

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

September 6, Sunday.—Thirteenth Sunday after Pentecost. St. Rumold, Bishop and Martyr.
 „ 7, Monday.—St. Eugene III., Pope and Confessor.
 „ 8, Tuesday.—Nativity of the Blessed Virgin Mary.
 „ 9, Wednesday.—St. Kyran, Abbot.
 „ 10, Thursday.—St. Hilary, Pope and Confessor.
 „ 11, Friday.—St. Nicholas of Tolentino, Confessor.
 „ 12, Saturday.—St. Rose of Lima, Virgin.

St. Eugene III., Pope and Confessor.

St. Eugene was a native of Pisa, and a member of the Cistercian Order. Apart from the duties of the Pontifical Office, he was a liberal patron of letters, and spared no expense in renovating and beautifying the Churches of Rome, mindful of the Psalmist's words, 'Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.' After a pontificate of eight years, St. Eugene died in 1153.

St. Hilary, Pope and Confessor.

St. Hilary, a native of Sardinia, became Pope in 461. During a pontificate of seven years he was unremitting in his endeavors to remove the stain of heresy from certain portions of the Catholic world, and made several wise enactments for the preservation of discipline in the Church.

GRAINS OF GOLD

THE VOICE OF DEATH.

O weary lids and weary eyes,
 No longer vigil keep!
 The dark that is agathering
 Is made for eyes that weep;
 My touch will fold you round with peace
 And give you gentle sleep.

O weary hands, with labor worn,
 Relinquish now life's quest!
 My touch will still the pulse of toil
 That hath so long oppressed;
 The hush of labor's eventide
 Is full of quiet rest.

O weary soul, God calleth thee
 From struggle and from strife!
 He knows the sorrow and the sin
 That in this world are rife;
 And so He sendeth me, kind Death,
 To lead thee into life.

—Ave Maria.

It really does not count for much what the world thinks or says of us. The world is usually mistaken. Often it is so involved as to feel compelled to bear false witness. It has raised this man or that to some pedestal, and rather than acknowledge its own blindness it goes on holding him there despite his unfitness for the place. But time always peels off the veneer and shows us what really exists under the shell.

The human soul is immortal. Men stand to-day at the foot of Calvary looking at the vacant cross above and the vacant tomb below. The journey of every life finds its road winding about Calvary and passing the vacant tomb; and every pilgrim must stop, for a moment at least, to realise the meaning of the world's greatest tragedy, and to ask the inevitable questions: Was Christ the Son of God? Is the soul of man immortal? Did Christ rise from death as He foretold; and is His resurrection the prophecy of man's everlasting glory in the life beyond the grave? As each soul answers these questions, so shall its destiny be. The Catholic multitude answers every question with an affirmative that has resounded in every age, vibrant with the power of God; sometimes the cry came from the arena, where torture and death tried in vain to smother it; sometimes it came from the wilderness where religion fought with savagery; again from the bloody battlefield; often from the forum of the philosophers, where sophistry thought to conquer; but wherever it came from, it has remained the dominant note in the history of the world.

The Storyteller

THE EMERALD CROSS

'Are you in the mood for a long walk this afternoon, Elizabeth?' Mrs. Clark said we shouldn't leave Manitou without walking through Williams' Canon to the Cave of the Winds.'

'I am ready for anything!' Elizabeth declared. 'The air is so exhilarating that I feel I could walk to the moon!'

'You have improved,' Janet said slowly, looking critically at her sister, whose pink cheeks and bright eyes were proof conclusive of renewed vitality.

'I cannot afford to be ill,' Elizabeth returned quietly. 'I shall go back to my school work the first of the month.'

'Do not do anything rash, dear,' interrupted the older sister hastily. 'This tangle will be straightened out.'

'I received a kind letter from the superintendent this morning, saying that my place is waiting for me.'

'O Elizabeth, I wish you hadn't!' Janet cried in a distressed tone. 'I am confident the mystery will be cleared up, and everything be as it was before.'

'It was selfish of me to give way to my feelings and become ill,' Elizabeth went on calmly—'selfish and weak, as well as very foolish. No man is worth it.'

Janet was pained to note the new hardness in the low voice, and the bitter lines about the sweet mouth.

'Harry is as much cut up over the affair as you are, dear. Do not allow yourself to become hard and cynical,' she entreated earnestly. 'I feel sure it will all come right.'

'I shall endeavor to retain my youthful illusions to please you, O most wise and logical counsellor!' Elizabeth said, laughing unmirthfully.

'Don't, Elizabeth, please!' Janet cried, putting up her hand as if to ward off a blow. 'Our Blessed Lady will unravel the tangle,' she went on in a low, confiding tone. 'I have begged and implored her help, and I am confident she will not turn a deaf ear to my pleadings.'

Elizabeth looked at her sister. There was something in the clear, confident tones that arrested her attention, awakening a momentary thrill of hope in her own heart.

'Well, Janet Morley, you certainly have the faith that moves mountains,' she said with a little laugh.

Janet said no more. She possessed the rare quality of knowing when to stop. Her simple, childlike faith irritated Elizabeth in her present mood; so she changed the subject lightly, and they started on their walk, chatting gaily, as women will sometimes when their hearts are heaviest.

Two months before the opening of our story Elizabeth Morley received an invitation from Mrs. Pomeroy to join her house party.

'It is a small but congenial crowd,' she wrote—the Merlins, Captain Yorke, Miss Pennington, Harry and yourself. As the wedding is to take place so soon, I am anxious to become better acquainted with my future niece. So do not disappoint me, dear Miss Morley.'

The invitation surprised Elizabeth. She knew Mrs. Pomeroy was displeased when she learned that her nephew was determined to marry an Irish Catholic girl, and, moreover, a girl who was obliged to work for her living. Harry did not tell her; he always said his aunt would love her when she knew her. But we all have kind friends (?) who delight in telling us unpleasant truths. Elizabeth learned in some way that the wealthy Mrs. Pomeroy had a bride selected for her nephew, and that she threatened to disinherit him if he persisted in marrying a 'Papist.'

Janet urged her sister to go to the party. 'It is kind of Mrs. Pomeroy to invite you,' she insisted; 'and you ought to try to be friends with her for Harry's sake. She has been a second mother to him, you know.'

So Elizabeth went; and it proved her undoing. Mrs. Pomeroy was very kind and courteous; yet, somehow, her manner reminded Elizabeth of a cat playing with a mouse which she fully intends to destroy. She was ashamed of entertaining such a thought, and succeeded after a few days in banishing it.

Mrs. Pomeroy entertained royally. There were garden parties and picnics and private theatricals, and on the last night a grand ball. She sent to town for some of her jewels, and spared no trouble or expense to make it a brilliant affair.

Late in the afternoon, the day of the ball, she called Elizabeth into her room to show her a beautiful emerald cross she had just had reset with diamonds. It was exquisitely beautiful. Eliza-

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both admired it openly. While she was looking at it, Captain Yorke passed down the hall.

'Come in, Captain Yorke!' said Mrs. Pomeroy. 'I want you to see my cross, too. Elizabeth thinks it very pretty.'

Elizabeth laid the cross on the table, and picked up her shopping bag, which she had dropped into a chair. Just then some one called Mrs. Pomeroy.

'After all, I'm afraid you will have to look at it another time,' she said regretfully. 'I have to attend to some of the decorations, and shall need your assistance.'

They all left the room together. Mrs. Pomeroy locked the door and put the key into her pocket.

An hour later the whole household was thrown into confusion and consternation by the report that the emerald cross was missing. Mrs. Pomeroy telephoned for a detective, and had guards stationed outside the house, at the same time giving orders that the ball should proceed as though nothing had happened.

Late in the evening it was whispered among the guests that the cross had been found. Elizabeth noticed different persons turn and look at her, and she was conscious of feeling uncomfortable without knowing why. Gradually she became aware that some of the guests were purposely avoiding her. But no hint of the truth dawned upon her until the next morning. At an early hour Mrs. Pomeroy knocked and entered her room, closing the door behind her. Her mouth was set in a straight line, and her eyes wore a look Elizabeth had never seen before. She wasted no time, but plunged at once into her subject.

'After what has occurred, there can be no further pretence of friendship between us, Miss Morley,' she began, in her most pompous manner. 'My nephew will hardly wish to marry you now. Out of regard for his feelings, I shall not prosecute you, though—'

'Prosecute! What do you mean by using that word in connection with me?' Elizabeth cried, lifting her head proudly. 'Will you kindly state what I have done to deserve this?'

The gentle dignity of the girl's manner surprised and irritated the older woman.

'You know what it means,' she said angrily. 'The detective found my cross in your shopping bag, where you secreted it, and—'

Even Mrs. Pomeroy was alarmed by the sudden pallor that overspread the girl's face as she sank down in sudden white helplessness. But her heart did not relent.

Harry was furious. He would not believe a word the detective said; and he and his aunt quarrelled outright. Elizabeth proudly released him.

'When my innocence has been established, we may talk about it,' she told him, when he pleaded for an early marriage, and no persuasion could move her from that determination. That was nearly three months before, and the mystery was as much a mystery now as in the beginning.

Janet chattered gaily, as they trudged along the narrow roadway winding upward and ever upward, between jagged walls of solid rock. She called her sister's attention to the wonderful old castles rising above the high walls, with great turrets and towers etched against the blue of the sky.

'Look, Elizabeth! There are even the narrow diamond-paned windows,' she cried, clasping her hands in sheer delight. 'It is a perfect picture of an old grey, lichen-stained castle.'

At each turn of the winding road some new beauty burst into view. Elizabeth forgot the gnawing pain at her heart, and was thrilled at the grandeur and beauty of the scene. It is rather a stiff climb up Williams Canon, but the nature-lover is fully repaid for any fatigue he may experience. Both Janet and Elizabeth were passionately fond of Nature in all her moods. They scarcely realised that they were tired, so thrilled and awed were they by the wonderful panorama unrolled before their view.

'If you are not too tired,' Janet said, after they had visited the Cave of the Winds, 'we will follow this trail,' indicating a narrow, steep path leading over the mountain. 'The guide told me it leads to Manitou through Ute Pass, past the Rainbow Falls.'

'It looks pretty steep,' Elizabeth said doubtfully.

'See! that lady and gentleman are going back that way,' said Janet, eagerly. 'Shall we follow them?'

They climbed up the narrow trail. The view from the top was magnificent. They stopped to admire it, remaining longer than they realised. When they started to go down on the other side, they looked for the couple who had preceded them, but could see nothing of them.

'We shall soon overtake them,' Janet said cheerfully, hastening her steps.

But they reached the smooth burrow trail, and there was still no sign of them, or of any other living creature.

Janet was frightened. She was not naturally timid, but the thought of being alone in the mountains appalled her. To add to her alarm, the sun suddenly disappeared behind a bank of clouds, and a sharp peal of thunder, accompanied by a vivid flash of lightning, warned them that a storm was approaching.

She looked in vain for shelter, in case the storm should overtake them. The smooth, narrow trail wound downward over a high wall of solid rock on one side, and a sheer precipice on the other. At the bottom of the precipice a mountain stream dashed madly over the gaily colored boulders obstructing its way, forming tiny cataracts and miniature falls in its headlong flight. The shallow stream widened and deepened, its low murmuring changing gradually into a roar, as they neared the falls. The high wall on the left gradually receded, and a small cabin, dilapidated and half in ruin, but offering a shelter from the approaching storm, appeared before them.

'Let us run!' Janet cried breathlessly.

But Elizabeth held back.

'How do we know how many wild animals may be hiding in that hut,'—she was beginning, when a terrific crash of thunder followed closely by a flash of lightning, cut short further hesitancy.

They had barely entered and closed the door, when the rain came down in torrents. It was one of those sudden storms peculiar to the Rockies, severe while they last but of short duration. In a few minutes the sun was shining again, the water running in small rivulets down the mountain side.

With a sigh of relief Janet opened the door, and was about to step out into the bright sunshine, when a low moan from the farther corner of the hut startled them both.

'What is it?' Elizabeth exclaimed, clutching Janet's arm, but dropping it in amazement when she heard her own name spoken in a weak, supplicating tone.

'Miss Morley! It is I—Yorke. For the love of God don't leave me!'

'Captain Yorke!' Elizabeth was at his side in an instant. 'What does it mean? Are you ill or suffering?'

He was lying on the bare floor; there was no furniture in the hut; his face was pinched and drawn and flushed with fever.

'Water!' he cried feebly. 'For the love of God get me some water!'

Janet darted out, returning in an instant with her drinking cup full of clear, cold water. He drained it at a gulp.

'It is a taste of heaven!' he sighed. 'I am burning—burning—burning!'

They gathered from his broken, disjointed sentences that he had slipped and fallen over the side of the mountain two or three days before. Upon regaining consciousness, he dragged himself to the hut, where he had lain in a semi-conscious condition, hoping against hope that some one would find him.

After a hurried consultation, Janet started down the trail to fetch help, leaving Elizabeth alone with the wounded man. The sunlight streaming in through the open door, lay in a broad patch across the rough, uneven floor, lighting up every corner of the miserable hut.

For some time after Janet left them, Captain Yorke lay with closed eyes, utterly exhausted. Then, suddenly opening his eyes, and recognising Elizabeth watching over him, he cried in a low, broken tone, a look of wonder, almost of awe, crossing his wan features:

'There is a God—there must be a God!'

'Don't talk, please, Captain Yorke, it exhausts you,' Elizabeth entreated; but he did not seem to hear her.

'I never thought much about it,' he went on in a painful whisper. 'But I know now there is a God, and He has sent you to me that I may make restitution before I die.'

'Oh, please calm yourself!' Elizabeth said in terror. 'Help will soon arrive, and you must save your strength for the journey.'

She had not the faintest idea of the nature of the confession he was about to make; but shrank with innate delicacy to listening to that which must of necessity be painful and humiliating to him. He raised a weak hand protestingly, but lay with closed eyes for some minutes, as if gathering strength for the ordeal.

'I loved you the first time I saw you,' he began at last in a weak voice, looking past her to where the sun lay bright and warm on the mountain side. Though he was not looking at her, he felt her start and shrink. He caught his breath sharply between his teeth; but went on, his eyes still upon the sun-kissed mountain:

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He paused, drawing in his breath sharply, a spasm of pain crossing his face. Elizabeth bent over him in alarm.

'Please hush, Captain Yorke!' she entreated earnestly, a strange excitement stirring her pulses.

He lay for some moments with closed eyes, and when at length he resumed his story, the girl was compelled to listen attentively in order to catch the low, disjointed sentences.

'Believe me—I did not intend wronging you—I had made no definite plan. When Mrs. Pomeroy called me into the room to look at her cross—I slipped it into your bag—with the intention—'

'You put it in my bag—you?'

Elizabeth started back, staring at him with wide, horrified eyes, scarcely believing her own ears.

'Don't!' he said weakly, putting out an appealing hand. 'I—I didn't mean—I was called away—and—and—' His voice trailed off into silence.

Elizabeth never knew how long she sat there alone with the unconscious man—whether it was days or only hours until help arrived. She felt dazed and stunned and strangely humbled. All her bitter cynicism fell from her; and for the first time in her life she found herself envying her sister's simple, childish faith.

Janet knew, as soon as her eyes rested upon her, that something unusual had occurred during her absence; but no word of explanation passed between them. Their whole attention was given to the wounded man, until he was placed in the hospital and made as comfortable as possible under the circumstances.

Elizabeth paced the long corridor for an hour, waiting in an agony of suspense, torn by a thousand emotions, for the doctor's verdict. Janet, who had gone to the hotel for her sister's wrap, returned just as the doctor came into the hall. He shook his head gravely.

'There is no hope. He has but a few hours to live,' he said, coming to the point at once in his abrupt way.

'Oh!' Elizabeth gasped, sitting down suddenly.

'He rallied for a few minutes, however,' the doctor continued, with a keen glance into her white, startled face—'long enough to make a confession, which I wrote down at his request. It completely exonerates Miss Elizabeth Morley of a grave charge.'

'What—what is it?' Janet cried, running to her sister. 'What does it mean, Elizabeth?'

'It means, dear, that your prayers have been answered,' Elizabeth returned in a low tone. 'The tangle has been straightened out.'

'Here is the document,' said the doctor, in a business-like tone. 'I was to give one copy to you and send another to Mrs. Pomeroy in Chicago. He insisted upon the statement being sent to that lady at once. It is already on its way.'

'Oh!' Elizabeth cried breathlessly, a strange expression crossing her face. 'Then can I see him, doctor? I—I want to thank him, and—'

'It is too late, my dear young lady. He is past all that now,' the doctor said kindly but definitely. 'He made atonement as far as lay in his power, and—we will leave him with his Maker,' he added gently, as he closed the door behind him.

Elizabeth was completely exonerated; but, through her wish to shield Captain Yorke's name, the true version of the affair was not made public.

Mrs. Pomeroy was truly sorry for the part she played, and insisted upon the wedding taking place as soon as possible. On the first anniversary of their marriage, she presented the emerald cross to Elizabeth.

'Keep it, dear, and let it serve as a warning to your future daughters,' she said, smiling rather wistfully. 'Should they by any chance inherit their great aunt's weakness, tell them the history of the emerald cross.—*Ave Maria.*

As for wit and
Humor good,
Bet a bit and
Back Tom Hood!
And as Hood's great
Humor's pure,
So is Woods' Great
Peppermint Cure.

The Risks of Balloon Ascents

A cable message received the other day stated that Miss Viola Spencer, a parachutist, ascended at Ilkeston, England, and the parachute proved undetachable, and she was compelled to retain her perilous seat all night until the balloon dropped near Leicester. She nearly perished from cold.

Several similar misadventures have occurred since the beginning of the year. Early in June two young women made an ascent from Longton Park, Staffordshire, their object being to make a double descent. It appears that one of the parachutes became entangled in the cording of the balloon, which quickly ascended to a height of about two miles. The girl involved eventually made a daring flying leap to her companion, and both descended on the one parachute. One of them received serious injuries.

There can be no two opinions as to the very grave risks run by those who make ascents in balloons. A Japanese officer, during the siege of Port Arthur, volunteered to obtain information as to the enemy's strength by a balloon ascent. He was allowed to do this, but he misjudged the air currents, and instead of going over the besieged town drifted out to sea. Even then he might have been saved, but a storm came on, darkness fell, and the daring soldier vanished. Every effort was made to learn what became of him—for the officer was a relative of the Imperial family—but all in vain, and his ultimate fate remains a mystery.

Considering how much the balloonist has to rely upon the vagaries of the wind for guidance and speed, it is astonishing that aeronautics have been attended by so few tragedies and mysteries. In the ballooning department of the British Army fatal accidents have been very rare indeed, and one has to go back to 1881 to find such a tragic episode as that furnished by the story of the Thrasher, or that of the Japanese officer. Twenty-six years ago the War Office balloon Saladin was lost at sea, and to this day no one knows what actually happened to one of the occupants of the car—Mr. Walter Powell, M.P. The balloon ascended from Bath, carrying, in addition to Mr. Powell, Mr. Agg-Gardner and Captain—now Colonel—Templar, a veteran aeronaut who has had many exciting experiences in the air, and who made his first voyages in a balloon while still a schoolboy at Harrow. His two companions were also expert balloonists. The three formed a jolly party, and had arranged to dine with a friend living a few miles from the Devonshire coast. The balloon got into some nasty currents, however, and, as the sea was seen to be near, a very rapid descent was decided upon at Bridport, Dorset. At the first bump against the earth Colonel Templar called to the other two to jump. He and Mr. Agg-Gardner did so, the latter breaking his leg; but, for some reason that has never been explained, Mr. Powell neglected to follow. The balloon, relieved of the weight of two men, shot to an immense height, and was carried out across the Channel, and Mr. Powell thus vanished completely from the ken of men. Hundreds of newspapers have stated that no trace of it was ever seen again, but this is not so. Some years after the awful event a part of the car, with its lashings still complete, was found in a mountainous district of Spain, and afterwards identified in England.

It is not a little remarkable that, although scores of balloons have been driven out to sea, cases in which this misadventure has ended fatally are few. More than a century ago, when Major Money made an ascent from Norwich, he was compelled to descend in the sea, where he remained for seven hours until his plight was seen and he was rescued by the crew of a revenue cutter. Some years later, in 1812, Mr. James Sadler narrowly escaped drowning in an attempt to cross the Irish Channel; his balloon dropped into the water some miles off Liverpool, and he was on the point of succumbing when rescue came in the form of a fishing-boat.

The attempt of Mr. Wellman, the well-known aeronaut and explorer, to reach the North Pole with his airship America recalls the mysterious disappearance of Herr Andrée, the Swedish explorer, who, just ten years ago, vanished into North Pole spaces. It was Andrée's intention to cross the North Pole and descend on the opposite side, and on July 11, 1897, he ascended with his two companions, Strindberg and Frankel, from Danes Island, Spitzbergen. One carrier pigeon, apparently liberated forty-eight hours after the start, was shot, and two floating buoys with messages were ultimately found. Nothing more, however, has been heard of the explorers.

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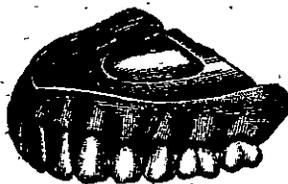
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Current Topics

Tabby v. Pug

'Give me,' said Monsignor Tihen recently to a Chatauqua audience, 'an old maid with a tabby cat every time in preference to a married woman with a pug-dog.'

The Quackery Bill

The Quackery Bill has got through its second reading in our 'Lords.' And in the course of its passage through the Second Chamber the remarks of Councillors were frequent and free regarding the wiles and ways of the horde of 'medical' impostors and parasites who are feeding upon the great body of the credulous throughout the Dominion. The schoolmaster is very much abroad in our time. Yet this is the golden age of quacks and quackery. Rock, who was a notorious medical charlatan of the eighteenth century in England, was one day sipping his Mocha in a coffee-house on Ludgate Hill (London). A gentleman (a stranger to him) entered into conversation with him and expressed surprise that a certain physician of great knowledge and ability had but a meagre practice, while such a fellow as Rock was piling the shekels high. 'Oh!' said the quack, 'I am Rock, and I shall soon explain the matter to you. How many wise men, think you, are in the multitude that pass along this street?' 'About one in twenty,' replied Rock's casual acquaintance. 'Well, then,' said Rock, 'the nineteen come to me when they're sick, and the physician is welcome to the twentieth.'

The streak of wisdom in the passing multitude is probably not much greater now than it was in the days of Rock the charlatan. The quacks have to be thankful for the fools, for without them their occupation would be gone. Our legislators are, however, doing a good work in treating the victims of the quack as persons *in statu pupillari*. The new legislation will in some measure serve to protect the dove against the hawk.

How Terriss 'Backed His Fancy'

A cable message from London in last week's daily papers told, in brief space, this tragedy of a life: 'William Blinkison, formerly the owner of many well-known racehorses, and a leading sportsman, died in a common lodging-house.'

According to the Queen in *Alice in Looking-glass Land*, there's a moral in everything if you only know where to find it. And the moral of the story of William Blinkison is probably to be found in Smythe's biography of the noted actor, William Terriss. When any one asked Terriss on a racecourse what horse he was going to back, he replied:

'I'm going to back a little filly I've often backed before; I've never won anything on it, yet, strange to say, I've never lost a penny.'

'Oh, what horse is that?' was the puzzled query.

'A little filly called Common Sense,' Terriss replied, 'ridden by Tommy Let-it-alone.'

Well, Terriss's sane way of 'backing his fancy' saved him from the fate that befell so many once prosperous sporting men besides William Blinkison and 'Jubilee' Juggins.

They do some things better in France. Max O'Rell in *Between Ourselves* (p. 60), says: 'If a Frenchman—be he father, husband, or brother—shows an inclination to squander a fortune which is one day destined to go to his children, his wife, or his brothers and sisters, the latter have a right to call a family council to examine the case, report on it, and obtain a restraint which prevents that man from having the sole and entire control of his fortune. And thus it is that French wives and children are protected from the eccentricities and extravagances of gamblers, spendthrifts, who may happen to be at the head of a family; and the law makes no difference between the man who has simply inherited his fortune or has personally earned it in his profession or business. . . . If the family council have proved their case, the law appoints guardians or trustees, who pay the interest of the capital to the man in monthly instalments, or to his wife if he is not judged competent to handle that interest, and the capital remains absolutely protected from his extravagance. That man is thus declared by French law *interdit*—that is, prevented from doing any more injury to his wife and children. Even nephews and nieces can call a family council and get a profligate uncle *interdit*.'

The Book Fiend

After having been successfully beguiled by Brer Rabbit, Brer Fox, in Uncle Remus's *Legends of the Old Plantation*, allowed that he had 'kotch a han'ful of hard sense.' But there are, alack! so many Catholics who have not th' fox-sense, or even the homelier horse-sense, not to be caught twice by the same Brer Rabbit lure. For, entering full many a home you see the tawdry and costly and mainly useless gewgaws which a succession of oily and cunning agents have from time to time contrived to 'place' there at, perhaps, not more than five or six times their proper price. But the 'han'ful of hard sense' cometh not; and now and then we are asked to caution and to advise after the book or picture 'outfit' fiend has got his work in and has disappeared with a signed cast-iron agreement in his pocket.

Circumstances now move us to say that for the price of one of those cumbrous, more or less useless, and very expensive conglomerates of gaudily bound printed stuff, the householder could make a good beginning with the *Catholic Encyclopedia*, or could furnish his bookshelves with about forty bound volumes of the Catholic Truth Society, or with hundreds of the useful and well-written publications of the Australian Catholic Truth Society, or with weekly copies of the *New Zealand Tablet* for two whole years. The time is opportune for quoting the remarks made by a sensible old Wisconsin farmer to a suave dispenser of a bulky and (to him) useless work in forty-seven parts. 'Well,' said he, 'some ways I'd like to, an' some ways I wouldn't. Ye see, if I was to sign fer that 'ere work in forty-seven parts, includin' the index an' appendicitis, I'm sorter afraid I'd hev to work so hard to pay fer it that I'd be too tired to enjoy readin' it; while if I read it at my leisure, as I'd ort to, in order to git the good of it, I wouldn't hev time to earn the price. So, all things considered, I'll hev to deny myself the privilege, as it were. Looks sorter like rain off to the nor'-west, don't it?'

Drink and the Treating Habit

The latest police reports disclose a lamentable increase in the numbers of those who

'Get on a spree
And go bobbing around,'

and never put off till to-morrow what they can drink to-day. What is called 'the American system' of dealing with drunkards allows every victim of 'lickwid littenin' one overload of tippie—just as the old English law allowed every dog one bite. When the soaked American is haled before the 'beak' for a first offence, he goes free on signing a pledge. If he offends again, the law hits him at high velocity. Our Habitual Drunkards Act is a very beneficent measure. But something more persuasive is, we think, needed to stiffen the resolution of the 'prentice tippler, and brace him against stopping over into the ranks of the 'habitual.' Not to mention other planks of reform that have long been advocated by us, there is pressing need of more rigorous inquiry into the character and fitness of persons applying for licenses, and a further loading of 'the butt-end iv the law' when it falls upon the sordid and coarse-grained criminal who, for a paltry gain, pours liquid ruin into the wretched toper that has already passed the verge of moderate use. In the first of these two connections, we trust that the lessons of the Christchurch scandal and of the Stirling sensation will not be allowed to go unheeded.

An emphatic Hielan' meenister once said of some of his flock that they would 'like the Cromarty Firth to be a' billin' watter, the Black Isle to be a loaf sugar, an' th' Beaully (river) runnin' whusky,' so that they 'cud juist brew, an' drink, an' brew, to all eternity.' But the old maxim of the schools applies even here: *Nemo repente fit improbus*—nobody takes a handspring into drunken habits. The 'rake's progress,' in this as in other directions, is step by step, and not a somersault or a 'header.' And in these countries the beaten path to toperism is through the pernicious habit of treating (or, in colonial, 'shouting'). One of our stipendiary magistrates has described it as 'the curse of the country.' The movement for its suppression—which was started by clerical friends of ours in the diocese of Ferns (Ireland)—has spread far, and wide, and represents one of the most radical and most promising of all the efforts to prevent the abuse of John Barleycorn. A venerable and witty clerical friend of the present writer's—Father Martin

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Dunne, a Wexford parish priest—once saw the thirsty village cobbler sneaking into the local public-house, and cautioned him that the Spirit of Evil was accompanying him thither. 'Taint worth his while,' replied the cobbler; 'I've only tuppence' (the price of a half-glass or minimum single dose of whisky). It would be well for all concerned if the treating habit were as opposed by the good sense of the public as, in the case just mentioned, it was unwelcome to the thirst of the bibulous village cobbler. The praiseworthy movement for the suppression of that foolish and vicious habit has taken root beyond the Atlantic, and will yet, we hope, exert its beneficent influence throughout this Dominion. The *Catholic Transcript* says in a recent issue:—The Wisconsin Association of German Catholic Benevolent Societies in session at Madison lately went on record as opposed to treating, and declaring against prohibition as contrary to the principles of personal liberty. Saloon treating, which our German friends so lustily condemn as pernicious and tending to promote drunkenness should have gone by the boards long ago. The man who, on pay-day invites the bar-room up for drinks feels he is doing it handsomely by his boon companions who, not to be out-distanced in liberality, follow suit. The week's earnings drop into the till of the saloon-keeper. Home and family are the sufferers. The Anti-Treating Society is out against the mistaken notion of good-fellowship beneath all this. The 'be good to your friends, step in and treat them' sentiment has nothing in common with the sense of independence we Americans boast of. The treating the genial Germans of Wisconsin now condemn they never saw in the Fatherland. Their reprobation of the custom in the land of their adoption does them credit.

Race Suicide

During last week a sitting of the Legislative Council was enlivened by a discussion on a motion tabled by the Hon. J. Barr. The motion prayed that the Government take into their immediate consideration the devising of some further practical measures whereby the heavy cost of living at present borne by the married workers as compared with the unmarried may be lessened, and that the position of those with families be especially considered, so that the rearing of their children may be looked forward to with less anxiety than at present, and parenthood thereby encouraged.

In the course of a speech on the motion, the Attorney-General said: 'At the bottom of the question is that of population. No nation can rise to greatness that does not maintain a national birth-rate. It is hardly necessary to discuss the paramount importance of maintaining a national birth-rate. Mr. Barr wants the State to help those who carry out the duties of citizenship and encourage parenthood. All his suggestions aim at lessening the burden of those who accept the responsibilities of parenthood. Everyone is aware that since 1890 attempt after attempt has been made to lighten the lot of the worker. Two questions arise: (1) Is there need for the Government to encourage parenthood? and (2) Are the suggestions made likely to be effective?' Mr. Barr has pointed out that the average family in New Zealand has fallen from 5.14 to 3.15, a drop of over 15 per cent. He might have gone further and pointed out that the birth-rate, from being the highest in Australasia in 1880, had fallen to the lowest in 1900. New Zealand has an area greater than England and Scotland, and yet only possesses a population a little greater than the city of Glasgow. It can be shown that European countries have doubled their population in thirteen years. At its present rate of progress it would take forty-two years for New Zealand to double its population. In 1878 New Zealand had a normal birth-rate. The Registrar-General has informed me that, had the births continued at the rate then ruling, the population of New Zealand to-day would be 1,289,647 instead of 908,726 as it is. Thirty years ago there were 42 children to every 1,000 married women in New Zealand; now only 27.3—a drop of 14.7. In other words, had the birth-rate of 1878 continued, there would have been 15,000 more births in New Zealand last year than actually took place.' The Attorney-General does not view the Hon. Mr. Barr's well-meant proposals with any hope, and he has his doubts that race-suicide can be touched by such palliatives as have been suggested. The root of the trouble about the canary-and-bull-pup family is moral degeneracy. And it is no more to be cured by bribes to workers than cholera-morbus is to be cured by homœopathic doses of the multiplication-table.

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A MUCH-DISCUSSED BOOK

DOCTRINE OF THE ATONEMENT

STATEMENT OF THE CATHOLIC POSITION

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

II.

With the Catholic theory of Expiation before us, we may proceed to examine the book recently published by the Rev. Mr. Gibson Smith, of Wellington. But first let us state his position. He assumes the truth of what St. Paul says: 'Christ died for our sins according to the Scriptures' (I. Cor., xv., 3). 'The specific object,' he writes, 'that Jesus had in view in giving Himself up to the death of the Cross was to secure for all who should believe in Him the remission of sins. Without that death there could be no divine forgiveness for sinful men' (p. 19). But clearly this is no more than a simple statement of the connection that exists between the death of Christ and the salvation of men; and we naturally look for a further connection that exists between the death of Christ and spiritual life for men. It is here that the Rev. Mr. Smith's difficulties commence, as the following passage will show—

'When we turn to the Christian theologians (1) whose duty it is to unfold the Scriptural message, to clear away from it the excrescences that may have gathered round it . . . ; when we ask these theologians whether they have agreed upon a full and satisfying explanation of the problem, "How does Jesus by His death on the Cross secure spiritual life for all believers?" we do not find them able to answer with a clear and convincing affirmative. They are by no means agreed amongst themselves as to the explanation required. Many of them have rejected as being no longer valid, important elements of the explanation offered in bygone days, but none of them have been able, so far, to offer in their turn an explanation which has commended itself to the Christian people generally. Many have clung to the old explanation and striven to free it from all unwarranted accretions, but none have succeeded in so freeing it as to win for their revised version the acceptance of the mass of those who have once rejected it' (p. 15).

Naturally, 'these erroneous methods of describing the Saviour's work' give rise to doubts and perplexities with which 'the thoughtful Christian layman,' who believes in the Saviourhood of Christ, has to struggle (Preface).

'It is for such Christian people that this book is written. It is a book which takes for granted that the great Christian message is true which assumes that all believers do owe their spiritual life to the death of Jesus Christ, but which tries to show wherein the explanations given of this great truth in the past are seriously defective, and endeavors to set the problem in a clearer and fuller light—more accordant with the teaching of Scripture—more satisfying to the reason and conscience of man, and therefore more capable of commending the everlasting truth of the Cross, to earnest and humble truth-seekers of the twentieth century' (p. 18).

In the second chapter of his book, he makes out what he considers to be a *prima facie* case against the theory known as the 'Expiatory Theory,' or 'Theory of Vicarious Satisfaction.' It is here that he comes into conflict with Catholic teaching, and I shall now proceed to answer his criticism on this point.

After telling us that the 'Expiatory Theory' is the explanation which begins by affirming that Christ died 'to satisfy divine justice,' he goes on to remark (2):—

'Before the explanation can be regarded as complete it has to be shown (i.) that a satisfaction of divine justice was required as an *indispensable preliminary* to divine forgiveness. (ii.) It has further to be shown how Jesus in dying came under the sweep of divine justice. (iii.) It has then to be demonstrated how that which Jesus endured in His death so met the requirements of divine justice as to make the forgiveness of sins possible to believers' (p. 20).

Clearly, it is the first condition which is at the root of his difficulties. On p. 21, he further explains: 'Now when it has been said that Christ died to satisfy divine justice, it has usually been in the narrower sense of the word that the expression has been used—i.e., in sense of retributive justice.

1 He is here, I presume, speaking of Protestant theologians, for, with the exception of the *magnum opus* of Saint Anselm, he shows no acquaintance with the writings of Catholic theologians.

2 Italics and numbering are mine.

The tea that gained a Gold Medal at the Paris Exhibition is 'Maharajah XXXX,' 2s. 'Hondai Lanka.'

'The main idea has been that the sufferings of Christ on the Cross were required, and were accepted by God (according to some principle which has been variously explained) in lieu of the penalties due to sinful men: The contention has been that it was because, and only because, Christ on the Cross endured sufferings which were in some way equivalent to, or at least a sufficient substitute for, the penalties which God would otherwise have been compelled to inflict upon sinful men, that God was enabled to grant, and was justified in granting, forgiveness to those sinful men who became believers in Christ.'

Now, if this were the correct description of the Theory of Expiation, I think I could understand its 'being challenged as being by no means the satisfying, convincing, or scriptural explanation of the Cross which it has for so long professed to be.' This may be the form in which the theory has been put forward by Protestant theologians; but it is certainly not the form given to it by

Representative Catholic Theologians.

In the Catholic theory, it has not to be shown that a satisfaction of divine justice was required as an indispensable preliminary to divine forgiveness, with Catholic theologians the contention has not been 'that it was because, and only because, Christ endured sufferings which were in some way equivalent to, or at least a sufficient substitute for, the penalties which otherwise would have been compelled to inflict upon sinful men, that God was enabled to grant, and was justified in granting, forgiveness.' Catholic teaching holds that, in the present disposition of things, God does, as a matter of fact, grant His pardon, on account of the sufferings which Christ endured—or, to speak more correctly, on account of the love with which our Saviour bore His sufferings; but it adds that God was in no way bound to make such a disposition of things; it holds most firmly that God could forgive sin, if Christ offered up but a single act of His will—nay, He could forgive sin, without requiring any satisfaction at all. His honor was at stake; but seeing that His honor is connected with the necessary subordination of things—with what we call 'the order of things'—and is not something that affects His inner being, what was to prevent Him from sacrificing the rights of His honor and granting a simple pardon? God's love for men is eternal; it is the cause of the Redeeming Sacrifice of Christ. 'We know that God has loved us, and that not only before His Son died for us, but also before the creation of the world, as the Apostle himself testifies who tells us: "He has chosen us before the creation of the world." For the rest, the Son has not been handed over, as it were, unwillingly by an unpitiful Father, since it is said of Him, "He has loved me and delivered Himself for me" (S. Augustine, *De Trin.*, l. xiii., x., 14). And even more explicitly, Father Faber wrote some forty years ago: 'It was no necessity which drove God to the redemption of the world by the Precious Blood of Christ. He might have redeemed it in unnumbered other ways. There is no limit to His power, no exhaustion to His wisdom. The shedding of His Blood was part of the freedom of His Love. It was, in some mysterious reality, the way of redemption most worthy of His Blessed Majesty, and also the way most likely to provoke the love of men' (*Precious Blood*, p. 25).

With regard to the other two conditions which the Rev. Mr. Smith lays down as necessary for a complete exposition of the Expiatory Theory, the following quotation from St. Thomas Aquinas will make them clear (*Summa Theologica*, 3a, q. 47, a3):—

'Christ suffered voluntarily out of obedience to the Father. Hence God the Father handed over Christ to suffering in three ways: in one way because by His eternal will He preordained the Passion of Christ for the deliverance of the human race. Secondly, in as much as He inspired Christ with the will to suffer for us. Thirdly, by not protecting Him from suffering, but exposing Him to His persecutors.'

Thus 'Christ, in dying, came under the sweep of divine justice,' because God, out of love for us, determined that His justice should be satisfied by Christ's death, and not by 'unnumbered other ways' that He might also have chosen, and also because Christ Himself freely accepted this death. 'He was offered because He willed it.' Thus again, 'Christ, in dying, met the requirements of Divine Justice, and obtained men's forgiveness,' because, on the one hand, His free sacrifice was infinite in value, and because, on the other hand, God wished to bring about the Redemption in that way, and in no other.

The Catholic form of the 'Theory of Expiation' is, then, in no way 'necessary' in the sense spoken of by the Rev. Mr. Smith, and we might justly dismiss his subsequent criticism on this head alone. But it may prove useful to

Consider His Objections in Detail.

These objections are formulated on Scriptural grounds (pp. 23-33), and issue in 'what seems to be a strong and weighty indictment of the Expiatory Theory of the Cross. If,' adds he, 'the expiatory theory claims to be able to explain some portions of the Scriptures, it is also clear that there are other large and important tracts of Scripture to which it seems to stand in direct opposition' (p. 32, 33).

First Objection.—'If,' says the Rev. Mr. Smith, 'on the Cross, God's retributive justice was satisfied, then either it was wholly satisfied, or it was not. If it was not wholly satisfied, then Christ failed to perform what (according to the hypothesis) was the very essence of His saving work. If it was wholly satisfied, then where was the room for a coming Judgment? Why should that in God which had, once for all, been wholly satisfied need to be satisfied again?' (p. 24).

Answer.—The objection totally misconceives the meaning of the word 'satisfaction.' Christ did satisfy God's justice wholly, because His death, being offered up by a Divine Person, was an act of infinite value. Where, then, asks the Rev. Mr. Smith, 'was there room for a coming Judgment?' Because 'the Passion of Christ was not to be the substitute for our personal obedience, but the source of it' (Oxenham, *Catholic Doctrine of Atonement*, p. 105). God in His love, and Christ by His death initiated our salvation, but its execution requires our personal co-operation. If men obey God's commands, then Christ's satisfaction—and here is its objective value—sanctifies their acts, transforms them, and makes them acceptable in the eyes of God. If they do not obey, then there is ample room for a coming Judgment to give a striking and public revelation of the good and evil men have done, to allow God's retributive justice to punish those who refused to co-operate. Ample room, too, because if Christ is truly Master, then 'every tongue should confess that the Lord Jesus Christ is in the glory of God the Father' (*Philipp.*, ii., 11). Men may not remain neutral or vacillating to the end of the chapter. Ample room, again, that men may see the history of the world and may recognise that it is 'God Who from the centre of eternity develops the order of the ages' (Bossuet). Ample room, that men may make a public reparation to the Crucified King.

Second Objection.—Scripture describes the crucifixion 'as a terrible and appalling crime.' Then (i.) 'If the Cross was needed as an expiation for sins, what is to expiate the crime of the Cross?' (p. 25); (ii.) 'How can a deed involving such criminality be construed into a satisfaction of divine retributive justice?' (p. 26).

Answer to (i.)—S. Anselm (*Cur Deus Homo*, ii., 15) lays down an important consideration which will help towards a solution of this difficulty. He writes—

'The Apostle solves this question, saying: "If they had known, they would never have crucified the Lord of Glory." (I. Cor., ii., 8). For so greatly do sin done knowingly and sin done through ignorance differ, that the evil which, were it known, they could never do on account of its excessive greatness, is venial [i.e., *venia dignum*, worthy of pardon] because it was done unknowingly. For no one could ever wish, at least knowingly, to put God to death: and therefore those who killed Him in ignorance did not fall into that infinite sin, with which no other sins can be compared.'

A little later he adds that 'no one could knowingly commit such a sin.' This, we understand, would be, not because of any want of malice, but because of

The Very Nature of the Crime.

For if a man knew that it was the Son of God whom he wished to put to death, he would also know that Jesus, as God, could not die; while as man He could die only on account of some supreme good—and to this the sinner's malice would be unwilling to contribute. Thus, the very ignorance of sinful men, while lessening their sin, made the Passion and Death of Christ possible.

Furthermore, taking their sin as it was, with all its fearful guilt; what was to prevent the death of Christ from being an expiation for it? Surely, no one can call in question the answer given to this objection by St. Thomas some six hundred years ago: 'The love of Christ suffering was greater than the malice of those crucifying Him' (*Summa Theol.*, 3a, q. 48, a2, ad 2um). Sin, as far as the sinner is concerned, is not really infinite in malice, though its tendency is the destruction of the Infinite; while our Saviour's sacrifice is, by reason of His Divine Person, actually infinite in value.

Answer to (ii.)—In the first place, we must not forget that it was the free act of Christ, and not the act of His persecutors,

that satisfied Divine Justice. Secondly, the 'handing over' of Christ to the Jews and Romans was not, on the part of God, an ordering of their crime, any more than the giving of free will to man makes God responsible for the sins of men. It was a simple permission, granted on account of the end of Redemption. And this is perfectly clear—the Rev. Mr. Smith admits it (p. 25)—from the words of our dying Saviour: 'My God, my God, why hast Thou forsaken me?'

Third Objection.—The Father and Son are One. But if the 'Expiatory Theory' be consistently developed, then 'this unity seems to be broken in order to assign to the Father the real character and action of the stern . . . Judge, and to the Son the real character and experience of the condemned sinner' (p. 26).

Answer.—It is

Certainly Unscriptural

to represent the Father, in this work of Redemption, as an angry Judge; and Catholic theologians, so far from considering this idea to be an essential part of the theory, expressly reject it, for (as we have seen) they consider the Redemption, on God's part, to be a work of love.

Fourth Objection.—Sacred Scripture speaks of the forgiveness bestowed on believers as a result of redemptive work of Christ, as a genuine gift of God's grace. But how can this be true, if what the 'Expiatory Theory' asserts, is true—viz., that it was God's justice which was satisfied by Christ's death? Where is there room for forgiveness? Is not this to rob God's forgiveness of all the characteristics of a true forgiveness? Is not this practically to affirm that God is incapable of showing real mercy at all? (p. 27, 28).

Answer.—There were many ways open to God, of bringing back sinners. One of these was forgiveness, pure and simple. But, according to the Expiatory Theory, He has—and that freely—attached a condition to the granting of that forgiveness. Now, our point is that the pardon granted thus conditionally is a real pardon, 'a genuine gift of God's free grace.' That becomes clear, when we remember that God was not bound to pardon men at all; why, then, if He does determine to pardon, but only conditionally, should that pardon cease to be a real pardon? Again, if God can pardon without fulfilment of any condition, why should the imposing of a condition make it less a pardon? In a word, the objection seems to

Rest on a False Supposition.

It certainly does not touch the Catholic form of the Expiatory Theory, which asserts that God conceived the plan of redemption by the Death of Christ, not out of necessity, but out of love. He pardons, but wishes to subordinate His pardon to the merits of Christ, and that is true forgiveness, even though it is conditional.

Fifth Objection.—The "satisfaction to justice" theory of the Cross seems to have involved in its very essence, lying at its very foundation, a mistrust of the holiness of God's mercy. It represents God, 'as passing beyond the realm of mercy altogether, and, by a kind of *tour de force*, dragging the safeguards of His mercy from out of the realm of retributive justice' (p. 29, 30).

Answer.—This objection, like the last,

Does Not Affect the Catholic 'Theory

of Satisfaction to Justice.' On that theory, so far from there being any displacing of Mercy by Justice, it is precisely God's Mercy, joined with His Infinite Wisdom, which leads to the demand for 'satisfaction by justice.' What else did St. Paul mean when he wrote: 'I live in the faith of the Son of God, Who loved me and gave Himself for me?' (*Gal.*, ii., 20). What else, St. John when he wrote of the 'Prince of the kings of the earth, who hath loved us and washed us from our sins in His own Blood?' (*Apoc.*, i., 5). God, in His wisdom, said that it was better that man should make satisfaction, and not receive a simple pardon; still better that the satisfaction should be a full one—and this meant the Incarnation and Death of His Son. The reason of this plan is not far to seek. 'It is a Divine plan, but the plan of a dear friend to save one whom He loves even too well. . . . The saving of our souls is a work He does with His own hands. It is not a ministry that He directs, not a message that He sends, not an alms that He throws to us; it is a rite, a ceremony, a grand and solemn pageant, in which He Himself is the chief and foremost figure.' Then, 'the human figure of Jesus Christ, with all its moving surroundings, first intensifies Divine Love (in us), and then preserves it in its intensity' (Hedley, *Our Divine Saviour*, pp. 60, 62). And this is chiefly what God wishes to accomplish

by the Death of Christ. 'Mercy and Truth have met each other: Justice and Peace have kissed' (*Ps.* 84).

[A typographical error occurred in the first instalment of this article in our last issue. The fifteenth line from the bottom of the second column should read: 'brother shall redeem,' and not, as printed, 'other shall redeem.']

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

OTAGO (continued).

A new era for the Church in Otago was begun in 1869, and a forward movement was entered upon, which has ever since been maintained in a remarkable degree. By Papal Brief of November 26 of that year, the united provinces of Otago and Southland, together with Stewart Island and the adjacent islands, were canonically separated from the See of Wellington, and erected into the Bishopric of Dunedin, with the city of Dunedin as the episcopal centre, and by another Brief of December 3, 1869, the Right Rev. Dr. Moran was translated to the newly-erected diocese as its first Bishop. Born in County Wicklow, Ireland, Dr. Moran pursued his studies with distinction in St. Patrick's College, Maynooth, and was for some years an energetic missionary in his native diocese of Dublin. Being of little more than the canonical age, he was consecrated by Archbishop (afterwards Cardinal) Cullen in the Cathedral of Carlow on March 30, 1856. He received at that time the titular See of Dardania, with the administration of the Eastern Vicariate of the Cape of Good Hope, where for thirteen years his episcopate proved a strikingly prolific one. Having been apprised of his translation to Dunedin, he visited Rome, took part in the Vatican Council, and at its close hastened to Ireland to make preparations for his long voyage to New Zealand. By the ship 'Glendower' the Bishop of Dunedin, accompanied by a number of priests and nuns, arrived in Sydney after a most favorable and pleasant voyage of ninety-two days from Plymouth. After a short stay, accompanied by the Rev. William Coleman, and ten nuns of the Dominican Order from the Sion Hill Convent, Blackrock, County Dublin, who came as a foundation for Dunedin, the journey was resumed by the Bishop via Melbourne, and on Sunday, February 19, entered upon his episcopal duties in St. Joseph's Church, Dunedin.

Coming to a far distant diocese, with a comparatively sparse Catholic population, and practically destitute of the necessities of divine worship, it may be easily understood that the good Bishop was filled with discouragement. With a zeal and energy that characterised the whole length of his episcopate—a period covering a quarter of a century—the religious aspect soon assumed a very different character, and the prospects of the future brightened year by year. The faithful people of Dunedin (states a record) soon showed by their earnestness that they were resolved not to allow their worthy Bishop to be discouraged. They expressed their willingness to provide the necessary funds for the requirements of the diocese, and the vast territory, which hitherto may be said to have been, in its spiritual aspect, like a desert waste, began to be clothed with all the beauty of a cultivated garden. The Bishop himself was no less astonished than consoled by their munificence. An official statement of the various sums expended in the erection of churches and other missionary works during the first fifteen years of Bishop Moran's episcopate, showed the enormous amount of over £80,268. It is an interesting record (states the authority above quoted) of the clergy's zeal and of the generosity of the devoted people, when quickened by confidence in their chief pastor.

For some years, during the earlier part of Dr. Moran's episcopate, he found himself the only Bishop in the Colony, which he travelled from end to end, making visitations at every settlement where a congregation existed. He thus endeared himself in a remarkable degree to the pioneer colonists, and is remembered with deepest veneration by those of the first and second generations who profited by his ministrations. He was the firmest advocate of Catholic education, and a most uncompromising opponent of State instruction without religious teaching. As a worthy means of combating this evil he established the *New Zealand Tablet*, a journal which ever since has main-

tained the best traditions of its illustrious founder. For many years the following legend over the brilliant editorials left no manner of doubt as to its policy: 'Progress and Justice in the Nineteenth Century.—The Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children! This is tyranny, oppression, and plunder.'

Writing in the *Sun*, a newspaper formerly published in Christchurch, a well-known journalist contributed the following at the time of Bishop Moran's death:—'I was genuinely sorry to hear of the death of Bishop Moran. He was an enthusiast, a hard worker—a host in himself. Dunedin will feel his loss as a citizen. His Church will not repair the loss it has sustained; no, not in fifty years. The Bishop had his fads, and he had his prejudices, but he was a kindly man withal, and thoroughly consistent. He did battle over the present system of education and fought squarely and unceasingly against what he termed our godless system. That system was his *bête noir*, and it must have been a severe trial to the good old man to know at the last that he was no further ahead at the end of his long life than when he first started his crusade. What a genuine pleasure he took in the opening of a new school, to be sure! I can well remember—for I stood reporting him just at his elbow—the speech he made when he declared the convent school at Queenstown, Otago, open for pupils. Towards the close of his speech, he became painfully impressive, and as he turned away from the people, nearly all of whom were visibly affected, he brushed the tears from his own face and said to myself and others: "Dear, dear, I am a child again surely!" This was his simple way of apologising for the emotion he had displayed.'

Poor Tom Bracken, New Zealand's Poet Laureate, also paid tribute to his life-long friend in the following lines which were among the last he composed:—

IN MEMORIAM

BISHOP MORAN.

A good priest gone—a man of blameless life,
A faithful shepherd, loved by all his flock,
A soldier brave, who fought 'gainst sin and strife,
A sentry who kept watch upon that Rock
Which towers above the fitful sea of doubt,
And on its highest peak still keeps ablaze
The fire of faith, that shot its bright rays out
To light the nations in the olden days.
That mitred head, which now lies low and cold,
Was ever raised to Him who reigns supreme;
Though gentle, yet his voice and pen were bold
In battling against vice. No idle dream
Was immortality to that clear mind;
The world to him, without the Master's rule,
Would soon become a pit wherein mankind
Would sink and wallow deep in passion's pool;
The animal would triumph o'er the soul,
And all our noblest aspirations die;
Then greed, not God, would be man's highest goal,
And charity's pure stream would soon run dry,
So thought the pastor who has gone to sleep,
And what he thought he proved by word and deed:
He earned the harvest he has gone to reap,
He won respect from men of every creed.

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

August 29.

On Wednesday evening a very successful social gathering in aid of the church fund was held at Island Bay.

The Catholic Club will meet the Kent Terrace Presbyterian Club on Monday evening in debate. This will be the third round for the championship.

An art union in aid of St. Anne's Catholic Club, South Wellington, is being promoted, and the necessary tickets are in circulation.

Otaki

(From an occasional correspondent.)

The missionaries to the Maoris in the archdiocese of Wellington arranged for a special meeting at Otaki on August 6, when a number of Native girls took part in a retreat, preparatory to receiving First Communion, and their reception into the Sodality of Children of Mary. Several girls came from Wairarapa, Rangitikei, Wangaehu, Awahuri, and Levin. These were accompanied in most instances by their relatives. A comfortable Maori meeting house (100ft by 20ft) was prepared for the accommodation of the girls, and a smaller building was set apart for the use of other visitors. Towards evening a distinguished chief of the Ngapuhi tribe, Te Rikihana, arrived and received a most enthusiastic welcome. His ability and sterling character as a chief and catechist were so well and favorably known that we anticipated great results from his visit. He came from the Hokianga tribes, who were the first in New Zealand to embrace the faith, and who have ever remained faithful to the teaching of the Church. It may be here mentioned that Otaki was also one of the privileged spots in New Zealand where the flag of faith was first hoisted.

On August 7, after the celebration of Mass, Rev. Father Cognet explained the object of the meeting, and the spiritual benefits which would result therefrom. The whole day was divided between praying, preaching, and catechising, with suitable time for relaxation, the work being shared by Fathers Cognet and Delach. The missionaries were agreeably surprised on Wednesday, August 12, by a visit from the Very Rev. Father Regnault (Provincial), who was accompanied by the Rev. Father O'Connell. Father Regnault had come to preside at the final ceremonies of the retreat. The Natives gave him a most cordial welcome. Meeting him near the gate, they performed with great enthusiasm their two favorite welcome dances—'Toia mai te waka' and 'Ka mate, Ka ora,' repeating them as he proceeded towards the meeting house. Later on the visitors were addressed by the leading chiefs and catechists. Pokaitara led the way by saying: 'Come, come, welcome to Pukekaraka, to the very spot where our faith was first planted in this part of our island! Come! Welcome to Father Comte's own grounds! Welcome to the sacred enclosure of Hine-nui-o-teao (Blessed Virgin Mary)! Welcome to Wharekura, the sacred house of knowledge, where our children are to receive their initiation to the highest mysteries of our faith. Welcome! Your very presence here to-night is to us an earnest of success in our actual undertaking. Welcome! Your visit makes God nearer to us.' The speech, which went on in this joyful strain, was followed by another dance of welcome. Other chiefs followed, their speeches expressing the greatest joy and gratitude. The Very Rev. Father Regnault replied at some length, his address being interpreted by Father Cognet. He thanked them for the magnificent reception given to Father O'Connell and himself, and expressed his sincere affection for, and sympathy with, the native race, and promised his hearty support to whatever may be found conducive to its welfare. He said he could not help admiring the religious fervor of those present, and concluded by giving some good advice to those making the retreat. Rev. Father O'Connell also added a few thoughtful words, and referred to the progress made during the past fifteen years.

On Friday evening Rev. Father Maillard, of Jerusalem, Wanganui River, arrived from the north. I must here mention that one of the principal workers at the meeting was Mr. J. R. McDonald, of Heatherlea, Levin, whose great knowledge of Maori customs has been of such invaluable help to us. On many occasions during the meeting we had occasion to appreciate the readiness and ability with which Te Rikihana explained the doctrines and precepts of our holy religion. Other zealous catechists, such as Pokaitara, Tairaoa, Tutohe, also gave much valued assistance.

On August 15, the Feast of the Assumption, twenty-six Native girls, clad in white and blue, received their First Communion at the half-past 7 o'clock Mass, which was celebrated by Rev. Father Cognet. In the afternoon the First Communicants proceeded to the church, where, after addresses had been delivered by the Very Rev. Father Regnault and the Rev. Father Cognet, they received the medal of aspirants to the Sodality of

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the Children of Mary, and also the brown scapular. Each of them was attended by Mrs. Mackin, of Wellington, their kind friend and benefactress, to whom in the morning they had extended a very affectionate reception. The girls should never forget her kindness, and they will associate with her name in their gratefulness that of Dr. McDonald, of Wellington.

In the evening the grotto of Our Lady of Lourdes on the Pukekarakā Hill was illuminated in commemoration of the jubilee of the apparitions at Lourdes (1858-1908). This was the work of Father Melu. Father Regnault addressed the gathering from the grotto on the wonders effected at Lourdes, and also on devotion to the Blessed Virgin Mary. On Sunday evening after devotions the Maori etiquette was timed for farewell speeches. The chiefs and catechists expressed their gratitude to our worthy Provincial, to the priests, to all their benefactors, and to all the tribes represented in the meeting. Mr. J. R. McDonald, Fathers Melu, Maillard, and Delach responded at some length. Very Rev. Dean Regnault (whose remarks were interpreted by Mr. J. R. McDonald) expressed his deep satisfaction at the good spirit evinced by all during the meeting, and also at the results of the retreat. He eulogised the work done by the priests, and all those who organised or helped the meeting. Judging from what he could see and hear, he could safely say that assemblies of that kind went a long way towards the improvement of the Maoris' religious condition. They should be held as often as possible, and they would meet his hearty support. Later on he expressed the thanks of all for the manner in which Mr. J. R. McDonald had assisted the priests during the whole meeting. Te Rikihana, in bidding us farewell, announced that a church meeting would be held in Hokianga on next Christmas Day, and that he would expect some representatives from the tribes to be present. At the last prayers Father Cognet said that before leaving Otaki all visitors should gather once more at the foot of the altar, and there assist at Mass for the repose of the souls of their chiefs, catechists, and relations—so a remembrance of the faithful departed was the last function of this excellent Maori meeting.

OAMARU

(From Our Own Correspondent.)

August 31.

At St. Patrick's Hall on Friday evening last the members of the Catholic Club gave an 'At home' to their lady friends. The function proved the most enjoyable and successful of its kind yet held. The club rooms were tastefully decorated, and during the progress of the euchre-tournament, which occupied the first part of the programme, presented a very animated spectacle. Amongst those present were the Right Rev. Mgr. Mackay and Rev. Father O'Neill. Misses Lavery and McMahon tied for first prize, the latter winning in the play-off. The other prizes fell to Miss Magee and Mr. J. Griffiths. At the conclusion of the euchre party supper was partaken of, after which Monsignor Mackay delighted the audience with some excellent selections from his fine gramophone. The president (Mr. T. O'Grady), on behalf of the club, moved a hearty vote of thanks to Monsignor Mackay for the honor done them by his presence during the evening, and for the pleasure his gramophone selections had given. Monsignor Mackay congratulated the club on their progressiveness. Vocal and other items were then given as follows: Piano-duet, Misses N. Cagney and N. Corcoran; vocal duet, Misses Cagney and Conlon; recitation, Miss O'Donnell; song, Mr. W. O'Leary; song, Miss A. Magee; recitation, Mr. Barry; song, Mr. Ford. A vote of thanks to the president, and also to the decoration committee (Messrs. Breen, Cagney, and Wallace), was carried by acclamation, after which the proceedings were brought to a close by the singing of 'Auld lang syne.'

Marist Brothers' School, Napier

The blessing and opening of the new Marist Brothers' School, Napier, a brief account of which appeared in our last issue, took place on Sunday, August 23. The ceremony (says the *Daily Telegraph*) was made the occasion of a great Catholic demonstration. A procession was formed at St. Patrick's Church and paraded through the principal streets of the town to the school in Shakespeare road. The procession was headed by the Battalion Band, and included the children attending the Marist Brothers' School and the Convent, members of the Hiber-

nian Society, the Catholic Club, Old Boys' Football Club, and the general body of the Catholic community and the clergy. The procession was received at the school gate by Brother Phelan. In addition to his Grace the Archbishop of Wellington, who officiated, there were also present Very Rev. Dean Smyth (Hastings), Rev. Fathers Goggan and O'Connor (Napier), Rev. Fathers Tymoens and H. McDonnell (Meanee), and Brothers Phelan, Virgilius, and Fidelis. At the conclusion of the ceremony of blessing and opening the school his Grace the Archbishop addressed the gathering from a raised platform, on which were seated Rev. Father Goggan, S.M., the Mayor (Mr. J. Vigor Brown), and Mr. Westall (a member of the Napier High Schools Board of Governors). Amongst other gentlemen present were Messrs. S. Carnell, J. B. Fielder, W. J. McGrath, P. Gleeson, R. P. Clarkson, and M. L. Gleeson.

His Grace, in the course of his address, said: 'I am proud to be here to-day before this vast assemblage and to see the very large body of Catholics who formed that splendid procession through the city of Napier. It was a profession of your faith and an expression of your conviction of the necessity and great importance of a truly perfect Christian education. This fine school which has been erected is an example of what is being done by every Catholic body, for what can be said of this city can be said of many others throughout the whole Dominion. This school is only a specimen of hundreds of others. What have those schools cost? They have cost very large sums of money. From whose pockets has that money come? It has come from the pockets of the Catholic body, and very often it had come from the pockets of the poor. In many cases it has been the hard-earned wages of the workman. This expenditure of money is a proof, and the strongest proof, that can be given of the sacrifice and the faith and conviction that exist regarding the importance of a perfect Catholic education.' Continuing, his Grace said that great efforts supported great causes. The erection of schools by Catholics implied their affection for their children and the desire that their little ones should be so trained as fully to realise and perform the whole duties of manhood and womanhood—so trained in the principles of the noblest and strictest morality as to fit them not only for this world, but for the world to come. This principle had actuated them not only in this Dominion, but throughout Australia and the great Republic of America, where they found magnificent schools and convents built by the Catholic body in order to perfect a religious education combined with a secular one. They wanted the whole man to be formed. They wanted to shape their young people so that they might be capable for the business of this world and happy in the world to come. That was the problem of the Catholic Church, and was it not a perfect one? A short time ago a fire had destroyed the Marist Brothers' School here, but the Catholics of Napier had shown what they could do by erecting a new one. He desired to congratulate them upon their achievement, and also to express his appreciation of the efforts of the parish priest (Father Goggan). He wished also to extend his congratulations to the architect, Mr. W. P. Finch, and to the contractor, Mr. John Griffin. He desired to acknowledge the sympathy of others who were not of the same persuasion as themselves, and drew attention to the presence with them of his Worship the Mayor of Napier, who was shortly to address the gathering. His Grace concluded by reading the following telegram sent from Wairoa by Mr. A. L. D. Fraser, M.P., to the Rev. Father Goggan: 'It is with considerable regret that I am unable to accept your invitation to be present at the ceremony of opening your new and extended school. May I be permitted to congratulate you and those associated with you on the self-reliance, courage, and patriotism displayed in the great arena of education—an arena that must solidify and mould the future of Church and State, and be to the glory of the great Creator.'

The Mayor said that it gave him very great pleasure to be present at the opening of the splendid new Marist Brothers' School. He was there in his position as Mayor of the city, and desired to congratulate the Catholics of Napier, not only on the splendid building they had erected, but also on the fact that they had erected it so speedily. It seemed but a few months ago that the old school was partly burned down, and the prompt erection of the new building showed how earnestly the work had been taken up by the Catholic people. Everybody knew that the Catholics had shouldered responsibilities that no other denominations did; they had to do so because of the present state of the law. They had assumed those responsibilities, and the result was already to be seen. In this city they had proof of the education received by men in the town from the Marist.

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Brothers. These men held various responsible positions in Government departments, on the Harbor Board, and County Council, and they all carried out their work creditably. Mr Brown, concluding, said he desired that his donation of £5 5s should be distributed in prizes for regular attendance amongst the classes in the day school and also in the Sunday school. He con-

and people whether of the Catholic persuasion or not honored them for it and appreciated their work. The Catholics in Napier were not able to create an institution like St. Patrick's College in Wellington, where so many high official and professional men in the Dominion had received their education. For this reason they had a right to ask, as they had done in the past, that the



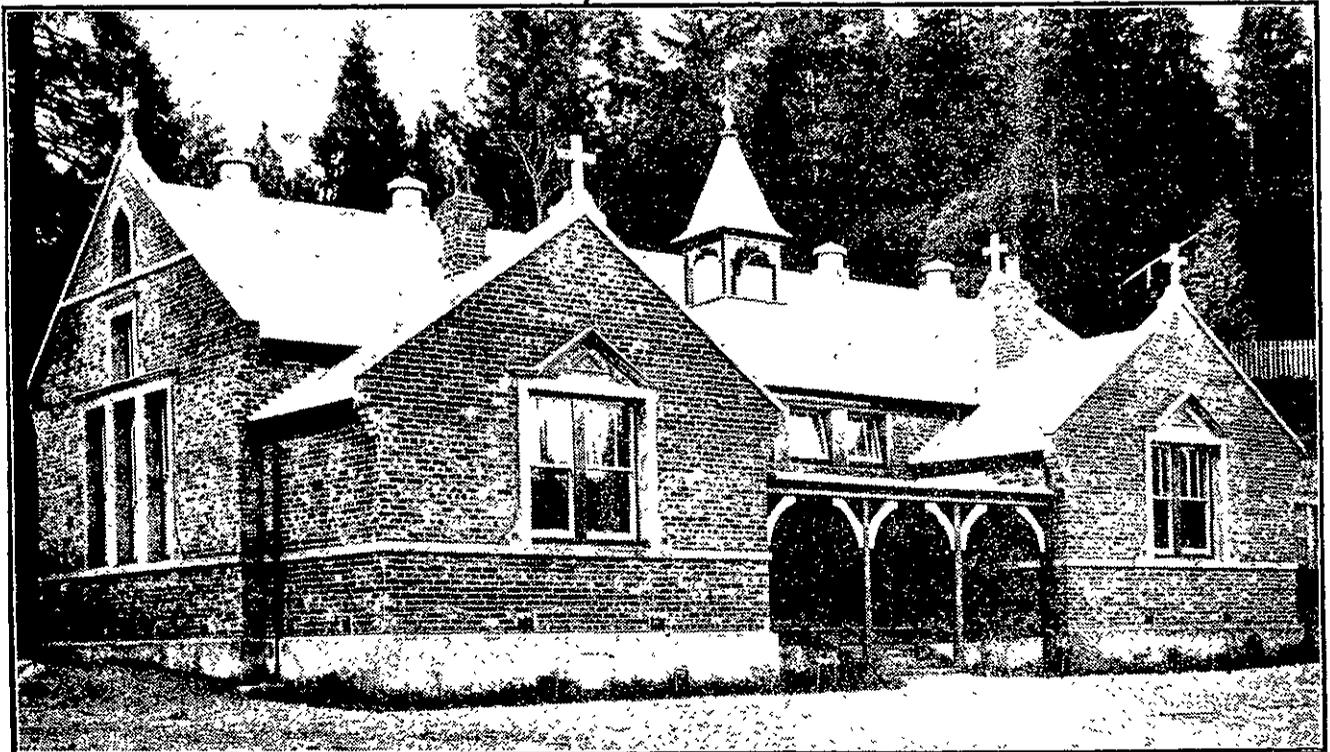
THE OPENING CEREMONY

Sorrell, Photo, Napier.

gratulated them upon the opening of their new school, and hoped the Catholics of Napier would long continue in the good work which they were doing.

Mr. J. C. Westall said that he recognised the great self-sacrifice Catholics made in what they considered it was their duty to maintain. Future generations would look upon this

doors for free place scholars at the high schools should be thrown open to their children. He was pleased to say that Catholic children were welcomed at the Napier High Schools, and they were wanted there. It was known that they were children who had been previously educated soundly. Proceeding, Mr. Westall referred to the high positions in the Dominion held by



MARIST BROTHERS' NEW SCHOOL, NAPIER

Sorrell, Photo, Napier.

building in the years to come, and they would know that the Catholics of this time were people with the courage of their convictions, who had shown proof of their courage by putting their hands into their pockets and erecting this splendid building. The fact of the large attendance there that day was a speaking proof of how deeply in their hearts the work of the school was,

former pupils of Catholic schools, and mentioned as an example the Prime Minister and others who held honored places in the various professions.

At the conclusion of the speeches his Grace made an appeal to those present to assist in liquidating the debt on the building, which cost about £1400. The collection realised a sum of £60.

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PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce on Monday. There was a good attendance of buyers, but competition was not keen, and in consequence a proportion of the offering had to be passed in. Values ruled as under:

Oats.—The market is still in an almost stagnant condition. Seed orders are now coming to hand, and in this respect fair business is being done. The demand for export is, however, practically at a standstill, as holders are not prepared to accept the reduced prices offered from other markets. Present shipments are chiefly to supply forward contracts, and until these are completed little new business can be looked for. We quote: Prime milling, 2s 1d; good to best feed, 1s 11d to 2s 0½d; inferior to medium, 1s 9d to 1s 10½d per bushel (sacks extra).

Wheat.—Local offerings are small, and in the case of prime samples are being taken up by millers at quotations. Medium quality is not wanted, and is being quitted as fowl wheat, for which there is fair local demand. We quote: Prime milling, 4s 2d to 4s 3½d; medium, 4s 1d to 4s 1½d; whole fowl wheat, 4s to 4s 1d; broken and damaged, 3s 3d to 3s 10d per bushel (sacks extra).

Potatoes.—Consignments are coming forward in sufficient quantity to supply local and export orders. The demand from northern markets is not quite as keen, and in consequence sales are not so readily effected. We quote: Prime Derwents, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; prime Up-to-Dates, £4; medium to good, £3 10s to £3 15s; inferior, £2 15s to £3 5s per ton (bags included).

Straw.—We quote: Oaten, 45s to 47s 6d; wheaten, 37s 6d to 40s per ton (pressed).

Turnips.—We quote: Best swedes, 21s to 22s per ton (loose, ex truck).

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

We held our usual weekly auction sale of grain and produce at our stores on Monday, when we submitted a very large catalogue put up in lots to suit intending purchasers. Despite the fact that there was an extra large attendance of buyers, bidding was not over brisk, and a number of our offerings, consisting chiefly of lines of inferior potatoes and chaff, had to be passed in for lack of competition. Values ruled as under:

Oats.—This market is still in an unsatisfactory condition. Sales are being daily reported, each time lower than the last. Buyers are apathetic. Quotations are more or less nominal. Quotations: Prime milling, 2s 1d; good to best feed, 1s 11d to 2s; inferior to medium, 1s 9d to 1s 10d per bushel (sacks extra).

Wheat.—The improvement reported in our last continues, the inquiry being good for all lines offering, either in milling quality or fowl wheat, which is scarce and in request. Quotations: Prime milling, 4s 2d to 4s 3½d; medium milling, 4s 1d to 4s 1½d; best fowl wheat, 4s to 4s 1d; broken and damaged, 3s 3d to 3s 10d per bushel (sacks extra).

Potatoes.—The market is quiet for all descriptions. Choice lines of tables, principally Up-to-Dates, are saleable at £4 per ton. Derwents have not as good inquiry. Inferior and medium descriptions are almost unsaleable even at reductions on quotation. Seed sorts—British Queens, etc.—if carefully picked, are readily placed. Quotations: Prime Derwents, £4 2s 6d to £4 5s; medium Derwents, £3 15s to £4; prime Up-to-Dates, £4; medium, £3 10s to £3 15s; inferior, £2 15s upwards per ton (bags in).

Straw.—Oaten straw, 45s to 47s 6d; wheaten, 37s 6d to 40s per ton (pressed, ex truck).

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

Oats.—There is no business being done except in seed orders, as there is no business passing in the export line. Prime milling, 2s 1d; good to best feed, 1s 11d to 2s; inferior to medium, 1s 9d to 1s 10½d per bushel (sacks extra).

Wheat.—There is very little offering, and millers are not keen buyers. Quotations: Prime milling, 4s 2d to 4s 3½d; medium, 4s 1d to 4s 1½d; fowl wheat, 4s to 4s 1d; broken and damaged, 3s 3d to 3s 10d per bushel (sacks extra).

Potatoes.—There are large consignments coming forward, and as the northern demand has slackened off, sales are not so easily made. Prime Derwents, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; prime up-to-dates, £4; medium to good, £3 10s to £3 15s; inferior, £2 15s to £3 per ton (bags in).

Chaff.—There is a good deal coming forward, and the demand for export has slackened off considerably. Straw chaff is in fair demand. Quotations: Prime oaten sheaf, £4 to £4 2s 6d; medium to good, £3 7s 6d to £3 15s; light and inferior, £3 to £3 5s; straw chaff, £2 5s to £2 15s per ton (bags extra).

Pressed Straw.—Oaten, 45s to 47s 6d; wheaten, 37s 6d to 40s per ton.

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week

Rabbitskins.—We offered a large catalogue on Monday, when bidding was brisk up to a certain point. Prices, however, showed a decline of from 1d to 1½d per lb on all classes of skins. Best winter does brought from from 21d to 22½d, a few extra prime to 24½d; good, 18d to 20d; mixed, 17d to 18½d; early winters, 14½ to 15½d; autumns, 13d to 14½d; springs, to 10d; summers, 9d to 10½d; winter blacks, to 24d; autumns, to 17d; fawns, to 15d; a few extra good silver greys, to 25½d; horse hair, 13½d to 18d.

Sheepskins.—We offered a large catalogue to-day, when bidding was brisk for all sorts. Best half-bred, 6½d to 7d; medium to good, 5½d to 6d; inferior, 4d to 5d; best crossbred, 6d to 6½d; medium to good, 4½d to 5½d; inferior, 3d to 4d; best merino, 5½d to 5½d; medium to good, 4½d to 5d; lambskins to 6d.

Tallow and Fat.—There is no change to report in the tallow and fat market, and all coming forward is readily sold.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

August 31.

The citizens of Christchurch and those of the other chief centres will shortly have the pleasure of listening to a young vocalist, Miss Irene Ainsley, a native of Auckland, who for some years has been studying under some of the most famous teachers in Europe and rapidly rose to artistic eminence. Madame Melba, who has taken a deep interest in her voice and culture, states that in six years Miss Ainsley will be the leading contralto of the world. She was a former pupil of the Sisters of Mercy in Auckland.

In his report on the Marist Brothers' School, Mr. Thomas Ritchie, inspector under the North Canterbury Board of Education, writes:—This school has an enrolment of 173 pupils, of whom 158 were present during the official visit. In one day (which was all the time available for the inspection) it was obviously impossible to deal in detail with the work of individuals, or even of individual classes, but opportunity was taken to test by sections all work of primary importance, and also as far as possible those features included under the heading of additional subjects. The results may be summarised as follow:—Reading and comprehension (together with recitation), satisfactory; spelling, good in Standard V., uneven in Standard III.; writing, very fair to satisfactory; composition, very fair in Standard V., in Standard IV. fair to moderate, and in Standard I. (oral) very commendable; arithmetic, fair to moderate; geography, course A fair, course B satisfactory; drawing, generally satisfactory, very good freehand in Standards III., and II.; singing, satisfactory; physical instruction, good; civics, very fair; science and nature study, programme and treatment fair.

Regarding the Sacred Heart School at Addington, conducted by the Sisters of the Missions, Mr. Ritchie states: 'At this school the existing classification of pupils has been in force only since the beginning of the current year. The inspection just held must therefore be regarded solely as a test of progress, but in comparing the results now with those submitted two years ago it is gratifying to note substantial improvement in

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general proficiency. In classes, Standard V. to Standard III., to which searching tests were applied, reading, spelling, writing, and (in general) composition are commendable features. Arithmetic is less satisfactory, and, indeed, calls for special attention during the remainder of the working year; but in geography, particularly the section known as course A, the answering was prompt and intelligent. The work of Standards II. and I., as well as that of the preparatory classes, was inspected as far as opportunity offered. Generally, it is being conducted on sound lines, and the progress is mainly satisfactory. With some useful recommendations regarding future work, the report concludes: 'Throughout the visit the attention, order, and general behaviour of the pupils were exemplary. There are 90 children on the school roll, and 79 were present at the inspection.'

In his report of St. Agnes' School, Halswell, Mr. T. S. Foster, inspector, states (in part) as follows:—'The schoolroom is spacious and well lighted, and for the number enrolled the staff is numerically strong. Schemes of work had been planned in full detail, making provision for all subjects of instruction prescribed for schools of this size. In some respects, notably in reading, recitation, and writing, the attainments are good. With some notable exceptions, spelling and arithmetic are satisfactory. After pointing out any observable defects, the report concludes by saying that the general conduct and orderly behaviour of the pupils on the occasion of the visit formed a pleasing feature of the day's work.'

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

August 31.

A large and enthusiastic meeting of parishioners of the Cathedral was held at the presbytery on Sunday evening. Rev. Father Meagher presided, when details were arranged for the annual social to be held during September.

The Children of Mary's social, held last Thursday evening in the Royal Albert Hall, was a great success. The committee worked assiduously towards that end. The proceeds are to be devoted to procuring a statue of the Blessed Virgin Mary for the Cathedral.

On last Saturday evening a large number of the 'Old Boys' were present in the Catholic Club rooms at a smoke concert tendered to the football club on the occasion of its departure for the southern tour. The president, Rev. Brother George, was in the chair, and the following toasts were duly honored:—'The Pope and the King,' proposed by the president; 'The Team,' by Rev. Brother Fergus; 'The Manager,' by the president and responded to by Mr. E. Dervan; 'The Captain,' proposed by Mr. P. J. Grace, responded to by Mr. Sheehan. Songs were contributed by Mr. O. Pritchard, J. McKenna, W. Dervan, S. Pritchard, and L. McCarthy. A couple of songs by Mr. E. Rowe to his own banjo accompaniment were enthusiastically received, but the story of the Cornish jury by the same gentleman was what critics would call the *pièce de résistance* of the evening. Mr. Rowe's impersonation of the Launceston farmer, and imitation of the dialect peculiar to that part of England, were simply perfect. The proceedings terminated with the singing of 'Auld lang syne.' The team left Auckland on Monday, August 31, for Wanganui via New Plymouth. They meet Wanganui on Thursday, September 3, Napier on Saturday, September 5, and return to Auckland via East Coast on Thursday, September 10. The personnel of the touring party is as follows:—Messrs. O'Brien (2), Lonergan, Little, Kean, Tobin, Nolan, Dervan (2), Sheehan (captain), Harris, Mahoney, Lynch, Slade, O'Connor, Reardon, Simpson, Keys, Waddell, and Lang. Mr. E. Dervan fills the position of manager, while the secretarial work is in the capable hands of Mr. F. Simpson.

Last Sunday the quarterly Communion of the members of the Old Boys' Club took place at St. John's, Parnell, at the half-past seven o'clock Mass, and, notwithstanding the early hour and the long distance that many had to travel, there was a very creditable muster of members. They were welcomed by the parish priest, the Rev. Father Kehoe, who addressed to them some earnest words of encouragement and referred to the enormous power for good there was in the example of a large number of young men receiving Holy Communion in a body. After Mass breakfast was provided for the members in St. Bonaventure's Hall. The catering was in the hands of Mrs. Dunn, who was ably assisted by a number of young ladies. The president referred briefly to the difficulty of getting a full gathering of members at a distant parish like Parnell, and expressed the opinion that those who made the greatest sacrifices in matters such as these were really the most active and enthu-

siastic members of the society. He also voiced the sympathy of the meeting for Mr. B. O'Brien, who dislocated his wrist while playing for the Auckland junior representatives against Waiuku on last Saturday, and for Mr. Mahon, the general secretary, whose father met with a very serious accident last week, and is still in a critical condition. A vote of thanks to the ladies was proposed by Mr. Shanley, and seconded by Mr. W. Darby in his usually felicitous manner. Mr. P. J. Grace responded on behalf of the ladies, and made some useful suggestions as to the way in which the members of the 'Old Boys' Club could show their gratitude to the Rev. Father Kehoe and the parishioners of Parnell.

Late Burnside Stock Report

Cattle.—There was a big yarding of 272 forward, the greater proportion consisting of light-weight bullocks and heifers. Best bullocks were slightly firmer, whilst other sorts were a shade easier. Best bullocks, £10 10s to £12 10s; extra, up to £13; medium, £8 10s to £9 10s; inferior, £4 10s to £7; best cows and heifers, up to £9 5s; medium, £7 to £8; light, up to £6.

Sheep.—There was a very heavy yarding of 3874, of which a good proportion consisted of prime wethers and freezers. Freezing buyers purchased about 1500 sheep, prime wethers were from 1s to 1s 6d per head easier than at last sale. Best wethers, 19s 6d to 23s 3d; medium, 17s 6d to 19s; light, 14s 6d to 15s; best ewes, 17s to 18s; medium, 14s to 16s; light, 3s 6d to 11s 6d; best hoggets, up to 18s.

Pigs.—130 forward. Small pigs sold at better prices than were ruling last week, whilst heavy pigs were firm at last week's rates. Suckers, 18s to 22s 6d; slips, 24s to 26s; stores, 28s to 30s; porkers, 45s to 48s; light baconers, 50s to 56s; heavy do, 58s to 65s.

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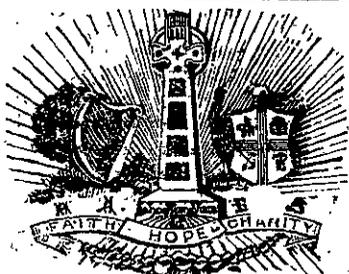
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Catholic Marriages.

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THOS. J. HOLBROOK
General Secretary.

BIRTH

DALLOW.—On August 26, at her residence, Palmerston North, Mrs. Vernon Dallow, of a daughter.

MARRIAGE

BARRY—SYLVESTER.—On Wednesday, August 26, at St. Patrick's Church, Napier, by the Rev. Father O'Connor, Thomas William, eldest son of Mr. Barry, London, to Mary Norah, only daughter of Mrs. Sylvester, Napier.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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, SEPTEMBER 3, 1908.

COMMENT ON A TAPANUI TIRADE



THE general elections are drawing nigh, and the various political parties interested therein are girding their loins to fight the fray, each according to its policy or conscience or lack of conscience—as it was in the beginning. With the merely political side of the campaign this journal has no concern. It preserves the independence that best adorns a religious newspaper, and declines to allow itself to be blown as a knot in the bedraggled tail of any political party kite. But there is one recurrent phase of electioneering in this Dominion that, when found, the Catholic journal must (like Captain Cuttle) in duty 'make a note on.' We refer to the efforts made by sundry credulous or mischievous individuals, and by two unpatriotic associations, to hound up religious rancor against their Catholic fellow-citizens by representing them as an intolerably chuckle-headed tribe, and as conspiring by sneaking and underhand means to capture the public service and make it a sort of annex of the Vatican, and a State-aided bulwark of 'Popery.' Nay, it is even said or suggested by these good people that the new 'Popish Plot' has so far succeeded that the public service is 'stuffed' with 'Papishes' to an extent far beyond their proportion to the total population of the Dominion; that, to secure promotion, you must be an adherent of the 'Romish' Church; that State salaries are absorbed by the followers of the Man of Sin, in a measure that constitutes something 'like an official scandal.

and that it behoves all New Zealand electors to vote 'yellow' unless they are prepared to wake up some fine Monday morning and find the wealth-holding six-sevenths of the population in the thrall of the other seventh that are not; as a body, so highly endowed with this world's goods.

Such is, in general substance, the preposterous fairy legend which wide-awake and intelligent New Zealanders are asked to swallow on the approach of each general election. Samivel Weller's suspicions were aroused by the curious coincidence of the disappearance of a litter of puppies, and the appearance of 'veal pies' upon the dinner-table at the inn. And the suspicions of the free and independent New Zealand voter might well be aroused by this curious coincidence: that these election-time 'discoveries' of Papal chuckleheadedness are generally made by an underground association, the members of which bind themselves by an oath, taken on bended knees and with the Bible in their hands, to do what lies in their power to so far deprive Catholics of the benefits of the Emancipation Act as to exclude them from parliament and municipal life. The legend about the scandalous predominance of 'Papishes' in our public service comes chiefly into evidence on the twelfth of July preceding the general elections. During the following September, sundry anonymous writers of letters to the press get 'onaisy in their minds' about the heavy dose of 'Popery' in the public service. Their anguish increases—and so does the direness of their prophecies of woe—as the election-day approaches. When it is over, they suffer a rather sudden recovery, and the distressful condition of the public service no longer rides them like a nightmare until the circling years bring another general election around. And then—*da capo!* This year the customary anonymous September lucubrations have been slightly anticipated. An article, said to be 'contributed by "Celt,"' appeared in the *Tapanui Courier*. It was the customary bit of post-July electioneering, differing from the ordinary run of such lucubrations only in its greater length and more intense ferocity. There is the clumsy pretence—which we have noticed in several other such productions and which will deceive no person of anything like normal mental acumen—to discuss the Home Rule question, which is dragged in apropos of nothing at all. The real and transparently evident drift and object of the article is to hound up local passion against Catholics, in view of the approaching elections. The article in question (which fills two long columns with quite a remarkably neat fit) is marked throughout by the bald illiteracy that the world expects as a matter of course in No-Popery fiction. It furnishes pathetic evidence of the unfitness of the writer to discuss the Home Rule issue, owing to his surprising ignorance of even the Tory side of the question. He merely asserts, in a very loud and angry voice, sundry shibboleths of the July platform and of the No-Popery 'penny dreadful.' Of course no attempt was made to substantiate any of his assertions by proof; and of fifty-three statements of his examined by us, the bulk of them are false, and the rest not true. Some of these statements will be touched upon in the course of this article. Others will probably be dealt with in due time in the columns of the *Tapanui Courier*.

We are willing to make the most generous allowances for the unconscious error and for the credulity which at times represent Catholics (so to speak) as a mixture of fool, knave, and demon, and trick their priesthood out with (figurative) horns and tail and cloven hoof. The delightful simplicity of the writer of the article in question—or his bold contempt for the intelligence of Tapanui readers—may be sufficiently gauged by his statement that the 'leading churchmen' of 'the Church of Rome' in Ireland 'worship the Pope and want a prince of their own body enthroned as King of Ireland.' We are likewise twice treated to a rehash of the bogus interview with Cardinal Logue in New York. But the outstanding feature of the article 'contributed by "Celt"' is the more than Mahomedan ferocity of its abuse of Irish Catholics, and especially of the Irish Catholic priesthood, who are treated to furies of rough invective, and made (of course without any attempt at proof) the cause of their country's poverty and discontent and unexampled decay. We think we can fairly claim to have waded through more of the 'literature' of the Orange lodges than, perhaps, any 'brother' of the order within the seas of Australasia. And with all our vast experience of that terrible stuff, we are free to confess that we have seldom come across anything marked by more deplorable mendacity, bitterness, and all uncharity than the pretended article on Home Rule that blistered two whole columns of the *Tapanui Courier*. Recognising the lengths to which

honest fanaticism may drive some men, we nourish no unkindly personal feeling towards those convinced enthusiasts who openly pour waterspouts of abuse on 'Popery' from the July platform. But it is difficult to believe in the good-faith and 'honor-bright' of the assailant who attacks, like the armed burglar, with a mask upon his face, and who (as the Rev. Mr. Hewitson said recently in Dunedin) fires at you from behind a hedge of anonymity. From such Ishmaels, the character of no man and no woman is safe. Our Parliament has passed its verdict upon the anonymous accuser; our courts of justice (through Major Keddell) have denounced him; the Bruce County Council recently ostracised him as a coward; nay, even the Emperor Trajan, who tortured and slaughtered Christians on a vast scale, yet had enough manliness in his pagan heart to refuse to tolerate, against his victims, the slings and arrows of the masked accuser. 'Literary roughs' is the epithet flung by Dr. Oliver Wendell Holmes, the genial Poet of the Breakfast Table, against the anonymous newspaper or lampoon accuser. And (says Dr. Maurice Francis Egan) 'it is understood in good society that a man who writes a letter which he is afraid to sign with his own name, would lie or steal. And,' adds he, 'I believe he would.' Dr. Parker (Congregationalist), of the City Temple (London), attributed anonymous accusations to 'either impudence or cowardice.' The great Tory statesman, Disraeli (Earl Beaconsfield) also had a fine contempt for the masked assailants that volley accusations in the newspaper press. 'We can only view with contemptuous levity,' said he, 'the mischievous varlet who pelts us with mud as we walk along, and then hides behind a dust-bin.'

Of the multitude of variegated and unproven assertions made in the article 'contributed by "Celt"' we have forwarded, for publication in the *Tapanui Courier*, a first communication dealing with the following: (1) The alleged undue preponderance of Catholics in the public service; (2) the statements that the 'Romish' Church and 'priestcraft' are the causes of Ireland's poverty and discontent and depopulation and decay; and (3) the question of crime in 'the most distressful country.' Other issues will be raised by us in due course, should a discussion ensue in the columns of the *Courier*.

(1) One of the enlivening 'wisdoms' of Sancho Panza runneth thus: 'Let every man take care what he talks, or how he writes, of other men, and not set down at random, hab-nab, higgledy-piggledy, whatever comes into his noddle.' Even the least reputable citizens—whether they wear or don't wear masks—are rightly expected, as a matter of elementary justice, to take the trouble of making careful and extended inquiries before making statements in a public print calculated to raise the red devil of sectarian distrust and hate among a peaceable, law-abiding, and God-fearing population composed of persons of many creeds who are living together in mutual esteem and good-will, in a pleasant and prosperous rural community. But the Masked Man of Tapanui unfortunately preferred to proper investigation the random, hab-nab, higgledy-piggledy method in its deplorable tirade. Our distinguished friend, Mark Twain, says in his *Joan of Arc*: 'There is no sense in forming an opinion when there is no evidence to form it on. If you build a person without bones in him, he may look fair enough to the eye, but he will be limber and cannot stand up; and I consider that evidence is the bones of an opinion.' Our excitable—not to say hysterical—Tapanui friend forgot to put the bones—that is, the evidence—into the sweeping opinions which he uttered about things and persons 'Romish,' in language that was so frequent and painful and free. For him, random and unsustainable assertion stands for evidence, and alleged gossip is 'confirmation strong as proof of Holy Writ.' His gratuitous assertions throughout in regard to the 'Romish' Church (he habitually uses the offensive theological slang 'Romish') are amply met by gratuitous denials and a call for proof. His statements in regard to the 'Romish' Church and the public service are, furthermore, dealt with in the following challenges: Let him furnish proof—to the satisfaction of a committee to be jointly chosen by him (or his representative) and us—of the following statements: (1) That the proportion of Catholic men in the police force is the result of 'religious influence' being 'brought to bear on State appointments'; and (2) 'that, to get place and quick promotion, a man must be a R.C.' We deny that these statements are true. If, however, they are proved to be true (within a reasonable period, to be determined by mutual arrangement), to the satisfaction of our mutually chosen tribunal, we will—as a penalty

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for our denial—pay the sum of £10 to any public charity that the aforesaid tribunal may designate. To this challenge we add another, which will vastly better cover the position of Catholics in regard to the public service. We invite the Masked Man, or any one for him, to prove, as above, (3) that Catholics are represented in the public service of the Dominion above their proportion to total population; and (4) that they draw (a) salaries and (b) wages above their proportion to total population. We will accept proof of these statements in regard to the public service in the four chief centres of urban population, or in Otago and Southland, or in Canterbury, or in the South Island, or in the North Island, or in both Islands. On proof of these propositions, as above, we will pay over, as above, the sum of £20 to a public charity to be designated.

Our readers will remember the result of a series of specific challenges of a similar nature, issued by us, through the *Otago Daily Times*, to Mr. Earnshaw (a local candidate for parliamentary honors) during the election campaign of 1901. The challenges, although repeated and pointed, and covering specific allegations, were (wisely) declined. But they resulted in the taking of a creedal census of the public service, name by name, of the whole Civil List, in 1901 and 1902, by the *N.Z. Tablet*, aided by hundreds of careful and conscientious co-operators with full local knowledge. Our census attracted keen attention not alone in New Zealand, but also in Australia. The net result of it all came to this: that, whereas Catholics were one in seven of the population, their numerical strength in the public service was, not one in seven, but between one in nine and one in ten; that, in the matter of salaries and wages, they drew, not one pound in seven, but only about one pound in every fourteen to fifteen of the total amounts paid under these heads. We are not called upon here to express any opinion in regard to the conviction, widely prevalent among Catholics in the public service, that their creed is, to a very real extent, a bar to equal treatment in the matter of promotion. That prolonged and conscientious census, name by name, did leave in our minds something more than a suspicion that there is at least one particular creed which, both numerically and in the matter of pay, is represented in the public service well beyond its proportion to the total population. And that creed is not the Catholic. That, however, is not a matter on which we or any others can claim to have a grievance. For, in the first place, we, as citizens, are more concerned for the efficiency of the public service than for the mathematical gradation of its creedal components. In the second place, we are aware that there is, here and there in the public service, a sort of 'follow-my-leader' tendency. In the third place, we must assume—until evidence to the contrary is forthcoming—that such preponderance as may exist, in favor of the non-Catholic creed referred to above, was brought about in a perfectly proper and legitimate way. And finally, we are satisfied that the adherents of the creed in question make, as a body, a faithful and excellent class of public servants.

There are, as our old colonist readers are aware, certain Departments that, up to a certain period, might almost have placed over their doors the legend that was carved upon the walls of Bandon:

'Turk, Jew, or Atheist,
May enter here, but not a Papist.'

Even still (as our census amply showed) Catholics are surprisingly rare in the Departments referred to. We are not, however, prepared to suggest that this is in any way due to any existing policy of conscious exclusion. We prefer to believe that Catholics have not found the atmosphere of these Departments congenial. The police force presents (though, for Catholics, to a far less extent of late years) another instance of 'follow-my-leader.' At a critical period in her history, New Zealand was fortunate enough to secure the services of a number of trained Irish-Catholic police. The 'follow-my-leader' principle did the rest, and thus this young country happily succeeded in enrolling a force that, for many years—and, though to a lesser extent, even still—contained a considerable proportion of men of the race and faith that, by reason of their fidelity, their tact, their bonhomie, and their fine physical qualities, are deemed to constitute an almost ideal police. It was, perhaps, not altogether a mere coincidence that no Irish or Catholic policeman was implicated in the sensational scandals that shook the force in Dunedin a few short years ago.

In connection with the general subject of 'stuffing,' many of our readers will remember the noisy and persistent clamor—engineered principally by the Orange lodges—which alleged a scandalous proportionate preponderance of Catholics in the public service of New South Wales. An official census was ordered. Sobering knowledge soon came. And the result was somewhat staggering to the clamorists. The figures are before us, and they prove beyond all doubt the fact that certain creeds were represented in the public service of the Mother State well beyond percentage in the population. But not one of these was the Catholic. The cream of the joke was this: that the particular Reformed faiths which had the greatest preponderance in numbers and in share of the public shokels, were precisely those whose clergy had taken a leading part in the wild clamor, against Catholics in the public service. It reminded one of the pick-pocket who, in order to divert the attention of the pursuers from himself, joins in the hue and cry, and cries 'Thief, thief' the loudest of all. A similar official census in New Zealand—for which we have repeatedly called—would lead to some extremely interesting results. But one of these results would assuredly be demonstration that, in relative numbers and still more in relative pay, Catholics in the public service are far below their proportion to the population of this Dominion.

We propose to deal in our next issue with sundry other assertions of the tirade of the Masked Man of Tapanui. One of these will be the fee-faw-fum-fiction that the 'Romish' Church and 'priestcraft' are the cause of the poverty, discontent, depopulation, and decay of Ireland.

DIOCESE OF DUNEDIN

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday evening, when there was a fair attendance. The programme consisted of a debate, the subject being, 'Should the Dunedin City Council purchase Forbury Park as a recreation ground.' After lengthy argument by both sides, the negative supporters under Mr. W. Atwill were declared the winners. The affirmative side under Mr. A. W. Kirby did remarkably well.

In the course of a letter received last Tuesday, the Right Rev. Dr. Verdon says:—'I remained in Rome for almost four weeks. Then I passed through the north of Italy and Switzerland without any unnecessary delay and went on to Vichy, where I remained nearly four weeks, going through the full water-cure. Afterwards I went to England, and spent a couple of weeks with friends. Finally, on June 25, I arrived in Dublin, where I was the guest of Monsignor O'Donnell, V.G., parish priest of Booterstown, an old and valued friend. During my stay in Dublin I visited Maynooth, All Hallows, and Clonliffe College, and met many of my old friends, who vied with each other in loading me with kindness. By a happy coincidence, Fathers MacMullan, Lynch, and Power (Hawera) were in Dublin the day after my arrival there. They all looked very well, and seemed to be thoroughly enjoying their trip to the old land. I was much pleased to note great improvement in the City of Dublin and its surroundings. The shops look brighter, and the whole city looks more prosperous than when I saw it nine years ago. Especially in the children I noticed great improvement, and some of the priests informed me that the improved appearance of the children is general in all the schools in and about the city. Since I came over I have not had much time to go through much of the country, but wherever I have gone I have noticed signs of returning prosperity. During the month of August I shall visit many parts of Ireland. In September I shall go to the Eucharistic Conference in London. In November I shall be in Rome for the Holy Father's jubilee celebration, and before the end of December the good ship *Orontes* will, please God, be carrying me back to New Zealand.'

NOTICE TO CORRESPONDENTS.

As we will have to go to press somewhat earlier than usual with our Papal Jubilee number, to be published on September 17, all communications intended for that issue should reach this office not later than Monday morning.

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

(From our Wellington correspondent.)

There has been evinced for a considerable time past, a desire on the part of the Catholic laity in general and the Old Boys of St. Patrick's College to show in a fitting manner their appreciation of the Very Rev. Father Keogh, under whose able direction, as Rector, the college has made such splendid progress, and whose princely generosity of heart and noble broadmindedness have won admiration in all quarters. An opportunity was awaited, and finally the occasion of his silver jubilee was availed of to pay to the reverend gentleman a well-deserved tribute of respect and esteem. When the time came, however, to make the necessary arrangements, it was found that the tribute was not to be confined to either the Old Boys or to the Catholic body. It was soon manifest that prominent citizens and representatives of other denominations outside the Rev. Father's Church were anxious to join with his co-religionists to do him honor. And so came about that gathering on Tuesday night last, which will long be remembered by those present, and which forms an interesting and delightful page in the history of the college.

As is only natural on such an occasion, the religious side of the event was deemed of first importance. On Tuesday morning at 9 o'clock, in St. Joseph's Church, High Mass was celebrated by the Very Rev. Father. At this Mass were present very many of the visiting clergy. The Rev. Father Quinn was deacon and Rev. Father McCarthy subdeacon. It was fitting that two ex-pupils of the college should assist their Rector in this Mass of thanksgiving. A forceful and impressive discourse on the dignity of the sacred office of the priesthood was preached by the Provincial of the Marist Order, Very Rev. Father Regnault.

On Monday evening the Rector was presented by the pupils of the college with a fine set of breviaries. The presentation was made by Mr. Mark Devoy.

On Tuesday the gymnasium of the college was transformed into a commodious dining-hall, tastefully decorated. The College Cadets, in their neat green uniforms, waited at table and performed their allotted duties in a most creditable manner. The Vice-Rector (Rev. Father Goggan), aided by the other college Fathers, supervised the arrangements. Just before the dinner the college hall presented a most animated scene. Here was his Grace and the Marist Provincial chatting with the Premier and Wellington's chief citizen, all present to do honor to a worthy, priest and equally worthy citizen. The clergy came from all parts of the Dominion to join in the tribute-giving. There were ex-pupils of the college, proud of their institution and its staff. Here they met to exchange reminiscences and to renew old friendships. Then there were the representatives of the Catholic laity, who regard the college and its successes with pardonable pride. And, to mark still more the cosmopolitan nature of the gathering—to show more clearly that the man to be honored was esteemed equally outside the Church—there was the presence of the Rev. Mr. Johnson, of the Anglican Church, from whom, on his northern tour, the Rector had received so much kindness. Representatives of the Presbyterian, Unitarian, and Jewish communities sent apologies for unavoidable absence. The Rev. J. Kennedy Elliott, Presbyterian minister, assured the committee of his practical sympathy with the testimonial and of his regard for Father Keogh. The Jewish Rabbi (Rev. Van Staveren) showed his appreciation by taking an active part in the canvass.

When, led by the Premier and his Grace, the guests moved towards the dining-hall, one felt that here indeed was as representative a gathering as one could wish. His Grace presided, being supported on his right by the Rector and on his left by the Premier. After justice had been done to the good things provided, his Worship the Mayor proposed the toast of 'The Very Rev. Father Keogh.' In doing so he congratulated the Catholic community on having as head of St. Patrick's so able and so genial a scholar and gentleman. Father Keogh was widely respected, not only as a teacher who had achieved such fine results, but as a good citizen. The toast was received with great enthusiasm. Sir Joseph Ward, who, owing to the urgency of Parliamentary duties had to leave early, paid a glowing tribute to Father Keogh, and wished him long life and happiness. His Grace then expressed to Father Keogh the congratulations of himself and clergy on so happy an occasion. He took some credit to himself in that he had chosen Father

Keogh for the important post he now occupied. Father Keogh, in rising to respond, was received with great applause. He felt very grateful for their kindness. He could not understand why they should so honor him. They had overlooked his faults and saw only his good qualities. Since coming to the Dominion he had received from every quarter the greatest kindness. He keenly appreciated the honor they had paid him that day. The next toast was that of 'Parliament,' proposed by Dr. Cahill, who said that, while the Parliament of to-day was perhaps not so learned and intellectual a body of men as those in the past, still it was practical and just as sincere in its desire to legislate for the welfare of New Zealand. The Hon. George Fowlds, Minister for Education, in responding, paid a warm tribute to the splendid work done by St. Patrick's College in the cause of education. He congratulated the Catholic body on possessing so successful, so able, and so zealous a teacher as the Rev. Father. On leaving to resume his duties at the House, the Hon. Minister was accorded a hearty send-off by the gathering. Response was also made by Hon. T. Thompson, who expressed his appreciation of the guest of the day, and hoped he would long be spared to preside at St. Patrick's. The toast of 'The Law' was proposed by Very Rev. Dean McKenna in a happy speech. Mr. H. D. Bell, K.C., in replying, said that Father Keogh was not satisfied with six days' work in the college. On Sundays he ventured in *partibus infidelium* to convert such men as Mr. Skerrett, K.C., and himself. They were both parishioners of Father Keogh's. He believed there was some hope for himself. The toast of 'The Law' was also acknowledged by Hon. Mr. Callan, who sympathised with Father Keogh in the magnitude of his task across the bay. The Very Rev. Father Clune, C.S.S.R., proposed the toast of 'Medicine.' He acknowledged in happy terms the debt they all owed to the medical profession, and pointed out that some of its brightest ornaments were present at the festive board that day. He took advantage of the occasion to express, on behalf of the Redemptorist Fathers, their congratulations to Father Keogh, and their warm appreciation of him. Father Keogh was one where a fine intellect had not congealed the warmth of the heart. His heart expanded in sympathy and love for his fellows. Mr. E. J. Fitzgibbon, in proposing the toast of the 'College Faculty,' referred to the splendid staff which the Rector had to assist him. He paid a special tribute of praise to Ven. Archdeacon Devoy and Rev. Father Goggan, both of whom had done much for St. Patrick's. The Ven. Archdeacon made a feeling reply. His connection with the college was a most pleasant one. Father Goggan acknowledged the toast for the present staff, amongst whom he said were many able young men who had achieved university honors. They were ably directed by their general, Father Keogh. The college had not much to help it financially. It had really only two benefactors in the way of scholarship grantors—Mr. Martin Kennedy and the late Mr. John O'Leary. It needed above all a chemical laboratory, and he hoped that something would be done soon in this direction. The toast of the 'Rector's Mother' was introduced by his Grace and proposed in a happy speech by Rev. Father Hills. The Rector made a fitting acknowledgment. The toast of the 'Boys' was proposed by Rev. Father Hickson, who referred to their prowess in the field of sport. Mr. Mark Devoy, replying for the boys, said they were only too happy to assist in doing honor to so good a Rector. His Worship the Mayor then proposed a vote of thanks to his Grace, which concluded a memorable gathering.

The gathering on Tuesday evening at the Town Hall was most impressive and enthusiastic. In spite of the inclement state of the weather, it is estimated that nearly 1700 people were present. Apologies for non-attendance came from many members of Parliament, who could not leave their duties at the House. Dr. Thomas Cahill presided, and speeches were made, as already reported, by his Worship the Mayor, Hon. George Fowlds, and Mr. E. J. Fitzgibbon. The purse of sovereigns will, it is stated, contain considerably over £320, as donations are still coming in. The press made special reference to Father Keogh's broadmindedness and to the consequent representative character of the gathering. A special tribute of praise is due to the committee for the success of the gathering. On the secretary, Mr. Fred W. Crombie, devolved a good deal of hard work, and to him the success must be very gratifying. To Mr. Martin Kennedy as treasurer, and to Dr. Cahill as chairman, much of the success of the gatherings and function must be ascribed. The musical programme on Tuesday evening was especially fine, and the musical committee, Messrs. Lamartine, Dwan, and J. E. Butler, are to be commended for their services in this connection.

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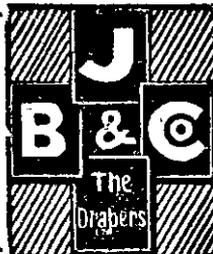
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Irish News

ANTRIM—The Premier of Queensland

Mr. Kidston, the Premier of Queensland, visited Belfast last week as the guest of Mr. Joseph Devlin, M.P. In a speech at a reception in his honor, he said that the one thing which would ultimately overcome English resistance to Home Rule would be the conviction that Home Rule for Ireland was a necessary thing for England. On July 13 Mr. John E. Redmond, M.P., entertained Mr. Kidston at luncheon in the House of Commons. Mr. Redmond invited to meet him Mr. T. P. O'Connor, M.P.; Mr. Joseph Devlin, M.P.; Mr. Wm. Redmond, M.P.; and Mr. James Dalton, K.C.S.G.

CLARE—Recognition of Bravery

The French sailing vessel, *Leon XIII.*, it will be remembered, was wrecked last October off the coast of County Clare. For two days the sailors had taken refuge in the rigging. In spite of the terrific hurricane which was raging, the Quilty fishermen made desperate efforts to rescue their brother sailors, and succeeded in bringing thirteen safely to land, but the captain, Lucas, who, in spite of his broken leg, refused to leave his boat before the entire crew were saved, remained on board, and the storm becoming fiercer, it was impossible for the life-boats to approach the wreck. In the meantime, Admiral Sir Curzon Howe, the Commander-in-Chief of the Atlantic Fleet, had been informed of the danger in which the remainder of the crew were placed, and had sent the cruiser *Arrogant* to their help, and thanks to him the captain and the other unfortunate sailors escaped a watery grave. M. Lefevre Meaulle, the Consul for France in Dublin, immediately wrote to the French Ambassador in London, asking him to solicit from the French Government awards for the brave rescuers. The French Government, it is announced, has sent over 30 medals and various commemorative souvenirs for distribution amongst them.

Presents for the Holy Father

The Most Rev. Dr. O'Callaghan has received a letter from Monsignor O'Riordan, Rector of the Irish College, Rome, acknowledging the receipt of a cheque for £125 and a beautiful vellum and gold album, engrossed with the subscribers' names, presented by the ladies of Cork in connection with the Papal Jubilee. The amount was made up of the smallest sums, ranging from one penny upward. Monsignor O'Riordan says: 'His Holiness was deeply touched by this act of generous loyalty on the part of the ladies of Cork, and conveys to them through your Lordship his grateful thanks and his Apostolic Blessing to all and each. He looked over the album, reading out many of the names, and recognising, such names as he had heard already—for instance, "O'Callaghan," "Murphy," etc. He was amused at his own attempts to pronounce some of the names.'

Sad Drowning Fatality

A young man named William Hall Moylan, 17, son of Mr. P. C. Moylan, Carrigtwohill, ex Vice-president of the National Teachers' Association, was drowned on Sunday, July 5, near Queenstown Junction. Deceased, who was a clerical student, home on holidays, went to bathe with a couple of young friends, got beyond his depth, and, not being an expert swimmer, soon got into difficulties. Some men swam to his aid, brought him to the bank alive, and restorative methods were applied, but he expired in a short time.

DUBLIN—A Distinguished Scholar

Whatever may be the true explanation of Trinity College, for the first time in its history of 316 years, conferring an honorary degree on a Catholic priest and monk, the fact remains (says the *Freeman's Journal*) that the recipient of the degree is a most distinguished scholar and educationist. Right Rev. Edmund Cuthbert Butler, O.S.B., Abbot of Downside College, is an M.A. of London and Cambridge Universities, and he has done exceptionally good work as editor of the *Historia Lausiaca* of Palladius for the Cambridge 'Texts and Studies' Series of Biblical and Patristic Literature. Abbot Butler is also a contributor to the American *Catholic Encyclopedia*. Of course, as is well known, Abbot Butler is an Irishman (born in Dublin in 1858), but it may be added that he is the son of Edward Butler, M.A., first Professor of Mathematics in the Catholic University, Dublin, and he is also nephew of Sir Francis Cruise.

The New Universities.

In replying to a vote of thanks at a meeting held in Grey-stones on Sunday, July 12, with the object of raising funds for the erection of a new church, his Grace the Archbishop of Dublin, who presided, made a most important statement regarding the University Bill as it has emerged from Committee. The scheme as it stands, he pointed out, has one drawback of a 'terribly serious character,' namely, the absence of a residential college in Dublin. He hesitated to describe it as of a fatally serious character, yet it was all but that. Dr. Walsh, who has long been a tireless and able advocate of the claim of the Catholic majority to equality in the matter of higher education, asked what respect would be commanded, what enthusiasm inspired, by a non-residential University College established in Dublin, in the same city as Trinity College, but standing in painful contrast to it from the lack of those buildings for the residence of its students, which, apart from every other consideration, add so notably to the dignity both of Trinity College and its University in the eyes of the public at large. There can be no questioning the fact that for the sake of saving one or two hundred thousand pounds to the Treasury, the new University which has been won by years of agitation is in danger of falling far short of what was anticipated.

The Bishop of Auckland

In the Church of St. Paul of the Cross, Mount Argus, Harold's Cross, on Sunday, July 12, a Solemn Triduum in honor of Blessed Gabriel Possenti, a Passionist Father, who was beatified in May last in St. Peter's, Rome, came to a close. The concluding ceremony consisted of Pontifical High Mass, followed by a panegyric of the saint by Rev. Andrew MacArdle, S.J. The Right Rev. Dr. Lenihan, Bishop of Auckland, was the celebrant of the High Mass, which was attended by a large number of clergy and laity.

KILKENNY—Parliamentary Representation

Mr. Nicholas Murphy has tendered to Mr. Redmond his resignation as member of Parliament for South Kilkenny. The step is understood to be due to the state of his business affairs. Mr. Murphy was elected exactly a year ago in succession to Mr. James O'Mara, and some months ago he attracted attention by leaving a sick bed at imminent risk to himself in order to propose a motion for which he had secured first place in the ballot. Mr. Richard J. Ryan, Thomastown, has issued an address to the League branches and public bodies, appealing for support as a candidate for the representation of South Kilkenny at the coming Convention. Mr. Ryan, who is a County Councillor for the Thomastown district and a prominent local Nationalist, was a candidate at the last Convention, but withdrew in favor of Mr. Murphy.

MAYO—A Distinguished Visitor

The Most Rev. Dr. Delany, Archbishop of Hobart, who is a native of Galway, was, early in July, on a visit to Ballaghaderreen, when he was the guest of the Right Rev. Dr. Lyster, Bishop of Achonry.

Pilgrimage to Croagh Patrick

The Carmelite nuns at Lourdes sent a costly banner of green, with the Sacred Heart embroidered upon it in gold, to float over the pilgrims to Croagh Patrick. The pilgrimage was to take place on July 19.

MONAGHAN—A Supporter of the National Cause

Mr. Patrick Fitzpatrick, of Corn, Aghaboy, Co. Monaghan, who has passed away at an advanced age, was a cousin of the late Sir Charles Gavan Duffy. For over sixty years he took a leading part in politics in his native county, and in his time did yeoman service for the national cause.

WATERFORD—An American Visitor

The Right Rev. Dr. Prendergast, Bishop-Auxiliary of Philadelphia, visited Lismore early in July. His sister is a member of the Presentation Order in that town.

GENERAL

Irish Athletes at the Olympic Games

At the Olympic Games, which opened on July 13 in London, the Hammer-throwing competition was won by an Irishman—John Flanagan, late of Kilmallock, with the marvellous throw of 170 feet 4½ inches—a new Olympic and British record. M. McGrath, another Irishman, was second with 167 feet 11 inches; and Con Walsh, late of Macroom, Co. Cork, third, with 159 feet 1½ inches. In the shooting contests the championship gold

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medal has been won by an Irishman, Colonel Milner, with a magnificent score of 98 out of a possible 100. Another Irishman, Mr. K. Casey, from the United States, won the silver medal with 95, and an Irishman tied with a Scotchman for third place with 92. Of the first six competitors who headed the list four were Irishmen.

Good Payers

There is no topic (says the *Catholic Times*) so lovingly dilated on not only by the Parliamentary representatives of the Belfast Orangemen, whose prejudices against their countrymen are ineradicable, but by the British Unionists who know nothing whatever about Ireland than the unwillingness of the Irish farmers to meet their financial obligations. The gentlemen who entertain this distrust of such a large proportion of the Irish people are never anxious to submit their assertions to tests. They prefer the creations of lively imaginations to sober facts. But facts are stubborn and cannot be disposed of by fancy's arts. Some few of them to which Mr. William O'Brien calls attention in a letter that he has addressed to the *Daily News* prove that so far from being untrustworthy or dishonest the Irish farmer may be confidently counted on to pay what he owes. Of £1,448,991 collectable in annuities under all the Irish Purchase Acts, the arrears on the 1st of July did not exceed £9132, and at the same date not more than 1013 out of 116,992 payers of annuity were backward in their payments. Mr. O'Brien points out that the figures are even more gratifying as to the Wyndham Act of 1903 than as to the previous Ashbourne and Balfour Acts, the success of which was so notable. Of the 44,773 annuitants under the Wyndham Act only 305 were in arrear on July 1, and the sum total of their indebtedness was only £2312 out of £561,858. Surely an unimpeachable testimony to the Irish farmer's sense of honor and duty.

Bound to the Unionist Chariot

Mr. Lindsay Crawford, Past Grand Master, speaking at a monster meeting of Orangemen in Birkenhead on July 13, said:—For the first 50 years of its existence the Orange Institution, as he had pointed out, was not a Unionist organisation, and every Orangeman was as free to reject the doctrine of Unionism as he was to oppose Free Trade or vivisection. Not only was that so, but in its early stages—when the first principles of Orangism were better understood—the Orangemen were opposed to the Act of Union, and in favor of the Constitution of 1782—the King, Lords, and Commons of Ireland. The formal recognition of Unionism in 1849 was, as he (Mr. Crawford) would show, a crafty device to bind the unthinking Orangeman by a solemn vow, whose true import he did not fully grasp, to vote on all occasions for the Unionist party. That was Orangism in the twentieth century. Its members were not free-agents, and they had presented to them the spectacle of a body of men on whose banners were emblazoned the watchwords of Protestants, bound themselves hand and foot to the Unionist chariot, and led to the poll like dumb-driven cattle. Not so their forefathers: They, too, labored under the disability of Grand Lodge government, but, like the Independents, they allowed no squeamish consideration for order and discipline to stand between them and their consciences. In 1800, when the arch-traitor Castlereagh had succeeded in bribing the Grand Lodge to issue an appeal to the Orangemen not to take any part in opposing the Act of Union, on the ground that the Institution had nothing to do with such political matters, the Orangemen saw in this plea an attempt to deprive them of their rights as Irishmen and citizens, and refused to be bound by such paltry considerations. Lodge after lodge all over the country published resolutions denouncing the Act of Union.

Migratory Laborers

From the evidence obtained from various sources it appears that the number of migratory laborers from Ireland to England and Scotland in 1907 was about 1000 less than that of the preceding year, and may be estimated at approximately 24,000.

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People We Hear About

Lord Charles Beresford, whose actions recently were much criticised by Parliament and the press, says: 'I am now sixty-two years old, and since I have entirely given up wine, spirits, and beer I find I can do as much work, or more, physically and mentally, than I could do when I was thirty. I am always well, always cheery, laugh at the downs of life equally with the ups, and always feel fit and in condition. If only some of the young men would try going without liquor for three months, I do not believe they would think liquor at all necessary again.'

Mr. Joseph Devlin, M.P., who entertained Mr. Kidston, Premier of Queensland, on his visit to Belfast last week; began his political career at a particularly early age. He was only thirteen or fourteen years of age when he astonished Mr. Sexton, as chairman of a meeting of the Sexton Debating Society in West Belfast, with the ability and capacity for public speaking he displayed when he welcomed him to that juvenile assembly. Since then he has developed marvellously as a public man. He is, above all things, a great organiser, and his tact and judgment are remarkable in so young a man. Not only has he helped to defeat the Tory Party of Belfast, but he has become the representative of the constituency in which he was born, and the one above all others in Ireland which he would like to be able to speak for in the House of Commons. To add to his triumph, he was returned unopposed for North Kilkenny.

Since his marriage four years ago we have not heard quite so many stories concerning the shabbiness of the clothes often worn by the Duke of Norfolk. Prior to his marriage, however, someone said he was the worst-dressed man in London. This was probably an exaggeration, although his Grace's disregard for dress has placed him in one or two embarrassing situations. A lady once accosted him in Rome with the question, 'You are one of Cook's men, aren't you? Please help me with my luggage;' while on another occasion a butcher's boy at Arundel, not recognising the Duke, shouted, 'Hi, mister, give us a hand with this bicycle.' Another story comes from Portsmouth to the effect that the Duke went to a shop to order something where the shopkeeper, having advertised for an assistant, had been sending away applicants all morning. 'Too late, my man,' he said to the Duke, as the latter entered the door; 'the post is filled.'

As resolute a fighter as ever drew breath, the late Sir Redvers Buller was a soldier whom Tommy Atkins loved. Stern but just, he would not use fifteen words when ten would suffice. One war correspondent described him as 'a silent, saturnine, bloodthirsty man'; but he was chagrined because Sir Redvers would not talk—a characteristic naturally regarded as little less than a crime by members of the press. Sir Redvers's conception of duty may be gathered from what was, perhaps, the most sensational incident of his career—namely, the death of the Prince Imperial, in 1879. The Prince was attached to the division of which Sir Redvers had command, and when the late Captain Carry, who was with the Prince at the time of his death, arrived in camp and told the story of how the Prince had been killed by the Zulus, the General made no comment until the finish, and then, in quiet but incisive tones, remarked, 'And why are you alive, Captain Carry?'

One of the most prominent characteristics of Sir Robert Hart, who has retired after 54 years' administrative work in China, is his extreme punctuality. He has always lived by the clock, for he says that was the only way in which he could get through his work. To his guests he would say: 'Your early tea will be brought to you when you ring. Please ring once only, holding the button pressed while you count three. Then, will it be convenient to you to tiffin at 12 sharp? If not, I will tiffin myself at 12, and order for you at any time you like. I ride from 3 to 5; there is always a mount for you if you wish it. Dinner at 7.30 sharp, and I must ask you to always excuse me at 11.' Needless to say, everything in his office went like clockwork. At 10 a.m. a line was drawn across the books, and late-coming clerks had to sign their names below, while at 4 p.m. the books were again opened and every clerk had to sign again. No chance of slipping away before the proper time. For 30 years, it is interesting to notice, Sir Robert drank his tea sitting in the same big dining-room chair, which was always covered with a rug so that no one else should use it.

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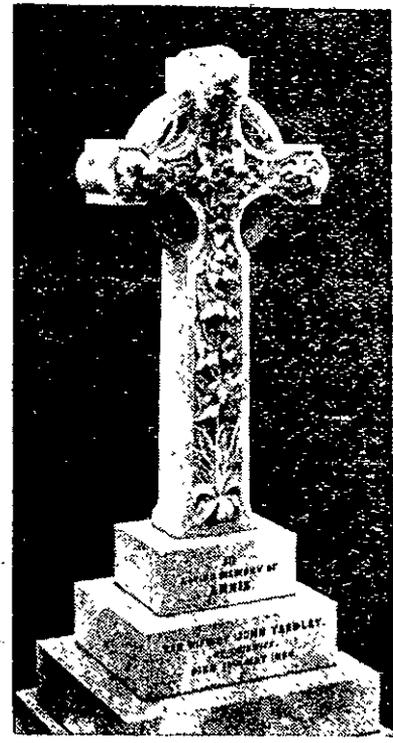
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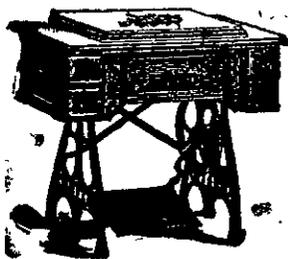
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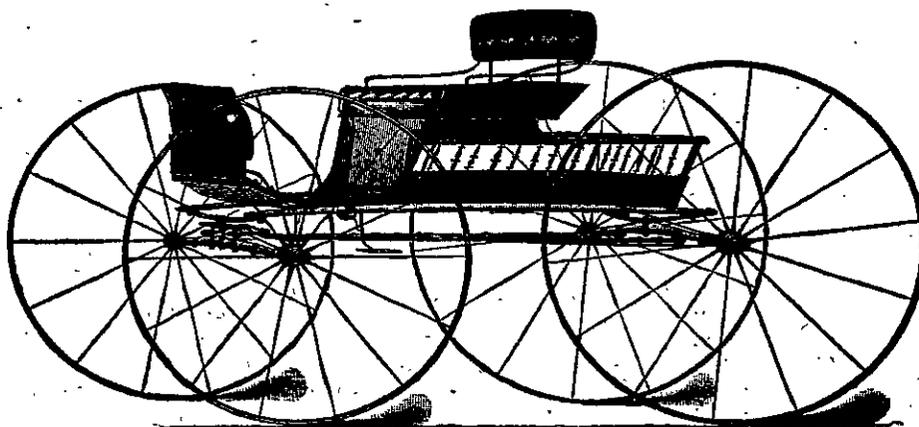
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The Catholic World

ENGLAND—The New Bishop of Shrewsbury

Mgr. Singleton, of Seacombe, who, according to the latest news from Rome, is likely to be the new Bishop of Shrewsbury, is a member of a well-known Birkenhead family. He was born in 1850, and was educated at the Catholic Institute, Liverpool, then at Sedgely Park, and at Ushaw College, Durham. About 27 years ago he was ordained priest by the late Bishop Knight, to whom he was appointed secretary, an office which he filled for seven years. Some twenty years ago he was appointed Rector of St. Joseph's, Seacombe, Cheshire. The jubilee of his priesthood was celebrated with great enthusiasm by the congregation in 1905. In the address presented by them on the occasion, warm reference was made to the handsome buildings of the church, school, and Young Men's Society Hall, which were silent monuments of his energy, zeal, and devotion. On this occasion he was presented with a purse of £228.

Missions to Non-Catholics

His Grace Archbishop Bourne has commissioned Father Herbert Vaughan, D.D., one of the Diocesan Missionaries at Willesden Green, to proceed to the Apostolic Mission House at Washington to study the methods of the mission work in the United States with a view of making the Diocesan Mission work still more effective in this country. The Diocesan Missionaries at Willesden Green and Saffron Walden have shown the possibilities of giving missions to non-Catholics, and of securing thereby numbers of sincere converts, and the time has come when it appears necessary to branch out into larger fields. It may be possible, in the providence of God, to establish in the near future an Apostolic Mission House in England (says the *Catholic Times*) for the training of missionaries for every diocese throughout the land. Father Herbert Vaughan has been selected by the Archbishop to study the work and see what may be done on these lines. The action of the Archbishop is very significant. He believes that the time is ripe for a thoroughly organised movement which will have for its object the sending of well-trained missionaries among the non-Catholics to explain the teaching of the Church. It has been proved that the non-Catholic will pay heed to the preaching of the authorised missionary, and among them are many who are so sincere that once they are convinced, they will accept the Church at any sacrifice.

Charitable Bequests

By the will of the Hon. James Tisdall Woodroffe, of Ware, Uplyme, Devon, late of Calcutta, Advocate General of Bengal, and a member of the Legislative Council of the Lieutenant-Governor of Bengal, and the eldest son of the Rev. Canon J. N. Woodroffe, rector of Glanmire, County Cork, the testator bequeathed £2000 to the trustees of the Goethal Memorial Orphanage at Kurseong, Bengal, to apply the income in the maintenance and education of such and so many poor boys at that institution, to be called 'Woodroffe Scholars,' as such income shall permit preference being given to boys of Irish parentage or extraction; £1000 to the Rev. Mother Superior of the Daughters of the Cross at St. Vincent's House, Kidderpore, Calcutta, for works of piety and charity; £1000 to the Rev. Mother Superior of the Loreto Convent at Calcutta towards the Orphanage and Poor School for Girls at her Convent at Eutally, Calcutta; £1000 to the Bishop of Southwark upon trust, to apply the income towards the sustentation of the Southwark Diocesan Rescue Society; £1000 to the Bishop of Plymouth towards the education of priests in his diocese; £500 to the Archbishop of Calcutta upon trust to apply the income towards the relief of the poor in Calcutta; £500 to St. John's Institution for the Catholic Deaf and Dumb at Boston Spa; £400 to the Catholic Truth Society; and £100 to the Bishop of Cork, to be applied in works of piety or charity as he may think fit connected with the parish of Glanmire, County Cork, in which the testator was born. The gross value of the estate of the deceased amounts to £140,048.

GERMANY—A Priest and Prince

Prince Max of Saxony, who some ten years ago was familiar to Londoners during the short period of his religious ministrations in the East End, where he elected to make his abode among the poor of Whitechapel (remarks the *Catholic Weekly*), is again about to visit England in connection with the forthcoming International Eucharistic Congress, at which he will be one of the principal speakers. The Prince, who during his former stay

in London attracted large crowds by the force of his pulpit eloquence, recently gained a considerable reputation also in Paris, where his discourses at St. Denys-la-Chapelle were attended by the rank and fashion of the French capital. He has the unique distinction of being the only priest who is a prince of the blood royal. He is a brother of the reigning King of Saxony.

HOLLAND—Progress of the Church

Belgium is so overwhelmingly Catholic that the state of religion within the borders of her neighbor, Holland, has naturally a great interest for those who have always regarded the latter country as a distinctly Protestant State. As a matter of fact, nearly half the population of 'Protestant' Holland is now Catholic, and the country possesses some of the most beautiful Catholic churches on the Continent. The Dutch Catholics, who are two-fifths of the whole population of the country, send 1200 priests or nuns to spread the Gospel in other lands; while 17 colleges and 10 convents train these noble missionaries. Dutch Catholics are wisely organised politically, so as to defend Catholic interests in matters of education. Twenty-five out of sixty-three members of Holland's second House of Parliament are Catholics, who can thus exercise considerable influence over any Ministry. The great city of Amsterdam has a population of over 400,000, about a quarter of whom are Catholics. Both Amsterdam and the Hague are in the diocese of Haarlem. Delft is one-third Catholic.

ITALY—A Collective Letter

A collective letter upon economic disputes has been addressed by the Cardinal Archbishop of Ferrara, the Archbishops of Modena, Ravenna, Bologna, and Parma, and some fourteen Italian Bishops to the clergy of their several dioceses. In it the faithful are exhorted to be very careful what societies they join, and to avoid those who, by promising to secure their material prosperity, seek to enrol them for a war against order and religion.

ROME—A Visitor to the Vatican

Achille Fazzari, Garibaldi's comrade and right-hand man in the wars of independence, visited the Pope the other day. The visit was kept secret, but it was disclosed owing to Fazzari's enthusiasm and admiration for the Pope. The King recently presented Fazzari with the famous Byzantine code, containing the Gospels, which are greatly admired at the Vatican, where they were sent for examination. Fazzari, evidently with the donor's consent, offered to present it to the Pope, who accepted it provided it was delivered personally. The audience, which lasted an hour, was most cordial. Fazzari told the Pope that he was wounded in the battle of Montefibretti, and added that Italy waited for his word of peace. The Pope replied that he loved Italy ardently, and prayed that Providence would show the way to a conciliation. He praised the King, and recalled his pious pilgrimage to the Holy Land in 1887. He gave Fazzari a gold medal, and sent a rosary with mother-of-pearl beads to his wife. He also granted blessings to his family. The audience is most significant.

SCOTLAND—The Marist Brothers

This year the Marist Brothers celebrate the golden jubilee of their arrival in Scotland. In 1858, mainly through the exertions of the Rev. Archibald Chisholm, brother of the late Very Rev. Provost Chisholm, of Paisley, a few Marists came to Scotland, and, under the Rev. Eugene Small, pastor of the then newly-formed mission of St. Mungo's, took charge of the Townhead Boys' School, Glasgow. Towards the end of July of the same year St. Mungo's Academy was founded. That the efforts of the Brothers on behalf of the Catholics in Glasgow were appreciated is evidenced by the large number of schools that have been entrusted to them in Glasgow and elsewhere—St. Mary's, St. Andrew's, the Sacred Heart, and St. Alphonsus—all in Glasgow. Shortly afterwards, in the early sixties, a branch of the Order was established in Dundee, where they have now the charge of three flourishing schools. In 1874 St. Joseph's College, Dumfries, was opened, and a few years later Mount St. Michael, the present Marist Provincial House of Scotland. Even so recently as 1907 the Brothers undertook the management of St. Kentigern's Hostel, Partickhill, Glasgow, as a house of studies for students in training for teaching profession.

UNITED STATES—The Diocese of Chicago

The Apostolic Delegation at Washington has received word from Rome of the appointment of the Rev. Paul Rhode, of St. Michael's Church, Chicago, as Auxiliary Bishop of Chicago. Father Rhode is a Polish priest of great ability. The consecration took place on July 29.

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

SEASON 1908.

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To the Farmers of Otago and Southland.

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Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

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4211 ACRES Freehold, fenced, new house; 200 acres under wheat cultivation; permanently watered; carrying one sheep to the acre on natural grasses. Price, £3 5s per acre, Stock 3000 sheep; valuation; 1½ miles from railway line.
2670 ACRE, Freehold, rich black soil plains; 1½ sheep to the acre; on natural grasses, fenced, well watered. Price £4 per acre, or will rent for a term at £530 per annum; 2000 sheep, 140 cattle, and 10 horses at valuation.

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31,000 ACRES Freehold, fenced, homestead well watered; carry 2 sheep to the acre; stock 18,000 sheep, 4000 cattle, 100 horses at valuation. Price £2 10s per acre.

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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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J. J. CRONIN, Victoria St., Wellington.

Among the Lepers

According to the biennial report of the State Home for Lepers maintained at Iberville parish, Louisiana, six out of sixty-one of those afflicted beings have been cured at that institution during the past two years. Six Sisters of Charity, practically alone, have cared for all the wants of the lepers.

The Mistakes of Secular Newspapers

When secular newspaper writers (says the 'True Voice') undertake to treat Catholic topics the result is generally misleading and often ludicrous. Perhaps they should not be blamed too much for this. The average secular writer knows so little of Catholic usages and customs, Church laws and regulations, that it is very difficult for him to comment upon them without falling into many mistakes. As a rule any information in regard to new Church regulations given out by secular papers should be accepted with great caution.

An instance of misleading information turned out by the press agencies is seen in the comments of Eastern secular papers on Bishop Scannell's Lenten pastoral on the new marriage laws. The Washington 'Star' bases its comment on the following press despatch from Omaha:—

'Bishop Scannell has made a formal ruling for his diocese that all marriage engagements must be made in writing, witnessed by two persons, before priests will be permitted to perform a marriage ceremony.'

The above refers to one of the provisions of the new marriage laws that go into effect at Easter. It is, of course, not a diocesan regulation, but a general Church law, that engagements after next Easter must be in writing to be considered binding. But it is quite a different thing to say that no priest will be permitted to perform a marriage ceremony unless he is shown a written engagement duly witnessed. That was a wild guess at interpretation made by the scribe who wrote the paragraph. The editor who commented upon this bit of misinformation went wide of the mark, as might have been expected.

The Church has for centuries considered a valid engagement to marry between two persons an impediment to the marriage of either of them with another party. Since an engagement to marry was a promise binding in justice she refused to marry one so engaged to any one but the person with whom the valid engagement was entered into. But since owing to the levity of society in our day it is sometimes difficult to determine whether the engagement was entered into seriously, she now demands as a proof of validity a written agreement attested by witnesses. Otherwise the party who claims an engagement to marry cannot appeal to the Church for its enforcement. The Church will not consider any mere verbal engagement to be an impediment to marriage with another. For this reason Catholics should be careful for the future to put in writing their promises to marry.

It will probably take the ordinary newspaper writer some years to grasp the significance of the new marriage law. In the meantime it would be a good rule for all newspapers to quote directly the text of any Church law or diocesan regulation rather than trust to their own interpretation of it. Many of these wise scribes know a great many things that are not so, and they are not slow about making it known.

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Cut this paragraph out and paste it on one corner of your looking glass, or on the back of your bedroom door, or anywhere where it will catch your eye and serve to remind you, if you are feeling prostrated, run-down, nervous, worried, or suffering from anaemia, indigestion, loss of flesh, weak kidneys, debility, or almost any form of nerve and physical exhaustion, that there is an absolutely reliable, safe, and effectual remedy to be had at all chemists for the nominal sum of 2s 6d in the shape of **DR. ENSOR'S TAMER JUICE**. This simple, purely herbal, remedy, evolved from the prescription of a noted physician, is effecting wonderful cures everywhere in cases like the above, and doctors, chemists, and the public generally are agreed that, as a pure and dependable family specific for nerve and bodily weakness, **DR. ENSOR'S TAMER JUICE** is without doubt the finest preparation ever produced.

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Domestic

By **MAUREEN**

A Useful Hint.

Cakes and pastry made of mutton dripping, though very good in their way, suffer from the disadvantage of having an unpleasant taste. This difficulty can be easily overcome by adding a little baking-powder and lemon-juice to the dripping, and then beating it to a cream. Cakes and pastry made from this are as good as if made with the best butter.

Tea for Invalids.

A doctor invariably orders his patients to discard tea, but weak stomachs will find that tea made with milk is not only harmless, but in many cases beneficial. Boil half a pint of milk and pour it on a good teaspoonful of tea, and after three or four minutes pour this milk tea off the leaves. This kind of tea is recommended to persons suffering from insomnia or dyspepsia. Of course, by this process the tea can never be made strong.

How a Woman Kept Young.

She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one. She mastered the art of saying pleasant things, and did not expect too much from her friends. She made whatever work that came to her congenial. She retained her illusions, and did not believe all the world, wicked and unkind. She relieved the miserable, and sympathised with the sorrowful. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and esteemed.

How to Launder a White Silk Blouse.

The great secret of preventing white silk from adopting the yellowish hue which utterly ruins its appearance is that of abstaining either from rubbing the soap on the silk itself or from using very hot water. A light frothy lather should, on the contrary, be made with water of no higher temperature than 80 degrees Fahr., and the blouse dipped repeatedly in it; while squeezing with the hands loosens the dirt and cleanses it thoroughly. Instead of wringing out the suds before rinsing the blouse, they should be pressed out with the palms of the hands; while four or five successive rinsing in tepid and in cold water are not too many, a dessertspoonful of methylated spirits being added to the final water. The blouse should be finally folded exactly as if it were packed for travelling, when avoidance of creases is the sole aim and object, and then wrapped in a clean cloth, in which it must be passed through the wringer, and left to dry in the same cloth. Before the silk has completely dried, it should be covered with a cloth and pressed smoothly with a moderately hot iron, too hot an iron having the effect of stiffening the silk, making it in time both hard and papery. Where blouses of China silk in light colors are concerned, they must be dipped in salt and water before being washed in the suds, salt being substituted for the methylated spirits in rinsing, while in the case of dark silks a couple of tablespoonfuls of vinegar, stirred into the basinful of cold water before finally rinsing the garment, will preserve the color satisfactorily. If vinegar were used for pale shades, its color would have the effect of slightly darkening the silk, while it would give a brown tint to white or ivory white, which would not improve its appearance.

Maureen

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Carrara Paint In White and Colours. Mixed Ready for Inside and Outside Use. **CARRARA** retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. **USE CARRARA**, the first cost of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

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

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

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

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

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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Intercolonial

Archdeacon Beechinor, of Latrobe (Tasmania), is still suffering from the effects of his accident a couple of months ago, when some of the small bones of his left leg were fractured. He is able to get about with the aid of crutches.

Negotiations have been entered into with the Christian Brothers by his Lordship Dr. Duhig to open schools in Townsville and Mount Morgan. It will be remembered that the late Very Rev. W. M. Walsh, of Townsville, bequeathed £2000 to be devoted towards the erection of a Christian Brothers' School in Townsville.

News was received by the English mail (says the *Argus*) of the death of Mrs. Francis Sarah Cashel Hoey, widow of Mr. Cashel Hoey, for some years secretary to the Agent-General for Victoria in London. Mrs. Cashel Hoey, who was born in 1830, had entered on her 79th year. In early and middle life she was an active literary workwoman, producing a succession of excellent novels, and writing constantly for the *Spectator* and several leading magazines. She was a woman of cultivated and artistic tastes, and possessed that rarity among feminine writers, a literary style. In the early seventies she began 'A Lady's Letter from London' in the *Australasian*, and kept it up fortnightly without a break until within a very few weeks of her death. Mrs. Cashel Hoey was born near Dublin, the daughter of Mr. C. B. Johnston. She was first married in 1846 to Mr. A. M. Stewart, and secondly to Mr. John Cashel Hoey in 1853. Mrs. Hoey was a convert to the Catholic Church.

The Christian Brothers (writes the Brisbane correspondent of the *Catholic Press*) upheld their previous records in the public examinations lately held in connection with the University of Sydney. Their colleges at Nudgee, Gregory Terrace, Charters Towers, Gympie, Maryborough, Ipswich, Toowoomba, and Rockhampton secured 63 passes, while the combined boys' grammar schools got 69. One of the Brothers' boys in Brisbane got three first class passes in mathematics, a pass obtained by but one other candidate out of all who presented themselves. The grammar schools have this in their favor: they have a choice of the cream of the students of the whole State, a choice which, in the case of the Brothers, must be limited, because Catholic schools are in the minority. Another thing, they have more senior students than the Brothers. Then the Government provides them with a generous subsidy, and they have the right of the district scholarships. Despite the fact that the Brothers do as good, if not better, work, they get no help, the only privilege allowed them being that the winner of a State scholarship can, if he elects, take it out at one of their establishments. The Christian Brothers' College, Brisbane, has an average for passes in a variety of subjects which no other school in the State can approach.

The Hon. Nicholas Fitzgerald, K.S.G., M.L.C., Chairman of Committees of the Victorian Legislative Council, passed away at his residence, St. Kilda, on August 17. The deceased was a son of Francis Fitzgerald, a well-known brewer in the West of Ireland, and came of a good family. He was born at Galway in 1829, and entered Trinity College, Dublin, in 1845, where he obtained honors, and in 1849 he gained a first scholarship at Queen's College, Galway, having entered the King's Inns, Dublin, the previous year. He did not, however, prosecute his legal studies, preferring to enter upon a commercial career. He went, in the first place, to Ceylon and India, but the year 1859 saw him arrive in Victoria. His brother Gerald remained in Great Britain, and became Sir Gerald Fitzgerald, K.C.M.G., Accountant-General of the Royal Navy. In 1863 Mr. Fitzgerald married the eldest daughter of Sir John O'Shanassy, who survives him. His eldest son is married to Mina Susan Georgina North, daughter of Lord North. The deceased gentleman was a prominent and respected member of the Catholic Church, and was one of its most munificent supporters. At public gatherings in connection with the Church he was always a leading figure. In the completion of St. Patrick's Cathedral he took a keen interest, and his addresses at the annual meetings in connection with the building fund of that edifice were one of the features of the gathering.

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

Science Siftings

BY VOLT

Seasoning Timber.

Oak timber loses about one-fifth of its weight in seasoning and about one-third of its weight in becoming dry. Gradual drying and seasoning are considered the most favorable to the durability and strength of timber. Kiln drying is particularly serviceable for boards and pieces of small dimensions, and unless performed slowly is apt to cause cracks and impair the strength of the wood. If timber of large dimensions be immersed in water for some weeks, it is improved, and is less liable to warp and crack in seasoning.

Something About Silk.

Common as is silk nowadays, in earlier times it was a most precious material. When it was first brought into Europe silk commanded three times its weight in gold, and so valuable was it deemed that in the reign of Tiberius a law was passed forbidding it to all save noble ladies and prohibiting men from wearing it on the ground of its effeminacy. So unusual was it even 200 years later for a man to wear silk that every historian of the time of Heliogabalus noted the fact that the emperor had a silk gown. For ages it continued at an abnormally high price. Charlemagne in the year 780 could send to King Offa of Mercia no more valuable a present than two silk coats.

Habits of Seals.

The habits of seals are very interesting. The very young seal is helpless in the water until he is taught by his mother to swim. She takes him into the water daily on her fin and dumps him in, and when he gets tired of floundering about places him on her fin again and returns to her camp. When the young seals are well grown, they suddenly disappear with their mothers and the bull seals. No one knows where they go, and their return is equally as sudden as their departure. The bulls are the first to put in an appearance at the camping ground. When they arrive, they commence at once to prepare a camp for their mates, which they stake off, and for which they fight until they die. In the meantime the female seals remain quite a distance from land, floating lazily on the water and seemingly having a good time.

A Lake that Changes Color.

A small lake in Seaside, Monterey County, California, changes its color four times every year (says the *St. Louis Globe-Democrat*). To all appearances it is like any other small lake, and there seems to be no reason why it should be such a remarkable sheet of water. It is prettily situated, full of fish and water fowl, and when in its normal condition the water is clear and sweet. It has one peculiarity besides its variable color, however. The water is never stagnant, despite the fact that there is no apparent outlet to the lake. The color changes are very pronounced, and are in four distinct shades—yellow, green, red and dark grey that has the appearance of black at times. After each change the water regains its normal clear appearance. The color is in the water, and is not the result of reflection from the sky. This has been proved beyond doubt by the fact that the color remains the same for days at a time, regardless of the condition of the clouds. The four colors mentioned are the ones always seen, and they always occur in the order named, the disturbance, if such it may be called, covering a period of from six weeks to two months in July and August of each year. Old residents of Seaside assert that the phenomenon is a regular annual event, and that it is always followed by the death of a large number of fish in the lake. No explanation of the peculiar condition has ever been attempted by scientists, although several scientific men of note have studied the lake carefully. The prevailing opinion among the inhabitants of the section is that the lake is of volcanic origin, and that the changes are due to subterranean disturbances which produce chemical changes in the water.

'Just for the day I'll be away,
 Remarked his wife last Saturday.
 'If every dog must have his day,
 'Then why not every cat her day?
 I'll take Woods' Great Peppermint Cure,
 Because that's indispensable,
 And ma will go with me, I'm sure
 You ought to think that's sensible!
 (He did!)

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BETTER LAUGH

If you feel like bein' blue,
Better laugh;
Sighs won't bring sunshine to you—
Better laugh;
You can't conquer fate with frowns
In a fight of fifty rounds;
So in' all yer ups an' downs
Better thing to do, by half,
Is jist to laugh.

When yer burden's hard to bear,
Better smile.
Howlin' ain't no cure for care—
Better smile.

When luck don't come jist your way,
Keep your heart up, grin and say,
' Things 'll take a turn some day ;'
Better'n grumblin' all the while
Is jist to smile.

ELEVENTH HOUR FOLKS

' Edith Brayton wants to help in getting up the sale. She said she belonged to a club that had a sale in the town she used to live in, and she says she'd like to help.'

Polly pursed her mouth into a round something that looked more like a no than a yes, and her friend Louie regarded her curiously.

' You don't want her?' she exclaimed, ' I thought you'd be pleased.'

' There are six of us now, and that's enough,' said Polly. She had been the leader in the plan of getting up a sale to help endow a bed in the children's hospital. ' Six is enough. She did not add that if the credit of the undertaking were divided up among seven girls there would be less for each one, but that thought was in her mind.

Polly remembered very well the day she changed her opinion. It was the afternoon when Rose brought word that her cousin was not going to make the hand-painted ornaments for the fancy work table, and the other girls had similar discouraging reports to bring. Lucy Atwood, whose sister was to sing, announced that she had a sore throat, and did not believe she would be able, and Josephine Briggs declared that she never would dare to deliver the recitation she had learned especially for the occasion.

It was only by accident that Edith Brayton dropped in at the home where the six girls were meeting, and found Polly in tears, and the others discussing giving up the undertaking.

' Give it up,' cried Edith. ' Oh, that would be a pity! Things always seem so much worse than they really turn out you know.' Then she stopped herself and blushed. ' I didn't mean to interfere,' she said, ' only I remembered it was just this way with the sale we got up in the town where I used to live.'

Louie looked at Polly defiantly. ' I wish you'd come in and help us,' she said. ' For you know something about it, and we don't.'

' Oh, won't you help us?' cried the other girls, all but Polly

And she said, falteringly, ' It's a shame to ask you now, when we've made a fizzle of it ourselves.'

But Edith smiled at her brightly as she answered, ' Of course I'll help! But I don't believe it's going to be a fizzle.'

And it wasn't. The way the seventh girl worked was an inspiration to the other six. Nothing discouraged her, for she would not be discouraged. Her head was full of plans, which she knew would work because she had tried them. And when the sale came off two weeks later it netted quite a sum for the hospital.

Edith was very modest about her share in making it successful. ' I don't deserve any credit,' she said, ' for I didn't come in till the eleventh hour.'

But Polly answered with a squeeze of her hand: ' Some eleventh-hour folks do more than those that have been at work all the time, and as for the credit, I guess there's enough of that to go around.'

Polly as well as the hospital babies had profited by the sale.

THE TONGUE

One of the ancients was once asked, ' What is the tongue?' ' All that is best and all that is worst,' he replied. The tongue is the noblest faculty man possesses; through its means he holds communion with his fellow-creatures, and maintains with them all those relations which are both a necessity and the charm of life. It is by means of the tongue, that key of the mind and heart, that the soul reveals its thoughts and feelings and gives forth those tones so full of melody, power, and sweetness, that radiate around her and make her a centre of attraction for other minds. But, alas! the tongue is also the most active instrument for propagating sin and falsehood. It is a channel for some through which all the foulness of the heart pours forth; the interpreter through whom all earthly passions speak—such as pride, hate, wounded jealousy, revenge, and impurity! Or it is the quivering leaf perpetually agitated by the breath of a changeable, inconstant and vainglorious wind.

PAID FOR SILENCE

Every safe manufacturer has attached to his staff expert locksmiths, whose duties consist in opening safes which have got out of order. Many of the accidents to safes occur from the gross carelessness of their owners, and at times the honest safe-crackers enjoy a quiet laugh at the expense of a group of bank officials or the proprietor of some important establishment.

Not long since a large manufacturer telegraphed to a London safe-maker requesting that a man be sent at once to his place of business, a town about fifty miles from the city. Upon reaching his destination, the expert, with his kit of tools, repaired to the establishment, and was informed that the vault, an old-fashioned affair, which locked with a key, and which contained the safe and books of the concern, could not be opened.

The man examined the lock and then the key, opened his kit, took out a bit of wire, and began to dig a mass of crumbs, dust, and lint out of the key. Then he inserted it in the lock and, when the proprietor with a sickly smile looked up, turned the implement and opened the door.

' What's your charge?' asked the manufacturer.

' Five guineas,' replied the expert.

' Does anyone know you are in town?'

' No.'

' Well, then, here are six guineas,' remarked the manufacturer. ' I'll give you a guinea extra if you'll take the first train back to London without telling anyone the price I've paid to have a man dig dust out of a key for me.'

PALINDROMES

This word (remarks the *Ave Maria*) comes from two Greek roots meaning ' to run ' and ' back ;' and the palindrome is, accordingly, a word, a verse, or a sentence that runs back, or reads the same either from left to right or from right to left. ' N. A. Noonan ' and ' Yreka Bakery ' are examples of palindromic names; and the classic supposed address of the first man to the first woman, ' Madam, I'm Adam,' is a palindromic sentence. Other examples of phrases or sentences possessing this peculiarity of reading the same backward and forward are: ' Name no one man ' ' Rail as a liar,' and ' Red rum murder.' While it is quite possible that some solemn-visaged, matter-of-fact readers of this paragraph may declare that making palindromes is merely another method of murdering time, less serious young folks may still derive innocent recreation from the effort to make a few; and there is little danger that the matter will become such a fad as to constitute in any home circle a ' live evil.'

FOR THE GIRLS

Some one has suggested fifteen things that every girl can learn before she is fifteen. Not every one can learn to play, or sing, or paint, well enough to give pleasure to their friends, but the following ' accomplishments ' are within everybody's reach:—

Shut the door and shut it softly.

Keep your own room in tasteful order.

Have an hour for rising, and rise.

Learn to make bread as well as cake.

Never let a button stay off twenty-four hours.

Always know where your things are.

Never let a day pass without doing something to make somebody comfortable.

Never come to breakfast without a collar.
 Never go about with your shoes unbuttoned.
 Speak clearly enough for everybody to understand.
 Never hum so as to disturb others.
 Never fuss, or fret, or fidget.

"WIND—JEST WIND"

A certain teacher, in endeavoring to explain to his class what compressed air was, brought his bicycle into the room and leaned it up against the wall.

'Now,' he remarked, 'under the outer covering of that back wheel there is a hidden force. What is it?'

'Injyrubber,' said one smart youth.

'No. Try again.'

The boy tried again, as did nearly every member of the class, but without success.

At length one of the youngsters, who had been making a close inspection of the machine, turned on the teacher with a beaming face.

'I have it,' he exclaimed, 'it's wind—jest wind!'

After commending the youngster, the teacher asked how he discovered the 'hidden force.'

'Why,' was the astonishing reply, 'I've jest stuck my knife in it to see!'

Which was an absolute fact, as the discomfited teacher discovered to his cost.

ODDS AND ENDS

The latest fashion.—Bad temper is all the rage.

A peculiarity of the English language.—It is necessary to wind up a clock to make it go, but we wind up a business to make it stop.

'What do you expect to be when you come of age, my little man?' asked the visitor.

'Twenty-one,' was the little man's reply.

She: 'Men and women can't be judged by the same standards. For instance, a man is known by the company he keeps.'
 He: 'And a woman by the servants she can't keep.'

Poetic young man: 'Don't you feel gloomy when the sky is overcast with grey, when the rhythmic rain sounds a dirge upon the roof, and the landscape's beauties are hid by the weeping mist?'
 Practical young woman: 'Yes; it's dreadfully annoying. It does make one's hair come out of curl so.'

A suburban minister, during his discourse one Sabbath morning, said, 'In each blade of grass there is a sermon.' The following day one of his flock discovered the good man pushing a lawn-mower about his garden, and paused to say: 'Well, parson, I'm glad to see you engaged in cutting your sermons short.'

FAMILY FUN

Chickens and Hawks.—As many boys and girls as chose can play at this game at one time. One player is picked out to act as hen. Another of the same size and weight is selected to be the hawk. The player representing the hen puts a red handkerchief around his head, if he can get one, or in the absence of such a thing he trusses his coat up behind with a piece of string to represent the short, perky tail of a hen. The player who represents the hawk covers his head with a black or white handkerchief, and swings his arms during the game to represent the hawk's pinions. All the other players represent the chicks, and children of all ages may join. All the chicks get behind the hen, cluckering just as chicks do in a barnyard, and all keep their eyes on the hawk. He must approach the chicks to try to carry off one at a time. The hen must try to head him off, whichever way he may come. The chicks must dodge the hawk in every possible way, but they must also try never to run from behind the shelter of the hen. The hawk naturally tries to 'cut out' one of the chicks and drive it away from the hen. Then the hen, still trying to keep all the other chicks behind her, tries to save the fleeing chick by interposing. There is lots of chance here for clever tricks and swift play. The more nearly the players copy the actions of real hawks and chickens the more interesting the game will be.

All Sorts

The amount of money spent annually on milk in the United Kingdom is about £120,000,000.

The temperature of countries with sandy soils is higher than those with clay or other compact soils.

Special clocks, which need winding up only once in four hundred days, are now manufactured in Munich.

For penknives the steel is tempered at 470 degrees, for table-knives at 530 degrees, for saws at 560 degrees.

Frequent use of the microscope is said to prevent near-sightedness. Watchmakers are seldom afflicted with it.

Teacher: 'Tommy, what is a fruitless search?'

Tommy: 'When you're looking fer apples in the pantry an' only find potatoes.'

'It's a long way for a shilling,' remarked the cab-driver, looking sulkily at his proper fare. 'I know it is,' said the youth, quietly. 'If it had not been I should have walked.'

'One half the world doesn't know how the other half lives,' declared a notorious lady scandalmonger.

'That isn't your fault,' quietly observed one of her auditors.

Lady: 'If people fall down this precipice and are killed, why don't you silly people put a railing round?' Guide (horrified): 'Ach, no! dis place is famous for der tourist who is killed!'

'Yes,' said the old man, 'my daughter is still studying French. 'But she can't speak the language at all, can she?' remarked a friend. 'She couldn't at first, but now she can speak it just enough to make herself unintelligible.'

'I suppose to educate your daughter* in music costs a great deal of money?' 'Yes, but she's brought it all back for me,' 'Indeed!' 'Yes; I'd been trying to buy out my next neighbor at half price for years, and could never bring him to terms until she came home!'

In Japan no man carries a hod. The native builders have a way of transporting mortar which looks more like play than work. One man makes the mortar into balls which weigh about 6lb each, tosses them to a man who stands on a ladder midway between the roof and earth, and he in turn throws them to the man above him.

In Iceland horses are shod with sheep's horn, while in the Sudan they are shod with camel's skin. A German not long ago invented a horseshoe of paper, prepared by saturating with oil, turpentine, and other ingredients. Thin layers of such paper are glued to the hoof till the requisite thickness is attained. The shoes thus made are said to be durable and impenetrable by moisture.

The oldest tree in the world is to be found in the Isle of Cos, on the coast of Asia Minor, says the *London Globe*. It is a platane, under the shade of which Hippocrates, the father of medicine, lectured to his pupils. Now, as the tree at that time must have seen many years, the tree, it would seem, is considerably over twenty-five hundred years old. The trunk has a circumference of 32½ft; and it still bears leaf, but decay is apparent, and two of the principal limbs have to be supported by brick pillars.

The brave pioneers in the New World had very few consolations, so it makes one feel glad to read in their records that they often enjoyed the companionship of faithful dogs (says the *Ave Maria*). When Balboa was guided to the Pacific Ocean by the Indians, he had with him his dog 'Leonico,' the terror of the savages.' Ponce de Leon's dog 'Berezillo' was as good as a warrior to his master; it is said that he could distinguish those of the Indians who were allies from those who were enemies of the Spaniards. De Soto's favorite dog, a splendid hound, once sprang at a treacherous Indian who had killed a Spaniard and tore the savage to pieces. 'Pilot,' another dog that figures in history, was one of the band which warned De Maisonneuve, founder of Montreal, of the approach of hostile Indians, thus giving the soldiers time to prepare for the attack which followed.

Cough! Cough! Cough! Don't cough. Take TUSSICURA. Soothes the inflamed membrane. Soothing and Healing. is 6d, 2s 6d.