

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

September 27, Sunday.—Sixteenth Sunday after Pentecost. Commemoration of All the Holy Roman Pontiffs.
 „ 28, Monday.—St. Wenceslaus, Martyr.
 „ 29, Tuesday.—Dedication of the Church of St. Michael, Archangel.
 „ 30, Wednesday.—St. Jerome, Confessor and Doctor.
 October 1, Thursday.—St. Gregory, Bishop and Martyr.
 „ 2, Friday.—Holy Guardian Angels.
 „ 3, Saturday.—St. Adrian III., Pope and Confessor.

Commemoration of All the Holy Roman Pontiffs.

In this feast we commemorate the virtues of those saintly men who, called by God to govern His Church on earth, have lived lives in keeping with their exalted office.

St. Wenceslaus, Martyr.

St. Wenceslaus, Duke of Bohemia, was remarkable for his devotion to the Blessed Sacrament. His zeal for the propagation of the true faith led to his death, at the hands of his brother, A.D. 982.

St. Jerome, Confessor and Doctor.

This illustrious Doctor of the Church was a contemporary of St. Ambrose and St. Augustine. In his youth he became proficient in the Latin, Greek, and Hebrew languages, thus fitting himself for the important work he afterwards undertook of translating and explaining the Sacred Scriptures. He also composed many learned treatises for the instruction of the faithful and the defence of the Church. He died in 420, at the age of ninety-one.

GRAINS OF GOLD

IT IS ALL LOVE AND MERCY.

I bring no roses to Thy Shrine,
 Sweet Jesus, Saviour mine,
 With empty hands I dare appear
 Before Thy Face, nor fear,
 For lo! my sorrow and my tears
 Will make amends for wasted years.

I have, alas! no golden store,
 (For I am very poor),
 To cast in homage at Thy Feet,
 O Thou my Sovereign sweet!
 Yet me Thou welcom'st, Sacred Heart,
 Nor wilt Thou bid me hence depart.

Scant is the incense-breath of pray'r
 That to Thy Shrine I bear,
 The voice of gratitude and praise
 I've oft begrudged to raise,
 Yet bearest and forbear'st Thou,
 Nor gifts accustomed lack I now.

My life, O Lord, is all unmeet
 To offer at Thy Feet,
 Yet since Thy Heart doth pity all,
 The weak, the poor, the small,
 I give to Thee whate'er remains
 Of mine—my days, my love, my pains.

I give Thee, Sacred Heart, my life,
 Its endless weary strife—
 I give Thee, open'd Heart, my death,
 My last, my parting breath;
 And tho' I bring at last no wine,
 My cup of water, Lord, is Thine!

—Irish Messenger.

It so often happens that others are measuring us by our past self, while we are looking back on that self with a mixture of disgust and sorrow.

Your prosperity in life largely depends upon the goodwill and confidence and sympathy of those with whom you deal. Truth, honesty, fidelity, and purity win confidence. And this is capital for a young man.

The Storyteller

A WISE YOUTH

A mild hum filled the banking room. There was the click of many footsteps on the marble floor, and within the great polished railing clerks with monotonous voices were comparing long lines of figures. Men came and went, and all the machinery of the great institution seemed to move with the smoothness and regularity of the mighty clock that hung high on the painted wall.

The boy who paused at the threshold had looked in at this big financial hive, and somehow fancied that it made him feel very small. Everybody was so entirely unconscious of his presence, the currents of humanity flowed by him so steadily, he seemed so thoroughly on the outside of all this activity that for a moment it almost disheartened him. Could he ever break into this busy life? Could he make himself even the smallest factor in it? Was there any place for him in this ceaseless flow?

But he was not a boy to be readily discouraged. He was nineteen and well built; his health was excellent, his appetite good. He had come to the city from the farm, and he meant to make a brave fight to win solid foothold.

He advanced a little further, and as he did so a uniformed man, who resembled both a naval officer and a policeman, came toward him and looked him over inquiringly.

The boy pulled an envelope from his pocket and held it up.

'I want to see Mr. Barrington,' he said.

'Have you had an appointment with him?' the uniformed man asked.

'No. I have a letter of introduction.'

'You'll have to go round there by the gate and wait on the bench until Mr. Barrington is at leisure. When he's through with the people ahead of you, he'll come to the gate and ask you what you want. But he may not be through before afternoon. Better wait, however, if you've got the time.'

'Oh, I've got the time all right,' laughed the boy. 'I've got more time than anything else. Are you a bank officer?'

He was a good-natured man, and he smiled at the boy's question.

'I'm the bank officer,' he answered with a little chuckle. 'I keep order out here and tell people where to go, and have a general oversight over the whole affair.'

'Look out for robbers, too, I s'pose.'

'Yes,' replied the officer. 'But there's little danger that they will come here. They would have to be unusually clever to make the visit pay.'

'Maybe you're a detective, too?' said the boy.

'I was a detective,' the officer answered. 'This job is easier and pays better.'

The boy looked at him admiringly.

'Wouldn't like an assistant, would you?' he asked.

The big officer laughed.

'Not enough work for two,' he replied. 'Besides, it's no place for a boy who has come up from the country to make an everlasting fortune.'

It was the boy's turn to laugh.

'I won't forget you when I get to be the president of the concern,' he said. 'Something seems to tell me that we're going to know each other better. But I guess I'm detaining you.'

'That's all right,' said the big officer. 'I haven't lost sight of anything that's going on. See you again, perhaps,' and he sauntered away.

The boy walked around the long counter and reached the bench by the little gate. A man was sitting there, a man who looked up quickly as the boy took a seat beside him. He was a well-dressed man with a black moustache and a somewhat furtive look. The boy realised that the stranger was staring hard at him, and that the stare was not a friendly one.

'Want to see Barrington?' the man presently asked.

'Yes.'

'He won't be able to see you this morning. He's got half a dozen people in his room now.'

'I knew he was busy. But I ain't in a hurry.'

The man was silent for a little while. The boy leaned back and stared at the frescoed ceiling.

'Looking for a job?' said the man.

'Yes.'

'What kind of a job?'

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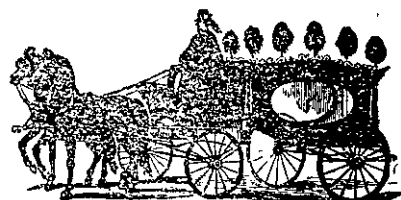
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'Anything that's honest where I can learn something.'

'Yes. How would you like the drug business?'

'Pretty well, I guess.'

'There's a friend of mine wants a straight boy of about your age. He told me so yesterday. Said he'd rather have a boy from the country.'

'That's me,' said the boy. 'Everybody seems to know I'm from the country.'

'Country boys are in demand,' said the stranger.

'Glad to hear that,' laughed the boy. 'I guess I ain't going to starve. Still, I'm afraid the supply keeps pretty well up to the demand.'

'Good boys never have any trouble getting work,' said the man. 'Better go right down now and see my friend. He's at the corner of Bayard and Twenty-first streets. You'll find him there now. I'm afraid the place will be gone if you don't hustle after it.'

The lad looked around.

'You're very kind,' he said, 'to take such an interest in me.'

'I like your looks.'

'Thank you. It's funny you knew I was from the country.'

'Well, there's a difference in your appearance, you know.'

'I suppose there is. There must be. That big bank officer out there, he recognised me, too. He used to be a detective.'

Did he?

'Yes. He says that pays better.'

'Of course he knows.'

'And it's easier.'

The man squirmed nervously.

'Don't you want to try for that place in the drug store?'

'I ain't quite sure. Hours long?'

'I don't know how long they are. You'll find out when you go for the place.'

'Yes. Have to draw soda water?'

'Perhaps so.'

'Man was killed in our town by a soda water fountain blowing up.'

The man looked at his watch. It was a gold watch and a handsome one. The boy caught sight of it over the man's shoulder. He also saw that the hand that held it trembled.

'You've got just about time to get there before my friend goes for lunch.'

The boy yawned.

'I guess I wouldn't care for the drug business,' he said.

The man said something hastily under his breath.

'I might poison somebody,' said the boy. 'There was a clerk in the drug store at our place who gave a woman paris green for her complexion. The doctor said if she'd taken it inside it would have killed her. I'd hate to have a thing like that on my conscience. I don't believe I'd sleep well after it.'

The man looked around at the boy. He was staring up at the ceiling with an innocent air, his hands deep in his pockets and his head thrown back.

'Guess you don't want to work,' said the man.

'Yes, I do. That is, I want to make money. I ain't so anxious about the work.'

The man tapped his foot impatiently on the polished floor.

'Do you expect a job here?'

'I don't really expect anything. You see, I'm greener than I look. Everybody knows I am from the country. You know it, and that there detective out there knew it. Of course, Mr. Barrington will know it, because I'm taking a letter of introduction to him. You see, he's a friend of Banker Symington in our town. It isn't any such bank as this. Not by a good deal. But it's sound and it's safe, and Banker Symington knows his business as well as any man in his line can know it. And he knows Banker Symington, too. When he heard I was coming up here he gave me a letter of introduction, and I guess he has said a good word for me. We are well acquainted. I was in the bank with him for a year or more. We two were the whole thing.' The boy laughed. 'It was a good deal different from this sort of a place.' Then he looked around at the stranger. 'So you see this is pretty nearly the only business I know anything about—and I don't know anything too much about this. At the same time, I wouldn't object to a nice job most anywhere. The drug business is a good one, and of course I might do worse.' He lazily rolled his eyes toward the stranger. 'Where did you say your friend's drug store is?'

The man quickly looked up.

'It's the corner of Hazen and Twenty-fifth,' he glibly said. 'You can easily find it.'

'Yes,' drawled the boy. 'I guess I'll go down there if I don't get a chance to see Mr. Barrington pretty soon.'

The man scowled in an ugly way, but it was lost on the boy, who continued to stare at the ceiling. And then both lapsed into silence. But the eyes of the boy were alert for all his apparent absorptions in the rich frescoes. He saw that the man was nervous and anxious, and he wondered why.

Presently he yawned and drew himself up.

'I'll be asleep here in a moment,' he said, 'if I don't stir around a little. My foot's asleep now.' He arose as he spoke and struck his heel sharply to the floor. 'If Mr. Barrington comes out I'll be right back. I'm just going to walk around a little and start my circulation.'

He walked toward the door slowly, the man watching him intently. Then he turned and came back. His eyes, apparently intent upon the fine decorations, were busy all about him. The tall officer was near the outer door, but the boy took good care not to attract his attention.

Presently the officer moved toward the bank counter and leaned against it. It was the chance the boy hoped for. From his position the officer could not be seen by the man on the bench, and the boy knew this. He sidled across to the counter and stared through the heavy plate glass window as if fascinated by the work and the workers within. Almost within arm's length, just around the angle, stood the tall officer.

'Officer,' said the boy in a hoarse whisper, 'don't look around.'

The officer had started at this abrupt order, but he heeded it.

'I hear you,' he softly said; 'what's up?'

'I'm the country boy you spoke to awhile ago.'

'Yes, I recognise your voice. What's wrong?'

'I don't know yet. I'm going to find out if I can. There's a fellow sitting on that waiting bench by the gate whose looks I don't like. There's something wrong about him.'

'Let me have another look at him.'

'No, no. You'll scare him off the track. I'm going to stay right with him and see his little game through.'

'But this is my job,' protested the officer in a low whisper.

'It isn't any job at all yet,' said the boy. 'You'll get in all right when it is.'

'But what makes you think he's up to mischief?'

'He's nervous and excited. He wants to get rid of me. He tried to send me out to look for a job, and he got the addresses mixed up. Besides, I know who he is. I was with a circus two seasons, and he was a hanger-on. He was a confidence man, a capper, a cheap gambler, and finally he was mixed up in a hold-up scrape and disappeared. I knew him the instant I got a good look at him.'

'Say,' murmured the officer, 'you are not as green as you look.'

'Perhaps I couldn't be,' the boy softly chuckled. 'Anyway, I'm on to this fellow all right—I'm not going to leave him until I find out what he's up to. Keep out of sight until I call you. What's your name?'

'Macy. You yell Macy if you want me. But, say, I don't half like this. Ain't I trusting too much to you?'

'Guess not,' said the boy. 'There's nothing against the fellow as yet. It will be a good deal more to the credit of both of us if we nab him in some nefarious act. But don't you show yourself in any way that will excite his suspicions. Hang around the outside door and keep your ears both open. There, I've talked enough. I'm going back to the bench.'

He gave one long lingering look at the little stacks of gold on the marble slab beyond the plate glass, and then lounged back to the bench by the gate. The man there, who had been staring hard at him, frowned as he approached.

'You like money, don't you?' he said.

'Guess I do,' laughed the boy. 'Specially gold. There ain't as pretty a metal as the yellow stuff. And, gee whiz! what a heap of it they've got inside there! I was counting a lot of those stacks, and there's more'n 2000 in one of 'em.'

'Maybe you'd like to earn a little money,' said the man.

'Of course I would,' said the boy. 'That's what I'm here for.'

'Well, here's your chance,' said the man. 'I've forgotten a valuable paper that I need in some business here to-day, and I wish you'd go after it.'

'Where?'

'Here's the address.' He scribbled a line on a scrap of envelope. 'It will only take you twenty minutes or so. I'd go myself, but I can't leave here.'

The boy looked at the address.

'This ain't the drug store, is it?' he drawled.

'No, but it's just around the corner.'

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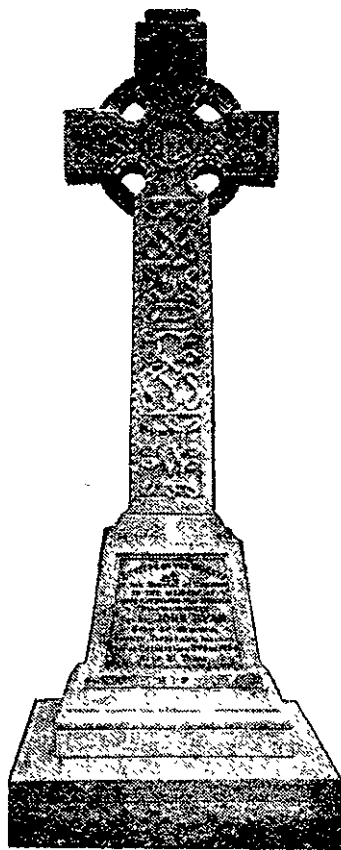
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The boy read the card aloud: 'No. 27 Hefferman street. Is it easy to find?'

'Yes. Ask the first policeman you meet.'

'I don't like to ask anything of the policeman,' said the boy. 'They might ask me who I was working for.'

'What do you mean by that?' said the man sharply.

'I mean that as long as I haven't any regular work I'm a sort of vagrant, ain't I?' And he looked up at the stranger with an innocent glance.

'I'll give you a dollar if you'll do this errand,' said the man.

'Dollar is a good deal,' murmured the boy. 'That's at the rate of three dollars an hour, and ten hours would make it thirty dollars.'

He said this with the air of one who solves an interesting problem. 'There was a fellow who went from our town when I was a small boy and struck it rich with some steel makers, and they say his income now is something like a dollar a minute all day long and all night too. Time must fly very merrily with him.'

And he chuckled softly.

'Are you going on that errand?' the man asked.

'I don't know as I am,' drawled the boy. 'I'd like to earn the money all right, but I don't believe I can do more than one thing at a time. I came here to see Mr. Barrington, and I guess I'd better wait until he comes out.'

'See here,' said the man hurriedly, 'I'll give you five dollars to take this message.'

'Tain't worth it,' drawled the boy. 'It would be robbing you. You ought to be more careful with your stuff. I wouldn't want an overcharge on my mind like that. No, sir. You keep your money, mister.'

'You're a fool,' growled the man.

'Well, I ain't no robber,' said the boy simply.

The man started and glanced at him sharply, but his face was bland and smiling.

'My old grandfather used to say,' remarked the boy, 'that to take advantage of a man's distress was no better than stealing from him—and it was a blamed sight meaner.'

The stranger was about to make an angry retort when the appearance of a man at the gate stopped him. He was a young man, and he was bare-headed and wore no coat. There were calico sleeves on his arms and a pen behind his ear. He looked like one of the numerous young men behind the big counter.

He nodded slightly, and the man at the bench arose quietly and stepped forward.

The boy arose just as quickly and followed him.

'Here is the package Mr. Barrington left for you,' said the young man at the gate. He spoke hurriedly, and extended a bundle wrapped in a newspaper.

'All right,' said the man, and reached forward and grasped the package.

He turned quickly away, and there was the boy in his pathway. He was pale, but smiling.

'Get out of my way,' hissed the man as he pushed forward.

There was desperation in his face, and there was fear—and there was guilt.

'Wait,' said the boy quickly. He saw the man at the gate still standing there with a look of horror on his face. He saw the other man's hand drop into his side pocket.

'Wait, Jim Barton,' cried the boy.

With an oath the man sprang forward, but the boy nimbly ducked and caught him tightly about the waist. The man's hand came out of his pocket, and he struck viciously at the boy's head. At the same moment the man at the gate ran forward.

'Macy!' cried the boy, and, with a violent effort, he flung the first man to the floor and fell heavily across him.

When he opened his eyes again he was lying on a couch in a handsomely furnished room, and a kindly faced man was looking down at him. His head ached, and there was a thick bandage about it.

'He's all right, Barrington,' said the man beside the couch. 'He has a tough head, and it was only a scalp wound.'

'Good,' said the tall man, who stepped forward.

'Are you Mr. Barrington?' the boy inquired as he sat up.

'Yes.'

'Then I have a letter of introduction for you.'

'You have introduced yourself very acceptably,' laughed the tall man. 'I fancy I know who you are—Mr. Symington wrote to me concerning you last week. And I want you to understand that you have made a very favorable impression on the bank, and the bank will show its gratitude in a practical way. Your shrewdness and courage prevented the loss of a large sum of

currency, and spoiled one of the neatest pieces of thievery ever attempted. Both the principals are gaoled, and I am sorry to say that one of our young men is confined with them.'

'Then Macy was there?' laughed the boy.

'Macy was on hand,' said the tall man. 'Macy thinks you are a wonder, and gives you all the credit.'

'Here's the letter,' said the boy, as he drew an envelope from his pocket. 'You'll find that I'm looking for work.'

'You needn't look any farther,' laughed the tall man.—
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Catholic Marriages.

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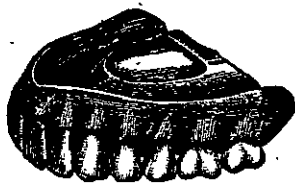
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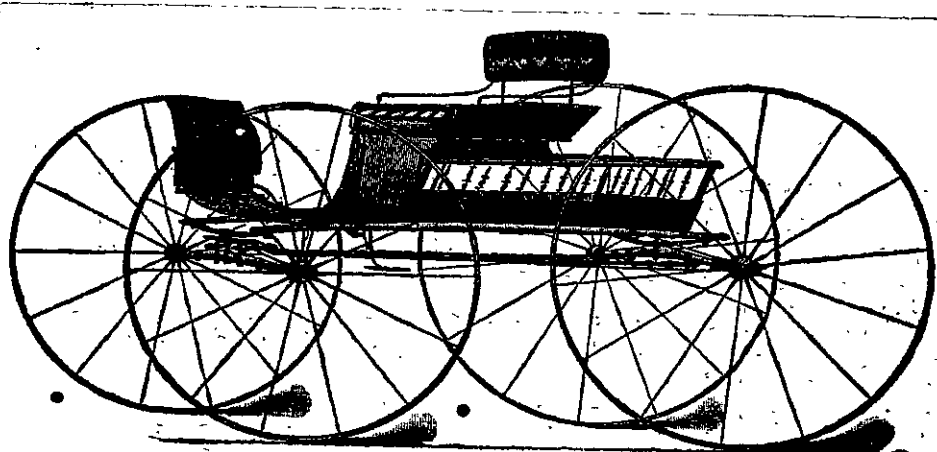
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Current Topics

Rayformers

'A man that 'd expect to thrain a lobster to fly in a year,' says 'Mr. Dooley,' 'is called a loonytic, but a man that thinks men can be turned into angels be election is called a rayformer, an' remains at large.'

Edward Gibbon Wakefield

A paragraph, that is now going the rounds of the New Zealand press, well illustrates the remark made by Beaconsfield in his *Sybil*: 'Quit the world, and the world forgets you.' The right hand of New Zealand should forget its cunning ere the memory of Edward Gibbon Wakefield—one of the foremost founders of the Dominion—should grow dim or blurred in Aotearoa, the Land of the Long White Cloud. But nowadays the world moves at so dizzy a pace that the great human landmarks of yesterday are often but specks upon the dim horizon of to-day. It is a curious commentary upon the evanescence of fame that the tomb of Edward Gibbon Wakefield should have to be 'discovered,' amidst a tangle of overgrown plant-life, at this time of the day. Yet so it is. The paragraph in question says:—'An interesting discovery has been made in the old Wellington cemetery. Hidden among a small forest of shrubs and vegetable growth has been found an unpretentious tombstone bearing an inscription that shows it marks the last resting place of Mr. Gibbon Wakefield, whose name is intimately associated with the early founders of the Dominion. The task of renovating the neglected spot has been put into energetic hands, and if no monument is reared the memorial tablet and its surroundings will be placed in decent order.'

The 'forest of shrubs and vegetable growth' is a fit emblem of the manner in which new names and deeds and interests spring up and smother the memory of men who served their country well and even filled a generous space in its strenuous and pioneering day. Fame, like fortune, is fickle. As Samuel Butler says of one of his metrical heroes:

'For though Dame Fortune seem to smile,
And leer upon him for a while,
She'll after shew him, in the nick
Of all his glories, a dog-trick.

The mob of men are as fickle as both fame and fortune. To the good they often behave as the Parisians did towards some of its demi-gods. They laid Mirabeau in the Pantheon—the national Valhalla—amid a pomp and circumstance seldom accorded to human clay of lesser state than royalty. Later on, they 'fired' him from his niche of fame, and in his place set up the bones of Marat. Later on, they changed their minds once more, 'collected' Marat, and threw him into a sewer. Passive neglect here, careless oblivion there, active dishonor yonder—weeds in Wellington, cobwebs in Washington, the sewer in Paris—the methods of de-niching may vary. But the weeds and the cobwebs 'get there' first and stay longest. Fame—or notoriety—suffers little from the dishonor that is active. The remains of Cromwell (the author of the savage massacres of Drogheda and Wexford) were disinterred in Westminster Abbey, drawn on a cart to Tyburn, taken out of the coffin, hanged, and beheaded; and the cranium was kept hanging on Westminster Hall for twenty years. The Madhi's tomb at Khartoum was ripped open by shells, and his bones were disinterred and cast into the Nile. Among the hero-worshippers who worship such gods, neither of these two fervid fanatics' memory suffers from the senseless dishonor wreaked upon their inert clay. Both honest fame and mere notoriety are safe till the spider spins and the weeds begin to grow.

A Nelson Resolution

The following Press Association message from Nelson was published last week in the daily papers throughout New Zealand: 'At the close of a lecture on the Coronation Oath in the Methodist Church last night by the Rev. C. H. Garland, before a large audience, the following resolution was carried:—"That this meeting raise their protest against the disloyal utterance reported by the Press Association to have been made at the Eucharistic Congress on the 11th inst. by the Duke of Norfolk, who described the Royal declaration in taking the Coronation Oath as an insult to the King and the good sense of the nation." This meeting are of opinion that such an utterance, made on so important an occasion, is a gratuitous insult to a Protestant ruler and

people; and discloses a dangerous hostility to the Protestant throne."

In the year of grace 1868 a great meeting was held in St. James's Hall, London, to protest against the threatened disestablishment of the Protestant Church in Ireland. The principal speaker was the witty Anglican Bishop Wilberforce. An Orange enthusiast, who was among the audience, kept interrupting the Bishop's speech with shouts of 'Speak up, my Lord, speak up!' At length Dr. Wilberforce turned and, in the dulcet tone that, with him, meant mischief, remarked: 'I am already speaking up. I always speak up, and I decline to speak down to the level of the ill-mannered person in the gallery.' The congregation in Nelson have cast aside their dignity and sense of fairness and have been 'speaking down' to the level of the ill-mannered person in the gallery. Their resolution belongs by better right to the twelfth of July than to the seventeenth of September. In the eighth year of the twentieth century they have, in effect, called for the revival of a 'relic of barbarism' which the British Parliament could not tolerate. They apparently want to have the English Sovereign insulted on his coronation day by having doubts cast upon his royal word and even his royal oath, and by requiring him to multiply phrases and protestations that he is no perjurer, and that he means what he says. They evidently wish the King to be again forced on his coronation day to express belief in sundry articles of faith (or, rather, coarse calumnies) that are now confined to Orange lodges and to suchlike hinterlands of thought—namely, that Catholics 'adore' the Blessed Virgin and the saints, that the Pope authorises people to lie and lie upon oath, and (among other things) that Catholic worship is 'superstitious and idolatrous.' Fortunately, the resolution will have as much effect in the desired direction as had the warning of the *Skibbereen Eagle* that it had its eye on the Czar of Russia. As all the world knows—except some good folk in Nelson—the old and savage Puritan form of the coronation oath was abolished by Parliament in 1902; it has not been taken at the crowning of British royalty since 1837; and the abolition of the outrageous form of the accession oath will, no doubt, follow in due time as a matter of course. The only effect of the resolution referred to will be to advertise throughout New Zealand

'The rarity
Of Christian charity'

among some professing Christians, and the amount of work that still remains for the schoolmaster in certain quarters of the fair city of Nelson.

More Cable-rigging

According to 'Mr. Dooley,' the people of 'the unchanging East' deserve the gold medal for the artistic finish of their fibbing. 'We make our lies be machinery,' says he; 'they turn out theirs be hand. They imitate the best iv' our canned lies to deceive people that likes that kind, but for artists they have lies that appeals to a more refined taste.' In regard to Vatican matters—and to Catholic matters generally—the cableman is usually (as we have frequently shown) an industrious but commonly crude and clumsy and (so to speak) untechnical sort of perverter of truth. His productions in this line lack the artistic finish of the article that, in the East, 'appeals to a more refined taste.' There was, for instance, a lack of verisimilitude in the story of a few days ago which credited the Pope with having declared that the 'prohibition' of the Eucharistic procession in London (which was really not 'prohibited'), 'had shaken his belief in English liberty.' The procession had been expressly sanctioned by the Home authorities; but 'Mr. Asquith,' says a previous cable message, 'sent Archbishop Bourne a confidential expression of opinion that the procession, which he deprecated, ought to be abandoned.' The incident did, of course, serve to emphasise the fact that Catholics do not enjoy the same religious liberties in England as their fellow-subjects of other creeds—the Salvation Army, for instance. It furthermore furnished ample room to the *Daily Chronicle*, the *Daily Telegraph*, *The Times*, and other secular papers to flail the Government for their weakness, their irresolution, their 'readiness to make concessions to a few extremists who clamor,' and the tactless tardiness of their intervention. But all this does not justify the invention of a story calculated, if not intended, to create bitter feeling in England against the Pope personally.

The other side of Vatican news is usually (for lack of a live Catholic news agency) left to chase the flashing cablegram, as best it may, in the hold of a fourteen-knot mail steamer.

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In the present instance, however, Reuter's Rome correspondent got on the track of the cable-rigger within the space of three days. And this is what he reports: 'Reuter's Rome correspondent states that the Vatican denies that any resentment is felt against the British Government owing to the prohibition of carrying the Host in the procession. The Pope and other dignitaries quite understand the cause of the prohibition, and express great satisfaction with the liberty granted to the Congress. They consider that such liberty should be a lesson to the Jacobins of all countries.'

The Medical Charlatan

There must, after all, be some modicum of truth in the lines of *Hudibras*:

Doubtless the pleasure is as great
Of being cheated as to cheat.

The moth may possibly know a few moments of delirious joy in the warm, wild whirl that lands it in the candle flame. The big, deep-chested, *bien armado* (long-horned) black or brindled bull from the Andalusian meadows has (we were once solemnly assured) the time of his life going and tossing the used-up nags ridden by the *picaderos*, chasing flying *chulos* to (and sometimes over) the six-foot first barrier of the *plaza de toros*, charging, with storms of furious hope, the risky and nimble-footed *banderilleros*, and indulging in other forms of superlative bovine exertion before he feels the famous *espada's* heavy blade descending into his vitals, and, beaten at last and prostrate, receives the welcome blow of the sharp *punterillo* that brings to him the end of all. And so, conceivably, there may be a joy—the joy at least of the hope that tells a flattering tale—in the breasts of the thronging crowds that trip each other's heels as they press into the sanctum of that parasite upon our social life, the clamorous quack or the medical charlatan.

However that may be, there are evidently great numbers of people who are drawn to the quack and the irregular and fraudulent practitioner as nibs and iron nails are drawn to the poles of a horse-shoe magnet. And this passion for being 'taken in'—this pleasure 'of being cheated as to cheat'—is, like the passion for fiery waters, proof against the warnings of reason and experience. Last week, one of the worms turned in Sydney—a far too rare experience in the annals of this form of heartlessness and imposture. A case was instituted by a farmer for wrongful treatment against a 'medical institute' which did business for a time in New Zealand, and which vainly sought the hospitality of our advertising columns. The plaintiff was awarded £450 damages; the jury added to their verdict a rider 'urging that measures be taken by legislation or otherwise to suppress all such pernicious institutions as the one in question'; and Mr. Justice Cohen, in summing up at the Supreme Court, blistered the business with the following comment:—'There are occasions when, in the public interest, however strong the desire of a judge to preserve his mind utterly undisturbed may be, he should give fairly full expression to his feelings. This is an occasion when public interest calls for a frank and outspoken expression. This institute, by those concerned in its management, for cruel cunning, unmeasured audacity, and hypocritical pretence—I doubt whether the annals of the courts of this State disclose a case to which the application of these epithets could be more justly applied—is a strong illustration of man's inhumanity to man. It shows how crafty, cunning, and designing men in their haste and hunger for money can set at naught the feelings and sufferings of their fellowmen, no matter what sacrifice may be involved in their machinations. The circumstances of this case show to us humanity in one of its worst forms. The whole atmosphere of the institution reeks with wickedness, and it is only men with callous dispositions and with their hearts stone-stealed, perhaps by hunger for money, who can trade upon the credulity of their fellowmen as the proprietors of this institution preyed upon their fellowmen.'

In our primary and secondary schools nowadays, the 'young idea' is packed with odds and ends and snippets of enough 'ologies to fill a barn. A Professorship of Common Sense would be a useful addition to the steadily growing length and girth of our school curricula. Meantime, our Legislature so far regards the public in *statu pupillari*—in its legal childhood or minority—that, in the Quackery Prevention Bill, it is taking steps to protect its wards in some measure from the wiles and ways of the white *tohunga*, alias the medical charlatan.

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

Anarchy in Religion

Time and tide keep working for the Catholic and Scriptural principle of authority in religion. Like many other new inventions made in Germany, the 'right of private judgment,' as against the principle of authority, in religion was, during the times while it was still a novelty, panegyrised beyond what it was worth, and the man who dared to question it took the risk of being kicked past the Tropic of Capricorn, or sent to a worse or better world. But even the Reformers found it necessary to curb the exercise of the 'right of private judgment.' And this they did by making their own private judgment the standard from which it was perilous to depart, by drawing up creeds and confessions, and by the aid of the secular arm, with its ungentle suasion of penal codes of unexampled severity. Catholic apologists in those days predicted anarchy and disintegration in religion as the result of the new invention of the sixteenth century revolution. And they and the leaders of the new movement lived to see the prophecy fulfilled in quite a remarkable degree.

The principle has gone farther and fared worse. The latest realisation of the evils of this anarchy in religion comes to us through a recent issue of the American Congregationalist organ, the *Advance*. 'It is somewhat peculiar,' says the *Advance*, 'that just at a time when there is a general outcry against anarchy in the State there should be so much of it in religion. The determination to throw off all authority in religion seems to grow with what it feeds upon. Creeds must have no authority, the consensus of opinion formed after a conflict of ages must have no authority; beliefs which made epochs in history and produced generations of heroic men and women must have no authority, the mighty men of the past who changed the face of the world must have no authority, the lawgivers of Israel must have no authority, the apostles must have no authority, Jesus Christ must have no authority, except such as belongs to other sages, and these have no authority, the Bible must have no authority, nothing must have authority except the opinion of the man expressing it, and he must be at liberty to change his opinion before noon. A council may be called to pass upon the fitness of a candidate for ordination, but it must have no authority to consider the beliefs which he holds. If this is not anarchy in religion, then there never has been anarchy nor ever will be or can be. And if anarchy is to be treated, this is the place to begin. It is useless to denounce the anarchy of the man who is haranguing on the street corner while supporting a more fundamental and destructive form of it in the pulpit.'

The Speech of God

The Rev. R. J. Campbell—he of the revamped old errors known as the 'new theology'—has found it in his heart to say kindly things of the Ancient Faith. In the course of a recent sermon in the City Temple, London (as reported in the *Christian Commonwealth*), he said in part:—'I wish—oh, how earnestly I wish—all members of all Churches and of no Church could come to think of human society as Christians once thought of the Church universal, and undivided. I never go into a Catholic church without catching something of the spirit of that older days. In the silence of the kneeling worshippers; in the sacred lamps that burn before the high altars; in the pictures that adorn the walls showing the stages of the Cross on which the life of Christ was sacrificed, that He might draw all men unto Himself, I see a symbol of the vaster unity that is yet to be achieved. There is a solemn stillness, a suggestion of heaven and of unseen helpers, in that earthly temple made with hands. It is impossible for any man with reverence in his soul to stand in that silence without feeling that it is the speech of God.'

The Eucharistic Congress

It is now nearly thirty years since the idea of organising Eucharistic Congresses occurred to Monsignor de Ségur, who then wore the mitre of the great French See of Orléans. The first Congress (says the *Weekly Freeman*) was held at Lille on June 21, 1881. Since then they have been held at Avignon, Liège, Freiburg, Toulouse, Paris, Antwerp, Jerusalem, Reims, Paray-le-Monial, Brussels, Lourdes, Angers, Namur, Angoulême, Rome, Tournay, and Metz. The assembling of this year's Congress in London is of historic as well as religious importance. No event in England of recent date is of more profound and wide-reaching import than the great Catholic revival which began midway in the nineteenth century. The Tractarian movement was a stirring of dry bones, symptomatic of a religious resurrection, and no feature of that movement is more marked than the recognition of the fact that the Eucharist is the centre,

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

the chief source of light and life in the Church. It is impossible to mistake, and hardly possible to over-estimate, the historic significance of a Catholic Congress held in the capital of a Protestant country, to proclaim publicly belief in, and pay homage to, the Blessed Sacrament. Time was when it was judicially held to be a "crime" punishable by death for a priest to celebrate Mass; when every effort that relentless bigotry and subtle statecraft could devise was employed to cause the continual Sacrifice to cease throughout the length and breadth of the land; when Cromwell proclaimed that "wherever the Parliament of England ruled there should be no Mass," which, even to this day, the succession or Coronation oath blasphemously declares to be "damnable and idolatrous"; when even the ritualistic resemblance to it, designated by Beaconsfield, "the Mass in masquerade," would lead a man to the Tower and the block; when altars were demolished and desecrated, and priest-hunters, like sleuth-hounds, were let loose against the Lord's anointed for exercising their priestly office. The Catholic revival referred to has happily changed all that.

It will be news to many of our readers to learn that public processions of the Blessed Sacrament—about which some extremist lately raised such a storm—have been regularly carried out in England for over sixty years. 'The first public procession in honor of the Blessed Sacrament in England since the Reformation,' says the *Weekly Freeman*, 'was organised in 1845 by Father Dominic, the saintly Passionist who received Newman and Daigairns into the Church, and who shortly before that had been publicly hooted and hissed. The procession, which grew into a custom that soon spread, has remained to this day. . . . The writings of Daigairns and Faber, so thoroughly impregnated with a devout Catholic spirit, have likewise been among the chief factors in propagating devotion to the Blessed Eucharist and popularising the theology appertaining thereto. "Nothing is more curious, and I will add more hopeful," writes Mr. Lilly in the *Dublin Review*, "than the change which has come over a large section of the Anglican body in its attitude towards the Sacrament of the Altar." There is another ground of hopefulness as regards the religious outlook. Although the trend of much of modern thought may be in heterodox directions, there is underneath the movements of opinion which characterise this age an honest searching after truth in many minds. The literature scattered broadcast by the Truth Societies of England and Ireland, that species of propagandism which may be called the Apostolate of the Press, meets this need. "The man who first pressed the lever of the printing-press," says Cardinal Wiseman, "wielded a more powerful and nobler sceptre than the sovereign who may have dropped a few coins in his hand as a brave mechanic." If the spoken or printed words of men have such potency in propagating truth, what diffusion of light may we not confidently anticipate will radiate from Westminster during the Eucharistic Congress.'

ANGLICAN ORDERS.

In the course of a correspondence in the *Dominion*, an able and well-informed Catholic writer summarises as follows the case against Anglican Orders:—

He (Mr. Milligan) seems to call into doubt my assertion that the bishops of the old Church in England refused to have anything to do with the ordering of Queen Elizabeth's new bishops, and that I rely upon the 'Nag's Head' fable to prove that the historic episcopal succession was broken. By no means. No authority nowadays quotes that fable, and I am quite as well aware as Mr. Milligan of the entry in the Lambeth Register showing that Parker was consecrated by Bishop Barlow and others. But I am also aware of certain events immediately preceding that ceremony. After Parker had been appointed by Queen Elizabeth as her first Archbishop of Canterbury, a Royal Commission to consecrate him was issued to certain of the old bishops, but none of those occupying the old sees could be induced to act, so a new Commission had to be issued on December 6, 1559, to Kitchen, Bishop of Llandaff, and to several unattached prelates without sees, authorising them or any four of them to confirm the election of and consecrate Matthew Parker as Archbishop of Canterbury. Kitchen deliberately and firmly refused to act, though he had been the only one of the canonical bishops of the time to take the oath of supremacy. So the ceremony was performed, as Mr. Milligan states, by Barlow, Scory, Coverdale, and Hodgkins, who in the previous reign had been deprived and some of them excommunicated for their heresy and unquestionable lives.

Now, had these men, or even one of them, consecrated Parker according to the ancient ordinal in use in England for centuries and throughout the Catholic world down to the present day, no doubt could be cast on Anglican Orders from a Catholic point of view—the ceremony might have been uncanonical and illegal, even according to English law, but it would have been valid. But it is a matter of history that these men, not only did not themselves believe in orders in the Catholic historic sense, but they used a new form of ordination, that was first introduced in the reign of Edward VI., and repealed in that of Mary, and which has always been held invalid by Catholics, Orientals, etc. Here, then, was the historic succession broken. With regard to the Greek Church, it does not matter how friendly individual Greeks may be socially and otherwise with Anglicans, the fact remains indisputable that the Greek Church does not acknowledge the validity of Anglican orders. Their custom is always to reordain absolutely any Anglican clergyman who wishes to minister in the Greek Church. I can give Mr. Milligan specific instances if he wishes for them.

Mr. Milligan doubts whether the Anglican Church as at present constituted was originally established and now ruled and governed by the civil power. But that this is so admits of no denial. The change of religion in 1559 was made by Queen and Parliament; the Church had nothing to do with it. In fact, it protested vigorously against the new order of things. The bishops and abbots did so in the House of Lords when the new legislation was brought before it. The Convocation of Clergy met in London on January 24, 1559, under the presidency of the Bishop of London, and they drew up several resolutions, one being that they believed the Roman Pontiff to be the head of the Church and vicar of Christ. All the members of the Convocation signed these outspoken resolutions, and they were sent to Parliament, which ignored them. Shortly afterwards the leading clergy, all the bishops and several of the dignitaries were put in prison to get rid of inconvenient opposition. Who now appoints the Archbishop of Canterbury? The British Cabinet, which may be and is composed of all and no religions, Catholics and infidels included. What is the final court of appeal of the Anglican Church? The Privy Council. The effect of the legislation under Henry VIII., revived by Elizabeth and confirmed in subsequent reigns, has been, as Lord Campbell pointed out in his famous Gorham judgment in April, 1850, "to locate in the Crown all that decisive jurisdiction which before the Reformation had been exercised by the Pope." If this does not make the Anglican Church a purely State institution, what then does? As Macaulay said years ago, 'it is as much a department of State as the Court of Common Pleas.' These surely are weighty facts which Mr. Milligan would do well to consider. He seems to be fair-minded and anxious to get at the truth of things. Perhaps he may in time come to see, as many others like Newman, Manning, and Benson have seen, that a branch theory that is repudiated by the principal branches, or a province theory which is unknown to the other provinces, and a continuity theory of which more than twelve thousand documents in the Record Office and the Vatican Library and the overwhelming refutation, cannot afford sure ground of support for the earnest Christian.

THE CHURCH IN NEW ZEALAND.

MEMOIRS OF THE EARLY DAYS

(Contributed.)

GREYMOUTH.

The Catholics, to their credit, writes the Rev. J. Buller (Wesleyan) in his book, *Forty Years in New Zealand*, "sent a priest into the wilds of Westland before any Protestant was among the multitude." An esteemed correspondent supplies the appended supplementary particulars regarding the early missionary days of Greymouth:—I believe (he writes) Father Binsfeld was en route to Greymouth to be assistant to Father Colomb when he heard of the latter's death. Father Colomb was succeeded by Father Ecuyer, the first priest I remember in Greymouth. He must have left about 1880 owing to ill-health. I can just remember him coming to the school to hear the children recite their catechism and other lessons. Father Ecuyer was succeeded by Father McGuinness, a very zealous priest, but very weak in health. He established the Sisters of Mercy in Greymouth, the first band coming from Hokitika in 1881. His health broke down, and he had to leave Greymouth about the year 1885, or 1886. He had as curate for a time Father J.

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O'Connor, who died at Rangiora some years ago. The latter, who did most of the work in the outlying districts, was a great horseman, and a very popular priest. Father McGuinness was succeeded by Father (now Dean) Carew. The town of Greymouth was growing rapidly owing to the improvements made to the harbor. The Very Rev. Dean thought it time to shift from the lower part of the town, and determined to build in a more central position and on higher ground. The parishioners took up the project warmly, and the result was the fine brick church at present occupying probably the best position in the progressive town. The old presbytery was likewise abandoned, and a fine residence bought on the terrace overlooking the church property. The convent has been enlarged several times, and a new school built. The church property at Greymouth at present is, comparatively speaking, as good as the best in the Dominion.

SISTERS OF THE SACRED HEART, TIMARU.

Prominent among the religious teaching. Orders of the Dominion are the Sisters of the Sacred Heart. They, too, experienced some of the inconveniences and hardships incidental to pioneer work in this country. It is unnecessary to say anything about the high position which the Sisters of the Sacred Heart of Jesus occupy as teachers in other lands, for their success is well known and highly appreciated. The following account of the first foundation of the Order in New Zealand has been kindly furnished to me:—

On December 12, 1879, six religious of the Sacred Heart left San Francisco on their way to New Zealand, coming in response to an invitation from his Grace Archbishop Redwood, from whom they received a most fatherly welcome in Wellington, and who carried his kindness so far as to accompany the travellers to their destination in Timaru. At the Timaru station the Rev. Father Chataignier met them, and they were driven to the primary school, where over 100 boys and girls were waiting to welcome them in a simple and most touching address. The nuns at once set about partitioning off a small portion of the schoolroom for their temporary abode, trunks and boxes being used for chairs and tables. Rev. Mother Boudreau, who was so soon to enter on another journey to the happy home of her eternity, expressed great joy on seeing her tiny room in which only a bed and chair could be placed. 'I am so happy to have come here,' she said, and three weeks later, as she lay dying in the same little room, she repeated over and over again: 'I willingly give my life for the success of our work in this dear land.' The Rev. Father Chataignier, however, was not so pleased with the accommodation the nuns had in their schoolroom, and very soon after he and Father Goutenoire rented a house in town and begged them to accept the presbytery as their residence until the new convent was built. His Grace and the Fathers were indefatigable in providing every convenience which the means at their disposal could afford to the little community.

On February 1, 1880, the foundation stone of the new building was laid in the presence of a large gathering of people. The Right Rev. Dr. Moran, Bishop of Dunedin, kindly accepted the invitation to be present, and the Fathers spared no pains to make the ceremony a solemn and impressive one. His Grace the Archbishop, in the course of an eloquent sermon, expressed his hopes for the success of the work of the Sacred Heart in New Zealand, saying that he considered the foundation in Timaru would be an immense benefit, and the source of many blessings for all in its neighborhood, and that those who were about to make offerings would place them not on the stone, but in the Heart of Jesus, from which they would receive a hundred-fold. Only fifteen days after this the remains of Rev. Mother Boudreau were laid in the little cemetery on the spot chosen by herself.

With this cross as a pledge of success on their work, the religious undertook to teach the primary school. It was entrusted to Mother Sullivan, who had left a school of over 1000 children in Chicago to devote herself to this new but more limited field of labor. The school increased by forty; and owing to some difficulties the Fathers asked that the boys of the parish should also be received in their classes. This arrangement was only temporary. The numbers steadily increased, and now rarely less than 200 names are inscribed on the roll. Mother Sullivan, who endeared herself to all, both children and parents, was suddenly called away by death on May 23, 1889. Her last message was to her dear children, begging them to be ever faithful to God and to their duty, and her wish written on a tablet in the primary school forms the watchword of the pupils past and present.

On October 3, 1880, the new convent was blessed. Only a portion of the building was complete, the western wing having been built seven years later. Crowds of people thronged the

convent grounds. Bishop Moran once more raised his voice in praise and thanksgiving for this new centre of Catholic education. He compared Timaru of that day and New Zealand of that day with the Timaru and New Zealand of thirty, twenty, or even ten years previously. The contrast was a striking one, as thirty years before there had not been a sign of the faith in New Zealand, and only nine years before in Timaru the Catholic congregation consisted of ten persons.

In 1888 his Lordship Bishop Grimes arrived in Christchurch, and received a warm welcome in Timaru. He had known Rev. Mother Boudreau and the Sacred Heart at St. Michael's, Louisiana, U.S.A., and was soon at home with the community and children, who have ever since had evidences of his most paternal kindness.

The cross many times visited the community in the death of several of the Sisters at various times. The loss of the last of the foundresses of the house—that of Rev. Mother Mair—was keenly felt not only by the religious, but by her many pupils throughout New Zealand. The fruit of the cross was soon felt in the increase in the number of the pupils, which now more than doubles that of the first twelve years after the foundation.

A yearly retreat for ladies was also one of the early works which is steadily widening its circle of influence. This affords ladies living in the world the means of spending four days in retirement and prayer every year. The religious do all in their power to make those days the happiest in the year, and give them every facility for making the exercises which are preached by a Jesuit Father. Over 100 ladies followed the retreat last January.

A second House of the Sacred Heart was opened in Wellington in 1904, when a cottage was rented at Island Bay, and a small school was opened. Since then a large convent has been built there, and the number of pupils has increased rapidly.

(To be continued.)

A Maori War Hero

A few weeks ago there was a meeting at Te Ngutu-o-Te-Maru, to commemorate the disastrous engagement of forty-two years ago, when Major Von Tempsky's force was defeated and the gallant major fell.

One of the bravest and most adventurous spirits identified with the early history of New Zealand was Gustavus Ferdinand Von Tempsky (says the *New Zealand Times*). The memorial service was held on the forty-second anniversary of his death, for it was on September 7, 1866, that he fell a victim to a Maori rifle during the unsuccessful attack by the British on Ruatūru, the stronghold of the chief Titokowaru.

Von Tempsky, the son of a lieutenant-colonel in the Prussian army, obtained a commission in the English service, but under the influence of a strong abhorrence of routine and red tape, and an equally decided taste for adventure, he promptly left his regiment and endeavored to found a colony on the eastern coast of Central America. The venture turned out a failure, and Von Tempsky was made captain of an irregular force of Mosquito Indians, who did good service against the Spaniards. His intimate friend the British Consul-General met a fearful death, slipping overboard from a boat and being immediately devoured by alligators before assistance could be rendered. This seems to have turned Von Tempsky's ardor for the position into disgust, and he went off to California, to enter the excitement of a gold rush.

Subsequently a journey through Central America occupied his attention, and next we find him in Victoria, offering to command a party for the exploration of the interior. He was beaten for the position by the ill-fated Burke, and golden rumors from Coromandel then attracted him to New Zealand.

On the breaking out of the Waikato war in 1863, his services were accepted by the Government, and he was soon commended for his gallantry, and raised to the rank of captain. When the rebel position of Paterangi was surrounded, one of the sharpest contests between the Imperial troops and the Natives started as a result of an ambush by the latter.

A body of soldiers who had gone down to battle in the Mangapiko River, a tributary of the Waipū, was attacked, and what commenced as an ambush ended in a pitched battle. Ensconced in high fern on the right bank of the river, the Natives kept up a destructive fire, but in the teeth of this Von Tempsky gallantly led his men across the stream, armed with revolvers and bowie knives. Those on the left bank lost sight of them for a time, but they triumphantly reappeared in possession of the spot formerly held by the enemy, and many bodies

of Natives testified to the deadly effect of the fighting at close quarters which Von Tempsky and his men had pluckily undertaken. He secured his commission as major during this campaign.

When he was asked to place himself under the command of Lieutenant-Colonel Fraser, a junior officer of recent standing in the colonial force, he point-blank refused, resigning his commission. His men almost mutinied. However, he resumed service at Wanganui with his company, and on September 7 his gallant life ended during the repulse at Ruaruru.

The references to Major Von Tempsky's death and the anniversary of the fight (writes the Auckland correspondent of the *Otago Daily Times*) have brought forward conflicting accounts of what led to the disaster, and frequently it has been asserted that Colonel McDonnell's plans were frustrated by the major's impetuosity.

Mr. James Shanaghan, of the Auckland Labor Department, was with the major to the end, and he has furnished the most interesting account of what really happened that has been published locally. He says the position was disclosed to the enemy by the friendly Natives firing long before the scene of action was reached. When the clearing was reached the friendlies refused to go further, and the troops led by Colonel McDonnell filed past them, being received by a withering fire a little further on. The troops returned the fire with great effect, and when the commanding officer gave the order to cease firing that was where the blunder came in. The men were being shot down like sheep, and Colonel McDonnell was completely unmanned. 'I will never forget the scene,' said Mr. Shanaghan. 'McDonnell was lying on the ground, reclining on his elbow, and Von Tempsky and Hunter were pleading to be allowed to charge. The colonel then replied, "I cannot; I do not know where we are." He then jumped up and said, "Come along, Hunter," and they moved off to the left and left poor Major Von Tempsky to carry out the policy of masterly inactivity imposed on him by his chief. Our brave old major was walking to and fro, with his sword in his hand, furious at being caged as he was. I met him, and he spoke to me in his kindly, thoughtful way, and asked why I did not take cover. I answered by putting the same question to him. He then said, "I am disgusted. If I get out of this scrape I will wash my hands clean of this business." He then sent me to take up a position and keep my eyes open, as the bullets were coming thick. I left him to obey the last order he ever gave. I had not gone far when a man of our company was shot. The major went to his assistance, and was shot, the bullet entering the centre of his forehead. He fell dead on top of the man to whose assistance he was going. That was how Von Tempsky died. A Frenchman named Jensen and I went to Von Tempsky and lifted him up and laid him on his back, and just as we did so a bullet struck Jensen on the side and travelled across his breastbone. Another struck the magazine box he had on his back. I left Von Tempsky and picked up Jensen, carrying him out across the clearing. I then met Hunter, and when we were about ten paces from Von Tempsky's body Hunter was shot dead. I got hold of him and started to pull him back; then I said to one of our men, "Come along for Major Von Tempsky's body." This man refused, but Captain Buck came up and asked if I knew where Von Tempsky was. I said "Yes," and he said, "Come along, lad, let's get him out." When we came to the body I was hit by a bullet on the left thumb. Just as I changed the carbine to my other hand a bullet struck my left hand, and the carbine stock knocked me backwards. Then Buck was shot dead, and as I got up a bullet took my cap off. I got away from the clearing, leaving Von Tempsky and Buck dead together. There were four of us went for Von Tempsky's body. Jensen and I were wounded, and Hunter and Buck were killed. There were 63 killed and wounded in the action, and two-thirds of these were shot down while they halted inactive in front of the masked pa.

Messrs. Dwan Bros., hotel brokers, Willis street, Wellington, report having made the following hotel sales:—Mr. W. E. Grantham's interest in the lease, goodwill, and furniture of the Starborough Hotel, Seddon, Blenheim; the lease, goodwill, and furniture of the Te Nui Hotel on behalf of Mr. W. S. Barr; the valuation of the furniture, stock, etc., of the Cricketers' Arms Hotel, Vivian street, Wellington, on behalf of Mr. Alex. Smith; the lease, furniture, and goodwill of the Palace Hotel, Willis street, Wellington; the lease of the Tavistock Hotel for Mr. R. Conneys; also the lease, goodwill, and furniture of the Masonic Hotel, Waitara.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From an Occasional Correspondent.)

September 18.

A social gathering in aid of St. Anne's Catholic Club, Newtown, will be held at the opening of the new club rooms next month.

The Very Rev. Father Regnault, Provincial, has been visiting Blenheim and Nelson, and is at present in Westland, where he expects to be about a month.

It is expected that the new church at Mount St. Gerard, Oriental Bay, of the Redemptorist Fathers, will be opened on the third Sunday in November by his Grace the Archbishop.

The following are the results of the Trinity College theory of music examinations held in June last in St. Bride's Convent, Masterton:—First grade, intermediate—May Bousted, 75. Junior honors—Henrietta King, 99; Margaret, Byrne, 97; Kaere Te Whaitu, 92; Madeline Kelliher, 91; Mary O'Neill, 90. Junior pass, Irene Taylor, 69. Preparatory, Sybil Cameron, 90.

That excessive wealth is more harmful than excessive poverty, was the subject for debate at the Catholic Club Junior Debating Society last Tuesday, when Mr. James McCusker took the affirmative side and Mr. J. O'Leary the negative. The speeches were very creditable and promising. At the conclusion of the debate the president (Mr. S. J. Moran) awarded the honors to the affirmative side. Mr. James McCusker was elected vice-president of the Society.

The members of the Petone Catholic Club were greatly pleased at their representative (Mr. Brice) defeating Mr. Grimstone, of the Civil Service Club, at billiards for the Chrystallate Cup. The match was played at Petone on Thursday. The latter was the holder of the cup. Mr. Brice won by 57 points. The best break was 30, made by Mr. Grimstone. In the next round, which took place last Monday at the Petone Catholic Club rooms, Mr. Brice defeated Mr. Frost, of the Wellington Catholic Club, by 175 points in a game of 300 up. The best break was 30, secured by Mr. Brice.

There passed away recently at Carterton, at the early age of twenty-four years, a fervent and practical Catholic, Mrs. Greathead, wife of Mr. George Greathead. The deceased lady was a daughter of Mr. P. Shukowski, of South Carterton. Her remains were laid to rest in the Clareville Cemetery on Sunday afternoon in the presence of a large and sympathetic gathering of friends. A Requiem Mass was celebrated in St. Mary's Catholic Church for the repose of the soul of the deceased by Rev. Father Bowe, who also officiated at the grave. She leaves two young children.—R.I.P.

The monthly meeting of the men's branch of the Sacred Heart Association was held at St. Joseph's Church on Sunday, when there was a large attendance of members. The Rev. Father S. Mahony, S.M., gave an instructive discourse on the Blessed Eucharist, and urged his hearers to receive Holy Communion more frequently, for it was the wish of the Holy Father that Catholics should approach the Holy Table monthly, weekly, or even daily. After Vespers two new members were received into the Association. Rev. Father Mahony succeeds Rev. Father Venning as spiritual director of the Association.

News was received by cable on September 14 of the death at Enmore, Sydney, of Mr. James Joseph Callaghan, at the age of sixty years. The deceased had a long and honorable career as a school teacher under the N.S.W. Government. He was for twenty-two years master of the Hamilton school, and was then transferred to Sydney. He was in all thirty years in the service, and in 1905 was President of the School Teachers' Association at the annual conference held in Sydney. Owing to failing health he retired from the service in 1906. The deceased was the father of Messrs. J. J. and J. W. Callaghan, of Wellington, both prominent members of the Wellington Catholic Club. They have the sincere sympathy of many friends in their bereavement.

On Thursday morning (says the *Dominion*) a very interesting and impressive ceremony took place at the Home of Compassion at Island Bay, when, in the presence of many of their friends, four of the novices took the veil and two made profession. The Order of the Sisters of Compassion was founded by Mother Mary Aubert herself, and is purely a New Zealand Order. Those desiring to enter it serve first of all as assist-

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ants. They wear the habit, but not the hood of the Order. After serving a probation they are permitted to take the white veil, and they take their vows for one year, at the end of which time they may renew them if they wish. At the end of two years they take another vow, and receive the dark veil of the Order, and for the next six years their vows are renewed annually. After that, that is to say more than eight years after they have first entered the home, they may take the vows for the rest of their lives. During those eight years, especially during the first two years, circumstances may arise which make it necessary for the Sister to return to the world. The claims of her family might enforce her return, or she might prove unfitted for the work, which demands skilled workers, but it is felt that the novices who take the veil look forward to a life spent in the Order. Sometimes from this Order they drift into others with a different rule. Mother Mary's work has been to a great extent among the Maoris, and the vow taken pledges the Sisters to tend the sick and afflicted 'of both races'. During the service a Maori hymn, 'How good is the Lord, how sweet is His name,' was sung by the choir. This hymn was first heard by Mother Mary fifty years ago, and she herself transposed the music for use at Thursday morning's service. His Grace Archbishop Redwood conducted the service, and delivered the address to the novices. The Sisters who professed were: Miss McManaway (Sister Mary Francis) and Miss Cregan (Sister Mary Francis Xavier). The four novices who took the veil were: Miss Kerrigan (Sister Mary Aloysius), Miss Forbes (Sister Mary Stanislaus), Miss Eller (Sister Mary Augustine), and Miss Vernon (Sister Mary Paula).

(From an occasional correspondent.)

Among recent arrivals in Wellington is Miss Ruby McDonald, a young Sydney violinist of distinct ability. Miss McDonald has come to settle in New Zealand for health reasons, and has already appeared in public on a few occasions, when her playing created a decidedly favorable impression. She made a concert tour on the West Coast a few weeks ago with very considerable success. Her public performances in Wellington were on the occasion of the concert in the Town Hall in connection with the jubilee of the Very Rev. Father Keogh, the concert in aid of the Home of Compassion, and at a recital given by herself, in all of which her contributions were received with much appreciation by the audience and highly praised by the press. Regarding Miss McDonald's performance at her own recital, the *Dominion* said:—Miss McDonald . . . proved herself to be an executant of exceptional ability. Her selections—Godard's difficult "Romantique" Concerto, Schubert's "Ave Maria" and "Am Meer," Wieniawski's "Kuyawiak," "Romance" (concerto in D Minor), and "Legende," and a "Morris Dance" of German's—were ambitious efforts, but they were capably played. Miss McDonald . . . plays without affectation of any sort. Her bowing is clean and full of verve; she produces a full rich tone from the instrument; her fingering, harmonies, and octaves are admirable, and her playing is animated with passionate feeling.

Wanganui

The following (says the *Wanganui Herald*) are the results of the practical examinations held at the Sacred Heart Convent by Mr. Henry St. George on September 5:—Senior honors—Maggie King (singing) 81, Maggie King (piano) 81. Senior pass—Mamie Mullins (piano) 74, Vida Cooper (piano) 68. Intermediate pass—Hilda Wood (piano) 73, Agnita Hilles (piano) 71, Mary O'Sullivan (piano) 68. Junior honors—Vida Cooper (singing) 85, Kathleen Neylon (piano) 88, Ruby Curran (piano) 85, Jean McCartney (piano) 81. Junior pass—Mamie Mullins (singing) 71, Ivy Knuckey (piano) 66. Preparatory—Mary Mahoney (violin) 75, Norah Atkinson (piano) 79, Uira Mahoney (piano) 76, Maude Fitzwalter (piano) 74, Thomas Keane (piano) 74. All presented passed, the examiner expressing himself as very pleased with the high standard of the work at the convent centre.

New Plymouth

September 15.

The Sisters of Notre Dame des Missions, Taranaki, are to be congratulated on the high standard attained by their pupils at the practical music examinations conducted by the representative of Trinity College, London, this month. Out of twenty-four candidates who passed, six gained honors. Miss Mabel O. Clarke and Miss A. H. Smith, the successful candidates for the title of A.T.C.L., are the two first in the district to obtain this

distinction. The title of Associate is the highest that Trinity College can award for practical work, and it speaks well for the proficiency of these two young pianists that they have obtained such a success. Both young ladies have received their entire musical education at the New Plymouth Convent. The following is the list:—Higher examinations—Mabel O. Clarke, A.T.C.L. (New Plymouth Convent), 88; Amelia H. Smith, A.T.C.L. (New Plymouth Convent), 85; Gwendoline Evans, certificated pianist (Stratford Convent), 76; Helen Middleton, certificated pianist (Opunake Convent), 66. Senior Division—Clare O'Brien (New Plymouth Convent), 78. Intermediate—Florence Cuthbert (Stratford Convent), 84 (honors); Kathleen Sexton (Stratford Convent), 68; Katie O'Rourke (Opunake Convent), 64; Ida Cameron (Stratford Convent), 63; Frances Harris (New Plymouth Convent), 60. Junior Division—Norah Sexton (Stratford Convent), 83 (honors); Winnie Fitzgerald (Stratford Convent), 82 (honors); Vera Cummins (Stratford Convent), 78; Nellie Moynihan (Stratford Convent), 76; Doreen Healy (New Plymouth Convent), 73; Ngaire Bayly (Stratford Convent), 75; Mary Keppel (Stratford Convent), 71; Annie O'Sullivan (Opunake Convent), 66; Maisie Grant (New Plymouth Convent), 63. Preparatory Division—Barbara Riera (Stratford Convent), 82; Arthur Hunter (Stratford Convent), 82; May O'Sullivan, violin (Opunake Convent), 80; Clarice Street, violin (New Plymouth Convent), 78; Nellie Fischer (Stratford Convent), 74.

At the theory examinations held in connection with Trinity College, London, in June last the following pupils of the Sisters of Notre Dame des Missions, Taranaki, were successful:—Intermediate Division—Ida Cameron (Stratford Convent), 92 (honors); Mary Keppel (Stratford Convent), 87 (honors); Ila Henderson (New Plymouth Convent), 82 (honors); Rita Sole (New Plymouth Convent), 76; Katie Towler (Stratford Convent), 71. Junior Division—Mabel Meehan (New Plymouth Convent), 86 (honors); Mary Ann Jones (New Plymouth Convent), 82 (honors); Frances Harris (New Plymouth Convent), 76. Preparatory Division—Florence Revell (Stratford Convent), 94; Vera Cummins (Stratford Convent), 93; Ivy Hornblow (Stratford Convent), 90; Anastasia Fitzgerald (Stratford Convent), 87; Mary Hackett (Stratford Convent), 76; Arthur Hunter (Stratford Convent), 70.

Nelson

(From an Occasional Correspondent.)

On Wednesday, September 9, the Very Rev. Father Regnault, S.M., Provincial, paid a visit to St. Mary's Orphanage, Stoke. He was accompanied by the Rev. Father Clancy, manager of the orphanage, Father Quinn, of Hastings, and several friends of the institution. The visitors were received by the superintendent (Mr. Barry) and his staff, and shown over the magnificent buildings and grounds. They afterwards visited the school, where a select musical programme was gone through by the boys, under the conductorship of the headmaster, Mr. M. Flaherty. All expressed themselves delighted with the singing of the boys, whose rendering of solos, duets, and four-part choruses was very creditable, and elicited hearty applause and well-merited praise. Advantage was taken of the occasion by Father Clancy to read the headmaster's report of the quarterly examination, and distribute prizes to the most successful pupils. The results of the examination were most gratifying, the children having, during the quarter, made very satisfactory progress in the ornamental as well as the useful branches of education. Thanks to the ever active zeal of Father Clancy, the school is now equipped with a good gymnasium, which is under the efficient charge of the headmaster.

The Very Rev. Father Regnault, addressing the boys, said he was agreeably surprised and highly pleased with all he had seen and heard on his first visit to the Stoke Orphanage. He complimented the children on the good report he had heard of their studies and conduct, and on their excellent singing; and highly eulogised the teachers, Messrs. Flaherty, Rogan, and Lavery, on the good work they were so zealously doing among the orphans. He generously promised a handsome prize for Christian doctrine to the best pupil in each class, and delighted the young audience by granting them a holiday from school duties.

In the afternoon Benediction of the Blessed Sacrament was given, when the boys' choir was again heard with pleasure, a special feature of the service being the singing of a consecration hymn, the solo of which was sung by Miss M. Grosky.

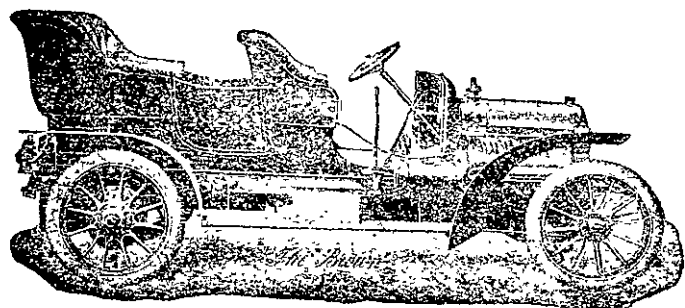
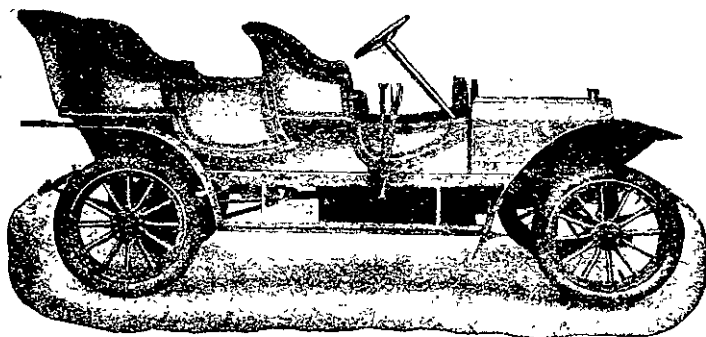
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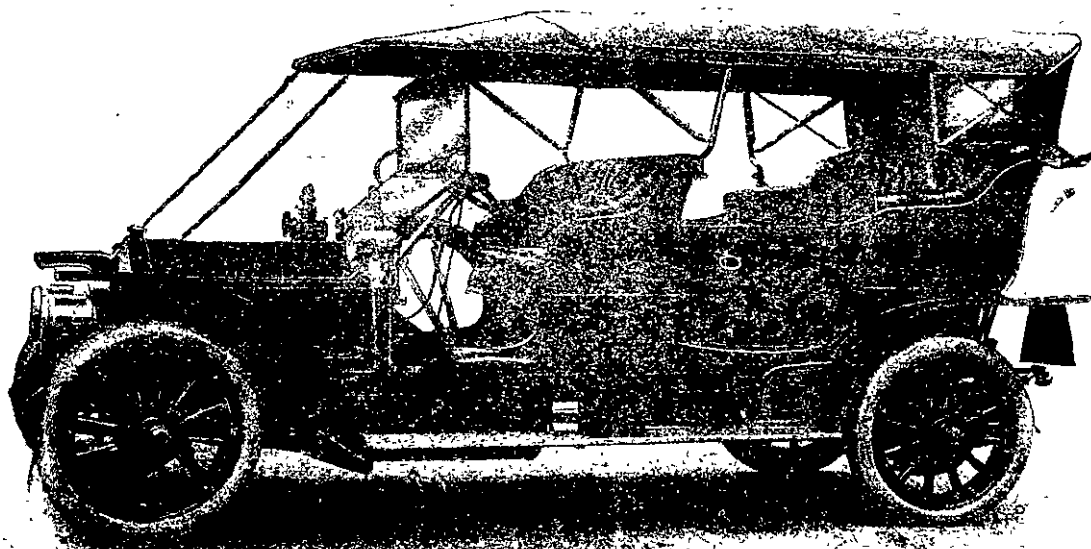
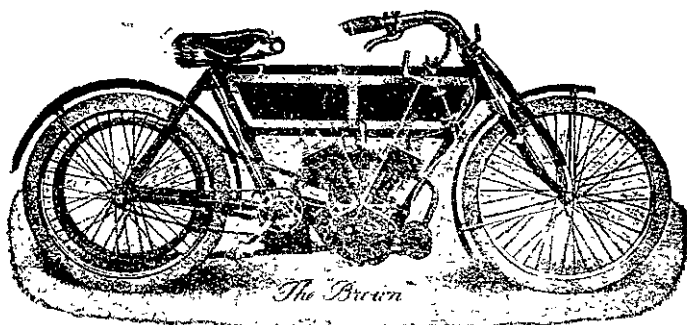


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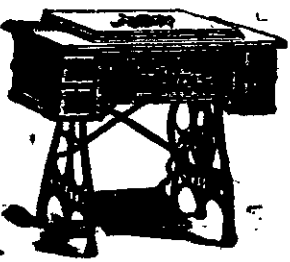
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PRODUCE

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 offered a large catalogue to a full attendance of buyers. Competition lacked animation for a number of lines on offer, and these had to be passed in pending private sale. Values ruled as under:—

Oats.—For the period under review this market has been chiefly characterised by quietness, although a slightly firmer feeling exists consequent upon a reduction in freight rates to London. Quotations: 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.—Offerings in this market are very light. Many vendors have apparent confidence in the market, and prefer to hold rather than accept prices millers are offering. Prime milling quality is readily disposed of on arrival at prices fully up to late rates, and fowl wheat is inquired for. Quotations: Prime milling, 4s 3d to 4s 4d; medium, 4s 1½d to 4s 2½d; broken and damaged, 3s 3d to 3s 11d per bushel (sacks extra).

Potatoes.—The market is very quiet, and values, if anything, are easier. Especially is this noticeable in inferior and sprouted lines, which are almost unsaleable. Seed sorts of good quality and well sorted, however, are inquired for. Quotations: Prime quality Derwents, £3 17s 6d to £4; prime Up-to-Dates, £3 10s to £3 12s 6d; medium, £3 2s 6d to £3 7s 6d; inferior, £2 5s to £2 15s per ton (sacks in).

Chaff.—The market is fully supplied, and prices may be quoted as firm for prime quality at £4 per ton, but for medium light, inferior, and heated descriptions the inquiry is very slack, and prices are correspondingly much lower. Quotations: Prime oaten sheaf, £3 15s to £4; medium, £2 7s 6d to £3 10s; light, inferior, and heated, £2 10s upwards per ton (bags extra).

WOOL

Stronach, Morris, and Co., Ltd., report for week ended September 22 as follows:—

Rabbitskins.—Best winter does brought up to 22d; extra, to 23d; good, 18d to 19d; mixed, 15½d to 16d; early winters, 12½d to 14d; autumns, 12½d to 13d; springs, to 8½d; summers, 8½d to 9d; winter blacks, to 23d; autumns, to 15½d; fawns, to 14½d; horse hair, to 17½d.

Sheepskins.—Prices were firm at last week's quotations. Best halfbred, 6d to 6½d; medium to good, 5½d to 5½d; inferior, 3d to 4½d; best fine crossbred, 6d to 6½d; medium to good, 4½d to 5½d; inferior, 3d to 4d; merino, 5½d to 6d; medium to good, 4½d to 5d; lambskins, to 5½d.

Hides.—Prices were very firm and showing a rise of ½d per lb for heavy hides. We quote: Prime stout heavy ox hides, 7½d to 7½d; good heavy, 6d to 6½d; medium weight, 5½d to 6½d; extra good, to 7½d; light weight, 4d to 4½d; inferior and staggy, 2½d to 3½d; best heavy cow hides, 4½d to 5½d; medium, 4d to 4½d; light weight, 4d to 4½d; inferior, 2½d to 3½d; yearlings, 2d to 4d; calfskins, 1d to 5½d.

Tallow and Fat.—There is not much coming forward, and all consignments are readily taken up at quotations.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

As was anticipated, the entries for last Saturday's sale were

not numerous, and business was practically at a standstill, the principal reasons being that both buyers and sellers prefer waiting for our annual spring sale, which takes place on Friday, 25th inst. There is, however, a good demand for active young draught mares and geldings, also for upstanding spring-vanners and spring-carters if young and staunch. Quotations:

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

Late Burnside Stock Report

Sheep.—There was a very large yarding of 4353 forward, consisting mainly of good quality wethers and a small proportion of ewes. Freezing buyers were operating heavily, and took about 2200. Prices at first were irregular, but towards the end of the sale improved somewhat. Best wethers, 20s to 22s 6d; medium, 17s 6d to 19s; inferior, 14s 6d to 15s 6d; best ewes, 17s to 20s 3d; medium, 14s to 15s 3d; inferior, up to 11s. Hoggets sold up to 12s, and a few lambs up to 27s 6d.

Cattle.—305 forward. This was a big yarding. Prices were lower by about 10s to 20s per head than those ruling last week.

Pigs.—85 forward. Suckers and slips were slightly easier, but porkers and baconers were firm. Suckers, 18s to 20s; slips, 23s to 28s; stores, 30s to 33s; porkers, 43s to 47s; light baconers, 50s to 55s; heavy do, 58s to 66s; choppers, up to 90s.

WEDDING BELLS

BOYLE—HAVELOCK.

At St. Mary's Church, Invercargill, on September 15, a marriage of an interesting nature was celebrated by the Rev. Father O'Malley, the contracting parties being Mr. Thomas J. Boyle, Waikaka, sixth son of Mr. John Boyle, Heddon Bush, and Miss Florence Havelock, fourth daughter of the late Mr. George Havelock, Orepuki. The bride, who was given away by her mother, looked charming in a dress of white ivory silk, and wore the usual wreath and veil. She was attended by Miss K. Ford (Chatton) and Miss M. E. Boyle as bridesmaids, while Mr. Frank Boyle acted as best man. The bridegroom's present to the bride was a gold bangle set with rubies, and to each of the bridesmaids a handsome gold brooch. After the ceremony the guests adjourned to Raeside's rooms, where the wedding breakfast was laid. The young couple were the recipients of many handsome and valuable presents. Mr. and Mrs. Boyle left by the afternoon express for the north, taking with them the good wishes of a large circle of friends.

OBITUARY

MR. JOHN McNAMARA, CHRISTCHURCH.

A well-known member of the Catholic community and a patriotic Irishman, in the person of Mr. John McNamara (writes our Christchurch correspondent), passed away on last Thursday after a brief but painful illness at his residence, Moorhouse avenue. For many years the late Mr. McNamara was identified with the business life of this city, and well known in other parts of the Dominion. The high esteem in which the deceased was held was amply demonstrated by the exceptionally large following at the funeral and interment in Linwood cemetery on last Saturday after Requiem Mass in the Cathedral. The deceased leaves a widow to mourn her loss. He was attended during his last illness by the Cathedral clergy, and died fortified by all the rites of the Church. R.I.P.

WILLIAM MULLINS, RICCARTON.

With very sincere regret I have to record (writes our Christchurch correspondent) the death on Wednesday, September 2, of Mr. William Mullins, who was for many years the caretaker of the Riccarton racecourse reserve, a position of great trust and very considerable responsibility. So well did he discharge his duties and in such esteem was he held by his employers, the Canterbury Jockey Club, that his funeral was attended by the president, secretary, and every member of the committee. The

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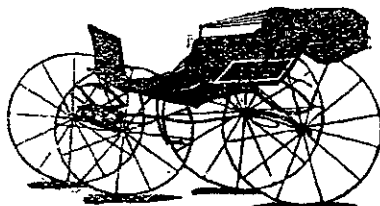
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CHRISTCHURCH.

late Mr. Mullins was a most exemplary Catholic, and manifested the greatest interest in the erection of the church at Hornby; with which the family have been closely associated. He leaves a widow, four daughters and seven sons to mourn their loss. The eldest daughter is a religious of the Order of Our Lady of Missions at Napier. The late Mr. Mullins was born in England, and came to the Dominion in 1872. The deceased was in his last illness by the Rev. Father Hoare, S.M., and died fortified by all the rites of the Church, of which he was so fervent and faithful an adherent. Requiem Mass was celebrated in the parish Church of St. Mary, Christchurch North, followed by the interment in Linwood cemetery, the Rev. Father Hoare officiating at the graveside. R.I.P.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 21.

Mr. W. F. Roche, for many years the representative of the Kaiapoi Woollen Company, has entered into business at Akaroa.

His Lordship the Bishop left last week on an episcopal visitation to Westland, in which portion of the diocese he is likely to be engaged for several months.

In view of the approaching annual general meeting of the Christchurch Catholic Club, the Rev. Dr. Kennedy, at the half-past 9 o'clock Mass in the Cathedral on Sunday, strongly recommended the advantages of the club to the earnest consideration of the many unassociated Catholic young men of the city.

A preliminary meeting of representatives of the Cathedral and St. Mary's parishes was held on last Wednesday evening to promote a combined Catholic excursion and picnic during the midsummer holidays. December 26 was selected as the most suitable for the event, and an executive committee was formed to arrange details.

As showing the efforts necessary to abate the dust nuisance in this city, the Christchurch Tramway Board's two electric sprinklers and the smaller ones used on the steam lines have been spreading 1,500,000 gallons of water (nearly 6700 tons) a week. The larger of these sprinklers is capable of covering the whole traffic portion of a street in one sweep. Besides this large quantity of water distributed along the tram area, some of the intersecting streets are covered by the City Council's appliances, and still the dust flies in clouds.

The following pupils of the Sacred Heart Convent, conducted by the Sisters of Our Lady of Missions, were successful at a theory examination of Trinity College of Music held in June:—Intermediate class—Alice Rainbow, 76 marks out of 100. Junior—Marjorie Smith, 93; Cissy Coakley, 88; Amy Payne, 84; Annie Coakley, 80. Preparatory—Janie Darragh, 96; Lucy Coakley, 88; Mary Strouts, 88; Kathie Haydon, 81; Molly O'Malley, 73; Margaret Daly, 76; Gertrude Baker, 70. Intermediate honors were obtained by the two pupils—Lilian Burrow and Annie M. Snowball—presented by the Sisters of Mercy of St. Mary's Convent, Colombo street, at the same examination.

Timaru

(From our own correspondent.)

September 21.

An enjoyable social gathering was held in the Assembly Rooms on Monday evening last by the St. John's Tennis Club. The large hall was well filled, and an enjoyable supper was supplied by the lady members of the club.

A rumor, which is increasing in strength, is current to the effect that the Hon. Hall-Jones is going Home to take up the position of High Commissioner vacated by Mr. Reeves. If it turns out to be correct, Timaru will suffer from a plethora of candidates at the approaching election.

Rev. Father Tubman is still making strenuous efforts to secure funds to enable him to start the new church. On Sunday last each parishioner, young and old, was presented with an envelope, on which was printed an appeal requesting that it be returned next Sunday with a donation according to each person's means.

Oamaru

(From our own correspondent.)

September 21.

The entertainment given by the pupils of the local convent on the 11th inst. was, by special request, repeated on Friday evening last in St. Joseph's Hall before a large and appreciative

audience. The performers had gained in confidence since the previous week, and gave a very meritorious entertainment.

The following pupils of Miss Cartwright, A.T.C.L., were successful at the Trinity College theory examinations held in Oamaru on June 15:—Senior grade—Hannah Cartwright, 30 (honors). Preparatory grade—Vera Rankin, 100 (honors); Annie Archibald, 98 (honors); Ivy Glynn, 98 (honors); Olive Pryor, 92 (honors).

The following are the results of the harmony examinations in connection with Trinity College, London, held on June 3 at the Dominican Convent, Oamaru:—Intermediate Division—Maggie Ardagh, 94 (honors); Mollie Dore, 93 (honors); Kathleen O'Donnell, 88 (honors); Kathleen Gallagher, 84 (honors); Maggie Twomey, 75. Junior Division—Janie Pringle, 96 (honors); Eily Kelly, 92 (honors); Marjorie Winsley, 92 (honors); Elspet O. Fleming, 91 (honors); Isabella McCone, 91 (honors); Doris Potter, 88 (honors); Kitty Ardagh, 78; Aggie Pringle, 76; Alice Brown, 76. Preparatory Division—Martha Hille, 98; Eva Miller, 98; Merle Holmes, 95; Eileen O'Meara, 90; May Hille, 82; Violet Cooper, 72; Dolly Kelly, 64. All the candidates presented passed.

DIocese OF AUCKLAND

(By Telegraph from our own correspondent.)

September 21.

Right Rev. Mgr. O'Reilly leaves next Wednesday on a short visit to Waikato.

Rev. Father O'Brien, C.S.S.R., arrived from Wellington yesterday morning and preached an impressive sermon at the Cathedral in the evening.

The Vicar-General will in the near future open a church at Taumaruaui, now nearing completion. This is an entirely new parish, to which Rev. Father Molloy has been appointed.

At St. Benedict's a short mission will be commenced on Wednesday, September 30, preparatory to the feast of the Holy Rosary. Rev. Father Tigar, O.P., conducts the mission, and preaches each evening.

At the Sacred Heart Church, Ponsonby, at 10 o'clock on Sunday last, High Mass was celebrated. The choir was conducted by Mr. Percy Kehoe, of the Bland Holt Company. Gounod's Messe Solennelle was beautifully rendered. There was a large congregation.

A large and successful meeting was held last evening after Vespers at Ailsa House, which was presided over by Rev. Father Meagher, when arrangements were completed for the annual social in connection with the Cathedral parish, which takes place next Wednesday evening. It promises to be highly successful.

The Very Rev. Dean Gillan, V.G., left for Gisborne on last Thursday to open a new church in that parish. He expects to be absent for a fortnight. On his return he will attend the opening of a church at Avondale, where a meeting was held on Sunday afternoon, when the parishioners had explained to them the cost of the erection of the building and all details connected therewith.

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DOMINION BAZAAR

PORT CHALMERS.

The following is the List of WINNING NUMBERS in the DOMINION BAZAAR ART UNION, drawn in the presence of his Worship the Mayor (Mr. John Mill), Mr. F. W. Platts, and Mr. R. Bauchop:—First Prize, No. 16143; 2nd, No. 361; 3rd, No. 9562; 9563, 13880; 381; 3484; 801; 13871; 7819; 17827; 14305; 1780; 654; 2; 15421.

Father Hearn desires to Thank all who assisted in making the Carnival and Art Union a success.

MARRIAGE

BOYLE—HAVELOCK.—On September 15, at the Catholic Church, Invercargill, by the Rev. Father O'Malley, Thomas J., sixth son of John Boyle, Heddon Bush, to Florence, fourth daughter of the late George Havelock, Orepuki.

DEATHS

CAMERON.—On July 26, at St. Vincent's Convent, Sydney, New South Wales, Sister M. Gonzalis, the beloved daughter of D. A. and Margaret Cameron, of Nokomai. Deeply regretted. R.I.P.

KNOTT.—On September 11, at his residence, Railway Hotel, Mosgiel, William Knott. Deeply regretted. R.I.P.

SPILLANE.—On September 13, at Opio, Cornelius Spillane, brother of the late Maurice Spillane; aged 65 years. R.I.P.

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EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places

Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, SEPTEMBER 24, 1908.

MENTAL HEALTH AND TRUE EDUCATION

ACCORDING to Dryden,

'There is a pleasure, sure,
In being mad, which none but madmen know.'

But it must be a pleasure which is taken sadly—as Englishmen are fabled to take their diversions. Or it may be as the rumination which, in *As You Like It*, enwrapped Jaques in 'a most humorous sadness.' But whatever may be the occasional feeling of the hapless ones who have 'eaten on the insane root that takes the reason prisoner,' in the verdict of the mentally normal no privation in the natural order equals that which leaves

'That noble and most sovereign reason

Like sweet bells jangled, out of tune, and harsh.'

The pity of it finds expression in the gentle Irish phrases which describe those bereft of reason as 'innocent' or 'God's creatures,' and which moves even the Arabs of the desert to say with reverence that 'Allah is with them.' It is in a sense true—as Dr. Johnson said long ago in his *Rasselas*—that all power of fancy over reason is a degree of insanity. 'The insane mind,' says the eminent British alienist, Robert Jones, M.D., F.R.C.P., in the August number of *The Practitioner*, 'acts in precisely the same manner upon motives as does that of the sane person, and although conclusions may be correctly and logically deduced, yet the conclusions are from false premisses, the person not being able, by any evidence presented to the contrary, to appreciate the falseness of these premisses. So long as conduct remains normal and unaltered, or does not exceed what the particular social surroundings deem to be within the normal, and so long as there is no interference with his own liberty, or with the liberty or safety or property of others, the individual so affected may remain a free person; but the moment the conduct is such that society around refuses to tolerate it, then freedom is curtailed, and segregation takes place, until proof is again afforded of the fitness of the person to be at large.'

The forms of alienation that require segregation constitute some only of the many varieties of insanity. There are, besides, the mental patients that go free; and the great army of defectives, of every degree of mental deficiency, who fail to reach a normal development. In London alone (says Dr. Jones) there is one defective to every 100 children among the 760,000 who are upon the roll as of school age; and 'there are probably 125,000 insane persons and defectives, who are incarcerated in the various institutions of England and Wales. . . . Moreover, there are those who are not criminals, but who are degenerates, and who eventually become dangerous members of society, those who are derelicts, "misfits." . . . These constitute a great and terrible social evil, and it is not too much to say that a part of this evil is both preventable, and to a great extent remediable.' In the course of his lengthy article in *The Practitioner* for August (on 'How to Secure Mental Health'), Dr. Jones deals both with preventive and remedial measures. His

high standing as an expert in mental disease imparts a special value to his words, and some of his decided expressions of opinion, which we quote hereunder, are all the more remarkable in as much as they represent the matured judgment of an alienist of the first rank who is dealing with his subject solely from the viewpoint of the scientific observer of facts that have a bearing upon mental health.

'Teachers,' says he (and, we might add, parents as well), 'too frequently use the word "Don't." "Don't say don't," is a pedagogic maxim too often overlooked and disregarded. Such negative training fixes the attention upon the contrary idea, and an idea immediately tends, as pointed out, to become action, and the contrary suggestion is thus carried out.' Here are some passages that are worth quoting in full (pp. 240-1):—

'Possibly the earliest appearance of the will is the power to fix the attention, which naturally seems to be the first act of the will. It is during early education by the teacher that the foundation of character is laid: probably, if a period is fixed, it is during the first seven years of life; the character being formed during the next seven, and consolidated during the third seven, viz., between the ages of 14 and 21, and what is laid becomes too fixed and firm to be capable of reform after the age of 21 years; hence the recidivists among drunkards and criminals, who repeatedly come under treatment, being sent to prisons and institutions with the object of reformation!

'Children bear the scars of moral injury all their lives. . . . The groundwork for the healthy mental life must be prepared and laid in early life.

'I cannot help thinking that our system of education, hitherto, has not been of the best type for the moulding of character so that children may develop into good and useful citizens. Teachers have been too much concerned with imparting knowledge, as if to pour knowledge into the mind was to educate, and there has been more concern with the knowledge to be taught than with the individual to be educated. Too little attention has been paid in the past to the development and formation of character, to discipline, to obedience, and to conduct. True education consists in the full development of all the powers of the individual, and is concerned with the growth of healthy instincts and tendencies. Reverence for authority has been, we may say, almost totally disregarded—except possibly the personal authority of the teacher—and the catechismal injunction to honor and obey, to submit, and to order one's conduct, has been relegated to the category of abandoned superstitions, much to the detriment, not only of children's welfare, but also of that of the general community. I do not think, in these days of equality, that we have adequate compensation for such a purposeful omission. There can be no perfect manhood unless there has previously been a perfect childhood.'

Without accepting every dictum in these quoted words of Dr. Jones, we may call attention to the manner in which, from the view-point of the expert in mental disease, the Catholic idea of education is sustained, and the purely secular system reprobated, in the two last paragraphs cited above. He grapples with his subject at closer quarters on pp. 241-2 of *The Practitioner*:—

'The question of religious instruction is now dangerous ground for the uninitiated, and, under the present rule, it appears to be "taboo." Nevertheless, spiritual agencies do kindle a spirit of fervor, sympathy, and right-mindedness even among the roughest characters and in the most crowded areas of our cities. Possibly there may have been intolerance and excessive religious zeal in the advocacy of religious dogmas upon unwilling minds in the past, but true religion is a service and should be so taught. It urges one to think of others, and to cultivate high ideals, not only for the family, but also for one's country. . . . The questions of religion and morality are, in my opinion, not separate. The spirit of love and reverence towards God, towards parents, towards women, is native to every child, and the teacher who believes in his religion is capable, through religious teaching, above all others, of drawing out what is best and noblest in his pupils, and it is not too much to say that the teacher who does this consecrates himself or herself to the highest human interests. In order to teach morality, it is essential that conduct should be early inculcated by good examples, so that the child may see and copy them. Children should be taught to avoid bad companions, and to choose only those who can raise them up to be honest and truthful, never to break a promise, to show kindness to others, to be gentle with those weaker than themselves, to respect the aged, to be bright, cheerful, and good tempered rather than discontented and grumbling: such training forms the essence of self-control.'

'If,' adds he, 'the moral habits already commended and cited *seriatim*, are early inculcated—and they are not copy-book headings, but sterling advice—they will tend to become second nature, and to be the best preparation for a successful and prosperous life.' Here we have, in effect, an expert scientist's verdict as to the important part played by religion and religious education in the promotion of mental health. Thus (in the scriptural phrase) piety is useful in every respect. And the highest morality makes the best health.

Notes

Thanks!

Our cordial thanks to the many friends from end to end of New Zealand who have been good enough to write or telegraph their kind appreciation of our Papal Jubilee Number of last week!

Deranged 'Epitaphs'

'A horrible conglomeration of unmitigated prevarications!' With this energetic 'derangement of epitaphs' a speaker at an impromptu debate on Tuesday evening, at the Dunedin Competitions, described the statements of an adversary. The expression, 'terminological inexactitude,' must now be relegated to the cowedshed.

The Eucharistic Procession

One of the best-known journalists in New Zealand writes as follows to the *Wanganui Chronicle*:—'I hasten to explain that I am not a Catholic. I am quite without prejudice in regard to all religious questions. But as a citizen of the Empire, all this virulent talk about the Catholic procession in London disgusts and grieves me. There can be no serious pretence of religious liberty in England while any religious body is subject to such wanton and irreverent interference. I have many Catholic friends. I have received much courteous kindness from the Catholic clergy. I hold that in any free country my Catholic friends should be at liberty to worship their God in their own way. This persecution by Protestants wars as much with one's sense of fitness as with one's sense of decency.'

Reaping the Whirlwind

'Almost every day,' says the *Catholic Times*, 'brings news of terrible crimes and disorders being committed in France. Now it is a fierce strike of the workmen, whose violence causes the employment of armed force by the Government and the shooting down of the strikers. Now it is a callous murder of an aged nun in a girls' boarding school, by burglars intent on rifling the premises, and furious at being discovered. Again it is an armed band of strolling robbers, wandering over a whole province and committing murder and robbery as they move from place to place. Or it is the persistent criminality of the hooligan class in Paris who hold up belated pedestrians in the streets, and rob them and murder them if they offer resistance. The police are powerless to crush down organised criminals, while the number of criminals of youthful age continues steadily to increase. Thus is France reaping the harvest she has sown. Her statesmen have tolerated, where they have not directly encouraged, the propagandism of atheistic teaching in the schools, and by their legislation against priests and monks and nuns have removed the representatives of those religious and moral principles which can alone repress the ape and tiger in man. They have permitted God to be dismissed from education, and now they find that they can no longer control those base and dangerous instincts against social peace and prosperity which break out unchecked in the breasts of youths who have been taught to disregard the bonds of religion and morality. A State without God is a State without law and order in the long run.'

An Empty Threat

'Colonel Fitzpatrick,' says a last week's cable message 'states that a party of Orangemen had decided that the Host should never be returned to Westminster Cathedral' if there had been an open-air procession of the Blessed Sacrament at the recent Eucharistic Congress in London. We had been expecting this sort of thing. But we really never thought that a mere 'party' of the 'loyal' brethren would have undertaken the contract, in the teeth of eight hundred London police and of a guard of honor of over twenty thousand resolute Catholic men. The Poet Laureate of the lodges (Robert Young, better known to the

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brethren as 'Old True Blue'), in one of his flights of fancy, took down his lyre and sang in doggerel numbers of the fateful day

'When William's eighteen thousand men
Crushed James's five-and-twenty.'

But here we have a 'party' of possibly 'five-and-twenty' yellow men valorously prepared to 'crush'—nay, paralyse—more than 'eighteen thousand men.' It beats Balaclava—nay, it 'bangs Banagher.' In all the circumstances, it does seem a little singular that the 'party of Orangemen' have done nothing to interfere with the Eucharistic procession that (as our columns elsewhere show) has been going on in England ever since 1845.

The rather belated announcement of this projected deed of 'loyal' derring-do may possibly have made some impression upon the minds of simple folk east of the Irish Sea. West of the Irish Sea people can easily see 'where the lafture comes in.' For the Irish people happen to have been listening to this sort of braggart 'loyalist' nonsense for over a century past. The 'loyal' brethren, for instance, threatened to upset the Crown and Constitution when it was proposed to emancipate Catholics. Catholics were emancipated, but the brethren did not bring about the threatened upsetting. They threatened that if Father Mathew, the great temperance reformer, 'invaded' Ulster, he would never get back in one piece. (How like the recent threat about the Eucharistic procession!) But Father Mathew 'invaded' Ulster—he came, he saw, he conquered tens of thousands of hearts, including those of many Orangemen—and got back safe and sound. In 1868-9, the watchword of the 'loyal' Orange brethren—coined by the Rev. 'Flaming' Flanagan at Newbliss—was this: that, if the Protestant Church in Ireland were disestablished, they would 'kick the Queen's crown into the Boyne.' But that Church was disestablished in 1869, and the Queen's crown remained on the royal head till a peaceable and natural death removed it three-and-thirty years later. And then we have the customary 'loyalist' braggadocio about 'a hundred thousand armed men' 'lining the ditches' north of the Boyne and fighting the whole British Empire; and the threatened bloodshed and revolution that was to follow if the Nationalist Party 'invaded Ulster'—which they did with very conspicuous success, winning seats in the former Orange strongholds of Tyrone, Derry, and even sacrosanct Belfast. We could give numerous examples of this harmless and empty gasconading, to which the 'loyal' Orange brethren are so prone. It pleases them, it probably does no particular harm to anybody, and it adds to the gaiety of life. The extent to which the brethren mean all this fine fury was sufficiently tested during the Crimean and the South African wars. The Irish Nationalist organs challenged the braggart brethren to equip and send—not 'a hundred thousand men'—but a regiment, nay, even a company or an awkward squad, to do for the Empire the valiant battle which (during every movement for the extension of popular rights) they were threatening to do against it. But they never sent so much as a corporal's secretary.

Noises

In the *Sturm und Drang* of modern life it is no easy matter for people to pursue, in a very literal sense, 'the noiseless tenour of their way.' For the 'tenour' of to-day's way in the crowded haunts of men is a noisy and nerve-wearing clang. The time has already witnessed the beginnings of a crusade against noises—a crusade which the next quarter-century should make a very far-reaching one. In some of our New Zealand ports, the screams of steamer whistles are forbidden except for purposes of navigation. A few weeks ago (as we learn from the *Milwaukee Catholic Citizen*) 'Police Commissioner Bingham, of New York City, issued a general order directing the most sweeping crusade against unnecessary racket that any American city ever heard of.' Here is a list of the noises which the New York police have received specific orders to suppress:—'Noisy shouting of street hawkers of all kinds. Unnecessary shouting, yelling. Unnecessary blowing of factory and steamboat whistles. Roller skating on the streets or sidewalks, to the interruption or interference of traffic. Whistles on peanut roasters. Unnecessary blowing of whistles on auto. Letting the exhaust escape from motor cycles or autos without being muffled. Blowing horns or bugles or ringing bells by scissors, grinders. Yelling of old clothes men. Yelling of "extra" newspapers. Kicking tin cans on the sidewalks. Yelling of carriage barkers at hotels or theatres. Barking dogs.'

'Cities' (says the *Citizen*) 'are, primarily, places of abode, clusters of homes for women and children, where families may

eat and sleep in peace and quiet. Trade and commerce and manufacture are not the end, but the means; they help to give the gain and the work that maintain homes. They are subordinate and subservient to the home interest, and must never be allowed to encroach upon, supersede, or take precedence in any way or manner of the thing they merely serve and minister to.'

Press-Muzzling

A speaker (reported in a Wellington politico-religious organ) is inexpressibly shocked at the thought that the sixteenth century Popes made a law that translations of the Scripture into the vernacular were not to be printed until their correctness, and the suitability of the accompanying notes and comments, were duly certified, to the satisfaction of the bishop of the place. This very reasonable and proper restriction was, however, mildness itself compared with the severe muzzling of the press which was practised in the Reformed England of the day. Here, for instance, is the first part of Section LI. of the Injunctions of Queen Elizabeth; which were published early in 1559:—'Item, because there is a great abuse of the printers of books, which for covetousness chiefly regard not what they print, so they may have gain, whereby ariseth great disorder by publication of unfruitful, vain, and infamous books and papers; the Queen's Majesty straitly charges and commands, that no manner of person shall print any book or paper, of what sort, nature, or in what language soever it be, except the same be first licensed by her Majesty by express words in writing, or by six of her Privy Council, or be perused and licensed by the Archbishops of Canterbury and York, the Bishop of London, the chancellors of both Universities, the bishop being ordinary, and the archdeacon of the place, where any such shall be printed, or by two of them, whereof the ordinary of the place to be always one.'

(The italics are ours, and the spelling is modernised). The only exceptions to that sweeping censorship was this: that it did 'not extend to any profane authors and works in any language, that have been heretofore commonly received or allowed in any of the universities or schools.' The Anglican historian Strype records an even more drastic piece of press-muzzling. 'By a decree of the Star Chamber,' says he, 'no one was to print, under the penalty of a year's imprisonment, except in London and in either of the two universities. No one was to print any book, matter, or thing whatever, until it shall have been seen and allowed by the archbishop of Canterbury or the bishop of London, and every one selling books printed contrary to this regulation is to suffer three months' imprisonment.' Even to this day, we rather think, no one in England may, without license, print a copy of the official version of the Protestant Bible.

Had the speaker in question been aware of these things, he would probably have reserved his indignation for some more suitable cause.

DIOCESE OF DUNEDIN

At the recent theoretical examination in music held in Dunedin under the auspices of Trinity College, London, the following pupils of the Sisters of St. Joseph, Port Chalmers, were successful:—Lily Menzies, 95; Vera Watson, 95; Gladys Barker, 77; Nellie Varney, 67.

The following pupils of the Sisters of Mercy, South Dunedin, passed the theory examination held last June under the auspices of the Trinity College:—Junior honors—May Moloney, 84. Preparatory grade—May Brown, 94; Nora Mee, 89; Molly Brennan, 88; Vera Marlow, 68.

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday last, when there was a fair attendance. The programme consisted of a debate, the subject being 'Should the use of tobacco be prohibited?' Some interesting speeches were made, and after lengthy argument the negative side was declared the winner.

The following candidates from St. Dominic's College were successful in the theoretical examinations held in June last:—Trinity College, London: Intermediate grade—Lillian H. Bruton, 93 (honors); Kathleen Quill, 89 (honors). Junior grade—Annie Dunbar, 92 (honors); Flo. Millar, 60. Preparatory grade—Mary McKeay, 95; Jessie Sontag, 92. Associated Board of the R.A.M. and R.C.M., London: Rudiments of music (full marks 99, pass 65)—Dorothy King, 97; Mary J. O'Connell, 95; Annie Hanlon, 91.

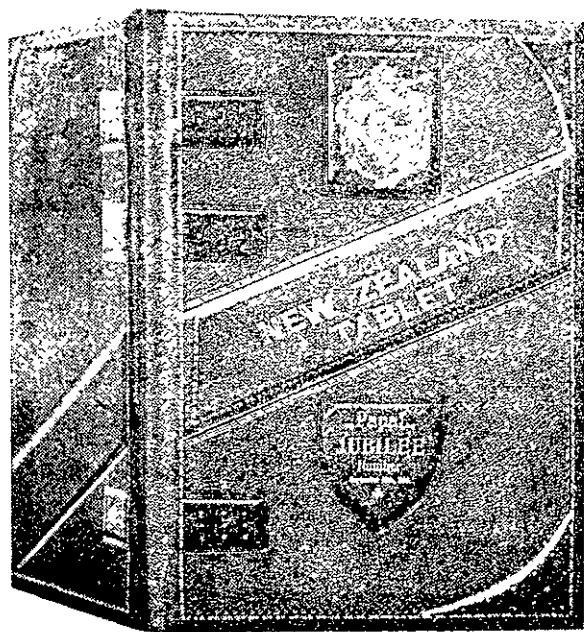
In this issue appears a list of winning numbers in the Port Chalmers Dominion Art Union. Rev. Father Hearn returns his sincere thanks to all who had helped to make the art union a success. The carnival on the whole was the most successful ever held in Port Chalmers. The principal object—the liquidation of the debt on the convent—was attained, and a substantial balance remains over for other necessary work.

There was a good attendance at the meeting of St. Joseph's Men's Club on Friday evening, the programme being a smoke concert. Matters of club interest were discussed by the members, and songs were contributed by Messrs. J. Swanson, H. Hughes, E. Wilkie, J. Treston, and T. Hughes. Mr. F. Heley acted as accompanist. At the conclusion of the evening the "Song for the Pope" was sung by those present in honor of the jubilee of his Holiness.

THE 'TABLET' PAPAL JUBILEE NUMBER

A COPY FOR PRESENTATION TO THE POPE

A beautifully bound copy of our Papal Jubilee Number was forwarded on Wednesday of last week to the Right Rev. Dr. Verdon for presentation to the Holy Father at the deferred Jubilee celebrations which are to take place in Rome on November 16. The presentation copy was printed throughout on the finest half-tone paper, on which the letterpress and the seventeen pages of engravings were reproduced in a superior way by the members of our mechanical staff.



The accompanying engraving gives some idea of the external appearance of the presentation copy. It is bound in heavy bevelled boards, covered in the best hard-grained morocco, of an emerald green shade, with raised panels and two raised shields, the upper one of which bears, in gold, an engraving of the coat of arms and crest of Pius X. The whole cover is neatly hand-finished outside and inside with gold and blind tooling, and titled. The inside is lined with satin in white and yellow, the Papal colors. This handsome cover was executed by Mr. Campbell, bookbinder, George street, Dunedin.

Mr. George Davies, Colombo street, Christchurch, will make a suit to measure for 39s 6d and upwards, and give a written guarantee that in quality of material, workmanship, fit, and finish it is at least the equal of a suit you can get made locally for £4 or £5....

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WELLINGTON

(From our own correspondent.)

September 19.

The new Catholic Club at South Wellington will be opened on Thursday next with a social gathering.

Good work in the cause of the poor is being done by the Ladies' Sewing Guild, which meets during the week at the church, Boulcott street.

It is expected that the foundation stone of the new church at Kilbirnie will be laid within the next few weeks. The architect is now busy completing plans.

The Rev. Father Holley, of Blenheim, begins to-morrow a canvass in the Thorndon parish in aid of the Cathedral fund. The Rev. Father Bowden, of Thorndon, will begin a similar mission in Blenheim.

The well-known sculptor, Mr. Nelson Ilingworth, has just finished a very fine bust in plaster of his Grace the Archbishop. The figure presents a very lifelike representation of his Grace. It is now in the presbytery at Thorndon.

The parishioners of Brooklyn are determined in their efforts to build a church. A meeting is to be held this week to consider several proposals. A social gathering to help on the work will be held about the middle of October.

Good progress is being made with the new church for the Redemptorist Fathers in Hawker street. This building when completed will be one of the city's landmarks, as it commands a splendid view of the surrounding country.

Among the passengers to Sydney on Friday were Mr. C. P. Skerrett, K.C., and Mr. and Mrs. Lamartine Dwan. Mr. Skerrett, I regret to say, has been laid aside by illness for the past month. It is to be hoped that his holiday in Australia will result in the restoration of his usual good health.

On Sunday last special reference was made in the churches to the Jubilee Number of the *Tablet*. The Very Rev. Father O'Shea, S.M., V.G., at St. Joseph's, appealed to his people to support the *Tablet*, which (he said) should find a place in every Catholic household.

It is pleasing to note that the two pupils—a boy and a girl—entered by the convent school, South Wellington, did remarkably well. The girl gained the second prize, being placed first of the girl readers, but being next in merit to one of the boys. The boy from the convent school scored just the same number of points as the girl, but as there were only two prizes, one for a boy and one for a girl, he had to rest contented with being bracketed as a 'runner-up.' It is gratifying to the Sisters and clergy to see our pupils so successful in their first venture.

Speaking on Sunday last, Very Rev. Father O'Shea, S.M., V.G., made mention of the good work being done by the members of the local Seamen's conference. He appealed to the young men to assist in the undertaking, and assured them that a real pleasure would be found in any efforts they used in this connection. Since the establishment of the conference two years ago, the members had been very active, and had come into touch with not less than 600 Catholic seamen visiting this port. They informed the seamen of the hours of the Masses and prevailed on a number of them to approach the Sacraments. They had also supplied them with suitable literature and catered for their social enjoyment.

Reefton

(From our own correspondent.)

September 15.

A very enthusiastic meeting was held in the girls' school-room last Sunday to consider what would be the best means of paying off the debt on the convent, when it was decided to hold a bazaar during the Christmas holidays. Collectors were appointed to canvass the district.

The Very Rev. Father Regnault, Provincial, who is the guest of the Rev. Father Galerne, celebrated the eight o'clock Mass yesterday morning and in the evening preached a most impressive sermon.

Messrs. Scoullar and Chisholm, City Furniture Warehouse, Dunedin, direct attention to their special popular dining-room suite, consisting of couch, gentleman's easy chair, lady's easy chair, and four ordinary chairs, at a very moderate price....

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Paid-up Capital and Reserves	-	-	-	-	£690,000
Net Revenue for 1907	-	-	-	-	£642,759

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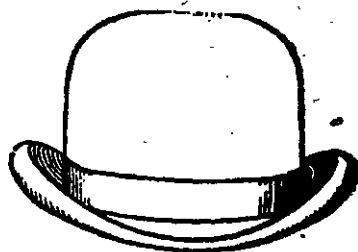


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* * * *

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Boys' and Girls' Galatea Straws, 2/6, 3/6, 3/11, 4/11 to 7/6 each
Boys' Summer Tweed and Serge Tunic Suits, 12/6, 13/6, 14/6, 17/6 to 22/6
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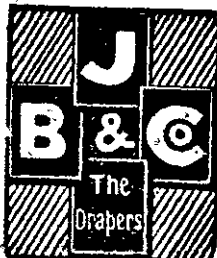
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at the most Favourable Value

- CHRISTCHURCH -

Irish News

ANTRIM—Belfast People Pleased

The Rev. Dr. Hamilton, President of Queen's College, Belfast, in the course of his annual report for the academic year 1907-08, says:—It is surely something to gladden our hearts to think that our beloved college is to be elevated to the rank of a complete and fully equipped University of the highest modern type—a University self-contained and self-governing, free from all external control, thoroughly and entirely academic. How will the Ulster members take this after their indefatigable exertions to wreck the Irish Universities Bill?

DOWN—The New Bishop of Down and Connor

The Very Rev. John Tohill, P.P., V.F., Cushendall, County Antrim, has received official notification of the arrival of Apostolic letters of confirmation regarding his selection by the Holy See as Bishop of Down and Connor in succession to the late Most Rev. Dr. Henry. The newly-appointed Bishop was born in Gortmacrane, in the parish of Tamlaght O'Crilly, Diocese of Derry, on December 23, 1855, and, at an early age, manifested those qualities which in later life so eminently fitted him to discharge the sacred duties of the priesthood. He was studiously inclined, and, after a preparatory course under various teachers in the neighborhood, he commenced the study of classics under the tuition of the famous Mr. McClosky, of Tírgarvin. Under the care of this noted scholar and teacher, he completed an extensive course, and, in 1873, entered St. Malachy's College, where he read logic and moral philosophy. He entered Maynooth in 1875, and was ordained to the priesthood in 1878. Later on he joined the professorial staff of St. Malachy's College, where he remained for upwards of thirteen years.

DUBLIN—A Veteran Nationalist

The death is reported of Mr. Alfred Webb, ex-M.P., the hon. secretary of the Irish Party funds, and one of the treasurers of the United Irish League, which took place suddenly on July 30, in the Shetland Islands, where he had been spending a holiday. The deceased was born in Dublin 74 years ago. His family belonged to the Society of Friends. From his earliest years he was actively associated with the Irish National Movement, and was one of the few remaining links with the earliest days of the Home Rule Organisation. Mr. Webb was one of the historic gathering which took place in the Bilton Hotel, Dublin, in the year 1870, at which the late Isaac Butt and Professor Galbraith were instrumental in establishing the Home Government Association. Since that year the late Mr. Webb preserved an unbroken association with the National Movement. He attended the Home Rule League Conference in 1873, presided over by Mr. Wm. Shaw, when the Home Rule League was formed, and later on, under Mr. Parnell's leadership, he was for some years Parliamentary representative of West Waterford. He was always known as a silent worker, and his help to the movement was invariably of a practical rather than a showy character. Thus he acted as treasurer of nearly all the Leagues connected with the National Movement, and was the right-hand man of the leader in financial matters, especially since the decease of Mr. Joseph Biggar, M.P.

The New Universities

Mr. MacInerney, A.C., speaking at a meeting held on Sunday, August 2, in the pro-Cathedral, Dublin, for the purpose of providing funds for the new parochial schools, referred to the passing of the Irish Universities Bill. The occasion (he said) synchronised with what might be called the birth of the National University of Ireland—which is to be a University entrusted to the people for whose benefit it is intended. It will be a University racy of the soil, instinct with the genius and in sympathy with the highest aspirations of the Irish race. No one could help being struck by the sympathetic words with which Mr. Birrell concluded the debate on the third reading of the Irish Universities Bill, when he said that, in the most depressing circumstances, Ireland always kept the light of learning burning. These words carried the mind back through the centuries almost to the dawn of Christianity in this land. Imagination presented the picture of Ireland holding high the lamp of learning that burned so brightly as to attract scholars and students from every part of Western Europe. In the gloom of evil days it flickered and grew pale, but was kept still burning in the hedge-school and hovel. In hours of utter darkness it smouldered in caverns. It did not die. It was still kept burning. Like the religion and the national sentiment of Ireland, it seemed dowered with immortality. In

one aspect the history of Ireland might be written in the sentence, 'She kept her lights always burning.' What higher praise could be given under the circumstances? It justified the generous title given by Mr. Birrell, when he called it 'a famous race,' a 'great people,' for there can be no brighter record of the fame and greatness of a people than that they struggled, not for power or plunder, or dominion, but for the great principles of humanity—viz., learning, religion, and patriotism. For these, typified by the national emblem, the Irish race did struggle through the night of ages with the courage of heroes, with the devotion of martyrs. It is the birthright of everyone whose lot is cast in a civilised country to have the opportunity of obtaining a course of education which will enable him to attain the highest intellectual development of the gifts with which the Creator may have endowed him, so that not only he might enjoy the fruits himself, but, without loss, share them with his country and with humanity.

Reception of Irish-American Athletes

The Irish-American team who competed at the Olympic games were accorded a most enthusiastic reception on arriving in Dublin. They were met at Westland Row station by a number of city bands, and were escorted to Wynn's Hotel, in Abbey street, through crowded streets filled with a cheering multitude. The American and Irish flags found a place at frequent intervals. Amongst those who took part in the great demonstration of welcome was Mr. Joseph Devlin, M.P. On arrival at Wynn's Hotel, in response to repeated calls for a speech, Mr. John Dolan, secretary of the New York Irish Athletic Association, speaking from the window of the hotel, said they expected a reception of welcome in Dublin, but the reception accorded them fairly took their breath away. They did not know what they would have done at the Olympic games were it not for the Irishmen. Out of seventeen events placed to the credit of America, the Irish-American team was responsible for eight. Mr. Joseph Devlin, M.P., who was enthusiastically received, speaking afterwards, said that Irishmen, irrespective of class or creed, felt proud of the achievements of the American team at the Olympic games, and particularly of the Irish section, which had distinguished themselves so greatly.

GALWAY—Death of a respected Citizen

His Lordship the Bishop of Galway, the Right Rev. Dr. McCormack, has sustained a bereavement by the death of his father, Mr. Thomas McCormack.

KERRY—A Presentation

The Very Rev. Charles O'Sullivan, V.G. and Dean of Kerry, has been presented with a magnificent illuminated address by his former parishioners of Millstreet, amongst whom he labored for twenty-five years. A large deputation attended upon him at Tralee with the address.

KILKENNY—A Papal Distinction

The Sovereign Pontiff has conferred the Order of St. Gregory on Mr. O'Loughlin, to whose munificence the new Church of St. John the Evangelist, Kilkenny, owes its erection.

LIMERICK—A Centenarian

Sunk in the recesses of a big rocking-chair in a plain, little room in a neat little flat out in Lawndale, there sits day after day (says an American exchange) one of the most interesting of Chicago's centenarians. John McEmery was born on a farm in the parish of Ballingary, County Limerick, in November, 1803, and for almost four score years lived the simple life of an Irish farmer. Since then he has lived with his three stalwart sons in Chicago, and now sits day after day, musing the songs of his native land, alternately laughing and weeping over its history, and muttering the prayers engraved on his heart by a century of repetition. Except for a little difficulty in hearing, he declares that he is 'sound and whole' and 'able to enjoy life as long as God leaves it to him.'

A Scholarship Fund

The Earl of Dunraven writes as follows to the Mayor of Limerick:—I have for some time been anxious to do something tangible, however small, to assist the Educational Movement in Ireland, and particularly in the County and City of Limerick. In these circumstances I have decided to establish a "Scholarship Fund" for the benefit of the county and city, which will be employed to provide a higher educational training for those who intend to follow an industrial or commercial career. I am enclosing a copy of the scholarship scheme, which, however, may require some alteration in details, from which you will see that the Department of Agriculture and Technical Instruction has very kindly co-operated with me, with the result that to the £500

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which I have remitted to the Department it will add a like sum. The county and city will thus obtain scholarships of the aggregate value of £1000, which I trust will prove of some small advantage in promoting the industrial movement. With the assistance of the Department this fund will be sufficient to provide £50 a year each for two scholars, and in ordinary circumstances, supposing that each holds his scholarship for two years, the money will last for five or six years. The matter is in itself but a small one, but I hope that others will come forward to assist in the same direction, as it is by the cumulative effect of the efforts of the many—each according to his means and opportunity—that the industrial movement can be brought to a successful issue. I hope to have the assistance of yourself and your colleagues in making this scheme known.

MONAGHAN—Death of a Redemptorist

The Redemptorist Order in Ireland has suffered a severe loss by the death of Rev. Father Marron, C.S.S.R., who passed away at Rostrevor, where he had gone for the benefit of his health. Father Marron was born at Castleblayney on November 21, 1875. When only about thirteen years of age he went to the Redemptorist Preparatory College, at Mount St. Alphonsus, Limerick. Those who knew his fervent piety then, and witnessed the zeal and intelligence with which he studied, easily saw in him a worthy son of the most zealous Doctor of the Church. From Limerick, Father Marron went to make his year's novitiate at Bishop Eton, near Liverpool, where, on September 3, 1895, he was professed, making the three vows of poverty, chastity, and obedience, with the vow and oath of perseverance until death in the Congregation of the Most Holy Redeemer. Immediately after his profession he went to Teignmouth, South Devon, where he studied for five years. On July 29, 1900, he was ordained priest by the Most Rev. Dr. Graham, Bishop of Plymouth, and, as the Redemptorist Fathers had just then begun a House of Studies in Belfast, he was sent there for another year to complete his course.

SLIGO—The Archbishop of Melbourne

Writing on July 10 from Sligo, where he was the guest of Bishop Clancy, the Archbishop of Melbourne says that he had been through the diocese of Achonry. 'I have had gloriously fine weather and indescribable Irish hospitality. Yesterday I visited poor Davitt's grave at Strade. I have had a charming chat at his own place with Dr. Douglas Hyde. He is one of the nicest men to be met with. Ireland rurally is very much changed. Whatever may be true of other countries, I hold that Ireland sorely needs protection for her agricultural products.'

ROSCOMMON—Memorial Schools

On Sunday, August 2, the ceremony of laying the foundation stone of the new schools at Castlereagh, which are being erected to the memory of the late Monsignor Hanly, was performed by the Bishop of Elphin, Most Rev. Dr. Clancy. During his all too brief residence in the parish the late Monsignor Hanly was instrumental in having erected the Convent of Mercy and the beautiful new church, and for some time before his death he had in view the erection of schools. No better method could be devised for the perpetuation of the memory of the late Monsignor Hanly than by giving his name to the work on the completion of which his heart was so much set. The schools will be erected beside the church, and will be called the Hanly Memorial Schools. The building will be capable of seating about 400 pupils. It will be of stone and lime in cement.

Messrs. A. and T. Inglis, George street, Dunedin, are now showing new goods in all departments, including all the latest novelties and fashions for the present season....

You can save money by buying suits made to your measure by mail at Messrs. Tribe and Co.'s, Christchurch. If the suit is not right as to fit and finish, the firm will refund your money....

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

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

People We Hear About

Two noblemen of the British Peerage have the privilege of standing covered before the King. These are Lord Kingsale, the premier Baron in the Peerage of Ireland, on whose ancestor the privilege of appearing covered in the presence of his Sovereign was conferred by King John; and Lord Forester, on whose ancestor, William Forester, a commoner, the like privilege was conferred by Henry VIII.

The Prime Minister of the Commonwealth has just entered on his 52nd year. Mr. Deakin was born poor, became a law student and a journalist, and then a parliamentarian. He was a Minister of the Crown at 27, and was offered knighthood at the age of 33. He declined the distinction twice. Mr. Deakin is a tall, thin, bright-eyed man, with youthful manners and enthusiasm, but has very poor health.

Cardinal Merry del Val was ordered recently by his medical advisers to take the cure at the Thermal Sulphur Springs of Vicarello, near Lake Brecciano. These springs have been popular since the time of the ancient Romans. The Cardinal returned several times to Rome to attend to business during his sojourn at Vicarello, and used a motor-car for the purpose. His Eminence was the first Cardinal to use a motor-car in Rome, but he has a good precedent in the case of his Grace the Archbishop of Westminster.

The announcement that Senor Pedro Alvarado, the Mexican millionaire landowner, has given £400,000 for the purpose of aiding poor Mexicans recalls the fact that he started in life as a day laborer on a ranch. Born of humble parents, Senor Alvarado in his younger days worked as a common day laborer, on a ranch, but his honesty and industry earned steady advancement, and he soon became his own master and one of the wealthiest men in the country. But he never forgot his class, and always set himself to alleviate the none too happy lot of the peon.

Lord Herries (Marmaduke Constable-Maxwell), a Scottish Catholic nobleman, was born in 1837. He was educated at Stonyhurst College, and succeeded his father in the Scotch Barony (created 1491) in 1876. He was created Baron Herries of the United Kingdom in 1884. He married, in 1875, Angela, second daughter of the first Lord Howard of Glossop. He has been Lord Lieutenant of the East Riding, Lieutenant of the Stewartry of Kirkcudbright, President of the Council for Great Britain of the Association for the Propagation of the Faith, President of the Catholic Record Society, and Vice-President of the Middlebrough Schools Association.

Of the twenty-five Presidents of the United States, exactly twelve have died at an earlier age than that of ex-President Cleveland. He was 71 at the time of his decease, and had given up office eleven years. The youngest President in point of age at death was Garfield, who was only 49 when the assassin Guiteau struck him down. Of the other murdered Presidents, Lincoln was 56 and McKinley 58. John Adams, the successor of Washington, lived to the patriarchal age of ninety. Madison saw 85, Jefferson 83, and John Quincy Adams was 80 when he died. Martin van Buren was 79, Andrew Jackson 78, and Buchanan, Lincoln's predecessor, was 77. It would seem that the atmosphere of the White House has something which makes for longevity.

The prominent part which the Duke of Norfolk took in the discussion on the Coronation Oath at the recent Eucharistic Congress in London, calls to mind one of the many stories regarding his modesty and amiability. A Brighton woman, it seems, took her little girl on an excursion to Arundel. They had third class tickets, but as the train was crowded they were put into a first class carriage. The little girl at once made friends with the only occupant of the compartment, a gentleman who had been reading a paper, but put it away to talk to the child. They became so friendly that she opened her basket and gave him a banana. He accepted it, and amiably ate it, so the little girl became more chatty than ever about what she meant or expected to do at Arundel. He asked whether she would like to see inside the castle, and as the train pulled up at the station he gave the mother a card, telling her that it would admit them to all parts of the castle. The kind gentleman got out and quickly disappeared, and the astonished mother discovered from the card that he was the Duke of Norfolk.

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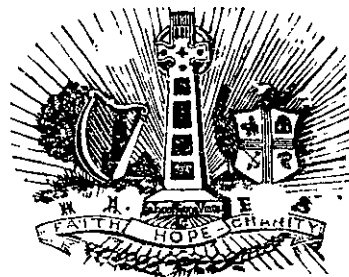
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Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

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

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

W. KANE,

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The Catholic World

CANADA—Tercentenary Celebrations

The celebrations at Quebec are over, and one comment on them by the *Daily Telegraph* merits chronicling. 'The province of Quebec,' it says, 'is one of the most intensely Catholic portions of the world, and from the beginning of the British occupation the authorities of that Church have displayed an exemplary spirit of loyalty. Their influence over their flocks has played not the least part among the factors which have helped to maintain the liberty and security of Canada. All the august ceremonial of the Catholic faith has been invoked to bless and sanctify all the acts of patriotism which have taken place during the Champlain Tercentenary. Last Sunday, for instance, Solemn High Mass was celebrated upon the Plains of Abraham in the presence of a great congregation. These are the main facts which must be grasped if the real meaning of the scenes during the Prince of Wales's visit is to be realised. Unselfish and wise as was the co-operation of the other provinces, the celebration of the founding of Quebec was above all the festival of French-speaking Canada, yet in no part of the territories of the King could a more loyal reception have been prepared for the Heir to the Throne.'

ENGLAND—Presentation to Father Benson

The Rev. Father R. H. Benson, M.A., has been presented with a monstrance and a number of private gifts by the members of the congregation of Our Lady and the English Martyrs, Cambridge, on the occasion of his departure from the city. The Very Rev. Mgr. Barnes, M.A., chaplain to the Catholic undergraduates at the University, was chairman of the presentation committee, and the Right Rev. Mgr. Scott, who made the presentation, expressed his personal regret and that of his flock at losing the services of Father Benson.

Catholic Trade Union Delegates

The following message was sent to Pope Pius X. by the Conference of Catholic trade union delegates meeting in Manchester on August 1:—'This conference of representative Catholic trade union delegates, under the auspices of Salford Diocesan Catholic Federation asserting Catholic principles on education, send expressions of loyalty to Holy See and beg Apostolic Benediction.—E. Riley, chairman.' They have received the following acknowledgment:—'Holy Father thanks you your telegram conveying expression loyalty Catholic trade unionists. Willingly imparts members conference Apostolic blessing.—Cardinal Merry del Val.'

Catholic Young Men's Societies

The annual conference of the Catholic Young Men's Society of Great Britain was opened at Coventry on August 2, and attended by nearly 300 delegates. The Rev. W. J. Sparrow (Liverpool) set forth Catholic claims on education, and Mr. Mooney (Preston) spoke on Socialism. In the evening a public meeting was held, when an inaugural address was given by the Very Rev. John Norris, of Birmingham. He expressed the belief that in the near future the Catholic Church would have a larger field of action in English-speaking countries than she had since the Reformation, for between the Tractarian movement and the modern spirit of Rationalism and Materialism the heart of Protestantism was being eaten out of it, and soon the choice of the English people would lie between the Catholic Church and nothing. A resolution was passed demanding denominational teaching in Catholic schools.

Catholic Record Society

Since it was founded four years ago, the Catholic Record Society has performed a most useful function in transcribing, printing, and indexing many old documents, chiefly personal and genealogical, since the Reformation. Though established and carried on by Catholics, this organisation is interesting to every student of history, since it has been found that all notable families which can be traced back six or seven generations have had Catholic members among them; and, therefore, Catholic records. Mr. Joseph Gillow, the society's recorder, had undertaken to annotate the Lancashire part of the *Recusant List* of 1667 for the second volume of the current year, but ill-health—from which he has now apparently recovered—impeded the progress of this work. Lord Burghley's map of Lancashire, 1590, annotated by Mr. Gillow, has been reprinted with a special index.

ITALY—Significant Statistics

Statistics just published (writes a Rome correspondent) show that seventy-five per cent. of the pupils in boarding schools for

girls in Italy are in schools conducted by nuns, some eighteen per cent. in institutions managed by private lay teachers, and seven per cent. in Government institutions. This is remarkable enough, but even this proportion is exceeded in the case of extern pupils. Of these, convent schools have eighty per cent., private schools nine per cent., and Government schools eleven per cent. There is only one explanation for these figures. They do not refer to any one particular place. They indicate the firm conviction of an intelligent people, who are amongst the first in the world in affection and solicitude for the welfare of their children. For fifty years Italian parents have been urged, and besought, and lectured, and coerced by Liberal Governments and anti-clerical Ministers of Education, with a view to have their children withdrawn from convent schools, but Italian fathers and mothers prefer the intelligent and conscientious up-bringing of the Sisters to the up-to-date methods of the 'professoressa.' Many of these latter are of the type that made itself most heard in the recent 'Italian Women's Congress.' It is worth mentioning that the private educational institutions, mentioned in the percentages given, exist principally in places not possessing the advantages of a convent school. A goodly fraction of them is made up of those proselytising institutions, supported by English and American money, which one finds in so many parts of Italy. These zealous subscribers do not seem to be able to grasp the simple truth, that it is almost impossible for a non-Catholic Italian to believe in any other form of Christianity.

ROME—Cardinal Gibbons

His Eminence Cardinal Gibbons, of Baltimore, was received in private audience by the Pope on August 1. The Pontiff was most cordial and affectionate, and held his guest in conversation for a long time. The audience with the Pope lasted one hour. Speaking of the changes made recently in the organisation of the Roman congregations, Cardinal Gibbons expressed his admiration for the activity of the Pope. In reply the Holy Father said: 'You and I are of the same age, and we are still quite young.'

Missions to Non-Catholics

Rev. Father A. P. Doyle, of the Apostolic Mission House, Washington, having been received in audience by the Holy Father, had a long interview with Cardinal Merry del Val on the results of his work. When Father Doyle mentioned the recent action of Archbishop Bourne in sending Father Vaughan to the Mission House to prepare for the work in England, the Cardinal said: 'Yes; I have read in the English papers of what Archbishop Bourne has done, and the project commends itself to me as a most feasible way of putting new life into the movement for the conversion of England. The choice of Father Vaughan for the work is a most happy one. I know him well, and he has all the qualities that are most apt to secure the best results. This mission work was very close to the heart of Cardinal Vaughan in his latter years, but he had not strength to carry out his plans completely. To Father Vaughan, however, has fallen the providential role of carrying to ultimate success the projects of his uncle, the Cardinal. He is a Vaughan, and he has inherited qualities of mind and heart that will ensure success in the working.'

A Touching Audience

There was an interesting and touching spectacle in the Sala Regia the other morning (writes a Rome correspondent), when the Holy Father entered to meet the Rev. Mother Provincial and the community of the Little Sisters of the Poor, who, with over 100 of the old men and 70 of the old women of their institution had assembled to be received in audience. At the sight of his Holiness, who was accompanied by Monsignor Bisleti, with some of the Chamberlains and Noble Guards, all broke forth in shouts of joy, and clapping of hands, and silence was restored only by a sign from the Holy Father after he had stopped for a few moments, and smilingly gazed at the old people. The Pontiff then went round the hall, giving each the ring to kiss and addressing them in kindly words. Afterwards two of the old men approached the throne on which the Holy Father had now seated himself; one bore a lily, ornamented with ribbons, the symbol of the Pope's patron, St. Joseph; the other read an address expressing the joy and consolation all the inmates felt at that happy moment, presenting their homage and congratulations on the sacerdotal jubilee of his Holiness, and asking the Papal Benediction for the Sisters and all the poor sheltered by them in their various institutions throughout the world.

The Holy Father

Pope Pius X. (says the *Catholic Weekly*) completed the fifth year of his pontificate on August 4, and the occasion brought

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SEASON 1908.

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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 my feet; 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, E. q., Auckland." C877

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him countless telegrams and letters of congratulation from all parts of the world. The five years that have elapsed since the day in 1903 when Cardinal Sarto set out, with a return ticket, from Venice for the Conclave at Rome have been full of great things for the Church and of great surprises for the enemies of the Church. It is now universally felt that the barque of Peter is being steered through troublous and dangerous waters by as sure, and steady a hand as ever held the helm. Even the French Government has come to feel, if not to acknowledge, as much, and, without doubt, the Modernists will come to feel it very soon.

GENERAL

A Memorial

The Maronites have placed a gigantic statue of Our Lady on the mountain of Lebanon, to commemorate the fiftieth anniversary of the publication of the dogma of the Immaculate Conception. A secondary purpose of the monument is the commemoration of the Pope's Jubilee. The idea was originated by the Patriarch of the Maronites and the late Mgr. Duval, Apostolic Delegate in Syria.

The Coolgardie Goldfields

In the history of gold-digging many a romantic and tragic tale is found, but few of these possess more interest than that of how the famous Coolgardie mines were discovered about sixteen years ago. Luck played a great part in the discovery, but perseverance, too, had its share in it.

In April, 1892, two Victorian miners, named Bayley and Ford, struck out for the North-East of Australia, but after traversing 250 miles they lost their horses and had to turn back. Equipped with fresh horses, they started again on what proved to be a long, tedious, and futile journey, for once more they were forced to turn back—this time for want of water. The third attempt won them fame and fortune.

First they found that which to them was more precious than gold—namely, water. They found a natural well, known to the scattered tribes of that far-away country as 'Coolgardie.' Pitching their camp beside the well, they turned their horses out to feed and started prospecting the country around. Ford picked up a half-ounce nugget, and before night they had gathered in over twenty ounces of gold. Two or three weeks' more surface prospecting was rewarded with over two hundred ounces. By this time food supplies had given out, so, keeping their own counsel concerning their discoveries, they returned to civilisation, laid in a fresh stock of provisions, and hastened back to their El Dorado.

Within a few days of their return they happened upon the reef that made Coolgardie. Beginning with a 'slug' weighing 500z, they picked out from a cap of that reef in a few hours upwards of 5000z of gold. Bayley, carrying 5540z of gold, journeyed back to the nearest mining town, exhibited his find to the Mining Warden, put in a claim for a lease of the land on which this marvellous discovery had been made, and hurried off to the field again with a party that numbered 150 men, besides coaches and horses, and all the paraphernalia of prospecting and camping. In their wake in course of time came gold-seekers in hundreds and thousands. From Bayley and Ford's mine there was taken in the first nine years of its history 134,000oz of gold, valued at £530,000.

Almost as sensational as Coolgardie were the Londonderry and Wealth of Nations 'finds.' The Londonderry was discovered by a party of unsuccessful prospectors on their way back to Coolgardie. Two of them picked up some rich gold-bearing specimens. After a brief search the outcrop of a reef was exposed, from which, in the course of a few days, they took out from 4000 to 5000 ounces of gold. From the cap of the Wealth of Nations reef, gold to the value of £20,000 was secured in a few days.

ONE MOMENT, PLEASE!

Mr. A. T. Armstrong, postmaster, of Levuka, in writing to Mr. Swan, chemist, of that town, says:—'The TUSSICURA you recommended has completely cured my mother's cough, which was so severe that we feared the worst for her. The first dose gave wonderful relief. TUSSICURA stops the cough at once. Procurable all chemists and stores.'

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By MAUREEN

To Make a Cork Fit.

A large cork, after being in boiling water for a while, becomes pliable, and can be easily squeezed to fit in a bottle that it would not go in before.

Cleaning Oil-cloth.

Oil-cloths should never have soap used upon them, as the lye will destroy the colors and the finish. They are greatly benefited, and last much longer, if a thin coat of varnish is applied once a year.

To Make Lamps Burn.

Any amount of trouble arises from trying to read or write by a bad light. Not only does it affect the eyes, but the whole nervous system as well. For good, steady light there is nothing better than a lamp; but, like most things, it has to have attention. After cleaning well and filling it, place a small lump of camphor in the oil vessel.

The Value of Onions.

Onions are almost the best nervine known. No medicine is so useful in cases of nervous prostration, and there is nothing that will so quickly relieve and tone a worn-out system. Onions are useful in all cases of coughs, colds, influenza, sleeplessness, and liver complaints. Eaten every other day, they soon have a clearing, whitening effect on the complexion.

New Tinware.

If new tinware be rubbed over with fresh lard and thoroughly heated in the oven before it is used, it will never rust afterwards, no matter how much it is put in water. For cleaning stained tinware, borax produces the best results. If the teapot or coffee pot is discolored on the inside, boil it in a strong solution of borax for a short time, and all its brightness will return.

Paperhangers' Paste.

To make a paperhangers' paste, take 1lb flour, put in a pail, add cold water, a little at a time, and stir up together to a thick paste. Take a piece of alum, about the size of a small chestnut, pound it fine, and throw it into the paste; mix well. Then provide about six quarts of boiling water and mix, while hot, with the paste until the whole is brought to a proper consistency. This makes an excellent paste, and is fit for use when cold.

To Prevent Tale-telling.

Some time ago (writes a reader of *Ladies' Column*) I found that my children were getting into a habit of constantly coming to me to complain of one another. At last I told them that in future I could listen to no verbal complaints; anyone who had a grievance against another must write it out carefully, bring it to me, and I would then go into the matter. Since then it is marvellous how few complaints I have received. The children quickly settle grievances amongst themselves, and there is far less quarrelling than there used to be.

A Home Remedy for Rheumatism.

In simple cases, especially where children are suffering from rheumatic pains in the joints, the following home remedy for rheumatism may be safely used, and it will be found to give great relief:—To a quart of boiling water add a handful of mustard. Wring out flannel cloths in the mustard and water, and wrap them round the painful joints, covering them with dry cloths to keep in the moisture and heat, replacing the hot flannels as soon as they become cooled until the pain is removed. Care must be taken to wrap up with dry flannel for some time after this remedy is applied, to prevent cold settling in the affected part again.

Maureen

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

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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.

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Intercolonial

His Grace the Archbishop of Brisbane, Most Rev. Dr. Dunne, attained the seventy-eighth year of his age on September 5.

According to Dr. Armstrong, the city health officer, Sydney, has been for the last five years the healthiest city of over 100,000 inhabitants in the world. The total deaths registered for August was 495, which is equal to a mortality of 10.44 per thousand.

A notable feature of the reception to the Earl of Dudley, the new Governor-General, was the joyous chimes of the bells of St. Mary's Cathedral, Sydney, which pealed forth welcome during the swearing-in of the Governor-General and the procession to Parliament House.

His Eminence Cardinal Moran entered on the twenty-fifth year of his arrival in New South Wales on Tuesday, September 8. On September 16 his Eminence entered on his seventy-ninth year. The *Catholic Press* states that the Cardinal-Archbishop is as well and vigorous to-day as he was twenty-five years ago.

The Vicar-General of the Archdiocese of Melbourne (Very Rev. Dean Phelan) has made the following changes in the location of priests:—Rev. T. B. Walsh, from Geelong to Oakleigh Mission; Rev. T. F. O'Sullivan, from South Melbourne to Geelong; Rev. M. D. Finan, from Collingwood to Brunswick; Rev. W. O'Farrell, from Brunswick to South Melbourne.

There was a remarkable meeting in Melbourne the other week, when the Irish-Australian, the Hon. John Gavan Duffy, son of Charles Gavan Duffy, the patriot of 1848, greeted the Irish-American, Ensign Robert Emmet, a kinsman of Robert Emmet, the patriot martyr of 1803. Both personify what Irishmen may accomplish when under conditions which give them liberty.

The Queensland Full Court was adjourned the other week owing to the illness of Mr. Justice Real, senior puisne judge. His Honor was sixty-one years of age last March, and it is fifty-seven years since he arrived in Queensland from Limerick. He has been eighteen years on the bench. He is perhaps the best type of Catholic layman in Australia, always upright and uncompromising when duty calls.

His Lordship Dr. Duhig, speaking in Brisbane on his return to Rockhampton after a visit to Sydney, said that of all the splendid pageants, decorations, ceremonies, and banquets given to the American fleet, nothing impressed him so much as the princely manner in which the Cardinal-Archbishop acted on the memorable occasion. Everything that his Eminence had a hand in was conducted on a splendid scale. 'Yes,' said Dr. Duhig, 'the Cardinal is not only a great ecclesiastic, but he is head and shoulders above anyone in his carrying out of even secular matters.'

On Lord Dudley's arrival at Brisbane he received a letter of welcome from the Queensland Irish Association. It stated that, while at the proper time Queensland Irishmen would gladly co-operate fully in Australia's dutiful and respectful greetings to him as Governor-General, they would not allow his unofficial visit to pass without signifying their appreciation of his services to Ireland as Viceroy, and his sympathy with Irish interests and aspirations. Confidence was also expressed that his stay in Australia would not diminish his kindly feelings towards the country in which he represented his Majesty so worthily, and that he would say from experience that self-government made Irishmen in Australia prosperous, contented, and loyal as any people in the Empire.

The death of the Rev. David Laseron (Anglican) the other day recalls one morning in June, 1892, when, seated in a railway carriage between Redfern and Kogarah, he received a bullet in his shoulder not intended for him. Mr. Thomas Walker (a one time M.L.A. of New South Wales, and now a member of the Western Australian Parliament) was excitedly handling a revolver in the same carriage, when it exploded, wounding the clergyman, to whom Walker was a complete stranger. Surgical operations failed to locate the bullet, and Mr. Laseron (a poor man) was compelled to relinquish professional work. About that time the Röntgen Rays were made known to the world, and hearing that Father Slattery, C.M., the Science Professor at St. Stanislaus College, Bathurst, had introduced the discovery into his physics laboratory, Mr. Laseron was conveyed to the college, where the bullet was localised and dislodged.

Do not forget that the only perfectly safe remedy for throat and lung complaints is TUSSICURA; 1s 6d, 2s 6d.

DEAR ME!

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

Science Siftings

BY VOLT

Growth of Towns.

At the end of the French Revolution Europe only possessed twenty towns or cities of more than 100,000 inhabitants. These were: London, Dublin, Paris, Marseilles, Lyons, Amsterdam, Berlin, Hamburg, Vienna, Naples, Rome, Milan, Venice, Palermo, Madrid, Barcelona, Lisbon, St. Petersburg, Moscow, Warsaw, and Copenhagen. According to the latest returns, there are now 160, 59 of which possess 250,000 inhabitants. The cities of half a million number 23, and those of a million six. Thus Europe to-day possesses more cities of half a million than a hundred years ago it had of 100,000. If we go beyond Europe, the six towns of over 100,000 mounts up to twelve. These are: New York, 4,113,000; Chicago, 2,040,000; Philadelphia, 1,442,000 (in 1906); Calcutta, 1,027,000 (in 1901); Peking and Singan in China, 1,000,000. These figures are given by M. Foville in the *Paris Economist*, which points out that chemistry, electricity, steam, railways, and steamboats have been the means of changing the whole of the civilised world.

Sago.

Sago is a food starch, prepared from the deposit in the trunk of the sago palm. These grow mostly in the lowlands, seldom more than 25 feet in height, with a thick trunk and fine, palm-like leaves at the top. They mature in about fifteen years, and the hard shell and bark are filled with a pulpy mass. When the fruit ripens this disappears, and the tree dies. When the palms are cut down and the trunk divided, a starchy pith is abstracted and grated to a powder; this is kneaded with water over a strainer, and the starch is worked out of the woody fibre and settles in the trough below. This is cleansed by the addition of more water, the starch settling to the bottom. The water is drained off, the mass of starch is dried and used by the natives for soups and made into a form of bread. That intended for exportation is mixed into paste with water and rubbed through sieves into small grains, and is known as pearl sago, bullet sago, etc., and it has become an important article of starchy foods. Various other palms yield sago, but of an inferior quality to that of the sago palm.

A Rookery.

The Islands of St. George on the east coast of the Peninsula of California are a singular group of squeezed or lifted rocks on which the dew never settles and where rain never falls for years. These are the famous 'rookery islands,' where, for uncounted years, enormous numbers of birds of the sea and of the land have built their nests, deposited their eggs, and hatched their young. By some mysterious law of instinct and selection, the birds, from the beginning, allotted small islands and sections on the larger islands to the different species of the feathered race, so that the sea birds, like the frigate pelicans, the gulls, petrels, and the like, have their own allotments and the land birds theirs, and between them there is no friction or intrusion on each other's premises. With the first sign of dawn they begin the flight for their feeding grounds, and for hours the heavens are intermittently obscured by the countless members of the aerial host. They fly in battalions, or in orderly detachments, reach the feeding grounds on land or water 50 or 100 miles away, and at once scatter and separate in search of food. An hour before twilight, and timing their distance, they rise again, converge to an aerial centre, and wing for home. As the birds approach the rookeries they announce their coming by cries, calls, or shrieks, and are answered by those on the nests or by the young but lately hatched. The cry of the birds is heard far out at sea, and to the ship that sees no land the effect is weird and ghastly, if not ghostly. The decomposing bodies of dead birds, of feathers, bones, flesh and entrails, the disintegration of shells and the droppings from millions of birds for thousands of years have superimposed upon the primitive surface of the islands a deposit of great commercial value, and in places 80 feet deep. This deposit, saturated with ammonia and phosphorus, is called guano, and is used by farmers for fertilising agricultural land.—*Colorado Catholic*.

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The Family Circle

WATCH THE CORNERS

When you wake up in the morning of a chill and cheerless day
And feel inclined to grumble, pout or frown,
Just glance into your mirror and you will quickly see
It's just because the corners of your mouth turn down.
Then take this simple rhyme,
Remember it in time,
It's always dreary weather in countryside or town
When you wake and find the corners of your mouth turned down.

If you wake up in the morning full of bright and happy thoughts
And begin to count the blessings in your cup,
Then glance into your mirror and you will quickly see
It's all because the corners of your mouth turn up.
Then take this simple rhyme,
Remember all the time,
There's joy a-plenty in this world to fill life's cup
If you'll only keep the corners of your mouth turned up.
—Exchange.

MADE MOTHER HAPPIER

'Mother's cross!' said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, but she looked up and answered Maggie:

'Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal in the night, with the poor baby.'

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her.

'The very time to be helpful and pleasant is when other people are cross. Sure enough,' thought she, 'that would be the time when it would do the most good. I remember when I was sick last year I was so nervous that if anybody spoke to me I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me! I ought to pay it back now, and I will!'

And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat tending a fretful teething baby.

Maggie brought out the pretty ivory balls, and began to jingle them for the little one.

He stopped fretting, and a smile dimpled the corners of his lips.

'Couldn't I take him out to ride in his carriage, mother?' she asked. 'It's such a nice morning.'

'I should be glad if you would,' said her mother.

The little coat and hat were brought, and the baby was soon ready for his ride.

'I'll keep him as long as he is good,' said Maggie; 'and you must lie on the sofa and get a nap while I am gone. You are looking dreadfully tired.'

What a happy heart beat in Maggie's bosom as she trundled the little carriage up and down the walk. She had done real good. She had given back a little of the help and forbearance that had so often been bestowed upon her. She had made her mother happier, and given her time to rest.

She resolved to remember and act on her aunt's good words, 'The very time to be helpful and pleasant is when everybody is tired and cross.'

MAKING LIGHT OF THINGS

There are things which it were well if we could all make light of them. There are those petty, carping words of criticism which are continually flying through the air, which, like a snapping, snarling cur at our heels, are a source of much annoyance. Why should we permit our sun to be darkened by the unwarrantable criticisms of those who lack the elements of the true gentleman or gentlewoman? 'Think, sir,' said Samuel Johnson to a worrying friend, 'how infinitely little that will seem a twelve-month hence.' And the Christian may well extend the vision farther: 'Think, sir, how infinitely little our "light affliction which is but for a moment," will appear in the light of "the eternal weight of glory."' There is a light-heartedness which is perfectly consistent with true Christian thinking and living.

In the words of another, 'I do not wish you to be dull. I want your sky to be as bright as heaven. But as you have a life to live, and as you have a death to die, do not make light of the great things of the soul. Do not make light of duty. Do not make light of purity. Do not make light of sin. Do not make light of now. Above all, in all, through all, do not make light of Christ. For to be Christ's is manhood, power, victory. And to make light of Christ is death.'

AN ORDEAL

One day a very voluble lady took her daughter, who was ill, to see Abernethy. 'Which of you two wants to consult me?' said Abernethy. 'My daughter,' replied the older woman. Abernethy then put a question to the girl. Before she had a chance to reply her mother began a long story. Abernethy told her to be quiet, and repeated his question to the girl. A second time the woman began a story, and a second time he told her to be quiet. Then she interrupted him a third time. 'Put your tongue out,' he said to the mother. 'But there's nothing the matter with me,' she exclaimed. 'Never mind; put out your tongue,' he commanded. Thoroughly overawed, the woman obeyed. 'Now, keep it out,' said Abernethy, and he proceeded to examine the girl.

THE ONLY HONEST MAN

Mr. Horace Goldin, the great illusionist, relates the following:—'I was in New York when I saw a crowd standing round a street fakir. A couple of young fellows were among the ring, and I took the watch off one of them, yanked the chain, and began to edge out of the crowd. The owner of the watch spotted me, and at once gave me in charge of a policeman; and as I was prepared for all this I enjoyed the walk to the police station. I was there searched thoroughly, but no watch was found other than my own. The young man, however, was most sure he saw me take his watch, and he insisted that it must be on my person, as I had not had time to get rid of it. "Why should these men who accuse me take things off the policeman?" I said; and then asked, "Where is your badge, officer?" The policeman looked—it was gone. "I saw this man, who accuses me, has taken it," and on being searched the badge was found on him all right. I suggested that the two young men should be searched for the watch. They were, but no watch was found. "Search yourself," I then remarked to the policeman. He did—the watch was in one of the inside pockets of his coat. "There," I exclaimed; "you see, I am the only honest man of the lot."

REAL OR IMITATION

'Somehow I cannot feel very friendly and cordial toward Miss Bain,' said one girl to another. 'She does not ring true, although I cannot tell just what the trouble is. Do you ever feel much like that when you talk with her?'

The other girl laughed before she answered: 'Yes, I do, and I had often wondered if anyone else felt so. But I think I know what lies at the root of the trouble. She is not the real Miss Bain at all, but only an imitation.'

'What do you mean?' was the astonished question, while visions of an impostor masquerading under the name of an absent girl floated through her mind.

Again her friend laughed. 'Oh, not that she is not the actual individual, but that she tries to be different from what she really is. Did you ever notice that she simpers almost exactly like that silly Miss Bee, and tosses her head like Jennie Williams, and says, "Really, how funny!" just like Sue Brown, and lots of other things like other people? When she first came here she was a quiet, pleasant little person with a cheerful laugh and a rather old-fashioned but attractive way of saying things. I suppose she thought she had better try to be up to date—you know, she came here from a little country village. But she has spoiled her own individuality and gained nothing by trying to adopt that of others. It does not fit here, and if she could see how much nicer she was when she was the real Miss Bain and not a patchwork of half a dozen girls, she would surely change back as quickly as ever she could. Don't you think so?'

WHAT A HALFPENNY DID

An office boy in Sydney owed one of the clerks three halfpence.

The clerk owed the cashier a penny.

The cashier owed the boy a penny.

One day the boy, having a halfpenny in his pocket, was disposed to diminish his outstanding indebtedness, and paid the clerk, to whom he was indebted three halfpence, one halfpenny on account.

The clerk, animated by so laudable an example, paid one halfpenny to the cashier, to whom he was indebted one penny.

The cashier, who owed the boy a penny, paid him a halfpenny.

And now the boy, having his halfpenny again in his hand, paid another third of his debt to the clerk.

The clerk, with the said really 'current' coin, squared with the cashier.

The cashier instantly paid the boy in full.

And now, the lad, with the halfpenny again in his hand, paid off the third and last instalment of his debt of three halfpence.

Thus were the parties-square all round, and all their accounts adjusted.

NOT OLD AGE

An Alabama man, meeting an old darkey formerly in his service, put to him the usual question:

'Well, Jed, how are you to-day?'

'Tol'able, sah, tol'able!' cautiously replied Jed. 'Ah'd be all right, sah, if it wan't for de rheumatism in ma right laig.'

'Ah, well, Jed, we musn't complain,' said the questioner. 'We're all getting old, and old age does not come alone.'

'Old age, sah!' was the indignant protestation of Jed. 'Old age ain't got nothin' to do wid it, sah. Heah's ma other laig jest as old, an' dat's sound an' soople as kin be!'

THREE THINGS

Three things to govern—temper, tongue, and conduct.

Three things to command—thrift, industry, and promptness.

Three things to despise—cruelty, arrogance, and ingratitude.

Three things to wish for—health, friends, and contentment.

Three things to cultivate—courage, affection, and gentleness.

Three things to admire—dignity, gracefulness, and intellectual power.

Three things to give—alms to the needy, comfort to the sad, and appreciation to the worthy.

ODDS AND ENDS

Harry: 'My mother has a hand-painted fan.'

Frank: 'Huh! that's nothing; the whole of our front fence is hand-painted.'

'It is very singular that your mother always happens to call on me when I am out.'

'Oh, we can see from our front window whenever you go away.'

'My wife's learning the piano, my daughter's learning the violin, and my son's learning the banjo.'

'And you are learning nothin?'

'Oh, yes; I'm learning to bear it.'

FAMILY FUN

Simple Shadow Game.—Hang a sheet on the wall, or, if a sheet is not convenient, let down the window shade. One of the players must now sit close to the shade, with his face toward it and turned away from the company. A few feet behind him stands a light, either lamp or candle. One of the players now passes between the light and the first player, so that his shadow falls on the sheet or shade. The first player must try to guess whose shadow it is. Of course, each player may walk, hop, limp or do anything else that will make his shadow hard to recognise.

The Merchants.—A good game is one in which the players being seated in line, the one at the end begins, for instance: 'I am an English merchant, and sell C—.' The next in line must supply the article, which may be carpets, china, cheese, clothing or any production of England, and must be nothing not made or grown there, like coffee or cinnamon. Anyone who violates this rule must pay a forfeit, and his turn passes to the next. Whoever names a correct article then announces in like manner his own country and the first letter of what he sells, and the game goes on thus, as long as the players choose. It should be played rapidly.

All Sorts

The Czar has a single estate covering 100,000,000 acres.

The responsibility of tolerance lies with those who have the wider vision.

Truth does not do so much good in the world as its counterfeits do harm.

When is vice most dangerous?—When it clothes itself in the garb of virtue.

The Clyde shipbuilding yards built 500 vessels during 1907, as compared with 372 the previous year.

The deepest hole in the world has been bored in Silesia. It has reached a depth of about 7000 feet, and passes through 83 beds of coal.

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

'As I recall things, you once had a future before you,' said the old friend.

'Yes,' replied the fate-tossed man, 'but you see, I lived so fast that I got ahead of it.'

Little Nellie, aged nine, said to her father the other evening:

'Papa, I want to ask your advice.'

'Well, my dear, what is it all about?'

'What do you think it will be best to give me for a birthday present?'

Ernest had been absent for several days. His teacher asked the class if anyone could tell why Ernest did not come to school. One little hand went up, and its owner said: 'Please, teacher, he's sick—he's got the chicken coops.' Another girl was absent. 'Can anyone tell me why Marie is away?' asked this same teacher. Patsy gave the reason and piped out, 'Marie's got an illustrated tooth.'

The total production of sugar in all parts of the world during 1906 was 14,312,716 tons, of which 7,317,472 tons were cane sugar and 6,995,244 tons beet. In the production of cane sugar British India led with an output of 2,223,400 tons, while in beet sugar Germany stood first, producing 2,362,187 tons. In the consumption of sugar per head Australia led with 129lb, the United States and the United Kingdom following with 89lb and 81lb respectively.

The chief reason for the migratory habits of certain birds is the question of food supply. Such birds are chiefly insect-feeders, and would starve if they remained for a winter in a temperate climate where snow lies for weeks at a stretch. It is stated that even frail-looking birds make extraordinary long flights, in some cases as long as 10,000 miles. The little brown sandpiper's true home is in Northern Asia, yet before the northern winter it escapes to the southern shores of Australia.

A distinguished savant, famous for his erudition, was once taking part in a game of golf. His play was so wretched that in his humiliation he turned to his caddie and asked, 'How is it that I, a man acquainted with all the arts and sciences and the dead and living languages, cannot play a better game than this?' 'Weel, sir,' said the caddie, 'it's jest like this: ye may ken a' about the sma' affairs and wi' things connectit wi' them, but ye maun 'understaun' that it takes a man wi' a heid to play gowff.'

A curious souvenir is preserved in the Bank of England in the shape of a note for £1000 with which Admiral Lord Cochrane paid his fine when he was falsely accused of spreading with an interested object a rumor that Bonaparte was dead in 1814 so as to cause a rise in the price of stocks. The sum mentioned was raised in subscriptions of a penny by his Westminster constituents. The note is endorsed with the name of the intrepid but ill-used salt, and has inscribed on it a sentence in which he expresses the hope that one day he will prove his innocence, and triumph over his accusers. That consummation was not effected until eighteen years later, when he was reinstated by William IV.

To the thousands of sickly, run-down, nervous, full-of-pain and suffering men, and women, we recommend with all honesty and confidence this true friend, 'Dr. Ensor's Tamer Juice.'