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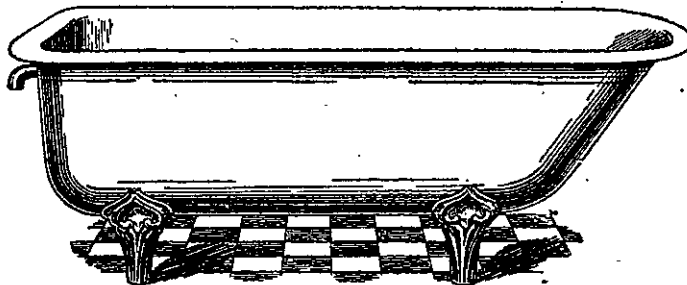
VOLUME
XXXVI

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No 24

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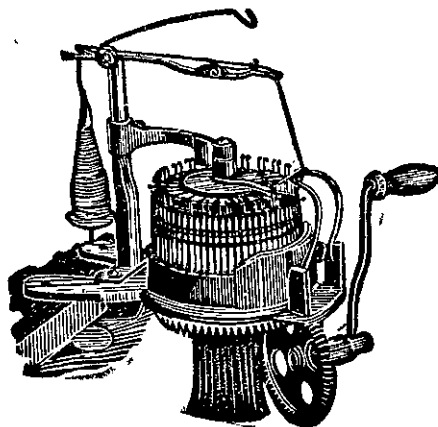
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GLEANINGS FOR NEXT WEEK'S CALENDAR

June 21, Sunday.—Second Sunday after Pentecost. St. Aloysius Gonzaga, Confessor.
 „ 22, Monday.—Blessed Innocent V., Pope and Confessor.
 „ 23, Tuesday.—St. Mark, Evangelist.
 „ 24, Wednesday.—St. John the Baptist.
 „ 25, Thursday.—Octave of Corpus Christi.
 „ 26, Friday.—Sacred Heart of Jesus.
 „ 27, Saturday.—St. William, Abbot.

Nativity of St. John the Baptist.

St. Augustine remarks that while the Church celebrates the feasts of other saints on the day of their death, as being that of their entrance into eternal life, she keeps as a festival the day of St. John the Baptist's birth, because he came into the world, not as a sinner, but as a saint, having being sanctified in his mother's womb by Our Blessed Lord. Of St. John the angel foretold, 'He shall be great before the Lord, and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before them in the spirit and power of Elias . . . to prepare unto the Lord a perfect people.' The Son of God, speaking of St. John, says: 'There hath not risen among them that are born of women a greater than John the Baptist.' The glorious martyrdom of St. John is commemorated on August 29.

St. William, Abbot.

St. William, a native of northern Italy, inspired with the desire of leading a penitential life, retired to a lonely spot named Monte Vergine, near Benevento. Having being followed by many persons desirous to place their souls under his guidance, he established a religious congregation, which was afterwards united to the Benedictine Order. St. William died in 1142.

GRAINS OF GOLD

A PRAYER.

Have mercy on them! Sweet and holy thought;
 O! may it reach above
 To that Eternal Love,
 Who by His precious blood redemption bought.

And when, perhaps, thy day of life shall cease,
 May others breathe thy name
 In tender prayer the same—
 Have mercy on him; may he rest in peace.

The longest life is one of which the most is made.
 The supreme excellence is simplicity.—Longfellow.
 He that has no silver in his purse should have silver on his tongue.

Truth does not do as much good in the world as its counterfeits do harm.

If a man is not making constant sacrifices he is deceiving himself and is not advancing spiritually. If a man is not denying himself daily, he is not carrying his cross.—Father Faber.

It is a fundamental maxim of Christian perfection that all interior trials, whatever they may be—the most humiliating temptations, repugnance in the exercise of piety, distaste for prayer, perplexities of conscience, darkness of mind, doubt of salvation—in a word, all the spiritual trials which afflict and crucify the soul—are crosses infinitely precious.

'Be assured,' says St. Augustine, 'nothing happens that is not first either commended or permitted in the visible court of the Supreme Monarch. God is the only Father of this great household. Who, arranges moves, and regulates all that happens in the whole world at all times. And He takes as great care with the smallest creature as with the greatest.'

Life is not so very different, as one might think, east or west, in country or in city. Anywhere a man may be a gentleman if he will. Anywhere one may do honest, faithful work if he will. Anywhere one may make great intellectual advancement if he will. Anywhere one may live a pure and noble life, doing good, if he will. And these are the marks of a man.

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The Storyteller

THE DOWER RIGHT

The meadow and gently sloping hillside beyond ran with the highway for a mile. Midway on the hillside you could see the red dower-house. But you could not see within, to where the old lady sat beside the window of her humiliation, and looked down the long meadow where the invaders rode every day to watch their relentless scarlet machines sowing wheat as if each grain were a dragon's tooth, or mowing it as if they were guillotines at work upon ranks of golden aristocrats.

In the pride of youth she had chosen this window for her own, because from it she could command so wide a view of her realm. Especially she had never glanced down that great meadow without a thrill of pride—as now, in the evil days, she never beheld it without a pang.

Of all this the invaders had no idea. That she was an enemy, and the dower-house was a grim fortress, and themselves the wicked besiegers of that fortress—why, they were too young and joyous to imagine such preposterous things. So they went on sowing and reaping in her one-time fields, and riding by her white-pillared portico, innocently parading their youth and comradeship and affluence before the face of her age and her loneliness and her poverty—her bitter poverty that might not even keep the house of her fathers for her own people to inherit.

The girl invader was the worst. She was twenty-five, and she had been married to the other invader for six years, and two little boys were singing out 'mother' after her the whole day long; but for all that, she looked a mere girl to the enemy at her loophole in the honeysuckle on the portico. And so she was—just a big, rosy, delighted girl, as she cantered by on her own brown mare, Chips.

Her name, by the way, was Rose. The old lady heard him calling her by it one day—his was Terence. And always when she caught sight of the old lady she would nod gaily, and call, 'Good morning!' or 'Good evening!' as the case might be, in country fashion.

To the old lady these children, wild with their first freedom and their first own home, were as red flags flaunted. After such an encounter as we have indicated, she would leave the pleasant porch, and go to sit in the dusky parlor, surrounded by family portraits and memorials of past days, and open the family Bible on a marble-topped table cold as a tombstone, seeking consolation in certain verses once possessed of power to heal an unhappy and lonely heart.

But that girl's fresh face and voice would remain in her memory, would distract her, would taunt her with an invulnerable joyousness. She could not help but look up at one particular portrait set over the tall white mantel-shelf—such a boy's face it was, and smiling; and whenever she looked memory cried, 'We were like them once!' Then she would sit, forgetting the book, with her tears of old age on her withered cheeks and the dull despair of old age in her heart.

Now it would simply have broken Rose's own heart to have had the faintest conception of all this, for she was just as sweet as she looked.

One day, indeed, Terence did say, 'Girl, I don't half-believe that old lady likes us,' and another day, 'Rosie, sure as sunrise she hates us,' but Rose only flouted him.

'Terry,' she said, on this last occasion, 'you're too imaginative for a farmer. Stop maligning human nature and go put your cultures to soak. Your beans won't be worth photographing if you don't get them planted soon.'

Terence grinned. 'But, Rose, she's just sent me word not to use her road any more. That means I must cut across the meadow with another road.'

'Well, we must be a nuisance, Terry. I don't blame her at all. We should have had our own road long ago. You can't set me against an old lady with curls, and a lace cap and a Chinese silk shawl and a gold-headed cane, and I'm going to see her to-morrow.'

'She hasn't been to see you,' mentioned Terence.

'She doesn't call on anyone,' retorted Rose, 'since she's been so crippled with rheumatism. Sally says so.' She looked across from their temporary cottage to the red dower-house. Its white pillars gleamed in the dusk.

'We'll make a great old place of it some day, girl,' said Terry.

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'Don't, Terry!' cried Rose. Then she explained: 'It sounds as if we were just—waiting.'

'They are,' said the old lady the next evening to the young minister's wife, 'just waiting. They must think me an unaccommodating old woman.'

'Now, Aunt Hile,' remonstrated Sally Patton, 'if you would only consent to know Rose.'

'No,' interposed the old lady. 'She can ride by my doors—though I think I've put a stop to that—but she shan't come inside it. I've a few rights left.'

She shook her beautiful thick, white curls as she said this, and struck her cane sharply on the polished floor.

Like an echo the big brass knocker fell. Sally started and leaned forward, looking through the front window.

'It's Rose Carter, Aunt Hile,' she said, with a sort of timid firmness. 'Hortense is out, I think. Shall I go to the door?'

'If you will be so kind, Sally,' assented the old lady, with great composure.

'In here?' asked Sally, brightly.

'Go,' replied the old lady, who was enjoying herself.

She lifted her fine, deliberate voice a trifle, and the fire in her eye sprang high. 'You will please say that Mrs. Hile regrets that infirm health compels her to deny herself to strangers.'

Rose heard. She blushed scarlet—that was the girl in her—but her head went up, and the fire in her hazel eyes leaped too. Between these two fires 'little Sally Patton halted.

To her relief, Rose's humor came to rescue the situation. She smiled, held out her hand, broke into lively words of greeting, and allowed herself to be sent away with a perfect good nature that assumed the old lady's message to be as polite as it sounded.

Within, the old lady harkened irately to the invader's fresh young voice. Twenty years back the house had rung with such voices. She grew suddenly homesick with the worst homesickness there is, for one cannot ever turn and journey back into any past, however dear and passionately longed for.

Therefore Sally, re-entering, did not find the old lady looking as triumphant as she expected. She was rather cross to Sally, who was her relative by marriage and who came in for the privileges of relationship.

'You ought not to be alone here, aunt,' said the little woman, as she rose to go. 'St. John frets over you all the time.'

The old lady frowned. 'I lived here by myself during a civil war,' she said.

'But—' began Sally. She stopped, distressed. It hardly seemed tactful to suggest a burglar or a stroke of paralysis to an old lady just as you were leaving her by her lone self. 'It does make us uneasy,' she concluded lamely.

On her way down the path she saw Rose cantering through the long meadow and watched her wistfully. She was the only married woman in Sally's experience who kept the light-hearted freshness of girlhood. Sally herself could not manage it all, with a trio of little girls to bring up on one hundred pounds a year, and rent free. She was learning to do white embroidery for an exchange, however, and hoped to manage some day.

In the meadow Rose met Terry tragically. 'You'll take my advice next time, madam,' he said.

Rose winked back the tears. 'It does look as if we had it all, Terry boy,' she murmured.

'Let's chuck the whole thing, then,' suggested Terry, cheerfully. 'There are plenty of other good places—without dower rights.'

Rose turned, looked back yearningly. 'I couldn't give it up, Terry,' she admitted. 'I just couldn't.'

'Then,' said Terry, 'you're as bad as I am, and I've no more sympathy to waste on you.'

'I'm not,' retorted Rose, indignantly, 'for I'd love her if she'd let me.' She gathered up her reins.

'Where are you off to?'

'Up the meadow and home by the road. Won't you come, too?'

But affairs of importance, it appeared, detained Terence, and Rose started on her round alone.

Half-way up the meadow the hill rose somewhat steeply and was crowned with a scattering wood of pines. Rose found herself following a narrow path to the hilltop, and, once there, a pale gleaming among the dark branches allured her downward.

Here where the pines grew thickest, and even in March harbored tiny drifts of snow, she came on one of the old family burial grounds once to be found on every plantation in the State. Time has let in the wild

vines and creeping grasses to many. Many more have been obliterated by the ploughshares of new owners. But this enclosure, secreted among the pines, and hedged with long, unpruned box trees, seemed still a place that waited to welcome and enfold the life-weary.

Its wooden gate had crumbled; but its single tall shaft stood upright, as if protecting certain little graves nestled under periwinkle vines a foot deep. One of these was such a mite of a mound in its cradle of worn graystone. Rose had dismounted now and was standing over it.

'It's almost as little as—mine,' she thought. She stooped to remove the dead leaves and twigs with a gentle hand. Her eyes were musing and deep. Just such a tiny, tiny mound she had left behind her in a northern State when she came to Virginia. No one ever understood why she cared so much for that unnamed morsel of a daughter who had lived only long enough to die; but even her two big, beautiful boys could not make her forget, and she always bore in her heart the memory of that wee, unmothered grave. And she had kept it so sweet with baby flowers—violets, little white roses, white daisy stars small as the far-away stars of heaven seem to our gazing eyes. But no one had understood—even Terry had never understood.

The old lady's roses were in full bloom, tall branches of crimson roses, branchy bushes of white roses, brambly bushes of yellow roses, and vines in wild, untethered tangles of roses. Sally exclaimed over them on her way up the walk. 'I see by that basket that you robbed me!' she called.

'I wish you'd come to-morrow, aunt,' said Sally. 'St. John is to have everything real appropriate and pretty. The children will sing, and we are to have a special little ceremony at the soldiers' graves. We want your roses for those—they are finer than anyone else has—they are the loveliest roses I ever saw! St. John says we'd all get too careless if it wasn't for these special days of remembering. He likes to have people make the most of them.'

She picked up her basket from the step and moved away as she spoke.

The old lady leaned back, letting her eyes follow the alert figure flitting about the lawn. Once she had cut her own roses, and wreathed them with her own memories for the graves of her dead; but in recent years all anniversaries had fallen from their old-time importance in her mind. She had stopped observing them as she had stopped going to church every Sunday morning, or planting her early bulbs every autumn—as she had stopped pretty much everything except mere living in its barest simplicity.

'Do come, Auntie!' urged Sally once more across her overflowing basket of beauty. 'Uncle Nelse can drive you.'

The old lady shook her head firmly; but for all that the words put her in the temper to do something she had not done for several years.

'Hortense,' she said that night to the colored woman who attended her, 'ask your father to put the horses in the carriage for me to-morrow afternoon if the weather is fair. I think it will be,' she added anxiously, her heart beginning to be set on that something.

'Baby,' said Rose the next day to her youngest, 'where's brother?'

'Papa took him.'

'Then I'll take you. Tumble in.'

He rolled over the back of the seat into the cart beside her. His heavy brown hair rippled back from an angelic brow, and his heavenly brown eyes questioned her intentions. To the possessor of a serious artistic eye he suggested the cherub out of an Italian altar-piece; but his mother was more frivolous.

'Ludwell Harrison Carter,' she said suddenly, 'you look exactly like a delicious bonbon. I think I'll eat you up.'

She proceeded to devour him with kisses, while he gave chuckling screams of delight. 'Let me drive Chippy,' he gurgled, taking brazen advantage of the situation.

'Oh, you're on my box, baby boy!'

She lifted him back to his seat and removed her box to her lap, while he held the reins along a level stretch of road.

It was a big white box from her old florist, and now we know where the invader was going, and what an inexcusable thing she was going to do. Yet it was nothing in the world but a bit of the sweetish selfishness for the comforting of her own heart, very homesick on this day of all the year, for a tiny

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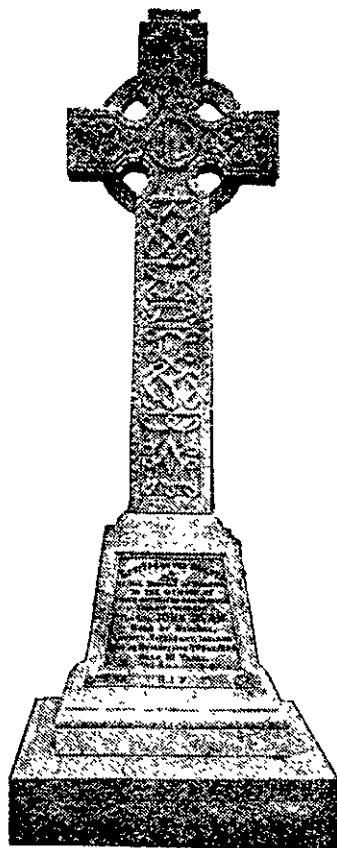
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flower-heaped mound—flower-heaped, yet what meaning had flowers placed by a caretaker?

She left the cart at the meadow bars, and with the white box swinging from one hand and the cherub swinging from the other gained the silent little enclosure among the pines. The sunny peace of the day descended dovelike on her spirit as she knelt deep in the netted vines and uncovered her white baby roses, her violets, her fairy daisies.

The boy pressed closer, his lovely little face aglow and alight. He caught her suddenly under her round chin with his soft, eager, baby hands.

'Is they for my little sister, mommie'—the words stumbled out, soft and eager, too—'my sweet, sweet little bit of a sister?'

That set her lips quivering. 'Yes, my precious,' she said, holding up her face to be kissed.

And this was the picture the old lady beheld with an amazement, an indignation not to be put on paper. The pine-needles carpeting the wood road had blotted out the sound of her carriage wheels.

She might have descended from the skies or risen up out of the earth as she confronted the invader, who sprang to her feet confounded and put to shame, and clinging desperately to the one masculine protector in reach. All at once, as if by special revelation, she comprehended the enormity of their impertinence. It was written on the old lady's face as she waited—quite openly waited.

'Forgive me!' stammered Rose. It was a double-distilled inadequacy, but it was all she could think of. She had been startled pale; but now she blushed deeply and moved forward.

'I think you are forgetting your pretty flowers,' reminded the old lady, who conspicuously bore flowers of her own.

As the discomfited invader stooped to recover her flowers a dreadful thing happened. Bitter tears brimmed over and rolled down her cheeks. It was all to have been so sweet, and now—. The boy gazed in her face with perplexed eyes.

'Come, sweetheart,' she said, and passed by the old lady, the defrauded mother heart by the insulted mother heart, and the invader's tears were plain to be read upon her cheeks.

Inexplicably and unexpectedly her aspect touched the old lady to a belated comprehension. In a flash it came to her that she was very old and that the invader was very young, and that her long, long years between had indeed been lived to little purpose if she could let this girl go past her and out of her life with those tears on her sweet, hurt face. And the boy, how beautiful he was!

'Child!' she called. The invader looked back, pale once more, and duly wondering, and behold! the old lady offering a shaking hand.

'Forgive me,' she said; for when she capitulated she did it nobly and without reserve. She kept the young hand in hers. 'Come, sit by me here on this bench. May I see the flowers? They are very beautiful. You were going to put them on my little daughter's grave, were you not?' She considered Rose with kindly keenness. 'Why, my dear?'

'Because—' said Rose. She stopped, began again. 'Because I could not put them on my own baby's.'

'Tell me,' said the old lady. Who would have known her!

'She was only three weeks old,' said Rose, apologetically; but, oh! miracle of a like loss, someone understood at last!

'I know,' said the old lady. She looked at the little mound. 'Mine lived a month.'

'I've all her little things,' confided Rose; and you saw where the boy got that soft, eager way of his.'

'I know,' said the old lady again. She touched the flowers. 'Put yours there to-day.'—The Companion.

THE GREENBACK KID

He came into the Greenback mining camp one afternoon on the stage, having paid his fare by helping the driver change the horses at the stations. Though only a boy, his face wore the seriousness of manhood.

His father had been killed in a dynamite explosion at the 'Silver Bell,' and his mother had died of fever soon after.

'A kid around a mine is as useless as a hole in a doughnut,' Simpson, the foreman, told him when he approached that worthy. But the boy looked up Hudson, the big superintendent, and was more successful. His name was Rodney Harris, but he was known by the miners as the 'Greenback Kid,' or just 'Kid.'

He got along well with all except Simpson, the fore-

man, who never let an opportunity slip to curse and abuse him. One of his duties was to take the foreman his breakfast. And one morning when he went up to the cabin he found him ill. The big fellow ate only a little breakfast, and ordered the boy to the 'Dew Drop Inn' for a flask of whisky. Rodney refused to go. This enraged the foreman, who drove the boy from the cabin, declaring he would discharge him. All this occurred in the early spring, about a month after Rodney's arrival at the mine.

On the afternoon of that day there was consternation in camp. The big gong at the superintendent's office suddenly clanged out loud and shrill, as it did when there was a fire or a serious accident. Almost instantly blue and red-shirted miners filed out of the bunk house and cabin. From up the canon came a roar and a crash as of a hurricane tearing the forest. The earth trembled, and the mountain sides were shaking.

'It's a slide!' cried the superintendent. 'There's a big snow slide on Preston's Peak! Run for your lives!' Then he ran up the hill to the shaft house to give the alarm, calling the men to get them out before the shaft was covered up, and to prevent them from being buried like rats.

Then came the slide. Half Preston's Peak broke from its apex and slipped down, leaving a great deep scar. At first it moved gently and easily; then it jumped and leaped. Towering pine trees broke and snapped like straws under the avalanche of snow and earth. The cabin and buildings of the upper part of the camp were crushed and buried beneath a mountain of debris.

After the first slip had passed, the crowd looked up and beheld a little cabin, half-torn from its foundations, hanging at the base of the avalanche.

'It's Simpson's cabin,' said one. 'Simp, Simp! Where is Simpson?' the superintendent anxiously inquired.

'He's in the cabin asleep!' half a dozen answered.

A shudder ran through the crowd. Though accustomed to dangers, there was not one but whose heart sank at the thought of the big foreman in the doomed cabin. Was there one among them who would go to the rescue?

Some one rushed suddenly from the crowd. 'The Kid! The Kid!' a hoarse voice shouted, and then all knew the truth. They vainly tried to stop him.

Up, up he climbed, with the gravel rattling and rolling under his feet, and the snow slipping treacherously. The watchers below held their breath.

He reached the cabin and tugged viciously at the door, which refused to open. Finally he tore it from its hinges and rushed in. Shortly he appeared at the door supporting the limp and intoxicated foreman. The crowd cheered lustily.

The boy shouted into the ear of the dazed miner, and when he looked out, he understood. Impending danger sobered him. The boy clinched him tightly by the arm and started down the slope, tugging and pulling with all his strength, and wading knee-deep through the spongy snow.

When half way down the slide broke with a deafening roar, and hurled its tons of snow and earth upon the camp. The cabin was swallowed up instantly, and the boy and the man were caught in the van of the whirl. They were lifted high and thrown completely over the mill, the wall of which held the snow and saved them, as they were scooted far out to the open valley and safety. Eagerly the men rushed forward to pick them up. Simpson was hurt a little, but was soon on his feet; but the boy was wounded, and blood flowed from a cut upon his head. It was some time before he regained consciousness, and when he opened his eyes a half-hundred men were standing about him, all waiting anxiously, almost breathlessly.

'Thank God!' spoke the big miner, 'the boy breathes again! I want to be the first to thank you, lad, for what you have done for me this day. Were it not for you I would have been buried deep under that mountain of snow, so deep that all the miners in the camp couldn't have dug me out in a year.'

'That's all right,' Rodney answered. 'I only did what any of the miners would have done.'

'You're wrong, sonny,' interrupted Hudson, the superintendent. 'We all had the chance you had, but wouldn't take it.'

'That's right,' chorused the crowd. 'The Kid is the pluckiest one in the camp.'

'And I want to repay you, my boy,' continued Simpson, chokingly, still holding Rodney's hands. 'How can I do it?'

'Just be my friend,' answered the boy, simply.

'With all my heart,' the miner replied, squeezing hard the boy's hands. 'From this time we're pals, never to play quits.'

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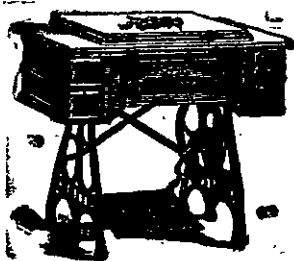
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Current Topics

For the Boys

The 'Wairarapa Daily Times' remarks that there is a marked diminution in the number of 'smart youths' who scramble for advertised positions in shops and offices. 'The parents', says our contemporary, 'evidently think they have better things in store for their boys', and keep them at school. In this connection we may quote some homely advice from a recent issue of 'The Scholars' Own'. 'Now', it says, 'you lads who are leaving school, don't be in such a hurry to be earning something. Think of the future prospect rather than the present advantage. The man who can do something really well, whether it be the making of a table, the building of a house, or the writing of a book, will very seldom be unemployed. It is the boys in a hurry who are "little millionaires" on eight shillings a week at fourteen, and "big loafers" on nothing at eighteen, with no trade in their fingers, and no prospect but the life of a day laborer. Go slowly, boys—you'll go farther. Hurry is a dog that often goes off on a wrong scent. Patience and foresight are two dogs which hunt together; they are slow at "finding", but they are always "in at the death."'

A 'Loaded' Gift

Sundry municipal councils that are controlled by the atheistic 'bloc' or machine, of Paris joyfully accepted charge of the parish churches that were seized under the mis-called Separation Law. They did not then know that the gift was (so to speak) loaded. They know it now. The Prefect of the Department of Seine has recently issued a report stating that, before the separation of Church and State, the upkeep of religion cost the city a grand total of 250,000 francs (£10,000); and that now the expenditure is 2,745,000 francs (£109,800). The churches are now the legal property of the city, which is bound to keep them in repair—a work which was formerly done by the 'fabriques' or parish councils. The Catholic churches have treated the Radical-Socialist councils after the manner of McFingal's muskets, which

'Though oft well aimed at duck or plover,
Bear wide, and kick their owners over'.

Fire Discipline

The noted war-correspondent, Archibald Forbes, was once standing with a German General watching a skirmish that was proceeding within the circle of steel that shut in the beleaguered fortress of Metz in 1870. The German battalion that was engaged consisted chiefly of young soldiers unaccustomed to fire discipline, and unconvinced of the truth of the military axiom that it is good for soldiers to die a little occasionally, for the purpose of 'hardening up' their comrades. The German recruits were, like the recruits of other nations, somewhat unsteady when 'the band began to play' and the bullets to sing as they flew through the air. The old German General 'humph'd' and shrugged his shoulders and remarked to Forbes: 'Dey vant to be a little shot; dey vill do better next time'. And (adds Forbes in his 'Barracks, Bivouacs, and Battles'), 'all young soldiers want to be "a little shot".'

Faiths, as well as soldiers, are, generally speaking, all the better for being 'a little shot'. Persecution is the 'fire-discipline' that hardens them up, if they are not too weak and degenerate to learn the lessons of such a rigorous school. From many sources—some of them already noted by us—we learn that the official campaign against religion in France has had the bracing effect of a tonic upon the faith of many in that country. The latest testimony in point comes from the

Paris correspondent of the 'Birmingham Daily Post'. He writes in part as follows:—

'That the work of the French Church is not confined to weeding, but to sowing new seed, is a fact so noticeable that the "Acacia", the review of the Freemasons, has resorted to it several times of late. Take for example the following passage: "The effort being effected at this moment by the Church to reconstitute herself under the regime of liberty is considerable, and those who follow this movement in the clerical journals, especially in "La Croix", are struck by the activity and intelligence employed. The object proposed is evidently to reconquer the souls that had been left to glide into indifference under the *dolce far niente* of the Concordat regime. Will it succeed? That which is certain is that many people belonging to the mass of indifferents still consider certain ceremonies of religion, such as marriage, baptism, first Communion, and burials, as obligatory social rites. Look around you, and see for yourselves the number of purely civil marriages, non-baptism, and civil interments. Ask the school teachers what is the proportion of non-communicants to communicants among their pupils, and you will then realise the force, not of religion properly so called, but of the social rite of ecclesiastical ceremonies and consecrations. And from this accomplishment of the rite may result the return to religious belief.'

The propaganda of the religious press—the neglect of which was one of the causes of the present trials of the faith in France—is now being carried on with a fervor that is a star of hope amidst the blackness of the French persecution. The Freemason 'Acacia' (quoted in the 'Birmingham Daily Post') speaks of it as 'a formidable organisation' and adds that 'the printing works of "La Croix" is a veritable factory, turning out at every instant books, brochures, and tracts, sold for a mere trifle because they are printed by millions. . . . Up till lately, priests were the great propagators of "La Croix"; now we see occupying themselves two associations of ladies of society—the Ligue des Femmes Francaises and the Ligue Patriotique des Francaises. . . . Let us add that, during the past few months, the tone of "La Croix" has been raised. From the journalistic point of view, it is admirably conducted, and furnishes in abundance the aliments that suit priests and pious persons.'

'The way in which the churches of Paris have been thronged this Easter time', says the 'Post's' correspondent, 'is fully confirmatory of the views of the "Acacia". "We have left you the use of the churches", said a Ministerial senator to his Conservative colleagues. "Because you couldn't help yourselves", was the immediate retort. The whole question, as far as the attitude of the French Government is concerned, lies there. For some time to come, further acts of drastic legislation need not be feared. A church will be disaffected here and there, there will be solitary instances of gross tyranny and sacrilege, but the general sentiment is to let sleeping dogs lie. The Catholic revival has created a current of opinion which, imprudently interfered with, may grow into a torrent. M. Clemenceau has shown on numerous occasions of late a desire to act with a certain amount of consideration. He listens to complaints, and redresses them when, on inquiry, they are shown to be well founded.'

A Tale from 'Lloyd's'

An esteemed correspondent impounded and forwarded to us a cutting from 'Lloyd's Weekly' which has been circulated in Christchurch. The cutting is headed 'Criminal Clerics', with sundry sub-headings which one expects as a matter of course from such a source as 'Lloyd's' when dealing with such a theme. We quote hereunder, word for word, the principal item in the bill of 'criminal clerical' sensations provided by 'Lloyd's' for the delectation of those of its readers who are mentally gifted with the indiscriminate appetite that Mother Nature is credited with having given to the far-famed goat of Harlem. 'Lloyd's' pretty bit of No-Popery romance runneth thus:—

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'Punishment as merited as it is severe has overtaken Don Giovanni Riva, a licensed priest of the archdiocese of Turin, who, at Milan Assizes, on Monday, was sentenced to sixteen years' imprisonment for habitual corruption of the inmates of the Consolata Convent Girls' Orphanage in Milan, of which institution he was father confessor.

The trial, which has lasted a long time, was heard with closed doors, but the facts have been supplied to the press by the legal reporters. The jury found Don Riva guilty in all cases, and denied that there were any extenuating circumstances. They acquitted another priest and the vice-directress, but sent the Mother Superior, Suora Maria Fumagalli, to prison for ten months for having striven to hush up the scandal by concealing the confessor's crimes.

Fumagalli's institute at Turin was under the sanction of Cardinal Richelmy, Archbishop of Turin, to whom she had bequeathed everything, but Cardinal Ferrari, Archbishop of Milan, had declined to authorise the house, partly because the nuns did not observe the rule of enclosure, and partly because of the dirty state of the building.

So much for the romance. Now for the reality.

It is difficult to write temperately of such a blackguardly perversion of notorious facts as 'Lloyd's Weekly' has given to its readers. The Fumagalli scandals have been before the world for over a year past; the whole working of the fraudulent business has been turned inside out; every journal in Italy and in England that has not been 'nid-nid-nodding' is aware of the facts of the case; and only a conscious perverter of truth could have been guilty of laying before the public the scandalous misrepresentations quoted above from 'Lloyd's'. Our readers have from time to time been kept abreast of the Fumagalli fraud, and those of alert attention and passable memory will readily recall the true position of affairs. We may, however, briefly recall the facts. 'Lloyd's' romance tells its readers (1) that the Fumagalli woman was a nun (it calls her 'Suora'—that is 'Sister'); (2) that she was the 'Superior' of a 'Convent Girls' Orphanage at Milan'; (3) that Fumagalli's institute at Turin was under the sanction of the Cardinal-Archbishop; (4) that the Cardinal-Archbishop of Milan did not 'authorise' the house, and for two reasons, one of which was that the 'nuns' did not 'observe the rule of enclosure'; and (5) that 'a licensed priest of the archdiocese of Turin' was 'father confessor' of the 'Suora' Fumagalli's 'Convent Girls' Orphanage at Milan' and was guilty of 'habitual corruption of the inmates'.

So runneth 'Lloyd's' envenomed romance. The reader is now asked to mark how plain a tale will put it down. (1) The Fumagalli woman was never a nun. She was simply an adventurer and impostor who—despite the repeated and public protests of the Cardinal-Archbishop, and his strong appeals to the local authority—decked herself out in nun's attire, in order the better to further her money-raising objects. (2) Her 'institutes' at Turin and Milan were not 'convents'; there were no 'nuns' in them; and the only females associated with the Fumagalli impostor were—of the Fumagalli brand, and fit partners with her in the scandals which the ecclesiastical authority had denounced long and earnestly before the criminal law was put into motion against the den which 'Lloyd's' turns into a convent. (3) Fumagalli's other 'institute' in Turin was not approved by the Cardinal-Archbishop, and the story of her generous bequest to him is all a myth. (4) It is true that the Cardinal-Archbishop of Milan did not 'authorise' the Fumagalli den in his cathedral city. But it is not true that he refused 'partly because the nuns did not observe the rule of enclosure'. He refused all along, and all along urged the civil authorities to take action, simply because he knew that the creature was an impostor and adventuress wholly unfitted to be entrusted with the care of children, and the alleged 'nuns'

were not nuns, but the dupes or accomplices of the criminal who is now expiating her deeds in gaol. (5) Every Catholic schoolchild knows that a priest who is merely 'licensed' in the archdiocese of Turin is not thereby empowered to be 'father confessor' to an institute in Milan, or even to hear any confession whatsoever in Milan. To do so he must receive 'faculties' from the Cardinal-Archbishop of Milan. But (a) no 'licensed priest of the archdiocese of Turin' had any connection whatever with the Fumagalli 'institute', or any part in the scandals that arose in connection therewith. (b) There was no 'father confessor' whatsoever in connection with that 'institute'; nor had any 'licensed' priest either of the archdiocese of Milan, or of Turin, or of any other diocese in Italy, any connection, either official or unofficial, with the place. (c) The scandals that arose—and they were of the gravest kind—were perpetrated, not by any 'father confessor', but by the Fumagalli impostor's male partners in the business. And it is to the credit of the Church that they were under her ban long before the criminal law was set in motion against them, and that no practising Catholic had any share in the concern.

Two or three other 'fairy tales from a far-off land' appear in the 'Lloyd's' cutting. They are of a piece with the Fumagalli tale, and all (or at least most of them) have already been exposed in our editorial or news columns.

SOCIALISM

II. DIFFICULTIES OF SOCIALISM: ORGANISATION; SUPPLYING WANTS; ASSIGNING EMPLOYMENTS; REMUNERATION; MOTIVE.

(Continued.)

TRADE UNIONS TO BE WELCOMED.

Further, let me repeat a phrase in it, as affecting our present circumstances in Great Britain: 'If Unionism is crushed, Socialism will thrive in its stead.' These words seem to me very wise, and a warning to those among us who with untimely timidity are hostile to Trade Unions. Thus in America Monsignor Spalding, the friend of the Unions, has sorrowfully to recognize the evil that Socialists enter into them, and seek to rule them, causing disorder, promising Utopias, and victimizing the workmen by deception. But this is no wonder, because America, as you know, is where the forces of organized capital have sought to break the Unions by vast free labor agencies, by blacklisting, by the use of armed mercenaries, by the misuse of the laws of conspiracy which the employers in combination can themselves evade. Moreover, in America the constitutional law of free contract has been so interpreted as to hamper alike the Factory Acts and Trade Unions; a sympathetic strike has been held to be illegal, and statutes have been declared unconstitutional if they forbade the discharge of a workman for belonging to a Trade Union; similarly laws forbidding the truck system or commanding weekly payment of wages have been set aside as 'unconstitutional. (1)' The cry, 'Down with Unionism!' awakens as its echo the cry, 'Up with Socialism!' The same thing happens in Germany. There the liberty of workmen's associations is limited and precarious; they lack co-operative rights; they require a license from the local authorities, are at the mercy of local officials, and are strictly bound to keep to specific questions of work and wages, else are liable to the penal law. And in Germany a vast proportion of the working classes are avowed Socialists, and form the great Social Democratic Party against which Count Buelow, the head of the Emperor's Government, urges all the other parties to join in alliance, as against public enemies.

And here in Great Britain the friendliness towards Trade Unions in the early seventies that I remember has given way to the old suspicion and dislike, and instead of welcoming these great organized bodies, of linking them up with the law and the State (so well done in New Zealand and Australia), or of using them as an invaluable ally in the campaign against unemployment, the hostility to them culminated in the Taff Vale

¹ See the small volume, *Our Benevolent Feudalism*, by the Socialist, W. J. Ghent New York, 1902.

decision, virtually though not nominally the repeal of an Act of Parliament that had been passed in their favor. No wonder they have been driven into the arms of the Socialists; no wonder that many of their members have become Socialists in reality, and many more, blinded by the dust, have become Socialists in name.

SO-CALLED MUNICIPAL SOCIALISM AS AT GLASGOW.

The confusion has been made worse, the mystification of the working classes on the one side and of the rich ratepayers on the other side has been made complete by the current use of the term 'Municipal Socialism.' No doubt in recent years in Great Britain we can trace a vast increase of the economic functions of town councils, and a great many services have been undertaken having the public benefit as their aim, where these services, if left in private hands, would necessarily either result in great waste or in a great monopoly, or where, from the difficulties of exacting payment, private enterprise would have left them unsupplied. Such, for example, as the service of water, or gas, electricity, tramways, markets, docks, public baths, public gardens, public libraries, lodging-houses, and workmen's dwellings. This increase of function is partly due to the fact that British municipalities in mid-nineteenth century had lost much of their ancient powers, and left much either undone or done by private individuals that was habitually done by the municipalities on the European continent. The change was also partly due to the fact that the growth of towns and population rendered common action more and more needful for public health and convenience. But to call this movement Socialism is to play with words. It has been carried out not by any Socialist majority, sometimes not with any Socialist help, in no place as a step towards Collectivism; but simply because it seemed in each particular case for the general good. (1)

In fact, the question of public control and ownership is eminently a practical question varying with times and circumstances, sometimes more, sometimes less—less, for example, where, as in the United States, there is a lack of well trained and incorruptible officials; more, for example, in Prussia, where such officials can be found and people are accustomed to the obedience of military and bureaucratic discipline.

Or to come nearer home, the city of Glasgow is an example of a locality where there was a wide field for the action of the civic authorities, and where the field had been occupied with wonderful energy and success; so that when in 1901 the British Association held its meeting at Glasgow, strangers to the city could enjoy the best water supply in the kingdom, the cheap municipal gas and municipal trams, the parks, public halls and art gallery; could examine the famous model lodging-houses, public baths, municipal laundries and markets; could read of the immense improvement in the sanitary conditions of the city, with a great diminution of the death-rate, the diminution being the happy result of the new water supply, the better drainage, the clearance of slum areas, and the provision of healthy dwellings.

So great an extension of municipal activity caused Glasgow to be styled in the South the Mecca of Municipal Socialism; (2) though I must remark, by way of protest against this term, that the difference is hardly greater between the climate of the city on the Clyde and the climate of Mecca, than the difference between the municipal activity of Glasgow and real Socialism.

EXAMPLES FROM MEDIAEVAL SIENA, MODERN VIENNA, AND MEDIAEVAL ENGLAND.

And lest you should think there is anything either new or revolutionary, or, again, anti-Catholic in this kind of public ownership and control, which is misnamed Municipal Socialism, listen to three examples. One is from Italy in the 13th century, in what was then the great industrial town of Siena. The statutes of the town administration can be read to-day; elaborate rules on street cleanliness, market cleanliness, drainage and paving, for the problem of the water supply, for the planting of waste places around the town with trees, for forestry on the communal property; care for the supply of the city with flour and grain, and provisions in general, and building materials, lest the supply be disturbed by any extortionate middlemen. There was power to make street improvements, and assessment was based on the principle of betterment (that, you see, is no new discovery). Finally, besides care for the roads and bridges, this Sienese republic took in hand the medicinal baths in its territory and fixed a tariff not merely for the baths, but for the lodging of those who frequented them. (3)

Take another Catholic city, this time contemporary, the city of Vienna; under its admirable burgomaster, Dr. Lueger. The city and its suburbs lay under the yoke of a ring of monopolists (chiefly Jews); the peasant cultivators around had to sell the produce of their farms, gardens, and vineyards to these monopolists at a very low price and the consumers had to buy them from these monopolists at a very high price. Dr. Lueger worked a transformation. He undertook a communal restaurant in the vast basement of the town hall, where wholesome and cheap provisions and light wine were sold to immense crowds of all classes, to the great gain both of consumer and producer, by getting rid of the monopolist middlemen, and bringing besides some £16,000 a year into the municipal treasury. Moreover, water has been municipalized and supplied at very low prices, I believe below cost price; an excellent tram service is supplied just at cost price, while gas and electricity have also been made municipal, and though supplied very cheaply yield an annual revenue to the city of about £80,000 sterling. These are great results, and no wonder the great man who has brought them about has been assailed with vituperation. As a Catholic and the friend of Leo XIII. and Pius X., Dr. Lueger is called ultramontane, fanatical, and retrograde. We are accustomed to such epithets and take off the discount from such charges; where I want you to deduct the discount is when you hear him called an Anti-Semite or Jew-hater, because it happened that the monopolists he overthrew were mostly Jews, and when you hear him called a Socialist because he established municipal industry in a field where it was fit. (1)

As a third example let us come back to our own country and hear what was the condition of the tenants of the great monastery of Durham in the 15th century, a condition that if seen in working order to-day might be misnamed 'Village Socialism.' The villagers, though nominally tenants, were practically small property owners paying a rent-charge to the monastery. In the village, to quote the words of Abbot Gasquet, 'Many of the things that in these days advanced politicians would desire to see introduced into the village community of modern England, to relieve the deadly dullness of country life, were seen in Durham and Cumberland in full working order in pre-Reformation days. Local provisions for public health and general convenience are evinced by the watchful vigilance of the village officials over the water supplies, the care taken to prevent the fouling of useful streams, and stringent by-laws as to the common place for washing clothes and the times for emptying and cleansing ponds and mill-dams. Labor was lightened and the burdens of life eased by co-operation on an extensive scale. A common mill ground the corn, and the flour was baked into bread at a common oven. A common smith worked at a common forge, and common shepherds and herdsmen watched the sheep and cattle of various tenants, when pastured on the fields common to the whole village community.' (2)

IMPRATICABILITY OF SOCIALISM.

If I have given these details at such length it is to emphasize my contention that reform is not Socialism, and that to mix them up is to confuse, confound, bewilder, and blind with dust or fog, and justifies me in applying to Socialism the epithet insidious, because masquerading under false colors as if it were the sole remedy for social ills, when out of many proposed remedies it is merely one.

And now I have as a second point, to say that it is a very bad remedy, and thus that it is not merely insidious but impracticable.

The collective ownership and collective management of all the means of production implies that every factory and workshop in a whole country, every warehouse, every retail shop, every office, and every house of business, all ships from a liner to a fishing smack, every mine and quarry belong to the Government, and must be managed by those who are working not on their own account, but as Government servants.

Again and again the difficulties (seemingly insuperable) have been pointed out, and some explanation or answer demanded from the Socialists how they could be overcome. Already on other occasions I have pointed out that these difficulties, for the purpose of remembering them better, can be reduced to five: first, the difficulty of organizing work; secondly, the difficulty of supplying different wants; thirdly, the difficulty of assigning different employments; fourthly, the difficulty of assigning remuneration; and lastly, the difficulty of supplying a stimulating motive to work.

1 P. Verhaegen, *Socialistes Anglais*, ch. xi.

2 *The Times*, August 23, 1901.

3 See E. Armstrong, *English Historical Review*, vol. xv, 1900

1 See *Rivista Internazionale*, November, 1903, pp. 490, 491.

2 Preface to his edition of Cobbett's *History of the Reformation*, p. xiv., 1896.

DIFFICULTIES OF ORGANIZATION:

First, regarding the difficulty of organizing work, take Scotland alone, with something less than five million inhabitants. Think of all the houses of business in Edinburgh and other great towns and in every village and hamlet, worked from one centre. You may say it is done now by the Post Office. Precisely, because the Post Office performs a simple service where the prime matter is delivery, and the prime economy is to avoid cross delivery; it is a simple, almost mechanical, work; the main work, the letters themselves, are produced by the individual thousands of the public. It would be a more apt comparison if an agent of State were himself, after hearing the individual circumstances, to write every letter and to post them at the proper time, just as he now transmits and delivers them. And in the Socialist Commonwealth the many busy hands that are now conducting tens of thousands of businesses, lesser or greater, throughout the land, and in most cases occupy their position precisely because they are capable, would at best remain as mere agents of a central organizing power. Nor are we helped by the analogy of great trusts or combinations, especially conspicuous in America, where vast industries are controlled by a few men. For apart from the difficulty that it is one thing for some industries to be controlled, and quite another thing for all industries to be controlled, there remains this difficulty, that as far as great combinations and trusts have been successful they have been successful because great power and great wealth have been permanently concentrated in few hands, and a new baronial or feudal system has been reconstituted; only instead of lordly barons in their castles we have great financial magnates in their counting-houses, sitting enthroned there, not for a few weeks or few months, but permanently. Hence if there is to be any successful business organisation on the scale supposed, the democratic principles of starting fair, of popular control, and of rotation of office, all must be thrown overboard. Not even the world-famous Scottish capacity for business could carry on any concern with success if with every new moon there was to be a new manager. Rather we must hand ourselves over to the tender mercies of rulers and organizers who must be few, who must be permanent, who must be autocratic.

I have said Scotland—but why Scotland? Why not the forty-five millions of the United Kingdom or the four hundred millions of the British Empire? Mr. MacDonald speaks of 'the community' and of the 'nation-making epoch' as if it was closed, (1) and like other Socialists assumes complete, cut-and-dried and distinct units, that can each form a Socialist Commonwealth. For most truly no Socialist organization is possible with shifting frontiers and shifting populations. But the facts are wholly contrary to the assumption that is required by Socialism. Take the last sixty years only: compare the political map and the statistics of population in 1846, and then at each successive ten years look at the changes in both. It would take me several hours to give you a mere catalogue of these changes. Only think, for example, of the extraordinary changes of the political areas ruled from London, from Paris, and from Berlin. Or again, think of the millions of men and women in a twofold vast migration, one from Europe to America, the other from the open country to the towns. And there is no sign that these changes are coming to an end. Frontiers and population are in a state of flux, now no less than sixty years ago, and their uncertainty makes the proposed Socialistic organization of national industry an impossibility. Society would have to be crystallized, frontiers stereotyped, international, nay, even inter-urban, migration stopped, all men confined each to his own district, like serfs in the old time or indentured coolies in the new time.

DIFFICULTY OF SUPPLYING WANTS.

Much more could be said on this first difficulty of organization, but I must pass on to the second, the difficulty of supplying different wants. A man's individuality, and let me say still more a woman's individuality, must be sacrificed: there is no room for peculiarities, idiosyncrasies, individual requirements. No doubt the ordinary food, the ordinary clothing, ordinary furniture, ordinary houses, ordinary amusements, you could get by presenting a labor ticket at the Government stores, or in whatever way distribution was managed; but all production would be wholesale, on a large scale, after an official pattern; instead of facing a body of producers and sellers eager to cater for every separate want, you would face an official body to whom any fresh want would mean more trouble and more brain work, with no prospect of private profit as an incentive; and thus you would seek in vain to pro-

cure what would be out of the routine of Government production; the practical consequence would be that grown men and women would be assimilated to boys or girls at a boarding-school, and we must all be as soldiers with barrack-room uniformity. There could be no genuine liberty of consumption.

DIFFICULTY OF THE ASSIGNMENT OF EMPLOYMENTS.

The third difficulty is the assignment of different employments, and we ask in vain, How can it be done? For every one to take turn and turn about at every trade is so appalling a waste of power, so great a violation of division of labor, as to be out of the question; to choose what you like best is to leave undone necessary employments that are liked the least; to give a greater reward to the rough, unpleasant tasks is to depreciate the higher and more delicate tasks: the chimney-sweep or scavenger would get more than the physician or the schoolmaster. A courageous effort to meet these difficulties was indeed made by Edward Bellamy, in his famous novel, 'Looking Backwards'; but I need not dwell on his work, as it has long been repudiated by Bebel, who called him 'a Utopian and no Socialist.' (1) Indeed, the Socialist leaders shrink from publishing any practical details of the future Socialist State, and evade practical criticisms by keeping to generalities. (2)

DIFFICULTY OF REMUNERATING WORK.

And the same may be said of the fourth difficulty, the assignment of remuneration. It is often done very badly now. Social reformers know the evil, and are striving as far as possible to remedy it. But remuneration even now is often done very well. Take, for example, the elaborate rates for piece work in the Lancashire cotton trade, fixed by representatives of masters and men, and arrived at by technically trained experts; (3) or, take the joint agreement that has worked so satisfactorily for five years or more in the coal-mining industry of the four great States of Pennsylvania, Ohio, Indiana, and Illinois. (4) How could Socialism deal with cases like these? For a little while, indeed, they might simply continue the previous work of conciliatory experts; but any change of production and any invention would make the old standards inapplicable, and no criterion would be at hand for the new, no outside current rates or Trade Union rates, and all would have to be left to official good pleasure. But no body of men, least of all a body of officials, are to be trusted with arbitrary power in their hands.

DIFFICULTY OF SUPPLYING A MOTIVE.

Lastly, but not not least, comes the difficulty of supplying a motive. It has been pointed out, again and again, how unlikely is the order and punctuality, the incessant and strenuous labor, the keen eye for technical improvement, the watch for markets, that is stimulated by the fear of dismissal on the part of the employed, or bankruptcy on the part of the employers, and by the hope of advancement and enrichment on the part of both. But in the Socialist State there could be neither dismissal nor bankruptcy to fear, and the honors and rewards that might be held out to the industrious and inventive would be a shadowy reward compared with the substantial gains that our present social arrangements do not indeed always give (alas! far from it), but at least hold out as an allurements. Hence the universal self-interest of indolent mankind in the Socialist State would condone, not indeed absolute idleness, but habitual slack work, easy-going habits, general negligence, that it would be everybody's business, and therefore nobody's business, to correct.

(To be concluded next week.)

Messrs. Barningham and Co., Ltd., Dunedin, are manufacturers of the famous improved Zealandia Cooking Range, which is recognised by housewives as one of the most economical and convenient in the market. The firm also makes verandah castings and tomb railings at very moderate rates...

Our readers will be interested in the announcement of Messrs. A. and T. Inglis, Dunedin, that their annual colossal sale will commence on August 1, and will continue until September 12, during which time the whole of the magnificent stock, valued at upwards of £60,000, will be disposed of at large reductions. Persons desiring a sale catalogue can have same post free on sending name and address...

1 *Woman and Socialism*, p. vii., 10th German edition. Stuttgart, 1891. A detailed confutation of Bellamy is given in Cathrein-Gottelmann, pp. 285-287, 320-321, 331 note.

2 See pp. 223-244 of Cathrein-Gottelmann.

3 B. and E. Webb, *Industrial Democracy*, 2nd ed., pp. 195-204.

4 W. J. Ashley, *Adjustment of Wages*, 1903, Appendix IV.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

WELLINGTON.

(Continued.)

ALONG THE NORTH-WEST COAST.

During the year 1844 the Rev. Father Comte was placed by Bishop Pompallier in spiritual charge of the Maori population in and adjacent to Wellington. These were settled in large numbers along the coast, and among them this pioneer missionary labored with enduring results. Working his way from place to place he finally made Otaki his centre of activity, and thus established the Mission there. On December 30, 1894, in the presence of His Grace Archbishop Redwood, the jubilee of the Mission was celebrated with befitting solemnity and interesting ceremonial at Otaki. A number of French Missionary Fathers also participated in the ceremonies. The church was beautifully decorated for the occasion with bannerettes and flowers. A throne, with the shield of the Archbishop in the middle, had been provided. The crib, also, the first ever seen in the church, had been erected with great taste. In the evening the Archbishop, attended by several priests and acolytes, and with a very solemn ceremony, blessed the cross which had been erected on the hill to celebrate the jubilee of the introduction of Catholicism into the district. The cross (made of totara, 30ft. in length, 10 x 10 in. square, and very pretty with turned ends, brackets, and rays) was erected on the site of the old church in which Father Comte, who will be remembered as the first priest who laboured in Otaki, officiated. Near the cross was also erected a flag-staff on which was hoisted an elaborately-worked flag, bearing the word "Pukekaraka" and the dates 1844 and 1894. Pukekaraka, we may explain, is the name of the hill—signifying a hill covered with karaka trees—and in the centre of the flag one of these trees with a red cross among its branches was represented. The hill is included in the Mission property, the church, convent, and presbytery standing on a flat at its foot.

The view from the top of the hill where the cross stands is a grand one—the ranges on one side, the sea and Kapiti Island on the other. Before the spectator lie the pretty township and river of Otaki. By turning round, if the weather is fine, he may clearly see Mount Egmont—looking like a white peak rising from the ocean.

After the ceremony of blessing the cross had been performed his Grace addressed the crowd, composed of Maoris and pakehas, assembled at its foot in touching words. The venerable Father Comte, he said, whom he knew so well, and who was present to-day in spirit, rejoiced with them, and gave them his blessing in their celebration of Otaki's jubilee. The cross, he said, was a symbol of faith, hope, and charity. It represented the faith of those natives who, fifty years ago, were the first to become Catholics there and whose mortal remains were now lying beside that holy spot where they had their modest chapel. The same cross proclaimed also the faith of their children who had erected it.

Close by the jubilee cross a small carved house had been erected on the site where Father Comte had his whare in 1844. A large photograph of the venerable missionary was hung at the entrance of this building, and was looked at by those present with great respect and admiration. The photograph had been given to Father Cognet by the venerable missionary, Father Comte, on the eve of the departure of the former from France on the 3rd of the previous month.

At the end of April, 1899, news was received in Otaki of the death of the Rev. Father Comte (Kometa, in Maori). He died in France on January 14 of the same year, at the age of eighty-seven years. In the Catholic Church at Otaki on the Sunday following reference was made to the good work done by Father Comte over fifty years previously. He was the first priest, who came to Otaki, and had his

first church on top of the Pukekaraka Hill, with his little whare close to it. Having converted the Ngatikapu and several other tribes up the coast to Christianity, he proceeded with wonderfully successful results to civilise them. He induced, and assisted them to erect a flourmill and a rope-making concern at Waitohu; to buy a fine schooner, the Elizabeth, in order to convey their produce to Wellington; to cut and saw up the Otaki River—the timber for the building of the church. However, he left Otaki before the church was erected. The deceased priest's memory is quite green even now amongst the Natives, and also amongst the few old settlers who were in the district and knew him. They all speak in the highest terms of him. A few days after receipt of the news of Father Comte's death a solemn Requiem Mass was celebrated in the local church. At the conclusion of the service the Maoris had a proper tangi in honor of the late Father Comte. The Natives have decided to perpetuate the memory of their first priest by erecting a tablet in the church after the building has been renovated and enlarged.

The Rev. Father Seon, the companion of the Rev. Father Petitjean, and who shared with him the work of establishing the Mission foundation of Wellington, was also identified with the spiritual well-being of the Natives in the vicinity and some distance along the coast. On occasions he rode a distance of 53 miles along a comparatively roadless route from Wellington to relieve Father Comte at Otaki. Worn out with his labors for a period of nine years among the Maoris at the Bay of Islands, he subsequently directed his attention to the secondary stations of the district from the Wellington centre. Between times he travelled along the East Coast, traversing forests and unsettled wastes, evangelising the Maori tribes. Bishop Viard, knowing his generosity and devotedness, found him always ready to take up the most arduous duties. At last a stroke of paralysis terminated this life of zeal and abnegation.

'In 1851 (writes Mr. A. H. Blake in the 'Record') I had the pleasure, with other schoolmates, of visiting Father Comte's Mission at Otaki, a place situated over 50 miles north of Wellington, on the West Coast. This very route, only a few years previously, had been the scene of many tragic events during the war with Te Rangihaeata and Te Rauparaha. Father Comte had built the Natives a flourmill, and amongst other arts of civilisation was instructing them how to manufacture flour. Peace and contentment apparently reigned supreme, and the hospitality extended to us was of such a character as to produce the impression that their ancestors must have come from the Emerald Isle, rather than from one of those of the South Pacific. One simple incident in connection with this good missionary may be worth relating. When Father Comte first made his appearance amongst the Natives he was suffering from an affection of the eyes, in consequence of which he continuously wore darkened glasses. This was quite a phenomenon to the aboriginal intelligence, and a complete mystery, the solution of which was, as they understood it, that the inner eyes were occasionally closed in sleep, but the outer ones never. This impression, in the first instance, created a wholesome respect for the watchfulness of the wearer, and counteracted, to a certain extent, the cupidity of the untutored Natives.'

(To be continued.)

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

The New Zealand Clothing Factory, Octagon, Dunedin, is now offering a comprehensive selection of goods, suitable for the winter season, at remarkably reasonable prices. These include overcoats of all kinds, rugs, gloves, etc....

A little man stepped in the shop,

And said: 'Now, you—be sure

To give me what I ask for pop,

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For though I am a little hoarse

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

June 18.

His Grace the Archbishop returned on Tuesday from a visit to Reefton, where he administered the Sacrament of Confirmation.

The organ at the Sacred Heart Basilica, which experts pronounce as one of the finest in the city, is to be improved by the addition of seven combined pedals.

On the 27th inst., the anniversary of the late Very Rev. Father Lewis, a Requiem Mass will be celebrated at the Sacred Heart Basilica.

It is the general opinion that the Sisters of Mercy have acquired a very fine property through the purchase of Mr. Bannister's land in Sussex square.

The recent mission by Rev. Father Lowham, of the Redemptorist Order, at Kilbirnie, demonstrated the fact that there is a large resident population of Catholics in that suburb.

Kilbirnie has decided to have its first parish social, and arrangements are now being made for the gathering, which is to be held in O'Donnell's Hall on the last Wednesday of this month.

The Very Rev. Father Clune, C.S.S.R., was expected from Auckland early in the week. Father Lowham is to conduct retreats at Dunedin, and Rev. Father Creagh, C.S.S.R., to go on a similar mission to Westland.

The Catholics of Muritai are working hard to make their first parish social, on Wednesday next, a great success. Free passages by boat to the seaside suburb are being provided, and a pleasant outing is expected.

The fifth annual social of the St. Patrick's College Old Boys' Association is to be held in the Sydney Street School-room on Tuesday, June 30. All the necessary arrangements are being made to ensure the gathering being the success of the season.

One of our Catholic young men, Mr. John E. Fitzgerald, of Kaiwarra, has announced himself as a candidate for the newly constituted suburban seat at the coming election. Mr. Fitzgerald, B.A., is a member of the local club, a fluent speaker, and should give a good account of himself.

A meeting is to be held on Sunday evening between representatives of the Hibernian Society and the newly-formed Catholic Club at South Wellington. It is expected that arrangements will be made for the new club securing the use of the club rooms now leased to the Hibernians, and used by them for club purposes.

The well-known Catholic family, Mrs. T. Dwan, sen., and Messrs Thomas and Lamartine Dwan, her sons, have recently obtained from Italy a very fine marble monument, which is now being placed in position over the grave of the late Thomas Dwan, sen. The monument, when finished, will be one of the most artistic at Karori.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

June 15.

I regret to learn that the health of the Very Rev. Father Marnane, S.M., pastor of St. Mary's, Manchester street, still continues extremely unsatisfactory.

The Very Rev. Father Clune, C.S.S.R., opened a Mission at Rangiora on last Sunday. He will probably be engaged in the parish for about a month.

It is intended, weather permitting, to have the usual outdoor procession of the Blessed Sacrament in the Cathedral grounds next Sunday in honour of the feast of Corpus Christi, patronal feast of the Cathedral.

The quarterly ecclesiastical conference of the clergy of the deanery of North Canterbury was held on last Tuesday at Hawarden. In the unavoidable absence of the Very Rev. Dean Ginaty, S.M., V.L., the Ven. Archpriest Le Menant des Chesnais, S.M., presided.

His Lordship the Bishop made an episcopal visitation at Fairlie on Sunday, and also administered the Sacrament of Confirmation. On next Sunday his Lordship will be at Temuka. On the Tuesday following he returns to the city, preparatory to the opening of the new chapel of the Sisters of the Missions, and on next Sunday week the Bishop is to pontificate in the Cathedral on the occasion of the transferred feast day of his Lordship. On the following Sunday he is to be at Geraldine.

A very enjoyable musical and dramatic entertainment, promoted by the Christchurch Catholic Club in aid of the stall-furnishing fund of St. Mary's Church bazaar, Manchester street, was given in the local school hall on last Thursday evening. There was a large attendance, and the various items of a well-arranged programme were evidently fully appreciated. Miss McGilliuddy was an efficient accompanist, and also opened the first and second parts with well-played piano solos, 'Zampa' and 'A Storm at Sea.' Songs were given by Misses Parker and Lena Bryan, Messrs S. Allwright, D. J. Gibson, L. Quinn, B. G. Stevens, and Master Hubert Narby. An amusing musical medley was very capably presented by Mrs. and Mr. D. J. Gibson, and a quartet was given by Messrs J. McGrath, S. Barton, J. McGrath, and A. Hutchinson (members of the Woolston Brass Band). Nearly every item on the programme was awarded the merit of a recall. The second part consisted of a brightly-performed comedy in one act, 'My Lord in Livery,' the various characters being sustained with considerable ability by Misses Bessie Fanning, Imelda McDonald, and K. McDonald, Messrs W. Chaman, Allan B. Young, Frank McDonald, and Master A. McDonald. Mr. Frank McDonald was stage manager, Mr. J. F. Devenport secretary, and Mr. P. C. J. Augarde was responsible for the arrangement of the programme.

DIOCESE OF AUCKLAND

(By Telegraph.—From Our Own Correspondent.)

June 15.

The feast of Corpus Christi will be celebrated next Sunday at the Cathedral by solemn High Mass, followed by Exposition of the Blessed Sacrament.

Dean Gillan, V.G., has taken the rooms at the Cathedral Presbytery, vacated by Father Holbrook. Much of his time will be spent as administrator at the Cathedral and Saint Benedict's.

The Quarant' Ore begins after the 11 o'clock Mass on Sunday, and terminates at High Mass on Tuesday morning. The preachers will be the Vicar General, and Rev. Fathers Kehoe and Edge. Rev. Father Brennan has been appointed to Saint Benedict's.

Mr. Ormond received a cable message to-day from his son, stating that the latter was ordained priest at Rome last Saturday.

Rev. Father Holbrook left last Saturday morning to take charge of Cambridge. Prior to his departure he received farewells from the Orphans, the children of St. Patrick's Convent Schools. Addresses were presented and read by Misses Leonora Foly and Annie Molloy, at the conclusion of which the little ones presented him with bouquets. A handsome dinner set and a beautiful hand-painted tea set were presented on behalf of the pupils by Rev. Father Murphy, who spoke eulogistically of Father Holbrook's work in the Convent and Sunday Schools. The recipient in felicitous terms thanked the children, and said he carried away the happiest remembrances of the Cathedral schools. The function closed by the children singing a farewell chorus.

At Father Holbrook's invitation, the house-to-house collectors assembled last Friday evening at the presbytery. Short speeches were made by Father Murphy and Mr. M. J. Sheahan, who regretted the departure of a good and zealous priest, who was untiring in his labours; it was duty with him before all else, his own personal comfort being last, with the result that his health broke down, and consequently a change was rendered necessary. Father Holbrook feelingly replied, and urged the collectors to continue their good work, so that when the Bishop returned

he would find the debt reduced. The best way to show their appreciation of him was to pursue the course mapped out by him and the priests of the Cathedral. He left all with the kindest feelings and with deep regret.

The Marist Brothers 'Old Boys' gave a farewell in their club rooms to Father Holbrook. Brother George presided, and there were also present Fathers Edge, Doyle, Brennan, and a large attendance of members. Brother George referred to the work done by Father Holbrook for the Club since its inception. Its establishment was primarily due to him. He spent weeks gathering money with which to open and furnish the rooms, and through its struggles stood by it, until rewarded with success. The members could never sufficiently thank Father Holbrook for all he had done for them. They wished him God's blessing in his new sphere as parish priest. Rev. Father Edge, in eloquent terms, supported the remarks of the president. The love between Catholic priests and the people was something to be envied. Nowhere else was it to be found. The presence of so many young men was to him a revelation and consolation. It was evidence of the good work done by Father Holbrook. From thence forward he intended to come oftener to their gatherings. He wished Father Holbrook good-bye and every success. Rev. Father Holbrook, on rising, was greeted with tumultuous applause, lasting several minutes. He said when he came here six years ago from Ireland he was struck by the apathy of the many young men who were absent from all Church functions, in which they evinced no concern, no pride, no affection. It troubled him much, and he determined to remedy this if possible. He consulted those better acquainted with the young men and local surroundings than himself, and, after serious consideration and misgivings, the Club was inaugurated, and after trials and disappointments it forged ahead. His reward was in seeing them attend in a body and approach the Holy Table, thereby identifying themselves publicly with the great Church to which they belonged. He hoped they would prosper, and whoever succeeded him as chaplain, he assured him that in the Club members he would find an obedient and respectable body of young men. He would always think of them with pleasure and pride, and prayed that God would bless them. Brother George then explained that, in deference to the wishes of the general Public Committee, the Club refrained from making a presentation, but would join the main body in making Father Holbrook's farewell a success. Musical items were tendered by Messrs. J. Loneragan, O. Pritchard, T. Guscott, W. Dervan, Adean, and Middleton, humorous recitations by Messrs H. Herbert and A. McIlwain. Mr. P. Clarke ably presided at the piano. The proceedings concluded with the singing of 'Auld lang syne' and 'God save Ireland.'

Last evening, after Vespers, the committee entrusted with preparing a fitting farewell to Rev. Father Holbrook met at St. Patrick's Presbytery, Mr. J. P. Nerheny in the chair. Rev. Fathers Murphy and Wright, and a large number of ladies and gentlemen were present. Excellent work was reported by the collectors. An address committee was appointed, consisting of Fathers Murphy and Wright, Brother George, and Messrs Nerheny and M. J. Sheahan. It was decided that the committee should meet again on Sunday fortnight, when detailed arrangements would be made, and Father Holbrook asked to fix a date for a social gathering and presentation.

To-night a most successful complimentary concert was tendered to Mr. Harry Herbert in the Royal Albert Hall by numerous friends, in consideration of his services, given so freely at all church and charity matters here for many years. The programme was choice and varied, and the best local talent assisted. Rev. Father Farthing and Mr. Rupert Knight (secretaries), and Rev. Father Doyle (treasurer) worked hard, with the result that the concert was a great success. Mr. Herbert leaves shortly for Australia, taking with him the best wishes for his future prosperity.

Invercargill

(From Our Own Correspondent.)

June 15.

The weekly meeting of the Invercargill Catholic Club was held on Tuesday, June 9. A very pleasant evening was spent, and the programme was of a social nature.

The Athletic Football Club are again to the front, having during the last fortnight met and defeated the Star Club by 11 points to nil, and the Pirates by 21 points to nil. The Athletics have not as yet had their line crossed.

On Sunday, June 14, the members of the Catholic Club, to the number of 60, approached the Holy Table in a body. After Mass the members assembled in St. Joseph's Schoolroom, where the Ladies' Club had provided breakfast. The Rev. Father Kavanagh, addressing the members at the breakfast, said it gave him great pleasure to see that morning such a progression of faith by the members present, and urged them to give every assistance to one another, in furthering and fostering the interests of their Club. The President (Mr. L. W. J. Morton), Messrs J. Collins, J. MacNamara, Mulvey, Pound, and Sims also spoke.

A very distressing fatal accident occurred in the railway yard on Thursday, when a young man, Leo Patrick Kenney, met his death. The deceased, who arrived here but two weeks ago from Auckland, leaves a young widow to mourn her loss. The funeral, which took place on Sunday, was largely attended. The Rev. Father O'Malley officiated at the graveside.—R.I.P.

Nelson

There was a large attendance at the Druids' Hall on the evening of May 27 (says the Nelson 'Colonist'), when the first concert of the season was given under the auspices of St. Mary's Society. An excellent overture was played by Mr. T. C. Webb, A. Mus. T.C.L. Mr. T. Conhell sang 'The deathless army,' for which he was loudly applauded. Miss Barry contributed 'Why must we say good-bye,' and in response to a recall sang 'Come back to Erin.' Mr. Ryder sang 'The valley by the sea,' and Miss M. Burke received an encore for singing 'Rose of my life,' when she favored the audience by singing 'Doreen.' Mr. Fellowes' exhibition of his powers as a ventriloquist created much merriment, and he was warmly applauded. Mr. E. Barry sang 'Ashore,' and was recalled. Miss C. Armstrong's singing of 'The flight of ages' was an enjoyable item. Mr. C. G. F. Eagar received a well-merited encore for his song, 'The last watch.' Mr. D. McKee Wright recited one of Kipling's pieces, which was encored. The duet, 'Whisper and I shall hear,' contributed by Misses Armstrong and Burke, was one of the gems of the programme. Mr. A. Housiaux was heard to advantage in the song, 'Anchored.' The Rev. Father Clancy, at the close of the programme, on behalf of the audience, heartily thanked the performers and the members of the committee for the most enjoyable entertainment that had been provided. Misses Barry, Vaughan, Armstrong, and Messrs. Webb and Eagar rendered good service in accompanying the vocalists.

The Kaiser and the Nun

The special correspondent of the 'Neues Wiener Tagblatt' at Corfu relates the following interesting incident:—

'The German Emperor, since he came to Corfu, has visited various ancient churches and monasteries to inspect old church paintings. He visited also "Death Island," where an ancient nunnery exists. The Royal visitors, arriving unexpectedly, found the Superior cleaning the church lamps and two nuns scouring the floor. The Kaiser entered into conversation with one nun, while King George acted as interpreter. The Kaiser asked the nun, who is thirty-five years old, how long she had been in the convent. She replied, "About twenty years." The Kaiser remarked that she must have commenced her novitiate very early. She said, "At sixteen."

'His Majesty then asked, "What caused you, when so young, almost a child, to renounce the world and its pleasures? Some great misfortune?" She answered, "No; only love for God. And you, who have remained in the world, what pleasure do you find in it?" The Kaiser, without replying, asked: "Did it cause you no sorrow to sacrifice your youth?" She said, "What is youth? A dewdrop in the field, which Nature gives in the night and which disappears with the first rays of the morning sun."

'After this the Kaiser left her, shaking his head.'

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All Wool Fringed Rugs, 14/6, 17/6, 28/6 up
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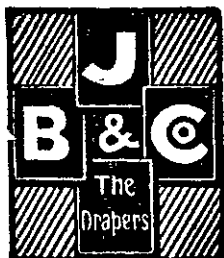
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Commercial

PRODUCE

Messrs. Donald Reid and Co. (Ltd.) report:—

We held our weekly auction sale of grain and produce at our stores on Monday. We submitted a full catalogue of oats, wheat, barley, potatoes, chaff, hay, and turnips. There was a good attendance of buyers, but bidding was not animated. With the exception of potatoes, which could only be sold at a reduction on late values, a fair proportion of the other lots offered found buyers at about late quotations. Values ruled as under:—

Oats.—The past week has been one of the quietest of the season. Local requirements are extremely small, and the demand for shipment has been unusually slack. It has therefore been impossible to deal readily with any classes of oats on the basis of late values, and in nearly all cases the sales passing have been at a slight reduction. We quote: Prime milling, 2s 4½d to 2s 5d; good to best feed, 2s 3½d to 2s 4½d; inferior to medium, 2s 2d to 2s 3d per bushel (sacks extra).

Wheat.—For milling quality the market is in a stagnant condition, and practically no business can be reported. There is some little inquiry for choice seed lots, and good whole fowl wheat continues to move off slowly. We quote: Seed lines, 4s 8d to 4s 10d; prime milling, 4s 6½d to 4s 7½d; whole fowl wheat, 4s 4d to 4s 6d; medium do, 4s to 4s 3d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Potatoes.—Consignments are coming forward freely, but owing to a decided slackening in the demand for export values have undergone a change during the week, and best Up-to-dates and other white sorts are difficult to place at over £3 10s per ton. A few choice lots for local use may be quoted at £3 12s 6d to £3 15s; doubtful condition and medium quality, £2 15s to £3 5s; prime Derwents, £4 5s to £4 10s; medium to good, £3 10s to £4 per ton (sacks included).

Chaff.—Fair supplies continue to arrive. The demand for export is fairly well maintained, and all good to prime lots meet with ready sale in that direction. Medium and inferior quality is not in request either with shippers or local buyers, and is consequently difficult to place. We quote: Prime oaten sheaf, £4 2s 6d to £4 5s; choice, to £4 7s 6d; medium to good, £3 10s to £4; inferior and discolored, £3 to £3 7s 6d; straw chaff, £2 5s to £2 10s; choice, to £2 15s per ton (bags extra).

Turnips.—We quote best swedes, 20s per ton, loose, ex truck.

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

Oats.—Business is very quiet, and to make sales substantial reductions must be taken. Prime milling oats are worth 2s 4½d to 2s 5d; good to best feed, 2s 3½d to 2s 4½d; inferior and medium, 2s 2d to 2s 3d per bushel.

Wheat.—There is no business to report, as the market is dead except for whole fowl wheat. Quotations: Seed lines, 4s 8d to 4s 10d; milling, 4s 6d to 4s 7½d; whole fowl wheat, 4s 4d to 4s 6d; medium, 4s to 4s 3d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Potatoes.—There are large consignments coming forward, with no outlet except at greatly reduced prices. Best Up-to-dates are worth £3 10s per ton; medium to good, £2 15s to £3 5s; prime Derwents, £4 5s to £4 10s; medium to good, £3 10s to £4 per ton (sacks in).

Chaff.—All prime lots meet with good shipping demand, but medium chaff is very hard to place. Prime oaten sheaf brings from £4 2s 6d to £4 5s; medium to good, £3 10s to £4; inferior, £3 to £3 7s 6d.

Pressed Straw.—In fair demand. Oaten, 32s 6d to 35s; wheat, 30s to 32s 6d per ton.

WOOL

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

Rabbitskins.—We offered a medium-sized catalogue of good skins on Monday, when prices were a little firmer than at the preceding week's sale, especially for winter does. We sold winter does to 20½d; mixed, 15d to 17½d; autumns, 13d to 14½d; springs, 7d to 8d; summers; to 8½d; winter blacks, to 21½d; autumns, to 17d; horse hair, to 18d.

Sheepskins.—Catalogues all round were small, but prices were quite equal to last week's rates. Best halfbred brought up to 6½d per lb; medium to good, 4½d to 5½d; best crossbred, 4½d to 5½d; medium to good, 3d to 4d; merino, to 5½d; lambskins, to 5½d.

Hides.—We offered a good catalogue on Thursday last, when hides showed a slight advance on prices that have been ruling lately. Prime stout heavy ox hides, to 7½d; good heavy do, 5½d to 6d; medium, 4½d to 5½d; light, 3½d to 4d; stout heavy cow hides, 4½d to 5½d; medium, 4½d to 4½d; light, 3½d to 4d; yearlings, 3d to 3½d; stag and bull, 2½d to 3d; horse hides, 5s to 10s 6d.

Tallow and Fat.—There is not much coming forward, and prices rule almost the same.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

For last Saturday's sale there was a very good entry, draughts especially being well represented both as regards quality and numbers, but light harness horses were not so numerous. The main feature of the sale was Messrs. Ross and Glendinning's well-known waggon team, and although the horses were just out of hard work every animal as offered was keenly competed for, and sold at prices ranging up to £44 10s. Mr. James Todd (South Canterbury) had also a consignment of four good draught mares and geldings. Taken all through, Saturday's sale was one of the best we have had for some time. The demand for all classes of young, useful horses continues good, and any such coming forward meet an excellent sale and realise full values. The following include a few of our principal transactions for the week: Bay geldings, five years, at £44 10s; bay gelding, at £38 10s; bay mare, at £38; bay gelding, at £34 10s; bay gelding, aged, at £30; brown gelding, aged, at £28 10s; bay gelding, aged, at £26 10s; and half a dozen old and stale sorts at up to £23 10s. We quote: Superior young draught geldings, at from £45 to £50; extra good do. (prize winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged do, at from £15 to £20; well-matched carriage pairs, at from £70 to £100; strong spring-van horses, at from £25 to £30; milk-cart and butchers' order-cart horses, at from £18 to £35; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and aged do, at from £5 to £7.

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RETURNING TO THE FOLD

Miss Kieb, sister of the Rev. J. F. Kieb, rector of the Protestant Episcopal Church at Green Bay, Wisconsin, was recently received into the Catholic Church.

Mrs. Robert M. McLane, wife of a former Mayor of Baltimore, U.S.A., has been received into the Church at the Baltimore Cathedral by Rev. William A. Fletcher.

The 'Southern Messenger' of San Antonio announces the reception into the Catholic Church of Mr. Louis Randall, president of the First National Bank of Beeville, Texas. Mr. Randall was formerly a member of the Protestant Episcopal Church.

The Rev. Mr. Bowles, rector of All Saints' Episcopal Church, Chicago, has resigned his position to enter the Catholic Church. He is a member of the Companions of the Holy Saviour, composed of about forty Episcopal ministers throughout the United States.

On the Feast of the Purification, William J. and Mary R. Doran, parents of Rev. Alvah W. Doran, of the Church of the Epiphany, Philadelphia, and formerly of St. Clement's Protestant Episcopal Church, were received into the Church by their son. The ceremony took place in the Church of the Epiphany.

The death is announced of Miss Luduvina Cameron Kingston, daughter of the late Sir George Strickland Kingston, formerly Speaker of the South Australian House of Assembly, and sister of the late Right Hon. C. C. Kingston. Miss Kingston died on May 6 at the private hospital of the Little Sisters, North Adelaide. She was a convert to the Catholic Faith.

Miss Sarah Hovey, a postulant of the Sisterhood of All Saints, which is in communion with the Episcopal Church of Mount Calvary, Baltimore, has left the Order and become a postulant for admission to the Sisters of the Visitation. Miss Hovey is the daughter of Rev. Henry E. Hovey, rector of St. John's Protestant Episcopal Church, Portsmouth, N.H.

The conversion occurred recently in Washington, D.C., of Mr. Rolla T. Marshall, a scholar and free-thinker. Mr. Marshall had been engaged in writing a book, the sole object of which was the defamation of the Catholic Church. When he was stricken with paralysis he had a Catholic priest summoned, and expressed his wish to be received into the Church.

WEDDING BELLS

HIBBS-FITZGERALD.

A very pretty wedding (says the 'Western Star') was solemnised in St. Patrick's Church, Orepuki, on Tuesday of last week, when Miss Ellen Fitzgerald, youngest daughter of Mr. P. Fitzgerald, of 'Seaview', Orepuki, was united in the bonds of Matrimony to Mr. Edgar George Hibbs, youngest son of Mr. John Hibbs, Kennington. The bride, who was given away by her father, looked charming in a cream silk dress and orange blossoms, and was attended by Miss Gertie Hibbs as bridesmaid, who wore a white cashmere dress. Mr. Michael Fitzgerald acted as best man. After the interesting ceremony had been duly performed by the Rev. Father Murphy, the happy couple left the church to the strains of the 'Wedding March,' played by Miss Mary Fitzgerald. The wedding breakfast was laid at Mr. K. D'Arcy's Railway Hotel, where a large number of guests assembled. The health of the bride and bridegroom was proposed by the Rev. Father Murphy in a felicitous speech. The toast of the bride and bridegroom's parents was also honored. Excellent speeches suitable to the occasion were made by Mr. W. Armstrong and Mr. Ford, Waimatuku. The happy couple, who were the recipients of a large number of costly and useful presents, left by the afternoon train for Dunedin to spend their honeymoon. Mr. and Mrs. Hibbs will reside at Waihoaka.

MERCHANT-O'CONNELL.

A pretty wedding was celebrated at St. Joseph's Cathedral on June 3, the contracting parties being Mr. Philip Merchant, of Dunedin, and Miss Mary O'Connell, of Roslyn. The bride, who was given away by her brother, Mr. D. O'Connell, looked charming in a dress of cream silk, tastefully trimmed with silk lace and chiffon, and wore the customary wreath and veil. The bride was attended by her sister, Miss Norah O'Connell. Miss Ellie and Rosie O'Connell (sisters of the bride) were bridesmaids. Mr. T. Deehan was best man, while Mr. T. O'Connell acted as groomsmen. After the ceremony, which was performed by the Rev. Father

Coffey, Adm., an adjournment was made to the residence of the bride's mother, Roslyn, where a large number of guests sat down to the wedding breakfast. The Rev. Father Coffey, in a very happy speech, proposed the toast of the bride and bridegroom. At the conclusion of the breakfast the happy couple left by the second express for Christchurch en route for Wellington, on their honeymoon trip, taking with them the good wishes of a large circle of friends. The bride's travelling dress was a navy blue costume with a navy blue crinoline hat to match. The bridegroom's present to the bride was a handsome gold bangle, and the bride's present to the bridegroom was a valuable gold chain. The bridesmaids were the recipients of gold bangles and gold brooches from the bridegroom. Mr. and Mrs. Merchant were the recipients of a large number of useful and valuable presents. In the evening the young people were entertained by Mrs. O'Connell, when a very pleasant time was spent. During the evening songs were contributed by Miss L'Estrange, Messrs. T. O'Connell, G. Stent, W. Chalmers, J. Flanagan, and C. E. Clark, Miss Ellie O'Connell playing the accompaniments. Prior to the departure of the guests Mr. Bleach (Ranfurly) thanked the hostess on their behalf for her hospitality and for the pleasant evening they had spent.

Late Burnside Stock Report

Cattle.—222 forward; a good yarding. The quality was better than at last sale, and prices were consequently higher. Best bullocks, £9 10s to £11 10s; medium, £8 to £9; inferior, up to £7 10s; best heifers, up to £6.

Sheep.—2740 penned; a fair yarding. Prices for wethers showed a decline of from 1s 6d to 2s per head, whilst the drop on ewes was even more. Best wethers, 19s to 21s; extra, 22s 6d to 23s; medium, 16s to 18s; inferior, 12s to 14s 9d; best ewes, 14s to 15s; medium, 10s to 13s; inferior, 5s to 8s 6d.

Lambs.—1043 penned; a good yarding of fair quality. Prices showed a drop of about 1s per head. A few pens of extra good brought up to 16s 6d. Best lambs, 14s to 16s; medium, 12s to 13s; light, 9s to 11s.

Pigs.—102 forward. Young pigs met with a brisk sale at late rates. Porkers and baconers also showed an upward tendency. Suckers, 9s to 12s 6d; slips, 14s to 16s; stores, 18s to 25s; porkers, 38s to 43s; light baconers, 45s to 50s; heavy do, 53s to 63s.

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You think me faithless quite,
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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 outvalled been;
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The midnight skies have seen,
But night itself is turned to day
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CATHOLIC MARRIAGES:

CONTENTS:

PART I.

The Decree of August 2, 1907:	Page.
Latin Text	1
English Translation	5

PART II.

The Decree Popularly Explained (Pastoral Letter of the Archbishop and Bishops of the Ecclesiastical Province of Melbourne)	11
---	----

PART III.

A Controversy on the Decree (Christchurch "Press," March 3 to April 2, 1908), with Notes and Comments	20
--	----

PART IV.

An Exposition of the Catholic Position in Regard to Impediments Invalidating Marriage	61
First Division: Some Fallacies Considered	61
Second Division: The Mission and Authority of the Church	80
Third Division: The Relations of the Church to the Marriage Contract	98
Fourth Division: Invalidating Legislation of the Jewish and the Christian Church	140
Index	145

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MARRIAGE

MERCHANT-O'CONNELL.—On June 3, 1908, at St. Joseph's Cathedral, by the Rev. Father Coffey, Adm., Philip, second son of Patrick Merchant, County Westmeath, Ireland, to Mary, third daughter of the late Anthony O'Connell, of Naseby, and Mrs. A. O'Connell, now of Roslyn, Dunedin.

EDITOR'S NOTICES.

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste paper basket.

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

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 18, 1908.

THAT BOGUS 'INTERVIEW'



ACCORDING to 'Mr. Dooley,' the people of 'the unchanging East' deserve the gold medal for the artistic finish of their fibbing. 'We make our lies be machinery,' says he; 'they turn out theirs be hand. They imitate the best; iv our canned lies to deceive people that likes that kind, but for artists they have lies that appeals to a more refined taste.' Mark Twain claimed the possession of a whiff of the Oriental art. 'I never could tell a lie,' said he, 'that anybody would doubt—nor a truth that anybody would believe.' The American 'yellow' journalist is merely the vulgar, rough, and able-bodied perverter, with rarely sufficient art to conceal his lack of art. 'The cloven hoof of the Father of Lies, for instance, was plainly visible through the alleged interview in which Cardinal Logue was made to assert the impending dissolution of the Empire and the state of 'absolute rebellion' towards which these new countries were tending. Long immunity has made the 'yellow' prevaricator reckless. But in the case of the Cardinal

Primate, exposure, complete though tardy, overtook the Ananias of the journalism that is 'yellow'. Had there been a Catholic news agency in these countries, the exposure would have followed hard upon the heels of the falsehood.

In Monday's daily papers there appeared the following cable message from London:—

'Cardinal Logue has returned to Ireland. He declares that the interview, about which a cablegram was sent on May 14, was a pure invention. He said he had never stated that Australia and New Zealand were on the verge of rebellion, and he never referred to India. He admitted stating in a New York drawing-room that when Britain became old and infirm she would likely receive her coup de grace from her Irish subjects, whom she was sending to foreign lands, and who went with vengeance in their hearts.'

Of the last sentence of this message, the Dunedin 'Evening Star' said in its issue of last Monday (June 15):—

'As he watched the vast crowds of Irishmen who met to do him honor and to celebrate the centenary of the foundation of the diocese of New York, and as he surveyed a scene which in its display of rich color and pomp and circumstance is said to have been without precedent in the religious life of the great city, and knowing, as he would, that the national aspirations and longings of the American-Irish are as passionately loyal as they have ever been, the Cardinal may, without laying himself open to rebuke, have seen in those unique gatherings a power strong enough and willing enough to administer the coup de grace to an old and infirm England. An utterance of that nature cannot justifiably be termed disloyal; on the contrary, it might reasonably be regarded as a friendly warning.'

There is no experienced journalist in New Zealand but knows the faults and follies of the American 'yellow' press—the manner in which it places the criminal on a pedestal, the notorious and wholesale unreliability that so often characterises its alleged 'interviews', its recklessness in assertion, its insincere praise and lying abuse of public men, and the extent to which it merits the epithet flung at it by Robert Louis Stevenson—'the mouth of a sewer, where lying is professed as from a university chair.' The knowledge of all this—the remembrances of the repeated exposures of the past and of the notoriously unreliable conditions of the present—ought to have sufficed to induce the New Zealand press to suspend judgment on the now exploded New York 'interview', apart altogether from the intrinsic improbability of the message itself. The better and brainier class of our secular dailies did, in fact, 'hae their doots' as to the genuineness of the alleged interview, and treated the matter in a reasonable and dignified way. But the numerically greater part of them imitated the vices of 'yellow' American journalism—the hasty judgment, the clamor, the spread-eagleism, and the jerks and spasms of a violence which (whether real or feigned) would have been amusing but for its disagreeable suggestion of epilepsy. We venture the hope that the diaphragm-shaking laughter which is against them now will enable them to learn the saving lesson that an ice-bag is a useful adjunct in the office of a newspaper that is to maintain the dignity, the balanced judgment, and the sense of fairness that sit like a diadem upon the brows of an organ and guide of public opinion.

The same general remarks apply to the few politicians who made a text—and sought to draw political capital—out of the sham 'interview' with Cardinal Logue. We leave them—and especially the politician on tour whose 'demonstration' assumed the most fantastically jingoistic form—to chew the cud of the bitter and humiliating fancies which last Monday's cable message must have brought them.

'Smiler' Hales, the noted Australian war-correspondent, wrote in reference to the cable-matter that

was sent to the ends of the Empire during the South African war:—

'Fully three-fourths of the cable-matter is utter rot. I used to think that the Coolgardie mining expert was the most awful liar that this country (Australia) had produced; but not now. Bless his simple soul, he was a mere novice in the art of dodging the truth and lighting on lies, compared with the man who manufactures war-news for export. The latter gentleman can stand up in a pair of blucher boots and calmly squeeze more unadulterated crimson lies through his lace-holes in an hour than a mining expert could turn out with a steam typewriter in a week.'

Among Caucasians, the American 'yellow' journalist is, however, the gold-medallist in 'the art of dodging the truth and lighting on lies'. His products have not the finish nor the gloss of the Oriental article. But (judging by the manner in which they are swallowed by a section of our press and a knot of our politicians) they have a ready market—among the gobemouches.

Notes

Bible-in-Schools

The Wanganui School Committee failed to force the Protestant version of the Bible into the working hours of the public schools against the wishes of the School Board. The Supreme Court decided in favor of the Board. Last week the Wanganui Ministers' Association tried to do by the suaviter in modo what the School Board had failed to do by the fortiter in re. The Board (says the Press Association) was 'willing to allow Bible lessons provided that they were given outside the hours fixed for the ordinary syllabus. It was resolved that any times set apart for Bible teaching must be outside school hours, and that the Board cannot see their way to alter the regulation fixing the school hours at five per day.'

The Music Cure

According to reporters on the spot, the Cheviot earthquake cured an old-standing case of rheumatism; toasting and perforating with long needles is the rather heroic Chinese 'remedy' for the same obstinate malady; and Dr. Kaufmann, of Chicago, has been made by the 'New York Herald' responsible for the statement that a timely flash of lightning cured a patient of his (one Mrs. Warren Williams) of an apparently hopeless case of typhoid, complicated with blood-poisoning. It reminds one of Panurge's cure through being partially roast alive by his Arab enemies. And now comes Dr. G. Norman Meachen, who states that music, rightly applied, is a sovereign remedy for (among other things) toothache. Dr. Meachen's prescription gives a new meaning to Congreve's line, that 'Music has charms to soothe a savage breast'. 'It is said,' remarks Artemus Ward, 'that men in a savage state never have the toothache. I have never seen any one with the toothache who was not in a savage state.'

Mother Mary Aubert's Work

Mr. J. M. Gallaway (Dunedin) was probably one of the keenest, most experienced, and most wide awake of the many delegates that attended, last week, the Conference on Charitable Aid and Hospitals. During his stay in Wellington he visited the Home of Compassion, in which Mother Mary Aubert and her Sisters in religion exercise towards every form of human ill that 'sweete sainte charitie' that is

'Meek and lowly, pure and holy;
Chief among the "blessed three"'

To a representative of the Dunedin 'Evening Star' Mr. Gallaway briefly confided the impression which that visit made upon him. 'This charity', said he, 'is,

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as you are aware, under the supervision of Rev. Mother Mary Aubert. The works of that holy woman are so well known throughout the Dominion that to praise her would be an impertinence. My visit confirmed the view I hold, that statutory charity—necessary as human nature makes it—can never produce results like personal charity, actuated by self-sacrifice, and rendered effective by special training.

This generous appreciation is as creditable to our non-Catholic fellow-townsmen as it is well-deserved by the Home of Compassion.

The Papal Decree and the Civil Law

Most of the misconceptions that arise in connection with Catholic doctrine and practice have their origin in second-hand and untrustworthy information and in hasty and superficial thinking. To the latter class belongs the statement published in the Christchurch 'Press' by the Rev. Head of Christ's College—that the recent papal decree on marriage 'annuls the law of the land'. A similar blunder has been perpetrated by the collective voice of the Protestant Episcopalian Church in Ireland. It even went so far as to embody in a resolution its opinion that the recent Catholic legislation is 'an encroachment upon the laws of the United Kingdom'. The legal aspect of the decree is dealt with, and these misconceptions cleared up, in pp. 132-9 of the 'Tablet' book, 'Catholic Marriages'.

Women's Franchise

Women's franchise in New Zealand has certainly not justified the dire predictions made by some of its warmer opponents when it was passing from agitation towards realisation. During the past week Englishwomen who are pining for a similar right have, for the tenth time, demonstrated the amount of vocal energy and political horse-power that may be developed by the gentler sex when they 'take a day off' to agitate. English political parties, however, seem content to hold, with 'Mr. Dooley', that women need not agitate for mere rights since they have so many privileges. 'They haven't the right to vote', says 'Mr. Dooley', 'but they have the privilege of controlling the man ye elict. They haven't the right to make laws, but they have the privilege of breakin' thim, which is better. They haven't the right iv a fair thrile be a jury iv their peers, but they have the privilege iv an unfair thrile be a jury iv their admirin' infayriors. If I could fly, d'ye think I'd want to walk?'

Persecution Plants Religion

In a well-known passage of his 'Religio Medici', Sir Thomas Browne declared that 'persecution is a bad and indirect way to plant religion'. France seems, so far as we can learn, to be no exception to this general finding of human experience. Elsewhere in this issue we have quoted the admission of a French Freemason reviewer regarding the increased attendance at the Holy Week ceremonies in Paris. 'Never', says the Paris 'Figaro' (a secular journal) in the course of an editorial article, 'have the ceremonies of Holy Week attracted a more compact or more fervent crowd of worshippers. . . It is a strange illusion to believe in the action of anti-religious laws on souls. Nothing is easier than to get the Chambers to pass anti-clerical legislation, nothing is more simple than to oppress priests and people. But nothing is more futile. The religious sentiment which has such deep roots in the mystery of souls resists every brutality, and never gives way to force. On the contrary, persecution only succeeds in increasing energy, as a blast of air blows up, the fire that seemed almost dead.'

'Lloyd's' Romance

Since the lines on p. 10 of this issue were sent to press, Continental journals have come to hand giving

the sequel of the Fumagalli affair. An attempt was made to implicate Don Longo, a priest now exercising faculties on the Italian mission in New York. He, of his own accord, returned and faced his accusers. No evidence could be adduced against him, and he left the court without even the breath of a suspicion against him. The 'Unione', a leading secular paper of Milan, strongly protests against the 'illegal procedure' that characterised the whole trial, and calls upon the proper authority to see to the matter. It maintains that the sham 'nun', Fumagalli, was clearly innocent of complicity in the scandals, and holds that even in the case of Riva, there are the gravest grounds for doubting the justice of his conviction. There were (says Signor Meda, one of the most eminent advocates in Italy) no 'specific and certain evidence against him'; and he adduces testimony to show that (as happened likewise in the Stoke cases) little witnesses were tampered with in the court itself and taught to repeat the stories that they should tell. The whole affair (says Signor Meda) has been exploited by 'two or three journals' of anti-clerical hue and by 'a few hundred persons accustomed to create tumults in the streets'. As already stated by us (p. 10) the affair in no way implicates the Church or any ecclesiastical person of good standing. But the Fumagalli woman is entitled to a statement of the extenuating circumstances mentioned in this paragraph.

'CATHOLIC MARRIAGES'

FURTHER APPRECIATIONS

'It is neatly got up and well printed, and its matter embraces nearly everything that could be said on the Catholic marriage question. . . The book reads very well. . . It is a very informative and useful book on the marriage question, and a very neat little thing for reference'.—'W.A. Record' (Perth, W.A.).

(The 'Tablet') 'has done good service to the Church throughout the Commonwealth by the publication of the work on Catholic marriages. . . Not the least interesting and useful part of this work is the copious notes, comments, and references to authorities, by which the author has amplified and strengthened his able and convincing exposures of the falsehoods—some of them outrageously offensive—which were published against the Church. . . (The book) has provided Catholics with a series of splendid practical examples of how to expose and refute such slanders'.—The 'Age' (Brisbane).

'It will well repay perusal on the part of all interested in this important subject, and can be strongly recommended as a work which will materially aid in "fortifying the layman", as well as afford valuable information on difficult points connected with matrimony'.—The 'Southern Cross' (Adelaide).

Our Management is requested to state, for the benefit of Canterbury readers, that Mr. O'Connor, Catholic bookseller, Christchurch, has on hands a good stock of the book 'Catholic Marriages'.

DIOCESE OF DUNEDIN

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

Dr. G. East, well known in Dunedin, who has for the past two years been practising in Whangaparapara, Great Barrier Island, has removed to Huntley, Waikato. Dr. East is an ex-pupil of the Christian Brothers' School, Dunedin, and graduated at Otago University.

The St. Joseph's Harrier Club had a good muster for their run, which was held at St. Clair. The trail went up past the Castle, along the water's edge for some distance, and making a large circuit in the direction of Caversham, returned home along the hills overlooking St. Clair. A swim in the baths terminated a very enjoyable outing.

The members of St. Patrick's Young Men's Social and Literary Club, South Dunedin, held their usual weekly meeting on June 15, when there was a fair at-

tendance. The programme consisted of a lecture by Mr. J. J. Marlow on 'A cycle trip through the North Island,' and was illustrated with lantern views shown by Mr. W. E. Simpson. The lecture proved exceptionally interesting. At the conclusion of the lecture a vote of thanks was accorded Mr. Marlow and Mr. Simpson.

The Shakespeare class, in connection with St. Joseph's Men's Club, gave a reading of the 'Merchant of Venice' at the usual weekly meeting on Friday evening. The following gentlemen took part in the reading:—Messrs. J. B. Callan, jun., D. S. Columb, T. Deehan, E. W. Spain, O. Swanson, R. Rossbotham, J. Wilkinson, H. Miles, and J. V. Quelch. Mr. J. Cowan acted as chorus. The parts were well sustained by the various readers, and a distinct advance on last year's performances was noticeable. Messrs. W. P. Rodgers, D. Corcoran, W. P. Nolan, and Rev. Father Coffey congratulated the readers on the evening's entertainment, and referred specially to the interest taken in the preparation of the readings by Mr. J. B. Callan, jun.

WELLINGTON

(From an occasional correspondent.)

June 15.

On Saturday, June 27, a working bee will commence at the Mount Street Cemetery, when it is expected a large number of men will be present to effect certain necessary improvements to the burial ground.

The members of the men's branch of the Sacred Heart Association (Te Aro parish) approached the Holy Table last Sunday morning. In the evening the usual monthly meeting of the Association was held in St. Joseph's Church, Buckle street, when there were about 100 members present. Rev. Father S. Mahony gave an excellent sermon on the sin of scandal, exhorting parents to show good example to their children. Before Benediction seven new members were admitted to the Association by the spiritual director, Rev. Father Venning.

Interprovincial

One hundred and sixty new Justices of the Peace have been created.

It has now been decided to present the Dominion Day medals to school children throughout New Zealand on next Dominion Day.

Mr. Ernest Short, the well known Romney sheep breeder of Feilding, has decided to present his flock of 80 stud Shropshire Down sheep to the Government for the Waverley Experimental Farm. This gift is worth nearly £1000.

Plans have been drawn for the new Post Office in Wellington, which it is estimated will cost £80,000. The building will be a handsome and massive structure of five storeys, or two storeys higher than the present building, which will be practically pulled down, at all events in so far as its exterior is concerned.

By the 'Corinthic,' which arrives at Wellington this week from London, there are 187 Government-assisted passengers. These include 23 farmers, most with capital. One has £2000 and an income of £200 a year; another £1600, and several have about £1000 each. There are 24 domestic servants, many of whom are coming to friends or to fill situations.

Building is taking place in Wellington at a rapid rate. Last year, in the area administered by the City Council, including Melrose and Onslow districts, permits were issued for buildings of an aggregate value of £674,813, which is £117,277 more than the preceding twelve months. There were fewer building permits, 449 as against 553 in the previous twelve months, but the aggregate value of the work increased, showing that a better class of building is being erected.

The balance sheet of the Bank of New Zealand for the year ending March 31 shows that after providing for interest on guaranteed stock (£40,000) and reduction of bank premises and furniture (£20,000), the balance of profit for the year is £309,922. To this has to be added £31,675 brought forward from last year, making £341,597. An interim dividend absorbing £50,000 had been paid during the year, leaving £291,597 available for distribution. This the directors propose to distribute as follows:—In payment of a dividend of 2½ per cent. on preference shares, making 7½ per cent.

for the year, £12,500; dividend of 5 per cent. on ordinary shares, making 10 per cent. for the year, £25,000; transfer to reserve, £200,000, making the reserve £450,000; carry forward £54,097.

Farmers in many portions of Tapanui district—especially at the north end about Moa Flat—will (says the 'Courier') coin money out of their grain and grass seed this season. Whilst many landowners in the north have suffered from the dry season, the season 1907-8 will long be remembered in South Otago as a bounteous period. Farmers selling wheat at 4s 6d, potatoes £3 10s a ton, grass seed at from 3s to 3s 6d, and oats at 2s upwards are fortunate beings; and although the low price of wool has handicapped some of the owners of broad acres, the high price of grain will restore the balance of income to at least the normal. In some instances land-owners in this district will fatten their banking accounts considerably, and provide capital for still further developing their properties.

NEW BOOKS

We have received from the publishers (the Catholic Deaf and Dumb Institute, Waratah, New South Wales) the new 'Manual of the Children of Mary.' We can hardly bestow higher praise on this excellent Manual than to say that it has been compiled and adapted to parish societies by one of the ablest members of the Australasian Catholic Hierarchy, the Right Rev. Dr. Dwyer, Coadjutor-Bishop of Maitland. Bishop Dwyer's new Manual is the thing for which sodalities of the Children of Mary have been waiting. So far as our knowledge and experience go, it is the best that has yet appeared. It is compact in form, neat in appearance, moderate in price (one shilling), and (so to speak) full of just the sort of meat that is wanted. It contains a history of the sodality, a list of indulgences granted to it, chapters on direction and admission, a complete set of rules in accordance with those of the Roman Congregation known as the 'Prima Primaria', special counsels of piety, directions for the annual election, ceremonies for reception, the Little Office of the Immaculate, a preparation for death, 20 pages of well-selected prayers and hymns, and a useful index. The new Manual has the approval and recommendation of most of the Archbishops and Bishops of the Commonwealth and New Zealand, and a noble work of Catholic charity benefits by its sale. We cordially commend it to Children of Mary among our readers in the Dominion and in Australia.

'Socialism from a Catholic Point of View.' This is an able and timely paper recently read by the Rev. Father Maples at a meeting of the Petone Catholic Club's Debating Society. Some members of the Hutt Valley Socialist Society were present at the reading of the paper, and the Society paid the author the high compliment of a request to issue it in printed form. Father Maples follows the sound lead of Catholic writers of recognised ability in the statement of his theme, and modestly disclaims any idea of originality. But he has evidently given much thought to his subject, and he has succeeded in giving a clear, timely, and able presentation of the Catholic view of a movement which has of late almost jumped into prominence in New Zealand, and is apparently destined to play a still more active part in the political life of the Dominion. There is, both for Catholics and non-Catholics, a present need for cheap and popular literature setting forth and defending in a clear and reasonable, and temperate way the Christian view of Socialism; and Father Maples' pamphlet is a useful sequel to that which was some time ago published on the same theme as a pastoral letter by the Archbishop of Wellington.

It was at a little village in Carnarvonshire, near Snowdon, that Mr. Lloyd George, President of the Board of Trade, was brought up. He went each day to the village school, and he lived the ordinary life of a cottager's boy. As he grew up his uncle became anxious for his future. He decided that the lad should be articled to a local solicitor. The old uncle could not afford to engage a coach for him, so he learnt French and Latin himself in order to be in a position to personally prepare the nephew for his examination. At twenty-one Mr. George was a fully-fledged solicitor, and very soon had a good practice. Tireless work and aptitude for the public service made him a Cabinet Minister at forty-three.

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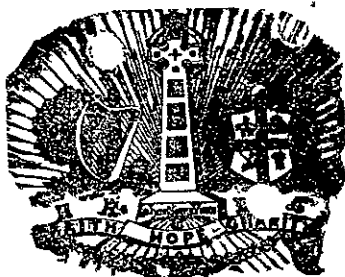
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W. KANE,
District Secretary,
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Irish News

DUBLIN—An Appreciation

Dr. Clara E. Garry, in a recent lecture on 'Hospitals and Nurses,' before the Ladies' Physiological Institute of Boston, said: 'One of the neatest hospitals which I ever have been in is the Hospital of the City of Dublin, which is maintained solely by the Sisters of Mercy, who solicit subscriptions from the residents of the city. Everything in this hospital, from the dainty, snowy beds to the kitchen, was immaculate, and the place where all the cooking was done for the patients looked like a parlour.'

The New University

The names of the first Senate of the new Dublin University for Catholics include those of Archbishops Walsh and Healy, Sir William Butler, Dr. Delany, S.J., Dr. Douglas Hyde, Lord Chief Baron Palles, Monsignor Mannix (Principal of Maynooth), Justice Barton, Mr. S. H. Butcher, M.P., Mr. Stephen Gwynn, M.P., Miss Mary Hayden, and the Principals of Constituent Colleges of Dublin, Cork, and Galway. The charter provides that the University shall not hold real property exceeding the annual value of £50,000 over and above the value of any site, buildings, and hereditaments used and occupied for the immediate purposes of the University. Provision is made for the affiliation of other colleges or institutions, or branches, or departments thereof, and for the withdrawal of such affiliation at any time. The Crown reserves to itself the right to be a visitor of the University, acting through the Board of Visitors, to whom any Professor or Lecturer who is removed by the University from office may appeal. If the Board do not concur in such removal it shall not take effect. The first Chancellor is to be elected by the Senate, and succeeding Chancellors by Convocation, which is to consist of officers, Senate, professors, lecturers, and registered graduates of the University. On the expiration of the first Senate its successors will consist of elected, nominated, and co-opted members.

KERRY—Legal Appointment

Mr. Patrick Lynch, K.C., has been appointed senior Crown Prosecutor for County Kerry, in room of Sergeant Bourke, K.C., appointed Recorder of Cork.

Fighting Consumption

The Most Rev. Dr. Mangan, Bishop of Kerry, and Lady Aberdeen, to whom his Lordship paid a tribute of gratitude for her visit to Killarney not less deserved than it was graceful, made two suggestions which will not, it is to be hoped, be lost sight of in the warfare against consumption. The Bishop urged that the importance of the open window as a requirement for good health should be borne in mind. As a proof of the benefit of pure, bracing air, Dr. Mangan stated that whilst the Western seaboard is remarkably free from tuberculosis, in the inland, where the people, being better housed and better fed, should be less liable to the disease, the percentage of deaths from consumption is very high. Lady Aberdeen desires the Irish children to strike against tea-drinking, a practice which has become very prevalent within recent years in Ireland. Under the best of conditions tea is not a wholesome beverage for the young, but when, as is often the case, they drink it after it has been stewed, it is not too much to say that the effects are, in the words of Lady Aberdeen, simply poisonous.

LIMERICK—Death of a Well Known Lady

Lady Monteagle, wife of the second Baron Monteagle, died on April 27 at Mount Trenchard House, Foynes. Lady Monteagle was a daughter of the late Most Rev. Dr. Butcher, Protestant Bishop of Meath, and leaves as surviving issue Thomas, present heir to the title, and the Hon. Mary Spring Rice. Lady Monteagle interested herself in every movement to benefit the poor, and her name will be long identified with the movement to humanise the Poor Laws. She was an energetic member of the Rathkeale Board of Guardians and District Council. Lord Monteagle and his family have great sympathy in their bereavement.

MONAGHAN—Domestic Science

On April 27 an interesting ceremony took place at the Vice-regal Lodge, Dublin. It consisted of the presentation of a shield and medals to children of Industrial Schools by her Excellency the Countess of Aberdeen. The shield is a very handsome trophy, made of Irish silver, mounted on Irish bog oak, with medallions representing the four branches of domestic economy—namely, cooking, housekeeping, laundry work, and needlework. The shield was designed by an Irishwoman, and all the work connected with it was done in Dublin. It was offered for competition amongst all the Industrial Schools in Ireland, and as a result of the examination by the inspector and assistant inspectors of reformatories and industrial schools it was awarded to St. Martha's Industrial School, Monaghan. There were nineteen schools entered for the competition, and of these five were selected for the final contest. The shield was won by the Monaghan School, and her Excellency decided to give medals as consolation prizes to the pupils of the other four. The other schools were Hampton House, Belfast; St. Michael's, Wexford; St. Vincent's, Limerick; and St. George's, Limerick. Girls from all these schools were present at the presentation, accompanied by their teachers or other representatives of the schools.

TIPPERARY—Intermediate Education

The annual distribution of prizes took place at Rockwell College, Cashel, on April 23. The President of the College (Very Rev. Father Pembroke), in the course of his address, referred to the manner in which secondary education was treated by the Government. He said: 'The Board which controlled secondary education had two incomes—a fixed income derived from the Irish Church Surplus and a fluctuating income derived from the yield of the Local Taxation Account. This fluctuating income does not depend on the number of students or the educational needs. It depends on the amount of whisky consumed in Ireland. It laid on the Irish parent the duty of getting drunk on Saturday night in order that there might be more money to educate his children on Monday morning. Now, for some years past a wave of temperance has been passing over the land. Less whisky is being consumed. The Local Taxation Account has, therefore, gone down, and with it down go the funds available for secondary education. Assuredly that is a scandalous state of affairs in a Christian country, and under a Liberal Government that champions temperance. It might be naturally inquired: How has Rockwell fared last year in the intermediate examinations in the face of such difficulties? There were two facts which spoke for themselves. In the list of exhibitions, which were the highest distinctions offered by the Intermediate Board, Rockwell came out second College in all Ireland last year, their sister College of Blackrock being only one ahead. When compared with the other Colleges of Munster, not only was Rockwell easily first, but they even carried off twice as many exhibitions as any other College in this province.'

GENERAL

Unseasonable Weather

Very unseasonable weather was experienced all over Ireland during the last week in April. There was a heavy fall of snow even in the Southern counties.

The Want of Legal Knowledge

In the statement which they have issued with respect to the qualifications and appointment of Irish resident magistrates, the Council of the Irish Bar have made out a case for an alteration in the present system. Ireland (remarks the 'Catholic Times') appears to be the only part of the United Kingdom, if not of the whole world, where paid magistrates are not obliged to have any legal qualifications and the unpaid judiciary are left without legal assistance. Of the sixty-six resident magistrates, as many as twenty-seven are ex-officers of constabulary. Even the exigencies of the Coercion Act of 1887 are not met. The first section of that measure requires that the resident magistrate appointed to hold an inquiry and take evidence must be a person of the sufficiency of whose legal knowledge and legal experience the Lord Chancellor has expressed himself satisfied. In many cases the legal knowledge of the magistrates is nil. If they were without prejudices, the absence of legal qualifications would not matter so much, but as a rule all

their views are tinged by partisanship. Their decisions are unduly affected by their feelings, inasmuch as they are not governed by the restraints which an accurate acquaintance with the law would impose. The Council of the Irish Bar is not asking too much in demanding that, in the interests of the public, paid magistrates should be persons of legal skill.

The Hierarchy and the Temperance Movement

The following manifesto of the Irish National Temperance Executive has been endorsed by his Eminence Cardinal Logue, his Grace the Archbishop of Tuam, and their Lordships the Bishops of Fermagh, Clogher, Elphin, Kilmore, Cloyne, Waterford, Galway, Kerry, Meath, Ross, and Ardagh: 'We, the Irish National Temperance Executive, sensible of the gravity of the duty cast upon us by the introduction of the Government Licensing Bill, have carefully considered the policy which we should adopt and recommend to all advocates of Temperance in Ireland in the present juncture. We warmly approve of the measure, in its main lines, as an able and courageous effort to deal justly and temperately with a great evil, and we specially welcome the recognition of the principle of Local Option, the gradual decrease of the excessive number of licenses, and the application of a time limit. While we regret that the Government has not dealt with the Irish Licensing Question in this Bill, we feel bound to recognise the increased difficulty which such an extended sphere of operation might present to the passing of the Bill, and we feel that we are justified in entertaining a strong belief that the Government—and especially the Chief Secretary for Ireland—will take an early opportunity of offering to Ireland its own Licensing Bill, so long needed and desired. In order to establish beyond question the fact that the voice of Ireland calls for Temperance legislation, we have submitted these views for the consideration of those best qualified to express the opinion of the larger masses of the people—the Roman Catholic Bishops of Ireland. We therefore earnestly invoke for the Government's measure the active aid of all those able to assist its passing into law, especially the Irish members of Parliament, and the goodwill of all who believe that the true interests of our country are inseparably bound up with the cause of Temperance.'

An Irish Trade Mark

The firm of Cardiff flourmillers, who applied to the Registrar of Trade Marks for leave to register the Irish word 'slainte' as their trade mark (says an English exchange), were in this way, no doubt, bearing testimony to the popularity of the song, 'Here's a health to you, Father O'Flynn, slainte, and slainte, and slainte ag'in.' Their knowledge of this magical word, it may be presumed, was derived from Mr. Alfred Percival Graves, but not even its witching power which he has so happily illustrated won the approval of the Registrar for the application. The Irish Industrial Development Association jointly with Bolands, Ltd., took objection to the use of this trade mark under the circumstances, holding that it would be regarded by many buyers in Ireland as indicating that the firm's flour was Irish milled, and the Registrar has in consequence refused leave to register. He had, he said, to recognise facts, and judging from facts within his knowledge 'slainte' as a trade mark might become deceptive. There is in Ireland a movement for giving preference in purchases to articles of purely Irish manufacture, and amongst the Irish-speaking population people on reading this trade mark in Irish characters might be misled. The Registrar has displayed a Spartan and praiseworthy severity in dealing with his countrymen. He will have them run no risk of sailing under false colours.

A Present for the Pope

It will, no doubt, interest our readers (says the 'Freeman's Journal') to know that his Holiness Pope Pius X. will in a few days be the recipient of a very beautiful souvenir from Ireland to mark the occasion of the jubilee of his priesthood. It takes the form of a very handsome fine gold chalice, standing ten inches high, and weighing 30 ounces.

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

People We Hear About

The American fleet of battleships under command of Admiral Evans, carries with it but five chaplains. Rev. Matthew C. Gleeson, the Catholic chaplain, is aboard the Admiral's flagship.

Sir Thomas Shaughnessy, K.C.M.G., the President of the Canadian-Pacific Railway, who was recently on a visit to England, and whilst there was interviewed with reference to the All-Red route, is a Catholic, and one of the foremost business men of Canada. He was born in the United States, and is of Irish parentage. He is now in his fifty-fifth year, and, prior to settling in Canada, held responsible positions on some of the principal railway lines in the United States.

Sir Charles Santley, who is, it is said, going to devote the rest of his life towards improving, as far as he possibly can, the qualifications of teachers of singing, said recently that 'there were no fewer than ten thousand persons in London who professed to teach the art of singing. But if I were to state the number of such teachers who are really and truly capable of doing it, from its ground work to its end, I should limit it to ten.'

Cardinal Logue, who went to the United States in connection with the centenary celebration of the New York Archdiocese, and who celebrated the centenary Mass in St. Patrick's Cathedral, New York, on April 28, is the first successor of St. Patrick in the See of Armagh to obtain a seat in the College of Cardinals. He was created Cardinal by Pope Leo XIII. in 1893, in which year he was fifty-three, having been born in 1840. The Cardinal was educated at Maynooth College, where he had a very distinguished career. He was ordained priest in 1866, and, after some years as professor, first at the Irish College, Paris, and then at Maynooth, he was consecrated Bishop of Raphoe in 1879. He was appointed co-adjutor to Archbishop McGettigan, with the right of succession, in 1887, and on the death of that prelate, before the end of the same year, entered into the full charge of the See, which he has ruled so ably ever since.

In the course of a characteristic article in the 'London Daily Chronicle,' Mr. W. T. Stead says:— 'The present Bishop of London had hardly been twenty-four hours a Bishop before I called upon him and asked him whether or not I could count upon him to bishop me, for, as I explained to him, since Cardinal Manning died I had been an unbishoped man. When Cardinal Manning lived he did his bishoping gently but with great vigilance. He was a Roman Catholic, I was Nonconformist, but he looked after me as if he had been my spiritual father. Never was he interested in any public movement, or private person, in which he thought the 'Pall Mall Gazette' could be of any service, that he failed to communicate with me, and if at any time—and there were a good many times—there was anything in my leaders which he did not like, he was prompt to censure and to prevent, if he could, a repetition of the offence. "I thought you had more sense," he would write sometimes; "come and be scolded"—a summons which I always cheerfully obeyed.'

The announcement of the death of James Jeffrey Roche, the American Consul at Berne, Switzerland, was received with universal regret throughout the United States. Mr. Roche died in a private hospital in Berne, after a prolonged illness. His body has been sent to his former home in Boston, where funeral services have been held. During the past year Mr. Roche ably performed the duties of the consulate at Berne, and won the esteem of the people there as well as the commendation of the United States Government. Previous to his appointment to Berne, Mr. Roche was American Consul at Genoa. It is as a writer and editor, however, that the name of James Jeffrey Roche is best known to the people of the United States. As a young man he was a frequent contributor to the papers of Boston, and in 1883 he became assistant editor of the 'Pilot,' where his work attracted a good deal of attention, and in 1890, when John Boyle O'Reilly died, Mr. Roche succeeded him as editor-in-chief of that well-known paper. This position he held up to the time of his appointment as Consul to Genoa, in December, 1904.

A TIP TO FOOTBALLERS.

O. B. Fry, the great athlete says: "I can with complete confidence recommend Barley Water made from

ROBINSON'S PATENT BARLEY as a drink very valuable to athletes during training, and to any one engaged in severe physical exertion."

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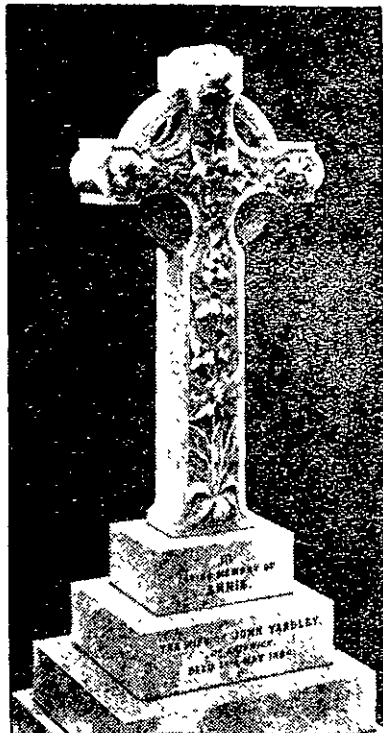
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The Instructions of one of New Zealand's Leading Teachers:—

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HEALTH PAPERS

(By Dr. J. P. HASTINGS, DUNEDIN.)

II.—The Digestion of Food.

'We eat to live,' says the wise man. I am sorely afraid the saying, 'we live to eat,' would very often come a good deal nearer the truth. Some philosophers have held the seat of the soul is the solar plexus. It is here that the nervous functions of the stomach are largely regulated. Poor solar plexus, too often has your importance been slighted! In order to comprehend the functions of the stomach we must know something about its structure. I would assure my readers that its lining membrane is very delicate—too delicate by far to tolerate with impunity the daily assault of hastily swallowed pieces of meat.

The stomach secretes various juices, which help in the digestion of the food. Its main function is to churn up its contents into a soft pulpaceous mass. The food so treated passes on into the intestine, and it is here that most of the absorption occurs. The question now arises, 'What happens to the absorbed food material?' The answer may be given under two headings—(1) It goes to build up the body; (2) it gives off energy and heat. Therefore, the best food is that which complies in the highest degree with these two conditions of utility. The human body has been often compared to a steam engine, but the comparison is not strictly correct. In the human body the same kind of food can at one time be used as fuel, and at another time for building up purposes. What engine is there which does not require constant attention? But if we only give our various parts a fair chance we need seldom, if ever, lie up for repairs. If we only give it a fair chance nature will, in most instances, do all this for us. Most people do not treat their bodies fairly. They discuss very learnedly the question of supply and demand in so far as it affects the labor or money market, but seldom do they apply the same principles to the political economy of their own physical states. Rarely do they stop to consider whether they are glutting their local stomach or liver market, at every meal they eat to full satisfaction. These are the people whose overgrown gastric organs may be three times the natural size. A schoolboy once went to visit his aunt, and during the dinner he displayed an amazing capacity for storing away food. At last, except a few tempting dainties, he had demolished everything. With an aspect of sadness he sat gazing silently on the dessert. His dear aunt contemplated with no small terror the idea of providing for such a voracious appetite during the remaining days of his visit. Yet the good woman mustered sufficient courage to murmur faintly: 'Are you quite sure you've had sufficient, Tom; couldn't you manage any more?' A sudden gleam of hope flashed from the youthful hero's eyes as he replied, 'Well yes, thank you, Aunt Mary, I believe I could if I stood up to it.' And the historian records he did so. It is a great mistake to eat to full satisfaction. Always rise from the table feeling you could eat more. Do not force yourself to sit down to a meal for which you have no appetite. If you have been feeling a distaste for food go without one or more of your usual meals. The rapidity with which your relish for food will return will surprise you. As far as possible take your meals dry; drink between meals. The practice of taking a bite followed by a sip of fluid is a very bad one, as the fluid so taken dilutes the saliva in the mouth, and the efficacy of this secretion is therefore considerably impaired. The food now passes prematurely from the mouth to the stomach. It has been neither sufficiently chewed nor insalivated; hence it is not in a proper condition to be treated by the stomach. Eat slowly and chew thoroughly.

Good digestion, necessitates the possession of a good set of teeth. Their value cannot be too strongly impressed upon the public. All parents should see that their children's teeth are kept in good condition. We take it for granted that every adult who possesses the fangs which nature adorned him with will, as far as possible, preserve them intact. It is a good general rule never to have a tooth extracted which can be saved by stopping. Carious teeth, if too far gone, must be removed. The foul matter from such teeth mingles with the food and passes on into the stomach, and good digestion is thereby impeded. Moreover, the poisonous products are absorbed into the blood, producing various constitutional diseases. If you have lost most of your teeth it is absolutely necessary for the preservation of your health that you have artificial ones supplied. With the spread of civilisation the teeth are being lost earlier in the life history of the individual. This is largely owing to the kind of food

taken, and the way in which it is eaten. Our meats and cereals are softened by prolonged cooking. We do not, like our ancestors, tear off with our teeth the half-cooked tough flesh from the bones. To do so would be considered highly improper. Hence we humor the whims of our age. Good breeding demands of us to use a knife and fork in preference to our teeth. But disuse is death. Therefore the human teeth of the present age die early. The constitutional vitality of the individual is also an important factor.

Centennial Celebrations in New York

The Catholic Church in New York on April 8 completed a hundred years of activity. It rounded out on that day a fruitful century. The completion of this hundred years of activity was made by the clergy and laity, headed by Archbishop Farley, an occasion for extraordinary rejoicing. The last week in April was set apart for that purpose. His Eminence Cardinal Logue and the Right Rev. Dr. Browne, Bishop of Cloyne, crossed the Atlantic to take part in the celebrations. A special steamer with Archbishop Farley and the reception committee on board met the vessel and gave the Irish prelates a cordial welcome to New York. The Cathedral was the centre of the formal religious ceremonies, and there, on Tuesday morning, April 28, the American hierarchy joined with Archbishop Farley and his people in a general thanksgiving. Cardinals Logue and Gibbons and the Papal Delegate, Monsignor Falconio, participated in the function. Huge crowds gathered round the Cathedral, and almost everywhere bunting and the Papal flag were displayed. The public procession to the Cathedral, formed by choirs, Catholic laymen, priests of the diocese, brethren of the various Orders, Monsignori, Bishops, and Archbishops, all in full canonicals, was a display of rich color and of pomp and circumstance without precedent in the religious events of the city.

At eleven o'clock a Pontifical Mass of Thanksgiving began, the celebrant being Cardinal Logue, Archbishop of Armagh and Primate of All Ireland. America's only representative in the Sacred College, Cardinal Gibbons, delivered the sermon. The Papal Delegate assisted at the Mass and shared in the general rejoicing as the representative of the Vatican.

The Holy Father crowned the ceremonies with a special blessing, which was imparted in his name by Monsignor Falconio. In the evening at eight o'clock Pontifical Vespers were sung. The Papal Delegate officiated. Archbishop John J. Glennon was the preacher.

Wednesday, April 29, was the Children's Day. On that day delegations of little Catholics from every parish in the city marched to the Cathedral. There was a solemn Mass at ten o'clock, and a choir composed entirely of parochial school pupils sang the sacred music.

That night the most important of the public functions was held at Carnegie Music Hall. It was a general meeting of the citizens, to which distinguished non-Catholics were invited. Ex-Judge Morgan J. O'Brien presided. There were lay and clerical speakers. The principal addresses were made by Cardinal Logue, Archbishop Farley, Mr. W. Bourke Cockran, Mr. John J. Delany, and Dr. James J. Walsh. On April 30 there were Requiem services at the Cathedral for the deceased Bishops and priests of the diocese. In the evening the Catholic Club threw open its doors in honor of the visiting prelates.

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 testifies, 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

BELGIUM—Catholic Societies

The thirty-ninth Congress of the Federation of Belgian Catholic Societies was held on May 26 at Warene, near Liege. Two thousand persons were present. M. Woeste, leader of the Parliamentary Right, spoke in favour of the annexation of the Congo, and was enthusiastically applauded.

CHINA—Death of a Bishop

Cable advices from Sian-fu, in China, announce the death of Right Rev. Athanasius Goette, O.F.M., Vicar-Apostolic of North Chen-si. Bishop Goette was formerly a member of the Sacred Heart Province of the Franciscans in America, being known as Father Athanasius. He was born on April 11, 1857, at Paderborn, in Germany.

ENGLAND—Eucharistic Congress

It is officially announced that the following Cardinals, Archbishops, and Bishops have signified their intention of being present at the Eucharistic Congress in London next September:—Cardinal Moran, Cardinal Gibbons, Cardinal Logue, Cardinal Lécot, Cardinal Fischer, and Cardinal Mercier; the Archbishops of Glasgow, Hobart, Paris, Seleucia, and Utrecht; the Bishops of the Province of Westminster, the Bishops of Aberdeen, Angers, Arras, Auckland (New Zealand), Autun, Bruges, Burma (South), Canea (Auxiliary to Archbishop of Dublin), Cloyne, Cochin (India), Cork, Elphin, Erythra (Auxiliary to Bishop of Strassburg), Justinopolis (Port Elizabeth, South Africa), Kildare, Kilmore, Langres, Lismore, Luxembourg, Metz, Moulins, Namur, Oran (Algeria), St. Briene and Treguier, San Luis Potosi (Mexico), Savannah (U.S.A.), Valleyfield (Canada), Verdun, and Waterford.

FRANCE—British and American Catholics in Paris

British and American Catholics in Paris have united for social and religious purposes, and especially in order to be useful to the students at the art schools and at the University. They have formed a club and called it after Sainte Geneviève, the patron saint of Paris.

GERMANY—A Sign of the Times

A good deal of noise (says the 'Catholic Weekly') was made a few years ago about a 'Los von Rome' movement in Austria. The main promoters of that movement, which has fizzled out, were German Lutherans. These gentlemen would seem now to have enough to do to look after their own folk at home. At least, we gather as much from a communication which appeared in the 'Daily Chronicle' from the pen of its Berlin correspondent. 'It is noteworthy,' says this correspondent, 'that during the year 1906 over 12,000 persons deliberately and formally severed themselves from the State Lutheran Church in Prussia. There have always been persons willing to declare that they are not Christians in order to avoid paying the Church tax, but until recent years their number has been limited to a few hundreds. The enormous increase in 1906, which, it is stated, was still more pronounced last year, is largely due to the Socialist agitation, but serious newspapers assert that the intolerance of the orthodox Church has also contributed to it.'

The Holy Father and the Poles

A deputation of Poles (Prussian) was received in audience by the Holy Father recently. The deputation was introduced by Mgr. Liskowski, who also read an address, in which his Holiness was assured of the 'unalterable attachment' of the Catholics of Poland. In the course of his reply the Holy Father said that, as in a family, when a child is suffering, it is on this child that the tenderest affection of the parents is centred, so, also, for this reason, the Catholics of Poland were very close to his heart, for he knew their sufferings, and he knew, too, how they were always loyal and obedient children of the Church. The deputation was deeply moved by the words of the Holy Father, many members of it giving way to tears.

ITALY—Death of a Cardinal

While Cardinal Portanova, Archbishop of Reggio, was preparing to celebrate Mass at six o'clock on the morning

of April 25, he was seized with a paralytic stroke, and expired shortly afterwards. The sudden death of his Eminence has produced a painful impression in the town. The late Cardinal was born in Naples in 1845, and received the Red Hat in '99.

ROME—The Revision of the Vulgate

A great deal of interest (writes a Rome correspondent) has been taken in the audience which the Right Rev. Abbot Gasquet, President of the English Benedictines, has had with Pius X., relative to the progress made by the Commission for the Revision of the Vulgate. Abbot Gasquet, at the Pontiff's request, explained minutely each detail of the methods followed by the members employed in the work, and the why and wherefore of each step. Pius X. was deeply interested in the Abbot's explanation, and retained a copy of part of the work done, 'because,' said the Pope, 'I want to show the progress we have made.' It was gratifying to Pius X. when the Abbot declared he was not in immediate want of money from the Holy See, as so far private donations have proved sufficient to cope with all the expenses incurred. Before the Abbot parted with Pius X., his Holiness presented him with a photograph, copies of which bearing the words written by the Pope on the original, lithographed underneath, are being sent by Abbot Gasquet to all who have subscribed money or helped him in any way in the gigantic task entrusted to him. The following is a translation of the original Italian as written by the Holy Father:—'To my beloved children who by their donations and by their studies render assistance to the holy work of the revision of the Vulgate, with a prayer that the Lord may generously repay them, we impart the Apostolic Benediction as a token of gratitude and special benevolence.'

UNITED STATES—Churches Destroyed

During a recent great fire that laid much of Chelsea, Massachusetts, a suburb of Boston, in ashes, three Catholic churches were burned to the ground.

A Generous Donor

Archbishop Ryan, of Philadelphia, has announced that \$20,000 has been given by a lady, believed to be Mrs. Frederic Canfield Penfield, formerly Mrs. Anne Weightman-Walker, for a proposed Catholic High School for Girls in that city. The school is to be built to commemorate the centennial of the diocese of Philadelphia.

The Holy Father's Congratulations

The Holy Father has sent autograph letters to Archbishop Farley, of New York, and Archbishop Ryan, of Philadelphia, congratulating them upon the one-hundredth anniversary of the erection of their Sees. His Holiness expresses his satisfaction at the progress made in the archdioceses, the zeal of the clergy, and the devotion and ability of the archbishops, and imparts the Papal Blessing to the prelates.

The President's Message

President Roosevelt has sent his Grace Archbishop Farley the following congratulatory message in connection with the centenary of the New York Diocese:—'My dear Archbishop: Let me take occasion, on the celebration of the one hundredth anniversary of the Diocese of New York, to extend to you my hearty congratulations and my earnest good wishes for the future of yourself and of your diocese. Again congratulating you, believe me, sincerely yours, Theodore Roosevelt.'

GENERAL

A Contrast

The Chilean Government, unlike that of France, seems deeply appreciative of the heroism of its Catholic nuns. A Bill has just passed its second reading in the Chilean Congress which appropriates \$5,000 for a monument at Santiago to the three Sisters who gave up their lives during the great earthquake in effort to save the lives of the people.

Pilgrims to the Holy Land

The pilgrims who visited the Holy Land during the year ending May 31, 1907, are estimated by the British Consul to have been about 18,000 in number.

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

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

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

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Especially good for elderly people.

The Vitality of Religion in France

The European correspondent of the 'American Living Church' (Protestant Episcopal) refers in one of his recent letters to a rather hopeful account given by a French writer of the present status of the Church in France.

'I pass on,' writes the 'Living Church's' correspondent, 'to still more encouraging facts which are reported by M. Chevalier. The number of applicants for admission to the seminaries which for a time fell to a third or a half of the average, has now risen almost to the normal figures, and the slight decrease is more than compensated for by the more serious character of the applicants. They come from a class which is used to frugality; they naturally contemplate chiefly the service of the poor; they are constant to the tradition of the Church; but many of them study, and study modern problems by the aid of modern light. Abstaining from political action, they are concerned with social movements, with the material interests of their people, and with spiritual duties in which there is a revival of apostolic zeal. They command respect by their blameless life, and many of them by their poverty, not touching meat or wine save on Sundays. They visit their flocks; and aid them with legal and medical advice—a point which gives less satisfaction to us than to M. Chevalier, for we have a distrust of amateur lawyers and doctors. There is a tendency to group together small parishes and to serve them by a body of priests who save money and avoid isolation by living in a sort of community. The office of rural dean is a wholesome reality; diocesan missionaries do useful work; and the danger of spasmodic religion to which missions are liable is counteracted by parochial institutions. Guilds are constantly organized to form an inner circle of the faithful, whose duty it is not only to nourish their own spiritual life but also to influence those who are without. In 1906 more than 1500 members of such societies met at Moulins, the cathedral city, to arrange for the sending out of preachers and lecturers, lay as well as clerical, to propagate Christian knowledge. We read of bands of young artisans who, after their work, seek religious instruction for themselves and try to bring in their comrades; of peasant women gathering together the young people of a remote farm to say prayers or read good books. In secular matters they are not afraid of the co-operation of persons who are not Christian, while for themselves they avow that their faith is the motive of their zeal.

Such a movement is not strange to an English reader, but it is delightfully novel to those who are familiar with French parishes, where religion has been regarded as the concern of the priest, and where the layman has thought to fulfil his duties by formal attendance at Mass. In England it must be confessed that much depends on the initiative of the parson and often of the squire. In Bourbonnais there are few squires, and the priest is usually of the laboring class, so that the movement has a wholesome democratic character, springing from the people themselves. If to our minds there is a little too much organisation about it, we should remember that organisation is congenial to the French temper.'

All this shows (says the 'S.H. Review') that the French Government has not succeeded in killing religion in France, any more than did their predecessors, the atheistic iconoclasts of the Revolution. The Church in France may be hampered and hindered in her work, but she cannot be utterly destroyed.

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By MAUREEN

Lungs that are Starved.

It is a fact that most of us are victims of our own lazy respiration, and deprive ourselves of oxygen that is so necessary if we would keep our bodies at their highest point of efficiency (says the 'Delineator'). Oxygen is absolutely necessary to the existence of animal life. Man gets oxygen from air breathed into his lungs. Besides introducing oxygen into the blood, the lungs act as excretory organs, removing undesirable elements from the system at each expiration. In our ordinary or unconscious breathing only ten to thirteen per cent. of the air in the lungs is changed at each breath, leaving eighty to ninety per cent. of the lung capacity filled with stale air. Forced or conscious breathing of pure air ventilates the lungs, driving out the eighty to ninety per cent. of the stationary or stale air. All bedroom windows and doors should be wide open during sleep, thus connecting the lungs directly with the pure air of the outside world.

How Women should Dress.

The colors of the eyes should determine the choice of color in dress and millinery. A blonde may wear pure white with advantage, but the brunette nearly always looks better in cream-colored fabrics. This ought to be more generally recognised. A brown dress and brown eyes go well together. Blue-eyed girls should wear blue as often as possible. Tan shades are not suitable for slim figures, while satin intensifies round shoulders. A small toque is exceedingly unbecoming above a large, round face. Dull black is the very best choice for a fair-haired woman, while a brunette must order something brilliantly black, if she really wishes to look her best. Tucks and stripes running downward become the Juno type of woman, but the thin, angular beauty should have the tucks and stripes running around her dress. Heliotropes are more than ever suited to brunettes who have a clear complexion, but the woman who is unfortunate enough to be sallow should never permit this shade to be near her.

Drugged Sweets.

Mr. Scott Elder, the chief inspector under the Food and Drugs Act for the County of Durham (says 'The Hospital'), has had an analysis made of some sweets bought in the county, and finds that in some there are drugs and in others alcohol. It cannot be said that there is any deception about them, for the former are frankly sold under the name of 'chlorodyne gums' or 'chlorodyne lozenges.' Each gum was found to contain 0.15 minim of chloroform, and each lozenge 0.06 of the same. The accepted minimum dose of chloroform which can be given internally is, according to the British Pharmacopoeia, one minim, so that if anyone ate seven of these gums he would absorb one minimum dose of chloroform. The sweets are sold at a penny an ounce, and the ounce averages twenty-one sweets, so that consuming an ounce of these is equal to taking three such doses. Yet these sweets can be freely sold to children.

To Carve Fowl.

First take off the wings, divide the joint with your knife, then take firm hold of the pinion with your fork, draw the wing toward the legs, and the muscle will separate better than if cut with a knife. Slip the knife between the leg and body and cut to the bone; with the fork turn the leg back, and unless the fowl is old and tough, the joints will give way. The four quarters removed, enter the knife at the breast and separate the merry-thought from the breast-bone. Press the knife under it to lift it up, and by pressing it backward upon the dish the bone will be easily removed. Lift up the collar-bones, which are each side of the merry-thought, by the broad end of the knife, and force them towards the breastbone until the part which is fastened to it breaks off. Separate the breast from the carcass by cutting through the ribs on each side the whole length of the back. Turn the back upward, lay the knife across it near the middle, and lift up the other side with the fork. Lastly separate the side bones by breaking the joints each side of the backbone, and the work is done. Cut slices from the breastbone of turkeys and geese to start with, always beginning at the wings and cutting towards the breastbone.

Maureen

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Science Siftings

By VOLT

Weight of the World.

A cubic foot of earth weighs about five and a half times as much as a cubic foot of water. A cubic mile of earth, then, weighs 25,649,300,000 tons. The volume of the earth is 255,000,000,000 cubic miles. The weight of the world without its atmosphere is 6,666,250,000,000,000,000 tons. If we add to this the calculated weight of the atmosphere we get a grand total—6,666,255,819,600,000,000,000 tons.

Thompson and the Swallow.

'The late Francis Thompson, the English poet,' says a magazine editor, 'had a great love of birds. He once told me a pretty story about a swallow. Catching, one day in the early autumn, a swallow that nested in his garden, he fastened to its wing a piece of oiled paper with the words, "Swallow, little swallow, I wonder where you pass the winter!" The next spring the swallow returned to its nest at the usual time. Attached to its foot was another piece of oiled paper with the inscription: "Florence, at the house of Casteddarf. Cordial greetings to the friend in the North."'

Discarded Newspapers.

Upon the Belgian Government railway system newspapers left in the train are the property of the nation, to be used by it (according to 'Chamber's Journal') for the manufacture of railway tickets. The papers are carefully collected and sent to the head depot, where they are pulped and a special variety of cardboard for ticket purposes is prepared. Some idea of the amount of raw material readily available to the railway authorities from this source may be gathered from the fact that the accumulation of discarded newspapers upon the whole network of railways aggregates about 700lb per day, representing over 100 tons per annum.

Utilisation of Peat.

The problem of peat utilisation, so often pronounced hopeless, may now be considered as practically solved. By making this statement we ('Engineering') do not mean, of course, to infer that all difficulties have been overcome, and that any kind of peat can profitably be utilised. But there can be no doubt that several moors which have been for centuries practically barren land, now yield a good coke, and in addition tar, ammonia, paraffin, and other chemical by-products. The farmers readily buy the ammonia sulphate, while chemists are quite aware of the value of the peat tar, because it resembles the lignite tar, and yields, like it, tar proper, pitch, phenols, paraffin, acetic acid, and methylated spirits, and the peat coke can replace charcoal as a preserving and absorbing medium. These statements may not be of particular interest to the engineer, but what will directly appeal to him is the fact that peat-coke proves itself quite equal, if not superior, to charcoal in the metallurgy of iron and steel, and in the hardening and welding operations of armor plate and engineering work, and also that it gives smokeless briquettes for marine boilers. There is undoubtedly a great opening for peat coke, which many districts will be able to produce at low cost in substitution for the now scarce charcoal. There is, further, the peat power-gas, and in addition still another side to the problem. It has been found in several localities, and, for instance, at Beuerberg, that the clay underlying the peat bogs will, when mixed with the sand also occurring in those strata, yield an excellent farming soil. Thus we may hope to convert the 1860 square miles of bog of Ireland into productive ground, and to raise and nurse industries at the same time.

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

'Tis the ploughman who follows the plough,
While the dairymaid is milking the cough!
And the dear little lambs,
Who ran after their dams,
While the little pigs follow the sough!
And the farmers all follow each other, I'm sure,
In getting for Winter Woods' Great Peppermint Cure!

Intercolonial

Miss Amy Castles is making arrangements to visit Australia with a concert company during next year.

For the first time in the history of the Melbourne University the number of its students is now over 1000.

At the recent annual H.A.C.B. Society Communion breakfast in Sydney, the district president presented Cardinal Moran with £50, the Society's annual contribution for the propagation of the study of Irish history, language, and literature. His Eminence has decided that the theme for the Hibernian prize essay in 1908 will be 'The Character, Genius, and Work of Daniel O'Connell, the Liberator.'

His Lordship Bishop Olier, of Tonga (says the 'Freeman's Journal'), has been compelled to leave the scene of his arduous labors in the Islands, and visit Sydney to recoup his shattered health. Since his Lordship's return from France he has visited every island in his vast diocese, and the hardships entailed in the journey have told very much against his health. Many of the places he visited could only be reached by skiffs.

His Eminence Cardinal Moran is desirous that the Catholic laity of Sydney would organise to offer a fitting welcome to the American fleet during their stay in Sydney. It is the Cardinal's intention to organise a large committee of ladies and gentlemen, so that it might suggest and carry out the most appropriate arrangements in that respect. It is probable that a special religious ceremony will be arranged, worthy of the occasion, to be followed by a social gathering to be determined upon.

A new plan to evolve means for expanding its work was considered by the Society of St. Vincent de Paul on Sunday, May 31 (says the Sydney 'Catholic Press'), when the first annual meeting of presidents and vice-presidents of the Conferences of the State was held. Thirty-five city and suburban and eleven country branches were represented. The gathering was held at St. Mary's Cathedral presbytery. His Eminence Cardinal Moran opened the congress. Among those present were the Right Rev. Monsignor O'Brien (spiritual director of the Society), the Very Rev. Father P. Treand (Provincial of the Missionaries of the Sacred Heart in Australasia), the officers of the Superior Council of Australia and of the Particular Council of Sydney of the Society.

Writing in the 'Catholic Press' of his Eminence Cardinal Moran's visit to Brisbane, a Queensland priest says:—The enthusiasm at Sunday's ceremony was very high. The attendance was estimated at 15,000. When the Cardinal was leaving the people surrounded the carriage, and, amidst the surging and cheering of the vast crowd, the carriage could scarcely move. For 200 yards it passed through a thick avenue of people, and all the time the Cardinal's hand was being grasped, and his blessing asked for. He is truly Prince, Pastor, and Patriot. I never felt so proud of any prelate before, except of Pope Leo himself, who used to make an extraordinary impression on me every time I saw him.

An enthusiastic meeting of the laity (writes the Melbourne correspondent of the 'Freeman's Journal') was held in the Cathedral Hall on the evening of May 27, under the presidency of the Very Rev. Dean Phelan, V.G., to draft an address to his Holiness the Pope, which, together with Peter's Pence collection, will be presented to the Supreme Pontiff by his Grace the Archbishop of Melbourne. Resolutions were carried testifying to the filial loyalty and attachment of the people to the august person of his Holiness Pius X. The resolutions asserted the undying attachment of priests and people to the person and throne of the Supreme Pontiff. The resolutions were entrusted to the Hon. N. Fitzgerald, K.C.S.G., K.C.P., M.L.C.; Mr. F. G. Duffy, K.C.; Mr. Hugh Rawson, J.P.; Mr. Benjamin Hoare, Mr. Frank Brennan, B.A., LL.B.; Hon. J. G. Duffy, Dr. A. L. Kenny, K.C.S.G., Papal Chamberlain; Mr. D. G. Cullen, Mr. Ronald Stewart. In opening the meeting, the Vicar-General said that it was the wish of his Grace the Archbishop that a special effort should be made to give tangible expression to the loyalty of priests and people to the Holy Father on the occasion of the celebration of his Sacerdotal Golden Jubilee.

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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."

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The Family Circle

A CHILD'S REBUKE

The pet of the household had overslept,
While breakfast was waiting below,
And the Auntie was chiding the little boy
That he was dressing so slow.

A shoestring was missing, a button was off,
And everything seemed out of place,
The clouds of discouragement gathered around
The dear little fellow's face.

At length his toilet was all complete,
But the little boy delayed,
And cried, 'Dear Auntie, I cannot go down
Till my morning prayers I've said.'

'Wait till breakfast is over,' his Auntie cried,
'For once it will not be wrong,'
The little boy, startled and grieved, replied,
'What, keep God waiting so long?'

THE WELL BEFORE THE DOOR

'Where shall we dig the well?' they asked as they sat in their new home, one bright day long ago. They had come to spend their honeymoon, and the long years following, under their own roof-tree.

After much discussion, they decided to dig it in front of the house, where it would be available both for their own use and for that of people passing by on the long road. Life was so full of joy for them they were eager to share it with others, and the place was so isolated it proved a satisfaction to have carriages stop before the door and exchange a greeting as the horses drank. There were some disadvantages, for the home became semi-public; and there were times when the bride would have been glad to wash her dishes without fear of intrusion. But the well and the always possible visit encouraged tidiness within, and, all in all, the visits were welcome.

The years went by, and the home filled with children, and then grew nearly empty again as the young people went forth into life. And at length the husband died, leaving the widow, with one of her married sons, in the old home.

The son came back from some years of experience in the world, and saw the well through other eyes than those of his childhood.

'Mother,' said he, 'I want to change the line of the front fence and enclose the well. What's the use of all this bother? People just take it for granted and don't appreciate it, and the thing has grown to be a nuisance.'

It was not wholly ill-humor on the part of the young man. Sawmills had come into the woods, and heavy wagons bearing loads of logs and lumber cut not only the road and the little semi-circular drive, but the little crescent of green sod between the well and the road. Teamsters were careless in the use of the water, and left deep mud-puddles behind them. Flies gathered about the resting oxen, and sometimes left them and sought the porch and house. Drivers were not always careful of their language, and their rough talk, plainly audible within, was often most annoying. Few even of those who drove by in carriages asked permission or said 'Thank you.' The well had been there so long the public had accepted it as its own, and ceased to make acknowledgment. The son, and his wife as well, looked upon these things as intolerable; and so one day the posts were drawn and the fence was begun.

Then came a line of log-laden wagons, and halted in the road, and the drivers were dismayed to find a post set in the middle of the driveway and other post holes digging. They drove on, the panting oxen wondering as they pulled their heavy loads up the hill without their accustomed refreshment. The son watched them out of sight, and then walked to the well for a drink. Behind the vines on the porch he heard a sob, and went to see the meaning of it.

'The home is yours, my boy,' said the mother, 'and I must not make you and Ella uncomfortable with my old-fashioned notions. But your father and I had the well dug there because we wanted to share our blessings with others; and in these recent years it has been almost the only blessing I had to share. I could not go to church; I had little money to give; there was no one I could help in any other way. So I sat here among the vines and watched the people as they drank

and the oxen sinking their heads in the trough, and rejoiced that I could give a cup of cold water in the name of the Lord. I don't want to complain, but this is taking away my one remaining form of service in His name.'

The son was thoughtful for a moment; then he called his wife, and the three talked it over together.

'Let mother have her way,' said Ella. 'It is her right.'

'Mother,' said the son, 'we'll compromise. There's one post set, which will prevent driving in. Let us leave it there for a week, and they will have to carry water out if they get any. That will be a hint. And after that the post shall come down.'

The hint was effective, in part at least. Teamsters were not long in suspecting whom they had to thank, and grew more considerate.

So the old lady sat among her vines a few years longer, with joy that she could give a cup of cold water as a servant of the Lord. A few months ago she died, and was mourned by a larger circle of friends than she had known.—'Youth's Companion.'

THE WOMAN OF TACT

She had been talking pleasantly to two or three women. She had made her good-byes all cheerful and bright, and after they had disappeared, one woman turned to another and said in a tone that was scoffing: 'She is a thorough woman of tact.' Now in this case the woman who had said none but pleasant words, who, by a bright story, had prevented the discussion of a petty scandal, was a woman who was as brave-hearted as any that ever lived, and who bore not only her own but the burdens of a good many other people, yet she saw no reason why she should inflict her troubles on her friends, or why she should not be in its best sense a woman of tact. A woman of tact is one who feels that the story to hurt your feelings is essentially bad form, and inconsiderate of the feelings of others. A woman of tact is one who is courteous to old people, who laughs with the young, and who makes herself agreeable to all women in all conditions of life. A woman of tact is one who makes her 'Good morning' a pleasant greeting, her visit a bright spot in the day, and her good-bye a hope that she may come again.

'SCIENTIFIC STATEMENTS'

Some recently collected definitions and 'scientific statements' from advanced pupils:—

'A problem is a figure which you do things with which are absurd, and then you prove it.'

'The "Complete Angler" is another name for Euclid, because he wrote all about angles.'

'A right angle is ninety degrees Fahrenheit.'

'Income is a yearly tax.'

'Hydragen is colorless, odorless, and insolvent.'

'Horse-power is the distance a horse can carry one pound of water in an hour.'

'Air usually has no weight, but when placed in a barometer it is found to weigh about fifteen pounds a square inch.'

'Amatory verses are those composed by amateurs.'

'A cuckoo is a thing that turns from a butterfly into a moth.'

'The dodo is a bird that is nearly decent now.'

'The earth revolves on its own axis 365 times in twenty-four hours. This rapid motion through space causes its sides to perspire, forming dew.'

UNIFORM NOT COMPLETE

Dressed in the latest motor-cycling costume, with goggles all complete, the motor-cyclist gaily tooted his way by Regent's Park, London, towards the Zoo.

Suddenly he dismounted, and said to an urchin: 'I say, my boy, am I right for the Zoo?'

'You may be all right if they have a spare cage, but you'd ha' stood a far better chance if you'd 'ad a tail!'

IN ANTICIPATION

A lady took her four-year-old son to the family dentist to have his teeth attended to. The dentist found a small cavity, so the lady seated herself in the chair, took Master Tom on her lap, and the operation began. The burr had no sooner touched the tooth

than the child began to scream. At the end of fifteen minutes, when the mother released her hold upon the child, she was deathly pale, while the dentist, wiped great beads of perspiration from his brow. Tom, however, fairly swaggered across the room.

'That didn't hurt,' he boasted, with a broad smile. 'Then why did you scream so?' cried the exasperated mother.

'Because I was afraid it was going to,' explained Tom.

POLITENESS IN JAPAN

Politeness in Japan is not at all confined to the upper circles, as you imagine. Servants are just as punctiliously polite to each other as their masters. When they meet in the street they will smile correctly at the proper distance from each other. On drawing nearer they smile again, according to the etiquette prescribed, and then after bows of the finest and most minute significance the gardener of one house will address the betto (horse-groom) of another with some such phrase as, 'It is long since I have hung upon your honorable eyelids.' And the other will answer, 'Please excuse my rudeness at the last time we met.' And if by any chance they have occasion to punch one another's heads they won't part until they have expressed, with many bows, their mutual regret that their meeting has not been under more pleasant conditions.

ODDS AND ENDS

'The longer I live,' sighed the sage, 'and the more I learn, the more firmly I am convinced that I know absolutely nothing!' 'I could have told you that twenty-five years ago,' said the wife, 'but I knew it would be of no use.'

'I say, old man,' whispered a young fellow who found that the conversation of his new acquaintance was highly agreeable, 'let's come and smoke a cigar in the garden. That woman's squalling gets on my nerves.' 'Thanks,' was the quiet reply, 'but as it is my wife who is singing, perhaps it would hardly do!'

A glorious thing contentment is,
And yet, 'tis man's sad lot
To allus want what isn't his
Instead o' what he's got.

A teacher in a public school asked the children to define the word 'advice.' 'Advice,' said a little girl, 'is when other people want you to do the way they do.'

FAMILY FUN

What lock requires the attention of a physician?
Lock-jaw.

What have you to expect at a hotel? Inn-attention.

What is the worst seat a man can sit on? Self-conceit.

Who always sits with his hat on before the queen?
Her coachman.

Why is a hive like a spectator at a show? Because it is a bee-holder.

Why are ships called she? Because they always keep a man on the lookout.

What is the finest ship in the world? Friendship.

Why is a proud woman like a music book? Because she is full of airs.

Why cannot a deaf man be legally convicted? Because it is unlawful to convict a man without a hearing.

Why is a clock the most modest piece of furniture? Because it covers its face with its hands and runs down its own works.

What is the sun's trade? A tanner.

What is the difference between a farmer and a dress-maker? One sews what she gathers and the other gathers what he sows.

If a man bumped his head against the top of a room, what article of stationery would he be supplied with? Ceiling whacks (sealing wax).

Why are stout gentlemen prone to melancholy? Because they are men of size (sighs).

Why is a melancholy young lady the pleasantest of all companions? Because she is always a-musing.

Why are parliamentary reports called 'Blue Books'? Because they are never (re)ad.

All Sorts

They say a woman can't keep a secret. Ask one her age.

People always remember where they got a favor—when they want another.

'Laugh, and the world laughs with you,' isn't true, when you're laughing at your own jokes.

'I tell you, sir, there is danger in the higher education of women.' 'Yes—for the uneducated man.'

If a man finds fault with his dinner, and his wife doesn't get angry, it's a sign they're dining away from home.

Wheat seed will germinate in one day, but barley takes seven days, and peach kernels require twelve months.

The successful man not only takes advantage of the opportunities that come his way, but he manufactures a few for himself.

It was stated recently in the House of Commons that the annual cost of a first-class British battleship in full commission was £231,500. A torpedo-boat destroyer cost £17,500, and a first-class torpedo-boat £6000.

'Say!' asked the lad of ten who had

A most inquiring mind,

'Who is it loses all the fault

That other people find?'

'Yes,' said the tramp, who was explaining his method, 'I always tell the lady of the house that I was injured on the field.' 'What field?' asked the inexperienced beginner. 'Well, if a young lady, I say football field, an' if it's an old lady I say battlefield.'

'Your Honor,' said the lawyer, 'I ask the dismissal of my client on the ground that the warrant fails to state that he hit Bill Jones with malicious intent.' 'This court,' replied the country justice, 'ain't a graduate of none of your technical schools. I don't care what he hit him with. The p'int is, did he hit him? Perceed.'

The oldest house in America is in St. Augustine, Fla. In 1564 it was built by the monks of the Order of St. Francis, and the whole of the solid structure is composed of coquina, a combination of sea shells and mortar, which is almost totally indestructible. When Francis Drake sacked and burned the town this was the only house that escaped destruction.

The vulture is a most useful bird to man; feeding on carcasses of dead animals and thereby removing a danger to the health of the people living in tropical countries, remarks the 'Weekly Telegraph.' When an animal falls dead or dying these birds are in attendance in remarkably short time, though none were perceptible on the whole horizon previous to the animal dropping. They possess, however, wonderful powers of vision in soaring to a tremendous height, and have therefore a large field of view. They can also tell by the movements of other vultures in the air. So by such means these birds are attracted to the same spot from an area of many miles.

The natives of India before the advent of the rifle had many ingenious methods of fighting their animal enemies, remarks the 'Weekly Telegraph.' Luckily, most wild beasts are very greedy and obstinate, and taking advantage of these facts the natives were able sometimes successfully to cope with the tigers, bears, and snakes which annoyed them. According to A. S. Ghosh, who writes in the 'Strand,' one of the methods used against the bears was as follows: 'A tree was selected with a strong horizontal bough some 12 or 15 feet from the ground, and on this was placed some goat flesh or honey. Just above the bait, and about a foot nearer the trunk of the tree, they suspended a heavy stone by means of a stout rope, thus forming a pendulum. The bear, allured by the bait, climbs the tree, and walks along the bough. Noticing the obstacle, however, he pushes it aside with his paw. The weight of course swings back and strikes him heavily. With a growl at this unlooked-for assault, he pushes it away with greater force than before, only to receive a severer blow. And so the contest goes on, till the obstinate bear is knocked off the tree, and is probably so stunned that the natives can finish him off at their ease.'

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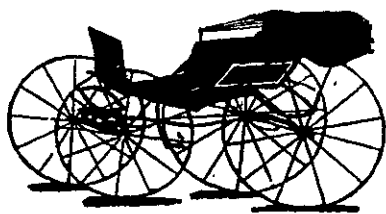
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