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# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

August 30, Sunday.—Twelfth Sunday after Pentecost. St. Fiacre, Confessor.

August 31, Monday.—St. Raymond Nonnatus, Confessor.

September 1, Tuesday.—St. Louis, King and Confessor.

„ 2, Wednesday.—St. Stephen, King and Confessor.

„ 3, Thursday.—St. Elizabeth, Queen and Widow.

„ 4, Friday.—St. Rose of Viterbo, Virgin.

„ 5, Saturday.—St. Lawrence Justinian, Confessor.

St. Fiacre, Confessor.

St. Fiacre was an Irishman, who, having crossed over into France, lived for many years in a solitude not far from the City of Meaux. His life there was most austere—a continued exercise of prayer and heavenly contemplation, which he interrupted only to afford relief to the poor, or to attend to those who, led by the fame of his sanctity, came to seek his advice. After his death, in 670, his tomb became famous for numerous miracles, and was resorted to by pilgrims from all parts of France.

St. Raymond Nonnatus, Confessor.

According to the rule laid down by Christ, that Christian proves himself His most faithful disciple, and gives the surest proof of his love of God, who most perfectly loves his neighbor for God's sake. Judged by this test of true sanctity, St. Raymond should rank high among the saints. Born in Spain in 1204, he gave not only his property, but also his liberty, and even exposed himself to the most cruel torments and death, in order to promote the spiritual welfare and accomplish the redemption of Christians held in captivity by the Moors. After a life wholly spent in the service of his neighbor, he died near Barcelona in 1240.

## GRAINS OF GOLD

### THANKSGIVING.

Thank God for the trees and the flowers and the blue, blue sky! Thank God for some happy hours and a hope that can never die! Thank God though the way be long, for joy when the journey ends!

Thank God for the gift of song! And, oh, thank God for my friends!

—Ave Maria.

A Catholic paper in a home is like the lamp before the tabernacle—a constant reminder of God.—*Catholic Columbian*.

There are few things impossible in themselves: perseverance to bring them to a successful issue is wanting much more than the means.—*La Rochefoucauld*.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend a day are desperate.—*Emerson*.

If you would lift me, you must be on higher ground. If you would liberate me, you must be free. If you would correct my false view of facts, hold up to me the same facts in the true order of thought.—*R. W. Emerson*.

The reason why so few people are agreeable in conversation is that each is thinking more on what he is intending to say than on what others are saying, and that we never listen when we subject ourselves voluntarily.—*La Rochefoucauld*.

Every individual who breathes a word of scandal is an active stockholder in a society for the spread of moral contagion. He is instantly punished by Nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity.—*William G. Jordan*.

Confidence always gives pleasure to the man in whom it is placed. It is a tribute which we pay to his merit; it is a treasure which we intrust to his honor; it is a pledge which gives him a right over us, and a kind of dependence to which we subject ourselves voluntarily.—*La Rochefoucauld*.

It is not possible to live to one's self in this world. Even the hermit has a sphere of influence; even the secluded miser casts a blight over a certain segment of the human circle. Such being the case, how much better and finer to shed sunshine as we go through a world that has rough places and steep.

# The Storyteller

## AN UNWARY WORD

(Concluded.)

The evening was cloudy, and twilight closed in early. Every preparation had been made for Tunstall to leave the country; relays of horses were bespoken to carry him with all possible speed to the east coast, where lay a sailing vessel which had been chartered to convey him to the coast of France.

The proscribed servant of God had left his hiding-place—a ruined well in the grounds adjoining the residence of his rescuer—deeming himself safe in consequence of a domiciliary visit having already been made at the house, and had joined the friends who had afforded him shelter at the peril of their own lives.

A large wood fire blazed cheerfully on the hearth of the spacious hall where the family were assembled, and cast a flickering light on the faded tapestries on the walls. It was a sorrowful moment for the little group that stood around the hearth, about to bid farewell to the revered and beloved guest; and, to quote the touching and appropriate words of Holy Writ, 'they grieved most of all for the words which he said, that they should see his face no more.'

The future martyr, however, knew not the things that were to befall him. 'Bonds and afflictions' had already been his lot, and they were again to be his portion—aye, and death itself, sooner than he or his friends anticipated. Before he could be 'brought on his way to the ship,' like the apostle of old, a heavy step was heard in the vestibule, and Sir Percival Amhurst, using his privilege as a pursuivant, entered the hall unannounced, followed by the dismayed domestics.

'I crave pardon for my intrusion,' he said, with sarcastic politeness. 'I come in the King's name, and have here a warrant for the arrest of one Thomas Tunstall, alias Jones, a Popish priest.'

The stranger instantly stepped forward.

'I am he whom you seek,' he said; then he turned to take a courteous leave of his host.

At a sign from Sir Percival, two men-at-arms advanced to pinion his arms behind him; whilst two others took into custody the master of the house, who was compelled to accompany the prisoner to London, to answer before the Royal Commissioners on a charge of harboring a traitor.

Thus the day closed sadly indeed, not only for the unlucky denizens of The Grange, who lost for they knew not how long a period their husband and father, but also for Lady Margaret, who was a prey to the bitterest grief and regret when she learned the result of the expedition.

After the usual form of trial and condemnation, the priest was dragged to the scaffold and put to death according to the revolting fashion of the time.

Upon Sir Percival's return to Chislehampton Hall, not a single word was spoken upon the subject which was present to the thoughts both of husband and wife. But from that day forth their relations became painfully formal and constrained. How, indeed, could it be otherwise? Equally inevitable was it that Lady Margaret's health should fail and her splendid spirits desert her.

Sir Percival marked the change with great uneasiness. He well knew that remorse—the most cruel of all the demons which, since the days of Judas, have lacerated the human soul—was the cause of the increasing pallor of his wife's cheek, and the listlessness which replaced her wonted energy and interest in all that surrounded her. After the lapse of three or four months he surprised her one morning, as they sat at breakfast, by saying all at once:

'What would you say, my dear, if we were to go and pass the Christmas in London? It is dull work for you here in the winter. Business calls me thither; and, though I am not so young as I was, my limbs are not so stiff as to prevent me from enjoying a gallop with the hounds.'

'O, Percival, how good of you!' exclaimed Margaret, with sudden animation. 'I should like it of all things.'

Percival looked delighted; he had not heard her speak in this way for months.

'She wants only change of scene and amusement to free her from this fit of the blues,' he said to himself.

Then he added aloud:

'When shall you be ready to start, Maggie? You must take all your finery with you; for my wife shall be second to

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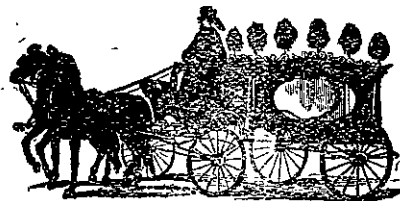
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none in her dress at the ball on New Year's Day. The Amhurst diamonds shall sparkle bravely. Not that they are brighter than your bright eyes: You need fear no rival amid all the fair dames and damsels.'

'With these words he rose to leave the room, pausing to bestow an unwonted kiss upon Margaret's cheek as she passed her chair.'

Poor Sir Percival! if he had but known the thoughts and hopes that surged up in her breast at the bare mention of the proposed journey, his pleasure would have quickly disappeared. Since Tunstall's execution, and owing doubtless to his prayers on her behalf, Margaret's conscience, so long dormant, had begun to waken from its sleep. She remembered her early days! she reflected how easily she had surrendered, for the sake of worldly advantages, that Faith for which many had been willing to give up all they possessed and to die a cruel death. She longed to unburden her soul, and she rejoiced in going to town solely because she hoped that she might there find the opportunity for which, in her own neighborhood, she was well aware she would seek in vain.

The winter was mild, and all went well with the travellers, who took up their quarters in the finest and most commodious hostelry in the City of London. Sir Percival Amhurst was a consummate horseman, and sat his steed with as much ease and grace as any younger man could have done.

He was the cynosure of many admiring eyes as, mounted on a magnificent chestnut horse, he rode forth to join the meet one sunny January morning. His wife knew he would be absent some hours, and she seized the opportunity of executing her long-cherished project. Dreading lest she should be recognised, watched, and betrayed, in spite of having taken the precaution of putting on garments she had never worn before, she hastened with trembling steps to the house of a Catholic friend where she knew she could obtain access to a priest. This friend was at the time seriously ill, and Margaret's ostensible reason was to inquire after her. She knew that she could confide in her; and before long she found herself in the presence of the minister of God.

Here her long pent-up feelings found vent; her grief, her remorse, were poured out with sobs and tears. The listener was deeply touched. Her self-abasement was evidently genuine, her sorrow poignant and sincere.

'But, my child,' the good Father said, as soon as the torrent of words ceased for a moment, 'you had no evil intention in describing your patient so as to enable your husband to identify him?'

'Oh, no, no!' was the prompt reply. 'I never had in my heart one thought that was not kindness concerning him.'

'In this case your remorse appears to be somewhat exaggerated. You grieve so bitterly on account of your heedless words and their result; but do you never reflect how terrible a sin you committed when, for the sake of a brilliant marriage and a life of worldly happiness, you abandoned your Faith?'

Margaret crimsoned, and burst into a fresh bit of weeping.

'It is too late, Father!' she said. 'As I have sown, so I must reap. But I have conformed only outwardly: my heart has ever been true, to the proscribed Faith.'

'We can always retrace our steps while we live,' replied the priest. 'The path for you would be rugged indeed, yet I hope and believe you will have grace to walk in it one day. Farewell, my child! May God bless you!'

Margaret knelt to receive the priest's blessing; then, without another word, silently left the house, soothed in a certain way, but humbled as well. The words she had heard were well chosen, and had produced the very effect which the speaker intended.

Sir Percival returned to the hotel in the highest spirits, full of delight in his favorite exercise, eager to relate many pleasant meetings with old friends.

'I had only one mishap, Maggie,' he concluded, 'and that is a mere trifle. In leaping a hedge, a great thorn tore my right hand a little; it is only a surface wound, but it smarts a good deal. See here,' he continued, marching across to where she sat.

Margaret grew white to the very lips and remained rooted to her seat like a marble statue. Her husband stared. No association was connected in his mind with the apparently slight injury: he did not know that, by a singular coincidence, he had torn open the very same part of the hand which had been grazed by the rope in Tunstall's case.

'There is nothing to be alarmed at, Maggie,' he said: 'Your ointment will soon make it well again.'

But it did not do so: on the contrary, as the days went by, the wounded finger festered and defied Margaret's skill. She very naturally feared that her husband would never recover from his wound; she thought that a just retribution had overtaken him, and that he would lose the hand that had worked so much evil.

A doctor was called in. Percival was laid up for several weeks. But his splendid constitution triumphed; the wound healed, and in the early part of February he was able to return home.

Again the months slipped by in an uneventful course at Chislehampton Hall. The summer had come round, and the June sun shone upon a world that was full of beauty. Sir Percival, whose tastes were thoroughly rural, and who loved to spend his time in outdoor occupations, was accustomed to lend a helping hand to his men when the hay or corn had to be gathered in.

One day, when he was busily assisting in making a rick, a blade of coarse grass in the bundle he was handling cut the wound open. This time neither his wife's ointment nor the doctor's skill availed anything. Sir Percival's hour had come. Blood-poisoning set in, and in less than a week he died.

He remained in an unconscious state for some hours before his death, and was believed to have lost the power of speech. Throughout his illness he had manifested no interest in religion or the slightest fear for the future. A few moments, however, before he actually expired, a glimpse of eternity appeared to have been revealed to him. Raising himself upon his pillows, he exclaimed three times, in a voice so piercing as to wake the slumbering echoes of the old house and fill every heart with dismay:

'Too late! Too late! Too late!'

And so he passed into the presence of his Judge.

For Lady Margaret a more merciful fate was reserved. She had given up her religion in order to marry Sir Percival, and now his sad end gave her courage to return to it. The property was made over to a brother of Sir Percival (a Protestant like himself), in consequence of his having denounced his widowed sister-in-law as a recusant. She had always been a great favorite of his, and he might perhaps have hesitated to take this step had he not been instigated to it by his wife, who, herself a very plain woman, married only for the sake of her fortune, was jealous of Lady Margaret's beauty and attractiveness.

Thus the late mistress of Chislehampton Hall found herself penniless. For some time she subsisted by selling her jewels; but ultimately she made her escape to France, where she lived in poverty and obscurity for many years, her sole source of income being a meagre pittance doled out to her by her brother-in-law. Her life was pious and austere; no one could have recognised in the white-haired woman, aged beyond her years, and uniformly clad in a black serge gown, with cloak and bonnet to match, the brilliant and vivacious Lady Amhurst of former years.—*Ave Maria.*

## HIRAM'S LUCKY AUCTION

With a whoop the Caldwell children rushed out to greet their father, and Mrs. Caldwell hurried after them to head off any raids on the green bob sled.

'Got everything, father?' she called, as she peered out of the storm door.

'Got a plenty,' he called back, with an attempt at heartiness that caused her to glance quickly at the sled. She had heard those half-apologetic tones before and knew what they meant.

Back in the sled covered by a blanket, was a square package. It was not the right shape for cracker boxes nor tall enough for a barrel.

She drove the children into the house, and shrouding her head in an old wool fascinator, she followed out to the barn, where Hiram was already unhitching the tired team.

She made straight for the sled and threw aside the blanket, disclosing a small soda fountain.

'What did you pay for this?' she demanded, indicating the square of stained marble with its tarnished spigots.

'Six dollars and thirty cents,' he said, the red surging into his face. 'The man said the metal is worth more than that.'

'Then you didn't have anything left for the presents?' she asked reproachfully. 'Oh, Hiram! And after you promised.'

'But, look here,' he argued. 'There's bound to be another store set up. Maybe they'll want a fountain, and I can sell this at a big profit.'

There was no use in arguing. Ever since they had been married she had tried to persuade Hiram to stop buying things

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at auction, but it was a passion with him, as it had been with his father before him.

He had never before made quite so ridiculous a purchase as a soda fountain, but he never acquired anything worth while. He bought cheap for the love of buying, things so old or useless that no one else would bid.

Were it not for the little shop that Mrs. Caldwell kept in the front room for the benefit of the neighbors, the mortgage would have been foreclosed years ago. As it was, she kept up the interest with the meagre profits of the little store and the egg and butter money.

This and some of the grocery money had gone into this ugly, useless fountain. In the fascinations for the sale all else was forgotten.

The next morning Hiram hailed a passing acquaintance and together they installed the fountain behind the tiny counter that had once been part of McQuiston's store before the sheriff had seized the goods.

It was several weeks before Mrs. Caldwell was satisfied, but at last she had to admit that the gleaming marble with its polished spigots, gave 'tone' to the place.

When the days grew warm the ice box was filled, and lemon soda and home-made birch and ginger beer were dispensed to the youngsters of the neighborhood.

Then came a day when one of the big red automobiles that went flashing down the road on the way to the falls, stopped in front of the yard. A leathern-clad man tramped up the gravel walk and returned to the car with three glasses of birch beer.

When he came back with the empty glasses he drained two more himself and threw down a quarter.

'You ought to have a bigger sign,' he said, as he set down his glass. 'I barely made out the place myself.'

'I guess I will,' said Mira, as she laid down fifteen cents. 'That's worth five cents a glass,' he said. 'You'll never make money at two cents a glass. You'd better raise your price and begin with me.'

He pushed the money back to her, and with a courteous doffing of his cap he was off.

Mira was slow of thought but quick of action. When the auto sped down the road on its way back to the city a huge sign decorated the fence. Mira had sacrificed one of her scanty store of sheets, but already she had sold twenty glasses of soda at a net profit of eight cents.

Her visitor of the morning drew up again. 'My sisters enjoyed the soda so much that we want more,' he said with a smile. 'I see you have the sign out.'

'Made it with stove blacking,' said Mira proudly. 'I didn't have any paint.'

'It does first-rate,' he declared. 'Had any result?'

'This makes a dollar sixty,' said Mira. 'That's more than I take in usually in a week.'

'Advertising is the secret of success,' he pronounced. 'Keep it up and you'll be needing some assistance soon.'

It was several days before that particular auto stopped in front of the weather-beaten gate. This time the driver was alone. He drank a glass of ginger ale and asked for a sandwich.

This was a new demand, but there was part of a chicken left from Sunday, and presently Gertrude came in with a dainty sandwich that brought fresh praise from the visitor.

'You'll have to make a new sign,' he said, as he set down the empty plate. 'With home-made bread, fresh butter and chicken that never heard of the beef trust, you've an article that can't be beaten. Look here,' he added, 'why don't you start a real inn? There are hundreds of autos in town. The road to the falls is the best hereabout and there's no chance to buy decent food. Put some tables out under the trees. Put in a stock of syrups and a tank of soda. Add some ice cream and cake—and keep everything as home-like as you can.'

Gertrude clapped her hands. 'We'll do it, mother,' she cried. 'Can't you see what he means? Thank you so much for your suggestion.'

'Look here,' he said. 'That old stump by the gate is no use, is it?'

'We're going to have it pulled when Hiram gets the time,' said Mira, apologetically. 'We've been meaning to do it ever since the lightning struck it.'

'Don't do it,' her patron almost shouted. 'I've got a fine idea. Let me be the godfather of the place, and I'll make a sign out of the tree for a christening present.'

He was back again early the next morning. He smiled appreciatively as he saw half a dozen small tables scattered round

under the trees. The grass had been mowed, and the place looked fresh and inviting.

Under his direction a man he had brought with him began to hack at the tree.

An auto party came up just then and took possession of one of the tables. Gertrude went off to wait on them, and by the time they had taken their departure the wood carver had completed his task.

The old stump, denuded of its bark, stood splintered and torn, but with a smooth oval on its face.

'That doesn't seem to be anything,' said Gertrude, as she regarded his work.

'It will be a work of art before I get through with it,' he explained, or my name isn't Ernest Paynter.'

'Is it? Are you really Mr. Paynter, the artist?' she asked, finding that fact of greater interest than the sign.

'Bless my heart,' he exclaimed. 'I seemed to know you all so well that I forgot you did not know my name. I am Ernest Paynter, and very much at your service.'

She extended her hand with a forced little 'Glad to meet you, Mr. Paynter,' that made them both laugh, and still holding her hand he drew her into the road where she could see the front of the sign. On the panel, in raised letters, were the words, 'Good Luck Inn.'

'That's the name of the place,' he explained.

The sign seemed all that was needed, for trade grew to proportions undreamed of. A soda manufacturer sent a waggon out once a week with a load of tanks for the fountain. Hiram scoured the country for poultry and eggs, and instead of the long drive to the creamery each night it was not long before they bought cows to supply their own increased needs.

Paynter was out almost every day, and it was he who kept the prices at a point that sometimes worried honest Mira Caldwell's conscience. A dollar for a meal seemed reasonable, but Ernest held out for two dollars a head, and very soon they had to establish a waiting list.

By the time the motoring season closed and there were only occasional calls for hot coffee and sandwiches, Mrs. Caldwell was glad of the rest.

Long before most of the hard work had been delegated to hired girls and she had contented herself with running the kitchen, in which a new range had been established, but these had been busy times for all, and even now there was enough to keep Gertrude busy, so there was a new teacher at Mink's Crossing.

'We don't have to worry about the mortgage,' laughed Gertrude. 'That's paid off, and there's plenty in the bank.'

'And to think your father claims that the fountain was a mascot,' sniffed Mira. 'That Ernest Paynter was the real mascot.'

'He was wonderfully good,' said Gertrude softly, as she moved the ladder over to the chandler.

'That's what he was,' was the emphatic response. 'Gertrude, when you get married, I want you to marry a man like Ernest Paynter.'

'Yes, ma'am,' Gertrude answered dutifully.

'I made my mistake when I married Hiram,' ran on Mira. 'I want to see you married right. Why, I remember—'

Her reminiscence was cut short by a cry from Gertrude. Ernest entering the room had caught her on the ladder, and was holding her securely in his arms.

'I didn't mean to eavesdrop,' he said, laughing as he faced Mrs. Caldwell, his arms still about the girl. 'But since you and I are agreed as to the man she ought to marry, suppose we hear what Gertrude has to say?'

Mira did not hear Gertrude's reply, but, as she surveyed her tear-stained face, she needed no verbal assurance.

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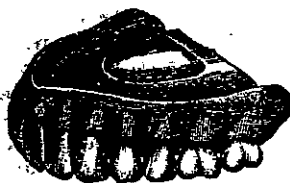
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## Current Topics

### Cage or Bird?

'They who pink and pamper the body, and neglect the soul, are,' says Sir Matthew Hale (in his *Contemplations, Moral and Divine*), 'like one who, having a nightingale in his house, is more fond of the cage than of the bird.'

### No Backbone

Friend or employer can put little trust in the Catholic young man who, in the presence of persons of other creeds, is so spineless as to be ashamed of, or apologetic for, the faith which should be his glory and his pride. To sup with Satan you need a long spoon; and you need to keep your weather-eye lifting if you have dealings with a young man who has so little backbone that he can be wagged about by a bulrush or a straw.

### The 'Yellow Peril'

There may be a measure of 'yellow peril' for us in the placid, slant-eyed son of the Hwa-Kwo (Flowery Kingdom) or in his voluminously active neighbor from the other side of the Sea of Japan. But the peril is not so urgent as other 'yellow perils' that we wot of. Such, for instance, are the 'yellow' journal and the 'yellow' book of fiction. One of our secular contemporaries has recently been uttering a sharp note of warning about some of the vile fiction that is now being dumped upon the shores of New Zealand and indiscriminately exposed for sale or placed in the hands of girls and boys and hobbledehoves through the medium of the circulating libraries. Frankland Lewis once said of the serious books of his son George: 'I wish that George couldn't write or that I couldn't read.' A similar remark might well be made regarding some of the vile or suggestive trash that, to our knowledge, has of late been placed within the reach of 'the young person' in some of the larger centres of New Zealand. Much of this more or less foetid rubbish is retailed at sixpence per copy. It would be well for the morals of young people if it were as difficult to procure as the volume of German manuscript sermons for which—in the days before the printing press—the Countess of Anjou paid two hundred sheep, a load of wheat, a load of rye, and a load of millet. Emerson suggested a professorship of books. We badly need something of the kind—say, an extension to fiction of the legalised British censorship of plays, a whip for the backs of the writers of corrupting and degrading fiction, and a snaffle for the publishers and booksellers who act as if the business of money-getting were divorced from conscience and the moral law.

### The 'Battle of the Fourth'

Americans take their pleasures sadly—the day after. At least they do so in connection with their deadly annual celebration of 'the Glorious Fourth' of July, or Independence Day. T. A. Daly, in the *Philadelphia Catholic Standard*, makes a doubting patriot sing of the annual noise and slaughter:—

'Och! the Fourth o' July!  
Shure, I wonder will I  
Ever grow to be glad fur its deafenin' thunder.  
Will the cannon by day  
An' the rocket by night  
Ever whisk me away  
On a spree o' delight?  
Now, I wonder.'

The celebration of Independence Day has been well named 'the Battle of the Fourth'; for there was not a single battle in the South African war that for loss of life and injury to limb can compare with a strenuous celebration of America's Independence Day. The *Chicago Record-Herald* of July 5 gives the following casualty list of the Battle of the Fourth for the past five years:—1903, 466 killed, 3983 wounded; 1904, 183 killed, 3586 wounded; 1905, 182 killed, 4994 wounded; 1906, 158 killed, 5308 wounded; 1907, 164 killed, 4249 wounded. A 'safe and sane' celebration of the great national festival was promised for 1908. In St. Louis the police seized the deadly toy pistols and cannon-crackers, and other death-dealing contraptions and tossed them into the Mississippi. But these were merely local and temporary manifestations of regard for the public safety. Very incomplete returns compiled by the *Chicago Tribune* of July 6 showed (says the *New York Tribune*) that '72 persons

were dead, and 2736 were seriously injured as results of the celebration, while the fire loss amounted to 525,935 dollars. The fact that instead of being concentrated in one place the Fourth of July horrors are distributed over the country makes them none the less dreadful. The case is greatly aggravated by the consideration that these casualties were incurred gratuitously and defiantly, with the record of the past and its warnings in full view, but deliberately disregarded.

### Controversy Then and Now

When Pantagruel went into the Land of Satin, he saw corpulent elephants 'tossing men high into the air in fight, and making them burst with laughing when they came to the ground.' Thanks to the gentler times in which we live, the rough-and-tumble Papist-tossing of the old-time controversy is gone very much out of fashion. In fact, it may be said to be practically confined to the dime-shows of mid-July; and even then it seems to us that the sport is indulged in, not so much for its own sake as for the opportunity it gives to sundry reverend gentlemen of whooping up their diminishing congregations, or of airing old traditions and preventing them falling to pieces through the joint ravages of time and moth and blue-mould.

Butler, in his day of strenuous and ungentle controversy, wrote as follows of the 'apostolic blows and knocks' which fell to the lot of those who were then in the minority:—

'Some have been beaten, till they know  
What wood a cudgel's of by th' blow;  
Some kicked, until they can feel whether  
A shoe be Spanish or neat's leather.'

But the old, knotty war-club of the controversy known to *Hudibras* rests in the museum, or hangs amidst dishonoring cobwebs on the wall—to be taken down in the dog-days, just as uncouth or drunken rustics may still engage, once in a way, at bouts of quarter-stave. The kindlier feeling of our day is well reflected in a recent sermon by the Methodist revivalist preacher, the Rev. 'Billy' Sunday, which we quote from the *Milwaukee Catholic Citizen*. 'Somebody asked me,' said he, 'why I did not attack the Catholics. Not much, while we have so much filth and dirt in our own dooryards. It keeps me busy with a muckrake in the yards of the Baptists and the Methodists and the Presbyterians and the Congregationalists. . . . The Roman Catholic Church is the Church of God and will stand for ages. . . . No, sir, you will never hear a word against the Roman Catholic Church from me. I will rebuke the sins of its members, but you will not hear a word from me against any Church that stands for the word of God and the truth of Jesus Christ. I want you to be Christians. That's all I ask. Go to the priest and confess if you wish. Tell him how mean you have been, and that you will do better. If you are converted at these meetings, I will send your name to the priest if you want to join that Church.'

### Race Suicide

The restricted family and the canary-and-bull-pup household promise to save Germany the trouble of wiping France off the map of the nations of the earth. In 1907 the deaths in France outnumbered the births by 19,920. But while France is lapsing into national degeneracy and decrepitude, the cradles in Germany are filling at the rate of 800,000 a year faster than the coffins. A simple calculation in mathematical progression will suffice to show approximately when France will be no longer fit to 'talk' in the counsels of the ruling Powers, and to back her talk with the big battalions with which she once dictated to Europe and acted as the arbiter of the world. How are the mighty fallen! And how true it is the poetic aphorism of Frederick von Logan, which Longfellow did into English in the well-known lines:—

'Though the mills of God grind slowly, yet they grind exceeding small;  
Though with patience He stands waiting, with exactness grinds He all.'

The *New York Freeman's Journal* has the following editorial remark in connection with France's degeneracy and decay:—

'Since 1800 the death-rate in France has exceeded the birth-rate only on six different occasions, not counting the years 1854 and 1855, when cholera raged and the two years subsequent to the war of 1870-1. The years when the number of deaths exceeded the number of births were subsequent to 1890. They were the very years the enemies of the Church in France were

actively engaged laying the train of events that led up to the expulsion from French soil of members of the religious Orders, to the shutting up of thousands of Catholic schools, to the confiscation of church property to the value of millions of dollars, and finally to the abrogation of the Concordat and the separation of Church and State.

How curiously the course of divine retribution recalls

Milo's end  
Wedge in that timber which he strove to rend.

It is the tendency of vice, as of tyranny, to go to the point of exhaustion. The path of the *Rake's Progress* which Puritan New England has trod, France is now fast treading. And in their rear, with the springier stride of youth, New Zealand marches along the track that leads to racial degeneracy and social dry-rot and national decay. Many are the remedies suggested to combat this blot on the life of our young country. The latest comes from Blenheim, where Mr. George Turner (a candidate for the Wairau seat) has formulated what he calls 'a young-age pension' scheme. He advocates (says a newspaper report) 'giving to each child a pension of, say, five shillings a week, payable to the mother or such person as may be discharging the duties of a mother, who will be required to nurse, feed, and clothe the infant according to a medical officer's advice, whose duty it shall be to see that they are fairly carried out, or under the inspection of a certificated nurse. I am of opinion,' he continues, 'that the effect of this pension system would be in every way beneficial as regards the welfare of the people, physically, morally, and numerically, that the pensions to children will be a step towards the distribution of the national wealth more equally among the people, especially among the poorer paid classes.' Mr. Turner contends that his proposal would considerably augment the number of marriages, and fill the land with the pleasant prattle of children. 'Women of marriageable age will be more sought after, if that is possible,' he says. 'Widows and old maids will decrease in number. It is the ambition of a well-constituted woman to be a happy wife and mother of a rollicking family, and the family life for both is the happiest state that can ever be attained by either in this world.' He is willing to see a modification of his scheme, if the means of the country will not permit the full scale.

The idea of a young-age pension scheme presents many attractions and some possibilities of usefulness. But a moral declension is to be radically remedied by moral means alone—there must be a return to right principles and teachings in regard to the marriage bond and its sacred duties and responsibilities. Moral dry rot is no more to be cured by a money-bribe than is incipient gangrene to be cured by sprayings of rose-water.

### The Cable-man

Artemus Ward was accustomed to living in what he called 'a sunny climb.' When he went to England there were, for weeks on end, fog and rain galore, and one fine morning his 'pults went down to ten degrees below zero' with the joy of seeing a brief half hour's sunshine breaking through the murky monotony of the atmosphere of the British capital. A similar shock of joy would set the 'pults' of Catholics vibrating if the European cable-man so far broke the dreary monotony of his policy of misrepresentation of Catholic and Irish happenings as to shed upon them, once in a way, the gentle sunshine of truthfulness and fair dealing. According to Chesterfield, one of the requisites of a politician is 'dexterity enough to conceal a truth without telling a lie.' But in the matter of the news-items here under consideration, the cable agencies trouble themselves but little about any finely adjusted or (so to speak) engine-turned balancing of truth and fiction, and make themselves too often the medium of circulating the outright inventions of coarse and conscious prevaricators. Our columns have full many a time borne ample witness to the extent to which the cable agencies are—especially in France and Italy—controlled by interests that are more or less savagely hostile to the Ancient Faith. Time and again we have also demonstrated, by reference to particular instances of peculiar flaggancy, how far the cables from the British Isles are made the sounding-board of the Orange-Tory or 'carrion crow' faction that are making political capital out of the exaggeration and outright fabrication of 'Irish outrages.'

Our protests against the ding-dong of cable misrepresentation have been frequent and free. Yet, despite a long procession of illuminative instances, we have been more than once treated as guilty of a sort of journalistic lèse-majesté or Macedonian

atrocities for declining, on stated grounds, to accept the quasi-infallibility of the cable agency. In all the circumstances, it is interesting to find so prominent a secular journal as the *Dunedin Evening Star*, a few days ago, protesting against some 'Cable Contortions' that have been sent to these countries for some time past. One of these was an 'amazingly inaccurate' presentation of the facts of a humorous speech by Senator Foraker at the Gridiron Club at Washington; the other was a summary of a recent speech by Mr. Lloyd George (Chancellor of the Exchequer), of so 'extraordinary' a nature that its genuineness was doubted by some, and it was omitted by some of the daily papers and by others published with a qualifying note. It now turns out that the cable-man really did Mr. Lloyd-George an injustice. His exploit of swallowing without salt, and cabling, the fantastic fabrication about Cardinal Logue is a matter of recent history.

### Religious Inequality in U.S.A.

There has always been an *arrière pensée* in the French Republican motto of 'Liberty, Equality, Fraternity.' And so, too, there has been in the boast that the land which flies the star-spangled banner is the land of equal opportunity for all. If (say) the negro in the Black Belt pressed his claim to equal electoral opportunities with the meanest white, he would find the risks of so doing much greater than the red meat. A military fiction placed an imaginary marshal's baton in the knapsack of the First Napoleon's army; and The Unwritten Law of the United States places the dignity of President or Vice-President of the American Republic within the possible reach of a citizen of any creed or no creed—unless he be a Catholic. Theoretically, the Catholic citizen under the Stars and Stripes is the equal of any other; by long-established usage, however, there are two citizen dignities barred to him to which any of his fellows of other creeds may aspire. A Catholic, said Thomas D. O'Brien, of St. Paul, in a recent discourse, 'gave this whole hemisphere to civilisation. Catholic missionaries and explorers opened it, Christianized it, civilized it from Hudson Bay to Cape Horn. Catholics fought at Bunker Hill and at Yorktown. They founded our navy with Barry and the O'Brien boys. They helped make our constitution and signed the Declaration of Independence. They fought with Jackson at New Orleans and they marched through Mexico with Scott. They died in every battle of the civil war from Bull Run to Appomattox. They were with Dewey at Manila and with Roosevelt at San Juan. If need were, the Catholics of the United States would melt the sacred vessels of their altars for the defence of their flag. But with all this, you know that if a Catholic were nominated at the great convention just held in this city, he could not be elected President of the United States no matter what his qualifications. I wish I could say, and I hope and pray that I soon may say, that all my fellow-citizens were above such prejudices.'

In this connection, the *Philadelphia Catholic Standard* of July 4 quotes from the pleasant free-lance writer, 'Penn,' who put the position frankly and straightforwardly in the *Evening Bulletin* during the previous week. 'Penn' wrote as follows:

'There has been one paramount religious test that has prevailed uniformly in our Presidential campaigns and in canvasses for Presidential nominations—that the candidate must not be a member of the Roman Catholic Church. This has long been virtually an axiom among the politicians of both the great parties. There are Roman Catholics in the Senate and the House at Washington; there is at least one on the bench of the Supreme Court, and another in Mr. Roosevelt's Cabinet, as there was in Mr. McKinley's. In 1892 we had even the somewhat curious sight of one at the head of the National Democratic Committee and another at the head of the Republican National Committee. But when it comes to the Presidency, the line of the unwritten law is drawn as tightly upon them as if it were in the Constitution itself. When Francis Kernan, who had the reputation of being one of the purest Democratic statesmen of New York, sat in the United States Senate in the late '70's and early '80's, some of his admirers thought that he ought to be considered as a Presidential candidate, but most of the Democratic press promptly tabled the proposition on account of his religion. Daniel Dougherty, who formally named Hancock, and also, eight years afterward, Cleveland for a second term, once said that he might speak as much as he pleased on behalf of the aspirations of other men for the Presidency, but that he could never aspire to it himself if he lived to be as old as Methuselah. Even the fact that a candidate may have Roman Catholics in his family has been a barrier. It was generally believed that General Sherman's religious opinions were of a decidedly free and easy character, and he turned down repeatedly and as emphatically as language could put it every suggestion that he should be a Presidential candidate; but whenever such

'In comes a gancie gash good-wife' (Burns) an' mak's her Hondai Lanka Tea—the favorite wi' shrewd house-wives.

'Time tries a'—even Tea, and Time has given the laurels to pure Ceylon Hondai Lanka.

a suggestion was made, it was invariably met by what was considered the unanswerable objection that there were Catholics in his household and that he had a son who was studying for the priesthood. In 1888, when the Republican field was full of candidates and General Sheridan was brought out as a possibly promising dark horse, some one discovered that he was of Catholic stock and affiliations, and immediately the boom for "Little Phil" vanished like a pricked bubble.

## A MUCH-DISCUSSED BOOK

### DOCTRINE OF THE ATONEMENT

#### STATEMENT OF THE CATHOLIC POSITION

(By the Rev. James M. Liston, Holy Cross College, Mosgiel.)

During the past few weeks a book, written by a Presbyterian clergyman (the Rev. J. Gibson Smith, of Wellington), appeared criticising some aspects of the doctrine of the Atonement or Satisfying for sin by the death of Christ. Though the criticisms are mainly directed against the views of Protestant theologians, and only indirectly against those of Catholic theologians—indeed, the writer does not seem to be acquainted with the latter's works,—yet it may be useful to give a summary of Catholic teaching and to make some reply to his remarks.

#### I.—THE CATHOLIC DOCTRINE.

Catholics hold as matters of faith that man was originally endowed with a supernatural destiny and with corresponding graces; that man lost both the one and the other by the Fall; that God, in mercy, sent His promised Saviour, who, Son of God as He was, died on the Cross for our sins, and thus, repairing fallen man, recovered for him his title to divine adoption and restored him to his primitive supernatural destiny. To this series of divine acts, which, beginning and ending in love, tends to the restoration of fallen human nature, we give the general name of Redemption.

But Catholic Theology, resting on Scripture and Tradition, seeks to penetrate still further into the mystery, tries to explain the manner in which this Redemption was accomplished. The sum of its conclusions is known as the doctrine of 'Redemption by the Satisfaction of Jesus Christ.' This conclusion, though never formally defined, yet forms an essential part of the universal doctrine of the Church. The Council of Trent supposes its truth: 'Jesus Christ, . . . by His most holy Passion on the wood of the Cross, merited justification for us and satisfied for us to God the Father' (Sess. vi., c. vii.). The following decree was presented to the Fathers of the Vatican Council (1870), and, though it was not actually incorporated into the definitions of that Council, it yet shows the mind of Catholic Theologians: 'If anyone does not confess that the very Word of God, suffering and dying in the flesh which He assumed, could not satisfy or did not truly and properly satisfy, let him be anathema' (*Collectio Lacensis*, vii., 566).

#### FULLER EXPLANATION OF THE DOCTRINE.

God, as the Creator, has a perfect right to expect from His creatures absolute submission, perfect obedience to His will; as Justice and Holiness, He must necessarily have all things subordinate to Himself, must keep to the 'order of things'—in a word, must preserve what we call His honor.

Now, rational creatures, alone among God's creatures, have the power of refusing this obedience and thus of introducing disorder into the world. They exercise this power when they sin. Sin is therefore a rebellion against God's honor, because it is an inordinate act, a disorder, a violation of the moral law of which God is the author and guardian.

Then it may be asked: When man sins, can he not by his own powers restore the disorder his sin has introduced, and thus make reparation to the wounded Honor of God? Plainly, the answer must be in the negative, for at best the act of repentance has only a human and therefore a finite value, whereas sin committed against God has about it a certain infinitude (St. Thomas, *Summa*, 3a, q. 1, 2, ad. 2um). To strike against universal order in its least manifestation is a wrong; to strike against those greater ordinances on which the universe is hinged is a greater wrong; and to strike against the Absolute, the Eternal, the First and Last, without Whom is nothing, from Whom are all things, Whose claims are utter worship, unrestricted homage, unreserved love—this is surely a wrong which, if it fall short of infinitude, only does so by the impotence of the arm that strikes, not by the moderation of the consummation

aimed at. (Hedley, *Our Divine Saviour*, p. 50). 'It is infinite, because its tendency, aim and object is the destruction of the Infinite' (ibid., p. 50). On the one hand, we measure the reparation by the dignity of the person who offers it; on the other we

#### Measure the Offence

by the dignity, the position, the greatness of the person who is offended. If the dignity of the one is on a level with the dignity of the other, the satisfaction offered is said to be adequate or perfect; if the dignity of the offender falls below that of the offended, the satisfaction offered is imperfect; while if there is an infinite distance separating the two, there can be no question of satisfaction. This is precisely the case between man and God. As a man may, if he please, throw himself over a precipice, but cannot climb its scarped face back again, so man can turn from his God, and place the span of unmeasurable wrong between God and himself: but build as he may, and climb as he may, he cannot touch again the serene heights from which he fell (Hedley, ibid., p. 51). Thus man can introduce disorder into the world by sin, but cannot repair it by his own powers.

In that state, therefore, man would remain, were it not for the mercy and love of God. God is:

#### In No Way Bound to Redeem Man.

If He does so, it is out of pure love. Some of the Fathers, especially St. Athanasius, do speak as if God were obliged in some way or other to restore man to a divine life of immortality and incorruptibility; but their expressions need not be urged, and they also frequently speak of God's mercy in this connection. Saint Anselm, among the Schoolmen, went further, and spoke of an absolute necessity under which God lay of seeing that mankind, as a whole, attained the end for which it was created; but his opinion has remained peculiar. The consensus of Fathers and later Catholic theologians has been all the other way; while the express testimony of St. Paul makes the matter certain: 'God, Who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ' (*Ephes.*, ii., 4).

Nor, even on the supposition that God wished to redeem the human race, fallen by sin of its head, was He bound to bring it about by a redeeming act on the part of His Son. That, indeed, would mean a perfect reparation, an adequate satisfaction; but God, like any other offended person, is not obliged to demand a perfect satisfaction from the offender; He could be satisfied with the imperfect satisfaction which a repentant sinner might offer—nay, He could grant His pardon without demanding any satisfaction.

As a matter of fact, however, God has exacted the perfect satisfaction to which He has a right; and here we have another proof of His love. The acceptance of an imperfect reparation would have been a great act of love: the granting of a free pardon, still greater; but the determination to exact full satisfaction was a supreme act of love; for while it showed forth His justice and His mercy, it was also the most perfect means of inspiring us with a hatred of sin and of exciting in us a love of God.

#### Here, then, is the Position:

Man cannot make a full reparation of the disorder his sin has brought into God's world, cannot offer a perfect satisfaction to the wounded honor of God. Yet God demands that full reparation, complete satisfaction shall be made, and made, too, not by an angel, but by man himself. Seeming contradiction, which results in the Incarnation of the Son of God and the Redemption on the Cross! Then said He (Christ): Behold, I am come to do Thy will, O God' (*Heb.* x., 9). Jesus-Saviour! Saviour He could not be if He were not God; Saviour of men He could not be, were He not a man satisfying for man. No other shall redeem: (yet) a man shall redeem' (*Ps.* xlviii., 8). 'God,' indeed, 'so loved the world that He sent His Son,' that, taking human flesh, He might become the victim of expiation for our sins. Christ was innocent and did not need to make satisfaction for Himself; but He was also man, the real head of the human race, and thus, joined with every member, He could stand in our place and suffice for us even to death. Men, writes St. Chrysostom, 'ought to be punished: God has not punished them. They ought to perish: He has given His Son in their place' (1 *Tim. Hom.*, vii., 3). A little later, St. Cyril of Alexandria writes in the same strain: 'It is not for His own sins, it is for ours that He has been struck. We had disobeyed God: it is we who should be punished. But this punishment, which was due to sinners, is fallen upon Him. God has struck Him by reason of our sins, in order to absolve

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us from the punishment' (*In Isaiam*, liii.). Yet it was not a case of punishing—in the sense of involuntary punishment—the innocent for the guilty, for Our Saviour took this work on Himself freely: 'To destroy the sin of the world, He has taken it in person upon Himself' (*Ibid*). Such was the plan which grew out of the Father's love for men; and the Gospel records tell us how the Son, out of love for men too, looked upon it as a necessary part of His Messianic work, and how 'He offered Himself because He willed it.' And to this work of Christ, Catholic theologians have given the name of vicarious satisfaction, or expiation. As Victor Hugo says:

'Dieu, que l'homme coupable appelait, s'est penché,  
Et, voyant l'univers sanglant, mort, desséché,  
Et songeant, pour lui-même et pour lui seul sévère,  
Que pour sauver un monde il suffit d'un Calvaire,  
Il a dit: "Va, mon Fils!" Et son Fils est allé.'

But there is

#### Another Aspect of the Theory.

St. Cyril of Jerusalem, and after him St. John Chrysostom (in an illustration which has become classical) insist on the fact that the satisfaction of Christ was infinite in value, that our redemption has been not only sufficient, but superabundant. They further add the reason: Because it was offered to One, Who though truly man, was yet also truly God. This led scholastic theologians to raise and answer a question which shows us something of the depths of love in this mystery. The question is: If the satisfaction of the Cross is of infinite value, simply because it was offered by One Who is a Divine Person, would not any act or thought of His—say, a simple act of love or adoration—have been more than sufficient to satisfy the Father's justice? And if the answer is, as it must be, in the affirmative, a further question naturally arises: Why then did the Saviour suffer and die? Here is the explanation given by St. Thomas of Aquin: 'Christ wished to free the human race from sins not only by power—in that case an act of adoration would have been sufficient—but also by justice, and hence He considered not only what value His suffering had from the fact that it was united to Divinity, but also how far His suffering would suffice according to human nature for such a satisfaction' (*Summa Theol.*, 3a q. 46, a. 6 ad 6um). That is to say, even for the full satisfaction, which God, out of love for us, does demand, nothing more than a simple act of Christ's will was required—for the least in His case is infinite—but Jesus suffered almost as if He were repairing our fault, not so much by virtue of His Divine Dignity, as by virtue of His human sufferings. Thus, while He satisfies the Divine Justice, He shows us at the same time the extent of His love, proves to us—for we are mostly moved by something that strikes the senses—the reality of the underlying love: to use the beautiful words of Cardinal Newman: 'Thy glory sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, that crushed and livid frame, they teach me more than wert Thou Solomon "in the diadem wherewith his mother crowned him in the day of his heart's joy"' (*Discourses to Mixed Congregations*, p. 304). The satisfaction of justice is one aspect of the Lord's Redemptive work, but the explanation is love—the love with which God redeems man and the love which He would call out in return. And this is the reason why we were redeemed 'not with corruptible things, with gold or with silver, but with the precious blood as of an immaculate Lamb' (*I. Peter*, i., 19).

Lastly, we may now trace the relation existing between the love of the Father for us and

#### The Efficacy of Christ's Sacrifice.

The one is as real as the other. God really loves men—even guilty men—before Christ satisfies; but, according to the plan He has laid down out of love, He is not prepared to pardon them until Christ offers up sacrifice on their behalf, and He does not pardon them until they themselves offer up personal acts of love, which receive an infinite value in God's eyes because they are united to the merits of the Saviour. A recent French Protestant writer, Auguste Sabatier, in his book on the *Atonement* (Eng. Tr., p. 13-14), puts the matter concisely: 'There are two opposite ways of understanding this connection: either the death of Christ may be looked upon as the cause of the forgiveness of sins, or else, by inverting the terms, as the means and the consequence. In the first case, it will be argued that the death of the Innocent One caused God to forgive the guilty, because satisfaction was made to Divine justice. In the second case, on the contrary—(this, we may remark, is precisely the Catholic doctrine on the

point, though Sabatier, all through his book, makes the strange mistake of supposing that it is not)—forgiveness is the result of God's free and sovereign interposition. It is because God wills to forgive, and because He is Love, that He sent His Son into the world; thus Christ's coming, work, and death are only the means devised in the plan of His Providence to realise in humanity His work of mercy and salvation.'

(To be continued.)

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

OTAGO (continued).

From the 'History of the Catholic Church in Australasia' I extract the following:—A Scotch gentleman, who made his way to Otago a little before the gold fever set in, says that in 1859 the Catholic Church had no position there. There were no priests, churches, or schools in the whole district. In an interesting narrative this settler goes on to say: "An old priest, Father Petitjean, was in the habit of coming to the district once a year, and travelling all round it, visiting every possible Catholic, some of them being often as much as twenty or thirty miles apart. At this period there were only ninety Catholics in the whole province, including a dozen or so in the City of Dunedin. When Father Petitjean first arrived in the City of Dunedin he was in rather a bad position as regards clothing. He had a swag on his back, and was accompanied by four or five Maoris. Mass was first celebrated in an old bottle store belonging to a gentleman named Burke. There were about sixteen to eighteen people present, and among the primitive conveniences as an aid to the fulfilment of their religious duties was a small loft, which was got at by means of a ladder ascending from the ground floor. This, however, was not the first occasion on which Mass was celebrated in Dunedin, the first being some years previous, when the Holy Sacrifice was offered in a small wooden house in the North-East Valley end of the city. The second, it is stated, was in even more strange surroundings, being in a skittle alley. On the next occasion of a visit from a priest the resident Catholics secured the use of the courthouse from the Government. Strange to say, in this courthouse justice and religion were dispensed frequently, for, after the Catholics had the use of it in the morning the Methodists held their services there in the evening, while the business of the court was attended to throughout the week. This state of matters continued for several years, till finally Father Moreau arrived among the good people of Otago from the North Island, and on the commencement of gold mining in the province a very large rush of miners took place from Australia and elsewhere, and the little congregation of old colonists found their numbers suddenly increased to a multitude of adherents. The Rev. Father Moreau was then formally appointed, and sent from the North Island to labor in this new vineyard of the south. He was a Marist Father, a saintly and good old man, and he had no sinecure before him, as his labors extended over the whole province of Otago. Wherever there was a Catholic in need of instruction or consolation, Father Moreau did not spare himself to attend to them. No matter in what part of the back country his services were required, or what dangers he had to face in the shape of wild mountain tracks or dangerous rivers to cross unbridged, nothing could deter him from doing his duty, and attending to those in need of his services. On one occasion, coming back from a mission of this character along a wide range of hill country which lies between what is now the town of Lawrence and the City of Dunedin, he was suddenly stopped by a mob of bush-rangers, who tied him up to a tree in a gully on the slope of the Maungatua range, their purpose being robbery; but on discovering his sacred calling they released him, and let him go his way. He has long gone to his reward in a better world. Father Moreau, during his missionary labors in Dunedin, built a comfortable wooden presbytery and a small brick church. On the advent of Bishop Moran, he was again transferred to the North Island, where he labored as a missionary among the Maoris till the day of his death, which occurred at Wanganui at the end of 1883 or the beginning of 1884. He was a good Maori scholar, spoke the language like a Native, and was particularly suited for his work.'

### An Appreciation

Writing at the time of the Right Rev. Dr. Moran's death, a well-known journalist, now a prominent Parliamentarian, stated apropos of Father Moreau and strenuous times in Otago:—"The fact that the Protestant clergy actually rose above any narrow feeling in the hour of the Catholic people's grief, reminds me of a not less solemn leave-taking in the Edinburgh of the South though, on that occasion it was a farewell the people spoke to a living man—I refer to the departure from Dunedin of dear old Father Moreau (if I do not spell his name correctly, I claim the indulgence of those who knew it better than myself). Everyone in the city expressed and felt the deepest sorrow when that old man left them to take up the work of a missionary among the Natives of the Wanganui River region, and the scene at that farewell was one that will never fade from the memory of those who witnessed it. Father Moreau—peace to his ashes—was a well-known figure on the Otago goldfields in the early days, and I have often heard the diggers tell how much they loved the old man who, staff in hand and with his swag upon his back, tramped over mountains and swam rivers that he might reach the men who had gone into the then mountain fastnesses in their pursuit of the precious metal. Many a sturdy Protestant listened with reverence to that old priest when, setting up his altar in a digger's tent for want of a better housing, he addressed loving words to those who had little time to listen to religious teachers. They would always assemble, though, to hear the simple story, told in broken English, of man's redemption. Has that race of missionaries ended, I wonder? Or is it that the opportunities for that sort of thing no longer occur?

What wonderful changes there have been since the pioneers of civilisation made their way from the first rush to Gabriel's Gully up through the interior of Otago to the Dunstan and on to Fox's—now and for many years called the Arrow—along the river to the 12-Mile; then at Arthur's Point and Big Beach, and away up to Maori Point and Skippers on the one hand, and to Moke Creek and Moonlight on the other! I can remember when the journey up the Arrow and Shotover Rivers was a perilous thing indeed, and in fancy I can still see the pack-horses creeping along the bridle tracks, past dizzy precipices, and sliding down or clambering up steeply that it seemed sheer madness to attempt. But a few years ago all stores, timber, and other material for the mines had to be packed from the Arrow and Queenstown to Macetown and Skippers; but there was plenty of gold getting, and there was an air of prosperity that did one good to note. In the winter months it was a marvellous sight to see laden pack-horses, with shoes cocked and roughed, literally clawing their way along the narrow mountain tracks. Nowadays, there are roads for wheeled traffic to most of the old fields, and I had the honor of being one of the party who made the first journey to Macetown along the road made for vehicular traffic from the Arrow. Then there was made the dray road from Miller's Flat to Skipper's Point, and to-day I read in the *Post* of a woman having driven a team to Skippers and back! The correspondent who supplies the information to the Wellington paper says:—"I am confident in saying the drive to Skippers and back has never till now been performed by a lady. A visitor to Queenstown (Miss P. Maunder) from the North Island drove a pair of horses there and back the other day. The distance is twenty miles or more. It would be almost impossible to conceive a more difficult or dangerous road to drive. After crossing the Saddle (some 4000 feet high) the road descends rapidly. It is excavated out of the face of a cliff, and often not thirty feet without a sharp turn. Hundreds of feet below the river rushes. Another great danger lies in meeting teams, as the road is not wide enough, except in certain places, to pass. However, four or five were met on this occasion, and much surprise was evinced to see a lady handling the ribbons so well and gracefully." To those who knew what the Zig-Zag was like, even in favorable weather, this account will read like a romance.

In the course of a sermon at St. Joseph's Cathedral on the occasion of the celebration of the jubilee of Otago (1898), the Very Rev. J. O'Neill, of Milton, spoke (in part) thus:—"Fifty-eight years ago the first Christian missionary, Bishop Pompallier, appeared at Otago Heads. In the 'Sancta Maria' he went around the coasts ministering to those engaged in the whaling trade, and preaching the Gospel to the Native race. Thenceforward from time to time till the province was formed, Fathers Petitjean and Seon visited the scattered Catholic flock in Otago. Subsequently Fathers Moreau and Belliard came to reside in Otago. Fathers Ecuyer and Martin followed. Some listening to him (the preacher) saw those noble, apostolic men travelling

with their swags over trackless wastes. Catholicity in Otago received an immense increase from the Victorian miners, who came hither in the early sixties. In a few years the Holy See, in response to a petition, established a bishopric in the province, and in a happy day Bishop Moran came upon the scene. Gifted with loving enthusiasm, great organising powers, zeal, energy, and courage, his works may fittingly be summed up in the words of Cardinal Moran: "It would be difficult to find in Christendom a more rapid and a more solid growth than has characterised this important diocese during the (then) past twenty-one years."

(To be continued.)

## ARTHUR CONINGHAM AGAIN

### A 'RIDICULOUS AND EXTRAVAGANT CLAIM'

We take the following report from the *New Zealand Times* of August 21:—

'A more preposterous claim it has never been my lot to hear of, let alone adjudicate upon,' said his Worship in delivering his reserved decision in a case in which Arthur Coningham, described as a miner and agent, had sued Mrs. Ellen Clark for the sum of £136. This amount was made up as follows:—For special services in specially securing the special quartz claim situated in the Armchair Creek, Marlborough, known as the Tasman's Choice claim, closely watching claim, attending Blenheim for purpose of giving instructions to solicitor, also attending Warden's Court at Blenheim on three different occasions; posting application in claim and retaining it there pending the hearing, from February 27 to May 2, sixty-five days at £1 per day, £65; to pegging off claim, £5; to travelling expenses between Armchair Creek and Blenheim four times and having to remain in Blenheim twelve days, £16; remuneration for introducing and securing, £50.

The parties, remarked his Worship, were jointly interested in another claim, the good qualities of which they abandoned after the defendant had spent a considerable sum in exploiting it. That sum, or a very fair proportion of it, had found its way into the hands of the plaintiff. On the latter's advice, they had determined to transfer their attention to another claim not far away, the defendant, as in the former case, finding the necessary funds. The plaintiff seemed to have spent his time between the 'armchair' on the creek, Blenheim, and Wellington, and now sought from the defendant a slight douceur in the shape of one hundred and thirty-six pounds, no shillings, and no pence, for his arduous labors. He (Dr. McArthur) was not quite sure but that the claim, if any, should not have been made in the Warden's Court, but was prepared to give the defendant the benefit of the doubt and consider the case.

Plaintiff appeared to have been instrumental in getting the defendant to spend some of her money on the 'Armchair' in preference to continuing to pay out on the former venture. He telephoned the solicitor in Blenheim, and saw him in company with defendant, attended the court at Blenheim, pegged out the claim and sat in the 'armchair' when he was not in Blenheim or Wellington. In doing this he claimed to have spent sixty-five days for which he claimed the pittance of 20s per day, in all a mere £65. This, by the way, did not include the arduous toil of pegging out the claim, a few hours' work, for which he was modest enough to ask a meagre £5. His excursions from Blenheim to the 'armchair' and the rest cure for twelve days in Blenheim he had valued at £16. Astonished at his own moderation in these demands, he had proceeded into round figures for 'introducing and securing,' which he estimated at £50, thus making the total of his claim the aforesaid £136.

It would have been tedious to enter into the plaintiff's side of the story, proceeded Dr. McArthur, but as an indication he would mention that he had denied having received the sum of £23, although his receipt was produced and acknowledged by him to have been wholly in his own handwriting. The Blenheim solicitor had said that he understood from the defendant that the plaintiff was her agent in the matter, and on that ground—and that one only—was his Worship prepared to allow him something for the little he had done. He considered he would be amply repaid if he fixed the amount at £10. Considering the ridiculous and extravagant nature of the claim, no costs would be allowed.

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# Diocesan News

## ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

August 22.

His Grace the Archbishop is at present in Napier, en route to Wellington. To-morrow he will open the new school of the Marist Brothers, recently erected at Napier.

The testimonial to the Very Rev. Father Keogh, S.M., B.A., promises to be an event of more than ordinary importance. The presentation will be made on Tuesday evening in the Town Hall. Some of Wellington's most prominent citizens have already signified their intention of being present on the occasion. A general invitation to citizens has been issued, owing to the fact that persons of all classes and creeds are anxious to do honor to the genial Rector of St. Patrick's College.

As far as their many and varied duties allowed, the priests of the city have always endeavored to carry out a systematic visitation of their flocks. With a view to putting this on a still more satisfactory footing and keeping the census of Catholics up to date, the authorities of the three parishes within the city have combined to introduce a card index system of enumeration and classification. In this connection it will be interesting to note that the Catholic population of the three Wellington parishes touches very closely upon twelve thousand souls.

The twentieth half-yearly meeting of the Catholic Club was held on Thursday evening. Mr. A. H. Casey, in the unavoidable absence of the Very Rev. Father O'Shea, S.M., V.G., presided over a good attendance of members. The report disclosed satisfactory progress in all the various branches of club life. The balance sheet disclosed the fact that the finances of the club were on a very satisfactory footing. The election of officers resulted as follows:—Patron, His Grace Archbishop Redwood; president, Very Rev. Father O'Shea; vice-presidents, Revs. Father Kimbell, Goggan, Venning, Brother Justin, Messrs. M. Kennedy, C. P. Skerrett, J. J. Devine, M. O'Connor, A. H. Casey, and E. J. Fitzgibbon; spiritual director, Rev. Father Venning; hon. secretary, Mr. J. McGowan; hon. treasurer, Mr. M. O'Kane; executive, Messrs. J. J. Callaghan, A. Searle, H. McKeown, J. M. Callaghan, B. Leydon, E. Reichel, F. Hickmott, O. O'Hare, and H. Rees; hon. auditors, Messrs. E. J. Fitzgibbon and F. P. Kelly.

## Masterton

(From Our Own Correspondent.)

August 22.

The retreat for the Children of Mary commences on Tuesday, September 1, and ends on the following Sunday.

The Children of Mary held a general Communion at the 8 o'clock Mass last Sunday, and in the evening there was a procession of the Blessed Sacrament, in which the members of the confraternity and the school children took part. There was a crowded congregation.

During his stay in Masterton yesterday His Excellency Lord Plunket was driven to various places of interest in the town. He was accompanied by the Mayor (Mr. P. L. Hollings), Captain Gathorne-Hardy, A.D.C., and others. A visit was paid to St. Bride's Convent. After being received by the Mother Superior and the members of the community, they were shown to the schoolroom, where two of the pupils played a pianoforte duet and the Glee Class sang 'Rest thee on this mossy pillow.' His Excellency thanked the nuns for their genial welcome and the pupils for their concert. Though he had other calls on his time, he could not leave without saying a few words to the children of the school. He reminded them their first duty was to their God and their religion. This, he said, he knew was in safe hands. Their next duty was to the King, the Empire, and their country. In King Edward VII. they had a monarch whom they all loved and respected. The Empire was the freest in the world, and New Zealand was a growing little country which he knew they all loved. In the convents and Catholic schools of New Zealand they were taught one thing better than anywhere else, and that was politeness, respect for their elders, and, for the time being, their betters, and he hoped when they left school they would not forget the excellent training they had received from the nuns.

## Westport

(From our own correspondent.)

August 17.

In the June theory examinations of the Associated Board of the R.A.M. and R.C.M., London, the following candidates, presented by the Sisters of Mercy, were successful:—Rudiments—A. Carylton, H. Mills, N. Smith; higher division, harmony—E. Martin, E. Crowther; lower division, harmony—C. Mumm (distinction), I. Thompson; rudiments—A. McPadden, A. Corby; primary—B. Elliot, C. Duncan, A. Milligan, M. Doyle.

The new rooms, erected by St. Canice's Catholic Men's Club, which has recently been established in Westport, are now completed. The rooms are centrally situated on a section presented by the Ven. Archpriest Walshe, together with a donation of £100. The building, which is probably the largest of its kind in the Dominion, has a frontage of 62ft and a depth of 40ft, with 16ft walls. It consists of card room (16ft by 12ft), reading room (20ft by 12ft), billiard room (30ft by 20ft), which has a first-class, full-size table, and social hall (40ft by 30ft). On Thursday evening last, August 13, the building was formally opened in the presence of a very large gathering. The Ven. Archpriest Walshe delivered an address, in which he outlined the many difficulties which had to be overcome before the club could be successfully established. He urged the Catholic men of the town, young and old, to become members, and referred to the many advantages to be gained by membership. At the conclusion of a most interesting and instructive address, the Archpriest declared the rooms open. The balance of the evening was occupied in social intercourse. Songs were contributed by Miss Freed and Mr. Doogan, the accompaniments being played by Misses Simon and Still. Refreshments were handed round by the ladies' committee, after which the Rev. Father Molloy, who was unable to be present at the opening ceremony, delivered a brief address, giving to the young men many practical hints on the successful working of the club. At this stage Mr. J. Radford, secretary to the club, thanked the ladies' committee, also Mr. J. Hepburn, who were in a large measure responsible for the success of the evening's entertainment. The speaker also made reference to the valuable assistance tendered by Rev. Father Bergin and Mr. C. Simon in bringing the club movement to a successful issue.

## DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

August 24.

The Rev. Father Lee, M.S.H., arrived during the week to join other members of the Order in the diocese.

Having concluded his mission at Akaroa and at Little River, the Rev. Father O'Connell, S.M., returns to the north to-day (Monday).

The Living Floral Carnival at the Art Gallery, after a very successful season of twelve evenings, has now concluded, and there is every reason to believe that the hopes of the promoters have been fully realised.

It is a notable circumstance that the first mission conducted by the Rev. Father O'Connell, S.M., of the newly-organised body of missionaries, should be at the spot where the first Mass offered in the South Island was celebrated by a priest of the same Marist Order.

## Akaroa

(From our Christchurch correspondent.)

At the invitation of the parish priest of Akaroa, the Rev. Father O'Connell, S.M., gave a week's mission, beginning on Sunday, August 16. During the week the Rev. Father gave three instructions each day, and in a special way devoted himself to the children and adults preparing for the Sacrament of Confirmation. On Wednesday evening a large congregation assembled for the special sermon on the solemn consecration of the parish to the Blessed Virgin. On Friday there was again a large gathering for the consecration to the Sacred Heart of Jesus. It was consoling to find how many approached the Sacraments during the mission. His Lordship the Bishop arrived from Christchurch on Friday, having been driven from Little River by the Rev. Father Bonetto. At Akaroa his Lordship was met by the members of the Church committee, the school children, and a good number of the Catholics of the

district. A beautiful triumphal arch, erected under the direction of Mr. James Poff, jun., was placed at the entrance to the church grounds. In the church the Bishop was welcomed by the pastor, and expressed his pleasure to be amongst the faithful people of Akaroa, the oldest parish in his diocese, and the spot where Holy Mass was first offered in the South Island. His Lordship assisted at the mission services on Friday evening. On Sunday last the visitation of the parish took place at 10 o'clock. In the afternoon at 3 o'clock a number of candidates received the Sacrament of Confirmation. The Rev. Father O'Connell, S.M., proceeded to Little River on Saturday morning, and in the afternoon and evening had special devotions. Mass was celebrated on Sunday, and preparations made for the reception of his Lordship the Bishop on Wednesday, the 26th, when several will be confirmed.

### Timaru

(From our own correspondent.)

August 24.

Mr. J. Fitzgerald, who has severed his connection with the Canterbury Farmers' Co-operative Association, to take up an important position in the North Island, was the recipient of a valuable gun and travelling bag. In making the presentation, Mr. J. O. Newman (manager) referred to Mr. Fitzgerald's efficient services and his attention and industry during the twelve years he had been in the firm's employment, and concluded with wishing him success in his new sphere. The heads of the various departments endorsed these remarks, and Mr. Fitzgerald suitably responded. On Tuesday night Mr. Fitzgerald was entertained by the Hibernian Society, he having been secretary of the branch for the last nine years. Mr. J. O'Leary, in proposing the toast of the guest of the evening, said that the present strong position of the branch, both in numbers and finance, was directly attributable to their departing secretary. Most of the members present spoke to the toast, and referred to Mr. Fitzgerald's geniality and good fellowship, and the readiness with which he always assisted every good work. Mr. Fitzgerald was then handed a purse of sovereigns as a token of the members' esteem and appreciation of his sterling services, and he made a feeling reply. Mr. Fitzgerald was educated at the local Catholic school, and has taken a prominent part in rowing and football circles. His departure will be keenly missed by a wide circle of friends.

The South Canterbury Schools finished their football season with the usual seven-aside tournament on Saturday last. The Brothers' boys competed in each of the four grades, and were successful in winning one and being runners-up in two. The following are the winning seven:—Hay, O'Meehan, L. and J. Kane, Murphy, McKenzie, and Feeley.

### Oamaru

(From our own correspondent.)

August 24.

The Rev. Father O'Brien left Oamaru for the north on Thursday last. Rev. Father O'Neill returned from Queenstown at the end of the week.

A mock banquet was held at the Catholic Club rooms on Friday last, when there was a good attendance of members. The president (Mr. T. O'Grady) occupied the chair, and at the close of the programme complimented the members on the progress they had made in public speaking. Many toasts were honored, that of 'The Chairman' being enthusiastically received. During the evening vocal and other items were contributed as follow:—Songs, Messrs. H. Diver, T. Ford, W. Griffiths; recitations, Messrs. E. Barry, Jno. Griffiths, and James Wallace. The usual compliment to the chair concluded a very pleasant evening.

### Valedictory to Father Peoples, S.M.

(From our Christchurch correspondent.)

The Hibernian Hall was crowded to excess on last Monday evening, on the occasion of a farewell complimentary social gathering tendered to the Rev. Father Peoples, S.M., who, as one of the assistant priests at the Cathedral during the past three years, by his assiduous attention to duty, had greatly endeared himself to the people, and who is now being transferred to the North Island. Among those present were his Lordship

Bishop Grimes, the Very Rev. Father Price, Adm., Rev. Dr. Kennedy, Rev. Fathers Cooney, Moloney, S.M., and Hoare, S.M. A choice musical programme was contributed to by Misses Moloney, M. O'Connor, and F. Gardiner, Rev. Father Moloney, and Messrs. A. Young, W. Schwartz, Hollow, and Hawke (songs), and Mr. Munnings (mandoline solo).

Mr. E. O'Connor, J.P., who presided, said that some friends of the Rev. Father Peoples, feeling that he should not be permitted to leave the scene of his three years' self-sacrificing and devoted labors without at least a modest recognition of his fruitful work in their midst, had decided upon the present gathering. He felt keenly the difficult and delicate task allotted him. Praise would be distinctly out of place, as Father Peoples, like all others in the sacred ministry, came to do duty, and expected no recognition or reward. In the present instance, however, some of those duties stood out in such strong relief in their performance that he felt, in common with all composing the large gathering, impelled to make allusion to them. Father Peoples' attention to the sick, and his consoling ministrations to the dying, were foremost in this connection. He assured Father Peoples that he left the city with the best wishes of grateful friends, whose prayers would go with him, and who would, one and all, feel a deep and lasting interest in his future. Mr. O'Connor then presented Father Peoples with a substantial purse of sovereigns.

His Lordship the Bishop said he was pleased to find that Father Peoples had merited their recognition of his worth and work. To his Lordship's knowledge he was a devoted priest, and time after time, night after night, after his other duties, and often in the very early morning, when answering a message, he had found Father Peoples already away on a sick call. At the hospital many a soul owed comfort, strength, and consolation to Father Peoples. His chief characteristic was devotion to the sick, which was the glory of the priesthood. Even contagious diseases were no barrier, and he had good reason to know that time after time, when the call came, he did not hesitate to reason why, but at the call of duty realised his place to be at the bedside of the suffering and dying. To his ministrations many souls owed the gift of faith. Whilst tempted to speak of all Father Peoples had done, he (his Lordship) regretted that circumstances over which he had no control necessitated his departure. Wishing him many years of health and strength in the divine ministry he would from none receive a more hearty and cordial welcome than from himself should he return to the Christchurch diocese.

Father Peoples, who was most warmly greeted on rising to reply, assured the assemblage that this manifestation of their kindly feeling came as an overwhelming surprise. A little over three years ago he came here quietly, and he had hoped he would be allowed to quietly depart, but his hopes in this respect were not realised. He was exceedingly grateful to his Lordship the Bishop for presiding, and the motives which urged him to come that night. He sincerely thanked the committee, who had so ably organised and carried out such an exceedingly pleasant event, and also those who had so well assisted in the musical programme. Looking back as he did over his term of service in this city, coming almost fresh from the hands of the ordaining prelate, he felt then how crude and unfitted he seemed for the great work before him. With strength of spirit and undaunted courage the ordeal was faced. Mistakes were made, but these had their advantage in ensuring greater care next time. The greatest joy and consolation to the Lord's anointed is to realise they are recognised as such, and also the work carried on by the priests of the Church. These are some of the consolations of religion. Speaking to the people here for probably the last time, he would say how much he venerated those aged ones amongst them whose years of experience were invaluable, and to whom he was grateful for what they had taught him. There were representatives of all classes, whose very presence was a recognition of sympathy in his work during the past. The Bishop of Christchurch had been a true friend to him, and he could not adequately express his gratitude to him. He owed much also to his fellow-priests, past and present, whose kindness and consideration he would never forget. To-night was the hardest he had ever experienced, harder even than when he first left home, and he keenly felt a pang of regret at parting.

Light refreshments were provided in abundance by a ladies' committee, and handed round.

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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 large catalogue to a fair attendance of buyers. Competition throughout was not over keen, and a number of lines had to be passed in pending private sale. Values ruled as under:

Oats.—The market is depressed. The business passing at present is chiefly confined to forced sales on account of vendors whose terms of storage have expired. Merchants carry fair stocks, and are disinclined to purchase at quotations. Quotations: Seed lines, 2s 6d to 2s 8d; prime milling, 2s 1½d to 2s 2d; good to best feed, 2s to 2s 1d; inferior to medium, 1s 9d to 1s 11d per bushel (sacks extra).

Wheat.—The market is brighter, and more business is doing in milling quality. There is fair inquiry for fowl wheat at quotations, which remain unchanged. Quotations: Prime milling, 4s 2d to 4s 3d; medium to good, 4s 1d to 4s 1½d; fowl wheat, 4s to 4s 1d; broken and damaged, 3s 4d to 3s 8d per bushel (sacks extra).

Potatoes.—Prices in this market remain steady at late rates for prime tables, but medium and inferior sorts lack inquiry, and are not as readily saleable at quotations. Quotations: Prime Derwents, £4 5s to £4 7s 6d; medium to good, £3 17s 6d to £4 2s 6d; prime Up-to-Dates, £4 to £4 2s 6d; medium to good, £3 7s 6d to £3 17s 6d; small and inferior, £2 10s and upwards per ton (bags in).

Chaff.—The market is firm for all choice lots, which have preference for buyers both for shipment and local consumption. Our offerings were chiefly of inferior and medium quality, which were not keenly competed for at quotations. Quotations: Extra choice, £4 5s; prime oaten sheaf, £4 to £4 2s 6d; medium to good, £3 10s to £3 15s; inferior and light, £3 per ton (bags extra).

Turnips.—Quotations: Best swedes, 21s per ton (loose, ex truck).

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was a full attendance of buyers, and as most of the lines catalogued were in good demand locally a fair clearance was effected at quotations. Values ruled as under:

Oats.—There is little new business to report. Considerable shipments have been made during the week, but in most cases these are to supply forward orders for which the oats were purchased in stores some time ago. Prime clean seed lines are now in better demand, but in feed lines generally the market is dull, and sales are not readily effected. Quotations: Prime milling, 2s 1½d; good to best feed, 2s to 2s 1d; inferior to medium, 1s 9d to 1s 11d per bushel (sacks extra).

Wheat.—Prime milling velvet and red chaff have some inquiry, but other sorts are not in request with millers. Medium milling quality is only saleable as fowl wheat, for which there is fair demand. Quotations: Prime milling, 4s 2d to 4s 3d; medium, 4s 1d to 4s 1½d; whole fowl wheat, 4s to 4s 1d; broken and damaged, 3s 3d to 3s 9d per bushel (sacks extra).

Potatoes.—The market is quiet. Most of the consignments coming forward are freely placed and in good condition. These are saleable at late values, but without much competition. Inferior and medium sorts are not so easily dealt with. Choice seed lines have more inquiry. Quotations: Prime Derwents, £4

5s to £4 7s 6d; medium to good, £3 15s to £4; best Up-to-Dates, £4 to £4 2s 6d; choice, to £4 5s; medium to good, £3 10s to £3 15s; inferior to medium, £2 15s to £3 5s per ton (bags included).

Chaff.—Consignments have been coming forward freely, but with fair export demand for prime quality late values are well maintained. Prime bright oaten sheaf is the only class wanted for shipment, and as local buyers have a strong preference for the same class, inferior and medium lines are out of favor. Quotations: Best oaten sheaf, £4 to £4 2s 6d; choice, to £4 5s; medium to good, £3 10s to £3 15s; light and inferior, £3 to £3 5s per ton (bags extra).

Straw.—Quotations: Oaten, 45s to 47s 6d; wheaten, 37s 6d per ton (pressed).

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

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

To a fairly good attendance of the public we offered a medium entry of horses on Saturday last, the major portion being aged and worn-out sorts from town dealers and other vendors in and about the city. This market is very bare of good, young, sound horses of all classes. The supply lately has been far from equal to the demand, and we are confident that vendors would not be disappointed in the prices realised. Good sound young draughts suitable for town carting are in special request, and we have numerous inquiries for such animals. Spring-carters and spring-variners are also wanted here, and we know of a number of buyers for such if young and upstanding, and could place them to advantage.

### Hibernian Defence Cadets, Dunedin

The annual meeting of the Hibernian Defence Cadets was held in St. Joseph's Hall, Dunedin, on Tuesday evening. Captain D. S. Columb presided, and there were also present Lieutenants J. B. Callan and J. S. Columb, honorary Captain Hussey, and Rev. Father Coffey.

The committee in their annual report stated that the company was in a sound position from every point of view. The efficient strength of the corps on August 6 was 54; which was an increase on last year. Owing to pressure of private business Captain Hussey had resigned during the past year, his resignation being much regretted, as it was recognised that the efficiency of the corps had been due to his energy and painstaking efforts. On the resignation of Captain Hussey Lieutenant D. S. Columb, who has proved himself a very enthusiastic and thorough officer, was elected captain, and the vacancy thus created was filled by the election of Mr. J. S. Columb as second lieutenant. On his resignation Captain Hussey was presented with an enlarged photograph of the corps, and was also elected honorary captain. Color-Sergeant Spain and Sergeant Tarleton having resigned from the corps their places have been filled by the promotion of Sergeant Keligher and Sergeant McKenzie respectively. Captain Columb obtained his lieutenant's certificate last year. The corps is now attached to the First Battalion Otago Rifle Volunteers. From time to time during the year the corps has had practice in field exercises. Two inspections took place during the past year. The first was that by Lieutenant-Colonel Davies, and was very satisfactory. The attendance on the whole has been good; three members—Sergeant McKenzie, Corporal Sweeney, and Cadet E. Salmon—had not missed a parade. The shooting had been very fair. Sergeant Stapleton won the belt for the first time. Good progress has been made by the signalling squad. The finances are in a satisfactory position, the corps having a credit of £36. Sergeant McKenzie has been appointed storekeeper, and also secretary. The discharge of these duties are carried out in a very satisfactory manner. In conclusion, the thanks of the corps were tendered to the donors of prizes, the officer commanding the district, and others who had taken an interest in its welfare.

The report and balance sheet were adopted.

The committee for the current year consists of the officers and non-commissioned officers; secretary and storekeeper, Sergeant McKenzie; auditor, Mr. T. Deehan.

Later on in the evening the corps was inspected by Lieutenant-Colonel Stoneham, when it was put through company drill and signalling. At the conclusion of the inspection Lieutenant-Colonel Stoneham addressed the boys, and impressed upon them

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the necessity of discipline, after which he distributed the prizes for the past year. The following is the list:—

Sergeant Stapleton, belt, silver medal, and Captain Hussey's trophy; Sergeant Mackenzie, Rev. Father Coffey's gold medal; Sergeant Salmon, officers' trophy; ex-Color-Sergeant Spain, second championship belt; Color-Sergeant Keligher, third championship belt and signalling; Cadet Lé Fevre, shooting—two seconds and two thirds; Corporal Sweeney, shooting—third; Cadet J. Lynch, first (handicap, shooting); Cadet F. Marlow, second (handicap, shooting); Cadet W. Meade, third (handicap, shooting); Cadet E. Salmon, signalling. Attendance—Sergeant Wilson, Bugler O'Brien, Cadet J. Marlow, Corporal Brennan, Corporal Layburn, Corporal Rogan, Cadet O'Neill, Cadet Brady, Corporal Mackenzie, Cadets Doudle, Dunn, O'Sullivan, J. Salmon, Cantwell, Recruits Thompson and Mulrooney. Badges—Mackenzie, Spain, Le Fevre, Stapleton, Keligher, Tarleton.

### Napier

(From our own correspondent.)

August 22.

The weekly meeting of the Catholic Young Men's Club was held in the St. Patrick's Hall on Thursday evening, the subject for debate being 'Protection versus Free-trade.'

Mr. Dolan led for protection, and was supported by Messrs. P. Evans and Doyle, while Mr. Clarkson, assisted by Messrs. P. S. Foley and J. W. Coe advocated free-trade. It was a most spirited debate. The speakers showed that they had spent some time in carefully reading the matter up, and were repeatedly applauded by the audience. Mr. T. Cunningham, who occupied the chair, awarded the honors to the advocates of free-trade.

A very pleasant 'At home' was held by the members of the Catholic Young Men's Club in St. Patrick's Hall on Friday evening. At an interval in the euchre tournament his Grace Archbishop Redwood, accompanied by the Rev. Fathers Goggan and O'Connor, visited the hall, and was presented with the following address from the members, and which was read by Mr. R. P. Clarkson, M.A. (president):—May it please your Grace,—We the members of the Napier Catholic Club desire to tender you our respectful greetings on the occasion of your Grace's visit to Hawke's Bay. In doing so we thank you for the kindly regard shown to our club by your presence among us this evening, and we trust that on the occasion of a future visit to this parish we may have the honor of welcoming you to a club, and in a hall worthy of the name of Catholic. We rejoice to hear that your Grace's health has been benefited by your sea voyage, and our earnest prayer is that you may long be spared to continue your successful administration of the archdiocese.

Archbishop Redwood in reply thanked the members for their kind address and for the sentiments expressed therein. It afforded him great pleasure to be present at a meeting of a Catholic club, which he considered tended greatly to the success of the Catholic body generally. These clubs formed important branches of the Church work, and any movement for their advancement would have its deepest sympathy. He expressed the hope that the next time he came here he would find that the club was even more prosperous than at present, and that they had a more spacious hall. He also hoped that all the members would live long to participate in its privileges and its success.

During the evening Miss K. Scott, Messrs. Liddle and F. O'Connor contributed vocal items, and Miss Coe played a pianoforte solo. The accompaniments were played by Misses Bleazel, Scott, and Coe. The committee provided light refreshments, which were handed round by the members.

A press message from Napier states that the Marist Brothers' new brick school in Shakespeare road, erected to replace the wooden structure which was partially destroyed by fire, was dedicated by Archbishop Redwood on Sunday afternoon. Prior to the ceremony there was a large procession, headed by a band, from St. Patrick's Church through the town to the school. In the course of his address the Archbishop congratulated the Catholics of Napier on the erection of the school, and said it was one of many evidences that the Catholic body throughout New Zealand was determined that its children should have true religious education as well as perfect secular instruction. The cost came from the pockets of the Catholics, and in numerous cases from the pockets of the very poor. The Mayor of Napier (Mr. J. Vigor Brown) offered his congratulations, and Mr. J. C. Westall, a member of the Napier High School Board of Governors, also spoke. The Archbishop said the cost of building and the furnishing of the school was £1400. Nearly £60 was obtained by a collection at the ceremony.

### Ashburton

(From an Occasional Correspondent.)

At a recent meeting of the Catholic Club there was a large number of members and lady friends present. Mr. T. O'Carroll (president) occupied the chair, and among those present was Rev. Father Aherne, an apology being received for the absence of the Very Rev. Dean O'Donnell. The programme for the evening was a progressive euchre tournament, the prizes being won by Miss Fitzgerald and Mr. H. P. Madden. The social gathering was organised to say good-bye to Miss May Madden, a worthy member of the choir, who is about to leave for Feilding. Opportunity was taken of the occasion to present Miss Madden with a token of the great esteem in which she was held. Mr. McDonnell spoke in eulogistic terms of Miss Madden's services as a member of the choir, and also of her assistance to the Ashburton Catholic Club in all their social functions. In conveying to Miss Madden the best wishes of all for her future, he had much pleasure (he said) in presenting her with a gold chain and gold and jewelled pendant, as a small token of the regard in which she was held by all. Mr. M. J. Burgess, choir-master, paid a deserving tribute to Miss Madden's consistent work as a member of the choir.

Mr. H. P. Madden, replying on his daughter's behalf, thanked the assemblage for their kind wishes and beautiful gifts, and said that he had always told the members of his family that they never could do too much for their religion, and in doing that they were only doing their duty.

During the evening songs were given by Misses Annie McDonnell, May Madden, and Messrs. F. Pritchard and Cunningham; phonographic selections were contributed by Mr. F. Pritchard, and Miss Brankin played a pianoforte solo, and also the accompaniments.

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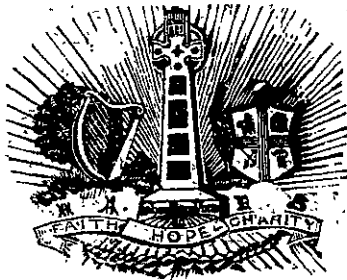
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# Catholic Marriages.

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.....THE.....

## Great Dominion Carnival and Art Union PORT CHALMERS

September 4 to September 12, 1908

\*\*\*

**D**RAWING of Art Union absolutely fixed for September 12th. Blocks and remittances to be returned to Rev. Father Hearn at the earliest date possible.

### BIRTH

MULQUEEN.—On July 28, at their residence, Courtenay street, New Plymouth, to Mr. and Mrs. J. F. Mulqueen, of Balfour, Southland, a daughter.

### MARRIAGE

DOWLING—WEIR.—On the 9th June, 1908, at the Catholic Church, Owaka, by the Very Rev. Father O'Neill, Milton, Thomas, second son of Thomas and Catherine Dowling, Seaward Downs, to Mary Geary, second daughter of Haqqa and the late Donald Weir, Owaka Valley.

### 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, AUGUST 27, 1908.

## SCHOOL PRIZE BOOKS



HE longer the world lasts (says 'Mr. Dooley') the greater the volume of books that come tumbling out of the press. 'Day be day,' he adds, 'I read in th' papers announcements iv new publications that look like th' dilligent tax-list. They's a publisher in ivry block, an' in-thousan's iv happy homes some wan is pluggin' away at th' romantic novel or whalin' out a pome on th' type-writer up-stairs.' In this growing pile of books there will be every variety, from the good or merely harmless down to the more or less hurtful stuff that reaches its superlative degree in foetid lucubrations that might have been 'edited by a lost soul.' Elsewhere in this issue, we have had occasion to emphasise the warning that a secular daily contemporary, recently issued in connection with certain malodorous forms of fiction—mostly written by women—which are being placed indiscriminately within reach of even 'the young person,' and which are highly calculated to stain the fair flower of maidenly innocence and reserve.

A grave duty devolves, in this connection, upon all that are responsible for the moral upbringing of the rising generation. It touches, in its measure, those who are responsible for the selection of prize-books for our Catholic schools. The time is now opportune for renewing the protest and the warning that we have more than once made against a slipshod and haphazard method of selection that has obtained in some of our Catholic schools. Unless our information is very much at fault, we fear that, even still, a very appreciable percentage of school prize-books is selected on no better principle than the glint of a gaudy cover

or the attraction of a catchy title. We have personally seen distributed to Catholic children florid volumes of vapid tract-fiction that was published for non-Catholic homes by such associations as the Religious Tract Society or the Society for the Promotion of Christian Knowledge. We have seen Kingsley's *Westward Ho!* presented as a premium to a lad of fourteen. And in 1899 a zealous New Zealand priest showed us an indecent No-Popery 'shocker' that had been selected in the slipshod fashion referred to above, and placed in the hands of an innocent child as a 'reward' for 'good conduct' at a Catholic school in this Dominion of New Zealand! The book in question was fit only to be burned by the common hangman. This may be—we believe it is—an extreme case. But we refer to it here in order to illustrate a danger that is inherent to so loose and culpably careless a method of selection as that which is under consideration here.

According to Byron's *English Bards*,

'A book's a book, although there's nothing in it.'

And any agglomeration of printed paper and garish binding seems to some people good enough to place as a prize in the hands of school children. The mischief that may be perpetrated by a slipshod mode of selection of book rewards is, however, a matter on which the conscience of teachers cannot well be too tender. It is not, however, sufficient merely to eliminate from the prize distribution the risk of positive moral harm to children. This annual feature of our school life should be made the occasion for circulating good, sound Catholic literature in our homes, and fostering a habit of good reading that will be a blessing in the after life of the child. We venture, at this opportune time, to make the following suggestions to those responsible for the selection of this year's prize-books:—

1. No prize-book to be selected merely because of its title or binding.
2. No prize-book to be given to a child unless character and contents of such book are well known to the responsible heads of the school. Don't trust the opinion of the first-comer in estimating the literary value or the moral status of a book, or its suitability for presentation to, and perusal by, children. In case of doubt, consult your pastor.
3. We may here repeat a word of advice given by us in this connection nine years ago:—

'Boycott unmercifully the following: Books with catchpenny titles; works on history and popular science, the authors of which are not known to be, from the Catholic standpoint, reliable; morbid, hysterical, sensational, "problem," and undesirable novels of every kind; the latest novels; books about which "society" prattles and the secular press and the non-Catholic pulpits gush—there is generally a codlin moth in that sort of fruit; books, magazines, tracts—no matter how heavily gilded—that are published by, or in connection with, any Protestant association; a certain class of namby-pamby, flaccid, spineless devotional or ascetic works—chiefly translations—that find favor chiefly with the more emotional of the lady members of religious Orders.

4. Have a glance at the name of the publisher.
5. Select books that will serve a useful purpose—not books of the kind that made 'Mr. Dooley's' friend, Hogan, 'wan iv th' best read an' mos' ignorant men I know.'
6. Above all, let the books be CATHOLIC—not Catholic merely in their authors, but in their tone or theme. Make the prize-distribution an occasion for the spread of Catholic literature. The other kind has practically all the rest of the year.

Give the boys and girls books of history, biography, fiction, adventure, written in a Catholic spirit by Catholic authors; give them devotional and ascetic works suited for their years—the work of clear, sunny, sensible, orthodox writers who are sane in spirituality and do not set up to be wiser than the Church. The name of such books is legion—from Wiseman and Canon Schmidt to Dr. Barry and Canon Sheehan and Father Benson. Their works are easily procurable, and there is in them plenty of solid meat, and not merely frothy nothings or unwholesome sensation. On the prize-lists of Catholic schools there should also figure the works of Cardinal Moran, Archbishop Carr, Father Finn's delightful boy-stories, the writings of Father John Talbot Smith, the novels of such Catholic writers as Christian Reid, Marion Crawford (a selection only), Katherine Tynan, Sir F. C. Burnand, Lady Gilbert, Clara and Rosa Mulholland, E. L. Dorsey, Katherine Conway, Mary E. Mannix, Maurice Francis Egan, Mary Catherine Crowley, Lady Fullerton, Lady Herbert, Mrs. Cashel Hoey, Cecilia Caddell, Julia Kavanagh, Fanny

Taylor, 'Theo. Gift' (Mrs. Hayers), Kate O'Meara (Grace Ramsay), Anna T. Sadleir, Charles J. Kickham, Father Hickey's *Innisfail*, the translated works of Manzoni, Veuillot, Conscience, Fernan Caballero, and Edmondo de Amicis, and the whole lot, stock, and barrel of the publications of the *Ave Maria* press and of the London Catholic Truth Society and the Australian Catholic Truth Society. The catalogues of these two Societies, and of all the leading Catholic publishers, should be in the hands of those responsible for the selection of prize-books for our schools.

## Notes

### Our Papal Jubilee Number

On September 17 we publish our Papal Jubilee Number. It will contain, in addition to the customary features, thirty-two extra pages, sixteen of which will be devoted to the life and work of Pius X., and sixteen to illustrations. Among these latter will be engravings from portraits of the Pontiff taken at various periods of his life, and a series of beautiful pictures of Rome, Venice, and other places with which he is, or has been, associated. This will be the largest and best illustrated number of the *N.Z. Tablet* that has ever been issued. The price will, however, remain as usual. Our readers are requested, in order to avoid disappointment, to send in their orders as soon as possible for copies to retain as souvenirs and to transmit to friends at home and abroad.

### Progress

A recent Papal Decree removes Great Britain, Canada, and the United States from the list of 'missionary countries,' detaches them from the jurisdiction of the Congregation of the Propaganda, and places them under the operation of the ordinary law of the Church. At the same time the Pope has altered, recast, and reorganised, in the interests of efficiency and economy, the various Roman Congregations or Departments through which the business of the Universal Church is transacted.

### A Wellington Verdict

The following verdict (say the daily papers) was recently returned by a coroner's jury in Wellington:—'Deceased met his death by failing to grasp a rail that had been removed the day before.' This is one of the bits of serenely unconscious humor that adds a joy to this 'wale of tears.' There was, on the other hand, a whiff of grim but conscious humor in two verdicts returned seventy years ago by Irish juries at inquests on men killed in party 'shindies.' 'The deceased,' said one verdict, 'met his death by the visitation of God under suspicious circumstances.' Another coroner's jury found that 'Tom Cusack was killed by the fall of a piece of timber on his head.'

### Good Advice

'To sustain good newspapers,' says Monsignor Delemaire, Coadjutor-Bishop of Cambrai, 'is, obviously and before everything, to buy them and to read them; to pay ungrudgingly and even cheerfully the cost of their support, and especially to do this in the manner that will be of the greatest benefit to them. So do not buy these excellent journals in an intermittent fashion as your affairs give you more or less leisure to read them, or the events published are more or less interesting; but be to them a friend faithful and devoted, on whom they can rely for each and every day. Be their subscribers, and their disinterested subscribers.'

### Indulgences

One Rev. E. S. Gunson, M.A., has lately been 'explaining' the Catholic doctrine of indulgences—in a manner marked by more heat than light—to a gathering of Orange brethren at St. James's Church, Great Hamilton St., Glasgow. To Catholics, a 'hundred days' indulgence, his reverence averred, 'meant that they would get a hundred days knocked off in Purgatory.' Of course this is not so. It is here a question of the remission of a canonical penance, as every instructed Catholic schoolchild knows, and not 'a hundred days knocked off in Purgatory.' If the Rev. Mr. Gunson were told that the Belfast *Weekly's* dynamo takes ten amperes on a 'full load,' he would probably scramble all over it to shake hands with Ampère and his family; and when he learns that Chambers' Belfast-made motor-car is fifteen horse-power, he will, perhaps, lift the bonnet and peer underneath it in search of those fifteen horses. Next to a knowledge

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of facts and a capacity for right inference, a preacher needs a chastened imagination and a saving sense of humor.

### A Sham 'Ex-Monk'

Taylor, the water poet, wrote 'way back in the seventeenth century—but 'wrote sarcastic:—

'I want the knowledge of the thriving art,  
A holy outside and a hollow heart.'

No Chadband or Stiggins ever more thoroughly acquired the knowledge of that thriving art than the gaol-bird Nobbs (*alias* Widdows), who, despite his unsavory history, is still permitted to serve as a minister of the Lord to a small congregation at Hackney (London) and to draw fraudulent small coins from their purses by pretending to have been a Catholic monk and to 'expose' the 'abominations of Rome' at so much per 'expose.' Ex-convict Nobbs has served several long terms of penal servitude for crimes which could not even be hinted at in the columns of a journal intended for general perusal. Like John Gipin, Nobbs (or Widdows) is 'a citizen of famous London town'; but unlike that rider bold,

'He has no credit in his own  
Or any other town.'

He has lately been figuring once more in a police court, where he was fined £1 and costs for assault. *London Truth*—that scourge of impostors—comments as follows on the case in its issue of July 1:—'No doubt the ex-monk will have his explanation of the occurrence ready for the deluded congregation of his chapel at Hackney. It will probably be—as in the case of the more serious convictions that he has previously incurred for abominable offences—that he was the victim of a Popish plot, and that the prosecutor—a potman in a public-house—was a spy put up by the Roman Church to get his head broken and commit perjury.'

### Catholics in the United States

'It is,' says the *Missionary*, 'generally conceded by judicious men who know conditions and who at the same time have an outlook over the country at large, that there are at least 15,000,000 Catholics within the borders of the United States.' They say that this figure is a conservative statement. The *Directory* puts the figure at 13,887,426, but we know that this figure is obtained by compilation from reports that minimize the actual numbers and it includes some estimates that have been repeated for many years. However, this figure shows an increase of 788,073 over the figures of last year. Including the Catholic population of the Philippines, which amounts to 7,106,452, and adding the 1,000,000 Catholic population of Porto Rico and 35,000 Catholics of the Sandwich Islands, the entire Catholic population under the United States flag amounts to 22,018,898. As the Christian communicants of the United States are estimated to be about 33,000,000 it is seen that we Catholics are more than one-third of the Church-connected people of the country. The largest of the Protestant denominations in this country is the Methodist Episcopal Church, whose members number 3,036,667.

At the last meeting of the Maynooth Union, the Very Rev. Father Doyle (Rector of the Apostolic Mission House at Washington, and head of the missionary movement for non-Catholics in the United States), said in part: 'Last year 25,054 converts were received into the Church in the United States and made the profession of faith, and that was only the beginning of their work; and within the last month or two nearly a score of Episcopalian ministers were received into the Church.' We may add that six of the Protestant Episcopal clergy here referred to are to enter the Seminary of St. Charles, Borromeo, Overbrook, in September, to study for the priesthood. Three recent Episcopalian clerical converts have already preceded them at Overbrook. One Protestant Episcopalian nun (from Peekskill, N.Y.) has been received into the Church, and two others of her community are under instruction at the Cornwells Convent.

### MISSING FRIENDS

REIDY, Martin, native of Listowel, County Kerry; left home many years ago; last heard of in Australia; heard of recently as being in South Island, New Zealand; most anxiously sought for by his father.

## 'CATHOLIC MARRIAGES'

The third edition of the N.Z. *Tablet* publication, *Catholic Marriages*, is now ready, and an active demand for it still continues. It may be procured through any Catholic bookseller or direct from the Manager, *Tablet* Office, Dunedin. (Wrapper is, post free; handsomely bound in cloth, 2s).

'You have profited well, by an occasion of resisting a gainsayer, to set out an admirable exposition of most important religious and social doctrine.'—The Right Rev. Dr. Dwyer, Coadjutor-Bishop of Maitland.

## DIOCESE OF DUNEDIN

During the absence, through illness, of the Very Rev. Father Walsh, the Rev. Father O'Neill (Winton) will celebrate Mass periodically at Wrey's Bush. Father O'Neill will celebrate Mass at Wrey's Bush on next Sunday, and thereafter at intervals of a fortnight until the return of the Very Rev. Father Walsh.

The Rev. Father Delany is at present assisting the Rev. Father O'Donnell, who is temporarily incapacitated from work, but who (as his numerous friends will be glad to know) is now progressing satisfactorily towards recovery. The Rev. Father O'Dea (Omakau) takes temporary charge of the Ranfurly mission during the absence of the Rev. Father Delany.

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday last, when there was a large attendance. The programme consisted of an invitation euchre to the Young Ladies' Club. A very pleasant evening was passed. Misses L. Tonar and A. Hefferman, Messrs. Keys (2), Henderson, W. Atwill, and W. Mulrooney contributed musical items during the evening.

At the meeting of St. Joseph's Men's Club on Friday evening the programme consisted of a mock parliamentary election. The candidates were Messrs. M. and R. Rossbotham and E. W. Spain, all of whom delivered excellent speeches. The proceedings were productive of much amusement, owing to the humorous questions that were put to the candidates. At the close of the addresses Rev. Father Coffey, Adm., who presided, congratulated the speakers on the intelligent and able manner in which they had discussed the leading political and social questions of the day.

### Lawrence

At a very representative meeting of between 60 and 70 gentlemen held in St. Patrick's Schoolroom, Lawrence, on Sunday, August 16, and presided over by Mr. H. Hart, it was resolved after hearing the reports from the committees appointed at a previous meeting to gather necessary particulars to proceed with the erection of a new convent, it having been found that the present building is altogether inadequate for the work carried on by the good Sisters. The Very Rev. Monsignor O'Leary explained what was necessary, and submitted the plans and estimated cost of the proposed new building, and about £100 was promised towards its construction in the room, and the following committee were appointed to carry on the work:—Building—Monsignor O'Leary, Messrs. A. Hart, A. Moody, A. Kennedy, and J. Keppel; finance—Monsignor O'Leary, Messrs. H. Hart, T. Crowley, jun., E. Fahey, T. Hunt, J. Kelleher, James Airey, M. Hunt, P. McInerney, J. Roughan, J. Brosnan, and M. Fahey; Mr. J. J. Woods was appointed secretary and treasurer. A sale of work for the purpose of augmenting the building fund is being organised by the ladies of the congregation and they are meeting with generous support from all sections of the community. The project, we (*Tuapeka Times*), are told, is meeting with the enthusiastic support of the Catholics throughout the Tuapeka district, and its consummation may be looked for at an early date.

### Invercargill

(From Our Own Correspondent.)

August 24

A large audience greeted the first public appearance of the Hibernian Brass Band at the Municipal Theatre on last Monday evening. The conductor (Mr. A. R. Mills) is to be complimented on the fine performance of the band. The playing of the band called forth general praise from the audience. The band, which

consists of twenty-seven instrumentalists, is now firmly established, and is in the proud position of being able to hold its own in the musical world. The following was the programme of the evening:—Hibernian Brass Band—Killarney, 'Spartan,' 'Adoration,' 'Lead, kindly light'; songs—Miss Kirwán; Messrs. Griffiths, Couling, Churton, Richards; instrumental quartet, Messrs. H. W. Norris, J. W. Appleyard (violin), C. Campbell (viola), D. W. McKay (cello); flute solo, Mr. E. Le Pétit; trombone solo, Master Mills; cornet solo, Master Griffiths; recitation, Mr. T. Pound; vocal duet, Messrs. N. Churton and Richards; 'Scottish airs,' band. The accompaniments were played by Mrs. E. B. McKay and Miss Zela Norris. The band hopes to clear £25 from the concert.

The weekly meeting of the Catholic Club was held on Wednesday, the programme being a debate, 'Freehold versus Leasehold.' The leasehold was advocated by Messrs. Mulvey, Morton, and Sims, and the freehold by Very Rev. Dean Burke, Brother Alfred, and Mr. Maloney. The advocates of the leasehold were declared the winners of the debate.

St. Mary's Tennis Club will open their season by holding a conversazione in the Victoria Hall on Wednesday, September 9.

## SILVER JUBILEE OF VERY REV FATHER KEOGH, S.M., B.A.

(By Telegraph from our Wellington correspondent.)

August 25.

The celebration of the Very Rev. Father Keogh's silver jubilee was an unqualified success. On Monday evening the students of St. Patrick's College presented him with a fine set of breviaries. This morning, in the presence of the visiting clergy, Solemn High Mass was celebrated in St. Joseph's Church, Buckle street, by the Rector himself, Rev. Father Quinn being deacon, Rev. Father McCarthy subdeacon. The occasional sermon, which was on the dignity of the priesthood, was preached by the Very Rev. Father Regnault, S.M. (Provincial). At 1 p.m. the faculty of the College entertained the Rector, the organising committee, and the visiting clergy at luncheon at the College. The Right Hon. the Premier was present, also his Worship the Mayor of Wellington, Mr. H. D. Bell, K.C., Hon. Mr. Fowlds (Minister of Education), and many prominent members of the Catholic laity of Wellington. The proceedings were most enthusiastic, and the Rector's health was enthusiastically honored. To-night a concert in honor of the occasion was held in the Town Hall, Dr. Thomas Cahill in the chair. There was a great attendance of citizens of all denominations. On the platform were a large number of local and visiting clergy, including his Grace Archbishop Redwood, Very Rev. Father Regnault, Very Rev. Father O'Shea, V.G., Ven. Archdeacon Devoy, Very Rev. Dean McKenna (Masterton). There were also on the platform the Jewish Rabbi (Rev. Van Staveren), Rev. J. K. Elliott and Rev. James Patterson (Presbyterian), Dr. Tudor Jones (Unitarian), Hon. T. W. Hislop (Mayor of Wellington), Mr. Martin Kennedy, Mr. L. Dwan, Mr. R. O. Collins, Hon. George Fowlds (Minister of Education), Mr. E. J. Fitzgibbon. An excellent concert programme was gone through, songs being rendered by Miss May Driscoll, Miss Violet Lamacroft, Mr. A. S. Ballance, Rev. Father Hills, S.M., and Miss McDonald delighted the audience with her exquisite violin playing. The audience was most enthusiastic, and every performer was heartily encored.

At the conclusion of the concert programme the Chairman, in an excellent speech, eulogised the work done by the Very Rev. Father Keogh, and, on behalf of his friends, congratulated him on the attainment of his silver jubilee and wished him a long and happy life. He also read a large number of apologies from people from end to end of the Dominion expressing regret at their inability to be present.

His Worship the Mayor of Wellington, in a singularly happy and appropriate speech, also congratulated the Rector, and said that he was pleased to be present as the Chief Magistrate and representative of the citizens of Wellington, and on their behalf to present the rev. guest with an address and a purse of 320 sovereigns. His Worship then read the following address, which will be illuminated and framed at a later date:—

'Very Reverend and Dear Father,—On this happy occasion, when you celebrate the 25th anniversary of your ordination to the sacred office of the priesthood, we desire to tender you an expression of our sincere appreciation and affectionate regard, so that the devoted service of a quarter-century may be crowned by a tribute of respect and esteem from your friends and admirers throughout the Dominion. The ability and success which

characterised your work as an educationist in the land of your birth have been manifested in the high standard of culture which obtains at St. Patrick's College to-day, and which is reflected in the splendid results achieved by pupils of the institution at the public examinations. But your influence has not been confined to your work as a teacher. Endowed with a broad-minded spirit, a kindly and generous nature, you have won for yourself many friends, amongst all classes in this country, and they join with us in wishing you a long and happy life.'

The address was signed by prominent citizens in various spheres of activity.

The Hon. the Minister of Education also spoke, and eulogised the work done by the Rector at St. Patrick's College not only in the classroom, but also in moulding the character of boys under his care, and made special mention of the interest he took in the outdoor life of the students.

Mr. E. J. Fitzgibbon, who spoke as the representative of the young New Zealanders, referred to the debt of gratitude due by young New Zealanders to those pioneers of learning, who by their efforts in the past and at the present time were laying the foundations of good citizenship of the future.

The Very Rev. Father Keogh, on rising to respond, was accorded a tremendous ovation, the applause lasting for several minutes and breaking out again and again when he attempted to speak. In the course of a very happy speech, the Rector gave several anecdotes, expressed his sincere thanks to all who had braved the inclemency of the night in order to be present, and to the subscribers for the testimonial they had given him. He also expressed his intention of spending the purse of sovereigns in the fitting up of an up-to-date chemical laboratory at the College, which statement was received with enthusiastic applause.

A hearty vote of thanks to the chairman concluded a highly successful function.

[Further particulars will appear in our next issue.—Ed. N.Z.T.]

## DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

August 24.

The erection of the new church at Avondale is rapidly progressing, and with the continuance of fine weather it will soon be completed.

The new church, just nearing completion in Raglan, will soon be opened by the Vicar-General. It is in Rev. Father Cahill's widely-scattered parish.

The Mayor of Auckland presided over the drawing of art union prizes connected with the Dominion Fair last Wednesday evening in the presence of Rev. Fathers Meagher, Holbrook, Murphy, Wright, and Williams.

Very Rev. Dean Hackett, on behalf of his Eminence Cardinal Moran, conferred with the officers of the American Fleet while in Auckland, and afterwards cabled to his Eminence concerning arrangements made for the Catholic reception in Sydney. When too late, it was discovered that in the American Fleet there was a nephew of the late Michael Davitt.

His Lordship Bishop Lenihan was accorded an enthusiastic welcome by the Irish Club, London, on July 8, at which nearly a dozen priests and members of Parliament attended. Mr. F. Hazleton, M.P., presented his Lordship with an address on behalf of the Irishmen in London. He eulogised the services rendered the cause of Ireland by Bishop Lenihan, whose presence at that meeting emphasised the strength and unity of purpose of our scattered race trained in free institutions and government. Our race abroad would never rest until Ireland was similarly governed. His Lordship, in replying, said he was proud to be the guest of the Irish Club, of which he had heard so much in New Zealand. In the Dominion of New Zealand they regarded with interest every move in the direction of autonomy for Ireland—which she demanded and had a right to expect. New Zealand refused to join the Australian Commonwealth, because she objected to become a vassal State, such as Ireland was. In the Irish Party were men of the highest intelligence and integrity, who would be a credit to any country. If he had been loyal to Ireland it was because he loved Ireland, and was anxious to follow in the footsteps of Cardinal Moran, a prince of the Church, and the greatest Irishman in the whole of Australasia. The address presented was beautifully executed and framed.

A list of new books, which can be procured from Messrs. Whitaker Bros., Wellington and Greymouth, appears on page 20 of this issue.



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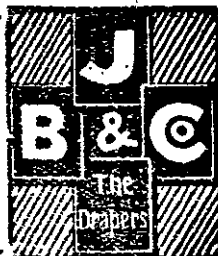
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# Irish News

## DUBLIN—An Unprecedented Event

Degrees were conferred at Trinity College, Dublin, on July 7. Amongst the recipients of honors were Sir Horace Plunkett, LL.D., and a Benedictine Father, the Right Rev. Cuthbert Butler, Lord Abbot of Downside, Litt. D. The honoring of a Catholic priest in this way by Trinity College is believed to be quite unprecedented.

## Church Progress

His Grace the Archbishop of Dublin laid the foundation-stone of a new church at Glencullen on Sunday, July 5, in presence of a large gathering of parishioners and visitors. The latter included the Right Hon. the Lord Mayor, Mr. James Talbot Power, D.L., Mr. Richard Croker, and many other well-known residents of Dublin and its vicinity. The site for the church was generously given by Mr. O'Connell Fitzsimmons, whose grandfather, one hundred years ago, gave the site for the old edifice which the new building is now about to replace. Glencullen is one of the most elevated districts in South Dublin, and is very picturesquely situated in the vicinity of many historic hills and glens. It commands beautiful views of the surrounding country, and even of Dublin Bay, which it overlooks. Excellent work was done on Sunday towards bringing the building fund for the new church up to the required amount, and the esteemed pastor, Very Rev. Father Kelly has good cause to be satisfied with the result. Of the £2600 required for the undertaking, £1300 had already been subscribed by the people of Glencullen themselves, and on Sunday contributions amounting to £900 were handed in. They included £650 from the Most Rev. Dr. Walsh, £100 from Mr. Richard Croker, and £50 from Mr. James Talbot Power, D.L.

## GALWAY—A distinguished Visitor

Upon his arrival in his native parish of Tornacar, Newbridge, County Galway, on July 2, the Most Rev. Dr. Delany, Archbishop of Hobart, met with a genuine Irish welcome from all classes. An address from the parishioners was read by Mr. James O'Grady, National teacher. It bade his Grace a hearty welcome home and expressed a hope that there were better times in store for the Irish people. His Grace, in reply, thanked the people for the cordiality of their welcome. Until all parties and creeds were united in Ireland, they could not, he said, expect prosperity. He was agreeably impressed by the improvements carried out by the Congested Districts Board, and hoped they were only the first fruit of what the future had in store for them.

## The Archbishop of Melbourne

His Grace the Archbishop of Melbourne arrived at Lakeview, Moylough, his Grace's native parish, early in July on a visit to his nephew, Mr. M. Carr, J.P. The distinguished prelate before passing through the village was met by the Very Rev. T. Canon Ronayne, P.P., V.F., Rev. M. Donnellan, Rev. Father Nicholson, and a large assemblage of the parishioners, who accorded his Grace a most hearty welcome. An imposing display was made by the Moylough school children, carrying flags, every little hearer being presented to his Grace at the door of his carriage. The village was tastefully decorated, and the roads leading to Lakeview House were crossed at several points with arches bearing suitable inscriptions, such as: 'Long live the illustrious Archbishop of Melbourne'; 'Congratulations on Archbishop Carr's silver Episcopal jubilee'; 'Moylough welcomes one of Ireland's greatest sons.' And at the entrance to Lakeview an arch was very neatly erected bearing the appropriate inscription, 'Cead mile failte.' In the evening an immense bonfire was lit up on the square in the centre of the village, and all the windows were illuminated in honor of the occasion, when his Grace returned to the village and thanked the large gathering for their manifestations of kindly feeling. The small children flocked around his Grace as he handed each and every one a present.

## KERRY—The Promotion of Temperance

At the annual meeting of the Father Mathew Union of Priests, held in Killarney on July 1, the Most Rev. Dr. Mangan, Bishop of Kerry, presided. Having deprecated the use of language which would convey the impression that their people were more drunken than the people of other countries, which was not a fact, but the very contrary, he suggested three means that might be adopted for the promotion of temperance amongst the masses. These were education, legislation, and moral suasion. Until recently they heard very little in the schools

of the advantages of temperance, but this was not so now. There was an inclination to belittle the effects of legislation on temperance, but much had been done towards the promotion of the cause by judicious legislation. Moral suasion his Lordship regards as far and away the most potent means of reducing the consumption of intoxicating drink. During the past three years he administered the total abstinence pledge to 15,000 children in the diocese, and if that movement continued they were laying the foundation upon which might be built a splendid superstructure of temperance.

## KILKENNY—The Freedom of the City

The freedom of Kilkenny has been conferred upon Mr. Thomas O'Loughlin, who presented the city, at a cost of £40,000, with the beautiful church which was dedicated recently.

## LIMERICK—Only One Case

The Summer Assizes for the County of Limerick was opened on July 6 by the Right Hon. Lord Justice FitzGibbon. Addressing the Grand Jury, his Lordship said the quantity of work they would have to do at the present Assizes, in discharge of their functions in respect of the administration of justice in the County of Limerick, was as small as it could possibly be, having regard to its being any work at all. They had but one bill to go before them.

## White Gloves for the Judge

Lord Chief Baron Pales opened the Commission for the City of Limerick in the Record Court on July 6. Addressing the Grand Jury, he said he was happy to inform them that there was no criminal business to go before them for consideration. Sir Thomas Cleeve (foreman) said as there was no criminal business the very pleasing duty devolved upon him of presenting his Lordship with a pair of white gloves. His Lordship, in accepting the white gloves, said he was extremely grateful to Sir Thomas Cleeve. It was a great pleasure to him that on the first occasion on which he had the honor of receiving white gloves in the ancient city of Limerick he should receive them from the hands of a gentleman whom he had the pleasure of knowing for so many years, and whom, on so many occasions, he had the honor of meeting there as High Sheriff of that municipality. He desired to repeat his congratulations upon the immunity of the city from crime, and he might mention to them that he understood that the High Sheriff's office was to a certain extent a repetition of offering white gloves to judicial authorities. He understood his friend, the newly-appointed and respected Chairman of the County Quarter Sessions, Mr. Law Smith, had the pleasure of receiving white gloves on the last day in the city, and that would bring back the total immunity of the city from crime to a period of six months, so that it gave his Lordship great pleasure to be there amongst them. He had a very distinct recollection of the pleasure he had on the last occasion he was there, and also on the occasion that preceded the coronation of the present King, of meeting Sir Thomas Cleeve, and he hoped he would have the pleasure of being there often amongst them. He had now the pleasure of discharging the Grand Jury.

## MONAGHAN—Death of a Public Man

In Monaghan extreme regret was felt at the death of Mr. McCleary, P.L.G., which took place on July 2. Deceased was a brother of Rev. P. A. McCleary, of Garrison.

## ROSCOMMON—A Centenarian

There were laid to rest early in July in Ballintubber the remains of a venerable old lady in the person of Miss Jane Hurly, who had attained the 101st year of her age. The deceased had been in declining health for some years past, but possessed all her faculties almost to the last, and would relate the record ages to which members of her family had lived—viz., her father, Martin Hurly, of Wills Grove, Ballintubber, having lived to the age of 108 years, and her mother to 106 years. The deceased was justly proud of the large number of priests which her family gave to the Catholic Church in the eighteenth and early years of the nineteenth centuries. Her uncle, the Rev. Patrick Hurly, was P.P. of Ballintubber in the latter years of the eighteenth and early years of the nineteenth centuries. The deceased had also three grand-uncles clergymen, whose remains are interred in the graveyard of Dara, near Roscommon, and on the tombstone at the grave in which the deceased was interred is the inscription, 'Pray for the soul of the Rev. James Hurly, who departed this life in 1777,' and who was another grand-uncle of deceased. The deceased, who was the last member of this historic Catholic family, was remarkable for her quiet and upright disposition, and was much esteemed in the district in which she lived.

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**TIPPERARY—Death of a Venerable Religious**

Mother Mary Alphonsus Holohan, foundress of the Presentation Convent, Fethard, County Tipperary, with which she was connected for fifty years, died after a short illness in the early days of July.

**TYRONE—Retiring from Public Life**

Mr. T. W. Russell, M.P., who succeeded Sir Horace Plunkett in the Department of Agriculture and Technical Instruction, has informed his constituents in Tyrone that he will retire from political life at the end of the present Parliament.

**An Australian Visitor**

When the last mail left Home the Rev. Father Treacy, an Irish-Australian priest, was on a visit to Glenchiel, County Tyrone, to see his venerable parents, who are both over ninety years of age.

**WATERFORD—A Golden Jubilee**

The golden jubilee of Sister Mary, of the Little Sisters of the Poor, was celebrated at the Convent of the Order, Manor Hill, Waterford, on July 4. The Most Rev. Dr. Sheehan officiated at High Mass, after which the venerable jubilarian was the recipient of presents and congratulations.

**WEXFORD—Archbishop Kelly in Enniscorthy**

The Most Rev. Dr. Kelly, Coadjutor-Archbishop of Sydney, when on a visit to Enniscorthy, was presented with an address by the pupils of the Presentation Convent Schools of the town.

**GENERAL****Land Stock**

A five-million issue of Irish Land stock at 2½ per cent. on July 6 was subscribed sixty times over.

**Mr. Birrell and the Christian Brothers**

The success of Mr. Birrell's speech in the debate on the Supplementary Estimates for Irish education was largely due (says the *Catholic Times*) to the confidence it inspired of the display of a more liberal spirit in the future. The attitude of the Chief Secretary with regard to the action of the Treasury in apportioning the education grant was not all that could have been desired. It is manifestly indefensible that as to details which could only be properly ascertained and judged of by educationists on the spot in Ireland the power of giving a momentous decision should be practically entrusted to Treasury clerks. Upon further consideration, Mr. Birrell will, we feel sure, change his opinion with respect to that point. The duty of deciding how the grant should be applied is as much within the province of the Irish Commissioners of National Education as is that of saying where the school accommodation is excessive. Mr. Birrell's remarks on the work of the Christian Brothers will be read by Catholics everywhere with genuine pleasure. Everyone who had seen their schools, he said, appreciated their value and the part they played in Irish education. The Christian Brothers were doing a great work. He did not know whether they wished to come under the authority of the Commissioners, because parents preferred their schools partly because they were able to give instruction in their own way without being interfered with by public authorities. But if they presented their views to him he would consider them most sympathetically. The Chief Secretary's offer will be carefully considered by the Brothers. It is to Mr. Birrell's credit that he sees it is only fair, since the denominational principle prevails throughout Ireland that the Brothers should not be deprived of Government grants because they assert it without limitations or disguise.

**The Franco-British Exhibition**

The Archbishop of Westminster has arranged that during the continuance of the Franco-British Exhibition Mass will be said each Sunday at the 'Irish Village,' for the convenience of those resident there. Father Day, of Westminster Cathedral, has been appointed 'parish priest' of the village. Referring to this village, generally known as Ballymaclinton, the energy and business capacity of those who 'run' it are very remarkable. They have, in fact, succeeded in making it the feature par excellence of the whole Exhibition. 'Ballymaclinton' is the one place that every English and Irish visitor seeks for first. The promoters deserve warm congratulations from all who have the industrial interests of Ireland at heart; the more so as all profits from the sales in the village and from the 'gate' go to the aid of Lady Aberdeen's crusade against tuberculosis in Ireland. There are several Irish factories in the village, chief amongst them, McClinton's Toilet Soap Factory, in which a soap is made for which soothing and hygienic qualities are claimed above those of any other soap, inasmuch as it is manufactured from the ash of plants instead of caustic soda.

**People We Hear About**

The *London Gazette* announces the style and title of the four new Peers included in the Birthday Honors' list. Sir Antony MacDonnell takes the title of Baron MacDonnell of Swinford; in the County of Mayo.

The very comprehensive name given to the new Spanish Royal Prince at his baptism on June 29 was Jaime Leopold Alijandro Isabelino Enrique Alberto Alfonso Victor Juan Pedro Pablo Maria. The sponsors were the Prince Regent of Bavaria and the Infanta Isabella.

Mr. Thomas Browne ('Rolf Boldrewood') received congratulations from numbers of friends the other day on the 82nd anniversary of his birthday. The son of Captain Sylvester John Browne, of the East India Company's service, and afterwards of Enmore, New South Wales, Mr. T. A. Browne was born in London on August 6, 1826. He arrived in Sydney in April, 1830, with his father. From 1844 to 1869 Mr. Browne was engaged in squatting, first in the Port Fairy district, Victoria, and then on the Murrumbidgee. From 1870 to 1895 he was a New South Wales police magistrate. His 'Robbery Under Arms,' one of the most widely-known novels ever published, appeared in 1888. Since then no fewer than sixteen novels and sketches of Australian life have been issued by 'Rolf Boldrewood.'

That gifted writer who was known to readers of fiction as 'John Oliver Hobbes' was a pupil of University College, London, from 1889 to 1902, and a bronze portrait-plaque will in future serve as a memorial of her in the Library of the College. The medallion was subscribed for by friends, and with it has been offered to the college about £600 for the foundation of an English Literature Scholarship. A replica of the plaque is to be placed in a suitable position in the United States, and a similar scholarship is to be established in an American University. Lord Curzon, who performed the unveiling ceremony in London, paid eloquent tribute to the character and gifts of Mrs. Craigie. 'As a writer,' he said, 'though possessed of the dangerous gift of epigram, she was essentially sincere, and so escaped the horrible pitfall of paradox. Her artistic sense sought always to express itself in the most perfect literary form. I remember once receiving a letter from her written in Greek iambs—surely an unfamiliar feat in the twentieth century.' Beneath the wit and humor that graced all her writings there was, he pointed out, a deep religious sense, and 'in joining the Catholic Church she found inspiration in its ideals and solace in its authority.' The Right Rev. Monsignor Brown, V.G., also paid a tribute to the deceased writer, who was suddenly cut off in the height of her powers, and when suffering had brought new strength to her work.

Mr. Taft, who was selected as the Republican candidate for the Presidency at the Chicago Convention, has had a brilliant career as Judge, Administrator in the Philippines, and Secretary for War. The Catholics of the States certainly have no special ground for hostility to him. In the Philippines he displayed an unswerving love of justice when dealing with Catholic interests. A weaker man, or an administrator less keenly alive to the demands of fair play, might easily have been betrayed into wrongdoing. As soon as the Spanish power in the islands was at an end Protestant ministers who possessed in a high degree the hustling qualities which are so highly developed at the other side of the Pacific rushed in. They thought they saw opportunities of reaping, with worldly advantages, where other men had sown. They were concerned for the souls of the Filipinos, but did not forget the property of the friars. This not a few of them sought under one pretext or another to appropriate. But Mr. Taft stood firm. Finding that very difficult questions cropped up, he resolved to settle them by direct negotiations with the Holy See, and for that purpose he visited Rome and had interviews with Leo XIII. By such a policy he won the confidence of the Catholics, and since then has done much to commend himself to their good-will. The Chicago Convention was opened with prayer by Dr. Muldoon, the Catholic Bishop. It is the first time that a Republican National Convention has been opened by a Catholic clergyman, though numerically the Catholic Church in the States is the largest of all the denominations.

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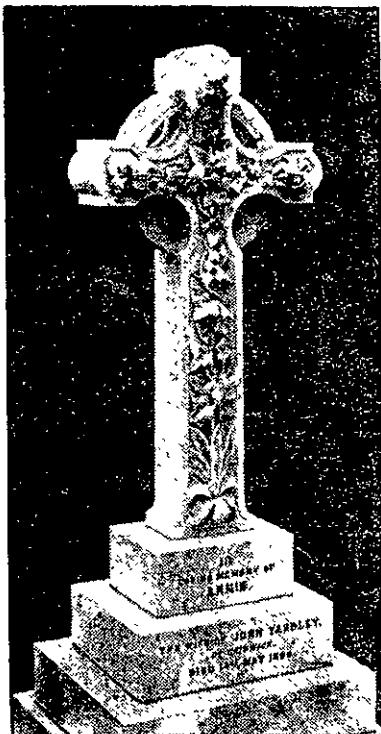
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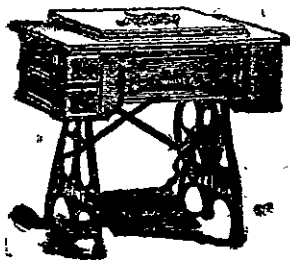
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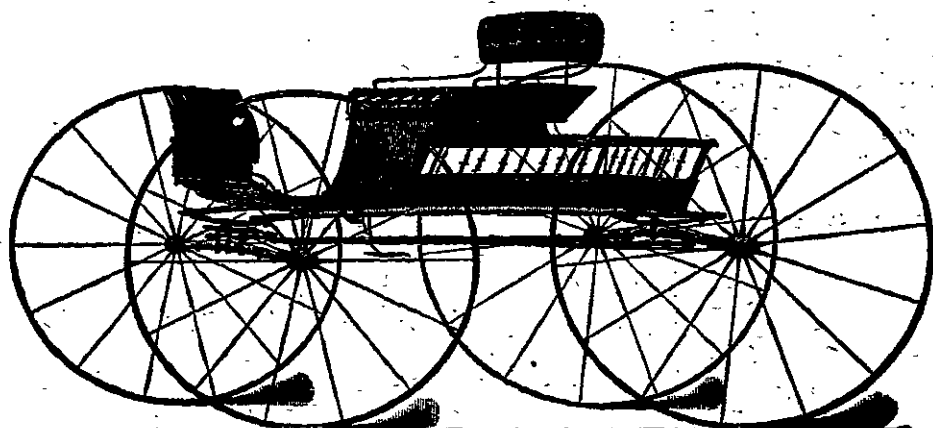
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# The Catholic World

## CANADA—The Quebec Fetes

Earl Grey unveiled at Quebec on June 22 the monument erected in honor of Right Rev. François de Laval de Montmorency, D.D., the first Bishop of Quebec, whose See embraced almost the entire North American continent. The fetes attending the ceremony and the two hundredth anniversary of the death of Bishop Laval lasted over three days, and were of exceptional brilliancy, forming a kind of prelude to the Champlain tercentenary month. The monument was erected at a cost of £10,000. Twenty-five Archbishops and Bishops, a thousand priests, and more than a hundred thousand of the faithful participated in the ceremony, as the Pope was told in a message cabled by the Archbishop of Quebec, assuring the Pontiff of the profound devotion of the people, confirmed by three centuries of unalterable attachment to the Chair of St. Peter. The Pope cabled back his thanks and sent his blessing. Monsignor Begin presided at the ceremony of unveiling, with the Governor-General on his right and Monsignor Sbarretti, Papal Delegate, on his left. Cabinet Ministers, the Lieutenant Governor, judges, professors of Laval University, and leading representative men of all classes were present. When the ribbons which were attached to the veiling of the statue were handed to Lord Grey by four little children, and lightly pulled, the veiling was raised. At the same time a splendid crown suspended in mid-air over the statue descended upon the head of Monsignor Laval, and a spring door was opened releasing a number of white doves. The troops presented arms, and bombs ascended from the open space near by as the statue was unveiled. These showered parachutes over the crowd, containing British and French flags and other mementoes of the occasion. Earl Grey expressed pleasure at being present as the representative of the King. Laval stands among the first of Canadian heroes, he said; not alone for his work of evangelisation among the Indians, but also for his devotion to works of charity and to the suppression of the trade in liquor with the aborigines.

## ENGLAND—Maintenance of the Schools

The Archbishop of Westminster, in opening the new Catholic schools at Hoxon on July 4, said the Catholic schools were a thing not of the past, but of the future, and, whatever happened, those schools had to go on. The fact must be clearly understood that they held a place in the educational work of the country which no other schools could possibly take up or replace.

## FRANCE—A Threatening Danger

One may see the hideous results of banishing God and the future life from the minds of the people in the sentiments lately uttered by M. Viviani, Minister of Works, in a funeral oration over the victims of a mine accident at Montmartre, and quoted in the Continental press: 'Buried during long years in the mine, see these miners before us, enveloped now for ever in a yet denser light!' Such remarks the *Catholic Weekly* is the cheerful prospect which a godless Jacobinism holds out to those who have spent their days in grinding toil and much incidental suffering, and have, in the process, been violently shattered to pieces. What a mockery of the grief endured by those widows and orphans who stood weeping round the disfigured remains of their dear ones! How sorely did those mourning hearts need the balm administered by St. Paul: 'I would not have you ignorant, brethren, concerning them that sleep, that you may not grieve like those who have no hope.' Anti-clericalism cruelly extinguishes those lights of hope, which, as the experience of ages proves, can alone make the hard lot of the poor toiler tolerable to him. No wonder that Socialism has become an insoluble problem and a threatening danger to the fabric of Society.

## GERMANY—A Distinguished Catholic Soldier

Field-Marshal Baron Walter Von Loe, some time Aide-de-Camp General to the Emperor Frederick, died suddenly at Bonn on July 6, in his eightieth year. Baron Von Loe was born in 1828 at Alfter Castle on the Sieg, of an old Catholic family which had long been settled in the Rhineland. In 1893 Baron Von Loe was sent on a special mission to Rome as the bearer of the Emperor William's congratulations to Pope Leo XIII. upon his jubilee, and upon the occasion of his Holiness' diamond jubilee ten years later he was employed on a similar errand.

## ROME—The Holy Father's Sisters

As was mentioned in our issue of August 13, the sisters of the Holy Father were the recipients the other day of some Irish poplin, the donor being Surgeon-General McNamara, of County Clare, who visited Rome a few months ago, and was presented to the three sisters of the Pope. He determined to send each of them the material for a black poplin dress; and early in July a packet containing three rolls of this excellent material reached Rome, and was addressed to the Very Rev. Father O'Meehan, O.F.M., Guardian of the Irish Franciscan College of St. Isidore, with whom Dr. McNamara became acquainted during his recent visit to Rome. The rolls were addressed to Rosa, Maria, and Anna Sarto, and were delivered to them at their residence by Rev. Father O'Meehan, O.F.M., accompanied by Rev. Father Gregory, O.F.M. As might be expected, when these ladies saw the very fine gift that was brought to them, they were quite grateful, and requested the Rev. Fathers to thank the Surgeon-General Dr. McNamara. The sisters of the Pope always appear at the Vatican in black dresses and veils; there is a special place reserved for them in St. Peter's at grand ceremonies. The youngest of the three, Anna, is 60 years of age, Maria is 66, and the eldest, Rosa, is 70 years old, or three years younger than the Pope.

## The Papal Medal

Every year on the Feast of SS. Peter and Paul (writes a Rome correspondent) is distributed to pontifical dignitaries and court a medal commemorative of some important event or events of the preceding twelve months. This year the engraver, Cavalier Bianchi, has been especially successful in his difficult task of maintaining the high standard for which this annual medal is famed. The medal shows his Holiness vested in mozzetta and stole on which there is a miniature figure of St. John Chrysostom in commemoration of the solemn centenary of the saint which was celebrated during the year. The margin bears the inscription, 'Pius X. Pont. Max. Anno. V.' The obverse side represents the Supreme Pontiff as promulgating to the whole Church the memorable Encyclical 'Pascendi,' in condemnation of the errors of Modernism. The Holy Father, in his pontifical robes, stands in front of the Basilica of St. Peter, holding in his left hand a parchment bearing the word 'Pascendi.' His right is raised and extended in the act of proclaiming the condemnation. At the Pope's feet crouches a monster trampling on three books bearing the titles, 'Biblia,' 'Traditio,' 'Scholastica,' while with its fangs it angrily endeavors to tear the Encyclical. Europe, Asia, America, Oceania, and Africa are represented close to the Holy Father by allegorical figures, and round the rim of the medal are the words 'Modernismi Errore Damnato.' The medal also bears the date of the promulgation of the Encyclical. The Holy Father has expressed his entire satisfaction with the design and execution, and experts in coins are loud in their praise of this latest effort of Cavalier Bianchi.

## The Holy Father's Jubilee

The Vatican Chapter on July 4, having at their head Cardinal Rampolla, the Archbishop, had an audience with the Holy Father, tendered good wishes for his jubilee, and presented a Peter's Pence offering of ten thousand lire. The Pope in reply to the Cardinal's remarks mentioned incidentally that his tomb would be in the Vatican caves beneath St. Peter's, where were placed all the monuments which existed in the ancient Church in the sixteenth century when the new Basilica was erected.

## The Congregation of Propaganda

The Congregation of Propaganda, from whose jurisdiction Great Britain, Canada, Holland, and the United States have been released, losing therefore the title of missionary lands, was found (says the *Catholic Times*) by Gregory XV., and commissioned by him to send missionaries into all parts of the world infested with infidelity or heresy. Although concerned mainly with the direction, both spiritual and temporal, of the missions, it has given judgment in disputes between the missionaries and the religious of the various Orders and between the missionaries and the indigenous clergy where these exist. The Congregation has also settled questions between the superiors of religious Orders with reference to the jurisdiction and direction of those of their subjects who, through their destination to the work of the missions, have been specially dependant on Propaganda. In countries under this Congregation, where there is an ecclesiastical Hierarchy, the Archbishop and his suffragans, or all the suffragans, in the case of the election of an Archbishop, recommend three names to Propaganda, along with the documents

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

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Best brands of Wines and Spirits kept.

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

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

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

Especially good for elderly people.

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Bottled only at Springs, Wai-Rongoa.

The New Zealand Medical Journal says:—

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

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**W**E have for Sale in the DARLING DOWNS, QUEENSLAND—  
6000 ACRES Freehold, 13 miles from railway; fenced into 7 paddocks; good house, plenty water, rolling downs, lightly timbered in places; carrying 1½ sheep to the acre all the year round. Price, £3 10s per acre.

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20,000 ACRES, Leasehold; rental 1d per acre; 27 years; permanently watered; carrying capacity 10,000 sheep. Price £5500 cash.

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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." C877

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which constitute an enquiry into their qualifications. The whole question is then examined and discussed in full assembly, and he who seems to be most worthy is proposed to the Pope. The reorganisation of the Congregations, doubtless, involves alterations in this and other respects.

### UNITED STATES—Cardinal Gibbons

Cardinal Gibbons celebrated on June 30 the forty-seventh anniversary of his priesthood and his twenty-second year as a Cardinal. Though the Cardinal was nearing his seventy-fourth birthday, which was reached on July 23, he is still hale and hearty. He will visit London and Rome this summer.

### HAVE YOU HEART DISEASE?

Thousands of people, said a well-known medical man the other day, when giving evidence at a coroner's inquest, are walking about to-day with hearts as weak and diseased that the sudden rat-tat rat-tat of the postman's double knock might cause their death. This is truly an alarming statement, yet there is no doubt that deaths from heart weakness and failure are steadily increasing in number every year. On the other hand, every medical man knows that hundreds of people who are literally frightening themselves to death with the fear of heart disease are really the victims of indigestion, constipation, dilatation of the stomach, and kindred intestinal and stomachic affections. Palpitation of the heart is nearly always the result of errors of diet, or bad dietetic habits, such as over-eating, too rapid eating—some men and women ought to be charged with furious eating,—and anything that will correct these errors and evil habits will allay and banish palpitation. If you have palpitation, dizziness, breathlessness, and other symptoms of heart disease, do not get disheartened and conjure up fears of heart disease. The probability is that the disease is not in that vital organ, but in the stomach and the muscles that lie around the heart. Indigestion and flatulence will give birth to all the more characteristic symptoms of heart disease, and in such cases the services of a doctor are totally unnecessary. Dr. ENSOR'S TAMER JUICE, taken regularly at night-time for a few weeks, will prove quite sufficient to remove the cause of all your trouble and restore healthy digestion. It is mild in action and more efficacious than drastic purgatives that are naturally followed by an equally drastic reaction. Dr. ENSOR'S TAMER JUICE is obtainable from all chemists in bottles at 2s 6d each, and if you are worried by any of the distressing symptoms that make you think you have heart disease, just give it a brief trial. Don't postpone good intentions, but call at your chemist to-day and try just one bottle. You will be delighted with the result.

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

Woods' Great Peppermint Cure won't cure  
Bad habits or York hams,  
Nor would it do in Irish stew,  
Or hair-wash or in jam;  
It won't cure leather, f-e-e-kles, warts,  
For worling men or toffs,  
But Woods' Great Peppermint Cure will cure  
Your colds and cure your coughs.

'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....

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

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Take a half-holiday. Do not work on wash day. Lily Washing Tablets will do your washing in one-third the usual

## Domestic

By MAUREEN

### Inky Fingers.

A simple way for removing ink stains from the fingers is to rub vaseline well into the skin, and then rub it off with a piece of soft paper before applying the soap.

### Cooking Vegetables.

A piece of carbonate of ammonia, the size of a small pea, put into the water in which vegetables are cooked, preserves the color. The ammonia evaporates in the boiling. It is generally used by French chefs. It will also prevent the odor of boiling cabbage.

### Mending Gloves.

An error that is commonly made is that of mending kid gloves with sewing silk, as the silk cuts the kid, and shows the mend more plainly, while fine cotton thread gives a much more satisfactory result. If the gloves are torn, put a piece of silk of corresponding shade under the torn part, baste carefully, so as not to reveal the stitches on the right side, and then draw up the rent with cotton thread.

### To Wash Chiffon.

Not every woman, perhaps, knows that chiffon is capable of being washed. White chiffon, no matter how soiled, needs only to be soaked and lightly rubbed between the palms of the hands in lukewarm soapsuds. Rinse lightly in clear, warm water, dashed with ammonia. Squeeze out all the water possible, and dry in the sun. It will dry up in wrinkles to half its width, but just before it is quite dry, it may be pressed on white flannel with a warm iron, and it can be easily restored to its original compass.

### Drinking at Meals.

Those who have too little acid should drink very little or not at all at meals; those who have too much acid should drink moderately at meals, and will be especially benefited by drinking one or two glassfuls of hot water two hours after eating. One exception must be made. Persons who have dilated stomachs should at all times avoid burdening their feeble stomachs with large quantities of liquids, and will do best with a dry diet. It is best not to drink while eating, but afterwards. Drinking while eating interferes with mastication and salivary secretion, and increases putrefaction. Liquids should be taken at the close of the meal.

### Fruit as Food.

Were we to judge fruits by the way they are generally used, we would be led to believe that they were unimportant, or a mere incident in Nature, while the facts are they occupy probably the second most important position in the world's bill-of-fare. This is especially so in a warm climate. There is a striking analogy between the per cent. of water contained in fruits, and that of the human body, which shows that in very hot weather when the body demands an excess of water, that it can be obtained from fruits in about the right proportions and in its purest form. The great family of microbes, bacteria, disease germs, and other weird witches with which every square inch of air in the world is filled, striving to destroy the human race, so the doctors say, are perfectly harmless when brought into contact with fruit juice or fruit acids. Fruits do for the interior of the body what a bath of pure water and pure air do for the exterior. Fruits are highly germicidal, and if used liberally they render the body entirely immune from all alleged contagious and infectious diseases. A perfectly healthy body, however, need have no fear of contagion, but by the liberal use of fruits a body that might become afflicted with such disease might be safeguarded through an epidemic. Fruits contain certain organic salts, and elements which are taken in from the earth, air and sunshine, and which are highly structural, while their acids are the real police of the blood; and the water they contain is distilled by Nature's most perfect process.

*Maureen*

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

No rubbing, no drudgery; washing just a PLEASURE. Housewives of many years' standing emphatically endorse these statements. Total cost of wash for family of ten, twopence. J. HARRISON, Manufacturer, 184 Kilmore street, Christchurch.

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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."

The only matters that baffle your CHAMPION are advancing wheat markets, caused by droughts and shortages throughout the world, and we crave your indulgence until the laws of Nature have adjusted them.

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

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5 GEORGE STREET, DUNEDIN

## Intercolonial

The Redemptorist Fathers have received a cablegram announcing the death of the Rev. Father Marron, a member of their congregation, which took place at the Monastery, Limerick, at the early age of 33.

A memorial pulpit to the late Rev. T. Cahill, S.J., has been unveiled in St. Ignatius' Church, Richmond. The rev. gentleman had attained his 81st year, for 33 of which he labored in the Order of which he was a distinguished member.

The death of Mrs. Margaret Ryan, mother of Mr. J. Tigh Ryan (editor of the *Catholic Press*), and of Sister Mary Aquinas, of St. Joseph's Convent, Rozelle, took place at her residence, Richmond Villa, Homebush road, Strathfield, on August 10, at the age of 70 years.

Mr. Andrew Orr, who died at Ballarat recently at 87, was one of the oldest journalists in Australia. Born at Coleraine, Ireland, he corresponded for *The Nation* when it was edited by Charles Gavan Duffy. He arrived in Ballarat in 1857, and worked as a digger for some years. Then he entered journalism, and published a book of his verse.

At a recent meeting of the executive committee of St. Vincent's Hospital, Melbourne, dissatisfaction was expressed at the amount (£25) granted to the institution by the City Council when allocating the charitable vote. If the Melbourne Hospital receives £270, the St. Vincent's Hospital, it was contended, should receive about one-third of this amount. It was pointed out that during the past year 1770 in-patients and 12,500 out-patients received treatment. The meeting decided to make application to the City Council for an increased grant.

Right Rev. Mgr. O'Haran states that Cardinal Moran has been invited by the Archbishop of Westminster to attend the Eucharistic Congress, which is to be held in Westminster from September 13 to 19. His Eminence would have been pleased to have been able to accede to that request, but his home duties in Australia have rendered a visit to Europe impossible this year. Very probably Sydney will be represented at the congress by Archbishop Kelly, Coadjutor of Sydney, who is in Europe at the present time.

The Very Rev. Father E. Bertreux, S.M., Prefect-Apostolic of the Solomon Islands, has returned to Sydney from France. The Very Rev. Father Bertreux has labored for over thirty years in missionary work in the islands, and for a considerable time he has suffered very much from cataract of the eyes. He visited Nantes and underwent five operations at the hands of an eminent specialist, with the result that his sight is now thoroughly recovered. It might be mentioned that the operations were conducted without anæsthetic.

Speaking at the opening of a new presbytery at Botany a few Sundays ago, his Eminence Cardinal Moran touched upon the visit of the American fleet to Australia and the absolute necessity of Australia profiting by the lessons the visit furnished. He said that that day the American fleet had touched on the shores of Australasia, and their thoughts would go back to the great American Republic beyond the Pacific, and they would ask what were the practical lessons of the visit of the American fleet to their shores. When the American nation declared its independence in the year 1776 all the home countries declared that it was a mushroom State; that was the word used in the newspapers of England, but now, after a century and a quarter, the United States had grown into a first-rate Power—one of the greatest Powers of the world, not only controlling the American continent, but its influence had spread to the old world, and had marked an interest in political matters which divided the great States of Europe and Asia. Of themselves in Australia it had been said that it augured well for their security when a great fleet had come across the Pacific as friends and brothers and ready to defend the interests of Australia if such defence were needed. It was a great matter to be able to refer to those friends beyond the Pacific, but they must bear in mind that if enemies were to assail Australia those enemies were much nearer than the fleet beyond the Pacific, and they could inflict a terrible blow before the fleet beyond the Pacific would be within reach. The one great practical lesson given by the visit of the American fleet was the necessity of having an Australian fleet, because a fleet of their own could alone protect and guard their shores. It would be well to bear that in mind.

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## Science Siftings

BY VOLT

What the Banana Yields.

The banana furnishes us with ink, with handkerchiefs, with wax, with blacking, with oil, with flour, with window cord, with brushes.' The speaker, a banana planter from Jamaica, paused and smiled. 'You don't believe me, do you?' he said. 'Yet truly the banana tree is a wonderful thing. The juice being rich in tannin, furnishes a good indelible ink and a good shoe polish. The stems yield a fine quality of hemp, and from this hemp there are made lace handkerchiefs, cords and ropes of all kinds, mats and brushes. The oil is used in gilding. Of banana flour, the flour ground from the dried fruit, there is no use speaking—you are too familiar with it.'

Miles and Miles.

'Will we never drop miles for kilometres?' said a mathematician. 'Miles are very confusing. A kilometre the world over is a kilometre, but a mile in America is 1700 yards, while in Sweden it is 11,703 yards, and in China it is 629 yards. The Bohemians go in for a long mile. So do the Danes, the Hungarians, the Poles, the Swiss. If you walk three miles a day among those people you have done pretty well; you have covered about fifteen of your own miles. There are, in fact, thirty-seven kinds of miles. It would take eighteen of the shortest to equal one of the longest. The rest vary in size between those two extremes. Doesn't the world, then, need one measure, the kilo, that it may use without confusion? Consider: A train that goes 168 miles an hour in China would go only nine miles an hour in Sweden.'

Manufactured Gems.

Chemists have long tried to manufacture precious stones in their laboratories, but have only succeeded in producing one—the ruby—on a commercially paying basis. Hydrofluoric acid has no effect on the new sapphires. The imitation, however, has a specific gravity considerably lower than that of the real sapphire and is softer than it. Another difference is that while the natural stone refracts different colors brilliantly from different surfaces, the imitations do this only slightly, or not at all. Sapphires and rubies are the same in their constituents except as to coloring. Cobalt gives the red color to the artificial ruby, and the experimenters have been trying to get blue stones by using chrome. But the process which produced rubies has failed to yield sapphires. The foreign manufacturers have refused to say how the new imitations are made.

Animal Language.

A sound or gesture made by an animal under any mental or emotional impression and calling out a similar one in another animal is an element of language. When the rabbit quickly beats the ground, its fellow rabbits know that there is danger somewhere, and they take action accordingly. That is rabbit language. When the hunter imitates the rabbit and thus conveys the same ideas, he is 'speaking' the rabbit language for the time being. Many animals use signs, which, of course, are understood through the eyes. The ants converse by touching antennae and feet. Many insects rub the elytra. This is animal language in its simplest form. It expresses but few ideas. But there are animals which are capable of modulating their 'voices.' Even the common rabbits, which seem to be mute, are constantly making sounds, which a little observation will soon discover to be ever changing in volume, modulation, etc. Much of this method of communication changes when the animal is brought into civilisation from the wild state. The wild dog, for instance, barks very little when in freedom. How the household dog barks and is able to express himself is well known.

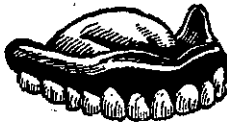
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# The Family Circle

## ONE OF THE SENSIBLE SORT

She can peel and boil potatoes,  
Make a salad of tomatoes,  
But she doesn't know a Latin noun from Greek  
And so well she cooks a chicken  
That your appetite 'twould quicken,  
But she can not tell what's modern from antique.

She knows how to set a table  
And make order out of Babel,  
But she doesn't know Euripides from Kant.  
Once at making jam I caught her,  
A real expert must have taught her,  
But she can not tell true eloquence from rant.

She has quite a firm conviction  
She ought only to read fiction,  
And she doesn't care for science not a bit;  
She likes a plot that thickens,  
And she's very fond of Dickens,  
From Copperfield to Martin Chuzzlewit.

She can make her hats and dresses  
Till a fellow fair confesses  
That there's not another maiden half so sweet;  
She's immersed in home completely,  
Where she keeps all things so neatly,  
But from Browning not a line can she repeat.  
(Thank goodness!)

Well, in fact, she's just a maiden  
That whatever she's arrayed in  
Makes her look just like the heroine of a play;  
'Twould be foolish to have tarried,  
So to-morrow we'll be married,  
And I'm certain I shall ne'er regret the day.

## WHILE THERE IS TIME

'There's father, girls.'

'Yes, and he looks tired.'

'We'll soon get him out of that. Poke up the fire, Marg.'

Hester ran to the door, and it was open before her father began to feel for his latch-key. Margaret had stirred up the coal in the grate, coaxing it into a cheery blaze by the time father was kissed and helped off with his coat and hat.

'Well, well, this is good.' He came in the door rubbing his hands, his face reflecting the brightness of the fire. 'Miss Emily,' he said, turning with cordial handshake to a young girl who had come in from a neighbor's, 'I sometimes say that four girls are just enough—exactly fitted into my needs; but if you belonged to me, I am sure I should feel that I couldn't get along with less than five. But I shouldn't want to steal you away from your father.'

'There comes Uncle George,' said Janet. She handed father the slippers she had been holding to warm, and went to open the door for him.

'Dear me! Dear me! Now, if this isn't homelike! You would realise it, Allen, if you were a desolate old bachelor like me. Always being waited on, happy man,' he said, with a laugh, as a younger girl came carefully carrying a glass of hot water.

'Oh, yes, yes,' father's face beamed as he took it; 'it's all nonsense, you know—the rankest kind of nonsense; but these silly girls and their mother have lately built up a theory about me that I am not quite as strong as I used to be, and need a most ridiculous amount of coddling. Nothing at all in it except that in these years you have been away we have both been getting older, and,' a laugh and a pat on the head of the daughter who chanced to be nearest him, 'I must say I rather like it.'

'No wonder. It is better than the cold comfort of a boarding-house,' said the visitor, looking around on the bright room and the bright faces with a half sigh. 'I declare, Allen, I used to feel sorry for you in the old times, when I thought you had such a tug of it with family cares. Bread and butter, shoes and stockings—why, I thought myself a lucky and a wise fellow in having steered clear of such burdens. But of late years

I seem to have awakened to a sort of a fear that I have made a mistake. You are getting paid up for it now.'

'But,' said father, with a glance of sympathy at his brother, 'it is you who are making the mistake in thinking it ever was a burden. The "paying up," as you call it, has kept along with it all the time.'

'I dare say,' agreed the other.

'Janet,' said Emily, as the two friends were seated together a little later, 'hasn't it been rather a new thing with you, this waiting on your father—petting him up and taking such good care of him? Seems to me you didn't take him so much in earnest until lately.'

'I think you are right, Emily, shame be to us that it is so. Well—after a little hesitation—might as well tell you a bit of sad experience that came before me and set me to doing some thinking. I was making a visit to Helen Ward when her father was brought home after an attack of apoplexy.'

'I remember.'

'He was still living, but died soon afterward. I came away at once, but not before seeing and hearing enough to open my eyes to something to which I had been blind before. It took me a good while to get over the remembrance of the misery of those poor girls. He's been working for us all these years,' was their cry. 'Thinking and striving for us, and we have taken it as a mere matter of course; never tried to make him happy, or show how we do love him. Oh, if only we may have a chance yet!' But they never had, poor things! I came home with a heart full of thankfulness that the chance was still left to me.'

'And to me,' said Emily. 'I will take the lesson, too. I don't want to lay up a heartache to last all my life with the thought of lost opportunity.'

## SOME DON'TS

Don't try to climb a hill before you reach it.

Don't forget your friends. Friends are your most valuable assets.

Don't sow wild oats; for if you sow them, remember you must reap them.

Don't wait for something to turn up, but go to work and turn up something.

Don't do anything for spite. Spite work always kindles the fire that consumes the character of the kindler.

Don't waste your time, but use wisely every moment, and you will be repaid in wealth beyond your most sanguine dreams.

Don't endeavor to do as little as you can for your employer, but all you can, and do it the very best you can.

Don't seek pleasure and happiness, but rather seek to know and do your duty for duty's sake; then pleasure will come as a natural result.

If you want to get on in the world don't fail to go along. You certainly will never get anywhere unless you GO.

## THE RIVIERA

The Riviera is a constant source of delight to those who love flowers and beautiful vegetation of all kinds (writes Sir Ray Lankester in the *Daily Telegraph*). But few of its visitors appreciate the fact that it is really from end to end one big garden, cultivated for ages by its inhabitants, and full of plants introduced by man which at present seem at first sight to be characteristic natives of it, but are, in reality, quite distinct from its primitive vegetation. This primitive vegetation is now represented only in what is locally called the 'maguis'—what we should perhaps term the 'scrub' or 'bush' in English. It comprises some pines, the juniper, the lovely rock roses, balsams, rosemary, the giant heath (bruyere), from which our briar-root pipes are made, the larger thyme, the myrtle, the rose of Provence, two kinds of lavender, and many aromatic plants with grey hairy leaves, and often provided with sharp thorns as additional defences against browsing goats. The delicious perfumes of these hardy inhabitants of the dry, rocky grounds, where little or no grass can flourish, are developed by them as a protection against browsing animals, who cannot tolerate much of these pungent volatile oils, although mankind extracts them and uses them in the manufacture of such scents as eau de Cologne, and also in cookery. Many a visitor to the Riviera never strays from the cultivated fields and roadways into this scrubland. The olive tree, which forms so prominent and beautiful a feature in the panorama of gardens which unrolls itself as we steam or drive along the coast from Toulon to Mentone and from Mentone to Genoa and Spezzia, is not a native plant; it was introduced in prehistoric times, and has been again and again re-established

by emigrants from Italy; but it was brought to Italy from the East. It is astonishing how many of the cultivated trees of the Riviera have the same kind of history—the vine came from India in prehistoric times, the fig tree and the peach tree more recently from Persia, the lemon from India, the orange from China—all of them were introduced in very ancient times to the eastern parts of the Mediterranean basin, and so gradually were carried to the shores of the Ligurian sea, and would die out here were they not to a certain extent under the care of ownership.

### GERMAN RED TAPE

The widow of a German officer presented herself at the office in Berlin for the purpose of drawing the pension due to her. She handed in the necessary certificate from the mayor of the village in which she lived, to the effect that she was still alive. 'This certificate is not correct,' said the officer in charge. 'What is the matter with it?' asked the lady. 'It bears the date of December 21,' was the stern reply, 'and your pension was due on December 15.' 'What kind of a certificate do you wish?' asked the disappointed applicant. 'We must have a certificate stating that you were alive on December 15,' said the officer, with great firmness.

### THE BASKET OF WATER

'My son,' said an Arab chief, 'bring me a basket of water from the spring.'

The boy tried and tried to fill the basket, but before he could get back to his father's tent the water leaked out. At last he returned and said:

'Father, I have tried to fill the basket, but the water will not stay in.'

'My son,' said the old chief, 'what you say is true. The water did not stay in, but see how clean the basket is. So it will be with your heart. You may not be able to remember all the good words you hear, but keep trying to treasure them and they will make your heart clean and pure.'

### ODDS AND ENDS

'Pa, what is a guillotine?'

'It's an instrument bearing some resemblance to a shirt collar that has been three or four times to the laundry, Tommy, but it is much quicker and more merciful in its operation.'

'No, sir; I respond only to the appeals of the deserving poor.' 'Who are the deserving poor?' 'Those who never ask for assistance.'

### FAMILY FUN

The Pin Piano.—Have you a cigar-box, a bit of tissue paper, a paper of pins, and a tack hammer? Well, that is all you need to make a pinnetta, and I am sure the pleasure and amusement it will afford you and your friends will amply repay you for the trouble. First, you take the box and nail down the lid, then cover the whole box with bright-colored paper, so that it will look pretty. Then tack the pins along the edges of the bottom of the box. You must be very careful in the pounding of the pins, for this is the difficult part of the work. Have your sister or somebody sing the soprano part of any song you like, note by note. Perhaps, unless the singer has a perfectly true voice, you had better use some instrument to tune your pinnetta by. Use new, straight pins, and pound them in until they sound exactly like the singing, just as a violin is tuned with a piano. The deeper the pins are driven the higher the sound. If a very high note is desired, small black pins are best, and for bass notes large needles are best, but common pins can be used for all. A very little difference in the depth of the driving makes a great difference in the sound. Holding the box firmly in your left hand, or, better, placing it on a table, you take a long pin in your right hand and run the point along the middle of the pins in the box as they stand upright. You should run the pin in your hand according to the time the piece is written in. The pinnetta can be made in perfect tune, played in perfect time, and has a clear, sweet sound, like water running over stones. If you possess any musical talent, you can make the accompaniment of chords on another box, and have a very pretty duet.

## All Sorts

Papa: 'Yes, my son, you must always begin at the bottom to learn anything.' Willie: 'How about swimming, pa?'

Tenant: 'This month I shall have to owe you my rent.' Landlord: 'That is what you said last month.' Tenant: 'Well, didn't I keep my word?'

Lawyer (examining witness): 'Do you understand the difference between character and reputation?'

Witness: 'Reputation is the name your neighbors give you; character is the one they take from you.'

'What pleased me most,' said the man who had been abroad, 'was the wonderful clock at Strasburg.' 'Oh, how I should like to see it!' replied the untravelled youth. 'And did you see the watch on the Rhine, too?'

Lady (giving a little advice): 'And always be careful of your associates. A boy often becomes like what he associates with.' Fishmonger's Boy: 'Go on! Why, I've bin with fish all my life, and can't swim a stroke.'

An architect remarked to a lady that he had been to see the great nave in the new church. The lady replied: 'Don't mention names—I know the man to whom you refer!'

'As the boat left the dock I waved my handkerchief, and then a most curious thing happened.' 'What was it?' 'The ocean waved back.'

Benevolent Lady: 'What has brought you to this destitute condition?'

Applicant: 'It's my wife, mum.'

'Your wife! How is that?'

'Well, you see, mum, I've got her three good situations cleaning out offices, and I'm blessed if she could keep one of them.'

Englishmen form the vast majority of the 232,154 non-commissioned officers and men on the regimental strength of the British army. This not generally recognised fact is shown by the report just issued on the British army for the year ended September 30, 1907. A table of nationalities is given which shows the following figures:—England, 178,240; Wales, 3588; Scotland, 18,129; Ireland, 22,836; India or colonies, 9014; British subjects in foreign countries, 248; foreigners, 25; not reported, 74.

All through the continent of Africa the natives have a very perfect system of signalling with drums, by which means they rap out messages from village to village, and it is quite wonderful how swiftly and how far they are able to spread news. The drumming is always done at night, when sound travels farther, and, as one lies awake on a still, clear night, the ear is often gently assailed by the low, musical roll from a drum in the village near, and one waits with pleasant expectancy till the answering echo comes, muffled by distance, from a village sometimes two miles away.

The present year will long be remembered as the most prolific strawberry year known in England; the fruit has so far been picked and marketed under the most propitious conditions, not one wet spell having interfered with the business; the total output is expected to exceed 50,000 tons, and this, estimated at 2d a pound net, represents to growers something like £1,000,000. The Hampshire strawberry growers say that they have enjoyed the best season for strawberries for the past twenty years, the average exceeding two tons an acre.

There are but three mats of ivory in existence. The largest one known measures eight by four feet; and, although made in the north of India, has a Greek design for a border. It was used only on state occasions, like the signing of important State documents by the Rajah. The cost of this precious mat was almost incalculable, for more than 6400 pounds of pure ivory were used in its construction. Only the finest and most flexible strips of the material could be used, and the mat is like the finest woven fabric. There will never be another like it; for the greed of man is swiftly exterminating the picturesque and useful elephant.

When Autumn comes with golden ripening sheaf,  
With glowering skies, and days becoming brief,  
If from the asthmatic pains you'd find relief  
Take Woods' Great Peppermint Cure.  
When Winter's chills are at our very door,  
And daily falls of rain give mud galore,  
If consequential ailments you'd ignore,  
Take Woods' Great Peppermint Cure.