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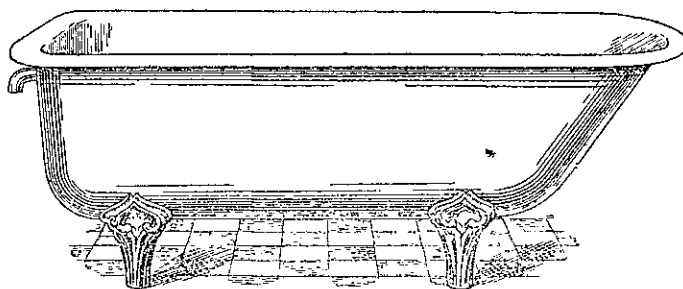
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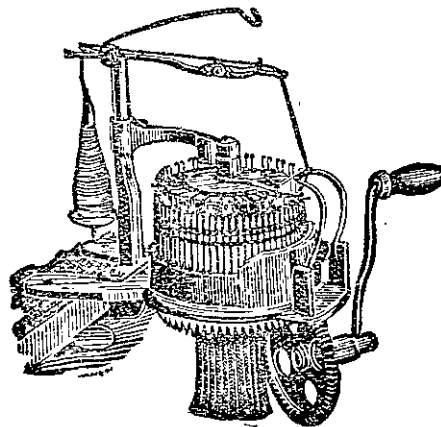
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# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

June 7, Sunday.—Pentecost Sunday.  
 „ 8, Monday.—Whit Monday.  
 „ 9, Tuesday.—Whit Tuesday.  
 „ 10, Wednesday.—Of the Octave. Ember Day.  
 „ 11, Thursday.—Of the Octave.  
 „ 12, Friday.—Of the Octave. Ember Day.  
 „ 13, Saturday.—Of the Octave. Ember Day.

### Pentecost Sunday.

On this day, in accordance with the promise of Christ, the Holy Ghost, the Third Person of the Adorable Trinity, descended on the Apostles. 'This day,' Butler remarks, 'is the birthday of the Church. Christ had indeed begun to form His Church during His ministry on earth, when He assembled His disciples, selected His Apostles, and placed St. Peter at their head. But by the descent of the Holy Ghost He completed His revelation, and gave to His Apostles a special and extraordinary assistance, by which they were directed and preserved from all error in teaching. He thus, as it were, infused a soul into His mystical body—the Church—and endowed it with a vigorous principle of life and action. From this time its rulers, ministers, and officers, being completely commissioned and qualified by the miraculous effusion of the Holy Ghost, set themselves to exercise their respective functions in governing and propagating the spiritual kingdom of Christ, which was then perfectly settled and established.'

### Ember Days.

The Ember Days are the first Wednesday, Friday, and Saturday of each of the four seasons of the year, set apart as fast days by the Church. According to the testimony of Pope Leo, they originated in the time of the Apostles, who were inspired by the Holy Ghost to dedicate each season of the year to God by a few days of penance; or, as it were, to pay three days' interest, every three months, on the graces received from God. The Church also commanded the faithful to fast at the beginning of each of the four seasons of the year, because it is at this time that she ordains the priests and other servants of the Church, which even the Apostles did with much prayer and fasting.

## GRAINS OF GOLD

### GOD IS EVERYWHERE.

Above—below—where'er I gaze,  
 Thy guiding finger, Lord, I view,  
 Traced in the midnight planet's blaze,  
 Or glistening in the morning's dew.  
 Whate'er is beautiful or fair,  
 Is but Thine own reflection there.

No matter what kind of work, in shop, store, office, or kitchen, you will find one way to success, and it is always to be kind and content. Have a kind word for those around you, do your work in a good spirit, show the world a smiling face and good nature, and you will find the work a pleasure to yourself and employer. Don't forget to be glad and thankful for good health, which is the main thing to make you able to work.

Nothing so much avails us in keeping our good resolutions as a daily examen of conscience. A few moments devoted to this duty are precious moments. You will find the study of self a very strange one, and indeed a curious one. 'What influences me?' As the study progresses you will soon come to determine what is necessary to your spiritual growth, and wherein you are inadequate. The careful examen will be of value to this testimony.

If we are educated let us, in the Master's name, instruct the ignorant; if we possess wealth, let us use it as God intended; if we have health, let us cheer some ill soul; if we enjoy any singular opportunities, consider them prayerfully, and in so doing we shall find that the moments that really shine out in our lives are those in which we have buried self and gone out into this busy and sinful world, and have endeavored, by prayer and effort, to do His will, whose one great mission was to go about doing good.

For Bronchial Coughs take Woods' Great Peppermint Cure. 1s 6d and 2s 6d.

# The Storyteller

## THE MOTHER

(Concluded from last week.)

Raymond went on, lost in the mazes of his own beautiful dream:

'If you could only see her and know her, you would realise what taste she has, what wonderful intelligence. She gives a charm to all she touches. Her toilets, always simple, are perfect. Her fairy fingers could transform the most unattractive room. When she arranges flowers in a vase, she groups them with the eye and hand of a painter. Those violets, now, she would—'

He did not finish the sentence; some bright thought, some reminiscence of his adored, interposed and carried him away. But the mother had seen the stray glance that had wandered with involuntary cruelty of comparison, to the table in the centre of which stood the stiff little bouquet of violets, the flowers crowding each other, surrounded by their regular collarette of green leaves, and they seemed to her, as they did to him, things of vulgarity and ugliness. What a pity that between their petals, between those blossoms so inartistically arranged, the painter could not see the poetry, the love that had made them that day, to one poor, lonely heart, the expression of joy, gratitude, long-delayed happiness! Why could he not divine that in the pure, delicate perfume that filled the room they adorned, there was something more than the aroma of violets? He had rudely plucked the flower of joy from his mother's heart—poor mother, who had still so much to suffer!

The frosty night, spangled with stars, smiled serenely down upon the sleeping city. It was a time of respite, when men, forgetting the cares of the day, slumbered peacefully; when suffering souls, unable to sleep, hid their anguish in the pitying darkness. Heedless of the icy cold of the February night, the widow wept and prayed at the foot of her narrow bed. Her joy had been short-lived indeed!

'My God,' she murmured, 'help me to support this blow! I thought myself unhappy before the good news came, and then I believed Raymond's heart was all my own. Why did he tell me to-night—to-night, when we could have been so happy together? As he spoke, it was as one talking to himself; I was outside of it; I was not included in his dream, not even in his happiness. A stranger has taken my place. I am banished! Forgive me, O my God—forgive me! We mothers are egoists. The day was sure to come. Why should I be so selfish? How can I be? It is only natural that he should wish to marry. And yet how was it that I never suspected what was passing in his mind? I might have prevented it. But no: I could not have done so. The last time we were at Fontaine-Vielle, Madeleine's grandmother told me she knew the little one loved my boy. Madeleine, the richest heiress in the town, and so sweet, so loving, so pious! It would have been an ideal marriage in every way. And now this stranger! Alas! Alas!'

For a moment longer she knelt, her face hidden in her hands. Then she rose softly and went on tiptoe to her son's room. He was quietly sleeping. She pushed the long hair from his forehead, and, bending, softly kissed him. A tear fell, but it did not wake him. The mother stole away as quietly as she had come.

After two or three days, Raymond brought his fiancée to see his mother. Madame Lestrade, who had been informed of her coming, was preparing some slight refreshment in the kitchen when she arrived. The door was slightly ajar. She could hear the frou-frou of silken skirts, the tones of a high, clear voice, unconsciously of its own carrying powers; could fancy the quick, penetrating gaze flashing from place to place as the words left the thin red lips.

'Ah, how old-fashioned, Raymond! And how clean! I can already describe to you how the little mother looks. And I am sure she loves every piece of furniture almost as well as she does you. How glad she will be to take it all back with her to Threuil!'

She heard no more, though more was said. Her poor head, low bent over the chocolatière, began to throb as though it would burst. 'Back with her to Threuil!' So it had all been arranged: they had taken it as a matter of course that she would return to Threuil. They had not consulted her—had not asked her if she would have preferred a little corner in the new household. She was not necessary to them; they did not take her into their scheme of life at all. Then Raymond came into the kitchen, and, laying

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weak come in for a very trying time. At the  
first sign of a cold attention should be given  
the matter, and in cases where a cold has ex-  
isted for some time, it should certainly be  
shaken off now. To remove a cold—no mat-  
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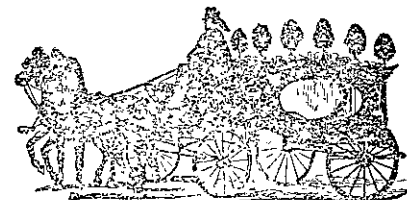
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his hand affectionately on her shoulder, said in a joyful tone:

'Mother, Artemise is here. Come in!'

She followed him, all the kindness and hospitality of her nature rising to her gentle eyes, all the dignity of her fine, steadfast character asserting itself in her quiet manner.

They were soon gone again. When they had departed, Madame Lestrade opened the window. She did not like the odor of patchouli; it seemed to her vulgar. After putting back the chairs from the table and removing the cups and saucers, she went to her own room. It seemed to her that she must throw herself upon her bed and remain there till they carried her back to Fontaine-Vielle, to rest beside her husband. But her tear-brimmed eyes fell upon a picture of the Sorrowful Mother at the foot of the Cross, and she knelt before it. And it seemed to her she could hear a voice from that cruel bed of death saying to her:

'Come to Me, poor soul! I am the consolation of those who suffer, because I have suffered. I will take care of thee and protect thee, though all the world forsake thee. I will never abandon thee. When thou art faint and weary with the burden of life and its sorrows, I will lift them from thy shoulders. Take up thy cross and follow Me. I will give thee comfort and peace.'

And Mary's eyes also were full of hope and compassion.

'Ah, my crucified Saviour,' she cried, 'I will bear patiently the cross Thou hast laid upon me! Mother of Sorrows, be my Mother also. But thou—thou hast St. John, and I shall have no one!'

Sobs shook her bosom and the tears fell fast. But the outburst relieved her. She no longer thought of abandoning herself to grief. Raymond must not see her tear-stained eyes, he must not know that she suffered. She bathed her eyes in clear cold water, smoothed her hair, and began to prepare dinner. When it was ready, a messenger brought word that her son would not be home; he was dining with the Lorigiers. She went early to bed.

The next morning Raymond remarked:

'Artemise is lovely, isn't she, mother?'

'She is very attractive,' was the reply. 'I hope you will be happy, Raymond.'

'There is no doubt of it. Our tastes and ideas are alike, our views of life the same. Our happiness will be ideal.'

'God grant it! When do you think of marriage?'

'In about three months. We are already looking about for a flat. We want to be entirely suited. We enjoy it so much, going about so. Artemise has exquisite taste. We are picking up furniture here and there already.'

'Three months? That will be May. We left Fontaine-Vielle in May; it is beautiful then. I shall be glad to see the spring at Threuil once more.'

'I can imagine how happy you will be in the old house, among your old friends and the familiar places. What a blessed change it will be for you, mother!'

'I hope so,' she rejoined. Her voice, in spite of herself, was cold. 'I shall go before—before, Raymond.'

'Yes, perhaps that will be better. We shall be so busy just then. But you must come to us every year, at least, for a visit; and we may go down to Threuil sometime for our vacation.'

She did not reply. He went on eating his roll without looking at her. He was not thinking of her at all; he had not even observed the coldness of her tones, which she had striven in vain to make pleasant. He was entirely absorbed in himself and his great happiness. Taking his hat, he went briskly away, humming a tune. She thought her heart would freeze within her bosom.

In April the mother returned to Threuil. The house there was her only source of income. Raymond did not speak to her of money, and she did not mention it. She sold a few things, which left her but little ready cash. In the back garden of the old house there was a cottage of two rooms, formerly inhabited by the schoolteacher, an old maid, who had left it in fairly good condition, and had kept it very clean. In this cottage she established herself with her beloved goods and chattels, and adjusted herself to the new life. After a while she began to feel comparatively happy. She had been there nearly two years, when, seated one afternoon near the fire with her knitting, she heard a knock at the door. She opened it; a tall, large, prosperous-looking woman stood before her. They fell into each other's arms.

Eugenie!—'Melanie!' each exclaimed joyously.

'But come in—come in from the March wind!' cried Madame Lestrade. When they were seated together by the fire, she said: 'And so you have returned

from America? They told me you were expected. And is it to stay?'

'It is to stay. I have always longed for home, but Armand would not come. Since he died, I have waited only to put my affairs in order. And here I am!'

'You have not changed, except to grow stouter and a little gray. Life has gone well with you, Eugenie?'

'Yes, thank God! But you, dear one?'

'I have suffered—yes. But now, in the evening of my days, I am content.'

'Content, yes. But are you happy?'

'Is happiness for old people, Eugenie? I question it.'

'It ought to be. But why are you not with your son, for whom you sacrificed everything, whom you idolized?'

'I sacrificed nothing unusual. The life of a mother must be a perpetual sacrifice. Paris was always distasteful to me. This is home.'

'But Raymond wanted you?'

Under the merciless scrutiny of the eyes of her old friend, Madame Lestrade's eyes fell. She remembered that Eugenie was not easily deceived.

'Well—no,' she answered slowly. 'Nowadays young people prefer to be alone. Apartments are small and rents high in Paris, Eugenie. They are fond of life too, and of amusements; both artists, both gay. I should have been out of place in their menage. Raymond knew that as well as I. It is natural.'

'I see. Is she nice, the wife?'

'Very nice, though different from the girls of Fontaine-Vielle.'

'Naturally. Pity he did not marry one of ours! Little Madeleine now! They tell me she would have taken him.'

'Perhaps. But Raymond would never have been content to live here, and Madeleine is not the kind of girl Parisian life would suit. She would have been out of place there. I fully realise that now, though at first I was disappointed.'

'They come to see you?'

'No: their vacations have to be spent, they say, where they can find material for future work. Of course they are not rich, those two.'

'But he has a fine salary, has he not?'

'Oh, yes.'

'Does he send you money? It is the interest of an old friend and playmate, Melanie.'

'No,' replied Madame Lestrade, lifting her head. 'I do not need it, Eugenie. I have my fixed income, which is quite enough.'

'The income of Threuil!' responded Eugenie, almost contemptuously.

'Yes, and it is quite enough.'

'For this little hut, yes. I have come to take you out of it.'

'To take me out of it?'

'Yes. You are coming to live with me. I have bought your old home. I always liked it, as you know. I bought it five years ago.'

'And kept it waiting?'

'And kept it waiting—for myself at least, and I confess I had a hope it was for you also. Melanie, I have never had a child, and right glad of it I am; for I know something of the ingratitude of children, especially sons.'

'Don't, Eugenie—don't, if you love me!' said Madame Lestrade. 'I cannot bear it.'

'You poor thing!' said kind-hearted Eugenie, folding her friend in her strong warm embrace.

Madame Lestrade sobbed, but she was comforted. Some one still loved her, then. She was no longer abandoned, no longer to be alone!

'Ah, but you are good, Eugenie!' she murmured, as they wept together; and the other woman felt how sad and empty the life of her old friend had been until this hour.

'I good?' said Eugenie. 'No: I am of the earth, earthy. I love fine clothes, a fine house, a fine table—all creature-comforts that I can have. But within bounds, of course. But you, Melanie—you are a heroine, you are a saint.'

Madame Lestrade smiled feebly—the ghost of the smile that had irradiated her sweet old face the day of the violets.

'A heroine? A saint?' she repeated. 'Nothing like that, my dear faithful friend: I am only a mother.'—'Ave Maria.'

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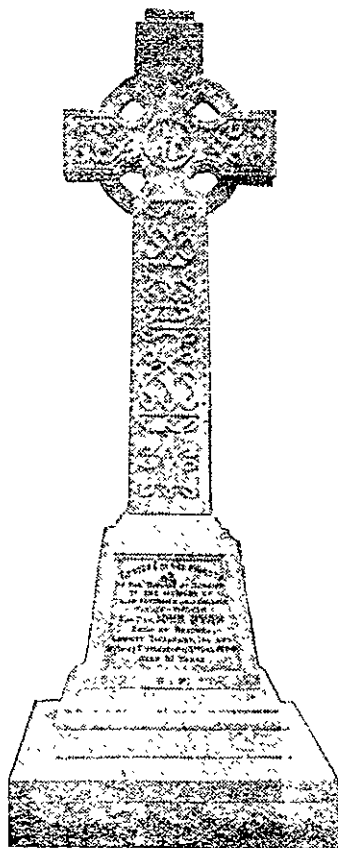
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## A RECOGNITION

The Baron de Chatenay had dined at his club, and about half-past eight, having sipped his black coffee, he sallied forth in the beautiful June moonlight, undecided how to finish the evening. Finally, having passed several theatres, he crossed the street and paused in front of one of those small but well-conducted places of amusement with which Paris is filled. Having purchased his ticket, he was about to ascend the short staircase which led to the foyer, when he bethought him of the overcoat still on his arm, and turning, placed it in the keeping of Madame Amelie, to whom he was well known. At the same time he observed that her companion was absent, and that she seemed to be alone in custody of the numerous wraps which lay on the broad counter before her.

'I do not see Madame Girard,' said the Baron. 'Is she taking a little vacation?'

'No, Monsieur,' was the reply. 'She is not taking a little vacation, but a very long one. She will return no more.' 'No more? I am sorry. I am used to seeing her here. She is a very obliging person. Where has she gone?'

'To the hospital, Monsieur.'

'Do you tell me so!' exclaimed the Baron, who was fifty-seven, with an unusually kind heart, and more interested in human nature than in the drama he was about to witness, of which one act had already been played.

'The first act is just finished, sir,' said Madame Amelie. 'If you do not mind, I can tell you the whole story in a few moments, during the intermission.'

'I beg that you will do so,' answered the Baron, leaning on the counter. 'Poor Madame Girard!'

'Well, this is the truth of it. For a long time I had noticed that she was not looking well, and that her usual kind disposition was sometimes a little ruffled, but I laid it all to the number and fatigue of her labors, as well as to the approach of old age. I know how it is myself, Monsieur. At last I said to her one morning:

'But you are not well, Madame—I know you are not well. Your skin is so yellow and your eyes so dull—there must be something the matter with you. For a moment she did not answer me. Then she said, in a voice very calm and unconcerned, "I am going to die presently, Amelie. I have an incurable disease." At first I did not know what to say. I was so shocked, so distressed, and so surprised at her apparent indifference. But after I had collected my senses I tried to persuade her that she was mistaken, that while there was life there was hope, besides repeating all the other senseless and futile remarks that people make, under the same conditions, every day of the year. After I had quite finished, she looked at me with the same calm expression and answered as before.

"I am going to die very soon."

'What could I do, Monsieur? What could I say? I had simply to keep silence and hope for the best. After that time, as though the revelation she had made me had taken away some of her strength with the breaking down of the barrier of reserve and secrecy, so long maintained, she began to fail rapidly. She never complained, but could no longer attend to her duties as she had formerly done. She came and went in a cab, but I was glad to do her work and my own for the sake of keeping her beside me; we had been companions so long. But at last the day came when she could endure no more; she was obliged to go to the Hotel Dieu.'

'That is best,' said the Baron.

'She is in Ward 17. I went to see her last Sunday. She seems well content, though she suffers greatly. Poor woman, she never had much happiness in life. She was very well-born, married early to a man who spent her fortune and then deserted her, after death had taken from her two lovely children. But she was glad to know that they were in heaven, Monsieur, after she had begun to struggle with the world. She had a little money saved, but her illness has consumed it all. It is sad to think that she must die as a pauper, is it not, Monsieur?'

'Very sad,' answered the Baron. 'I had always observed something superior about Madame Girard.'

'Will you believe it, Monsieur,' said Madame Amelie, 'that of all our patrons, many of whom knew her very well, you are the first to inquire for her? That is also very sad; do you not think so?'

'Probably they thought, as I did, that she was taking a vacation,' observed the Baron.

'That may be. But she will be glad, I know, to hear that you asked, Monsieur. She was always so grateful for every kindness.'

'I will thank you for my coat,' said the Baron. 'The second act has begun; I will come another evening. Good-night, Madame Amelie.'

'A perfect gentleman!' said Madame Amelie to herself as the Baron slowly sauntered through the vestibule to the crowded boulevard.

Arrived at his bachelor apartments, he lit a cigar and entered upon a long reverie. He had known the friendly work-woman for twenty years. Something in her face, deeply lined with care and sorrow, had attracted him from the first night, when he had heard her ask of Madame Amelie, in a whisper, the name of the gentleman—his own—whose cloak had just been given to her care. And there was a fleeting reminiscence in the turn of her cheek, in the shape and expression of her eyes—which must in youth have been very beautiful—a suggestion of some one he had known, that always vanished before he could place it. And she had been so grateful! Several times when he had pressed an extra franc into her toil-worn hand, he had seen the tears come to her eyes. He remembered her profile, so clear-cut, he might say so aristocratic.

Baron de Chatenay had entirely forgotten the poor work-woman till one morning two weeks later, when he found himself, returning from a business errand, directly in front of the Hotel Dieu. His gaze fell mechanically on the huge pile, with its solemn aspect, and at the same moment he thought, 'Who has been speaking to me lately of the Hotel Dieu?'

Then he remembered the history of Madame Girard related to him by her old companion, and at once became possessed by the desire to enter and inquire for the sick woman. He was really a man who deprecated his own goodness, and as he approached the entrance tried to persuade himself that he was prompted rather by curiosity than the wish to do a kindly act for a suffering fellow-creature and perhaps in some manner aid in softening the horrors of her dying bed.

His courteous manner, his gentle voice, his air of distinction, all made a most favorable impression on the Sister who received him and led him through long corridors and up and down stairways till they came to Ward 17, and the door was pushed open to give him admission.

Madame Girard occupied the third bed from the right. He saw her at once; her eyes were closed, her hands clasped on her bosom, her face so pallid that at first he thought her dead. As he approached, hat in hand, the two Sisters who were standing beside it separated and made room for him. 'She is very low,' said one of them; 'she may die at any moment. Are you a friend of this lady, Monsieur?'

'I have known her—in the line of her employment, for many years,' replied the Baron. 'She was a good creature.'

'Yes,' was the rejoinder, 'very patient and gentle and grateful for every service. Refined also, above her station, Monsieur.' The visitor was regarding closely the face of the sick woman, who had slightly turned towards him. He started, so strikingly did her profile resemble that of his own mother on her death-bed. Suddenly she opened her eyes and a look of recognition illumined their clouded depths. The trembling hands unclasped; she held them towards him, one would say almost as though wishing to embrace him. Confused, but anxious to gratify what would probably be her last wish, De Chatenay leaned forward.

'Armand!' she murmured, so faintly that the Sisters at the foot of the bed could not have distinguished what she said. But he, hearing his own name, instantly and fully comprehended.

'Marie-Louise was—the twin sister—of the Baron de Chatenay.'

'She wanders,' observed the nun, and as she spoke the tired eyes closed. It seemed to the Baron that years of agony were compassed in the short space of time in which he stood gazing at the form before him, that of his twin sister, who had secretly left his father's house forty years before with a servant and 20,000 francs, which she had taken from her mother's escritoire. A little flutter of the eyelids, a scarcely perceptible sigh, and the tragedy was over.

'Here, Sister,' said the Baron de Chatenay to the attendant, placing two notes of a hundred francs each in her hand, 'have some Masses said, and see that she is not buried in a pauper's grave.'

When he left the hospital the Baron directed his steps towards a certain chapel which he often passed in his walks, but never entered. But to-day he did so, impelled by the desire of asking God's forbearance with a careless life, for grace, protection, mercy. He often goes there now.—'Rosary Magazine.'

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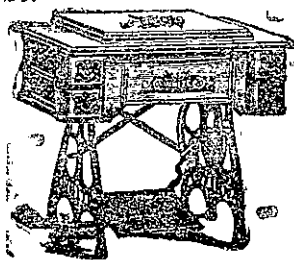
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## Current Topics

### Not so Bad

There is not quite fifty per cent. as much malice in neighbors as neighbors give neighbors credit for.

### A Warning

We have once more to warn our Catholic readers against paying exorbitant prices for cheap and tawdry 'devotional' rubbish for the 'adornment' of their homes. Those who read the 'Tablet' will benefit by our advice; those who do not may learn wisdom, but they'll learn it as did the boy that paid too dear for the whistle.

### A Hard Case

Abernethy's well-known prescription for gout was: 'Live on sixpence a day—and earn it'. But last week, in the capital of 'God's own country', the trustees of the Benevolent Institution came across a case in which an aged and respectable woman and her adopted son (a rheumatic patient) were both living on half-a-crown a week—all that was left of the former's pension after seven shillings and sixpence had been expended upon the rent of a hovel that was described as 'damp, dark, and wretched'. How they continued to live in this country on about twopence a day each (one-third of Abernethy's allowance for England), is a mystery which they can best solve. But we rather fear that at times they must have been short of even the modicum of comfort required by the old Spanish proverbial saying: 'All sorrows are bearable if there is bread'.

### The Street Corner

The slope of Avernus has an easy grade, and the road adown it is beaten hard by traffic, and sandpapered and greased by the devil and his angels. Many parents see their sons 'coasting' down it on ball-bearings, and are not particularly concerned. For youths, the quickest ways of 'scooting' down the slippery slope are those learned at the devil's great University of Street Corner. Its benches are, in many of our cities, occupied in force, and its graduates swell, in time, the ranks of irreligion, and attain to the privilege of oakum-picking, while a few of the elect among them may reach at last the distinction of having His Royal Highness Jack Ketch preside at their passing to a worse or better world.

### Bachelors and Spinsters

'Way out in Michigan—at Alpena, to be precise—it seems (in the words of Hudibras)

'That now the world is grown so wary,  
That few of either sex do marry'.

The result is that there is in that remote and hilly district a greater number of unattached bachelors and spinsters. So, at least, thinks the pastor of Alpena, Father Flannery. He recently spoke to a crowd of the young women of the congregation on the matter. According to the 'True Voice', the maidens made reply and said: 'But, Father, there are no eligible young men'. The sequel was an interesting one. 'The next Sunday', says the 'True Voice', 'Father Flannery read from his pulpit a list of more than two hundred eligible young men belonging to his church'.

'In Australia and New Zealand the marriage market will, for Catholics, remain in a disturbed and uncertain condition until parents realise the necessity of giving the boys of the family the same educational advantages as they give to the girls. The girl whose training has (as is now so largely the fashion) run to seed in the direction of 'accomplishments' that are seldom carried far past the honeymoon, is commonly much given to looking down upon her more plainly

educated and simpler mannered brothers, and upon her brothers' male friends of her own rank and station in life. 'Women', says Chesterfield, 'and men who are like women, mind the binding more than the book'. The young girl who has been taught to regard 'accomplishments' as the chief end of education is very likely to carry that grievous misconception into such a serious affair as the selection of a partner for life. She runs a great risk of preferring polished brass to 'matt' (unburnished) gold. The very faults of her training will give her a mental warp which will tempt her to slight a suitable Barkis that is willin', in the person of one of her brothers' honest, sterling, warm-hearted companions. And she too often ends by bestowing herself upon some animated tailor's dummy, alien or hostile to her in faith, but with brass rings on his fingers, 'brilliantine' upon his hair, a 'real' gold-plated watchguard, a certain superficial smartness, and a capacity for saying the airy nonsense cycled 'small talk'. She sells herself cheap, and is generally surprised when—perhaps before the honeymoon is through—she is accepted at, or below, her own valuation. Men and women so often discover that they have married different persons from those to whom they plighted their troth on their wedding-day. The book is found to belie the cover; what was taken for burnished gold is mere lacquered brass; the polished idol has feet of clay. And in the bitterness of disillusion, the marriage is voted a failure.

### In Spain

According to the April issue of the 'Messenger', Spain seems to have been making great strides since it has been relieved of its uncomfortable insular possessions, Cuba, Puerto Rico, and the Philippines, and has had time to recover from the results of its long series of exhausting dynastic wars. The 'Messenger' quotes as follows, in part support of its statements, from the non-Catholic 'Quarterly': 'There is now an excellent system of elementary education and of secondary schools with colleges for the training of teachers in every part of the land. Indeed, in the very darkest of her days, Spain never lost her place in art and letters, but with the new era her painters, sculptors, poets, and writers have sprung into fresh activity, and are taking a high place in the literary and artistic world. Under her learned societies, the interesting records of her past art are daily being brought to light, while her critical historians are throwing light on hitherto obscure problems. Electrical science is perhaps in a more forward state than with us; at all events it is more widely diffused; and it is no uncommon thing to find a remote country village lighted by electricity. The telegraph system is better organised in the isolated country districts of Spain than it is in England. Railways now connect every portion of the kingdom with Madrid, and with the seaport towns with which Spain is so richly provided. Universities, schools of science, libraries, artistic and learned societies abound. Maura has revolutionized Spain; but as he always insisted it should be done, he has revolutionized it from the top. His energy is tireless; opposition falls before him. He is cleverness personified, but his cleverness never takes the place of justice. He has a horror of a wrong. He is a lover of the people, talks with them, studies them, and looks upon them as the only prop of the monarchy. Spain is proud of him and is repeating what one of Maura's sons has said: "Our day is coming, and we are going to work till it does." All friends of Spain will rejoice in this resurrection.'

### 'La Bandera Catolica'

Mark Twain has said that 'the difference between a cat and a lie is this, that the cat has only nine lives'. The truth of the great humorist's caustic statement is nowhere more apparent than in the 'faked' or fabricated 'quotations' which the most screamy and

hysterical class of itinerant No-Popery crusaders profess to have taken from 'Romish canon law', or from Bellarmine, Liguori (the name is spelled in all sorts of ways), Manning, and other Catholic writers. Time and again these alleged 'quotations' are exposed in books, pamphlets, and the newspaper press, but 'uno avulso, non deficit alter'—you tear one up by the roots, and other springs up beside it. A curious case of the vitality of the 'quotation' falsehood appears in the 'Month' for April, 1908. The 'Month' deals, in the issue referred to, with a singularly bloodthirsty 'quotation' alleged to have been taken from the 'Bandera Catolica' ('The Catholic Standard'), which is described by the 'Protestant Press Bureau' as a Roman Catholic paper published in Barcelona (Spain). The date of publication is given as 1883. And the 'Month', after some inquiry, has been unable to find anybody who has ever heard of the 'Bandera Catolica'.

We are not surprised at this. For the puny journalistic rag, which infected the atmosphere for a brief period, was only a miniature news-sheet a few inches square; it had a short and precarious existence; and there are perhaps not a dozen persons to-day in Barcelona who remember even its name. It was diabolically anti-Catholic, and, if our memory serves us aright, was run by one of the anarchist-socialist or revolutionary organisations that have played such an evil part in the history of Barcelona. The word 'Catholic' (Catolica) was, presumably, introduced into the title for the same reason that a No-Popery gutter-journal published in Dublin styles itself 'The Catholic'—perhaps to indicate the people on whom it poured out the torrent of its vituperation and misrepresentation, or, perhaps, to spread its venom and sneak its insults into unguarded Catholic homes. The alleged 'Bandera' quotation was, on our first acquaintance with it, published with a great flourish of trumpets by an Orange clergyman, one Rev. H. Greenwood, in the 'Maryborough and Dunolly Advertiser' (Victoria) of September 7, 1896. The alleged quotation was stated to have been taken from 'a Roman Catholic periodical entitled "La Bandera Catolica"', printed in Barcelona (Spain), and bearing the date July 29, 1883'. It was an almost unquotable glorification of wholesale massacre, a revelling, 'an immense joy', in the thought that the day was near at hand when persecution would rage in Spain, when pious Catholics would perpetrate murder on a vast scale for the glory of God, and when they would 'see Freemasons, Spiritists, Freethinkers, and anti-clericals writhing in the flames of the Inquisition'. Here (said the Rev. Mr. Greenwood) was an authoritative declaration, from a sound and reliable Catholic source, of the bloodthirsty spirit of Papists in this present day.

The authors and retailers of this savage 'quotation' forgot the saving principle of the old-time fibster:—

'Lest men believe your tale untrue  
Keep probability in view'.

The wildness, the hysteria, the exaggerated savagery of this alleged 'quotation' give the case away. The very crudeness and the inartistic brutality and exaggeration of the affair ought to give pause even to the most extreme exponent of No-Popery. Even if the quotation were correct, and its translation faultless, it would obviously be illogical and absurd to deduce therefrom 'the bloodthirsty spirit of Papists in the present day'. One might as well conclude that there is a bloodthirsty spirit among Protestants at the present day just because a few excited Orange clerics like the Rev. Dr. Robinson, the Rev. 'Johnny' McCrae, Grand-Chaplain Drew, and a few others hounded on their hearers, in moments of oratorical passion, to deeds of violence or blood, or because one Brother E. Harkness, at a celebration of 'the glorious twelfth' in Mary-

borough (Victoria) in 1887, declared, in reference to Catholics, that the brethren 'only wanted to be let loose and they would exterminate them' ('Maryborough and Dunolly Advertiser', July 13, 1887). A professor of common-sense is badly needed by those who attach undue importance, or attribute a representative and official character, to the irresponsible vaporings and hysteria of excited jolt-heads speaking or writing merely as individuals. But where the Catholic Church is concerned, logic, or even plain, wholesome horse-sense, is not an outstanding mental feature of those who deal in ware of the 'Bandera' kind. Whether that miniature anti-Catholic sheet ever contained the murderous words summarised above, we have not been able to find out. The paper has been defunct for the past quarter of a century. In any case, it does not matter two straws to Catholics whether it did or did not contain the words referred to. We dynamited the 'Bandera' quotation so far as Australia was concerned. Three years later (in 1899) it broke out in a fresh place—to wit, in the Colwyn Bay (England) 'Weekly News and Visitors' Chronicle'. We then forwarded to the 'Catholic Times' the necessary ammunition to make smithereens of the legend. And now once more it has shown its brazen face in England as an evidence of 'the bloodthirsty spirit of Papists at the present day.' It seems to us to be rather evidence of the bloodthirsty credulity of some people. The latest revival of the 'Bandera' fiction is being exploited by an organisation which calls itself the 'Protestant Press Bureau'. This is controlled by one Le Lievre, of anti-convent romance notoriety, and is sometimes called the Le Lievre Sustentation Fund.

The plain fact of the matter is, that the 'Bandera Catolica' was about as much 'a Roman Catholic periodical' as 'The Catholic' (Dublin) and the Orange organ, the 'Victorian Sentinel' are 'Roman Catholic periodicals'. Our inquiries among friends in Barcelona met with prompt responses, the substance of which duly appeared in the 'Maryborough and Dunolly Advertiser'. We content ourselves with here reproducing a translation of a letter which was sent to us by command of the then Bishop of Barcelona, Monsignor Jaime Catala y Albosa:—

'To the Rev. H. W. Cleary.

'Rev. Sir,—By order of his Lordship the Bishop of this diocese, Monsignor Jaime Catala y Albosa, I have the honor to inform you that the periodical, "La Bandera Catolica", was "lupus in pelle ovina" (a wolf in sheep's clothing). It was condemned by the ecclesiastical authorities, as you will see by the following decree:—

"Ecclesiastical Bulletin of the Bishopric of Barcelona.—In the discharge of the duty which our office imposes upon us, we call the attention of the faithful of this Diocese to the periodicals which are published in this city under the titles of "La Bandera Catolica", "Lo Martell", and "Lo Bon Christia". And we do so, in the case of the first mentioned, because of the reproduction therein of what is called the "Arsenal of Devotion", the reading of which was prohibited by ecclesiastical authority of this diocese in a decree bearing date May 25, 1878; and in the case of the other two periodicals, because of their continuing, respectively, to publish the writings entitled "The Wasp" and "The Good Catholic", which were condemned by our authority. By virtue of this decree, such of the faithful as have in their possession any issue of the above-mentioned periodicals, will deliver them up at the office of our private secretary, or to their respective parish priests.—Barcelona, July 16, 1883.—Ignacio Pala y Marti".

'Accept, Rev. Sir, the expression of the respect with which I have the honor to be your servant,



'JUAN B. CODINA Y FORMOSA,  
Priest and Professor.'

'Barcelona, November 24, 1896'.

It will thus be seen that the 'Bandera Catolica' was under ecclesiastical interdict at the very time when it is alleged to have published the brutal words summarised in a previous paragraph. So much for the 'Bandera' and the statement or insinuation that it was an authoritative mouthpiece of Catholic belief and policy. We are sending marked copies of our present issue to the 'Month' and 'Catholic Book Notes'. Our Catholic contemporaries would do well to follow Captain Cuttle's advice, and, when found, make a note of the facts here set forth. For the 'Bandera' extract is sure to be heard of again. And it may crop up anywhere. Falschoods of that class have the toughness of a microbe—or of Joe Bagstock in Dickens's tale. They pass, like Hannibal's great enemy, 'per damna, per caedes', and take a deal of killing. But patience and watchfulness will at last abolish even a patch of Canadian thistle.

## CARDINAL LOGUE

### AMERICAN METHODS OF INTERVIEWING

One portion of the American press (says the 'Bendigo Independent', Victoria) is corrupt. Another portion is merely sensational and mischievous, whilst a third portion combines the three vices of corruptness, sensationalism, and mischief. We do not know with what class of American journal the reporter was connected who interviewed Cardinal Archbishop Logue, the Catholic Primate of Ireland. As the Cardinal would not have paid money to the journal for publishing the interview, as company promoters, speculators in theatrical enterprises, and nobodies wishing to get into 'society' frequently do when dealing with corrupt newspapers, the inference is that the paper in question belongs to the sensational and mischievous class. Probably no one was more astonished than himself when he read the report of the alleged interview. Possibly no interview whatever took place. It is not necessary that the literary individuals who are detailed for this work should see and speak with the people they profess to interview. He is a poor sort of New York 'interviewer' who, when told what a man's name, nationality, and business or profession is, cannot throw together a column or two from his own imagination and pass it off as the opinions of the person whose name he has taken such liberties with. If the aggrieved party resents it, he has no redress. The newspaper will not publish a disclaimer, and he cannot get one published in other journals, because one paper cannot have its space taken up with matters which are beyond the knowledge of its own readers. Usually the 'interviewed' people enjoy the performances of the journalistic artists who undertake the work. For 'interviewing' has long since become one of the fine arts in the great republic. We have seen in these 'interviews' quite modest and ordinary Australians elevated to the dignity of great men, and have seen the individuals on whom such ephemeral greatness was passed exhibiting copies of the interviewing paper to their friends and all laughing together. Humor rather than mischief was the predominant feature in such cases. But when a prelate of Cardinal Logue's position and reputation is taken in hand by one of these interviewers, and he is made to attack the British Empire, and Ireland itself as part of the Empire as well as Irish who are settled in British countries beyond seas, the irresponsible impudence of American journalism is graphically illustrated. The Yankee interviewer made the hitherto politic and courteous Cardinal talk like a low-class spread-eagling politician of the last generation. 'He saw signs,' the Cardinal is said to have said, 'of Great Britain's certain dissolution. The colonies were restive. Australia to-day is practically independent, and the trend every moment is more and more in the direction of absolute rebellion. New Zealand is indifferent, and Canada is legislating in a manner showing her desire to conduct her business in her own way. The fires of rebellion have been lighted in India, and men and women are being hanged for daring to advocate the never-dying doctrine of freedom.' Cardinal Logue could have never given voice to such nonsense. His position compels him to be possessed of accurate information when he speaks on political matters. But the interviewing New York journalist is bound by no such restrictions, hence we have his absurdly imaginative picture of men and women being hanged in India, and of Australia

'trending every moment to absolute rebellion.' It is too ridiculous to require a serious denial. True it is that Britain's great colonies are all practically independent. It is with the full consent and wish of the mother country that they are so. So far from interfering with colonial military and naval development, Great Britain is doing all it can to inspire and encourage the big and progressive over-sea colonies, states, and federations under the flag to make a serious commencement with their own defences. She is doing this in order that the whole Empire may be the more secure from outside aggression. Of internal discontent with the suzerainty of England there is none. In Australia the fear is not that the British Parliament is likely to encroach on our self-governing institutions, but that because of the crushing and increasing growth of the cost of maintaining the navy an intimation may at an early date be conveyed to the Commonwealth that it must henceforth be prepared to spend a crown or a half-sovereign on naval defence where hitherto it spent a shilling. What, therefore, has Australia to rebel against? It would be curious, indeed, to find an English-speaking community rebelling against its own defence. But the theme is too ridiculous to be further pursued. A Yankee sensational journalist has been occupying himself by resurrecting the 'effete England' notion, and has used Cardinal Logue as his mouth-piece. The local politics of England and Ireland are of comparatively little interest to Australian-born and educated people, but, in a general sense, enough is known of the Irish Primate to guarantee that he would not in New York utter thoughts and sentiments which he has never yet done in Dublin.

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

WELLINGTON.

(Continued.)

Bishop Viard opened the boys' school on May 1, 1851, which was for some time conducted by the Father's themselves. In the same year, to complete the principal Catholic station of the city, Sir George Grey, who was then Governor of the Colony, granted an acre of land and built the Providence of St. Joseph for the Maori and half-caste girls, who received in it a sound religious and English education. This institution was blessed and opened by Bishop Viard in September, 1851. Dr. Viard, who heretofore was Diocesan Administrator (with episcopal authority), was, on July 13, 1860, appointed Bishop of the new diocese of Wellington. He did not spare himself in any way, but performed the everyday duties of an ordinary priest. He visited the sick and afflicted, and even taught the children catechism in the schools. St. Mary's Cathedral stood on the summit of a hill which overlooks Thorndon, and commanded a fine and extensive view of the town and harbor. Bishop Viard blessed and dedicated the sacred edifice with great solemnity, attended by a large concourse of people on December 7, 1866. This event gave great joy to the good prelate and his people, who were justly proud of their fine church. Timber was used in its construction, owing to the frequency during these years of severe earthquakes.

In May, 1868, the Bishop resolved to visit Europe, to procure assistance for his diocese, and also to perform the prescribed visit 'ad limina.' On this resolution becoming known, a large and influential meeting was held of the leading citizens of Wellington, Catholic and Protestant. It was attended by the Premier and Provincial Superintendent, to wish him 'God speed' and to express sincere appreciation of his kindness and many sterling virtues. He departed on June 8, accompanied by the Rev. Father Tresallet. Whilst in Rome Bishop Viard attended the Vatican Council, and during his visit contracted an illness to which he ultimately succumbed. Returning to Wellington, which he reached on May 19, 1871, he was most heartily welcomed. He resumed his pastoral duties, but his health perceptibly failed, and on June 2, 1872, this saintly and greatly revered prelate passed away, amid the fervent prayers of his grief-stricken flock.

In its issue on the day of Bishop Viard's death the 'Wellington Independent' had the following eulogium on the deceased prelate:—If a stranger had visited the city of Wellington as soon as the death of the first

Catholic Bishop became known, he would have thought, by the general deep sorrow that hung over the people, that every family had lost one of its members. Bishop Viard came out to New Zealand and labored among the heathen here and in Oceania at a time when the missionary literally carried his life in his hands. In those early times he endured great hardships, and it is thought that they assisted in sowing the seed of that disease, to which he has now succumbed. For the last twenty-two years he has been at the head of the Catholic diocese of Wellington, and during that lengthened period his large-hearted charity, urbanity, and genuine kindness have won the hearts of all with whom he has been brought into contact, and we are sure we are safe in affirming that he never made a single enemy. As to his own flock, they feel his loss as orphans. By his death the poor have lost a true friend, the afflicted a sympathetic consoler, the weak and erring a gentle monitor, the orphans a tender father, the community at large one of its brightest ornaments and examples, a true gentleman and Christian. The remains of the deceased prelate were laid in state in the Cathedral for several days, and were visited by a large number of all denominations. The Right Rev. Dr. Moran, Bishop of Dunedin, came to Wellington to preside over the obsequies of the deceased prelate, and delivered a very eloquent and touching panegyric. The remains were afterwards placed in a vault prepared for them in front of the altar of the Blessed Virgin in the Cathedral. During the vacancy of the See, Bishop Moran, at the request of Propaganda, acted as Administrator of the diocese, and for the greater part of fifteen months made an episcopal visitation throughout every district of its vast territory. Bishop Viard's successor, Right Rev. Dr. Redwood, received his Brief of appointment dated February 8, 1874. He was consecrated Bishop on the following Feast of St. Patrick in the Church of St. Anne, Spitalfields, London, by Archbishop (later Cardinal) Manning, assisted by the Bishops of Birmingham and Southwark. He arrived in Wellington on November 26, 1874, and was welcomed with great enthusiasm by the clergy and laity.

#### Some of the Early Settlers.

From Mr. F. W. Petre, Dunedin, I have received the following particulars with regard to some of the English Catholic families, whose members had to do with the colonisation of the Wellington province, such as Sir Charles Clifford, Sir Frederick Weld, Hon. Henry Petre, etc. All these representative men (writes Mr. Petre) were originally induced to join the colonisation scheme by my grandfather, Lord Petre, of Thorndon. This very strong Catholic infusion in the early settlement of Wellington was produced through my father's intimate connection with Mr. Gibbon Wakefield, when with him on the staff of Lord Durham in 1838, during his term of office as Governor-General of Canada. Mr. Wakefield was the moving spirit in the early efforts to start the New Zealand Company, and it was through my father's connection with him that my grandfather joined the New Zealand Council, and helped to form the Company. An interesting fact in this connection was the difference of opinion which came about between Lord Petre and Captain Cargill over the proposal to form a Presbyterian settlement in Otago. His Lordship held that the settlement should be called a Scotch settlement, as by the proposed title sectarian differences would be brought undesirably forward in the new colony. Captain Cargill, however, won the day, much to the vexation of my grandfather. Out of this little incident sprang a great chance for Catholic settlement, for very shortly after the founding of the Otago settlement my grandfather was offered the Canterbury province for a Catholic colony. This he offered to the Archbishop of Dublin at a time when many thousands of Irish Catholics were going to America, but the Archbishop considered that the means could not be collected for so great an undertaking, and the offer of the Company was given back to them, and taken up by the Church of England.

My father, the Hon. Henry Petre, paid his first visit to New Zealand in 1840, and then determined to join in the settlement of Wellington. The result of his experiences at that time are contained in a book on New Zealand published by him in 1842. After my father was married in 1842 he started with my mother for Wellington in the 'Thomas Sparks,' a ship he had chartered for the voyage and filled up with colonists, the most of whom settled at the Hutt. On that occasion he brought out with him a few Catholic settlers, and as his chaplain the late Father O'Reilly, who added to the number by several conversions which he made on the voyage. There also came out with my father and mother on that occasion a Mr. and Mrs.

Ditchen and their daughter, and I think, if my memory is not at fault, that Miss Ditchen married in after years a Canterbury settler named Wilson. My mother was very young, only sixteen, at the time she married and came out to New Zealand, and she always spoke of Mrs. Ditchen as one who gave her much assistance and help in the early days of colonisation.

Father O'Reilly was the first Catholic priest to settle in Wellington, and he left a record behind him of a long life of devoted work for both the spiritual and temporal good of all. A man in a million, of the utmost unselfishness and devotion to duty, it is impossible to measure the enormous amount of good that he did for the cause of religion in the early days of the Wellington settlement. In Auckland, Canterbury, and Otago, the Catholic Church had to struggle for existence and gain its present position in these centres without any extraneous assistance, but in Wellington, I am happy to say, it owed a great deal to the efforts of both my grandfather and my father. The Hill street properties and that of both the Lower and Upper Hutt were given by them to the Church. I think also that the personal influence of the little band of English Catholics, whose names I have mentioned, and others—all men of education and refinement—had a great effect in softening the very strong prejudice which existed in those days against Catholics generally. When you consider the manner in which Father O'Reilly was always received, with friendship and respect by all members of the community, it was not only a recognition of his many sterling qualities, but it showed a distinct movement from the general opinion of those days when people had not quite got over the spirit of the anti-Catholic Penal statutes, which forty years before were in full force.

The whole of my family left New Zealand in 1865, just after the great earthquake, and I returned to the Colony in 1872.

(To be Continued.)

## Torpedo Boats

On the night of April 2, during some naval manoeuvres in the English Channel, the destroyer 'Tiger' crossed the bows of the cruiser 'Berwick,' with the result that the destroyer was sunk, and thirty-five lives were lost. This disaster directs attention to the important part which it is expected torpedo boats and destroyers are to play in the naval warfare of the future. As an example of the capabilities of human invention it is doubtful if there can be found a more marvellous illustration than the torpedo boat. There are two types now in general use throughout the world—those that confine themselves to operations on the surface of the water, carrying small calibre guns as well as torpedoes, and the submarines armed with torpedoes alone, which, realising the dream of Jules Verne, cruise upon the surface or dive beneath the waves, rivalling the Nautilus in the ease with which they can be navigated far down in the depths of the ocean.

The former are divided into three classes. A first-class boat has a displacement of from eight to one hundred tons, a second-class displaces from fifty to sixty tons, while a third-class boat is little more than a launch, and is usually carried on the deck of some larger craft, to be used as the occasion demands. This last class is seldom used now, because cruisers and battleships are, as a rule, supplied with torpedo tubes, thus rendering it unnecessary to encumber the decks with them.

The torpedo boat destroyer is a larger and swifter craft, in other words a sea-going torpedo boat, though originally it was intended for the purpose of harassing and destroying the latter. Up to and including three hundred and fifty tons displacement a vessel is considered a torpedo boat, and when its tonnage is greater it is classed as a destroyer, so that the difference between the two is in reality in size only. The armament of a destroyer generally consists of two three-inch guns, five six-pounders, two torpedo tubes, four Whitehead torpedoes, while a torpedo boat has usually three one-pound guns and the same number of tubes and torpedoes as a destroyer.

#### The Torpedo Boat Proper

shows a speed of from eighteen to twenty-eight knots an hour, though some constructed for that special purpose attain a much greater speed, and the larger craft are expected to cover at least twenty-five knots in the same

space of time. The destroyer, because of its additional usefulness and seaworthiness, is rapidly crowding out the vessel that it was intended to destroy, thus opening a field for the destroyer of the torpedo boat destroyer, and giving rise to the very natural question of the layman: "Where is it going to stop?"

According to naval authorities the uses for which destroyers are intended are to overtake and capture or destroy smaller torpedo craft, their size, speed, and superior armament making this possible; to serve as a torpedo boat and attack larger vessels, trusting to their speed to approach and discharge torpedoes without being disabled; and finally, as scouts, to follow the enemy, locate his vessels, and keep the commanding officers of their own fleet informed as to his movements. Their high power, the small surface they present as targets and the facility with which they can be handled, render them peculiarly fitting for this last duty.

#### Service Upon a Torpedo Boat

is no sinecure, and calls for only the bravest of sailors, for their only hope of safety in an attack lies in the speed they possess, everything, even armor, being sacrificed to this, and a single heavy shot might send one of them to the bottom with all on board.

The accommodations, too, are much poorer than in larger ships, and while every effort is made to have the quarters as comfortable as possible, they are not only small, but when the sea is running high are frequently flooded. Moreover, in stormy weather the vibration of the little vessel is so great that he is a good sleeper indeed who can secure a night's rest. The standard torpedoes are of the Whitehead pattern. These are mechanical fish, following somewhat the shape of a cigar, ranging from six to sixteen feet in length, and carrying a charge of from two hundred to five hundred pounds of gunpowder, and a quantity of delicate mechanism for the purpose of propulsion and steering. At the tail end is a screw, which is revolved by the electric power in the storage battery with which the torpedo is provided. The projectile is sent on its death-dealing mission by means of a lightly-constructed tube from which it is expelled by the explosion of a small charge of powder which compresses the air behind it and causes the exertion of a force just sufficient to overcome the inertia, for when the messenger of death drops into the sea it immediately moves forward of its own volition, travelling with accuracy in the direction in which it is aimed and exploding as soon as it comes in contact with any solid substance.

Experience has proved, however, that the proportion of the ordinary torpedoes which reach their destination is very small, and on this account the Herreschoffs have designed an improved projectile that is far more effective. This consists of a somewhat larger torpedo, and is used in the same way that a small whale-backed boat would be manipulated. It is probably the most deadly weapon known to modern warfare, though it cannot be used unless volunteers are willing to risk their lives in handling it. Two men wearing life preservers sit astride of the torpedo, guiding it until it comes within striking distance of the object it is intended to destroy, when they aim it, lock the steering gear, consisting of a vertical and horizontal rudder, and drop off, swimming about until picked up.

Another form of torpedo is the 'dirigible,' so called because, being supplied with a wireless transmitter, it can be manipulated from shore, the operator, safely sheltered, controlling it for miles; but this can only be made use of in fair weather. It is guided, of course, in the same way as if provided with electric wires, the wireless method merely rendering it capable of manipulation at a much greater distance than the use of wires would permit. The torpedo boat, experts tell us, will be

The Key to Supremacy in Future Wars, though the battleships and cruisers, capable of services peculiarly their own, will always retain their importance. A torpedo boat, for instance, cannot convey troops, bombard coast towns, reduce forts, or serve as aids to a land army; but can sink the vessels used for this purpose.

The torpedo boat is essentially a weapon of surprise, and the fearfully destructive power it possesses can scarcely be imagined. We have had some slight proof of this in the two recent wars, particularly in the struggle between Russia

and Japan. In a single night a number of Russia's proudest ships, seemingly safe from harm within the landlocked harbor of Port Arthur, were rendered as useless to that nation as so much scrap iron.

Naturally, every kind of safeguard is made use of to prevent the destruction of the great battleships by these terrors of the sea. But commanders will make use of them in ways that as yet have not been even attempted and with results that may possibly bring to the world a salutary realisation of the horrors of war.

## The Church and Science

That bright intellect, Dr. Walsh (says the New York 'Freeman's Journal'), contributes a timely paper to the 'American Catholic Quarterly Review' on the subject of the Church's attitude towards scientific investigation, teachings, and method. He was prompted (he tells us) to write for the reason that, as a result of the Encyclical 'Pascendi,' one of the most prominent notes that has been sounded by those outside of the Church is the supposed opposition of the Church to science and scientific methods and scientific investigations.

Any one, he says, who knows anything of the history of modern science, is aware that there is absolutely no foundation for this prejudice. Most of the men who did the great original work in the last century in medicine were Catholics. The same is true of electricity, and men like Galvani, Volta, Ampere, Coulomb, and Ohm were not only members of the Church but were also devout Catholics.

The modern method of scientific inquiry, known as the a posteriori, or inductive or analytical method, Dr. Walsh points out, is nearly always attributed to Lord Bacon, who was thereby said to have overthrown the Aristotelian, or deductive, or synthetic mode of inquiry. But as it is shown, the experimental method existed from the earliest ages, may be traced indeed back to the Miletian school, and was thriving in the thirteenth century in the days of Verulam's great namesake, Roger Bacon, a Catholic monk, who declared (what the genius of Aristotle could not certainly have overlooked) that 'nothing can be known without experiment'—*nihil sine experientia sciri potest* (opus Majus).

Roger Bacon, says Doctor Walsh, laid down very distinctly the principle that only by careful observation and experimental demonstration could any real knowledge with regard to natural phenomena be obtained. He not only laid down the principle, however, but in this, quite a contrast to his later namesake, he followed the route himself very wonderfully.

Friar Bacon, says Dr. Walsh, starts out with the principle that there are four grounds of human ignorance. First, trust in inadequate authority; second, that force of custom which leads men to accept too unquestioningly what has been accepted before their time; third, the placing of confidence in the opinion of the inexperienced; and fourth, the hiding of one's own ignorance with the parade of superficial knowledge.

These reasons contain the very essence of the experimental method, and continue to be as important in the twentieth century as they were in the thirteenth. They could only have emanated from an eminently practical mind, accustomed to test by observation and by careful searching of authorities every proposition that came to him. It is very evident that modern scientists would have more of kinship and intellectual sympathy with Friar Bacon than most of them are apt to think possible.

Simply put, the idea of the opponent of Catholicism is that if the scientific method of investigation were pushed to its extreme, it must, if it does not prove that there is no God, at least be to show that it has demonstrated more towards His non-existence than the Catholic Church has proved in His favor. We at least have a series of co-ordinated facts, the science party declare, which we know to be true by experience. We go as far as we may, and stop short only of the first principle.

The Catholic, on the contrary, they say, starts out with an assumption, and makes his deduction therefrom, with the result that if his assumption (i.e., the existence of a self-revealed God) is wrong, all his deductions count for nothing.

Yet this great pioneer of science, Friar Bacon, urged the Pope of his day, Clement IV., to have the works of Aristotle burned in order to stop the propagation of error in the schools.

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When it comes to the question of the principles of experimental science and the value they placed on them, these men of the medieval universities, says Dr. Walsh, when sympathetically studied, proved to have been quite as sensible as the scientists of our time. The great thinkers of the medieval period had not only reached the same conclusions as Lord Bacon had, but actually applied them three centuries before; and the great medieval universities were occupied with problems, even in physical science, not very different from those which have given food for thought for subsequent generations, and their success in solving them was quite as ample as our own.

## Diocesan News

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 1.

It is stated that possibly after the tour of the British football team is completed Dr. P. F. McEvedy, the vice-captain, will remain in New Zealand. His relatives reside in the Ellesmere district, and for about eight years he has been studying his profession in England.

His Lordship Bishop Grimes, one of the selected speakers at the Empire Day demonstration in Victoria Square, addressed the gathering as follows:—‘A few days previously a cablegram had come from New York stating that an eminent prelate had said that Canada, Australia, and New Zealand were ripe for revolt from the Empire. He knew that prelate to be a wise, learned, upright man, having at heart the interests of his own country and those of the Empire, and felt sure that he had not uttered the words attributed to him. It was to be hoped that when the denial or explanation came as much publicity would be given to it as had been given to the astounding assertion. ‘I remember that just before the outbreak of the war in South Africa I was travelling through Germany, France, and Belgium,’ said the Bishop. ‘The common topic of conversation was that we in Canada, Australia, and New Zealand were ready to cast off the yoke that bound us to the Mother Country. I denied this, and said that we had no yoke to cast off. We were bound to the Empire by a silken bond, and we had nothing to gain and everything to lose by severing that bond. A greater answer was given when the war broke out. The enthusiasm of the colonies was an object-lesson to the world, and nowhere was that enthusiasm displayed more strongly than in New Zealand. The flag is not only a sign and signal; it is a symbol of the love that we bear to our native land. The man who defends that flag defends the life and honor of the nation, and it is well indeed that we should gather round the flag, symbolising all that is great and noble in the Empire to which we belong. The flag stands for discipline, for obedience, for authority, and for respect to authority, and without these there is no possibility of being a true soldier, a true citizen, or a true patriot.’

### Feilding

(From an occasional correspondent.)

One of the next forward movements contemplated by our energetic pastor, the Rev. Father O'Meara, is the enlargement of our church, to afford accommodation for the ever-increasing congregation.

I record with deep regret the death of Mrs. Shortall, wife of Mr. T. Shortall, of Colyton, which occurred on Monday, May 25. The deceased lady was an old settler in the district, much esteemed and respected by a wide circle of friends and acquaintances, and a good, practical Catholic. The deepest sympathy is felt for the husband and family of the deceased in their sad bereavement.—R.I.P.

A want long experienced in our progressive town is I am pleased to learn to be supplied at an early date by the opening of an up-to-date private hospital. Two young Catholic ladies, Nurse Webber and Nurse Sexton, both of whom gained their certificates and experience in connection with the general hospital at Wellington, have decided on practising their profession in Feilding. Besides proving a decided acquisition to the community generally, the opening of their institution will prove a distinct boon to the town, as many cases in the past requiring careful nursing had to be sent to Palmerston North.

### Greymouth

(From our own correspondent.)

May 21.

On last Sunday the music at St. Patrick's Church was of a special nature. Under the conductorship of Mr. F. McCarthy the choir is rapidly coming into the front rank amongst the choirs of the Dominion.

A very successful euchre tournament was held in the St. Columba Club rooms on last Friday evening. Over one hundred members and their friends took part. The ladies' prizes were won by Mrs. Mahoney and Miss Hampson, whilst Messrs. R. V. Thompson and J. Williams secured the gentlemen's prizes. During the evening songs and recitations were given by the following: Misses Ruby McDonald, Hampson, and Burger, and Messrs. Mackay, E. Casey, P. Smyth, and J. Bertie. Miss Priest presided at the piano.

The St. Columba Catholic Club still continues to increase its membership. At the usual weekly meeting on Monday evening four new members were elected, and three candidates were proposed. At the same meeting Mr. Thos. Barry tendered his resignation as secretary, owing to pressure of private business. Mr. P. Smyth was elected to fill the vacancy. The club is to be congratulated on its selection, as Mr. Smyth is one of the best workers in the interests of the club. Mr. A. O'Donoghue was elected to fill Mr. Smyth's place on the executive. The programme for the evening was a debate—‘Is compulsory military training in the British Empire desirable?’ The affirmative side was led by Mr. C. Brebner, supported by Messrs. A. O'Donoghue, T. Heffernan, A. Fraser, and W. H. Duffy, whilst the negative side was led by Mr. E. Casey, supported by Rev. Father Taylor, and Messrs. J. Curran and P. Smyth. The debate proved to be one of the most interesting and instructive held by the club. At the conclusion of the debate the chairman (Mr. R. C. Heffernan) called for a vote, which resulted in a tie—fifteen for and fifteen against.

### Ponsonby

(From an occasional correspondent.)

At the close of the service in the Sacred Heart Church, Ponsonby, last Sunday evening, the members of the St. Vincent de Paul Society, Newmarket, presented the Rev. Father O'Donnell with a valuable souvenir, suitably inscribed, as a mark of gratitude for his generous donation of the proceeds of his recent lecture on ‘Ireland.’ Later, Father O'Donnell received the following letter from the president of the society:—‘Dear Rev. Father O'Donnell,—Through the kind offices of Rev. Father Doyle, I received your letter and your very generous donation to the funds of our society. I thank you sincerely for your most open-handed gift, and I can only say that the great interest you have taken in our Conference and its work shall give us additional courage to persevere in striving to carry out the good works laid down by the rules of our society. I am, dear Rev. Father, yours sincerely, William Falgon (president).’

### Waipawa

The week's mission, which has been conducted in St. Patrick's Church by the Very Rev. Father Clune, C.S.S.R. (says the ‘Waipawa Mail’), was brought to a close on Sunday evening, May 17, when the preacher delivered an impressive sermon. At the close of the service Father Clune thanked the Rev. Father Johnston, the Sisters, and the Waipawa people for their hospitality during his short stay among them. He also congratulated the parish upon having so zealous a priest, and alluded to the hearty congregational singing, which he had not heard surpassed in any part of New Zealand. Congregational singing met with the approbation of his Holiness the Pope, and personally he liked to hear the congregation taking part in the service. In a choir, sometimes its members sang for the glory of man, not for the glory of God. It was delightful to hear the fresh young voices praising their Maker, and it was evident that the Sisters had devoted considerable pains to teach the children. Father Clune also thanked those who were not members of the congregation for financial assistance.

### New Plymouth

The members of the St. Vincent de Paul Society (says the ‘Taranaki News’) visited the Old People's Home on the evening of May 20, and entertained the

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inmates. The following programme was submitted:—Tambourine dance, Misses Dwyer and Bennet; song, 'Genevieve,' Miss O'Brien; song, 'A woman's resolution,' Miss Van Dyke; song, 'Her bright smile haunts me still,' Miss M. Jones; pianoforte duet, 'Sunday,' Misses E. and D. Bennet; song, 'Island of dreams,' Miss Foley; pianoforte solo, 'Come back to Erin,' Miss O'Brien; trio, 'A bunch of Irish shamrock,' Misses Bennet and Oliver; girls' hornpipe, Misses Dwyer and Bennet; song, 'Won't you buy my pretty flowers?' Misses Van Dyke and E. Bennet; chorus, 'The old folks at home,' the company. Phonographic selections were given by the Rev. Father McManus. Two inmates of the Home (Messrs. Mayne and Hayes) contributed recitations and a song respectively. The party supplied and dispensed supper, which the inmates greatly appreciated. Mr. J. H. Parker presided. The chairman of the Board (Mr. Bellringer), on behalf of the inmates and hospital staff, returned thanks to the party for the excellent evening's entertainment they had provided. The party were subsequently entertained to supper by Mr. Farrar and his wife.

### Rotorua

(From our own correspondent.)

May 22.

On Sunday last the Very Rev. Dean Lighthouse gave two addresses on the Papal Decree concerning Matrimony.

Very Rev. Dean McKenna, of Masterton, who has been in indifferent health of late, is spending a few weeks in Rotorua.

The Rev. Father Holierhoek, who has been on an extended visit to the Old Country, is expected to arrive here in the course of a week or two.

The ladies of the parish, who assisted at the recent bazaar and sale of work, are shortly to be entertained at a progressive euchre party by the Very Rev. Dean Lighthouse.

A grave matter that is at present occupying the serious attention of both public and press alike in this province is the escape of three dangerous criminals from the Waiotapu prison camp, situated in this district.

The Rev. Father Wientjes, who for some time has been assisting Dean Lighthouse in the missionary work in this district, has been compelled, owing to ill-health, to proceed to Father Becker's district at Mongonui. Father Wientjes' departure is deeply regretted.

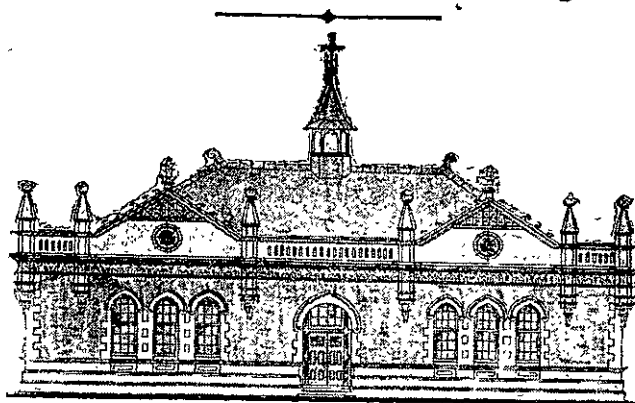
The historic Wairoa Geyser at Whakarewarewa, which on several previous occasions had refused to respond to a saponaceous method, has at last renewed its lost vigor. On Tuesday of last week, in the presence of Lady Plunket and party, it gave a fairly good exhibition to its usual application of soap, sending up a stream of water to a height of 70 feet.

The bazaar held recently in aid of the church funds was an unqualified success. Each evening the Assembly Hall was crowded. The various stalls were well stocked and presented a picturesque appearance. After 10 o'clock on the last night all articles remaining were auctioned, keen competition resulting in good prices being obtained. The Town Band rendered valuable services each evening. Popular items each evening were the poi dances performed by three different companies, representing as many tribes, and were a great attraction. The gross proceeds of the bazaar were £204, and the expenses in connection therewith £38. The balance in hand proved sufficient to liquidate the standing debt recently incurred by the parish in renovating the church, enlarging the school, etc.

Messrs. Dalgety and Co., Ltd., stock and station agents, wool and produce brokers, and merchants, conduct stock sales weekly at the cattle-yards, Dunedin, and in country districts as per arrangements, and hold weekly sales of rabbitskins, sheepskins, wool, hides, and tallow. Messrs. Dalgety and Co., Ltd., are agents for Quibell's Sheep Dips, Lloyd Live Stock Insurance, Ocean Accident Insurance, Victoria Fire Insurance, and the Shaw, Savill, and Albion Shipping Company...

Now is the season to order all kinds of fruit trees, roses, etc. If you should be so unlucky as to sow an inferior kind of grain you lose only one season, but if you plant an inferior fruit tree three or four years may elapse before you discover your mistake. You can avoid disappointment by purchasing your trees from a reliable and long-established firm such as Messrs. Howden and Moncrieff, Dunedin...

### Johnston Memorial School at Feilding



The above is the front elevation of a new Catholic school at Feilding, which is to be erected in memory of the late Hon. Walter Johnston. The building will have four large class-rooms, separated by a spacious corridor, and will accommodate about 160 children. The design is a very handsome one, and as the building has a frontage of 76 feet it will be a decided improvement to the town. The structure will be carried out in pressed bricks, relieved with cement facings, cornices, enrichments, and gables. The interior fittings, ceilings, etc., will be of picked red pine. The building is to be finished at the end of the year.

### Apples in Early History

In Deuteronomy God is said to have kept his people 'as the apple of His eye' (says Dr. J. M. Buckley in the 'Christian Advocate'). The Psalmist prays: 'Keep me as the apple of the eye,' and again in Proverbs God is represented as calling upon men to keep His commandments, to keep His law 'as the apple of thine eye,' and in the song of Solomon the statement is made that 'as the apple tree among the trees of the wood, so is my beloved among the sons'; in the Lamentations of Jeremiah there is a prayer, 'Let not the apple of thine eye cease'; in Joel the palm tree and the apple tree are spoken of together, and in Zachariah God's people are told that he that touches them 'toucheth the apple of His eye.'

Apples are also spoken of in three passages, one of which is one of the most beautiful in the Bible: 'A word fitly spoken is like apples of gold in pictures of silver'; but it is difficult to find any fruit now called 'apple' which can be identified as being any fruit mentioned in the Bible by any word in the original translated apple.

The difficulty is equally great in studying the matter from the point of view of the history of the English word 'apple.' The origin of the word is unknown, as is its relation to the Teutonic language. It has been in the English language a little more than a thousand years, standing for the tree known as crab-apple in Europe and southwestern Asia.

There is a curious prescription nearly 400 years old. I quote it just as it is spelt: 'Rough tasted appules are holseme where the stomache is weake.' Another definition of the word is: 'Any fruit, or similar vegetable production; especially such as in some respect resemble the apple, but, from the earliest period, was used with the greatest latitude.'

In 1555 'venomous apples' are spoken of, wherewith certain tribes poisoned their arrows.

Exactly 360 years ago a writer spoke of the fruit or apples of palm trees. At one time the pomegranate was called apple punic, and then the apple of Sodom, or Dead Sea fruit. These have been spoken of in the English language for the last 700 years.

Several centuries ago a writer mentioned 'Apples of Sodom which dye betwixt the hand and the mouth.' Some persons of high intelligence think that the Bible speaks of Eve eating an apple, and are greatly surprised when asked to find any such thing in the Bible. It is not there, and never was; but the 'forbidden fruit' was so spoken of nearly 1000 years ago in English, and Milton says: 'Him by fraud have I seduced from his Creator . . . with an apple.'

There are alligator apples, balsam apples, cherry apples, custard apples, elephant apples, kangaroo apples, oak apples, pineapples, prairie apples, thorn apples, and fir apples.

The 'apple of the eye' was so called because it was supposed to be a globular solid body.—'Boston Pilot.'



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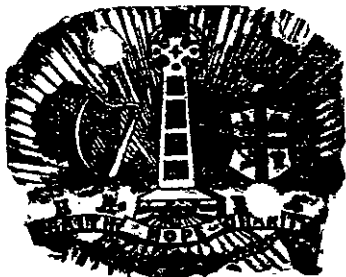
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## Commercial

### PRODUCE

London, May 29.—The wool sales have closed firm, with prices unchanged. The sales included the Titi clip (9½d), Mocraki (8½d), and Ruapupa (5½d).

The number of bales of wool catalogued to date is 154,500; sold for home use, 85,000; for the Continent, 51,000; for America, 6000; and held over, 12,000. Compared with March rates, superior greasy merino wool was from par to ½d higher; good, par to ½d lower; medium, ½d lower; scoured, par to ½d lower; fine greasy crossbreds, par to ½d lower; medium and coarse, ½d to 1d higher; and scoured, par to ½d lower.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

For last Saturday's sale the entry was only a moderate one. This was to be expected, in view of the fact that our seventeenth annual horse fair takes place on Thursday and Friday, 4th and 5th inst. The attendance of the public was good, and amongst them was a considerable number of farmers on the lookout for plough teams; but as there was nothing included in our entry suitable for their requirements, they decided to wait for our annual fair. There is a good demand for young active draught mares and geldings, also for reliable spring-van and spring-cart horses, and the prospects are good for our winter sale during show week. We quote: Superior young draught geldings, at from £45 to £50; extra good do. (prize winners), at from £50 to £55; super or 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.

## Interprovincial

Quick work on the Pacific cable (remarks the 'Otago Daily Times'). The special representative of the 'Australian Star,' with the British football team, cabled the result of the Otago-British match on Saturday to his paper in Sydney in a fraction over a minute. The result was known in Sydney before the players left the ground.

The chamois presented by the Emperor of Austria, and liberated at Mount Cook, are said to be thriving. Mr. Steffan, an employee of the Tourist Department, saw a fine buck and doe feeding together, and a plump, strong-looking kid by them. He learned that other people had seen chamois, which, when first scenting human beings, stood quite still, but the slightest movement startled them, and they bolted 20 feet at a bound. Mr. Steffan does not think the rivers will be any hindrance to the spread of the chamois, as although they are not fond of the water, they are not afraid to swim a river. Those seen by Mr. Steffan were on the south-east of Mount Kinsey.

A peculiar clause was contained in the will of the late Mr. Donald Williamson (says the 'Ashburton

Guardian'). It provided that—should the property be sold—all the aged horses in his possession at the time of his death should be destroyed. As Mr. Williamson was known to be a man of kindly disposition, who would discountenance any ill-treatment of dumb animals, it is probable that the strange clause contained in the will was dictated by his humanity and a fear lest his old servants might, through falling into bad hands, be subjected to rough treatment if sold under the hammer. A few days ago the requirements of the will were carried out, and several of these horses were driven to the Ashburton abattoir, where they ended their existence.

'Oh, Sylvia dear, I greatly fear  
You think me faithless quite,  
And tho' I'm true to only you,  
Perchance you may be right.'

'I own, my love, I lately swore  
The beauty of your eyes  
Outshone all other radiance  
In earth, or sea, or skies.'

Since then, alas! the fairest eyes  
Have quite outrivalled been;  
I've seen the pocket sunlight  
That they call Acetylene.

Your eyes outshine the fairest star  
The midnight skies have seen,  
But night itself is turned to day  
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Young men, call and see this wonderful illuminant at the Winter Show or at the Office of the N.Z. ACETYLENE GAS LIGHTING COMPANY, LTD., 32 Octagon, DUNEDIN.

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## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 1.

His Lordship the Bishop is not expected to return from South Canterbury for a few weeks.

On Sunday last the Very Rev. Father Price, Adm., celebrated Mass at Glentunnel and Darfield.

Arrangements are well advanced for the bazaar in connection with St. Mary's parish, Manchester street, which is to be opened on August 11. Mr. William Densem, who was most successful on a former occasion, has been entrusted, together with Mr. Wauchop, with the entertainment portion of the carnival, and there appears every indication of the undertaking being most successful.

After Mass in the Cathedral on the feast of the Ascension, the boarders at the convent of the Sisters of the Missions, Barbadoes street, to the number of sixty, were the guests for the day of Mr. and Mrs. P. Burke at their residence, Cashmere Hills, where a most enjoyable time was spent. The host and hostess provided most hospitably for the occasion, and their thoughtful action elicited the sincere appreciation of the Sisters and their charges.

## DIOCESE OF AUCKLAND

(By telegraph from our own correspondent.)

June 1.

Rev. Father Holbrook is recuperating in Waikato after his recent severe illness. He is expected to return to the city this week. His many friends will rejoice at his convalescence.

St. Benedict's was last night (Sunday) filled, when the parish was consecrated to our Blessed Lady. Father Brennan preached a fine sermon on devotion to the Blessed Virgin. Benediction of the Blessed Sacrament followed, and the service was most impressive. At the Cathedral a large congregation assembled in the evening. Father Farthing preached an instructive discourse on devotion to Mary, and exhorted all to practise it.

A most instructive and interesting lecture was given on last Monday evening by Father Edge. The subject was 'The Introduction of Christianity into Rome.' The lecture was under the auspices of the Marist Brothers' Old Boys' Club. The president (Brother George) presided, and the Hibernian Hall was well filled with ladies and gentlemen. The lecturer depicted Rome in all its mighty grandeur, its advancement in the arts of building and road-making, the oratory and brilliance of its leaders, their world-wide conquests, and the subjugation of every people upon whom they laid their hands. But behind all this paganism, debauchery, extravagance, and all unmentionable crimes ran rampant; millions were squandered to gratify the morbid tastes of the populace; human lives were of no value; the known world was Roman, and Rome defied the world. Their strength had been tested, and through many an ordeal it had triumphed. A lonely wanderer on the Appian Way had said: 'Rome shall be humbled, and shall follow in the league of the Cross.' He was laughed at, and considered mentally affected. Slowly but surely the seed of Christianity, watered in martyrs' blood, gathered and spread; it took many centuries to accomplish. In graphic and inspiring language the lecturer described Constantine's overwhelming victory, against four to one in numbers, over the Roman legions, the body of whose general floated dead in the Tiber when the battle of the Pons Milvius was over.

Amidst rounds of applause the lecturer resumed his seat. A vote of thanks was proposed and seconded by Messrs. Knight and Mulholland. Brother George, before putting the motion, agreed that all present had been afforded a rare treat, one which none of them would care to miss. Father Edge briefly returned thanks, and said if he had succeeded a little in interesting them in the story of the Church he was amply rewarded. Every page and place of her history were intensely interesting—none more so. He advised them to study it, and their reward would be great.

During the interval songs were rendered by Mr. Owen Pritchard, recitations by Mr. Harry Herbert and Mr. Alan Mollwain. Mr. Harry Hiscocks played the accompaniments.

During the current month Messrs. Brown, Ewing, and Co., Dunedin, are giving grand bargains in winter goods, such as mantles, jackets, costumes, blouses and skirts, ladies' and children's millinery, corsets, and baby linen, etc....

## How Some French Nuns Live

It was shown recently (says the New York 'Freeman's Journal') that many of the priests of France, when thrown upon their own resources, owing to the Law of Separation, more than contrived to make ends meet, some of them being able even to come to the aid of their less fortunate brethren in other parts of the country. It is interesting to note, too, that many of the dispossessed nuns who had not taken their vows, and whom it was found by the heads of various Orders impossible to house, owing to the restricted space at their disposal, consequent on the exodus of so many religious from France, are also doing much better than might have been expected under the untoward circumstances.

It is quite certain, says a writer in 'La Croix,' that the great majority of those who found it necessary to earn their livelihood have adopted such professions as were kindred to the vocations which they had originally wished to espouse. Many, for example, crossed the Channel and betook themselves to training establishments for nurses in England, where the profession of hospital nurse is not only held in high esteem, but is also fairly remunerative. Among the nurses of Great Britain may be found members of the nobility and considerably greater numbers of the daughters of the middle classes and the well-to-do, than there are in the Protestant convents, relatively to the small number of the latter. The French Catholic hospitals of London and the greater cities have given positions to many nuns who have been forced to leave their houses in France. Many have crossed the frontier into Belgium, where they have, however, met with a certain amount of persecution, which if not overt, has at least caused them many annoyances. The anti-Catholics of Ghent are clamoring for the visitation by municipal authorities of all the houses, and those scenes of anti-clericalism which we read of as being enacted at the present moment in the Eternal City, are frequently being repeated even among the people of this most Flemish and Catholic of Belgian cities.

Teaching has naturally claimed many of them. There are at present teaching in minor schools of Rhenish Germany, and also in England, lay Sisters who had taken advantage of their convent days to acquire a fuller knowledge of their own and other languages. China-painting seems to have been chosen by many of the dispossessed ladies as a means of enabling them to live. Many in Lyons and Paris have obtained positions as pattern-drawers, and not a few have been employed as embroiderers in many of the church-vestment houses of London, Brussels, Aix-la-Chapelle and Cologne. It is of interest to learn that the anti-clerical spirit stops where the possibility of gain enters into the calculations of proprietors of large business establishments; and employers of labor. The services of former lay Sisters are found by many of the houses to be thoroughly reliable, and where expert handiwork is available, it is found that their ability exceeds that of the ordinary young women, by many measures. Thus where gold-embroidery work is called for, the deft fingers of the former nun often, if not always, excels that of the professional expert.

And the wages? Naturally, advantage is taken of the lack of business experience of these poor ladies, and the salaries paid them for their labor rarely amounts to more than a living wage; in most cases, indeed, the figures do not allow the wage-earner to indulge in the luxury of a full meal more than twice or three times a week, after she has paid for the rent of her naturally humble lodging. Thus 15 francs a week, or 12s 6d, is considered an acceptable figure by these ladies who can only give as their experience that which was acquired inside the convent walls. In the majority of cases, however, 50 francs a month—or £2—is considered acceptable; so the existence of such laborers may be better imagined than described.

It cannot be said of any dispossessed nun, says our writer, that she has, even when the opportunity existed and the necessity arose, taken to a worldly life in which temptations exceeded the opportunity for exercises of piety. It is declared that several ex-seminary students have availed themselves of their vocal and histrionic talents, to adopt a stage or concert-hall career. But no nun has been known to adopt a career which did not coincide with her original aspirations for a life of calm and good works.


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## IN MEMORIAM

FITZSIMONS.—In fond and loving memory of my dear husband Terence, who departed this life at Wairoa on May 31, 1900.—R.I.P.

Eight years to-day, dear Terence, since you left me,  
My darling dear husband, your memory I'll keep;  
For you are deserving of my fond recollections,  
Dear to my heart is the place where you sleep.

Gone from our midst, how sadly we miss you,  
Lovingly, dear father, thy memory we'll keep;  
Never while life lasts shall we forget you,  
Dear to our hearts is the place where you sleep.

O Immaculate Heart of Mary,  
Thy prayers for him extol,  
O Sacred Heart of Jesus,  
Have mercy on his soul.

—Inserted by his loving wife and family.

## 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, JUNE 4, 1908.

## SCHOOL AND HOME

**B**ROUGHAM trusted to the schoolmaster, armed with his primer, against the soldier in full military array. His trust was well placed if it backed, against the principle of brute force, the true education which (as Mrs. Jameson says in her 'Winter Studies') unfolds the seeds of immortality already sown within us, and develops the capacities of every kind—physical, mental, moral, spiritual—with which God has endowed us. The failure of this all-round development—under the various systems of purely secular or secularist public instruction which have come to us as one of the evil legacies of the French Revolution—has contributed its share towards creating one of the grave problems that face the Christian Churches in our time. We refer to what the learned and broad-minded Dr. Dunlop calls, in last week's 'Outlook', 'the drift of young men and women away from church connection'.

The home and the church, as well as the school, have each their own responsibilities in this connection. George Canning sang in his 'Anti-Jacobin':—

'We see, in plants, potatoes 'tatoes breed,  
Uncostly cabbage springs from cabbage seed,  
Lettuce to lettuce, leeks to leeks succeed;  
Nor e'er did cooling cucumbers presume  
To flower like myrtle, or like violets bloom'.

In an analogous way, like succeeds to like in the social order. It would be as reasonable to expect the cooling cucumber 'to flower like myrtle' as to look for good results from the bad or careless home, left to itself, or

from a system of instruction which (as a system, and left to itself) trains children to pass a large part of the most impressionable years of their lives without any reference to God as their first beginning and last end. And a grave measure of censure, in this connection, falls upon the Christian creeds that watch the drift of youth away from the practice of religion, and, instead of making real sacrifices to arrest it, go on piling up little sand-heaps of talk, talk, talk on the wind-swept shore. 'Ridentem dicere verum quid vetat?' There is no reason why one may not say a true thing with a laugh wreathing his face. And the laughing philosopher, Wilton Lackaye, 'worked off' a truth that is sometimes forgotten, when, during a gambol at the Lambs' Club, he said, in the course of a mock epitaph on the indolent, procrastinating Barrymore, that those who 'lead the life of going to do' will 'die with nothing done'.

The following significant words from Dr. Dunlop's article in the 'Outlook' will well bear quoting here:—

'If the problem of the religious education and nurture of the child is not adequately dealt with as it arises it makes itself felt with a vengeance later on in the period of adolescence. Here is where the influence of the home tells its tale. Some statistics in the recent book entitled "An Efficient Church", by Doney, show this with startling clearness. The results of a questionnaire are given as follows: "Ninety per cent. of the children born of parents who gave to their offspring wholesome and well-rounded Christian training became members of the Church, while 40 per cent represent the proportion of those who had not such training. In homes where family worship was observed 88 per cent. of the children are professed Christians; where it was not observed 57 per cent. are connected with the Church. . . . Where both parents are Christians 94 per cent. of the children are Christians; where one parent is a Christian 66 per cent. of the children are connected with the Church; and where neither parent is a Christian only 25 per cent. of the children are in the Church". The advantage of both parents attending the same church is suggested by the following facts. As the result of extended investigation by the Young Men's Christian Association of America regarding Church membership among young men from 16 to 35 years of age, "it was found that 78 per cent. are members when both parents belonged to the same church, 55 per cent. when parents belonged to different churches, and 50 per cent. when but one of the parents belonged to Church."

Similar figures, in so far as they relate to mixed marriages, appear in Williams's 'Christian Life in Germany'. The whole extract serves to emphasise one of the conclusions of the author: 'The fight for the lives of the young manhood and womanhood of our people must be practically won in advance'.

## Notes

### Cardinal Logue

'Truth is like gold', says Douglas Jerrold; 'a really wise man makes a little of it go a long way'. This principle seems to be adopted to a considerable extent by writers on the American 'yellow' press, especially in the matter of 'interviewing' strangers. Elsewhere in this issue we have quoted, in point, the verdict of the 'Bendigo Independent' (Victoria), in connection with the ways and wiles of American interviewers, in so far as they may have affected the recent cable message in which Cardinal Logue is made to predict the approaching dissolution of the British Empire. The Very Rev. Dean Phelan, Vicar-General of the Archdiocese of Melbourne, tells, in the same connection, an amusing story of an experience that is by no means uncommon in the United States. He said in a recent discourse:—

'There were two eminent ecclesiastics who, to his (the speaker's) knowledge, had had the experience of the American reporter. One of them travelled across America, and landed in a certain town about 9 o'clock

in the evening. He declined to see a reporter who called, but to his amazement found two columns in one of the papers next day. In that "interview" the prelate was set out as having expressed in the strongest possible terms his approval of the views of this particular paper and its policy with regard to the roads in that district! The Bishop was very indignant, and wrote a letter to the paper, demanding a retraction, but the next day it was announced in the paper that the editor had received from the Bishop a letter more strongly emphasising the points to which the paper had been calling attention for some time.'

The Tasmanian 'Monitor' opines that some enterprising interviewer of the 'yellow' press may possibly have projected into Cardinal Logue's mind some such views as were expressed by Mr. Cavling, the editor of the leading Copenhagen newspaper, who recently returned through America from a long tour in the Far East. Mr. Cavling is described as 'the confidential adviser of the late King of Denmark, and one of Denmark's leading diplomatists'. He is credited with having spoken as follows:—

'India will in all likelihood be the battle ground of the most sanguinary conflict ever waged between the white man and the man of a darker skin. . . . I am preparing a book upon India in which I predict the overthrow of British power in that country within the next five years—at least before five years have elapsed the revolution will have begun. . . . The Hindu millions, aided by the deadly rigors of their climate, would form a force with which England would be unable to cope.'

India, as we know, has been figuring largely of late in 'interviews' (real or bogus) and in set articles in the American press. Whether the position is as serious as is stated by them, we know not. There seems to be a great deal of unrest there since the Russo-Japanese war; and a cable message in last week's daily papers states that 'the highest Indian opinion holds that the seriousness of the crisis is imperfectly appreciated in England, and that the Viceroy ought to be given a free hand in regard to what he deems to be necessary measures.' As regards Australia and New Zealand, the stories of rebellion and restiveness put into Cardinal Logue's mouth are wholly without foundation in fact.

### Modernism

The wisdom of the Papal Encyclical on Modernism seems to be more and more realised by thoughtful Protestants as time runs on. We have already quoted many opinions in point. The 'Princeton Theological Quarterly' has lately been flailing Modernism, which (judging by the writings of its exponents, Houtin and Loisy) it describes as 'anti-supernaturalism'. 'It is not the Catholic Church alone which the Encyclical protects', says Archbishop Ireland in the April number of the 'North American Review'; 'it is the whole Christian religion and its vital principles'. An Evangelical Dean, quoted by 'Wayfarer' in the 'Church Times' (Anglican), said recently:—

'When I read the Pope's Encyclical I was overpowered by a sense of shame. We accuse the Church of Rome, with too little reason, of corrupting the simplicity of the Gospel with accretions, of human thought; but now we see that same Church standing firm against new errors, while in our own communion, the greater purity of which has been our confident boasting, the same errors are freely propagated by men who speak in the name of the Christian ministry.'

The 'Catholic Weekly', in its issue of April 16, takes the following editorial opinion in regard to the excommunication of the Abbe Loisy, from the 'British Weekly', the leading Nonconformist organ in England:—

'Without presuming to express any opinion about M. Loisy personally, we venture to think that few readers of his huge book on the Synoptic Gospels will come to any other conclusion about it than that which

has led to his removal from the Church of Rome. So far as its relation to the facts, or alleged facts, of the Gospel history is concerned, there is no practical difference between it and Strauss's "The Old Faith and the New". The only difference is that the clear-headed Strauss wrote his book to prove that those who shared his opinions were no longer Christians, whereas M. Loisy, after writing his, not only claims to be a true Christian, but avows himself a loyal member of the Roman Catholic Church. Strauss would have delighted to comment on the situation, but what astonishes the ordinary onlooker is not so much that the Church of Rome has expelled M. Loisy, as that M. Loisy left it to the Church to do. It seems, after all, but the recognition of an already accomplished fact. . . We can only repeat that it is not the Pope we wonder at, but the Modernist critic. Christianity in this actual world is a vast and arduous enterprise, and the Church in all its branches knows by instinct and experience that it can never be carried on upon the meagre capital which is all that M. Loisy leaves it.'

According to an interview published in the 'Avvenire d'Italia', Father Tyrrell (an English convert of the Modernist school), seems now to realise that Modernism is going the way of all heresies and getting shivered into hostile fragments. Father Tyrrell (says the Rome correspondent of the 'Glasgow Observer', summarising the interview) 'blames the excesses of Houtin and Loisy'. 'Houtin seems especially to have enraged his fellow-Modernist by allying himself with a French party that is practically atheistic, and Loisy by the brutality of his negations. The latter, according to him, had in this way lost the sympathy of the most advanced Modernists. One can understand the annoyance Father Tyrrell must experience at seeing his favorite theories worked out to their logical conclusion, and also at realising that his old allies are abandoning him. But in the light of history he ought not to expect his particular heresy to have any better fortune than those which have gone before. If history teaches anything it is that there is only one permanently united Church, and that that Church has a visible Head whose authority its members are bound in conscience to obey.'

## 'CATHOLIC MARRIAGES'

### SOME PRESS OPINIONS

The Sydney 'Freeman's Journal' of May 21 has the following notice of 'Catholic Marriages':—

'In his usual luminous fashion the Rev. H. W. Cleary (editor of the "New Zealand Tablet") has produced a work on Catholic marriages which we heartily commend to laymen, who so far have had to depend for information upon the recent Papal Decree, upon pastoral letters interpreting the decree chiefly as an instruction to the clergy, or upon occasional utterances from the pulpit. Father Cleary's book—'Catholic Marriages' (price 1s)—presents every essential principle of doctrine and discipline in a useful, popular form, to be understood by any but the meanest intelligence. The text of the decree is followed by a popular explanation. Such explanation is strengthened by the text of a controversy waged in the Christchurch "Press" of March and April between the author and an Anglican clergyman, the latter of whom must have come out of the struggle either considerably more enlightened on the matrimonial attitude of the Church of England as by law established, or invincible to facts and logic alike. The later moiety of the book is occupied by a simple, forceful, and useful exposition of the Catholic position in regard to impediments invalidating marriage. As much ignorance prevails regarding the Catholic view of marriage, lay Catholic book collections will be immensely benefited by the inclusion of Father Cleary's treatise, whether as a handbook for controversy or as a medium of popular study.'

The Melbourne 'Advocate' of May 23 writes as follows:—

'The Rev. Henry W. Cleary, editor of the "New Zealand Tablet," has compiled a useful pamphlet of 148 pages, in which the bearing of the recent decree on Catholic marriages issued by his Holiness, Pius X., on August 2, 1907, and promulgated throughout the Christian world on Easter Sunday, 1908, is stated in a

luminous and exhaustive manner. The text of a controversy on the decree published in the Christchurch "Press," with notes and comments, and an exposition of the Catholic teaching in regard to impediments invalidating marriages, complete the pamphlet, which should be in the hands of both clergy and laity. It may be at once stated that the keynote of the work is its conclusive proof of the magisterium of the Church and her consequent authority to legislate on Catholic marriages, one of the Seven Sacraments (or channels of Grace) originally committed to her by Our Divine Lord. The world would make believe that marriage is merely a civil contract, but the Church says, in effect, hands off; Matrimony is a Divine institution, and human legislation has merely to regulate its external aspects as regards maintenance, property, etc. Father Cleary has excelled himself in the task of giving to the Church a most valuable and exhaustive treatise, which is further enriched with the popular exposition of the decree of last August, issued by the Archbishop and Bishops of the Province of Melbourne in Provincial Council assembled. Both the Latin and the English texts of the decree are given. With keen logic and a massive array of authorities, Father Cleary cuts away the ground from the specious presentation of the anti-Catholic case, wherein the Papal authority to legislate in the matter is questioned. We think that Rev. C. W. Carrington, his opponent, at Christchurch, must have secretly regretted his temerity in tackling Father Cleary, who is a veteran in controversy, more especially in the field of polemics. From platform and pulpit, and in the current literature of the day, the rev. gentleman has more than once entered the field in defence of the Church, and has exposed the hidden springs of anti-Catholic prejudice, covering its votaries with confusion. In part IV. of the work, Father Cleary lays down in clear and striking language—(a) the Catholic position in regard to impediments invalidating marriage; (b) some fallacies examined; (c) the mission and authority of the Church; (d) the relations of the Church to the marriage contract; (e) invalidating legislation of the Jewish and the Christian Church. Under each of these heads, facts are marshalled, Scriptural proofs, the writings of the Fathers and Doctors of the Church, and even non-Catholic writers in prose and verse are brought up in battalions, completing an array of conclusive argument in support of the Catholic position as regards marriage, which should convince even the most prejudiced against the claims of the Church to legislate for her children—we say for her children, for she makes it abundantly clear in the August Decree that Protestants as such are outside her jurisdiction. The pamphlet will be mailed for one shilling.'

## DIOCESE OF DUNEDIN

The annual collection on behalf of the St. Vincent de Paul Society takes place on Sunday. At the nine o'clock Mass at St. Joseph's Cathedral on last Sunday the Rev. Father Coffey, Adm., paid a well-deserved tribute to the work of the Society, and urged upon the congregation the necessity of contributing generously to the funds.

The weekly meeting of St. Joseph's Men's Club was occupied on Friday evening with the reading of the club's magazine, 'The Spectator,' edited by Mr. E. W. Spain. A hearty vote of thanks was accorded Mr. Spain on the motion of Mr. T. Deehan, seconded by Mr. T. J. Hussey.

On Sunday afternoon the month of May was fittingly closed by the members of the Sodality of the Children of Mary, South Dunedin. A procession, in honor of Our Blessed Lady, was organised in which the Children of Mary in regalia, the aspirants, the children of St. Vincent de Paul Orphanage, and the school children took part. It proceeded from St. Patrick's school, around the Basilica, and through the convent grounds, during which the Rosary was recited and hymns were sung. At the conclusion of the Rosary all assembled in the beautiful chapel of the Sisters of Mercy, where Benediction of the Blessed Sacrament was given.

## ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 30.

Sister Francis Xavier, who is retiring from her work as a teacher, is to be the recipient to-day of a purse of sovereigns from the ex-pupils of her institution.

His Grace the Archbishop is at present on a visit to Reefton.

The property recently purchased in Sussex Square is for the Sisters of Mercy. I understand that arrangements are now being made for the sale of their property in Dixon street.

The Rev. Father Bartley, S.M., who won the Senior (N.Z. University) Scholarship for Mental Science last year, is at present assisting Professor Hunter as a lecturer at the College. The Rev. Father is on the staff of St. Patrick's College.

An effort is now being made to establish a strong Catholic club in the parish of South Wellington. The Redemptorist Fathers Lowham and Creagh are assisting the movement.

The new parish of Muritai, across the harbor, is making good progress. The Catholics at this seaside suburb are to hold their concert and social in aid of the parish fund on June 17. Free boats are to be provided, and everything promises well for a successful function.

On Monday last his Grace the Archbishop and a large number of the clergy assisted at the ceremonies arranged by the Sisters of the Sacred Heart Convent, Island Bay, in honor of the beatification of the foundress of their Order, Venerable Mother Barat. On Monday his Grace celebrated Pontifical High Mass, and in the afternoon preached a panegyric on the beatified religious. After Benediction a delightful entertainment was provided by the pupils of the convent. On Tuesday there was another entertainment given by the pupils in honor of the event.

The mission conducted by the Redemptorist Fathers at South Wellington has been very largely attended during the week. The closing ceremonies will take place to-morrow evening. On to-morrow morning the Rev. Fathers will open a week's mission at Island Bay, and on Monday evening will commence a mission in Kilbirnie. The opening of these missions is indicative of the great growth of the city and of the Catholic congregations. It was only about six or seven years ago that the parish of St. Anne's was formed, and that the parishioners, few in number, worshipped in a small schoolroom. Now there is a church even at Island Bay, and it is only a matter of a year or so when Kilbirnie will have one.

### Timaru

(From our own correspondent.)

June 1.

His Lordship Bishop Grimes, who is at present making his annual visitation of the parish, was entertained in the Assembly Rooms on Friday night. His Lordship, who was accompanied by Very Rev. Father Regnault (Provincial), Rev. Father Tubman, and Rev. Fathers Le Floch and McDonald, arrived about eight o'clock, and by that time the tastefully decorated hall was well filled. Refreshments were provided by the young ladies of the parish, under the direction of Miss Mara, and as they were served in an adjoining room the set programme of the evening was continued without a break. The musical part of the entertainment was in the capable hands of Mrs. Mangos, and she was assisted by the following: Misses Twomey and Dennehy, Mesdames C. E. Kerr and T. Lynch, Messrs. W. McBride, B. B. De Looze, W. Jordan, Andrews, and the Rev. Father McDonald. During the evening the following address was presented to his Lordship by Mr. J. G. Venning on behalf of the Catholics of the district: 'To the Right Rev. J. J. Grimes, S.M., D.D., Bishop of Christchurch.

Your Lordship,—We, the Catholics of the parish of Timaru, eagerly avail ourselves of the opportunity afforded by your visit amongst us, to offer all honor to you, our Bishop, and express our devotedness and reverence for you, and we wish to tell you how truly we appreciate, and are grateful for, all you have done for the spiritual welfare of your flock. In temporal affairs also we are indebted to you. The prominent and active part you have taken in many public matters, apart from those connected with religion, is the most conclusive answer to certain accusations against the Church, and has undoubtedly secured for its members a greater measure of toleration on the part of those opposed to it. The beautiful Cathedral you have erected in Christchurch is a striking proof of your zeal and enterprise, and we heartily congratulate you on the great success achieved by you in your efforts to defray the cost of it. We, in a smaller measure, would follow in your footsteps by erecting a new church in Timaru; the present one is too small for the congregation, and on such an occasion as that of the late mission, it is not only totally inadequate for the numbers

who attend the devotions, but is also, by reason of insufficient means of exit, most unsafe. Bearing in mind the amount of money already received for the building fund, we suggest that an early commencement be seriously considered, and ask for your sanction and co-operation. The occasion of your visit to Timaru to celebrate the solemn beatification of Madame Barat, the holy foundress of the Sisters of the Sacred Heart, is one of great rejoicing throughout the Church; and in this grand celebration we rejoice with you, and with the nuns who have earned the love and reverence of us all. That your health may be completely restored, and that you may long live to see the accomplishment of all you have undertaken, and the fruits of your labor in this diocese, is the constant prayer of all your people in Timaru.

The address was signed as follows:—For the Hibernian Society—D. Pearce (president) and J. P. Fitzgerald (secretary). For the Celtic Club—Rev. Father Le Floch (president) and J. C. Wade (secretary). For the Altar Society—Mrs. E. Doyle (president) and Miss A. M. Knight (secretary). For St. Anne's Guild—Mrs. Aldred (president) and Mrs. South (secretary). For the Children of Mary—Miss M. Mara (president) and Miss K. Donovan (secretary). Lastly, it was signed by Mr. J. G. Venning, secretary to the committee.

His Lordship, on rising to reply, received quite an ovation. He thanked them for the cordiality of his welcome, which reminded him of the first visit that he made to Timaru, and the more than princely reception then tendered to him. He would not take to himself the credit they gave him in their address for their spiritual and temporal progress, that would be more justly bestowed on the grand succession of priests that had guided the destinies of the parish. He sincerely wished that the present parish priest would have a long and glorious reign in Timaru. In regard to taking part in public matters he always exercised his right as a citizen, and he was pleased to note that the Rev. Father Tubman was also a real, live burgess of Timaru. The Christchurch Cathedral was certainly a great work, and he was pleased at the interest that all had taken in it. In regard to a new church for Timaru, he gave the project his full sanction. He concluded his speech by kindly references to the Sisters of the Sacred Heart and the Marist Brothers for the work they were doing in the parish for the Christian education of the children.

Rev. Father Tubman then proposed a vote of thanks to his Lordship, which was carried with applause.

Interest in football among the boys is as keen as ever here this year. Five schools, including that of the Marist Brothers and the Waimate Public School, have each entered two teams in the competition. Up to the present the Marists' first team leads by two points. They have met and defeated the South Public School, Waimataitai Public School, and the Main School respectively by 29 to nil, 11 to 3, and 6 to 3. The Marists' second team have played only two games—the first against the South School, when they scored 11 points and their opponents nil; in the second game they met the Waimataitai School, when the game resulted in a draw.

At the Sacred Heart Church yesterday (Sunday) his Lordship Bishop Grimes celebrated the nine o'clock Mass, when about 200 boys and girls who were to be confirmed in the afternoon, received Holy Communion. At the 11 o'clock Mass his Lordship made the visitation of the church and its appointments, and explained at length the antiquity and practical utility of the ceremony. The most important event of the day was the administration of the Sacrament of Confirmation at 3 o'clock to about 200 children and 30 adults. At a quarter to three a procession was formed at the Priory and marched to the church in the following order: The girls who were to be confirmed, then the Children of Mary, St. Anne's Guild, and the Altar Society. The boys who were to receive the Sacrament came next, and they were followed by the Young Men's Society. The Hibernian Society immediately preceded the Bishop, who was attended by the Rev. Father Tubman and the Rev. Father Le Floch. Mr. J. Sullivan acted as sponsor for the boys and Mrs. Doyle for the girls. His Lordship gave Benediction of the Blessed Sacrament, and at its conclusion the procession was reformed and marched back to the Priory, singing hymns appropriate to the occasion. The choir, under the baton of Mr. J. McKennah, rendered special music at the different services, and Mrs. Mangos presided at the organ.

Special reductions are now being made in all trimmed hats at the Unique Millinery Store, Lower Stuart street, Dunedin....

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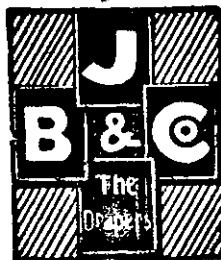
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## Irish News

### ARMAGH—Cardinal Logue

His Eminence Cardinal Logue left Queenstown for New York on Easter Sunday morning, for the purpose of assisting at the celebrations of the centenary of the Archdiocese of New York. His Eminence was accompanied by the Right Rev. Dr. Browne, Bishop of Cloyne, and the Very Rev. M. Quinn, Adm., Armagh.

### White Gloves for the Judge

At the Armagh Spring Quarter Sessions Judge Kisbey was presented with white gloves. He congratulated the Grand Jury on the peaceful state of the County. It was a matter for congratulation that there were now no party riots nor disturbances of that character in the County, and that good feeling existed between all parties.

### CLARE—A New Canon

The Very Rev. Denis Cleary, O'Callaghan's Mills, Co. Clare, has been appointed a member of the Killaloe Chapter by Bishop Fogarty. The new Canon has been pastor of his present parish for thirty years, and during that long period has enjoyed the respect and veneration of his people, to whom the honour done their pastor has given keen satisfaction.

### CORK—Tenant Reinstated

Through the exertions of Mr. John Moloney, solicitor, Middleton, an evicted tenant named David Keily has been restored to his former holding at Ballybraher, some eight miles from Middleton, on the estate of Mr. Charles Durdon, from which Keily was evicted several years ago for non-payment of rent. Negotiations were opened up recently by Mr. Moloney with the Estates Commissioners for Keily's reinstatement. Notification has been received by him that the Commissioners have been pleased to restore Keily to his derelict farm, and grant him, in addition, £75 for stock, and £50 for buildings as free gifts, besides a loan of £100.

### DUBLIN—In Memory of Father Mathew

In celebration of the seventieth anniversary of the inauguration of the Temperance movement by Father Mathew, a new library was opened at the Father Mathew Hall, Church street, Dublin.

### Well Deserved Punishment

Prosecutions of several Dublin shopkeepers for having sold and kept for sale indecent post-cards have been brought in the Police Courts at the instance of the Ancient Order of Hibernians, and heavy punishments inflicted.

### The Function of a University

Speaking at a recent meeting of the Castleknock College Debating Society, Sir Thomas Myles, a distinguished Protestant citizen of Dublin, said that high ideals did not grow of themselves: they were the product of good culture and good souls. Both these were abundantly manifested in the address. As to the new University Bill, keen Irishman though he was, he felt he was a bit of an outsider in the matter. Still, he assured them that no man could sympathise more deeply than he did in this question with his Catholic fellow-countrymen. Long ago the Roman Tribune said to St. Paul, "Tell me, art thou a Roman?" but he said "Yea." And the Tribune answered, "I obtained the being free of this city with a great sum." And Paul said, "But I was born so." Might he put in the mouths of his Catholic countrymen, "We also were born free." They had fought and struggled, and all that was great in a nation was brought out in struggle. The first function of the University must be to make men—men with a stiff back and a stiff upper lip, men not afraid to look their fellow-men in the face. He looked forward with happy hopes to the new Irish University, and he was confident that amongst its alumni not the least distinguished would be those brought up there in Castleknock by his old friend the President.

### The New University

We understand (says the 'London Daily Chronicle') that the post of President of the new Dublin University, which is to be created by Mr. Birrell's Bill, will in all likelihood be offered to Mr. Denis J. Coffey, Dean of the Medical

Faculty at the Catholic University School, Dublin. Mr. Coffey has had a distinguished academical career, and is a great teacher. He is a Fellow of the Royal University of Ireland. A correspondent of the 'Westminster Gazette' says it is understood that Sir William Butler is to be Chancellor of the new Dublin University.

### A Great Experiment

The principal speaker at a recent meeting of the Castleknock College Debating Society was Mr. T. M. Healy, M.P., who, referring to the University Bill, said they were on the threshold of a great experiment—an experiment of deep interest to those who learned, and to those who taught—he referred to the new University Bill. They were leaving the darkness and coming to the light, and the present moment must assuredly be an anxious moment to fathers and mothers, to professors, and to colleges such as that. Many things were expected from University training. Speaking for himself, he had always hoped and worked for a University, and what he looked forward to in that University was the restoration of their National pride. They were a down-trodden and dispirited people. Their industries were gone; their language was almost gone; their Celtic mode of thought was gone; their National pride was shattered. Nowadays everything seemed to be in favour of large nations against small nations; in favour of the strong against the weak. It had been their lot to be thus crushed by their sister isle, and they felt all the disabilities that sprang from their being a weak and impotent nation. In the new University, the first and chief aim of the Professors should be to galvanise the mind of the country with a new spirit. They must receive new hope. They must be reminded of their past. They must be taught to admire that past; seek out its heroes at home and abroad, speak of them, honour them—boom them, in other words. He looked forward with hope to the new University to see that kind of culture instilled and engrafted on its alumni. His view, therefore, of the new University was that it should restore them their National pride.

### KILKENNY—Patronised by Royalty

One of the most prominent of Kilkenny City merchants has had a distinguished compliment paid him in having received an order for her Majesty Queen Alexandra, for dress tweed manufactured by the Kilkenny Woollen Mills, Limited. This recognition of a local industry by the order given to the Monster House will act as a powerful incentive to the sale of these goods, particularly in England. Amongst other distinguished patrons, the Monster House has already been favoured with orders from Lady Mary Fitzwilliam, Lady Ormonde, Lady Beatrice Pole-Carew, Lady Constance Butler, Lady Burghelere, and the Countess-Dowager of Desart, for goods manufactured by the Kilkenny Woollen Mills, Limited, and other Irish makers.

### LIMERICK—The Glin Estate

At a meeting of the Knight of Glin's tenants, the Rev. Father Coleman, who presided, said the landlord was willing to sell on the following conditions:—First term tenants to receive a reduction of 7s. in the pound—viz., 20 years' purchase; second term tenants to receive a reduction of 5s. in the pound—22½ years' purchase. The Chairman said he would take a poll of those present, as some of their number were making the recognition of Mr. M. Dore's claim to the land held by his father for many years an essential condition of purchase. Twenty-two voted for not buying unless the claim was allowed, and fifty voted for buying on the terms offered by the Knight.

### Tenants Purchase Their Holdings

The tenants on the Glenagragra and Ballyguilleanane property of Mr. George Goggin have signed the requisite purchase papers constituting them owners of their holdings. All game and mineral rights pass to the purchasers; amongst whom the turbary is also to be proportionately parcelled out.

### MONAGHAN—The Soldiers of the Land War

Nearly seventy evicted tenants on the Shirley Estate, near Carrickmacross, have been reinstated in their farms from which they had been evicted in the eighties. The terms of purchase under which portion of this estate was recently sold provided that the landlord would agree to sell all the evicted holdings on the entire estate to the Estates

Commissioners. The minimum reduction on the old rents under which the tenant was evicted was 11s. in the pound, and in some cases the reduction reached 13s. in the pound. Free grants for the provision of stock and the erection of buildings to the extent of £140 were announced by the inspector as payable by the Estates Commissioners.

#### TIPPERARY—Partitioning Estates

Early in April two of the biggest ranches in Tipperary County—Dundrum, the Earl De Montalt's estate, and Barnane, the Carden Estate, round which the chief part of the land war in Tipperary has been waged for years—were partitioned amongst those selected for holdings. About sixty or seventy families have been provided for.

#### WESTMEATH—A Lady Doctor

Miss Kathleen Dillon, Ballina, has been elected assistant medical officer to Mullingar Asylum.

#### GENERAL

##### Sporting Rights

At a meeting of the Central Branch of the United Irish League on March 27, Mr. Murrrough O'Brien read a paper on 'Sporting Rights under the Purchase Acts.' He gave a timely warning in the following words:—'Now, if in any impending Land Bill an attempt is made to reserve these sporting rights from purchasers, it will mean that the former landlord or the Land Commission will be able to license whom they will to trespass on farms which the purchasers think will be their absolute property. They will not. And I hope the United Irish League will use its influence, and set its face against any such invasion of the ordinary rights of landed property, made under the specious plea that these rights are a valuable national asset. Their reservation will seriously detract from the charm of ownership, and be an everlasting cause of annoyance to the owners and the public.'

##### Reinstating Evicted Tenants

In the House of Commons last week, Mr. Birrell announced the introduction of a short bill to make it clear that, with the consent of the occupying planter, the Irish Estates Commissioners may reinstate evicted tenants. The proposed measure is to meet the difficulty raised by the Irish Court of Appeal, which ruled that the Commissioners could not acquire such land against the will of the landlord.

##### Expenditure on Education

The estimates of expenditure on education in the three Kingdoms (says the 'Freeman's Journal') have been laid on the table of the House, and are, as usual, worth the closest attention of all interested in Irish education. It is said that there is to be a supplementary estimate for Ireland. Meantime, it is well to get the measure of the deficiency on the estimates as presented. They are as follows:—England, £13,594,150; Scotland, £2,048,557; Ireland, £1,408,360. A glance at the figures is sufficient to show the inadequacy of the Irish estimate. The proposed expenditure per head of even the estimated populations of the three countries in 1906 works out:—Ireland, 6s. 5d.; England, 7s. 10½d.; Scotland, 8s. 8d. Ireland, the Chancellor of the Exchequer admits, has not been receiving justice in the Education votes.

##### Australian Visitors

On April 11 there arrived in Dublin (says the 'Freeman's Journal') four Irish-Australian priests, home for a holiday, after many years of absence, on the sacred mission in various parts of the Commonwealth. They are Very Rev. T. F. O'Neill, Gawler (Adelaide); Rev. P. O'Neill, of Casterton (Ballarat); Rev. James O'Neill, Castlemaine (Melbourne); and the Rev. E. Luby, Brunswick (Melbourne). The Rev. Fathers O'Neill are natives of Hospital, County Limerick, and the three brothers have spent close on twenty-eight years on active missionary duty in Australia, and now return to the Old Land for the first visit since they left. Father Luby is a native of Cashel, and has spent over thirty years in the sacred ministry in the Archdiocese of Melbourne. This also is Father Luby's first visit home since he left Ireland on his ordination.

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

## People We Hear About

Dr. Joseph Cox Bridge, recently appointed Professor of Music at Dublin University, is the brother of Sir Frederick Bridge, professor at London University, and organist at Westminster Abbey.

The late Right Hon. C. C. Kingston (says a writer in the Adelaide 'Southern Cross') was the son of a pioneer statesman who was always known as 'Paddy' Kingston. Mr. Kingston was proud of his Irish ancestry. When he could, he attended every meeting addressed by Irish delegates, and, if unable to be present, a stirring letter was sent expressing his sympathy with Irish aspirations. He presided at the great meeting in the Adelaide Town Hall, when John Redmond, the present leader of the Irish party, gave his splendid lecture on the Irish question in 1882. At many of the St. Patrick's Day demonstrations he took a prominent part. With an Irish father, a Scottish grandfather, and a Portuguese grandmother, Mr. Kingston used to jocularly say that he had the virtues of three nationalities and the vices of none.

The centenary of the Archdiocese of Philadelphia, which was celebrated a few weeks ago, directs attention to the venerable occupant of the See, the Most Rev. Dr. Ryan, who is now in his seventy-eighth year. Archbishop Ryan has been a conspicuous figure in both the civic and religious life of Philadelphia ever since June 8, 1874, when he succeeded Archbishop Wood. Despite his advanced age, Archbishop Ryan is still a strong and vigorous man. His Grace was born in Thurles, County Tipperary, in 1831. He was in his twenty-second year when he went to America, and was ordained priest soon after. He was consecrated Coadjutor Bishop of St. Louis in 1872, and while visiting Rome in 1874 was given the honorary title of Archbishop of Salamina, by Pope Leo XIII. Shortly after his return to America, after this visit, he was transferred to his present post.

Among the members of the new board of directors of the 'Times' (says the London 'Tablet') appears the name of Mr. Valentine Chirol, long connected with its department of foreign intelligence. Turning to 'The Catholic Who's Who,' we find Mr. Chirol's name therein entered as the 'son of Alexander Chirol, an Anglican clergyman, who went over to Rome. His own journeyings, as war correspondent and otherwise, have taken him into Turkey, Egypt, Persia, and Manchuria, and have resulted in such important contributions to the study of England's foreign policy as 'The Far Eastern Question' and 'The Middle Eastern Question.' Of course, no one member of the staff of a great newspaper can control its policy or even ensure its accuracy of fact; but it is a good thing to know that Printing House Square has on the spot a very able journalist whose knowledge of Catholic affairs may often supply deficiencies in this respect regrettably notable in others.

Of Captain Yamamoto, second in command of the Japanese warships at the Jamestown Exposition, the 'Catholic News' relates this edifying incident:—A short time before the sea battle of Tsushima took place (during the Russo-Japanese war) he went to the residence of the priest and asked that he be allowed to receive Holy Communion. The missionary, rather astonished at the request, reminded him that it was two o'clock in the afternoon, and that no one, unless fasting, was allowed to receive Communion. 'But, I am fasting,' was the reply; 'and, as this will probably be my last chance, I sincerely hope you will not deny my request.' He had remained fasting up to a late hour on each of three days, awaiting this first opportunity to go ashore and receive what he thought would surely be his Viaticum. There is evidently in this naval officer a strain of the magnificent faith that St. Francis Xavier planted in Japan about the middle of the sixteenth century, and that survived the official suppression of Christianity something more than a hundred years later. We like to think that among the Japanese converts of later days there are to be found many Catholics as staunch in faith and as consistent in practice as Captain Yamamoto.

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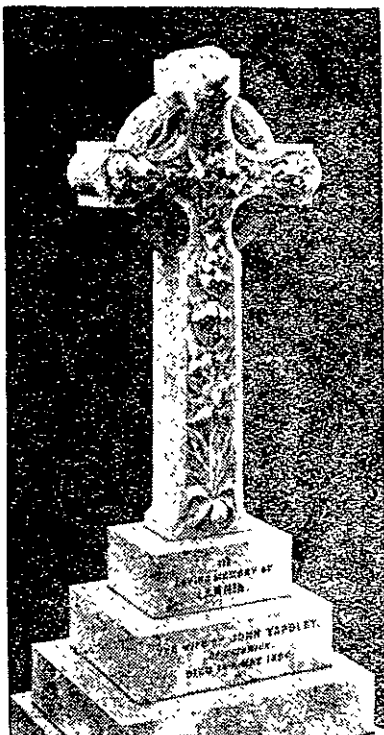
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**"SPRING BLOSSOM OINTMENT"** is a Marvellous Remedy for Blood-poisoning, Poisoned Hands, Inflamed or Ulcerated Wounds.

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## A GRAND COMBINATION.

The finest growths of India and Ceylon Teas are blended into "KOZIE" TEA. It possesses the virtues of both. Try a brew, and note the delicious freshness "Kozie's" has.

"All who would achieve success should endeavour to merit it."

**WE** have during the past year spared no expense in endeavouring to make our Beer second to none in New Zealand, and can now confidently assert we have succeeded in doing so.

We invite all who enjoy A Good Glass of Beer to ask for **STAPLES BEST.**

On Draught at almost all Hotels in the City and surrounding districts

And confidently anticipate their verdict will be that **STAPLES AND CO.** have successfully removed the reproach that Good Beer could not be brewed in Wellington.

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MOLESWORTH AND MURPHY STREETS WELLINGTON.

## PURIRI NATURAL MINERAL WATER.

FOR RHEUMATISM, INDIGESTION ETC.

At all Clubs, the Leading Hotels, and on board the U.S.S. Co.'s Steamers.

## PURIRI NATURAL MINERAL WATER

DO YOU WANT £5?

Then save up "Kozie" Tea Coupons. Eighty-six cash prizes, value £55, given half-yearly. First three prizes £5 each. The current "KOZIE" Tea Competition closes 7th June.

## How to Cook Well!

The Instructions of one of New Zealand's Leading Teachers:—

"Pastry is most particular in requiring a **HOT QUICK OVEN** to cause the starch cells of flour to burst and absorb the fat. If the oven is slow—the pastry is tough.

"**Bread and Cakes.**—First heat the oven thoroughly some time before it is wanted, so that there will be a **GOOD STEADY HEAT** by the time it is required.

"**Meats.**—The application of a **QUICK STRONG HEAT** to the surface coagulates the albumen. This prevents juice escaping.

The "Hot Oven,"

"Good, Steady,"

"Quick, Strong"

Heat

essential to good cooking can always be attained by using

## COALBROOKDALE

COAL.

It gives an intense, strong, and efficient heat, always under control.

You can order "Coalbrookdale" Westport Coal from your own coal merchant. See you get "Coalbrookdale"!

## Safeguarding the Brooklyn Bridge

The recent Quebec bridge disaster, which a Parliamentary Commission found was due to a fundamental defect in the design, calls attention to the great care that is taken in the inspection of the Brooklyn Bridge, New York. No royal baby heir to a throne is nursed and coddled more carefully than this great structure, bearing as it does its amazing burden of traffic on swaying cables high above the East River. Like an infant prince, its nurses note hour by hour its impatient squeaks and groans, its peevish swaying from side to side, the rhythmic beating of its pulses. Medicines are quickly applied for even trifling disorders. Its daily toilet may be compared with the morning routine of bath, talcum powder, and manicuring of infant experience.

The minuteness of this nursing was shown the other day by an experiment of one of the engineering corps. He stood at the middle of the bridge where one of the great cables dips down to meet an iron beam of the swinging superstructure.

First he laid a sheet of paper on the beam. Then he fastened a strip of wood not unlike an office ruler, to a hanger just below the cable. The strip extended to the middle of the sheet of paper, and on the end a short lead pencil, extending downward, rested with its tip on the drawing card.

The appliance was like a seismograph for recording earthquakes or the arrow on a paper drum with which the weather men note wind variations. The pencil recorded on the paper the swinging of the great cable, backwards and forwards and from side to side.

As the pencil traced its triangular course the engineer noted the Brooklyn Rapid Transit trains passing on either side, noting the number of cars, their positions as the cable swung backward and forward, and whether they were crowded or empty.

The acting engineer explained afterward this was one of a series of observations taken periodically to safeguard the integrity of the bridge. In this swaying of the cables lies the safety of the millions who cross the bridge.

In fact, the central span is like a great hammock, as long as six blocks in upper Broadway, swaying slightly from side to side in the eight great cables with their wires long enough to reach from Brooklyn to Dublin. The wave motion causes the strain on the bridge, but it is resisted by the stiffening trusses. The surface cars—enough every month to form a continuous train from New York to Philadelphia—have little or no effect on the bridge. Neither have the streams of pedestrians, drays, automobiles. The plan for sliding platforms, now tabled for a time, would not alter the strain, as they would be merely a dead weight, instead of a shifting burden.

As the pencil recorded the oscillations it was seen that the trains of cars were the real burden. If they should be run on one side of the bridge in one direction only, the engineer explained, the effect would be very much like the sagging of a hammock when the hand is drawn heavily down one side. As the cars are constantly moving from both sides at once, however, the sagging gives place to a wave-like motion.

Nursing the big bridge means that day after day, whether in storms of snow or sleet, or in torrid heat, inspectors, bridgemen, and riggers climb like spiders to every part of the great structure, testing its 1,000,000 rivets, bolts, and slices, inspecting the cables and trusses, scraping and painting the weather-beaten parts that show signs of rust or wear. Many of the cables, saddles, suspenders, bands, sockets, bolts, trunnions, trusses, floor beams, and stays are examined every day. Thus every part of the bridge is gone over at least once in every six months.

Five inspectors are engaged in regular details. Every morning one of them walks over the spans, looking at every prominent feature and reporting the results to the Department of Bridges. Not a day passes that the joints and short suspenders near the middle, where experience has shown that breaks are likely to occur, are not inspected. A man is employed every weekday oiling and cleaning the suspenders over the East River. Here the oscillation and shifting of the bridge, under the heavy train service, demands special attention. Another man, especially trained for the service, oils and removes the dirt from the slip joints in the trusses of the centre of the river and land spans.

Messrs. Strange and Co., Ltd., Christchurch, are now showing those new and exquisite dress fabrics, 'Amazonians,' which can be supplied in dress lengths at an extremely moderate price. These fabrics have all the appearance and wearing qualities of the best French Amazon cloth....

## OBITUARY

### MR. PETER LEVY, NELSON.

There passed away on May 4, in the person of Mr. Peter Levy, a well known figure to old Nelsonians, and a man who had been associated closely with some of the most stirring events in the history of this settlement (says the Nelson 'Colonist'). Mr. Levy was born in Westmeath, Ireland, eighty-six years ago, and was for over forty years a servant of the Crown. He joined the 65th Regiment in 1844, and two years later he came out to New Zealand, landing at Auckland, the headquarters of the regiment. Mr. Levy took his discharge from the regiment in 1853, and in 1863 joined the Police Force in Nelson. He held the N.Z. war medal for active service at Wanganui, and he also gained the long service and good conduct medal in the New Zealand Police Force. In 1887 Mr. Levy retired from the Police Force, and was then presented with a silver tea and coffee service by his comrades and a few of the citizens who had learned of the affair. Since then Mr. Levy had lived in retirement. He leaves a widow and a large family of sons, daughters, and grandchildren, viz.—Sons: Mr. Michael Levy, Wellington; Mr. M. J. Levy, Postal Department, Nelson; Mr. Peter Levy, Wellington. Daughters: Mrs. John Hagen, Spring Grove; Mrs. A. Grant, Nelson; Mrs. T. Barry, Nelson; Miss N. Levy. The funeral took place on May 6, from St. Mary's Church, where the first portion of the burial service was conducted by the Rev. Father Clancy, who also officiated at the interment in the New Cemetery.—R.I.P.

### MR. THOMAS JOYCE, GREYMOUTH.

It is with regret (writes our Greymouth correspondent) I have to record the death of Mr. Thomas Joyce, one of the oldest Catholic residents of Greymouth, who passed away at his residence, Omoto Road, a few days ago. The deceased was well known on the Coast, and in the early days was one of the most prominent public men who did good work for the advancement of the district. For over twelve years he was a member of the Greymouth Borough Council, and when he was forced to retire through ill-health he was presented with an illuminated address by the councillors and staff. He was also one of the original directors of the local Gas Company. The late Mr. Joyce was a native of Clifden, County Galway, where he was born 71 years ago. He came to the West Coast in 1864, and, after trying his fortune at gold-digging, he commenced business in Greymouth, where he resided until his death. He was noted for his charity, and was always ready to assist those in want. Deceased leaves a widow, three sons, and two daughters to mourn their loss. The funeral was very largely attended by mourners from all parts of the district. The remains were taken to the Catholic Church and thence to the place of interment, Very Rev. Dean Carew officiating both at the church and graveside.—R.I.P.

Messrs. Bradley Bros., Christchurch, designers in stained glass, and specialists in ecclesiastical memorial windows and leadlights, were highly successful at the N.Z. International Exhibition, when they secured the highest possible honors—special award and gold medal. The firm will be pleased to send designs and quotations to any part of the Dominion on receipt of particulars with sizes....

### HAVE YOU HAD YOUR TUSSICURA TO-DAY FOR THAT COUGH?

The question, Have you had your TUSSICURA? is one just now being asked daily in thousands of homes consequent on the advent of the approaching trying winter months and the damp, cold, tedious climate of New Zealand, which produces coughs, colds, and lung and bronchial troubles of every description. The answer to this question in all well-regulated households is invariably, "Yes." As the enormous sale of this tried, safe, and effective family remedy testify, TUSSICURA, the great cough cure, is world-wide in reputation, has stood the test of time, and to-day stands higher in public estimation than any other. It is guaranteed free from narcotics and all mineral and dangerous drugs, is specially suited for children, will stop and cure a cough in one night, BRONCHITIS, ASTHMA, CATARRH, WHOOPING COUGH, SORE THROAT, HOARSENESS, LOSS OF VOICE, and OLD-AGE COUGH. This great medicine, TUSSICURA, is obtainable from all chemists and medicine dealers throughout the Dominion; price, 2s 6d and 1s 6d per bottle.

# The Catholic World

## ENGLAND—British Hospitality Recalled

In giving a short history of the French Chapel in Little George street, London, in the 'Catholic Weekly,' Mr. Wilfrid Wilberforce refers to the kind hospitality shown to the French refugees in England at the time of the Revolution. As early as 1793 the number of refugees amounted to over 10,000, of whom 8000 were priests and 30 were bishops. Besides these were many nuns who had been driven from their convents. To the lasting glory of this country (says Mr. Wilberforce), these victims of an anti-Christian Government were not only sheltered but supported by the people of England. In thirteen years Parliament voted close upon two million pounds for their benefit, and this large sum was supplemented by generous private offerings, in nearly all cases coming from Protestant sources. Winchester Castle was set apart as a residence for French priests, over 700 of them living there in community, supported by the English Government, while in 1796 a large house was taken at Reading, where another 200 priests found food and shelter at the public expense. Nor did English liberality end here. By the King's express order the clergy of the Established Church pleaded from their pulpits on behalf of the exiled Catholics, and the University of Oxford printed 4000 copies of the New Testament and the four sections of the Roman Breviary for gratuitous distribution among the French clergy who had taken refuge in England.

## FRANCE—The Maintenance of Worship

The question of the maintenance of worship is causing much anxiety to the French Bishops and clergy. According to the 'Eclair,' it was the principal theme in the discussions which took place at a recent meeting of prelates representing Paris and five adjoining ecclesiastical provinces. The Bishops recognise that the difficulties with which the parish priests are face to face owing to the necessity of repairing the churches make their position exceedingly awkward. At present it is no one's right or duty to repair the sacred buildings. The parish priest cannot do so, for he has no juridical title. Nor have the lay Catholics any legal title to the parochial buildings. The Commune is not obliged to effect the repairs, and if it is liberal enough to devote money to the work, a prefect or M. Briand is sure to intervene and prevent the expenditure. A legal status for the clergy in this matter is out of the question unless the hierarchy is respected, and such a solution of the problem is not hoped for when the anti-clerical spirit of the French Government is taken into consideration. The clergy, it may be safely assumed, will keep up worship in the churches as long as possible, but it is feared that sooner or later they may be deprived of the use of the buildings. Under the circumstances, the Bishops have been in communication with Rome for the purpose of taking precautions against this contingency, and it is understood that the Congregation of Extraordinary Ecclesiastical Affairs is studying the situation.

## The Holy Father and the Hierarchy

Again and again is it said by certain people (says the 'Catholic Weekly'), who are 'wise in their own conceit,' that the Holy Father is quite ignorant of the situation in France, and that it is to his ignorance that the present woful state of the Church in France is mainly due. The following statement made by Cardinal Lecot, after two audiences with his Holiness, and published in 'Rome,' ought to shame and silence these wiseacres:—'The Pope,' said his Eminence, 'is perfectly informed about the situation in France. He follows closely everything that happens in our poor country, and whenever he speaks to us, he will be listened to with confidence and submission. There is perfect unity among the Bishops of France, and there is no sign whatever that this union among ourselves and with the Holy Father, which has been our great strength during the painful days we have gone through will ever be broken. The conversations I have had with his Holiness during my present sojourn in Rome have brought home to me more clearly than ever how minutely the Holy Father wishes to be informed about everything.' Our readers will, we are sure, derive a special pleasure from this statement, not only because it is calculated to silence and shame the enemy, but also because they will gather from it that the Holy Father has, thanks to the splendid loyalty of the Bishops of France, much to console him in the midst of the sorrows which have come upon him from Modernist disloyalty.

## JAPAN—The Sacred Heart Order

The Archbishop of Tokio, Japan, has recently effected the opening of a 'higher school for the education of Japanese ladies, who need not be necessarily members of the Catholic Church. He has placed the work in the hands of the Sacred Heart nuns, who have arrived simultaneously from Europe and Australia. Their first duty under the Archbishop's direction has been to visit the leading educational centres, including a ladies' college which was founded by the Mikado's wife for daughters of Japanese nobles. The nuns were received with great courtesy, and write that they were quite struck with the sight of the well-bred ease of the pupils, who happened to be studying English when the Sisters' visit of inspection was announced.

## SPAIN—Tercentenary of a University

The Rector of the University of Oviedo, Spain, has notified universities, colleges, and schools and the learned world generally of the celebration of the 300th anniversary of the opening of that university, which will take place in September under the auspices of King Alfonso and the Prince of the Asturias. The Rector invites university professors and others interested to attend the ceremonies, which will occupy ten days from the 20th of the month. One of the ceremonies will be the unveiling of the statue of the founder, Fernando Valdes y Salas, Archbishop of Seville.

## UNITED STATES—The Archdiocese of Boston

The reason of the postponement until the autumn of the celebration of the 100th anniversary of Boston's creation as a diocese is found in the fact that the Philadelphia celebration for Archbishop Ryan and the New York celebration for Archbishop Farley both came during the period when Boston's anniversary occurred, April 18, and it would be asking too much to have the members of the hierarchy, the ranking members of which are well along in years, to do much travelling from one end of the country to the other.

## A Generous Giver

On the feast of St. Joseph the Right Rev. Bishop Conaty dedicated the magnificent new home of the Little Sisters of the Poor in Los Angeles, Cal. The building and the land which it occupies have been given to the Little Sisters by Mr. E. J. Le Breton, of San Francisco, and represent an expenditure of something like £80,000, the largest individual donation to charitable work ever made in Lower California. Mr. Le Breton built a home for the Little Sisters in San Francisco that is substantially the same as the one in Los Angeles, so that in all he has given £160,000 to this worthy charity.

## Catholic Sisterhoods

There are 121 different Catholic Sisterhoods in the United States (says the New York 'Catholic News'). The various Franciscan Orders, 24 in all, count 6600 Sisters; four Notre Dame Orders count 5700 Sisters, and six Sisters of Charity Orders count 5000 Sisters. Thus these 34 Orders alone, with 17,300 members, outnumber all the secular and regular clergy. Education and charity form the life work of most of this great and noble army of women. If we allow one teacher to every fifty pupils in our parochial schools, it will require 24,000 teachers to take care of the 1,200,000 parish school pupils. Fully 20,000 of these teachers are Sisters.

'What's your verdict?' in a fury  
Asked the counsel of the jury.  
Though 'twas somewhat premature he  
Could no more endure!  
'What's our verdict?' said the foreman,  
'We've all colds through that door, man!  
Give us what we asked before, man,  
Woods' Great Peppermint Cure.'

## WITCH'S HERBAL OINTMENT.

(Registered.)

Every family requires some kind of ointment to be kept in the house to be used in the treatment of burns, scalds, chilblains, bruises, ulcers, scalp sores, inflammatory skin diseases (particularly of parasitic origin)—in fact, in any case in which an emollient antiseptic dressing is required. WITCH'S OINTMENT acts soothingly and curatively in all cases of haemorrhoids or piles. Price, 1s 6d and 3s 6d; all chemists and stores. Tussicura Manufacturing Company, proprietors.



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

## SEASON 1908.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.

To the Farmers of Otago and Southland.

**A** **N**OTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

**Special Facilities for Storage, &c.**—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

**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.

**Account Sales are rendered within Six Days of Sale.**

**Corn Sacks, Chaff Bags, &c.**—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

**ADVANTAGES.**—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

Sample Bags, Advice Notes, and Labels sent on Application.

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Painter and . . . .  
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Wholesale and Retail Paperhangings, Oil,  
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**NEW SEASON'S WALL PAPERS**, beautiful designs, rich colourings, at reasonable prices, carefully selected from the best British manufacturers. Also a large selection of other artistic decorative materials—Linoesta, Anaglypta, Lignomur, Cordelova, Fabricona, Cellings, Friezes and Dadoes, for interior decoration. Samples sent free on application to any part of the colony.

"Bon Accord" Sanitary Paint, "Bon Accord" Metallo Paint, Oils, Varnishes, Brushwares, Plate Glass, Mirror Plate Glass, &c., &c.,

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GOOD PRINTING at Cheap Rates

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## The New Zealand Tablet Office

OCTAGON, DUNEDIN

A well-selected stock of  
MEMORIAM CARDS

Kept in stock. Country Orders  
promptly attended to. Prices Moderate

YOU CAN AYE TELL IT BY  
THE GRAND FLAVOUR

A HIGH AUTHORITY ON

## WAI-RONGOA MINERAL WATER.

Bottled only at Springs, Wai-Rongoa.

The New Zealand Medical Journal says:—

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

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

THOMSON AND CO.,

Office: Dunedin.

NORTH ISLAND.

## HOTELS FOR SALE

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

**HOTEL, Suburbs, Wellington**—Trade about £40 weekly.

**HOTEL, Wellington, Country District**—14 years' lease.

**HOTEL, Wellington, City**—Trade about £72 weekly.

**HOTEL, Taranaki**—Freehold and Furniture £2250.

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

**HOTEL, Wellington**—Drawing 40 hhds beer monthly. Price £3500.

**COUNTRY HOTEL**—Freehold. Lease expires March 1st. Price £5500.

**HOTEL, Palmerston North**—Long lease. Trade £600 monthly.

**HOTEL, near Otaki**—Price £2500. Big flax mills in neighborhood.

**HOTEL, Forty-Mile Bush**—Improving district.

**HOTEL, Wellington**—Leading thoroughfare. Price £2300.

For all further particulars apply to

DWAN BROS., HOTEL BROKERS

WILLIS ST., WELLINGTON.

## EUROPEAN HOTEL

GEORGE STREET, DUNEDIN.

Good Accommodation for travelling Public  
Best brands of Wines and Spirits kept.

J. MORRISON - - - Proprietor.

(Late Banfurly, Central Otago).

## HUGH GOURLEY

desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan streets, Dunedin.

Funerals attended in Town or Country with promptness and economy.

**WITH Robinsons Patent**  
Groats' a Most Nutritious and Easily Assimilated Gruel can be made in Ten-Minutes.

Using it, you will Have a Supper which will nourish you, and yet will allow the digestive organs to get the rest required during the night.

Especially good for elderly people.



## One Year in the Catholic Church

Mr. Henry C. Granger, formerly pastor of a leading Protestant church in Evanston, Ill., contributes the following to the 'New World' of Chicago:—

In view of the sacrifices made in order to enter the Catholic Church, it is perhaps natural at the close of one year in the same to ask oneself this question: 'What has been gained by reason of the change?' Particularly is this so when the previous thirty years of ministerial life in totally different surroundings is taken into consideration.

There has been a positive gain. In what direction does this lie? Certainly no money value can be placed upon much that has been acquired. The laws are not for sale in the market place. Spiritual riches are not quoted on the stock exchange in these days, if ever they were. Says the inspired writer: 'I know thy tribulation, and thy poverty, but thou art rich.' If not in the material—as the result of the change—assuredly then in things spiritual. Here we must look for the gains. What are some of these? One is that inner peace of soul which must be experienced to be fully realised, the quiet harbor, after the storm, the anchorage sure and steadfast. It has not been quiet in the soul because there was nothing to disturb, or annoy, or try; but owing to the fact that there was a power superior to all these; consequently they were kept in their proper place. We need not enumerate the crosses, since there has been grace sufficient to carry these.

Another gain has been a growing appreciation of what Our Lord intended His Church to be—the visible abode—on earth—of His Real Presence. In the sacrament of the altar, the Holy Eucharist, He is with His children—actually—though mysteriously. This sublime fact of all facts comes home with a peculiar and a constantly growing force to one who has been but a short time comparatively in the Church of Christ. It—this Real Presence—is the centre about which everything else revolves. With this goes, of necessity, the worship, the spiritual communion, the vocal silences of the Mass, all that serves to impress one with the fact. This is Holy Ground! Bow down! Cover thy face! Call in thy wandering thoughts! God is here! To have gained any slight realisation of such a truth is truly a 'gain' to be cherished, cultivated, and prized far, far beyond any sacrifice that may have been made to attain unto it.

Another gain has been in the line of coming to see the various devotions of the Church in their right proportions. Those 'outside' make so much and wrongly of the honors paid to saints, martyrs, angels, the Blessed Virgin Mary. Why is this? Simply, and largely owing to the fact that not standing 'within,' and with Christ in the centre of everything, they fail to grasp the proportions that all these others sustain to Him. Difficulties hitherto insurmountable in these particulars have vanished; changed into the riches of divine grace—coming to the soul by means of these holy presences round about us, and especially that of the Blessed Virgin, the Mother of God. Helps all to lead us whither? To Our Lord Himself in a way and with a definite reality not to be found save in the Catholic Church.

The one other gain of which mention is to be made now is the spiritual strength that sprang from being under the shadow of a certain authority. The tones are clear, the position is assured; there need not be any misunderstanding as to what the Catholic Church believes and teaches and enforces. The successor of St. Peter and Vicar of Christ on earth is not afraid to speak out in the defence of the faith; nor is there any hesitancy in demanding for that faith a timely, loyal obedience. This applies alike to all classes and conditions of believers. From what a multitude of 'opinions,' 'isms,' 'vagaries,' and one knows not what, such an authority delivers us! Gains of the character indicated are vital parts in true spiritual riches; consequently sources of renewed and daily increasing strength to live as we find it necessary day by day.

To the thousands of sickly, run-down, nervous, full-of-pain and suffering men and women, we recommend with all honesty and confidence this true friend, "Dr. Ensor's Tamer Juice."

The owner scratched the favorite horse,

The punter scratched his head,  
And gazed distracted to the course.

Then to his friends he said:

'This punting may allure, but not

As other things allure,

And I would sooner put my lot

On Woods' Great Peppermint Cure.'

## Domestic

By MAUREEN.

### Camphor Ice.

I am often asked for a recipe for camphor ice for chapped hands. Here is one which can be relied upon:—Oil of sweet almonds, 2oz; spermaceti, 4oz; white wax, 2oz; camphor, ½oz. Melt them over a warm bath, and pour into shallow pots.

### A Simple Breathing Exercise.

Stand before an open window in the early morning, rest the weight of the body on the balls of the feet, abdomen in, chest out, head erect. Take long, deep inhalations through the nose, hold the breath for a few moments and exhale through the nose. Repeat five times, rest a few moments, and repeat again five times.

### Cracked Lips.

When the lips are cracked they should be anointed two or three times a day with a salve composed of spermaceti, ¼oz; alkanet root, ¼oz; white wax, 6drs; almond oil, 1½oz; otto of roses, ¼dr. Digest the alkanet in the almond oil over a water bath until a deep color is produced, then strain, and in the colored oil dissolve the wax and spermaceti. Then remove from the source of heat, and stir until it thickens, adding the perfume towards the last.

### Parsley Water for the Face.

The latest cure for a thick or spotty complexion is to wash it with parsley water. Take half a pint of rain water and soak in it a large bunch of parsley, letting it remain in the water all night. In the morning when you dress rub the face well with a dry cloth, then dip your sponge in the parsley water, and pass the damp sponge over the face, leaving it on without drying it. If this is done three times daily, at the end of a fortnight you will be surprised to see that there are no more spots or roughness on your face.

### Toilet Notes.

The hands should never be exposed to extremes of temperature, such as arise, for instance, from putting them alternately into hot and cold water.

A good rubbing of the skin of the head often serves to stimulate the growth of the hair. This should be repeated twice a week, and the friction should be so vigorous as to make the skin become red and glowing. Thin hair often becomes thick and long after this method of treatment is applied. Another useful experience for the hair is being allowed to float freely about for an hour or so in order that the air may circulate through it.

A child's hair should never be curled or plaited tightly if it is wanted to grow long and thick. Many scanty crops of tresses in later life are due to straining the hair while the child is growing.

### To Cough Properly.

Few people know how to cough properly. It never occurs to the ordinary individual that there is a right way and a wrong way of doing it. Yet it is a matter of no small importance. If every sigh means a drop of blood out of the heart, as people say, every cough means some greater or less proportion of time knocked off one's life. Most people cough as loudly and forcibly as they can. But it is rather costly noise, for the simple reason that it tears and inflames the lungs. The lungs consist of an extraordinary delicate, sponge-like tissue, which sometimes gets inflamed and choked with phlegm. When we try to get rid of this substance we cough. But obviously, if we remove it violently, we must necessarily injure the delicate lung tissue. Therefore, train yourself to cough as gently as possible.

*Maureen*

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## Science Siftings

By VOLT

### 'Falling Dew' Fallacy.

Although the poets have spoken of the 'falling dew,' it is now a scientific truth that dew is for the most part formed of vapor rising from the ground. A proof of this is seen in cold weather, when the hoar frost (which is really frozen dew) is abroad. If leaves are lying about, the coating of hoar frost is found on the underside of the leaf. Much of the moisture seen on the plants after sunset, however, is not dew at all, but is simply caused by the exuding of the watery juices of the plant. These form in little 'diamond drops,' which are often mistaken for dew. The real dew, on the other hand, is generally distributed evenly over the whole surface of the leaf. Dew, in short, is simply the moisture of the earth and air, which, as vapor, is condensed into water by a fall in temperature.

### Cities Built on Islands.

Ghent, Belgium, is built on 26 islands, most of which are bordered by magnificent quays. The islands are connected by 80 bridges, having as many canals or waterways as streets. Ghent is the capital of East Flanders, lies on the Scheldt and the Ley, or Lys River, as well as on the insignificant Lieve and Moore, which flows through the city in numerous arms. Venice is built on a still more numerous cluster of small islands, numbering between 70 and 75, in the north-west portion of the Adriatic. Owing to the lowness of the islands, the city seems to float upon the sea. Amsterdam is divided by the Amstel River and numerous canals into 100 small islands, connected by more than 300 bridges. Almost the whole city, which extends in the shape of a crescent, is founded on piles driven 40 or 50 feet through soft peat and sand to a firm substratum of clay.

### Meaning of Word Calibre.

There is surely no word in the nomenclature of guns, big and little, which has caused, and is causing, so much confusion in the lay mind as the word calibre. The confusion arises chiefly from the use of the term in an adjectival sense to indicate length, as when we say a 50-calibre, 6-inch gun. The word calibre as applied to artillery signifies essentially and at all times the diameter of the bore of a gun. A gun, then, of 6-inch calibre is a gun whose bore is just six inches. For convenience, and because the power of a gun, when once its bore has been decided upon, depends so greatly upon its length, artillerymen are in the habit of defining the length of the gun in terms of the calibre. The six-inch rapid-fire gun, as mounted on the latest ships of the navy, is a trifle under 25 feet in length, and is, therefore, known as a 50-calibre gun. In the case of small arms, the calibre is expressed in hundredths of an inch, as when we say a 22-calibre or 32-calibre pistol, meaning that the bore is .22 or .32 of an inch in diameter.

### Powerful Drops of Water.

A drop of water, even three or four drops, falling on the head, seems a thing unworthy of attention; nevertheless, in China a slow and continuous dropping of water on the head has been found to be a method of torture under which the most hardened criminal abjectly howls for mercy. When a professor in the Sorbonne stated this to his class recently one of his students laughed incredulously, and said it would take a good deal of that sort of thing to affect him. The professor assured him that even one quart of water dropped slowly on his hand would be beyond endurance. He agreed to experiment. A quart measure filled with water was brought in, a microscopic hole was bored in the bottom, and the performance began, the professor counting. During the first hundred drops the student made airy remarks. With the second hundred he began to look less cheerful, then gradually all his talk died away, and his face took on a haggard, tortured expression. With the third hundred the hand began to swell and look red. The pain increased to torture. Finally the skin broke. At the four hundred and twentieth drop the sceptic acknowledged his doubts vanished, and begged for mercy. He could bear no more.

The thrifty housewife, who is just now making provision for the severe winter weather, cannot do better than inspect the white colonial blankets at the D.I.C., Dunedin, which are quoted at very low prices....

## Intercolonial

Tenders are being called for the building of a new Catholic church at Glen Innes at a cost of about £4000.

The comparatively new Church of the Holy Trinity, Granville, was almost completely destroyed by fire on May 16.

Word has been received in Sydney that his Holiness the Pope has received in audience the Most Rev. Dr. Kelly, Coadjutor-Archbishop of Sydney. Archbishop Kelly was Rector of the Irish College, Rome, for a period of ten years.

The death occurred at Crookwell on May 16 of the Rev. T. J. Carroll, who passed away after a long and painful illness, at the age of 55 years. The deceased was a native of Tipperary, and had labored in Australia for thirty years.

According to the census of 1901 there were 4486 Catholics in the city of Hobart and 3033 in the city of Launceston. In the rural districts there were 22,795, or a total for Tasmania of 30,314. The estimated Catholic population on December 31, 1906, is put down by the Registrar-General as 32,303.

A tender for the erection of the Dalton memorial church at St. Ignatius' College, Riverview, has been accepted. The cost will be about £3000. The church is being erected by former students and friends of the college to perpetuate the memory of the late Very Rev. Father Dalton, who was one of the founders and also first Rector of the college.

The members of the H.A.C.B. Society, to the number of 500, received their annual Communion at St. Mary's Cathedral, Sydney, on Sunday, May 17. At the conclusion of the Mass the annual breakfast was held, when his Eminence Cardinal Moran presided. Speaking of the operations of the Society during the past year, the district president, Mr. L. Cotter, said he was pleased to report that the increase in members had been 433, making a total of 7323 members; the net increase in district funds amounted to £2428 15s 3d; increase of branch funds, £3657 12s 1d; while district funeral fund totalled £18,170 17s 2d, and the branch sick fund showed £25,253 9s 6d, and other funds £1227 6s 8d. The funeral claims met during the year amounted to £700, constituting a record, whilst the interest earned by the funeral fund amounted to £790 17s 6d. Thus not only was the principal untouched, but after satisfying the claims out of the interest earned, £90 17s 6d remained.

When asked his opinion about the attack of a Presbyterian minister at the Sydney Presbyterian Assembly on the morals of Broken Hill, Dr. Dunne, Bishop of Wilcannia, said: 'The statement is too sweeping. I don't think from the surroundings of the place, that Broken Hill is worse than other centres. As far as the Catholic churches are concerned, there were never larger congregations than now, nor greater unity of faith. Of course there are matters here, just the same as elsewhere, that could be amended; but Broken Hill bears favorable comparison with other mining centres. Better attention might be given to the question of children being brought up under dubious surroundings, and a truant inspector should be permanently stationed in the city. Just as the late inspector,' concluded Bishop Dunne, 'was commencing to do good he was taken away, with the result that things became just as before.'

Messrs. Dwan Bros., of Wellington, report having made the following hotel sales:—Mr. A. M. Gow's interest in the lease, goodwill, and furniture of the Central Hotel, Lambton Quay, Wellington. Mr. T. P. Firman's interest in the lease, goodwill, and furniture of the Club Hotel, Carterton. The late Thomas Wilkinson's interest in the lease, goodwill, and furniture of the Alhambra Hotel, Cuba street, Wellington. The lease, furniture, and goodwill of the Brunswick Hotel, Willis street, Wellington. Mr. H. Shotlander's interest in the lease, goodwill, and furniture of the Inglewood Hotel, Inglewood. The lease, goodwill, and furniture of the Central Hotel, Hawera. The lease, goodwill, and furniture of the Terminus Hotel, Picton. Mr. Thos. Kelly's interest in the lease, goodwill, and furniture of Barrett's Hotel, Lambton Quay, Wellington. The lease of the Clyde Quay Hotel, Clyde Quay, Wellington. The lease, furniture, and goodwill of the Ship Hotel, Nelson. The lease, furniture, and goodwill of the Normanby Hotel, Normanby. Mr. William Pacey's interest in the lease, goodwill, and furniture of the Pier Hotel, Kaikoura. The lease and goodwill of the Tavistock Hotel, Waipukurau, Hawke's Bay.

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

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

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

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

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

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# The Family Circle

## THE OTHER POINT OF VIEW

To be a little girl of ten  
Seems nice enough—to boys and men.  
I wonder if they've ever tried  
To argue from the other side?

I don't suppose they'd ever guess  
The stiffness of a starched white dress.  
I wonder how they'd like the hooks,  
Let alone the way it looks.

They'd never sit at home and sew  
And watch their brothers come and go.  
I should not even like to say  
That they would bear it for a day.

They do not know how hard it seems  
To be a girl still in one's dreams.  
To feel that one can never be  
A drummer boy or go to sea.

Our brothers say we're hard to please  
Because we long for things like these.  
They think it is a pleasant life  
To wait until you're some one's wife.

When I'm a wife I'll gladly sit  
At home and cook and sew and knit,  
But there's a lot of waiting when  
You're but a little girl of ten.

Our brothers do not seem to know  
That waiting can be very slow.  
You see, they've never really tried  
To argue from the other side.  
—'Westminster Gazette.'

## TELESCOPE LESSON

Uncle Jack was stretched in the Morris chair, reading. He looked up to nod pleasantly when Anna came in, and then lapsed into his book again, but Frances dropped her sewing and greeted her sister with a fire of questions:

'Tell us all about your afternoon. Who did you see, and what did they say? Why, Ann, you look tired to death and about as cheerful as an owl! Must have been a lovely tea. I needn't feel badly about not going, I judge.'

The lines across Anna's forehead crinkled up into a laugh.

'Do I look so mournful? I didn't know it. It was a lovely tea, and I enjoyed every minute, only just at the last I met Louise Delmar, and she was telling me all about what hard times she is having at school. She says Miss Olden is so disagreeable.'

'That's funny,' interrupted Frances in astonishment. 'Julie likes her ever so much. She was telling me yesterday how kind she is to the slow girls, and what a nice way she has. She thinks the school has improved decidedly since Miss Olden came.'

'Louise thinks the opposite—says it is running down all the time. Oh, Katherine Waite brought her cousin with her to-day, the one she has been expecting.'

'Did you like her? Julie called there and said she was a dear—so bright and cordial.'

'I thought she was very attractive, but Louise whispered to me that she hoped we wouldn't be disappointed in her—she wasn't sure she would wear well.'

'Why, Louise never saw her before, did she?'

'No, but she thinks a great deal of first impressions, you know.'

'H'h!' sniffed Frances. 'So do I, but I'd rather have my own than Louise Delmar's. Did the girls talk about the lecture course the clubs are going to have? Julie thinks they are promising to be fine. She has persuaded several people to buy tickets already.'

'Oh, yes most of them were enthusiastic—caught it from Julie, I guess. But Louise doesn't think she will go. She says lectures hardly ever turn out as you think they will, and she is afraid the clubs will be sorry they undertook it.'

Uncle Jack had not been reading much for the last ten minutes, after all. Now he drew himself up from the Morris chair and went over to the library table. Opening a drawer, he took out a small telescope and carried it to the window.

'Come here a minute, girls,' he said, pulling out the glass and adjusting the focus. 'Look through this, Anna, and tell me what you see.'

'I see houses and trees and sky—oh, and a little bird 'way up on that top bough! How near and big it makes everything seem, doesn't it?'

'It is your turn, Frances.' Uncle Jack passed the glass to her. 'Now let's turn it around. How do things look this way?'

'How strange! They are so little—as if they were miles and miles away!'

'Yet they are not really changed at all. It is just in the way you look at them.' Uncle Jack smiled as he shut up the glass. 'Do you know, your two friends, Louise and Julie, make me think of the two ends of this telescope. One talks everything down. At least, that is what I should judge from what you repeated of their sayings. Am I right?'

The girls looked at one another thoughtfully.

'Yes,' said Anna, slowly, 'I believe you are, though it never came to me in that way before. Julie always does see the good side of people and plans and talks about it, and Louise—well, I know I never feel quite as pleased with anything after I've been listening to her.'

'It is pretty dangerous business, this talking down,' went on Uncle Jack. 'We fall into the habit half unconsciously, sometimes. We would not do wilful harm for the world, but we let a criticism slip out and an impression is made on some mind that it may take a long time to remove. We may do a great injustice to people by speaking slightly of them to others, and many a plan has been made a failure when it might have been a success if it had not had cold water thrown on it by some one who acted like the wrong end of the telescope.'

'Fortunately, it is just as true that a pleasant word about somebody lingers in our ears and prepares us to like them. Enthusiasm is catching, too, and if you want a good plan to succeed, the best way is to say all the good and encouraging things you can about it—talk it up! If you want your school or your church, your teacher or your pastor, to be popular, talk them up.'

'But, Uncle Jack, suppose you really don't like the people?'

'Better keep still then. Other folks may like them if you do not prejudice them by speaking. Besides, there is another kind of "scope" that brings out beauties we never would see without it. Do you remember how the bit of pollen I showed you the other day looked like common yellow dust till we saw it under the microscope, and then it turned into a tiny, beautiful flower? If we looked at people through the love microscope oftener, hunting for something lovable, we might find qualities to tell of that we never suspected were there.'

'Lecture over, and I'm off down town!' shutting the table drawer with a snap. 'Good-bye, my little telescopes. Don't forget that a good many people may be looking at things through your lenses, and be sure to show them the right end. Talk up and not down.'

## THE HUMORS OF THE SCHOOLROOM

The humors of the schoolroom are many and varied, and the labor of teaching is often brightened by flashes which illumine the daily task of directing the young idea how to shoot. Examination papers are often unconsciously very funny. In a recent test in physiology the pupils were asked to describe briefly the heart and its functions, or work. One of the answers received read:

The heart is a comical-shaped bag. The heart is divided into several parts by a fleshy partition. These parts are called right artillery, left artillery, and so forth. The functions of the heart is between the lungs. The work of the heart is to repair the different organs in about half a minute.

Here are a few definitions given by some school children:

'Etc. is a sign used to make believe you know more than you do.'

'The equator is a menagerie lion running round the centre of the earth.'

'The zebra is like a horse, only striped, and used to illustrate the letter Z.'

'A vacuum is nothing shut up in a box.'

## HE WANTED NEW PARTS

'My brother bought a motor here last week,' said an angry man to the salesman that stepped up to

greet him, 'and he said if anything broke you would supply him with new parts.'

'Certainly,' said the salesman. 'What does he want?'

'He wants two deltoid muscles, a couple of knee-caps, one elbow, and about half a yard of cuticle,' said the man; 'and he wants them at once.'

### JUST HIS LUCK

The parents of a Sydney lad, a pupil in one of the public schools, are fond of boasting that their hopeful has never missed a day's attendance at school during a period of eleven years.

On one occasion the proud father was asked to explain how this apparently impossible feat had been accomplished.

'Did he have the usual childish diseases—measles, whooping cough, and so on?' the father was asked.

'Oh, yes.'

'How, then, could he have always been at school?'

'The fact is,' explained the father, 'he always had 'em during the holidays.'

### AN EASY SOLUTION

There is usually more than one way to get out of a difficulty. Not every individual, however, is as ingenious in solution as the corporal of a famous Irish regiment. The incident is told in the 'Red Letter.'

While on a march in India the pioneer corporal went to the quartermaster to borrow a camel to carry a spare tent. The quartermaster refused.

'I have only the cart, and this spare camel I am keeping for a case of emergency.'

'Well,' said the corporal, 'can't you put the case of emergency on the cart, sir, and let me have the camel?'

### ODDS AND ENDS

'He understands everything we say to him,' said the proud young mother, exhibiting the baby. 'Darling, tell the pitty lady, won't you, who smokes that big meerscham pipe on the mantelpiece?'

'Mam-ma!' piped baby.

'Sometimes he gets his answers a little mixed,' explained the proud young mother.

A very thin man having seen an advertisement in a newspaper headed, 'How to get fat,' sent the required fee, and, after waiting several days for a reply from the advertiser, received the simple information: 'Buy it at the butcher's.'

### FAMILY FUN

What letter gives courage to the aged? B makes the old bold.

What will make merchandise of those who are no longer young? The old are sold by s.

What will make aged persons mildew? M makes the old mold.

What will cause old people to double up? F makes the old fold.

By what letter are the aged informed? The old are told by t.

What keeps aged persons from letting go? H, because it makes the old hold.

Why shouldn't you talk of private matters when out driving? Because horses carry tales (tails).

What must a man be to have military honors at his funeral? He must be dead.

When was Adam married? On his wedding Eve.

Who was Jonah's tutor? The whale that brought him up.

Why is an innkeeper like a multitude of people? Because he is a host himself.

Why is a ploughed field like feathered game? Because it is part ridges.

If a small boy is called a 'lad,' is it proper to call a bigger boy a 'ladder'?

Why are sheep the most dissipated animals? Because they gambol all their lives, spend most of their time on the turf, many of them are black legs, and all are fleeced in the end.

For rheumatism, backache, faceache, earache, neuralgia, and other muscular pains, nothing can equal WITCH'S OIL (registered).

## All Sorts

The hardest known wood is said to be cocus wood. It turns the edge of any axe, however well tempered, so it is claimed.

The art of printing, according to Du Halde, was practised in China nearly fifty years before the Christian era.

Spelling reformers will perhaps think that an English boatman has gone a little too far. He has bought a motor launch, which he calls 'Expediency,' and spells the name XPDNC.

White frost is the ordinary frozen dew or hoar frost. Black frost occurs when the cold is so intense as to freeze vegetation and cause it to turn black without the formation of hoar frost.

Fireflies are sold nightly by pedlars in the crowded quarters of Tokyo and other Japanese cities. The insects sell for three rin apiece, a rin being equal in value to the twentieth part of a halfpenny.

The Arabic used in the Koran differs as much from the Arabic used in ordinary conversation and intercourse in the East as the Latin differs from the Italian. The Koran Arabic is that of the literary classes; the colloquial Arabic that of the common people.

The word nickname is supposed by some to have been ekename, or additional name. Others connect it with the German name for wood imp, a nicken or necken, a tease name, these supernatural things being the Pucks of German mythology.

Dorothy was at the seaside with her mother, and in the house where they were staying was a telephone. One day she heard her father talking from the city, and she was so terrified that she burst into tears.

'Oh, mother, mother!' she sobbed. 'How ever shall we get father out of that little hole?'

Mother—'Johnny, I see your little brother has the smaller apple. Did you give him his choice, as I suggested?'

Johnny—'Yes, Ma. I told him he could have his choice, the little one or none, and he took the little one.'

Hatred of music has been a characteristic of some persons of genius, especially in literature, philosophy, and history—e.g., Johnson, Victor Hugo, Catherine II., Zola, Napoleon, Fontanelle, and Gautier. On the other hand, among ardent lovers of music have stood Aristotle, Daudet, Dickens, Goethe, Carlyle, Moore, and Ruskin.

'Doctor,' said he, 'I'm a victim of insomnia. I can't sleep if there's the least noise, such as a cat on the back fence, for instance.'

'This powder will be effective,' replied the physician, after compounding a prescription.

'When do I take it, doctor?'

'You don't take it. You give it to the cat in a little milk.'

Many stories are told of Richard Brinsley Sheridan, the orator and dramatist, who was perhaps the greatest wit of his time. He was greatly annoyed by a member of the House of Commons during one of his speeches, who kept crying, 'Hear! Hear!' Sheridan, while scoring an opponent, said with great emphasis, 'Where shall we find a more foolish knave or a more knavish fool than he!' 'Hear! Hear!' shouted the member as usual. Sheridan turned round, and, thanking the honorable gentleman for the prompt information, sat down amid a roar of laughter.

Mustard is the most ancient of condiments. The Egyptians regarded it as an aid to digestion. The Asians ate it freely. It was sold by pedlars in Solomon's time. The Normans and Anglo-Saxons in the earliest times never went to war without an ample supply of prepared mustard. It was their food and medicine. The plant seemed to thrive in all parts of the world, and is eaten in every civilised nation, and many heathen tribes, either as a spring salad (the young leaves are most delicious) or a seasoning prepared from the ground seed.

It is not generally known that Daniel O'Connell's piano is still in excellent preservation, and is actually in daily use for teaching and practising in the Presentation Convent, Cahirciveen. The instrument is a fine Broadwood square, and was purchased by the Liberator in 1830. O'Connell as a boy played more than passably on the violin, and he had an intense love for music, especially for the Irish bagpipes—in fact, he kept a domestic piper in the Derrynane household, the famous Paddy Joshure O'Sullivan, highly praised by Lady Chatterton in 1838.



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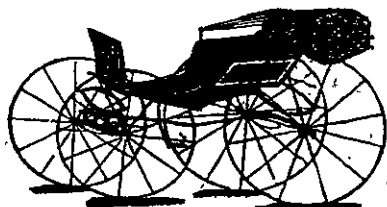
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