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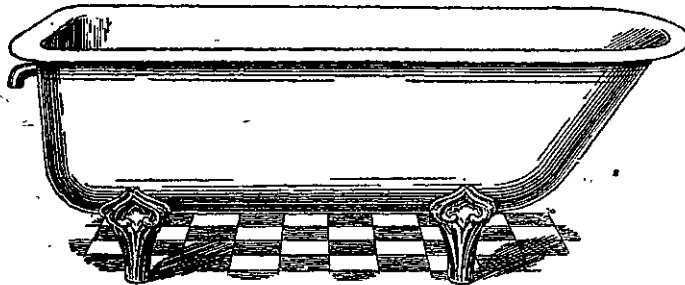
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XXXVI
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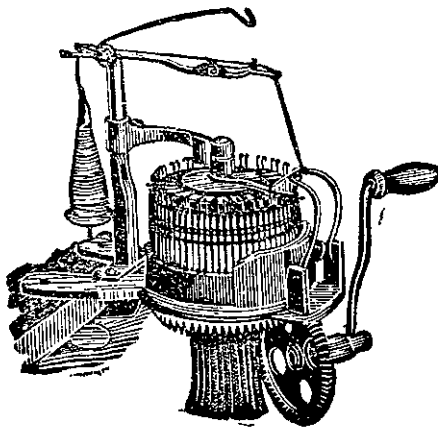
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CLEANINGS FOR NEXT WEEK'S CALENDAR

June 28, Sunday.—Third Sunday after Pentecost. St. Leo II., Pope and Confessor.
 „ 29, Monday.—SS. Peter and Paul, Apostles.
 „ 30, Tuesday.—Commemoration of St. Paul, Apostle.
 July 1, Wednesday.—Octave of St. John the Baptist.
 „ 2, Thursday.—Visitation of the Blessed Virgin Mary.
 „ 3, Friday.—St. Paul I., Pope and Confessor.
 „ 4, Saturday.—St. Irenaeus, Bishop and Martyr.

SS. Peter and Paul, Apostles.

St. Peter was known originally as Simon Barjona—that is, Simon, son of John. The name Peter, which means rock, was given to him by our Divine Lord to signify that he was to be the solid foundation of Christ's future Church. 'I say to thee,' said Christ, 'that thou art Peter (that is, Rock), and upon this rock I will build My Church, and the gates of hell shall not prevail against it,' etc. This solemn promise of Christ was fulfilled after His Resurrection, when He said to St. Peter, 'Feed My lambs, feed My sheep,' words which, in the figurative language of the East, signify the exercise of supreme power over the Church. The principal events in the life of St. Peter—his imprisonment, his government of the Church from Antioch, and finally from Rome—are commemorated by special feasts. To-day we consider more particularly the glorious death by which he atoned for his former denial of his Divine Master. St. Peter was crucified at Rome, under the Emperor Nero, about the year 67. St. Paul is associated with St. Peter in this day's solemnity, because, after having labored with him for the conversion of Rome, he received the crown of martyrdom on the same day.

Visitation of the Blessed Virgin Mary.

The event which this feast commemorates is the visit of congratulation paid by the Blessed Virgin to her cousin, St. Elizabeth. The circumstances of this visit, as narrated in the Gospel of St. Luke (Chap. I., 36, etc.), reveal to us the greatness of Mary's charity, and teach us that we ought to rejoice at the favors which God bestows on our neighbors, as if we ourselves had received them.

GRAINS OF GOLD

HOW BEAUTIFUL TO BE WITH GOD.

How beautiful to be with God
 When earth is fading like a dream,
 And from this mist-encircled shore
 We launch upon the unknown stream!
 No doubt, no fear, no anxious care,
 But, comforted by staff and rod,
 In the faith-brightened hour of death
 How beautiful to be with God!

Beyond the partings and the pains,
 Beyond the sighing and the tears,
 Oh! beautiful to be with God
 Through all the endless, blessed years;
 To see His face, to hear His voice,
 To know Him better day by day,
 And love Him as the flowers love light,
 And serve Him as immortals may.

Experience is a fruit plucked only when rotten.—A. Dumas.

The timid are flowers who hide their calices.—Ph. Gerfaut.

Only those who think of nothing have need of distraction.—Papillon.

One has already done good when one has wished to do it.—C. d'Harleville.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—Cardinal Newman.

There is something in diverting ourselves from ourselves when we are in grief, which has a peculiar effect of enlarging the heart and swelling the dimensions of the whole character, and something also so particularly pleasing to God that when it is done from a supernatural motive and in imitation of Our Lord He seems to recompense it instantly by the most magnificent graces.—Father Faber.

The Storyteller

TWO SCHOOLMASTERS

The only fault to be found with Dr. Hertford's school was, that it was too comfortable. It was Harlow, more than any other fellow in the school, who brought home to Dr. Hertford the inadequacy of his discipline.

But when Sandy McBean presented himself, the doctor's heart sank a little.

When Sandy announced one day that any boy receiving a certain number of demerits was to get a flogging, the whole school went in a body to lay the matter of flogging before Dr. Hertford.

'Gentlemen,' said the doctor quietly, when Harlow had stated the case, 'I have engaged Mr. McBean as vice-principal, and justice to him demands that his system be given a fair trial. He has not flogged any of you yet, and it lies entirely with you whether he ever does.'

'In that case, sir,' said Harlow, 'we will bid you good-evening.'

Within two weeks a crisis came. One day upon dismissing his classes, Sandy McBean remarked dryly:

'Mr. Harlow, you have this day, by insubordination, earned enough demerits to make a hundred, and, consequently, sir, I shall be pleased to see you in the empty coal cellar at four o'clock this afternoon.'

Harlow's face turned a deep red, but he bowed coolly. As the boys marched out of the class-room, Sandy saw rebellion in every eye. He suspected that Harlow had forced the fighting.

At four o'clock precisely, Sandy McBean appeared in the coal cellar with something concealed under his coat—and within half a minute Harlow showed up in an old tennis suit.

'Glad to see you, Mr. Harlow,' began Sandy, but by the time the words were out of his mouth, Harlow rushed at him like a battering ram, and before he knew what had happened, he was sprawling on the floor. He was taken completely by surprise, and Harlow, having knocked him down unaided, thought it no disgrace to accept the services of a dozen boys, who came dashing into the cellar. The scuffle, though terrible, was short, and within two minutes the schoolmaster was bound and gagged, and the boys were yelling like Comanche Indians, and having a war dance around him.

At seven o'clock that evening the boys were all assembled around the tea-table, when the door flew open and Sandy bounced into the room. He was the most appalling-looking object that could be imagined. His red hair was grimed with coal dust, and his freckled face was as black as an African's. His coat was half-torn off of him, and one eye was swelled to twice its natural size.

'Dr. Hertford,' he bawled, 'I hae come, sir, to resign my place. I wadna teach them for a hundred pounds a day.'

The doctor stared in amazement, but when he saw the infuriated Scotchman dancing about in his rage, waving his arms around like a Dutch windmill, he said: 'Mr. McBean, you shall be sustained, if every young gentleman in this school has to be expelled—'

'D'ye think me a fule? Answer me that!'

'You shall have my full authority in the matter, Mr. McBean.'

'Gie me my wages and let me go?' howled Sandy.

In vain the doctor implored and protested. The schoolmaster's blood was up, and he departed.

The doctor turned to Harlow for an explanation.

'Mr. Harlow, as the ringleader in this affair, I must hold you responsible.'

At this Harlow rose and said that the plan had been made when there was the first talk about flogging, and that they were all as much responsible as Harlow.

The doctor thought a moment, and then spoke with quiet decision:

'I shall deprive the whole school of the Saturday holiday during this month, and meanwhile I shall make every effort to supply Mr. McBean's place with as thorough a scholar and as strict a disciplinarian as I can find. You are dismissed.'

About a week after this, one day, as the school was about to be dismissed, Dr. Hertford said in his blandest manner:

'Young gentlemen, I have the pleasure to inform you that I have secured Mr. Arthur French, an accomplished scholar and a perfect disciplinarian, as vice-

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weak come in for a very trying time. At the
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the matter, and in cases where a cold has ex-
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principal of the school. I am assured that Mr. French can enforce his own rules, and he shall be supported by my influence to the extent of expelling any scholar who is insubordinate."

The boys exchanged glances—and in the gymnasium afterward Harlow spoke up.

"Let Mr. French try it. We made the school too hot to hold Sandy McBean and maybe we can do the same for Mr. French."

On the Sunday, at dinner, Mr. French appeared. He was a slight, delicate-looking young man. It was a week or two before Mr. French made known his new code of rules. There was to be no flogging—but when the limits of demerits was reached expulsion was to follow.

In his classes Harlow went his way, winning demerits with all the carelessness in the world. Mr. French could not have had a more dangerous rebel among the boys than Harlow.

Every week the demerits were read out—and every week showed a startling increase in Harlow's number. He was not actively insolent. Insolence, he declared, was only fit for cads. He would make the issue with Mr. French without saying an uncivil word—and he did it. As it was merely a question of mathematical progression when he would receive the maximum of demerits, Harlow figured out that the second week in April would bring the crisis—and so it turned out.

One afternoon, therefore, early in April, Harlow was summoned to Mr. French's room by a polite message. He sent an equally polite reply, but he did not move until he had finished the chapter he was reading in 'The Three Musketeers.' Then, with a conscious swagger, he went to Mr. French's study and tapped on the door.

"Come in," said Mr. French. The vice-principal was seated at a large table, and wore a perfectly calm and business-like air. Harlow expected to appeal to his feelings, and had prepared a speech of defiance and an impassioned appeal to Dr. Hertford. But apparently there was no room for either, as Mr. French merely handed him a slip of paper, upon which was his record—one hundred demerits.

"One hundred demerits," said Harlow, calmly. "I believe that means expulsion, sir."

"It does," answered Mr. French coolly.

There was a pause. Apparently the conversation was closed on both sides.

"Well, Mr. Harlow," said Mr. French presently, in the same business-like voice, "I think it would be well for you to make your preparations to leave. I have no wish to hurry you, but your position here must be an uncomfortable one after this."

"I should like to communicate with my father first, sir," said Harlow, after a moment.

"For money, I presume—but that you will be provided with. Your father has already been communicated with by Dr. Hertford himself. I myself will write to your father also. It will give me pleasure to say that, although your insubordination makes your presence undesirable in the school, that I have never known you to be guilty of lying, or personal insolence, or any of those things which put a young man outside the pale of gentlemen. Your train leaves at four o'clock to-morrow afternoon. You will be released from all studies and rules in order to prepare for your departure. I regret it, but I can say no more. Good afternoon, Mr. Harlow."

Harlow found himself standing in the corridor, he knew not how. Here was promptness with a vengeance. He turned over in his amazed mind what he was to do; and there was nothing left for him to do as far as he could see, except to pack his trunk and leave. However, he went into the gymnasium and told the news calmly enough to the other boys.

The effect was stunning. Harlow was their pride, their pet, their leader—and as Dr. Hertford had carefully instilled into them certain notions of honor, they all felt keenly the disgrace that was about to befall Harlow. The world would not know what he was expelled for—it might be suspected that it was something actually disreputable, instead of mere insubordination. Harlow looked around the familiar room and at the friendly, boyish faces, and then he went out, ostensibly to get his things together.

A blank silence fell upon the boys left behind. Binford, who was notoriously level-headed, said after a while:

"When a fellow is expelled from school it follows him to college, and follows him in his profession or his business, and is always raked up against him."

Here little Maitland spoke up:

"Maybe if all of us were to go to Mr. French and beg for Harlow he'd listen to us."

A howl of derision went up from all except Binford, who quietly remarked:

"Maybe the kid's right after all."

It was finally agreed that they should go in a body to Mr. French, unknown to Harlow, and intercede. After supper, therefore, in their recreation time, the whole school marched in a body to Mr. French's study, and on being asked their business politely, Binford made a calm but telling appeal for Harlow. He reminded Mr. French that Harlow had not lied or deceived him in any way or taken advantage of a classmate. Mr. French at once acknowledged that there was a wide difference between disobedience and knavery. "But," he said, "I call you all to witness if Mr. Harlow did not have ample warning as to where his course would lead him?"

"He did, sir," answered Binford for the boys.

"Then," said Mr. French, "in justice to those who made an effort to obey the rules, Mr. Harlow ought to go."

This was received in silence, as everybody knew the truth of it.

"But," said Mr. French after a pause, "there is one condition upon which Mr. Harlow may have another chance. It is this—that every one of you, including Mr. Harlow, will agree to obey the rules as completely and as faithfully as possible, from now until the end of the session."

The boys looked at one another for a moment, and then walked solemnly two by two into the next room. There was a subdued sound of voices for a few moments, and then the door opened and the boys filed in gravely, with Binford as spokesman at their head.

Binford's answer simply was:

"We agree, sir, to the conditions you propose."

"Then, gentlemen," said Mr. French rising, "all we want is Mr. Harlow's consent, and we will have him here in a moment."

Harlow walked in, looking very pale, but unflinching. As Mr. French told him of the effort of his schoolmates his face changed. A deep flush of gratitude came into it, and in spite of his usual self-control he was so nearly overcome when he made his part of the promise that Mr. French, with much tact, proposed that they should ratify the agreement before Dr. Hertford.

The doctor was sitting in his library trying to read, but in his heart troubled and distressed about Harlow. Mr. French stated the case. When he had finished, Harlow, who had recovered his composure, spoke.

"I don't know how to express my gratitude for what my classmates have done, sir, but I can never forget it."

"You never should forget it, Mr. Harlow," answered Dr. Hertford, gravely.

"I think, Mr. Harlow, as it is a very serious promise, that we will poll the school," said Mr. French—and every boy was asked separately if he understood his promise and would observe it individually. Each one answered promptly "yes."

And their promise was kept.—'The American Boy.'

THE SAVINGS OF THE CLANCYS

The sun, a fiery-looking disc, hung low in the western sky, and gave a brassy glow to some lumpy clouds which were just peeping above the horizon. A smoky haze clinging to the landscape added to the appearance of dust and heat and dryness.

On the top of the hill Pat Clancy pulled the mare up, and, wiping his brow, looked back to where Wellington, Australia, lay in the distance—lay blistering in the glare of the slowly departing sun—Wellington, that in good, or even fair, seasons, was quite famous for its crops, wheat and otherwise; then he turned to Mrs. Clancy and said: "It's a bad look-out this time, Norry"—her name was Nora—"there'll be no wheat. Fancy the middle of November an' wheat only a foot high an' ripenin' fast. There'll be no wheat this season."

"An' not much of anything else, Pat, I'm afraid," responded Mrs. Clancy.

"I don't know what we'll do."

"Oh, sure, Pat, it may rain any time; God's good," said Mrs. Clancy consolingly.

"Yes," said Clancy; "but somehow, even when it does rain we don't seem able to lay anything by."

"That's true; but still, Pat, there's many families worse off."

It was running through Mrs. Clancy's mind that things might be easily worse. In the little black bag which was slung on her arm was there not a receipt

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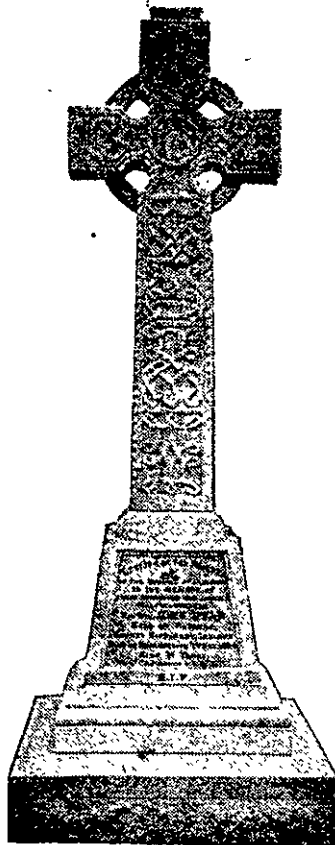
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in full from Bolton and company, the storekeepers; and, notwithstanding the dreary prospect; did not the head of the firm tell her she might have everything she wanted on credit for six months, to enable her husband to have a chance to raise some kind or other of a crop? As the mare jogged down the hill, Mrs. Clancy reflected that they did not owe a shilling to anyone. She had very few shillings left, she thought with a sigh, but no one had any claim on them, few as they were. And it might rain any day, and if it did, there was butter and eggs and fowls and pigs, as well as the promise of a crop. Mrs. Clancy's thoughts were running off in another direction when Clancy broke in upon them with, 'It's Aggie I'm thinkin' about. What's to become of the girl, if she isn't provided for?'

'You never seem to try. It's going on for fifteen years since the gate fell on her, and you've been talking ever since, and yet haven't done anything towards it.'

Clancy gave the mare a clip with the whip.

'Well, I don't see that you're doin' much towards it, either. After payin' the accounts to-day you're a pound short, that you don't seem to know what you did with. Buyin' some silly things that you don't really want. Last year you gave thirty shillings for a dress that no one ever saw you wear. You're in that old black thing as long as I can remember.'

'Oh, hardly now. It's a good dress yet. I got Aggie to alter the sleeves to make it look more up-to-date, an' the other'll come handy some day.'

'But what way is that to be buying things, an' us wantin' money? Who could have anything with your way of handling money?'

The last remark fired Mrs. Clancy.

'Faith, you needn't talk. Five years ago, you gave fifty pounds for that fool of a lorry, that you haven't used twice. You must have had too much money about your hands; you—'

The rest of the speech was lost in the rattle of the cart and the clatter of Daisy's hoofs. Clancy had angrily whipped the mare up. In a momentary argument, that lorry was Mrs. Clancy's strongest weapon. It was something of a white elephant, he knew. He had bought it in a prosperous season for a heavy crop of wheat; but since that year the two-horse dray was capable of drawing his crop into town, and the lorry stood there in the shed—a badly invested fifty pounds.

As they approached their home, a figure, just discernable in the twilight, came rapidly down towards the gate by the road. Its strange manner of progression did not look like anything human, but as it got close to the gate, it proved to be a young girl—a crippled girl—swinging along on crutches. She balanced herself upon them while she unfasted the gate and threw it back. Then she swung along beside the cart, easily keeping pace with Daisy's steady walk, and informed her parents that she had milked Strawberry and Rosey and Peggy; but the milk was on the bench at the cow-yard yet, for she couldn't carry it, and the boys were not up from the paddock. She had fed the chickens and housed the ducks, and found the grey hen's nest with thirteen eggs in it. She had fed the dogs, and chained Spot up for the night, and had the fire lit and the kettle boiling.

'Sure, she could earn a livin' for herself anywhere,' thought Mrs. Clancy, 'but it'd be awful to see the like of her workin' for a livin', and she sighed with the patient resignation of the poor.'

That season proved to be a bad one. There was no wheat, and as Mrs. Clancy had remarked, very little of anything else. The six months given by the storekeeper were slipping by, and there was nothing off the account beyond a little realized by the eggs and butter.

'Y' ought to sell that lorry, Pat,' said Mrs. Clancy. 'It might fetch something that'd help us for the present.'

'Oh, I suppose so. By the looks of things I'll never have any use for it.'

Clancy was very absent-minded for a day or two. He hung round that lorry, and if he looked it over once, he did ten times. He appeared as if he would like to say something to Mrs. Clancy about it, but eventually took it off to town without telling her what he thought.

'Put up a bit of lunch for me, Norry,' he said; 'I'm takin' a bit of horse-feed, an' me an' the horse will have our dinner by the crossin'. It'll save expenses.'

When he returned he told Mrs. Clancy he'd got thirty pounds for the lorry, and he'd paid Bolton and company the full amount owing to them, and had settled a few other little accounts in town; but when she examined the papers, there was five pounds not accounted for. Clancy could not give a reason for its ab-

sence; nor did he make any violent effort to try. 'Something's become of it,' seemed to be all he was able to say.

'And why don't y' know what's become of it?' said Mrs. Clancy, getting warm as her mystification increased. 'Y' didn't lose it, an' no one robbed you, so what have you done with it?'

'Oh, I suppose I've got through it somehow—buyin' a few little things for meself.'

'A few little things!' replied Mrs. Clancy scornfully. 'What little things? Were y' buyin' soaps, an' scents, an' shavin' tackle like a lad of eighteen goin' courtin'? Five pounds for a few little things! It's drinkin' wid those Morrisons I believe y' were, an' they've got your money from you.'

'I never saw the Morrisons, an' never had a glass of spirits all day.'

'Then what have y' done wid it?'—when Mrs. Clancy was angry she always dropped into a brogue—the angrier she became the more powerful the brogue. 'It's payin' off some owld grog score you've been doin';' Mrs. Clancy's brogue was rising rapidly, and Clancy wisely got out before it became any higher.

Poor Mrs. Clancy! She could not get over it at all. Five whole pounds! Why, it would have bought a cow; and that useful animal would be very welcome just then.

The rain, like the doctor, came just in time to save the situation—or the patient. It rained at last, and it rained well and long. Although it did not bring any immediate money to the Clancys, it gave promise of plenty; but it brought a deeper and more lasting sorrow than any drought could bring.

Aggie, swinging along through the paddock after the cows, was caught in a drenching shower of rain. She made light of the wetting and the cold that followed, but she developed a severe illness. The doctor said it was pneumonia; and in less than a week Aggie's troubles, and the anxieties of her parents concerning her, were at an end.

After the first agony of shock and grief, which poor Mrs. Clancy felt would never be consoled, she and Clancy sat together by the kitchen fire; sat together in a spirit of quiet, almost cheerful, resignation.

'We may be able to bury her decently, Pat,' suggested Mrs. Clancy.

'Yes, Nora, we'll manage to bury her decently.'

Mrs. Clancy fidgeted uneasily for a while with the folds of her black dress. Then she stood up and went into her own room. She was a considerable time away. She removed a chest of drawers from its place, and prised up from the floor a short piece of board. From the cavity displayed she took out a little bundle. She carefully replaced the board and put back the drawers, then unpinned the bundle—first a piece of the old skirt, next a half-yard of window holland, then some wrappings of newspapers; and exposed to view lay a strong little cardboard box.

Returning to the kitchen, she laid the little box on the table, just half-way between herself and Clancy, and leaning on both hands upon the table, she looked directly at him and said, 'Pat, there are fifty of them there—fifty gold sovereigns. I've been savin' from the day the gate fell on her, fifteen years ago. I've put by, sometimes only sixpence at a time. The price of the dress I didn't get, and the silly things I didn't buy, is here. It was all for her. She don't want it now—but it will pay the doctor an' bury her decent, Pat.'

Clancy started, and pulled his beard, and stared first at the box, then at Mrs. Clancy, and back to the box again. He opened his mouth as if to speak—opened it three times and closed it again without saying a word, then he stood up and went outside. He returned in about fifteen minutes with a dirty little leather bag, which he placed upon the table between himself and Mrs. Clancy.

'There are one hundred of them there, Nora; one hundred gold sovereigns. I, too, started savin' fifteen years ago. She won't want it now, but as you say, it'll bury her decently, an' enable us to help her in the next world, too, for the peaceful repose of her soul, poor girl. The five pounds from the lorry is in the bag, Nora,' he added with a grim little smile. 'Och, tush, tush—there, there, woman, never mind. We'll say no more about the lorry.'—Exchange.

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Whose vogue should be diminished,
Is: 'Woman's word is never done.'
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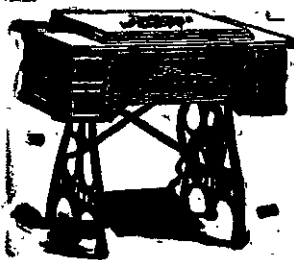
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Current Topics

Give Him His Due

'Give the devil his due', says Billings; 'but be very kerful that there ain't much due to him'. 'If you owe the devil ennything', says the same phonetic philosopher, 'pay him off at once, and then discharge him, and don't hire him over agin at enny price'.

Three 'Posers'

Father Rickaby, S.J., has (says the Milwaukee 'Catholic Citizen') 'a short examination paper' ready to serve on any one who will assert that Catholic teaching clashes with physical science—these three questions:—

"1. With what particular branch of physical science does Catholic teaching clash?

"2. What particular knowledge have you of that particular branch?

"3. What knowledge have you of Catholic teaching?"

'Usually', adds the 'Citizen', 'these questions will demonstrate that the critic of the Catholic Church has a very vague knowledge of what he thinks he is talking about intelligently.'

Dairying

From time to time the Education Board reports contain reference to the manner in which children are said to be over-wrought and under-schooled in the dairying districts of New Zealand. Similar complaints come at intervals from the cow-districts of Victoria and New South Wales. 'It is a depressing fact', reports one school official in the Mother State, 'that from twenty-eight to thirty-two pupils out of every hundred enrolled are absent from school every day, and this while ample means of education are available without cost, and compulsory education is nominally in force. The machinery in operation is apparently ineffective to cope with this serious obstacle to success.' To the Swiss, the cow is everything. The good Switzer grooms her, rugs her, and makes her Majesty the Cow a sort of head of the family. To the Irish cottier the pig was long 'the gentleman that paid the rint'—and he looked as if he knew it; to the Swiss in the dizzy uplands the cow is the lady that keeps up the long projecting roof. But too much can be made of a rent-payer and a roof-tree prop. 'In the dairying districts', wrote a zealous priest to us some time ago, 'the cow too often stands between the children and education, and between the family and salvation'. A cow is a very good thing in a field', said Samuel Johnson, 'but we turn her out of a garden'. She is, no doubt, a very good thing for money-raising; but she should not be permitted to interfere with the higher and the better things of life.

Fearing Death

A medical writer in a North Island contemporary gives expression to a belief which, we think, grows upon observant priests that have had much experience at the bedsides of the dying. 'In serious illnesses', writes he, 'the careful medical man notes the desire to live, the struggle against dissolution, the fear of death. He takes heart from these symptoms, for they are the signs of life. When death draws near the struggle ceases, even the desire of life ceases, the stimulus is gone, and the fear of death vanishes before his wings appear'. Somewhere in one of his writings the late Cardinal Manning makes remarks in a somewhat similar strain. 'Mr. Dooley' has, by the way, lately been philosophising on the same theme, and has contrived to give a new point and new expression to the familiar but ill-realised platitude regarding the certainty of death, the uncertainty of its manner, and the unexpect-

tedness with which it commonly overtakes even those who have been awaiting its coming. 'Th' most per'lous iv human occypations are usually th' lowest paid. An' why is this so? Is it because we're not afraid iv death? Faith, no, but because we don't know annything about it. We don't appreciate it. If our simple minds cud grasp th' subbick th' bravest man in th' wurruld wud be found under th' bed sobbing. It's there, but it isn't there. It happens to iv'rybody, but ye can't see it happens to ye'ersilf. Ye walk briskly up to it, or maybe ye even run. Ye niver see it till it's too late, an' thin 'tis too late to recognise it. 'Tis no good runnin' away fr'm it. Manny a man dodgin' a trolley car has been run over be an autymobil. Ye hide fr'm th' lightning an' a muckrake lands ye. Ye avoid railroad trains an' boats an' scratch ye'er thumb with a carpet tack, an' 'tis all over. Ye expect it fr'm wan side iv th' sthreet an' it comes fr'm th' other. Ye think that must be it in th' block ahead, an' ye make up ye'er mind to walk slow whin it steps up behind ye, slaps ye on th' back, an' says: "Ye're wanted at headquarters. Ye'd better come along peaceable". To which, havin' no further inthrest, ye make no reply. 'Tis thin f'r th' first time ye'd have an understandin' an' a fear iv death if ye were alive. But ye are dead.'

And there's an end on't.

Religious Education

'Religious education', says Professor Garvie (of New College, London), 'must mean more than instruction, even the best instruction. It means, supremely, influence—the whole personality of the teacher filled with the presence and the power of Jesus Christ, brought into such contact with the child as to become a channel of grace. That means very much closer and more frequent contact between the teacher and the child than the ordinary Sunday School meeting allows. We cannot accomplish very much by an hour's contact between the teacher and the child. Do you suppose that an hour of a better spiritual and moral environment on Sunday can counteract all the evil influences of the environment of the child during the rest of the week?' Catholics don't suppose it. Hence the schools with which they dot all the land, in order to counteract the evil influences that, left unchecked, would play the devil's tattoo upon the child-mind; hence the daily effort to fill the little ones' souls, as far as may be, with an enduring sense of the presence and the power of Christ.

Reaping the Whirlwind

The atheistic ring of rulers that at present Tammanies France sowed the wind when it banished religion from the schools, penalised the practice of it in civil and military employments under the State, and (as Minister Viviani put it) set themselves by every means to drive God out of the heavens. The country is reaping the whirlwind, and the harvest promises to be a bountiful one. The doings of the 'apaches' or 'hooligans' of Paris have more than once been referred to in our columns. Apart from these, there has of late years been a serious increase of crime, and especially of juvenile crime. Thus, in the May number of the 'National Review', the distinguished writer, Canon Barry, tells of an official report addressed by the Public Prosecutor of Le Mans to the Prefect of the Department of La Sarthe, in which 'he asks that a larger sum be assigned for magistrates so that the number may be increased with a view to the repression of crime. According to this official document, crime is increasing with alarming rapidity. In 1900 the examining magistrate at Le Mans had to deal with 70 criminal cases; in 1901, with 96; 1902, 107; 1903, 122; 1904, 139; 1905, an astounding leap, 239; 1906, 247; in 1907, with 258. In Paris, the Board of Magistrates of the Department of the Seine, has doubled its

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5th Section, that dealing with robberies and swindles. Positions are thus created for four new examining magistrates, two new deputies, and four new magistrates' clerks.

Religion and Insanity

Cable messages from Melbourne record the case of the man Pincombe, who sent threatening letters to the local Protestant and Catholic clergy, and finally 'drew a bead' on the Rev. Mr. Robinson. The trouble arose out of the fact that the man's wife has been for some time in a hospital for the insane, suffering from religious mania, and the unhappy man (who is also apparently demented) has, in consequence, conceived a bitter hatred of creeds and clergy of every kind. On receipt of the first cable message, a secular contemporary jumped to the rather hasty conclusion that religion is, in a way, a predisposing cause of insanity. But piety, according to St. Paul, is useful for all things; and religion and its principles are necessary for the completion and rounding off of even the physical side of our nature. The 'S.H. Review', in its issue of April 25, quotes from an article in a Protestant paper on religion and insanity. The article is by Dr. Starr Jordan, of Columbus, and he quotes an interesting statement made to him in the course of a private letter by Dr. A. B. Richardson, who (says the 'S.H. Review') 'was for many years in charge of institutions of the insane, the last being the United States Hospital at Washington. Dr. Richardson replies to Dr. Jordan's inquiry about the amount of insanity attributable to religion: "You have asked me a very easy question. I have tested the matter thoroughly. There are only two patients in the hospital whose insanity has any relation to religion, and I think, from their predisposition to insanity, that they would probably have become insane on some other subject if they had not on religion. Now, if you had asked me how many people in Ohio are kept by religion from insanity and out of these hospitals, you would have given me a question hard to answer, for they are a multitude. The good cheer, bright hopes, rich consolations, good tempers, regular habits, and glad songs of religion are such an antidote for the causes of insanity, that thousands of people in Ohio are preserved from insanity by them. But for the beneficent influence of religion, Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients."

This would lead to a condition somewhat similar to that which was described by James L. Petigru when he was asked the way to the Charleston Insane Asylum. 'My dear sir', he replied, 'take any road. You can't go astray. The whole State is one vast insane asylum'.

A Convent Romance

Some weeks ago we commented on an American convent romance that was evidently concocted by some one who believes in the principle enunciated in Kipling's 'A Day's Work' that 'there is no sense in telling too much truth'. The story has appeared in several versions, all worked up in the true style of the journalism that is 'yellow'. All the versions concur in making the heroine a Good Shepherd nun, 'Sister Florence' (!), and in endowing her with a beauty that was perfectly intolerable, and in giving her a 'lovier true'. At one time this was a workman employed—in the convent laundry! At another time, he is a lawyer from a neighboring town, who contrived to see the resplendent creature surreptitiously—in the noviciate! Of course an 'escape' was arranged—the nun of romance never goes out in the usual prosaic way, by the front door. Like the cow of the nursery tale, she has to jump over the moon—or to imitate the folly of the supposedly wisest of all insects, the ant, when, dragging a dead weevil to its nest, it encounters on its path a thistle

of the Scotch or Canadian variety. Insects with more common-sense and less reputation for intelligence would just walk around it and proceed serenely on their nestward way. Not so the wisest insect. It climbs the thorny stem—backwards—lugging its burden with ludicrous toilsomeness up the prickly ascent, to the top of its topmost flower; and then, with many a fall and many a prick, it descends the further side.

This is the way in which the nun of anti-convent romance 'escapes'. The front door is open to her; but her exit must, of course, be made after the fashion of the ant's 'hauling home', with incredible and ludicrously unnecessary toil and adventure. 'Sister Florence' 'escaped' in two or three different ways. Her 'lovier' and she exchanged garbs—inside the convent, by day; they likewise did not exchange garbs, but he remained outside, while she scrambled at the witching hour down by windows and walls as nimbly as any monkey, and flew, pursued for miles by the whole community across the snow-covered fields. The course of true love, in this as in many other cases, did not run smoothly. The fugitive was discovered by the searchers in a hotel in a neighboring town, and brought back. Then her laborer-lawyer 'sued far a writ of habeas corpus, the court awarded him Florence', an obliging magistrate made them one, after many stirring incidents by flood and field. And the story ought to have ended as all fairy tales should end: 'They lived happily ever afterwards'.

The ending, however, was less romantic. One version of the romance (published in New Zealand) placed the scene in an unnamed Good Shepherd convent in the State of Nebraska. The others were less discreet—they gave the name of the Good Shepherd Convent in Omaha, Nebraska. And then the indiscreet bubble was pricked. We quote the exposure of the insanely preposterous story from the Milwaukee 'Catholic Citizen' of May 2, 1908: 'In a letter to the editor of "The Cleveland Universe", Monsignor Colaneri, Vicar-General of the Omaha diocese, thus shows up its falsity: "I have not seen the scandalous story you refer to, but I can give you the details of the case that I presume furnished the basis for it. Last Thursday an A.P.A. attorney of this city, at the instance of an discharged employee of the Good Shepherd convent, secured a writ of habeas corpus for the release of an inmate of the reformatory—a non-Catholic girl. The case was not contested, of course, and the Mother Superior made no objection to the girl's leaving. That is all there is in the story. The attorney—inspired by what motives I am unable to say—gave out to the reporters a supposedly 'romantic' story about the case. I do not know how far he was responsible for the scandalous story sent to the Eastern papers."

'So', adds the 'Catholic Citizen', 'it will appear Florence was not a nun and not a Catholic—merely a penitent. The "escaped nun" was not a nun at all, and there was no escape. It appeared that the Mother Superior was not served with a writ of "habeas corpus", as she was quite willing to let the non-Catholic, Florence Tinsley, depart without objection.'

Although King Edward's cook receives a salary of £2000 per annum, he is not called upon to prepare an elaborate meal every time his Majesty dines at Windsor Castle or Buckingham Palace. Unless he is entertaining, the King much prefers a simple menu, and the same remark applies to the tastes of Queen Alexandra.

'We'll cut the Panama Canal!
Said Uncle Sam. 'You'll see we shall!
We shall, no sham;
As sure 'I am
The boss tobacco-chewer,
But during winter time, I guess,
For coughs and colds we can't do less
Than ease the workman's wheeziness
With Woods' Great Peppermint Cure.'

SOCIALISM

III. IMPRACTICABILITY; INJURIOUS TO FAMILY LIFE; HOSTILITY TO SMALL HOLDINGS; ANTI-CHRISTIAN AND ANTI-CATHOLIC; NOT SOCIALISTS BUT ATHEISTS.

(Concluded from last week.)

The impracticable character of Socialism having long ago been pointed out, I looked with interest to see whether in either of the two volumes of the Socialist library published in 1905, namely, 'Socialism and Positive Science,' a translation from Prof. Ferri, and 'Socialism and Society,' by Mr. Ramsay MacDonald, any serious attempt was made to meet this charge of impracticability. There is no serious attempt made in Prof. Ferri's work. In Mr. MacDonald's there is an attempt, whether serious you must yourselves judge. I have already shown how this writer—now the Member for Leicester—confuses the issue by making all social reform a step in the direction of Socialism instead of away from it. Now to the many practical objections against the collective ownership of all the lands, and mines, and railways, and dockyards, and ships, and mills, and workshops, he answers: 'Make the change by degrees. Solvitur ambulando, not sic volo, laboratory experiment, not revolution, is the method of Socialism.' (1) But how can this be taken, in spite of the Latin quotation, as a serious answer to the objections to Collectivism. If the end is wrong, it is not made right by being reached slowly and piecemeal. If I were to uphold that the best social arrangement was an oligarchy of great trusts, with all the rest of the people their industrial and political subjects, and you raised objections to the working of such a society, would it be a serious answer to say that this arrangement was to be reached cautiously, slowly, and in a Fabian manner? And supposing Mr. MacDonald's phrase 'laboratory experiment' is a correct paraphrase of solvitur ambulando, are you and I to be stretched on the laboratory table as a corpus vile for social vivisection? Is Scotland with all her great historic memories, is the mighty empire, of which Scotland forms one of the most brilliant jewels, are the homes and hearths of the Scottish people, as were they some worthless material, to be exposed to the chances of a dubious experiment?

SOCIALISM IMMORAL AS BEING INJURIOUS TO FAMILY LIFE.

I said dubious; but the experiment is worse than dubious, for real Socialism is not merely, as I have shown you, insidious and impracticable, but is exposed to a third and graver charge of being immoral, in the sense of being opposed to that solid family life which is the very pivot of morality and of happiness. No doubt such a charge will be indignantly repudiated; but remember before you join in the repudiation how precisely I have limited genuine Socialism, how carefully I have explained that a vast percentage of those who call themselves, or are called by others, Socialists, deserve not the name, and are striving after something completely different from genuine Socialism. To make a charge against these men, these merely nominal Socialists, of being opposed to family life would be almost as preposterous as to make such a charge against the Pope or the Premier. But Socialism itself, that sets up the State as the universal producer and provider, this is an immoral doctrine, destructive of family life. I know indeed full well that there is much highly injurious to family life in the present condition of things, especially in the work of married women away from their homes, and in the miserable dwellings of so many of our people, for example, the overcrowded tenements of the jute-workers in Dundee, that make the name of 'home' a mockery. That indeed is a reason why every one of us should be eager for the social reform that will mend or mitigate those evils, but not to mend them by doing away with the very home we are seeking to preserve or restore. And yet this is precisely what Socialism does. The sacred union of man and woman for mutual help, for educating and supporting their children, for providing for their future welfare, the sense of mutual responsibility and care, the true and healthy communism, that of the home, the countless co-operative associations which each family forms, the thousand ties of dependence that are an occasion for the display of the best qualities of human nature—this realm of self-devotion and self-sacrifice—all this becomes unmeaning

and impossible where the Socialist State provides for the nourishment and education and technical training and material and moral outfit of each child. The moral office of parents is gone, the sacred enclosure of home is violated, the sacred words, father, mother, brother, sister, have been degraded to a lower meaning, and the next step is to reduce the rearing of man under approved physicians and physiologists and the latest professor of eugenics, to the level of a prize cattle farm. The Christian family and Collectivism are incompatible; their antagonism is so rooted that reconciliation is impossible.

BENEFIT OF SMALL HOLDINGS, AND SOCIALIST HOSTILITY TO THEM.

This antagonism is seen in various ways, and first in regard to small properties. Where the mass of mankind live, each family in a separate house with a garden around it, or small holding, or farm that will not occupy habitually much more labor than that of the members of the household—this is the best field for the Christian family; this the historical condition for the soundest family life, Christian and non-Christian, in the past, this the ideal of social reform, this what the new movement in Great Britain towards garden cities is proclaiming, this what Leo XIII., the great exponent of Christian family life and of the Christian renovation of society, urged so strongly, this the prevalence of which in great parts of Germany and the United States, gives to those two great countries the best security for their greatness.

But against such small properties, against the countryside being dotted with innumerable homesteads, such as still can be seen in parts of Aberdeenshire and among Highland crofters, real Socialism has set itself in persistent hostility, from the days when Karl Marx mistook the future and prophesied the disappearance of peasant proprietors, (1) to the publications of 'The Socialist Library,' last year, wherein Mr. MacDonald ignores this prime remedy for social disease. (2) and where Prof. Ferri condemns small farms in his biological fashion as rudimentary organs with no function in the higher organization of society. (3) And here you can find a good practical test of the difference on which throughout this paper I have laid such emphasis, the difference between mere nominal or harmless Socialism on the one side, and real and mischievous Socialism on the other. If a party or writer desires the spread of peasant proprietors, of small farmers, crofters—desires to see a multitude of families, each family working its own ground for its own sustenance, or for a wholesome supplement to its income; then any alleged Socialism of the party or the writer is only nominal and innocuous, like the alleged Socialist legislation of Australasia that has endeavored by the taxation of unimproved ground values and by other measures, such as the exemption of improvements and of small landowners from taxation, to create as many farmers as possible on the vacant lands, and transform desolate sheep runs into the homes of a thriving peasantry. (4)

But true Socialism is hostile to peasant owners as well as to all owners; the small farm or croft is an instrument of production no less than the mine or factory, and must be absorbed by the community, not left as family property for family benefit. Extremes meet; and Individualism agrees with Socialism in making the individual the unit instead of the family—the individual working for himself, the individual face to face with the all-embracing State, and every power or function of intermediate organs weakened, numbed, often totally paralyzed. And thus the very criticism that has been directed against Individualism is equally applicable to Socialism, that it regards man, to use a famous French saying, as *ne enfant trouve*, *mort célibataire*—that is, it regards every one as if reared in a foundling house and dying unwedded.

THE ANTI-CHRISTIAN AND ANTI-CATHOLIC CAMPAIGN OF SOCIALISTS.

And yet a clearer sign of the incompatibility of genuine Socialism with the Christian family is seen in the hostility of Socialism to Christianity. True, there have been so-called 'Christian Socialists' like Maurice or Kingsley; true there are in England now a large body of men, e.g., many of the Fabian Society and many members of the Anglican 'Christian Social Union,' who call themselves both Socialists and Christians. But this is quite a misnomer, considering

¹ See the facts and figures in Cathrein-Gottelmann, pp. 160 ff. Also on the growth of the peasantry, relatively and absolutely, in Germany, see W. J. Ashley, *Progress of the German Working Classes*, 1904, pp. 60-63.

² *Socialism and Society*, p. 170.

³ *Socialism and Positive Science*, pp. 71, 72.

⁴ See *The Economic Journal*, 1904, pp. 491 ff., on "Taxation of Land Values in Australasia."

what I have told you on the confusion of words and the misuse of the term Socialism to express Social Reform, though such a misnomer need not surprise us among our separated brethren, who are without watchful pastors under an infallible head to warn them when they are wandering from the track. And thus the real anti-Christian character of real Socialism comes out much more clearly wherever the Catholic Church is a recognised power. There the two great combatants appear undisguised. So (to repeat what I said at the Blackburn Catholic Conference in 1905), (1) 'you have only to cross to Belgium to see them forming two political parties in daily hostility. At least half the blame of the cruel persecution of the Church in France falls on the shoulders of the Socialists. In Germany a strong Government left off persecuting the Church because in her it recognized the only force that could withstand Socialism successfully. In Italy a Government once bitterly anti-clerical is becoming eager for an alliance with the Church as a shield against the Socialists. The same antagonism is seen across the Atlantic. The two rapidly growing and spreading bodies in the United States are the Socialists, who already make up nearly half the voters, and over against them the Catholic Church.' And this Church the American Socialists well recognize is the great obstacle that bars their way to their final victory. (2)

Nor is it to be passed by without mention that the most conspicuous of all living German Socialists, Herr Bebel, has written a famous book on 'Woman,' that has been translated into many languages; a book that sets at nought not merely the principles of the Christian family, but the very first principles of decent life, and proclaims the abominable doctrine that, by an appalling misuse of two noble words, is called the doctrine of free love. (3) And in England the most violent recent attack on Christianity, nay, on the existence of God and all religious beliefs, has been made in the 'Clarion' newspaper of London, edited by Robert Blatchford, who among English Socialist writers is perhaps the most widely read.

It is true that in modern England, and probably still more in Wales and Scotland, the irreligious character of real genuine Socialism is veiled by the cloud of that non-genuine kind of which I have spoken so frequently, and which so frequently is profoundly religious. But still, the force of logic is too powerful and too remorseless, the world too closely connected physically and morally for us in England or Scotland to remain insulated much longer, or much longer to combine the incompatible. The fog will lift, the veil will be withdrawn, and you will see the real lineaments of Socialism; its true character, not as seen in its undeveloped infancy in Great Britain, but as seen as an adult in its further development on the Continent and in America. Then it will appear as one aspect or form of modern irreligion, of the doctrine that all that is worth having is to be had in this world, of the revolt against the providential guidance of mankind, the rejection of belief in God and His judgments. Developed Socialism is but the practical way adopted by the toiling multitudes of expressing their irreligion.

NOT SOCIALISTS BUT ATHEISTS THE REAL CULPRITS AND THE ENEMIES OF THE PEOPLE

Am I then, as a conclusion, because of the unchristian and shocking words of Socialists like Bebel, or Ferri, or Robert Blatchford, to exclaim, *Le Socialisme voila l'ennemi!* See in Socialism our arch-foe? By no means; for this would be to mistake agents for principals, to assail the dupe rather than the deceiver. It is not against Socialists, but against others, that we must direct our indignation; namely, against those who sit in high places, and under the plea of philosophy or science or historical criticism whittle away the foundations of our faith, admit no voice of revelation, will not recognise that Christ is God, or even that we know of any real personal God outside ourselves, any Father in heaven—these men are our true foes, these the irreconcilable enemies of the human race. Irreligion sitting at the banquet, clad in purple and fine linen, and Socialism, irreligion's unhappy offspring, too often disavowed, shivering in rags on the doorstep—with which of these shall we feel indignation? Not with the offspring, I trow, but with the parent. And I can spare little pity for the clamorous complaints of rich men stripped of their power and possession by a working man's commonwealth, if they

have previously joined in the unholy work of rearing a generation of atheists.

But let no one think that the working men at least will secure a material benefit, though they may lose a spiritual. The sword of irreligion is a treacherous weapon, and woe to those who grasp it, for it will turn against themselves. If the love of God, as Scripture tells us, is impossible without the love of man, it is no less certain that the love of man, true philanthropy, true altruism—is based on the love of God; unless you recognize God as your Father, you cannot recognize man as your brother. See then those who would cast away religion, like the misguided followers in this realm of the 'Clarion' and of the Rationalist Press Association, see whither you would be driven. First of all, perhaps, indeed, the property and power of the actual holders might be weakened or swept away; but no reign of love would follow the change. Much rather the bold and crafty, in the new struggle for existence, would secure, like the 'bosses' of North America, for themselves and their allies the mastery over production, the control of wealth, the subjection of their fellow-men—the words fellow-men, indeed, or comrades, or brethren, are all out of place; say rather, the subjection of those others who, in the ruthless strife, have shown themselves their inferiors, and who would be made all speedily to know their inferiority, to know their masters, to recognise as their wisest course a ready adaptation to their environment. The new aristocracy, or plutocracy, or capitalists, or magnates, or whatever name was given to the new holders of might and money, these new men would rule without any of the moral restraints that now, imperfectly indeed, but still in some measure, control them; and far from the issue of attempted Socialism being for the good, as true social reform, or true Christian Democracy, is for the good of the poorer and weaker classes of society, (1) the last state of the great masses would be worse than the first.

Therefore, as my final word, alike to those endowed with riches and power, it is not Socialism for the one, it is not Capitalism for the other, that is the foe to be fought, but for both alike the common enemy is Atheism; Atheism is our arch-foe. Among godless property-holders, godless employers, godless workpeople, there can be no lasting accord: alone under the wings of religion can social and domestic peace find a lasting refuge.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

WANGANUI.

The beginning of European settlement at Wanganui dates back to the early 'forties', and was brought about mainly by the inability of the New Zealand Company to fulfil its engagements with those who had purchased land orders in England. The small extent—comparatively speaking—of available suitable territory at Wellington proved insufficient to meet all the Company's liabilities; lands therefore were offered at Wanganui to those who were too late to obtain them at Wellington. A few, finding their way thither, were so impressed with the nature of the country, that they accepted the Company's offer, and so settlement was commenced. Colonel Wakefield formed so high an opinion of the locality that he laid out the site of a town there, and gave it the name of Petre, after the Hon. Mr. Petre, another director of this colonising company.

This name was subsequently dropped and the present one substituted. During the early settlement of Wanganui, access thereto by land was along the sea coast from Wellington. And some startling adventures are related by Wakefield of his journeyings to and fro. In sea transit, somewhat primitive vessels were employed in the service, numbers of which were wrecked at the bar entrance to the river and along the coast. Wakefield describes in his 'Adventures' a trip thus made: 'On the evening of the 5th March, I sailed again for Wanganui in the "Sandfly," a schooner of ten tons, which had been built on the banks of the Hutt, and which I had chartered for three months for the Wanganui trade. I beat out against a fresh southerly breeze, which fell calm when we had reached Sinclair Head.' After describing a visit to various settlements

1 I earned as a penny publication by the Catholic Truth Society, under the title *Socialism*.

2 *Stang, Socialism and the Church*, pp. 15, 33.

3 *Die Frau und der Sozialismus*, 10th edition. Stuttgart, 1891, pp. 237, 238.

I See the penny publications issued by the Catholic Truth Society on *Christian Democracy before the Reformation* and *The Meaning and Aim of Christian Democracy*.

across the Strait, he continues:—‘I have calculated our course for Wanganui and steered straight for the mouth of the river. The next morning at break of day we were off the river’s mouth, from which a cloud of mist was drifting out before the cold morning land breeze. The sea was quite smooth, so I beat up into the fog till the water shoaled and then anchored in nine feet until I could make out the passage over the bar. The peaks of Tongariro glowing with the sunshine towered over the top of the mist as we advanced, and Mount Egmont’s snowy cap peeped out of the clouds to the westward as the sun spread its light that way.’

For the information of present-day readers, I give hereunder extracts from an excellent and comprehensive article on the early Catholic missionary effort at Wanganui and up-river Native settlements, contributed to the ‘Tablet’ in October, 1899, by a ‘Clerical Visitor’: ‘Father Bernard, S.M., was the first Catholic missionary who preached by the Wanganui—far down its course. His visit was a flying one, but he instructed and baptised four Maoris, and found the field so promising that he induced Father Lampila, S.M., to found a mission on the river in 1852. Father Bernard, after being sent as a missionary to New Caledonia, was drowned whilst attempting, in a heavy sea, to reach a dying Christian. Father Lampila took up his quarters in the Maori village of Kaiwaiki, which is situated on the left bank of the river, about ten miles from Wanganui. His aim was to

Civilise as well as to Christianise

the Natives—a wise policy pursued with marked success by the other French missionaries in the Colony, and notably at Otaaki by Father Comte, whose name is still held in veneration by the Maoris of all the districts around. In pursuance of this plan of operations, Father Lampila—with the aid of a lay Brother and his Maori converts—built and equipped a flour mill at Kaiwaiki, and introduced other improvements in the condition of the local tribe that attracted the notice of a chief of Kawaeroa (about a mile below Jerusalem), who invited the white Father to settle among the people. The pious missionary took advantage of this new door that opened to his zeal. He visited Kawaeroa and other places up and down the river, built other flour mills, introduced the cultivation of wheat, planted in suitable places along the banks gardens of plums, pears, apples, guineas, and vines, which are still to be seen as you go up and down the river, and which, despite neglect and lack of cultivation, still produce crops of fruit in which the Maoris do a considerable trade. Father Lampila had been preceded in his missionary efforts by a Protestant clergyman, a Rev. Mr. Taylor, who had made converts along the river. The good Father, however, won a great number of the Protestants as well as the pagan Maoris, and in a short time had instructed and baptised about a thousand converts. He built a small church on the river bank at Kawaeroa. This was soon too small for his fast-growing congregation, and he erected another, and larger one on higher ground. This in turn proved quite inadequate for the needs of his wonderfully successful missionary work. He therefore proceeded with the erection of a large church, furnished with aisles, and handsomely ornamented throughout with Maori carvings and paintings. The moment of the greatest success of the zealous missionary’s labors, however, was close to the hour of its fall. The fierce wars of the ‘sixties’ broke out. They aroused a fury of racial passion against which the feeble heart of the Maori was not proof. The fanatic Hau-hau invaded Father Lampila’s mission. The famous battle of Moutoa was fought on the island of the name a few miles down the river from Jerusalem. The Hau-haus were driven off by the Christian Maoris, and a grim old warrior—still a member of the true fold—showed us in his whare the mere with which he sliced off, in single combat, the top of the skull of the Hau-hau leader. This victory saved Wanganui and the lower reaches of the river from the Hau-hau invasion from that quarter. The Hau-haus were subsequently driven from the pah in which they had entrenched themselves on a spot near where the convent now stands. This is locally known as the battle of Houtahi. These were, however,

Pyrrhic Victories

for the faith in and about Jerusalem. Father Lampila’s best and most influential catechists and converts were among the dead at Moutoa and Houtahi. This was, considering the character and work of the catechists, a great blow to the mission. It was followed by another. Government induced the Maoris of the district to invade Taupo, Tauranga, etc. They did good service there—captured the Hau-hau chief, Akaria (a feat which the whites failed to perform), and received

(it is said) £500 for his head. One of Akaria’s captors is living in hale old age at Jerusalem. The loss of his catechists, the demoralisation of the long-continued wars, and tribal and racial hate soon destroyed the best results of Father Lampila’s mission. Some clung with touching fidelity to the faith. The best of them continued in later years to bring their children for Baptism to Wanganui, but others were carried away into indifference or hostility by the passions of the time. Father Lampila took charge of Wanganui, and the fine new church at Kawaeroa was destroyed. Among the other zealous French missionaries who labored in that part of the Colony during those troubled times were Father Pertuis, S.M., Father Rollin, S.M., Father Pezant, S.M., and Father Sauzeau, S.M. When the troubled times were over, and the lapse of time had begun to mellow the bitter memories of the war, Father Pertuis returned to Jerusalem. He also spent a few months there in (I think) 1879, gave instructions, and baptised. Father Soulas paid a six-weeks’ visit to Jerusalem in 1883, baptised 52 children and adults, celebrated several marriages, and found a harvest of souls ready for the reaper. The Maoris petitioned the Bishop to leave him in Jerusalem. Their request was granted, and in June, 1883, Father Soulas left Hawke’s Bay, took up his abode permanently in the shattered mission, and set to work to repair the evils of the past, with a zeal and energy which God has blessed with an abundant measure of success.

(To be continued.)

Alleged Clerical Scandals in Italy

The libel from ‘Lloyd’s Weekly’ regarding the Italian clergy, which we dealt with in our editorial columns last week, found its way into the back pages of some of the secular papers of New Zealand, among others the Auckland ‘Star.’ The fiction was effectively disposed of by the following letter which appeared in the issue of that journal of June 13. The communication appeared over the initials, ‘W.H.M.’ which are those of a well known priest in the Auckland diocese.—

‘CRIMINAL CLERICS’ (?)

“Whom the gods wish to destroy they first make mad.” So runs the old pagan aphorism; but whom the atheists and rabid anti-clericals of Continental Europe wish to destroy they first make ‘bad.’ Hence the campaign of slander and calumny which was inaugurated in France by the “ni Dieu ni l’homme” party, and engineered in Italy by their emissaries, with disastrous results to the libellers themselves, as the following extracts from English and American papers will show, as they also prove that the members of the Italian priesthood are not the criminal clerics that the gutter press of Italy, controlled by the atheistic ‘bloc,’ endeavored to show them to be.

A case which was exploited to a great extent by the reptile press was that of the woman Fumagalli, a baby farmer, who opened a house and called it the ‘Consolata Convent Girls’ Orphanage,’ and though she was never a nun, she and her companions, who were of the same class as herself, solicited alms from credulous people, from whom they begged in the garb of nuns. They were denounced to the police of Milan on two occasions by Cardinal Ferrari, the Archbishop, but the police took no action until one of those victimised laid an information against the impostors for obtaining money under false pretences. The home was broken up, the bogus nuns dispersed, and Fumagalli is now in gaol.

In its issue of January 11, the Philadelphia ‘Catholic Standard’ publishes, in the course of a letter from its Rome correspondent, the following batch of fresh exposures of calumnies that were set afloat by the Masonic and Socialist press:—

“At Genoa, ‘Il Lavoro’ has been obliged to swallow its accusations against the chaplain of the Immacolatine, also in relation to the ‘flight’ of Sister Guizzarda from the house of the Devotee, announced by the same paper. The ‘flight’ in this case was a rather peculiar one. With the permission of her superiors, the religious visited her home to assist at the dying bed of her aged mother.

“On information received, the peace authorities of Cotrone hurried to the orphanage of that place to save the children from the ‘terrible sticks’ of the Sisters. After a lengthy examination, they trudged home denouncing under their breath the clever scoundrels who had fooled them.

“The great agitation of the anti-clericals at Adria in consequence of the ‘flight’ of a nun with a local

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physician lasted the usual seven days. Then it was found that the Sister had been absent at a branch house for the purpose of making the prescribed annual retreat.

"At Castellamare a Socialist journal published details of 'a horrible scandal' it had 'discovered' relative to the superiress of the local hospital and its chaplain. When brought into court for trial, the precious paper was condemned for calumny.

"At Pitigliano, Canon Capitani was arrested on a charge of immorality. His case was tried in court, and he was acquitted of the least stain on his honest character and blameless life. I may add that Canon Capitani issued from the prison a broken and sorrowful man.

"At Pistola, the Socialist 'Avvenire' accused a Father Sella of gross crimes. An action taken by the defamed priest is at present occupying the courts.

"At Faenza a rumor was circulated that Father G. da Ferrara was kept imprisoned in the Monastery del Paradiso under cruel circumstances. The police authorities searched the place diligently, but fruitlessly. The good priest had been several months previously transferred to Massalombarda, a more active mission."

The 'Glasgow Observer' of December 14 gives, on the authority of an Italian paper, a number of cases in which the innocence of the slandered has been established by courts holding regular inquiry.

From these extracts it would appear that the gaols of Italy are more likely to be filled with criminal libellers than with criminal clerics.

Thus far 'W.H.M.' We ('N.Z. Tablet') dealt with these slanders as they arose, and we supplement the writer's exposure of the calumnies of the atheistic newspapers of Italy by the following, which appeared in our issue of May 28, under the heading, 'Another Romance':—

Even the worm will turn. From time to time we have shown how the slandered religious in Italy have successfully brought to book sundry lewd fellows of the baser sort—almost invariably the editors of anti-Catholic and anti-Christian newspapers—who were banded together in what was clearly an organised campaign of defamation. The latest case in point is recorded in the Rome correspondence of the Philadelphia 'Catholic Standard' of April 4. It referred to alleged horrifying 'disclosures' published against the religious of S. Francesco della Vigna in Venice. 'These priests,' says the 'Standard' correspondent, 'were accused in the "Secolo Nuovo," edited by Guiseppe Abele, a well-known Socialist of that city, and they lost no time in giving that worthy an excellent opportunity of proving in a public court of justice the abominable charges. You can guess the result. The editor was sentenced by the tribunal to suffer imprisonment for two years and to pay, in addition, a fine of two thousand francs. Perhaps the most interesting part of the story is that Abele did not await the conclusion of the trial. Seeing himself about to be unmasked, he fled the city secretly, and has not since been heard of. And thus ends another chapter of the "clerical scandals of Italy" which had been described in certain journals in all the false details that impure imaginations and foul minds could string together.'

It is from the envenomed stories of gentry like the fugitive Giuseppe Abele that a certain notorious purveyor of 'missionary tales' periodically 'exposes' the 'Romish' Church in Italy, to credulous English and Scottish audiences at so much per 'expose'—a silver coin collection or 'front seats one shilling, back seats sixpence.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

June 20.

The Triduum or three days' devotion in honor of the Most Blessed Sacrament began in the several churches yesterday, and will be concluded to-morrow evening.

His Grace the Archbishop, who has not been enjoying the best of health recently, left on Friday for Sydney en route to Queensland, where he hopes to have the benefit of the warmer climate there.

The social gathering that was to have been held at Day's Bay on Wednesday last in aid of the Muritai parish, was, owing to the inclement weather, postponed until Monday next.

It is intended to celebrate the silver jubilee of the Very Rev. Father Keogh, S.M., B.A., Rector of St. Patrick's College, in a becoming manner. The Old Boys of the College and the laity intend to combine to show their appreciation of the Rector's efforts in the cause of Catholic education. The Rector's silver jubilee will be celebrated next month. The recent successes achieved by the pupils of St. Patrick's should move the laity and all concerned to make the occasion a memorable gathering.

It is my sad duty to record the death of Miss Kathleen Cronin, daughter of Mr. and Mrs. Cronin, of Hobson Crescent. The deceased, who was in her 21st year, died a most edifying death. The funeral took place on Friday. The Rev. Father Bowden, S.M., celebrated Mass at the Sacred Heart Basilica for the repose of the soul of the deceased on Friday morning. The Rev. Father Hickson, S.M., who attended deceased during her illness, officiated at the graveside. The deepest sympathy is felt with the bereaved parents in the severe loss they have sustained through the death of a loving daughter.—R.I.P.

(From an Occasional Correspondent.)

June 21.

A Triduum in honour of the Blessed Sacrament was held in St. Joseph's Church, Buckle street, commencing on Friday last. On Sunday large numbers approached the Holy Table in both Churches in the Te Aro Parish.

There passed away last Thursday at the Home of Compassion an old settler, Mrs. Elizabeth Downey. She arrived in New Zealand with her parents (who died in 1893 at the advanced ages of nearly a hundred years), and shared with them the hardships of the early colonists. Her recollections were most interesting, and she was able to tell of many stirring and exciting events that happened in those days of danger and hardships. Her remains were interred in the Catholic Cemetery, Petone.—R.I.P.

On Thursday night a very instructive and interesting lecture was delivered by Rev. Father Goggan, S.M., Vice-Rector of St. Patrick's College, in the Catholic Club rooms. Mr A. H. Casey (Vice-President) occupied the chair. The lecturer divided his subject into two parts—"Longfellow the Man," and Longfellow the Poet." At the conclusion, Mr. Moran moved a hearty vote of thanks to the rev. lecturer, which was carried by acclamation. In thanking the members for their kindness Rev. Father Goggan said it pleased him to present the record of such a pure-minded man as Longfellow, and trusted that his lecture would prove beneficial to his hearers.

Newtown

(From Our Travelling Correspondent.)

Definite steps are now being taken to bring the proposed St. Anne's Young Men's Club to a successful issue. A strong committee has been appointed to carry out the arrangements, and when the formal opening takes place it is estimated that there will be a membership of ninety at least.

Nearly 250 people assembled at the school here on last Friday evening, for the purpose of assisting at the first euchre party and social held under the auspices of the newly-formed St. Anne's Christian Doctrine Society. An energetic committee, consisting of the Misses Webb (2), Evenson, Casey, O'Farrell, McCarthy, Segrief (2), Delaney, Marshall, with Miss Rose Segrief as secretary, worked hard to ensure the success of the gathering. Miss Von Maher won the lady's prize, Mr. Inkersill gentlemen's. Amongst those present during the evening were Revs. Father Herring, Finnerty, and Hurley. The result of the evening's entertainment financially will leave the society with a good sum to purchase books and requisites for their proposed teachers' reference library.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

June 22.

At the ordinary meeting of the St. Patrick's branch of the H.A.C.B. Society, on last Monday evening, all the officers were present. The sick visitors' report was received, and sick pay to the amount of £7 16s. 8d. was passed for

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payment. One candidate was initiated, and seven were proposed for membership.

The Very Rev. Father Clune, C.S.S.R., is this week conducting a Mission at Kaiapoi.

The Dominion Art Union, in aid of the Cathedral Fund, which has been promoted with considerable success by the Rev. Father O'Hare, is to be drawn this week.

News has been received here of the death at Geelong, Victoria, of Mrs. Kerley, sister of the Very. Rev. Father Mornane, of St. Mary's, Manchester street, and mother of the Rev. Father Kerley of this city. The deceased, who passed away on Sunday last, was seventy-eight years of age.—R.I.P.

Mainly addressing the children at the half-past nine o'clock Mass in the Cathedral on Sunday, the Rev. Dr. Kennedy discoursed most appropriately on the life and characteristics of St. Aloysius Gonzaga, patron of youth, whose feast day it was. The adult portion of the congregation, too, received from his remarks a fuller knowledge and much keener insight of the attributes of this striking example of holy purity.

The solemnity of the feast of St. John the Baptist, patron of the diocese, and also of his Lordship the Bishop, is to be observed in the Cathedral on next Sunday. A panegyric of the Saint will be preached after Vespers on the occasion by the Rev. Father Hills, S.M., Leeston.

The solemnity of Corpus Christi, patronal feast of the Cathedral, was observed on Sunday last with impressive ceremonies. Owing to the recent inclement weather and the sodden nature of the surroundings, the intended outdoor procession of the Blessed Sacrament, which when possible is such a feature in the celebration of Corpus Christi here, had to be abandoned, and the procession took place within the Cathedral. The procession was composed as follows:—Cross-bearer and Acolytes, Guard of Honour of the Sacred Heart with banner, Children of Mary with banner, the Sacred Heart Confraternity, and other girls Confraternities with banners of Blessed Chancel and St. Philomena, the boys with banners of St. Aloysius and St. Joseph, flower girls and banner of the Infant Jesus, the canopy, and the H.A.C.B. Society with the green banner of St. Patrick. At the front and rear of the canopy were carried two splendid outdoor processional lanterns recently procured from Europe, and used for the first time. A pleasing feature of the procession was the inclusion of a number of the little orphan children from Nazareth House. Solemn benediction of the Blessed Sacrament terminated the services of the day, at which the congregations had been uniformly large.

Timaru

(From Our Own Correspondent.)

June 22.

His Lordship Bishop Grimes made a visitation of Fairlie and Albury on Sunday, June 14, Pleasant Point on the following Thursday, and Temuka yesterday. His Lordship administered the Sacrament of Confirmation at the last-mentioned place.

Owing to the unfavourable weather the usual procession of Corpus Christi, which was to have been held in the Convent Grounds on Thursday last, had to be postponed till Sunday. This delay necessitated a double preparation, but the devotion of the good Sisters was more than equal to the emergency, and the always beautiful grounds looked their very best on Sunday afternoon. The route taken by the procession, round the south side of the grounds, then a wide sweep of the front lawn, and back to the chapel by the eastern door, was splendidly decorated with garlands of flowers, and marked off by lines of ribbons. At intervals wayside shrines were erected with devotional and artistic effect. By the time the procession started from the chapel there must have been upwards of a thousand people on the grounds. After the cross-bearer marched the school boys, under the charge of the Marist Brothers, then the school girls, next the pupils of the Convent, and then the Blessed Sacrament borne under a canopy by Rev. Father Tubman. The Sisters of the Sacred Heart followed, and then the general congregation. One halt was made at a temporary altar erected at the main entrance of the building, and the concluding portion of the Benediction service was gone through. Here the scene was most impressive. The members of the Sacred Heart parish are privileged at being allowed to take part in such an exhibition of piety and faith.

HEALTH PAPERS

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

III.—Diet.

'What should I eat?' How often have we asked ourselves this question! How often has the answer been veiled in obscurity; yet the true solution is simple. Perhaps we have just read some learned treatise upholding the pre-eminence of a special diet; perchance we are determined, after reading the article, to follow the advice of the writer. This may be to the effect that for breakfast we take an onion, for luncheon a roll of bread, and for dinner some uncooked meat and vegetables. We are at the time enamored with the pleasing novelty of the new idea; strongly we seek to convince our friends of the many advantages derived from following the new regime. Constant dropping will wear away a stone, and such is the fate of the would-be diet reformer. Everywhere he meets with opposition, and gradually he comes back again to his normal state. To-day we are solemnly assured that to eat meat is to invite disease; to-morrow some would-be prophet foretells the distant day when everyone will consume much more meat than at present. On the subject of diet many people are confirmed faddists. They are always discovering some new indigestible article.

Much of the benefit derived from special diets is due to the mental effect. The individual is possessed with the idea that the altered culinary arrangements are sure to do an immense amount of good. Probably he first obtained this impression from some article or handbook on the subject, in which he may have read of several individuals who were greatly benefited by this particular diet. The writer has treated his subject well, and the reader is much impressed. Soon the great power of suggestion dominates his mind. In the light of such knowledge can we wonder at the number of so-called 'rational diets' which of late years have been offered to a credulous people. I will now give my own opinions upon this important subject. Whatever foods are wholesome and nourishing should form the basis of our diet scheme. Thus, we logically condemn such an exclusive dietary as vegetarianism. In a climate like that of New Zealand a mixed diet of proteid, fat, and carbohydrate is best. The proteid is the part of our food which goes to build up our muscles; it is the most important constituent of the food. Fat and carbohydrate (starch and sugar) are the source of our energy and heat. Bulk for bulk fat has twice as much heating power as sugar or starch. Among vegetables, peas contain the most proteid. Peas are very nourishing, and their comparative indigestibility is their only disadvantage. Oatmeal, flour, fish, cheese, and milk are very valuable foods. Porridge and milk, followed by bread and butter, make a sustaining meal. Many people cannot digest cheese; frequently this is because they do not chew it sufficiently. Meat is a dear food; at the same expenditure of money one can get more nutrition from peas, flour, fish, and milk. 'Well-done' meat is not so easy to digest as 'under-done'. We should beware of taking too much of any one kind of food; moderation is the secret of success. It is notorious that excessive feeding is detrimental to good health. Innumerable diseases, affecting the stomach, liver, intestines, and heart, may be so induced. Other things being equal, the abstemious eater will live longer and enjoy better health than his over-fed brother. Long-livers are usually light eaters. A good example of this was the late Pope Leo XIII. When working hard we naturally require more food than when resting. It is true that most of us eat too much and excessive eating does more harm than excessive drinking.

This brings us to the subject of alcohol. Scientifically considered alcohol is a food.—It is not, however, a necessity of life; it is one of the luxuries. In moderation it harms no one. If taken with food it helps digestion, but the healthy stomach should not require any such aid. Impure alcohol is very injurious to the system. In some cases of sickness spirits may be of considerable assistance to the doctor.

The following is approximately the diet scale followed by Dr. Keith, a Scottish physician:—Breakfast—A cup of tea, 2 to 3 ounces of bread with butter and marmalade, and 1½ ounces of fish. Lunch—A cup of cocoa or tumbler of milk, 2 to 3 ounces of bread with butter and marmalade; sometimes he takes a little fruit. Tea at 4 p.m.—One cup and a biscuit. Dinner at 7 p.m.—Vegetable or fish soup, 3 ounces of fish with a few vegetables, or 1 to 2 ounces of meat, and some fruit. To this limited diet he attributes his good health, activity, and old age.



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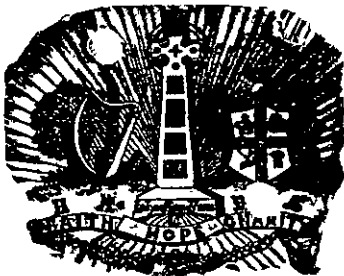
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Commercial

PRODUCE

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

We held our weekly auction sale of grain and produce at our stores on Monday. The attendance of buyers was large, and although prices for some classes of produce were not quite equal to late quotations, competition was fairly good, and only a few lots of our catalogue had to be passed in. Values ruled as under:—

Oats.—The past week has been a quiet one, and only moderate business can be reported. For prime A grade Sparrowbills and Gartons there is fair inquiry at prices a shade below late quotations. Lower grades have little attention, and sales are not easy to effect. Choice seed lots are beginning to move off in small quantities. We quote: Seed lines, 2s 6d to 2s 9d; prime milling, 2s 1d to 2s 1½d; good to best feed, 2s 3d to 2s 4d; inferior to medium, 2s 1d to 2s 2½d per bushel (sacks extra).

Wheat.—The market is still in a stagnant condition, and practically no sales of milling quality are passing. A few choice lines suitable for seed have some inquiry. Fowl wheat is in fair demand, but in sympathy with the reduction in value of milling wheat is only saleable at lower prices. We quote: Seed lines, 4s 7d to 4s 10d; prime milling (nominally), 4s 5d to 4s 6d; whole fowl wheat, 4s 3d to 4s 5d; medium, 1s to 1s 2d; broken and damaged, 3s 3d to 3s 9d per bushel (sacks extra).

Potatoes.—During the early part of last week shippers showed no disposition to operate even at the reduced prices ruling. Within the last few days, however, the market has a better tone, and all 'prime Up-to-dates, free from blight, are saleable at an advance. Derwents have moderate demand. We quote: Prime Derwents, £4 to £1 10s; prime Up-to-dates, £3 15s to £4; medium, £3 5s to £3 10s; inferior, £2 10s to £3 per ton (bags included).

Chaff.—Supplies are coming forward freely, and with fair local and export demand prime quality is saleable at about late values. Medium and inferior lots are difficult to deal with. We quote: Prime oaten sheaf, £4 2s 6d to £4 5s; medium, £3 15s to £4; light and discolored, £3 to £3 10s per ton (bags extra).

Straw.—We quote: Oaten, 37s 6d to 40s; wheaten, 35s per ton (pressed).

Turnips.—We quote: Best swedes, 20s to 21s per ton (loose, ex truck).

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

Oats.—During the last week there has been very little doing, and there are very few sales being made even at reduced prices. A grade Sparrowbills and Gartons are the only seeds inquired for, B grade being almost unsaleable. Quotations: Seed oats, 2s 6d to 2s 9d; prime milling, 2s 4d to 2s 4½d; good to best feed, 2s 3d to 2s 4d; inferior to medium, 2s 1d to 2s 2½d per bushel (sacks extra).

Wheat.—There is no business being done except in a few small lines of fowl feed, but in sympathy with the reduction in the value of milling wheat is only saleable at reduced rates. Seed wheat, 4s 7d to 4s 10d; prime milling (nominally), 4s 5d to 4s 6d; whole fowl wheat, 4s 3d to 4s 5d; medium, 4s to 4s 2d; broken and damaged, 3s 3d to 3s 9d per bushel (sacks extra).

Potatoes.—There is a slightly better inquiry for prime white potatoes free from blight at prices which show a slight advance on late rates. Medium and inferior sorts, however, are hard of sale at quotations. Prime Derwents, £4 2s 6d to £4 10s; medium to good, £3 15s to £4; prime Up-to-dates, £3 15s to £4;

medium to good, £3 5s to £3 10s; inferior, £2 10s to £3 per ton (bags in).

Chaff.—There is a good deal coming forward, and prices remain at about last week's quotations. Medium and inferior chaff is hard of sale. Quotations: Prime oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; light and inferior, £3 to £3 10s per ton (bags extra).

Pressed Straw.—Oaten, 37s 6d to £2; wheaten, 35s per ton.

Turnips.—Best swedes, 20s to 21s per ton, loose, ex truck.

Messrs Dalgety and Co., Ltd., report having held their usual weekly auction sale of grain and produce at their stores on Monday, when a fairly large and representative catalogue was submitted. Buyers were in good attendance, but competition was not over keen for all offerings, especially was this noticeable in oats and inferior lines of potatoes. Prices realised on the whole, however, were well up to late values, and in consequence only a small portion of the catalogue had to be passed in for private sale:—

Oats.—The market is depressed, owing to a continued absence of orders for export. The future trend of the market depends chiefly upon the briskness or otherwise of the export demands. Little business has passed in the local market for some time past, and on this account to-day's quotations may be taken as more or less nominal:—Prime milling, 2/4 to 2/4½; good to best feed, 2/3 to 2/4; inferior to medium, 2/1 to 2/2 per bushel (sacks extra).

Wheat.—This market is also in a very dull state, consequent upon an easing in the Home market and in Australia, and also on account of the recent heavy importation of Australian flour. Local millers are for the most part not operating, and to effect sales lower prices have to be accepted. To-day's values are, nominally: Prime milling, 4/5 to 4/6; medium to good, 4/3½ to 4/4½. Whole fowl wheat has limited sale at from 4/3 to 4/5, whilst broken and damaged wheat realises from 3/6 to 4/- per bushel (sacks extra).

Potatoes.—The arrivals of late have not been quite as heavy, and at auction on Monday all prime samples of Up-to-Dates met with better competition at prices which showed an advance on the previous week's quotations. Medium to inferior sorts (diseased and improperly sorted lines) are difficult to place. These descriptions for the most part lack competition from shippers, who do not care to accept the risk of shipment of potatoes of indifferent quality. Prime Derwents, £4 2s 6d to £4 10s; medium to good, £3 15s to £4; prime Up-to-Dates, £3 15s to £4; medium to good, £3 5s to £3 10s; small and inferior, £2 10s and upwards per ton (bags in).

Chaff.—The market is firm, with good inquiry both locally and for shipment at prices on a par with last week's rates. Prime heavy oaten sheaf, 26/- to 28/- to the ton finds preference with buyers; other descriptions meet with slower sale at quotations:—Prime bright oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; inferior and light, £3 to £3 10s per ton (sacks extra).

Straw.—We quote: Oaten, 37/6; wheaten, 35/- per ton (pressed).

Turnips.—Best swedes, to 21/- per ton, loose (ex truck).

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WOOL

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

Rabbitskins.—We offered on Monday a fair catalogue to a large attendance of buyers. Prices all round were very firm, winter does and mixed showing a further rise of about 1d to 1½d per lb. We can recommend consignments, as prices look as if they would go even higher. Quotations: Prime winter does, to 23½d; good, 20d to 21d; mixed, 15d to 18d; autumns, 13d to 15½d; springs, 7d to 8½d; summers, to 8½d; winter blacks, to 24½d; autumns, to 18d; horse hair, to 18d.

Sheepskins.—We had only a small catalogue forward, and as the number of buyers was not large bidding was not so brisk and prices for same sort of skins showed a slight decline on late values. For good halfbred and crossbred there was very spirited bidding and these sold up to late rates. Best halfbred brought up to 6½d; medium to good, 4½d to 5½d; best crossbred, 4½d to 5d; medium to good, 3d to 1d; merino, to 5½d, and lambskins, to 5½d.

Tallow and Fat.—During the last few weeks there has been very little coming forward, and prices show no change. Best rendered tallow, 20s to 22s 6d; medium to good, 17s 6d to 18s; best rough fat, 16s to 18s; medium to good, 11s to 18s.

Muck-Rake Imperialism

The London correspondent of the Dunedin 'Evening Star,' writing under date May 15, says:—

The Right Rev. M. R. Neligan, Bishop of Auckland, on Sunday evening preached one of a special series of sermons to Oxford undergraduates at the University Church.

The text was taken from St. Paul, ix., 27: "Lest that by any means, when I have preached to others, I myself should be a castaway." Bishop Neligan asked them to think of their life at the University, lest, when they had had every advantage, they should go through life a failure. That was a perfectly right and a perfectly proper thing for any man to feel at any stage of his life; when a man did not feel like that he was on the way to failing in realising what was perhaps the greatest thing to realise in life, a dependence upon God. Looking at the British Empire to-day, what did they find in every single part of it? Not that the national life had been enslaved to religion, but that the aim of religion had been everywhere to elevate the national conscience. That which alone enabled the national conscience to rise above the 'sordid things of trading in pepper and coffee and such like things,' had been the tremendous impinging force of the Christian conscience. That being so, they should think of the responsibilities of Empire.

England had gone out over the length and breadth of the known world, and England's danger to-day was the danger of Empire—they could not know it until they had been out of England—the danger lest, when England had preached the lesson to others, she should be, like empires of the past, a castaway. The danger of the British Empire being a castaway was real. It was the same danger as that of Greece. It was because England was too prosperous, too disgustingly rich, and because England and England's sons were losing something of their Puritan backbone, were caring more in Church life about non-essentials than about essentials. One came home to England after five years of absence and found the same old silly twaddling quarrel about the number of candles on the altar or the shape and color of the stone; and out in the British Empire there were white men living and dying as pagans. He was not exaggerating. He could tell them of a country stocked with the best stock that England ever sent from her shores—for such was the stock of New Zealand, where they had the results of an experiment with which England was threatened, secular education. They had had thirty-one years of it, and to-day there were men in England saying they would like to see secularism in the schools. God forgive their ignorance and their blindness!

As a result of trying the experiment in New Zealand upon England's best stock, they had a nation partly pagan. He could take them into schools in New Zealand where, out of forty children, perhaps not five had even heard of the Lord's Prayer. The parents of to-day in New Zealand were those who had been brought up to believe that God was an 'extra.' Whether men liked it or not, the fact was that the day they put the religious lesson outside the ordinary school hours, they sounded in every child's heart the note that was going to grow louder and louder as the child developed into a man, the idea that God was an 'extra.' As soon as they got this, they had the ruin of the Empire. The thing that mattered in this business was not the attitude of the priest, but it was the religion that the young men of Oxford would take away with them.

The question was how to make the white man Christian, for, wherever they went, it was the white man that mattered. What they wanted to do was to take that word 'imperialism' out of the dirt; it was down in the gutter with Stock

Exchange quotations, which were ever in the mud. It was down where men were working with the muck-rake, and it depended upon the young manhood of England as much as upon the priest to see that the word was taken up out of the dirt, cleaned and polished, and to see that from its facets there should be light iridescent of Him who called the British Empire into being, and who held the British race responsible for its continuance as a blessing to the world.

OBITUARY

MR. J. W. FORDE, INVERCARGILL.

There passed away at his residence, Leet street, on Thursday, a very old resident in the person of Mr. J. W. Forde. The deceased (writes our Invercargill correspondent), who was 86 years of age, arrived from Galway at Port Chalmers in 1861. He eventually came to Southland, and engaged in contracting. Having acquired a competence, he retired from active work in 1887, since when he has resided in Invercargill, where he was well known and much esteemed. He had always taken a great interest in Church matters. The deceased is survived by his widow, and leaves five brothers—Messrs. T. W. Forde (Drummond), P. Ford (Te Tuai), M. Forde (West Plains) L. Forde (Invercargill), and another brother in Ireland, and one sister, Mrs. T. C. Forde. The funeral, which took place on Saturday, was an exceptionally large one, testifying to the regard in which deceased was held. Mourners were present from all parts of Southland. The Very Rev. Dean Burke and Rev. Father Murphy officiated at the graveside.—R.I.P.

Late Burnside Stock Report

Cattle.—187 forward. Prices were not so good as those ruling last week. Best bullocks, £10 10s to £12 10s; medium, £7 10s to £8 17s 6d; best heifers, up to £8 12s 6d.

Sheep.—555 penned; a heavy yarding. Prices for all sorts were a shade firmer. Best wethers, 20s to 21s 6d; extra, up to 26s; medium, 16s 6d to 19s; light, up to 15s 6d; best ewes, 17s to 20s; extra, up to 2's; medium, 12s to 16s; light, 9s to 11s.

Lambs.—1153 penned; a good yarding. Prices were firm at late rates. Best lambs, up to 17s; good, 14s to 16s; light, 11s 6d to 13s.

Pigs.—80 forward. Young pigs met with a brisk sale, and porkers and baconers were firmer. Suckers, 9s to 11s; slips, 11s 6d to 11s; stores, 15s to 25s; porkers, 28s to 45s; light baconers, 18s to 55s; heavy do, 56s to 65s.

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CATHOLIC MARRIAGES:

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MARRIAGES

O'SHEA—FITZGERALD.—On June 17, 1908, at St. Patrick's Church, Kaponga, by the Rev. Father Haire, Michael Alphonsus, third son of Mrs. Margaret Mullani O'Shea, of Athew, Limerick, Ireland, to Mary Eliza Agnes, eldest daughter of Maurice Fitzgerald, of Kaponga.

SILVER WEDDING.

O'CARROLL—DOWD.—On June 26, 1883, at the Catholic Church, Barbadoes street, Christchurch, by the Rev. Father Ginaty, John, second son of Thomas O'Carroll, 'The Pallace,' County Kerry, Ireland, to Norah Mary, eldest daughter of Mr. Timothy Dowd, 'Lassibie,' County Kerry, Ireland.

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 25, 1908.

SOME ANTI-CONVENT ROMANCE



LEDITOR BRANN, of the Texas 'Iconoclast', scored and cross-hatched with his editorial cat-o'-nine-tails, in July, 1895, the authors of the sort of anti-convent romance that has been dealt with elsewhere in our present issue. 'I was raised a Protestant', wrote Mr. Brann, 'and, thank God, I'm no apostate. I learned Protestantism at my mother's knee and from my father's pulpit'. 'There are', said he in the course of the same article, 'three kinds of liars at large in the land: the harmless Munchausen, who romances for amusement, and his falsehoods do no harm; the Machiavellian liar, whose mendacity bears the stamp of original genius; and the stupid prevaricator, who re-chews the foetid vomit of other villains, simply because he lacks a fecund brain to breed falsehood to which he may play the father'.

A rank specimen of the last-mentioned class is the author of the stupid romance from distant Nebraska which has met with its exposure in the plain, unvarnished tale told by the Vicar-General of the diocese of Omaha on the tenth page of the present issue of this paper. Further rank specimens of the same evil class are the banded enemies of all religion who concocted, and, through their echoes in the British press, sent to the ends of the English-speaking world the malevolent stories—now triumphantly refuted—of the 'abominations' alleged to be practised in Catholic charitable and educational institutes at Varazze and elsewhere in Italy. The calumnies here referred to were the work of what Editor Brann calls 'the stupid prevaricator'. They were merely the coarse brutalities of the den and the street corner; inartistic in so far as they paid no heed to the first requisite of successful falsehood,

'Lest men believe your tale untrue,
Keep probability in view';

and packed with the evidences of the deep and bitter malevolence which characterises the onslaughts of atheistic Continental anticlericalism upon religion, its personnel, and its institutions.

The campaign of coarse and persistent calumny compelled the formation of a defensive organisation. The slanderers were brought to justice, and our columns have from time to time published the happy results of a long series of libel actions which have taught the atheistic press that the game of priest-baiting and nun-harrying contains more risks than red meat. The Italian Government took cognisance of the shocking calumnies published by the same papers against the Salesians at Varazze and against other institutes of Catholic charity. In every instance the trials resulted in the triumph of the incriminated parties. We have already referred, in previous issues, to the manner in which the anti-Christian press, foiled in its efforts, endeavored to cast upon the Church the discredit of such irregularities as occurred in a home for destitute girls conducted by the female adventurer and impostor, Giuseppina Fumagalli. This creature was no nun; she had never been, even for a day, in a religious sisterhood; and she disguised herself as a nun merely for the purpose of extracting coins all the more successfully from the pockets of the credulous and unwary. She had been expelled by the civil authorities from Rome as far back as twelve years ago. The Cardinal-Archbishops of Turin and Milan denounced the creature in their cathedral cities. 'They did everything humanly possible', says the Rome correspondent of the London 'Tablet', under date August 2, 1907, 'to prevent her from wearing the religious dress, and they warned their priests to refuse her and her companions the Sacraments. The woman was brought before the courts, and the anticlerical papers only sympathised with her and denounced the "priests" for their persecution. Now they denounce the priests for being in full complicity with her. Baffled in her efforts to secure recognition from the Church authorities, she hired an ex-sacristan, got him to don the clerical garb, and visit her mis-called 'religious' home as its 'chaplain'. Later on she picked up an ex-priest and associated him with herself in her fraudulent work.

The denouement came in due course at a farcical Star Chamber 'trial' in Milan. The result has been sufficiently indicated in a previous issue of this paper. The bogus 'nun', her servant woman, the sham 'father confessor', and a priest in good standing were accused of a series of grievous charges in connection with the Fumagalli institute in Milan. The well-informed Roman editor, 'Vox Urbis', writing in the 'New York Freeman's Journal' of May 2, 1908, tells how the devoted and calumniated priest who was among the accused 'was in America, working hard on the mission, when

the news flashed all over the world that he was accused by one of the young victims of the crime, and without waiting for a moment he crossed the ocean and gave himself up to the authorities. That was the act of a hero—for he must have known that he would have been treated here with all manner of indignity both by the police and the press, and it was possible that he might have remained for years instead of months in prison without a trial. On Monday evening he left the court absolutely acquitted of even the faintest suspicion—and the one witness against him confessed that she had been induced to lie owing to the methods adopted in the first examination of her. The poor servant woman was also acquitted—not a particle of evidence of any kind was alleged against her. The pseudo-nun Fumagalli was also acquitted absolutely of all the charges on which she was tried—but was sentenced to ten months in prison on an entirely different charge, that viz., of having sought to favor the escape of the fourth defendant. He has been sentenced to imprisonment for sixteen years!'

Of the fourth accused's conviction, 'Vox Urbis' writes as follows in the same issue of our esteemed New York contemporary:—

'It is no exaggeration to say that this verdict has excited the horror and indignation of the great majority of those who have followed the details of the trial; it has proved with abundant clearness that he was not in Milan at the time the crimes were alleged to have been committed. The witnesses against him openly retracted in the court their first accusations, and affirmed them again after they had been dismissed; there were numerous witnesses who proved that they had been persuaded, urged, ordered, to tell the judge that their first story was true and their second story was false, and their third story true. It was shown that the material evidences of the crime might be traced to quite another source than that of the unfortunate man in the dock. All to no purpose—somebody must be convicted, and he was the only one left. Of course his lawyers have at once lodged an appeal, and it may be safely affirmed that the result of the future sentence will be the righting of this grave miscarriage of justice.'

'On the very same day that this trial came to an end', continues 'Vox Urbis', 'a decision was given absolutely acquitting the victims of calumny in the Salesian College of Varazze. These two instances formed the nucleus of that horrible outbreak of alleged scandals which shocked the civilized world last summer. In the interval the score or more of other scandals foisted on religious institutions have been shown to be without foundation.'

Notes

'Wasn't Loaded'

Early last week two boys up North went out with a gun that, of course, 'wasn't loaded'. The local paper reports that the service at the graveside, over the younger of the pair, was 'very impressive'. There's no gun so deadly as the one that 'isn't loaded'.

Cardinal Logue and Dr. Neligan

We quote elsewhere in this issue some remarks recently made by the Anglican Bishop of Auckland in regard to 'muck-rake Imperialism'. Remembering with what violence and aplomb a number of our secular newspapers fell upon Cardinal Logue in connection with that bogus 'interview' in New York, we are waiting with some anxiety to see what is going to happen to Dr. Neligan.

A Mighty Growth

In 1813 (according to the archives of Baltimore cathedral) six priests ministered to some 20,000 souls in the whole State of New York and part of New

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Jersey. There is no record of any college, hospital, academy, or asylum. 'What', asked Cardinal Gibbons in his centenary sermon, 'is the situation to-day? In the same territory there are one archbishop and nine bishops (including a coadjutor and an auxiliary bishop), 2536 priests, upward of 1400 churches, and a Catholic population of about 3,000,000. The whole region is now adorned with colleges, academies, and schools, protectories, asylums, and hospitals, and with all the appliances that religion and benevolence can devise for the alleviation of suffering humanity. New York is to-day the most important See in the United States, and is second to few, if, indeed, to any, in the whole Catholic world.'

The Catholic faith has achieved great triumphs under the Stars and Stripes. In numerical strength and in religious activity, it has no peer in 'the land of the free and the home of the brave'. And it seems destined to perform even greater achievements in the future. Floreat!

Broken Promises

One of Shakespeare's gentlest characters was (says the great dramatist) 'ever precise in promise-keeping'. But there are those a-many who look upon promises as Hudibras's coarse-grained squire looked upon the even more sacred obligations of an oath. Said the varlet Ralpho:—

'Oaths are but words and words but wind,
Too feeble implements to bind,
And hold with deeds proportion, so,
As shadows to a substance do'.

Just so much of regard has been, apparently, paid by their authors to the fine promises made by the leaders of the French Radical-Socialist 'bloc' or 'machine' when they were about to enter upon their policy of expulsion of religious and the laicisation—in other words, the atheising—of the national institutes of education and charity throughout the country. The promise of the fabled 'milliard' for old-age pensions was, of course, never seriously meant—it simply made to one class the sort of appeal that the Eighth Henry made to another when he set out to confiscate the monastic property throughout the length and breadth of England.

'All sorts of improvements', says the 'Catholic Times', 'were promised by the 'bloc'. 'Frenchmen are now discovering how much the promises meant. Within the last few days there has been posted on the walls of Paris a large placard in which the effects of laicising public charity or the Public Assistance, as it is called, are described. Of the hundred million francs allotted to the Public Assistance, sixty-seven per cent., or two-thirds, are swallowed up in paying officials; only thirty-three per cent., or one-third, has a chance of reaching the poor, who do not, in fact, receive even the whole of this sum. During the last twelve years the number of sick persons in the hospitals has increased by two per cent., but the number of those who are well paid to attend them has increased one hundred and forty-four per cent. Last year five hundred and seventy-four new positions were created, at the expense of the poor, for the benefit of the well-to-do. It is for this that the self-sacrificing religious who received little more than their bare support were expelled. The same thing can be said of nearly all the State institutions; expenditure has gone up and efficiency gone down. Pages could be filled with accounts of the atrocious scandals caused by the new lay attendants in the French hospitals.'

Persons suffering from ordinary colds, tickling coughs, bronchial and nasal catarrh, sore and relaxed throat, huskiness, loss of voice, asthma, bronchitis, tightness of the chest, pleurisy, or influenza cough will find prompt and efficient relief and strength by taking one or two tablespoonfuls of Tussicura several times a day.

'CATHOLIC MARRIAGES'

FURTHER APPRECIATIONS

'The Catholics of Australia and New Zealand owe a debt of gratitude to the Rev. Mr. Carrington. . . The "Tablet" never leaves things half-done. But in this controversy, and in the book which, as a result of it, has been published by the "Tablet" Printing and Publishing Company, it has excelled itself. . . This is high praise, we know, but it is praise richly deserved'.—The 'Monitor' (Launceston, Tasmania).

'The work reflects the highest credit on the "Tablet". It is replete with practical and solid information throughout, and is an able and accurate exposition of the important matter it so deftly expounds. The work is both timely and exhaustive. It should have an extensive sale. Both Catholics and non-Catholics will find it most instructive. It fully and clearly justifies the Sovereign Pontiff in his decree on legislating on Catholic Marriages'.—Rev. J. Golden, Kalkoura.

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration begins at the Sacred Heart Church, North-East Valley, on to-morrow (Friday) morning.

The Rev. Father Lowham, C.S.S.R., is at present conducting a retreat for the Children of Mary of the Cathedral parish.

The Hibernian Society held their annual social gathering in the Victoria Hall on Friday evening, when there was a large attendance. Bros. D. J. Corcoran, J. Swecney, J. McCurdy, and J. Rattigan took an active part in the direction of the proceedings. The gathering was the most successful and enjoyable yet held by the Society.

With a good muster the St. Joseph's Harriers enjoyed a splendid run from the residence of Mrs. E. A. Bryant, Mornington, on Saturday afternoon. The pack set off across the hills in the direction of Burnside. The water-race was then met and followed for a few miles, when it was decided, in preference to climbing the hills, to return by this course, passing the reservoir by the way. After the run the members of the club were entertained in a generous and considerate manner by Mrs. Bryant.

St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday evening, when there was a fair attendance. The programme consisted of a debate, 'Whether prohibition as advocated in New Zealand is desirable for the welfare of the community?'. After an interesting debate the upholders of the negative side were declared the winners. Mr. Marlow attended and at the conclusion of the proceedings gave some instructive advice to members on the art of debating. A vote of thanks was passed to Mr. Marlow for his attendance.

'Should capital punishment be abolished?' formed the subject of a debate at the weekly meeting of St. Joseph's Men's Club on Friday evening. Dr. Hastings led in the affirmative, and was supported by Messrs. E. W. Spain, M. Rosbotham, and J. V. Quelch, while Mr. R. Rosbotham, as leader of the negative side, had the assistance of Messrs. T. J. Hussey, J. Wilkinson, D. Hartstonge, and D. O'Connell. On a vote being taken, those who upheld the negative side were declared winners by a small majority. At the conclusion of the debate Mr. Deehan, who presided, congratulated the speakers on their efforts, and urged them to maintain their enthusiasm for debating, and they would at the end of the season find they had benefited considerably.

A meeting was held in St. Joseph's Hall on Monday evening for the purpose of taking steps to pay off the debt on the Cathedral parish. The Rev. Father Coffey, Adm., presided, and Mr. W. P. Rodgers was appointed secretary. There was a large and representative attendance, and the greatest enthusiasm was displayed. The Rev. Father Coffey explained the object for which the meeting was called, and then gave details of the parish debt, which at present amounted to about £1430. The rev. chairman said that until the parish debt was removed it was not possible to undertake other necessary works. He trusted that within the next twelve months the existing debt would be a thing of the past. Two motions—one to take steps to carry out the objects of the meeting and the other the appointment of an executive committee—

were put to the meeting and agreed to. The following were appointed members of the executive committee:—Messrs. W. Coughlan, J. B. Callan, jun., M. Loughnan, J. Hally, T. J. Hussey, J. Geerin, P. O'Neill, Cotter, J. O'Neill, Watson, T. Deehan, P. P. Fleming, D. Corcoran, and W. P. Rodgers. A subscription list was then opened, with the result that promises close on £200 were received. The Rev. Father Coffey, in bringing the meeting to a close, said that the liberal response of those present was a good augury for the success of the undertaking.

Invercargill

(From Our Own Correspondent.)

June 22.

The Rev. Father Lowham, C.S.S.R., is on a visit to Invercargill. He preached on Sunday evening to a large congregation.

A very interesting lecture on 'Electricity,' by Brother Alfred, was the programme at the weekly meeting of the Catholic Club on Tuesday evening. There was a large attendance of members.

The quarterly meeting of St. Mary's branch of the H.A.C.B. Society was held on Wednesday evening. The Vice-President (Brother Sims) presided over a large attendance of members. Nominations for the various offices were received. The receipts for the evening amounted to £32 8s.

The Invercargill Catholic Club held their annual social in the Victoria Hall on Wednesday evening. The function was well attended, and proved very successful; this being due in a great measure to the excellent arrangements of the secretary, Mr. C. Maher.

The Athletic Football Club, playing their first match in the second round of the competitions, met and defeated Waikiki by 20 points to nil. The Athletic Second also met a team from the Waikiki Club, and defeated them by 25 points to 3 points. In the Schools' Competition played on Saturday the Marist Brothers defeated Park School by 45 points to nil.

DIOCESE OF AUCKLAND

(By Telegraph.—From Our Own Correspondent.)

June 22.

Kubelik, the famous violinist, arrived here yesterday. He is a Knight of the Order of St. Gregory.

At St. Benedict's yesterday High Mass was celebrated at eleven o'clock, after which there was Exposition of the Blessed Sacrament until Vespers. After Vespers a special sermon was preached, followed by procession of the Blessed Sacrament and Benediction.

On the Feast of Corpus Christi Solemn High Mass was celebrated at the Cathedral, a feature of the service being the singing of the Gregorian music by the children from St. Mary's Orphanage.

Sir Robert Stout contributed an article to last Saturday's 'Herald' on the advantage to youths of useful and extensive reading, and gave one quotation only, and that was to repeat the old and unhistoric falsehood that the Catholic Church was responsible for the St. Bartholomew Massacre.

In the 'Tablet' of June 11 an error occurred in the transmission of the report. Rev. Father O'Hara has taken charge of Puhoi, not of Paeroa. The meeting referred to related to the Sacred Heart parish and reduction of the parochial debt, and not to the Devonport parish. Further changes in the diocesan clergy are pending, announcement of which will soon be made.

An impressive ceremony was held at the Cathedral yesterday. Solemn High Mass was celebrated by Rev. Father Wright, Rev. Father Farthing deacon, Rev. Father Murphy subdeacon. The 'Te Deum' was sung by the choir, which rendered the music of the Mass excellently under the conductorship of Mr. Hiscocks. After Mass there was a procession of the Blessed Sacrament in the church. It was said to be the finest procession yet seen in the Cathedral. The devotion of the Forty Hours' Adoration was then begun. This evening Rev. Father Doyle will preach, and after High Mass on Tuesday morning the devotion closes with procession of the Blessed Sacrament.

Gisborne

(From our travelling correspondent.)

June 16.

Gisborne was en fête on Saturday last in honor of the visit to the district of the Premier (Sir

Joseph Ward), who in the afternoon opened a further length of the Gisborne-Motu railway line, and in the evening addressed a crowded audience in the theatre.

Mr. W. Hackett, who for a considerable time has been confined to his room through a severe attack of illness, is now, I am happy to say, convalescent.

After Benediction on Sunday evening last the Rev. Father Lane, on behalf of the St. Mary's choir, Gisborne, presented the Messrs. Vita Bros. with a purse of sovereigns as a token of appreciation for their assistance to the choir. Although only associated with the choir for a few months they have by the aid of their splendid instrumental playing helped to bring the St. Mary's choir into the front rank. Mr. Vita returned thanks on behalf of his brother and himself, and assured the members that they were only too anxious to do all in their power for the church.

The Feast of Pentecost was celebrated in an especially solemn manner in St. Mary's Church, Gisborne. The Children of Mary had charge of the decorations in the church, and as a result of their labors the high altar and sanctuary presented a beautiful appearance. The Rev. Father Dignan, of Ormond, preached to large congregations both morning and evening on the significance of the day's festival. The St. Mary's choir (Miss M. Neill at the organ) sang Farmer's Mass in a very creditable manner. A gratifying feature of the day's solemnities was the large body of parishioners who approached the Holy Table.

Napier

(By telegraph from our own correspondent.)

The Triduum in honor of the Blessed Sacrament was held here, commencing on Friday. There was Solemn High Mass on Sunday, and Exposition of the Blessed Sacrament until Vespers.

It has been decided to hold a bazaar in December for the liquidation of the debt on the Marist Brothers' School, and the expenses incurred in painting St. Patrick's Church.

The Catholic young men met last Friday and revived the Catholic Club. The first debate of the season is to take place on Tuesday evening, the subject being, 'Should the Chinese be allowed in New Zealand?'

The Marist Brothers' School football team completed the school tournament last Saturday. They have won every match played.

Stratford

(From our own correspondent.)

June 17.

The parish schools closed for the winter vacation on Friday last.

We held our second social for this year on June 17, and again success attended our efforts. The large Town Hall was crowded. The Rev. Father Treacy announced this morning that over £500 had been cleared by socials during his seven years' administration.

Properties and farms are again changing hands, and at advanced prices, and one wonders when the limit will be reached. There is one thing evident, and that is that the present holders of farm land must consider seriously the question of scientific farming to show a credit balance. The style of farming indulged in when land was cheap will not answer with present prices.

Last Sunday the funeral of Mr. John Breen, of the Bird Road, whose death was the result of an accident, took place. He died fortified by the rites of the Church, and the large cortege that followed the remains testified to the respect and esteem in which the family are held. At our socials the late Mr. Breen always played a prominent part. The Rev. Father Treacy made touching reference to the good qualities of the deceased, and his fortitude when he knew that death was only a matter of a few days.—R.I.P.

CONSUMPTION.

The Consumption world has waited, waited, waited for some genuine cure to be discovered for centuries past, and in the meantime has been swindled right and left by fraudulent quacks and impostors claiming to have a cure for this fell disease. Everyone will admit that coughs and colds are weakening; that if not cured in a reasonable and rational manner they leave the lungs and throat in such a weak condition that consumption has a mighty good start. The consumptive microbe grows, develops, and multiplies in weak and cough-injured lung-spots—never in strong lungs.

DEAR ME!

Forgotten that SYMINGTON'S COFFEE ESSENCE! Whatever shall I do? Call at the nearest Store and ask. THEY ALL KEEP IT

A. & T. INGLIS

Have pleasure in announcing that their NINETEENTH ANNUAL COLOSSAL SALE commences on 1st AUGUST, and will continue until SATURDAY, 12th SEPTEMBER, during which time THE WHOLE OF THEIR MAGNIFICENT STOCK AMOUNTING TO UPWARDS of £60,000, consisting of

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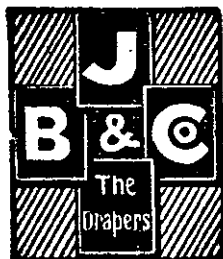
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Irish News

DUBLIN—A Large Fortune

The 'Seattle Post Intelligencer' states that the sole right of Mr. Coreoran, of Dublin, to the Sullivan property in Seattle, valued at over £300,000, has been finally confirmed. The second heir, Mrs. Callaghan, a resident of Cork, having died while the case was at hearing, Mr. Coreoran becomes the sole heir to the property.

The Under Secretary for Ireland

In reply to a question by Mr. Lonsdale, Mr. Birrell writes:—'Sir Antony MacDonnell has not resigned his office of Under-Secretary for Ireland, but some time ago he communicated to the Irish Government his desire to retire after the presentation of the Report of Lord Dudley's Commission. The Report has, I believe, been signed, and will be presented in a few days. I have, however, requested Sir Antony MacDonnell to defer his retirement for such a time as will enable me to have the great benefit of his advice in the consideration of this Report, and he has been good enough to agree to remain in office until the end of July. It is proposed when the office becomes vacant to fill it by the appointment of Sir James Dougherty, the Assistant Under-Secretary.'

Catholics Defended

The Protestant Archdeacon of Waterford presided at the annual meeting of the Church Education Society in Dublin on April 30. The rev. gentleman paid a compliment to the impartiality of Catholic teachers towards Protestant children attending their schools. Rev. Chancellor O'Connor and Rev. W. Manning, who followed, cast aspersions upon Irish Catholics, whereupon a lady stood up and declared that although she had for many years taught a parochial school under the Religious Education Board, she might have starved since the school was closed were it not for the charity of her Catholic neighbours in giving her musical tuitions. Was it not cruel, she asked, that a poor Protestant might have died of starvation only for the kindness of her Catholic neighbours? At this stage the Chairman intervened, and said the lady was interrupting the proceedings, whereupon she resumed her seat.

A Centenarian

A very interesting centenarian passed away recently at Howth, in the person of Mrs. Mary O'Loughlan. She was 102 years of age. Up to the end she preserved all her faculties except her sight, which recently had been somewhat defective.

An Alarming Outlook

At the annual meeting of the Presbyterian Synod of Dublin on April 28, the Rev. Dr. Prenter said he detected an under-current of apprehension as to the spiritual life of the congregation. Looking broadly at the question, it was manifest that they were caught in a general drift, which was observable not only in this country, but in all the countries of Christendom. There had been a tremendous falling off in the numbers in the Methodist churches of England; the same was true of the Baptist denomination. Coming to Scotland, they found that no less than 25,000 Communicants in the churches of Scotland became lapsed in one year. That, to his mind, was perfectly appalling. In America he believed there was a similar state of apprehension, and it seemed to him they were face to face with some very large and general, if not universal, problem. They in Ireland were caught in it, and his opinion was that, instead of improving, they were much more likely to get worse.

GALWAY—Grazing Lands to be Distributed

A satisfactory ending to a big grazing dispute at Ballygar and Ballyforan has been arrived at. Through the exertions of the Rev. Peter Coleman, Ballyforan, the lettings on the grass system have been discontinued, and the property owned by Major Kelly held for distribution amongst the adjoining small holders. The grazing occupiers sought compensation for disturbance, which was refused, but a farm is to be secured for the son of one of them. The announcement of the sale and the defeat of the grazing system

caused great jubilation, and tar-barrels and bonfires burned through the country side.

LIMERICK—A Well Known Master of Hounds

Sir David Roche died at his Croom residence on Sunday evening, April 29. Deceased was Chairman of the County Grand Jury, D.L., and a member of the Limerick County Council for the first three years under the Act of 1898. He owned and hunted the County Limerick Hounds for several years.

MEATH—Come back to his Native Land

Mr. J. J. McCarthy, Tralee, late of South Africa, has purchased the fee simple of the Courthill Estate, in the County Meath, containing 400 acres of land and a splendid mansion, at £20,000. The estate, which formerly belonged to the Hon. E. Brabazon, son of the Earl of Meath, is one of the finest in Ireland.

TYRONE—One Hundred and Seven Years of Age

Hale and hearty, and in full possession of all his mental faculties, is a man named Patrick Kelly, who resides on a small farm in the vicinity of Ballygawley, County Tyrone, and who, early in May, celebrated his hundred and seventh birthday.

WATERFORD—A Golden Jubilee

On May 1 the Superiress and Community of the Good Shepherd, at their Convent in Waterford, celebrated the Golden Jubilee of the introduction of the Order to Waterford.

A Venerable Religious

Rev. Mother Mary St. Joseph, Ursuline Convent, Waterford, passed away on May 1, in the eightieth year of her age and the sixtieth of her religious profession.

WESTMEATH—The Land Question

Mr. Ginnell, M.P., during his incarceration in Kilmainham Prison, occupied himself in writing a book on the Irish land and ranching question. It will be entitled 'Land and Liberty,' and will be issued shortly.

WICKLOW—Over a Century

The death is announced of Mrs. Brigid Kavanagh, of Ashford, County Wicklow, at the advanced age of 102 years.

GENERAL

Letter from Cardinal Moran

His Eminence Cardinal Moran has addressed a letter to Mr. John Redmond, M.P., acknowledging the receipt of the resolution passed by the Irish Party placing on record the gratitude of the Irish people for his great services to the Irish cause. After expressing his thanks for the resolution and the beautiful casket in which it was contained, his Eminence says the many friends of Ireland in Australia feel confident that at no distant day the struggle for justice to Ireland, sustained as it is by the sea-divided Gael, will be crowned with complete success.

National Schools

According to a parliamentary return issued recently, there are 8,538 national schools in Ireland. Those under clerical management are—1,307 Catholic schools, 713 Episcopalian, 379 Presbyterian, 42 Methodist, and four others; whilst under lay managers there are—136 Catholic schools, 242 Episcopalian, 175 Presbyterian, 17 Methodist, and 32 others.

Japanese Competition

That Ireland is suffering from Japanese competition was one of the remarkable facts brought out before a recent Parliamentary Committee. Until recent years the most remunerative Irish cottage industry was drawn needlework. Nowadays this industry is practically dead, having been killed by the Japanese. The export to Japan of linen to be made into drawn work table covers, etc., ran up to 4,600,000 cards in 1906. Irish homeworkers have thus had to face the competition of the yellow man. 'But,' said the inspector of the Congested Districts Board of Ireland, 'we must wait until Japan hits Lancashire hard, then the question will be raised. So long as she only hits Ireland the matter will not worry the Government.'

The Rural Population

At the General Synod of the Protestant Church, the question of granting loans to Protestant peasant proprietors

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was discussed at some length. The question was raised by Canon Forde, of Castlereagh, and the Rev. Mr. Townsend, of Skibbereen, who pointed out that while the Synod was discussing such questions as the superannuation of the clergy, the fact was being overlooked that their congregations were seriously dwindling. The Body should endeavour to find some remedy for the exodus that was taking place from the rural districts. Money, he said, might be advanced for the purchase of land for Protestant farmers, or otherwise strengthening their position, so that they would not be obliged to leave the country. It was pointed out that the Trustees had no power to advance money for such a purpose.

The University Question

Religious prejudices (remarks the 'Catholic Times') are stronger perhaps in Ireland than in any other part of the world. In the creed of the Protestants there is something of the dour character that belongs to the Protestantism of Scotland, to which land a considerable proportion of them can trace their origin. But, strange, to say, whilst hostility to the Catholic religion is giving way little by little amongst the Scots, it is as unyielding as ever amongst the Northern Irish Protestants. That the Presbyterians will reap many benefits from the new Belfast University no one can deny; yet the General Presbyterian Assembly has condemned the scheme by a vote of 396 to 148. In a letter to the 'Freeman's Journal,' Mr. W. J. Johnston, a Presbyterian, and the son of an elder, whilst deploring the attitude of the Assembly, considers it improbable that it will be endorsed by the Presbyterians of Ireland as a whole. Thanks to a number of softening influences they are beginning to take a much more tolerant and broad-minded view of Irish affairs than they have done for a quarter of a century. They are not unmindful of the debt of gratitude they owe their Catholic fellow-countrymen. It was largely due to the efforts of the Irish Nationalist representatives in Parliament that they were freed from the intolerable oppression of the Penal Laws, and a goodly number of them will accordingly refuse to approve of a resolution which was dictated solely by an anti-Catholic animus. Mr. Birrell's proposals are highly commendable if for no other reason than that they would, when realised, help to banish such a narrow and intolerant spirit.

Local Government Bodies

The triennial elections for the County and District Councils and Poor Law Boards throughout Ireland are now taking place (says the 'Freeman's Journal' of May 9), and it is remarkable with what an absence of excitement or conflict they are being conducted. Indeed, over a large area of the country, and especially in the case of the County Councils, the uncontested return is the ordinary incident of the election. Nobody who has studied the financial and practical results of the work of the Councils, now about to begin only their fourth term, can be surprised at this exhibition of confidence. 'The waste and jobbery' which were to 'bankrupt the ratepayers' have yet to make their appearance. Even that censor morum the Local Government Board has testified to the general soundness of the financial management—only one Council falling under the lash of its criticism, not undeservedly—and to the efficiency of the work accomplished with perfect regard to economy. Indeed, the charge of extravagance has so completely broken down and proved so ludicrous on the lips of the critics of popular and Nationalist Local Government, that eminent Tory lawyers have abandoned it for the contrary charge of 'penuriousness,' which is equally unfounded. What a pity a simpler and less complicated plan of local administration was not evolved by the authors of the Local Government Act. Had such a plan been devised the rural ratepayers would now have been even more satisfied with the work of their representatives.

MYERS & CO., Dentists, Octagon, corner of George Street. They guarantee the highest class of work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth....

People We Hear About

Few British statesmen have received as much as £100,000 in official salaries. Mr. Gladstone's total receipts from office came to a little over £102,000; Lord Salisbury's fell just short of £100,000; the Duke of Devonshire has received approximately £64,000; Lord Cross, £74,000; Sir Michael Hicks-Beach, £72,000; Lord Goschen, £70,000; and Lord George Hamilton, £68,000; while Lord Halsbury throws all these into the shade with a total of well over £200,000.

The Prince of Wales has many titles, which are not generally known. For instance, he is Duke of Cornwall, Duke of York, and Earl of Chester in England; in Scotland he is the Earl of Inverness, Duke of Rothsay, Earl of Carrick, Baron Renfrew, Lord of the Isles, and Great Steward or Seneschal of Scotland; in Ireland he is Baron Killarney; while in Germany he is the Duke of Saxony and Prince of Saxe-Coburg and Gotha. Of course, Wales is represented in the principal title, which was conferred on the Prince when his father became King.

Lord Jersey, who recently entered upon his sixty-fourth year, is probably the only man in the peerage who has seen a duel fought on English soil. It was in 1851, when he was six years old, and it happened at Osterley. The combatants were Sir William Gregory, a sporting M.P., and Captain Vaughan. The latter missed his man, and Sir William, who was seconded by Sir Robert Peel, acted on his advice, and fired in the air. Lord Jersey and his little sisters saw the affair, and ran home to tell their mother, in great glee, that they had seen two gentlemen shooting at one another in the park.

Of the good stories which Dr. Macnamara, M.P., tells concerning school children, the following perhaps is one of the best. On one occasion a school teacher was endeavouring to convey the idea of pity to the members of his class. It was not easy, so he proceeded to illustrate it by a little story. 'Now, supposing,' he said, 'a man working on the river bank suddenly fell in. He could not swim, and would be in danger of drowning. Picture the scene, boys and girls—the man's sudden fall, the cry for help. His wife, knowing his peril and hearing his screams, rushes immediately to the bank. Why does she rush to the bank?' After a pause, a small voice piped forth: 'Please, sir, to draw his insurance money!'

Sir Thomas Shaughnessy, President of the Canadian-Pacific Railway, tells a good story of an applicant for a free pass, showing incidentally how easily telegrams may be misread. Sir Thomas in Montreal got a telegram asking if he should pass Fred White along the line. 'Don't,' Sir Thomas dictated to a clerk; 'let Fred White walk.' A fortnight later Sir Thomas was surprised to get a card with 'Mr. Fred White' on it. He imagined he was to be abused, but still directed the caller to be shown into his private office. 'How are you, Tom?' cried Mr. Fred White. 'Thanks so much for your kindness. Your people did me splendidly.' Sir Thomas, though surprised at his visitor's effusive gratitude, said nothing, but, when he had left, wired to Vancouver for an explanation. The reply came back: 'Acted on your telegram—"Don't let Fred White walk."'

The Hon. Richard Anthony Nugent (says the 'London Tablet'), who has just been elected Governor of the Bank of Ireland, became a director of that institution some years ago, and has served a term as its vice-governor. The uncle of the Earl of Westmeath (who was assistant private secretary to Mr. Chamberlain), Mr. Nugent himself contested the East Galway Division of County Galway, in 1885, as a Liberal. Since 1904 he has been Chairman of the Midland Railway Company of Ireland. Of the fifteen directors of the Bank of Ireland, three are bound by law to be Catholics—a proportion which adds point to Mr. Birrell's recent comparison between the relative distribution of offices among Protestants and Catholics. That the directors among whom Catholics form a minority should have chosen a Catholic Chairman is at least an indication of better things.

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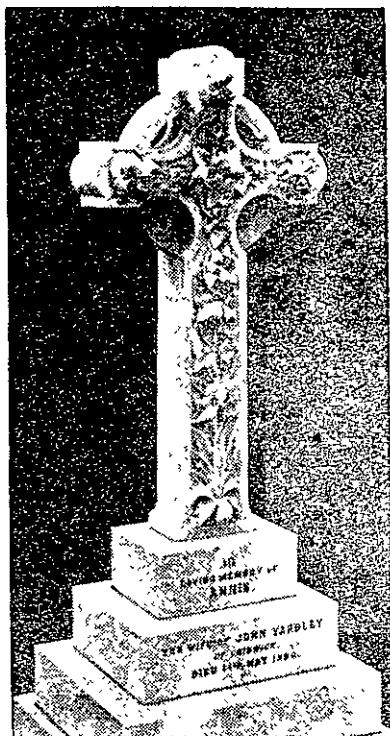
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CENTENARY CELEBRATIONS IN NEW YORK

IMPOSING AND IMPRESSIVE CEREMONIES

Under April skies, now blue and glorious and radiant, again dull, threatening, and showery, the centennial celebration of the founding of the diocese of New York took place (says the 'Catholic News'). The centenary observance opened on Sunday, April 26, under most auspicious conditions, all the elements combining to produce an ideally perfect spring day. On that morning from the altar of every church and chapel in the archdiocese the Holy Sacrifice was offered in thanksgiving to God for the blessings of the last century, in the presence of overflowing congregations and to the accompaniment of jubilant strains of music, hymns of gladness and praise, historic and uplifting sermons.

In the majestic Cathedral on Fifth Avenue, with the venerable Irish Cardinal Logue as a central figure, surrounded by a retinue of distinguished prelates and dignitaries, the religious functions reached the climax of splendor, while in the larger churches of the city the services were marked by elaborate ritual, gorgeous and rich vestments, appropriate sermons and rich music. Through the length and breadth of the city buildings and streets were masses of gorgeous color, and the decorations were not confined to Catholic houses.

The centennial celebration passes into history as one of the proudest and most memorable series of events that have graced the pages of our history as an organized religious body. Catholic New York, her Archbishop, clergy, and laity certainly rose to the occasion, and the strangers within our gates—the noted dignitaries and members of the episcopacy and priesthood who came from near and far, from home and abroad to add prestige to the occasion and to share in the joy and triumph of their fellow-Catholics in this year of jubilee—must have been profoundly impressed by the striking evidence furnished that the Catholic Church in this metropolis has grown in a century from a weak and struggling body into a mighty organization.

A Century of Progress.

In the course of his sermon at the opening ceremonies at St. Patrick's Cathedral Archbishop Farley said:—The diocese of New York has completed the first century of her existence. It seems proper that we should pause at the threshold of the second century and derive lessons of profit for the future by calling to remembrance the works of the Fathers which they have done in their generations. A little more than a hundred years ago, while the country was still a colony, and even to the close of the struggle which gave liberty and independence to this young nation and opened an asylum to the world's willing workers and to the oppressed, the religion of Christ, which it is our privilege to possess and our pride to profess, was banned and banished wherever it ventured to show its head in the land. Although the first legislative Assembly in New York was convened by a Catholic Governor, Colonel Dongan, and its first act was a Charter of Liberty, it was not until 1784 that a subsequent Legislature of New York repealed the law of 1700 which condemned to perpetual imprisonment any 'Popish priests and Jesuits' found in the colony of New York. The Church from the moment she was free used every effort and made every sacrifice to establish Catholic free schools. And perhaps it may not be uninteresting to many here—it may be a matter of great surprise—to learn that

The First Free School Established in this State was St. Peter's school, in Barclay street, which was started in 1800, six years in advance of any public school. In those days it was a hard struggle for our forefathers to even provide the necessities for public worship. What sacrifices on the part of our Catholic people during more than one hundred years are implied in carrying out the principle of Catholic education, only God can tell. We have the material evidence of their zeal in the building up from one little church and one humble school a century ago to the full measure of development she has attained to-day in this province of New York, in its 1346 churches, 2710 priests, 583 parochial schools, with an attendance of 251,383 pupils, all maintained at the voluntary expense of our generous and devoted people. There were only 16,000 Catholics in the whole diocese, which then took in all New York State and a part of New Jersey, at the time the first free school started, and not enough means among them to support one or two

modest churches without appealing to European and South American Catholics.

Monday, April 27, was observed as Children's Day in every parish in the archdiocese. Masses were celebrated for them and sermons suited to their capacities were delivered by pastors or priests delegated by them.

The Principal Religious Event.

On Tuesday morning, April 28, the principal religious event of the celebration took place at St. Patrick's Cathedral, when his Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, officiated at High Mass in the presence of another Prince of the Church, ten Archbishops, forty Bishops, 800 priests, and over 7500 laymen and women. It was without a doubt the most magnificent and impressive religious ceremony ever witnessed in this country.

The exterior of the Cathedral, as well as the interior, was beautifully decorated. The grand procession was led by forty altar boys in cassocks and surplices, and was the most imposing street spectacle ever seen in this country. It was a scene that one might expect to witness in Rome or in some other Catholic city, but which in the metropolis of the New World was unique. In the line of procession was a Prince of the Church, surrounded by the priests who were to assist him in the celebration of the Mass. There was also present in the line the direct representative of the Pope in this country, his Excellency the Most Rev. Diomedeo Falconio. There were also Archbishops from every part of this country and even from Canada; there were forty Bishops, 100 Monsignori, and nearly 800 priests. Among the last mentioned was the Rev. J. Lynch, of the diocese of Dunedin, New Zealand, who was present at all the ceremonies.

The occasional sermon was preached by Cardinal Gibbons, of Baltimore. Archbishop Farley, at the close of the Cardinal's sermon, read two letters from the pulpit, one from his Holiness Pope Pius X., and the other from the President of the United States, and also delivered a brief address, in which he thanked the prelates, priests, and people for their presence at the great celebration.

After the Mass the 800 prelates and priests assembled in the main hall of Cathedral College, where a banquet was served. Archbishop Farley, as the host, occupied the centre seat at the long dais table running along the entire length of the hall on the west side. At this table the two Cardinals, the Archbishop, and the Bishops were seated. On either side of Archbishop Farley sat Cardinal Logue and Cardinal Gibbons; next to Cardinal Gibbons was the Apostolic Delegate, the Most Rev. Diomedeo Falconio.

Mass Meeting and Reception.

The scene of the great centenary celebration was changed on Wednesday evening, May 29, to Carnegie Hall, where a monster mass-meeting of the laity was held to celebrate the advance of Catholicity during the past one-hundred years. The meeting, which was honored by the presence of Cardinal Logue and Archbishop Farley, both of whom delivered addresses, was indeed a feast of oratory. Besides these two prelates the other speakers were the Hon. Morgan J. O'Brien, the Hon. John J. Delany, Paul Fuller, Dr. James J. Walsh, and the Hon. W. Bourke Cockran.

The Catholic Club presented a most brilliant appearance on Thursday night, April 30, when a reception was held in honor of Cardinal Gibbons, Cardinal Logue, and the other prelates who were here to take part in the centenary celebration. Addresses were delivered by prominent members of the club, and by both Cardinals and Archbishop Farley.

On May 4 Cardinal Logue, Archbishop Farley, Bishop Browne (Cloyne), and other prelates visited Washington, and on the following day the Cardinal paid his respects to the British Ambassador at the British Embassy. On May 6 the President of the United States entertained Cardinal Logue at luncheon. Invited to meet him were Cardinal Gibbons, Monsignor Falconio, the Papal Delegate; Archbishop Farley, of New York; Bishop Browne, of Cloyne; and Bishop O'Connell, of the Catholic University.

Imposing Parade of Catholic Laity.

After a week into which were crowded imposing ceremonies at the Cathedral, a monster mass meeting at Carnegie Hall, and a brilliant reception to the visiting prelates at the Catholic Club, the centenary celebration of the New York diocese was brought to a close on Saturday afternoon, May 2, with one of the most remarkable street parades ever held in the United States. Forty thousand Catholic laymen

(Concluded on page 33.)

The Catholic World

CANADA—Tercentary Celebrations

A letter from the Pope has been read in all the Catholic churches of Quebec, eulogising Champlain, the French founder of Quebec, and expressing approval of the Quebec tercentenary celebrations.

ENGLAND—The Eucharistic Congress

English Catholics (writes a London correspondent) are looking with interest to the Eucharistic Congress, to be held in London in September. Though it is eighteen years since the Congress was instituted, this will be the first occasion that Britain will offer it a meeting place. Cardinals and Bishops from all parts of the world will attend, and advantage will be taken of their presence to inaugurate and advance certain religious works in the metropolis. Important papers will be read by various prominent Catholic Churchmen, and special services are to take place at Westminster Cathedral. Tickets for the Congress have met with a ready sale, over 2,000 persons having already applied.

PORTUGAL—The King and his People

The reception of Manuel II. at the opening of the new legislative session on the eighty-second anniversary of the establishment of representative constitutional government could not have been more enthusiastic. All along the route to the Cortes he was continually cheered. Ladies at the windows waved handkerchiefs and joined in the acclamations. In the Chamber peers and deputies raised the cry of 'Long live the King,' and it was taken up with cordial vigour by the onlookers in the galleries. His speech was at once touching and manly, and must have enhanced his reputation as a progressive ruler amongst the Portuguese who have read it in the press. 'I place my trust in God and in you, representatives of the nation, that with your help I may fulfil my mission well.' He is determined to govern on constitutional principles, but he will seek light and guidance in the experience of sovereigns 'who are a glory to monarchy and a blessing to the nations over which they reign.' No doubt (says the 'Catholic Times') his Majesty had in mind King Edward VII. and Alfonso of Spain. He could not follow better examples in the art of achieving popularity.

ROME—The Irish College

Some days ago (writes a Rome correspondent, under May 4), the Rev. John Hagan, Vice-Rector of the Irish College, was summoned by Cardinal Satolli, Prefect of the Sacred Congregation of Studies, who informed him that by the Pope's desire the Congregation had decided to confer on him the doctorate in Theology. Mgr. O'Riordan, Rector of the College, informs me that previous to being summoned by his Eminence, Father Hagan had no knowledge of the coming title; in fact, only last year the rev. gentleman objected to any move being made to obtain for him what all consider a well-merited honour. Mgr. O'Riordan—who, by the way, has been in hospital for some days, more indeed for the sake of preventing than curing an attack of illness—tells me that some time ago he presented the Pope with one volume of the five comprised in the projected work of the Vice-Rector. Pius X. expressed his warm approbation of it, and readily assented to the petition of Mgr. O'Riordan that the Holy Father might be pleased to confer upon Father Hagan the title of Doctor of Divinity.

Reception of Belgian Pilgrims

Among the many bodies of foreigners received during the last week in April by the Holy Father, perhaps none were more interesting than the Belgian pilgrims, who had come two days previous to the audience to tender the congratulations of the nation to the Sovereign Pontiff. Although a large number of Belgian journalists were enrolled to travel with the pilgrims, none, with the exception of the director of the 'Courrier de Bruxelles,' found it practicable to leave Belgium on account of the near approach of the election period. In response to an enthusiastic address from the pilgrims, the Holy Father delivered a short and earnest speech. Thanking the pilgrims for their good wishes,

his Holiness recalled the fidelity shown invariably by the people of Belgium to the Holy See. The Pope spoke very warmly of the Belgian Press, and mentioned specially the defence of religion for so many years by M. Mallie, director of the 'Courrier de Bruxelles.' After the public audience Pius X. received M. Mallie privately, and conversed most cordially with him for some time. The journalist presented his Holiness with the sum of 100,000 lire, which had been collected by the journalists of Belgium. In thanking M. Mallie warmly, the Holy Father made him a present of a gold medal bearing a representation of himself.

The Wounded Scottish Students

The tenderness (writes the Rome correspondent of the 'Catholic Times') with which the wounded students of Scots College are cared for in the hospital of Albano could not, I have been told, be surpassed. Italy is thoroughly ashamed of the few who have brought such disgrace on her name by the stabbing of the foreign ecclesiastics. I have heard a rumour which, if it is correct—and I think it is—proves how eager the Italian physicians and nurses are to care for the Scotchmen. The report goes that on hearing of the occurrence some members of the British Nursing Hospital travelled to Albano to offer their services. On arriving there they were informed that the students were well taken care of, and nothing should be spared to ensure a speedy recovery.

UNITED STATES—Consecration of a Bishop

The consecration of Mgr. O'Connell, rector of the Catholic University, Washington, U.S.A., as Titular Bishop of Sebaste, took place in the Baltimore Cathedral on Sunday May 3rd. Cardinal Gibbons officiated, and his assistants were Archbishop Moeller, of Cincinnati, and Archbishop Keane, of Dubuque. Very Rev. Dr. Thomas J. Shahan, of the Catholic University, preached the sermon.

The Archdiocese of Boston

The Pope sent an autograph letter to Archbishop O'Connell in connection with the centennial celebration of the erection of the See of Boston. He congratulated the Archbishop warmly upon the progress of the Church in his diocese. His Holiness thanked the Archbishop for a contribution of Peter's pence amounting to 40,000 dollars.

New York Catholic Cathedral

In honour of the one-hundredth anniversary of the existence of the Catholic diocese in New York City, two immense bronze doors, costing £6,000, and exquisitely designed, have been installed on the side entrances to St. Patrick's Cathedral. On the doors, in medallion form, are the coats of arms of Cardinal McCloskey and Archbishops Farley, Hughes, and Corrigan. Beautifully modelled heads of cherubs and a profusion of vines ornament the big swinging portals. The doors weigh over twelve tons, and it required five weeks to place them in perfect position. They constitute one of the most artistic ornaments in the great cathedral.

The Philippines

In the Washington Senate amongst the Bills that have been passed by unanimous consent is one to pay to the Catholic Church £80,000 for damages to church property in the Philippines by the United States military force.

GENERAL

South American Universities

One does not always remember that the first Spanish settlements in South America antedated the first English settlements in North America by nearly a hundred years, and that when the Pilgrims landed at Plymouth there were already cities in South America that could boast of a longer history than Chicago can to-day (writes Dr. Hiram Brigham, of Yale University). When Harvard, our eldest University, was only an idea in the minds of a few English colonists, the University of San Marcos in Peru was a well-established institution already older than Cornell is to-day. When Cornell celebrates her hundredth anniversary, the University of San Marcos, still flourishing, will be getting ready to celebrate her four-hundredth. When Yale was founded this ancient University of Lima was already 131 years old, or about the same age that Columbia is to-day.

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

SEASON 1908.

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

Account Sales are rendered within Six Days of Sale.

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

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

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The New Zealand Medical Journal says:—

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

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

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

Especially good for elderly people.

(Continued from page 30.)

marched up Fifth Avenue through a solid lane of humanity that extended from the Washington Arch to Fifty-seventh street. There must have been at least half a million spectators, and the way they cheered the marchers showed that they were proud of the showing the Catholic host was making. In that army marched millionaire and day laborer, white man and black man.

The centre of interest along the line of march were the three grand-stands erected in front of the Cathedral. There were gathered 3500 spectators, all of whom were women except a couple of hundred prelates and priests. The stands were gay with flags and bunting, and between the Cathedral's lofty spires floated an immense American flag. In the central stand were Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, and Archbishop Farley, with the other distinguished prelates. Flags fluttered from windows on every block the whole length of the line of march. Non-Catholics as well as Catholics on Fifth Avenue decorated their buildings in honor of the parade. The grand marshal of the parade was Major-General Thomas H. Barry, U.S.A., commander of the American troops in Cuba. General Barry received leave of absence to command the centenary parade.

Cardinal Logue, who has seen and participated in processions at Rome and elsewhere, said to a group of newspaper men when the last company of the Catholic host had passed: 'I never saw such an impressive gathering in all my life, and I never again expect to witness such a demonstration of loyalty to the Catholic faith. I have seen processions in various Catholic countries, at Rome and elsewhere, but nothing to equal this. It speaks well for the country to have such a body of men, and it must indeed make your good Archbishop proud to behold such a loyal host. I can say no more, except to venture a prophecy that your country is not likely to see such a spectacle, at least not for many years to come.'

It took nearly three hours for the procession to pass the reviewing stand. Writing of the parade, the 'Catholic News' says that it impressed all New York. Even Catholics did not look for such a remarkable demonstration, and our non-Catholic friends, of course, had little or no idea of what the parade was to be. All they knew was what they had read in the newspapers—that there was to be a parade of Catholic laymen up Fifth Avenue. But what they saw on Saturday afternoon amazed them. In public profession of their faith, forty thousand men, led by a Major-General of the United States Army, marched up Fifth Avenue, past the flag-decked Cathedral. They were all earnest, devoted Catholics, and they took every opportunity to show that they were loyal, patriotic Americans, too. In that marching throng all were typical Americans—from the millionaire business and professional man to the day laborer. No other religious denomination but the Catholic Church could have made such a display.

Cost of Administration in Ireland

In the House of Commons on March 26, Mr. Kettle called attention to the excessive cost of administration in Ireland, and an important debate ensued. His speech was full of interesting and instructive illustrations. In Scotland, for example, he showed that there were 963 civil servants assessed for income-tax. In Ireland there were over 4,000. Yet Scotland was a wealthier country, with practically the same population. In Scotland, the aggregate incomes of the civil servants assessed amounted to £311,964; in Ireland the income of the assessed officers was £1,430,000. The Irish officials draw nearly four times as much pay as the Scottish, with the same population, and less to do. Mr. T. W. Russell declared that 'he had long since been driven to the conclusion that the whole thing was hopeless as it existed.' Mr. Birrell defended some of the expenditure, but his speech was mainly remarkable for its repeated declarations in favour of Home Rule. 'I fully recognise,' he said, 'that the present mode of administering Ireland is little calculated to minister to the well-being of the Irish people. It is an ignominious form of government—ignominious to Irishmen themselves and in a very large degree ignominious to the Chief Secretary, and the sooner it is brought to an end the better. I am not ashamed of the faith that is in me—that the only solution that is to be found for the present state of things will be found in a liberal measure—a very liberal measure—of what is compendiously called Home Rule.'

Domestic

By MAUREEN

A Perfectly Boiled Egg.

A perfectly boiled egg is never broken in the boiling. Bring the water to the boil, put the egg in a spoon, and place it carefully in the water; let it boil for three and a half minutes. By following these directions the shells will not break in cooking.

Sewing on Sequins.

Sequins are the order of the day, and the sewing on of them is a tedious business. When sewing them on cloth or velvet, always use waxed thread, and with the fingers gently apply a tiny dab of shoemaker's wax to the stitches at the back of the pattern. This will hold the threads in position, and if by any chance one sequin becomes loose, the whole will not give way if this precaution be taken.

A Simple Knife Polisher.

The cleaning of knives is a very necessary and important part of the household routine, and the following method, which is now very popular, reduces the labor to a minimum: Take a stout cork, dip it into the knife-powder, which must be previously moistened. Place the knife flat, and rub it with the cork. In a few seconds the knife will be clean and polished, and only requires wiping with a duster.

To Extract a Splinter.

It is frequently a troublesome and painful matter to extract a splinter in the ordinary way, but the following method is magical in its effect where its application is possible:—Take a wide-mouthed bottle, and nearly fill it with hot water, then hold the injured part over the mouth of the bottle and press down quite tightly. The suction will act as a poultice and draw the flesh down, and the splinter will come out quite painlessly.

To Dry Boots and Shoes.

At this time of the year boots and shoes are frequently wet through, and recourse is had to the fire as the speediest means of drying them. It is ruinous to expose them to the extreme heat of the fire, for it makes the leather hard and liable to crack. They should be dried at a safe distance from the fire, and to expedite the process may be filled with oats. The damp of the leather will be absorbed by the oats which may be dried and put away again for future use.

Children's Eyes.

Many infirmities of the eyes of children have their foundation laid in the early days in the nursery, when eye strain was brought about by the injudicious use of colors and a careless arrangement of light. To treat a sty on a child's eye, dip some soft, clean pieces of linen rag in a lotion made of half a pint of hot water, to which a heaped-up teaspoonful of boracic acid has been added, and bathe the affected eye. Continue to apply the wet rag for a quarter of an hour, and repeat the process two or three times a day, using fresh boracic and rag every time. Styes generally mean debility, and that the sufferer requires feeding up and a good tonic.

Fresh Air.

Ventilation of living rooms is of great importance at all times, but the supply of an ample amount of fresh air to sleeping rooms is doubly important during the hours of sleep. It is most unpleasant and unwholesome to spend eight or ten hours at a stretch in a bedroom where fresh air is refused admittance, breathing over and over the vitiated atmosphere. Many people refuse to be converted to the doctrine of 'fresh air' through fear of draughts; in order to bring them to the right way of thinking and acting either of the following plans may be adopted during the winter:—Open the window at the top or bottom and cover the part with wire gauze—this should be frequently washed, as it soon gets clogged with dust and smoke. Another method is to raise the bottom sash and insert a wooden board, the width of the window and about eight inches in depth. The air then enters in an upward direction, and no draught is caused.

Maureen

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Science Siftings

By VOLT

Phoning Through the Earth.

The most interesting experiments in telephoning without wires are those of the French scientist Ducretet. He places an ordinary telephone transmitter in direct communication with the ground, and at a considerable distance away, on the other side of some buildings with thick walls and cellars, he has a receiver, connected by one wire to the earth, and by another wire to a small metallic sphere let down through an opening to the floor of the catacombs beneath Paris. When words are spoken in the transmitter they are heard in the receiver with much greater clearness than in an ordinary telephone. Monsieur Ducretet is continuing his experiments at increasing distances.

When to Wind a Watch.

At a recent meeting of the British Watch and Clock Makers' Guild the question whether it is better to wind a watch at night or in the morning was discussed. Some members were of the opinion that it was better to wind it at night, as in the morning the mainspring would be colder than it would be after being carried about in the pocket all day, and steel is more brittle when cold than when it is warm. Mr. Wright, the vice-president, said that during the day the watch was carried about and subjected to all kinds of irregular conditions, and when it was fully wound it was able to withstand these abnormal conditions better than when it required winding. He thought it was a decided advantage to wind it up in the morning. This view of the case was agreed to by the majority of the members of the trade who were present.

Curious Deceptions.

Our senses deceive us curiously at times. A flash of lightning lights up the ground for only one-millionth of a second, yet it seems to us to last ever so much longer. What happens is that the impression remains in the eye or the retina for about one-eighth of a second, or 121,000 times as long as the flash lasts. If on a dark night, a train speeding along at sixty miles an hour is lit up by a lightning flash it appears stationary, yet in the eighth of a second during which we seem to see it the train travels eleven feet. But we really only see it during one-millionth of a second, and in that time it travels only one-hundredth of an inch. When a man's leg is cut off, if the stump be irritated he feels the pain in his toes. This curious deception is the same as any one can practise on himself by striking his elbow on the table, when he feels the pain in his fingers. Of course, in both cases the pain is felt in the brain. We do not actually perceive different distances with the eye, but judge them from various indications. When our judgment is at fault we are deceived. If you see a person in a fog, for instance, he seems to be much bigger than usual. The same thing happens when you see men or cattle on the top of a hill against the horizon in twilight. In both cases you judge them to be farther away than they really are, and consequently they appear uncommonly large.

The First Gas.

Soon after Argand invented his lamp, William Murdock, a Scottish inventor, showed the world a new way of lighting a house. It had long been known that fat or coal, when heated, gives off a vapor or gas which burns with a bright light. Indeed, it is always a gas that burns, and not a hard substance. In the candle or in the lamp the flame heats the oil which comes up to it through the wick and thus causes the oil to give off a gas. It is this gas that burns and gives the light. Now Murdock, in 1797, put this principle to a good use. He heated coal in a large vessel, and allowed the gas which was driven off to pass through mains and tubes to different parts of his house. Whenever he wanted a light he let the gas escape at the end of the tube in a small jet and lighted it. Here was a lamp without a wick. Murdock soon extended his gas pipes to his factories, and lighted them with gas. As soon as it was learned how to make gas cheaply, and conduct it safely from house to house, whole cities were rescued from darkness by the new illuminant.

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

Intercolonial

A new church which has been erected at a cost of about £10,000, was dedicated on Sunday, June 7, at Benalla, in the diocese of Sandhurst.

After an illness extending over several months, Rev. Mother Gonzaga, Mother-Superior of the Convent of Mercy, Grafton, passed away on Tuesday, May 19.

The Rev. Father Martin Vaughan, prior to his departure from Berrigan to take charge of Crookwell, was entertained at a banquet, and presented with a purse of sovereigns by the ladies of the parish.

Mr. Percy Jones, formerly conductor of St. Augustine's Orphanage Band, Geelong, who left Australia to pursue his musical studies in Europe, is now in Vienna, he having left Leipzig on April 30 for that city, where other Victorians are also studying music.

The death is reported of Mrs. Hope-Connolly, 'Thomasine' of the 'Nation', who passed away the other day at Bundaberg. The late Mrs. Hope-Connolly was one of the band of brilliant writers who made the 'Nation' famous between 1842 and 1852. The deceased lady was a native of Castlebar.

Sister Mary Martha O'Donnell, of St. Brigid's Orphanage, Ryde, died on June 5. She was a native of Galbally, County Tipperary, Ireland, and had been in religious life as a Sister of Mercy for 11 years. She was 39 years of age, and was attached to the Parramatta community of the Order.

His Lordship Dr. Olier, Bishop of Tonga, who returned to Sydney from his missionary work in the Islands for the benefit of his health, is much improved by his treatment at St. Vincent's Hospital. When sufficiently recovered in health he will return to his mission, where he has already spent twenty-eight years of his life.

The Rev. W. P. Walsh, of North Melbourne, was entertained at a farewell banquet in St. Michael's Hall, North Melbourne, prior to his departure for South Melbourne. He was presented with an illuminated address and a dressing-case by the parishioners of St. Michael's Church.

His Eminence the Cardinal blessed the foundation stone of the additions to St. Athanasius' Church, Manly, on Sunday, June 14. The increase in the Catholic population in Manly has rendered the additions to the church absolutely necessary, and it was due to the generosity of Mrs. Dwyer, who donated £2000, that the Rev. T. Hayden was enabled to proceed with the work this year.

The Brisbane 'Courier' says of the new hospital in charge of the Sisters of Mercy, Brisbane, the foundation stone of which was laid by the Cardinal: 'There is no need at this hour to speak of the noble work done by the Sisters of Mercy in all parts of the world, and one knows that the present institution has a field for unbounded usefulness in the philanthropic life of Brisbane. The appeal made some months ago in our columns has elicited a generous response, so that the buildings to be erected will, in Cardinal Moran's words, be a monument of Catholic charity.'

We ('Freeman's Journal') have just heard that the veteran Redemptorist missionary, Rev. Father Hegarty, has taken his departure from the Philippine Islands for Ireland, and that the cause of his departure is a serious illness which requires special hospital treatment in a cool climate. Many of our readers will remember the well-known missionary, who for twenty-six years has labored in every part of Australia and New Zealand. We hope the change to his native air will restore the Rev. Father to his former robust health.

Owing to the death of Rev. T. J. Carroll, which occurred at Crookwell recently (says the 'Freeman's Journal'), several changes have been made in the diocese of Goulburn by the Bishop (Dr. Gallagher). Rev. Father M. Vaughan, who has had charge of Berrigan, takes charge of the Crookwell parish. Rev. Father Fleming, who was attached to Wagga for some years, and was recently appointed assistant at Cootamundra, takes charge of Berrigan. Owing to the rapid growth of the Berrigan and Tocumwal districts, the Bishop has decided to allow the Rev. Father Fleming an assistant.

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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."

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

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

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She could sing and she could play,
She could dance from night till day,
She could while the hours away,

So 'tis said;

She could skate and she could paint,
She could play the patron saint,
But she couldn't and she wouldn't
Make a bed.

She could walk eight miles a day,
And play tennis charmingly,
Flirting in a saucy way,
Little Scamp!

She could drive and play baseball,
She could make a stylish call,
But she couldn't and she wouldn't
Clean a lamp.

She could swim and she could row,
She could always have a beau,
And I'm sure that we all know
That she was shy.
She could laugh and she could prance,
She could play a game of chance,
But she couldn't and she wouldn't
Make a pie.

She could etch and write a book,
She could varnish with a look;
She could win by hook or crook,
I confess.

She could scold and she could flout,
She could cry and she could pout,
But she couldn't and she wouldn't
Make a dress.

She could talk of church affairs,
But knew naught of household cares;
Still I'm sure that none compares
With sweet Nan.

Even if she couldn't bake
Bread and pies and angel cake,
She enraptured and she captured
A rich man!

PATTY'S REWARD

'Good morning, Miss Barton.' The manager of the grocery department in the great city store paused outside the Van Marsden's Cocoa booth, smiling at the little one on the inside. 'This is surely a festive array; is it in honor of your reception day, Patty?' and he bent to inhale the fragrance from a bouquet of sweet peas on the corner of the counter.

'Yes, Mr. Lee,' Patty Barton laughed, looking up from the Haviland chocolate pot she was rubbing till it shone. 'Have you any idea how many I served last Monday? No?' as Mr. Lee shook his head. 'Nearly two hundred.'

'There's always plenty of folks ready to sample free things,' Mr. Lee observed. 'We'll doubtless have a big crowd again to-day.'

'That's why I got up early this morning to gather my flowers,' Patty remarked, glancing with a satisfied little air at the bouquets of roses and sweet peas adorning the counter. 'I love to make things pretty for my guests. Last Monday there was one dear old lady who said she hadn't seen a country rose for ages, and—'

A hurried 'Excuse me, Miss Barton,' from the manager interrupted the story, and he hurried away to answer a telephone call.

Left alone, Patty hummed a low song and continued her preparations of beautifying the booth and putting it into readiness for those whom she chose to call her 'guests.'

Not every girl employed in the department grocery store took quite the same view of the work whereby she earned her daily bread as did Patty Barton, who put heart and soul into her work and gave of her best.

In return, many were attracted to her booth, and she had her regular customers who often came out of their way to buy of her. There were those who considered it a privilege to rest a minute beside the cocoa booth, and while partaking of the sample cup of delicious cocoa, grew all the more refreshed by the sight

of Patty's smiling face. Truly, if the customers had been her real guests, Patty Barton could hardly have treated them more graciously.

'I beg your pardon, are you serving cocoa this morning?' Patty, bending to take a fresh supply of lump sugar from under the counter, raised two slightly flushed cheeks and saw a broad-shouldered, elderly gentleman looking down at her from the other side.

'I'm sorry; it isn't quite ready.' Patty looked at the gentleman with an interest of which she was not aware. He was—of course he was, his accent denoted it—from the country which prepared and exported the cocoa she sold. 'I've been so busy arranging the flowers and we rarely have customers so early. If you don't mind waiting a few minutes, I'll hurry.'

The gentleman seated himself on one of the stools provided. 'You consider Van Marsden's cocoa good?' he asked, looking appreciatively at the flowers.

'The best in the market, sir,' Patty promptly replied. 'We sell more of it than of any other kind.'

'Because it is cheap?'
'It is cheap in the long run,' Patty replied. 'It really costs a few cents more per pound to buy than other cocoas, but it goes farther. Now, I'm going to make it. That is another virtue it possesses—it is easily made. If you have the water boiling hot, and a little cream, you can't fail to serve a delicious cup of cocoa.'

'You are enthusiastic,' the gentleman observed smilingly, watching Patty's nimble fingers as they went assuredly about their task.

'Indeed, I am, sir. But it makes a difference when you know you're handling the best production in the market of the article you're selling. One lump of sugar or two, sir?—they're small, you see.' Patty stood with the cup in hand and smiled with charming hospitality on the old gentleman.

'Two, if you please.'
When the gentleman had drained the last drop he set the cup down and said slowly: 'It is, indeed, the most delicious cocoa I have ever drunk. Thank you very much. I shall not buy any to-day. I am a traveller and do not wish to be encumbered with packages, but I shall carry away with me a very pleasant remembrance of your pretty booth with its flowers and everything so attractive and neat.'

Patty's cheeks flushed. 'You are very kind, sir,' she said. And as he lifted his hat and walked away, Patty added to herself, 'He's such a nice gentleman. It's lovely to meet with people who take an interest in you and your work.'

Much to Patty's surprise, shortly before the store closed for the day, Mr. Lee paused beside the booth and handed a flat package to her. A minute later Patty looked with happy eyes upon a photograph of the broad-shouldered elderly gentleman to whom she had served cocoa early in the morning, and read underneath, 'To Miss Patty Barton, with John Marsden's best wishes.' There was something else beside—a thin slip of paper that also bore the signature of the great merchant, and which sent a wave of relief and thankfulness surging through Patty's loving heart when she thought of all the cheque meant for the little mother at home trying so bravely to make ends meet.

'It—it is too much!' Patty gasped to the manager.

'It is for faithful and willing service rendered,' Mr. Lee replied. 'Mr. Van Marsden was much pleased with your booth, Miss Barton. He said it was only occasionally he found his interests looked out for as you are looking out for them.'

'Thank you for telling me,' said Patty. 'But I did it for love of the work, not for gain,' she murmured, as she hurried away—and mother!

Patty's feet could not move fast enough now. How glad she was she had served with 'good measure'!

SELF RELIANCE

To be able to meet an emergency in life, no matter what it may be, is a form of self-reliance that every woman should train and develop herself for. It expresses itself in an ability to make quick decisions, and having done that, acting without doubt and hesitation, straining at every point to justify the action by bringing it to a successful finish. More than half the women in the world fail, not only in important, but in trivial things, because they are afraid. Necessity in some form obliges them to make a decision, and of their obligation to this they have no doubt; but as there is always the possibility of another way being better than that decided upon, they lacked self-reliance. They were not sure of themselves, either of their ability or wisdom, and neither is strengthened. Self-re-

liance does not preclude doubt of one's infallibility, but it does mean faith to do whatever has been undertaken. A self-reliant woman does not say 'I cannot,' but 'I will,' even at the time she does not know how she will accomplish the task. But her very faith in herself is a help; she trains herself to be alert for anything that may further the end, and her self-reliance begets the confidence of others.

ON WORDS

'Bob,' said Tom, 'which is the most dangerous word to pronounce in the English language?'

'Well, I don't know; what is it?' said Bob.

'It's stumbled,' said Tom, 'because you are sure to get a tumble between the first and last letters.'

'Good!' said Bob. 'Which is the longest English word?'

'Valetudinarianism,' said Tom promptly.

'No; it's smiles, because there's a whole mile between the first and last letters.'

'Oh, that's nothing,' said Tom, 'I know a word that has over three miles between its beginning and ending.'

'What's that?' asked Bob faintly.

'Beleaguered,' said Tom.

ODDS AND ENDS

About 750,000 barrels of American apples are exported annually to England.

'You ought to rise with the lark.' 'Well, if I had to perch all night on a cold twig I suppose I'd be glad to.'

Lady—'But, really, as you've only been in service ten months, I don't think you have had sufficient experience.' Applicant—'But I've been in ten situations.'

Charlie: 'There was a splendid trick done last evening. I saw a man actually turn a handkerchief into an egg.' Billy: 'That's nothing. I saw a man only about a week or two ago turn a cow into a field.'

Mrs. Smith, suddenly imbued with a spirit of neighborly interest in a lady who was just recovering from influenza, said to her little son: 'Willie, dear, just run across the street and ask how old Mrs. Brown is this morning.' Willie returned within five minutes looking crestfallen. 'Well, have you seen Mrs. Brown?' the mother asked. 'Yes; and she said I was to tell you that it's none of your business how old she is.'

FAMILY FUN

The Bean Bag Contest.—Into a bag that will hold four or five quarts pour three quarts of dried beans or peas, and in their midst hide a ring, a thimble, and a brass button. Have ready a new tin cup, and let each player in turn dip into the bag and take out a cupful of beans, which must be emptied into a plate. If either girl or boy finds the ring in her or his beans it is a sign of an early marriage. If a girl gets the thimble she will be an old maid, and when the thimble falls to the lot of a boy he will marry an old maid. The brass button in a girl's cup of beans denotes that she will marry a widower, but in a boy's cup it is a bachelor's button and shows that he will be a bachelor all his life and sew his buttons on himself. Each player can have only one trial, and if only beans falls to her share it signifies that her fate is still undecided.

A Rainy Day Game.—The following game is very popular with little French children, and may help you to pass some pleasant moments. Choose a letter of the alphabet, say 'D,' for instance. Each player, with pencil and paper, is told to write the name of a country, river, mountain, city, soldier, artist, writer, musician, and statesman, all beginning with the letter 'D.' At the end of five minutes the lists are closed. One reads the names from his list, and those having the same names in their lists scratch them off. The winner of the contest is the one having the most names not on the lists of the others. The fact of his names being more uncommon shows him to have enjoyed the greater knowledge and memory. This game is well worth trying, and will be enjoyed by every member of the family.

All Sorts

It's a poor fisherman that spends all his time digging for bait.

An elephant works from the age of twelve to the age of eighty. He can haul fifteen tons, lift a ton, and carry three tons on his back.

According to this year's English 'Law List,' there are over 10,000 barristers, including 260 K.C.'s, whilst in 1817 the total number was only 883.

A process for making artificial honey, whose flavor is stated to be indistinguishable from the genuine article, has been discovered by an Italian scientist.

The linen industry is the greatest manufacturing industry Ireland possesses. There is invested in it something like £15,000,000, and it gives employment to 70,000 people.

'What,' queried the young man, 'is the difference between white lies and black lies?' 'White lies,' answered the home-grown philosopher, 'are the kind we tell; black are the kind we hear.'

A purchaser of a riverside property asked the estate agent if the river didn't sometimes overflow its banks. 'Well,' replied he, 'it isn't one of those sickly streams that are always confined to their beds.'

Country Cousin—'Are you sure I am in the right train?' Town Relative (who has had about enough of it)—'Well, I have asked seventeen porters and thirty-two passengers, and they all say, "Yes," so I think you'd better risk it.'

'Dad, I'm going in for surgery! All the girls are taking up a fad.'

'Good enough, daughter. Could you amputate a button from the back of my coat and graft it on to this vest?'

A young lady went into a well-known establishment a few days ago and said to the shopwalker:

'Do you keep stationery?'

'No, miss,' replied the shopwalker; 'if I did I should lose my job.'

A proposal is on foot in Sydney to organise a mid-summer pleasure expedition to the Antarctic circle at the end of December next. It is the intention to leave Sydney about Christmas for Hobart, and then steer a direct course for the ice pack, covering a route which has not been traversed by any vessel for seventy years. The excursion would occupy about a month, and would allow five or six days within the Antarctic circle. A guarantee has been given for forty passengers at £25 a head, but eighty to one hundred would be necessary to make the trip remunerative.

The contraction 'viz.' is a curious instance of the universality of arbitrary signs. There are few writers who do not appreciate the fact that the little contraction may be used in 'good form' writing of all kinds, but there are probably even fewer persons who have any idea of its origin. It is a corruption of the word videlicet, the terminal letter of which was formerly made in the shape of a 'z,' but was never intended to represent that letter, being simply used as a mark or sign of abbreviation. It is now always written and expressed as 'z' and will doubtless continue to be so used as long as written language exists. It is, however, as we have said, one of the many arbitrary modes of expression used by the masses, who never give a thought as to their origin.

Elephants live 100 years and upwards; rhinoceros, 20; camel, 100; lion, 25 to 70; tigers, leopards, jaguars, and hyenas (in confinement), about 25; beaver, 50; deer, 20; wolf, 20; fox, four to 16; llamas, 15; chamois, 25; monkeys and baboons, 16 to 18; hare, 8; squirrel, 7; rabbit, 7; swine, 25; stag, under 50; cow, 20; swans, parrots, and ravens, 200; eagle, 100; geese, 20; hens and pigeons, 10 to 16; hawks, 30 to 40; crane, 24; blackbird, 10 to 12; peacock, 20; pelican, 40 to 50; thrush, 8 to 10; wren, 2 to 3; nightingale, 15; blackcap, 15; linnet, 14 to 23; goldfinch, 20 to 24; redbreast, 10 to 12; skylark, 10 to 30; titlark, 5 to 6; chaffinch, 20 to 24; starling, 10 to 12; carp, 70 to 150; pike, 30 to 40; salmon, 17; codfish, 14 to 17; eel, 20; crocodile, 100; tortoise, 100 to 200; whale, estimated 1000; queen bees live 4 years; drones, 4 months; worker bees, 6 months.

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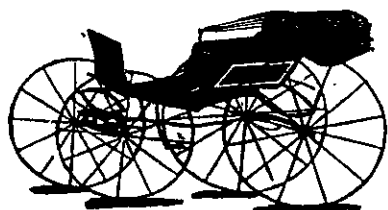
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