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DUNEDIN, THURSDAY, MAY 21, 1908

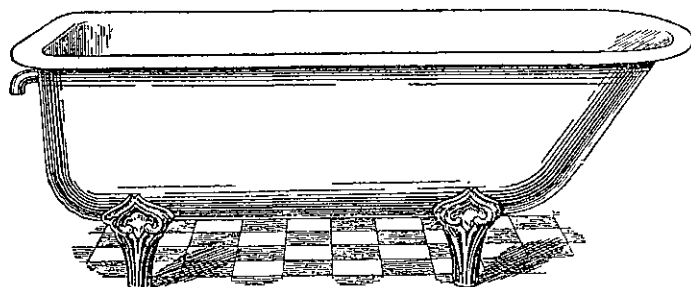
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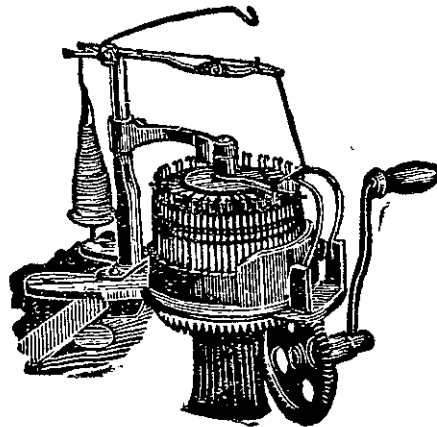
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GLEANINGS FOR NEXT WEEK'S CALENDAR

May 24, Sunday.—Fifth Sunday after Easter. Blessed Virgin Mary, Help of Christians.
 „ 25, Monday.—St. Gregory VII., Pope and Confessor. Rogation Day.
 „ 26, Tuesday.—St. Philip Neri, Confessor. Rogation Day.
 „ 27, Wednesday.—St. John I., Pope and Martyr. Rogation Day.
 „ 28, Thursday.—Ascension of Our Lord. Holiday of Obligation.
 „ 29, Friday.—St. Boniface IV., Pope and Confessor.
 „ 30, Saturday.—St. Felix I., Pope and Martyr.

Rogation Days.

The observance of Rogation Days—Monday, Tuesday, and Wednesday—owes its origin to a variety of calamities that befell the city of Vienne in Dauphine. For more than half a century, not a year, not even a season, passed without Dauphine and Savoy being afflicted with some new evils. So many misfortunes had reduced these provinces to a state of extreme desolation. Mamertus, Bishop of Vienne (and who is honored as a saint), in the liveliness of his faith and charity, offered up prayers and tears to appease the wrath of God. He was heard. Whilst contending with a conflagration in his cathedral, on Easter night (469), he made a vow to institute the 'Rogations.' The Rogations are litanies, or supplications, which consist in solemn procession, accompanied with public fast and prayer. With the general consent of the clergy and people, the three days preceding Ascension Day (Thursday) were chosen for the fulfilment of this vow. This example was soon followed everywhere. A decree of the First Council of Orleans, in 544, established the Rogations in Gaul, and other countries.

Feast of the Ascension.

Christ risen from the dead remained forty days on earth, instructing His Apostles, and proving beyond all doubt the truth of His Resurrection. At the end of that time He ascended into heaven from Mount Olivet, in full view of His Apostles.

GRAINS OF GOLD

O LOVE DIVINE.

How canst Thou here, O Thou Eternal One,
 Find Thy delights among the sons of men
 Who wound Thy Heart, and grieve Thy spirit o'er
 And o'er again.

O Love Divine! O Love of loves not loved!

Who yearns alone our faithless hearts to fill,
 Unsought, unasked, unheeded, and unpraised,
 Yet yearning still.

The world's true Light! Bright Sun of Righteousness,
 Thy noonday beams upon my darkness pour,
 Enlighten me, that I may ever know
 And love Thee more.

We should call a man who could sit on a barrel of gunpowder smoking a pipe a rather unbalanced sort of man; so is the man who lives in this world thoughtless of the next.

'Vanity of vanities' is the verdict of the higher as well as the lower experience of life. That we are dissatisfied with all that the world could ever give us, is the proof that there is a higher love-power within us which must seek its object elsewhere.

'Man must work and woman weep,' the poet says. But we know that poets dream, and woman must needs do other than weep; she must be strong; so strong that her heart may break, her soul be strained, and yet her soul's peace remain undisturbed, her kindness unchanged, her compassion, her pity, and her love undimmed, unlesened, unimpaired. What the angels are in God's Heaven, women should be in His beautiful world—the ministering spirits, strong in their weakness, unflinching industry, and, like their angelic kindred, always bound on missions of comfort and hope. If sweetly low, their paths may run through the years, crowded with the little things which make life's joyful crown or bitterest consecration; or, if the years lead them as high as woman's ambition can soar, still they must always be women, women of Mary's type who can climb Calvary with its pain, its agony of shame, its torture, and finally its glory.

The Storyteller

THE FATHER

Priscilla went to the school in the Hollow. It was called College-School. There were so many things that Priscilla could not understand: one was why the teacher was not married and had no little shin-digs of her own. She had always supposed that every man and every woman always married because her father and mother, and lots of fathers and mothers she knew, had married. She wondered why people laughed when she said 'shin-digs' (children), 'College pudding,' and 'Plaster'; for surely her little friends were shin-digs, and that part of the Bible her father sometimes read from, was the Plaster—she had seen it in big letters—and the pudding was the same name as her school—College. Her father had told her that it was rude and unkind to laugh at people—he never laughed, no matter what she said. Yet these big people laughed at her, and some of them were kind. Uncle Tom always gave her lovely presents at Christmas time, and on her birthdays, and yet he used to laugh merrily over what she said.

Then it was hard to understand why other little girls had mothers here on earth—oh lots and lots—and only she had a mother in heaven. Father said that it was lovely to have an angel mother waiting for us, and watching over us—it was the day she cried so hard for her when she fell out of the apple tree and sprained her foot, and Gwen Miner told her that she was spoiled and not nice because she hadn't any mother to teach her things, and Priscilla felt that not only her foot, but her heart was broken. She wanted to see her mother so much that she told her father. She did not often tell her father for it made the sorry look come into his face, and he would catch her in his arms and say, 'My poor little girl. I am afraid your father is not much of a mother to you, but he tries.' And Priscilla's arms would be flung about his neck in a tight hug, and she would say that he was the very best father in the world and she loved him better every single day.

But one day a dreadful thing happened. Instead of comforting her, her father put his head down on the table, and he cried—yes, cried. This frightened Priscilla so much that she thought she never would tell him again how much she wanted to see her mother. And her father said: 'O God, how I want her!' Priscilla never could forget that time, and she used to say the words over sometimes, they seemed burned into her very brain.

But Priscilla's sad days were not half so many as her happy ones. There were the delights of going up and down in the spelling class, which happened only on Fridays; and the 'last day,' when each child who stood first or second in a study could select a gift from the collection on a square table. Oh, the suspense and the anticipation of that moment when one stood in blissful hesitation before taking one of the prizes set forth in such tempting array! For if it were the book with the red cover, a later desire might be for the china shepherdess, or the gilded mug with 'For a Good Child' on it in red letters. And best of all for Priscilla was the moment when her name was called out as the best reader in the third class, and to see the light come into her father's eyes, and his smile; for all the fathers and mothers and aunts and cousins came to Miss Marchmont's 'last day.' And the skipping home by her, father's side in her best dress of blue cashmere with dainty lace ruffles in the neck and sleeves, and carrying in her hand the charming book of Peter Parley's, or the shepherdess, or mug as it might be, and then the supper, when the father would say, in such a proud, glad voice: 'Mrs. Larkins, this is the little girl who gained a prize for reading. I think that we must have a pot of your excellent strawberry jam opened to-night.'

Mrs. Larkins was the housekeeper, who looked after everything in the house, partly because she needed it, partly because she had loved Priscilla's mother, who had helped her over many a hard place in her very troubled life.

And there were Fair days, when Priscilla went in the carry-all with her father and Mrs. Larkins, and two of her little friends squeezed in on the seat beside her; the Fair, where there were racing and dog shows and animals of all kinds in the stalls, and swings and peanut taffy sticks of peppermint as long as Priscilla was tall.

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the matter, and in cases where a cold has ex-
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permanently strengthen the chest and bron-
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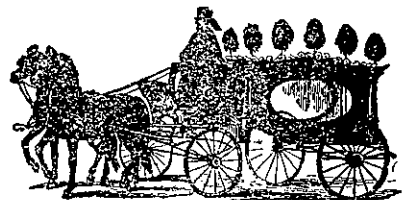
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And there were the rare days when Priscilla went to the city—with her father and saw Punch and Judy, the State House, and went to the gorgeous hotel for dinner, and spent the dollar so carefully saved for this purpose—the dollar which could buy such a number of things—the glass breastpin for Mrs. Larkins, with its star of red, white, and blue, in a German silver setting, and which, later, it gave Priscilla such heartfelt joy and satisfaction to see fastening the broad collar of knitted lace which that lady wore on state occasions. And the top for Paul Jenkins around the corner—he would call her Miss Shiny Griny Shoes because she did not have copper-toed shoes for every day as all the other children had, but he had saved her doll once from a big red-headed boy who was holding her over the pond near the schoolhouse, and just lately had brought her a lump of shoemakers' wax to chew. And there was her dear Betty Lord—she must get her the cornelian ring she craved; and her father—oh, she must manage to slip over to the counter where they sold handkerchiefs and buy him one with a border all birds and butterflies in colors. Priscilla was very much in awe of the young man who waited on her with such a grand manner, and wore such a wonderful purple necktie. And just as the handkerchief was wrapped and paid for—oh, how fortunate it was not a moment sooner! the father appeared.

'Well, Priscilla, almost through? What have you bought for yourself?' he would ask, and then Priscilla, looking into her purse, would see just a dime left—how quickly a dollar did go anyhow.

'Oh, I haven't bought mine yet,' she would say, 'but I can get ever so much for ten cents.' But when about to buy the little doll with blue eyes, Priscilla would suddenly remember Mrs. Larkins' little niece who never had anything, and the dime would go for two tiny dolls instead, one of which could be sent to Eliza Amanda. Oh, those were golden days! Priscilla never quite realised how golden until the day when she was sent away to school.

How she begged and prayed that she might be always with her father! And how pale and sad the father looked when he said, in that voice so rarely used, but which when used was final, 'No, my dear, the school is the place for you now. You need another atmosphere and different conditions, and you must learn to rely on yourself more.' But at the end of two years, the father appeared in the city where the school was, and to Priscilla's joy informed her that he had gone into partnership with an old friend—a lawyer—and would be with her. And one eventful day, when he and Priscilla were out for one of their old-time jaunts, the father led her up the steps to a plain, city house, unlocked the door and said: 'Well, Priscilla, how do you like our new home?' And before Priscilla's astonished eyes was the old furniture she knew so well, and there, calm and grave as of old, Mrs. Larkins.

And then the choosing new and pretty things for the home, and her taking her place at the head of the table and pouring the coffee, and the twilight talks before the fire.

'What do girls do who haven't a father like mine to go to in their troubles?' she asked once, reckless of grammar, as she sat beside him in the big chair, her head on his broad shoulder. She had been telling him one of hers, and lo! the wrinkles were smoothed out as if by magic.

'And what do fathers do who haven't daughters to tell them such pretty things as mine does to her old, silly, grey-haired—'

But Priscilla's soft hand was over his mouth—'her fine-looking, distinguished father'—she corrected. 'And then she went on dreamily: 'I remembered the other night of how, when I was a little girl and would waken from a horrible dream and feel that I could not bear the fright, I would muster all my courage to run into your room, and your arms would be held so tightly about me, and you would soothe me and I would feel so safe, so relieved, so rested.'

'It is the same way, isn't it, Pris, dear'—the father hesitated, for it was not easy for him to touch on such subjects—or something like it, about these new troubles of yours? You say that the question of the Trinity and the subject of free will worry and bewilder you. The Trinity puzzles us all; but isn't it like you, with your bad dreams and your fright? We come close to our Father in Heaven and trust that He knows and will somehow bring it all right in the end, and that we are His children and He loves us, and that brings us peace.'

'But I want to know,' cried Priscilla.

'You remember how you used to come to me,' her father went on, 'with questions, and I would say, "Trust me, wait till you are older and then you can understand," and you waited and you did understand.

Well, isn't it the same way now, Pris? We must wait until we know more and can understand, must wait until we can drop this earthly part of us which clogs and darkens our understanding, until we reach home, and then we will cry out in wonder and say, "How plain it seems now! how perfect it all is!" You know St. Paul says, "For now we see through a glass darkly but then face to face."

There was a silence, and Priscilla's hand pressed the strong one holding hers. 'It does seem—simple—a matter of faith in one's father, isn't it? I'll try and remember.'

The little maid came in to turn on the lights.

'Bless my soul,' said the father suddenly. 'I came near forgetting the treat we have ahead of us. I've bought tickets for the grand concert and we haven't much time. Fly, little princess.'

Priscilla flashed her gratitude. 'Father, what an extravagant dear you are,' and she was gone, only to reappear soon in her 'finery,' as her father called it, and stand laughing under his inspection.

'Priscilla,' he asked gravely, 'is that a hat or a flower garden?' And then they went laughing out into the street.

'I declare, I don't know which is the childishest,' said Mrs. Larkins, in her solemn voice, as she carefully locked the door after them and went back to her 'Six Days of Creation,' over which she slept regularly night after night, but which she reminded herself was not frivolous or light-minded, anyhow.

But the school days could not last forever. The father tried to hold back Priscilla's, but they seemed only to fly past him more swiftly. And then there were such wonderful, such bewildering, such perplexing things which followed. Priscilla's theological problems were far simpler! For men came to the house, not on business, but to see Priscilla. The father could not grasp the situation. Why, Priscilla was only a child yet, and men were so commonplace, so uncertain.

Priscilla was steadfast and innocent, and unused to hiding her feelings. He watched Priscilla in the days that followed with wonder and amazement. Where did she learn that indescribable manner, half dignity, half witchery, wholly charm with these young fellows who seemed to him so crude and uninformed in spite of their polished manner and college training?

And then he grew troubled and secretly half jealous. 'We're going over to England next week, Priscilla,' he abruptly announced one day.

'How lovely!' cried the girl; 'you're always thinking of surprises for me! I can't believe that we're to run off together, father.' Her gratitude and happiness were so genuine that the father felt ashamed and almost like begging her pardon.

'She isn't carried away by all this admiration and gaiety. Priscilla is too sensible to care for any of these young fools,' he thought with a triumph which had in it a touch of malice.

He was astonished at his feelings; he, who had been noted among men for his sunny temper and optimism, was now alert, suspicious, and at times irritable. But Priscilla was unchanged. They wandered through England the happiest of mortals; and then in London the genus man appeared, and once more the father grew uneasy.

'Of course, Pris won't care for one of them,' he said. But why did she go with them? He was too just and kind to lay any commands upon this most loving and obedient of daughters, but he chafed under it all.

They were back at home again when the blow fell.

Priscilla had been unlike herself for days. When questioned she said that she was well, oh, quite well.

On the day that the blow fell, she was nervous, something unheard of for the healthy, well-poised Priscilla. She started at sounds, and when Mrs. Larkins' solemn face announced a gentleman in the library 'to see your pa,' she turned white.

Priscilla never knew how long she sat there; then the door burst open and her father entered.

'A young man has just been here, Pris—the impertinence of him! asking to marry you. Nothing cool about that! He went on about taking care of you and watching over you and—and—loving you.'

There was a pause, and Priscilla, very pale, asked: 'And what did you say, father?'

'Say! well, I told that young man some truths he never heard before, I guess. I told him that you had had the care of one man's life and weren't pining for another to my knowledge; and that you were a tenderly reared plant which must have unusual handling; and that you were all I had on earth, and that he didn't realise what it meant to walk into my house and ask for the greatest treasure in it.'

'And what, did he say?' asked Priscilla.

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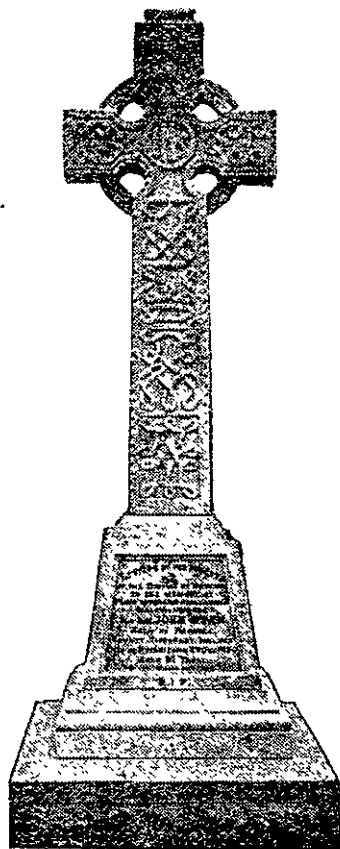
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'Well, he wasn't quite as respectful towards the last—it was when I told him I was sorry for him—and he said, "I feel, sir, that an honest love is never to be despised as you seem to despise mine; and I feel sorry for you, sir, for your daughter loves me." I'm afraid, Pris, I forgot that I was in my own house, for though I didn't say a word, I pointed to the door.'

'Oh, father!' cried Priscilla, 'you've never failed me yet, don't fail me now.'

The father looked at her in bewilderment to which a terrible suspicion succeeded. 'Why, Pris, you don't mean—why, you don't even know the fellow's name—you—'

'I love Hulme Penfield—oh, dear, don't look at me that way, father dear—I can't help it any more than mother could help loving you.'

For the first time the father turned away from the girl's pleading eyes and walked quickly from the room. Priscilla threw herself on the couch and buried her face in the pillows. 'Was it always so hard to confess one's love? Did every girl have to break her father's heart? Was any man worth this sacrifice?' she thought. And then the face of her lover came before her and her heart responded. 'Oh, yes, Hulme is worth all and everything—but I love them both.'

Was it hours; was it days? The door opened very softly, and before Priscilla could turn her head a strong arm held her, and the voice she knew so well—the one which had always helped her—fell upon her ear, soft and tender—'Poor little girl! no mother, and your father turning from you—can you forgive such a wretch, Pris? Let us talk it over, dear. Your old daddy only wants his little girl's happiness—why, Pris, crying? Why, you can have any man in all the world if you won't cry, dear.'

In the old garden of the old home where Priscilla had spent her childhood, one summer's day the father sat under the elm tree, just as he used to do. But he was not alone. By his side stood his namesake, a sturdy boy full of life and eager questioning; in his arms was a girl, dainty and fair as Priscilla herself, who sat on the piazza sewing.

The grandfather looked from her to the children. 'What fools men be!' he thought. 'I nearly broke my heart to make the sacrifice for Pris, and look, what a reward! I have only the more to love, and who could be more devoted than Pris? And, really, Hulme is a fine fellow. I'm proud of that boy; and he says that I've been such a help to him. Well, I say my prayers with fervor these days—I'm not ungrateful. God bless my Pris and all of us!'—'Rosary.'

IRISH WIT

Every book of Irish reminiscences teems with humorous stories. One chapter of Le Fanu's 'Seventy Years of Irish Life' would give an un-Irish humorist material for a thousand 'good stories.' Katharine Tynan, who, living in London, knows whereof she speaks, says that there will be more laughter over a single Irish dinner table than over a whole district of respectable English folk.

'In Ireland the whole world jokes,' writes Mrs. Hinkson, 'and the responsiveness is delicious. In England you have learned a sober demeanor. As soon as the first velvet breath of Irish air blows on your face you begin to rollick.'

'Lunching at a Dublin restaurant, a friend of ours of an impassively dry demeanor tried a joke on the waiter. When the bill was brought he placed on it a bright new farthing and went on talking to us, apparently unconscious of his mistake. The waiter stood by patiently till there was a pause in the conversation.'

'"I beg your pardon, sir," he said, "'but have you no smaller change?"'

'As we came across from Holyhead the Irish ticket collector on the boat scrutinised our return tickets closely. "They're a fortnight old," said one of us.'

'"Bedad, then, they're wearin' their age well," he replied delightedly.'

'A friend of mine who was very enthusiastic about things Irish, she being an English woman, was driving on an outside car in Dublin. She was praising everything to the carman, and among the rest the famous Dublin stout with which she had just become acquainted.'

'"What an excellent drink it is," she said. "Why, it's meat and drink, too."

'"Thru for you, ma'am," replied the car driver, "an' a night's lodgin', too, if you only drink enough of it." ...

It has been said of the Irish (doubtlessly by one of themselves) that even an Irish 'bull' or blunder has more wit in it than the average un-Celtic bon-mot. Funny enough is the tale of the Irishman who, seeing a donkey ready saddled, and thinking of having a cheap ride, jumped on his back. He had not gone far when the donkey started kicking and jumping about, so much so that he got his hoof hung up in one of the stirrups. 'Sure,' says Pat, 'if you're going to get on, I'm going to get off.'

A Dublin temperance leader who, as he said of himself, had taken 'no pledge against a joke,' told one on himself some time ago. Once he was addressing a crowded meeting and arguing against the assumption that stimulants were necessary to health.

'Look at me, boys,' he said. 'Here I am eighty years old. I've been a total abstainer all my life, and could you see any man of eighty healthier than I am?'

'Yerra, Mr. B.,' said a voice in the crowd; 'if you'd taken your glass like a man 'tis a hundred you'd have been by now.'

Le Fanu tells about the host at the country hotel who, when an angry English guest informed him that he had put his boots outside his bedroom door every night of the week and they had never been touched, replied blandly:

'Sure, that's nothing at all. We're the honestest people in the world in this country. You might lave your goold watch there, an' it'd never be touched, let alone your boots.'

Several anecdotes are narrated of the too-impudent but sufficiently witty Irish beggars. 'May the blessing of God go after you,' says the beggar with outstretched hand, and when you have passed without giving any alms, 'and never overtake you.'

'How's the Danc (Dean) to-day?' asked one beggar of another in Cashel.

'Fine, praise be. I jisht saw him go by, and he stepped out so janty (jaunty) that he only touched ground in the high places!'

The 'jarvey,' or cabman, in Ireland is expected to bandy wit with tourists, who generally offer him less than they mean to give eventually, 'just to see what he'll say.'

'Oy, ye'll not be giving me anything so onlike yourself, sir!' protests the jarvey, half in earnest. 'Sure, I'll not believe it of your honor. Your honor looks like a dacent man!'

To a close-fisted Scotchman who could not be induced to give an extra 'pinny,' the Irish driver said with a sorrowful sigh, giving up 'a bad job' at last. 'Yerra, if ye're satisfied with yerself after that, I'll lave you to him that made you!'

The witty Irish are past masters in the art of polite compliment. One of 'the beautiful Gunning sisters,' three Irish young ladies who married English noblemen, said that the finest compliment, and the most spontaneous, ever paid to her looks was spoken when her carriage was blocked one day, and an Irish coal heaver caught a glimpse of the lovely countess: 'Look at her, look at her!' said he to his fellow-workman. 'I could light my pipe at the fire of her eye!'

'How old do you take me to be?' asked a certain lady of an Irish barrister. 'I cannot guess, madam,' he replied. 'But whatever age you are, you don't look it!'

Which is quite as good as the pat answer put into the mouth of that admirable philosopher, Mr. Martin Dooley, of Archey Road, by the Irishly witty Mr. Finley Dunne.

'How old are ye, anyway?' said Hennessy. 'Old enough—old enough to know better,' answered Mr. Dooley.

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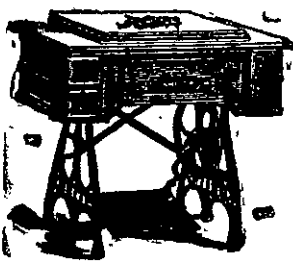
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Current Topics

Court of Criminal Appeal

The brief lines cabled to these countries regarding the first sitting of the Court of Criminal Appeal a few days ago, indicate an important improvement in British criminal law. Within living memory, jurors were, under British law, allowed to act as witnesses in criminal cases; till a comparatively recent date no provision was made for the defence of prisoners unable to procure it for themselves; and the right of defence throughout the entire trial, even on a capital charge, was not recognised at law till the year (1837) in which the late Queen Victoria ascended the throne. The world keeps moving. And though near in time, we are far in feeling from the methods that obtained in the days of 'Satanides' Carhampton, or even in those of such eminent advocates of criminal law reform as Romilly and Mackintosh.

'A Little Help'

We have a profound respect for the few Protestant clerical and lay workers who expend time and thought and personal effort to bring the knowledge of Christ and of His law to the children that sit in the darkness and the shadow of death of a secular or secularist system of public instruction. But there are many others who, like David Harum's second 'equine wonder', don't lay hold on our affections to the same extent. We refer to the easy-chair clerical 'bodies' who wake up at conference-time or on the approach of general elections and slay the secularity of 'the system' with their mouths. Then they fall back into the cushions again, and so far as the active work of the religious instruction of the little men and maids at school is concerned, remain in a state of suspended animation till another synod or conference or assembly comes around, or a general election stirs them from their long hibernation. And then their waking is as that of the dormouse of 'Alice in Wonderland'.

Auckland and Gisborne and a few other places have recently been furnishing us with some examples of the active and many of the dormouse variety of those who deplore the lack of religious training in our schools. The latter remind one of Thackeray's story of the unhappy Werther and of the phlegmatic Charlotte:—

'Werther had a love for Charlotte
Such as words could never utter;
Would you know how first he met her?
She was cutting bread and butter'.

Werther 'sighed and pined and ogled' in vain, till one day 'he blew his silly brains out'.

'Charlotte, having seen his body
Borne before her on a shutter,
Like a well-conducted person,
Went on cutting bread and butter'.

Amidst the havoc wrought by lack of due religious instruction, so many of our clerical friends of the separated creeds are content to go on serenely 'cutting bread and butter' as if the matter were no particular concern of theirs—waiting on in the vain hope that public officials may some day or other be forced to shoulder this elementary duty of the Christian ministry. There is not, after all, so very much to choose between fiddling over the burning ruin of a city and merely talking, talking, talking over the spiritual ruin that comes to children brought up in ignorance of the teachings and the duties of religion. That sort of periodical talk passes (to use Carlyle's phrase) like the snowflake on the river or the foam of penny beer. The old French couplet hath it that

'Un chevalier, n'en doutez pas,
Doigt ferir hault, et parler bas'—

a knight of the cross should speak soft but strike hard—work much and talk little. 'Ah, thank'ee, neighbor', said a perspiring sheep-drover to one who 'shoo'd' away his flock from going down a wrong road; 'thank'ee—a little help is worth a deal of pitying talk'. Heaven's blessing be upon those of our separated brethren that run and toil to 'shoo' the lambs of Christ's flock from wandering down the wrong road! And may wisdom come to those who sit with folded arms and periodically talk pitying platitudes to the winds, when they ought to be giving a 'little help' to keep the 'little flock' on the narrow road that leads to Life!

Anti-treating

In 'The Maltworm's Madrigal', Austin Dobson tells of the love-lorn beer-swiller who drank of the ale of Southwark and drank of the ale of Chepe, and paid vain court to 'sweet Alison', who greeted his coming with a 'Te-Hee!' and a

'Fye on thy ruddy nose, cousin! Why be thine eyes so small?
Why go thy legs lap-tappety, like men that fear to fall?
Why is thy leathern doublet besmeared with stain and spot?
Go to! Thou art no man (she saith)—thou art a pottle-pot!'

Nowadays the 'why' of the ruddy nose, and the stained doublet, and the legs that go lap-tappety, is largely to be sought in the familiar 'speech at the bar'—'the same again': in the treating (or, in colonial, 'shouting') habit that, as Mr. Kettle, S.M., some time ago denounced as 'the curse of the country'. We sadly need in this country an organisation like that which, under the title of the Anti-treating League, is doing so much for the cause of temperance in the Green Isle. 'The anti-treating movement', said Archbishop Christie, of Oregon, a few weeks ago, 'is the most practicable temperance reform that has been set on foot in this country. It must commend itself to every thinking person. It combines in itself two elements which give it value. In the first place it is a moderate movement. Hence it should be easily introduced. There are several countries of Europe in which the treating habit is unknown. There is nothing visionary in the hope that it may become obsolete here. In the second place, the anti-treating remedy applies the remedy to the real source of the drink evil. It is useless to deny that the social glass is responsible for most of the drunkenness and wasteful expenditure of money connected with the liquor traffic. The social glass is the curse of the young man who has to make his way in the world. It leads him, out of human respect, to contract the habit of drink—it leads him to excess in the use of intoxicants. It fosters prodigality in spending. I am convinced that the treating habit is responsible for the ruin of thousands of young men whose prospects for life were of the highest.'

Pineal Gland Religion

It is one thing to wear religion as a Sunday coat, quite another thing to be steeped with it to marrow-bone and pineal gland. We try to infuse the pineal-gland form of religion into the girls and boys and hobbledahs at school, to steep them at school in a religious atmosphere, and not to make religion a matter of one or two half-hours a week. Our co-religionists in (say) Belgium and the Tyrol do the same, and the result is seen in the daily lives of the people—a result which we in these countries, where we are a small minority in a population of very mixed religious beliefs, can hardly hope ever fully to attain. 'I know nothing', says a travelled writer in 'St. Anthony's Monthly' (American), 'that saddens me more than to return to our country after having been a little while in Belgium or Tyrol. There the poor people seem so wonderfully to live in the presence of

God. If you were to go through a Tyrolese village at 6 o'clock in the evening, you would hear from every cottage a hum like that of a hive of bees; every one, father, mother, children, and servants, saying their prayers. It is much the same at noon, only then many of the people are out of doors in the fields or in their gardens. The church bell rings at twelve, and the mowers put down their scythes, and take off their caps, and fold their hands in prayer for about a minute and then go on with their work. One market day at Innspruck I was dining, and there was a party of farmers at another table having their dinner. The church bell rang the Angelus. Then they all rose up and, standing reverently, the eldest man in the party began the prayer and the rest responded. And the women shopping were standing still in the market and those at the booths selling stood also with folded hands, and the men had their hats off, and instead of the buzz of bargaining, rose the murmur of prayer from all that great throng.

We have witnessed the same thing in Spain, in many parts of Ireland, along the Catholic Rhineland, in Luxemburg, in the unspoiled places of Italy and France (notably in Brittany and the Auvergne), and among the French Canadians, not alone in the old provinces, but even in the settlements which they have formed across the border in Michigan, and in the villages which (like that of St. Albert) they have formed in Manitoba and other portions of the young and strenuous West.

Departed Chivalry

When the Reds of the French Reign of Terror dragged gentle women to the scaffold and let the flying knife of the guillotine fall upon their unoffending necks, Edmund Burke declared that the age of chivalry was gone. There is at least as little chivalry in the heart of official France to-day in its war against religion as was displayed by Marat and his associates in the wild campaign against throne and altar that kept The Lady Guillotine busy during the Terror. Death was then at least swift and the end came soon. Now, the guillotine no longer falls on the bared neck of the Sister of Charity; but the hand of the official burglar seizes her dowry, plunders the iron pots from the community kitchen, the sacred vessels of the convent altar—even the underclothing in the press and on the clothes-line—and drives the humble servant of the poor from her home of piety, penniless, into the world, to live or starve as circumstances may befall.

But the 'chivalry' of the burglar order goes still further. An instance of its legalised operation was told a few weeks ago by an exiled nun—Sister Reparata, a gifted Irishwoman and descendant of John Philpot Curran—who recently arrived at the convent of the Sisters of St. Joseph, in Buffalo, from the religious house in Paris, from which she had been driven out, stripped of her habit and almost penniless. The convent in Paris was sold and is now a vaudeville theatre. Sister Reparata relates an incident which is worth recording as an illustration of the new Radical-Socialist 'chivalry'. When her community was disbanded, the Sisters driven out on the street, and the convent doors closed behind them, 'two Sisters returned to their father's house. The man', says the Buffalo 'Catholic Union and Times' (from which we take the story), 'had given to each daughter a dowry when they entered the convent. Now the Government turned them out penniless, while the minions of the law proceeded to eat and drink his daughters' allowances. Nor did the French Government stop there. Soldiers came to his house and declared one of his daughters must go elsewhere, as it was against the law for two members of a community to live under one roof. The distracted father protested that they were his children, his flesh and blood for whom a second

time he would provide a livelihood under his roof. It was no use. One daughter had to go.'

She, too, fled to America to seek there a home and a livelihood which—because of the faith which she professed and the habit which she wore—was refused to her by the modern atheistic exponents of French official 'chivalry'.

But in God's good time the tide will probably turn. 'To admit', says the learned Abbe Klein in the 'Atlantic Monthly' for April, 'that the Catholic religion must disappear completely in France would fall to take account of the laws of life. A great social force which has since early ages penetrated to the depths of the morals and of the soul of a nation, may be checked in its manifestations by mischievous law or decrees of public power—it cannot be destroyed by such means. The spring in the earth which seeks a chance to escape may perhaps be stopped here and there; but, cut off from its outlet, it will succeed nevertheless in liberating itself.' And the Pope recently said to the Bishop of Grenoble: 'I would like to be able to say to you in the words of Our Lord, "Generatio haec non praeteribit" ("this generation shall not pass") : but it is not given to me more than to you to read the future. Will the trial be long or short? I cannot say. But what I do believe, and firmly, is that it will end with the triumph of the Church, and not only of the Church itself—about which there can be no doubt at all on account of the promises Our Lord has made to her—but of the Church of France, to which I have devoted and for which I shall always cherish a special affection. . . Tell your people, and never cease to repeat, that the first thing necessary is a return to the Christian life. There and there alone is salvation. Many look to great things from events which might lead to a change in the policy of the parties in power. Vain hopes! It is idle to change the Government without a change of heart—it is building on sand.'

SCIENTIFIC FACTS AND SCIENTIFIC THEORIES

CHRISTIAN FAITH V. SHIFTING HYPOTHESES

AN ARTICLE THAT EVERY CATHOLIC SHOULD READ

The following able and popular presentation of a subject of perennial interest formed the subject of a paper read at the Preston Catholic Conference by Bertram C. A. Windle, M.D., F.R.S., President of Queen's College, Cork. It has been published in pamphlet form by the Catholic Truth Society, and we cordially commend its perusal to every reader of the 'N.Z. Tablet':—

Many persons proclaim, and still more believe, being for the most part wholly ignorant of one or other or both subjects, that between religion and science there is an absolute incompatibility, nay, more, a conflict to the death.

'Of all antagonisms of belief,' wrote Herbert Spencer, 'the oldest, the widest, the most profound, and the most important is that between religion and science.' Those who still believe in this writer will not be surprised that his 'ipse dixit' carries great weight with the uninformed multitudes who are incapable of studying the subject for themselves, and who, therefore, conclude that Spencer is right, and that those who believe in religion must necessarily be enemies of science. One object of this paper is to show that this is the most arrant nonsense that was ever penned by rational man, and that between science, properly so-called, and religion, properly understood, there can be no kind of dispute or dissension.

Science, to those who know what that much-abused word means, is the study of ascertained or ascertainable facts, and with such facts, when once established beyond yea or nay, religion has nothing and can have nothing to do. But science, beside dealing with facts, has her own especial province, is also, and, as will be shown, inevitably, given to

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philosophising or indulging in hypotheses framed for the purpose of explaining the facts which are her peculiar province.

Now it is with regard to these two different kinds of occupations of science that this paper is chiefly concerned, and in attempting to indicate what the reasonable attitude of the religious man is, or ought to be to science, it is of the first importance for us to distinguish between scientific facts and scientific hypotheses. Most readers of popular works, having never learnt the alphabet of science, in which they resemble more than one of the writers of the same works, wholly confuse the essential

Difference between Facts and Hypotheses,

and hence fall into utter confusion as to the whole of the controversy which rages, or has raged, around certain biological ideas and theories.

At the outset, therefore, one must distinguish carefully between scientific facts and scientific hypotheses. The former are matters of observation, the latter of deduction. The former scarcely admit of doubt, if they admit of it at all; the latter may appear to be incontrovertible, or may not rise to as high a level even as a pious opinion. For example, it is an unquestioned fact that some living creatures have backbones and some have not; that certain animals live in one part of the world and in that part alone; that certain acids combine with certain bases to form certain combinations or salts.

There is no gainsaying facts such as these, nor has the Church anything to say to them save in so far as she chooses to use them in building up her system of philosophy.

An hypothesis endeavours to explain facts, to bind them together, to co-relate them. As an example we might take the much-debated theory which asserts that all living animals have been derived from simpler forms—the doctrine of transformation.

Before discussing our attitude to such hypotheses there are three points which it will be well to keep in mind:

(1) That what has long been thought to be a scientific fact may turn out to have been all along only an hypothesis, and perhaps an inaccurate hypothesis too. I shall deal more fully with this point when I come to touch upon the question of the so-called chemical elements.

(2) That scientific facts without hypotheses to bind them together are interesting but disjointed. They may, like the sheep's head, afford 'fine confused feeding,' but the effect upon the student will be like that produced upon the man who attempted to satisfy his literary cravings by reading Johnson's 'Dictionary.'

They are like the bricks and mortar out of which the genius of the architect can construct a Westminster Cathedral, but which otherwise remain a confused and meaningless mass.

(3) That these hypotheses are liable, at any moment, to be upset by facts newly come to light. But even if overthrown and cast on the scrap-heap, they may still have served a useful purpose as stepping-stones on the way to truth.

Hence the construction of hypotheses is not only a legitimate exercise of scientific imagination, it is also an absolutely necessary one if science is to progress and knowledge to increase.

But what is too often forgotten is that many—it would not be too much to say most—of these theories never attain to a greater dignity than of a working hypothesis, and many of them perish before they have arrived even at this pitch of acceptance.

In the biological sciences at least it may safely be said that there is hardly a single theory which can be regarded as being, even in its measure, as firmly established as a mathematical proposition.

Take the

Theory of Evolution,

which, as the little scientific manuals are never tired of assuring us, unless a scientific man believe, he is undoubtedly lost. What is the real value of this hypothesis? It may fairly be said that it is accepted by most, though perhaps not by all men of science, though the same men of science differ as widely as can be as to how evolution has come about. Few, however, if any, would be so teme-

rious as to say that this hypothesis rests on as secure a foundation, as, say, a proposition of Euclid, or as one of the positive facts of science like those alluded to previously. But if this be the case, and it can hardly be denied, then this theory, like others, remain only a theory and cannot be accepted as being more than a working hypothesis, though admittedly the most fruitful of results of all the hypotheses which have been put forward by scholars belonging to the biological wing of the scientific army.

As I have already said, this is not the view which is taken of this subject by the compilers of the little manuals which flutter in such swarms from the popular press, but it is of great importance to take these manuals at their real value and not at that which is set upon them by their writers. A recent writer has very pertinently observed:—

'Laymen in science who wish to follow the trend of modern discovery are limited for the most part to one of two things: Either they must read the pseudo-science of the magazines, which is arranged chiefly for dramatic effect rather than for accurate exposition, or they must turn to specialised and technical works written by the discoverers themselves for their fellow-workers—books in which technical training is taken for granted, and the lay-reader, however cultured and thoughtful he may be, becomes utterly and hopelessly lost. The world is, then, divided between men who know and cannot tell, and men who tell and cannot know.'

For the sake of those but little conversant with the literature of science it may be well to give one example of the kind of thing which is here alluded to. Readers of evolutionary books will not require to be told that the stock example of a chain of animals in direct descent is that of

The Horse and Its Predecessors,

an example which is so much quoted in such books as to lead many to suspect that it is the only quotable instance.

In any case, as ordinarily given, it certainly is a very striking instance, and one which might well be considered to go a long way in the direction of proving the theory of transformation, at any rate, so far as this particular species is concerned. And so we find, in one of the most recent and dithyrambic of the little books on evolution, that 'this great service, the affording of unquestionable proof of this momentous theory' [of organic evolution] 'mankind owes to its trusty servant the horse.'

So impressed with this point is the writer that he proceeds:—'The horse always stands to me for three things: First, its obsolescent use as a beast of burden; second, its proof of the truth of organic evolution; third, its priceless services—irreplaceable by any machine—in giving its blood to save our children's lives when they are in the clutches of diphtheria.' The order of the services or aspects of interest of the horse is rather odd, but at least it is clear that the writer in question attached extraordinary importance to the piece of evidence which it is supposed to afford. Indeed, he does not hesitate to describe it as 'A Conclusive Instance' in the heading of the chapter which deals with the subject. So much for the man who tells. Let us now turn to the man who knows. For every thousand persons who glance through the pages of the booklet from which I have been quoting, it may be taken that perhaps not more than one will consult the learned 'Text-book of Zoology,' published in 1905 by the present occupant of the chair of that subject in the University of Cambridge. Hence but few in comparison will learn what the position of science is on that subject to-day. After describing the points alluded to above, with regard to the so-called ancestry of the horse, the learned writer proceeds: 'So far as the characters mentioned are concerned, we have here a very remarkable series of forms which at first sight appear to constitute a linear series with no cross-connections. Whether, however, they really do this is a difficult point to decide. There are flaws in the chain of evidence which require careful and detailed consideration. For instance, the genus *Equus* appears in the Upper Siwalik beds, which have been ascribed to the Miocene age. It has, however, been maintained that these beds are really Lower Pliocene or even Upper Pliocene. It is clear that the decision of this question is of the utmost importance. If *Equus* really existed in the Upper Miocene, it was antecedent to some

of its supposed ancestors. Again, in the series of equine forms, Meschippus, Michippus, Desmathippus, Protohippus, which are generally considered as coming into the direct line of equine descent, Scott points out that each genus is in some respect or other less modernised than its predecessor. In other words, it would appear that in this succession of North American forms the earlier forms show, in some points, closer resemblances to the modern Equus than to their immediate successors. It is possible that these difficulties and others of the same kind will be overcome with the growth of knowledge, but it is necessary to take notice of them, for in the search after truth nothing is gained by ignoring such apparent discrepancies between theory and fact.

With which last statement every rational person must fully agree, and must conclude that in this case at least the man who told of the 'Conclusive Instance' was not aware of what the men who know had been thinking about the point which he endeavours to present as incontrovertible evidence. It is true that he quotes Huxley in support of his contention. But then that distinguished man has been dead for some time. Scientific work did not come to a close with his death, and, as will be shown, the tendency of scientific work is quite as often to upset as to establish earlier theories.

We conclude, then, that the formation of scientific hypotheses is legitimate and useful; that each has to be carefully weighed, and

No Hasty Judgment Formed

upon it, and that its real value is to be estimated from the opinion, the carefully matured opinion, of genuine workers, and not from the 'dicta' of magazine articles or of popular manuals of science.

In this connection it seems well to make two remarks: (1) It is clearly foolish at its first enunciation to announce any theory as certainly true and to denounce those who hesitate to accept it, and it is equally foolish to boast that this theory, which may or may not be true, completely upsets all the teachings of religion or even some of them. A single glance at the scrap-heap, where rusting wrecks of bygone theories have been cast, should prevent any man of science from taking up any such rash and hasty an attitude.

(2) It is equally unwise, if I may venture to offer this criticism, for theologians who may perhaps be but little versed in science and its methods, hastily to assume that the adherents of some hypothesis are right in their conclusion as to its opposition to religious teaching, and to condemn it, as has been done in the past, without first carefully considering what the real bearing of the theory upon religion may happen to be. Before taking up any such attitude it would be better to leave the theory for a time to the criticism of scientific men, and how corrosive that criticism may be I must now make some attempt to show.

In doing this I shall take an example from each of the two great branches of science, physical and biological.

(To be concluded.)

CARDINAL LOGUE

A SKETCH OF HIS LIFE

Cardinal Logue, Archbishop Armagh and Primate of All Ireland, is just now very much in the public eye of Australia and New Zealand. The eminent Prelate has been pushed into the Australasian limelight owing to a cable message from New York which credits him with predicting the approaching dissolution of the British Empire, and basing his prophecy on the practical independence of Canada, Australia, and New Zealand, and the spread of serious discontent in India.

Cardinal Logue is at present on a visit to the United States in connection with the centenary celebrations of the Church in that country. He was born on October 1, 1840, at Carrigart, near Letterkenny, in the Diocese of Raphoe,

and within a few miles of the place where his predecessor, the late Archbishop McGettigan, first saw the light of day. Showing a disposition to study for the priesthood, his preliminary education was carefully looked after, and in 1857, when he was in his 17th year, he was sent to St. Patrick's College, Maynooth. There he soon displayed abilities and qualities of mind and heart which betokened that his career would be a singularly successful and brilliant one. In 1865 he won a place in the Dunboyne Establishment, one of the most coveted prizes at Maynooth; and his reputation for scholarship was so large that when, in 1866, he was ordained to the priesthood, the Irish Bishops unanimously elected him to the chair of theology in the Irish College at Paris, which was then vacant. Father Logue filled this post with remarkable distinction and success for the following eight years, during which time he not only imparted his own learning to his students, but also increased his store of sacred lore by continual study.

In 1874, however, his Bishop, Dr. McDevitt, recalled him to Raphoe, and appointed him to the charge as administrator of the parish of Glenswilly. For two years Dr. Logue acquitted himself illustriously of the duties which devolved upon him at Glenswilly, and then the trustees of St. Patrick's College, at Maynooth, drafted him into the service of his alma mater, and made him professor of Irish at that institution. In 1878 another promotion came to the future Cardinal, when he was chosen professor of theology at Maynooth; but he was hardly installed in that position when Rome called him higher still—to the See of Raphoe, left vacant by the death of Bishop McDevitt. His consecration took place in the Letterkenny Cathedral on July 20, 1879, the consecrating prelate being Archbishop McGettigan, of Armagh. Bishop Logue remained at the head of the Raphoe Diocese for nearly eight years, during which time he accomplished, in his own quiet and unostentatious way, a vast amount of good in his jurisdiction. In 1887 Archbishop McGettigan, of Armagh, feeling the need of a coadjutor, asked for one, and when Rome's choice was announced it was found that its selection had fallen upon the scholarly Bishop of Raphoe, Dr. Logue, who was accordingly transferred April 30, 1887, to a titular see, named coadjutor, with the rights of succession to Archbishop McGettigan, and who then quitted Letterkenny to take up his residence at Armagh. From the outset of his removal to St. Patrick's episcopal city, Dr. Logue may be said to have been entrusted with the burden of the administration of the Armagh Archdiocese. Archbishop McGettigan was in poor health, and practically incapacitated for any heavy work. In fact, he did not live long after securing Dr. Logue as his coadjutor. His death took place December 3, 1887, less than eight months after Dr. Logue's coming to Armagh, and then the present Prelate, by virtue of his rights of succession, became the Archbishop of Armagh and the Primate of All Ireland. Of his administration of the archdiocese it is unnecessary to speak here. That talks for itself. In what estimation the Primate is held at Rome was fully illustrated in 1893, when Leo XIII. selected him as the member of the Irish hierarchy on whom to bestow a red hat. He was created a Cardinal priest in the consistory held January 16, 1893, being, strange as it may seem, the first occupant of St. Patrick's See to have a seat in the Sacred College.

The Cardinal Archbishop of Armagh has all his life endeavoured to avoid publicity, and he has generally succeeded in doing that. He kept out of the political field in those years when agitation was the order of the day throughout all Ireland, but it was a well-known fact, nevertheless, that all his sympathies were with the national aspirations of his oppressed countrymen.

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THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)
WELLINGTON.

(Continued.)

From the school boys were drafted, some for service at the altar, others for the choir. My brother and I were selected for the latter. Mr. Huntly was choirmaster, Mrs. (Dr.) Fitzgerald organist. Of this lady it was said that nothing was ever allowed to interfere with her choir practice. Dr. Fitzgerald, colonial surgeon in charge of the provincial hospital, was either originator, or mainstay of every undertaking for charity, or the furtherance of our holy religion. The other adult male members of our choir were splendidly supported by several bandsmen of H.M. Sixty-Fifth Regiment, whose headquarters were then in Wellington. The two brothers Currie, Rattigan, and Ward all helped vocally, but on festival occasions their instruments were brought into requisition. The question of raising funds for Church purposes, owing to sparseness of population, and consequent scarcity of money, was one of great difficulty. The comparatively short time occupied in the erection of St. Mary's Cathedral in Thorndon was a matter of astonishment to all, especially to our non-Catholic neighbors. The liberal donor of the site (the Hon. Mr. Petre), Mr. (afterwards Sir Charles) Clifford, Dr. Fitzgerald, and other Catholic gentlemen of the time gave valuable and generous assistance.

The first Holy Week ceremonies held in the Cathedral made a deep impression on the minds of all who witnessed them. On Holy Thursday the good Bishop washed the feet of twelve boys. In those days Mr. Clifford had frequent visitors from the Old Land, gentlemen who, so far as we boys were concerned, were a much appreciated addition to a noted Catholic household. One of these, Mr. Stapleton, spent a great deal of his time training boys for the altar. One Easter Sunday this kindly gentleman provided at his sole expense a luncheon for altar boys, choir, schoolmasters, and all who were in any way connected with the Cathedral. He also added considerably to the enjoyment of the company by assisting at the table, and seeing that the juvenile portion particularly were well served.

MARLBOROUGH AND THE SOUNDS.

Through the kindness of the Rev. Father Holley, S.M., I have obtained from Mr. John O'Sullivan, at one time a pupil of the late Archpriest Garin, the following valuable information regarding Marlborough and the Sounds:—

From 1850, the date of Father Garin's appointment to Nelson, to 1864, the date of Father Seauzeau's appointment to Blenheim, a space of fourteen years, Father Garin had charge of this place, and made periodical visits from Nelson. Those visits were attended with great difficulties and danger to life. The only known route at that time between Nelson and Blenheim was by way of Top House and Wairau Valley, a distance of 110 miles. There being no formed roads or bridges, very dangerous rivers (in which many of our most prominent pioneer settlers lost their lives) had to be forded. The Catholics were few and very scattered, necessitating a continuous travel, beset with the same difficulties as stated above. There being no church here in those days, Mass was celebrated in the settlers' houses, and to show how that saintly priest worked, never sparing himself, I will mention one instance. I and four other Catholics, were road-making 25 miles back in the country, and finding no way of communicating with us, he rode that 25 miles to let us know that Mass would be celebrated on the following Sunday, at Mr. C. Murphy's house, near Blenheim. When he arrived at our camp he looked very faint and tired, the effect, no doubt, of so much continuous and rough travelling. He sat down in our tent and partook of our rough fare—some damper and mutton and a pannikin of tea—and returned on his road to Blenheim, making a journey of 50 miles, so that we might benefit by attending Mass during his visit. This is only one instance of many others I could name, attesting to Father Garin's great zeal and perseverance in the interests of his scattered flock in those early days. Some idea of what he had to encounter may be formed when it is known that in those days he had to attend to the spiritual wants of the Catholics scattered over all that country forming the entire south coast of Cook

Strait from Cape Farewell to Cape Campbell, and down the east coast as far as Kaikoura, a distance of about 250 miles, with all its bays and sounds. I have met him in both extremes of this country, weary and jaded from rough travelling, but always with a smile and a cheerful word, never complaining. In visiting the Sounds, he had to start from Blenheim. There being no road between Blenheim and Picton, he had to walk that distance, 20 miles, and then go from Picton to all parts of the Sounds by open boat as best he could. His fare was at times of the roughest kind, there being no other accommodation than that afforded by a whaling station or a Native settlement. When Father Seauzeau was appointed to Blenheim, Father Garin was relieved of all that part of the country comprised in the Province of Marlborough. In time Father Seauzeau erected three small churches, one in Blenheim, one in Picton, and one in Havelock. When Father Pezant joined him as assistant priest he appointed him to the northern portion of the mission, including Picton, Havelock, and the Sounds. In attending to the requirements of his district, Father Pezant suffered many hardships and privations. Having had his leg broken in a coach accident, he would not afterwards travel by coach, and not being a horseman, he had to do all his journeys on foot, or by boat when in the Sounds. It was distressing to see him, in all kinds of weather, travelling with a load strapped on his back. It was enough to break down a young man, how much more so a man so far advanced in years as the Rev. Father was. He disapproved of the sites on which the Picton and Havelock churches stood, and suggested to the parishioners that they should buy new sites and remove the churches. To this they demurred on account of the cost, but so determined was the good priest in carrying out this idea, and he set men to work, and pulled down both churches when, as a matter of course, the parishioners had to fall in with his plans. As a consequence the two churches now stand on two of the best sites procurable.

On one of his periodical visits in the Sounds, he took a near cut over a wooded range to call on a Native settlement, and after a very rough journey he found that the whole of the people were away from home being absent on a fishing or wild pig-hunting expedition. It was too late in the day to return over the range and he had to take up his quarters that night in a boat-shed, without bedding or food. Next morning, after breakfasting on some raw pumpkins which he found in the garden, he retraced his steps back over the mountain. On another occasion he took a journey similar to the one above related to attend a dying woman. He and a young boy, acting as guide, got benighted in the bush, and had to spend the night on the range. The boy soon fell asleep, and Father Pezant, in pity, covered the sleeping boy with his own coat. On arriving at the dying woman's house, a grievous shock awaited him. The woman refused to see him. Being married to a non-Catholic, she adhered to the advice of her husband, and died two days later, without the rites of the Church.

(To be continued.)

The Irish University Bill

As we were informed by cable at the time, Mr. Birrell introduced the Irish University Bill in the House of Commons on March 31. After some introductory remarks Mr. Birrell proceeded to give an account of the present state of University education in Ireland, and an outline of the measure. There are, he said, two universities in Ireland—the one founded by Queen Elizabeth, and the other by Queen Victoria—two famous women, but separated by a long distance of time. The older foundation is, of course, the University of Dublin, so inextricably entangled with its one college, Trinity, as to be known throughout the whole world as Trinity College, Dublin. Everyone knows Trinity College, her imposing site—one of the noblest in Europe—her magnificent buildings, her famous library with its priceless manuscripts, her gardens, and her proud memories in science, literature, and mathematics. This is a great foundation, splendidly situated, and comfortably endowed. It has about 1000 students. From private sources it receives £50,000, and altogether about £80,000 per annum. Catholics were admitted in 1793, and in 1873 people of that religion were admitted to cash emoluments. Ireland's other University is the Royal, founded in 1879, which replaced the former Queen's University, established in 1850. The Royal was not

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a teaching, but an examining, University, giving degrees to those who were successful in obtaining a sufficient number of marks. This had only an income of £20,000 a year, derived from the Irish Church Funds. To young men and young women degrees were given, and they for the most part got their instruction at one or the other of the four Colleges at Belfast, Cork, Galway, and the Catholic University College at Dublin. We propose to found

New Universities

in Ireland at Dublin and Belfast. In Belfast there will be but one college, and in that respect the University of Belfast will resemble the University of Dublin, which has but one college—Trinity. The University of Belfast will have but one college—Queen's; and it will not be able to have any other except by Act of Parliament. Dublin will have three constituent colleges—Cork, Galway, and a new college with a charter—an incorporated body in Dublin itself. Cork and Galway will also have two new charters, and reconstructed governing bodies. Neither Belfast nor Dublin will have any power to add to their constituent colleges, but they will have the restrictive power of affiliation. The existing Royal University will be dissolved as from some appointed day, and its buildings, property, and endowments will be dealt with in the manner mentioned in the Bill. The suggestion is that £20,000 a year shall be equally divided between Dublin and Belfast. Neither of the endowments will have any religious test. No test whatever of religious belief shall be imposed on any person as a condition of his becoming a professor, fellow, lecturer, scholar, graduate, or student, or of his holding any office or endowment or exercising any privilege in either of the two Universities or any college of the Universities; nor shall any preference be given to or advantage withheld from any person on the ground of his religious belief.

The Position of Maynooth.

The House will say—What about Maynooth and Magee? They are not mentioned in the Charter or in the Bill, and they are not constituent colleges, but I have no doubt that the Senate will affiliate Maynooth and Magee. I say that quite frankly. Magee has a Presbyterian foundation, and has always been recognised by the Royal University. It has always had a close and honorable connection with persons who have graduated with the Royal, and it would be unfair and unjust that its rights should not be maintained. Therefore I have very little doubt that Magee will be affiliated. The same with Maynooth. A University which altogether ignores and disregards the clergy of the country, starts with very great disadvantages. Maynooth has been of late years closely connected with the Royal. It has made it a condition that every person who enters as a student should matriculate at the Royal. Their course is a long one—seven years, the first three years of which are devoted to arts. A great majority during those three years are encouraged to proceed to a degree. It will be a great hardship upon the students of Maynooth if they are suddenly deprived of the opportunity of obtaining degrees at the University which takes the place of the Royal, to which they have hitherto gone. The arts school at Maynooth is a very good school, and I do not think there is any reason for apprehension that any injury will be done to the Senate or to the University of Dublin if it allows the teaching at Maynooth to be recognised as university teaching. As to the finances of.

This Great Undertaking,

the present charge on the Exchequer is £36,500; the present charge on the Irish Fund is £20,000: that is the beginning and end of the public charge as far as it goes. As I said, we propose to divide the £20,000 between the Universities, which will leave £10,000 to each, and we propose to increase the £36,500 in a lump sum to £80,000. That is a provision by way of new endowment of £43,500. Opinions no doubt may differ as to whether that is enough or less than enough. My own belief is that it is adequate for the occasion; that it would be enough if this Bill gets through to make it plain that these Universities will be a success. It is proposed that Belfast will get £10,000 for its University, as part of the Irish Church Surplus Fund, and that £18,000 will be given as an annual endowment, which will make a total of £28,000 a year. The new college in Dublin has, of course, got to be built, and then endowed and maintained, and the proposal is that out of the moneys which I have suggested only £32,000 shall be provided to endow and maintain the new University in Dublin when once started. The income of Queen's College, Cork, will be increased to £18,000 a year, and of the

Queen's College, Galway, to £12,000 a year. All things considered, these sums are adequate and sufficient to meet the immediate necessities of the case. Building grants will become necessary. Belfast has fine buildings which are yet inadequate for the purposes of a university, and it is proposed to grant £60,000 in order to celebrate this auspicious occasion, and to provide it with all the appearances of a university worthy of the distinguished province to which it belongs. The maximum sum needed, I am told, in Dublin is £150,000. That would not be sufficient to build on any scale a residential college. Hostels will have to be left to private enterprise and generosity, and I hope it will be sufficient, first of all, to complete the present university buildings, many of which can be utilised for college purposes.

Mr. Balfour supported the scheme. Mr. Dillon, while protesting against the inadequacy of the endowment, said a university founded on the principles set forth by Mr. Birrell would be acceptable to the Catholics. Mr. William Moore uttered an Orange protest against the whole scheme. Mr. Butcher, the member for Cambridge, who followed, welcomed the Bill, and administered a sharp reproof to Mr. Moore. Professor Massie also spoke in support. Mr. William O'Brien joined in the approval but spoke in detail as to the position of Cork and associated himself with Mr. Dillon's protest against the financial proposals. Mr. Wyndham and Sir Edward Carson supported the measure. The first reading was carried by 307 votes to 24.

The Bill passed its second reading last week by 344 votes to 31.

Diocesan News

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 18.

For members of the 'Association of the Perpetual Lamps' his Lordship the Bishop has obtained a supply of neatly printed little booklets containing prayers in honor of the Most Blessed Sacrament, the Sacred Heart, the Holy Face, the Holy Relics, the Blessed Virgin, St. John the Baptist, St. Joseph, St. Patrick, and Blessed Peter Louis Chanel.

The shipwrecked French mariners of the ill-fated four-masted barque, 'President Felix Faure,' which was lost on the Antipodes Islands, who were rescued by H.M.S. 'Pegasus' and brought to Lyttelton last week, to the number of twenty-two, were visited by the Rev. Father Cooney shortly after their arrival. The greater number of them attended Mass at St. Joseph's Church on Sunday morning, and during the day the Brothers of St. Joseph's Conference Mission to Catholic Seamen, Society of St. Vincent de Paul, interested themselves on their behalf.

The increasing tendency to secularise the Sunday, and desecrate the sacredness of Good Friday has been checked somewhat by at least two public bodies, as the following paragraphs from the 'Lyttelton Times' show: Some time ago the Timaru Borough Council granted the use of its reserves as a practice ground to a football club on the condition that there should be no Sunday games. The club, however, ignored this restriction, and after a somewhat heated discussion on Monday evening the Council decided to inform the club that if it continued playing on Sundays permission to use the reserve would be withdrawn. The absence of a manual fire engine from the Good Friday sports of the Christchurch Cycling Club caused the fire brigade event, which was on the programme, to fall through, it being stated that the Christchurch Fire Board had refused to allow the club to use the engine that had been asked for. At last evening's meeting of the Board the chairman (Mr. J. D. Hall) said that the application had come before him personally that the Board should allow the use of its manual engine and permit the permanent members of the staff to compete at Lancaster Park on Good Friday, but he had not seen his way to grant it. He had recognised that the engine was the property of the public to a certain extent, and somebody was sure to complain if the Board's staff and plant were in use on the occasion, seeing that there was such a difference of opinion as to sports on that day. It was a matter in which he did not like to take the responsibility, and he would like to have some expression of opinion from members. The Board decided to approve of the chairman's action.

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Springfield

(From our Christchurch correspondent.)

A neat little church, dedicated to St. Catherine, was solemnly blessed and opened on last Sunday week at Springfield by his Lordship Bishop Grimes, attended by the Very Rev. Dean Ghaty, S.M., V.G., who celebrated Mass. From Apocalypse, xxi., 1-3, his Lordship the Bishop preached an impressive and appropriate sermon to a congregation which crowded the new church, many of those present being non-Catholics. It was a rare event, said his Lordship, but no less pleasing, to be in a position such as the present to open and dedicate a church free from all encumbrances—a circumstance on which he congratulated all concerned, but especially the one (Mr. Hugh Cassidy), who was inspired to push on the work, which he had helped so generously to complete. The choir from the Darfield church attended, and rendered the music of the Mass excellently, Miss Guiney being organist. The organ was kindly lent by the Dresden Company, and the Bishop expressed the wish that the loan of the instrument should resolve itself into a purchase, and that the organ should thus remain. The Church, which is a very substantial erection, occupies a site on the main West Coast road, and in a prominent part of the township. The section was secured by Mr. Cassidy, and is sufficiently extensive for the purposes of future accommodation. The church, which is quite finished, with the exception of a few minor details, is provided with seats for upwards of 130 persons. The architects are Messrs. Collins and Harman. The cost complete is £600, of which Mr. H. Cassidy gave £400. Among other donors were the Cassidy family, £30; Mr. G. Rutherford, £25; Mr. B. O'Shaughnessy, £20. Several visitors from the city attended the opening ceremony.

Hokitika

(From our own correspondent.)

May 13.

St. Mary's Club held the first meeting of this session in the schoolroom on the 4th inst. Rev. Father Ainsworth presided over a large attendance. The question box occupied the members' attention for the evening, and a very excellent time was spent. The discussions proved very interesting and instructive.

At a meeting of the club on May 12 a progressive euchre tournament was held, when there was a good attendance. The first prize was won by Mr. Peter Daly, the second by Mr. M. Daly. During the evening one of the members, Mr. A. Krakowsky, entertained the company with some excellent selections on his phonograph.

Blenheim

(From our own correspondent.)

May 10.

On Sunday, May 10, the new Catholic church at Renwicktown was blessed and dedicated to St. Francis de Sales by his Grace the Archbishop of Wellington, assisted by the Rev. Father Holley. Mass was celebrated by Rev. Father Holley. The choir of St. Mary's Church, Blenheim, sang the music, Turner's Mass of St. Cecilia in B Flat. His Grace preached on the duty of man to his Creator. He exhorted his hearers to render that homage to Almighty God, which, after all was only an act of common justice, which would be demanded from each and every one of them. In conclusion his Grace thanked all those who raised the funds to build the church, and the contractor, who had completed the work faithfully and well. His Grace felt sure that by their offerings that morning the debt on the church would be reduced to a minimum. After Mass Rev. Father Holley thanked those who had assisted that day, and more especially the choir who had rendered the music so well. A sum of nearly £70 was collected, and the building, which has cost £360 to erect, has now a debt which does not exceed £80. The erection of the church does great credit to the Catholics of the Upper Wairau and the untiring energy of the priests of the parish.

The church is a neat and substantial structure situated on three acres of land on the outskirts of the township. It is constructed of hardwood and is ceiled and lined throughout and fully finished. Three Gothic windows on each side provide ample light and ventilation. The walls are lofty and the ceiling, broken by nicely designed principals, is carried up into the roof. The sanctuary is recessed as usual, and the altar has

been neatly decorated by Mr. F. Paine. A sacristy is provided at the rear. The pews are constructed of kauri, and the seating accommodation will probably be sufficient to meet requirements for a considerable time to come.

St. Mary's Church, Blenheim, was crowded in the evening when his Grace the Archbishop administered the Sacrament of Confirmation to fifty candidates. His Grace addressed the children on the nature of the Sacrament, and the graces conferred by its worthy reception. At the conclusion of the ceremony Benediction of the Blessed Sacrament was given by his Grace.

Presentation to Dean Burke at West Plains

On Wednesday evening in the West Plains Hall (writes our Invercargill correspondent), the Very Rev. Dean Burke lectured on his recent travels to a large and enthusiastic audience. The Very Rev. Dean was particularly happy in his remarks, and kept the audience interested and amused throughout. Songs were given at intervals by Misses Kirwan, Mackay, and Robertson, and Mr. Cahill, Miss McGrath playing the accompaniments.

At the conclusion of the lecture Mr. Mehaffey (chairman) thanked the Dean, on behalf of the residents, for such an interesting and instructive account of his travels, and trusted that in the near future the Dean would afford them the pleasure of hearing further of the places of interest visited by him.

Mr. Ford, on behalf of the ladies of the parish, then presented him with a handsome easy chair, and from his parishioners generally with a substantial purse of sovereigns, and the following address:—

May it please your Reverence,—On this, our first opportunity since your coming home, we most heartily offer you a threefold welcome. Welcome back to New Zealand, the land of your adoption, the land that has won your love by its beauty and its bounty. Welcome to your parish, where you are regarded as a true father and a sure guide; where the old seek you for comfort, the young for advice and encouragement, and where the little children dance in fearless delight around the much-loved Dean. Welcome to West Plains this evening, and again Welcome; we are happy indeed to have you once more in our midst, and to testify by our sincere joy to the place you hold in our hearts.

For years past you and your zealous assistant priests have faithfully ministered to us, with loving care, through sunshine and storm, and we certainly are neither unmindful nor ungrateful. Our heartfelt prayer is that God may bless you in all your ways, and render your labors more and more fruitful.

As a memento of this happy reunion, the lady portion of this congregation entreat you to accept an easy chair. To a person endowed with fairy sight it bears the legend, 'To stay at home is best.'

The men amongst us have not chosen a souvenir of such happy significance, but a protest as strong, though perhaps not so delicate as that of the ladies, would have been raised at the mention of anything suggestive of further travel. To have your reverence amongst us is a pleasure none is willing to forego.

We ask you to accept the accompanying gift as an appreciation, although an inadequate one, of your work and worth, and with it the assurance that no gift has ever come more from the hearts of the givers.

We remain, Very Rev. Father, gratefully and sincerely yours in Christ.

Signed on behalf of the parishioners—Patrick Joyce, Michael Moloney, Michael Curran, John Flanagan, Michael Leonard, Thomas Staunton.

West Plains, May 13, 1908.

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

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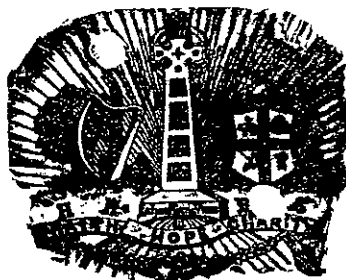
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W. KANE,
District Secretary,
Auckland

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Commercial

PRODUCE

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 or and broken, 3s 10d to 4s 3d.

Oats.—The market continues firm, and prices are quite as good at last week's. Seed lines are worth 2s 6d to 2s 8d; prime milling, 2s 5d to 2s 5½d; good to best feed, 2s 1d to 2s 7d; 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. Nominally prime Derwents are worth up to £4 15s; best Up-to-dates, £4 to £4 17s 6d; medium to good, £3 12s 6d to £4; inferior, £3 to £3 10s.

Pressed Straw.—Best oaten, 35s to 37s 6d; best wheaten, 3s to 35s per ton.

WOOL

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

Rabbitskins.—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.—The next sale takes 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.—220 forward. In consequence of large yardings last week prices dropped somewhat. Best bullocks, £8 15s to £14; medium, £7 to £8; inferior, £5 10s to £6 10s; heifers, £6 5s to £7; medium, £4 10s to £5; light, up to £4.

Sheep.—2862 penned. Prices were easier than those ruling last week. Best wethers, 18s to 21s; extra, up to 25s 6d; medium, 16s 6d to 17s 6d; inferior, 14s to 15s; best ewes, 15s to 17s; extra, up to 18s 9d; medium, 11s 6d to 12s 6d; light, up to 8s 6d.

Lambs.—1000 penned. The quality was only medium, prices being about the same as last week. Best lambs, 14s to 15s 6d; extra, up to 17s; medium, 13s to 14s; fair, 11s to 12s.

Pigs.—120 penned. Suckers showed a slight decline, and porkers and baconers were easier. Suckers, 10s to 12s; slips, 13s to 18s; stores, 23s to 38s; porkers, 40s to 45s; light baconers, 46s to 50s; heavy do, 53s to 60s; choppers, up to 64s.

'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.

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

The entry of horses for our sale last Saturday, was a moderate one; and all of them were only of medium class. As there were several animals advertised fresh from the country, the attendance was all that could be expected. Buyers for first-class heavy draught geldings, also for useful plough mares and geldings, were present, and considering the quality of the stock forward, a fair amount of business was transacted. As already indicated, we had nothing of special merit on offer, and our highest price this week for draughts was £45, and for spring-carters £25. We have inquiries for good, useful horses of all classes if young, sound, and reliable. We have now a large entry of really first-class draught mares and geldings for our annual winter fair on June 4 and 5, and the outlook for vendors at this fixture is most promising. We quote:—Superior young draught geldings, at from £45 to £50; extra good do. (prize winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged do, at from £15 to £20; well-matched carriage pairs, at from £70 to £100; strong spring-van horses, at from £25 to £30; milk-cart and butchers' order-cart horses, at from £18 to £35; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and good do at from £5 to £7.

The date of the drawing of the Dominion Art Union in aid of the Christchurch Cathedral fund has been altered from Empire Day to Thursday, June 25. Apart altogether from the object for which the Art Union is held, the prizes offered, are such as ought to secure generous support for the undertaking.

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ARCHDIOCESE OF WELLINGTON

(From an occasional correspondent.)

May 17.

The handsome high altar for the Church of St. Gerard (Redemptorist Fathers), Hawker street, will be erected by Messrs. Mickmott and Son, and is estimated to cost £470.

At the annual meeting of the delegates to the Wellington Debating Union, Messrs. A. H. Casey, A. C. Bretherton, and E. P. O'Donnell, of the Catholic Club, were elected vice-president, general secretary, and treasurer respectively.

At the monthly meeting of the men's branch of the Sacred Heart Association, which was held in St. Joseph's Church, Buckle street, last Sunday, there were present about 120 members. One new member was elected. Very Rev. Father O'Shea preached an impressive sermon, taking for his text, 'Thou shalt not take the name of the Lord thy God in vain.' After the instructions the executive of the Catholic Club interviewed the members of the congregation with reference to becoming members of the club, the result being that the membership has been greatly added to. It was mentioned that the new club rooms would be ready in about five months.

DIOCESE OF AUCKLAND

(By telegraph from an occasional correspondent.)

May 19.

On Wednesday evening last, at Remuera, the Rev. Father O'Donnell, who has just returned from an extended tour of the world, delivered a most interesting lecture on 'Ireland in and of the hands of the local branch of the Society of St. Vincent de Paul.' Mr. Fallon, president of the Society, presided, and introduced the Rev. lecturer. A very large audience, when completely filled St. Mary's Hall, listened with rapt attention as Father O'Donnell conducted them from Auckland, via Naples, Rome and Paris, to Ireland. Fully 200 views of the historical and beauty spots of the Old Land were thrown on the screen, while many interesting details concerning them were narrated by the lecturer. Father O'Donnell dwelt at some length on cattle driving in Ireland, and vigorously denounced the secular press for the unfair manner in which it deals with this and other Irish questions. Towards the end of the lecture, Father O'Donnell spoke eloquently on the life and work of Daniel O'Connell and concluded his remarks with the words: 'Of all the great men that our race has produced, there was none more illustrious or more worthy of imitation than Daniel O'Connell. He devoted his whole life to the uplifting and advancement of his people, and never forgot that, while he was an Irishman, he was also a Christian and a Catholic. What could be more noble than his last words: 'My body to Ireland, my heart to Rome, and my love to God, etc.' During the evening, national songs were rendered by Mr. Pritchard, and Misses Lorrman and Carrigan, while Miss Anderson presided at the piano.

Mr. Fallon moved a vote of thanks to Father O'Donnell, which was enthusiastically carried. The funds of the Society will be considerably benefited by proceeds of the lecture.

Invercargill

(From our own correspondent.)

May 18.

The usual weekly meeting of the Catholic Club was held on Tuesday evening. Owing to the boisterous weather, there was but a small attendance. Seven candidates were proposed for membership. The programme for the evening was the debate, 'Should bachelors be taxed?' Brother Alfred and Messrs. Morton, Scully, Maher, McMullin, Crawford and Grace, support in the proposition, and Messrs. Sims, Pound, Byrne, and Donnelly speaking against. A vote being taken, the proposition was carried by a majority of one.

It is very gratifying to note the progress and improvement in the Hibernian Brass Band. It is but six months since they received instruments, and by steady and consistent practice, under their able conductor, Mr. A. R. Wills, they have already secured engagements for the winter months, occupying their time, three nights a week. At a meeting, held on Wednesday evening, it was decided to affiliate with the Otago and Southland Brass Bands Association and to compete at the next contest to be held in October.

The Athletic Football Club, secured their second victory last week, when they met and defeated the Southern Club by 14 points to nil. The second fifteen also met the Southern second, and defeated them by 14 points to nil. The Marist Brothers' boys, playing their first match in the schools' football competition, beat the South school by 11 points to 5.

Hastings

(From our own correspondent.)

May 15.

About thirty young ladies of the parish were received into the Society of Mary on Sunday evening last. The ceremony was performed by Very Rev. Dean Smyth, assisted by Rev. Father Quinn. A sermon appropriate to the occasion, was preached by Dean Smyth. There was a very large congregation.

The Young Men's Club has accepted a challenge from the Palmerston North Catholic Club to a debate, which will take place in the latter town on June 3. The question for the debate will be, 'Is conscription desirable for the British Empire?' The local Club has decided to take the affirmative side. The number of debaters on each side will be three.

THE 'EVA' FUND

We have received a sum of £1 for the 'Eva' of the 'Nation' fund from Mr. Maurice O'Connor, Woolcombe street, Wellington, also a cheque for £3 18s 6d from the Very Rev. Father O'Donnell, Gore, being amount collected in the Gore district by Mr. Daniel Ryan for the same fund.

TO CORRESPONDENTS

READER.—Yes. He was a convert.

We have received a communication from Ohingaiti, which we cannot make use of owing to the writer not having forwarded his name and address.

Correspondents should note that all communications intended for publication should reach this office not later than Tuesday morning. Only brief paragraphs have a chance of insertion if received on the morning of publication. This week, owing to correspondents not observing this rule, several communications have to be considerably condensed or held over until our next issue.

We draw attention to Messrs. S. Kirkpatrick and Co's advertisement re 'K' Jams. We understand from the firm that the new season's pack of 'K' jams and preserves is now being placed in the market. The 'K' brand has a well deserved reputation for quality and purity. Situated in sunny Nelson with abundance of supreme orchard fruitage at their command, with a model factory and equipment, Messrs. S. Kirkpatrick and Co., are able to manufacture goods that have a reputation for excellence all over New Zealand and in the Commonwealth.

Some members of the congregation of a certain country church have been trying to obtain acetylene lighting in the church they attend, and the matter has languished somewhat, with the result that the following gem recently appeared in the local paper:—

'At church our lamps burn very dim,
One scarce can read the evening hymn,

The evening psalm to chant:
There was some talk some time ago,
Of getting lamps of brighter glow,
One then might hope to sing with pleasure,
And sing to tune, and time, and measure,

With the present lamps we want.

Sometime within the future dim,
We'll see to chant and sing the hymn,
And have our school extended
A path beside the river's way,
And other footpaths firm and dry
And these few troubles ended.'

If this doesn't secure the light, and get their troubles ended, we don't know what will. (No comments allowed on this).

If you are suffering in a similar manner, please call and see the 'NEW ZEALAND ACETYLENE GAS LIGHTING COMPANY, LTD.,

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NOTICE

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has been altered from

EMPIRE DAY—to—Thursday, June 25th.

DEATHS

KIRBY.—Of your charity pray for the soul of Michael Joseph Kirby, eldest son of Mrs. Thomas Kirby, Milton, who died suddenly in the Napier Hospital on May 10, 1908, in his 39th year.—R.I.P.

O'HALLORAN.—On May 9, at Invercargill, William John, youngest son of Denis and Mary O'Halloran, of Waikouaiti; aged 20 years and 7 months.—R.I.P.

TUOHY.—At the Westport Hospital, on April 5, 1908, Annie, relict of the late James J. Tuohy, a native of Galway; aged 67 years. Deeply regretted.—R.I.P.

MARRIAGES

GARVEY—JOHNSON.—On April 13, 1908, at Awahuri, by the Rev. Father O'Meara, Richard Waddington, second son of J. F. Garvey, Esq., to Maria, eldest daughter of Mary and the late Aaron Johnson, 93 Stafford street, Dunedin.

O'REGAN—McMAHON.—On May 12, 1908, by the Rev. Father Galerne, John, eldest son of Mr. O'Regan, Inangahua Junction, to Lily, youngest daughter of Mr. T. McMahon, Cromadon.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MAY 21, 1908.

CARDINAL LOGUE'S ALLEGED PREDICTION

NEW ZEALAND pressmen, and a few of the smaller fry of New Zealand politicians, owe a vote of thanks to Cardinal Logue, or to the man who manipulates the signals at the New York end of the electric cable—it is not yet clear to which of the two the debt is due. For one or the other has favored our newspapers, in the depths of the dull season, with a mild snap of sensation and furnished them with an occasion for a protest that varied from the good-tempered and the dignified to the jumps and spasms of an ultra-jingoism that, in two or three instances which came under our notice, would have been amusing but for its somewhat disagreeable suggestiveness of epilepsy. An ice-bag and a bucket of soothing syrup would, we rather think, be useful adjuncts to two or three provincial newspaper offices that we wot

of. To a few politicians on tour, the cable-man or the Cardinal—whichever it may be—supplied an opening for flag-waving and spread-eagleism that was promptly seized and neatly worked up into the remote preparation for the electioneering tussle that is to mark the close of the present year.

There is a good deal of tow in our composition. We take fire rather easily; but the flame is not hot, and is soon spent. Which latter is at times a mercy to be thankful for. A few days sufficed for press and politicians to burn themselves out over Cardinal Logue—or the cable-man. And looking back over the incident with feet warm and heads cool, it is not so very easy to see what the tow-blaze rose so very high about, after all. The cable message that lit the fire ran thus:—

'The Archbishop of Armagh, his Eminence Cardinal Logue, Roman Catholic Primate of All Ireland, is at present visiting the United States, and was interviewed here yesterday. Speaking of British Imperial affairs, his Eminence declared that he saw signs of the Empire's certain dissolution. "The colonies are already restive," he proceeded. "Australia to-day is practically independent, and every moment the trend of affairs is more and more in the direction of absolute rebellion. New Zealand is indifferent, while Canada is legislating in such a manner as to show that the Dominion desires to conduct its business in its own way." Referring to the agitation at present causing such unrest in the Indian Empire, Cardinal Logue said: "The fires of rebellion are lighted in India, and men and women are hanged for daring to advocate the doctrine of never-dying freedom." "When England sits alone," he concluded, "as the result of misgovernment, it will be the day of reckoning for the children of Ireland!"'

Journalists and politicians alike fell unanimously into two chief errors in dealing with this cable message. In the first place, they gulped down the message without 'nosing' it, as a cautious man 'noses' a suspicious oyster; and, in the second place, they 'went off' too quickly to give their memory time to blow a cool breath upon their super-heated feeling. Pressmen at least might be expected, from a long experience, to distrust American newspaper methods sufficiently to reserve judgment upon the question of fact as to whether Cardinal Logue actually used the words attributed to him, or as to whether these words were given with sufficient context to represent fairly and properly the mind of the speaker. And with this radical and (in the circumstances) prudent doubt, they might be expected to pass a verdict, with grave qualification and with due reserve, not trusting over-much either to the journalism that is 'yellow' or the journalism that is 'blue'. And this on general principles learned by experience, and quite apart from any special knowledge of the character and personal history of Cardinal Logue. He is so noted for his great prudence, his practical wisdom, and his reserve in dealing with questions of party politics, that, on a-priori grounds, those who have the honor of his acquaintance (and we have known him for thirty years) would be less disposed to attribute a blunder to him than to the error of an American journalist—and, above all, of an American journalist reporting an 'interview'. And this a-priori distrust is based upon a knowledge of the notorious errors of the past and of the error-producing conditions of the present. Australian and New Zealand journalists might not unreasonably be expected to know enough of these things to reserve judgment on the question of fact before plying their office flails.

The whole incident furnishes a curious illustration of the old adage that one man may steal a sheep, while another may not look over the fence. The 'signs of the Empire's certain dissolution' have been a political shibboleth or commonplace ever since it became an Empire. The visions of dissolutions are sometimes clearer, sometimes fuzzier, sometimes nearer, sometimes more remote; but, like the poor, they are always with us.

Some (chiefly naval and military alarmists) see the dissolution coming at the hand of the stranger. Liberals find the seeds of the Empire's political death in the application of Tory principles. Tories in the application of Liberal principles. To Unionists, the placing of Ireland on an equal political footing with the Isle of Man, or New Zealand, or the Transvaal, would spell the immediate 'disintegration of the Empire'; to Orangemen, it would furnish a justification for rebellion—perhaps precipitate the crack o' doom. George III. and his plastic Ministers held, as one of the first articles of their political faith, that the dissolution of the Empire would come to pass unless 'the fatal compliance', the Stamp Acts of 1766, were repealed and the discontented American colonists treated as rebels in time of peace. Catholic Emancipation, it was, in effect, confidently predicted, would disintegrate the Empire and shake the very foundation of things; so would Reform; so would the Disestablishment of an alien Church in Ireland; so (as stated) would Home Rule. And to prevent (or, rather, to help on) the threatened dissolution, great bodies of men armed north of the Boyne; at one time (in 1835) 300,000 Orangemen were under arms, the fidelity of forty-two regiments of the line was systematically corrupted, and the legal order of succession to the throne was menaced. In 1868-69 the Empire was again to be 'disrupted'. The brethren armed and organised to save the moon from the wolves—to rescue the Empire from dissolution by kicking the Queen's crown into the Boyne. Again in 1886 they threatened civil war, when Gladstone's first Home Rule Bill was introduced. Lord Randolph Churchill and Lord Salisbury proceeded to Belfast to throw benzine upon the flames and fan them to a higher fury; and a number of 'yellow' papers published the name of a distinguished British general who (it was alleged) had declared his willingness to

'Keep the game alive
By killing all he could'—

to preserve the 'integrity' of the body politic by cutting off a leg, to 'maintain the integrity of the Empire' and to save it from impending dissolution by heading a civil war in Ulster. In like manner, the doom of the Empire was full many a time foretold during the Reform and Corn-law agitations; and there were those who saw, in the breaking down of the Hyde Park railings, the beginning of the end. We have failed to discover that any of our newspapers flared up to any great extent over the threats of armed rebellion, or over these predictions regarding the 'dissuption', 'disintegration', or 'dissolution' of the Empire. And we have a shrewd suspicion that one needs not to travel far back through their files, or through (say) the literature of the Navy League, to find direct or implied predictions of the approaching dissolution of the Empire unless England is prepared to lay down two 'Dreadnoughts' for every one that is laid down by Germany.

As regards India, the unrest does not seem to be much over-stated in the cable message from New York. We are disposed to an optimist view of things in general, but we cannot fail to see there a situation that, in several important respects, looks even graver than that of 1857 to 1860—partly because of its wide extent, partly because of its seeming intensity, as evidenced by the forms that it has assumed, partly by reason of what we may call the Dublin Castle methods adopted for 'driving the disorder in', but chiefly because of the new spirit that has been quietly obsessing the East ever since the series of triumphs over the West that closed with the coruscating victory of Tsushima. Even Egypt has (as recent events and recent cables show) been rocked by the wave of feeling that has lapped all the Orient since the close of the Russo-Japanese war. There was a time when the extension, to Canada, Australia, and New Zealand, of the practical

independence which they now enjoy would have led to predictions of impending dissolution to the Empire. Canada had its three or four rebellions; Australia had one, when the flag of a new southern republic floated over the Eureka Stockade, and in the early nineties the policy of 'cutting the painter' produced quite a little literature of its own. And only two or three days after the alleged interview of Cardinal Logue, the following cable message appeared in our daily papers, from the same source (New York):—

'At a meeting of the Canadian Club at New York Mr. Justice Longley (of Halifax) predicted that Canada would ultimately become an independent State in alliance with Great Britain.'

We have been through Canada practically from end to end—especially in those parts that have been most overrun by the tide of immigration which has flown so abundantly from northern and central and eastern Europe. We have had some opportunity of judging of the extent to which the old racial balance has been upset by colonists to whom the Union Jack makes no special appeal and imperial sentiment can have, as yet, little meaning. We realise the perils of independent nations, with small populations, rich resources, and long, unguarded frontiers, and we should regard as an evil day for Canada the day on which, with less than 50,000,000 people, she won her independence. But we are neither prepared to accept or to deny the prophecy put into the mouth of Mr. Justice Longley. We merely note this curious fact: that the alleged prediction of that high-placed Canadian Government official met (so far as we are aware) with none of the hot-shot fusillades that greeted the prophecy attributed—whether rightly or wrongly remains to be seen—to Cardinal Logue.

As regards Australia and New Zealand, British statesmen have had sufficient wisdom to discover that bonds of silk are stronger to bind a subject people than gyves of brass or triple steel. It will be a happy day for the Empire when these same statesmen discover that a good principle applies all round, and that the method of rule which has produced such excellent results in Canada, Australia, and New Zealand, and the Transvaal cannot fail to promote peace and goodwill in the Cinderella nation to the west of the Irish Sea. Whether Cardinal Logue ever made the allusions to Australia and New Zealand that the cableman credits him with, remains to be seen. If he did, he has confounded past with present conditions. That is about the pennyworth of it all. And if he did so (and this is, in all the circumstances, a pretty big assumption) it is a case for setting right, not for hysterics. The fact remains, that the imperialistic sentiment is strong in these countries simply because of their practical independence. And there exists among us a spirit of sturdy liberty which is the best earnest that we will hold fast to that which we have won. For the rest, whatever lingering feeling may have remained in the Commonwealth or the Dominion in favor of 'cutting the painter', must have been pretty effectually smothered by the lessons of Port Arthur and Tsushima. With the rodent ulcer of race-suicide keeping these two nations in a puny and anaemic condition as to population, our only hope of preservation and of a measure of national strength and progress lies in our remaining under the protecting guns of the Empire. The day that protection fails us, and we are left to stand or fall alone, Australia and New Zealand would speedily become the prey of the first capable comer—probably mere Crown colonies of China or Japan.

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Notes

Sentiment and Motive Power

At a meeting of the Hawke's Bay Presbytery on May 14, the Rev. Mr. White congratulated all present on 'the great progress of sentiment' in the matter of the volunteer religious instruction of children in the public schools. The half-hour a week devoted to this work in some of the schools 'doubled', said he, 'the present religious instruction of the young, but it fell far short of the intensity and thoroughness they had known in Scotland. He could not rest until all the ministers went into the schools daily' 'The great progress of sentiment' mentioned by the Rev. Mr. White will be welcomed by Catholics, more especially if it develops sufficient motive energy or horse-power to move our separated brethren to do what our co-religionists have been doing for a generation as a matter of course, and at great personal sacrifice, for the religious up-bringing of the young. We cordially invite the Reformed faiths to break up, by imitation of our example, the practical monopoly of religious education which Catholics have so long held in these countries.

Some Catholic Biologists

'The real father of the evolution idea in modern times', says the learned Dr. James J. Walsh in the 'Pilot', 'was Lamarck, a Catholic. The greatest teacher in nineteenth century biology was Johann Muller, a Catholic. His great pupil, Schwann, father of the cell doctrine, was another Catholic. Nearly all the French workers in biology were Catholics. The greatest of recent biologists was Pasteur, whose monument, by his own direction, is a Catholic chapel at the entrance to the Institut Pasteur, Paris, where Mass is said regularly for his soul and for the success of the work he founded.'

'Conquest of the Air'

The daily papers have, during the past few days, been giving accounts of the long flights which are said to have been achieved by the Wright brothers (Americans) in their heavier-than-air 'volor' (as we may call it, using the easy term invented by Father Benson in his 'Lord of the World'). Unless these flights be to a considerable extent flights of fancy, America may claim an easy first place in the matter of air-conquest, both by reason of the lowness of horse-power employed, the lightness and manageability of their machine, and the length and height of their journey through the fields of atmosphere. Farman's machine is, by comparison, an age behind that of the Wright brothers, if one may judge by recorded achievements. Farman, at latest reports, seems to be taking occasional jumps into the air on the Issy drill-ground outside Paris, and taking short swallow-flights around a circular course twenty or twenty-five feet above the ground. During his latest soar, while turning, one of the wings of his aeroplane tripped in the ground, the machine came down with a bang, its timbers were shivered, and Farman was thrown into the middle of the next week. His machine, as described in technical magazines before us, is a heavy structure, of enormous horse-power, and is so constructed that very high engine-speeds and rates of travel are necessary in order to keep it soaring even a moderate distance over ground. When the speed drops a little (as in rounding bends) the machine dips, and, on the occasion mentioned above, Farman found himself in the position of the 'baby on the tree-top' in the nursery rhyme—'when the bough broke, the cradle did fall, and down came baby, cradle, and all'. Thus far, there seems, however, to be more of promise than of actual achievement in the flying machine. But the practical volor of the future, if it ever comes, will owe its success in part to the patient toil—even to the mistakes—of experimenters like Farman and the Wrights.

'CATHOLIC MARRIAGES'

SOME FURTHER APPRECIATIONS

... Let me express my admiration of your magnificent defence and attack. . . Long may you have power and opportunity to wield the pen in a good cause.—Rev. Father Tubman, S.M., Timaru.

'Permit me to congratulate you on, "Catholic Marriages." How you could have stored away and afterwards drawn so promptly on your fund of knowledge, absolutely confounds me.—Mr. E. O'Connor, Christchurch.

What a Secular Paper Says.

The Christchurch 'Spectator' of May 14 has the following editorial note:—'A pamphlet entitled "Catholic Marriages" has just been issued from the "N.Z. Tablet" office, Dunedin, which deals fully with the recent Papal Decree on the subject. The writer is the Rev. Father Cleary, Editor of the "Tablet", and it is an elaborate, argumentative, and logical defence, from the Catholic standpoint, of the Decree. The genesis of the pamphlet was the correspondence of the Rev. C. W. Carrington, head of the Anglican College House, Choh., on the subject in the Chch. "Press". Father Cleary prints the whole of the correspondence, as well as the Decree (in Latin and English) and Bishop Grimes' Pastoral upon it. The letters to the paper showed Father Cleary's ability as an analytical logician and dialectician, but in the pamphlet he "lets himself go" in real earnest, and shows a knowledge of ecclesiastical history of the marriage laws of England, Germany, and these colonies, that stamps him as a writer of marvellous grasp and acumen. It does not come within the province of this paper to express an opinion as to the subject matter of the pamphlet, which lies right beyond our scope, but this writer ventures the opinion that any man who ventures into print on religious matters had better be cautious whilst Father Cleary is "on the job." We imagine his pamphlet will be adopted throughout the Catholic world as a standard work upon the question with which it deals.

'The Catholic Encyclopedia'

Some time ago we announced the appearance of the second volume of 'The Catholic Encyclopedia', and gave the reader an idea of its contents and its value as the best Catholic work of reference of the kind that has yet been issued in English-speaking countries. The second volume more than fulfils the high promise of the first, and shows that the publishers and the staff have got the work, even at this early stage, into the complete and ordered control, down to the latest detail, which constitutes one of the early difficulties of all such great enterprises as the one under consideration. No fewer than 264 writers—each with special knowledge in his own domain—have collaborated in the production of this second volume of the 'Catholic Encyclopedia', which runs into 818 large double-column pages, and is adorned with 24 full-page illustrations, 4 fine colored plates, 5 colored maps (including an ecclesiastical map of Australia and New Zealand), besides scores of smaller illustrations scattered through the text. In the long list of contributors we find such noted names as those of the late Hon. Agnes M. Clerke, Dr. Casartelli, Dom Bede Camm, the late Frederick Brunetiere (of the French Academy and late director of the 'Revue des Deux Mondes'), Father John Gerard, Dr. Grattan Flood, Father James A. Howlett (the eminent Biblical scholar), Archbishop Healy, Father Ernest Hull, Dr. Gabriel Oussani (the distinguished Orientalist), Dr. T. B. Scannell, Father Herbert Thurston, and Dr. James J. Walsh (noted for his works on medical and scientific history). The second volume runs from 'Assizes of Jerusalem' to 'Brownrigg', and in scholarship, variety, and literary excellence, shows an advance upon its predecessor. Among the subjects of special Australasian interest, we find articles on Adelaide, Armidale, Auckland, and Australia (the last-mentioned running into about 12,000 words); Ballarat and Bathurst also form the subject of special articles. Among the other articles, we might mention the following, taken at random from this fine volume: 'Bankruptcy' (in its legal and moral aspects); St. Augustine (20 double-column pages); 'Avesta'; 'Avignon'; 'Breviary' (over nine pages); 'Assyria' (11 pages); 'Baptism' and allied subjects (18 pages, besides illustrations); 'Bells' (a learned article of six pages); 'Bishop' (a historical, theological, and canonical disquisition of over eight pages); 'Brahmanism' (over five pages). The articles repre-

sent the high-water level of scholarship and research; the bibliography given in each case is a very valuable feature of the work; and each subject is treated in the compressed form that appeals to the man of action, while displaying the accuracy which satisfies the demands of the scholar. The whole work represents the best Catholic scholarship, not alone of the English-speaking world, but of Germany, France, Spain, Italy, Austria, Holland, Serbia, Constantinople, South America, and (among other places) the near East. 'In the determination of truth', as the preface to the first volume states) 'the most recent and acknowledged scientific methods are employed, and the results of the latest research in theology, philosophy, history, apologetics, archaeology, and other sciences are given careful consideration'. The work is a monumental one, and deserves a place on every priest's bookshelves, and in every club and parochial and convent and college and public library, and in every Catholic home that is in a position to meet the moderate expense of so great an undertaking.

DIOCESE OF DUNEDIN

Just as we were going to press we learned that the mother of the Very Rev. Monsignor O'Leary has passed away in Ireland.—R.I.P.

It has recently been notified to the Rev. Mother Prioress of St. Dominic's College that Miss Lottie Barker, pupil of that college, gained the highest percentage of marks in New Zealand (160) in the Licentiatehip (Teachers' examination) of the Associated Board of the R.A.M. and R.C.M., for the session of 1907.

St. Joseph's Harriers ran on Saturday from Holy Cross College, Mosgiel, there being a muster of 22. The hares (O'Gorman and Quelch) laid a good trail towards Wingatui, and after going round the course the trail skirted the hills for about a mile, where a turn was made for home, the pace throughout being fast, and the run being voted a most enjoyable one.

The members of St. Patrick's Young Men's Social and Literary Club, South Dunedin, held their weekly meeting on Monday evening, when an instructive lecture was delivered by Rev. Brother Brady on 'Airs-ships.' The lecturer dealt with the subject in a very able manner, and gave an account of the attempts made to navigate the air at various times. A vote of thanks was moved by Mr. J. Atwill, and seconded by Mr. M. Meekin.

On Wednesday evening of last week the members of St. Joseph's Ladies' Club opened the current season by an invitation progressive euchre party in St. Joseph's Hall, when there was a very large attendance. The principal prize-winners were Mrs. D. Beard and Mr. J. Rowan. During a short interval Misses Treston and L. Bryant, and Mr. Jos. Swanson contributed vocal items, Miss Swanson acting as accompanist. The supper arrangements were on a liberal scale, and were ably superintended by Misses Staunton and Hannagan.

The usual weekly meeting of St. Joseph's Men's Club was held on Friday evening, when the Rev. Father Coffey, Adm., presided, and there was a large attendance. The programme for the evening was a debate on the question, 'Should Asiatic emigration to New Zealand be prohibited?' Mr. T. J. Hussey led in the affirmative, and was supported by Messrs. Deehan, Lovell, R. Rossotham, and Jas. Cowan, while Mr. J. B. Callan, jun., who led in the negative, had the assistance of Dr. Hastings, and Messrs. E. W. Spain, M. Rossotham, J. Wilkinson, and D. Hartstonge. On a vote being taken, those who took the affirmative side were declared winners by a substantial majority. The debate was most successful.

Our representative had, during the past week, an opportunity of inspecting the splendid property of five acres recently acquired for church purposes in the heart of Gore. This handsome property is all in one block, and has on it a well-built residence of nine rooms (with double outer walls). This building is now occupied as a convent, and the school has been transferred to an adjoining portion of the property and repainted and decorated. There is a large playground for the children, on which swings, etc., have been erected, and ample scope is afforded for the erection of church, etc., upon the grounds. The purchase of this fine property in such a convenient and central position represents a very valuable acquisition for ecclesiastical purposes in Gore.

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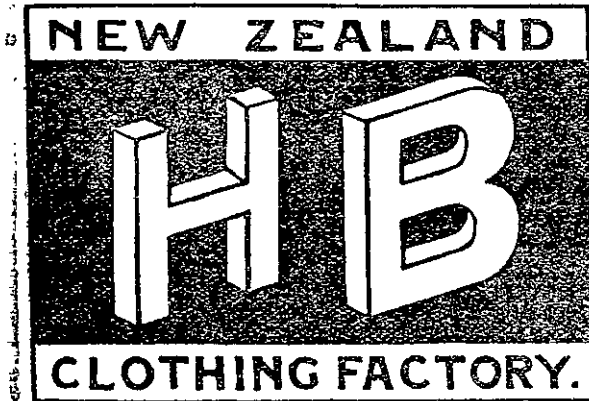
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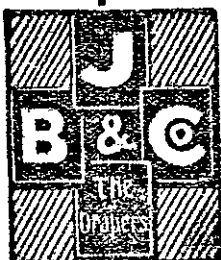
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Irish News

OUR IRISH LETTER

(From our own correspondent.)

DUBLIN, March, 1908.

A STATUE OF THE LATE QUEEN.

A statue of the late Queen Victoria was unveiled some days ago in Dublin by the Lord-Lieutenant in presence of a fashionable gathering. His Excellency made a short speech, and read the following telegram from the King:—"My thoughts are with you on the occasion of your unveiling to-day, as my representative, the statue of my beloved mother, Queen Victoria." The statue stands on the Leinster Lawn, in front of the old city mansion of the great Earls of Kildare. The house was leased in the last century by the then Earl to the Royal Dublin Society, and is the headquarters of that flourishing institution. On either side of this eighteenth century mansion are the fine modern buildings containing science and art museums, public library, etc., and were it not for the fact that the statue is of such colossal dimensions that it seems to crowd the place and dwarf the surrounding buildings, the site would be an admirable one; but the committee evidently worked on the idea that they could not have too much of a good thing. Artists pronounce the work a clever one, the portrait excellent, the execution fine and bold, though some think it would have been better to portray her Majesty at an early period of her life. The work is from the chisel of a young Dublin man, Mr. John Hughes, a former pupil of the Christian Brothers.

ST. PATRICK'S DAY.

Our national festival appears to have been celebrated with becoming honours all over the globe. In Dublin and other Irish Dioceses there were preparatory novenas in the good cause of temperance, and it is a hopeful sign for the future to know that sobriety is now the feature of St. Patrick's Day. The shamrock is as universally worn as ever, but it is worn high and dry, it being no longer considered necessary to drown it. Another feature of the day is the prevalence of Rosary and sermon in Irish in the churches. More than one Protestant church advertised full morning service conducted in Irish for the occasion. There were two somewhat remarkable demonstrations on the 17th. In Omagh, in the black North, the town was decorated gaily, and a procession said to be 50,000 strong marched, unmolested, through the streets, the Northerners mustering from far and near to join in a national celebration such as has rarely been seen in the North of Ireland.

A NATIONAL DEMONSTRATION IN TRINITY COLLEGE.

No less remarkable, and certainly as amusing as it was unusual, was a demonstration and its sequel in Trinity College. It appears that amongst the students is an English youth who has become so enthusiastically enamoured of Ireland that he determined to head a number of Irish lads in making an entirely new departure in the annals of Trinity and have a genuinely national manifestation on the 17th. To the horror of the college dignitaries, a great bonfire was built and set ablaze in a locality known as Botany Bay, and, led by the English boy, a lot of youthful fun went on around the bonfire. But Trinity College must be kept anti-national at all cost. The gradually growing national party amongst its students must be put down; so, to the amazement of all the students, a punishment hitherto reserved for the gravest breaches of discipline showing unmistakably immoral conduct was given to the ringleader of an innocent bit of fun: he was to be expelled the college.

Evidently all the students, no matter what their politics, were disgusted by this act, for, a day or two later, some 500 of them, led by a mounted Boer lad (whose father fought for his country in the late Boer war), and preceded by one of the principal trades' bands of the city, playing the 'Dead March' from 'Saul,' held a most amusing mock funeral through the city. Hundreds of cabs and outside cars, swarming with college lads wearing crepe and strange white

linen garments, slowly paraded the streets, mourning for the expelled youth amidst the good-humoured 'chaff' and hearty cheers of the thousands who collected to enjoy the joke. However, neither the Dons of T.O.D. nor the Castle authorities could see the absurdity of the affair. The police were ordered out in force, and the procession broken up, but not before a good many thoroughfares were paraded and full publicity given to the fact that, notwithstanding all the protestations of liberality on the part of the Board of Trinity College, it does not want, and will not have, Irish feeling exhibited within its walls.

THE LATE SIR NICHOLAS O'CONOR.

Constantinople has just been the scene of a remarkable manifestation of public sorrow on the death of the late British Ambassador, Sir Nicholas O'Connor, an Irish Catholic. At the funeral service in the Catholic Cathedral the church was thronged by the general public, and the mourners included the entire diplomatic body, and a number of delegates from the Sultan. The funeral procession from Constantinople to Topaneh, thence across the Bosphorous to the cemetery of Haidar Pasha, was a most imposing one, delegates from the Sultan and the various Embassies being pall-bearers.

A SAD STORY.

A story was told in the Cork newspapers a short time ago that was, to my mind, a very sad story of a great wrong done to a free man. A poor old tramp, 70 years of age, was met by the police wandering around the country, trundling all his worldly goods before him in a wheelbarrow, carrying all his worldly wealth in his pocket. The contents of the barrow were a medley of queer odds and ends, of little or no use: the contents of the pocket were over £100, the scrapings of a lifetime spent, no doubt, peddling about the country, living that half gipsy life so dear to many an Irish heart. The delightful freedom of it!—the soft climate; the kindly intercourse with hosts of friends everywhere, for your true pedlar was a most social creature; the lovely sights, the joyous sounds of Nature; an ideal life to those who choose it willingly. It was the dream of my own youth, but social etiquette has its limitations and drawbacks: still, to this hour the joy of that life thrills, and I could have cried when reading that—for his own good, forsooth!—the police took charge of the old wanderer, his money and his barrow, and lodged him safely within the lovely, picturesque, warm, kindly shelter of the poorhouse ward. The old man may be doating; all the more does he want what his youth craved: freedom—freedom to go about and fancy himself still the sturdy pedlar of old, welcome in every cottage and farmhouse; freedom to totter on as long as his feet can carry him, and then to sink down where, never fear, kind hands will help him and care for him, for our country folk still love the old stock. Better even, far better, the freedom to die as the wild creatures of the woods and hills love to die. Do we not all know how even the pet animal, the dog or cat, when its time comes, is tormented with the longing to go away and die free of all restraint? Ah! it was a cruel thing to shut up that poor old wanderer who fancied he was free in a free country. Poor old man!

COUNTY NEWS

ANTRIM—The Diocese of Down and Connor

The Parish priests of Down and Connor met on March 31 in St. Malachy's College, Belfast, for the purpose of selecting three names to be forwarded to the Holy See in connection with the vacant See. His Eminence Cardinal Logue presided. The three names before the Conference were—Very Rev. Dr. Lavery, P.P., St. Matthew's, Vicar Capitular; Very Rev. Patrick Murray, Irish Provincial, Redemptorist Order, Limerick; and the Very Rev. John Tohill, P.P., V.F., Cushendall. The voting resulted in Dr. Lavery and Father Murray each receiving 25 votes, while Father Tohill received four.

CARLOW—Champion Life-saver

According to a local contemporary, Michael Webster, the Lock, Carlow, has just saved the thirty-first life from the deep waters of the Barrow. His address indicates his oppor-

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tunities, but he is evidently equal to them. He holds the velleum of the Royal Humane Society already; but some of his most difficult rescues have never been blazoned. The Carlow Town Council is about to draw the attention of the Royal Humane Society to the whole record.

DUBLIN—The New University

It is rumoured that the president of the new Dublin College to be created under Mr. Birrell's University Bill will be Dr. Denis J. Coffey, F.R.U.I., M.A., M.B., although the name of Dr. Windle is mentioned too. Dr. Coffey is a distinguished professor in the Catholic University School of Medicine, and was one of the two Catholic members of the recent Royal Commission on Trinity College and the University of Dublin.

Almost Crimeless

In the course of his address to the Grand Jury at the City Criminal Sessions, Dublin, on March 27, the Recorder said: Having regard to the extent of our city, it is in a great degree creditable to it that it should retain its almost crimeless character. Of course, in large communities absolute freedom from crime is an impossibility; but it is a source of great congratulation to find that from the more serious and graver classes of crime this city is absolutely free, and compares favourably with the other large cities of the Empire.

LIMERICK—White Gloves for the Judge

Mr. P. Law Smith, K.C., acting County Court Judge, opened the Easter Quarter Sessions for County Limerick on March 27. The Sub-sheriff, Mr. H. B. Lucas, presented his Honor with a pair of white gloves, as there was no criminal business at the Sessions. His Honor said it afforded him much pleasure to receive white gloves on his first visit to Limerick.

TIPPERARY—Very Little Crime

A Clonmel correspondent, writing on March 31, says:—The business of Quarter Sessions, now on circuit in Tipperary County, is about the smallest on record, both on the Civil and Crown side. Nenagh and Thurles again showed virgin calendars; while there is only one case for Clonmel, in which an Englishman is charged with forgery. The sittings of the Court are very brief. There were only five cases at last assizes for the whole county, and the criminal business at the last Quarter Sessions was very small.

WATERFORD—The Glenahairy Outrage

County-Inspector Jennings's reports on the Glenahairy explosion have been published as a Parliamentary Paper. In the first report he says:—It is inconceivable how any man would approach the house, as in this instance, and run risks of detection, with practically four armed experts in the use of firearms on the premises. I do not believe any of the natives would countenance or conceive such an outrage. Lord Ashtown as a landlord has always been well disposed towards and appreciated by his tenants. The friction which some months ago existed in regard to rabbits was entirely owing to the gamekeepers, and for some months past there has not been the slightest renewal. The appointment, too, of one of his large tenants—a Mr. Nugent—quite close to the scene to the Magistracy, was generally calculated to make for peace and concord in the locality.

WESTMEATH—Very Satisfactory

In addressing the Grand Jury at the opening of Mullingar Quarter Sessions, County Court Judge Adye Curran, K.C., said the number of cases to go before them was small—four cases in all. The state of the County Westmeath, in so far as ordinary crime was concerned, was very satisfactory. The number of reported cases for the quarter now under consideration showed an improvement on that of reported cases the last time he had sat there. There were eleven such cases now, as compared with eighteen in the previous quarter. It was also satisfactory to know that cattle-driving had somewhat decreased, and there was very little of it now in Westmeath.

**COLDS LEAVE WEAK PLACES.
WEAK, COUGH-INJURED SPOTS INVITE CONSUMPTION.
TAKE TUSSICURA, THE MARVELLOUS THROAT
AND LUNG TONIC.**

People We Hear About

The news that the Hon. Edward Blake, of Toronto, for many years an honored member of the Irish party, is gradually recovering his health will be welcome to the friends of Ireland wherever they are found. He was a tower of strength to the national movement, representing South Longford, and his consistency and courage were an inspiration to thousands of younger men. May he live to see the fruition of his patriotic work.

There are now three widowed Queens of Portugal: the widow of the exiled King Miguel I. of the House of Braganza, who is a nun in the Benedictine Convent of St. Cecilia, Isle of Wight; Queen Maria Pie, born Princess of the House of Savoy, daughter of Victor Emmanuel I. of Italy, mother of the late King Carlos; and Queen Amalia, born Princess of Orleans, whose marriage with King Carlos was in a great measure brought about by Queen Victoria, ever a friend to the ladies of the House of Orleans.

Paradoxical as it may seem, the extreme simplicity of the Holy Father himself since his elevation to the Pontificate is not really half as remarkable as the simplicity of his relatives. In the great Papal functions there is always a special tribune in a place of honour for his two sisters and his niece, who live in Rome within a stone's throw of the Vatican, and the sisters are described officially as 'The Most Excellent Sisters Sarto,' but they have made no change in their dress, or in their mode of living, or in their attention to the simple duties of their household. The Holy Father's brother is still employed in a small post office. Another of the Pope's sisters, with his brother-in-law and nephews and nieces, continue to make their living in their native village by a flourishing little osteria. It seems never to have even struck them that they should make any change in their lives because their brother has become the most potent and the most venerable figure in the whole world!

The President of the United States gets a salary of £10,000 a year, to which the last Congress added £5,000 a year for travelling expenses. This addition was the direct outcome of the aroused public sentiment against transportation abuses. It was not considered proper that the President should travel in special trains furnished by the railway companies, without cost to him or the Government. Mr. Roosevelt announced that in future he would accept no transportation favours from railroads, and Congress thereupon made an appropriation, or the President would have been obliged to stay at home or pay the expenses of his trips out of his private funds. In the good old days, before the United States became a World-power and Washington a world-capital, the President was able to save a comfortable sum of his salary of £5,000 a year. Life was simpler then, and fewer social demands upon the Chief Executive. But now, Mr. Roosevelt, with a salary of £15,000, must draw upon his private income to pay for the elaborate functions which mark his Administration.

Mr. Justin McCarthy, the distinguished novelist and historian, wrote to the Committee of the St. Patrick's Day banquet in London regretting his inability to attend, at the same time sending his best wishes for the success of the function. At his advanced age and the state of his health it was hardly to be expected that he would be able to attend. Concerning his last birthday, the London 'Evening Standard' (Conservative) wrote as follows:—'Congratulations are due to-day to a veteran in literature and politics, Justin McCarthy, who was born in Cork seven and seventy years ago. He graduated as a journalist first in his native city, then in Liverpool, reaching London eventually, and becoming leader writer on the 'Daily News.' His first Parliamentary experience was as member for Longford County in 1879, and from then until his resignation in 1896, his public record is part of the history of our own times. A typical Irishman, his withdrawal from active literary life has been a distinct and hitherto unreplaced loss. He lives very quietly at Westgate-on-Sea, and is said to be preparing a final volume of his recollections of public life.'

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.

It will be good news to the many Traders who have experienced the demand for "Book Gift" Tea to know that they can continue to sell it without fear of breaking the law.

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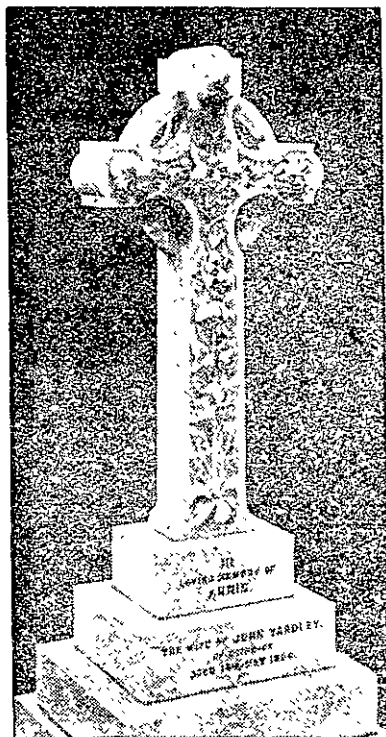
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HOME RULE

DEBATE IN THE HOUSE OF COMMONS

In the House of Commons on March 30 Mr. John Redmond moved the following resolution:—That the present system of Government in Ireland is in opposition to the will of the Irish people, and gives them no voice in the management of their own affairs; that the system is consequently inefficient and extravagantly costly; that it does not enjoy the confidence of any section of the population; that it is productive of universal discontent and unrest, and is incapable of satisfactorily promoting the material and intellectual progress of the people; that the reform of Irish government is a matter vital to the interests of Ireland, and calculated generally to promote the well-being of the people of Great Britain, and in the opinion of this House the solution of the problem can only be attained by giving to the Irish people the legislative and executive control of all purely Irish affairs.

Mr. Redmond's speech was a splendid effort. He avoided the familiar and unanswerable arguments for Home Rule based upon the ruin of the country's industries, the financial injustice, the misgovernment, and the depopulation, and struck new ground by demonstrating as he did in masterly fashion that all the objections taken against the Irish demand in 1886 had lost their force. In the course of his speech he referred to the objections on the score of the incompetence of the Irish people to manage their own affairs. When the Local Government Act came into operation, he said, great obstacles were placed in the way of its successful working.

The County Councils

were obliged to pension all officials on high scales. They had to face a new rate for technical instruction under the Act of 1899, and to take up their work under great difficulty, caused by inexperience and the tangled condition of local administration. Yet notwithstanding all that, and notwithstanding the fact that these county councils have set on foot and carried out great works in the shape of improvements of roads and other matters of that kind, taking Ireland as a whole, the rates have been reduced by these councils to the extent of 3d in the £ all over Ireland. It is interesting to remember in this connection that the President of the Local Government Board in England stated in answer to a question the other day, that the rural rates in England had been raised in the same period 1s in the £. The second great argument was that if Ireland got Home Rule legislation would be passed by an Irish Parliament to confiscate the property of the Irish landlords. Again the Unionist Party have themselves removed that argument. Take another of these bogies, that of religious bigotry. The English people were told that if the Irish people got control of their own affairs that power would be used as an engine of religious bigotry. I have heard in this House complaints made of the working of the County Councils as proof that that is likely to take place. I have heard members declare as a reproach against Ireland that in practically entirely Catholic parts of the country the County Councils have consisted in the majority of cases of Catholics. It is absurd to raise an argument of that kind. Apply that argument to England, where the proportions are reversed. What would be said if I denounced the English nation as a religiously intolerant nation because of the fact that although there are about two millions of Catholics in Great Britain, yet out of the 567 members returned to the House there are only five Catholics, and if I went on to confound them by saying that in Ireland, where the Protestants are in a small minority, out of 103 members elected 27 are Protestants, and that quite a number of them sit as members of this Party, elected by almost entirely Catholic constituencies? I can prove that if there is intolerance, it is not in

The Catholic Parts of the Country.

I will give some instances. In Galway, where the Protestants are only six per cent. of the population, they hold 19 per cent. of all the paid offices in the gift of the County Council. In Cork the Protestants are ten per cent. of the whole, and they hold 23 per cent. of all the paid offices, and some of the most highly paid ones. In Cavan the Protestants are only 20 per cent., and they hold 47 per cent. of the paid offices. In Westmeath the Protestants are only nine per cent., and they possess 33 per cent. of the paid offices. Turning to the other side of the picture, I find that in the Northern portion of Ireland the story is exactly

the reverse. In Armagh the Catholics are 45 per cent. of the whole population, but they have only 6 per cent. of the paid offices. In Tyrone, the Catholics have actually a majority of the population—55 per cent.—but the County Council, for some reason or another, has a majority of Unionists and Protestants, and the Catholics only hold 20 per cent. of the offices. In Fermanagh, the Catholics are 33 per cent., and they only hold 23 per cent. of the paid offices. Surely these figures are a fair and a powerful argument for me to use. If I wished to emphasise it further I might say that recently an eminent Protestant divine, Dr. Meade, the present Bishop of Cloyne and Ross, speaking on a public occasion, and proposing the health of the Lord Lieutenant, assured his Excellency that although they might differ in their political views, they lived together in peace and goodwill, and were all lovers of their country. The Moderator of the General Assembly of Presbyterians, the Rev. Dr. M'Kean, speaking last June, dealing with the attitude of the Southern Catholics towards Presbyterians, said all the ministers in the South, with one of two exceptions, were unanimous in speaking highly of the toleration and goodwill shown towards them by those who differed from them in religious faith. I claim, therefore, that the argument drawn from alleged religious bigotry has been utterly destroyed by the experience of the last twenty years. Another argument alleged was the absolute irreconcilability of the landlords, the gentry, and the professional classes of Ulster. The last twenty years has seen an extraordinary change going on in Ireland, and not the least remarkable is the change that has gone on in Ulster. There has arisen in Ulster.

A New Democratic Body.

The hon. member for South Belfast (Mr. Sloan) will know what I mean—which if it has not come directly and fully to Home Rule, has broken loose from the old official moorings, and is every day gaining power and drifting in the direction of Self-Government.

In his peroration Mr. Redmond said:—We ask from you the power to develop. We ask also the power to heal. There are many wounds to be healed in Ireland, and it may be said that although the wounds inflicted by this country in the past have been many and grievous, yet, probably, the deadliest wounds have been those inflicted by race or class hatreds and the religious dissensions of Ireland's own sons themselves. Our answer to that is that every class hatred, every religious discord or feud has had its origin in the English government of Ireland. Give us, we ask, the power to heal these feuds. Ireland herself alone can do it.

The motion was seconded by Mr. A. R. Rainey (Kilmarnock), and an amendment was moved by Earl Percy.

Mr. Birrell (Chief Secretary for Ireland) said there was not a man in the House who did not know perfectly well that sooner or later there would have to be some substantial modification made in our relations with Ireland. He wished to impress upon the House that, apart from national feelings and things of that kind, he found this fact staring him in the face, that there was no time in the House of Commons to do the things which Ireland imperatively needed, and which it was admitted must be done unless misfortunes and miseries were to dog her path, and unless her final connection with this country was to be her everlasting shame.

Then came speeches by Mr. Barnes (Labor), Mr. Balfour (Opposition), Captain Donelan, Mr. Asquith, and others.

Mr. Asquith's speech drew a stinging reply from Mr. T. M. Healy, who said that the news of the Chancellor's attitude would be received in Ireland with profound disappointment. We are accustomed (said he) in Ireland to disappointments. For centuries we have been battling, but never have you wrung from us one note or accent of surrender. We are not enemies of the English people. Our motives have been impugned, our careers have been searched by that Party. We have been put to the most terrible ordeal to which men were ever put by being indicted on the forged letter, deprived of a jury, dragged to a foreign country before three hostile judges, our careers were arraigned, and the only thing I regret was that our advocate was the Chancellor of the Exchequer. It was on Ireland that the right hon. gentleman first came into notice. Today he is an important man; to-morrow he may be a god, but we shall not worship at his shrine.

Eventually Earl Percy's amendment was rejected, and the original motion, with the addition of the words 'subject to the supreme authority of the Imperial Parliament,' was carried by 313 votes to 157.

TUSSICURA cures coughs and colds at once. Stops the tickle and affords easy expectoration. All stores

The Catholic World

ENGLAND—A Stonyhurst Record

It is gratifying (says the 'Catholic Weekly') to observe the successes of our leading Catholic Colleges in winning the highest prizes open to Secondary Schools—the University Scholarships—and it is particularly gratifying to us to observe the very remarkable successes achieved by Stonyhurst. In the Oxford list of March 26 Aubrey Cooke was announced as the winner of the Charles Oldham Classical Scholarship at Corpus Christi College, Oxford. The value of this is £80 a year for four years, on the usual condition of renewal at the end of the first two years. Three weeks earlier another Stonyhurst student, George Fox, won a Mathematical Scholarship of the same money value. Three other Stonyhurst students holding a scholarship and exhibitions are in residence at present at Oxford. A brilliant record like this is an effective argument against those who would belittle our Catholic schools.

Provincial of the Dominican Fathers

The Very Rev. John Procter, who has been recently elected Provincial of the English Dominican Fathers, was born at Manchester, England, in 1849. The new Provincial comes of an old Lancashire family remarkable for its devotion to Catholicity. His uncle was the well-known Father Samuel Augustine Procter, who in his time ruled the Friar Preachers of England as their Provincial. Father John Procter joined the Dominican Order in 1866.

FRANCE—An Appeal for Social Action

Ever faithful to the Church for the welfare of which he has worked so long and so vigorously, Count Albert de Mun has issued in the form of a brochure an appeal to his co-religionists in France for the promotion of a religious revival. The plea is certainly urged in a forcible style (says the 'Catholic Times'). The writer contends that only by social action can the Church in France recover contact with the people. He would have the Catholics establish clubs for boys and girls in every parish, form associations for men and for women, provide popular libraries in the towns and villages, organise meetings for the study of social questions at which Catholic workers may learn to defend their principles, set on foot societies for the maintenance of healthy sports and amusements, and make arrangements to improve the circulation of the Catholic papers. In the industrial and agricultural districts he desires to see them founding mutual benefit societies and otherwise consulting for the welfare of the toilers. There can be no doubt that the Count's advice is sound. Direct attempts to awaken the interest of the working classes in religion would be useless. They must be approached on the social side. Ever since the passing of the Jules Ferry education laws the French masses have become more and more estranged from the Church, and they are now so paganised that they could not be induced to listen forthwith to religious discourses. Time and tactful exertions are needed to win them back.

ROME—French Pilgrims

The Holy Father on Sunday, March 29, received eight thousand French pilgrims belonging to the Confraternity of the Children of Mary, celebrating Mass in St. Peter's and giving the Benediction. His Holiness seemed to be in the best of health.

Papal Chamberlains

The 'Gerarchia Cattolica' publishes a list of the Papal Chamberlains of Cape and Sword, from which it appears that forty-two British subjects enjoy this great honour. They are E. Agius, Sir A. H. Bellingham, Colonel J. W. Bernard, J. Campbell, W. O. Christmas, S. A. Coats, Captain J. Cumming Dewar, G. F. Davis, Marquis J. L. De Piro, Baron J. De Piro Gourgon, J. M. Egerton, Sir T. G. Esmonde, F. J. Heaven, A. L. Kenny, W. R. Kerr, G. W. A. Kinloch Smyth, L. Lindsay, W. Lucas Shadwell, H. Lumsden, Marquis P. MacSwiney, Marquis A. Mattei, Colonel the Hon. W. C. Maxwell, Count F. Messina, Count C. J. Moore, Count The O'Clery, J. Ogilvie Fairlie, J. Ogilvie Forbes, Count F. O'Gorman, A. Rawlinson, C. J. S. Spedding, R. W. Twigge, Colonel F. Vaughan, Captain C. J. Vaughan, Hon. A. Wilmot,

G. Bezzina, A. R. M. Camm, F. V. Eck, W. Kenworthy Browne, Sir W. Manning, J. Mullins, T. Pate, and S. W. O'Neill.

An Appointment

Mgr. Scapinelli di Leguigno, who has just been appointed Secretary of the Congregation for Extraordinary Ecclesiastical Affairs (writes the Rome correspondent of the 'Catholic Weekly') is very obviously the right man in the right place, for hardly a word of criticism has been raised anywhere over his appointment, and the Liberal 'Stampa' of Turin even finds in him 'the man of the vastest political mind in the Vatican of to-day.' He belongs to a very noble family of Modena, of which city his grandfather was Governor under the Grand-Duke Francis IV. As a very young man (says 'Rome') he took an active part in the Catholic movement in Italy, and wrote a good deal for the Catholic Press; but shortly after his ordination he came here to Rome to complete his studies at the Accademia, where he had as fellow-student the present Cardinal Secretary of State. In 1893 he was sent as Secretary to the Nunciature of Lisbon under Mgr. (afterwards Cardinal) Jacobini. There he remained until 1893, when he was promoted to be Auditor of the Inter-Nunciature of the Hague. In 1896 he returned to Rome and entered the Sacred Congregation of which he is to-day the chief official, and in which he has done a great deal of very important and delicate work for Leo XIII. and for Pius X.

SCOTLAND—Catholic Statistics

The 'Catholic Directory' for Scotland, recently issued, contains encouraging statistics regarding the condition of the Church in that country. Scotland has altogether 552 priests, 457 of these being parochial or secular clergy, and 95 regular or priests of the religious Orders. There are 236 missions or parishes, with 393 churches and chapels. The colleges and convents number 69. There are 212 schools and 37 charitable institutions. The estimated Catholic population is over 515,625.

UNITED STATES—Church Progress

A secular newspaper states that during the past year the Catholic Church added to the structural wealth of the United States not less than £11,000,000 by the erection of churches, colleges, schools, convents, charitable institutions, etc.

The Archdiocese of Philadelphia

As illustrating the enormous growth of the Church it is noted that in the archdiocese of Philadelphia the sum of £600,000 was spent last year in Catholic building work—churches, schools, convents, charitable institutions, and in the improvements of present edifices. Many more buildings and improvements are planned for this year, which promises even greater growth in Catholic population. In 1884 the Catholic population of the archdiocese was 300,000, now it is 500,000.

Italian Catholics

The old St. Patrick's parochial school in New York has been almost entirely given up to the children of Italians. Of its 2,423 pupils, only ninety-six are of the Celtic race, the remaining number being of the Latin. The pastor, Right Rev. Mgr. Kearney, has one Irish and two Italian assistants.

Deaths of Priests in New York

During the past ecclesiastical year, twenty-five priests are reported to have died in the archdiocese of New York. The mortality in the Brooklyn diocese is also notable.

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

Give me a stoup of sparkling wine,
Give me a song, a trusty friend,
Give me the wiles of beauty's smiles,
And I'll be happy to the end.
But when the head with fever burns,
And higher creeps the temperature,
When chest is sore, and rest is o'er,
Give me Woods' Great Peppermint Cure.

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

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Weekly Auction Sales.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

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And many others have all recommended this College to the public.

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Especially good for elderly people.

The Popes and Science

In its review of 'The Popes and Science,' an account of the papal relations to science from the middle ages down to the nineteenth century, by Dr. James Walsh, LL.D., the 'Boston Pilot' says—

The author has told in this volume a surprising story. Nearly every one assumes, that, the Popes were somehow opposed to science. Dr. Walsh shows from documents and the most recent authoritative histories of science, and especially of medicine, that instead of opposing, the Popes were as judicious and beneficent patrons of science as they were of art. For seven centuries the Papal Physicians have been the greatest medical investigators and writers of medical science, and no other set of men connected by any bond in history, even the medical faculty of any of the large Universities can compare with them in accomplishment. They include the Father of Modern Surgery, the author of the first great dictionary of medicine, the author of the first treatise on gun-shot wounds, the Father of Comparative Anatomy, the discoverer of the circulation of the blood in the lungs, the anticipator of Harvey in the discovery of the systematic circulation, one of the great founders of modern clinical medicine, while the Father of Modern Pathology was a personal friend of four Popes and always stayed at the Papal Palace when he visited Rome. For over two centuries the greatest Medical School in the world was the Papal Medical School at Rome. Its greatest rival was at Bologna, which after 1512 was in the Papal States. Two other Medical Schools, Ferrara and Perugia, were also in the Papal Dominions. Until the beginning of the nineteenth century, Italy was for the world, the Mecca of graduate teaching in science just as Germany has been for the last half-century. History has no record of Papal opposition to science except the Galileo case, which was an unfortunate incident, personal in character, but not a part of a policy. The Father of Modern Geology was a convert to Catholicity, afterwards a priest, a personal friend of the Pope, and then a Bishop. The great scientists of the Middle Ages were clergymen, and many of them were canonized as saints. Dante is the typical University man of his time, and no poet of the modern time knew as much about science as he did. All the talk about Papal opposition to science has been pure assumption, founded on religious intolerance, bolstered up by the Galileo case. In spite of frequent assertions, there are no Papal prohibitions of anatomy nor chemistry, and above all, not of surgery, which developed very wonderfully in the Middle Ages. Instead, Dr. Walsh shows enlightened patronage and generous encouragement of science on the part of the Popes.

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

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Domestic

Why the Apple is Healthful.

The acids of the apple are of signal use for persons of sedentary habits whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters which, if retained, would make the brain heavy and dull or bring about jaundice or skin eruptions and other allied troubles. Some such experience must have led to our custom of taking apple sauce with roast pork, rich goose, and like dishes.

The Use of Mustard in the Bath.

The growing use of mustard in the bath tub is a modern adaptation of the principle that mustard is one of the most valuable external stimulants, (says 'Black and White'). To those who have not tried it the result is really surprising. Take a tablespoonful of best mustard and add to the bath when filled. The water will be found to be of a slightly yellow-green color and absolutely free from any stinging or smarting sensation. In fact, it has a soft, velvety feeling, almost like milk, but with a glowing warmth that is appreciated by the most delicate skin. Under its influence sore and stiff joints become limber and elastic, and the whole body experiences a sense of exhilaration that is scarcely credible. The mustard bath is already a favorite with those engaged in arduous sports, and equally so with society ladies, who find in it a refreshing antidote to the fatigue of functions and a charming way of keeping in that healthy condition so conducive to beauty.

Keep Your Feet Warm.

It has always been a puzzling thing to me (says a writer in the 'Catholic Citizen') why the 'fair sex,' the 'weaker vessels' should be permitted, yes, even forced to battle the storms and frosts of winter with shoe soles, the thickness of which might as well be tissue paper; for, the freezing of the blood, the ruining of their health, and the tortures of their comfort could not be any greater.

I say it is surpassingly strange to me that women, who are the weaker vessels physically, are obliged to suffer these things, and all the ailments that arise therefrom, while man—strong, physical, robust being—who would be more able to stand such torture—is permitted by the 'fashion makers' (who design everything but comfort and common sense for women) to raise up from the frosted earth the soles of his feet, one-half, three-fourths of an inch or more, and he goes on his way rejoicing, but woman is left barefooted in the cold.

I fully realize that healthy womanhood in body, mind, and soul is essential to any community or nation; then, why should woman be handicapped in this all-important step—health—for health is one of the gateways to comfort, happiness, and service. Therefore I beseech all those who have experienced the truth of those things many times, to lay aside all such 'fashions' that are out of harmony with comfort, and buy the heaviest-soled shoes you can get.

If you have purchased your winter foot-wear, and if by careful scrutiny you discover that you have only a pair of 'paper-pokes' or summer shoes, it will well repay you to have them exchanged, or allow the shoemaker to attach a serviceable foundation to them. You may say, 'I wear overshoes during winter.' This is all right! But suppose the overshoes remain at home, and perchance you are caught in a storm; now, wouldn't a pair of water-proof shoes of good pliable leather with heavy soles, be better on your feet continually, than a hundred pairs of overshoes awaiting you at home?

Continual uniformity of temperature is in accordance with the laws of nature; but to change from heavy to light, and from light to heavy footwear day after day is a foolish piece of business. To keep the feet warm and dry, the head cool, and the bowels open is the greatest health preserver in the world.

Maureen

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Science Siftings

The Panama Canal.

Mr. John F. Stevens, the former chief engineer of the Panama Canal, says that in his opinion there is no question of the possibility of the completion of the Panama Canal by the end of 1914, and, if necessary, it might be finished two years earlier. He believes also that the cost of the work will be considerably under £60,000,000, possibly as low as £50,000,000, including the price of the French concession.

Tobacco as an Antiseptic.

A well-known Manchester physician has just finished a series of experiments to test the truth or fallacy of regarding tobacco smoke as an antiseptic, and to ascertain if the smoke of tobacco is more fatal to disease-bearing microbes than the smoke of other substances—hay, for instance. His experiments prove that tobacco smoke has a most destructive effect on almost all microbes, but that of hay seems to be quite as effective, and there are few noxious microbes that resist both.

Decay in Wood Prevented.

It is estimated that a fence post, which under ordinary circumstances will last for perhaps two years, will, if given preservative treatment, last eighteen years. The services of other timbers, such as railroad sleepers, telephone poles, and mine props, can be doubled and often trebled by inexpensive preservative treatment. To-day, when the cost of wood is a big item to everyone who must use timber, where it is likely to decay this is a fact which should be carefully considered. Moreover, many woods which were for a long time considered almost worthless can be treated and made to last as long as the scarcer and more expensive kinds.

The Waltz of the Ostrich.

The dance of the ostrich is one of those peculiar native customs which certain fowls develop, without any apparent incentive except it may be the law of heredity. It usually occurs at early morning, when the young, strong birds are let out of their enclosure, and is said to be entirely due to awkwardness and uncertainty. This leads them to advance and turn in a dervish-like whirl which is very quaint and fantastic as they float about, assisting their motions by their outspread wings. They circle and reverse almost as a waltzer would, and when a large number of these birds go through their dancing antics, it is almost impossible to believe that they have not been taught the accomplishment by a dancing master. Their waltz often ends in disaster, as they break each other's legs, which is certain death, or become dizzy and fall down in a demoralized heap.

Origin of Moving Pictures.

The beginning of moving pictures was in this wise: Sir John Herschel, after dinner in 1826, asked his friend Charles Babbage how he would show both sides of a shilling at once. Babbage replied by taking a shilling from his pocket and holding it to a mirror.

This did not satisfy Sir John, who set the shilling spinning upon the dinner table, at the same time pointing out that if the eye is placed on a level with the rotating coin both sides can be seen at once. Babbage was so struck by the experiment that the next day he described it to a friend, Dr. Fitton, who immediately made a working model.

On one side of a disc was drawn a bird, on the other side an empty bird-cage; when the card was revolved on a silk thread the bird appeared to be in the cage. This model showed the persistence of vision upon which all moving pictures depend for their effect. The eye retains the image of the object seen for a fraction of a second after the object has been removed. This model was called the thaumatrope.

Next came the zoetrope, or wheel of life. A cylinder was perforated with a series of slots and within the cylinder was placed a band of drawings of dancing men. On the apparatus being slowly rotated the figures seen through the slots appeared to be in motion. The first systematic photographs taken at regular intervals of men and animals were made by Muybridge in 1877.

'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.

Intercolonial

The death of Rev. James J. Flynn occurred at Lambton (N.S.W.) on April 29, after an illness of a few days. The deceased was a native of Singleton, and was in his 47th year.

The silver jubilee of the ordination to the priesthood of the Very Rev. W. E. O'Reilly, of Merriwa, was celebrated in an enthusiastic manner by his parishioners at Merriwa and Cassilis.

The Rev. P. Mahoney, of Yarrowonga (V.), who has been transferred to the Myrtleford parish, was presented with a purse of 250 sovereigns by the parishioners of Yarrowonga, prior to his departure.

The Hospital Saturday collection in Sydney and suburbs this year totalled over £5867, with outstanding sums which will bring it up to £6000. This amount is between £800 and £900 above last year's total receipts. No less than 3300 ladies engaged in the campaign of collecting.

A number of the Marist Fathers, who have been doing duty in the mission-fields of the Islands for some years past, are now on their way to Sydney for the purpose of making their second novitiate at Villa Maria, Hunter's Hill. At the conclusion of the ceremony they will return to spend the remainder of their lives in the Islands.

Among the passengers by the R.M.S. 'Oruba', which left Sydney on May 2, were the Very Rev. W. E. O'Reilly (Merriwa), the Rev. Fathers J. Collins (P.P., Mt. Carmel, Waterloo), P. J. Roche (Muswellbrook), and D. Ahern (Muswellbrook). Father O'Reilly, who has not had a holiday for twenty-two years, will tour Ireland and Europe, and return in twelve months' time. Father Collins' holiday will be limited to six months, while Fathers Roche and Ahern have been ordered a sea voyage by their medical advisers.

Mr. H. A. Lenehan, F.R.A.S., the New South Wales Government Astronomer, who died somewhat suddenly on May 2, was born in Sydney in 1843. He was educated at Lyndhurst College, which was conducted by the Benedictine Fathers. He became assistant at the Sydney Observatory in 1870, and was appointed to the charge of it last year. After a Requiem Mass at St. Mary's Church, North Sydney, the remains were interred in the Gore Hill Cemetery.

Mr. Justice Real, in speaking the other Sunday at a H.A.C.B. Society Communion breakfast in Brisbane, dwelt on the inspiration afforded by such spectacles as was witnessed that day in Brisbane, and previously in Toowoomba, and on the spiritual and temporal advantages of the Hibernian Society. Truth, justice, honor and honesty, he said, were idle words unless they represented ideas founded on the recognition of man's duty to God, and of the paramount object of man's life on earth, namely, to prepare for a higher destiny beyond the grave. He commended the formation of female branches of the society, while regretting the necessity that at present existed for women to support themselves. He thought woman's proper sphere was the home, whence proceeded all those virtues and those noble traits of character and devotion to faith and country, which were pre-eminent in the Irish race.

In the course of an address at the laying of the foundation stone of a new church at Hurstville on Sunday, May 3, his Eminence Cardinal Moran said it was not the material resources that sufficed to make a country attain its destiny. It was the genuine energy and devotedness of its people. The home countries had given to Australia some of the best of its enlightened citizens, and all, he hoped, would blend together all their resources, strength, and energy so that Australia might be true to her destiny. He was delighted to find that some of the best citizens of the country, men of talent and genius, were earnestly promoting the interest of Australia. If they had a great many more such men Australia would move quicker in the paths of progress towards her destiny than she had done hitherto. Speaking of the Commonwealth, the Cardinal likened it to a ship ready to sail, which had not a great many men to set it out on its journey. He hoped that New South Wales would co-operate in sending its best men to steer the ship, and thus enable Australia to carry out the great purpose which Australia was destined to carry out.

'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.

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ing definitions, which agree with ours, hence our defiant
attitude on behalf of the WORKERS during the last SIX YEARS

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

COMBINE—"To form a union, to agree, to coalesce, to confed-
erate."

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

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

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

The Family Circle

AT THE DINNER-TABLE

He sat at the dinner-table
With a discontented frown;
The potatoes and steak were underdone
And the bread was baked too brown.
The pie was heavy, the pudding too sweet,
And the meat was much too fat;
The soup so greasy, too, and salt,
'Twas hardly fit for the cat.

'I wish you could taste the bread and pie
I've seen my mother make;
They are something like, and 'twould do you good
Just to look at a slice of her cake.'
Said the smiling wife: 'I'll improve with age—
Just now I'm but a beginner;
But your mother has come to visit us,
And to-day she cooked the dinner.'

THE CHESTNUT GIRL

'Please, sir, will you buy my chestnuts?'
'Chestnuts! No!' replied Ralph Moore, looking
carelessly down on the upturned face, whose large
brown eyes, shadowed by tangled curls of flaxen hair,
were appealing pitifully to his own. 'What do I want
of chestnuts?'

'Please, sir, do buy' em,' pleaded the little one,
reassured by the rough kindness of his tone. 'Nobody
seems to care for them, and—'

'Are you very much in want of money?'
'Indeed we are,' sobbed the child; mother sent me
out and—'

'Nay, little one, don't cry,' said Ralph, smoothing
her tangled hair. 'I don't want your chestnuts, but
here's a quarter for you if it will do you any good.'

He did not stay to hear the delighted thanks of
the child poured out through a rainbow of tears, but
strode on his way, muttering between his teeth: 'That
cuts off my supply of cigars for the next twenty-four
hours. I don't care, though, for the brown-eyed ob-
ject really did cry as if she hadn't a friend in the
world. Dear me! I wish I were rich enough to help
every poor creature out of the slough of despond.'

While Ralph Moore was indulging in these reflec-
tions, the dark-orbed little damsel whom he had com-
forted was dashing down the street with rapid foot-
steps, utterly regardless of the basket of unsold nuts
that still dangled upon her arm. Down an obscure
alley she darted and up a wooden staircase to a room
where a pale, neat-looking woman was sewing as busi-
ly as if the breath of life depended upon every stitch,
and two little ones were playing in the sunshine that
supplied the absent fire. 'Mary, back already? Surely
you have not sold your chestnuts so soon!'

'Oh, mother, see!' ejaculated the breathless child.
'A gentleman gave me a quarter! Only think, mother,
a whole quarter!'

If Ralph Moore could only have seen the rapture
which his small silver gift had brought into that pov-
erty-stricken home, he would have grudged still less his
privation of cigars.

Years came and went. The little chestnut girl
passed entirely out of Ralph's memory, but Mary Lee
never forgot the stranger who had given her the silver
quarter.

The crimson window curtains were closely drawn to
shut out the storm and blast of the bleak December
night. A fire was glowing cheerily in the grate, and
the dinner table was in a glitter with cut glass, rare
china, and polished silver. Everything was waiting for
the presence of Mr. Audley.

'What can it be that detains papa?' said Mrs.
Audley, a fair, handsome matron of about forty, as she
glanced at her tiny watch.

'There's a man within the study come on business,'
said Robert Audley, a pretty boy of twelve years, who
was reading by the fire.

'I'll call him again,' said Mrs. Audley, stepping
to the door. But as she opened it the gaslight fell
on the face of a humble-looking man in threadbare
garments, who was leaving the house, while her hus-
band stood in the doorway of his study, apparently
relieved to be rid of his visitor.

'Charles,' said Mrs. Audley, 'who is that man, and
what does he want?'

'His name is Moore, I believe, love, and he came
to see if I could give him the vacant position in the
bank.'

'And you will?' she eagerly asked.

'Don't know, Mary, I must think about it.'

'Charles, give him the situation.'

'Why, my dear?'

'Because I ask it of you as a favor, and you have
said a hundred times you would never deny me any-
thing.'

'And I will keep my promise, Mary,' said her hus-
band, with an affectionate kiss. 'I'll write the fellow
a note this very evening.'

An hour later, when the children were snugly tuck-
ed in bed, Mrs. Audley told her husband why she was
interested in the fate of a man whose face she had not
forgotten in twenty years.

'That's right, my little wife,' said her husband,
when the simple tale was finished. 'Never forget one
who has been kind to you in the days when you needed
kindness most.'

Ralph Moore was sitting that self-same night in his
poor lodgings, beside his wife's sick bed, when a liver-
ied servant brought a note from the rich and prosper-
ous banker.

'Good news, Bertha,' he exclaimed joyously, as he
read the words. 'We will not starve. Mr. Audley
has promised me the position.'

'You have dropped something from the note, Ralph,'
said Mrs. Moore, pointing to a slip of paper on the
floor. It was a fifty-dollar bill, neatly folded in a piece
of paper, on which was written:

'In grateful remembrance of the silver quarter that
a kind stranger bestowed on a little chestnut girl
twenty years ago.'

A MERRY HEART

Why do you wear a harassed and troubled look?
Are you really in trouble, or are you allowing the
little worries of life to grind furrows in your face?
Take a glance at yourself in the mirror and reform—
that is, reshape your face into the lines of comfort
and good cheer which it ought to wear. Take an
honest inventory of your troubles, and decide whether
or not they are really worth advertising in your
countenance. It may seem a little thing to you whe-
ther or not you wear a smiling face, but it is not a
little thing. A serene look advises the tired and trou-
bled men and women whom you meet that there is
peace and joy in at least one heart. And there may
be among them some who had begun to doubt if
peace or joy existed at all. 'A merry heart doeth
good like a medicine.'

A GOOD SUBSTITUTE

Jimmy had his weak points, as an example of the
result of modern educational methods, but his brain
was of excellent quality.

When the teacher looked at him and inquired cold-
ly, 'What is a synonym, James?' he was ready
with his answer.

'It's a word that you can use when you don't
know how to spell the one you thought of first,' he
replied cheerfully.

AN ANTIDOTE

Col. John H. George, of Concord, N.H., was an
aggressive Democrat and a popular speaker. Once
while waiting at a railroad station he met a farmer
who was an old acquaintance. The farmer said,
'How is it that you retain your youthful appearance?'
to which Col. George replied facetiously, 'I drink New
England rum and vote the Democratic ticket.'

'Yes, I see: one pizen neutralizes t'other,' said the
farmer.

THE FORCE OF EXAMPLE

'General,' said a stranger, 'don't you remember
how you saved my life at the battle of the Wilder-
ness?'

The General at once became interested, and he cal-
led a group of comrades over to listen, saying: 'I
saved this man's life once. How was it done, old
comrade?'

'It was, this way,' was the response. 'We were
on a hill, and the enemy advanced steadily towards
our entrenchments. A veritable hail of fire swept our
position. Suddenly you turned—here the auditors were
absorbed and excited—and ran, and I ran after you.
I think if you hadn't shown the example, I would
have been killed that day.'

SUCH A PLEASANT ROOM

'It ain't everybody I'd put to sleep in this room,' said old Mrs. Jinks to the fastidious and extremely nervous young minister who was spending a night at her house.

'This here room is full of sacred associations to me,' she went on, as she bustled around opening shutters and arranging the curtains. 'My first husband died in that bed with his head on these very pillars, and poor Mr. Jinks died settin' right in that corner. Sometimes when I come into the room in the dark I think I see him settin' there still.'

'My own father died layin' right on that lounge under the window. Poor pa! He was a Speeritualist, and he allus said he would appear in this room after he died, and sometimes I'm foolish enough to look for him. If you should see anything of him to-night you'd better not tell me, for it'd be a sign to me that there was something in Speeritualism, and I'd hate to think that.'

'My son by my first man fell dead of heart disease right where you stand. He was a doctor, and there's two whole skeletons in that closet that belonged to him, and half a dozen skulls in that lower drawer.'

'There, I guess things'll do now—Well, good-night, and pleasant dreams.'

ODDS AND ENDS

'Robert,' solicitously said the good woman at the tea meeting, 'will you have some more of the refreshments?'

'No-o,' replied the small boy. 'I think I'd prefer something to eat now.'

Criticisms never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points and forewarn him against failure.

Examples from a recent examination in a Victorian school:

'Define fathom, and form a sentence with it.'

'A fathom is six feet. A fly has fathom.'

'Define species.'

'Species is kind. A boy must be species to his mother.'

'Your daughter,' said the flatterer, 'has such a comprehensive sweep upon the piano.'

'I wish,' muttered the over-worked mother, 'she had that same about the house.'

FAMILY FUN

Leading Quotations.—One person in this very delightful and instructive game, gives a familiar quotation, which must be promptly followed by another quotation from the next player beginning with the letter that concluded the preceding quotation.

For example:—

First player—'If you've 'eard the East a-callin', you won't never 'eed naught else.'

Second player—'England expects every man to do his duty.'

Third player—'Young folks are smart, but all ain't good that's new; I guess the gran'the, they knowed sunthin', tu.'

Fourth player—'United we stand, divided we fall.'

Fifth player—'Life, what is it but a dream?'

Sixth player—'Man wants but little here below, nor wants that little long.' etc.

This game is not quite so easy to play the first time, because most people are only too unaccustomed to exchange quotations. But in a few evenings you will find yourself quoting quickly, and enjoying the pastime wonderfully well.

A Trick with Glass.—Did you ever try to cut a pane of glass in a straight line with a pair of shears? Perhaps you think it can't be done, but it can. Get a deep pan or bowl and fill it with water. Put your hands, the pane of glass, and the shears completely under the water and hold them there while you do the cutting. In this way you may cut the glass in either a straight or a curved line, but you must be careful not to allow the last part of the shears to come above the surface. The reason is that the water deadens the vibration of the shears, and the glass, and with these vibrations deadened the sharp edge of the shears makes a uniform cut.

All Sorts

It costs £125,000 a year to run the British Museum. The principal librarian and secretary receives a salary of £1500.

The total number of distilleries at work in the United Kingdom last year was 186—Scotland's proportion being 150.

A grocer in Dublin had written on his window the other day, 'Only fresh-laid Irish eggs sold here.' Next morning some joker had written underneath: 'We scorn the foreign yoke.'

Experiments are being made in New York with a new type of steamer to run sixty miles an hour. The keel is practically one huge propeller, with flanges working up and down, enabling the vessel to travel at a great speed.

The Shansi (China) coal fields cover an area of 14,000 square miles, and contain, it is estimated, more than 600,000,000,000 tons of anthracite, enough to suffice for the wants of the world at the present rate of consumption for over 2000 years.

'You told us, boy,' the tourist said to the urchin who was fishing in the lake, 'that the boat always left here at four, and we have waited now till a good deal past five.'

'Oh,' said the boy, 'it doesn't begin to run till next month.'

In Alaska is found a kind of fish that makes a capital candle when it is dried. The tail of the fish is stuck into the crack of a wooden table to hold it upright, and its nose is lighted. It gives a good, steady light of three-candlepower, and considerable heat, and will burn for about three hours.

'If I never see you again,' a teacher said with much earnestness to a girl whose scholastic career had come to a close, 'I hope that you will never forget to do your best wherever you may be, and that you will always be an honest, upright woman—truthful and brave. 'Thank you,' said the girl, 'and I hope you'll be the same!'

'Well,' said the proprietor of the millinery establishment, 'I see you have at last sold that wretched-looking hat we expected to have left over.' 'Yes,' replied the saleswoman, 'I got a middle-aged lady to try it on yesterday, and then told her that it would not, of course, do for her, because it was intended for a very much younger woman.'

The changing rose is a plant to the cultivation of which the Japanese devote much attention. It produces a tiny, but beautifully formed flower. On being taken suddenly out of a dark place into a sunny room, it slowly assumes a pink hue, which gradually grows in intensity until it becomes of the deepest red shade. The color vanishes again at night, or when the rose is replaced in a dark room.

'Who is there,' cried the impassioned orator, 'who will lift a voice against the truth of my statement?'

Just then a donkey on the outskirts of the crowd gave vent to one of the piercing 'hee-haws' of his tribe. The laugh was on the orator for a moment, but, assuming an air of triumph, he lifted his voice above the din to say:

'I knew nobody but a jackass would try it!'

The number of French families, that is to say, households, with or without children, is estimated at 11,315,000. Of this total 1,804,720 families have no children, 2,966,171 have one child, 2,661,987 have two children, 1,643,425 have three, 987,392 have four, 566,768 have five, 327,241 have six, 182,998 have seven, 94,729 have eight, 44,728 have nine, 20,639 have ten, 8305 have eleven, 3508 have twelve, 1437 have thirteen, 554 have fourteen, 249 have fifteen, 79 have sixteen, 34 have seventeen, and finally 45 families have eighteen or more.

The origin of the establishment of the needle industry in Redditch, which town is now famous for its needle production, is uncertain, but recent researches seem to show (says the 'Engineer') that the art of needle-making was probably first taught to the inhabitants by the monks of the Cistercian Abbey of Bordesley, which was a large religious house existing on the outskirts of the present town of Redditch, and which was dissolved in 1538. The growth of the trade, however, must have been very slow, and it was not until toward the end of the eighteenth century that the bulk of the English needle-making industry was concentrated in and about Redditch.

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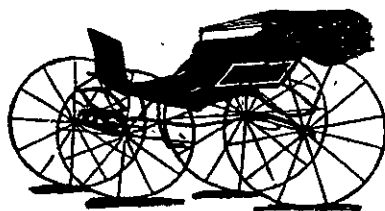
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