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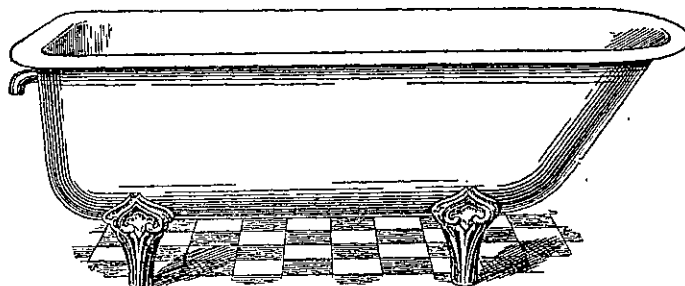
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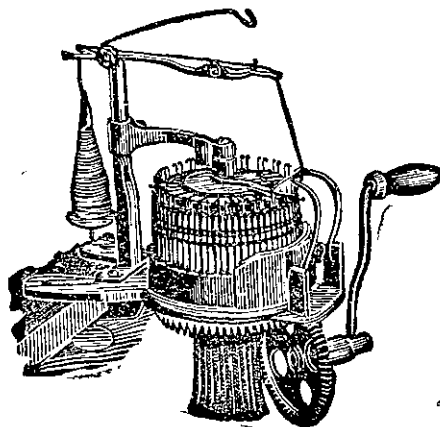
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CLEANINGS FOR NEXT WEEK'S CALENDAR

May 17, Sunday.—Fourth Sunday after Easter. St. John Nepomucene, Martyr.
 „ 18, Monday.—St. Venantius, Martyr.
 „ 19, Tuesday.—St. Peter Celestine, Pope and Confessor.
 „ 20, Wednesday.—St. Bernardine of Siena, Confessor.
 „ 21, Thursday.—St. Felix of Cantalicio, Confessor.
 „ 22, Friday.—St. Paschal Baylon, Confessor.
 „ 23, Saturday.—St. John B. de Rossi, Confessor.

St. Felix of Cantalicio, Confessor.

St. Felix was born at Cantalicio in the Papal States, in 1513. As a lay Brother in the Capuchin Order he gave a perfect example of humility, obedience, and mortification. He died in Rome at the age of 72.

St. Paschal Baylon, Confessor.

This saint was born in the north of Spain, of poor but virtuous parents, who endeavored to bring him up in sentiments of solid piety. On entering a monastery of Franciscan Friars he showed himself proficient in every virtue, but was specially remarkable for an ardent devotion to the Blessed Sacrament. He had attained the 52nd year of his age when he died in 1592.

St. John Baptist de Rossi, Confessor.

At the age of 13 St. John left his birthplace in the north of Italy, and directed his steps to Rome, where, after having completed the usual course of studies, he was ordained priest. While yet a student he labored so successfully to promote the spiritual welfare of his companions, that he was called 'the apostle of the school.' As a priest, entrusted with the charge of one of the parishes of Rome, his zeal found a wider field, and enabled him to do an incalculable amount of good to all classes of people. He died in 1764, at the age of 65.

GRAINS OF GOLD

A MORNING PRAYER.

Who needs me, Lord, to-day?
 I will for Thee be kind;
 The lonely way, the wind,
 The snow, I shall not mind.

Is it a foe, a friend?
 A stranger gone astray?
 I'm waiting, Lord, to know.
 Who needs me much to-day.

—'The Monitor.'

It is easy to attribute to foes the failures due to our own faults.

The major blessings often come from what we call the minor virtues.

The best cure for a destroying love of the world is the divine love of the world.

Be slow to take offence and be slower yet to give offence; for it is a fact worth remembering that it does not take half as long to make a wound as to heal one.

Cheerfulness is like music to the soul; it excites to the duty; it oils the wheels of affliction, makes duties light, and religion ride swiftly on the wings of delight.

Work is no humiliation; on the contrary, it is greatly to a man's credit to maintain himself and others by his own exertions. Unbridled passions and vice alone degrade a man. He who serves his fellow-man, because he recognises it to be the will of God, really serves God, and, if he does so in the state of grace, merits eternal reward. He who is the servant of another man is more to be respected than one who is the slave of a passion. Work tends to make man healthy, virtuous, and cheerful. If a man does not apply himself to doing something good, he will turn to evil. Vice and idleness always go hand in hand. Those, however, who conscientiously accomplish the duties of their calling are always conscientious in all things.

'Catholic Marriages'. The book of the hour. Single copies, 1s posted; 12 copies and over, 8d each, purchaser to pay carriage. Apply, Manager, 'Tablet', Dunedin.

The Storyteller

A TASTE OF REVENGE

(Concluded from last week.)

But it was one of these moments of pause, when remembrance of the troubles of yesterday was farthest from her thoughts, and she was watching, for an idle instant, the pageant, and listening to the music of it all, that she became conscious of fresh trouble brewing. The old bookkeeper, to the sound of whose shuffling step, her ear had grown specially sensitive, since she had learned to dread his approach, had pushed back his chair sharply from his place below, and was coming—coming across to her.

She turned instinctively as he climbed up beside her, and as she looked up at him, she felt the pleasure of the moment before melt away, and bitterness against him, rise in its place.

Solemnly he laid a slip of paper on the desk beside her and turned away, but one glance at the sheet was enough to stir again, all the pent-up wrath of the girl, in a single instant, almost beyond control.

The paper contained a detailed statement of all the trifling errors in her accounts for a full month back, carefully tabulated, every petty detail worked out and recorded with minuteness which could only suggest a keen enjoyment of the task on the part of the recorder.

Edith set her teeth on her lips for self-control. The man's act, intended, apparently, to irritate and annoy and embarrass her, was offensive beyond endurance. It seemed to drive her to action at last, and she turned on him, with scornful, passionate words rushing up for utterance, till they threatened to choke her, before she could speak them.

And then, suddenly, something happened.

The door of the little office, just behind Mr. McCowan opened, and Mr. Swain, the head of the firm, entered.

'McGowan,' he said, sharply, for he was a man, who did not multiply phrases, 'what's the matter. You are two thousand dollars short.'

Edith saw McGowan turn white to the lips, and his gaunt frame appeared fairly to grow smaller. The amazing suddenness of the announcement carried to the girl, for the moment, a sense of tremendous disaster, and it seemed to have come upon the bookkeeper with like force. The hard, uncompromising line of his mouth relaxed, and the ugly chin dropped in helpless astonishment and dismay. It even occurred vaguely to Edith that his weakness and agitation before the sudden crisis, serious as it was, were out of proportion to the gravity of it. He looked up at his employer with an air that suggested panic.

But the idea that retribution in some form was about to fall upon her persecutor, was quick to find a place in the girl's mind, and a feeling that leaped up like mounting fire, from satisfaction to exultation, possessed her.

'Now,' she thought, 'oh now he will learn how it feels!'

'Come into my office,' said Mr. Swain, his dark eyes holding McGowan's helpless ones; and in a moment, they had both turned and had gone, and the office seemed big and empty without them.

Startled, excited, ready to laugh at the turning of the tables, yet with misgiving already undermining her momentary triumph, Edith turned back to her desk, and mechanically tried to take up her work.

'Two thousand dollars!' she murmured. 'Two thousand dollars! It's his turn now.'

The cash-carriers sang and clashed up their long converging tracks of wire to the terminus just above her head. Business in the store was at its height, and her duties were multiplying swiftly before her, but she sat with her hands tightly holding to the edge of the desk, while her heart pounded, and her eyes grew hot with her passion.

Such a shortage, to her one of huge magnitude, meant dire trouble for McGowan. It was some extraordinary mistake, of course, which must explain itself for dishonesty was out of the question. But the mistake was McGowan's and it was certain he would suffer for it. And then the hardest thought of all, crept into her mind. She was in a position to see that he did suffer—that he should not be able to hide his error as he would surely try to do, and that every one should know of his fall from his self-made pedestal. It would be her opportunity for retaliation, for revenge.

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A large stock of the Latest Designs to select
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You should! because coffee is the bev-
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to start the day on. It is the ideal
breakfast beverage, and is permeated
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Is a genuinely nutritive, stimulative
tonic. After partaking of it your nerve
and energy power will be at their high-
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"CLUB" Coffee has won for itself a
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the get-up of the tins are being copied
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atmosphere, the throat and chest if at all
weak come in for a very trying time. At the
first sign of a cold attention should be given
the matter, and in cases where a cold has ex-
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shaken off now. To remove a cold—no mat-
ter how slight or how long standing—and to
permanently strengthen the chest and bron-
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have proven good and true—

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This wonderful chest medicine acts by re-
moving the disease-producing germs, which
lodge in the throat, and by eliminating from
the system the diseased phlegm, by making
free expectoration easy. Most chemists sell
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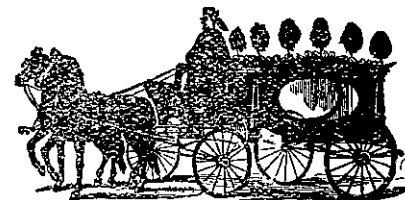
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and you are sure to buy

SUITES OF FURNITURE made on.....
Shortest Notice, and kept in stock.

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

But some impatient clerk, who had waited over-long for change, was rapping sharply on the wire away down the aisle, and Edith started out of forgetfulness and turned back to her work.

'Oh, he will know now!' she whispered again, as her fingers flew in their accustomed duties. 'He will have to admit that he isn't infallible. It's his turn now.' And as her eyes chanced to fall again on the memorandum slip he had given her, the last spark of stirring sympathy for him was quenched.

McGowan was very quiet when he returned from Mr. Swain's private office, so quiet, indeed, that Edith was tempted to look around at him, but she resisted the impulse. To one thing she had made up her mind, and that was, that she would not volunteer or in any way suggest the possibility that she might help him to search the books for the discrepancy. It was not improbable that he might call upon her for aid, and she was half-resolved to refuse point-blank if he did.

Rather to her secret chagrin, however, the old bookkeeper made no request of her. He buried himself in his work at once, without a hint of what had passed between him and the head of the firm; and he kept close to his task all the morning. When the noon hour released Edith, and she did throw a casual glance his way, she found nothing remarkable in his appearance or attitude at his desk.

For some reason unexplained, she felt a curious inclination to reticence, however, among other employees of the store, who knew McGowan and his ways, and she told no one of the events of the morning. When she returned from lunch, and saw the old man still bent over the books, with the light of the afternoon sun showing the pallor and weariness of his face, she was not sorry for her silence.

She was not comfortable. She admitted as much to herself before the afternoon had passed. The consciousness of the silent old man working there behind her—over what she knew from experience to be nerve-racking, heart-breaking labour—began to get on her nerves. She almost resented his silence and his persistent determination not to ask for help, when help would have relieved him of so much.

As the hours crept away, and her own work tired her, the thought of the heavy weariness that must be his, weighed more upon her. Still she hardened her heart to the promptings of a generous nature, and when closing-time came, she ignored the fact that he turned on the light above his desk, and settled himself, as if to continue his labours indefinitely.

But when Edith opened the door of the little central office at the store the next morning, and saw the bent figure of McGowan still in his chair, with the light still burning above him, she stopped short in the doorway, shocked and startled.

Certainly, she had no conception of what the man's mistake meant to him or the firm, if it justified this. She had thought of the shortage as a mere error in figuring, which would require hard work to find, perhaps, but which was not of the vital import this seemed to indicate; and the magnitude of the matter suddenly made her own little anger and the reasons for it, seem trivial and paltry and childish. She could almost have cried out with sudden shame, when McGowan turned sunken, bloodshot eyes upon her, and she could see exhaustion written on the whitened skin about his mouth. She crossed straight to him, and spoke quickly, with half-frightened feeling, her readiness to help him.

But he turned from her coldly. He seemed utterly wearied, almost at the limit of his strength, indeed, but he pushed back the chair and walked away from her and out of the office, without other reply than a shake of his head.

The girl was sick with the sense of rebuff and rebuke, but she had little time to indulge the feelings. The tasks of the day began at once, and when the bookkeeper returned to his place, she did not have the courage to look at him again.

McGowan was far less quiet this morning than he had been the long day before. He was in and out of his chair, he walked the floor at times, and once he left the office and was gone for more than half an hour. Whether he had breakfasted or not, Edith could not guess, but she saw that he remained in his place at noon. And then, in the afternoon, the hours dragged again, till she was ready to drop with nervousness and apprehension. The tired man worked on. Once he dozed in his chair and nearly fell to the floor; and when she impulsively offered him her aid he almost snarled his refusal.

The girl was more alarmed than angry at last. One glance into the man's face would have shown any one that he was taxing his strength to the danger-

line, and the look in his eyes was so disheartened that it seemed altogether that of despair. Anxiety divided Edith's mind with growing shame and regret for the bitter feelings she had cherished, but she did not dare to approach him again with the proffer of her assistance.

Neither did she dare to leave the old bookkeeper alone in the office again, for another night of work. She must stay, and she must devise means to stop or to help him. An event which to her, had appeared to afford only a wholesome lesson for an overbearing, intolerant old man, was becoming something very like a tragedy to his overwrought mind. She felt now that if anything should happen—if he should break down—she herself would be responsible. The sudden realization that he was old, almost feeble, in fact, that he was probably now occupying the last position he could ever hold, and that he was fighting for it, came to her. Whether the case was as serious as he thought or not, he was in great trouble, and shame swept over her that she had let a childish anger blind her to his real distress.

Her alarm grew swiftly, as the minutes before closing-time dragged away, but before she realised it, the store had emptied itself of its busy workers, and she and he were almost alone in the big, silent place. She stood by her chair, undecided, helpless. He sat in his, wearily working away, the thin line of his lips set hard, his eyes half-covered by the heavy lids, his shoulders bowed down as if under something heavier than weariness.

Tears sprang into Edith's eyes, and with them came determination to compel the man, to stop and rest. He must have been at work nearly, if not quite thirty hours now, and it was not within belief that he could continue much longer. As if to confirm her fears, too, at this very moment the old bookkeeper stopped his work, and with a pitiful movement of pain, slowly covered his eyes with trembling hands. Then his head sank forward on his desk, and his figure seemed to wilt into limp unconsciousness.

Edith never forgot the stab of self-accusation that went through her with her wild fear. With a cry half of alarm, half of pain, she ran to him, and tried to raise his head, but as she touched him, he slipped down in his chair, and on the blinding white page of ledger she saw the dark red stain of blood.

After that things were not very clear for a time. Edith knew that Farley, the watchman in the store, attracted by her cries came rushing in, and that together they laid McGowan's light body upon the floor. Farley loosened the neck of the old man's shirt, and dashed water in his face, assuring the girl that he had only fainted, and that it was common enough for men overworked at the desk, to have a bleeding of the nose.

But to Edith, the horror of it was not relieved till she saw the old man's eye-lids flutter; and then she fell into such a passion of hysterical crying that Farley left McGowan to assist her. It was not till the watchman had worked over both for a lively five minutes, that he had them sitting up and able to listen to a sound rating, which he deemed wholesome.

Edith found herself wrapped in McGowan's old office coat, which had hung upon the chair, and inside of it she shivered and shuddered miserably. But when she realised that the old man was conscious again, and that he was looking at her across the corner of the desk, even though his eyes still seemed to have some of the dim of weakness in them, she was abashed, and bowed her head.

Deep in one of the pockets of the bookkeeper's old coat, into which she had thrust her hands, her fingers were folding and crumpling a crisp paper they had found there, and quite mechanically she drew it out and looked at it. And then she suddenly gasped and stared, and caught hold of it with both hands, and cried out aloud with astonished happiness, for the paper was a cheque—a cheque for two thousand dollars, drawn by a well-known customer of the house, and dated three days back. And in one instant it solved completely the mystery of the shortage in the cash.

Together the girl and the man examined it excitedly and traced its story. 'I suppose I entered it, and then was interrupted, so that I slipped it into the pocket instead of into the drawer,' said McGowan.

Then he paused and looked up at her, and there was a little return of hardness in his voice as he scanned her tear-stained face. 'But I suppose you're satisfied now,' he added, 'and revenge is sweet.'

Edith choked suddenly. 'Oh, no, she whispered, it isn't! And please forgive me because I did think so before.'

And then McGowan did a gracious thing. He

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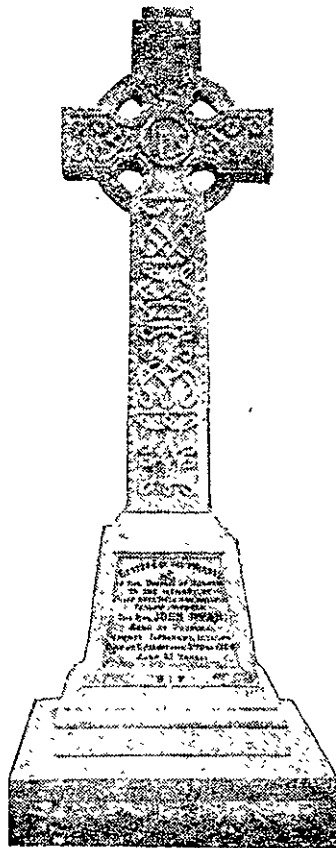
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stopped smoothing and patting the crumpled cheque, and actually reached over to touch her hand, with sudden strange timidity.

'Bless you child!' he said softly. Then, looking at her with a queer little embarrassed twist of his brows, he added, 'I guess we hav'n't understood each other but—I think we shall yet.'

'The Youth's Companion.'

THE PRODIGAL'S RETURN

Passing between the long lines of cots in a Western Hospital, I was strangely attracted by the intelligent countenance of one of the patients, a man of middle age, I had been on sick call, and was about to depart, as in my practice, I scanned the faces of the occupants of the cots in an endeavor to locate some sufferer who stood in need of my services, but who, as sometimes happens, had not the grace or the courage to ask for them. Directing a nurse's attention to the stranger, I inquired as to his identity.

'He is a Protestant preacher, sir,' was the reply. 'He has come down pretty low when he has to be taken to a ward in a City Hospital.'

'Where does he belong?' I asked.

'Oh, somewhere out West. But he has some new friends. They bring him magazines and books.'

I went to the stranger, and saluted him pleasantly. 'I suppose you know I am a Catholic priest,' said I. 'But I always like to say a friendly word to those who are suffering, even if they are not Catholics.'

'I am not a Catholic,' said he.

'Oh, I know that,' said I. 'But we are both ministers of the Gospel, and in that way we are not strangers.'

He drifted at once to other topics, spoke fluently and well of the events of the day, and showed such an intelligent grasp of affairs in general and particular, that I felt my interest in him growing, and I said so.

'It isn't often one meets a man like you in a hospital ward. I have been very agreeably surprised, and I sincerely hope you will soon recover. May I call to see you again?'

'If you wish,' said he. 'I have not many friends. Life is made up of many bitter things. Such, at least, has been my life. But pray for me.'

I left, but as I pressed his hand I said, 'I trust in God. He is our best friend and never forsakes us. You know that. Good bye.'

I went again and again to the hospital, but my friend seemed worse each time. He was seized with dreadful shivering fits. He trembled from head to foot. The very bed shook. It was distressing to look at him. I could not get him out of my mind. One day going to see him, I met a man at the hospital gate.

'You seem interested in Mr. P—,' said he. 'The Protestant minister' said I. 'Yes, a most intelligent man. I feel quite sorry he grows worse.'

'Protestant minister' he ejaculated. 'Why, he's only a renegade Catholic who went West, lived wild and turned to preaching, eventually for a living. He thinks nobody knows him here, but in his younger days he was a fairly good Catholic. He hasn't long to live, poor fellow, I go there to see a friend of mine, and he knows I know him.'

I didn't say a word, but hurried to the ward. The poor man was in one of the terrible nervous fits, shaking as if he had an uncontrollable chill. The perspiration was standing out on his forehead and rolling on the pillow. The shadow of death was on his face.

I sat down on the chair, close to him, and taking his clammy hand, I said:

'My friend, you are going to die, and you know I am a Catholic priest. You are a Catholic, and I want you to make your confession. I will help you all I can,' and I took my stole out of my pocket.

He looked at me with a despairing look, and then he turned his face away.

'What,' said I, 'you are going to refuse this last grace?'

'Father,' said he, 'there is no salvation for me. I have been a traitor of the deepest dye. I have disgraced my family. I have broken my mother's heart. I have left the Church of my childhood and railed against it in public and in private. I have been blacker than Judas, because I have betrayed all that I loved with greater knowledge and with bitter malice—and just then another one of those uncontrollable chills

seized hold of him, and, lest he should injure himself, some of the orderlies came over and held him down.

When he became quiet, I spoke calmly and soothingly to him. His frank acknowledgment had all the effect of confession to his soul. It broke all the rigid barriers of pride and despair. It was enough. I saw my opportunity, and I availed myself of it, with all the tact I possessed, with the result that he poured out his soul in a flood of humble and unreserved self-accusation. It was like the rushing of many waters, and when it was gone it left his soul purified from all stains and in peace. A sweet, holy calm seemed to possess him, and he lay there as a baby sleeping. While I administered unto him the sacred Unction, great tears rolled down his cheeks. When I was through and was placing my stole and oil-stock in my pocket, he opened wide his eyes and in a look of ineffable joy and confidence, he said: 'God is good. No truer word did you ever utter, Father, than when you said He was our best friend.'

I warmly pressed his hand and turned to go. As I looked around I saw the large, burly Negro orderly, who with difficulty held the sick man's feet a half hour before, leaning on his mop, silently and reverently watching the whole proceeding, for it was in the open ward. I came away, promising to return next day; and on my way home marvelled at the goodness and mercy of God who had sought out this wandering sheep and brought him back to the pastures he had deserted. I went back early next morning, but the weary stranger had gone to his rest, the prodigal had found his Father. Death had come in the night. As I glanced at the empty bed, I saw a crippled merry-hearted Irishman beckon me to his corner. 'Father, ye did a good work for that poor fellow,' said he. 'He died in peace and quietness, and, I think, happy and thankful to the Almighty, but the black man ye saw moppin' the floor said it was the powerful little cotton plasters ye put on his hands and feet that quieted him down and gave him the happy death, an' maybe father dear, you'll have his soul on the strength of them same "plasters." True to the sunny isle you came from, Patrick,' thought I, 'mingling a joke with the keenest suffering.'—The Missionary

The Archbishop of Melbourne

His Grace the Archbishop of Melbourne, who left for Europe on April 28, delivered a valedictory address in St. Patrick's Cathedral on the previous Sunday evening. In the course of his address, his Grace said:—

It is now just 21 years ago since I received the pallium from Leo XIII. I promised then that every tenth year I would visit Rome, and give an explicit statement of the religious affairs of my diocese. And now you will ask what account I shall give the Holy Father this time. Shall I not be justified in saying that in no country in the world is there a livelier faith or a more devoted loyalty towards the Holy See than here? I think so. And now as to the evidence of that faith. St. James tells us that faith without works is dead. Well, concrete examples of our work are in evidence all around us. Since my last visit, three magnificent churches have been built in the Archdiocese—at West Melbourne, at North Melbourne, and at Carlton; and yet another is being built at Malvern, which will be an ornament to that suburb, and another proof of that lively faith of priests and people, to which I have just referred. Then we have the new convent at Abbotsford, where those who have unhappily fallen into sin, degradation, or error may find reclamation and peace. At Broadmeadows, children, who have known not care of an earthly mother, are tended with a love and devotion by their spiritual mothers, that the natural love of a parent for its offspring could not exceed. At Northcote, again, there is a noble institution for those who have fallen on evil days. No questions are asked as to creed, there is no interference with their religion. Here they may live in peace, and they may prepare for death in a way which leaves no doubt as to their salvation. But great and splendid as these results are, as an evidence of faith, there is something that I may tell the Holy Father, which I think he will regard as finer than all these put together. I refer to the sacrifices that the faithful in the Archdiocese, in the State, and throughout the whole country, indeed, have made in the cause of religious education. Some general help has been proffered us from the outside but we have not sought it. We have borne our burden alone. Our schools have multiplied enormously throughout the Commonwealth.

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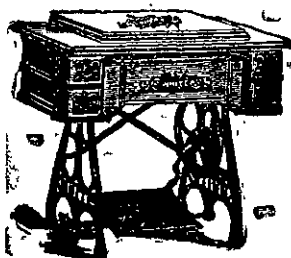
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Current Topics

Sunday

The gifted Dunedin Presbyterian clergyman, Dr. Waddell, has been blistering some professing Christians for the manner in which they spend the Sunday. 'It is,' said he on last Sunday, 'a day on which they may sleep more, and smoke more, and eat more and lounge more. It is clean-shirt day, loll about day, visiting day, gossiping day, generally vacant and self-indulgent day.'

Catholics are, of all Christians in these countries, the best church-goers. But there are among them a few whom the learned Doctor's description fits like a yellow kid glove.

Broken Hearts

'A town in Missouri,' says the 'S.H. Review,' 'has a pharmacy known as the Broken Heart Drug Store. In towns nearer to us than Missouri there are quite a number of broken pledge drug stores.'

Now 'the Philosopher of the Sandwich Islands' had a pretty close insight into the ways and wiles of the human heart, and the stuff it is made of; and he had no abiding faith in the existence of the broken ones. 'My experience,' says he in his 'Afferisms,' 'is that, next to the gizzard, the harte is the tuffest peace of meat in the whole critter.'

Bad Mothers and Bad Companions

A parent (a former Government official) writes to us in reference to an editorial paragraph on 'Bad Mothers' that appeared in our issue of last week. He is in entire agreement with the statement of our experienced clerical prison visitor—namely, that, in the immense majority of cases, young men, well brought up so far as church and school do their up-bringing, owe their downfall to bad mothers. Bad companionships (adds our ex-official friend) are another, though less potent, factor in the destruction of youth, and especially of boys and young men whom a dire necessity forces to work in shop or factory or Government position far away from the sweet and bracing influences of a good home. Our correspondent mentions several instances in point that have lately come within his knowledge. They are cases such as those with which every priest in great cities has a melancholy familiarity. There is a family resemblance in them all: the undesirable companions met at work or in boarding-houses, the hasty friendships, the low amusements, gambling, the familiar speech at the 'bar'—'same again,' and the young man that came from a clean, pure home in the country or in a provincial township

'Becomes what you would call a "Blood,"
One part whiskey, three parts mud,
The kind that chews the devil's cud,
And chews it to excess.'

The slippery slope of Avernus is well greased and sand-papered, and the young 'blood' often spins down it on ball-bearings. And His Majesty's is often, for him, merely the Halfway House to hell—or the ante-chamber of the Pit.

Holland

'Many,' says Mr. Dudley Baxter in the 'Ave Maria,' 'seem under the impression that Holland is decidedly a Protestant country, as contrasted with its Catholic neighbour, Belgium. In reality, Holland is now almost as much Catholic as Calvinist, the actual proportion being two-fifths; and every year this happy change becomes more emphatic. The number and splendour of Dutch Catholic churches afford quite a remarkable surprise. In every town and in many villages, often almost side by side, new edifices arise in place of the old fabrics taken from us centuries ago.'

Anger-Cures

In the old Irish fairy-tale of Will-o'-the-Wisp the devil, when enticed into Will the Blacksmith's magic easy chair, was quite powerless for mischief, and became, like one of his famous children,

'The mildest-mannered man
That ever scuttled ship or cut a throat.'

There was, perhaps, better psycho-physiology in that fairy-tale than its unknown author was aware of; for we find it laid down in Lotze's 'Microcosmus' (vol. ii., p. 28) that 'rage is quieted by muscular repose,' and that 'it is a dictate of prudence to get an angry man to sit down in an easy-chair.' It would, we fear, be difficult to get some angry men or angry women into easy-chairs without the moral suasion of a knotty club. Still, the easy-chair cure may be worth bearing in mind. At Walsall, in the olden days, scolds were 'treated' with iron collars around their necks and iron plates held fast upon their tongues; and it is said that in Pekin the dumb asylums are in part supported by fines levied off dames who fail to control their tongues. Shakespeare recommends angry people to go over 'the four-and-twenty letters' of the alphabet; and Max O'Rell urges upon all concerned the old French motto: Before speaking, let your tongue go seven times around your mouth. In such circumstances, of all others, there is (according to an old Celtic proverbial saying) melody in a closed mouth; and to the angry, one might well address the remark that the Countess of Pembroke made to Chaucer of the halting tongue and fluent pen—Your silence pleases infinitely more than your speech.' He was a philosopher who thought of repeating the alphabet when urged by anger, and who discovered the value of making the tongue, in the same circumstances, travel seven times around the mouth. But, alack! not every man or every woman knows when he or she is angry. And the discovery too often comes, like the p'leeceman of melodrama, when the mischief has been done; and then there commonly remains only the surly repentance that is a fresh offence, or the chorished bitterness that is invested at a nsurious rate of interest.

Catholic Marriages

In the course of our pamphlet on Catholic Marriages, we pointed out the evils that have, in large historic instances, flowed upon society through a relaxation of the old Church laws against marriages of consanguinity and of affinity. 'Under God,' said we, 'the world owes largely to the Church's laws against marriages of blood relatives, and against marriages of affinity, that sweetness and that purity of our cherished domestic relationships that constitute one of the proudest glories of Christian society.' The New York 'Times' said in a recent number that this legislation of the Catholic Church, and her insistence upon the lasting nature of the marriage bond and upon the necessity of thought and deliberation in entering thereupon, must win the approval of all reasonable persons, whatever may be their religious belief or lack of religious belief. 'It is the view of the Church,' says that widely circulated journal, 'that this relation is to be considered not simply, and hardly chiefly, with reference only to the immediate parties to it, but rather with full consideration of the welfare of offspring. There has been a good deal of loose talk, some of it with certain scientific pretension, as to the subject of what, in the slang of the day, is called "eugenics," and the contributions to it have ranged from suggestions of trial marriage to the notion of complete State regulation of the production and rearing of children. But it is the dictate of common sense and the world's experience that the most trustworthy guarantee of desirable offspring is care and intelligence in the assumption of the marriage relation. It is to this that the Church of Rome directs its most persistent and careful regulations. Its legislation, though not enacted by public agencies, has a sanction recognised by those to whom it is addressed, and there is a widespread, thorough, and devoted organisation for giving it effect. It is not easy to exaggerate the benefit to the community thus secured, and which could not otherwise be had.'

Church Progress in Australia

Some figures remind us of lines of soldiers on parade, strong, victorious in the past, confident of the future. Such, for instance, are the figures that we publish from time to time showing the triumphant progress of the Church in America and Australia—and, in the latter country, notably

in the two great Sees of Sydney and Melbourne. In his recent valedictory discourse, previous to paying his customary visit to Rome, the Archbishop of Melbourne gave some statistics which are a record of rapid progress in the past and of high hope and resolution for the future. During his Grace's administration of a little over twenty years (up to last August), there has been expended in the Archdiocese of Melbourne, for religious, charitable, and educational purposes, the vast sum of £1,272,874. 'But,' added his Grace, 'what will please the Holy Father most to hear is the broad and deep foundations which your faith and your generosity have laid for Catholic education. Banish faith from the schools in one generation, and you have banished God from the country in the next. Some generous help had been proffered us from outside, but we have not sought it. We have borne our burden alone. Our schools have multiplied enormously throughout the whole Commonwealth. The younger grow up with the light of religion to guide them; and those disastrous effects which we see in Italy, honeycombed as it is with secret societies, subversive to religion, to morality, to society itself, since the State has taken education out of the hands of the Church; and in France, which, following the same course, has become now frankly infidel—those disastrous results, I say, will not befall us here.'

'In God We Trust'

In well-regulated families much attention is rightly paid to the external manifestations of domestic affection. Love grows and thrives on the evidences of love, and the good-night kiss of parent and child, and the words of affection that pass between them, are the trimming of the lamp that keeps the sacred flame burning brightly, without smoke or flicker or choking carbon. To some extent, the same thing holds true of a nation as of a family. And it is an evil day when a people, as a people, neglect or cast aside its external marks of reverence for the God, the Father of us all, just as it is for a family when the children abandon the little courtesies and the evidences of affection that make the charm of domestic life.

There occurred, for instance, in France, a worse 'debacle' or downfall than that described by Zola, when the Radical-Socialist majority in the French Legislature contemptuously cast aside the signs of reverence that the French nation collectively paid to the Deity in the grand old prayer-motto of its coinage, 'Dieu protege la France'—'God protect France.' And heaven knows, it needs the divine protection now, of all the periods of its history. President Roosevelt made a mistake—nay, a blunder—when, following the evil example of French official atheists, he, a believing Christian man, ordered the motto, 'In God we trust,' to be removed from that portion of the United States coinage which bore it. Congress, however, has, by the overwhelming majority of 255 to 5 decided to restore the old and honoured motto. During the discussion on the Bill, Representative Ellis, of South Carolina, broke into poetry and recited a rather telling parody on Kipling's 'Recessional.' One verse ran as follows:—

'We bowed before the shrine of Wealth,
And, drunk with riches, went astray.
Restore, O God, the nation's health,
And lead it in the old, true way.
In sorrow, shame, and vain regret
We plead that Thou wilt spare us yet.'

President Roosevelt had intimated in advance that if Congress directed the restoration of the motto, he would not veto their action. And so an error of haste is to be corrected at leisure.

How Converts feel

People are, full many a time and oft

'Charm'd with distant views of happiness,
But near approaches make the prospect less.'

The mountain near by wears not the royal purple that clothed in the distant prospect; and possession oft brings its illusions. Not so, however, in the case of those who seek rest of soul and freedom from changing winds of doctrine, in the bosom of the City of Peace, the Catholic

Church. Father Robert Hugh Benson, the brilliant author and convert son of the Anglican Archbishop of Canterbury, says, after years of experience of the Old Faith: 'The Church promises a great deal, but my experience is that she gives ten times more, and if you put on the balance the most successful life outside the Church, and the most unsuccessful and disastrous life within her fold, a thousand times rather choose the latter. The Catholic Church is supremely what she promises to be. She is the priceless pearl for which the greatest sacrifice is not too great.'

Newman, Manning, and many others have spoken in a similar strain of joy at the ever-unfolding beauty of the Catholic Church. Coventry Patmore is one of the customary cases in point. He filed and polished and burnished his literary work with the scrupulous care of Kinglake, until his 'Angel in the House' has come to occupy a place of high honour among the poetic achievements of the nineteenth century. In his biography, which was published in 1900, we find the following words which this devout convert wrote with his own hand: 'From that time' (of his reception into the Church) 'to this' (1888) 'no shadow of religious doubt has ever crossed my understanding or my conscience; though it was not until the autumn of the year 1877 that my faith became the controlling power which for five-and-thirty years I had longed and prayed to find in it.' A like freedom from the rackings of doubt and misgivings marked the newly-won faith of the noted English writer, convert, and publisher, Mr. C. Kegan Paul. Aulus Gellius tells us that poisons proved rather wholesome than hurtful to the ducks of Pontus. In like manner, Mr. Kegan Paul records, in his 'Confessio Viatoris,' how certain 'books' (as we may by courtesy call them) of a vehemently No-Popery character, such as 'Father Clement,' 'The Nun,' etc., first led his halting footsteps towards Rome. Auguste Comte was a still more unlikely teacher. Yet Mr. Kegan Paul learned from him the apparent paradox that 'Positivism is Catholicism without God.' Under Comte's directions he read 'The Imitation of Christ'—that exquisite book of Catholic devotion that is a thing of beauty and a joy for ever to souls that would get close to God. 'The daily study of the "Imitation" for several years did more,' he says, 'than aught else to bring me back to faith, and faith back to me.'

'Those who are not Catholics,' says Mr. Kegan Paul in his 'Confessio Viatoris,' 'are apt to think and say that converts join the Roman Communion in a certain exaltation of spirit, but that, when it cools, they regret what has been done, and would return but for very shame. It has been said of marriage that every one finds, when the ceremony is over, that he or she has married another. . . . We wed Rachel, as we think, and in the morning, behold, it is Leah. . . . But the Church is no Leah—rather a fairer Rachel than we dared to dream; her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of Penance on that twelfth of August—the fervor of my first Communion—was as nothing to what I feel now. Day by day the Mystery of the Altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of the Saints more friendly, my guardian angel closer to my side. Sorrows have come to me in abundance since God gave me the grace to enter His Church, but I can bear them better than of old, and the blessing He has given me outweighs them all. . . . It will be said that I am very confident. My experience has been like that of the blind man in the Gospel who was also sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unflinching certainty: "One thing I know, that whereas I was blind, now I see."'

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CARDINAL NEWMAN AND MODERNISM

A PAPAL LETTER

The Right Rev. Dr. O'Dwyer, Bishop of Limerick, has received from the Holy Father a letter in recognition of the able pamphlet (noticed elsewhere in this issue) in which he disposes of the fiction that Cardinal Newman's writings give any countenance to the theories of the Modernists. The following is a translation of the Pope's letter:—

To Our Venerable Brother, Edward Thomas, Bishop of Limerick,

PIUS P.P. X.

Venerable Brother, health and Apostolic Benediction. We would have you know that your pamphlet, in which you show that the writings of Cardinal Newman, so far from differing from Our Encyclical Letter Pascendi, are in closest harmony with it, has Our strongest approval. You could not, indeed, have done better service alike to the cause of truth, and to the eminent merit of the man. There appears to have been established, amongst those whose errors We have condemned by that Letter, as it were a fixed rule that for the very things which they themselves have invented they seek the sanction of the name of a most illustrious man. Accordingly, they freely claim that they have drawn certain fundamental positions from that spring and source, and that, for that reason, We could not condemn the doctrines which are their very own without at the same time, nay, in priority of order, condemning the teaching of so eminent and so great a man. If one did not know what a power the ferment of a puffed-up spirit has of overwhelming the mind, it would seem incredible that persons should be found who think and proclaim themselves Catholics, while in a matter lying at the very foundation of religious discipline they set the authority of a private teacher, even though an eminent one, above the magistracy of the Apostolic See. You expose not only their contumacy, but their artifice as well. For if, in what he wrote before he professed the Catholic Faith, there may perchance be found something which bears a certain resemblance to some of the formulas of the Modernists, you justly deny that they are in any way supported thereby; both because the meaning underlying the words is very different, as is also the purpose of the writer, and, the author himself, on entering the Catholic Church, submitted all his writings to the authority of the Catholic Church herself, assuredly, to be corrected, if it were necessary. As for the numerous and important books which he wrote as a Catholic it is hardly necessary to defend them against the suggestion of kindred with heresy. For amongst the English public, as everybody knows, Henry Newman, in his writings, unceasingly championed the cause of the Catholic Faith in such a way that his work was most salutary to his countrymen, and at the same time most highly esteemed by Our predecessors. Accordingly, he was found worthy to be made a Cardinal by Leo XIII., undoubtedly an acute judge of men and things; and to him thenceforward, throughout all his life, he was deservedly most dear. No doubt in so great an abundance of his works something may be found which may seem to be foreign to the traditional method of the theologians, but nothing which could arouse a suspicion of his faith. And you rightly state that it is not to be wondered at if at a time when no signs of the new heresy had shown themselves, his mode of expression in some places did not display a special caution, but that the Modernists act wrongly and deceitfully in twisting those words to their own meaning in opposition to the entire context. We, therefore, congratulate you on vindicating with eminent success, through your knowledge of all his writings, the memory of a most good and wise man; and at the same time, as far as in you lay, on having secured that amongst your people, especially the English, those who have been accustomed to misuse that name, already cease to deceive the unlearned. And would that they truly followed Newman as a teacher, not in the fashion of those who, given up to preconceived opinions, search his volumes, and with deliberate dishonesty extract from them something from which they contend that their views receive support, but that they might gather his principles pure and unimpaired, and his example, and his lofty spirit. From so great a master they may learn many noble things: in the first place, to hold the magistracy of the Church sacred, to preserve inviolate the doctrine handed down by the Fathers, and, what is the chief thing for the preservation of Catholic truth, to honor and obey with the utmost fidelity the successor of the Blessed Peter.

Moreover, Venerable Brother, We give thanks from Our heart to you, and to your clergy and people, for your dutiful zeal in coming to the aid of Our poverty by sending the usual donation; and in order to win for you, and first of all for yourself in particular, the gifts of the Divine bounty, and also to testify Our goodwill, We most lovingly impart the Apostolic Benediction.

Given at Rome, at St. Peter's, the 10th day of March, in the year 1908, the fifth of Our Pontificate.

PIUS PP. X.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

WELLINGTON.

(Continued.)

Bishop Pompallier records in his diary a second visit he made to Wellington from the Bay of Islands in a hired schooner of 60 tons, dating his departure thence as February, 1844. 'I found there' (Port Nicholson), he writes, 'about two hundred and fifty white Catholics, the majority of whom were Irish. The care of their salvation was entrusted to Father O'Reilly. I added to him Father Comte, whom I specially charged with the spiritual care of the Natives. I spent about three days amidst the people at Port Nicholson, where I conferred the Sacrament of Confirmation. Then I sought the assistance of Father O'Reilly to visit Akaroa, the tribes of Port Cooper (Lyttelton), the English colonists of Nelson, and the Natives of Kapiti Island (the stronghold of the redoubtable Te Rauparaha and his warrior chiefs). On all these visits the Sacraments of Baptism, Confirmation, and Matrimony were conferred. I took Father O'Reilly back to Port Nicholson, from whence I started alone on my return to the Bay of Islands.' This is the last recorded visit of the venerable Bishop to Wellington.

Father O'Reilly erected at Te Aro, Wellington, the first church in this district, and it was recently stated on the authority of one of the earliest settlers that the oldest house in the city now existing is that little cottage built and formerly occupied by him. For two score years he labored with untiring energy in Wellington and district. Across Cook Strait in an open boat, along the western coast and inland he travelled, bringing the consolations of religion to the scattered pioneers of the settlement. His first little church, dedicated to St. Mary of the Angels', in Boulcott street, had more than once to be enlarged, and through his exertions it was rebuilt in 1874.

At this stage of our memoirs, the following personal narrative from one whose recollections of Wellington extend to his boyhood days will prove interesting. 'The latter end of the forties found us, a lot of school-boys under the tuition of Mr. Fryer, in the school chapel on the site now occupied by the presbytery of St. Mary of the Angels', Boulcott street, Wellington. We were astonished one day at seeing two foreign-looking personages come in and accost our tutor. Mr. Fryer, who was the embodiment of politeness, at once entered into conversation with his visitors. We were greatly interested at hearing our visitors speak a strange language, and felt a certain pride at the versatility displayed by our good old teacher. The visitors were two French pioneer priests of the Marist Order, newly arrived from the northern capital in order to provide for the spiritual wants of Catholic residents, European and aboriginal, in the far-stretching wilds of the southern part of the Colony. These two priests were, if memory does not fail me, Fathers Petitjean and Garin. We were inclined, boy-like, to laugh at the peculiar appearance they presented, with their strange sombrero-like hats, so different to our dear Father O'Reilly. The visitors, however, had not taken their departure many minutes when our inclination for merriment at their expense was turned to deep interest and respect. Our master, evidently noticing the want of appreciation displayed, gave a short but most impressive lecture to all upon the trials and vicissitudes suffered by these holy men amongst the Maoris of the north in their endeavor to spread our holy religion amongst them and their children.'

A new period opened up, states a missionary record, with the advent of European immigration, and also new duties for the missionaries. In 1848 the progress of colonization decided the Holy See to establish in New Zealand a regular hierarchy. Bishop Pompallier exchanged his title of Vicar-Apostolic of

Western Oceanica for that of Bishop of Auckland, whilst Monsignor Viard, his coadjutor since 1845, was charged with the new diocese of Wellington, comprising a part of the North Island and the whole of the South, and adjoining islands. After this change the Marist Fathers quitted the diocese of Auckland for that of Wellington. The Right Rev. Dr. Viard, S.M., first Bishop of Wellington, was born in Lyons, France, on October 11, 1809. He was a fellow-student of Father Bataillon, the apostle of Wallis, and like him a Marist. He made his religious profession as a member of the Marist Order in May, 1839. In the same year he left his native land for New Zealand with a small company of priests and a lay Brother to reinforce the ranks of the earlier missionaries. He arrived on December 11, 1839, was closely associated with Bishop Pompallier, and entered upon the work of evangelising the Maoris with great zeal and energy. After a short time he was on the point of accompanying the Bishop on his first visit to Rome on the French man-of-war, 'Aube,' at Akaroa, when the startling intelligence of the massacre of Father Chanel reached them. Their plans were immediately changed. Father Viard proceeded to Futuna to secure the venerated remains of Father Chanel. He returned to the Bay of Islands with the body of the Blessed Chanel, which was sent to the mother house of the Society of Mary in Lyons, where it is now reverently enshrined. He returned to the South Sea Islands, engaged in missionary work there, and subsequently (in 1843) accompanied Bishop Douarre to New Caledonia when the latter went to take possession of his mission.

Father Viard was consecrated by Archbishop Polding at Sydney on January 4, 1846. Bishop Viard left Auckland on April 20, 1850, with five Fathers and ten Brothers, to enter the new mission entrusted to the Society of Mary. The Prelate and his companions entered Wellington Harbor on May 1, 1850, and were accorded a very kind reception by Father O'Reilly and the leading Catholics, who did all in their power to assist them. From an account supplied by Mr. A. H. Blake, I learn that very shortly afterwards a start was made with the Cathedral, schoolhouse, and presbytery. Bishop Viard and his assistant priests, Fathers Seon Petitjean, Comte, Pezant, Forest, and Garin, occupying in the meantime a house in Karori Road. The Bishop meanwhile was not idle in his peaceful retreat; he devised plans to utilise in the most efficient manner possible his little band of missionaries. The site for these buildings, one of the best in Wellington, was given by the Hon. Mr. Petre. A convent school was soon established, with Sister Mary St. Joseph as principal. When the presbytery, or Bishop's House as it was termed, was nearing completion, the Holy Sacrifice was celebrated in the upper storey, a room capable of holding about fifty persons, was used for the purpose. This was indeed a long-looked-for blessing, as previously the residents of Thorndon, Takoriri Road, Kaiwhara, and other places had to walk long distances over an almost pathless country to attend Mass, whilst children were growing up without education, religious or secular. Frere Yvert, a Marist Brother, and Mr. Huntley were in charge of the boys' school. The latter was an English gentleman and a convert, his conversion taking place during Hone Heke's historical struggle against British supremacy at Kororareka. Brother Yvert taught English in the school, being an accomplished linguist, and also gave private lessons in foreign languages to various personages apart from the school, Lady Grey, wife of the Governor, being among the number of his pupils. The Maoris were not forgotten, a house being erected for their shelter when wishing to stay in town for the purpose of attending Mass. On one occasion, a Sunday morning, the narrator, then a very small boy, was told by Father Petitjean to go and tell the Maoris to come to prayers. My knowledge of Maori at the time was somewhat limited, consequently the Father made me repeat the message until I had learned it thoroughly: 'Haere mae, ki te karakia' (come to prayers). Proceeding to the house, I gave the message to a much astonished company, who wondered that so small a pakeha boy could be such a fluent speaker of their language. The puzzled Natives then handed me a New Testament, which they had been trying to decipher, requesting me to read it for them. I did so, and, without understanding but few of the words, thus establishing another record as a youthful prodigy in the minds of the Natives. I closed the book without remark, and hurried back to Mass, the Maoris following.

(To be Continued.)

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THE EMPEROR OF AUSTRIA

The Emperor Francis Joseph of Austria celebrated last week, the diamond jubilee of his coronation. The Kaiser, the Kings of Saxony and Wurtemberg, and many German princes journeyed to Vienna and personally congratulated the Emperor on his diamond jubilee.

Responding to the Kaiser's tribute to 'a noble ruler, my true ally, and a mighty guardian of the peace,' the Emperor Francis Joseph said that he regarded the strength of Austro-Hungary, like that of Germany, as being based on the monarchical principle and on the true, unchanging love of the people. 'This day,' he continued, 'fortifies me in the joyous expectation that the Triple Alliance is pursuing none but pacific ends, and that, effectually assisted by similar efforts on the part of other powers, it will fully accomplish this object unto the remotest future.'

The event was marked by great popular rejoicings, mingled with choral and other festivities. King Emmanuel of Italy and other Sovereigns and heads of States sent special messages to the Emperor Francis Joseph.

The aged Emperor Francis Joseph is a most lovable man for his intensely human characteristics, a leader, who courage has been amply tested on many fields of battle, an executive and diplomat whose ability and skill have been proved by his masterly holding together of the many warring elements of his kingdom. Francis Joseph makes his greatest appeal to the hearts of mankind through the almost overpowering sorrow that has followed him all through his life.

He was born on August 18, 1830, at Vienna, the eldest son of Archduke Francis and a nephew of Ferdinand I., Emperor from 1835 to 1848. Francis was taught the various languages of the heterogeneous Austrian monarchy. In 1848 he served under Radetzky in Italy. On December 2, 1848, amid the convulsions which threatened the dissolution of the Empire, the weak Emperor Ferdinand abdicated, his brother, the Archduke Francis, gave up his claims to the crown, and Francis Joseph, whose youth and popularity it was believed would make it easier to harmonise the conflicting interests of the monarchy, mounted the Austrian throne.

Hungary was now in a state of open revolt, and in April, 1849, declared itself a republic with Kossuth as governor. In Italy, Charles Albert of Sardinia again took up arms against Austria. Both in Hungary and Italy, Austria triumphed, and the Emperor devoted himself to the re-establishment of his authority. In 1853, an attempt on his life was made by an Hungarian, but the Emperor escaped with a slight wound. In 1855 a concordat was concluded with Pius IX., which restored to the Church throughout the Empire many of the liberties of which it had been deprived since the hostile reign of the Emperor Joseph II. In 1859, he was called to face a war with France and Sardinia, which ended with the loss of Lombardy. After this war Francis Joseph abandoned his conservative policy, and began the necessary work of reform, and after the disastrous seven weeks' war with Prussia, a reconstruction of the monarchy on a dualistic basis was effected.

The Emperor has since striven to maintain a constitutional and parliamentary regime in his dominions. He enjoys the respect and affection of his subjects, and it is his personal influence that really holds his dominions together under the most discouraging political conditions. During his reign the Austro-Hungarian monarchy has experienced a great industrial development. Francis Joseph married, April 24, 1854, Elizabeth, daughter of Duke Maximilian of Bavaria, who was assassinated by an Italian anarchist in Geneva September 10, 1898. The Emperor's only son, Rudolph, died a violent death in January, 1889. The present heir presumptive is the nephew of Francis Joseph, Francis Ferdinand.

According to many of the older people at the court of Vienna, the Emperor owes to the late Count Taaffe, a man of Irish extraction, the preservation of his reason. At the time of the tragic death of the Crown Prince Rudolph, Francis Joseph was so crushed and overwhelmed with grief, that serious fears were entertained during the first day or two for the health and, above all, for his mind. He would permit no one to enter his room. Taaffe boldly went to the Emperor's room and comforted him and persuaded him to accept his sorrow bravely. Under the circumstances it is not astonishing that when the Count was gathered to his fathers, the Emperor should have telegraphed to the widow, that while the nation had lost its most faithful servant he himself had lost his oldest and his dearest friend.

The first deep family grief felt by the Emperor was when his favourite brother, the Archduke Ferdinand, later known as the Emperor Maximilian of Mexico, was shot by the Mexican insurgents on June 19, 1867, and the tragedy was made all the more sad by the fact that the ex-Empress Charlotte of Mexico became insane with grief.

A simple liver, Francis Joseph has enjoyed excellent health, despite his domestic sorrows. His principal home is the castle of Schoenbrunn near Vienna. He also has a residence near the Hungarian capital, Budapest. No prince of the Hapsburg House ever enjoyed such universal respect, and whoever has occasion to approach the Grand Old Man among the monarchs of the world is filled with enthusiasm for his charm of manner, his democratic approachableness, his frankness, and his sterling sense of justice. Notwithstanding his great age, nearly 78 years, he rises before five, summer and winter, and spends several hours a day at his desk at state and military affairs. His Majesty is a most generous giver to the poor and suffering, and is also a very liberal patron of arts and letters, and no considerable exhibition is given in the capital without his visiting it, and buying a number of valuable canvases selected by him with rare taste.

Diocesan News

ARCHDIOCESE OF WELLINGTON

The United Irish League held a social gathering at Lyons' rooms on Thursday evening as a welcome to Mr. M. Kennedy, Mr. J. C. Fitzgerald, and Mr. L. Paton, and also as inaugurating a series of similar meetings this winter in the general interests of the League (says the 'New Zealand Times'). The chair was occupied by Mr. Kennedy, and he was supported on his right by Councillor McLaren, and on his left by Mr. J. C. Fitzgerald, who has returned to Wellington after an absence of eleven months.

Replying to the toast of welcome, proposed by Mr. Moran, and spoken to by Councillor McLaren and Mr. J. Fitzgerald, Mr. Kennedy congratulated the League upon the success of the gathering, at which he was pleased to see so many members present. He was only too glad to lend his support towards the objects they had in view. In connection with Home Rule, a little while ago they had 'teen a cablegram from Home that this had been postponed for some time to come, but recently they had noticed that Home Rule had been reinstated in the British Government's programme, as Mr. Redmond had stated it would be. Hitherto they had been told that so long as there were dissentients in the party in the House of Commons it would be impossible to get any considerable hearing in the House. The dissension, however, had passed away. The party was now united, and with such unanimity as there was at present, they had every reason to believe that some good would result. If they did not get complete Home Rule immediately, at any rate they could be assured that a considerable measure of relief would be afforded to the people of Ireland; and, of course, the duty of the League was to support the party that had emblazoned on its flag complete Home Rule.

Mr. J. Carey Fitzgerald, in also acknowledging the toast, said he regretted the absence, through illness, of Mr. P. J. O'Regan. It was eleven months since he had met them in that room, and again on his return he was met with expressions of goodwill and by that bond which knit the race together all the world over, old and young, humble and exalted, in a common effort for a common cause, and it could be no ordinary or ignoble movement that could find such patriotic expression as he had found existed right throughout Australasia. He had spent some months in Western Australia, where he had met Mr. Keir Hardie. The latter's words to him were, 'The labor man who is opposed to Home Rule for Ireland or any other country doesn't know the A.B.C. of his political creed.' He urged the Irishmen in Wellington to form a Celtic Club on the lines of similar clubs which were so successful in Australia.

The musical programme, which was under the direction of Mr. J. McLaughlin, was contributed to by Miss McKay, Messrs. A. Foote, Archer, O'Kane, Hines, and Petersen. The hon. secretary, Mr. J. Finlay, made very complete arrangements for the entertainment of the company.

Blenheim

(From our own correspondent.)

His Grace the Archbishop of Wellington has arrived here, and will bless and open a new church on Sunday, May 10, at Renwicktown, a village settlement about eight miles from Blenheim. The opening of two Catholic churches within two years is somewhat of a record for this part of the Dominion. In the evening his Grace will administer Confirmation at St. Mary's Church.

Hawera

(From our own correspondent.)

May 8.

During the past few months a great deal of interest has been centered in the Manara Convent and its work. In that part of the parish, the Sisters have to work under great difficulties as it is a great dairying district, and it is very difficult to get the regular attendance of the pupils, which is so necessary for the best results. This year there has been a marked improvement, and it is very gratifying to know that splendid progress is being made. On Friday, May 1, twenty-three of the children received their First Communion at the eight o'clock Mass, which was celebrated by Rev. Father M. M. O'Dwyer. The parents, who have manifested a great interest in their children's spiritual welfare, were present in large numbers. After Mass the children were entertained at breakfast by the Sisters, which was followed by a short concert in the school at which Father O'Dwyer, Mr. Maldon and many of the parents were present. The items were all very creditably rendered, the contributors being, Misses Milnes, Cassie McKenzie, and J. Landers. During the interval an address was presented to Rev. Father O'Dwyer, thanking him for his great kindness in preparing the children for their First Communion, and accompanied by a silver-mounted umbrella. Rev. Father O'Dwyer thanked them for their very kind remarks and present, and gave the children some very sound and useful advice. At the conclusion of the entertainment, Mr. Maldon thanked the Sisters for their kind invitation, and also spoke in very eulogistic terms of the good work they had accomplished. He took the opportunity of presenting the boys with a football, and also offered to procure some suitable means of amusement for the girls.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 11.

The May devotions at the Cathedral and St. Mary's, Manchester street, are being well attended each evening.

Although the Canterbury representatives were prevented owing to the flooded state of the Waimakariri from getting through to the Otira on the day of the tunnel ceremony, Mr. John O'Halloran, of Glentui, essayed the journey on the night previous. Finding himself the sole Canterbury man present, he at once undertook the duties of representing the province, and discharged the duties to the evident satisfaction of both press and public.

The St. Patrick's branch of the H.A.C.B. Society is inaugurating a movement to secure increased membership, and circulars are being issued showing the many advantages offered to Catholic young men to join the society. As the movement is of a competitive nature, led by the president, Bro. R. P. O'Shaughnessy, and vice-president, Bro. J. McAleer, the result should prove both beneficial and interesting. It is pleasing to note also that several leading Catholic citizens are joining the branch as honorary members.

At Easter an open-air fete held in the Athletic Grounds, Leeston, illuminated by the electric light, installed by Mr. A. E. Brown, of Christchurch, was a great success. The Ellesmere Brass Band performed several selections during the evening. A number of attractions and competitions were introduced, and proved very remunerative. A committee formed from the congregations of Leeston and Southbridge churches, with the Rev. Father Hills, S.M., as chairman, organised and carried out the gathering, which was in aid of the Leeston convent schools, a profit of £225 being made.

A very successful concert was given by St. Mary's Court Minstrels and Variety Company in St. Mary's Hall on Monday evening last. There was a crowded

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house, and as an excellent programme was provided encores were frequent during the evening. The Very Rev. Father Marnane was present. During an interval Father Hoare, on behalf of Very Rev. Father Marnane, thanked the audience for attending in such large numbers and showing their appreciation of the programme and their interest in the Church work. The concert concluded with a comedieta, entitled 'The Agency Office,' the characters in which were excellently sustained. The accompaniments were played by an orchestra under Mr. C. A. Oakes, and Mr. P. C. J. Augarde. Those contributing to the programme were Misses Harris, Brick, D. Smith, and Riordan, Messrs. Poppelwell, R. McNamara, C. S. Foley, T. Keith, Chammon, E. McMahon, McKeown, J. Hickmott, and C. Barnett.

In the report just received from Mr. Richard Cummings, who conducted the examinations for the Associated Board of the Royal Academy of Music and Royal College of Music last November, the following reference is made to the local convent schools:—Examination at the Institute of Notre Dame des Missions (in connection with Canterbury College).—For the piano-forte performers' examination, the only candidate examined was not successful in obtaining sufficient marks to entitle her to her diploma. In the other grade, the results were:—School examination: Higher examined, 1; Lower, examined 1; Elementary, examined 3, passed 3. Primary, examined 8, passed 8. One candidate for the harp, in the local centre examination, was examined, and deservedly gained a pass. Sisters of Mercy Convent, Lyttelton.—In this examination one entered for the elementary grade and three for the primary, and all successfully passed. Convent of Mercy, Christchurch.—Higher, 3; Lower, 7; Primary, 3. All these candidates had been excellently prepared, and easily gained pass marks.

The ceremony at Otira on last Tuesday in connection with the inauguration of the contract to tunnel the Southern Alps, was marked by heavy rain, and a consequent rise in the river at the Bealey, which prevented intending Canterbury visitors (including his Lordship Bishop Grimes) getting beyond the local hostelry. The programme at the Westland side was duly carried out by the Premier, Sir J. G. Ward, among those present being the Very Rev. Dean Carew, of Greymouth. Not to be outdone, those who had to remain at the Bealey heartily set to work, and celebrated the event at the same time on the Canterbury side.

Bishop Grimes, who rose amid loud cheers, said that he had been asked to propose the toast of 'The West Coast Pioneers,' coupled with the names of Messrs. A. D. Dobson, G. P. Williams, and H. Allen. The unpleasant atmospheric circumstances in which they were placed that day would give them an idea of what the West Coast pioneers had had to encounter at times. They were possessed of great pluck, grit, and energy, and anyone who had been through the Coast as he had could imagine what they had endured. They had not had at that time any vision of a railway, or even good roads; they had had to go through the bush bearing a swag, and not knowing where they were to get a meal, and they had prepared the way for their worthy descendants. He wished that those present could have been at the tunnel mouth that day to show the enthusiasts of the Coast, by their presence, that what had been said of the coldness and 'standoffishness' of Canterbury people had no foundation in fact. The pioneers of both provinces had been always most genial. 'With you, gentlemen,' continued his Lordship, 'I sincerely regret that it was not our privilege to be present at the function over the hill, and with you I hope that God will bless and prosper that work.' His Lordship spoke in eulogistic terms of the warm-hearted treatment he had received at the hands of all classes and creeds on the Coast, and provoked hearty laughter by an account of his first visit to the diggings. One of those who had welcomed him was the late Mr. Seddon, who had said to him, 'You will find it very rough indeed, but you will find golden hearts.' Even at that time Mr. Seddon had prophesied that railway communication with Christchurch would eventually be established. He hoped that some of the pioneers of the Coast would live to see the provinces united, as Sir George Grey had put it, in the bond of matrimony.

The length of the tunnel will be five miles twenty-five chains twelve feet. It will be seventeen feet high and fifteen feet broad. It will be quite straight, with a dip from the east to the west. The eastern portal will be 2435 feet above sea level, and the western portal 1585 feet, giving an incline in the five miles of 850 feet, or one foot in 33. Messrs. John McLean and Sons

have contracted to make the tunnel for £599,794. Extras will probably bring the total cost up to £60,000. It has been calculated by a person fond of figures that the tunnel will be 332,640 inches long, and it will cost nearly £2 an inch along its whole length. The workmen inside the tunnel will be, on the average, 700 feet below the mountains, but at one spot, beneath Warnock's Knob, they will burrow at a depth of 1100 feet. Electrical appliances will be used to a great extent, and as a means to this end the water-power available will be brought into requisition. If steam-power was used, there would be no end to the trouble and expense of carting the fuel. Water-power, on the other hand, will be cheaper, and, it is thought, more efficient. The contractors believe that all the power they will need at the Bealey end can be obtained from the Devil's Punch Bowl Falls, about half a mile from the mouth of the tunnel. The water there has a direct fall of about 450 feet, and an available fall from the top of 700 feet, and it may give 1000 horse-power. The tunnel, of course, will be bored from both ends, the gangs meeting somewhere near the middle. About two miles and a quarter will be done from the Bealey end and about three miles from the Otira end. The work of ventilation alone will be an important undertaking, and in this respect the contractors are tied down to stated conditions. The working and living conditions of the workmen receive considerable attention in the specifications. Outside the tunnel the contractors will house their men in huts, the size of which are regulated in the specifications.

Invercargill

(From our own correspondent.)

May 10.

A successful bazaar was opened in the Drill Hall, Bluff, in aid of the Dominican Convent, on Thursday evening.

The membership of the Hibernian Society is steadily increasing. At the last meeting held on May 6, five new members were initiated, and six candidates proposed.

The Athletic Football Club, commenced their season in earnest on May 6. The first fifteen defeated the Invercargill Club by 18 points to nil, but the wearers of the green jersey lost in the match, Invercargill versus second Athletic by 11 points to 3.

The H.A.C.B. Society held a most successful social in the Victoria Hall on Wednesday evening, the proceeds going towards providing the society with official regalia. The members are to be congratulated on its success, which was due in a great manner to the efforts of the secretaries, Bros. Byrne and Matheson.

The members of the Invercargill Catholic Club held the opening meeting of the current season on Tuesday evening, when they invited supporters and friends to a musical evening. The president, Mr. L. W. J. Morton, in his opening address thanked the large audience for their attendance. Vocal solos were contributed by Misses Hishon, Kirwan, Shea, McKineman, Messrs T. Byrne, McNamara and Crawford, recitations, Messrs. Mulvey, Pound, Thorpy, Gallagher, Sims, vocal duets, Messrs. S. McGrath and Cahill; violin solo, Mrs. J. Robinson.

(From an occasional correspondent.)

A most successful bazaar was closed at Campbelltown, Bluff, on May 9. The members of the small congregation were working for months in preparation, and their efforts have surpassed their anticipations. Mr. Cruickshanks, the Mayor, opened the bazaar on May 5 in a speech enlogising the good work done by the Dominican Nuns in that rising town. They carry on, he said, not merely a very efficient school, but they also do much in the cultivation of the arts—singing, music, painting, drawing, artistic needlework, and fancy engraving on wood. The town owed the nuns a good deal in these regards; hence it was almost unnecessary to bespeak the public patronage for the undertaking—it was sure to come. The Mayor's anticipation was fully realised; the people of all denominations attended the bazaar every evening, all showing a willingness to have a hand in clearing away the convent debt. Attractions in the shape of plays, children's dances, and singing by local amateurs, were provided every evening, and helped immensely to enliven the busy scenes. The Misses Feldwick, of Invercargill, so entertained the crowd on Wednesday night that the people were insisting on their return for Thursday. The Mayor called particular attention to the work on the stalls—the gifts of members of the congregation, of the nuns, and of their friends in Invercargill and other places. The stall-holders were, as his Worship desired, kept busy every evening. They worked

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with great energy and with the greatest harmony and goodwill. Their combination and mutual aid and encouragement pushed things along with a swing that was pleasant to witness. The lady stall-holders and the assistants to whom these commendations are due, are Mesdames Tipping, Tulloch, Dickson, Sutherland, Metzger, Rose, Finnerty, Dale, Moss, and Ridland, and the Misses McEntyre (3), Gilooly, Rose, Sullivan, Finnerty, etc. It should be mentioned that the lion's share of the work of organising and supervising, both for weeks before the bazaar and during its progress, belongs to Mr. Lister. The happy results achieved owed much, indeed, to his foresight, business tact, and amiability in putting all on the right track, and keeping them on it. Under Mr. Lister's guidance not a hitch was permitted to occur. The thanks of the nuns to their committees and to their patrons are due and are most certainly returned. The nuns have not been disappointed in their appeal to the people of all classes and denominations in Campbelltown.

OPENING OF NEW CHURCH AT TE TUA

RIVERTON PARISH

(From our Special Reporter.)

Orepuki, May 10.

During the past two days your special representative has had a pleasing opportunity of noting some of the evidences of the progress achieved by the Orepuki district since his last visit in 1899. The town has extended somewhat, and bears upon it the trim and well-painted and comfortable air of a place that is well established and feels secure as to its future. There is a pathos in the efforts to make gardens grow and smile in the teeth of the southerly and south-westerly winds that sweep upon the unprotected coast from over the wide, unbroken waste of the Southern Ocean. But protecting barriers of pine and yew have grown up around homesteads all along the coast, and the track of many a storm is marked in the manner in which their branches are combed back by the winds away towards the north or north-east. Behind their close and friendly shelter chrysanthemums still linger, and gladioli, and other flowers that flaunt their bravery till the coming of the first nipping frosts of winter. Up at Te Tua (eight miles north of Orepuki) the writer saw, in a well-tended orchard, an apple-tree in full bearing, while its branches were white with the second crop of blossom. The biggest fly in Orepuki's ointment is, beyond a doubt, the shale-works. Your special representative was guided through them by Mr. Muir, and saw the far-extending buildings, plant, tram-lines, etc., which represent the vast sum of some £180,000 lying—as it has lain for some years—unproductive. The buildings and plant are kept in excellent order by the Company's affable representative (Mr. Muir), and might be started again on a week's notice to produce kerosene, tar, naphtha, and paraffin wax—work which for too brief a period occupied some two hundred hands and distributed close on £1000 a month in happy Orepuki. Active prospecting for shale is now being carried on in the district and out to the Wairarapa river. Those who might speak, however, preserve a discreet silence, but Orepuki is hopeful, and, although the wish may be father to the thought, it looks with a measure of chastened confidence to the re-opening of the industry whose prosperity might mean so much to the district.

On Sunday, May 10, when driving to Te Tua to take part in the opening of the new Catholic church of St. Joseph there, I had some opportunity of contrasting the conditions of nine years ago with those of to-day. The vile track of those days is now a metalled road—by no means perfect, but as fair as a 'grande route' in Normandy by comparison with the conditions that prevailed when last I tried—with only a qualified success—to tread my way past its perilous pitfalls. Axe and fire and flying saw have pushed back the forest that in places overshadowed the road, and the wondrously rich soil won from the tangled jungle is a thick mat of grass on which sleek kine fatten in bovine content. Substantial farm-houses have arisen on every side, trim and neat and prosperous-looking, with their circling shelters of wind-swept pine or cypress. Nine years ago, when passing through this district, the present writer took down his harp and prophesied good things. To-day, one part of his prophecy is fulfilled; the rest is in the process of fulfilment; and he is confident that the garden of Southland will

yet be found in the fat and fertile region between Orepuki and the Waiau River.

All this is a digression—though, it is hoped, a digression not without its interest to the reader. The chief object of your 'special's' visit to the district was to witness the opening of the new Catholic church at Te Tua, some eight miles north of Orepuki. The ceremony took place on last Sunday morning. The church is a handsome, well-built structure, and is situated at the junction of two roads, on an acre section presented for the purpose by Mr. Griffin. It is in the Gothic style of architecture. The material is wood on concrete foundations. The nave is 40 feet by 21 feet; the sanctuary, 12 feet by 12 feet; and sacristy, 10 feet by 10 feet. The entrance is by a nice porch 10 feet by 10 feet. The walls rise to a height of 14 feet. In addition to a number of Gothic headed windows in the nave the church is lighted by a very fine lead-light rose window in the sanctuary.

On Sunday, the church was packed in every part. The ceremony of blessing and dedication was performed by the Right Rev. Mgr. Mackay, Administrator of the diocese, assisted by Revs. P. O'Neill (Winton), P. Murphy (Riverton), and H. W. Cleary (Dunedin). Father O'Neill was celebrant of the Mass. The occasional sermon was preached by Rev. H. W. Cleary. The music of the Mass was nicely rendered, and was selected from Winter's, Weber's in G, and Farmer's in B. Miss Griffith presided at the organ. The cost of the new building, with organ and furnishings, amounted to £400. The sum of £103 was subscribed in the church in response to the appeal, and the building was not alone opened free of debt, but with a credit balance—a circumstance of sufficient rarity to deserve mention.

Father Murphy returned thanks to the visiting clergy, to the laity who had come from afar to aid in the good work, to non-Catholic friends and sympathisers for their generous aid, to the members of the congregation for their self-sacrificing efforts, to the church committee for their splendid devotedness, and to the contractor (Mr. E. W. Bone) for the admirable manner in which he had carried out the work.

At the close of the Mass, the following address was presented to the three visiting clergy: 'Rev. Sirs,—We, the Catholics of Te Tua and surrounding districts, desire to accord you a hearty welcome to this outlying part of the extensive diocese of Dunedin, and also to assure you of our great appreciation of the favor you do us in coming so far to perform the ceremony of the dedication of our church. And we sincerely trust that, as the years pass by, this church will prove a great boon to the Catholics of the district, as a means of spreading our holy religion and promoting the glory of God. We also desire to express our gratitude to our beloved and reverend Pastor for the zeal that prompted him to erect this building; and we pray that he may be long spared in good health to carry out the good work he so nobly started. Signed: J. Griffin, G. Flanagan, T. O'Brien, P. Forde, J. Merrilees, D. Corkery.'

The Right Rev. Mgr. Mackay replied in brief and happy terms, thanking Father Murphy and congratulating the people on the event, so rare in New Zealand—that of opening a church free of debt. At the close of the proceedings the committee entertained the large body of lay visitors to a well-served dinner in a marquee.

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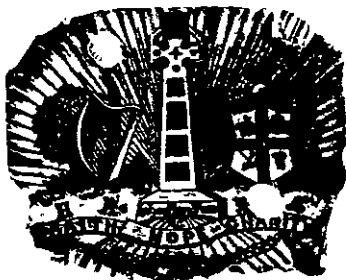
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District Secretary,
Auckland

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PRODUCE

Wellington May 11.

The High Commissioner's cablegram, dated London, May 9, is as follows:—

Mutton.—The market is inactive, except for light weights. The following are the current quotations:—Canterbury, 4½d; North Island, 3½d, River Plate 3½d.

Lamb.—The market is firm, and there is improved demand for Canterbury brands at 5½d; other than Canterbury 5½d.

Beef.—The market is dull, and very little business is doing. Handquarters, 3½d; forequarters, 3½d.

Butter.—The market is firm at an advance. Light shipments are expected. Choice New Zealand butter, 11½s; Danish, 11½; Australian, 10½s; Siberian, 10½s. per cwt.

Cheese.—The market is slightly weaker, there being less demand, and stocks accumulating. Quotations 50s per cwt.

Hemp.—The market is quiet, and has declined. The stock held in London amounts to 452 tons. Current quotations: Good fair grade, on the spot, £25 10s; fair grade, on the spot, £24; fair current Manila on the spot, £24. June to July shipments: Good fair, £25 10s; fair, £24 5s; fair current Manila, £24.

Invercargill Prices Current:—Wholesale—Butter.—Wholesale net cash price for best factory 4lb prints, 1s 2½d. per lb. Cheese, 7d. Butter—Farm, 9d, separator, 11d. Hams, 9d. Eggs, 1s 6d. Barley, 2s to 2s 6d. Chaff, £4. Flour, £12 to £13. Oatmeal, £13 10s to £14. Bran, £5 10s. Pollard, £6 10s. Potatoes, £3 10s. per ton. Retail.—Farm butter, 11d; separator, 1s 1d. Butter (factory), pats 1s 4d. Cheese, 8d. Eggs, 1s 9d. Bacon, sliced, 10d. Bran, 6s. 9d. Pollard, 11s. 3d. Chaff, 2s. 6d. Oatmeal, 50's 8s; 25's 4s 3d. Flour—200lbs, 26s; 100, 13s 6d; 50, 7s; 25, 3s 9d. Potatoes, 5s per cwt.

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

Wheat:—There has been a good demand during the week and millers are more inclined at present to purchase. Quotations:—Prime milling, 4s. 8d to 4s 9d, medium to good, 4s. 7d. to 4s. 7½d; best fowl wheat, 4s. 5½d to 4s. 6½d, inferior and broken, 3s. 10d. to 4s. 3d.

Oats:—The market continues firm, and prices are quite as good as last week's. Seed lines are worth 2s. 6d. to 2s. 9d; prime milling, 2s. 5d. to 2s. 5½d; good to best feed, 2s 4d; to 2s 5d; inferior to medium 2s 2d to 2s 3½d.

Chaff:—All well-cut bright samples are eagerly sought for, but medium and inferior lots are more difficult to dispose of. Quotations:—Prime oaten sheaf, £3 17s. 6d. to £4; medium to good, £3 10s. to £3 15s light and inferior, £2 17s. 6d. to £3 5s. per ton.

Potatoes:—The demand is very slack at present, as shippers are holding off the market owing to the regulation re having consignments passed at port of arrival instead of at port of shipment. There is therefore not much doing in this at present although nominally prime Derwents are worth up to £4 15s.; best Up-to-Dates, £4 to £4 7s. 6d.; medium to good, £3 12s. 6d. to £4; inferior £3 to £3 10s.

Pressed Straw:—Best Oaten 35s. to 37s. 6d; best wheaten, 30s. to 35s. per ton.

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was a full at-

tendance of buyers to whom we submitted a lengthy catalogue of oats, wheat, potatoes, chaff and straw. For all lines catalogued, [with the exception of potatoes, there was good competition at prices fully equal to late quotations. Values ruled as under:—

Oats.—The demand both from local buyers and shippers is strong, and all grades of sound oats are readily quoted at prices which in most cases show an advance of ½d. per bushel on late quotations. Seed lines have more attention, and for all sorts the market is firm. Quotations: Seed lines 2s 6d. to 3s 7d, prime milling, 2s 5d. to 2s 5½d; good to best feed, 2s 4d. to 2s. 5d; medium and inferior, 2s 2d. to 2s 3½d. per bushel (sacks extra).

Wheat.—Although prices have not advanced to any great extent, there is decided improvement in the demand, and all lines of prime milling quality are readily taken by local millers at quotations. Seed lines are also inquired for, and choice samples are easily dealt with. Quotations: Choice seed lines, 4s. 10d. to 5s; prime milling, 4s 7½d. to 4s. 8½d, medium to good, 4s. 7d. to 4s. 7½d; whole fowl wheat, 4s. 6d. to 4s. 7d; medium, 4s 4d to 4d 5d; broken and damaged, 3s. 10d to 4s. 3d. per bushel (sacks extra).

Potatoes.—The market has been in an unsettled state, for some days, owing to the difference that has arisen between local shippers and buyers at other ports regarding the inspection of shipments. In consequence little business has been passing, and stocks have accumulated to some extent. At to-day's sale we submitted a considerable quantity, and although competition was good up to a point, values showed a drop of about 7s. 6d. to 10s per ton on those of last week. Best Derwents sold at £4 10s. to £4 15s.; best Up-to-dates and other white sorts, £4 2s. 6d. to £4 7s. 6d, medium £3 15s. to £4 per ton (bags included).

Chaff.—During the week considerable quantities have come forward, but with good export demand, all prime lots have met ready sale at late rates. Quotations: Best oaten sheaf, £3 17s. 6d to £4; medium to good, £3 10s. to £3 15s; light and inferior, £3 to £3 5s. per ton (bags extra).

Straw.—Moderate consignments continue to arrive. Quotations: Oaten, 35s; wheaten 32s 3d. to 35s per ton (pressed)

WOOL

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

Rabbitskins.—Supplies are now increasing, and weekly sales will probably be held from the end of this month. We offered a large catalogue on Monday when values ruled quite on a par with previous quotations.

Sheepskins.—We offered a medium sized catalogue on Tuesday, when there was a large number of buyers present, and values were quite as good as last sales notwithstanding the recent drop in London.

Hides:—There has been no sale since last report, the next taking place on Thursday of this week.

Tallow and fat:—All coming forward is taken at prices lately ruling, although there is an easier feeling in the market.

Late Burnside Stock Report

Cattle.—271 head forward. Very few of these were of good quality, and prices dropped from 15s to 20s per head. Best bullocks, £9 to £10; medium, £7 10s to £8 10s; light, £6 10s to £7; best cows and heifers, £6 15s to £7 15s; medium, £5 to £6 5s; inferior, up to £4 10s.

Sheep.—2053 penned. Heavy sheep showed a drop of 1s per head. Best wethers, 18s 6d to 19s; extra, up to 21s 9d; medium, 15s to 17s, light, 13s 9d to 14s 6d; best ewes, 14s to 16s; extra, up to 20s; medium, 11s 6d to 12s 9d; light, 9s to 10s.

Lambs.—768 penned. Prices were about the same as last week. Best lambs, 14s 6d to 17s; medium, 12s to 13s 6d; inferior, up to 11s 6d.

Pigs.—120 forward. Porkers and baconers were firmer. Suckers, 10s to 15s; slips, 16s to 18s; stores, 22s to 28s; porkers, 34s to 40s; light baconers, 42s to 46s; heavy do, 50s to 63s; choppress, up to 80s.

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CATHOLIC MARRIAGES

To the Editor.

Sir,—I have just finished reading my copy of the pamphlet on Catholic Marriages and I take the liberty, as a layman, of respectfully endorsing the verdict expressed by Father Coffey regarding it as 'a very able and excellent exposition of the Catholic position.' With his usual ingenuity Father Cleary has contrived to introduce into his work something to meet all tastes. For the young people who meditate 'committing' matrimony, and are not in a frame of mind to go very deeply into anything, but who want to know exactly where they stand and what is required of them, there is the plain, full text of the Pope's decree, and clear, popular explanations of it by the Victorian Bishops and by his Lordship the Right Rev. Dr. Grimes. For those of a more combative disposition, who dearly love to follow the cut and thrust of an intellectual tussle, there is the keenly interesting controversy reprinted from the Christchurch papers. While for those who like to go deeply into things and to get right down to bed-rock on any subject which they take in hand, there is an appeal to first principles, and an exhaustive exposition of the whole question in all its bearings—Scriptural, historical, and philosophical—by the author himself. In addition there are a large number of crisp, pithy notes on a hundred and one minor but important points; so that altogether, for the laity, the work is a regular 'vade mecum' on the Catholic Marriage question.

Regarding the special controversy which gave rise to the publication of the pamphlet little need now be said, as the letters—reproduced in full on both sides—speak sufficiently for themselves. I happened to be in Christchurch while the discussion was in progress, and there was but one opinion as to the utter failure of the anti-Catholic assailant to make good his position or to score even a single point. And this was not only the view of the man in the street, professional men—journalists and legal gentlemen—with whom I came in contact expressed themselves also as emphatically of the opinion that the Rev. Mr. Carrington had been hopelessly outclassed. I believe that personally that gentleman is a very estimable man, and by this time he no doubt deeply regrets that in a moment of foolishness he should have been betrayed into placing himself in such an utterly false position.

The root cause of any difficulty which non-Catholics may have in understanding how an authoritative ecclesiastical utterance can have power to bind the consciences of men is to be found in their altogether inadequate conception of the sublime dignity of the Church of God. Even the Rev. Mr. Carrington—an ordained minister of the 'High Church' school—evidently regards the Church as little more than a human organisation for the dissemination of certain fixed theological truths. That it was originally founded, in some sense, by God, he would no doubt admit; but in his view the Founder is apparently a sort of absentee God, who, having set the machine going, is content now to sit apart and watch it work. The real truth is, of course, that besides being a 'kingdom,' 'city,' 'fold,' etc.—all of which imply more or less the existence of an active supreme authority—the Church is the very 'Body' of Christ, the continuation (as it were) of the Incarnation, a sort of Moral Personality indwelt by the Holy Spirit. 'It hath seemed good to the Holy Ghost and to us' were the sublime words with which the Church in the days of the Apostles at the Council of Jerusalem introduced her first decree to the world. 'It hath seemed good to the Holy Ghost and to us'—the precise equivalent of 'in the sight of God and of His Church' which was such a rock of offence to the Rev. Mr. Carrington. The promise is the same for the Church of the twentieth century as it was for that of the first century; and it is because the Catholic Church claims this assurance that her pronouncements carry such weight, that her children welcome them with loving obedience, and they look to her not as to a mere human organisation but as to a sure and unerring guide, a helm in the storm of life, a pilot who can confidently set the course. As I have said, this is the fact which it is essential to insist on in explaining the decree to non-Catholics, and the pages devoted to the exposition and vindication of the high mission and authority of the Church are, in my judgment, among the most weighty and valuable in the whole work.

An incidental but noteworthy feature of 'Catholic Marriages'—and one which readers will recognise as characteristic of the author's method—is the vast amount of historical references and information which it contains. In Christchurch, the legal cases cited and

the unimpeachably accurate disquisition on the exact status of the Church of England and her relation to the secular courts came as an eye-opener even to the legal fraternity themselves. A further example of the immense amount of research that has been expended in the preparation of this publication will be found in the final chapter dealing with the history of invalidating (marriage) legislation in the Jewish Church. Here Father Cleary has broken entirely new ground; and in order to get the information there contained in brief and handy compass the average man would have to go very far afield—and then, if I may be allowed a mild Hibernianism, he wouldn't get it.

In due time, no doubt, a copious literature will spring up round the recent decree, but as yet, with the exception of the publication under notice, no volume has been published which takes this question back to its very foundations; and this, while it has made the author's task much more difficult, has made the present value of his work all the greater. 'Catholic Marriages' has the special distinction, and is entitled to the special advantage, of being first in the field.

A word of praise is due for the very excellent index attached to the work. I have tested it very fully and have never found it fail.

Wishing this little manual the wide circulation it undoubtedly deserves, I am, etc.,

J. A. SCOTT.

May 11.

OBITUARY

Mrs. SAVAGE, MASTERTON.

The many friends of Mr. C. H. Savage, of Masterton, (writes a correspondent) will learn with regret of the death of his wife, which occurred on April 4. The deceased, who was greatly respected by a large circle of friends, was born fifty-four years ago at Ardferd Co. Kerry, and was a member of a well-known family named Ryall. She was attended in her illness by the Rev. Father Kelly. The funeral cortege was a lengthy one. She leaves a husband and daughter to mourn their loss.—R.I.P.

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MARRIAGES

DOOLAN-GREGAN.—At the Cathedral, Barbadoes street, Christchurch, on April 30, 1908, by the Rev. Father O'Hare, Francis Joseph Doolan, of Sydenham, to Annie Cecelia, daughter of Daniel Gregan, Esq., Geraldine Villa, Thom street, Linwood, and late of Pleasant Valley, Geraldine.

MCGRATH-FALKNER.—At St. Joseph's Cathedral, on Wednesday, April 29, by the Rev. J. Coffey, Michael McGrath, of the N.Z. Railways, Napier, fourth son of the late William McGrath, of Dunedin, to Catherine, second daughter of the late Thomas Falkner, of South Dunedin.

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EDITOR'S NOTICES.

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

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

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

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MAY 14, 1908.

'OUR NATIONAL RELIGION'

In his 'Anatomy of Melancholy', Burton quotes and applies the Latin proverbial saying: 'Rem carendo, non fruendo cognoscimus'—we best realise the value of a benefit when we are deprived of it. The separated Churches in Australia and New Zealand set but little store by religious education when the laws placed it within their easy reach. In Australia, the slighted gift was withdrawn, and State instruction secularised; with the full approving voice of the Reformed denominations; in New Zealand, with feeble and half-articulate protests that called for little notice. Now, and for many years past, there is a languid call for a State school religion. But there lies a chasm between their aspirations and their activities. The normal connection between feeling and action has been severed, like a spinal column that the surgeon's

knife has cut in two and action is paralysed; the wires that bear electric energy have been broken, and the current of their zeal fails to follow its normal path of discharge, or to set in motion any of the machinery necessary for the religious education of youth. In his recently published volume of New Zealand verse, Mr. B. E. Baughan hits off this empty and inoperative habit of mind:—

'While, as for work an' such—Look here!
I guess the one success you do
Is THINKIN' you're agoin' to.
Oh, all's right then: looks good an' sound,
An' plump, and regular all-round—
Puff-ballosh! Prove it, an' it's broke,
For all that good fat shape was—Smoke!'

And all those years of pre-election talk, talk, talk, was—idle wind. They deplore—as we also deplore—the hard secularism of our educational system. In so far, they think aright and talk aright. Why do they not accustom themselves—as Catholics do—also to act aright? Why sever the connection between feeling and action? Their action reminds one somewhat of the unfeeling British legislator who formed one of a deputation that accompanied the Rev. Benjamin Waugh through some of the most fetid of the London slums. 'The conditions are truly deplorable', said the maker of laws. 'They are, my dear sir', agreed Mr. Waugh, 'but what do you propose to do about these deplorable conditions?' 'Deplore them, my friend, deplore them!' quoth the legislator.

'For every ill beneath the sun,
There is some remedy, or none'.

The true remedy for the ills of the purely secular system of public instruction is that which has been often indicated in our columns—it is the remedy that is in beneficent operation in Canada, Germany, Belgium, and in other progressive nations of mixed religious belief. The remedy suggested by the Rev. W. Gray Dixon last week in the Auckland papers is the no-remedy. It can neither be discovered nor applied. He wants our 'national system of education' to teach 'our national religion'; and he asserts that it is the duty of the Government to add to its meat and poultry activities, and its grading of dead Langshans and Aylesbury ducks, a scheme for the instilling a knowledge of religion into the minds of the young. It is the function of the State to protect the rights and promote the material well-being of the people. It is a secular organisation for secular purposes; and, while it should protect and encourage parents and the Church in their work of religious and moral instruction, and aid schools in which this essential work is performed, it can never lawfully encroach upon the spiritual domain so as to set up as a teacher of religious belief. For it was to parents, and not to civil Governments, that God gave His positive command to train up their children to 'fulfil all that is written in the law' (Deuter., xxxii., 46); and it was the Church, and not the civil power that received from on high the commission to 'teach all nations' the truths of eternal life, ministering unto them in the things that are of God.

According to the Rev. W. Gray Dixon, 'our national religion' is 'the British national religion', and 'the British national religion' is 'broad, Biblical Christianity'. But this is only defining an unknown thing by a more unknown thing. There is, of course, no such thing as 'our national religion'. If any one asserts that there is, let him define it, if he can, set forth its tenets, show who holds it, and how and when it became 'our national religion'. Why, there is not a tenet in that imaginary 'national religion', from the Trinity to the inspiration of the Sacred Scriptures, but will be questioned or denied by some clergymen or groups of clergymen throughout the Dominion. Moreover, the Christ of the Jew is not the Christ of the

Protestant, and the Christ of the Protestant is not the Christ of the Catholic, Who instituted a Church to be His representative, Who is the Light and Life and Joy of that Church, Who guards her against error, and Who has left a Vicar to be supreme head of that Church, under Him. As to 'the' British national religion—it is a figment of the imagination. According to the London 'Times', Britain has 'eight hundred religions and only one sauce'.

And who is to decide what is 'the' British national religion that is also 'our national religion'? We may here usefully quote a paragraph in point from the manifesto issued by the New Zealand Catholic Hierarchy in 1904, in reply to a pronouncement by the Bible-in-schools League:—

'But even if the Civil Government had the right—and it emphatically has not—to impart religious instruction in schools, it would, in countries situated as New Zealand is, be debarred from the exercise of that right by its inability to determine what quantity and kind of religion it would teach. Our Government could only determine this matter in one of two ways: (a) by its own authority; or (b) by reference to some authority outside itself. (a) Now, if it has the right to decide for itself what shall be the religion of the public schools, no individual and no religious organisation would have any right as against this (supposed) right of the State. For it is an axiom that rights cannot clash. The Protestant statesmen of to-day might direct Protestant teaching in the schools. But the agnostic or infidel statesmen of to-morrow might direct infidel teaching as "part of the school curriculum"; and (in the hypothesis) nobody would have any right of protest or disobedience. (b) But let us suppose that the Government allows a religious denomination—or a group out of the odd scores of religious denominations in the country—to decide the kind of religion it shall have taught in the public schools. This (as an eminent American writer has remarked) would be "an official recognition of such religious denomination or group as the State creed—as the only true exponent of revealed truth, and as the guardian of the State in faith and morals." And this grave public wrong would be still further aggravated by compelling dissentients of every creed to pay taxes, from which they could derive no benefit, in order to defray the cost of teaching a State religion to which, on grounds of conscience, they object. It is admitted that "it can never be for the common good that conscience should be violated." Yet the question-begging plea of "the common good" has been advanced to justify such an invasion of the domain of religion and conscience by the Civil Power as would be an outrage upon indefeasible rights, personal, parental, and divine. The teachings of history clearly show that no Government has ever yet usurped spiritual functions without injury to the cause of religion and tyranny over the individual conscience.'

We may conclude with another extract from the same manifesto: 'We value God's Sacred Word. We use it in our schools. We would gladly welcome any change in the Education Act which would enable every child in the Colony to be well grounded in the doctrines of its faith, so long as this can be done without detriment or danger to the faith and the religious sentiments of the children of other creeds. But we will strenuously resist the introduction into our country of principles of government that would violate or menace those God-given rights which we can never abdicate, and which no power on earth can lawfully take away.'

Notes

Awkward Queries

A Wellingtonian asks the Dunedin 'Evening Star': 'Why not set to work and find out the most beautiful girl in New Zealand?' The 'Star' answers this one question by asking four very pertinent ones: 'Who is to be the judge? And what are we going to do with the most beautiful girl when we find her? And is the test to be simply physical? And how are the unsuccessful candidates to be appeased?'

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'God's Own Country'

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The vendor's desirable neighbors remind us, by an easy association of ideas, of the neighbors of a well-known and waggish farmer who lives near the town of Enniscorthy, in the Green Isle. He resides in a district where the surname Fortune is rather common, and where there also reside a few families with a patronymic as lugubrious as it is rare outside that region. 'How am I?' he remarks to inquiring friends. 'How would you expect a man to be with Death on one side of him and Miss Fortune on the other?'

Devout Filipinos

'Bishop Hendricks, of Cebu (Philippine Islands)', says the 'S.H. Review', 'who is at present in this country on his way to Rome, as an illustration of the religious character of the Filipinos, gives the fact that one of the large tobacco factories in Manila has a chapel where Mass is said every morning for the employees'.

Political Anarchy

'Mirabeau', says the 'New World' (Chicago), 'is credited with the authorship of the saying that the supremacy of political anarchy could only be brought about in France by the abolition of the Catholic religion. In the terrible cataclysm of 1792 his words found ample verification; nay, more, the Paris Commune, with its attendant horror, proved that the one was not merely the condition, but the effective cause of the other. Were Mirabeau alive to-day he could point, with even a greater measure of certainty than that with which he foretold the French Revolution, to a reign of moral anarchy as an outcome of the French Government's intolerant attitude toward Catholic education and Catholic worship.'

Expert Knowledge

Along all lines but four, expert knowledge is respected as a matter of course, and sought, on occasion, as a matter of common human prudence. The exceptions are, politics, military science, Catholic theology, and the art and craft of running a newspaper. In these matters, experience would seem to be a handicap, the expert untrustworthy, and the amateur the know-all. So far has this superstition got a hold of the public mind, that the doctrine and discipline of the Anglican and Russian Churches are determined by courts of non-theologian laymen, and the men who really control the British army and are rulers of the King's navy are civilians who need not necessarily know a breech-block from a marlin-spike. 'The soldier', said Lord Roberts in a recent speech in the House of Lords, 'no matter how great his experience may be, seems to be distrusted when he ventures to give an opinion upon the subject which he has made his life's study. . . . When preparations are on foot for the conduct of a war for which he has to bear all the responsibility, the soldier is the last person to be consulted. In all other professions the opinion of the expert is sought for and acted upon when a crisis arises. Not so with regard to the army. This may be accounted for by the idea that the soldier is always wanting to go to war, whether war is justifiable or not, and is always imagining that someone else is wanting to do the same, against whom he must protect himself. This feeling is exemplified in a quotation given by my noble friend Lord Cromer in his most interesting book, "Modern Egypt", from a letter of the late Lord Salisbury, who wrote: "If they (the soldiers) were allowed full scope, they would insist upon the importance of garrisoning the moon in order to protect us from Mars."'

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration begins in Riverton on Friday and ends on Sunday morning.

A bazaar for the extinction of the debt on the local Catholic church was opened at Otautau (Riverton parish) on Wednesday evening of this week. A considerable sum has already been realised by the auction sale of a fine lot of stock presented by friends to the bazaar, the prices realised being well in advance of current rates.

Work has progressed at a good rate on the new Catholic presbytery, Omakau, since its inception four months ago. The stone-work is completed, the roofing is now nearly finished, and in about six weeks' time the substantial and commodious residence will be out of the contractor's hands. Other work in connection with the place is also being pushed forward.

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its weekly meeting on Monday evening, when there was a good attendance. The programme consisted of a mock banquet, and various toasts were proposed and responded to by Rev. Father O'Neill, Messrs. J. J. Marlow, J. Atwill, P. Lawless, T. Mee, W. P. Nolan, H. McAuley, W. Atwill, W. Tonar, W. Ahern, A. Ahern, and F. Marlow.

The St. Joseph's Harriers held their run on Saturday from the Home of the Little Sisters of the Poor, Anderson's Bay. The attendance was good, but the ground being wet proved a trifle heavy. Dunne and Swanson laid a good trail in the direction of Tomahawk, and around the second lagoon. From here the up grade started, and after climbing a long and steep hill, which brought the pack well along the Peninsula, the main upper road was met and followed home.

The members of St. Joseph's Men's Club held a smoke concert on Friday evening, when there was a very large attendance. Songs were contributed during the evening by Messrs. Poppelwell, H. Hughes, Jos. Swanson, T. O'Connell, T. Hughes, O. Swanson, J. Quelch, J. Wilkinson, and Hellier. Mr. T. Deehan played a flute solo, and Mr. P. O'Gorman gave a recitation. Mr. F. Heley played the accompaniments. At the conclusion of the musical programme Rev. Father Coffey, who presided, expressed his pleasure at seeing such a large attendance, and hoped that it was the augury of a successful season. He exhorted the members to be constant in their attendance, and they would by this means make the coming year even more successful than the past.

DIOCESE OF AUCKLAND

(From our own correspondent.)

May 8.

A most successful social, under the auspices of the Catholic Young Men's Club of Onehunga, was held a few evenings ago in the local club rooms.

It is very likely that on the Feast of Corpus Christi the Superior of the Redemptorist Order, Very Rev. Father Clune, will preach at the Cathedral. This year it is intended to have a procession around the grounds of the Cathedral.

At the Masses at the Cathedral last Sunday the clergy spoke earnestly in support of the 'New Zealand Tablet,' whose representative, Mr. Moriarty, was in Auckland. It was urged that all should subscribe, and thus have in the family circle a healthy, wholesome, and thoroughly Catholic newspaper.

His Eminence Cardinal Moran has notified his Lordship Dr. Lenihan of his intention to present to St. Patrick's Cathedral a beautiful monstrance to commemorate his memorable visit last February. The Bishop, priests, and people of the Cathedral parish will prize very highly this generous gift from his Eminence.

A controversy is going on in the morning paper as to whether New Zealanders are becoming pagan. It arose over some remarks made in London by Bishop Neelan. Sir Robert Stout, who chanced to be here, entered the controversy. As to the propriety of our Chief Justice doing so is a matter of opinion.

On Friday evening in the Royal Albert Hall a most successful social was given under the auspices of the Marist Brothers' Old Boys' Club. There were a great many present, and a very enjoyable time was spent. The net proceeds are to be devoted to defray-

ing the cost of renovating and altering the club's rooms.

(From an occasional correspondent.)

May 7.
St. Mary's Convent Chapel was the scene of a very impressive ceremony on Wednesday, April 22, when three novices made their profession as Sisters of Mercy. The altar was tastefully decorated for the occasion. In the absence of his Lordship Right Rev. Dr. Lenihan, the ceremony was performed by the Right Rev. Mgr. O'Reilly. An impressive sermon, appropriate to the occasion, was preached by Very Rev. Father Brodie, of Waimi, who, while congratulating the Sisters on the steps they were taking, referred to the great work achieved by the Sisters in Auckland, and the wonderful spread of the Order of Mercy throughout the world. A large number of friends of the Sisters assembled to witness the ceremony, those of the clergy being, Rev. Fathers Holbrook, Edge, Zama, Bradley, O'Donnell and Doyle. The beautiful music was devotionally rendered by the Convent choir, assisted by the Misses Lynch and Casey. The names of the Sisters who had the happiness of making their vows, were Sister M. Barbara Delahunt, Muswellbrook, Sister M. Bonaventure Myall, Maitland, and Sister M. Callistus Myall, Maitland. After the ceremony, the friends of the Sisters were entertained at breakfast by the Rev. Mother and Sisters and all joined in wishing the newly professed, many years to continue the noble work they had so generously undertaken.

Timaru

(From our own correspondent.)

May 11.
Mr. F. Dennehy, of the Union Bank, has just received notice of his transfer on promotion to the head office at Wellington. Mr. Dennehy is an ex-pupil of our Catholic school, and he will be much missed from Catholic circles.

Rev. Father McDermott left on Saturday evening to open a week's mission at St. Andrews on Sunday, and Rev. Father Lowham departed on Monday to open a mission at the Newtown parish, Wellington, on Sunday next. It may be mentioned that on the conclusion of the services on Sunday night the men of the parish marched in procession, carrying their different banners, to St. John's Hall.

The fortnight's mission by the Redemptorist Fathers was brought to a close yesterday. At the early Mass the church was crowded, mostly by women, and it seemed that every one present approached the Holy Table. The nine o'clock Mass was reserved for the men, and again the sacred edifice was crowded. The members of the Hibernian Society and the Celtic Club were well represented, and of the five hundred men who received Holy Communion, fully two hundred were members of these two societies.

In the evening the need of a new church was once more shown by the numbers who were unable to gain admission. Rev. Father Lowham preached the closing sermon. This mission has been the most successful ever given here.

Palmerston North

(From our own correspondent.)

May 10.
The Catholic Men's Debating Society held their first public debate of the season in their club room on May 11.

The Bible-in-schools party woke up in Palmerston at the recent School Committee elections. The chairman of one of our largest town schools received information that the meeting was going to be packed. He took steps to secure a representative number of householders, with the result that the Bible-in-schools party was defeated, and the committee elected pretty much as before.

Hokitika

(From our own correspondent.)

May 8.
The annual meeting of St. Mary's Club was held in the schoolroom on April 29. Mr. Jas. Toomey (president) was in the chair, and there was a good attendance of members. The report and balance sheet submitted by the secretary (Mr. B. Cox) were read and adopted. The balance sheet showed the club to be in a sound financial position, having a credit of £40 12s 9d, which was considered very satisfactory. The president intimated his intention of not seeking re-election,

and thanked the officers and members for their kind assistance rendered during his occupancy of the chair. On the motion of Mr. F. Sellers, Rev. Father Ainsworth was unanimously elected president. On taking the chair Father Ainsworth thanked the members for the honor conferred on him, and stated he would do his utmost in the interests of the club. The election of the other officers resulted as follows:—Vice-president, Mr. M. Daly (re-elected); committee, Messrs. T. G. Green, L. Dwan, J. Cahill, and T. Sellers; secretary and treasurer, Mr. B. Cox (re-elected); sub-editor 'Catholic Magazine,' Mr. M. Daly. Votes of thanks to the retiring officers and the chairman concluded a very successful meeting.

WEDDING BELLS

McGRATH—FALKNER.

The active part which Miss C. Falkner had taken for some years in various societies connected with St. Joseph's Cathedral, Dunedin, and the high esteem in which she is held were no doubt responsible for the interest taken in her marriage to Mr. Michael McGrath, of Napier, at the Cathedral on April 29. The ceremony was performed by the Rev. Father Coffey, Adm., who was also celebrant of the Nuptial Mass. Miss E. Falkner (sister) acted as bridesmaid, while Mr. M. Lennon was groomsmen. At the conclusion of the ceremony the guests accompanied the happy couple to the Waratah Rooms, where the wedding breakfast was laid. Rev. Father Coffey proposed the toast of the bride and bridegroom, and in doing so referred to the good work which the bride had done in connection with the different Catholic organisations, and heartily wished Mr. and Mrs. McGrath a happy future. Messrs. Sligo, Marlow, and Lennon also joined in wishing the happy couple a long and prosperous career.

DOOLAN—GREGAN.

A pretty and interesting wedding (writes our Christchurch correspondent) was celebrated in the Cathedral on April 30. The contracting parties were Mr. F. J. Doolan, elder son of the late Chief-Detective Richard Doolan, and popular secretary of the local branch of the H.A.C.B. Society, and Miss Annie Cecilia Gregan, daughter of Mr. Daniel Gregan, at Linwood, late of Pleasant Valley, Geraldine. The Rev. Father O'Hare celebrated the Nuptial Mass and officiated at the marriage ceremony. The bride, who was given away by her father, wore an ivory white all over lace robe, trimmed with satin ribbon, veil, and wreath, and carried a shower bouquet of white flowers. The bridesmaids were Miss S. Gregan (sister of the bride) and Miss Maud Doolan (sister of the bridegroom). The bride's brothers, Mr. John Gregan and Mr. Martin Gregan, filled the positions of best man and groomsmen respectively. The bridegroom's presents to the bridesmaids were pretty jewelled pendants. The wedding breakfast was partaken of at the residence of the bride's family, 'Geraldine Villa,' Tuam street, Linwood, about 40 guests being present. The health of the newly-wedded couple was proposed by the Rev. Father O'Hare. Subsequently the gathering was photographed, and by the midday express the happy couple left for Queenstown on a tour of the southern lakes. In the evening an 'at home' was given in the Oddfellows' Hall, St. Asaph street, about 100 persons being present. The presents received were many and costly, including a number of cheques.

O'CONNOR—McGUIRE.

A very pretty but quiet wedding, was celebrated at St. Benedict's Church on Tuesday morning, April 28, (writes our Auckland correspondent), the contracting parties being, Miss Nellie McGuire, sixth daughter of Mrs. P. M. McGuire of Auckland, and Mr. Maurice O'Connor, third son of Mr. Maurice O'Connor of Wellington. The Rev. Father Edge officiated at the marriage, and also celebrated the Nuptial Mass. The bride, who was given away by her mother, looked charming in a pretty creme frock, relieved with silver trimmings, and a large white hat with ostrich plumes. She carried a beautiful shower bouquet and wore a handsome gold necklet and pendant set in pearls and tourmalines, the gift of the bridegroom. Misses Teresa O'Connor and Dolly McGuire attended as bridesmaids, and carried beautiful shower bouquets, gifts of the bridegroom, who also presented the first bridesmaid with a diamond and ruby brooch, and the second with a cable bangle. Mr. J. O'Connor acted as best man. The wedding breakfast was subsequently served at the residence of the bride's mother. Mr. and Mrs. O'Connor proceeded to Roturua for their honeymoon before returning to their future home at Palmerston North.

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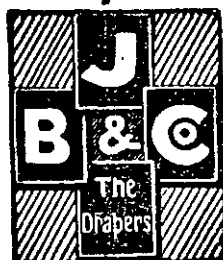
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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, March, 1908.

Last year 39,082 emigrants left Ireland. For what? Thirty-eight thousand of them to suffer far greater want and misery than they ever knew at home. There seems little use in the remonstrances constantly made by priests and others, who know the truth about emigrant life, so long as the land is kept locked up from the mass of the peasantry, as most of it still is by those landlords who will not sell and by the delays and impediments of the Land Courts, and so long as the Government aids and abets the emigration agents at home and abroad in the alluring advertisements that gull the unhappy, restless youth of the country. Every post office, every village schoolmaster is a paid agent for the bad work. Everything shows how steadily the drain is injuring the country. The acreage under tillage last year shows it—a decrease of 93,766 acres under corn, green crops, hay, flax, and fruit; meaning a big percentage of the farming class gone to the wall. Yet we have a Board of Agriculture, Congested Districts Board, Local Government Board, Boards enough to plank the whole country over (as somebody says), all manned by brilliant 'experts' who can give book lore on every conceivable subject, but no practice save in drawing salaries. If matters go on at the present rate, in twenty years more every man left in Ireland will be an official of some Board; and then who will pay the taxes that now pay the officials? Even should the Old Age Pensions' Bill pass, as it was said it would this session, who will be left to pay the tax out of which these pensions are supposed to come, for it is not the man with the big income who finds the money, but the tea and sugar of the working man that do it. And as regards this same

Old Age Pension,

the demand of the laboring class is moderate—5s a week at 65 years of age. But statesmen want to make the age 70, which would be just a mockery to the poor, for all know that the man or woman who has had to work hard and live poorly through life is, as a rule, past labor at 65. A pension at 70 would just mean 'live horse and you'll get grass,' for ninety-nine out of every hundred. The 5s a week at 60 could be given by sweeping away the poorhouses, those cold dens of misery and misuse of money that the great O'Connell declared would be the ruin of Ireland. But then, they keep a little army of officials in luxury.

A Link with the Past.

The name of Daniel O'Connell reminds me of the recent death of a lady closely connected with the Liberator and with another man who was once a noted figure in Irish life. Mrs. Morgan John O'Connell died at Longfield House, Cashel, last month. Her husband was the nephew of O'Connell, her father the once well known Charles Bianconi, whose public vehicles, invariably called 'Bianconi's cars,' were the means of opening up traffic throughout all the country districts of Ireland in the middle of the nineteenth century, before railroads were in general use. These cars—long 'outside cars,' finely horsed and accommodating fourteen or sixteen passengers with their baggage—continued to run in remote districts up to a recent date; in fact, they are still run on the coast roads between Galway and Westport in Mayo, Larne and Cushendall in Antrim, and a few other places. Bianconi himself lived to a very advanced age and died about thirty years ago. I recollect him well, for even up to a short time before his death he travelled about the country constantly, and often visited at my home, where he loved to tell the children the romantic story of his boyhood, being always careful to remind us that, though reduced to poverty, his was one of the old noble families of Italy.

A tall, robust, stately old gentleman, with a quantity of silvery hair and always dressed somewhat in the fashion of his youth, with a finely ruffled shirt in which a large diamond sparkled: such is the picture I recall of Charles Bianconi as, having chatted for some hours with the elders, he one night turned to tell the little people his fascinating story that made him seem a second Dick Whittington in their eyes.

In the early years of the 19th century Charles Bianconi came from Italy to Ireland, a poor lonely little lad of twelve, who made out a living by hawking cheap pictures and images all over the country, and managed to feed and clothe himself on three-pence a day. Even that he often saved, for we may be

sure the kind-hearted peasantry heartily welcomed the little foreign orphan to bed and board. Honest, brave, enduring, the lad made his way on, trudging from town to town, from village to village, happy when a farmer on his way to market gave him a lift on the road. These welcome lifts were an inspiration. The boy saw that crowds of the country people had to trudge to market on foot, like himself, hampered with heavy loads that delayed them long and wore out their strength. Many a poor man or woman who could not command a car would gladly give a trifle to be carried cheaply even part of the way. The thrifty lad had saved a little sum of money. He thought out a plan; bought a horse and car and started in a country district on the highroad to a market town, arranging a moderate tariff for conveyance of passengers and their loads. The venture succeeded at once. Before long Bianconi had two cars on the road. Then began the rolling of the snowball: he possessed great organising powers, and, briefly, in an astonishingly short time the long cars were plying in an almost continuous chain from one end of Ireland to the other. Wealth poured in, but Bianconi continued to act as his own overseer. He was constantly on the road, his coach offices were everywhere, and his employees were ever on the alert to keep passengers well served, cars in good order, teams in first-class condition, for Bianconi himself might arrive at any hour of the day or night, might be a passenger on any car, and, while a first-rate master to good servants, woe to those who transgressed by failing in their duty to the public or to their employer.

Deservedly the Italian was soon a wealthy man, honored by all, high and low, a benevolent and pious Catholic, Lord Lieutenant of his county, owner of a fine estate and of the beautiful mansion near Cashel in which his daughter, Mrs. Morgan John O'Connell, has just died, the last of her name, for Bianconi's only son died young, leaving no heir to the honored name of Bianconi.

COUNTY NEWS

CARLOW—A Costly Proceeding

A Judge went down from the capital to Carlow last week (says the 'Irish Weekly' of March 28), and the Assizes were opened with all the usual ceremonies. Then his lordship, the grand and petty jurors, the registrars, sheriffs, clerks, lawyers, policemen, tipstiffs, criers, and public found that some miserable woman was charged with stealing a jacket worth 1s 6d. The crimelessness of Carlow, and the costly absurdity of opening an Assize court at the public expense under such circumstances, will not be trumpeted all over Great Britain by the Carrion Crows.

CORK—Only one Case

Opening the Commission for Cork City on March 22 Lord O'Brien said there was only one case to go before the Grand Jury. 'He was sorry to hear that in an otherwise peaceful city there was some trade disturbance. He hoped it would be borne in mind that though peaceful picketing had received legislative sanction, yet organised attempts at intimidation constituted a criminal conspiracy punishable by law even though carried out under the guise of peaceful picketing.'

DONEGAL—The Dean of Raphoe

The death took place on March 23 of the Right Rev. Mgr. M'Fadden, P.P., Vicar-General of Donegal and Dean of Raphoe. Deceased was one of the oldest priests in the diocese of Raphoe, and was much revered by all creeds and classes. He was ordained in 1853, and became parish priest of Glenlies after four years. He was afterwards parish priest of Gweedore and Drumholm, and in 1882 was appointed to Donegal town where he ministered ever since.

DUBLIN—A Fortunate Harness-maker

The great litigation, extending over several years, concerning the property of Sullivan, of Seattle, United States, and in regard to which Commissions sat in Dublin, has at last come to an end, and judgment has been given awarding the estate to the two next-of-kin, Mr. Edward Corcoran, of Dublin, and Mrs. Hannah Callaghan, of Cork, as first cousins of the deceased. Mr. Corcoran was represented in Ireland by Mr. C. P. O'Neil, solicitor, Dawson street, and Mrs. Callaghan by Messrs. Wynne and Wynne, solicitors, of Cork. The American lawyer-Senator, S. H. Piles, who represented the parties in the States and had the management of the litigation there, gets, under a deed given by the parties, half the estate. The formal decision was given in the Supreme Court of Washington State, which affirmed the decision of the local Court in

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King's County. The confirmation of this decision, in the opinion of the attorneys interested, gives to Mr. Edward Corcoran, harness-maker, of Dublin, and first cousin of John Sullivan, an estate of Seattle property worth at least three-quarters of a million dollars. This estate includes the Sullivan office building on First Avenue. This may mark the termination of one of the most famous and interesting cases that ever originated in King's County.

KING'S COUNTY—Death of a Jesuit

The Society of Jesus suffered a great loss in the death of Father James Murphy, which took place, after a prolonged illness, on March 22, at the Novitiate, St. Stanislaus' College, Tullamore, where for the past three years he had, for the second time, filled the important and responsible position of Rector and Master of Novices. Father Murphy, who was a brother of Canon Murphy, P.P., of Arran Quay, Dublin, and of Colonel W. Read Murphy, D.S.O., was born at Clonmel in the year 1852.

No Criminal Business

White gloves were presented to County Court Judge Curran at Tullamore. He also got white gloves at Birr, so that at the Spring Quarter Sessions he had not had to try a single criminal case in King's County.

LIMERICK—The Holy Father's Jubilee

Most Rev. Dr. O'Dwyer, Bishop of Limerick, in the course of a letter acknowledging receipt of the resolution of the Limerick Corporation congratulating his Holiness the Pope on the Golden Jubilee of his priesthood, says:—'It is one more link added to the chain of pieties by which this Catholic city has time and again for ages renewed and confirmed its attachment to the Holy See, and I am quite sure that it will go straight to the heart of Pius X., and be answered by his paternal and loving blessing upon us. For myself, I am very proud to have the privilege of conveying to his Holiness such an evidence of the Faith of the city of which, however unworthy, I am Bishop, and it is an agreeable and interesting circumstance, too, that it will be placed in the hands of the Pope himself by a Limerick man, of whom we are all so proud, the distinguished Rector of the Irish College in Rome.'

LOUTH—White Gloves for the Judge

His Honor Judge Kisbey, K.C., sat in the Court-house, Drogheda, and disposed of the Easter Sessions business. There being no criminal business, he was presented with white gloves by Mr. Russell, Sub-Sheriff. His Honor said he was very gratified at the satisfactory state of the town. He knew of no town, so far as his experience went, where there was so little criminal business or so little tendency to crime. He hoped it would long remain so.

GENERAL

Emigration from the Provinces

Last year (remarks the 'Irish Weekly') 39,082 people left Ireland as emigrants. The four provinces contributed in the following proportion:—Leinster, 5711; Connaught, 7570; Munster, 11,281; Ulster, 14,518. The most prosperous province is the most deplorable; it lost more last year than any other division of the country. Rather callous statisticians have placed the 'value' of an adult male or female to the community at £200; that is to say, the wealth of the nation or district, has been expended to this extent in bringing the said young man or woman to manhood or womanhood from infancy. The 'value' of a healthy human being to the community amongst whom the said human being lives and works cannot, of course, be estimated. But we take the £200 as 'capital expenditure,' and on this basis Ulster's 'dead loss' last year was £2,902,600. If each individual emigrant's value to the State be very moderately estimated at 15s per week, Ulster's earning power was decreased last year by £566,007 sterling. Capitalised at 3 per cent, this would mean a current 'trading' loss of £18,866,900 to the nine counties, in addition to the wasted 'capital expenditure' of £2,902,600. And this would be repeated year after year if the ghastly rate of drainage for 1907 were maintained.

'Catholic Marriages'. The book of the hour. Single copies, 1s posted; 12 copies and over, 8d each, purchaser to pay carriage. Apply, Manager, 'Tablet', Dunedin.

A man is not charitable because he feels like giving ice in July and coal in January.

People We Hear About

Lady Poore, who is now chatelaine of Admiralty House, Sydney, is a daughter of the late Dr. Graves, Anglican Bishop of Limerick, and a sister of Alfred Perceval Graves, who has had such a large share in the Gaelic Revival, and author of the song, 'Father O'Flynn.'

Mr. Benjamin Hoare, who has just been left £500 by the late Mr. David Syme, is one of the most able journalists in Australia (says the Adelaide 'Southern Cross'). He is an earnest protectionist, and has done much to help forward the cause in the Commonwealth. Both Mr. Hoare and his wife are devout Catholics, and are much interested in the work of the archdiocese of Melbourne. Three of his daughters are in convents, and his son is about to enter at Manly to be trained for the priesthood.

The Rev. Dr. Kolbe, the talented editor of our South African contemporary, 'The Catholic Magazine,' is a many-sided man, for besides his editorial and literary work he takes a great interest in natural history. A good story is told of his first visit to the Transkei. Dr. Kolbe on his way to Kokstad was deeply interested in a fine specimen of a spider, and for a time was lost to mundane affairs. An old man was standing behind the doctor's chair, whilst our naturalist was examining his specimen through a powerful microscope. At last the old chap could stand it no longer; he shook his head and exclaimed: 'What a pity to see a grand man like that so far gone in the head, but glory be to God he seems quite harmless!'

Sir Nicholas O'Connor, British Ambassador at Constantinople, whose death was recently reported by cable, was a descendant of the last king of Ireland, Roderic O'Connor. Sir Nicholas was educated at Stonyhurst, and had a most distinguished career in the diplomatic service. Though naturally amiable and polite, Sir Nicholas (says the 'Times' biographer) did not belong to what has been called the oily school of diplomacy; on the contrary, in manner he was direct and straightforward almost to bluntness, and when he held strong views on any subject he usually did not seek to conceal them. In harmony with this trait of character, and with the unceremoniousness which is not infrequently to be met with in the best class of Irishmen, was a tendency to neglect the minutiae of ceremonial. On one or two occasions in his official life this tendency gave momentary dissatisfaction in certain quarters, but it never affected injuriously the public interests or his own career. Among his colleagues and in general society he was extremely popular, and among those who had opportunities of knowing his private character and his official activity he was universally and justly respected. At his death Sir Nicholas was in his sixty-fifth year.

It looks as if the long-expected resignation of Sir Antony McDonnell, as Under-Secretary for Ireland, has at last come to pass. He is to be called to the House of Lords. Sir Antony was born in 1844, and entered the Indian Civil Service in 1865. He had a brilliant career in India, rising to be a member of the Council of the Viceroy of India and Lieutenant-Governor of the North-West Provinces. His statue stands in Lucknow. In 1902 he was 'lent' to the Irish Department through Lord Lansdowne, who, as an ex-Viceroy of India, knew of his ability. Sir Antony was an avowed Home Ruler, and his selection by a Unionist Government was naturally much commented upon. It came out subsequently that the correspondence relating to his appointment was in cipher. In 1905 Sir Edward Carson, known as 'Coercion Carson,' Solicitor-General for Ireland, discovered that the Government, or at least Mr. Wyndham, the Irish Secretary, was coquetting with devolution. Sir Edward, being a very militant Unionist, raised strong objections, and as a result of his action, Mr. Wyndham resigned, taking all the responsibility on himself. Sir Antony remained at the Irish Office, to everyone's surprise, and it was suggested that he had some hold over the Government.

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POLICE v. BRADY.

Book Gift Tea

AN APPEAL.

MR. JUSTICE CHAPMAN, on appeal, quashed the conviction against Mr Brady, the Gisborne Agent, for selling "Book Gift" Tea with a coupon attached.

His Honour ruled that the system adopted by the Proprietors of "Book Gift" Tea of giving Coupons as a means of exchange for the books was perfectly legal and did not come within the meaning of the Act. This decision had the full concurrence of the other judges.

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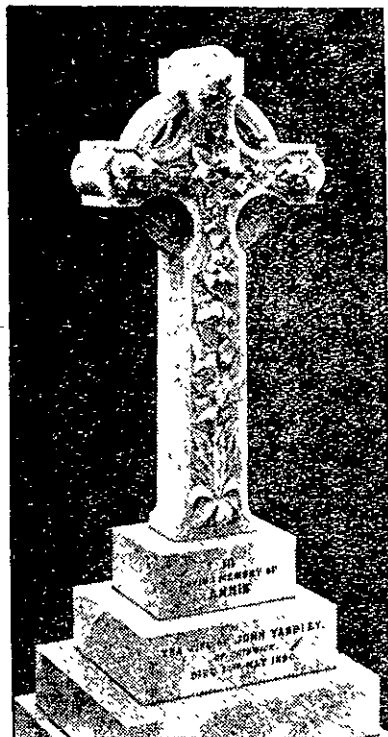
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NEW BOOKS

Messrs. Whitcombe and Tombs (Wellington, Christchurch, and Dunedin) continue to enrich New Zealand literature with new works or new editions brought out in a style that is equal to the best work done by the great publishing houses of the Old Countries. One of their latest additions to their publications is a book of true adventure of the early days of New Zealand, and easily surpasses in interest the story of Buckley, the white convict who lived for 32 years among the blacks of Victoria. Messrs. Whitcombe and Tombs' reprint is the remarkable story of 'John Rutherford, the White Chief,' as he was called. His narrative describes how he was shipwrecked on these shores some eighty years ago. He and his companions were captured by the Maoris. His companions were killed, but he was befriended by a chief who took him into his tribe. Rutherford married two of the chief's daughters, was tattooed by them, and lived with the Natives for ten years, escaping when an English vessel touched at the district inhabited by his captors. The story is a very thrilling one. It has added interest on account of the fact that it was published in the first book ever printed on New Zealand. This work was long supposed to be written by Lord Brougham, but it is now agreed that the author was George Lillie Craik, a well-known litterateur of 70 years ago. The present edition has been edited by Mr. J. Drummond, F.L.S., F.Z.S., who has written an interesting introduction to it.

A new and interesting work just issued by Whitcombe and Tombs is 'Shingle-Short and Other Verses,' by B. E. Baughan. Judging by the poem that gives the title to the volume, the author is doing for New Zealand what Lawson and Patterson have been doing for Australia. There is in 'Shingle-Short' plenty of happy imagery, the 'feel' of the log-hut, and of the green fields, and the 'patter' of Barney is sure to carry the reader along. New Zealand subjects form the staple of the book—'Mara's Fish,' 'A Bush Section,' etc., and the whole concludes with breezy 'Raddock Songs,' in which the white clover, sunbeams and strawberries, the creek, the wind, the seeds, and the ti-tree (why not, properly, tea-tree?) have their say, and say it well.

From Louis Gille and Co. (Liverpool St., Sydney), we have received 'Cardinal Newman and the Encyclical Pascendi Dominici Gregis,' an essay by the learned Bishop of Limerick. The essay was published in pamphlet form in consequence of the refusal of the Editor of the 'Dublin Review' to insert it in his magazine—a difference of opinion having arisen between him and the author in reference to certain paragraphs in the essay. This publication deals with Cardinal Newman's relation to the doctrines condemned in the Papal Encyclical on Modernism, and is a complete and overwhelming answer to those English sympathisers with Modernist notions who sought to base their views on the teachings of the great and intensely Catholic Oratorian. 'Good wine needs no bush, and the warm praise given to this able work by the Holy Father, and the cordial welcome given to it by Catholic journalism, are ample evidence of its worth. (Pp. xii—44, 8vo., 1s 3d).

The same publishers (Gille and Co., Sydney) are now sending out, at a very cheap rate, one of the best Catholic books that has for a long time issued from the press. This is an English translation of the Abbe Fouard's 'The Christ, the Son of God, A Life of Our Lord and Saviour Jesus Christ.' There is an introduction by the late Cardinal Manning, and the present work is a cheap and popular reprint, with the notes and appendices of the library edition omitted. The great Rouen professor's work is so well and favorably known to a wide circle of Catholic readers all over the world that the issue of a popular edition of it, at a popular price, is something in the nature of 'an event' for the Catholic reading public. 'This singularly able and excellent work,' says Cardinal Manning, 'can need no recommendation. . . The history of Abbe Fouard unites the sacred narrative of the three-and-thirty years of our Saviour's earthly life with the living consciousness of faith, in which the mutual personal relation and the mutual personal love of the Divine Master and His Disciples are as living and as sustaining at this day as they were when He ascended into heaven. To all such this Life of Our Lord will be a golden book.' The Abbe Fouard's work has the blessing of the Pope, and its circulation in Catholic homes and Catholic institutes of education would do much to promote religious knowledge and solid piety. (Pages xxi-250, closely printed, 8d).

Another exceedingly valuable cheap reprint is 'Father Gerard's crushing answer to Haeckel,' 'The Old Riddle

and the Newest Answer.' In its review of this six-penny edition of the brilliant work in which the learned Jesuit turns Haeckel's 'Weltraetsel' inside out, The London 'Tablet' says in part: 'As the cheapness of a book naturally means that it is brought within the reach of a large number of readers, one is always glad to learn that it has been found possible to issue any important Catholic work at a lower price. But, in the present instance, there is a particular cause for satisfaction. For, as the reader may remember, the immediate occasion of Father Gerard's answer to Haeckel was not so much the original work of the German writer as a cheap, popular translation which had been scattered broadcast in this country by the Rationalist Press Association. And all who have given any consideration to the political economy of controversy will recognise the importance of placing the two antagonists on the same level in this matter. The answer may very well be worth ten times as much as the book against which it is directed. But if the price is determined by the intrinsic value, the wrong side will be given an undue advantage.' This work of Father Gerard is the best, clearest, and most useful that has yet been written on the thirty-year-old theories which were revamped by the ultra-Darwinian German rationalist writer. A copy of it should be in every school and parochial library, and in the hands of every person whose faith is exposed to attacks based upon the shifting unscientific fancies of scientific men who leave the safe path of scientific observation and plunge into the arena of metaphysics, in which so many of them—and especially Haeckel—are very much at sea. The new edition of Father Gerard's work is furnished with a good index. (Pp. xii-122, 8vo., 6d; Louis Gille and Co., Liverpool St., Sydney).

The American publishing firm of Joseph F. Wagner (Barclay St., New York) have just issued three useful works chiefly intended for catechists and the clergy. These are 'The Necessity of Religion,' a Lenten course of six sermons; 'Short Sermons for Low Masses for all the Sundays of the Year'; and 'A Pulpit Commentary on Catholic Teaching.' The last mentioned is a bulky volume of over 450 pages. It has been brought out as an aid to pastors in discharging one of the chief duties of the priestly office that has been so strongly urged by a late Encyclical of Pope Pius X.—namely, the duty of catechising. Both priest and catechist will find in this book a storehouse of well-digested fact and view-point from which their hearers will derive much spiritual profit. Christian doctrine is stated and defended in a way suitable both for the requirements of the catechist and the preacher, in preparing for their work of instruction. The book will also, like Bishop Bellord's 'Meditations on Christian Dogma,' be found useful for spiritual reading in religious communities, boarding-schools, etc. This is the first of a series, and deals with the Creed. Three remaining volumes will deal with the Commandments, the Means of Grace, and the Liturgy of the Ecclesiastical Year. (Pp. 458, 2 dollars; 'The Necessity of Religion,' pp. 61, 40 cents; 'Short Sermons,' pp. 114, one dollar; Joseph F. Wagner, Barclay St., New York).

The latest publications by the Australian Catholic Truth Society are 'The Third French Republic and the Church' by his Grace the Archbishop of Hobart; 'Wattle Branches: A Story for Boys,' by 'Rosario'; 'Spiritism,' by Rev. Stanislaus M. Hogan, O.P.; 'The Church's Greatest Treasure,' by the Rev. M. Watson, S.J.; 'Discovery of Australia by de Quiros, 1606,' by his Eminence Cardinal Moran; 'Father Burke, O.P.,' by Rev. Stanislaus M. Hogan. These are well up to the high standard of previous publications of the Society, and contain a good deal of instructive and wholesome reading.

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The Catholic World

ENGLAND—A Presentation

Monsignor Tynan, of Farnworth, has been presented by his flock with an illuminated address and a set of prelate's robes in recognition of his services in the cause of Catholic education and of work in connection with the Papal Court. In acknowledging the gift, the Monsignor said he had stood all along and would continue to stand for the principle that fathers and mothers must be able to decide what religious education should be given their children.

FRANCE—Women and the Religious Revival

The persecution through which the Church in France is now passing (remarks the 'Catholic Magazine' of South Africa), brings its own compensations daily; as God is able to turn even the most unlikely events to the good of the Church. The women of France are realising the danger of the present situation and are going out to meet it. There was a time during the first years of the present religious persecution, when it was thought that the campaign against religion could not succeed against the known wishes of the Catholic women. But the whole agitation, first against the Orders and then against the existence of the Church, was so skillfully disguised under the appearance of a mere political movement, that the evil was accomplished before those most interested were aware of it. But now the devout ladies of the country are rising up to meet the worst effects of the Separation Law. Some are taking schools of their own and working without remuneration, others are contributing at the cost of privation to themselves to the maintenance of the schools from which the nuns have been driven; others again are forming societies of women to co-operate with the Parochial Associations. The latter are exclusively composed of men, and form the bodyguard of the parish priest in each parish. Never was the Church of France so united in all its parts as it is at present. It is no small gain to have obtained a part of its freedom from the meddling politicians.

ROME—The Holy Father's Name-Day

His name-day must have been a specially happy one for the Holy Father this year. Thousands of congratulatory messages reached him from all parts of the world, and especially from France. Many thousands of his loyal Roman children also attended at St. Peter's, where Cardinal Rampolla and the chaplain of the Basilica held a special service. The hymn to St. Joseph and the 'Te Deum' were sung at this service.

Two Prominent Ecclesiastics

Two great Roman ecclesiastics departed this life the other day (writes a Rome correspondent), one a Cardinal (Casali Del Drago), the other (Father Vitelleschi) a member of the Jesuit Order. Cardinal Casali came of an old princely family, his mother having been a Barberini princess. He was courtly in his manner, kindly and generous in his character, always ready to help every good cause. Father Vitelleschi enjoyed a high reputation as a litterateur and poet.

St. Patrick's Day

The Irish College and its esteemed Rector, Monsignor O'Riordan, were highly honored on the feast day of their National Apostle (writes a Rome correspondent). Cardinal Satolli celebrated the community Mass; the High Mass was celebrated by Monsignor Giles, Rector of the English College, and Vespers were sung by his Grace Monsignor Panici, Secretary of the Sacred Congregation of Rites. After the High Mass the students sang a hymn to St. Patrick in Irish. At St. Isidore's High Mass was celebrated by Monsignor Seton, and an eloquent panegyric of St. Patrick was delivered by Dr. Condon. Benediction was given in the afternoon by Cardinal Cassetta.

SOUTH AFRICA—Gathering of Prelates

The Month's Mind in memory of the late Bishop Leonard (says 'The Catholic Magazine') drew together in Cape Town nearly all the clergy of the Western district. Out of the six Bishops who preside over the destinies of Catholic South Africa, five were present at the Requiem Mass. This is the largest gathering of bishops ever held in the country. In 1896 there was a meeting of Vicars and Prefects Apostolic, summoned by the Cardinal Prefect of Propaganda and held in St. Mary's, Cape Town. But in that year only four bishops were present and several Prefects. Three of

those bishops have now passed away, viz., Bishop Leonard of Cape Town, Bishop Jolivet of Natal, and Bishop Anthony Gaughran of Kimberley. One of the Prefects, Father Schoch, who had been already selected as Bishop and Vicar Apostolic, has also gone to his reward. Bishop Rooney and Bishop Simon (who was then only Prefect of Namaqualand) are, we believe, the only survivors living in South Africa of that first conference.

SPAIN—Woman Suffrage

A Bill has lately been introduced into the Spanish Cortes by Senor Arsuaga, a Liberal, for conceding votes to women at municipal elections only. As being a Liberal, the introducer therefore belongs to a party which in Spain is, as a whole, strongly anti-Christian. Senor Arsuaga's measure has met with considerable opposition from his 'co-religionists,' as he styles the Liberal members, and it is interesting to note the precise ground of their objection. It is this: that the Spanish woman is essentially and hopelessly 'clerical' and 'subject' to the influence of the confessional—that is to say, that she is a convinced Catholic. Voting power granted to her would consequently strengthen the hands of 'clericalism' (i.e., of the Catholic Church, as against the Grand Orient) and advance its interests in the municipalities.

UNITED STATES—The Hierarchy

This year three members of the American hierarchy will celebrate the fortieth anniversary of their consecration. They are Cardinal Gibbons, Bishop McCloskey, and Bishop McQuaid. Most Rev. Archbishop Riordan, D.D., of San Francisco, on September 16 next will observe the twenty-fifth anniversary of his consecration as Bishop.

A Brave Act

All honor to the Rev. Edward Sliney, of St. Anthony's Church, Cohasset, Mass. (says the 'Boston Pilot'), for risking his own life in an attempt to save one of the young parishioners, Joseph M. Jason, from drowning recently. The boy had broken through the ice while skating, and the priest, as soon as he heard the shouts for help, rushed to the scene and plunged into the icy waters on one of the coldest days of the season. Unfortunately his heroism was unavailing to save the lad alive; but the priest brought up the body and broke the ice to get to the shore with it.

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Nearly one thousand persons witnessed the ceremony of blessing and laying the memorial stone of the Richard O'Neill College Garden Vale, on the afternoon of Sunday, April 26. The ceremony was performed by his Grace the Archbishop of Melbourne, assisted by his Lordship the Bishop of Sale (Right Rev. Dr. Corbett), The College, which is a tall building with a facade surmounted by three towers, has been constructed in the Romanesque style. It stands on an eminence and is built of red brick with cement ornamentation. The central tower near the top of which, there is a lookout from under a copper dome, is 80ft. high, and the two end towers are each 60ft. Only the front wing has been built at present, the cost being defrayed by Miss Sarah O'Neill, of 'Benburb,' North Brighton, in memory of her late brother, Richard O'Neill. She has also presented the grounds, extending over thirty acres.

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Not dreaming of the sudden shock

That would reward his stratagem!

The maid remarked with humor grim:

'Your cough seems bad to-day! I'm sure

You'd best take this!' and handed him

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Utilising By-Products

The value of products annually manufactured out of materials which thirty years ago were thrown away as waste amounts to fully £100,000,000—a sum equal to nearly seven times the annual production of gold in the United States.

Sawdust was for years looked upon as an absolutely waste material (says 'Moody's Magazine'), and was either dumped into a stream of flowing water or thrown into a heap where it could be conveniently disposed of. During the last few years a process has been discovered which has given sawdust a value greater than that of solid timber. By the use of hydraulic pressure and intense heat the particles are formed into a solid mass capable of being moulded into any shape and of receiving a brilliant polish. The only materials used are sawdust, alum, and glue. Imitation marble can be manufactured from a mixture of sawdust with ivory waste, waterglass, and glue. In Norway acetic acid, wood naphtha, tar, and alcohol are produced on a commercial scale out of sawdust. The principal use of sawdust seems destined to be in the production of sugar and of alcohol. It is practically pure cellulose and easily convertible into those products.

For many years bituminous coal operators threw away slack as waste. Later it sold for 5 cents a ton. To-day it commands at the mine 75 cents a ton. The increase is due to demand coming from makers of cement. Formerly they bought lump coal and pulverized it.

Each large packing establishment now has its long list of by-products. The products of the gray brain matter of calves are employed in affections of the nervous system, such as nervous debility, nervous exhaustion, St. Vitus' dance, mental disorder, and insanity.

The blood of the slaughtered animals is congealed and manufactured into buttons, and is also utilised in the production of albumen for the use of the calico printer, the sugar refiner, the tanner, and others.

The bones are used for a score of different purposes, being manufactured into knife and toothbrush handles, chessmen, combs, backs of brushes, mouthpieces of pipes, and various other articles. Black hoofs are used in the manufacture of cyanide of potassium for gold extraction, and are also ground up to make fertilizer for florists, grape-growers, and others.

Prior to 1860 cotton seed was usually hauled to a remote place to rot or dumped into a stream of flowing water. Out of this product, then deemed a nuisance, there was manufactured in 1900 by-products having a value of £8,000,000.

More than a score of products are to-day manufactured out of cotton seed, including butter, paper, fertilizer, cotton batting, cattle feed, soap, lard, cotton-lene, crude oils, and salad oils. The vice-president of the Standard Oil Company is authority for the statement that for the last ten years more than one-half the profits of the company have been made out of the manufacture of by-products.

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Mr. J. Casey, Princes street, Dunedin, has opened up some splendid lines of gentlemen's winter wear, such as Mosgiel and Roslyn all pure wool pants and singlets, shirts in Ceylon cloth, overcoats, etc. These goods are all first-class, and can be depended upon....

Domestic

Taking Sulphur.

As sulphur is considered one of the best blood purifiers, and is disagreeable to take in molasses, if a teaspoonful is put into a glass of milk and stirred thoroughly, the taste is not perceptible. It should be taken for three mornings, then one half-teaspoonful of cream of tartar for three mornings, till both mixtures have been taken for twelve days.

Worry.

Worry, so prevalent in the age we live in, is a species of monomania. No mental attitude is more disastrous to personal achievement, personal happiness, personal appearance, and personal usefulness in the world than worry and its twin brother, despondency. The remedy for the evil lies in training the will to cast off cares, and seek a change of occupation when the first warning is sounded by Nature in intellectual lassitude. Relaxation is the certain foe of worry, and 'don't fret' one of the healthiest of maxims.

How Not to Save.

Don't try to save money by using cheap soap. You will ruin your complexion and have to buy cold cream if you do. Sewing in the dusk. Gaslight is cheaper than oculists' bills. Wearing thin clothing. Flannel is cheaper and better than medicine. Going without luncheon. You will injure your health and digestion if you do. Walking when over-tired to avoid fares. You will save money, but undermine your constitution. Overworking. Nobody thanks you. You will be cross and irritable, and your relations will wish you were not so zealous.

Chewing the Food.

Thirty chews are the least we should give to every bite of food; instead of that, we scurry through our meals, we bite our food and hastily swallow it with the help of a mouthful of water or other fluid, with the result that there is first indigestion, from the stomach receiving improperly chewed food; secondly, all the evils which follow indigestion—namely, muddy complexion, red nose, and lustreless eyes. Then the teeth suffer from lack of use. The teeth are meant for chewing the food, and if not used for the purpose for which Nature intended them will surely decay. One's looks depend much upon the proper chewing of food.

Breathe Through the Nose.

Correct breathing is one of the most salutary tonics of which an invalid can take a draught. Breathe through the nose—that is the most important function of the nose. Recent investigations showed that the palates of an alarming proportion of the population of London are not pink, as they should be, but of a bluish hue. That is because the London atmosphere is so impure. But if Londoners all breathed through their nostrils instead of through their mouths, the air would have been filtered before it reached the lungs, and the natural condition of the palate would have been preserved. Each respiration should be long drawn and regular. Cases, have occurred in which indigestion, consumption, insomnia, and seasickness have all been cured by proper attention to a systematic exercise in correct breathing.

Toilet Hints.

If the finger nails are brittle and break easily, rub vaseline on and around them after washing them. It will prove very beneficial.

Warts will quickly disappear if painted with a tincture of iodine once a week and rubbed with carbonate of soda each time after washing.

Those who desire to gain flesh should not fail to eat a light meal before retiring; an empty stomach feeds upon the flesh of the body.

Too much sleep is rarely possible during childhood and exhaustive states; on the other hand, too much sleep is harmful to those in full tide of vigor.

Wrinkles are not from age alone. Facial expression, illness, and worry contribute their share of the unwelcome lines. Good health and joyful spirits are the best preventives of wrinkles.

Rinsing the skin thoroughly after washing is quite as important as the washing itself. Soap must be washed out of the pores or it will toughen and dry the skin and aggravate the tendency to blackheads.

Maureen

For Children's Hacking Cough at night Woods' Great Peppermint Cure. 1s 6d and 2s 6d.

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Science Siftings

The First Steamboat.

The first steamship appeared on the Hudson in 1807, when Robert Fulton proved the possibility of steam navigation with the famous little Clermont. Ten years later the first steamboat appeared on the Ohio and Mississippi, and in 1827 the 'Chancellor Livingston' made her first run through Long Island Sound, from New York to Providence. In those days the ordinary steamboat was about as large as a good-sized modern tugboat, and among them was 'Chancellor Livingston,' 157 feet long and 33 feet wide, was a veritable giant. All these vessels were propelled by paddle wheels.

The Arthur's Pass Tunnel.

The Arthur's Pass Tunnel, the work on which was formally commenced last week, will be the fifth largest in the world, and compares with other long tunnels as follows:—Simplon (Swiss Alps), 12½ miles; St. Gothard (Swiss Alps), 9¾ miles; Mont Cenis (Swiss Alps), 7½ miles; Aarberg (Swiss Alps), 6½ miles; Tarnern (Austrian Alps), 5½ miles; Arthur's Pass, 5¼ miles. The upper end of the tunnel in Bealey Valley will be about 2400 feet, and the summit of Arthur's Pass about 3000 feet above sea level. The greatest depth from the surface of the ground to the tunnel is 1150 feet, which occurs at a spur off Warnock's Knob.

The First Elevators.

The idea involved in our modern 'lift' or 'elevator' was anticipated in the middle of the seventeenth century by Velager, who also established the first letter boxes in Paris in 1653. Velager's lift was in demand until a mishap occurred to the king's daughter at Versailles. The mechanism failed to work when she was half-way up, and there she stuck for three long hours until the servants could break away the wall to release her. His 'flying chairs' then fell into disrepute. The apparatus was simple in the extreme, just a chair attached to a rope which was passed over a pulley, with a weight as a counterbalance at its other end. In 1860 someone brought out as a new invention an imitation of this primitive lift, which has developed into our hydraulic or electric apparatus.

Aluminum in Machinery.

Aluminum is increasingly used in machine construction, as in crank cases and gear boxes for motor cars, for panelling inside of underground railway cars, for electric wire, and for new alloys, pigments, and 'metal plating, and the aluminum cell as a lightning arrester has proved to be a valuable addition to lightning protecting devices. During recent years the price of tin has been very high, and since adequate new supplies of ore have not been discovered, substitutes for tin must be used in manufactures. Aluminum is regarded as probably the most available substitute for tin in the great majority of uses to which that metal tin is put, owing to the diminution in the price of aluminum, the practically limitless supply of the raw material, and the favorable physical properties of the metal. As the production of aluminum is cheapened, so will the uses for it increase. The demand steadily keeps ahead of the supply.

Windmills.

It is supposed that the Crusaders brought the idea of using the wind to grind corn or raise water back with them from the East. Early writers record their widespread employment in Europe in the twelfth century. Beckmann gives an instance of one at Pipewell Abbey, Northamptonshire, in 1143, and we also read of one, about 1190, at Haberdon, in Suffolk. Another early instance of an English windmill is that in which Richard, Earl of Cornwall, took refuge after the battle of Lewis in 1264. In the famous song connected with that event the 'sayles' and the 'mule' are mentioned, showing that it really was a windmill. The oldest windmill in Belgium, and probably the oldest in Europe, the historic 'Grand Moulin de Silly,' was totally destroyed by the great storm at the end of January, 1900, after a continuous existence since the eleventh century. It is said to have been built by Otto von Trazegnies the crusading lord of Silly, in 1011.

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Colds leave weak places. Weak cough-injured spots invite consumption. Take TUSSICURA, the marvellous throat and lung healer. Will stop your cough at once.

Intercolonial

The St. Patrick's Day festival at Ballarat resulted in a profit of £540.

His Eminence Cardinal Moran blessed and opened a new church at Wyong on Sunday, April 26.

The first government small-arms factory in Australia will be located at Lithgow, where the Government has bought the land.

A number of Marist Fathers arrived in Sydney recently from France, en route to the missionary fields in the South Seas.

Death has been busy of late in the ranks of the Jesuit Fathers, (says the 'Freeman's Journal') three members of the Order having gone to their reward within the last six or eight weeks, viz., Rev. Fathers Flinn, S.J., Leahy, S.J., and Cahill, S.J.

Master James Vincent Duhig, nephew of Dr. Duhig (Bishop of Rockhampton), who made such a brilliant pass in last year's Sydney Senior University Examination, has succeeded in winning the St. John's College Classical Scholarship—the most coveted honor in the bestowal of the college authorities.

The silver jubilee of the foundation of the Sacred Heart Convent, conducted by the Sisters of St. Joseph at Goulburn, was celebrated on April 23. His Lordship Bishop Gallagher presided at High Mass and the occasional sermon was preached by the Rev. Father Patrick Lynch, C.S.S.R.

The Rev. Fathers O'Connor and O'Sullivan who are at present collecting in the Archdiocese of Sydney, on behalf of the Killarney Cathedral, have received a donation of £50 from Mr. T. Loughlin of Ballarat.

The Very Rev. W. E. O'Reilly, Merriwa, who recently celebrated the silver jubilee of his ordination to the priesthood, has not had a vacation for twenty-two years. Father O'Reilly intends taking a trip to Ireland. At Cassilis he was presented with £124; at Merriwa £45 from the ladies, and £214 from the congregation.

Rev. Brother Hennessy, of Dublin, Assistant Superior General of the Christian Brothers has arrived in Sydney from Capetown, on a visit to Australia. During his stay, which will extend over the remainder of the year, Brother Hennessy will make a visitation of all the houses of the Order in Australia.

In opening the new church at Wyong, his Eminence Cardinal Moran was presented by Father Power, on behalf of Mrs. M. J. Woodbury, with a silver chalice two hundred years old, which had been a family heirloom, and had been used in the Wyong district for fifty years. The establishment of a church at Wyong is largely due to the noble efforts of this Catholic family.

His Lordship Dr. Duhig (Bishop of Rockhampton) has received from his Holiness Pope Pius X. magnificent oil painting of the Virgin and Child by a Roman painter for the Mount Morgan Art Union. The painting is copied from an ancient picture in the Oratory of the Irish College at Rome, where Bishop Duhig himself studied.

On Sunday, April 26, not only at St. Patrick's Cathedral, Melbourne, but in most of the Catholic churches, prayers were offered up for the souls of those who perished, and for the speedy recovery of the injured in the recent Victorian railway accident, whilst in some cases the special prayers of the faithful were asked for those amongst the list of killed, whose names were read out. The Very Rev. Dr. Kelly of St. Brigid's Church, North Fitzroy, made a touching reference to the death of Miss Alice Laffan, who, with her deceased sister, took a great interest in the bazaar that was being held in connection with the church.

There was a large and representative gathering of the Catholic laity on the evening of April 24, at the palace in Sturt-street, Ballarat, in connection with presentation of illuminated addresses to His Lordship Bishop Higgins, prior to his departure for Rome. It had been arranged that the Bishop should be entertained at a public farewell social and concert at St. Patrick's Hall, but he specially requested that the function, in connection with which, lavish preparations had been made, should be abandoned as a mark of respect to the memory of the large number of persons who had been killed in the railway disaster at Sunshine.

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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.

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The Family Circle

THE BATTLE OF LIFE

Did you tackle the trouble that came your way,
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only how did you take it.

You are beaten to earth? Well, well, what's that?
Come up with a smiling face;
It's nothing against you to fall down flat,
But to lie there—that's a disgrace!
The harder you're thrown, why, the higher you bounce;
Be proud of your blackened eye;
It isn't the fact that you're licked that counts,
It's how did you fight, and why.

And though you be done to death, what then?
If you battled the best you could;
If you played your part in the world of men,
Why the critic will call it good.
Death comes with a crawl or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only, how did you die.

PUT THEM INTO WORDS

Every Saturday morning Daphne and Marjorie Harcourt—two little sisters—were assigned a certain amount of work to do by their mother, and each was expected to do her share. One Saturday their grandmother came and invited Daphne, who was the elder, to go for a drive through the park, saying that she would like to take Marjorie the following week.

'Oh, that will be lovely!' the latter cried delightedly, no selfish thought marring her pleasure that she was not the first to be invited. 'I will do your share of work, Daphne, while you are away, because we want to go together to Polly's this afternoon, you know.'

It was almost lunch-hour when Daphne returned home, and Marjorie ran to meet her eagerly.

'I've straightened our room and dusted the chairs and table and fed Gyp and cleaned his cage and watered the plants, and everything is finished!' she cried in a breath.

'Thank you,' Daphne said carelessly; adding in a different tone. 'Oh, such a lovely, lovely ride as I've had!'

The girls' mother was standing near, and she could not help noticing the expectant, almost wistful look on Marjorie's face, which quickly faded into one of disappointment while her sister spoke. And a little later Mrs. Harcourt said when Daphne and she were alone:

'My dear, did you not think it very kind of Marjorie to do your work for you this morning during your absence?'

'Yes, mamma, I did,' was the prompt answer. 'Why do you ask me that?'

'Because I have been thinking how pleased your sister would have been if you had said so to her upon your arrival home when she told you what she had done. Perhaps she felt a little disappointed that you did not, although she is too unselfish to say so. You know, you both like me to tell you when I am pleased with what you have done, and I think if you had said to Marjorie, "Thank you; it was very kind of you to do my share, and you have done it so nicely!" she would have felt more than repaid. Another time you will think of this, Daphne.'

'Yes, mamma, I will,' the latter said humbly. 'I did think it nice of Marjorie, but I thought she would know I did, without hearing me say so.'

'I am sure you did, but sometimes it is kindest to put one's nice thoughts into words,' Mrs. Harcourt replied. 'A little merited praise, a loving word of commendation, does so help to keep folks sweet, particularly small folks, and it takes them long to do and be their best.'

When the two sisters were walking to Polly Smith's in the afternoon, Daphne said:

'I think it was kind of you to do my work this morning, Marjorie, and you did it so well!'

'Do you think so? I was hoping you would. Oh,

I'm so glad!' Marjorie answered impulsively, her eyes shining with pleasure.

And then Daphne knew that her mother was right.

WOMAN WHO IS APPRECIATED

The woman who is appreciated is generous not so much with money as with large-heartedness and thoughtfulness and sympathy. The world loves the one who can find a redeeming quality, even in the greatest of sinners, one who forbears to strike a defenceless soul. The sunny, hopeful woman is ever in request. Every door flies open to her who has a cheery, pleasant word and a bright smile. She is the woman who is always considerate of the rights of others and never attempts to monopolise the conversation or to make herself the centre of attraction. She realises that money will not buy love. That though a woman may enjoy every comfort and luxury obtainable, her home may be absolutely cheerless because of love's absence. She knows that there is no woman living who, deep down in her heart, does not appreciate being cared for, admired, and loved by those she comes in contact with.

FATHER O'LEARY AND JOHNSON

It is recorded of the Rev. Arthur O'Leary, the famous Irish wit, that he became a friend of Johnson, the lexicographer, as the result of the intrepid attack which he delivered on the stern barrier of the literary king's prejudice (says the 'Cork Examiner'). The witty Irish priest was introduced to Johnson by Edmund Burke, and their initial conversation turned to the Hebraic records and language.

But as Father O'Leary did not manifest a thorough acquaintance with the Hebrew tongue, Johnson, who was in one of his uncontrollably savage moods, turned to Burke and said: 'Here is a minister of the Gospel who doesn't understand our oldest language. What a stupid man is this you have brought to me.'

Father O'Leary's treatment of the rebuke did honor to his reputation for humor, resourcefulness, and versatility.

He turned on the irate Johnson and spoke to him in the soft, mellifluous tongue of the Gaedhal; but never a response came.

A feigned expression of horror and disgust crept over the features of the Irish priest, as, with a deprecatory shrug and with finger pointed at Johnson, he remarked to Burke: 'Here is the English writer of an English dictionary, and he does not understand the language of the sister country. What sort of a dunder-head is this you have brought me to?'

The effect was electric. An insensate prejudice on Johnson's part was softened into a warm predilection, and he and the commiserating Father Arthur afterwards became fast friends.

SOME QUEER DEFINITIONS

'Bailey's Universal Etymological Dictionary,' with the subtitle 'An Interpreter of Hard Words,' was first published in London in 1721. Most of its definitions are eccentric, and some of them incredibly so. Here are specimens taken at random:—

Man—A creature endowed with reason.

Thunder—A noise known by persons not deaf.

Lightning—A meteor.

A Rainbow—A meteor of divers colors.

Weapon Salve—A sort of ointment which is said to cure a wound by being applied to the sword or other weapon that made the wound.

Balloon—A football, also a great ball with which noblemen and princes used to play.

Cow—A beast well known.

Milk—A food well known.

Peacock—A fine bird.

Elephant—The biggest, strongest, and most intelligent of all four-footed beasts.

Medlar—A fruit which is grateful to the stomach, but it is not ripe till it be rotten.

Snow—A meteor well known in northerly and southerly climates, especially beyond the tropics.

Mouth—Part of the body of a living creature.

Eye—An instrument of sight.

SO THERE!

A stranger approached a little girl who was somewhat accustomed to interviews, with the usual question, 'What's your name, little girl?'

The little girl, without looking up from her sand pile, replied: 'My name's Edith, and I'm four. She's my little sister; her name's Mildred, and she's two. I don't want to go with you and be your little girl, and I know you can't steal my little sister.'

MISQUOTATIONS

"When Greek meets Greek, then comes the tug of war," said a young man.

'You are wrong in that quotation,' his companion objected. 'That is one of the number of famous sayings that are misquoted always. It is from Nathaniel Lee, and its right reading is, "When Greeks join Greeks, then was the tug of war."'

'Another misquotation is, "It's an ill wind that blows nobody any good." This is from Thomas Tassier, a sixteenth century worthy, and it should run, "It's an ill wind that turns none to good."'

"Out of sight out of mind," is from Lord Brooke, but it was "Out of mind as soon as out of sight" as Lord Brooke wrote it.

"First in war, first in peace, and first in the hearts of his countrymen," should run, "First in war, first in peace, and first in the hearts of his fellow-citizens." This famous sentence is from a resolution laid before the House of Representatives in 1799 by General Richard Lee.'

ODDS AND ENDS

Teacher—If a vehicle with two wheels is a bicycle, and one with three wheels a tricycle, what is one with only one wheel?

Scholar—A wheelbarrow.

His youngest grandchild had managed to get possession of a primer and was trying to eat it.

"Pardon me for taking the words out of your mouth, little one," said the professor, hastily interposing.

The youngster in the art gallery looked long and earnestly at the painting. Then he read the inscription.

'Do you like it?' asked his mother.

'Oh, I like it well enough,' he answered. 'But I don't understand it.'

'Why, it says: "Wild Horses—After Rosa Bonheur,"'

'I see the horses all right, but where's the girl they're after?'

FAMILY FUN

Why is 'o' the noisiest of all the vowels? Because you can't make a horrid, loud noise without it, while all the others are in audible.

Why can you never expect a fishmonger to be generous? Because his business makes him selfish.

Why should an owl be offended at your calling him a pheasant? Because you would be making game of him.

What is that which is black, white, and red all over, which shows some people to be green, and makes others look black and blue? A newspaper.

What is that from which you can take away the whole and yet have some left? The word 'whole-some.'

When is it easiest to steal a watch? When it is off its guard.

What word becomes shorter by adding two letters to it? The word 'short.'

On which side of a jug is the handle? The outside.

What is that which we never borrow, yet often return? Thanks.

When is an umbrella like a person convalescent? When it is recovered.

What coat is finished without buttons and put on wet? A coat of paint.

What is that which has neither flesh nor blood, yet has four fingers and a thumb? A glove.

Why is a historical event like a parcel untied and tied again? Because it is recorded.

Why does an aching tooth impose silence on the sufferer? Because it makes him hold his jaw.

What is it that no one wishes to have, and yet when he has it does not wish to lose? A bald head.

Where was Adam going when he was in his thirtieth year? Into his fortieth.

All Sorts

Fair Aspirant—What is the chief requisite for a young lady entering the literary field?

Editor (who has had a wearying day)—Postage stamps.

Who is the responsible man in this firm? asked the brusque visitor.

'I don't know who the responsible party is,' answered the sad, cynical office boy, 'but I am always to blame.'

The express train was rushing along at the rate of thirty miles an hour, when a five-year-old youngster, who was sitting at the window, was startled by the rush and roar of a passing train, and fell back in his fright. Recovering quickly, he looked up in his father's face, and gasped: 'Papa! did we swallow it?'

'Now, Tommy,' said Mrs. Bull, 'I want you to be good while I'm out.'

'I'll be good for a penny,' replied Tommy.

'Tommy,' she said, 'I want you to remember that you cannot be a son of mine unless you are good for nothing.'

'What sort of a table do they set at your boarding house?' asked the young man who was contemplating a change.

'A table of waits and measures,' replied his friend.

'The first long and the latter short.'

No tobacco is grown in Egypt. The Khedive has forbidden its cultivation. There are no olive trees on the Mount of Olives. The Turks and tourists have destroyed them. The Holland cheese is seldom seen at The Hague, and Neuchâtel cheese is made in New York. The Chief Justice of the Supreme Court of Egypt is a citizen of the State of Florida, and the head of the anti-Armenian party in the Turkish Empire is an Armenian.

The sales and earnings of electrical apparatus throughout the world in 1907 have been put down at £660,000,000 sterling. 'Knowing these facts,' said the president of the Electrical Association of New South Wales recently, in his annual address, 'there is nothing which makes you feel more than anything that you have suddenly landed back into the middle ages than when you hear men, and prominent men, state that electricity is still in its infancy, and that, therefore, they will defer for a few years before putting in electrical plant. You cannot hit a man who says a thing like this. You are too overwhelmed. You can only pity his ignorance. I quite appreciate Shakespeare's statement that "there are more things in heaven and earth, Horatio, than are dreamt of in our philosophy." No one contends that we have discovered all that we have to discover in electricity; but it certainly not in its infancy in the sense in which the particular individual referred to above said of it.'

There are few birds or animals which have figured so prominently in the realms of fairy-tale as the white stork. At the present time it is held in affectionate regard, and in Holland, Denmark, and Germany is afforded the strictest protection, every inducement being held out to persuade it to build its nest on the house-roof. Sometimes even a cart-wheel will be fastened on the roof, and this generally proves successful, as the bird is very fond of building on some kind of flat foundation. Once occupied it is often held by generation after generation of tenants, and as additions are yearly made to the nest, the original shallow structure at last attains a height of several feet. In Morocco also, the bird is held in great regard, and according to Colonel Liby there are in Fez and other large towns, regular stork hospitals, and that, should a bird be in any way injured or fall from the nest, it is sent to one of these institutions, or rather enclosures, which are kept up by subscriptions from wealthy Moors. The stork is one of the very few birds which appear to be quite dumb. It supplies the want of a voice by a very remarkable clapping noise made by the long, horny beak. The affection displayed by storks for their young is well known. They feed them by thrusting their beaks down into the gaping little mouths and injecting the half-digested remains of their last meal, which may represent frog, fish, young bird, worm, or insect.

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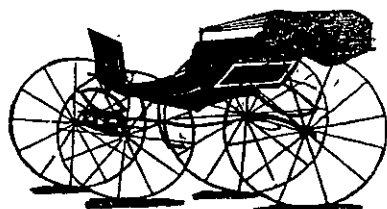
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