

MISSING

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

July 19, Sunday.—Sixth Sunday after Pentecost. St. Symmachus, Pope and Confessor.
 „ 20, Monday.—St. Jerome Emilian, Confessor.
 „ 21, Tuesday.—St. Alexius, Confessor.
 „ 22, Wednesday.—St. Mary Magdalen, Penitent.
 „ 23, Thursday.—St. Appollinaris, Bishop and Martyr.
 „ 24, Friday.—St. Vincent de Paul, Confessor.
 „ 25, Saturday.—St. James, Apostle.

St. Appollinaris, Bishop and Martyr.

St. Appollinaris, first Bishop of Ravenna, and, according to tradition, a disciple of St. Peter, suffered martyrdom during the reign of the Emperor Vespasian.

St. Vincent de Paul, Confessor.

St. Vincent was born in the south of France. Having been ordained priest, his heart was touched by the state of spiritual destitution in which he found the remoter country districts of France. The remedy for this appeared to him to be a series of retreats or missions, by which the people might be taught their duties to God and man, and at the same time earnestly exhorted to fulfil them. For this purpose St. Vincent instituted a congregation of priests, popularly known in English-speaking countries as Vincentians. He was also led by a spirit of ardent charity to found numerous hospitals, asylums, and orphanages, and to establish confraternities for the education of youth, the service of the sick, and the relief of the destitute. St. Vincent died in 1660, at the age of eighty-five.

GRAINS OF GOLD

A THOUGHT FROM THE PSALMS.

When I behold the heavens, O my God,
 How petty seem the things of this brief life!
 How weak my heart beneath the chastening rod!
 How cowardly my spirit in the strife!

When I behold the heavens, where each star
 Is as a seraph's shining heart of flame,
 My sins, like myriad hands, press me afar
 From Thee, O God, and low I bow in shame.

When I behold the heavens all aglow
 With dawnlight from dark shadow-lands made free,
 Hope stirs within me, and, somehow, I know
 That Thou hast made the stars and heavens for me.
 —'Ave Maria.'

A light heart and cheerful face are the heritage of those who possess contented minds.—Father Hayes.

So long as the multitude are made use of, and not loved and helped, so long shall the world be full of misery and crime.—Bishop Spalding.

Happiness is a great power of holiness. Thus kind words by their power of producing happiness have also a power of producing holiness, and so of winning men to God.

The benefactors of humanity are those who have thought great thoughts about her. Her benefactors are the poets, the artists, the inventors, the apostles, and all pure hearts.—'Amiel's Journal.'

A great people and petty thoughts or revengeful feelings go ill together. The strong do not wail; the brave make no outcry. In proportion to one's power should be his forbearance and self-control.—Bishop Spalding.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Learn to endure meekly whatever trials may come upon you in your every-day life.

The statement that we are all creatures of habit is far more true than the ordinary run of such general observations. One thing is certain in this respect—we can usually be what we want to be if we want hard enough! It is simply a question of the desire being well backed by the will. But few persons have a proper appreciation of the importance of training the will. Few seem to realise that in this lies the solution of the problem of happiness, which is really not much of a problem, but largely a habit.—Leigh Mitchell Hodges.

The Storyteller

SISTER BRENDA'S NIECE

Some persons would say I am an old maid! At least, those who know when I was born would say so. But unless I told the rest of the world, they would not believe it. I am quite up to date in my styles, wear my hair in the latest coiffures; I am full of life and vivacity; slender, quick and always ready for amusement; read the latest works, and can dance, swim, ride and play golf and tennis. Now, am I conceited if I pride myself some on my accomplishments?

Of course, I am a convent-bred girl, and I just adore the nuns. Everybody would if they knew them as I do. Sweet, gentle, cultured women, with eyes that make you think of half-open tabernacle doors, with voices that linger in your heart long after you leave their presence. Gracious, yet unworldly; always glad, yet ready with brimming eyes to share your sorrow or lighten your troubles. Why, their very influence—silent, almost imperceptible—rules people more than written law. Even their letters can work miracles. I've seen it. Just ask some white-haired veteran who smelled the smoke of battle and was nursed back to life by the quiet-voiced nuns; he will bear me out. Ask the schoolboy who learned his catechism and prepared for his First Communion at the hands of the nuns; ask him his impressions. And what about the schoolgirl who has lived six, eight, ten years at some convent boarding school, and knows the religious as her mothers, her best friends? I was one of these. So I say again I just adore the nuns! (You understand how I use the word 'adore'.)

The reminiscence I am giving you has to do with an incident of my school life and dear Sister Brenda, who was my teacher and my ideal seventeen years ago, and is the latter still. I was a wild creature of fourteen then, impulsive, warm-hearted, with some talent, they said. But Sister Brenda could tame me in any wild mood she found me. She developed my nature, formed my character, and any good that is in me she brought out and fostered. In one thing only was she disappointed, but it was all my fault, and the bitterness is all mine.

Sister Brenda was the sacristan of the convent chapel. How beautiful that chapel was! A marble railing divided it into two parts. One was filled with pews, where the pupils knelt and sat, and where they heard Mass and benediction, where they made little visits to the Blessed Sacrament in the quiet twilight. How well I remember those summer evenings, when the stained-glass windows stood aslant, and the distant twitter of the birds, or the hum of insects, or the sighing of the wind in the tree tops were the only sounds that broke the hush of the sacred place. In the upper part of the chapel, beyond the railing, were the stalls of the nuns—two long rows on each side, under the arching pillars. The marble high altar stood in a sort of apse, while behind it, high up on the wall, was a touching picture of the Crucifixion. The marble shrines of Our Lady and St. Joseph were on each side. The beautiful tessellated floor gave no echo to the quiet footsteps of the nuns, and to glance up to this part of the chapel, which was called the choir, during the time when the nuns chanted their office was like looking at a picture of an old cloister in some convent beyond the sea. The long lines of religious, all robed and all veiled alike, all in the same posture, all bending, or standing, or kneeling together—one would never tire of the beauty of the scene. I wonder if any convent girl whose eyes rest on this page will not recall it all as she reads?

One day I slipped into the chapel at an unusual hour. At first no one was visible, but as I knelt and prayed a nun approached the altar. She placed something before the tabernacle door, then knelt a long time. Finally, she rose and glided down the aisle. It was Sister Brenda. I followed her, for I was just a little curious, a fact which I would not think of acknowledging to any one, much less to her.

When she saw me she held the door open, and when it closed I saw an envelope in her hand.

'You saw me at the foot of the altar, dear?' she said.

'Yes, Sister.'

'Well, I am going to tell you why I went so close to our dear Lord.' And she held the envelope up. 'I was asking Him to take this little heart and make it His own; to guard it from the dangers and troubles of this hard, cold world; to win it to His love, and thus make it happy in time and eternity.' And she drew out of the envelope the picture of a

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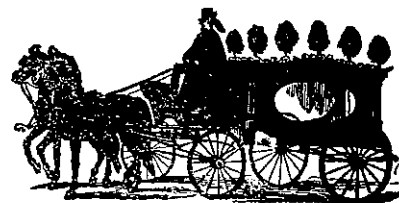
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beautiful child, whose eyes were like stars and whose little face was radiant with the smile of innocence.

'Oh, Sister Brenda, what a lovely child!' I cried. 'How you must love her!'

'I do love her, and because I love her I have offered her to the love of His heart. My sweet little niece!'

I had heard Sister Brenda speak of the joy of such love before, and I had felt my heart burn with the fire of her words. I understood that she was going to pray that beautiful child into the convent, and I remarked:

'She is too little to know anything about it. What if she objects when she grows up?'

'Much will happen before then, my dear. But until she does grow up I will pray, always pray, and the rest is in God's hands.'

'I don't think her father and mother will thank you for taking that lovely girl from them.'

'They are true Catholic Christians. They value the boon of a religious call from God more than any earthly alliance. She will be dearer to them than the whole world. She will be the household angel, standing at God's throne invoking blessings in life and in death. Oh, the beautiful grace!'

Sister Brenda's face glowed as she uttered the words, a living example of the truth of them, and then she disappeared behind the cloister door, leaving me longing to be a nun for at least a whole hour.

*

The years of my school life passed. My graduation day came, and with tearful eyes I said good-bye to Sister Brenda and my alma mater and stepped out from the rose-arched gateway into the wide, wide world.

In my heart of hearts I heard a divine voice whispering: 'I have chosen you; you have not chosen Me.' But I put aside the music of that voice; feverishly I said: 'Not yet. Let me wait a while. The world is beautiful; I am young. Let me enjoy the pleasant things you have given to us, Lord. In a year or two—' And so I ignored the gracious invitation, and slowly its grace was withdrawn. I enjoyed my new freedom. Every one said I was supremely happy; at least, I ought to be. But I knew better.

One thing remained—my love for Sister Brenda and the thought of her beautiful life. She wrote to me, reminding me of my aspirations to a perfect life, but I never heeded her gentle questioning. At last the subject was dropped. The memories of my convent life faded into a sweet misty dream. I never returned to my alma mater, and as for the incident of the picture, it passed as completely out of my mind as if it had never happened.

π

Years went by. I had been for the third or fourth time in Europe. This time I spent three months there, restlessly moving from place to place with my sister and a party. I studiously avoided convents and nuns, and it was hard to do so, for they are ubiquitous. One day, in Rome, I was visiting the shrines in St. Peter's, and paused at the Capello del Coro, where the canons were chanting the Divine Office. The sound brought back the long lines of nuns in the convent chapel of my school days. I left hurriedly.

In Venice I loved to wander through the dim twilight of San Marco, over the mosaic pavement, or kneel before the miraculous crucifix. In Paris I haunted the little chapel of Notre Dame des Victoires or Mont Martre on the high hill overlooking the great city. There, where the adoration of the Blessed Sacrament is perpetual, I seemed to find a sort of peace.

My friends began to think me somewhat diffident, but they loved me and bore with my moods. I remember kneeling in the Jesuit Church in Gardiner street, Dublin, with my head buried in my hands, when a soft touch on my shoulder made me start, and I saw a noble-looking Jesuit at my side.

'Are you in trouble, my child?' he said gently.

'No, indeed, Father,' I said hastily—and falsely. 'I am an American, and a visit to a beautiful church always makes me homesick.'

'Oh, if that is all—well, God bless you!' and, with an incredulous look at my hot face, he smiled and passed on.

'Oh, why did I not tell him?' I said to myself. 'Tell him I was resisting God's call; that I was ignoring my vocation through cowardice. He would have helped me to be strong.' And thus I flung away my last grace.

I came home and enjoyed (?) life. I denied myself nothing I craved. And then sorrow came. I saw mother, father, and a dear brother laid in the grave. I saw my sisters and brother

marry and depart from the old home. Suitors came. None of them pleased me. What wonder, when I had repulsed a Divine Bridegroom? I never gave sign of my hidden pain. The world thought me the most fortunate of mortals, and I held my head up bravely before it.

One day I determined to pay a visit to my old school home. I had not been there for years—not since my graduation. What would Sister Brenda say—she who knew I had rejected God's undeniable invitation? Would she welcome me?

But I went, and my heart throbbed with joy as I passed up the long avenue and sprang from the carriage at the front door.

It was early afternoon, and the long line of purple mountains eastward lay dreamily against the horizon as of old—stately, eternal, changeless. The sun sparkled on the fountain where the gold fish flashed and the birds were drinking and splashing. The flower-beds were glowing. A beautiful old rounded chestnut tree which stood alone, and was the pride of the institution, was there, more beautiful than ever, with its rustic seats inviting me to the quiet dreams I so often had in the long ago. Nothing was changed—nothing but myself. I stood a moment, with misty eyes, on the broad steps. The portress was a stranger, but she saw the familiar graduating cross of the academy around my neck, and welcomed me with a smile.

'I know you are an old pupil, and you are welcome. Come in, dear' (thus the nuns talk). 'You are just in time for the ceremony,' she whispered. 'Every one is in the chapel.' And she led me in and gave me a seat.

The chapel! How my heart throbbed as I knelt in the sacred place, so dear of old, so holy now. The organ was pealing, and the nuns were singing with their pure, rich voices. The altar was aglow with lights and beautiful with white lilies. The long lines of stalls were filled with black-veiled religious in their white festival cloaks. In the centre of the nave, near the altar, knelt a girlish figure robed like a bride. Her filmy veil was caught with orange blossoms, and her satiny gown of creamy white swept over the carpeted pavement of the choir. She rose as I gazed, and amid the music of the chanted psalm, and conducted by two nuns, softly moved down the aisle, passed me and disappeared. I looked at her face. It was beautiful, with a spiritual loveliness hard to describe. Her dark eyes were lowered, her cheeks were flushed, and an expression of angelic happiness lingered on her features.

'I wonder who she is?' I murmured, as I bent my head and tried to keep back the tears.

Soon she returned, the bride's dress laid aside forever, and the black robe and white veil of the novice enveloping her slender form. She was even more radiant than before, and the holy light of God's love shone from her face. Peace, content, joy and happiness spread their white light around her, and I knelt and envied her from the core of my heart.

The ceremony was over. The breath of incense lingered in the chapel, rising softly in misty clouds, stained by the hues of the pictured windows. I stayed there, full of emotion and tears. How the memories of years came back, and how the scroll of the past unrolled before me!

A light touch aroused me, and I left the chapel. At the door was my dear Sister Brenda, her sweet face aglow with joy. The lines that time brings to other faces were not on hers. Her smiling eyes were alight, like stars, and her voice was the same sweet music.

'My dear child! Welcome, a thousand times welcome!'

'Oh, my dear Sister Brenda,' I cried, 'how happy I am to see you again!'

'And I to find you in the chapel,' she added.

'Oh, Sister,' I said, 'who is the lovely novice that has made my heart ache to be in her place?'

'Do you not know?' asked Sister Brenda joyously. 'It is my niece, the little child whose picture I laid on the altar seventeen years ago. Why, you were in the chapel that day. Don't you remember? She has been faithful to God's call. She has given Him her sweet young life in its freshness. She is ineffably happy. Surely you remember the photograph of the lovely child? And do you recall all you said? I do, dear.'

Like a flash that reveals the darkened landscape in a storm, the incident came back. The long years rolled away. I was a schoolgirl in that chapel, and the scene was before me. I could only murmur brokenly, 'Dear Sister Brenda! Dear Sister Brenda! How powerful are your prayers! God has heard you through all these years, and there is no resistance to grace. He has granted your petition, because she was faithful. Oh, if I had been so. Will you tell me her name?'

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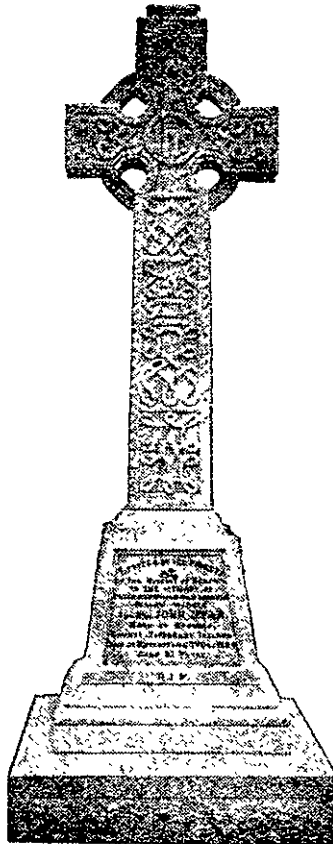
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'Her name henceforth,' said Sister Brenda, 'will be—'

'Aunt Brenda,' said a musical voice at our side, 'father and mother and Francis, Rosalie and Katherine are all impatient to see you. Father cannot speak, but mother is all smiles through her tears.' And the radiant novice of the ceremony stood there. She had not seen me.

With the half-finished sentence on her lips, Sister Brenda disappeared behind the cloister door with her happy niece, casting a glance of apology towards me and murmuring, 'Later on.'

'Too late!' I cried, and I rushed to a side door, my eyes filled with blinding tears, my heart full of pain. The opened door of my lost happiness was once more revealed to me. The light of the peace and predestined gladness that might have shone over my daily life forever glorified my pathway for a brief moment, but only for a moment. My youth was gone, my heart flowers withered and the pain of my unheeded call swept over me like a sea of bitterest regret. It was too late! I was an old maid.—'Catholic Standard and Times.'

THE MAN WITH THE SCYTHE

He watched the strong, athletic figure as it swung from side to side with something like admiration in his lazy eyes.

'Jove!' he muttered, 'the fellow does it in good form. After all, these American peasants—working people, I mean—are superior to our English. If that chap were on horseback now, in a hunting costume or at a reception in a dress suit, it would really be difficult to tell his class. What a figure he would make on canvas. I believe I'll try it.'

He left his easel, which had been placed in position for a study of a century-old work, and went to the fence, raising two fingers as he did so to the young man, who was swinging toward him with the long, regular strokes of the mower.

But instead of dropping the scythe and coming forward with hand to forelock, as an English peasant would do, this fellow merely nodded toward the uncut swath ahead without breaking the regularity of his stroke.

De Masters frowned a little, then forgot his irritation in watching the lines of the figure as it swung nearer.

'Jove!' he muttered again, 'an American sovereign of the soil! I'll put him in the foreground of one oak with his scythe. They shall typify time and age and strength.'

His fingers had brought up a coin from his pocket—now, almost unconsciously, the coin was permitted to fall back, and a larger one was brought up in its place. It seemed more fitting. The smaller would have done for England.

As the fingers came from the pocket with the coin conspicuously in sight there was a last long s-s-swish of the scythe and the young man was wiping his face with his handkerchief.

'Now, what is it, sir?' he asked pleasantly. 'I did not want to stop back there on account of losing so much time. I'm tasking myself to finish this field to-day, and it's going to be a sharp work. You see, there are a lot of young trees in the field, and we don't like to put in a machine for fear of bruising them, so I'm doing it in the old-fashioned way. You're an English artist, I take it, who is stopping at the house for a few days?'

'Yes,' quickly, 'and that is what I want you for, to pose with your scythe in a study of the old oak.'

The coin was raised temptingly, but though the mower was looking straight at him, he did not appear to see it. There was no change in the expression of his eyes, no added color to his face.

De Masters looked perplexed. Over in the old country a peasant would have seen the first motion toward the pocket, and his hand would have been in readiness for whatever might be forthcoming.

'I shall want you more than two hours,' he said suggestively, 'and this—'

'I'm sorry,' the young man interrupted quietly, 'but the fine weather isn't likely to last, and we must give every moment of it to the haying. I should like to oblige you, and if you think it worth while to put the picture off until I have leisure I shall be glad to do what I can. You will excuse me now.'

'Well, anyway, take this,' began De Masters, 'and I will—'

But the sharp s-s-swish, s-s-swish of the scythe was now moving back across the field. De Masters balanced the coin doubtfully upon his fingers, thinking also that the dull eyes might not see it and that the coin would fall off and be lost, finally let it slip back into his pocket.

But the man and his scythe had taken hold of his fancy, and he moved the easel to another part of the field, where there was a big rock with a brook twisting around it and some alders leaning over.

He would let the oak go for awhile. There was no hurry. His invitation was unlimited. Perhaps the mower would have leisure after the hay was made, and—there was another reason why he was willing to stay on.

Kate Reumer was on the verandah when he returned, and the look of approval in her eyes as they rested upon him brought an unusual light into his own.

On the other hand, there was something in the thoughtful, unaffected manner of the country girl that appealed to De Masters as had none of the beautiful women he had met on his travels. He placed his easel and unfinished canvas on the verandah, and then dropped down to one of the steps.

'No, you needn't look at the picture yet,' he said, as her gaze went toward the canvas; 'it is only crude outlines like the limbs showing through a fog. I shall put in the details and finish it to-morrow.'

'You didn't try the oak, then?'

'No, I haven't yet; I have a new idea for it.' He was silent for some minutes, then added, with a laugh: 'Your peasants—working people, I mean—are different from ours on the other side. Over there I need only to raise my hand—with money in it, of course—and they come to me at a run. They are always ready to earn two or three honest pennies where their regular work yields but one.'

She looked at him inquiringly.

'I tried the same thing here,' he went on, 'but the man seemed too dull, or too fond of work. You see it was a man with a scythe, and I wanted him with the oak.'

'Did you offer him money?'

'Of course,' simply, 'I could not expect him to come otherwise. But in spite of all my efforts I couldn't make him see the money, and he talked to me just as I am talking to you—on terms of perfect equality. He didn't even touch his hat.'

A half smile was parting her lips.

'Who was it?' she asked, 'Porter or Smith, or Cibber?'

'I don't know, only that he was a handsome young fellow, with collar open and a very wide-brimmed straw hat.'

The half smile broke into a rippling laugh, instantly checked.

'I beg your pardon,' she said, 'but that was Less—Lester Longstreet, I mean.'

'Anything remarkable about him?' curiously.

'Why, no; I don't know as there is, not any more than about a good many of our young peasants in this country who are working their way up. But Lester is a very fine young man. He was left an orphan at eight, and has made every bit of his way since then. He has worked for papa three summers to help pay his college expenses.'

'College!' incredulously.

'Yes. He graduated from Yale in June, and is now earning money to pay for a post-graduate course in medicine and chemistry. Then he is going through a regular medical college, and afterwards will study a year in your country. He is only 21 now, so there is plenty of time. When he finishes his study I expect to marry him.'

Her eyes were shining a little now, and she looked at him frankly, as though half expecting some word of congratulation, perhaps of commendation for the young mower. His face was averted for an instant, then it turned pale, but equally frank.

'I thank you for your confidence,' he said, simply. 'I came here with an idea of staying for three days, and have been six already, and I should have to remain till after having to get the picture. I don't believe it would be wise for me to stay so long. I will say good-bye to you now.'

He bent over her hand for a moment, and was gone.

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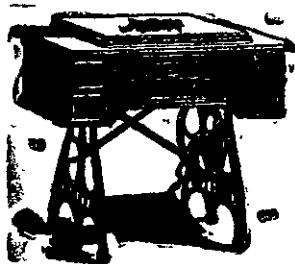
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Current Topics

Cardinal Logue

Sir Thomas More once said that in the 'reformer' Tyndale's writings 'the lies come in by lumps.' Language of equal emphasis might legitimately be used in regard to the methods by which the American 'yellow' journalist evolves 'interviews' with notabilities out of his own inner consciousness. Cardinal Logue, however, let down with gentler speech the imaginative varlet who fathered upon him the bogus 'interview' that raised some of our daily papers to sufficiently high temperatures to make their fire insurance policies perilously near being due. 'One thing,' says the Cardinal, with the gentlest sarcasm, 'that particularly impresses me is the manner in which the newspapers handle the news. The method observed by big metropolitan journals is wonderful! They seem to get the news in some mysterious manner without bothering the principals! Why, the second day of my visit to this country I picked up a newspaper and found a long interview which I had given to a reporter. I could not remember giving the interview, but I suppose the reporter knew what he was writing about.'

Press and Pulpit

'La pluma,' says the author of 'Don Quixote,' 'es lengua del alma'—the pen is the tongue of the soul.' And Longfellow told how, even in his time, that soul-tongue had become a clarion. In our day of linotypes and fast rotary presses the voice of the clarion has been intensified as by a great megaphone, and its sound, like that of the Gospel, is gone out unto the ends of the earth. It has, in fact, almost become a truism to state that, to an extent, the press has usurped the functions that long pertained to the platform and the pulpit. Nowadays there is no cause, however sacred or however strong, that can afford to dispense with the clarion-note of the press. And Bishop Ketteler of Mayence had his finger fair upon the pulse of the time when he once said that if St. Paul were alive to-day he would be a newspaper editor. The earnest preacher does a world of good. Like Goldsmith's pastor of Sweet Auburn,

'He tries each art, reproves each dull delay,
Allures to brighter worlds, and leads the way.'

But (says the Bishop of Salford, England), 'no matter how learned and eloquent a preacher might be, no matter what multiplication we have of platforms and pulpits, the spoken word can never reach the same distance as the written word, which penetrates into all classes, to all distances, which remains when the spoken word has long since passed away and been forgotten.' Which moves the 'Catholic Times' to remark: 'When the truth of this remark has been realised perhaps we shall begin to cultivate our Catholic press more largely, and make an effort to create amongst our people the habit of reading Catholic journals. The latter is the most important point of all. The creation of that habit is an object worthy of our most eloquent and learned preachers and speakers, and the absence of it is a decided weakness in our position, a flaw in our armor.'

Zola

Some time ago we recorded how the remains of Zola—the literary apostle of a very accentuated form of the vileness of the monkey-house and the sty—were transferred by a vote of the French Parliament to a place in the national valhalla, the crypt of the desecrated Church of St. Genevieve. This official crowning of pornography was, however, strenuously opposed by a sane and respectable minority of the Deputies. And the 'Pilot' (Boston) takes occasion therefrom to opine that the 'honor' thus bestowed upon Zola is not necessarily of a permanent character. 'The body of Rousseau,' says our able Boston contemporary, 'was conveyed there in triumph in the days of the Revolution, but his tomb was presently pillaged, as was also the tomb of Voltaire. The remains of Mirabeau were laid there in great pomp—but not to rest. The public changed their minds about him and flung his body out to make room for that of Marat. Then, a little later, people changed their minds about Marat, and his dust, in turn, was thrown into a sewer.'

*

Kings and peoples sometimes dance and sing to-day around their golden calves, and crunch them beneath their iron heels to-morrow. There is a good deal of human nature in kings,

whether it be King John or King Demos. In his 'Arabian Society in the Middle Ages,' Lane quotes as follows from an entry in the register of Hâroon Er-Rasheed: 'Four hundred thousand pieces of gold, the price of a dress of honor for Jaafar, the son of Yahyâ, the Wezeer.' A few days later the same register bore the following entry: 'Ten keerals, the price of naphtha and reeds, for burning the body of Jaafar, the son of Yahyâ.' A fate like unto that of Jaafar, the son of Yahyâ, may yet befall the corpse of Zola, as it befell the bonedust of Marat and Mirabeau. 'Hudibras' has it that

A turnstile is more certain
Than, in events of war, Dame Fortune . . .
For though Dame Fortune seem to smile,
And leer upon him for a while,
She'll after shew him, in the nick
Of all his glories, a dog-trick.'

The favor shown by the atheistic Radical-Socialism of the New Revolution in France to the unmentionable vileness of Zolaism may yet prove as fickle as the turnstile Dame Fortune, and may play him the dog-trick that the atheism of the Old Revolution paid to two of its demi-gods. History has a trick of repeating itself.

Our Race-Suicide

'In the sweetest bud,
The eating canker dwells.'

Race-suicide is the 'eating canker' which is gnawing at the sweet bud of promise in 'God's own country,' and bringing to our nation, in the days of its youth, the decrepitude which overtakes the land.

'Where wealth accumulates and men decay.'

Viewed even from the purely economic standpoint, the position is sufficiently serious. Thus, the annual report of the Department of Labor refers to the manner in which business enterprise is being cramped through the paucity of hands to do the work. The report speaks of 'a real dearth of manual labor. But,' it adds, 'what is far more important, the Dominion itself will supply less and less for some considerable time. This is owing to the low birth-rate and to the absence of any labor reserve that can reinforce the depleted ranks of the workers as time removes them one by one through sickness, age, death, or (in the case of women) by marriage. The birth-rate fell from 41.32 per thousand in 1876-80 to only 27.08 per thousand in 1906. If we take the case of girls of suitable age to work in factories, we find that in New Zealand between the years 1891-96 there was an increase of 21.62 per cent. in the number of girls between fifteen and twenty-one years of age. In the next five years the increase had fallen to 6.77 per cent., and in the five years ended 1906 the rate of increase further fell to 1.26 per cent. In regard to still younger girls, those between five and ten years of age, the further want of reserve power for our labor supply is apparent. In 1881-86 there was an increase of girls of the ages mentioned of 24.34 per cent.; in 1886-91 the increase fell to 1.90 per cent.; in 1891-96 there was a decrease of 0.29 per cent.; in 1895-1901 a decrease of 0.10 per cent.; and in 1901-06 an increase of 4.81 per cent. Even if this latter increase is maintained or added to, it will take a long time to make up for the "lean years" of the previous decade.'

*

As a concrete example, the Department's report cites the fact that 'the average daily attendance at Dunedin schools fell from 4148 pupils in 1887 to 2882 in 1907. These returns are taken from the report of the Education Board of Otago, and, in spite of the large increase of population, show generally a remarkable absence of that class of increase of those from five years of age to fifteen years, useful for training to industrial and commercial life. The figures regarding the boys are very much on the same lines as those of their sisters. Such figures as the result of twenty years' national growth are absolutely startling to those who have to make provision for the welfare of the people generally. The difficulty may not be evaded or shirked. Either our industries, instead of expanding, must shrink and disappear, or workers to carry on their industries must be found. That there are few and fewer recruits available from among the children of the Dominion will appear certain as time goes on, and even if there could be a remarkable filling up of cradles from this moment onwards, it would still take years to close the present vacant spaces in the thin ranks of our children who are now between five and fifteen years of age.' In connec-

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tion with the menacing condition of things disclosed by the Labor Department's annual report, we may appropriately quote from an excellent lay sermon delivered some weeks ago by President Roosevelt to the members of the General Conference of the Methodist Episcopal Church. President Roosevelt said in part:

'We admire a good man, but we admire a good woman more. We believe in her more. All honor is due the man who does his full duty in peace, who as a soldier does his full duty in war; but even more honor is due the mother, for the birth pangs make all men the debtors of all women. No human being has a greater title to respect than the mother who does her full duty, who bears and rears plenty of healthy children so that there shall be national growth and not national decadence, so that in quality and in quantity our people shall increase. The measure of our belief in and respect for the good man and the good woman must be the measure of our condemnation of the man and the woman who, whether from viciousness or selfishness or from vapid folly, fails to do each his or her duty in his or her special sphere. Courage, unselfishness, common-sense, devotion to high ideals, a proper care for the things of the spirit; and yet also for the things of the body—these are what we most need to see in our people; these are the qualities that make up the right type of family life, and these are the qualities that by precept and by example you here, whom I am addressing, are bound to do all in your power to make the typical qualities of American citizenship.'

There, the highest executive officer in the United States spoke the words of good sense, of good patriotism, and of good Catholic doctrine. 'Ill fares the land, to hastening ills a prey,' in which the cult of the human child is replaced by the cult of the bull-pup and the canary.

'The Glorious Twelfth'

'The glorious, pious, and immortal memory' of the Dutchman, William of Orange, was duly celebrated on last Sunday, to the accompaniment of the customary salvoes of oratorical artillery against 'Rome.' To Ireland, and to Scotland, the Dutch monarch has left memories that may be 'immortal,' but can hardly be termed 'glorious' or 'pious.' The first memory which the Orange anniversaries bring to the minds of the vast majority of the Irish people is that of the broken Treaty of Limerick; the second is that of the savage penal code. A Scottish pipe-band annually heads the celebration in Dunedin. Yet to the Scottish mind, William of Orange is intimately associated with one of the foulest acts of treachery in all the history of 'Caledonia stern and wild'—namely, the massacre of Glencoe.

The Treaty of Limerick, which closed the revolutionary war in Ireland, was signed in 1691 by the Lords Justices of Ireland, on behalf of the Crown, and ratified later on by William and Mary, under the Great Seal of England. (Lecky, 'Ireland in the Eighteenth Century,' vol. i., p. 139). 'The stipulations of the Irish,' says Lecky, 'in favor of religious liberty were given the very first place in the treaty that was signed' (ibid.). The very first of the 'Civil Articles of Limerick' guaranteed the Catholics of Ireland the free exercise of their religion and freedom from 'any disturbance on account of their said religion' (ibid.). 'The public faith,' says Lecky, 'was pledged to its (the treaty's) observance' (p. 140). But that treaty, that 'solemn charter,' was shamelessly violated by 'the imposition upon the Irish Catholics, without any fresh provocation, of a mass of new and penal legislation' (pp. 139-40). This 'flagrant breach of faith,' says the Protestant historian Walpole, could hardly have been surpassed by 'the perjured Roman Senate, when their army surrendered at the Caudine Pass' ('Kingdom of Ireland,' c. v., p. 324). Those Williamite laws, says the same author, were 'of a character quite unparalleled, and were in flagrant violation of the Treaty of Limerick' (p. 332). The ferocious Irish penal code (says Lecky) 'began under William' ('Ireland in the Eighteenth Century,' vol. i., p. 141). And he 'never offered any serious or determined opposition to the anti-Catholic laws which began in his reign' (ibid.), even though (says the same author) he possessed 'the royal veto, which could have arrested any portion of the penal code' (p. 145). He had evidently no very 'glorious' or 'pious' regard for his royal name and state when, with his own hand, he signed those savage Acts of confiscation and persecution, in violation of the 'solemn charter' of religious liberty to which, in 1691, he had appended his sign-manual and pledged the honor of the country under the Great Seal of England.

To Scotland, the annual glorification of the Dutch monarch brings the memory of that dark deed of blood and treachery, the massacre of the Macdonalds of Glencoe on February 13, 1692.

The decree for the massacre was (says Green in his 'History of the English People,' vol. iv., p. 39) 'laid before William, and received the royal signature.' In 1907 the original military manuscript for the massacre (written by Major Duncanson to Captain Robert Campbell, of Glenlyon) was sold by Puttick and Simpson, of London. It runs as follows:—

'You are hereby ordered to fall upon the rebels, the McDonalds of Glencoe, and putt all to the sword under seventy. You are to have a speciall care for the old fox & his sonnes doe upon no account escape your hands. You are to secure all the avenues that no man escape. This you are to putt in executione at fyve of the clock precisely; and by that time or verie shortly after it I'll strive to be att you with a stronger party.'

'If I doe not come to you at fyve, you are not to tary for me, butt to fall on. This is by the King's special command, for the good and safety of the country, that these miscreants be cut off root and branch.'

'See that this be putt in executione without fend or favour, else you may expect to be dealt with as one not true to King nor Government, nor a man fit to cary Commissione in the King's service.'

'Expecting you will not fail in the fulfilling hereof, as you love yourselfe, I subscribe these with my hand att Balicholis, feb. 12, 1692.'

(Sig:) Ro. Duncanson.

'Ffor ther Maties Service, To Capt. Robert Campbell, of Glenlyon.'

We may add that the Macdonalds of Glencoe were a Catholic clan. That black deed of treachery, like the violated Treaty of Limerick, must stand for ever to the discredit of the 'glorious, pious, and immortal memory' of William of Orange.

SOCIALISM

ORGANISATION OF LABOUR; THE QUESTION OF REMUNERATION

(Concluded from last week.)

But I have not yet done with the work of the central authority. When they have determined the amount and variety of articles to be produced, they have got to see that each industry has its proper quota of workers, each located in the district where the work is done. It will be no use estimating how many yards of cotton or loaves of bread the community will need if the authority is not able to depend upon a sufficient number of workers to produce them, and if it cannot insist upon the permanence of the working population where they are produced. Therefore they must in some way be able to determine the number of people who must (to keep to my illustration) engage in the cotton industry and in the various occupations that will be needed to produce the bread; and they will need the authority to insist upon this quota of workers being supplied and kept in the localities arranged for, or their labors will be entirely nullified, their calculations brought to naught, the whole machinery of production upset.

This brings me to the further questions: How will this labor be supplied? and how will these offices be manned? We at once meet a difficulty that Socialists find some trouble in answering, for underlying it is the problem of assigning to each person in the State the work he has to do. Remember that in the Socialist State we shall all have the same education, the same upbringing, the same *start*. At such times as it becomes necessary to join the army of workers, our vocation in life must be settled; the most vital question to every one must be answered—viz., What is my job to be? How will this be done? Will each person choose his own work, or will it be chosen for him—a labor that, willingly or unwillingly, he must take up? Many Socialists maintain that each one must be free to choose for himself. Now, note, first of all, that in the case where each one has liberty to choose his work for himself, the problem of organising production, which, as we have seen, is an absolute necessity, will become an impossibility, for there will be no means

1. Bebel, 'Die Frau.' 'Each one determines for himself in what occupation he wishes to be employed.' Ferri ('Socialism and Positive Science,' p. 16) argues that men will 'prefer the work for which they feel they have the most ability.' Kautzky ('Morrow of the Social Revolution,' pp. 16-17): 'As the workers, of course, will not be drafted into the different branches of production irrespective of their wishes, it may well turn out that some will have a superfluity of labor while others will suffer from scarcity.'

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of depending upon having a sufficient quantity of workers in a particular branch of industry at a given time. If, for instance, the central authority estimates the coal production necessary for, say, a year at a given amount, it will be necessary to have a given proportion of miners to get it out. But if, as is not unnatural, that number of men may not be willing to engage in the laborious and painful task of extracting coal, their estimates would be unrealised and the whole course of manufactures interfered with. For if occupation is to be a matter of choice, which occupations do you think will be most sought after? Will men prefer to work in evil-smelling chemical works, in digging out sewers, in cleaning chimneys, in coal mines or in blast furnaces, to working, say, as gardeners, or clerks, or attendants in shops—I say nothing of desiring the places of power and influence that must exist even in a Socialist Commonwealth. Well, working men are very human, and they must answer that question for themselves. If, on the other hand, the central authority or the local authority is to decide what occupations each one must follow, what an intolerable slavery it will result in! At present we have some freedom—at the outset of life there is a choice of *some kind*—and the man of energy and ambition can generally escape from work he dislikes; he can change his employer, or even find another occupation. In the Socialist State, if work is assigned, he will have to obey; for only thus can the given quantity of labor in each industry be maintained. Some Socialists endeavor to get out of this difficulty by saying that the more objectionable occupations will be better remunerated, and that the workers in them will only have to work very short hours. But, if the hours of labor are shortened, more men will be needed to do the same work; so that the lowest and most debasing forms of work would need great numbers of workers, who would thus be withdrawn from higher industries, which in turn would be crippled. And no matter how the difficulty was determined, it is quite clear that the great principle of equality of rights and equality in the conditions of life would *not* be maintained. Furthermore, to reduce the amount of work or raise the pay for these lower occupations would be a direct denial of the Marxian principle of value (upon which the whole doctrine of Social Democracy rests), which is that all socially necessary labor is worth the same; and that, no matter how men are employed, equal amounts of such labor are equal in exchange value. Besides, even with the solutions offered, we are confronted with this difficulty: that the army of miners, sewer-diggers, stable-cleaners, and street-sweepers would be called upon to work for a shorter time for the same or better pay than is given to the artist or physician.

Bebel has found another solution. He says that the citizen of the Socialist State will be so educated that he will be capable of undertaking, not one, but any of the duties in a Socialist State; so that in the department of health, say, the man who one day empties the refuse into the Communal refuse-cart may on another day feel your pulse and prescribe for your sickness. Or, in the department of defence, he may take his place as commander in the army that but lately knew him as a very humble private. He says: 'It is not at all improbable that as organisation progresses, and the thorough education of all members of the social body advances, the different functions of labor will simply become alternate—that, at stated intervals, according to a fixed rotation, all members of a certain department, without distinction of sex, shall undertake *all functions*.' And Marx asserts that his education in the new State will confer upon the workman an 'absolute availability'; that is to say, will make him available for *any and every* emergency. Ramsay Macdonald, in 'Socialism and Society,' takes the term 'handy man' as used for the sailor, and employs it to suggest how, in a changed society, a man would have mightily increased powers. Well, is this sense, or is it nonsense? Take, for instance, the profession of medicine, in which the best years of a man's life may well be spent in getting a proficiency in one special branch; then consider how many different forms of specialism are now practised; and one must realise how utterly impracticable it is for a man to become proficient, not only in one branch of it, as surgery, or medicine, but even in one or two of its subdivisions. And yet Socialist thinkers are not afraid to venture the proposition that it is possible so to educate a man that he may in turn undertake the labors that fall upon the practitioners in every branch of the science and art of healing! Or, to use another illustration, they assume that a man will be able to undertake the duties of fireman, tackler, cardroom-hand, weaver, spinner, accountant, or manager in a cotton mill!

1 'Die Frau.'

Are we far wrong in saying that mankind is not very likely to change much, and that not only is it unlikely that we shall ever be so omniscient and all-powerful, but that we shall all be as keen in those days to get hold of a soft job as we are now?

Before I leave this subject, let me ask who is going to decide on the fitness or unfitness of an individual to follow a given vocation or to occupy a given post? The unfortunate authority whose task this is will need the wisdom of Solomon and the patience of Job, and yet be unsuccessful in pleasing the community. For if I, thirsting to achieve great things in the realm of science or of art, find myself adjudged to be a letter-carrier or a bricklayer, do you suppose I shall be satisfied? Or is it not more likely that I shall seek out the other unfortunates who, like myself, have been given hard labor, and make common cause with them in fault-finding and in agitating against the injustice we feel done to us? I am saying nothing now about the appointments at the very top of the tree. I don't know how *they* will be made, nor does it matter, for I think I may leave that branch of the subject for each one to puzzle out for himself the problems it suggests.

THE PAY-SHEETS OF A SOCIALIST STATE.

I have barely touched on the question of remuneration, but it will constitute one of the great difficulties in the Socialist State. How is labor to be rewarded under Socialism? This question is answered variously by different authorities. Some admit that it would be ridiculous to measure all services by the same standard—to determine that the poorest type of laborer, slouching through his ordained portion of work, should be paid exactly the same as the energetic, brainy man, giving expert and valuable aid in the higher functions of the social organism. And yet *both* are citizen owners of the property, both give equal labor time. How, then, shall any just distinction be made? Logically there cannot, and many Socialists hold that remuneration should be the same for all. But they argue that this will inflict no injustice, as each citizen will be so amply rewarded that there will be no room for discontent. Cathrein ('Socialism,' p. 267) quotes from Stern ('Thesen,' pp. 12, 13), the following description of life in the Socialist State. 'Every one,' says Stern, 'who can show that he has performed a certain amount of labor has the most unlimited right to any species of consumable goods in any quantity he may choose to fix. He draws his clothing from the public stores, he dines at the public hotel on what he *pleases*; or, if he prefers, he may dine at home in a highly comfortable residence, which is in communication with the public hotels (by telephone, pneumatic-tube, and by whatever other inventions may be made in the meantime), whence he may in the most convenient way order his meals, just as he *pleases*; or, if he prefers, he may have them prepared at home, or he may prepare them himself.'

Now, this is an alluring picture, but, as Cathrein pertinently observes, Stern omits to say who is going to serve his picture-man. Who is going to wait on him, cook for him, provide his drinks for him, and generally act as his servant? Yet this is a very important question to settle before the delights of such an existence can be regarded as practicable.

Another important consideration arises here—namely, what motives will operate to produce that quality of cheerful and energetic labor with which Socialists are so fond of endowing their citizens? or, rather, may we not ask, Will there not be many motives for taking things easy?

In the first place, there will not be the stimulus of increased reward; the worker will have no direct *personal* interest in doing particularly well; in the second place, the man who sets too hard a pace at work is not likely to be very popular. There would rather be a tendency to take things easy, when every necessity of life was assured, and neither landlord nor shopkeeper would come for their weekly pay. Thus the standard of production would be in danger of being lowered, and the well-being of the community thereby damaged.

So that, after this most cursory and necessarily imperfect consideration of only a few of the difficulties (there are many others) in the way of realising the Socialist theory, difficulties which seem insurmountable, which show Socialism to be impossible, or at least impracticable, a political and economic will-o'-the-wisp, may we not, as a practical conclusion, challenge the confident claim of Socialists to have found the one and only solution of social ills?

It is true that many Socialists are impatient of the objections set forth. It is a favorite device of English Socialists to pour ridicule upon them as applying only to what *they* call Utopian schemes. But, if it is true that the schemes are Utopian, it is because of the nature of Socialism, because *that* is the funda-

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mental defect of Socialism. If the State is organised on a Collectivist basis, all the objections here set forth are *real* objections, and no amount of ridicule will enable Socialists to escape from them.

The English Socialists, especially those of the school of Mr. Ramsay Macdonald, should rather be classed as 'Nebulists,' because their great refuge in face of difficulty is apt to be a vague, uncertain, and cloudy speculation. Their favorite device is to assure you that Society will never endure more Socialism at a given moment than it wishest (which is true, but not very deep), or that every difficulty will solve itself (which may be true, but is not self-evident).

Socialists disregard the vast amount of human misery that springs solely from human frailty, and no economic change will so alter human nature as to avoid this. Wealth, or even comfort, is no guarantee against vice and passion, as the records of life in the wealthy and comfortable classes of society abundantly testify. There is no *economic* remedy for evils of this type—the remedy is a moral one, as I hope elsewhere to show.

Under these circumstances, seeing that Socialism is like the patent pill (which, according to its advertisement, will cure every evil, but, according to its results, cannot and does not), ought we as sensible beings to engage in political association with those who profess it as a political creed? Or ought we not rather to set before ourselves some practical end—to see if there be no other way of remedying such evils of our present system as are capable of being remedied? For we must keep in mind that many of the evils arise, as I have said, from defects of human character, from the absence of those very principles which the Christian religion inculcates. Christianity, say many Socialists, has failed to remedy them. But this is not true; could we induce mankind to be Christians, all the troubles of our social system would be greatly lessened. It is the old experience of the ideal and the real. Men may know and admire the perfect way—and follow the imperfect. But if Christianity is not a force strong enough to keep the world straight, what moral force is going to do more? Without Christianity the greater part of mankind would sink into mere animals, as they *did* in those great pagan empires that have passed away.

The fact is that Socialists are in error in alleging that there is no middle way between extreme Individualism and Socialism. Much *can* be done, under our present system, to improve the lot of humanity, by such legislation as will *humanise* the conditions of labor, secure a more equitable distribution of the products of labor, and make more tolerable and enjoyable and hopeful the life of the worker. Great progress has been made in the last half-century, as even many Socialists admit, and no doubt much more will be made by judicious legislation, with good will and wise forethought.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

TARANAKI.

(Continued.)

Another journey on foot along the seashore, occupying two days, brought the missionary party to Whakatane. At another place visited some three thousand Natives had collected from the East Cape, from near Rotorua, Kupenga, Taupo, and Waretakuna, at the instance of a number of converted chiefs. In the presence of each tribe, at least, one Mass was celebrated. Re-joining the schooner, a return was made to Tauranga, and from thence a course was shaped for Hauraki. After a sail of a day and a-half anchor was dropped in the Bay of Coromandel. From here a visit to Native tribes in the interior was made, necessary instructions given, and books and religious objects distributed. At the beginning of May, 1840, the Bishop returned to the Bay of Islands, and shortly afterwards the promise of a priest to the Maoris of Tauranga was fulfilled. Father Viard, accompanied by the Native neophyte, Romano, was sent them, and the mission in that place had prompt success. Land was given by the Natives for the residence of their missionary and as sites for the churches.

A Forward Movement.

In June, 1841, a long and anxiously expected contingent of missionaries arrived, and proved a welcome reinforcement to the sorely tried, but brave, chief pastor. These included Fathers

Seon, Garin, Borgeon, Rozet, M. Rouleaux, and six Catechist Brothers. Several of these names loomed large in subsequent missionary enterprise, and appear in many notable connections during the course of these memoirs. So great was the desire of the Maoris for the services of the missionaries that on hearing of their expected arrival delegate chiefs from places on the east coast previously mentioned journeyed to the Bay of Islands, awaited the coming of the priests, offered to personally conduct them to their respective tribes, and instruct them in the language. So persistent were they in their endeavors that their demands could not be resisted. Hence, as it will be seen, the 'Santa Maria' was again put into commission, and the Bishop undertook another tour of the same settlements, taking with him five of the Fathers and several Brothers, whom he located where most needed. Stopping en route at the Bay of Coromandel, two white families of Catholics were discovered. Mass was celebrated in the house of one of these, and the Sacraments administered. The arrival at Tauranga was the occasion of exceeding joy to the inhabitants. This mission-station had for several months been confided to Father Pesant, in place of Father Viard, the first priest, who had been recalled to undertake higher duties. Father Seon was deputed to Matamata, under the direction of Father Baty, previously appointed. The mission station there was established under the patronage of the Holy Angels. Maketu was next visited, and here was found, already built in anticipation of a pastor, a church erected in Maori fashion of the usual material and a house in similar style for the expected priest. Placing the mission under the patronage of St. Joachim and St. Anne, Father Borgeon (who subsequently met his death by drowning) and Brother Justin were left in charge. Journeying inland to Rotorua, accompanied by Father Viard, most encouraging results of previous Catholic religious instruction were evident among the tribes, which greatly cheered the good Bishop. Remaining several days there, Mass was celebrated and the Sacraments administered. The Maoris were also apprised of the fact that Father Borgeon would often visit them and those of the intervening districts. Whakatane and Opotiki next claimed attention, and at the latter place Father Rozet, with a white servant, was left in charge. From thence to the peninsula of Terekako, a voyage lasting three days, was safely accomplished. Here also was found a residence erected for the expected priest, and Father Baty was left among the inhabitants for some days. Terekako had been previously visited by the Bishop, who on one of his homeward voyages from the south, accompanied by Father Pesant, called there at the earnest entreaty of the chief. Mass was then celebrated before the whare of this chief, who also asked that a piece of land for a projected church and residence should then and there be selected. With the religious instruction then given, and evidently fully profited by, the advent of the regular missionary found the people comparatively well prepared.

(To be continued.)

The Support of Catholic Newspapers

(From an Occasional Correspondent.)

Speaking on Sunday morning (July 5) at St. Mary of the Angels' Church, Wellington, on the claims of the 'N.Z. Tablet' to a more generous measure of support from the Catholics of the Dominion, the Very Rev. Father Regnault, S.M. (Provincial) said that the Catholic newspaper and the Catholic periodical ought to have a place of honor in every Catholic home, because they are the necessary means to promote the spiritual welfare of the people, and also to safeguard them against the worldly thought, the poison as it were, which is contained in the atmosphere by which we are surrounded. The art of printing is, as you know, a blessing, a gift of God, just as well as the art of speech. The press is a Catholic institution; we ought not to forget that it was a Catholic who invented it, and in fact the first printed document was a letter from Pope Nicholas, and dated the year 1455; and it was a Catholic who issued the first daily paper, therefore the press ought not to be used simply and solely to promote the interests of the world, but it should also be used to promote the interest of our holy religion, and the spiritual welfare of our people. Many of our Catholic people have very strange ideas concerning their religion. They seem to think it is quite enough for them to have learnt it from their catechism, and that it is quite sufficient for the rest of their lives to listen to the instructions which are given to them on Sundays. They seem to think that they are fully equipped with the knowledge of their religion necessary in order to work out their eternal salva-

1 See 'Socialism,' by J. Ramsay Macdonald; T. and E. Jack.

tion, but it is not so. It happens that many of our people only know what is absolutely necessary of their religion in order to prepare them for the reception of the sacraments. There is a deep ignorance of the Catholic teaching; Catholics are very often unable to defend their religion, or to explain the Catholic doctrines, or what is meant by this or that special ceremony of the Catholic Church. There was no profession in the world in which people would content themselves with the little knowledge that many of our people had of their religion. The medical, legal, and fashion world were quoted as instances to which so much time and attention were devoted in order to secure all the information possible, but with regard to the knowledge of their religion many people were content to do with the smallest possible amount. People nowadays have to deal with new phases of religious thought, and to meet new difficulties, yet they do not prepare themselves with the proper weapons which were to be found only in Catholic literature. In fact, he might say that the Catholic newspaper was better than a Catholic book, because it visited them every week; it was a messenger which brought a new message; it put before its readers the progress of the Catholic Church not only in the Dominion of New Zealand, but in Australia, Europe, and in America, and everywhere the Catholic newspaper was not only a purveyor of news, but was a medium of thought, which would bring before them the opinions of the Catholic men in other parts of the world; it told them the history of the Catholic Church—of that Church which converts the heathen everywhere; which has founded universities in places where it was possible to do so, which provides Catholic schools for the poor, which sanctifies the marriage tie and denounces divorce, which teaches the duties of the employers and employed, which has never feared or bowed before the tyrant, and which has never failed in times of persecution. While such a newspaper gives everything connected with the Catholic faith, it, moreover, gives warning when there is danger; it defends them, it acts when needed, it promotes the social interests in every department of life, and it advocates the principles of justice and morality. The Very Rev. Father asked who would define the Catholic standpoint—the Catholic position; the Catholic newspaper alone would do it. It gave all the information necessary to form opinion with regard to religious and social questions; it provided the argument necessary in order to uphold that opinion. Day after day misrepresentation of the Church or false teachings were introduced, and what will expose the falsity of such but the Catholic newspaper? They were very well provided for in New Zealand in that respect; they had a paper which compared most favorably with any other newspaper in the world, and they had a man at the head of that paper who is, indeed, a man of great ability and in literary warfare is second to none. Finally, he strongly urged upon his hearers, who were not already subscribers to the 'Tablet,' to hand in their names to the representative of the paper, who was in their midst at the time.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

July 11.

The Catholic Club and the Catholic Tennis Club have decided to combine forces for the purpose of holding a social gathering in the Sydney Street Schoolroom on July 30.

The St. Aloysius branch of the Hibernian Society is to hold its half-yearly meeting on Monday evening. This branch has been making good progress during the past few months, and quite a number of new members have been admitted.

The annual retreat of the Sisters of Mercy began at the Convent, Hill street, on Wednesday, and will conclude on Sunday. The retreat is being preached by the Rev. Father MacDermott, C.S.S.R.

Shifting operations have commenced in connection with the removal of the Dixon Street School to Sussex square. The new building at Dixon street, used as a High School, will be removed in sections to the new site.

The Very Rev. Father Regnault (Provincial) has definitely removed to Wellington. His headquarters for the future will be at St. Mary of the Angels' Presbytery, Boulcott street. The clergy are respectfully requested to note the address.

On July 22 the South Wellington parish will hold a social gathering in aid of the schools. The gathering will take place in the Victoria Hall.

The Very Rev. Father Regnault, S.M. (Provincial), Ven. Archdeacon Devoy, S.M., Very Rev. Father O'Shea, S.M., V.G., Rev. Father Hickson, S.M., and the Rev. Father Bartley, S.M., represented the local clergy at the funeral of the late Very Rev. Father Marnane, S.M.

The St. Patrick's College boys have so far had a most successful tour. They followed their success over the Nelson boys by defeating both the St. John's College and the Grammar School teams. The behaviour of the boys both off and on the field has been most favorably noticed. The greatest kindness and consideration have been everywhere shown them.

The Wellington Shakespeare Club's reading competition, which is now open to our schools, eventuates on September 19. Two prizes—one for the best boy reader, and one for the best girl reader—are to be given. A boy and a girl from each school are to take part in the competition. For boys the prepared reading test will be Shylock's speech, act I., scene 3, from 'The Merchant of Venice'; for girls, Jessica's speech, act V., scene 1, from 'The Merchant of Venice,' followed by Lorenzo's speech. It is to be hoped our pupils will be encouraged to take an interest in the competition.

The half-yearly meeting of St. Patrick's branch of the Hibernian Society was held on Monday evening last. The election of officers for the ensuing six months resulted as follows:—President, Bro. J. W. Callaghan; vice-president, Bro. Martin Mahoney; secretary, Bro. P. D. Hoskins; treasurer, Bro. T. O'Brien; assistant secretary, Bro. B. Nolan; warden, Bro. J. McMahon; sick visitors, Bros. Condon and O'Callaghan; auditors, Bros. Moroney and Sullivan. Six candidates were proposed, and two candidates initiated. The cash receipts at the half-yearly and quarterly meetings totalled the sum of one hundred pounds. The members of the society throughout the Dominion intend to place a magnificent window, with the figure of St. Patrick depicted thereon, in the new church now being erected at Mount St. Gerard, Wellington, for the Redemptorist Fathers. The gift is meant as a token of appreciation of the splendid work done by the Redemptorists for the cause of Hibernianism in New Zealand.

Owing to the growth of the parish, the authorities at Te Aro some time ago decided that a change in the location of the schools and the provision of additional schools were urgent needs. This very desirable scheme will, of course, entail a considerable expense, and to lighten the burden a social gathering is to be held under Church auspices on August 5. A short circular has been issued to parishioners by the Rev. Father Venning making an appeal for help in the new school movement. Those that have any experience of property values in the city and that can form a fairly correct idea of the future expansion that is likely to take place will agree that the action of the authorities in acquiring sites and erecting new schools is both wise and desirable. There is good reason, then, to ask that the Town Hall should be crowded on the occasion of the coming social.

The newly-formed Catholic Club at South Wellington met on Monday evening in the schoolroom. The chair was occupied by Mr. D. Moriarty. The Rev. Father Herring, S.M., informed the meeting that the parish authorities were willing to allow the sum of £200 towards the erection of club rooms. On the motion of Mr. E. J. Fitzgibbon, it was unanimously decided to express to the Ven. Archdeacon Devoy the club's sincere appreciation of his kindly interest and practical assistance. Officers were elected as follows:—Patron, Ven. Archdeacon Devoy; president, Mr. D. Moriarty; vice-presidents, Rev. Fathers Herbert and Herring, Messrs. Andrews, Collins, and Houldsworth; secretary, Mr. James Fitzgibbon; treasurer, Mr. James Butler; committeemen, Messrs. Guise, Moynihan, Leydon, A. Guthrie, Strickland, Peters, Darroch, Williams, and Gamble; chairman of Literary Society, Rev. Father Herbert, S.M.; vice-chairman, Mr. P. J. Moran. The club is to be congratulated on having a chairman of its Literary Society such a capable enthusiast as is the Rev. Father Herbert, under whose guidance the City Club made such good progress. Regarding the erection of club rooms, it is intended that a great part of the work will be done by the members themselves under the direction of Mr. Darroch. The club certainly begins its career under most favorable conditions. For the present the meetings will be weekly, on Thursdays, in the schoolrooms.

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Napier

(By Telegraph, From Our Own Correspondent.)

July 13.

Rev. Father Bartley, B.A., of St. Patrick's College, is at present in Napier, and preached last evening at Vespers.

The weekly debate of the Young Men's Club was held last Tuesday, the subject being 'Would conscription prove advantageous to the British Empire?' Messrs. J. E. Ward and G. Sinden led in the affirmative, and Messrs. Doyle and W. Tyne in the negative. The vice-president (Mr. T. Cunningham) occupied the chair, in the absence of Mr. Clarkson, M.A. (president). The chairman awarded the honors of the debate to the affirmative side. Mr. Clarkson will deliver a lecture in about a fortnight's time on 'Political Economy.' Mr. J. E. Ward, who has tendered his resignation as secretary, in consequence of his departure for Wanganui, was presented by the members of the club with a case of pipes.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

When announcing at the Cathedral on Sunday the re-opening of the Catholic schools after the midwinter vacation, the Very Rev. Father Price, Adm., advanced most convincing reasons why punctuality and regularity of attendance should be observed.

The members of the Christchurch Catholic Club met in their rooms on Tuesday evening last to make a presentation to their secretary, Mr. J. Ainger, who is about to be married. The president (Mr. D. Edmonds, jun.) made the presentation, expressing the good wishes of the members and their appreciation of the excellent work Mr. Ainger was doing for the club. Messrs. J. L. Leydon, M. O'Reilly, T. Adams, E. T. Harper, and G. Dobbs spoke in similar terms, and the Rev. Dr. Kennedy wished Mr. Ainger and his bride every happiness and expressed the hope that the club would retain the services of its very useful and energetic secretary.

We shall not be in a position to announce for a few days the successor of the late Father Marnane, said the Very Rev. Provincial at St. Mary's on Sunday evening, but we trust that he will receive that loyal and faithful support for which the people are so remarkable. Whilst the number of our priests are diminishing, our needs are increasing in this Dominion, said the Very Rev. Provincial, and we must look forward with confidence for recruits from our Catholic schools. Between St. Patrick's College and St. Mary's Seminary at Meanee nearly forty priests have passed to the mission, and are doing noble work in New Zealand, and every encouragement should be given the youth who show any indication to follow in their footsteps.

THE LATE VERY REV. FATHER MARNANE.

On Wednesday morning a Solemn Requiem Mass was celebrated in St. Mary's Church, Manchester street, for the repose of the soul of the late pastor of the parish, Very Rev. Father Marnane, S.M. His Lordship the Bishop pontificated, the Very Rev. Dean Ginaty, S.M., V.G., being assistant priest, the Very Rev. Father Regnault, S.M. (Provincial) and Rev. Father Coffey (Adm. St. Joseph's Cathedral, Dunedin) deacons of honor at the throne, Ven. Archpriest Le Menant des Chesnais, S.M. (Temuka), and Rev. Father Hyland (Rangiora) deacon and sub-deacon respectively of the Mass, and the Very Rev. Father Price (Adm. Christchurch Cathedral) master of ceremonies. The other clergy present were the Ven. Archdeacon Devoy, S.M., Very Rev. Father O'Shea, S.M., V.G., and Rev. Fathers Hickson and Bartley, S.M. (Wellington), Very Rev. Dean Smyth, S.M. (Hastings), Rev. Father Goggan, S.M. (Napier), Very Rev. Father Clune, C.S.S.R., Very Rev. Dean Bowers (Geraldine), Very Rev. Dean O'Donnell (Ashburton), Rev. Father Tubman, S.M. (Timaru), Rev. Father Hills, S.M. (Leeston), Rev. Father Richards (Hawarden), Rev. Father Cooney (Lyttelton), Rev. Dr. Kennedy, Rev. Father O'Hare, S.M., and Rev. Father Peoples, S.M. (Cathedral), Rev. Fathers Bell, S.M., Kerley, S.M., and Hoare, S.M. (St. Mary's), Rev. Fathers Ahern and McManus. A choir of the clergy intoned most impressively the music incidental to the solemn occasion. Before giving the absolution at the coffin his Lordship the Bishop, in very touching terms, spoke of the sad occasion which had drawn them together in such great

numbers, and of the sacred rites performed over the venerated remains of one whose loss they all so much deplored. With deep feeling he referred to the life struggles in the face of ill-health, and subsequent edifying death, of their dear fellow-laborer in the work of Almighty God. The splendid results of his zeal, self-sacrificing efforts, careful administration, and sure but steady progress were plainly evident throughout the expansive and widely scattered parish. Under his skilful guidance, mainly, St. Mary's had arisen within comparatively few years from very small beginnings indeed to one of the most important parishes in the diocese. His Lordship also alluded to the religious life of the lamented departed, his great devotion to our Blessed Lady, strict observance to the duties and ceremonies of the Church. He had thoroughly at heart the spiritual welfare of the flock entrusted to his care. At the termination of Mass the funeral cortege left the church, which was crowded to the doors, wending its way to the Linwood cemetery, amid atmospheric conditions winterly in the extreme. The pallbearers were Rev. Father Kerley, S.M. (nephew of deceased), and Rev. Father Hoare (assistant priest at St. Mary's), as chief mourners, Rev. Father Tubman, S.M., and Rev. Father Hyland, Rev. Dr. Kennedy, and Very Rev. Father Clune, C.S.S.R. This was the first instance in the history of the city that a priest has been buried here. The church was draped in mourning, due to the ladies of the Altar Society, and as the body was borne from it the organist (Mrs. W. Cronin) played the Dead March from 'Saul.' The funeral cortege was of enormous size, and said to be easily one of the largest ever seen here. His Lordship the Bishop officiated at the graveside, and, although the rain fell in torrents during the impressive ritual of the interment, the immense concourse remained unmoved by the uncomfortable conditions prevailing, few, if any, leaving the spot until the termination of the sad ceremony.

There was a very large congregation at St. Mary's Church, Manchester street, on Sunday evening. At the conclusion of Vespers the Very Rev. Father Regnault, S.M. (Provincial), delivered an eloquent and touching tribute to the memory of the late pastor, Father Marnane. From the text embodied in St. Paul's Epistle to the Hebrews, xiii., 7, 'Remember your prelates who have spoken the Word of God,' he referred to the solemn and impressive, and at the same time sad, ceremony preformed within the walls of that sacred edifice on last Wednesday morning. There in the nave was the coffin containing the mortal remains of their dear departed pastor, upon whose well-known form their eyes should never again rest in this world; there were the mournful drappings of the walls and sanctuary—a fitting accompaniment to the solemnity of the Mass of Requiem, and the plaintive dirges of the assembled clergy; and, finally, the procession to the cemetery, all of which formed a scene never before witnessed in this city of Christchurch. Tears were brought to the eyes of many in that large congregation, even strong men were overcome by their feelings. This manifestation of sorrow was a great consolation, and inspired a hopefulness, it being an excellent proof of the faith and piety of a Christian people. It showed devotion to their pastor, and an undying love and attachment to him who was to them not only a true priest, but also a father and a friend. Discoursing at considerable length on the privileges and powers of the priesthood, the very rev. preacher went on to say that the words quoted seemed applicable to their late pastor, who, having been given by a saintly mother from among an ideal Irish family to the Church, he never rested until his day of ordination came. With the desire of greater perfection, he entered as a religious of the Society of Mary, to work for the greater glory of God under the patronage of the Blessed Virgin. How he fulfilled the three vows of poverty, chastity, and obedience was well known to his superiors, as it was to those of his flock. Father Regnault spoke of the great devotion of the deceased to the Blessed Eucharist; how he loved to offer the Holy Sacrifice as long as he could ascend the altar steps. One of his last visits to the Blessed Sacrament was on the festival of Corpus Christi, when, dragging himself along with faltering steps, helping hands had to be held out to assist him. Almost his last action was the reception of the Holy Communion, whilst his last words in fervent thanksgiving was the desire to see his God. Surely something good marked his particular manner at that moment. What passed will only be revealed hereafter, but there seemed little doubt he received a glimpse of the New Jerusalem. His words were like those of the Blessed Chancel—'This day is good for me, for it is good to die.' On the last day of life he gave another proof of his love for his people, for he asked to be propped up to watch them coming to church at 11 o'clock. Half

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an hour later he was struck with paralysis, and at 5.30 in the evening, surrounded by those he loved best, the Sisters of Mercy, and his devoted medical attendant, he departed with a prayer on his lips. Solicitating their prayers and good works on behalf of the deceased, the Very Rev. Provincial said he had remained with them until that day to mingle his sympathies and mourn with them on the death of their pastor, who was to him personally more than a friend. In the name of the Society of Mary, he wished to convey an expression of deepest gratitude to all who had assisted their late confrere and had watched over him with such love and devotion; to Father Kerley, who had come from South Canterbury for the sole purpose of being at his side to make him as happy and comfortable as possible; to Father Hoare, who was both a friend and a son to him and a source of edification and admiration to all; to the Sisters of Mercy not alone for their noble work in the parish, but for their constant care of him and upon whom he bestowed his last blessing on earth; the servants and nurses, and Dr. O'Brien, whose medical skill prolonged his life, but could not save it against the designs of Providence, nevertheless enabled his last illness to be both painless and happy.

Presentation to Father Holbrook, Auckland.

(By Telegraph, From Our Own Correspondent.)

July 13.

A presentation of an address and purse of sovereigns to Rev. Father Holbrook took place last Thursday night in the Hibernian Hall in the presence of a large and enthusiastic gathering of parishioners and visitors from all parts of the city and suburbs. There were also present priests from all parts of the diocese, amongst whom were Rev. Fathers Kehoe, Meagher, Cahill, Furlong, Tormey, Zana, Williams, Duffy, Brennan, Murphy, and Rev. Brother George. An apology was received from Rev. Father Mahoney, of Onehunga. Mr. P. J. Nerheny, who presided, in his opening remarks said that when it became known that Father Holbrook was leaving the Cathedral parish after six years' assiduous labor, during which time he had won their hearts and affections, it was the unanimous wish that some tangible recognition from them should be shown to him. It took little time to put the matter in train, because all entered whole-heartedly into it, the result being that within a fortnight a substantial sum had been collected, and a beautiful address prepared. No better criterion could have been afforded of the appreciation in which Father Holbrook was held. The chairman then called on Mr. M. J. Sheahan, secretary of the Testimonial Committee, who read the address, after which Rev. Father Murphy (treasurer) presented a purse containing 112 sovereigns, and stated that the subscribers included many outside the Cathedral parish. The following was the address:—

'Dear Rev. Father,—We, the people of St. Patrick's parish, and your many friends in this city, learn with regret that ill-health has compelled you to sever your connection with us, and we cannot permit you to depart without placing on record our appreciation of your noble priestly labors amongst us. The unflagging zeal you have displayed in promoting the interests of Holy Church through the medium of the various confraternities has been productive of lasting good, not only to the members thereof, but to the whole congregation. Of your various undertakings none stands forth more prominently than the fatherly care you have manifested towards the deserving orphans, in the promotion of whose spiritual and temporal welfare you deemed no labor too great and no sacrifice too dear. In the advancement of the sacred cause of education you have always displayed the keenest interest, the teachers having found in you an un-failing guide, a sympathetic counsellor, and a self-sacrificing friend, and the children a kind and loving father. As chaplain of the Hibernian Society and of the Old Boys' Club you have done much to inculcate into the members a love for faith and fatherland, and to instil into the minds of the rising generation an admiration of the noble and devoted race from which they have sprung. In conclusion, dear Rev. Father, we beg you to accept this address as a mark of our esteem and loving regard; and it is our most fervent prayer that God may shower down upon you His choicest graces and blessings in that portion of the Lord's vineyard which is now entrusted to your charge.'

Rev. Father Holbrook was visibly affected at the warmth of his reception, and in replying said words failed him to

adequately thank all his kind friends for the handsome appreciation extended to him. He had arrived in their midst six years ago a mere boy fresh from dear Ireland, with the holy oils scarcely dry on his hands after ordination. With the assistance of his good priestly colleagues and his dear friends, many of whom were around him that night, he had, they said, accomplished something for the glory of God. Without that aid he should have failed; so credit was not due to him. Allusion was made to his work for the orphans. In this he was inspired by his own kind mother, and he strove to supply to the orphans the place of a father, and thus emulate the good example shown him. The Hibernian Society, the Old Boys' Club, the parish confraternities, and the altar boys had been always uppermost in his mind, because upon them he depended to assist in the work of holy Church. He should never forget them, and whatever he had done for the advancement of those organisations was but his plain, simple duty. He left the Cathedral and friends in the city because he felt his health would no longer enable him to efficiently perform the onerous duties devolving upon him. The Vicar-General had kindly offered Cambridge to him, and after long consideration he accepted it. In conclusion, Father Holbrook, in feeling terms, thanked the committee who had so successfully carried out this magnificent tribute to him, and his friends who rallied in support of it. Valuable as this well-filled purse was, he valued a thousand times more the good esteem in which all held him. He would always remember the parish where he had commenced his missionary labors, and its priests and people would ever remain dear to him.

During the evening the Cathedral choir sang 'The heavens are telling,' and the 'Gloria' from Mozart's Twelfth Mass. Vocal items were given by Misses Lonergan and Little, and Messrs. Lonergan and Pritchard. Mr. P. F. Hiscocks was conductor, and Mr. Harry Hiscocks acted as accompanist. The proceedings closed by all standing and singing 'God save Ireland.'

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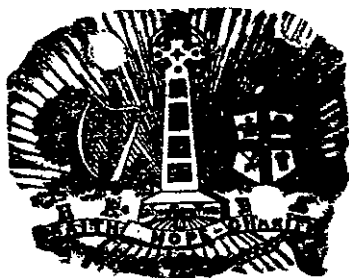
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Commercial

PRODUCE

The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, July 11:—

The mutton market is a shade weaker, there being less demand for Canterbury mutton. Quotations: North Island, 3½d.

Lamb.—The market is firm, notwithstanding large receipts, and no immediate change is expected. Quotations: Canterbury, 5½d; brands other than Canterbury, 5¼d per lb.

Beef.—The market has declined, owing to increasing supplies of hindquarters. Forequarters are quoted at 2½d.

Butter.—The market is very firm, and butter in good demand. No stock is accumulating, prospects for next season being encouraging. Choicest New Zealand brands are quoted at 115s; Danish, 119s; Siberian, 109s; and Canadian, 115s per cwt. The cheese market is rather quiet. White makes are quoted at 64s; colored, 58s.

The hemp market is depressed, and transactions light. Heavy shipments are expected from Manila. The stock held in London amounts to 706 tons. The following are current quotations:—Good fair grade, on spot, £27; fair grade, on spot, £23 15s; fair current Manila, on spot, £23; July-September shipments, good fair grade, £26 10s; fair grade, £24; fair current Manila, £23 10s.

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores to-day. There was a large attendance of buyers, to whom we submitted a full catalogue. All lines were all supported up to late values, but for potatoes vendors were not disposed to accept these prices, and in consequence most of those on offer were passed in. Values ruled as under:—

Oats.—During the past week there have been more inquiries from other markets. Prime Gartons have most attention, and there is also some demand for Sparrowbills. Buyers are keen to take any offering at prices a shade below late quotations, but sellers see no reason to reduce their reserves, and are not disposed to do so. More business has been done at quotations than has been possible for some weeks. We quote: Seed lines, 2s 5d to 2s 9d; prime milling, 2s 2½d to 2s 3½d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 10d to 2s per bushel (sacks extra).

Wheat.—The past week has been a quiet one, the market being in the same stagnant condition. Millers are not inclined to increase their stocks, which, in some cases, must be now in small compass. Fowl wheat moves off slowly at about late quotations. We quote: Prime milling (nominally), 4s 1½d to 4s 2d; seed lines, 4s 4d to 4s 9d; whole fowl wheat, 4s to 4s 1d; broken and damaged, 2s 9d to 3s 9d per bushel (sacks extra).

Potatoes.—The market was steady at late values until the close of the week, when prime up-to-dates met with improved demand at prices which showed a rise of 5s to 7s 6d per ton. At to-day's sale competition was good up to a point, but in most cases sellers' ideas of value were barely reached. At the advance reported we have disposed of over 1000 sacks. We quote: Best Derwents, £4 10s to £4 15s; choice lots, £4 15s to £5; medium, £4 5s to £4 10s; best up-to-dates, £4 7s 6d to £4 12s 6d; medium, £4 to £4 5s; inferior and small, £3 5s to £3 15s per ton (bags included).

Chaff.—Owing to the temporary interruption in railway traffic small supplies have been coming forward,

and local buyers have been taking, all prime quality at prices rather above exporters' limits. We quote: Best oaten sheaf, £4 5s to £4 7s 6d; extra heavy and choice, to £4 10s; medium to good, £3 15s to £4 2s 6d; light and discolored, £3 to £3 10s; straw chaff, £2 5s to £2 15s per ton (bags extra).

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

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

Messrs. Dalgety and Co., Ltd., report as follows:—

We held our usual weekly auction sale of grain and produce at our stores on Monday, when we submitted a representative catalogue to a fair attendance of local buyers. Under good competition a fairly good clearance was effected at satisfactory prices. Values ruled as under:

Oats.—There are no fresh features in this market to report, although there has been a slightly better inquiry for shipment. Many vendors, however, are in no hurry to sell, and as the prices merchants are offering are comparatively low, no great volume of business is passing for shipment. Locally business is quiet. We quote: Prime milling, 2s 2½d to 2s 3½d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—This market still continues quiet. Millers are occasionally in and out of the market, but are not disposed to operate on a full basis of late quotations. A few lines, for which immediate disposal is wanted, are being quitted as fowl wheat, which has fair inquiry at up to 4s per bushel. We quote: Prime milling, 4s 1d to 4s 2d; medium to good, 4s to 4s 1d; whole fowl wheat, 4s to 4s 1d; broken and damaged, 3s 3d to 3s 8d per bushel (sacks extra).

Potatoes.—Consequent upon the recent wet weather, arrivals to hand have been very light, and as stocks in store are chiefly held at vendors' reserves, local buyers have had to advance to secure their supplies. Prime quality tables showed an advance at auction on Monday of from 7s 6d to 10s per ton on late quotations. We quote: Extra prime Derwents, £4 15s to £5; prime Derwents, £4 7s 6d to £4 12s 6d; prime Up-to-Dates, £4 5s to £4 12s 6d; medium to good, £4 to £4 5s; small and inferior, £3 2s 6d and upwards per ton (bags in).

Chaff.—Weather conditions have also affected arrivals in this market. Merchants have lately been quitting ex store lots, a number of which were of indifferent quality at satisfactory prices. Prime quality at auction showed an advance of about 5s per ton. There is improved inquiry for all descriptions. We quote: Extra prime oaten sheaf, to £4 10s; prime oaten sheaf, £4 5s to £4 7s 6d; medium to good, £3 17s 6d to £4 2s 6d; inferior and light, £3 to £3 10s per ton (sacks extra).

Straw.—The market is almost bare of supplies. We quote: Oaten, £2; wheaten, 35s per ton (pressed).

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

Stronach, Morris, and Co., Ltd., report for week ended July 14 as follows:—

Oats.—During the past week there has been little more inquiry for prime Gartons and Sparrowbills, but owing to the prices offered being below vendors' limits there is very little business passing. Seed lines, 2s 5d to 2s 9d; prime milling, 2s 2d to 2s 3½d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 10d to 2s per bushel (sacks extra).

Wheat.—There is nothing new to report in the wheat market, as millers are not inclined to buy. Fowl wheat is slow of sale at late quotations. Prime milling (nominally), 4s 1d to 4s 2d; seed, 4s 4d to 4s 9d; whole fowl wheat, 4s to 4s 1d; broken and damaged, 2s 9d to 3s 9d per bushel (sacks extra).

Potatoes.—Towards the end of the week prices improved to the extent of from 5s to 7s 6d per ton, caused, no doubt, by the recent wet weather. There is still good inquiry. Best Derwents, £4 10s to £4 15s; medium, £4 5s to £4 10s; best Up-to-Dates, £4 7s 6d to £4 12s 6d; medium to good, £4 to £4 5s per ton (bags in).

Chaff.—Owing to the recent wet weather, there has been very little chaff coming forward, and this has all been taken up by local buyers at slightly advanced rates. Best oaten sheaf, £4 5s to £4 7s 6d; medium to good, £3 15s to £4 2s 6d; light and discolored, £3 to £3 10s; straw chaff, £2 5s to £2 15s per ton (bags extra).

Pressed Straw.—Oaten, 37s 6d to 40s; wheaten, 32s 6d to 35s per ton.

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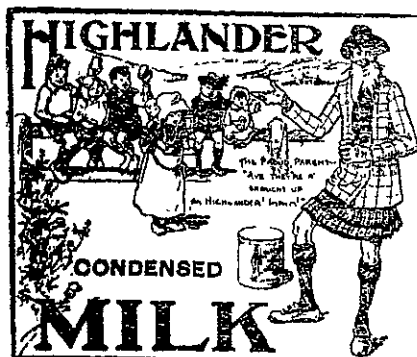
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WOOL

Stronach, Morris, and Co., report:

Rabbitskins.—On Monday last we offered a fair catalogue to the usual buyers, but bidding was not nearly so brisk as at previous week's sale; prices, however, were firm at late quotations, and if anything winter does showed a slight advance. Best winter does, to 24½d; good, 20d to 22½d; mixed, 17s to 19s; autumns, 14d to 15½d; springs, 9d to 10½d; summers, to 9½d; winter blacks, to 24½d; autumns, 18½d; horse hair, to 18d.

Sheepskins.—Our weekly sale was held on Tuesday, when we submitted a large catalogue. Bidding was again brisk, and prices for all sorts showed a slight advance on last week's sale. Best halfbred brought up to 7½d; medium to good, 5½d to 6½d; best crossbred, 4½d to 5½d; medium to good, 3½d to 4½d; merino, to 5½d; lambskins, to 6½d.

Hides.—We held our usual fortnightly sale of hides on Thursday, 9th inst., when we submitted a small catalogue. There was no competition at the sale, and almost all our hides were passed in. Our top price for ox was 6½d, paid for one weighing 79lb. Our best price for cow hides was 4½d; stout heavy ox hides, to 6½d; good heavy, to 5d; medium weight, 4½d; inferior and staggy, 3d to 3½d; best heavy cow hides, 4d to 4½d; medium, 3½d to 4d; light weight, 3d to 3½d; inferior, to 3d; yearlings, 3½d to 3½d; calfskins, 3½d to 5½d.

Tallow and Fat.—There is no change to report in the tallow and fat market, all coming forward being quickly dealt with at late rates.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

The entry for last Saturday's sale was only a small one, being composed entirely of horses from and around Dunedin. Owing to the recent flood, the entries from the country could not get forward, and for the same reason farmers were too busy at home to attend horse sales, consequently the attendance of the public was smaller than usual. There were very few draughts in the yard, but we succeeded in placing one or two at prices ranging up to £41. The spring-cart and light harness sorts forward were a stale lot, and there was little business done in these classes. The country consignments advertised for last Saturday's sale, and unavoidably kept back owing to the breakdown of the train service, will be forward for next Saturday's sale. We quote:

Superior young draught geldings, at from £45 to £50; extra good ditto (prize-winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged ditto, at from £15 to £20; well-matched carriage pairs, at from £70 to £100; strong spring-van horses, at from £25 to £30; milk-cart and butchers' order-cart horses, at from £18 to £35; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and good ditto, at from £5 to £7.

Late Burnside Stock Report

Cattle.—250 head yarded. A small proportion of these were of the best quality, and realised full market rates. Medium and inferior cattle were only in fair demand. Best bullocks, £8 10s to £10; medium, £7 to £8; inferior, £5 to £6 10s.

Sheep.—3819 penned; an extra large yarding. Best wethers, 21s to 24s 6d; extra (one pen), 31s 6d; medium, 18s to 20s; inferior, 15s to 17s; best ewes, 15s to 18s 6d; extra (one pen), 34s; medium, 13s to 14s; inferior, 9s to 12s.

Lambs.—300 forward, prices being about the same as last week.

Pigs.—70 penned. Prices for all classes were well up 10 last week's rates. Suckers, 9s to 11s; slips, 11s 6d to 14s; stores, 16s to 28s; porkers, 38s to 45s; light baconers, 48s to 55s; heavy ditto, 56s to 65s; choppers, up to 78s.

Nearly all cookery books tell their readers of the proper way to make tea, but they invariably forget to mention that the tea must be of the best quality—such as Hindai-Lanka—otherwise the results will be very unsatisfactory....

Interprovincial

Among the candidates that passed the final dental examination at Wellington recently was Mr. Francis O'Keeffe, of Hastings. Mr. O'Keeffe intends visiting Pennsylvania College to continue his studies at an early date.

We have received a copy of the initial issue of 'The Bluff Press and Stewart Island Gazette,' which has the distinction of being published farther south than any other paper in the world. It intends to espouse the cause of the Bluff, the gateway to Southland, and Stewart Island as a tourist resort and mining field.

The prospective commitments and present undertakings of the City Council (writes the Dunedin correspondent of the 'Press') total up to the respectable sum of £1,241,000. The present loan indebtedness of the city is £963,426. To this there has to be added the following:—Water department, £20,000; King Edward street widening, £25,000; Caversham gasworks purchase, £14,000; gasworks improvements, £70,000; and Waipori power and light department, £15,000.

It is with much regret that I notice the gradual increase of Chinese into the laundry trade; hardly a month passes without fresh application for the registration of a new Chinese laundry,' reports the Wellington Inspector of Factories. 'Now, these men compete with the very poorest of our working women, and therefore this matter should receive earnest consideration. Usually the wash-house and ironing-rooms of these Chinese laundries are clean and in order, but their dwelling-places are frequently anything but clean. Many of them are, in my opinion, quite unfit for human habitation; and by the Chinese being allowed to live in this way they are enabled to compete unfairly with European workers. Another way in which they compete unfairly is by employing other Chinese to work for them at all hours and at any wage, and when called upon to show a return for wages or overtime worked they merely tell us that they are all partners. Inspectors should be empowered to demand deeds of partnership.'

A notice appears in this issue from Messrs. J. Lamb and Son, undertakers and embalmers, Lichfield street, Christchurch. This well-known firm has an established reputation for giving complete satisfaction in all its business arrangements....

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DEATH

LYNCH.—At Wakari, on the 12th inst., Nellie Lynch, widow of the late William Lynch, and daughter of Pierce and Elizabeth Carroll, of Bald Hill Flat; aged 37 years.—R.I.P.

IN MEMORIAM

KERR.—In fond and loving memory of Arthur Kerr, who died at Dacre, Southland, on July 13, 1905. Rest in peace.

Sacred Heart of Jesus have mercy on his soul.
Immaculate Heart of Mary pray for him.
—Inserted by his loving wife and children.

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ANSWER TO CORRESPONDENT

J.R.H.—It appears in this issue. Owing to pressure on our space and to its late arrival we were obliged to hold it over last week.

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 16, 1908.

OLD AGE PENSIONS



WHAT Seneca calls 'the incurable disease' of old age has, for our poor, been robbed of many of its fears and clothed with new hopes in the Dominion of New Zealand by our Old Age Pensions Act of 1898 and its amendments. The annual report of the Department charged with the administration of this beneficent measure records that, at the end of March, 13,560 aged people were aided by it to pass in comfort through the period of repose of life—the rest that precedes the rest that remains. The cost to the country during the year was £325,199—which works out at the rate of 6s 11d per head of the population.

New Zealand has, happily, no hereditary paupers, and no pauper class. Her Old Age Pensions Act has

shown the pauper-producing Mother Lands one of the cheapest and simplest methods discovered since the middle ages for dealing, with a reasonable degree of effectiveness, with one of the deepest and most trying problems of poverty—namely, the poverty that, in older and less favored countries, has left so many, in the evening of their days, in a state of living 'death without its quiet'. Ever since 1898, our legislation for old-age poverty has been the means of pile-driving new ideas on the subject into the minds of statesmen in English-speaking countries; it has indirectly led to similar provision being made, on similar lines, in Australia; and even in such a conservative country as England it has, undoubtedly, to a considerable degree influenced the decision of the British Ministry to offer to decent senile want an alternative other than the workhouse or the gaol. The principle of punishing poverty as a crime was introduced into England during the great religious revolution of the sixteenth century. That social crime against the poor is perpetrated to this hour. In 'The State and Pensions in Old Age', Booth shows that 'the bulk of pauperism later in life is due not to vice, or drunkenness, or unthrift, but to misfortunes which, under present conditions, must be counted unavoidable. The vicious and the drunken', adds he, 'usually pay their penalty by an early death, and we find a general agreement among those who know how the poor live, that the standard of decency and sobriety rises as age advances. But in hundreds of cases a thrifty or deserving past life does not appear to affect the ultimate result. With this evidence confronting us, we are necessarily led to revise some of the conclusions and to consider more carefully whether the conditions of life in old age can be mitigated by any action on the part of the community'.

Among European countries, Germany, France, Austria, Hungary, and Denmark have had for many years past forms of provision for old-age poverty. That of Denmark resembles the New Zealand system in so far as it dispenses with contributions; but its benefits are so paltry that they barely enable a Danish Darby or Joan to starve more or less respectably and, for the rest, to patch their grief, as best they may, with proverbs. England—with the most terrible poverty-problem of any modern European nation—is now in travail with an Old Age Pensions scheme on non-contributing lines. It was indeed high time for the British State to devise some humane and Christian way of relieving old-age indigence, instead of relegating it to that grave of decent poverty, the workhouse.

Notes

'Musical Straws'

The world keeps moving. So does the Oxford Movement—in unexpected places, too. Through ritual many reach the truths that religious ceremonies express or symbolise. It is, of course, no surprise to see the 'Ave Maria' (Hail Mary) advertised as a vocal solo for last Sunday at the Anglican Pro-Cathedral, Dunedin. But our Philadelphia contemporary, the 'Catholic Standard,' prints, in its issue of April 25, 1908, the following curiously interesting list of 'Musical Straws' from Easter Programmes in Local Protestant Churches:—

'Fiftieth Baptist Church.—Gounod's St. Cecilia Mass, morning and evening.

'Wharton Street Memorial Methodist and St. Paul's Presbyterian Churches.—Union service, in which the "Gloria" from Mozart's Twelfth Mass was sung.

'Union Methodist Church.—"Inflamatus" from the "Stabat Mater."

'Calvary Methodist.—Mozart's Twelfth "Gloria."

'Bethany Presbyterian.—Haydn's "Gloria," march "Pontificale."

'Second Presbyterian.—"Te Deum," "Resurrexit."
'Oxford Presbyterian.—"Tantum Ergo."
'West Green Street Presbyterian.—"Gloria."
'St. Peter's P. E., Germantown.—"Te Deum," "Kyrie," "Gloria," "Sanctus."
'St. Luke's Reformed Episcopal.—"Te Deum," "Gloria in Excelsis," "Jubilate," "Gloria Tibi," "Sursum Corda," "Sanctus," "Gloria Patri," "Benedictu Anima Mea."
'Park Congregational.—"Regina Coeli."

More Italian Slanders

The man who makes a sheep of himself will find plenty of people willing to fleece him; and the churchman in lodge-ridden France or Italy that sits silent under libel will get it galore. The organised campaign of defamation of the Church and of Church persons and institutions by the anti-religious press in France and Italy has made the worm turn; and, as a result, the law-courts in those countries have been paving the path of the libeller with (figurative) thorns and tacks and broken glass. Here is the latest addition to the long list of legal victories won by the intended victims of the slanderous tongue and the venomous pen—we quote from the Rome correspondence of the Philadelphia 'Catholic Standard' of May 23, 1908: 'From Aversa, Italy, comes news of a trial that has excited a good deal of public attention here. It appears that some time ago several charges of a grave nature were spread broadcast by the Socialist paper "La Luce" against Monsignor Raffaele De Biase, secretary to the Bishop of that diocese. Monsignor De Biase lost no time in bringing the responsible parties to justice, with the result which all who understand the state of affairs in Italy heartily approve of. The tribunal condemned Gennaro Gentile, correspondent of "La Luce," to a period of imprisonment to last for one year and five months, and to pay in addition a fine of 1500 francs. After extenuating circumstances had been taken into account, the responsible director of the precious journal, "Francesco Mari," was sentenced to ten months' imprisonment, a fine of 833 francs, the payment of all the costs entailed during the trial and full reparation to be made to the injured party. The court acquitted Alceste Gandino, charged with being the author of the articles in question, as full proof of his guilt could not be obtained.'

This is one of the cases of Rome's 'abominations' which a rather notorious missionary agent has been 'exposing' in England (for the benefit of his mission funds) at so much per 'expose.' It is to be presumed that in this, as in the Fumagalli and Varazze cases, he will take no steps to make the truth reach those who listened to his echoes of the slanders of the atheistic press.

DIOCESE OF DUNEDIN

The 'Free Press' states that the Rev. Father O'Neill, of Milton, has been compelled to relinquish his parish work for a time, and has left for Rockhampton, in Queensland, where he will undergo treatment for his throat. He expects to be absent from the Dominion for about six months.

The St. Patrick's-Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday evening, when a lecture on 'The Brain' was delivered by Dr. Hastings. The lecture proved to be exceptionally interesting. A vote of thanks was accorded Dr. Hastings for his very instructive lecture.

There was a very large attendance at the meeting of St. Joseph's Men's Club on Friday evening, when Dr. Hastings delivered a lecture on 'The Brain.' Dr. Hastings gave a comprehensive explanation of the various parts of the brain and their functions, enlivening his remarks from time to time with amusing instances of the effect of thought on the health of nervous persons. On the motion of Mr. R. Rossbotham, seconded by Rev. Father Corcoran, and supported by Mr. T. J. Hussey, who presided, a hearty vote of thanks was accorded Dr. Hastings.

The annual meeting of St. Joseph's Cathedral Choir was held in St. Joseph's Hall on Thursday evening of last week, the Rev. Father Corcoran presiding. The committee in their annual report expressed regret at the illness of the president (Rev. Father O'Reilly), and earnestly hoped that he would be speedily restored to health. The special thanks of the choir were due to Mr. Vallis (choirmaster), who had not spared

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himself in furthering its interests. Mr. Hughes, who had filled the position of librarian for a period of twelve months, also deserved their best thanks for the manner in which he had discharged his duties. Regret was expressed that the attendance of members in many instances was not what it ought to be. The membership at present consists of twenty sopranos, seven contraltos, eight tenors, and eight basses; total, 43. The choir suffered a loss during the year by the resignation of the conductor, Mr. O. Feil, owing to his departure from Dunedin. Mr. Carolin has kindly consented to fill the position until a permanent appointment is made. Owing to various causes, several vacancies occurred during the year, and the committee would be glad to hear of prospective members. The report was discussed by Messrs. Vallis, Carolin, Miles, Curran, and Hughes, and the Rev. Father Corcoran, in putting the motion that the report be adopted, paid a tribute to the good work of the choir during the past year. The following were added to the committee for the current year:—Conductor, Mr. P. Carolin; librarian, Mr. T. Hughes (re-elected); secretary, Mr. M. Curran (re-elected). During the evening musical items were contributed by Mrs. Meade, Miss Flynn, and Messrs. J. B. Flynn and T. O'Connell. During the evening light refreshments were handed round, and the proceedings terminated with a vote of thanks to the Rev. Father Corcoran for presiding.

Oamaru

(From Our Own Correspondent.)

July 11.

An interesting discussion on harbor matters took place at the Catholic Club rooms on Friday evening, when a debate on the advisability of raising a £50,000 loan for further improvements was discussed. The president (Mr. T. O'Grady) occupied the chair, and there was a good attendance of members. The speakers in favor of a further loan were Messrs. F. Cooney (leader), J. Breen, Rev. Father O'Neill, and A. Wallace. For the negative Mr. Cagney was leader, and was supported by Messrs. O'Grady, O'Donnell, and J. Wallace. After an interesting discussion the affirmative side was declared the winners by a two to one majority.

WELLINGTON

(From an occasional correspondent.)

July 13.

The usual monthly meeting of the Men's branch of the Sacred Heart Association (Te Aro parish) was held in St. Joseph's Church, when there was a large number of members present. Rev. Father S. Mahony, S.M., delivered an excellent discourse on the virtue of purity. Before Benediction five new members were enrolled in the Association by the spiritual director, Rev. Father Venning. The heads of the guilds of both branches of the Association are working hard to make the social gathering in aid of the schools of the parish, to be held on August 5, a great success.

DIOCESE OF AUCKLAND

(By telegraph from our own correspondent.)

July 13.

Rev. Father Holierhoek returned from a trip to Europe on Sunday. He was absent from the Dominion for about sixteen months, during which time he visited Italy, Switzerland, France, Germany, England, and his native land (Holland). Whilst in France he went to Lourdes, where he witnessed some remarkable cures.

At a recent general meeting of the Marist Brothers' Old Boys' Association and Catholic Men's Club the following resolution was adopted:—That this meeting of the Marist Brothers' Old Boys' Association and Catholic Men's Club places on record its deep regret at the resignation of the Rev. Father Holbrook, through ill-health, from the position of chaplain to the society, and desires at the same time to thank the rev. gentleman very heartily for the kindly interest he has always manifested in both the spiritual and temporal affairs of the club. It remembers with gratification the energy and zeal which he displayed in the trying days which immediately preceded the club's opening; the great amount of valuable time he gave up to the society

as an active executive officer; and, finally, his loving devotion on all occasions when he could do anything for the spiritual advancement of the society. In conclusion it trusts that God will give him the health and strength to continue in the future to carry out the exacting duties of his high vocation.

Ashburton

(From our travelling correspondent.)

July 16.

On Sunday last the Right Rev. Dr. Grimes began his episcopal visitation to the Ashburton parish. At the nine o'clock Mass, which was celebrated by his Lordship, 33 children made their First Communion, and in the afternoon his Lordship administered the Sacrament of Confirmation to 80 candidates. After eleven o'clock Mass the Bishop addressed the people, succinctly explaining the objects of an episcopal visitation, especially as illustrating the love and solicitude of our Holy Church for all her children. At both Masses, and also at the Confirmation service, the church was crowded, a large number having to be content with standing room. In the afternoon the congregation included a considerable sprinkling of non-Catholics, and Dr. Grimes took occasion to introduce into his remarks a lucid and effective exposition of the beauty, the fitness, and the significance of the ritual and ceremonies employed, and of the Scriptural warrant both for the institution of the Sacrament and for its administration by the Bishops of the Catholic Church. The choir rendered appropriate music, Mr. M. J. Burgess acting as conductor, and Mrs. Cooper presiding at the organ. His Lordship will be at Methven on Thursday, and at Rakaia on Sunday, the 19th inst.

New Publications

We have received the June number of the 'C.V.M.' the organ of the Adelaide Catholic Club. The literary matter is bright and well written, and on the whole the magazine is a credit to the society.

The latest publications of the Australian Catholic Truth Society are 'The Lost Heir, or a Mother's Faith Rewarded,' a pretty story by Miss Peggy O'Connor, a child of twelve years, who displays remarkable talent for one of such a tender age; 'The Immortality of the Soul,' in which the author, the Rev. Father Stanislaus M. Hogan, O.P., deals in a very able manner with the important subject; 'The Adventures of Kasama,' which is an account of the search of a young Japanese for the true faith, the result of his investigations being his reception into the Catholic Church.

OBITUARY

MR. JOHN COSGRIFF, NIGHTCAPS.

I regret to record the death of Mr. John Cosgriff, which took place at Nightcaps on Thursday, July 2 (writes an occasional correspondent). During his long illness deceased was a true example of Christian fortitude and patience, and never complained. Deceased, who was a native of County Tipperary, Ireland, came out to New Zealand in 1879, taking up his abode in the Nightcaps district shortly afterwards. He was a staunch Irishman and Catholic, and it is to him and one or two more pioneers that we are indebted for the fine Catholic church and convent at Wrey's Bush. During his long and trying illness he was continuously visited by Very Rev. Father Walsh and the Sisters of Mercy, who were present during his last hours. The funeral took place on Sunday afternoon, and was one of the largest seen in the district for some time. Father Walsh officiated at the graveside. Deceased leaves a widow and large family to mourn their loss.—R.I.P.

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

RETURNING TO THE FOLD

The London 'Tablet' is desired by the Marquis of Queensberry to state he was received into the Catholic Church on April 4.

Father Louis Roussin, of the diocese of Valence, France, who was connected for a time with a schismatic church in Rue Legendre, Paris, has abjured his errors and received permission to celebrate Mass.

Rev. John G. Ewens, recently rector of Holy Trinity Protestant Episcopal Church, Manistec, Michigan, has just been received into the Catholic Church, and is staying with the Paulist Fathers in New York City.

The Rev. Dr. Russell J. Wilbur, former Dean of the Chicago Episcopal Cathedral, has entered the Catholic Church. He has been received by the Jesuit Fathers in their novitiate at Florissant, a suburb of St. Louis.

We learn on reliable authority (says the Manchester 'Catholic Leader') that Mr. Roberts, jun., son of the Rev. Canon Dale Roberts, Anglican Vicar of St. Paul's, Lozells, Birmingham, has been received into the Catholic Church. We also learn that Mr. Roberts intends studying for the priesthood.

At the ordination in Rome on Holy Saturday two students from the Scots College were raised to the priesthood—the Revs. A. E. Franklin and J. Donnelly. Father Franklin, who for many years was an Anglican clergyman, belongs to the diocese of Edinburgh, and Father Donnelly to that of Galloway.

Returning as a Catholic priest to Manistec, Mich., where for several years he held the rectorate of the Protestant Episcopal Church, Rev. Ernest Willoughby Jewell celebrated his first Mass on March 24. Before he left the Episcopal Church in 1905, Father Jewell, who is a widower with three children, held rectories at Petoskey, Calumet, and Manistec, being known as an extreme High Churchman.

News has been received of the death of Mrs. Isabella Baker, widow of the Hon. John Baker, of Morialta, and mother of Sir Richard Baker (says the Melbourne 'Advocate'). The deceased lady was in her 90th year, and her death took place on April 6, in London. She was the second daughter of Mr. George Allan, of Allan Vale, Tasmania. She and her daughter (Miss Bessie Anstis Baker) were converts to the Catholic Faith. They have resided in London for some years.

A press despatch from Milwaukee reports the reception into the Church of two widely-known Episcopal clergymen, Rev. Edward Hawkes and Rev. James H. Bourne. They were professors at Nashotah, Wis., the seminary of the Episcopal Church in the West. Professor Hawkes occupied the chair of Greek and history and Professor Bourne that of Latin. They were graduated from Lenoxville College, in Canada. They are men of marked ability, and have already distinguished themselves as instructors in Nashotah Seminary.

Rev. Henry A. Yost, who was at one time minister in charge of St. Timothy's Protestant Episcopal Church, Roxborough, has been received into the Church. The ceremony took place in the Church of the Epiphany, Philadelphia. Rev. Alvah W. Doran, who before his conversion had been a curate at St. Clement's Episcopal Church, officiated. Mr. Yost was accompanied by his cousin, Mrs. Cora A. Heine, and her nine-year-old daughter, both of whom were also baptized. Mr. Yost declared that his step had been taken after much study and prayer.

Rev. J. B. Haslam, for the past four years one of the Companions of the Holy Saviour, a Protestant Episcopal Order, whose headquarters is at St. Elizabeth's Protestant Episcopal Church, Philadelphia, has resigned from the ministry to enter the Catholic Church (says the 'Standard and Times'). He aspires to the priesthood, and hopes to be received into the Paulist community. When asked by a reporter of the daily press why he took such a step, Mr. Haslam said: 'I am going over because of the positive side of the Catholic Church. I believe it to be the Church of God.'

A press despatch from Philadelphia, under date May 12, says:—Dr. William McGarvey, formerly rector of St. Elizabeth's Protestant Episcopal Church, and six other clergymen, who recently resigned from the Protestant Episcopal ministry, have presented themselves to Archbishop Ryan for preparation to be received into the priesthood of the Catholic Church.

They are, besides Dr. McGarvey, Maurice L. Cowl, William L. Hayward, William H. McClellan, and Edgar N. Cowan, all Companions of the Saviour, of which Dr. McGarvey was Superior; Charles E. Bowles, formerly of Ravenswood, Ill., and Otto W. Gromold, until recently of Pullman, Ill.

Sir Charles Euan-Smith, who has been received into the Church by Father Thurston, S.J., was formerly Minister-Resident at Bogota, the capital of Colombia, served in the Abyssinian campaign of 1868, and in 1872 was Military Attache to Sir Bartle Frere's special mission to Zanzibar and Consul at Muscat, he went through the Afghan War of 1879-80, and from 1891 till 1893 was Envoy and Minister to the Emperor of Morocco.

It is a remarkable fact (says a writer in the Philadelphia 'Catholic Standard and Times') that nineteen ministers of the Episcopal Church have come into the Catholic Church within the last few months, or are on their way and will be received, it is hoped, before the summer. That this has not made much of a stir in Catholic circles is altogether remarkable. The time was when the conversion of one minister would be heralded by the daily papers as a great news item, but now it is taken as more or less as a matter of course. Yet the fact is undeniably remarkable—nineteen ministers, some of them in early life, others men of maturity, breaking away from the Church of their baptism and the scenes of their chosen ministry, where the pleasantest days of their life have been spent, and for conscience sake submitting to the Church, with all the uncertainties of the future in regard to living and work. One of the greatest convulsions of life is the soul change that is implied by conversion. It is breaking one's life in two. It is a wrenching away from the associations of one's early life, and conscience alone can compel such a change.

Kenyon College was founded near Mt. Vernon, Ohio, at the little town of Gambier, by the Anglican Bishop Chase, whose granddaughter, by the way, Sister Mary Frances de Sales Chase, was a Visitation nun (says the 'Rosary Magazine'). The money was furnished by Lords Kenyon, Gambier, and Boxley. The grandson of the man for whom the college is named, the Hon. John George Kenyon, of Christ Church College, Oxford, formerly a Papal zouave, is a leading convert in England. The American convert sons include Commodore Benjamin Franklin Bache, 1801-1881, for several years professor of natural science at Kenyon; the Verv Rev. Father Fidelis (Dr. James Kent Stone), now Provincial of the Passionists in the Eastern province of the United States, president of Kenyon a short time before his conversion; the Right Rev. Sylvester Horton Rosecrans, D.D., first Bishop of Columbus, Ohio, and his brother, Major-General William Stark Rosecrans, one of the heroes of the Civil War; Henry Livingston Richards, for years an Episcopal minister, father of the distinguished Jesuit, the Rev. Joseph Havens Richards; William Richards, brother of Henry, a well known lawyer in the national capital, author of 'The Road to Rome'; Congressman Frank Hurd, the Hon. Thomas Marshall, Judge of the Circuit Court of Utah, and the Hon. Edward Simeral, of Omaha.

The Premier is not in favor of establishing a gold and silver mint in New Zealand for the reason that the Deputy-Master of the Mint at Perth estimates that if there were a yearly coinage in New Zealand of £2,000,000, according to his experience there would be a revenue of about £10,000 or £11,000 a year, while the working expenses could not, with the greatest care, be reduced below £15,000. The total value of the gold exported from New Zealand for the year 1903 was £2,037,831 (of which £603,187 was exported from the Waihi mine alone). It would not be reasonable to expect, on a liberal estimate, that more than two-thirds of the gold produced would be treated in the Dominion if a mint were established; so that the loss, based on the estimate of the Deputy-Master of the Mint at Perth, would most likely exceed £20,000 a year. This being so, before proceeding to establish a branch of the Royal Mint in this Dominion, the annual output of gold should be considerably increased; otherwise the country would have to face a loss. Sir Joseph Ward undertakes that the matter will not be lost sight of.

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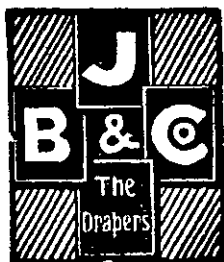
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Irish News

OUR IRISH LETTER

(From Our Own Correspondent.)

DUBLIN, May, 1908.

Recollections of Lismore.

There died lately one of England's richest noblemen, one of Ireland's absentee landlords who, owning great estates and having many duties in this country, chose always to live away from as fair a home and as kind-hearted a people as any man could wish spend half of each year amongst. The Duke of Devonshire, the lord of Lismore Castle and estate, the owner of half a million per annum, has passed away. He was a stranger to his beautiful Irish home and his Irish people, leaving them to the care of an agent, never coming to Lismore but for two brief visits, caring nothing for the place or for the people to whom he might have given much happiness had he come amongst them in person and taken the part all landlords ought to take in the lives and interests of those who are not one whit more dependent upon him than he is on them.

With the Duke's English life Ireland has nothing to do: his sympathies, I should rather say his prejudices, were all against the Irish, of whom he really knew nothing at all. Had he spent a part of his life amongst those who contributed so largely to his great wealth, had he honestly tried to know and benefit them, he would have been, I think, a happier man. How any man owning such a place as Lismore could, having once seen it, neglect it is a marvel to those who know the spot. It is long years now since I spent some months there, but I never can forget its charm. There are, perhaps, some natives of Lismore in Dunedin; may I copy for them and your other Irish readers a few of the impressions of the spot, written while the scenes were fresh in the memory?

The Valley of the Blackwater, or Avon Duv.

A green meadow or ince; in the centre a group of limes, under whose branches is cool shade from the glare of the sun. From under these limes the traveller will see behind him a gently rising slope, planted with groups of forest trees; in front the river Blackwater, gliding quietly and pleasantly along, as if itself enjoying this scene so full of rest on every side; the opposite bank is again a broad ince, backed by green woods whose shade looks so tempting that one almost makes up his mind to ford the shallow river at once and start on an expedition up through the wooded heights, to the yellow fields far above, and on to that farmhouse just appearing over the trees and looking down into the valley. To the right the river winds and twists away by the meadows and woods towards mountains that just show the outlines of their forms, a faint blue seen through the lovely haze that is one of the beauties of our Irish scenery. To the left is the loveliest picture of all, one that has over and over again been painted by artist and writer, but still can never be fairly described, because no one picture can give the ever-varying colors, the lights that flit like smiles, the rosy morning hues, the soft midday glow, the floods of glory that come with the setting sun, or the shadowy veil of a summer's moon.

It is about four o'clock in the afternoon, the sunniest hour on the Avon Duv, when the sun shines straight up the river, and every rippet is a sparkling gem, all life and motion, save under the shadows of the bridge. Each arch of this bridge frames in a separate little scene: one, dancing water with a boat gliding over and scattering into diamond spray the sunlit ripples that seem to laugh back at the oarsman, whose motions tell plainly they are enjoying the life there is in such a day; a second archway gives a quiet bit of greensward, where a group of children are gathering flowers and paddling in a shallow inlet of the river; a third shows a bit of woodland where all is deep, cool shadow—a place all quiet; the very boat that is moored in amongst the sedges is asleep, rocking itself up and down, to and fro, with a sing-song movement that tells of repose as plainly as the boat in the first picture speaks of quick life.

Behind the stone bridge, sheer up from the river, rise, pile above pile, rocks so densely wooded that, whilst the lowest branches stoop over and dip their tips into the tide, the masses of foliage seem unbroken until they part, some two hundred feet above, to let Lismore Castle look out upon the river beneath upon the peaceful valley, the hills, and, right opposite, the high

peaks of Knockmealdown, a range of mountains that rise, now blue, now violet, and again—as their name implies—bare and brown, according as they reflect the many changes of air and sky.

And in all this scene there is not one touch to mar its beauty; no thing, turn which way we will, but what is fair and pure. No sounds in the air but harmonise the sweetest. The song—it is a very melodious, happy, home-like one—of the river, that seems singing quietly to itself as it glances about and takes its tone from the scene around: no brawling and no rushing, no hurry to be off, only a sweet soothing in its voice as it ripples in and out of the shallows, makes little excursions up the tiny creeks, laughs round the bare feet of the children, and enjoys their slips and splashes in their chase after trout as heartily as they do themselves; it steals in under the shadows by its banks, and stops there a while to mirror the flowers that droop over and gaze into its depths; then it is out again, bubbling and tripping over that reach of stones in the shallow, near which stand the cows from the farm that is hidden away just behind the trees on the slope.

Oh! it is truly a spot full of peace and beauty, this Valley of the Avon Duv, a spot that grows lovelier and dearer to one the longer one lingers amid its scenes.

All this beauty was once upon a time the property of the holy and learned Monks of Lismore; and once upon a time, too, it was the dwelling of that man around whose name lingers such a ring of romance, Sir Walter Raleigh. The knight fell into poverty, and his estates were purchased by Sir Richard Boyle, afterwards Earl of Cork, an adventurer who came to Ireland with £9 in his pocket. But he came in the days of fine pickings from Papists, so he managed to accumulate vast wealth. A descendant of his married into the Cavendish family (that of the Dukes of Devonshire), and thus Lismore became the property of the Duke of Devonshire of 1748.

A New Gallery of Paintings

Has been opened in Dublin in one of the fine old houses of which the capital boasted so many in the days when Ireland had Home Rule, or a native Parliament. The house is the gift of the City Corporation, the works of art have been mostly presented by a generous lover of art, Mr. Hugh P. Lane, a gentleman of fortune, who has for years devoted his wealth and leisure to creating a gallery of modern painting for the citizens of Dublin. Mr. Lane is by far the largest donor to the collection; many others have followed his good example, so that the large house given by the corporation is fairly filled from ground floor to attics, and nothing is left for the general public to do but enjoy the gift.

It is essentially a gallery of modern art, and contains many really charming pictures by Constable and other well-known painters; but it also contains a very large number of what are called works of the 'Impressionist school,' and, as you are so many thousand miles away, I will candidly confess that the impression made on ordinary mortals by most of them is a highly uncomfortable one. Some of these huge canvasses are, in fact, nightmares, not pictures of anything that exists in nature. We all know that there are eyes in which the vision is distorted, but no sane person will say that a distorted vision is proper eyesight. These pictures—raw, crude, stiff, unnatural, ugly to a degree—are simply the outcome of an age of affectation: all affectation is vulgar, and it is a pity, a great mistake, to encourage it. The old masters labored to reproduce nature so faithfully as that the beholder should fancy himself in presence of living beings, of scenes replete with atmosphere and with nature's tints when blended, as nature always blends colors; these Impressionists disdain all fine art; they tell us that if we really have eyes for art we can evolve for ourselves the truth of sunshine, trees, flowers, animated nature, draperies, etc., out of smudges of the contents of sundry pipes of crude red, white, blue, green (and such violent green!) paint, laid on by the pound. Wooden men and women with (perhaps) a face here, a hand there really well painted in a way that shows that the artist can do something, but thinks it better not.

There are some very fine portraits in the gallery, amongst them life-like pictures of Parnell and Michael Davitt. If the Impressionist part of the collection was replaced by some real works of art the whole would be a splendid addition to the treasures of Dublin, and they are not a few. Indeed, with or without them, the citizens have reason to be very grateful to Mr. Hugh Lane, to the City Fathers, and to those others who have so generously worked with them.

Then the beautiful old house, with its fine specimens of Chippendale, Adams, and Sheraton furniture, is well worth preserving as it will now be. The ceilings, doorways, and walls

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are good specimens of the stucco work for which the Dublin houses of the eighteenth century are famed, and which was designed by first-class artists, Angelica Kauffmann amongst them, and executed by Italians brought to this country for the purpose.

The New Universities.

Of the University Bill for Ireland you, of course, have details by wire which show that, while the Protestants have and hold their purely Protestant University, richly endowed out of confiscated Catholic Church lands, Catholics are not to have a purely Catholic University, even though Catholics are seven to one in Ireland, and consequently pay taxes in the proportion of seven to one. However, the new departure will mean a step further towards what we ask: fair play and no favor for all in the race for life. But, dear me, how very difficult it is to get this, simple as it sounds!

M. B.

COUNTY NEWS

CORK—A Comprehensive Scheme

The Clerk of the Middleton Union has just forwarded to the Local Government Board, in pursuance of instructions given him by the Middleton Rural Council, a petition requesting the Local Government Board to confirm a Provisional Order for the carrying out of a scheme of laborers' cottages in the Union, at the estimated cost of £67,000, under the Laborers Act of 1906. The scheme includes the erection of upwards of 250 cottages.

DUBLIN—Success of Dominican College Pupils

The final concert in connection with the Dublin Feis was one of the most successful of its kind ever held in the Irish metropolis. A feature of the concert was the success of the pupils of the Dominican College, Eccles street. In the prizes given for competition to pupils of intermediate schools the representatives of the Dominican College secured four silver medals and 10 bronze, the awards being as follow:—Preparatory grade, first individual prize; junior grade, first group prize, and two individual prizes; middle grade, group prize, and three individual prizes; senior grade, group prize, and first individual prize. As the school which secured the highest marks in the preceding four competitions the pupils of the Dominican College were awarded the Challenge Shield. Regarding this competition a Dublin contemporary says: 'This year the shield goes for the second time to the pupils of the Dominican College, Eccles street, they having obtained the highest combined average score for all intermediate grades in the inter-class competitions. Not only did they secure the highest combined average score for all the grades, but they also obtained the greatest average score in three of the four grades—viz., junior, middle, and senior—the highest average in the preparatory grade being scored by the Christian Brothers' Schools, Synge street. This is certainly a high testimony to the efficiency of the work of the Dominican Nuns and their pupils, and it is a record of which they have every reason to be proud.' In the essay competition the pupils of the college secured two first awards, and for the writing of a commercial letter in Irish another pupil was awarded a special prize. In the class for best young Gaelic speaker a pupil took second place, for the best young writer a first award was given to another pupil, whilst the first for Irish history in Irish was also won by a pupil.

KILDARE—An Invitation from Canada

Mr. George Wolfe, of Kildare, has accepted an invitation to represent General Wolfe's family at the tercentenary celebrations in Canada.

LOUTH—White Gloves for the Judge

At the Drogheda Summer Quarter Sessions his Honor County Court Judge Kisbey, K.C., was presented with white gloves by Mr. Russell, sub-sheriff, there being no criminal business to be disposed of. His Honor, in returning thanks, said it was a very creditable thing to find no crime amongst them. He hoped that this state of things would long continue.

MONAGHAN—Presents for the Holy Father

A number of the Catholic ladies of Clones, with the members of the Children of Mary Sodality in connection with the Convent of St. Louis, are presenting to his Holiness Pope Pius X., on the occasion of this jubilee, two beautiful chalices of Celtic design and Irish workmanship. They are being executed by an eminent Dublin firm, and will, when finished, reflect credit both on the donors and the manufacturer.

People We Hear About

It is stated by the London correspondent of the 'Irish Times' that the King will pay a short visit to Ireland during August, in order to spend a few days at the seat of the Marquis of Waterford, Curraghmore.

Lord Lovat, the well-known Catholic Scottish nobleman, has been invited to take part in the Quebec Tercentenary celebrations as head of the clan Fraser, and descendant of Simon Fraser, the commander of the Fraser Highlanders, who were the first of Wolfe's troops to scale the heights of Quebec. Lord Lovat is taking his pipers with him.

In noticing the recent visit of the President of France to England, the 'Catholic Weekly' says it is generally supposed that M. Fallieres has little sympathy with the persecuting attitude taken up by the French Government towards the Church. However that may be, it is certain that his wife is a devout Catholic, and that he has a daughter who had made up her mind a few years ago to take the veil. Circumstances did not permit her to carry out her intention, but she has not abandoned it. She has refused several brilliant offers of marriage, and is heart and soul in the work of her parish church, St. Clotilde's, Paris.

The Earl of Kenmare, who is selling his landed property in Ireland to the tenants under the Wyndham Act, is also disposing of his magnificent residence, Killarney House and demesne, one of the beauty spots of the renowned Lakes. The house, which was erected by the late Earl, is on a wooded height facing a range of mountains, with the famed Lower Lake lying under the demesne. The place possesses considerable historic interest, as Ross Island, more properly a peninsula, forms a portion of the beautiful demesne, and situated there also is Ross Castle, which was surrendered by Lord Muskerry in 1652 to the Parliamentary forces under General Ludlow. Lord Kenmare is descended from Sir Valentine Browne, of Totteridge, Herts, who was Auditor-General of Ireland in the days of Queen Elizabeth, but it was another ancestor, the first baronet, who acquired from James I. the valuable lands including the Lakes of Killarney.

Speaking at a luncheon given by Cardinal Gibbons at the Catholic University of America, Cardinal Logue said his visit to that country had been fraught with many pleasant surprises. He was in sympathy with America and its government. While he always had entertained visions of a nation characterised with vigor and energy, he declared his expectations were more than fulfilled. He was astonished at the enterprise and energy displayed by Americans. 'One thing that particularly impresses me,' said his Eminence, 'is the manner in which the newspapers handle the news. The method observed by the big metropolitan journals is wonderful. They seem to get the news in some mysterious manner without bothering the principals. Why, the second day of my visit in this country I picked up a newspaper, and found a long interview which I had given to a reporter. I could not remember giving the interview, but I suppose the reporter knew what he was writing about. At any rate, he did not make me say anything that I would not have said.'

By the death of Francois Coppée, the French poet and dramatist, French literature has suffered a serious loss. The deceased, who passed away on May 23 at the age of sixty-six, was a fearless champion of the Church. Whilst taking the lead in a poetic circle which cultivated novelty and despised the older canons of the art, he never really renounced the love of classical form and purity of expression. The result was that he gradually drew away from his school and asserted his individuality. The French Academy in 1884 gave the stamp of its approval to his productions by selecting him for the chair which had been held by Victor de Laprade. Like Brunetiere, Huysman, and other French contemporaries of his, Francois Coppée turned to the Church because in the stress and troubles of life it offered him a philosophy which was an anodyne for pain. Very touchingly he tells the story of his conversion in the little volume, 'La Bonne Souffrance.' His heart cried for comfort, and he found it in Catholic doctrine, which he believed so profoundly, in fidelity to the successor of Peter, whose blessing was one of the joys of his death-bed, and in the cross which he lovingly clasped as he expired.

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

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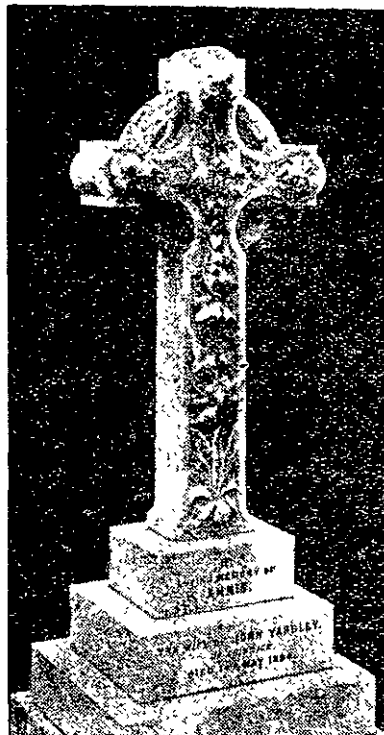
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Auckland to Great Britain

The Bishop of Auckland, New Zealand, the Right Rev. Dr. Lenihan, has reached England, having come home by way of America (writes the special correspondent of the 'Catholic Times'). He is accompanied by the Rev. Father Patterson. They left Auckland, New Zealand, on February 24, and travelled with his Eminence Cardinal Moran, Mgr. O'Haran, the Bishops of Armidale and Goulburn, Australia, and the Bishop of Dunedin, New Zealand, to Sydney, where they were the guests of his Eminence at St. Mary's. On March 15 they left Sydney for Armidale and Goulburn, and met the splendid steamer Marama (then on her maiden trip) at Brisbane, whither she was bound for Suva, an island in the Pacific, Victoria, and Vancouver. At Suva a severe cyclone was encountered whilst the ship was fastened to the wharf. The Talune was on the other side of the wharf, and a large 5000-ton tramp was in the harbor. This vessel went aground, and the Marama and Talune escaped; but had the hurricane and rain continued half an hour longer no doubt the vessels would have been lost.

In about three weeks' time the Bishop of Auckland and Father Patterson arrived at Victoria, British Columbia, an immense and prosperous city, only established about fifteen years. Here they found a beautiful and majestic Catholic cathedral and other churches and various institutions. Then Vancouver, much larger than Victoria, was reached. This large city has been founded only about twenty years. The journey over the Rocky Mountains is the grandest for mountain scenery in the world, each mountain being capped with snow and ice. Arriving at St. Paul, Minnesota, they paid their visit to the illustrious Archbishop Ireland, who received them very warmly and hospitably. Father Patterson had not seen his Grace for twenty-three years. A week was spent at Dubuque, Iowa, with Mr. William Molo, who has a very fine residence, well equipped with electric light and appliances in electricity in every form. The Bishop consecrated the Holy Oils and sang the Mass of the Presanctified on Good Friday at the Cathedral, and sang Pontifical High Mass on Easter Sunday for his Grace Archbishop Kean, who was ill at the time. Rev. Father Patterson sang Mass and preached at 11 o'clock at St. Patrick's, Dubuque, on Easter Sunday. In travelling from St. Paul to Dubuque and Chicago they passed thousands of miles of cornfields, enough to supply the world with grain. They were the guests of the University at South Bend, and in Chicago they were most kindly and hospitably received by the Very Rev. Father Kelly, M.R. of St. Ann's Church, who is mentioned as Bishop-Elect for the diocese of Rockford, U.S.A., a priest most popular with clergy and laity. The Bishop and his companion visited Baltimore to attend the consecration of Bishop O'Connell.

The centenary of the foundation of the Catholic Church was being celebrated in New York at the same time, amongst those present being Cardinal Logue, Cardinal Gibbons, and the Papal Delegate, with innumerable Archbishops, Bishops, and priests. The members of the society called the Knights of Columbus and the Holy Name, numbering 60,000 men, marched in the procession through the streets of New York, and among them were millionaires, judges, and other men of the highest position in the city, who were proud of their God and their Faith. The Bishop and Father Patterson were the guests of the Dominican Fathers at Lexington Avenue, New York, and here very great work for religion is done. There are nearly 2000 children under the care of Father Slinger, O.P., who attains wonderful success in teach-

ing little ones with the aid of the magic lantern. His method and style of catechetical instruction are original. The Bishop and Father Patterson both speak highly of the sobriety of the people of the United States. In all the thousands of miles traversed they did not see one case of insobriety amongst the people. They admired the remarkable fidelity of the faithful to their religion, as shown in their frequent Communion, and attendance at the morning daily Mass. They found some of the churches quite full at daily Mass. The work of the clergy in the confessional is enormous, but must be indeed a work of love, seeing how large is the attendance at Holy Communion. Most of the people were of Irish descent or directly Irish born. One sad sight the Bishop and Father Patterson witnessed in New York when they saw more than a thousand unemployed in Madison square. His Lordship and Father Patterson visited Montreal and Quebec, and found the people in Canada equally attentive to religious duty.

Dr. Lenihan is making his visit to Rome *ad limina Apostolorum*, and will remain in England and Ireland until January. He will make a stay on the Continent on his way to Rome. His Lordship will ordain the students at All Hallows College, Dublin, on June 24 next. He will be present at the Eucharistic Congress in London, at which it is expected Cardinal Moran from Australia will also attend. The Bishop of Dunedin, New Zealand, is at present in Ireland, and will also be present in Rome for the Pope's Jubilee. In November Father Patterson intends to visit the Eternal City for the Jubilee.

The favorite route from America to Liverpool is by the Canadian Pacific. The boats are 15,500 tons burthen, and are floating palaces. In them one enjoys a calm sea most of the way, spending three days in the beautiful waters of the Gulf of St. Lawrence, and saving three hundred miles in the journey.

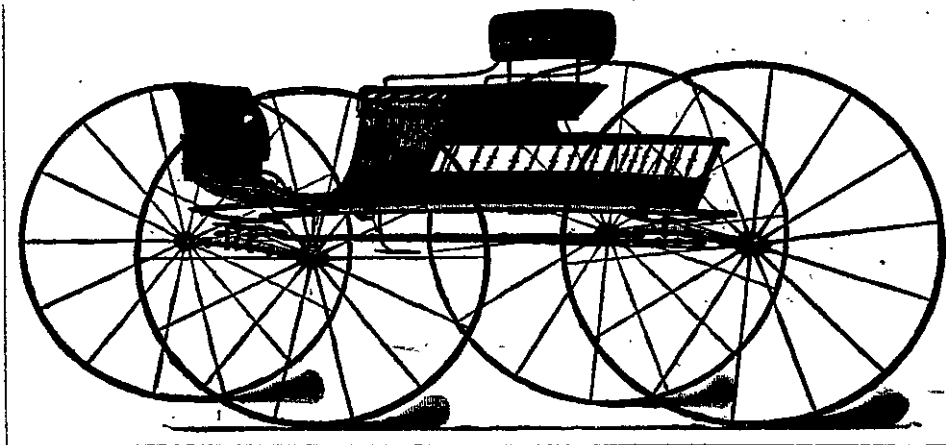
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The Catholic World

AUSTRIA—The Emperor and the Children

Rulers of States usually love to look upon the pomp and panoply of warfare, but what are these (remarks the 'Catholic Times') when compared with the sight presented to the aged Emperor of Austria on Thursday, May 21, when eighty-two thousand Viennese children visited the Imperial Park at Schonbrunn to prove their loyalty and affection for him? Reports say that his Majesty was visibly affected by the heartiness of the reception he met with from the little ones; and that he remarked to the Burgomaster of Vienna, 'Children are to me the most beautiful and lovely things. The older I grow the more I love them.' The Emperor has given the children of his capital in this jubilee celebration something to remember with pride. In years to come their minds will dwell with pleasure on the scenes they have now witnessed. They will rejoice in having been addressed by an Emperor whose devotion to country has been a bond uniting all classes of his subjects, who has at all times been ready to sacrifice his own pleasures for the benefit of his people, and who by promoting peace has set a profitable example to other monarchs. It is pleasant to learn that this splendid demonstration in his honor passed off without a single fatality. The heat of the sun was so great that nearly a thousand children were overcome, but they were accompanied by medical men, and in every instance they rapidly recovered.

BELGIUM—The Recent Elections

Political parties in Belgium are divided into three groups—Catholics, Liberals (anti-clericals), and Socialists. In the Chamber of Deputies the Catholics have had a majority for the past twenty-four years. Half of the Chamber retires every two years. There was such a retirement towards the end of May, and the Catholic majority, which stood previously at twelve, was reduced to eight, whilst the Socialist representation in the Chamber was increased by five. The composition of the Chamber now is 87 Catholics, 43 Liberals, and 36 Socialists.

CANADA—The See of Toronto

The Right Rev. F. P. McEvoy, Catholic Bishop of London, Ontario, has been appointed Archbishop of Toronto in succession to Most Rev. Denis O'Connor, resigned.

ENGLAND—American Prelates

According to reports which have reached the Vatican, Cardinal Gibbons and Archbishop Farley, of New York, will visit London in September to participate in the Eucharistic Congress, and proceed afterwards to Rome to take part in the Consistory which is expected to be held at the close of the Papal Jubilee.

Death of a Distinguished Convert

The death is announced of Mr. George Matthews Arnold, of Milton Hall, Gravesend, at the age of eighty years. The deceased, who had been Mayor of Gravesend for eight years in succession, was a brother of the late Sir Edwin Arnold. Having interested himself in the religious controversies agitating the Church of England in the late fifties, Mr. Arnold, together with his wife, was received into the Church by Cardinal Manning in 1860; shortly after this event he became legal adviser to the Bishop of Southwark.

FRANCE—A Death-bed Repentance

Some time ago there died in the prime of life a village schoolmaster at Masset, Commune of Julianges (Lozere). This master (says a correspondent of the 'Catholic Times'), during his short life, had, as so many others, made open profession of irreligion, dissuading his pupils and their relations from performing their religious duties and spreading atheistic newspapers. On falling ill, he refused the aids of religion. When at last he realised that his malady would prove fatal, he himself asked for the visit of the priest, and received with much sincerity the Last Sacraments. Feeling the approach of death, he caused all the inhabitants of the village to be summoned to his bedside, and said to them: 'Do not follow any more the bad advice and the bad example I have given you. Never vote for the bad candidates. Do not fail in your religious duties. Do not read the bad papers. I ask pardon of all.' A few hours later he died.

ROME—A Jubilee Encyclical

It is understood, says a Rome correspondent, that the Pope has drawn up a universal Encyclical recommending a more

rational interpretation of the principle of love for one's neighbor as the only means by which the brotherhood of nations may be maintained and consolidated. In this great appeal will be the Pope's Jubilee Encyclical.

A French Pilgrimage

The members of the French National pilgrimage (writes a Rome correspondent) were received by the Holy Father on Saturday, May 23 after he had accorded a long and most kind special audience to Monsignor Amette, Archbishop of Paris. Two thousand pilgrims were present and they were accompanied to the Sala Regia, where the general audience was granted by Mgr. Amette and the Bishops of Amiens, Poitiers, Rodez, Mende, and Montauban, and Mgr. Gilbert, titular Bishop of Arsinoe. The Archbishop of Paris read an address, and the Holy Father replied touchingly. 'I thank you,' said he, 'for this new proof of attachment which you have given me after the considerable sacrifices which I have been reluctantly obliged to impose on France. They are sacrifices that have been rendered necessary by the hostile designs of a Government which, after having sought to dishonor the Church, endeavored to detach it from the Bishops and the Apostolic See. My only regret is that I cannot reside amongst you to show by example how the Faith should be kept in vigor. You are the sons of that France which was called the eldest daughter of the Church. I wish you could read in my heart the consolation I feel at this moment. Tell your fellow-countrymen that the Pope is always on their side for the welfare of the whole Church, and that each day when he offers Holy Sacrifice he prays for them first—that they may have strength to gain the victory.' The address was enthusiastically received, and all the prelates assured the Pope of their filial devotion to him and their approval of his latest act with regard to their country.

Ceremony of Beatification

The ceremony of the beatification of the Venerable Madeleine Sophie Barat on Sunday, May 24 (writes a Rome correspondent), assumed special importance owing to the large number of French pilgrims who came purposely to Rome, and to the arrival also of Monsignor Amette, Archbishop of Paris, who took this opportunity to pay his first visit to the Pope since being raised to his new dignity. The Basilica of St. Peter's, where the ceremony took place, was filled in the morning with many thousands of people, as besides the French pilgrims a large number of invitations had been issued which were taken advantage of by the English visitors now in Rome. The sisters and niece of the Pope were present in a special tribune, together with some relations of the Blessed Mother Barat. In the afternoon again the immense Basilica was densely crowded as the Pope went in procession, carried in the Sedia Gestatoria, to venerate the relics of the new beatified. He was preceded, surrounded, and followed by his lay and ecclesiastical Courts, and was received in the Chapel of the Sacrament by all the Cardinals of the Curia, headed by Cardinal Rampolla. When his Holiness knelt and prayed before the altar containing the Cathedra Petri (the ancient wooden Episcopal Chair of St. Peter), surrounded by thousands of electric lights and candles, the moment was supremely solemn. The Pontiff was presented with special images and relics of Blessed Barat. His Holiness withdrew processionally as he had come. The doors of the Basilica were then opened to the public, who visited it until late at night, while the facade of the church was beautifully illuminated.

SCOTLAND—Blairs College

Great satisfaction is felt at the famous seminary, from which so many earnest and able priests have gone forth to serve on the Scottish Mission, at the well-merited honor the Rector has received in his appointment as Domestic Prelate to the Holy Father. This satisfaction is shared by the diocese of Aberdeen, to which the newly-appointed Prelate belongs, both by birth and the whole of his priestly career, and by Scottish Catholics generally. Mgr. McGregor was born at Keith, Banffshire, where he received the beginning of his education. He was for several years at Blairs College, and subsequently studied at the Scots College in Rome, where he won distinction as a classical scholar.

UNITED STATES—The Preliminary Steps

In all the churches of Baltimore, U.S.A., on Sunday, May 10, a letter was read from Cardinal Gibbons directing that all letters or manuscripts of the late Rev. Francis Xavier Seelos, Rector of St. Alphonsus' Church in that city, and a member of the Redemptorist Congregation, should be given to the Chancellor, Rev. P. C. Gavan. This is one of the preliminaries for beatification. Father Seelos is the second Redemptorist priest in

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

SEASON 1908.

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

Account Sales are rendered within Six Days of Sale.

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

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The New Zealand Medical Journal says:—

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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." O877

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America to be mentioned for beatification, the other being the Venerable Bishop Neuman. Father Seelos died in 1867 at New Orleans of yellow fever, contracted in the performance of his priestly duties.

Indian Missions

Cardinal Gibbons, President of the Bureau of Catholic Indian Missions, has received from Cardinal Merry del Val an autograph Papal letter commending the Society for the Preservation of the Catholic Faith amongst the Indians to the Bishops, clergy, and faithful of the United States.

The Catholic Missionary Union

Rev. Father Doyle, the Paulist, has been commissioned by the directors of the Catholic Missionary Union of the United States to visit some of the seminaries of England, Ireland, and the Continent, and explain the special methods and policies of the mission movement for non-Catholics that has secured such notable results in America.

GENERAL

Death of an Archbishop

A message from Santiago de Chile says:—Monsignor Casanova, Archbishop of Santiago, having been in extremis on May 14, the Council of Ministers convened for that evening adjourned as a mark of sympathy, and President Monte and the Minister for Foreign Affairs immediately proceeded to the Archbishop's Palace. The Archbishop died two days later.

The Banana

Professors of dietetics (says a writer in the 'Pall Mall Gazette') tell us that the banana is not, as so many fruits are, a flavor and nothing more, but a food and a source of real nutriment. It is at once useful and delicious. It not only gratifies the palate, but supplies material for combustion and the maintenance of animal heat, while it also builds up the muscles and repairs the worn and threadbare nerves.

The flour made from it in the dried state is equal in nutritive value to rice, and how invigorating and sustaining rice is has been demonstrated in the recent achievements of the Japanese. Dried and sprinkled with sugar, a form in which it has been recently introduced into England, the upstart banana is, weight for weight, as nutritious as the venerable fig.

But it is in the fresh state that the banana chiefly appeals to us. Its creamy succulence and delicate odor are inviting, and its pleasant savour is a prelude to good digestion. Dependent as that savour is on an ethereal body which the coal-tar investigators have not yet been able to imitate by any chemical essence, it is a subtle stimulus to all subsequent alimentary processes. And thus it is that the banana is an eminently digestible food. No sense of oppression or drowsiness follows on a meal of it.

I have seen a West Indian negro consume twenty stalwart bananas at a sitting, and thereafter display unwonted vivacity. It seems to be mainly absorbed by the stomach, and this fact, together with the small amount of waste matter it contains—95 per cent. of its substance possessing nutritive properties—has led a number of American physicians to recommend it as a food in typhoid fever.

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Domestic

By MAUREEN

To Mend Granite Ware.

Shellac poured over the worn places in granite ware and the vessel held over the fire so that the shellac can cook hard will make them last for a long time.

Fat and Frying.

Remember that when fat bubbles it is only just melting, and not at all in the right condition for frying. After the bubbling has subsided a slight smoke will arise, and that is the moment the material should be put in.

To Remove Stains From Brass.

Vinegar and salt with a few drops of ammonia will remove stains from brass. Make it into a paste and apply with a piece of flannel, then rub off with a dry piece, and you will be delighted with the result.

Bananas for Dyspepsia.

When a fruit such as a banana becomes ripe, and still more when it reaches the pulpy stage of over-ripeness, it might well have been supposed that micro-organisms were at work, and that very likely the over-ripe fruit might be harmful on that account (says 'The Hospital'). This is not the case, however. Doctor Giuseppe Tallarico has done some very elaborate and exhaustive work on the subject. His main conclusions are twofold: First, that the pulp of the banana remains absolutely free from microbes so long as the pericarp is intact; cultivations upon bread, agaric, gelatine, and so forth remained completely sterile. Secondly, that the maturation of the fruit is due to ferments, of which there are three main kinds—each of which is present in quantity in the ripe banana. It is, perhaps, upon this account that the fruit is so beneficial in many cases of simple dyspepsia.

Tired Eyes.

People speak about their eyes being tired, meaning that the retina or seeing portion of the eye is fatigued, but such is not the case, as the retina hardly ever gets tired. The fatigue is in the inner and outer muscles attached to the eyeball and the muscles of accommodation which surround the lens of the eye. When a near object is to be looked at this muscle relaxes and allows the lens to thicken, increasing its refractive power. The inner and outer muscles are used in covering the eye on the object to be looked at, the inner one being especially used when a near object is looked at. It is in the three muscles mentioned that the fatigue is felt, and relief is secured temporarily by closing the eyes or gazing at far distant objects. The usual indication of strain is a redness of the rim of the eyelid, betokening a congested state of the inner surface accompanied by some pain. Sometimes this weariness indicates the need of glasses rightly adapted to the person, and in other cases the true remedy is to massage the eye and its surroundings as far as may be with the hand wet in cold water.

Diet and Indigestion.

Even very abstemious people are often sufferers from indigestion caused by over-eating. The amount of food they take is not too much for the day, but it is distinctly too much at the time they take it. We will suppose the case of a woman who has had nothing since her light lunch, and who has come home tired and hungry with her day's work to a dinner at 7 o'clock. She is thankful for a good meal, eats heartily, and is surprised to find afterwards she feels rather worse than better for it. The reason of this is simple. She was tired out; her stomach, like the rest of her body, was unfit for work, and the digestion of a meal means hard work for that important organ. Instead of dining directly she came in, she should have taken a cup of hot water with a tablespoonful of milk in it, and then sat down quietly for five minutes. Had she done this, and then begun to eat slowly, masticating thoroughly, all would have been well. The little pick-me-up would have enabled the stomach to do its work. If only people would more generally follow this plan, dyspepsia would be less frequent than it is at present.

Maureen

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Science Siftings

BY 'VOLT'

A Curiosity About Eclipses.

The average number of total and partial eclipses in any one year (says an exchange) is four, the maximum seven and the minimum two. There is nothing really peculiar in this except the fact that where only two occur they are always both of the sun.

India Rubber.

Few articles seem more strangely named than India rubber. It gets the 'rubber' from the first use to which it was put—that of erasing pencil marks by rubbing. Nor should it be associated with India. The tree was first mentioned by an explorer among the Mexican Indians three centuries ago, and the first account of the substance occurs in connection with Columbus' visit to Hayti on his second voyage. Most of our present importation comes from Brazil. But Columbus and those explorers who followed him were searching for a short passage to India, and they supposed that the land they discovered was India. The name India rubber is therefore a permanent sign of their mistake.

Atmosphere of the Sun.

If some of the latest results of astronomical investigation are to be accepted, the atmosphere of the sun is 5000 miles deep, and is composed of various gases and vapors of metals. Then, as observed through the telescope, its surface is covered with minute white forms, apparently floating in an ocean of greyish fluid, these being clouds, composed not of water, but chiefly of carbon, and it is argued that, just as the electrician uses carbon for producing the brightest of artificial lights, so the sun employs the same agent in the production of its transcendent light and heat, the sun clouds being, in fact, made-up of drops of liquid carbon, which have a radiance vastly exceeding that of the well-known glow of the filament in an electric lamp.

Panama Hats.

The Panama is a leaf hat made in Colombia, Ecuador, and Peru from the undeveloped leaf of the 'bombonaje,' which is a screw pine rather than a palm. The trunk of the plant is only a yard in height, but the leaf stalks are two yards long. The leaf before it has opened is prepared for the manufacture of hats. It then consists of a bundle of plaits about two feet long and an inch in diameter called a 'cogollo.' The green outside is stripped off, and by means of a forked instrument it is cut into narrow strips of uniform size. The cogollo is next boiled to toughen the fibre and hung in the sun to dry and bleach, when the strips shrivel into cordlike strands ready for use. It takes sixteen cogollos for an ordinary hat and twenty-four for the finest, and a single hat is plaited in from four days to as many months, according to its texture and quality.

Genesis of the Hailstone.

If it were not for the countless trillions of dust particles that float separately invisible in the atmosphere, there could be no rain drops, snow crystals, or hailstones. From a perfectly dustless atmosphere the moisture would descend in ceaseless rain without drops. The dust particles serve as nuclei about which the vapor gathers. The snow crystal is the most beautiful creation of the aerial moisture, and the hailstone is the most extraordinary. The heart of every hailstone is a tiny speck of dust. Such a speck, with a little moisture condensed about it, is the germ from which may be formed a hailstone capable of felling a man or smashing a window. But first it must be caught up by the current of the air and carried to the level of the lofty cirrus clouds, five or six or even ten miles high. Then, continually growing by fresh accessions of moisture, it begins its long plunge to the earth, spinning through the clouds and flashing in the sun like a diamond bolt shot from a rainbow.

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

The New Zealand State Coal Depot, Dunedin, is now open for the sale and delivery of coal at reduced prices. The town office is at 35 Dowling street, and the depot is at the Jetty street wharf.

Intercolonial

The Rev. G. A. Shannon, of Temora, was recently presented with an address, a horse, and buggy by the parishioners as a mark of their esteem.

The Ven. Archdeacon Beechinor, of Launceston, met with a nasty accident the other day. He was hurrying through a fence near his presbytery when he fell, dislocating his ankle and breaking one of the bones therein.

According to a return prepared by the Victorian Government Statist, there were 4530 factories in Victoria last year. In 1903 they numbered 4151. The hands employed have increased by 17,674, which is equal to over 24 per cent., in four years; the value of the machinery, plant, etc., by £2,169,259, or about 17 per cent.; wages paid by £1,408,852, or nearly 31 per cent.

Mr. Michael Real, of Ipswich, a brother of Mr. Justice Real, died on June 25. Mr. Real, who was in his 69th year, came to Queensland with his parents in the early fifties, from Pallas, County of Limerick, Ireland. The deceased's father died on the voyage, and after arrival in Brisbane the sorrowing family removed to Ipswich, where the deceased had resided ever since.

Speaking at a concert and distribution of prizes in connection with the St. Vincent de Paul Boys' Sports Association, held in the Catholic Hall, Melbourne, recently, the Very Rev. Dean Phelan, V.G., said that the training of boys as cadets would make them efficient as defenders of public and private property. The man who was known to be able to use his hands effectively, having been trained in the useful art of self-defence (boxing), found that the burglar gave his house a wide berth.

On May 20 his Grace the Archbishop of Melbourne and his Lordship the Bishop of Ballarat reached London by the India, having boarded that vessel at Gibraltar. Both prelates were in the enjoyment of excellent health and spirits at the date of the Archbishop's letter to the Very Rev. Dean Phelan, V.G. The passage was ideal and the passengers most excellent company. After spending some time in Ireland, the prelates will proceed to Rome.

The programme for the proposed reception to the American Fleet by the Catholics of Sydney was finally adopted at a large meeting held in the Cardinal's Hall on June 30. In the afternoon a meeting of the ladies of the Archdiocese was held in the same hall, at which the question of holding the entertainment at Manly or the Town Hall, Sydney, was brought forward. The consensus of opinion was that the natural beauties of St. Patrick's College grounds would materially add to the success of the reception. At the meeting of the gentlemen his Eminence the Cardinal explained the difficulties which had arisen in regard to holding the function at Manly; and it was unanimously decided that, as the Town Hall offered special facilities for the entertainment, it should be held there.

The enrolment of the Catholic Cadets has now been completed (writes the Melbourne correspondent of the 'Freeman's Journal'). The total strength is 1341. St. Augustine's Orphanage Band, Geelong, supplies 44 and the boys 118, and St. Vincent's Orphanage Band, South Melbourne, 45. The primary and secondary schools have come up to the expectations of the promoters of the movement. The Very Rev. Dean Phelan, V.G., has explained how the Catholic Cadet movement has developed. Last year his Grace the Archbishop had the matter under consideration, and being very much in favor of the proposal, instituted inquiries with the object of ascertaining how the corps could be formed without increasing the burden on the parents, who had not only to pay their share for State education, but to support their own schools. Another difficulty was that the members of religious Orders who taught the boys could not act as officers or join in the drill exercises. The first objection was to a great extent removed when the department agreed to pay 7s 6d per year to each cadet toward the cost of uniforms, and the second was met by the Superior of the Christian Brothers giving permission that lay teachers and ex-students could be appointed as officers and conduct the exercises.

The deepest mine is the Lambert coal mine in Belgium, which extends 3490ft into the earth.

The great annual winter sale is now on at the New Zealand Clothing Factory, Princes street, Dunedin. Now is the time to order a tailor-made suit, and thus save ten per cent....

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OUR friend WEBSTER, in his revised edition, gives the following definitions, which agree with ours, hence our defiant attitude on behalf of the WORKERS during the last SIX YEARS

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

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

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

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

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

But with your valuable assistance, we are Still "Champion."

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So kindly rally round your "CHAMPION" "STANDARD" once more, and the victory is yours.

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The Family Circle

NED'S TWENTY-SIX SERVANTS

'I wish I had somebody,' sighed doleful Ned,
'To spell my hard lessons for me;
I try and try—but the words are so long
I never can learn them,' said he.

'Why call on your servants,' laughed big sister Nan;
'They'll do all your spelling for you.
Just tell them to take their right places, and then
The spelling is done—it is true!'

'My servants!' and Ned's two blue eyes opened wide,
'I—I've never had even one.'

'You have twenty-six,' said his sister, 'in all,'
And she just bubbled over with fun.

'All you've got to do (as I told you before,
And I am quite sure that you heard)
Is to tell each wee servant, "Run quick to your place."
And, presto! they've spelled you the word.'

'The servants are a, b, c, d, e, and f,
And all the rest down to z;
They not only help you, they do all the work
In spelling the word—don't you see!'

THE TRACK-WALKER'S DAUGHTER

A frown was on Margaret Carew's face. It should not have been there, for she was only sixteen years of age, and had her whole life before her; she was well and strong, and the quickest of the girls at figures over in the schoolhouse. But the frown was there, and she looked off to the smoke curling from the weather-beaten and somewhat dejected cabin of the miners dotting the mountain-side, and wondered why her father must be a track-walker, when some other girl's father—here she stopped and drew a long breath as she picked up the basket resting on the ground beside her and began making her way along the uneven road that led to the track up the mountain-side. A few steps taken, Margaret stood and gazed up at Mount Hope, snow-capped and radiant in the morning sunshine, and something of its strength and calm entered into her heart.

'I just won't rebel!—and father so brave,' she murmured resolutely. 'He's getting stronger every day, and it isn't as if we hadn't the mountains and this glorious air.'

But, alas, for Margaret's resolve! A minute later, the sight of Mr. Burton, superintendent of the Ouray Mine, who passed her riding on his black horse, brought the frown back to her face.

'What business has one man to ride, and another man just as good—and father is as good as Mr. Burton—to walk, walk, walk through the days!' she cried bitterly.

In this vein did Margaret's thoughts run all the way up the mountain-side to the little section-house near the railroad, where she was bearing her father's dinner to him. Every day in the week, save Saturday, Mr. Carew carried his dinner along in a pail, but on Saturday it was Margaret's pleasure that her father should have a hot dinner. Usually the self-imposed duty was an agreeable one, for Margaret thoroughly enjoyed the bracing walk, and the little visit at the end with her father. He was always so appreciative of the little surprises the basket held for him; and very often he had a souvenir for his daughter in the form of a bit of agate or a specimen of unique ore the miners had given him. But this morning Margaret was out of tune; a sore spot in her sensitive nature had been touched—and not even the knowledge that her father was a college graduate and 'back home' had held a high position comforted her. There were times when Margaret felt proud thinking of how her father had in following his physician's advice to go West in search of health, bravely accepted the humble position of track-walker, because it offered a living for others, and perhaps health for himself and her. Sometimes Margaret said to herself:

'He's the best father a daughter ever had, and I'm going to try to be the best daughter.' Usually Margaret was brave and patient and cheery, as was her father.

It was a few minutes before 12 o'clock when Margaret entered the section-house where her father kept his tools, and

where he now anxiously awaited her coming, as he sat with his right foot bandaged, and resting on a soap-box.

After Mr. Carew had explained that he had sprained his ankle he added:

'I'm glad you've come earlier, Margie; you'll have time to catch Peter Noonan at Summit Station if you start right away. The Durango train leaves Rico at once, and Peter would better go over the tracks before she comes.'

Margaret lingered a minute to make sure that her father's ankle was as well cared for as possible under the circumstances, and to spread his dinner before him; then she set off on her errand. For a short distance the tracks lay along a comparatively level stretch, and then began to ascend Summit Hill; and as Margaret made her way over the roadbed she could not help thinking how many, many times her father had travelled backward and forward over the same route, and always with his eyes open for the slightest thing that might possibly cause an accident.

'I must be on the lookout, too,' Margaret said to herself; and the next moment gave a cry of alarm as the top of the curve was reached, she looked down at the unexpected sight which met her eyes on the other side. Here, indeed, was that which threatened delay, if not danger, to the Durango train. A rock and mud slide had come down from Summit Hill and stopped square on the railroad track. Margaret hurriedly drew near the scene; here the rails were covered with a soft slush of mud and water, thirty feet or more long and several feet deep. At first Margaret thought it would be impossible for her to gain the other side, and Summit station, but she knew that her father would have recognised no such word as fail in a like situation, and neither would she.

Struggling and staggering, finding a foothold on this piece of rock or that, Margaret persevered till, mud-stained from head to foot, she at last reached the other side. The remainder of the way to the station, around a second and lesser curve, was then traversed, and a report of the slide conveyed to Peter Noonan. In a very short time a gang of men were at work, while the flagged train waited.

'I am glad you could do it, daughter,' the father said, when hearing from the men how an accident had been averted.

'I was glad, too, I could do it, father, dear,' answered Margaret. 'And it was just because you have always told me to keep straight ahead when hard things came.'

Mr. Carew laughed. 'That's the way hard things are done, Maggie.' And he shut his lips tightly. Only he and his God knew how hard some of the things were that had been asked of him.

Another man had been placed as track-walker before Mr. Carew was again able to use his sprained ankle. But the men had not been slow in making known Maggie Carew's scramble over the landslide, and Mr. Burton had listened with twinkling eyes.

'Yes, yes,' he said. And when Mr. Carew was ready for the place, there was a place ready for him in Mr. Burton's office.

A PRETTY ANECDOTE

A pretty anecdote of a family of robins is told by the famous American poet, James Russell Lowell. 'I once had a chance to do a kindness to a household of robins, which they received with very friendly condescension. I had my eye for some time past on a nest, and was puzzled by a constant fluttering of what seemed full-grown wings in it whenever I drew near. At last I climbed the tree, in spite of the angry protests from the old birds against my intrusion. The mystery had a very simple solution. In building the nest, a long piece of packthread had been somewhat loosely woven in; three of the young had contrived to tangle themselves in it, and had become full grown without being able to launch themselves into the air. One was unharmed; another had so tightly twisted the cord about its shank that one foot was curled up and seemed paralysed; the third, in its struggles to escape, had so much harmed himself that I thought it humane to put an end to its misery. When I took out my knife to cut their hempen bonds the heads of the family seemed to divine my friendly interest. They perched quietly within reach of my hand, and watched me in my work. This, owing to the fluttering terror of the prisoners, was an affair of some delicacy; but ere long I was rewarded by seeing one of them fly away to a neighboring tree, while the cripple, making a parachute of his wings, came lightly to the ground, and hopped off as well as he could on one leg, obsequiously waited upon by his elders. A week later I had

the satisfaction of meeting him in the pine walk in good spirits, and already so far recovered as to be able to balance himself with the lame foot.

AN ANONYMOUS LETTER

A newspaper editor recently engaged a new office boy, whose intellect was not of the brightest. One evening the editor left the office, omitting to post a rather important letter.

Next morning he remembered the letter, but on arriving at his office it was nowhere to be seen. He had a distinct recollection of laying the letter on his desk. He summoned the boy and asked him if he had seen the letter.

'Yessir, you left it on your desk.'

'Then where is it now?'

'I posted it, sir.'

'You posted it! Why, I had not put the name and address on the envelope.'

'Just so, sir. I thought it was one of those anonymous letters.'

ODDS AND ENDS

She was a good pianist, according to the back-block standard, and when she left the township the editor of the local paper saw his opportunity, and this is what came of it:— 'At the feet of Beethoven she sat in spirit, and interpreted those subtle emotions known only to those whose strength of wing is strong enough to drink in harmonies that pierce the shell of the universe and lose themselves in the boundlessness of infinity.'

According to an English authority, the earliest life assurance policy of which particulars have been preserved was made on June 15, 1583, at the 'office of insurance within the Royal Exchange' in London. The policy was for £383 6s 8d, to be paid to Richard Martin in the event of William Gybbons dying within 12 months.

An absolutely new dog story has been found. Here it is (salt to taste). A gentleman was out shooting the other day, when he had the misfortune to shoot the dog. For a moment he was too much overcome to see what damage he had done, and before he had recovered himself the animal, a black retriever, had come up to him, bringing in its mouth its own tail, which had been shot clean off.

FAMILY FUN

Why is a beehive like a spectator?—Because it is a bee-holder (beholder).

Why are blind persons compassionate?—Because they feel for other people.

Why are young ladies bad grammarians?—Because so few can decline matrimony.

Why is Sunday the strongest day in the week?—Because the rest are week days.

Why is love like a potato?—Because it shoots from the eyes and gets less by paring.

Which are the two most disagreeable letters if you get too much of them?—K.N. (Cayenne).

Why is Asia like a market in Christmas week?—There is always a Turkey in it.

Which of the Presidents of the United States must have done the slating on the roofs of the houses in Washington?—Tyler (tiler).

Which of the Presidents of the United States amounted to more than the first man?—Adams.

Which of the Presidents of the United States was called upon to clothe the members of his Cabinet?—Taylor (tailor).

Which of the Presidents of the United States was called a boon?—Grant.

Which of the Presidents might be expected to divide the country?—Cleveland (cleave land).

What acid should one never use to clean a clock?—Lactic (lack tic) acid.

What ship will accommodate only two passengers?—Courtship.

What bird is either a root or an animal?—The cormorant (corm or ant).

How does the square of twelve compare with a dealer in rice and sugar and spice?—One is gross, the other a grocer.

All Sorts

In China a mile is anything from a quarter of a mile to a mile and three-quarters, according to the province in which it may happen to be.

The highest active volcano is Popocatepetl, near Pueblo, Mexico. It is 17,550ft above sea level, and has a crater 2000ft wide.

The largest theatre in the world is the Opera House in Paris. It covers three acres of ground, and it cost nearly five millions sterling.

Teacher: 'What are the three personal pronouns?' Pupil: 'He, she, and it.' Teacher: 'Give an example of their use.' Pupil: 'Husband, wife, and baby.'

Teacher: 'Can you tell me the difference between caution and cowardice?' Bright Boy: 'Yes, ma'am. When you are afraid yourself, that's caution; when the other fellow's afraid, that's cowardice.'

'At last,' said the ambitious young novelist, 'I have written something that I think will be accepted by the first magazine it is sent to.' 'What is it?' his friend asked. 'A cheque for a year's subscription.'

Bobby: 'Mamma, am I a lad?'

Mamma: 'Yes, Bobby.'

Bobby: 'And is my new papa my step-father?'

Mamma: 'Yes.'

Bobby: 'Then I am his step-ladder.'

Gibraltar, from a strategical point of view, is the greatest fortress in the world. It occupies a rock peninsula three miles long and three-quarters of a mile wide, which juts abruptly into the sea. Its highest point is 1439ft above sea level, and its northern face is almost perpendicular, while its east side is full of steep, impassable precipices. It is considered impregnable.

A noted physician called on an exceedingly cranky patient, and was surprised to find hardly any improvement from the previous day. 'Why,' said he, 'what's the matter? Did you follow my prescription?' 'Not I,' replied the man. 'If I had I would have probably broken my neck, for I threw your old prescription out of the window.'

Kind Lady: 'How many are there in the family besides yourself?' Little Amy: 'Four—mamma, papa, sister, and a distant relative.' Kind Lady: 'That is only three. The distant relative is not a relative of the family.' Little Amy: 'Oh, yes, he is. He is my brother.' Kind Lady: 'Your brother? Then he isn't a distant relative.' Little Amy: 'Yes, ma'am; he's in South Africa.'

Recent statistics show that the number of horses in the Argentine is greater than in any other country. It is estimated that there are 4,762,340 horses, or about 112 for every 1000 persons. Siberia follows with 85 per 1000 persons. Next comes the United States, with the proportion of 62. In England it is 13, in France 7, and in Germany 5. For some time it has been a matter of concern for France that the best races of horses are deteriorating through the purchases by foreign countries.

The Chinese school children have instilled into them at an early age habits of hard, steady study. At the age of five the boy begins his schooling. At daylight he arises, and, after dressing as quickly as possible, he starts breakfastless to school. He is given a task, and after it is completed he is allowed an hour for luncheon, but he is at his study nearly twelve hours a day, seven days a week. All his time, when he is not reciting his lessons, he is studying aloud at the top of his voice. He is under the eyes of his master both in school and on his way to and from school. The lad is taught rudimentary physics and natural history, but greater stress is put upon writing and his literary subjects. 'A Thousand Letters,' a poem, is the study that forms the backbone of his literary education. In it are taught the duties of children to parents and all such matters. Whatever the study may be, history, classics, or science, every lesson is learnt and repeated word for word.

'Tis the ploughman who follows the plough,
While the dairymaid is milking the cough!

And the dear little lambs,

Who ran after their dams,

While the little pigs follow the sough!

And the farmers all follow each other, I'm sure,
In getting for winter Woods' Great Peppermint Cure.