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# Jo Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- July 12, Sunday.—Fifth Sunday after Pentecost. St. John Gualbert, Abbot.  
 „ 13, Monday.—St. Anacletus, Pope and Martyr.  
 „ 14, Tuesday.—St. Bonaventure, Bishop, Confessor, and Doctor.  
 „ 15, Wednesday.—St. Henry, Emperor and Confessor.  
 „ 16, Thursday.—Our Lady of Mount Carmel.  
 „ 17, Friday.—St. Leo IV., Pope and Confessor.  
 „ 18, Saturday.—St. Camillus of Lellis, Confessor.

### Our Lady of Mount Carmel.

Under this title the Blessed Virgin is honored as patron of the Carmelite Order. The feast which is celebrated to-day recalls the heavenly favors she has obtained for that Order, and for those who have been affiliated to it through being members of the Confraternity of the Brown Scapular. This scapular is regarded as a badge of devotion to the Blessed Virgin Mary, and a pledge of her loving protection. True...it is that the mere wearing of the scapular will not save the hardened and unrepentant sinner from the just anger of an offended God. But those who wear it devoutly thereby honor the Blessed Virgin, and share in the prayers of their fellow-members and of the whole Carmelite Order, and thus have a most powerful help to persevere in virtue, or, if they fall into sin, to rise again by a prompt and sincere repentance.

### St. Leo IV., Pope and Confessor.

St. Leo, the son of a Roman nobleman, became Pope in 847. During a pontificate which lasted a little over eight years, he vigorously exerted his authority for the reformation of discipline in the Church. To protect Rome against the attacks of Saracen marauders, he encircled the entire city with a fortified wall, which remains even to the present day in a good state of preservation.

## GRAINS OF GOLD

### I KNOW.

When I behold the sun's broad path,  
 Where no man's feet have trod,  
 Among the cloud-hills of the sky,  
 I know there is a God.

When I behold 'neath drifting snows  
 The green of winter grain,  
 I know a God of might and love  
 Above the earth doth reign.

When eager, laughing children pass,  
 On play and pleasure bent,  
 I know there is a God above,  
 Who hath these flower-souls sent.

And when I see the shadows dark  
 On brows by grief made fair,  
 I know the light of God's dear love  
 Hath surely lingered there.

When day is done and darkness falls,  
 And hushed is earth's great mart,  
 Beneath the stars my soul cries out,  
 O God, my God, Thou art!

—'Ave Maria.'

God never put one man or woman into the world without giving each something to do in it or for it—some visible, tangible work, to be left behind them when they die.

This world is but a school to train us for the life to come; and for most of us—nay, for all of us—the best preparation for eternity is the thorough and conscientious discharge of the present duties incumbent upon us.—Dom Gasquet.

More real than the earth under our feet, which will pass away, is the presence of the Incarnate Word, which will never pass away.—Cardinal Manning.

It requires a good many shovelfuls of earth to bury truth.

# The Storyteller

## THE WANDERER'S NIGHT SONG

The district extending along the upper declivities of the Jura Mountains is called Revermont. It is a fertile land, watered by innumerable springs, where prosperous villages dominate on one side the plains below, often veiled in fog, and on the other commands the roads leading to the mountains. A rich vegetation covers the slopes of Revermont. Woods of fir and oak adjoin the avenues of walnut trees and carefully-tended vines. The varied aspects of the mountains, sometimes rugged, sometimes smooth and verdant, the horizon of Bresse, which in foggy weather recalls that of the sea, the perpetual murmur of the fountains and streams that one meets at every step give this fair land an irresistible charm. It is a land where one would wish to live and die, the eyes fixed in the celestial plains, without other care than to cultivate one's fields and to obey the signal of the church bell, which resounding in the calm air and awakening at morn and eve all the echoes, commands us: Praise God.

In the autumn of 1854, a young landscape painter, named Henri Rosen, was travelling through this country. He was journeying on foot, accompanied by a large spaniel; he never knew in the morning where he would sleep that evening; he never asked his way, but allowed himself to be guided by his tastes, and stopped at the places that were pleasing to him. There he drew and painted, and thanks to his agreeable countenance, his cheerful nature, and a well-filled purse, always met with obliging hosts.

He was accustomed to spend thus the summer time, now in one country, now in another. In the winter he worked in his studio in Paris, and sold his pictures to a clever dealer, who scarcely paid him a quarter of the price for which he speedily sold them. But Rosen did not get disturbed in consequence. Passionately devoted to his art, without family, and determined to remain unmarried, he had no other ambition than to be able to travel, and his pictures cost him so little labor, he was so persuaded of their inferiority that he disdainfully called them withered leaves, and much preferred them to his rough sketches. As to the latter, he would not have parted with them for anything, and when he wished to give himself some hours of repose and real pleasure he invited one of his friends, who was a musician, installed him at the piano, lit the lamp, and gave him to play sometimes Haydn, sometimes Mozart, or Beethoven, whilst he gazed at certain landscape sketches wherein his eye found once more all the beauties of the original.

'Look,' he said one day to his friend Gerdaldy, 'look at this study of a hawthorn bush on the brink of a well, and this little fair-haired child floating on a nutshell on the surface.'

'Oh!' said Gerdaldy, 'it is a well in Normandy. The waters run smooth in that country. If you saw them in mine you would see a very different state of things. You would quickly leave Touraine and Normandy for countries more picturesque and come into my country.'

'I should be glad to do so. Is your mother's chateau beautifully situated?'

'Not exactly,' said Gerdaldy, reddening, 'but it is uncommon. I cannot venture to invite you there. My mother lives a very retired life, and I will not go this year to Saint-Amour. I intend going into Germany and Italy.'

Rosen changed the conversation, and proposed that his friend should perform a little music; but Gerdaldy recalled that he had promised to pay a visit that evening at the Princess of Serbia's, and took his leave with a somewhat embarrassed air. The winter passed without his returning even once to Rosen's.

The latter was in no way moved. Gerdaldy was for him but a passing acquaintance, such as one meets twenty times a day in the hustle of Parisian life. He more often went into society through force of habit than through liking, and often said to himself on returning home at night, and as he gazed from his studio in the Quai Malaquis upon the River Seine, and the public buildings lit up by the moon, 'Madman that I am to go and bother myself with the light of candles when the moonlight is so beautiful.'

As soon as the violets appeared in the spring he hastened to sell some of his paintings to the dealer, collected his slender luggage, and took down his travelling bag from its hook on the wall. The spaniel was sleeping near the stove.

'Phânor,' said Rosen, 'look!'

The dog went to him yawning and stretching out his paws, but he had no sooner scented the bag than he began to jump about, and the studio resounded with his joyful barking.

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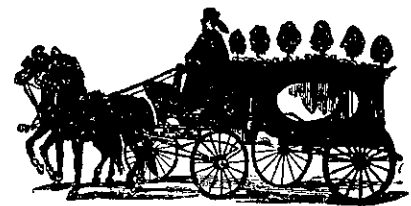
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'Yes, Phanor,' said Rosen, 'we are about to set off, my old friend; we are going to traverse the fields, to see the sun rise, to hear the nightingale and the lark.'

And taking his hunting-horn, the artist began to sound a call capable of awakening the Seven Sleepers, Phanor, full of emulation, began to yelp, and their neighbor, M. Lendore, speedily made his appearance, sleeping gown and night cap, and angrily declared to Rosen his intention of having the landlord give him notice.

Rosen made no end of excuses, and assured him that he was going away for six months; that same day he quitted Paris without bidding anyone farewell.

He wandered through Auvergne and Charolais, and at the beginning of the vintage found himself quite close to Saint-Amour, and entered the village one beautiful evening.

It was not yet 10 o'clock, but every one had gone to bed. The murmur of the streams and the chirping of the crickets alone broke the silence of the night. Rosen saw two inns, but both were shut and without light, and continuing to advance through the village he arrived under the linden trees near the church. There he seated himself on a stone bench, and asked himself what he was going to do. He had taken a substantial supper, the weather was splendid, and he thought that he should perhaps do well to continue his journey, and go to see whether the inhabitants of Coligny were as drowsy as those of Saint-Amour.

Whilst he was thus deliberating with himself, he perceived in the window of a small low-lit house, situated in the market place, a light which was weak and soft like that of a night light.

'Someone is ill there,' he said to himself.

The slender shadow of a young girl passed across the white curtain.

'The patient is not alone,' he added.

And for the first time the sense of his isolation took possession of the young artist's heart. He thought of the time when during his own illness his mother and his sisters watched beside him; and he recalled the more distant time when his father, believing him to be asleep, said to his mother, 'See, how handsome he is!'

His parents were no more. One of his sisters had married, and followed her husband to America; the other was in a convent. The paternal house, closed for ever to him, belonged now to strangers. He was free, young, full of hope, talent, enthusiasm, but alone and wandering on the earth.

One of Schubert's most beautiful melodies, 'The Wanderer's Night Song,' came to his mind with those thoughts. Almost unconsciously he began to sing, and his sonorous voice resounded in the calm night.

Hardly had he begun when he heard a window being cautiously opened; the shadow that he had previously noticed appeared again, and as soon as he had just finished the door of the house was opened, and an aged woman, draped in black, approached Rosen timidly.

'Monsieur,' she said to him, 'are you not Henri Rosen. Are you not the friend of Leopold Gerdaldy?'

'Certainly, madame,' he said, astonished. 'How did you know me?'

'Leopold recognised your voice,' said the old lady.

'Gerdaldy here!' exclaimed Rosen, 'I thought he was in Germany.'

'He is at home, and very ill, Monsieur. I entreat you to visit him.'

'Oh! Madame,' said the young man. 'I dare not present myself at your house at such an hour. I was about to go to an inn, and to-morrow I shall have the honor of paying you a visit.'

'Come to our house,' said the lady. 'Alas! night no longer exists for me; for a long while my son spends sleepless nights. He desires to see you. The least contrariety causes him alarming attacks. For mercy's sake, come quickly.'

The poor mother led Rosen to her house. As he ascended the wooden staircase Rosen could not refrain from a smile when he thought of Leopold's statements in speaking to his friends in Paris of his mother's chateau.

They entered. The patient, sitting up in bed, his face flushed and his eyes sparkling with fever, exclaimed on seeing Rosen:

'I said that it was surely he!—O, my dear Rosen, come speak to me about Paris! I will be back there in about a fortnight's time. My opera has been accepted; I am on the road to glory and to fortune! Your voice has recalled to me the festivals and concerts of last winter. How delighted I am to see you! I am dying of weariness. You will relate to me

all that has happened in the world since I became confined here. Sister, prepare a good supper and a comfortable bed for Rosen. I am anxious for him to stay here. Rosen, do tell me the news!'

'I know that the weather has been splendid all the summer,' said Rosen, 'and that for the last five months I have not looked into a paper, thank goodness! I like much better to contemplate, and to paint the marvels which a kind Providence has created than to distend myself with the follies of men. If I had, like you, a cosy home in a beautiful district, a mother, and a sister, like her I see here, I would never go to Paris.'

'Nevertheless,' said Gerdaldy, 'it is there only one can live. I will return there; I wish to be there before the winter. You will wait for me, Rosen, and we shall set off together.'

'For that,' said the little sister, 'you must be good, brother. You speak too much, and you will increase your fever.'

And she covered him up and embraced him as though he were a child.

'Come, Monsieur Rosen, I am going to serve your supper.'

And, leading him to an adjoining room, she served him some refreshments with so frank a grace that the young painter thought of those angels that Fra Angelico has represented bringing bread to the religious of the Order of St. Dominic. Henriette Gerdaldy was at this time about sixteen years old, but her small figure, her short and curling hair, gave her the appearance of a child of twelve, and Rosen spoke to her with quite a paternal familiarity.

'I have already supped, my dear young lady,' he said to her; 'do not give yourself so much trouble on my account.'

'Oh, Monsieur!' said Henriette, 'I beg of you to accept at least a glass of syrup; it was my mother who made it, and it is very good. If you only knew how happy we are to see the pleasure your arrival gives my brother.'

Rosen took the glass, and the young girl gave Phanor a large piece of cake.

Madame Gerdaldy soon rejoined them.

'My son appears to be much more at ease,' she said. 'Oh, Monsieur! what sorrow for me to see the illness of this poor child!'

'They are a good omen,' said Rosen; 'you will see that he will recover.'

'May God grant it,' said the poor mother; 'but, monsieur, I entreat of you that no exaggerated discretion may lead you to refuse my son's invitation. Stay with us as long as you can; it will be a deed of charity. You will help us to divert the thoughts of this poor child, and our environs are so beautiful that you will find abundance for the exercise of your pencil. Leopold likes you so much! Often he has spoken to us of you, and of the happy hours he spent in your studio. Will you not stay with us?'

Rosen could not refuse the offer of this afflicted mother; he therefore took up his abode with them, and set himself to aid in nursing the patient with so much skill, good behaviour, and gaiety that Leopold was delighted. The latter, unreasonable as those unwell often are, could not bear the idea that his friend should leave him. It was necessary that Rosen should be always at hand, to sing to him the airs he loved, to talk to him of Paris, and to carry him from one room to another so that he might sit in the sunshine. Nothing was good, nothing was to his satisfaction, unless it was given or done by Rosen. His mother and sister would have easily been made jealous by so exaggerated an affection were there a place in those devoted hearts for a personal sentiment, but, happy at seeing the patient growing better, they constantly testified to Rosen the gratitude they felt.

Rosen, foreseeing that his stay at Saint-Amour would last for some time, wrote to Paris to have sent on to him some things of which he stood in need. He requested the person who was to forward him the parcel to enclose therein a box of sweetmeats, and when the parcel arrived he opened it at Gerdaldy's bedside.

The latter, with all the joy of a child, began tasting the Parisian delicacies, as he took them out of their wrappers. But he had the address to place aside unobserved a newspaper that had been wrapped round a box of preserved fruit, and to hide it under his pillow. A little while after he said he desired to sleep, and wished to be left alone. His mother, sister, and Rosen went down to the parlor and began arranging the various things that had come from Paris. Suddenly a piercing cry from the sick man's room made them tremble. They rushed upstairs to him, and found he had fainted. More than an hour passed before he recovered consciousness, and delirium succeeded the fainting fit.

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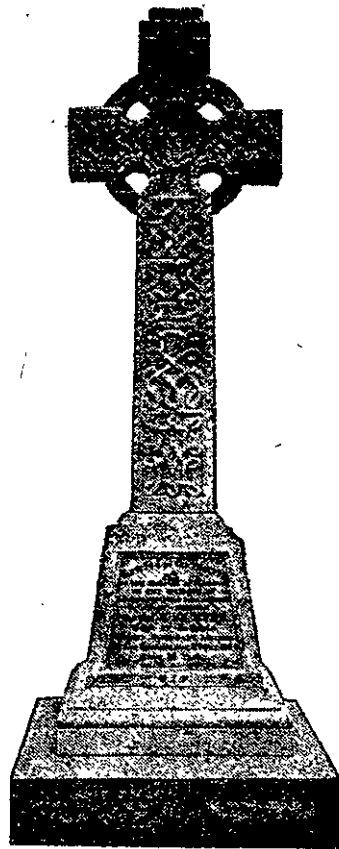
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Whilst lending his aid, Rosen had taken possession and hidden from Madame Gerald's view the journal which Leopold held in his hand.

A physician came, and he said, in private to Rosen, as the latter led him downstairs from the patient's room:

'This crisis will probably be the last. Prepare his family for the worst. The unhappy young man's confessor should be sent for.'

This task terrified Rosen. He hadn't the courage to speak immediately about it to the mother, and he went and seated himself at the end of the garden. The leaves had almost all fallen from the bushes, and some pale roses alone hung upon the almost denuded branches. The cottage, clad with vines of a brilliant purple, was looking bright and cheerful in the sunshine.

'What sorrow is under that roof!' said Rosen to himself. 'Why did Leopold ever leave it? But what did he learn from this fatal paper?'

He opened the newspaper, and at a place greased and torn he read the two following paragraphs:

'By superior orders, the Royal Academy of Music has just received and placed in rehearsal a grand opera composed by Prince Muratori. This indefinitely adjourns the performance of Gerald's opera, "The Prince of Sicily," although accepted three months ago. It is stated, further, that Gerald has died of a malady of a chest at Pisa.'

And further on:

'A fashionable throng assembled yesterday in the Church of the Madeleine, and the most conspicuous financiers mingled with many artistic celebrities. The fair songstress whom all Paris had been applauding during the last three years, Mlle. Estrella Diaz, was wedded to the wealthy banker, M. Dupre, widower, by his first marriage, of Mlle. de Parthenay. The witnesses were M——, etc.'

'It is the icy hand of death, is that?' said Rosen to himself, in consideration. 'I must at once speak to this poor mother.'

He walked towards the house. Mme. Gerald was coming to meet him. She was very pale, and said to him:

'I did not know till now how wretched I am, monsieur. I knew that my son was ruined, I knew that he was going to die, but I did not know that he had ceased to be a Christian. I have just heard him blaspheme. That is the worst of my griefs. Oh! monsieur, what is it that has befallen him?'

'Let us go to him,' said Rosen. 'I will speak to him.'

They entered his room. Henriette was weeping on her knees beside her brother's bed, and the sick man, on seeing them enter, exclaimed:

'All is shattered, all! Oh, Rosen! No more hope. They tell me I am dying. God is without pity. And they want me to pray to Him! Never!'

'We will pray for you,' said Rosen, 'and God will pardon you. Unhappy man! Remember how you have lived! Who, if not yourself, has dug the abyss under your feet?'

'Let me alone,' said Gerald, 'your words are cruel. Let all leave the room; I wish to die alone.'

They obeyed, affrighted, and waited out of sight of the dying man; but his sister, drawing him gently, folded him in her arms, and said to him:

'Would you drive me away, too?'

He embraced her, and melted into tears.

She watched beside him all that night, and he refused to see his mother and his friend Rosen.

'Do not insist on his seeing you,' said the physician; 'in a few days more he will ask for you. He may live for some weeks longer, but he must be spared all emotion.'

Three days passed away thus. Rosen said to Mme. Gerald:

'I am of no use here. If you will permit me, I will go and see at Ars that priest of whom so much is said, and I will beg of him Leopold's recovery.'

'I will go with you, dear sir,' said the mother. 'For a long time I have been wishing to make the same pilgrimage.'

'Let us depart immediately,' said the young man; 'it will be easy for your daughter to hide our absence from your son.'

They set out that same night, and on the second morning after their departure they arrived at Ars. As was usual, a large crowd was awaiting the holy priest in the church. He entered, looking more like an apparition than a living being. His vestments floated about him like those of a shadow, and his luminous and expressive eyes lit up his pale and transparent visage with a supernatural glow. After praying before the

altar he turned and directed a long and earnest gaze on those present. There were gathered all varieties of human misery, the infirm, the sick, and those whose hearts were tortured by hidden sorrows and troubles. The holy priest went directly to Rosen.

'Follow me,' he said.

And he led him into the sacristy. At the expiration of a short time the young man came forth, filled with emotion, and said to Mme. Gerald:

'The Saint desires to see you.'

She rose, trembling, and walked slowly to the sacristy. When she returned, they heard Mass, which was said by the holy priest, and both communicated; and when Mass was over they did not delay in leaving by the carriage that had brought them. Rosen did not venture to ask any question; he himself awaited with anxiety the moment of their arrival.

They reached Madame Gerald's in the evening. Nothing had changed in the external aspect of the dwelling. The old servant, Josette, was waiting for them on the threshold. She ran towards them.

'Rejoice, madame, Monsieur Leopold has asked for a priest. This morning, at 9 o'clock, I went for Abbe. Albert; your son made his confession to him, and he has received Holy Communion with the piety of an angel. He is very tranquil now; you will see he will recover.'

The mother raised her eyes towards heaven—eyes weary from weeping, and without being able to utter a word entered the house.

The brother and sister were praying together. On seeing his mother, Leopold stretched out his arms towards her. Rosen remained on the threshold.

'My mother,' said the sick man. 'What did the holy priest of Ars say to you? Shall I recover?'

'My son,' said she, 'between this fleeting life and life eternal what must the choice be?'

'I accept death,' replied Leopold. 'I offer up to God the sacrifice of my life; may it wash away my sins!'

'Leopold,' said Rosen, weeping, 'forgive me for the cruel words I spoke the other day.'

'I thank you for them,' said the sick man. 'They have awakened my soul from the sleep of death.'

\*

A little while after, Leopold calmly expired. He had requested his friend to leave him alone for some moments with his mother and sister, and to go and sing outside the house the 'Wanderer's Song.' Rosen complied with the caprice of the dying man. He sang it in the silence of the night, just as he had sung it the first time that Leopold had heard it.

When he returned, Leopold thanked him, and did not live to see the return of day.

After he had fulfilled the last duties to his dead friend, Rosen took his leave of Mme. Gerald and her daughter.

'May God reward you, Monsieur Rosen!' said the bereaved mother to him. 'May He reward you for the kindness and goodness you have shown my son! Farewell, dear, very dear friend of my poor child!'

'If you say farewell to me I will not go,' he said, growing pale. 'Say to me au revoir, or I will stay.'

'Au revoir,' said Henriette, weeping, and he departed.

A year afterwards, on the anniversary of her pilgrimage to Ars, Mme. Gerald once more repaired there, this time accompanied by her daughter. She entered in her turn the confessional of the holy priest. He recognised her, and spoke to her for a long while. At the sound of his voice, celestial peace seemed to descend into the heart of the poor mother. At the moment when she was about to leave the confessional he said to her:

'Go and bring your son; he is in the church.'

'Alas!' she said, thinking that the holy priest had forgotten. 'I no longer have a son.'

'Go and bring him immediately,' said the priest; 'your son is there.'

The mother rose, bathed in tears, and beheld at a distance Rosen, who was entering the church.

She understood then. Two months later Henriette left off her mourning garments in order to assume the white attire of a bride.—Pilot.

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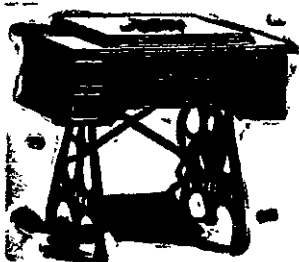
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## Current Topics

### Religion First

The Irish Catholic voters, who recently in Manchester rightly placed the claims of religious education before those of nationality, prove that even still O'Connell's proud boast is true: 'The Irish people would not erect a splendid shrine even to liberty on the ruins of the temple'.

### God as an 'Extra'

Bishop Keane said many years ago that careful thinkers, both Catholic and Protestant, recognised this fact: that, to build up a thoroughly Christian generation, three agencies must co-operate—the Christian Church, the Christian home, and the Christian school. This is, in effect, the burden of an address delivered a few weeks ago by the Anglican Bishop of Auckland at the Albert Hall, London. For his cabled remarks on the prevalence of white paganism in New Zealand, most of our secular newspapers hosed him at long range with more or less vitriolic 'back-talk' at pretty high pressure. The mailed report of his speech, however, contains some observations in regard to the absence of religious training in the schools of young nations, to which we add a cordial Amen. He is reported to have 'appealed to his hearers, for the sake of God and for the sake of the Empire, to keep their schools religious.' 'No greater menace to the British Empire exists', said his Lordship, 'than that of bringing up children in secular schools where they are taught to treat God as an extra. If that belief is instilled in the children and grows up with them as adults, then God help the British Empire! For the sake of the Empire, for the sake of keeping the white man Christian, keep your religious teaching in your schools. Those from the Old Home when they go into far-distant lands are the men who, through God and the Church, should help the young nations to keep the white man from learning how to do without God.'

### Converts

The Oxford Movement flung wide a door that had long been opened only intermittently, and the many converts that passed through it made a well-beaten path to the portals of the Catholic Church. The movement still keeps on. Our American exchanges received by the last mail by Vancouver give the names of nineteen clergymen of the Protestant Episcopal Church that have, within the past few months, been received into the Catholic fold, or are under instruction to be received back into the unity of the faith. One of the neo-converts (Episcopalian Archdeacon Russell J. Wilbur, of the diocese of Fond du Lac) says that 'quite an exodus of the clergy of the Episcopal Church is going on at the present time'. Among the most recent converts in England is the Marquis of Queensberry, who was received into the Church a few weeks ago.

### The Game of Printers' Ink

'I feel', said Bishop McSherry (Port Elizabeth, South Africa), 'that a good paper is better than a good preacher, because it reaches more minds'. Germany (as opposed to France) is a standing example of the manner in which a well-supported and vigorous Catholic newspaper press unites our people, strengthens their faith, and defends the principles and policies for which it stands. 'There is no cause to-day so lowly', says the New York 'Freeman', 'as not to feel the need of printers' ink. Through it many a bad cause has triumphed, and through the lack of it' (as in France) 'many a worthy cause has failed'. A wise old priest once remarked to our New York contemporary: 'From the very beginning of the art of printing, the devil has always beaten us at the game of printers' ink. We are prone to follow in the old

ruts, and we nearly wait to be hit'. Those who conduct Catholic newspapers know all too well about this tendency of many of our people to wait until they're hit before they realise the necessity of the Church having a strong and wide-awake organ and plenty of printers' ink.

### A Great Catholic Scientist.

The Paris 'Univers' of May 5 announces the passing of the illustrious geologist, M. Lapparent. His death is a blow to the Catholic and the scientific world; for he belonged not to France alone, nor even to the Church alone, but to the world. Lapparent was one of the brilliant line of Christian scientists like Galileo, Newton, Tycho, Brahe, Kepler, Clavius, Ricci, Secchi, Halley, Bessel, Herschel, Huyghens, Piazzi, Leverrier, Frauenhofer, Ohm, Coulomb, Faraday, Roentgen, Clerk Maxwell, Lord Kelvin, Lyell, Agassiz, Romanes, Dana, Asa Gray, and (not to mention many others) the devout Pasteur, whose monument, by virtue of the directions of the will, is a Catholic chapel in which the Clean Oblation is offered for the repose of his soul and for the success of the work which he founded. Intellectually, Lapparent had no sympathy with those whose minds, ill-attuned to the cogent logic of all that is behind the phenomena of sense, stand,

'Unmoved amidst this mighty all,  
Deaf to the universal call'.

The deeper the depths of science which he sounded, the more clearly he saw there the creating power and the guiding Mind of the Great First Cause. He was (says the 'Univers') 'an eminent savant, a declared Catholic, a firm and brilliant defender of our religious beliefs and of our civil liberties'. He was scarcely out of his 'teens' when his brilliant promise as a geologist won him the distinction of being engaged with Elie de Beaumont as a collaborator in the drawing up of a geological map of France. In 1867 (he was then in his twenty-eighth year) he became secretary of the French Geological Society. In 1875 he renounced a bright and lucrative official career to become professor of geology and mineralogy in the newly founded Catholic University of Paris. It was in the halls of that institute of learning that the present writer first met M. Lapparent. His work there was of the first rank of scientific teaching and won for him high honors in the world of research. Numerous scientific works issued from his pen, and in them (especially in his noted works on geology) he finds everywhere the finger of the Creator and demonstrates what he describes as 'the admirable unity and simplicity of the plan of creation'. Despite the heavy demands of his professional work, this great Catholic scientist found time to interest himself actively in works of Catholic education and charity. Like his illustrious contemporary, Pasteur, he was a devout and faithful Catholic, and passed away strengthened by the grace of the last Sacraments.

### 'Los von Risca' in Australia

Dr. John England once said, with much truth, that 'a person needs no other qualification to write against the Roman Catholic religion than to be so disposed; and', added he, 'the abundance of the spirit becomes manifest in the vehemence of the phraseology. Little attention need be paid to facts, circumstances need not be examined, nor is it always necessary to have regard even to probability itself.' We were reminded of all this on perusing an article in a New Zealand contemporary, in which the abundance of one Rev. Dr. Hanson's spirit is amply manifested in the vehemence of some of his phraseology. Thus, the whole context makes it apparent that this fiery minister of the Lord rejoices in the spoliation and banishment of 'various Orders of monks and nuns' in France and the active persecution of religion there by rampant and

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aggressive atheism in excelsis; he likewise finds much hope and comfort in the attacks of the anti-Christian press on 'the Romish authorities' in Spain, and in the fact that in Italy 'high dignitaries of the Roman Church' have been 'subjected to rough treatment' by organised gangs of the enemies of religious faith and of public order.

The ground of comfort that the Rev. Dr. Hanson finds in these signs of what he calls 'the Continental awakening' is a very shadowy one indeed. He hopes that this atheist war on the great organisation which he designates by the offensive theological slang nickname, the 'Romish' Church, will open 'the way' for aggressive missionary enterprise by his co-religionists. But, in the first place, while in France Catholicism is rising to the occasion and acquiring new life and strength and hope from persecution, the Reformed Churches in that country (which have long been in a state of marked decadence) are in worse case than ever. It looks as if the Rev. Doctor is one of those who are satisfied to see a neighbor's house on fire, as it affords them a cheap opportunity of roasting their eggs. In the second place, 'aggressive missionary enterprise' by Reformed creeds in Catholic countries has been hopelessly barren, even when backed by overflowing coffers. In the third place it strikes us that the suggested 'aggressive missionary enterprise' might very advantageously begin at home—and that one of its first and most urgently needed functions should be to convert to Christianity the considerable number of the clergy of the Reformed denominations who have shuffled off belief in many of the fundamental tenets of Christ's Revelation. And finally: One of the most stirring and beautiful incidents in the life of Chatham was the burst of indignant eloquence with which he thundered in the British Parliament against Burgoyne's employment of the Indian with his scalping-knife as an ally of England against her children in America. A Christian minister should be as much ashamed to accept French and other Continental atheists, with their savage methods of warfare against religion, as allies in a religious crusade, or as the John the Baptists or forerunners of a campaign of 'aggressive missionary enterprise'. Non tali auxilio!

Here is a droll paragraph from the article in question:—

'In Australia the Los von Risca movement continues, through which more than 50,000 persons have left the Church of Rome in six or seven years.'

This will be news indeed for people on the other side of the Tasman Sea! We are, however, very much inclined to think that the first line of the quoted paragraph is really intended as a description, not of some unknown 'Los von Risca' movement in Australia, but of the abortive and treasonable political movement in Austria which was known as the 'los von Rom'. This anti-patriotic agitation arose in 1899 out of a Bill which prescribed that the German language—which was most commonly in use as the official tongue—should be replaced by Czech, where that was the common language of the people. The feelings of the German element rose to fever heat, and scandalous scenes were enacted in the Austrian Reichsrath or Parliament. The so-called Catholic party (who were German-speaking) held the balance of power, and supported the Bill. Their act of common fairness on their part set the Germanising party frantic. These urged that Protestantism was equivalent to Germanism, and organised what purported to be a 'movement' 'los von Rom' (i.e., away from Rome). Some 'damaged goods'—bad or indifferent Catholics—made a 'show' of 'conversion'; and the figures of 'converts' were exaggerated in a way that far surpassed the story of Shakespeare's rogues in buckram. Money was poured in from Germany to support the movement, which soon devel-

oped into a treasonable conspiracy to enlarge the boundaries of the Fatherland by the absorption or 'benevolent assimilation' of Austria. From start to finish the movement was a political one. Dr. Johanny, one of the most respected Evangelical ministers in Vienna, declared at the time, in the course of a newspaper article, that the leaders of the movement were men who laughed at the Bible. 'The Evangelical Church', said he in conclusion, 'can have no share in efforts which, under the motto of "emancipation from Rome", converts apostasy into a political demonstration'. 'It is impossible', added he, 'that an Austrian can look in a sympathetic manner upon a movement so unpatriotic and irreligious in its origin'. However, that is all of the dead and buried past. The 'movement' (such as it was) soon died away. And the condemnation of two of its leaders for serious crimes against morality gave it its coup de grace. Had such a conspiracy taken place in Germany or England, its ringleaders would have received a short shrift and a long drop—with Jack Ketch's Manila cravat around their traitorous necks.

## SOCIALISM

### ITS PURPOSE; AN IMPORTANT QUESTION; PROBLEMS OF PRODUCTION; TASK OF THE CENTRAL AUTHORITY

(Continued from last week.)

Socialism, then, seeks to overthrow the present order of society and to establish an entirely new order in its place.

At present the wealth of the world is held by individual owners. Each one of us is a 'capitalist,' as it is called, in a greater or lesser degree. In the Socialist State there would be no individual capitalists. *The whole of the capital would be held by the State—that is, by all the people who constitute the organism called a State.* Although, on the one hand (roughly speaking), no one would own anything, on the other, every one would own everything. That is the principle of *collective ownership*. Thus, the whole of the land, the mines, the quarries, the workshops and the factories, with all machinery, tools, and all other instruments for producing articles, would be owned by the State, which would be the sole producer and manufacturer, and also the sole distributor or shopkeeper. All railways, steamboats, and means of transport would therefore also be held by the State. The State would have to determine what kind of articles and how much of them are to be produced or manufactured; how these goods are to be distributed, and the proportions in which they are to be distributed. No private individual would be allowed to produce anything except as a State laborer or for his own personal use.<sup>1</sup> That is the first principle of Socialism as expounded on the Continent and in America and England to-day. 'The collective ownership of all the means of production.' That is why Socialists usually call themselves Collectivists. Now, let us get clearly into our minds, even at the cost of repetition, what this means. The State—that is, the whole community of individuals who compose it—are to be the joint owners, each one as much as the other, of *all* the instruments of production, distribution, and exchange. Land, with all that it produces and supports, mines, minerals, all the raw materials of use and commerce, all the factories and workshops, all the tools and implements—everything that can be produced or manufactured, and everything that can be used in producing or manufacturing, will belong to the State; that is, equally to every man, woman, and child composing it. There will be *no* private property in the sense we know of it; or at most only to a limited extent—that is, to such extent as is comprised in the possibility of personal use.

#### AN IMPORTANT QUESTION.

Now, before we go any further, let us ask this question, a rather important one—How is the State to become possessed

<sup>1</sup> By Socialism is meant 'the establishment of a political power—in place of the present class State—which shall have for its conscious and definite aim the common ownership and control of the *whole* of the world's industry, exchange, etc.—*Catechism of Socialism*, Bax and Quelch, p. 5.

of all these things? Either their present owners must give them up of their own free will, or they must be bought out, or they must be expropriated—that is, turned out by force and violence from the things they possess. Now, the first of these alternatives is hardly likely to happen. Human nature being what it is, it would be the wildest of dreams to expect that the present owners will voluntarily hand over their possessions to the State.

Will, then, the State purchase all these things? This is hardly a promising solution, for, in the first place, whence will come the money for their purchase and how will it be raised? Or, if it is left as a charge against the State, as some Socialists propose, how, with such a heavy handicap at the start, can it hope to prosper? Think of what it means. The capital invested in English railways in 1902 was nearly £1,300,000,000. That is one branch of industry alone. Now take into account the cotton industry, the iron industry, the shipping industry, and the host of other manufacturing and distributing agencies, and add to that the value of the land of the country, and we arrive at a total that is so vast as to be with difficulty grasped by the imagination. Purchase on anything like equitable terms does not seem a possible or practicable solution, and, to do the propounders of Socialism justice, they carefully avoid promising to adopt it. Some of them do indeed suggest a system of purchase, but with limitations that make it more like a species of theft than purchase. Such solutions as the payment to present owners by bonds, which can then be heavily taxed until the charge is extinguished, or by terminable annuities, are only forms of deferred confiscation, and resemble the Chinese method of execution by taking off a slice at a time. On the other hand, there is a school of Socialists who make no secret of their plan of simply clearing out the present proprietors by force. They are the revolutionary Socialists of various degrees, and are pretty numerous on the Continent and in America, and include most of the Social Democrats in this country. In this connection it is worthy of note that one of the chief items in the programme of the Social Democratic Federation is the 'repudiation of the National Debt.' As all the money in the Post Office Savings Bank and much of the money in many other savings banks is invested in Consols, that would include the confiscation of all the savings of thousands of thrifty people who have put aside small sums, often by great self-denial. I do not know how far a programme of this kind will receive assent, but a very elementary sense of justice would place the ordinary man in revolt against it.

The advocates of expropriation justify their action by reasoning that all property is the outcome of robbery, and that consequently it is almost a virtue to dispossess those who own it, but neither history, philosophy, nor political economy can be appealed to for support for such a contention.

However, for the purpose of discussing the practicability of a Socialist State, let us put aside the difficulty of acquiring possession of the instruments of production, etc. Let us suppose the apparently impossible case to occur: that in some fashion or other, either by purchase, gradual processes, or some sudden and successful revolution, we have arrived at the stage in which the Collectivist State has come into being. Obviously we must suppose also that this revolution has been world-wide, or nearly so, for whatever internal advantages might accrue to the members of such a State, there would be no guarantee of their permanence if one or more strong individualist and military States existed outside their borders. Such States would be a constant menace, and a constant source of attraction to those ambitious and intelligent men to whom the rewards of a Socialist State would appear insufficient. And I will pass over with simple mention the other problem that suggests itself, as to what would happen if the inhabitants of countries ill-favored by Nature, of scanty resources, or of ingrained poverty, desired, as would be quite natural, to enter countries whose natural endowments made them desirable residences.

We will leave aside these difficulties, however pressing and fundamental they may be, and take it for granted that such a State has been established and can hope for some stability, and we will now examine some of the problems that will present themselves for solution.

We must recall first of all that the common ownership of everything productive has given to each citizen exactly the same rights as every other citizen. Master and servant, rich and poor, become words without meaning, for where all are equally rich and all have an equality of ownership such differences could not exist. And Socialist teachers and the platforms of Socialist conventions lay down as a fundamental tenet of their creed that there must be an equality of rights and duties in the State.

Every one will have to work in order to live, and all will have the same claim to remuneration. Whether a man serves as the head of a great department, planning and arranging the host of details that his office demands, or whether he is engaged in the humblest function that depends upon the great man's policy, there cannot in fairness be any distinction made between their pay. Each one will give so much time—so much socially necessary labor, as Marx has named it—and therefore each one will deserve the same reward.

In such a State, then, certain problems will arise, the solution of which must be considered before we can realise what the conditions of existence will be, both for the State and for the individual. I know that many leading Socialists urge that such discussion is futile. First, they say, realise the Social Revolution, create the Social State, and the problems will be easily settled; they will, in fact, settle themselves. That is the doctrine of Jaures, the French leader, and of Ramsay MacDonald, the Englishman. But that is like asking a man to pull down and destroy his well-built and well-appointed house because of certain defects in its arrangements before showing him the plans of his new one. It is as though an architect should promise a palace of beautiful design, of unheard-of splendor and conveniences, and yet decline to produce any working plans to justify his promises. Yet this is the line of argument often adopted. Socialist writers are, however, very like other writers. They may deprecate the discussion of details, yet these details are so vital to their scheme that in their writings they have been led, when expounding their views, to a description of things as they will be in the Socialist State. We are thus enabled to examine and criticise not only their anticipations and promises, but also the social conditions which they conceive will follow the adoption of their ideas. Marx, Engels, Bebel, Stern, Kautsky, Ferri, and even the cautious Ramsay MacDonald, have all written books which may be studied with profit and which offer a foundation for the considerations I shall now advance. The chief problems of the Socialist State may accordingly be grouped as follows:—

- I. How will the work of production be organised?
- II. How will the produce be distributed?
- III. How will labor be organised and distributed?
- IV. How will labor be paid? (and, interwoven with these questions,)
- V. How will the equality of rights, which is the essence and foundation of Socialism, be maintained?

#### THE PROBLEMS OF PRODUCTION.

We will consider these questions in order, and to begin with we will investigate the problem of the organisation of production—i.e., we will consider how in the Socialist State the providing of all materials will be managed. First of all, let me remind you of the volume of trade in this country. In 1904 imports and exports amounted to 922 million pounds worth of goods. This gives us some idea of the size of the work to be undertaken. At present this huge volume of trade is managed by a host of individuals, each one of them more or less a specialist in his work. Businesses are organised by men who seek out markets and endeavor to supply them; who have agents abroad and at home, keen to make their work succeed, for success means wealth and failure poverty. In Preston, for instance, with cotton for our principal industry and many subordinate industries, we find businesses which have grown up in long years, with agents in Manchester and markets all over the world. Think of the number of mills, workshops, and manufactories in this town, each managed by men to whom success means independence, wealth, ease, power—each owner a specialist in his business, ever seeking to keep, to consolidate, to extend his business, and finding work for the workers as the result of his energies. Now multiply these local activities by all the cities, towns, and villages of the kingdom, and you have the total activities that result in our huge volume of trade. How will this vast business be managed in the Socialist State? It is all to be in the hands of one central authority—with local agencies whose sole business it will be to carry out the directions of the central authority. This is freely recognised by Socialist teachers and writers. It is the essence of their case that production must be centralised and regulated by a supreme authority acting on behalf of the community. Thus this central authority will have to regulate all this vast volume of business; to co-ordinate it, so that there shall be harmony not only in the productive effort in each business, but in the relations of

each business to every other. Accordingly in some vast centres there will be gathered together directors, statisticians, clerks, joining in one all the myriad threads that bind an industry together, and not for one industry only but for every industry—a huge agglomeration of men that will dwarf our present central offices into utter insignificance. In these centres will be gathered all the actual moving forces to keep going the apparatus of production. From them will issue the directions that will organise all work and all distribution of the products of labor. And note here, that there must be no failures. War Offices and Local Government Boards may make mistakes, and the vital interests of the country feel it little; but in these new centres a mistake at once affects the whole of the State; for not only must each central authority for one industry act for itself, but it must act in perfect accord with every other industry, or confusion will be worse confounded. Let us see more closely then—

- (a) What manner of work these centres will have to do, and
- (b) How they will arrange to get their orders carried out.

#### THE TASK OF THE CENTRAL AUTHORITY.

First, what will these central authorities have to do? They will have to determine at regular intervals, as the result of inquiries and estimates previously made, how much of each product will be required for a given time.<sup>1</sup> Take, for instance, the amount of cotton goods. They will have to ascertain the requirements of the whole State in every article of cotton material for whatever period they make their estimate. This involves a register of the requirements of every individual in the community—that is to say, of some forty millions of people in this country, in every variety of cotton goods, from the baby's shirt to Sunday frocks. Then the varying tastes of each will need some consideration, unless every one is to be compelled to adopt the patterns and texture provided by the State. Unless the nature of woman changes, a condition of this kind would, alone, wreck the whole calculation.

Again, we must remember that production in the Socialist State is primarily for use, and that surplus goods would represent labor wasted, so that it becomes of the greatest importance that the register of requirements shall be exact. But, besides, there will have to be considered what production may be necessary for exchange. We cannot, for instance, grow cotton here: therefore we must buy it from abroad, and we can only do this with goods in exchange.<sup>2</sup> Now, the same inquiries that will be requisite for cotton goods will be necessary for every other article in use, from thimbles to bedposts, and from Sunday clothes to china dishes. Can you conceive what an army of officials will be requisite for this purpose—to register and estimate the varied requirements of forty millions of people, to make the complicated inquiries and calculations that will be necessary to determine what production is needed for exchange—and what tabulating and summarising will have to be gone through to arrive at a definite result? It takes some years for the Registrar-General's Office to make out the simple details of the census. You can imagine, then, what proportions this function would assume and what an army of unproductive workers it would employ. And it must be repeated at short intervals, for the increasing or diminishing population will necessitate regular revisions of the estimates.

I do not suppose it is just to say that this *could* not be done, but it is, I think, obvious that it would be an enormous work, liable to great errors and consequent failure and waste. And add to this that the central authority, having found out the amount necessary to be produced for use and exchange, would then need to distribute or arrange for distribution the produce of the country so that at every centre there would be an ample supply of materials to meet the needs of the community. There must be in Preston and Liverpool, say, the articles that Preston and Liverpool will need. One can easily realise that we are in presence of a task so colossal, that it requires no less an imagination than that of the professional Socialist to see it successful and to conceive of its satisfactory working.

(To be concluded.)

<sup>1</sup> See Kautzky, *Morrow of Social Revolution*, p. 24.

<sup>2</sup> The value of cotton imported in 1906 was over £56,000,000. We imported during that year also food, drink, and tobacco value £238,158,156, and raw materials for manufacturing purposes to the value of £211,478,327. Practically all these imports are paid for in manufactured goods.

## The Late Very Rev. Father Marnane, S.M.

(From Our Christchurch Correspondent.)

July 6.

Shortly after 5 o'clock on Sunday evening last the Very Rev. Father Marnane, S.M., pastor of St. Mary's, Manchester street, who for several years past has been a great, but patient, sufferer, passed away. Gradually sinking for some time, he was finally seized in a fit of apoplexy, to which he soon after succumbed.

The late Father M. T. Marnane was born in Tipperary Ireland, in 1856. He was educated first at Rockwell College (near Cashel) and afterwards at St. Mary's College, Dundalk. In 1879 he went to France, studied at the ecclesiastical college of the Marist Fathers there, and also in Switzerland. Subsequently returning to Ireland, he completed his religious education at the Catholic University School of Dublin. Ordained at St. Mary's, Dundalk, by his Grace Archbishop Redwood in 1885, he came to New Zealand at the end of that year to take a professorship at St. Patrick's College, Wellington. After some years of useful activity in this seat of learning, then practically in its infancy, he was destined for a missionary career. Coming to the Christchurch diocese, he was at first assistant priest at Barbadoes street (Cathedral parish). Eighteen



The Late Very Rev. Father Marnane, S.M.

months later, when St. Mary's parish was formed, and the Ven. Archpriest Le Menant des Chesnais, S.M., was appointed its first pastor, Father Marnane joined him as assistant, and together, through hardships, inconvenience, and considerable privation, they laid the foundation of the present prosperous parish. In 1895 Father Marnane took sole charge of the parish, which has meanwhile made marked progress. Through his exertions, aided by the ready response of his parishioners, who were very deeply devoted to him, a splendid presbytery was erected on the site of the old and dilapidated structure which perforce had to do duty long after its days of usefulness were past. He also erected a neat little church (St. Michael's) at Hornby, an outlying district of the extensive parish. Failing health about two years ago necessitated his relinquishing his parochial duties and taking a complete rest and change. With this object he went on a twelve months' tour through America to Ireland. This, however, had not apparently the desired effect, and, although returning somewhat improved, his parishioners were grieved at their hopes of complete restoration not being realised. The late Father Marnane was the most genial of men, and as a pastor most devoted and tactful. He was dearly loved by his people, a generous friend and benefactor to the poor and distressed. He was greatly esteemed by his fellow-priests, and his

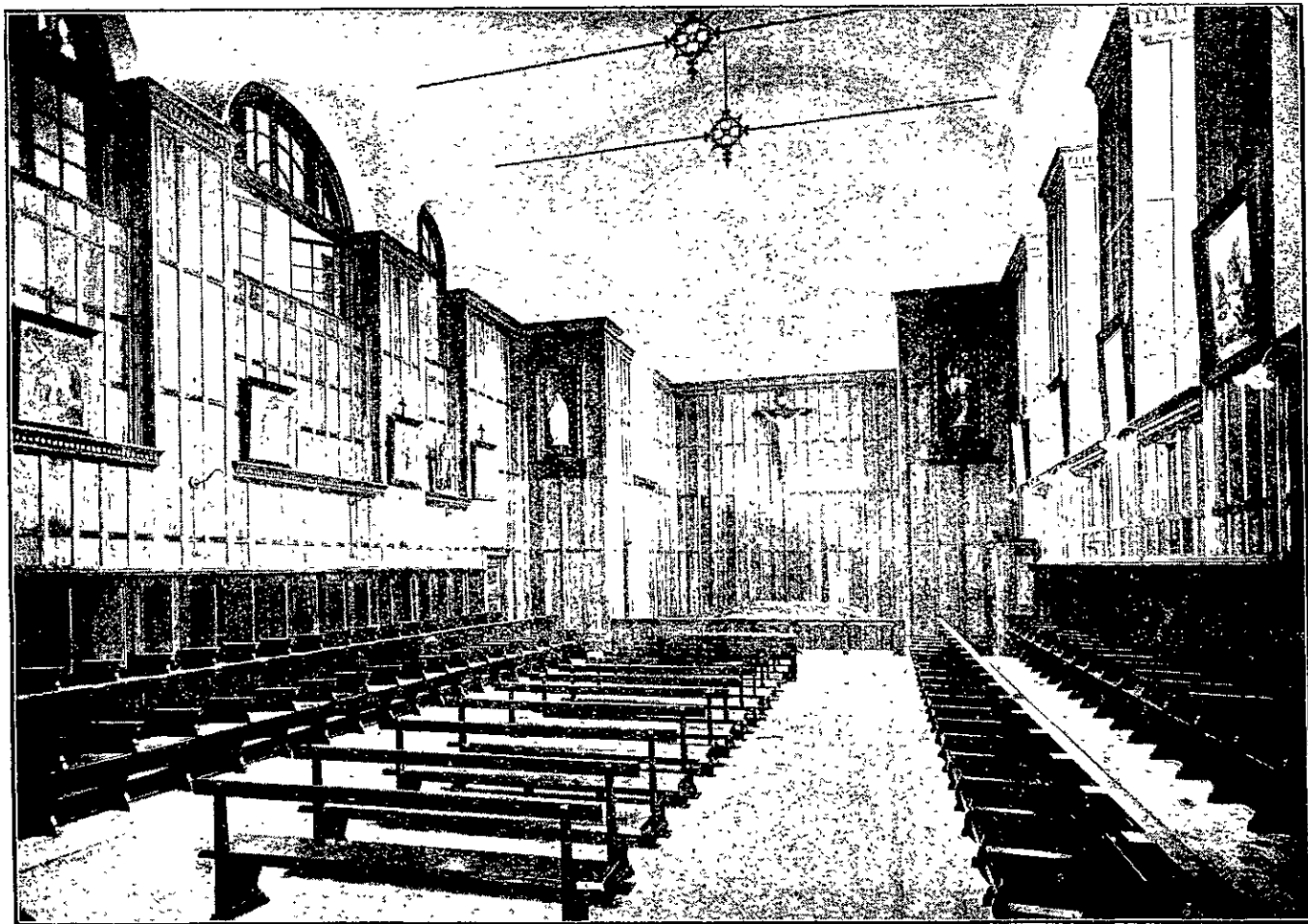
extreme kindness and hospitality to visitors were widely known and correspondingly appreciated. At the Cathedral on Sunday evening feeling reference to the sad event was made by the Rev. Father O'Hare, who paid a warm tribute to the departed priest, his exemplary life, religious sense of duty, and worth as a citizen. At the conclusion of the service the organist (Miss Katie Young) played the Dead March from 'Saul.'

On Monday the remains were removed to St. Mary's Church, where a Solemn Requiem Mass will be celebrated on Wednesday, at which his Lordship the Bishop is to pontificate, the funeral following immediately afterwards. A large number of the clergy are expected to be present, including the Very Rev. Father Regnault, S.M. (Provincial), the Very Rev. Dean Smyth, S.M. (Hastings), Rev. Father Coffey (Adm., Dunedin), Rev. Jas. Goggan (Napier). Sympathetic messages have been received from many places. R.I.P.

## The Sisters of the Missions, Christchurch

The new chapel which has been erected for the Sisters of Our Lady of the Missions, Christchurch, marks a distinct step in the progress of church architecture in this Dominion. The Sisters have every reason to be proud of the chapel, in the designing and carrying out of which Mr. J. F. Munnings, of Messrs. Hurst, Seager, Wood, and Munnings, Christchurch, the architects for the work, has spared no pains. Generally speaking, the chapel may be said to be based on the Byzantine style,

focal point of the building. The carving, which is very rich, was done by Mr. Hood to the models made by Mr. C. Kidson, sculptor. The effect of the staircase tower, main doorway, and arcaded balcony is good, the herring-bone brickwork giving a charming setting for the doorway with carved emblems. The arms of the convent are in the centre, with emblems of the Father, Son, and Holy Ghost arranged above, and below on the jambs are emblems of the four Evangelists, which have been executed by Mr. Guernsey. The general effect with the fine range of side windows delicately divided with leads set in a ground of stone and brick is fine, and altogether the color scheme is most pleasing. The interior is, if anything, finer than the exterior, and is worked out with a tiled floor for the aisles and sanctuary, white Sicilian marble for the altar floor and oiled jarrah for the floor to the stalls and benches. The walls are panelled to the height of 20ft in figured rimu oiled, above which floats the plaster vault with its chaste enrichment. The niches are in figured rimu with inlaid canopies and pedestals. The stalls and benches are in kauri stained and dull polished. The confessional is worked in the wall between the priest's sacristy and the east end of the nave, and is in panelled figured rimu. A notable feature about the chapel is the gallery which overlooks the nave, and at the west end of which is the arcaded balcony, and at the east end is a convalescent room to contain two beds, which, having a pair of casements opening into the chapel, will give the occupants an opportunity of hearing the service. Two sacristies are provided with doors leading into the sanctuary. The building is fitted with electric light, which at night, with



Interior View of the New Chapel

taking into consideration the local requirements and limitations of materials, which in New Zealand are so great. The plan was worked out according to instructions received, and the attaching of the chapel to the convent necessitated a new treatment, isolation being out of the question. The external appearance at once strikes the visitor, who realises that a beautiful building is not beyond our local materials. The main west window is a fine piece of design, worked out in firebricks, white stone, and Greek Cippolino marble, which last-named gives the

the varying tones of light softened by the warm woodwork, enhanced again by the tiled floors and plaster vaults, gives that sacred atmosphere so important in church work.

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# Diocesan News

## ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

July 4.

The memorial tablet to the memory of the late Very Rev. Father Lewis, erected in the Sacred Heart Basilica, is the work of Messrs. Hickmott and Sons, monumental masons, of this city.

Word received from the Very Rev. Father Keogh, S.M., B.A., advises that the Mayor and councillors of Auckland accorded a very hearty reception to himself and the members of his team on Thursday. The team defeated the Nelson College boys by 8 points to 6. On their way home from Auckland they will play the Te Aute College, and probably a team from the Meaneer Seminary.

Miss Rose Kelly, of this city, was married on Wednesday last to Mr. J. Murphy, of Pahautanui. The ceremony took place at St. Joseph's Church, Buckle street, the Rev. Father Herring being the officiating priest. The bride was given away by her brother, Mr. J. Kelly, Mr. O. Murphy acted as best man, and Miss May Kelly as bridesmaid. The honeymoon is being spent at Wanganui.

The Old Boys of St. Patrick's College did not have very pleasant weather for their annual social gathering on Tuesday last, but they had nevertheless a most enjoyable evening. The weather did not prevent their friends from attending in large numbers. The Sydney Street Schoolroom was tastefully decorated for the occasion with the college colors. The success of the function was due in no small measure to Mr. F. Crombie, the energetic secretary of the association, and to Mr. B. J. Devine, who also assisted.

As a consequence of the recent mission of the Redemptorist Fathers at South Wellington, the men's and women's branches of the Sacred Heart Society at South Wellington have been placed on a very strong footing. The women's meeting on Friday last was largely attended, when the Rev. Father Herbert preached an instructive sermon. I am glad to say that the several Sacred Heart societies throughout the city are in a most flourishing state—a happy condition due to the determination of the local clergy to make the society what it should be in every parish—the union of all its members.

For some time past the Hibernian Society at South Wellington has successfully carried on a club room for the use of its members. The room was purchased from the Church authorities, and was procured for the purpose of assisting the social side of Hibernian life. As it was recently decided to establish a Catholic Club at South Wellington, an effort was made to secure the premises at present the property of the Hibernians. The Hibernians, however, at their last quarterly meeting unanimously decided to retain their club premises. It is now intended by the parish authorities that, should there be sufficient inducement, an up-to-date Catholic hall and club rooms be erected. The provision of suitable club rooms will be welcomed by all who desire to see our Catholic body a united one. The clergy have the project at heart, and need only the support of the parishioners to realise the object in view.

## DIOCESE OF AUCKLAND

(By Telegraph, From Our Own Correspondent.)

July 7.

Rev. Father Meagher, who has been appointed senior priest at the Cathedral, commenced his duties last week. A presentation of an address and purse of sovereigns to Rev. Father Holbrook takes place in the Hibernian Hall on next Thursday evening. Rev. Mr. Curran, formerly Holy Cross College, Mosgiel, but latterly of St. Patrick's College, Thurles, was ordained priest in Ireland by Bishop Lenihan on June 24.

At Sts. Michael and George's Church, Newmarket, on Wednesday last, the Rev. Father Farthing, who is going for a few months' change to the diocese of Dunedin, was presented with a valuable dressing-case by the local branch of the Children of Mary. The president of the confraternity expressed great regret at Father Farthing's departure from Auckland, the notice of which was so short that it did not permit of the presentation assuming the proportions of a parochial one. Father Farthing's work in the parish was, however, recognised and appreciated by all. Father Farthing feelingly thanked the members of the

confraternity for the gift. Yesterday morning, in the school-room, Father Farthing was the recipient of a travelling-case from the parishioners of St. Michael's Church, to show in a small degree their appreciation of his kindness and attention during his connection with St. Michael's. The presentation was made by Miss F. A. Symes, and Miss McLean also spoke. On Father Farthing's departure for New Plymouth and the south a large number of friends assembled at the railway station to bid him au revoir and wish him a pleasant journey.

St. Patrick's College football team, Wellington, under the charge of Very Rev. Father Keogh (Rector), and Rev. Fathers Gilbert and Graham, arrived here last Wednesday, and were accorded a reception next morning by the Mayor of Auckland (Mr. A. M. Myers) in the Mayor's room. He spoke eulogistically of the scholastic success of the college, and instanced a number of cases where students from the college occupied prominent positions in various parts of the Dominion. He also mentioned their successes in the athletic arena, singling out Drs. O'Brien and McEvedy, who were members of the British teams, and others who figured in the All Black team. Mr. M. J. Sheahan, chairman of the Auckland Rugby Union, extended a hearty welcome to the team. Very Rev. Father Keogh replied; thanked the Mayor, who, in spite of his many duties, found time to welcome his boys, who appreciated the honor shown them. In turn he complimented the Mayor upon the steady progress made by Auckland, enumerated many important works inaugurated during Mr. Myers' term of office, and stated that the Mayor had advanced the city by a quarter of a century. In conclusion, Very Rev. Father Keogh called for three rousing cheers for the Mayor. The latter also asked them to give three for the Rector. In the evening the Old Boys of St. Patrick's College resident in Auckland entertained the Rector and team in St. Benedict's Hall. There was a splendid gathering. Mr. William Fallon, solicitor, an old student of the college, in eloquent terms, bade the Rector and students a hearty welcome. Professor Gibbs, of the Grammar School, and the Rev. Mr. Smallfield, St. John's College, delivered pleasant speeches of welcome. Father Keogh responded, and heartily thanked all for their genuine welcome, which had exceeded their expectations. From the Mayor of the city, the Professors present, and the public generally they had received the utmost consideration and kindness. The present tour of the students was, apart from athletic contests, intended to be educative and instructive. The boys would visit various cities and towns en route, and comparisons would be shown and drawn; local governments would be viewed, and comparisons made, and by this means much good would accrue to the students. A fine musical programme was rendered, and refreshments were handed round. All heartily entered into the proceedings, which were thoroughly enjoyable and most sociable. The room was handsomely decorated, thanks to the exertions of Mr. Timms. The ladies, notably Mrs. Michael Browne, lent invaluable assistance, while to Mr. Paul Kavanagh a great deal of credit is due. He arranged nearly everything locally before and after the team's arrival. The students made an excellent impression, and were voted the finest lot of young fellows seen here. The team won the first match on Saturday against St. John's College by 22 points to nil. On Wednesday next they meet the Grammar School, when a good match is expected.

(From an occasional correspondent.)

Monuments are about to be erected over the graves of Rev. Fathers Sheridan and Veale, whose remains now rest in the Panmure Cemetery, where also are monuments to the memory of the Right Rev. Mgr. Walter McDonald, Very Rev. Dr. James McDonald, V.G., Very Rev. J. C. Downey, O.S.B., Rev. R. Launzell, Rev. Benedict Tickell, O.P., and Brothers Joseph and Mark, of the Marist Order. In the beautiful Church of the Assumption at Onehunga lie the remains of our late saintly Bishop, the Right Rev. John Edmund Luck, O.S.B., together with those of the Right Rev. Mgr. James Paul, V.G., who for forty-eight years was the venerated rector of Onehunga. Outside the church are the graves of the Very Rev. James Mahoney, O.S.F., V.G., and the Rev. Francis A. Luck, O.S.B. In the public cemetery, Onehunga, the bodies of the Rev. J. V. Hennessy and Rev. S. Zainey are laid. In the Auckland Cemetery stone crosses mark the graves of the Right Rev. Abbot Wilfrid Alcock, O.S.B., Rev. James Norris, Rev. Francis Connolly, Rev. John Joseph Breen, and Rev. John Hynes. At Otahuhu a beautiful marble cross stands to the memory of the Very Rev. M. D. O'Hara. Here also lie the remains of the Rev. W. B. Purton, O.S.B., and the Rev. James MacIntosh.

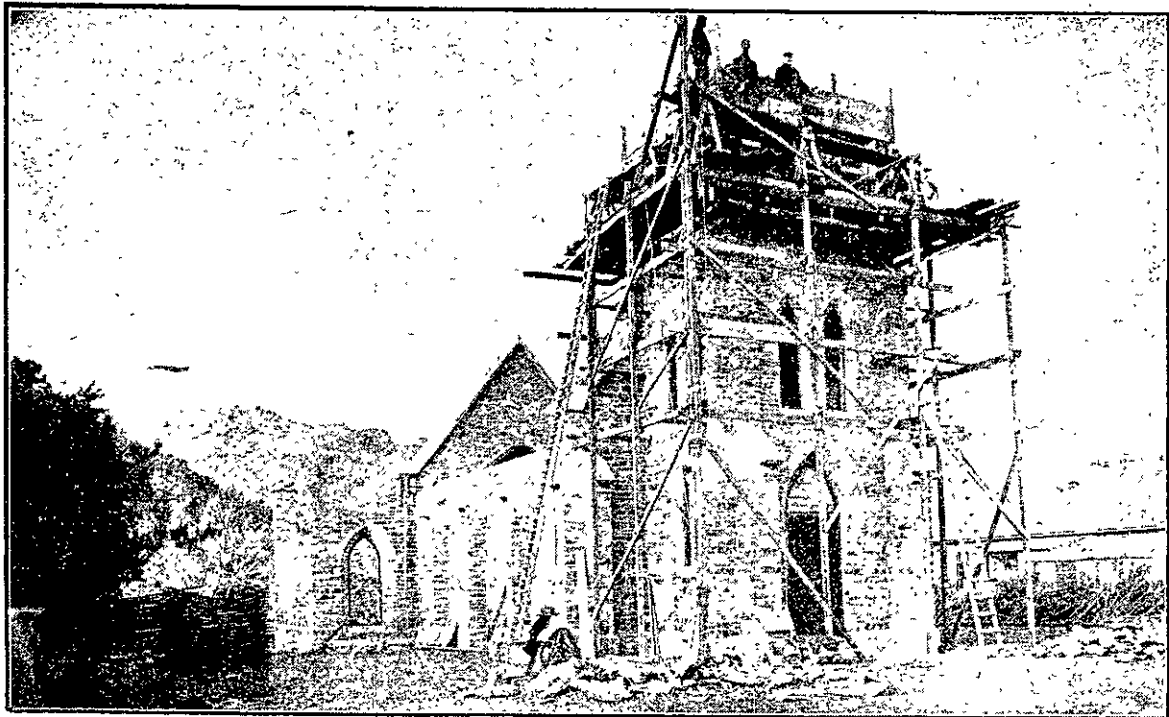
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Progress of the Building

Photo by James Kerin, Junr. Cromwell

## FURTHER CONTRIBUTIONS.

	£.	s.	d.
Previously acknowledged	675	8	9
Donations received at laying of foundation stone (already published, March 17, 1908)	261	18	0
Legacy left by the late Rev. Father McGrath, with interest thereon	318	1	9
Rev. Father Murphy, Riverton (second donation)	5	5	0
Mr. James Holt, Clyde, and daughters Annie and Ruby (donation towards foundation)	1	0	0
Mr. James Keith, Clyde	7	0	
Miss E. Honor, Clyde	5	0	
Mr. William John Shiel, Caversham	1	0	0
Mr. Henry Weiler, Bendigo (second donation)	10	0	
Rev. Father Morkane, Lawrence	1	0	0
Miss Frances Richards, Cromwell	10	0	
Mrs. Ernest Jolly, Cromwell (donation towards foundation)	1	0	0
Mrs. Kate J. Haydon, Dunedin	1	0	0
Rev. P. O'Donnell, Gore	5	0	0
	£1272	5	6

(To be continued.)

The present contract includes only the mere shell of the building, and the building will therefore be sadly incomplete at the opening unless substantial assistance is immediately forthcoming. The following questions are respectfully submitted to the consideration of the Irish men and women of New Zealand:—

1. Is it honorable or manly to forget the martyred dead of our country?

2. To whom under God do we owe more than to the Immaculate Mother of God and our martyred forefathers?

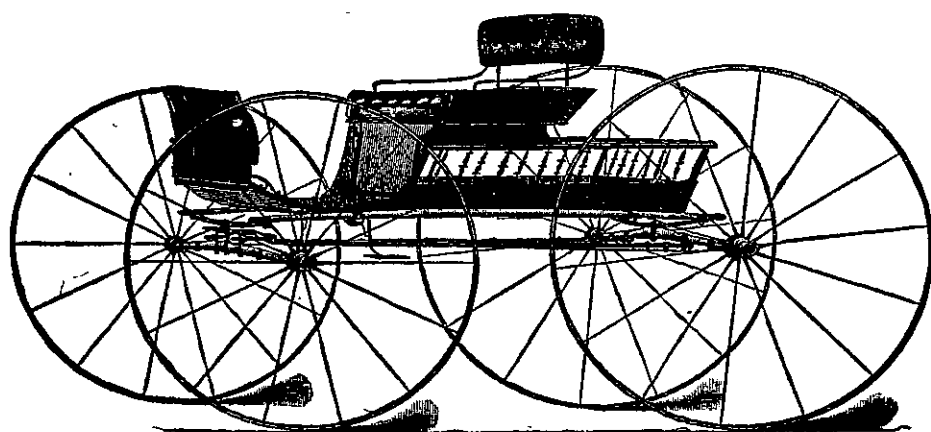
3. Have we ever honored by a practical proof of this kind the dauntless heroism of Ireland's martyrs?

4. Shall the wicked always triumph and their names be always perpetuated as in the name of this place, Cromwell, and the dauntless heroism of Ireland's martyrs be consigned to oblivion?

5. Who can hope for more numerous or powerful advocates before the Throne of God than those who subscribe to such a work? All honor to those who have already done so!

6. Will any Irish man or woman remain unmoved and refuse to respond to this appeal on behalf of the countless army of Ireland's martyrs? Your help is urgently needed at once to complete the work and crown it with success, and the answer to these questions we leave with the greatest possible confidence to the honor and generosity of the Irishmen and women of New Zealand.

All donations to be addressed to the Rev. G. M. Hunt, Cromwell.



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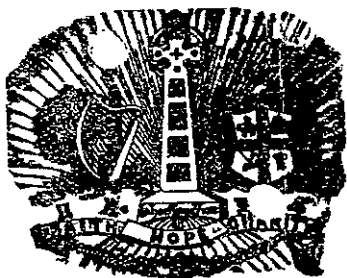
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Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven-Years' Standing previous to the commencement of such illness will be allowed 6s per week as superannuation during incapacity.

Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

In addition to the foregoing provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Officers or direct from the District Secretary.

The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants Branches being established in the various centres throughout the Colonies as an invaluable measure of reciprocity obtains.

W. KANE,  
District Secretary,  
Auckland

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## Commercial

### PRODUCE

Messrs. Dalgety and Co. report as follows:—We held our usual weekly auction sale of grain and produce at our stores on Monday, when we submitted an average catalogue to a fair attendance of buyers, competition throughout being fairly brisk at prices well up to late valuations. The bulk of our offerings with the exception of oats were quitied at auction. Values ruled as under:—

Oats.—The market continues dull and inactive owing to an almost entire absence of demand for shipment. Merchants for the most part carry fair stocks, and consequently do not care to increase them by buying further. There is little inquiry for local consumption. We quote: Prime milling, 2s 3½d to 2s 4d per bushel (sacks extra); good to best feed, 2s 1d to 2s 2½d; inferior to medium, 1s 11d to 2s.

Wheat.—The latest reports from London and Australia, coupled with another reduction in the price of flour, have still further depressed this market. Millers for the most part have ceased operations meantime. To effect sales very much lower prices have to be accepted. We quote: Prime milling, 4s 2½d to 4s 3d; medium to good, 4s to 4s 2d; whole fowl wheat, 4s to 4s 2d; broken and damaged, 3s 3d to 3s 8d per bushel (sacks extra).

Potatoes.—The market is firm at late quotations. Arrivals to hand, owing chiefly to the wet weather, have not been quite so heavy. Prime tables have most attention, inferior and medium sorts being more difficult to place. We quote: Prime Derwents, £4 5s to £4 10s; medium to good, £4 to £4 4s; prime Up-to-Dates, £4 to £4 5s; medium to good, £3 10s to £3 15s; small and inferior, £3 10s and upwards per ton (bags in).

Chaff.—The market is firm, although arrivals of late have been fairly heavy. The inquiry is good for prime, bright, heavy oaten sheaf chaff, both for shipment and local consumption. Medium and inferior sorts have not the same competition, and are slower of sale at quotations. We quote: Prime 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, 35s; wheaten, 32s 6d per ton (pressed).

Turnips.—We quote: Best swedes, 22s per ton (loose, ex truck).

Messrs. Donald Reid and Co. report:—We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised most of the lines required by local produce merchants, who were well represented amongst the buyers in attendance. Bidding, however, was very slack, and although chaff and potatoes sold well up to late values, oats and wheat were without much demand, and were difficult to quit even at a reduction. Values ruled as under:—

Oats.—Shippers being almost entirely without orders at present, and the local trade exceedingly small, it is impossible to effect sales of any quantity. A few choice lots of special seed sorts are inquired for, but beyond this the market is practically at a standstill, and without some inquiry from other ports no sales of any importance could be effected, even at a reduction in quotations. We quote: Seed lines, 2s 5d to 2s 7d; prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 1½d to 2s 2½d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—There is no change to report. The market is still lifeless, and although fair quantities of milling wheat have been

offering at reduced values, little business has transpired. Fowl wheat is in moderate demand, and in many cases orders are being filled with milling quality. We quote: Choice seed lines, 4s 6d to 4s 10d; good ditto, 4s 4d to 4s 6d; prime milling, 4s 3d to 4s 3½d; whole fowl wheat, 4s to 4s 2d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Potatoes.—Moderate supplies are coming forward, and with better inquiry from northern buyers all good sound lines are readily placed at a slight advance. Fair stocks are held locally, but vendors are not disposed to accept current values, and in consequence consignments now arriving are barely sufficient to supply the demand. We quote: Prime Derwents, £4 7s 6d to £4 10s; medium, £4 to £4 5s; best Up-to-Dates, £4 to £4 5s; medium to good, £3 10s to £3 15s; inferior and stale, £2 10s to £3 5s per ton (bags included).

Chaff.—The market is not over-supplied, and all prime bright lots of oaten sheaf have ready sale at late quotations. Medium and discolored lots are not in favor with shippers, and as the local demand is confined chiefly to prime quality indifferent lots are not easily dealt with. We quote: Best oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; light inferior and discolored, £3 to £3 10s per ton (bags extra).

Turnips.—Good swedes are coming in slowly, and are in request at about 22s per ton (loose, ex truck).

Straw.—We quote oaten 35s to 37s 6d, wheat 30s to 32s 6d per ton (pressed).

Messrs. Stronach, Morris and Co., Ltd., report for week ended July 7 as follows:—

Oats.—There is no demand for shipment, and the market is very dull. Owing to merchants holding fairly large stocks, very few sales are taking place, as they are working off their own oats. Prime milling, 2s 3d to 2s 4d; good to best feed, 2s 1d to 2s 2½d; inferior, 1s 11d to 2s per bushel (sacks extra).

Wheat.—Owing to the millers having ceased operations, there is no demand for prime milling wheat, and to effect sales very much lower prices have to be accepted. Choice seed, 4s 6d to 4s 10d; good ditto, 4s 4d to 4s 6d; prime milling, 4s 3d to 4s 3½d; whole fowl wheat, 4s to 4s 2d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Chaff.—There is not very much coming forward, and all prime bright oaten sheaf has ready sale at late quotations. Medium and discolored chaff is hard of sale in spite of the shortness of supply. Best oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; light and discolored, £3 to £3 10s per ton (bags extra).

Potatoes.—Owing to the wet weather, the consignment of potatoes has fallen off, and the market shows a firming tendency. Prime table sorts are most inquired for, inferior and medium being harder of sale. Prime Derwents, £4 5s to £4 10s; medium to good, £3 10s to £3 15s; small and inferior, £3 10s.

Pressed Straw.—Oaten, 35s; wheaten (in full supply), 30s to 32s 6d.

### WOOL

Messrs. Stronach, Morris and Co. report:—

Rabbitskins.—We submitted a good catalogue at Monday's sale to a large attendance of buyers. Bidding was very brisk, and prices for best does showed an advance on last week's rates of about 1d per lb, whilst spring and early autumn skins sold at fully 2d per lb advance on last sale. Best winters brought up to 2½d; good, 20d to 22d; mixed, 17d to 19d; autumns, 14d to 15d; springs, 9d to 10½d; summers, to 9½d; winter blacks, to 2½d; silver greys, to 2½d; autumn blacks, to 18½d; horse hair, to 18d.

Sheepskins.—Our usual sale was held on Tuesday; when we submitted a small catalogue. Bidding was good, and prices for best halfbred showed an advance on last week's sale of ½d per lb. Best halfbred brought up to 7d; medium to good, 5½d to 6½d; best crossbred, 4½d to 5½d; medium to good, 3d to 4d; merino, to 5½d; lambskins, to 5½d.

Hides.—Our next sale will be held on Thursday, 9th inst.

Tallow and Fat.—There is a good deal coming forward, but prices show no change.

### LIVE STOCK

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Messrs. Wright, Stephenson, and Co. report as follows:—For Saturday's sale there was only a moderate entry of horses, the whole lot, with three or four exceptions, being very stale,

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and horses of that description are exceedingly hard to place, consequently business was limited. There were several buyers present for good young, sound geldings fit for town work, and all our consignments from the country changed hands at satisfactory prices. In draught mares and geldings of good stamp, young and staunch, a very good business could be done if any such were coming into the market. Spring-vanners and spring-carters have not been so scarce in Dunedin for a very long time, and any consignments of these sorts coming forward meet a ready sale and realise full rates. We quote:

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### WELLINGTON

(From an occasional correspondent.)

The St. Anne's church choir intend rendering 'Mendelssohn's 'Lauda Sion' one Sunday evening early in August.

Yesterday (Sunday) there was Exposition of the Blessed Sacrament at St. Mary of the Angels' Church from the eleven o'clock Mass until evening devotions.

At all the Masses on Sunday at St. Mary's of the Angels' Church the clergy drew the attention of the congregations to the fact that the representative of the 'Tablet' was in Wellington, and they urged them all to become subscribers. The Very Rev. Father Regnault (Provincial) gave an excellent address on the value of Catholic newspapers.

The penny collection for the schools in the Te Aro parish for the month of June at St. Joseph's and St. Mary's Churches amounted to nearly £19. The social gathering in aid of the schools of the Te Aro parish will be held in the Town Hall on Wednesday, August 5. The tickets are going off very well.

The social, under the auspices of the Petone Catholic Club, was held in the Drill Hall on Wednesday evening, and was attended by a large number of members and their friends. Vocal items were rendered by Misses Fraser and Jones, Messrs. Cronin, Jackson, Miller, and Twohill, and the music was supplied by Misses Gaynor and Gray and Messrs. Cornell and Butterworth, the orchestra of the latter being greatly appreciated. Messrs. Fleet, Cummings, Gray, Silver, Walton, and the secretary (Mr. A. A. Cairns) worked energetically to make the social a success.

A sacred concert was given at St. Anne's Church Newtown, last Sunday evening by the members of the choir, assisted by some friends. The items were principally taken from Gounod's 'Messe Solennelle' (St. Cecilia). The choruses were well rendered by the choir, which numbered nearly 60 voices. The soloists were Misses Bella Jones, Segrief, Dora Carroll, and Messrs. W. B. Harkin, E. B. L. Reade, and J. Flanagan, who were very successful in the singing of their parts, showing that careful attention was devoted to the rehearsing. Mr. D. J. O'Keefe conducted, Miss K. Henderson presided at the organ, and Miss Evatt at the piano. Benediction of the Blessed Sacrament followed, the Rev. Father Herbert, S.M., officiating.

At the weekly meeting of the Wellington Catholic Club Literary and Debating Society, held last Monday night, the subject debated was—'That excessive wealth is more harmful than excessive poverty?' Mr. C. J. Pfaff, supported by Mr. O'Connor, led in the affirmative, and Mr. G. Schmidt, supported by Mr. L. Frost, led in the negative. After a lengthy discussion the voting at the close was in favor of the negative side. Mr. M. O'Kane was elected as a representative to the Wellington Literary and Debating Society's Union in place of Mr. Bretherton resigned. The society will be represented by Messrs. Frost, O'Connor, and O'Kane in their debate with St. John's Society.

### Westport

The half-yearly meeting of St. Canice's branch H.A.C.B. Society was held in the Catholic school last evening, the president (Bro. Jno. Dickson) in the chair. The balance sheet for the quarter ended June 30 showed the branch to be in a sound and satisfactory position. One candidate was initiated and five proposed for membership. The election of officers resulted as follows:—President, Bro. F. G. Drew; vice-

president, Bro. P. Hughes; secretary, Bro. F. O'Gorman (re-elected); treasurer, Bro. J. Power (re-elected); warden, Bro. J. Hughes; guardian, Bro. W. Kilgour; sick visitors, Bros. W. Landi and M. Hennessy; assistant secretary, Bro. P. Malloy (re-elected); auditor, Bros. J. Radford and G. E. Simon (re-elected). In response to a letter from the D.E. inviting a subscription towards the Redemptorist Fathers' new church at Oriental Bay, it was decided to forward a contribution of £2.

### Otahuhu

The second of a series of socials, in aid of the building fund, was held in the Otahuhu Public Hall on Friday last, June 26, and in spite of the inclement weather was a success. Music was supplied by Mr. Levy's string band. The supper reflected great credit on the ladies of the committee, the tables being beautifully decorated. Given fine weather, the rest of the series should be very successful.

### Waihi

The quarterly meeting of St. Joseph's branch of the H.A.C.B. Society, held last night, was largely attended, and members took a keen interest in the proceedings. Only one nomination each was received for the offices of president, vice-president, and secretary, but all the other offices secured several nominations. A committee was appointed to collect subscriptions towards cost of a window in the Redemptorist Fathers' Church at Oriental Bay, Wellington. At the conclusion of the business a social was held, and an enjoyable couple of hours spent in games, interspersed with songs and recitations.

### Reefton

Rev. Father Creagh, C.S.S.R., arrived in Reefton last week, and gave a retreat to the Sisters of Mercy.

On Friday a Triduum in honor of the Blessed Sacrament, and in accordance with the directions of the Holy Father, will be commenced in the Sacred Heart Church, Reefton.

A concert (says the 'Taranaki Herald') was given to the inmates of the Old People's Home, New Plymouth, last night (June 25) by the St. Vincent de Paul Society. Mr. J. H. Parker was chairman. Musical items were given by Misses C. O'Brien, E. and D. Bennett, C. Vandyke, A. and M. Kennedy, and Jones, and a chorus by the company. Miss Elsie Bennett and Mr. J. J. Sullivan gave recitations.

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## CONTENTS:

### PART I.

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

### PART II.

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

### PART III.

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

### PART IV.

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

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## DEATH

SMITH.—On June 24, at her residence 62 Macandrew Road, South Dunedin, Ellen, relict of the late Arthur Smith; aged 70 years.—R.I.P.

## DOMINION ART UNION.

IN AID OF

### CHRISTCHURCH CATHOLIC CATHEDRAL FUND.

The drawing in connection with the above Art Union took place in St. Patrick's Schoolrooms, Thursday, 25th June, Mr. T. H. Davey, M.P. presiding. The following is the result of the drawing:—

1st Prize 35777	9th Prize 29168	17th Prize 9796	25th Prize 38424
2nd " 23971	10th " 28098	18th " 5028	26th " 4742
3rd " 2936	11th " 33592	19th " 2659	27th " 41883
4th " 13694	12th " 40767	20th " 4874	28th " 14388
5th " 6612	13th " 5655	21st " 17987	29th " 36408
6th " 12634	14th " 31213	22nd " 9428	30th " 33003
7th " 17172	15th " 742	23rd " 39904	31st " 12378
8th " 28444	16th " 11986	24th " 3036	

Prizes can be obtained by applying to Rev. Father O'Hare Bishop's House, Barbadoes Street, Christchurch, and sending duplicate of the winning number.

Rev. A. O'Hare regrets the unavoidable postponing of the above drawing and desires to thank all those who so generously helped to its success.

## 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, JULY 9, 1908.

## DRY ROT, AND OUR INDUSTRIES.



On last Monday our Minister of Labor (the Hon. J. A. Millar) touched upon a social problem that is going to give as many a heart-ache to the statesman and patriot of the future as it is giving to the anxious moralist of the present. In the course of a reply to a deputation of Waterside Workers in Wellington Mr. Millar said in part:—

'Unless we in New Zealand do something towards a natural increase in our population, it will be a serious matter. You will realise that I have not been idle, because in my annual report, which will be down be-

fore long, you will see figures that will simply stagger you, on account of the decrease in the number of children of a given age attending school. It will be impossible to keep up the industries of the Dominion unless we maintain the population. When I found that the figures stand as they do, it quite startled me. I have taken the records of the past sixteen years, and the decrease in the birth-rate, and then went into the annual increase of factories and industries generally, and marked out the number of men required there, etc. It would be impossible to maintain these industries without a natural increase in the population. The school figures I obtained from the Education Department's reports. It is a very serious matter indeed, and if the country has to depend upon immigration, well, it is a poor country, although I realise the value of good immigrants. This matter, no doubt, has its solution. . . . Ere long the present Government, or some other, will have to deal with the matter, and in a practical way. We are face to face with the problem, and we will have to deal with it in the best possible manner'.

Government might do much by extending in the right direction the provisions of the legislation against the introduction of opium. The medical profession, too, might effect much by setting its face more universally against the neo-Malthusianism of our day, instead of yielding (as we fear it sometimes does) a criminal compliance with the whims of a corrupt and paganising society. A Catholic preacher in Toledo (U.S.A.) said some years ago in the course of an appeal to the profession:—

'It were better to be a Herod in the judgment, with the blood of innocence and the shrieks of motherhood crying for vengeance, than one of those who sought nature's secrets to compass its ruin. We stand in the gloom of a great sorrow, witnessing the convulsion of a nation inconsolable for the death of many sons. Every arm is raised and every form bends forward to shield from even the insults of diplomacy the land that is liberty's forever. But he would be a viper coiled in the country's breast, who would confine patriotism to the exigencies of war, and in time of peace poison the manhood of an unsuspecting land; and should ever the profession, this great profession of medicine, prove faithless to its trust, that day shall mark the ruin of the people that shall witness its decadence'.

We do not know what is the 'practical way' in which the Government is to deal with this menacing evil of race suicide. But there is only one 'best possible manner' of dealing with it—namely, to induce people to retrace their steps to the Catholic teaching and Catholic principles in regard to the sacrosanct duties and obligations of the married state. The school, the home, the newspaper, the pulpit—all are needed for this great moral and patriotic work. That way alone lies the true remedy. And mere bachelor-taxing and family-bonuses, and such-like quackhead remedies are no better than spraying a cancer with lavender-water or dosing cholera-morbus with blue pills.

## Notes

### Christchurch Diocese and the Pope

The Bishop of Christchurch has had the happy thought of offering to the Holy Father, on the occasion of his approaching Sacerdotal Jubilee, not alone the gold that perisheth, but also the things that count for more—namely, the prayers and suffrages and good works of the priests and people of his diocese for the spiritual well-being of his Holiness and for the advancement of the Church committed to his care. Through the 'N.Z. Tablet,' his Lordship invites 'all the priests and religious communities of the diocese to inform the Vicar-General (the Very Rev. Dean Ginaty, Mount Magdala) the number of Masses, Communions, or other spiritual exercises which they intend to offer for the intentions of Our Holy Father, the Pope on the occasion of his Sacerdotal Jubilee.' Bishop Grimes, furthermore, requests them to inform the Vicar-General at the earliest convenient

moment, as it is his Lordship's desire to have these spiritual bouquets sent on with the Peter's Pence just taken up in the diocese.

### Kind Words

Wiseman somewhere says that kind words are as apples of silver on beds of gold. The last mail from over-sea brought us such a feast for eye and mind in an over-kindly letter from an active and distinguished member of the Australian Hierarchy, who writes to us in very kindly commendation of the work which the 'N.Z. Tablet' is doing 'in the interests of Catholic truth.' 'I would like,' adds this able and learned Prelate in conclusion, 'to see your valuable paper read by Catholics—and by non-Catholics, too—everywhere, not alone in New Zealand, but also throughout Australia.'

For which kind encouragement, thanks, and, evermore, thanks!

### The English Education Bill

'The long and the short of it is,' says the London 'Tablet,' 'that the Catholics of England are going to safeguard their schools whatever happens—with others, if possible, and if not, without them. . . . Our position in this respect has been immensely strengthened by the frank avowals of the Government that what they are seeking to secure is a Protestant settlement, with separate provision for the non-Protestant communities. Mr. Runciman's words are decisive: "We believe in providing, as far as we can in this Protestant country, for a settlement on a Protestant basis, making an exception and provision for non-Protestant parents. That, I think, sums up the policy of our Bill."'

## DIOCESE OF DUNEDIN

The Rev. Father Farthing, Auckland, is in temporary charge of the Milton parish, in the place of the Very Rev. Father O'Neill, who is absent on sick leave.

The many friends throughout the Dominion of the Rev. Father O'Reilly, of St. Joseph's Cathedral, will be pleased to hear that he has so far recovered from his severe illness that he will shortly be able to take a sea voyage for the benefit of his health.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until Vespers. In the evening there was the usual procession, in which the parish societies took part. The Rev. Father Lowham, C.S.S.R., preached an impressive sermon.

The Rev. Father Lowham, C.S.S.R., conducted a retreat for the Sisters of St. Dominic's Priory during the past week. He is engaged this week in giving a retreat to the students of Holy Cross College, Mosgiel. The retreat concludes to-day (Thursday).

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday evening, when the programme consisted of a mock parliamentary election. There was a fair attendance of members, and all the candidates acquitted themselves in a very promising manner.

At St. Dominic's Priory on last Tuesday the following Sisters were received:—Miss Annie Corcoran (in religion, Sister Mary Ceslas), Miss Mary Frances Mullin (in religion, Sister Mary Emily). The Sisters professed were:—Miss Jane Roche (in religion, Sister Mary Agnes), Miss Maud Collins (in religion, Sister Mary Ursula), and Miss Katherine Culhane (in religion, Sister Mary Gerard). The ceremonies were performed by the Right Rev. Monsignor Mackay, assisted by the Rev. Fathers Murphy, Howard, Corcoran, Liston, Morkane, and Cleary.

The St. Joseph's Harriers assembled at the North-East Valley School on Saturday afternoon. The usual mode of returning to the starting place was abandoned by making a continuous run to St. Joseph's Hall in Rattray street. The pack, leaving the school, climbed the slopes of Pine Hill, which was covered with ice and snow, and, crossing the Leith Valley road, made for the reservoir. From here the pack skirted the golf links and made for the Town Belt, which was followed home. On arrival at the hall the harriers were kindly entertained by some of their lady friends.

On Friday evening last the St. Joseph's Glee Club, lately formed in connection with St. Joseph's Men's Club, entertained

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their friends at a musical evening in St. Joseph's Hall. Solos were contributed during the evening by Messrs. J. Swanson, H. Hughes, O. Swanson, T. O'Connell, T. Hughes, and C. Hannigan, the remainder of the programme being devoted to duets and quartettes and the glee, 'Comrades in Arms,' rendered by the Glee Club. Although but a short time in existence, the club has made rapid strides, and the eulogistic references to the excellence of the programme, made by several speakers after its first performance, were sure indications of the success it had attained. The club has been fortunate in securing the services of Mr. Deehan as conductor, and the lively interest which he and Mr. Heley, the musical director, are taking in its welfare promises to make it one of the most successful departments of St. Joseph's Men's Club."

### Oamaru

(From Our Own Correspondent.)

July 6.

There was a good attendance at the Catholic Club rooms on Friday evening last, when an attractive subject for discussion, 'Socialism: Would its adoption be for the benefit of mankind?' was debated. The Rev. Father O'Neill occupied the chair, and the debate was opened by Mr. John Griffiths in the affirmative, his supporters being Messrs. F. Mulvihill and T. O'Grady. The speakers on the negative side were Messrs. E. Barry (leader), Rev. Father O'Neill, J. O'Donnell, and J. Wallace. The discussion created much interest, and the speeches showed careful preparation. The decision of the umpires was unanimously in favor of the negative side.

The annual general meeting of the Oamaru Catholic Club was held in St. Patrick's Hall yesterday afternoon. There was a large muster of members, and Rev. Father O'Neill was voted to the chair. The annual report and balance sheet were read by the secretary (Mr. F. J. Mulvihill), and showed the club to be in a sound position, having a credit balance to begin the year. Both were adopted without discussion. The election of officers resulted as follows:—Patron, Right Rev. Mgr. Mackay; spiritual director, Rev. Father O'Neill; president, Mr. T. O'Grady; vice-presidents—Messrs. J. B. Grave, P. C. Hjorring, T. Tansey, P. Kelly, C. Browne, E. Curran, P. Corcoran, J. Cooney, T. Griffiths, and P. I. Duggan; secretary, Mr. F. Cooney; treasurer, Mr. J. Wallace; custodians and librarians, Messrs. A. Kay and D. Wright; auditors, Messrs. W. McCombie and J. Breen; executive committee—Messrs. J. O'Donnell, J. Molloy, E. Barry, T. Ford, and Jno. Breen. The newly-elected president took the chair amid applause, and in a felicitous speech thanked the club for the honor conferred upon him. The various officers also returned thanks for their election. Rev. Father O'Neill paid a tribute to the popular ex-secretary, Mr. F. Mulvihill, who had, since the club's inception, always taken such pains to make it a success, his efforts being ably seconded by Mrs. Mulvihill. The speaker moved a hearty vote of thanks, which was carried amid prolonged applause. A similar compliment was paid to Rev. Father O'Neill, who had been most assiduous in the club's interests, attending the meetings of the club every week regardless of weather, and who took such a deep interest in the welfare of the club and its members. The meeting also passed a vote of thanks to the outgoing officers.

### Invercargill

(From Our Own Correspondent.)

July 6.

By defeating South School on Saturday the Marist Brothers' boys' team are now leading for the schools' football competition. The Athletics defeated Southern Club on Wednesday by 14 points to nil. The previous week they met and defeated Invercargill by 20 to nil.

At the weekly meeting of the Catholic Club, held on Tuesday, there was a good attendance. The programme for the evening was a mock banquet, which passed off very successfully. During the evening Mr. C. Maher, secretary of the club, who has been transferred to Gisborne, was presented with a dressing-case by the members.

The half-yearly meeting of St. Mary's branch of the H.A.C.B. Society was held on Wednesday evening. The following officers were elected for the term: President, Bro. Jos. Sims; vice-president, Bro. J. G. Shepherd; secretary, Bro. C. Matheson (re-elected); treasurer, Bro. Jas. Mulvey (re-elected); warden, Bro. Lavelle; guardian, Bro. T. McGrath; sick visitors, Bros. O'Brien and Fitzpatrick. The officers were duly installed by D.V.P. Bro. Pound.

### DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

July 6.

When the clergy who were in attendance at the Requiem Mass at St. Mary's Church, Manchester street, on last Wednesday morning, returned to the presbytery they learned that Father Marnane had just received the intelligence of the death of another sister, a younger one at Dublin, which very naturally came as a distinct shock.

The quarterly meeting of St. Patrick's branch of the H.A.C.B. Society was held on Monday evening last, all officers and sixty members being present. Six candidates were initiated, and seven proposed for membership. The clearance of a brother from the Dunedin branch was accepted. Officers and committees were nominated for the ensuing term. It was resolved that a social be held on the evening of the installation of officers.

In his official report regarding the late International Exhibition, Captain Atkin, the British Commissioner, makes reference to the excellence of the police arrangements. 'With reference to the surprising freedom from crime in the Exhibition,' he writes, 'I must advert to the singular skill and discretion which characterised the police arrangements under Sub-Inspector John Dwyer, and the admirable manner in which comfort was secured to such large numbers of visitors, both in the buildings and in the grounds, by his industry, tact and geniality.'

At St. Mary's Church, Manchester street, on last Wednesday morning a Solemn Requiem Mass was celebrated for the repose of the soul of the late Mrs. Kerley, of Geelong, Victoria, mother of the Rev. Father Kerley, of St. Mary's, and sister of the late Very Rev. Father Marnane. The Rev. Father Hoare, S.M., was celebrant, the Rev. Dr. Kennedy deacon, Rev. Father O'Hare subdeacon, Very Rev. Father Price, Adm., master of ceremonies. The music of the Mass was sung by some of the assembled clergy. His Lordship the Bishop gave the absolution at the end of Mass, and delivered a brief but feeling address, in the course of which he referred to the great love of religion which prompted the deceased lady, who, having already given a brother to the priesthood, gave also a son. There was a good attendance of the faithful, and the deeply impressive ceremony terminated, the organist, Mrs. W. Cronin, played the Dead March from 'Saul.'

### Palmerston North

(From Our Own Correspondent.)

July 5.

Some thirty children made their First Communion at the 9 o'clock Mass this morning, and were afterwards entertained at breakfast by the ladies of the parish.

The members of St. Patrick's choir were the guests of Mr. and Mrs. W. T. Ward at their residence on Thursday last. A very pleasant evening was spent with songs, recitations, and several instrumental items. At the close of the evening Mr. Dallow, on behalf of the choir, returned thanks for the hearty welcome and hospitality extended to them.

The half-yearly Communion of the members of the local branch of the H.A.C.B. Society took place this morning, when over forty members in full regalia approached the Holy Table at the 8 o'clock Mass. After Mass they formed up in procession, and, together with several invited guests, marched to the Empire Hall, where breakfast was served by Mr. W. Devine to the order of the Rev. Father Costello. After breakfast Bro. C. McGrath, in a brief speech, traced the history of the branch from its inception to date. He said that 130 members had joined since the branch was formed. The branch had to its credit £238, and about £40 in the benevolent fund, no calls having been made on either during the present term of office. Nine new members were gained during the quarter. The usual toast list was duly honored. The toast of 'Our host,' in the absence of the Rev. Father Costello, who was too unwell to attend, was responded to by the Rev. Father O'Beirne (chaplain). The Rev. Father James Tymons (secretary and chaplain of the Waimate branch) was also present, and addressed the members.

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

## NEW BOOKS

We have received from the publishers (M. H. Gill and Son, Ltd., Dublin) a new edition of 'Harmonics,' by the Rev. T. J. O'Mahony, D.D., D.C.L. We had words of warm commendation for these high poetic flights of the learned All Hallows professor on their first appearance a few years ago. The new edition is an improvement on the old, in so far as it is enriched with a lengthy and singularly able appendix dealing with the Alleluia—the Divine Acclaim par excellence—and the depths of significance which are contained therein. The sub-title describes the book as 'Wreaths of Song from a Course of Divinity.' It is a sequel and companion volume to the same distinguished professor's 'Wreaths of Song from Courses of Philosophy.' The wreaths are, so to speak, twined around treatises on the Unity and Trinity of God, and hung in happy adornment about some of the festivals of the year. The type, paper, etc., are in the best style of the eminent Irish publishing firm.

Messrs. Whitcombe and Tombs, Ltd. (Christchurch, Wellington, and Dunedin) have added to their lengthy and lengthening list of publications a drama entitled 'Under the Shadow of Dread.' The author, who modestly conceals his identity under the initials R. T. H., goes back to the days of King Alfred of the Danish wars for the subject of the drama, and produces a very readable and interesting five-act play, in which the clank of armor and the ring of sword on shield are heard abundantly, and there are many moving incidents by flood and field. There is a fine ring about King Alfred's speech to his army in the third act, and there is much dramatic force in the way in which the capture of the castle is achieved and the plot of the play brought to its denouement. The paper, letterpress, and binding leave nothing to be desired. (Pp. 104, demy 8vo.)

Messrs McDonald and Evans (4 Adam street, Adelphi, London, W.C.) have added an exceedingly interesting Life of Father Mathew to their favorably-known St. Nicholas Series of publications. The author of this work is the gifted Katharine Tynan Hinckson, whose books are so well known among Catholic readers throughout the English-speaking world. The distinguished writer tells in her best style the story of Father Mathew's childhood and youth, his studies and his years of missionary work, his labors in Kilkenny and in Cork, and the poverty of the two-roomed 'Little Friary' in which he and Father Donovan toiled for souls in the City by the Lee. Among other things told by the author in this connection was the ruse to which the aged Father Donovan (who narrowly escaped the guillotine during the French Revolution) contrived to secure for his young assistant (Father Mathew), on the day of the latter's first arrival in the Friary, the dinner which the straitened resources of the establishment could not afford. The story of the temperance movement loses nothing at the gifted hands of the writer of this latest life. 'Oh, Theobald Mathew,' said the earnest Quaker to him, 'thou hast a mission from God to do this work!' 'Here goes, in the name of God!' said Father Mathew, and he signed his name, the first on the register of the Cork Temperance Society, 'Theobald Mathew, No. 1.' And then all that followed—the first gleanings of the harvest, the triumphal march of the temperance movement, its trials and difficulties, the great famine, and the rest. How much there was packed into this one man's wonderful life! The book is illustrated with a number of heliochrome engravings. It should be in every home and school and club library, and on every prize-list of our Catholic schools. (Pp. 180, cloth gilt, 2s net.)

## OBITUARY

MR. THOMAS KELLY, SYDENHAM.

There passed away at his residence, Mowbray street, Sydenham, on Saturday, June 27 (writes our Christchurch correspondent), an old and widely respected resident of Canterbury in the person of Mr. Thomas Kelly, at the age of seventy-five years. The deceased was a native of County Limerick, Ireland, and coming out to Australia joined the rush to the Bendigo gold diggings, Victoria. After varying experiences he came to the West Coast of New Zealand at the height of the gold fever there. Here he was first occupied in forming roads for the Government in the process of opening up settlement. Subsequently, coming over to Canterbury, he was engaged on the first section of railway construction out of Christchurch from the city to Ferrymead, under

the contractors, Messrs. Richardson and Holmes. Continuing on the railway, he was for many years afterwards ganger on the permanent way staff, Canterbury section, being stationed at Kirwee and Rolleston. With advancing age he retired from active service about five years ago. The late Mr. Kelly was a staunch and practical Catholic, whose life was spent in consistent fulfilment of his religious duties. He died fortified by the rites of Holy Church. He leaves a family of three daughters and four sons. Requiem Mass for the repose of the soul of the deceased was celebrated in the Cathedral on Monday last by the Rev. Father O'Hare. The Rev. Father Peoples, S.M., who attended the deceased in his last illness, officiated at the graveside in Linwood Cemetery. The funeral was largely attended, many old residents paying a last tribute of respect to a worthy fellow-colonist.—R.I.P.

MR. LEO P. KENNY, INVERCARGILL.

It is with deep regret (writes an occasional correspondent) that I have to record the death by accident of the late Mr. Leo Patrick Kenny, of the Railway Department at Invercargill. Mr. Kenny was a native of Hokitika, and was unfortunately deprived of his parents while quite young, after which he, with several other members of the family, went to Australia, where he was educated, after which he returned to New Zealand, where he got an appointment in the Railway Department, his younger brother remaining in Sydney, where he joined the priesthood, and is now Father Kenny of that city, and his sister, now deceased, joined the Brigidine Sisterhood. The funeral took place on Sunday, June 14, from St. Mary's Catholic Church, followed by a large concourse of people (amongst whom the Railway Department was well represented) for the Eastern Cemetery. The Rev. Father Kavanaugh officiated at the church, and the services at the grave were impressively conducted by the Rev. Father O'Malley. The sympathy of all grades of the Railway Department has gone out to the young widow. Among the flowers laid on the casket was a wreath from the Auckland branch of the A.S.R.S., bearing testimony to the esteem and affection in which the deceased was held by his Auckland brethren. The Invercargill branch also sent a beautiful wreath, and, although only a recent arrival, Mr. Kenny had proved himself an admirable comrade in every way, and his death has cast quite a gloom over the whole service in this district.—R.I.P.

Who says Acetylene is not making strides? This mail brings us news of a Scottish village and a large mansion near Edinburgh discarding their coal gas plants and installing Acetylene, and that the Cumbrae Lighthouse has had its Electric Plant removed also in favor of Acetylene.

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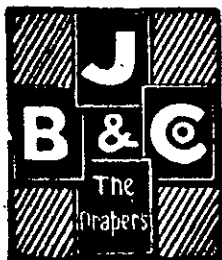
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# Irish News

## OUR IRISH LETTER

(From Our Own Correspondent.)

DUBLIN, May, 1908.

In company with the Bishop of Cloyne, his Eminence Cardinal Logue sailed from Queenstown on Easter Sunday to take part in the rejoicings that celebrated the 100th anniversary of the founding of the Catholic Archdiocese of New York. Apart from the large share Ireland has had in establishing the Catholic religion in the United States, it is fitting that the Primate of all Ireland (the 100th Primate since Saint Patrick founded the See) should share in this jubilee, for the present Archbishop of New York is a native of Armagh and an old friend of Cardinal Logue's, and in his Archdiocese alone there are over a million Irish or Irish-American Catholics, so that the magnificent welcome given to the Cardinal is very pleasing to the hearts of all at home, and we feel grateful to the Catholic public of the States who thus acknowledge that our Irish exiles are pillars of the Church in the West.

'There came to the beach a poor exile of Erinn.'

Have the feelings of exiles changed much since the days when that home-sick ballad was written? I doubt it. Through the rush and wear and tear and the heartless drive of modern life in America, I think there must be, deep down in every Irish heart there, even a greater, a sadder, a more hopeless ache for the restful green hills far away: the green hills where a man may still take a little quiet leisure, still throw himself on the grass of a sunny evening, and look out over the homely scene; where the country Sunday is still a day of rest and kindly neighborliness, with the walk to Mass, the fathers in groups, the mothers side by side, the children in a flock, vainly trying to be sedate, as befits the Sunday dress; the very birds and trees and sunshine having a certain Sunday air of their own. There are quiet spots in plenty in the big land, too, but they are too quiet, too vast, too lonely as a rule. And then the exile never loses the feeling that it is not really home: memory sheds such a halo around those green hills far, so far away! and though the land of adoption may be rich and beautiful, whose face ever has for the man the sweetness, the beauty of the mother's—the face that first smiled for him in childhood? There is the secret of the exile's longing: the motherland first smiled for him in infancy, and its smiles never fade from memory. Two thousand years ago Virgil wrote just as the Irish emigrant away in other lands would write would he but allow his feelings to have full vent:

'But we to distant climes must banished go;  
Some to parched Afric's sands; to Scythia some;  
To Crete, and turbulent Oaxes' stream,  
And Britain, quite from all the world disjoin'd.  
Shall I then never more, admiring, see,  
After long absence, and some harvests past,  
My country's coasts, my poor hut built with turf,  
To me a kingdom? Shall these lands, so well  
Manur'd, by impious strangers be possess'd?  
These crops by aliens?'

And this same old Virgil, giving us his weather signs, and all about the fields and groves, the crops and domestic animals, tells his lore precisely as does a thoughtful Irish farmer at the present day, when, of a winter's night or a Sunday evening, you can entice him to open the stores of his knowledge (learned mostly from reading in nature's library) by showing him that you know he understands these wonderful things and will give you a pleasure by sharing his knowledge. It was but quite recently I opened Virgil's 'Georgics,' etc., and found, to my surprise and admiration, that one farmer or another had told me most of what the great writer expounded nearly 2000 years ago: so ever up to date is nature.

'I want to know, Peter,' I said to a very poor farmer in the King's County, 'the exact difference between rape and prashach?' Peter just went out into the field, brought me two samples of the plants, and gave a clear and practical lesson in botany, all the clearer to his pupil that no Latin names came in. On beautiful Lough Erne, a poor boatman described, in

just such language as Virgil's, the various signs of weather as denoted by animals, birds, and plants. And so on, one thing learnt here, something else there, until I have come to have a great respect for the knowledge of the (so-called) illiterate peasant who learns from nature, much less respect for teachers who learn entirely from books.

### The Manufacture of Poplin.

We see from an advertisement in the daily papers that a large order has been received in Dublin from his Holiness for a quantity of Irish poplin, or tabinet, to be used in Rome for vestments and other church requisites. The principal manufacturer of this material now in Dublin is Mr. Atkinson, of College Green, who keeps up the traditional quality of this unique and beautiful stuff, which is peculiar to our city and owes its origin to an accident.

In the early part of the eighteenth century a colony of French Huguenots settled in Dublin. Many of them were silk-weavers by trade, and they set up their industry in a locality still known as Weavers' Square, in the Coombe, in those days a prosperous hive of industries of various textile manufactures. It so happened that silk ran short on one occasion; there was some difficulty in obtaining a supply, and, to eke out the silk on hand, an ingenious Frenchman hit upon a plan of weaving a fabric of which the warp was a woollen thread, the weft silk. The result was the beautiful texture which was named tabinet, from an old French word which signifies striped. Hence, I fancy, comes the name 'tabby,' or striped cats. This Irish tabinet soon became famous, as it far surpassed ordinary all-silk stuffs, being softer and more pliable without easily creasing, and infinitely more durable. It is also said that some peculiar quality in the water of the Liffey, used in dyeing, imparts a special lustre to the silk: certain it is that a Dublin tabinet, or poplin, as it is now called, cannot be competed with elsewhere. For over a century it was a favorite material for ladies' and gentlemen's wear, but cheap fabrics and ever-varying fashions have made it less in vogue for the last thirty years, and it is now principally patronised by royalty and for Church use.

### An Irish Tenor.

We are quite proud of the young Irish tenor, Mr. J. F. McCormack, whose exquisitely sweet voice and great natural gift of singing with ease and grace—for a real singer is born a singer, like a bird—have won him a place at the head of his profession at a very early age. Of course I do not mean to say that Mr. McCormack has not been trained, and trained in some of the best schools, notably Milan, but no training can supply the place of nature's gifts, the sweetness of voice, and natural grace of utterance so rare now. These Mr. McCormack possesses in a high degree: he has not to seek approbation by forcing and straining: he wins the ear and pleases the heart by allowing his hearers to listen in restful pleasure. So highly is he appreciated in the musical world that he lately received an invitation from the director of La Scala, the great Opera House of Milan, to take the leading parts in some of the operas to be produced there next season—the first time an Irish or English tenor has been so favored. However, Mr. McCormack's engagements already cover the next two years.

### Pilgrimage to Rome.

On the invitation of Monsignor O'Riordan, Rector of the Irish College, Rome, the Catholic Truth Society of Ireland is about to organise a pilgrimage to Rome during the jubilee year. A well-known Dublin priest, the Very Rev. Canon Fricker, of Rathmines, has taken charge of the arrangements, and there is no doubt everything will be done to make the visit to the Eternal City a memorable one for Irish pilgrims. Canon Fricker is a convert, but he has been so long a priest that few now know that he was not always one of us. His zeal and activity are marvellous; he works late and early for the good cause of temperance, takes a deep interest in the spiritual welfare of soldiers, one of the largest barracks in the city being in his parish; his schools are models, and he even finds time to look after that very useful institution, a crèche, or screech, as most poor women not inaptly term those day nurseries for the infants of poor women who have to go out to daily labor. In fact, the name of Canon Fricker is a household word in Dublin where everyone knows him, many love him, and not a few fear his watchful eye. With the Canon to organise at home and Mgr. O'Riordan to welcome in Rome, the pilgrimage of the Irish Catholic Society should be a great success, and one that many will be anxious to join.

### Old-age Pensions.

The Old-age Pensions scheme is as it was foreshadowed: you must wait until you are almost on your death-bed before getting it, for 70 is the age at which a man is to be entitled to the small sum of 5s a week. A person having £26 per annum is too wealthy an individual to be considered, but if he has 9s 11d a week of his own he is entitled to the whole 5s, so that he will, with his pension, have 14s 11d per week, while the poor creature who is owner in his own right of, say, 3s a week will have in all but 8s. Shall I, when I come to 70, if possessor of 10s per week, commit a crime if I endow my poorer neighbor with 1d per week?

Then, actual paupers are not to be entitled to any pension. Here is a hardship. In Ireland, for instance, where family ties are so strong, many poor families cannot afford to keep the old man who is past his labor, consequently the poor old man is obliged to go into the hated workhouse. But with 5s a week the aged pauper father could be kept in the home in comfort, while in the workhouse he costs the ratepayers, in his quota of food, lodging, clothes, fire, light, and officials, at least 8s per week.

But the age limit is the hardest feature of all, and it is to be hoped that this clause will be modified. Three pensions are designed for the deserving poor who have worked all their lives and contributed by their industry to the welfare of their country. In the army for many years officers have been forced to retire in the prime of life, on fine pensions; full pay, I believe, but am not certain. The country has thus a large body of costly able-bodied pensioners to support—pensioners, too, who always drew big pay for a very idle life, have lived well, and last a long time after they retire. Why should not the poor get this little sum of £13 per annum at the age of 65. A man has time to grow very thin from hunger in the five lean years between 65 and 70.

M. B.

### COUNTY NEWS

#### CARLOW—A Carnegie Library

At a recent meeting of the Carlow Urban Council the Town Clerk submitted a letter from Mr. Carnegie, in which his original offer of a money gift for the establishment of a free library was set forth as follows:—A gift of £1250, conditional on the council adopting the Free Libraries' Act, striking a rate of one penny in the pound, supplying a free site, and raising by subscription a sum of £500, the interest of which to be devoted to the upkeep of the library. After a discussion a resolution was adopted accepting Mr. Carnegie's offer.

#### DUBLIN—The Parnell Monument

A commencement has been made with the erection of the Parnell monument in O'Connell street, Dublin. The site is at the head of O'Connell street, opposite the Rotunda. The monument will consist of a triliteral pillar, the statue standing at the side which faces O'Connell street. The whole erection will measure 65ft from the top to the base, and will be 16ft square on the base.

#### LIMERICK—Death of a Leading Citizen

The death occurred on May 16, at his residence, Osmington terrace, Limerick, of Mr. John Creagh, father of the Rev. John Creagh and Rev. Thomas Creagh, two distinguished members of the Redemptorist Order. Mr. Creagh was seventy years of age, and had been ailing for a considerable time. He held a responsible position in commercial life until his retirement some years ago, and was highly respected by all who knew him. At a meeting of the Limerick Corporation the following vote of condolence on the death of Mr. Creagh was passed:—That we take this, the earliest opportunity of expressing the regret which is felt by the citizens of Limerick at the death of an old and highly esteemed resident, in the person of Mr. John Creagh, of Thomondgate (father-in-law of our respected City Treasurer, Mr. David Finn), who was long and honorably connected with the business life of the city, and whose distinguished sons—Rev. Thomas Creagh, C.S.S.R., and Rev. John Creagh, C.S.S.R.—have shed lustre on the great Order which has wrought incalculable benefits amongst the people of Limerick. That the sympathy and condolence of the council be conveyed by our Town Clerk to the family of the late Mr. Creagh.

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

## People We Hear About

The recent visit of King Edward and Queen Alexandra to Russia recalls the fact that the marriage of the Dowager Empress Marie Feodorovna, the Czar's mother, and sister of Queen Alexandra, provided one of the most pathetic love stories in the annals of Royalty. Before the Empress, who was Princess Dagmar of Denmark, married Alexander III., she was engaged to his elder brother, the Czarevitch, and she loved him with all the fervor of a young, ardent heart. In 1865, at Nice, the Grand Duke Nicholas fell from his horse and was so badly injured that his life was despaired of. His fiancée hastened to him, and never left his side till he breathed his last. The succession to the throne devolved on the Grand Duke Alexander. He stood by the deathbed of the Czarevitch, who, in the presence of the Emperor and Empress, placed the hand of the weeping Princess into his, saying to her with almost his last words, 'Marry my brother; he is true as crystal, and I wish it.' Enforced by political reasons, this bequest was law to the bereaved girl.

The banquet which was tendered last week in London to Lord Dudley, the new Governor-General of the Australian Commonwealth, reminds us that the family fortune had its foundation in a chance customer at the shop of an ancestor in Lombard street. So, at any rate, says tradition. The story goes that in the reign of the first Charles one William Ward opened a goldsmith's shop in Lombard street, and soon afterwards was enabled to purchase at a great bargain a quantity of the finest diamonds, which had been offered for sale by a sailor who had just come ashore. Ward's stock of diamonds soon attracted the attention of the Court, and he obtained the custom of Queen Henrietta Maria, who appointed him her jeweller. The rest of the story can be told in a few words. A Lord Dudley of that day being in want of £10,000 came to Ward and asked for a loan. Fortunately or unfortunately, he was able to offer but little in the way of security, and here Ward saw his chance. He had a son, and Lord Dudley had a granddaughter, and, if Lord Dudley would consent to the match, the money should be handed over. This was accordingly agreed upon, and the fortunes of the family may be said to have gone on increasing ever since that date.

Accompanied by his wife, his son, and three daughters, Mr. Sidney Kidman, the Australian cattle king, one of the most interesting personalities in the Empire, is now in London. Mr. Kidman was born in Australia 51 years ago, and has never been in England before. A modest man, Mr. Kidman was disinclined to talk about himself (says a London exchange), but he was enthusiastic in his praise of Australia. At 14 Mr. Kidman, whose home is at Kapunda, about 50 miles from Adelaide, was earning 10s a week, where the Broken Hill Mine now is. Then he had a single horse. To-day he owns, or is interested in, 49,216½ square miles of country, the acreage being something like 31,668,680. Beginning life as a teamster, he has worked his way up till he is the largest horse-breeder and the greatest cattle-owner in Australia. He owns 100,000 head of cattle and 10,000 horses. He is master of over 20,643 square miles of territory in Queensland, over 7567 in South Australia, and more than 21,000 in New South Wales, the Northern Territory, and elsewhere. He has 32 cattle ranches, and at his home in Kapunda take place the largest horse sales in the world. Several times over 2000 horses belonging to him have been sold at one sale, and next year he expects that he will have 3000 horses at one sale.

Sir Henry Blake, at one time Governor of Hong Kong, and, until last year, of Ceylon, has settled with Lady Blake at Myrtle Grove, Youghal, a house of very great historic interest, for it was there that Sir Walter Raleigh lived and entertained the poet, Edmund Spenser. Sir Walter was chief magistrate of Youghal at the time, and Myrtle Grove, formerly known as 'The House,' was the Warden's residence. There also resided Sir Richard Norris, Sir George Carew, both Lords President of Munster, and the Earl of Cork. Myrtle Grove is a perfect Elizabethan gabled house, with some of the rooms wainscotted and decorated with carved oak. There is supposed to be a secret passage from the dining-room to the old tower of the church. In the garden, according to tradition, is Raleigh's yew-tree, under the shade of which he may have 'drunk tobacco,' as they used to say in those days, and perused the manuscript of 'The Faerie Queene.' The garden is famous. In it was planted the first potato that ever grew in Ireland.

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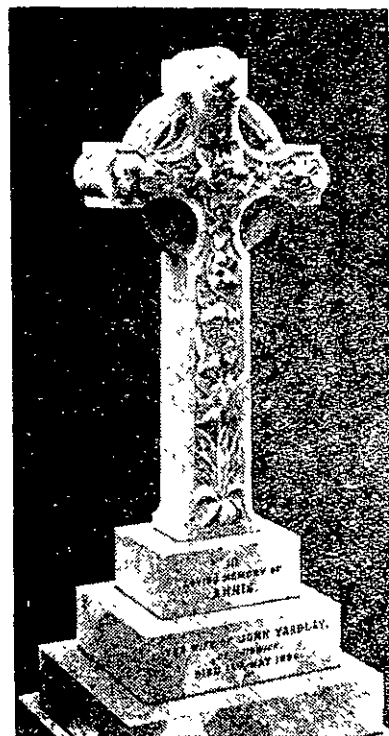
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"Bread and Cakes.—First heat the oven thoroughly some time before it is wanted, so that there will be a GOOD STEADY HEAT by the time it is required.

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## HEALTH PAPERS

### Happiness.

A lecture on 'Happiness' was delivered recently by Dr. J. P. Hastings, Dunedin, who said: Perhaps of late I have given too much attention to hygiene subjects, and to-night we will let our thoughts wander into new channels. A little variation will refresh us all, and with renewed vigor we will return later on to our original topic. Already I have asked 'What is life?' I now demand an answer to the query, 'What is the purpose of life?' This question opens up a world of possibilities. Let us realise its full significance. Why were we born? Was it only that we might eat and sleep and work? Examine society as it exists to-day; take from its ranks an average specimen of humanity, and with an impartial mind let the motives of his actions be judged. What do we find? Is love the mainspring of his actions? You might answer that it is not, but I contend that love—self-love or selfishness—is too often his guiding principle. In so far as it concerns himself he extends his affections to his family. But for his neighbor—for those whose interests in any way clash with his own—he has nothing but hatred. His own triumphs, whether acquired honestly or otherwise, elate him, but what a change comes over him when his neighbor is successful. Jealousy grips his heart, envy maddens his brain; he is eaten up with mortification; the fruits he cannot grasp himself he begrudges to another rather than they should enrich his neighbor. With outward courtesy he masks the inward hate. Let us pass over a few years. The spring-time and summer of his life have fled; never has he felt that honest happiness—the priceless blessing of a sincere, loving soul. His whole life has been tinged with bitterness; in his old age he has grown cynical. For him the morning sun of hope never again shall rise. The powers of his mind are failing; in the feebly illuminated background of his memory his illspent life stands out in sombre relief. Too late he realises his mistake. True, his money-bags are full, and perhaps he commands a certain amount of respect in the community; but now that his soul trembles on the verge of eternity the aged man sees more clearly; into that other world he cannot take the products of his selfish life—his wealth, his sheltering hypocrisy. The great mistake of his life was that he loved, not his neighbor, but himself. Let those of us who have not reached the summit of life's hill take heed. I would ask you to look at this subject from a common-sense point of view. Your commercial knowledge tells you that if you would make much money you must invest. To get money you must spend. If you always keep your money locked up securely it will never increase—it is of no use to you. Now, we all wish to be happy. If we are selfish the realisation is impossible. Selfishness is absolutely destructive of happiness. To increase your happiness you invest the stock of it you have in hand. Do this by trying to make some one else happy. Look around, and you will not have far to seek for some one in trouble. Think of their troubles, and in your unselfish solicitation you will forget your own. To lighten your own cares help your neighbor to bear his burden. Visit the sick, the poor, and the needy. When you enter your own well-furnished home, contrast your conditions of life with what you have just witnessed. Let this stimulate you, not to make disparaging remarks about your unfortunate neighbor, but to render him some material assistance.

To be happy ourselves we must endeavor to make others happy. We must invest our happiness capital; we must eliminate selfishness, and encourage in our minds happy thoughts. Let us ponder over these truths; they are not intended for others,

they apply to each one of us. That man lives best who does most good. The most renowned general or statesman might really be contemptible, for in his selfish ambition he may have trampled on all the finer feelings of humanity.

## Aerial Navigation

A cable message from Berne in Saturday's papers stated that Count Zeppelin, in his aerial warship, with a dozen passengers, made a 12 hours' flight at a great height, from Lake Constance to Zurich and Lucerne and back, at a speed of 30 miles an hour. In connection with Count Zeppelin's successful flight it is interesting to note the opinions of the inventor of the Maxim gun, Sir Hiram Maxim, who says that before a successful flying machine is perfected many difficulties will have to be surmounted. I have been carrying out extensive experiments with aeroplanes (he says), and have experienced that, in order to give a balloon sufficient lifting power to carry two men and a powerful engine, it is necessary it should be of enormous bulk. Therefore, not only is a very large surface exposed to the wind, but the whole thing is so extremely light and fragile as to be completely at the mercy of the wind and weather.

Take that triumph of engineering skill, the Nulli Secundus, for example. The gas-bag, which was sausage-shaped and 30ft in diameter, was a beautiful piece of workmanship, the whole being built up of gold-beater's skin, at an enormous cost. The whole construction, including the car, the system of suspension, the engines and propellers, had been well thought out, and the work fully executed; yet still, under these most favorable conditions, only a slight shower of rain was necessary to neutralise its lifting power.

The new airship to be produced by the War Office is said by the designers to remove this difficulty. It is being constructed with a greater capacity and a stronger engine. The gas-body of the new balloon is to be sausage-shaped and 42ft in diameter; the area of the cross-section would, therefore, be 1385 square feet. The designers state that it is to be provided with an engine of 100 h.p., which it is claimed will give it a speed of forty miles an hour through the air, so that with a wind of twenty miles an hour it will still be able to travel by land twenty miles an hour against the wind.

This speed, however, is proved on scientific grounds to be practically impossible with such a vessel. If the new balloon were attached to a long steel wire and drawn by a locomotive through the air, the amount of energy required would be 236 h.p.—that is, if the gas-bag would stand being driven through the air at the rate of forty miles an hour, which is extremely doubtful. Under these conditions, the driving wheels of the locomotive would not slip, and therefore no waste of power would result.

But in the dirigible balloon we have a totally different state of affairs. The propelling screws are very small in proportion to the airship, and their slip is fully 50 per cent.—that is, in order to drive a ship at the rate of forty miles an hour the screws would have to travel at least eighty miles an hour. It would, therefore, require 472 h.p. instead of 100 h.p. to drive the proposed new vessel through the air at the rate of forty miles an hour. It will be seen from this calculation that the new airship will still be at the mercy of the wind and weather.

The experiments of navigating the air with machines heavier than air—the only true flying-machine—have proved that the difficulties are not nearly so great as is generally supposed. In an aeroplane it is possible to get a much stronger build of machine, besides greater speed, than in the case of airships.



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# The Catholic World

## ENGLAND—The Eucharistic Congress

Though the list of Cardinals, Archbishops, and Bishops, who have already signified their intention of being present at the Eucharistic Congress, is a large one (says the 'Catholic Times'), many more will have to be added before the day on which the congress will open. There is scarcely a country in Europe or in the English-speaking world that will not be represented. 'If,' says St. Ligouri, 'men always had recourse to the Blessed Sacrament to cure the evils under which they suffer, there would certainly be fewer victims, for in this Sacrament Christ offers a remedy for every misfortune.' Who knows but that in the Divine economy this congress in the largest and most central city in the world may give a stimulus to religion throughout the globe and help to counteract the work of the enemies of Christianity. In furthering that work they are at present remarkably energetic. In one place they are openly and bitterly aggressive towards Catholics; in another they are secretly hostile; in yet another they adopt practices and opinions calculated to foster religious indifference. Everywhere they are either fighting vehemently or sapping and mining dexterously. The leaders of religious thought who will come together in London will in the interchange of views carefully consider plans for obviating this aggression, and it may be they will be able to devise measures for effectively checking it.

## FRANCE—A Venerable Priest

Canon Gadenne, of Raches, the oldest priest in France, celebrated his 102nd birthday on May 19. He is in perfect health, and attends personally to all his parochial duties.

## A Surprise for the Government

We are being persistently assured by the leaders of French anti-clericalism that the Church in France is in a 'dying condition' (remarks the 'Catholic Weekly'), although one does not understand why, in the same breath, they should need to summon all their forces for the supreme effort of pulling the pillow from under the aged pauper's head. Clearly they are right, from their point of view, in calling for strenuous anti-clerical action, but wrong in their pretended estimate of the Church's vitality; for, the recent municipal elections in France have, in various ways, shown that 'clericalism' is still very much alive, and gives solid hopes of further signs of vigorous life to come. In the municipal elections for Coudray Monceaux (Seine et Oise) the curé of Saint Pierre de Caillot, Paris, has been elected a Municipal Councillor, under the very noses of the Clémenceauxs, Briands, and Vivianis. M. Louit is a young and able priest, best known by his nom de plume Pierre l'Ermite. He is a talented writer, and possessed of refined artistic taste. The most consoling feature of his election is that he obtained his electoral victory over a Socialist candidate.

## Joan of Arc Fetes

The old City of Orleans has once more celebrated its traditional fêtes in honor of Joan of Arc as the deliverer of France and as a saint. Last year the ceremonial was rudely broken by the intrusion of the Freemasons, but this year the city returned to the programme which has the double sanction of ancient tradition and appropriateness. That programme includes three functions, the presentation of the standard of the Maid by the Mayor to the Bishop, the panegyric in the Cathedral, and the procession through the town.

## ITALY—A Great Botanist

On May 13 there passed away at Riva, in the North of Italy, a simple priest, Antonio Carestia, one of the greatest botanists of our time, who, living a life of poverty and solitude, was yet on terms of intimate friendship with some of the leading figures of political, social, and scientific circles, and was honorary member of many of the most eminent scientific associations of Europe. Born at Riva on February 2, 1825, at the completion of his ecclesiastical course he returned to his native town, where for the rest of his days he filled the office of a humble chaplain.

## ROME—Ceremony of Beatification

In St. Peter's, Rome, on Sunday, May 17, took place the Beatification of the Venerable Sister Mary Magdalen Postel, founder of the Institute of the Sisters of the Christian Schools of Mercy. All the Cardinals of the Congregation of Rites were

present, besides members of the Papal Court and of the aristocracy, the whole presenting a scene of great brilliancy. In the afternoon the Pontiff descended to St. Peter's for the ceremony of venerating the relics of the beatified. He was received by Cardinal Rampolla, Archbishop of the Basilica, the other Cardinals, and many Vatican notabilities.

## Monument to Palestrina

A committee has been formed in Rome for the erection of a monument to the great composer of Church music, Pierluigi da Palestrina.

## SPAIN—The King's Birthday

The officials of the Spanish Senate and Chamber, deputations of the various administrative bodies and all the authorities, and many officers of the army and navy, called at the Palace on Sunday, May 17, to congratulate King Alfonso on the occasion of his Majesty's birthday. The Presidents of the Senate and Chamber delivered speeches. The King, in reply, expressed his thanks in most cordial terms. His Majesty received numerous telegrams of congratulation, among them being messages from King Edward, the King of Italy, the German Emperor, the Emperor Francis Joseph, the Grand Duke Boris of Russia, Prince Bulow, the German Chancellor, and Prince Henry of Prussia on behalf of the German Navy.

## UNITED STATES—The President's Congratulations

A letter, dated May 1, was received on May 2 from President Roosevelt by Archbishop Farley, of New York. The letter read: 'My dear Archbishop,—Now that the celebration of the anniversary is over, I want, in the first place, to congratulate you on its great success. In the next place, I want to congratulate all our people on the impulse to higher patriotism given by the way in which the celebration was conducted, and finally, in what is much the least important, I want to thank you personally for your very kind and courteous allusion to myself on last Tuesday.'

## For Aged Priests

Mrs. Thomas F. Ryan, New York, has purchased for £6000 the beautiful home in Roanoke, Va., known as Greenway Court, to be used as a home for aged Catholic priests. It is one of the most beautiful residences in the city.

## Non-Catholic Felicitations

Amongst non-Catholic citizens who felicitated the Archdiocese of New York on its hundred years' work were the following:—President Roosevelt, the Right Rev. David H. Greer, D.D., Bishop-Coadjutor, Protestant Episcopal Church of New York; the Rev. Dr. Joseph Silverman, Rabbi of Temple Emanuel; the Rev. W. R. Richards, D.D., Pastor of the Brick Presbyterian Church; the Rev. J. W. Johnston, of Old John Street Methodist Episcopal Church; the Rev. Newell Dwight Hillis, D.D., Pastor of Plymouth Congregational Church, Brooklyn; the Rev. Morgan Dix, D.D., Rector of Trinity, the mother of Protestant Episcopal Churches in New York; and others, whose opinions are respected.

## Church Extension

The annual meeting of the Board of Governors of the Catholic Church Extension Society of the United States, which was held in Chicago, formulated plans for raising an endowment fund of £200,000 to carry on the work of the society.

## Archdiocese of New York

Catholic laymen in New York, in connection with the centenary celebration of that archdiocese have decided to mark the event by liquidating the debt on the Cathedral. This debt amounts to about \$80,000. The original cost of the Cathedral was about \$800,000, but recent alterations and additions, including the new chapel of Our Lady, will bring the total cost of the great edifice up to £1,000,000.

## GENERAL

## A Famous Observatory

The writer of an admiring article in the 'Pall Mall Gazette' claims for the Observatory attached to the Jesuit College at Belen, Havana, that it is superior to the Washington Signal services, of which there is also a station in Havana, citing in proof of such priority the warnings there registered of the great hurricane which devastated the town of Galveston in 1900. Father Gahgoitti, S.J., who conducts it, sent out cable warnings that the cyclone would pass over Texas; and, as he predicted, the hurricane struck Galveston, entirely destroying a large section of the town. Afterwards the exact course of the storm was compared with the charted forecast of the Belen Observatory, and there was not found the least divergence.

**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.

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

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PRICE—3s. 6d. per tin; all chemists and storekeepers.

Following is one of the many glowing Testimonials we are constantly receiving:—  
"Otahuhu, Auckland, 15th April, 1908.—  
**TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT.**—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds of ointments, lotions, and blood mixtures, all to no use. The pain was most cruel, and I often wished to God that I was dead. The day 'Noah's Dove Ointment' was brought to the door, I was on crutches; I could not put my legs to the ground. I laughed at them when they said it would cure me. I told the gentleman I had tried too many ointments, and I would try no more, as I had given up all hopes of ever getting well; but my husband would have me try one tin.—It was on a Tuesday—and at the end of a week I was able to go about without a stick; and although it took several tins to complete the cure, it is now over 12 months since, and no sign of it coming back.—I am, thankfully yours, (Signed) J. MURPHY.—To R. White, Esq., Auckland." C877

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### New Catholic University for Japan

The Rev. James Rockliffe, S.J., of Canisius College, Buffalo, formerly of Cleveland, has been sent to Tokio, the capital of Japan, in order to take up the work of preparing the foundation of the proposed Japanese Catholic University. With him will be associated the Rev. Joseph Dahlmann, S.J., of Luxemburg, who is widely known as a linguistic scholar and the compiler of several philosophical works. A French Father, who is also a linguist, will likewise assist in the preparatory work.

### The Bishop of Auckland in New York

A recent visitor to this city (says the New York 'Catholic News' of May 16) was the Right Rev. George M. Lenihan, Bishop of Auckland, New Zealand, who is on his way to Rome, to present to the Holy Father a report of the condition of his diocese. Bishop Lenihan, who is accompanied by the Rev. Father Patterson, was a guest while in this city of the Dominican Fathers at St. Vincent Ferrer's on Lexington Avenue. On Sunday last he told an interesting story of his diocese, describing the hardships of the early missionaries, the difficulties that arose from the Maori War, extolling the faith and piety of the Catholics, who are nearly all of Irish birth or extraction, and giving a succinct account of the progress of religion in Auckland. Incidentally he referred to the extreme kindness shown him by the Dominican Fathers, and expressed his deep appreciation of their courtesy and gracious attention. The Bishop during his stay visited various institutions, and was particularly impressed with the Foundling Hospital under the care of the Sister of Charity.

Bishop Lenihan left on Monday last for Chatham, Columbia County, on a short visit to his namesake, the Rev. F. C. E. Lenihan, and will then go to Quebec to take steamer for Liverpool on May 15. His only regret is that he was unable to be present at the great centenary celebration in this city.

### HAVE YOU HAD

#### YOUR TUSSICURA TO-DAY

#### FOR THAT COUGH?

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

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## Domestic

By MAUREEN

### Stains on Enamelled Ware.

It is impossible to keep enamelled ware in general use free from stains, but they can easily be removed. Fill the pan or bowl with water, and add to it a piece of potash. Let this remain standing for a little while, then pour the water away, and wash the vessel, and the stains will disappear.

### A New Use For Old Corks.

Don't throw away your old corks; save them up, and when you have an accumulation cut them into uniform size, and squeeze them through a rather fine wire netting—the holes should be just large enough to hold the corks tightly in their centres—and a warm comfortable mat for the bathroom will be the result. The corks must be quite level and the wire netting cut to the size of mat required. Put a narrow band of leather round the outer ring, with a brass-headed nail at each sixth cork, which will keep the square compact. This mat will be found very soft and warm to the bare feet.

### To Save Potatoes and Time.

By peeling potatoes a good deal of the nutriment is wasted; but this method is generally preferred to removing the skins after boiling as being the speediest. The following way will save in both directions:—Wash potatoes thoroughly, and then remove a narrow rim of skin right round from top to bottom, leaving the sides covered. Boil or steam them as usual, and when cooked take off the left-on skin. It will be very easily done, hardly anything will be thrown away, the nourishment of the potatoes will be retained, and the trouble of paring them will be nothing.

### An Overturned Lamp.

Many lives are lost through the overturning of lamps, and everyone should know how to extinguish burning oil. Water must never be used, for it carries the oil further and spreads the flame. Milk is excellent for extinguishing the flame, and a little of it may do all that is needed. In any case, it must be remembered that the thing to do is to smother the flames, which may be done by throwing down sand, flour, or woollen rugs at once. The point is to act quickly, for it is a case when one cannot make up for lost time. A quantity of sand kept in an outhouse is a most useful thing for many purposes, and in case of fire it will be found invaluable.

### A Cup of Good Coffee

A cup of really good coffee, though a simple thing to make, is more difficult to obtain than people think. Of course, no well-regulated household buys the supply of family coffee in the state which is known as 'ground.' Ground coffee may sometimes be necessary in the exigencies of chance and changes, but it is to be tolerated only when it cannot be helped. To get a good cup of coffee, buy the berries whole, and see that they are properly browned. It is better to buy them in the roasted state, because the green berries, if kept long in stock, lose their strength. When the coffee is to be made, grind just enough for one pot of coffee. Usually a small tablespoonful is a fair allowance for each cup of the beverage. Put the coffee in a bowl and set it upon the back of the stove, where it will get very hot without burning. Pour the necessary amount of hot water in the coffee-pot, and set it on the stove until it actually bubbles. While the water is dancing with the heat and the steam is pouring out of the coffee-pot stir in the coffee, which by this time has become very hot on the back of the stove. Cover closely and let simmer ten minutes and allow time to settle before pouring off. Coffee made in this way will be found delicious.

*Maureen*

He tried Port Hacking after fish,  
But only caught a cold.  
He said, 'Atchoo! By jove, I wish  
I'd done as I was told.  
This is indeed a Hacking cough,  
Good name it's got, I'm sure!  
But next day he was right enough  
Through Woods' Great Peppermint Cure.

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Yours faithfully,

**H.M. FOORD.**

## Science Siftings

By VOLT

Where Nicotine Got Its Name.

You have heard the story of how the sailors under Columbus were astonished to see the smoke issuing from the nostrils of the natives, and found it was caused from the combustion of the plant tobacco. On their return the tobacco was introduced into Spain and Portugal, and later into England by Sir Walter Raleigh. In 1560 Jean Nicot, who was the French Minister at Lisbon, learned the use of tobacco from a merchant from America. On his return to France he presented the weed to the queen, and it was soon known throughout Europe. From Nicot it was called 'l'herbe nicotine,' the name that has come down to us.

Some Products From Coal.

Has it ever occurred to you that the vanilla with which many a favorite dish of yours is flavored is made from coal? Will you believe that most of the dyes which have stained the fabrics of your clothes, that the naphtha and benzine which your tailor uses in removing stains, and even the sweetest perfumes are all derivatives of coal (says the 'Pall Mall Magazine'). The magicians who have wrought wonders with coal are the gas-maker and the chemist. If coal is burned in the open air heat is produced and nothing left but a little ash. Burn it in a closed vessel, however, and the marvellous change occurs. In the first place, coal gas is produced and, chemically treated, is supplied to every city home. Furthermore, ammonia is obtained, important in modern agriculture because by its means plants can be artificially supplied with the nitrogen they need. Then, again, asphalt is produced, much used in road-making, although the retort is not the chief source of its supply. Lastly, a black, noisome ooze is collected, which goes by the name of 'coal tar.' It is this which, at the touch of the modern chemist's wand, is transformed into the most widely different substances imaginable. The wonders of coal tar do not cease here. It is a palette of gorgeous colors, a medicine chest of potent drugs, a whole arsenal of terrible explosives, a vial of delicious flavors, and a garden of perfumes—the most protean, variegated substance in the world.

Imitating Precious Stones.

About forty artificial precious stones were recently submitted to the Museum of Natural History at Berlin by an association which claimed to have made these stones, based on the process which recently created so much attention. Several official experts, among whom was the professor having knowledge of gems in the Museum of Natural History, two practical experts, and the chief master of the gold and silver smiths' guild of Germany were requested to make a careful examination of the merits of the 'so-called' new discoveries. The report submitted by this committee of experts reads as follows:—'Of the variety of stones we examined we were favorably impressed only by the artificial rubies. Among these were some of great beauty and worthy of consideration. The white sapphires were of no account at all; they appeared dull and washed out. Well imitated were the yellow precious stones; they really resembled the topaz very closely; but this invention carries with it only very little value, since the real topaz is found in such large quantities that they sell at from 2 to 3 marks (47.6 to 71.4 cents) a gramme. Therefore it would seem of little importance to imitate such common stones. Of all the stones we examined, we can only call the artificial rubies a direct success; but the imitation of this latter species of precious stones is no new invention. We therefore declare that there is nothing new or sensational in the claimed invention.'

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

The boy stood on the school house step  
When the master opened the door.  
'Hello,' said the master, 'You're first at last!  
'You were always behind before!  
'I'm early because,' replied the lad,  
'I've taken the health renewer  
To cure the cough that was so bad—  
It's Woods' Great Peppermint Cure.'

## Intercolonial

The Rev. T. A. Walsh, S.J., of St. Ignatius' College, River-view, left Sydney on June 27 for an extended tour in Europe.

The Right Rev. Mgr. O'Haran has secured the use of the Town Hall on the Sunday morning during which the American Fleet will be in Sydney.

When the last mail left, Archbishop Kelly had arrived in Rome, and was staying at the Irish College. His Grace was to be received in audience by the Pope within a few days.

About 25,000 persons were present at Manly on Sunday, June 21, at the ceremonies in honor of the Feast of Corpus Christi. Over 20,000 of these were conveyed by steamers from Sydney.

Archbishop Dunne, of Brisbane, celebrated the twenty-sixth anniversary of his consecration as Bishop on June 18. During the present year his Grace will reach the forty-fifth anniversary of his arrival in Brisbane.

His Lordship Bishop Gallagher laid the foundation-stone of additions to the Presentation Convent, Mount Erin, Wagga, on Sunday, June 21. Up to the present, and including the cost of the additions about to be made, a sum of over £22,000 has been spent on the buildings.

Speaking at the opening of the new school of St. Patrick's, Rockhampton, on June 17, Bishop Duhig mentioned that in the last seven years they had spent in the erection of new school buildings £18,000. To this might be added the bequest of the late Very Rev. Father Walsh of £200 to be devoted towards the erection of a boys' school at Townsville.

The Federal Statist's estimate of the population of the Commonwealth and States on December 31 gives the population of New South Wales 1,568,942, Victoria 1,248,095, Queensland 541,765, South Australia 302,064, West Australia 261,568, Tasmania 148,008. The increase of population was 77,556 for 1907.

The Most Rev. Dr. Delany, Archbishop-elect of Hobart, will not remain in Rome until the Consistory, which has been postponed to September next. Writing to the Rev. M. Gilleran, of Hobart, under date May 13, Dr. Delany stated that within three days he would leave Rome for Milan; then without much delay for Friesburg in Switzerland. Later he will visit Munich, Louvain, Bruges, and London, and then proceed to All Hallows.

His Grace Archbishop Redwood (says the 'Freeman's Journal') arrived in Sydney on Tuesday evening (June 23). His Grace was the guest of the Marist Fathers (St. Patrick's, Church Hill) during his stay in Sydney. He paid a visit to Manly to see his Eminence the Cardinal on the day following his arrival. His Grace was accompanied by the Rev. M. O'Sullivan, S.M., who is visiting Sydney to see his sister (Sister Mary Catherine), at Monte Sant' Angelo Convent, North Sydney, who is dangerously ill.

His Eminence Cardinal Moran contracted a slight chill, which brought on an attack of influenza, at the laying of the foundation stone of the additions to the Church of the Immaculate Conception, Manly, on June 14. He was not well enough to take any part in the Corpus Christi celebrations at the Cathedral, but he had recovered sufficiently to be able to drive to Manly on Sunday, June 21. He viewed the great procession of the Blessed Sacrament in the grounds of St. Patrick's College from one of the balconies of the seminary.

The Rev. R. Collins, pastor of SS. Peter and Paul's, South Melbourne, celebrated the silver jubilee of his ordination to the priesthood on June 24. There was a great gathering of the parishioners in the parish hall in honor of the event. Wherever Father Collins has labored for the past twenty-five years in the Archdiocese of Melbourne he has left behind none but the kindest memories, and has made hosts of friends. Non-Catholic representative men are amongst his warmest friends, and these take pleasure and delight in affording material help in the religious, educational, social, and charitable works in which the rev. gentleman has been engaged, notably at Clifton Hill and South Melbourne. Father Collins is a native of Ballybunion, County Kerry.

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

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

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

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

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# The Family Circle

## THE DOLL'S FUNERAL

When my dolly died, when my dolly died,  
I sat on the step and I cried, and I cried;  
And I couldn't eat any jam and bread,  
'Cause it didn't seem right when my dolly was dead.  
And Bridget was sorry as she could be,  
For she patted my head, and 'Oh!' said she,  
'To think that the pretty has gone and died!'  
Then I broke out afresh, and I cried and cried.

And all the dollies from all around  
Came to see my doll put under the ground;  
There were Lucy Lee and Mary Clark  
Brought their dolls over all dressed in black,  
And Emmeline Hope and Sarah Lou  
Came over and brought their dollies, too.  
And all the time I cried and cried,  
'Cause it hurt me so when my dolly died.

We dressed her up in a new white gown,  
With ribbons and laces all around,  
And made her a coffin in a box,  
Where my brother keeps his spelling blocks,  
And we had some prayers, and a funeral, too;  
And our hymn was, 'The Two Little Girls in Blue.'  
But for me I only cried and cried,  
'Cause it truly hurt when my dolly died.

We dug her grave in the violet bed,  
And planted violets at her head;  
And we raised a stone and wrote quite plain,  
'Here lies a dear doll who died of pain.  
And then my brother he said 'Amen,'  
And we all went back to the house again.  
But all the time I cried and cried,  
Because 'twas right when my doll had died.

And then we had more jam and bread,  
But I didn't eat, 'cause my doll was dead,  
But I tied some crepe on my doll-house door,  
And then I cried and cried some more.  
I couldn't be happy, don't you see,  
Because the funeral belonged to me,  
And then the others went home, and then  
I went out and dug up my doll again.

## BERT'S GOOD SENSE

The day was very warm, with a strong wind blowing from the south-west that seemed like the breath from an oven, and which brought with it whirling clouds of dust. In the heat and glare the blue waters of the lake looked doubly cool and refreshing, and it was no wonder that a little group of picnickers had wandered down to the pier where several small sail-boats were for rent.

The old man in charge of the boats shook his head a little doubtfully when they asked for his best boat, and his eyes scanned the sky anxiously. Thunder heads in delicate tints of grey and white were beginning to show themselves about the horizon.

'Are you a good hand at managing a sail-boat?' he asked of Clare Davis, who had been making the inquiries.

'That's all right,' Clare answered, confidently; 'I've handled boats in some pretty bad weather, and never had an accident yet.'

Still the old man looked troubled. 'I'm afraid there's a squall coming up,' he said. 'We're going to get a change of wind before long, and it'll come as quick as a flash of lightning when it does come. It's always dangerous sailing on the lake on a day like this. There's been many a sail-boat capsized, and it wasn't the fault of the fellow that was sailing it either.'

'Well, I'm willing to take the risk,' Clare said lightly, 'and I guess the rest are too. Isn't that so?' she asked, turning to the others.

Some nodded, and one or two looked uncertain. Bert Hawley shook his head decidedly.

'Oh, Bert!' Clare cried, 'you're not going to back out, are you? Why, I don't believe there's any danger.'

'I'm not so sure,' Bert said. 'I know the lake, and I know that squalls come up like race-horses. I don't believe in running into danger myself unless I have to, and, another thing, I don't believe I have any right to take Margaret into danger, even if I wanted to go myself.' He smiled at his sister, who was younger than he, and who believed that what Bert said and did was about right.

Bert's stand decided the others who had been doubtful, so that the little sail-boat, as it moved away from the pier, carried only a part of the picnickers.

'I think you showed good sense,' the old man said to Bert. 'And I liked what you said about taking your sister into danger. There are a good many folks that never think of that.'

The squall did come, as the boatman had foretold, but Clare was watching the sky keenly, and handled the boat so skilfully that she was not hurt. But the party were drenched by flying spray, and chilled by the cold wind that came out of the north-east, following the squall. As the little boat came back to the pier, the girls looked frightened and uncomfortable.

'I wish we'd stayed, too!' one of the party said. At which the old boatman replied:

'Some folks are always late taking advice.'

## 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 actions by bringing it to a successful finish. More than half the women in the world fail, not only in important, but 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-reliance 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.

## CHINESE CHILDREN

In China the childhood name given to an infant varies according to circumstances. If the first child has died the second is often called after a tree or an animal, in order to cheat the evil genie, supposed to be always lying in wait to destroy children. Often a baby is named after the barnyard fowl or after an idol. The evil genie does not see through the deception, and spares the child. Frequently the names chosen are imaginative and poetic. The following are examples of those bestowed on little boys:—Glittering Dawn, Pure Pearl, Budding Flower, Gleaming Star, Retired Garden, Sweet Doctrine, Eyes Like the Moon, Light Without Eclipse, etc. Girl babies are named The Father's Jewel, The Leaf, Immaculate Rose, Perfumed Petal, Velvet Corolla, Virginal Stem, Chosen Carnation, Morning Peace, Happiness Without End.

The children receive new names when old enough to study or to be promised in marriage. In the Celestial Empire children are, at a very early age, betrothed to others of as tender years, who live in neighboring villages or perhaps at a great distance. It is not customary to arrange these marriages between families of the same surname or between cousins.

The young people thus affianced never see each other, however, until the day of their real marriage, a strange custom which, though, to a certain extent, it safeguards the dignity of the marriage state, is not favorable to a good understanding between the contracting parties.

When a young affianced husband dies his betrothed is expected to remain a widow for the rest of her life. Sometimes she goes to live with his family, where, as time goes by, she adopts one or more children to console her loneliness. This continued widowhood is considered among the Chinese to be a proof of heroic constancy. At the death of the inconsolable widow the community erects to her memory a stone monument with some such inscription as 'To a Fidelity and Virtue as Boundless as the Ocean.'

In other cases the bereaved bride is taken back by her family, who soon choose for her another husband.—'Society for the Propagation of the Faith.'

### TRUE FEELING

One day last summer a German entered the establishment of a photographer in a Southern town, and, after several glances about the place, observed, mournfully, that the photographer did not seem to have the properties essential to the taking of a picture he desired.

'I should like a picture of myself weeping beside my wife's grave,' he said. 'Maybe you fix a grave here in the shop for me.'

'I am afraid I haven't the necessary accessories,' said the photographer. Then, with an attempt at facetiousness, he suggested: 'Couldn't we arrange to have the portrait made at the grave itself?'

'Dot's in Pennsylvania,' sighed the German. 'It would be too expensive to go there. You must fix up some kind of grave here in the shop. I could weep on dot. It's no trouble for me to weep anywhere.'

### A MISUNDERSTANDING

An Ohio young woman read at her graduation an essay on Hawthorne. The young woman said:

'At the age of thirty-nine Hawthorne married, and took his wife to the old manse.'

The day after the commencement one of the village maidens called on Miss E., and remarked, 'Wasn't it mean that Maud should say such a thing in her essay?'

'To what do you refer?'

'Why, she said, at the age of thirty-nine Hawthorne married, and took his wife to the old man's. Why didn't she say to his father-in-law's?'

### ODDS AND ENDS

Mother: 'Tommy, have you eaten all your sweets without even thinking of sister?' Tommy: 'Oh! no, mamma. I was thinking of her the whole time. I was afraid she'd come before I'd finished them!'

'This,' said the guide in a Dresden art gallery, 'is the famous Sistine Madonna. This painting is worth close on one million dollars.' 'Does that include the frame?' asked the tourist from Chicago.

'What do you want to set such a tough chicken before me for?' indignantly exclaimed a fair damsel in a restaurant the other day. 'Age before beauty, always, you know, ma'am,' replied the polite attendant, who well knew how to serve his employer and a tough chicken at the same time.

### FAMILY FUN

Why is a man carrying a basket of loaves on his head sure to be ill-mannered?—Because he is under bread (underbred).

What is the difference between a fault we have barely succeeded in conquering and an immigrant who is landing?—One is just overcome and the other just come over.

What is the name of the boy who can be set at liberty by a letter?—Fred will be freed by 'e.'

What letter will make a boy eager?—'A' will make Ernest earnest.

What letter will make a boy curve?—'D' will make Ben bend.

What letter will make a girl wed?—'R' will make Mary marry.

What animal could easily be remodelled into a graceful garment?—A goat into a toga.

What animal could by a slight change be soon converted into metal?—Roe would be ore by a slight transposition.

What inclement season would be most acceptable in an arid country?—A cold spring.

How can a Scotch child be made to protect grain and hay?—A bairn becomes a barn by losing an 'i.'

How could a little child possibly grow into a tower of great renown?—By adding 'i' a babe becomes Babel.

What pronoun is a sorceress?—Witch (which).

What pronoun is never here?—There (their).

What pronoun belongs to the potato?—Eye (I).

What pronoun belongs to the musical scale?—Mi (me).

What pronoun possesses a spout?—Ewer (your).

## All Sorts

Asparagus is so plentiful on the Russian steppes that the cattle eat it like grass. The seeds are sometimes dried and used as a substitute for coffee.

Bees are said to see an enormous distance. When absent from their hive they go up in the air and they see their home, and then fly towards it in a straight line.

Sweden has the oldest vessel in Europe—perhaps in the world—in the schooner Emanuel, built in 1749. She was first a privateer, and is now in the timber trade.

Teacher: 'Wait a moment, Johnny; what do you understand by the word "deficit"?—It's what you've got when you haven't got as much as if you just hadn't nothin'.'

In adversity a man has opportunities of studying the anatomy of the backs of his acquaintances; in prosperity he sees only their fronts. For a full view of life, then, a man should have days of pinching and days of plenty.

'There, Mary,' said a lady, proudly exhibiting a picture of herself to her servant, 'that is a portrait of me painted when I was a child!' 'Bless us, mum,' said the domestic, 'what a pity it is we have to grow up, ain't it?'

The largest trees in the world are the giant redwoods of California. One of these in a grove in Tulare County is one hundred and eight feet in circumference at the base and seventy-six feet at a point twelve feet from the ground.

'Well,' said the young lawyer, after he had heard his new client's story, 'your case appears to be good. I think we can secure a verdict without much trouble.'

'That's what I told my wife,' said the man, 'and yet she insisted at first that we ought to engage a first-class lawyer.'

One of the most important substances used by the physician is iodine, made from the ashes of sea-weeds, which is a nearly certain remedy for some complaints which were formerly considered incurable. It is also one of the most important agents employed in the processes of photography.

The highest lighthouses are the Bartholdi Statue of Liberty in New York Harbor, which is one hundred and fifty-one feet, besides a pedestal of one hundred and fifty-five feet; one at Genoa, Italy, two hundred and eighteen feet in height; and Cape Hatteras light, which is one hundred and eighty-nine feet.

From the 'Newspaper Press Directory' we ascertain that there are published in the United Kingdom 2461 newspapers, distributed as follows: England 1881, Wales 114, Scotland 261, Ireland 191, Isles 17. Of these there are 184 daily papers published in England, 7 in Wales, 18 in Scotland, 18 in Ireland, and 4 in British Isles. In the year 1846 there were published in the United Kingdom 551 journals. Of these 14 were issued daily, 12 in England, and 2 in Ireland.

The so-called briar pipe is not made of briar at all, but from the root of a particular kind of heather called in French Bruyere, which grows on the hillsides of the Tuscan Alps, in North Italy, and on the mountains of Corsica. English tradesmen, finding the correct word bruyere somewhat difficult for the British tongue to pronounce, reduced it to briar, and in this way the corruption crept in and was established by popular usage. Originally Swiss peasants made snuff-boxes of this wood, and when snuff-taking became unfashionable the peasants turned their attention to making pipes from the root, and found a ready market for them.

There was launched recently at Belfast one of the largest steamers which has yet been built. It is the new Holland-America liner Rotterdam, the first of over 20,000 tons to be put under the Dutch flag. The gross tonnage is about 24,000. It is worth notice that the new steamer has quadruple expansion engines, but the speed aimed at is of 17 knots, so that whilst it approaches in size to the great Cunarders, it does not aim at anything like their speed. The passenger accommodation is for about 520 first cabin, 530 second cabin, and 2400 third class, so that, apart from the crew, about 3450 persons are to be accommodated in this latest addition to the steamers for the Atlantic trade.

Did you ever look like a worn-out shilling, and feel even worse? Naggng, annoying rheumatic pains and swellings will make anybody grumpy, irritable, and worn out. Witch's Oil—that marvellous massaging fluid—rubbed into bruises, swellings, and painful parts of any kind, disposes of the pain as if by magic. Try WITCH'S OIL for Neuralgia, Sciatica, or any form of Rheumatism.