

## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

October 25, Sunday.—Twentieth Sunday after Pentecost. St. Boniface I., Pope and Confessor.  
 „ 26, Monday.—St. Evaristus, Pope and Martyr.  
 „ 27, Tuesday.—St. Ubaldu, Bishop and Confessor.  
 „ 28, Wednesday.—SS. Simon and Jude, Apostles.  
 „ 29, Thursday.—St. Bede, Confessor and Doctor.  
 „ 30, Friday.—St. John Baptist de la Salle, Confessor.  
 „ 31, Saturday.—St. Siricius, Pope and Confessor. Day of Fast and Abstinence.

St. Boniface I., Pope and Confessor.

St. Boniface I. was Pope from 418 to 422. Though a lover of peace, he strenuously maintained the rights of the Holy See against the ambitious encroachments of the Patriarch of Constantinople.

St. Evaristus, Pope and Martyr.

The death of St. Evaristus took place in 112. He is honored in the calendar with the title of martyr, but little is known of the events of his life or of his sufferings for the faith.

### GRAINS OF GOLD

#### CHRISTUS CONSOLATOR.

The way is long behind thee, and the lands  
 Barren with filthy shards and burning sands;  
 What matter? Thou hast reached my clasping hands.

Far hast thou come to me, through loss and fear;  
 Far hast thou left the land thy heart held dear;  
 What matter? Thou hast found love's fullness here.

There were a thousand pitfalls in the way;  
 Hunger and thirst, and lures to lead astray;  
 What matter? Thou hast seen my face to-day.

Thy feet have slipped and bled with bruising pain;  
 Thy robes are rent, and soiled with many a stain;  
 What matter? Love shall make them whole again.

The way is long before thee; and the sod  
 Sharp with its thorns; steep with its slopes untrod;  
 What matter? Thou shalt walk thy way with God.

—Exchange.

Don't make the same errors twice. Profit from experience.

It is no disgrace to be mistaken; it is a crime to be a hypocrite.

Seest thou a man diligent in his business, he shall stand before kings.

The path of the just is as the shining light, that shineth more and more unto the perfect day.

Nöt by levity of floating, but by stubborn force of swimming, shalt thou make thy way.—Carlyle.

I have come to see that cleverness, success, attainment, count for little; that goodness, or character, is the important factor in life.

Beautiful this thought and beautiful the language wherewith Sir Philip Sidney gave it expression: 'They are never alone who are accompanied by noble thoughts.'

To be prudent, honest, and good are infinitely higher accomplishments than the being the nice, florid, learned, or all that which the world calls great scholars and fine gentlemen.

Take life earnestly.— Take it as an earnest, vital, essential matter. Take it as though you personally were born to the task of performing a noble work in it, as though the world had waited for your coming.

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

When physicians visit a sick man they ask to look at his tongue, and the appearance of that organ furnishes an indication, a sure one, of the state of the health. Ah, if we could prove, from a moral point of view, the sanitary state of the tongue, what an insight would it not afford us into the interior of souls. The color of the tongue and the style of the conversation would be an indication of the tone of the mind.

## The Storyteller

### MRS. JENKINS' HOUSECLEANING

'Of all things!' ejaculated Mrs. Jenkins, as she rocked vehemently back and forth in her splint-bottomed sewing-chair, pulling her needle and thread with little jerks through the carpet rags she was joining. 'Here 'tis the ninth of May, and this house not cleaned yet. There's not a single thing done, and I haven't failed before in twenty-odd years to have it all spick and span by the first of the month.'

Her pretty daughter, Mary Ellen, bustled back and forth between the kitchen and the pantry, busily engaged in getting supper. The loose sleeves of her calico dress were rolled high, showing the dimpled whiteness of her arms. Her dark apron was plentifully besprinkled with flour, and there was a generous dab on the tip of her nose.

'Oh, never mind, ma,' she said, cheerily, as she knelt before the oven door to inspect the biscuits. 'We're glad enough to have you up and about again; so nobody minds whether the house is cleaned or not.'

'My mother brought us up to clean house right,' went on Mrs. Jenkins. 'We always took down the stoves and packed away the flannels the first of May, rain or shine, and then we knew what we were about.'

'And now,' she went on, 'your pa's took a sudden notion that he must go down East visitin', and nothing will do but I must go with him, cleaning or no cleaning. And here's your sister Elvira coming home from her school in two weeks. A nice welcome it'll be for her, with the house all full of dust and dirt!'

'It'll do you a lot of good, ma, to get away. You know, the doctor said you needed a change more than anything else. You'll get well lots faster than if you stayed here at home and worked. And the house isn't so very dirty either. I'm sure I've worked hard enough to keep it clean,' she added under her breath.

'Much them doctors know!' retorted her mother. 'But you may be sure of one thing, Mary Ellen, and that is that I'd never let your pa go off on a trip without me, absent-minded as he is. He'd be sure to get run over by the street cars, or get lost, or something. If nothing else, he'd wear his hat hind side before, or forget to put on a clean collar every day.'

'Supper ready, Mary Ellen?' called out the cheerful voice of Mr. Jenkins, as he grove into the yard. 'Well, ma, it's all fixed, and we'll start bright and early in the morning. I've bought our tickets, and all you got to do is to finish packing your trunk, and Mary Ellen can fix up a few doughnuts and some fried chicken for our lunch.'

'Of all foolish things, John, this here's the foolishest, packin' up and goin' down East in May, with all the ploughin' and plantin' goin' on, and Old Speckle about to come off of a settin' of fifteen of the best Plymouth Rock eggs I could get! I just know Mary Ellen 'll forget to feed 'em. And not one inch of this house cleaned!' And Mrs. Jenkins's voice broke as if she were on the verge of tears.

Mrs. Jenkins had suffered from a tedious attack of grip during the winter, and not even the mild days of early spring had restored her to her former strength and ambition. Her family hardly recognised in the weak, querulous semi-invalid the active, bustling housekeeper they knew so well.

This journey of her husband, which seemed to her so useless and foolish, had really been planned at the suggestion of the family physician, who thought that a change of scene and freedom from the cares of home might restore the vigor which his remedies were powerless to awaken. So Mr. Jenkins had entrusted the care of the spring work to his faithful assistant, Jonas, and had drawn upon the snug sum laid away in the village bank for a 'rainy day.'

'I'll make up my blue lawn this week,' Mary Ellen soliloquised, as she worked about the kitchen, after her father and mother had gone. 'It's all cut out and fitted, and it isn't really much of a job. And then next week—I believe—' She dropped into a chair, laughing softly to herself.

'Yes, I'll do it. I'll clean house! Ma would faint, I know, if she thought I was trying to do it all alone, for she doesn't trust me any more than a baby, if I am eighteen years old. But I know I can do it just as well as she can. And then it'll be all fresh when she comes home, and she needn't work herself sick again. I'll do it! I'll do it!' And Mary Ellen, her cheeks rosier than ever with excitement, went at her work with renewed vigor.

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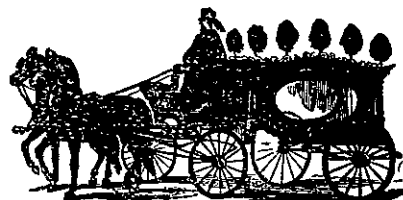
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The days flew swiftly by. To the vigorous young arms the household duties seemed light, and the care of the barnyard and poultry—including Old Speckle, who came off punctually with fourteen little black balls of down—did not weigh heavily on her mind. Every afternoon she hitched up the patient family horse, Old Gray, and jogged down the road to visit some of her girl friends, taking her sewing with her; and in the evening, after the chores had been done and the milk put away, she went by the pasture road to the next farmhouse, where lived the Meeks family, to spend the night.

'Now, that job's done,' she said to Marcia, as they went down the stairs, each with an arm round the other's waist; 'and Monday morning I'm going to begin cleaning house. Mother was so worried because it wasn't done before she went away, and Elvira will be home week after next, and I'd like to surprise them both.'

Almost before daylight Mary Ellen began her task. Wood-work and windows were washed, the rag carpet which covered the sitting-room floor and the 'boughten' one in the parlor were taken up and beaten. In fact, every inch of the little farmhouse from cellar to garret was thoroughly cleaned.

On Thursday, as she was hanging fresh curtains in the chambers upstairs, Jonas drove into the yard and called loudly, 'Mary Ellen! Mary Ellen! Mary Ellen! Here's two letters for you!'

One was from her mother. They were having a good time among relatives and old friends, but she was homesick and could hardly wait until the time set to come back, for she did want to get the house-cleaning done before summer set in. Mary Ellen smiled as she read.

'Don't let Jonas forget to water the calves, and be sure to feed Old Speckle's chickens every three hours,' was the closing sentence.

The other letter was from her cousin Roxy, over at Pine Grove. It ran thus:

'Dear Mary Ellen,—Can't you come over and stay a few days with us? We—that is, the young folks—are going to a party over at Alum Cliffs Saturday, and then there'll be a supper in our barn after we get back. Make Jonas keep house while you're gone, but don't say no. I haven't time for another word; I have forty things to do. But don't fail to come.—Your loving cousin, Roxy.'

A party and a supper! The temptation was too much. But Marcia would come over and see that everything was all right, and there was no knowing when she would get a chance to run away again for a little trip. And she had been shut in so closely all winter, too. The blue lawn would be just the thing to wear. So the next day she had Jonas to drive her over to town to take the train for Pine Grove, twelve miles away.

'Don't forget the chickens, Jonas!' she called, as the train was about to pull out. 'Ma'd never forgive us if anything happened to them. I'll be home Tuesday or Wednesday at the latest.'

There was great excitement in the little village of Brownsville, where Elvira Jenkins taught school. Some one had set fire to the schoolhouse. An early passer-by had observed smoke pouring from the windows one morning, and before he could bring help the neat little white building was in flames. Only a part of the books and furniture could be saved.

Poor Elvira sat down and cried bitterly when she heard of the disaster. For had not the work of the last three months been consumed in the conflagration—the prize essays to be read on the last day of school; the drawings so carefully constructed by each class; the kindergarten work of the little ones, an innovation in the neighborhood, but her especial pride? And now they could never be replaced, for it was only a week until school would be out. It was a great blow to the little school-mistress.

'Cheer up, Miss Elvira!' said Deacon Spires, one of the committee. 'We all know you ain't to blame. We'll have the closing exercises, anyway. Mr. Matthews has offered the town hall, and Squire Jackson says every boy that wrote a composition shall have a jack-knife and every girl a new doll to compensate for not gettin' to read 'em the last day of school.'

So Elvira dried her tears, and she and the older scholars set to work at once to make the exercises as successful as possible under the circumstances. It was decided, as the time was so short until the end of the term, not to try to hold any more sessions, but simply to have the closing exercises in the town hall on Thursday evening, two days later.

All passed off well. The speakers declaimed with fire and expression. The songs rang out joyously; and the kindergartners

covered themselves and their teacher with glory. Elvira was proud and happy, and all the parents were pleased.

The next morning saw her on her way homeward.

'I'll just give Mary Ellen a little surprise,' she said to herself as the train rolled along. 'There's nobody else at home, and I can get some one from town to take me out. There's no use of troubling Jonas to come after me, anyway, when pa's gone and he's so busy.'

She had no trouble in finding a neighbor driving toward the Jenkins place, and as she stopped at the gate she realised afresh the meaning of 'Home, sweet home.' How pleasant to come back! How fresh and green and pretty everything looked! The dear old flowers! Surely they never grew so large or fragrant anywhere else.

Mary Ellen must be keeping all the dust out while her mother was gone, for the windows were down and the shades drawn. She ran around to the back door, but it was locked, and the only sign of life in the yard was Old Speckle clucking discontentedly in her coop, while the little Plymouth Rocks ran here and there after bugs and flies.

Away on the other side of the field back of the barnyard she could see Jonas ploughing. She ran along beside the fence, her foot slipping now and then into the fragrant newly-turned earth.

'Jonas, Jonas!' she cried. 'Where's Mary Ellen?'

'Well, of all things, Elvira, when did ye come home?' exclaimed Jonas, as he leaned on his plough-handle and mopped his face with his big blue handkerchief. 'Nobody's lookin' for ye home yet this week to come.'

'I know, Jonas, but the schoolhouse burned down. Somebody set it on fire. So I thought I'd give you a little surprise.'

'The schoolhouse burned down! Well, I swan! Mary Ellen? She's gone to your cousin Roxy's, over to Pine Grove, and she won't be back till next week. There's some big doin's amongst the young folks over there to-morrow evenin'—party, or some such commotion—and she lit out yesterday, hard as she could go. You'd better stay over to Mis' Meeks's till she gets back.'

'All right, Jonas, but first I'll go up to the house and see how everything looks. I suppose the key's under the step.'

Elvira entered by the kitchen door and went over the little dwelling where her childhood had been spent. Everything was just as usual. The old eight-day clock, with the picture of a shepherdess and sheep painted on its face, licked on in the same dignified way that it had ever since she could remember. Her father's paper lay on the mantelpiece in the sitting-room, where he always put it, the one piece of untidiness in which he persisted.

The only sound was a bee buzzing against the window, impatiently trying to get out. Elvira lifted the sash and released him.

How well everything looked, she thought. Her mother was always such a good housekeeper. And how worried she was because she had had to go away without having done her spring house-cleaning. Mary Ellen wrote that it almost kept her awake at night. Things looked ever so clean, but her mother would never rest until they went through all the emotions, anyway. Would it not be fun if she could clean house? Mary Ellen was too young, of course, but she could do it, she knew, so that her mother would be satisfied.


'I'll just get 'Phrasy and 'Phemy Hines to come over and help me, and then we'll get it done in a jiffy, and I can go over to Cousin Roxy's, too.'

Elvira was a person of action, and she had no sooner made up her mind than she proceeded to carry out her plans. She went to the barn, and in a few minutes hitched up Old Gray, whom she found lazily sunning himself in the yard.

'Phemy and 'Phrasy Hines—christened by their parents Euphemia and Euphrasia—were twin sisters of uncertain age, who supported themselves by doing various kinds of work in the neighborhood. Luckily for Elvira's plans, they were not busy that day, and readily consented to go home with her and help clean house. Jonas had taken it for granted that Elvira had gone to the neighbor's, as he had suggested, so they were not troubled by his presence.

'I must say, Elvira, that your ma's a pretty good house-keeper, if she has been sick all winter,' said 'Phemy, as they proceeded with their work. 'Or Mary Ellen, rather, for she's had most of the charge of things lately. 'Pears like this place doesn't need very much cleaning.'

But they went over it all painstakingly and conscientiously, being women who did with their might what their hands found to do, and by the middle of the next afternoon they pronounced

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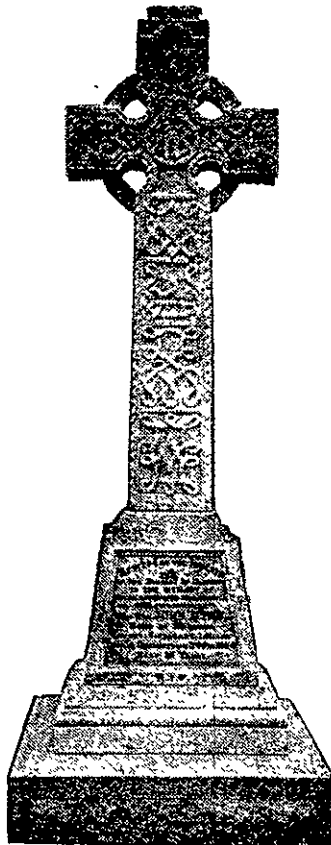
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their task completed. Elvira was not disposed to linger over it, and was soon on her way to Pine Grove.

Jonas, who had come to town Saturday afternoon on some business of his own, was rather surprised, as he stood in front of the railroad station, meditatively chewing a long straw, to see Mr. and Mrs. Jenkins alight from the westbound train.

'For peaceable and law-abidin' citizens, the Jenkinses is doin' considerable kickin' over the traces lately,' observed Jonas to himself. 'First here comes Elviry racin' home afore her folks expects her, and now her pa and ma descends onto us unlooked for.'

'Howdy, Mis' Jenkins?' he said, as he sauntered up to them. 'Ain't ye a little ahead of time, pullin' in this evening? The girls wa'n't lookin' for you for the next week or ten days.' 'Couldn't keep her any longer!' sighed Mr. Jenkins. 'We were having a fine time among the old folks, but nothing would do but she must go home and look after things. We've brought along Rosy, Brother 'Bijah's girl, through, to make us a little visit and kind of help along,' he said, with a wave of his hand toward a stout, shy-looking girl who stood in the background.

'Guess ye won't find anybody at home,' ventured Jonas, after they were all seated in the waggon and driving toward home. 'Mary Ellen, she went over to Pine Grove last Thursday, and the next day here comes Elviry. Schoolhouse over to Brownsville burned down; and she lit off over there, too. Guess they'll be back the first of the week.'

'There!' ejaculated Mrs. Jenkins. 'I just knew something would happen. Those girls never stay at home and tend to things if I went off. I suppose the place is all covered with dirt, and the chickens half-starved—and—and——' And Mrs. Jenkins stopped, appalled at the picture her own imagination had drawn of the probable disorder into which things had fallen, as the result of her having deserted her post of duty.

'There, there, ma, I guess everything'll be all right,' said Mr. Jenkins, consolingly. But his wife would not be comforted until they found, as they drove into the yard, that at least Old Speckle and her brood had escaped the general destruction.

The cleanliness and quiet which reigned within the house served still further to mollify her.

'Well,' she admitted at last, after she had been in every room and could see nothing with which to find fault, 'it isn't so very bad, after all. But I'll never rest till the house is cleaned from top to bottom. I'm feeling better now, and Rosy'll help me, and we'll set to work Monday morning, and have it all done before the girls get home.'

The remonstrance of her husband had no effect upon her, and finally, concluding that it would do her less harm to be busy than to sit still and fret, he let her have her way.

Tuesday evening a merry party of young people stopped at Mr. Jenkins's front gate about dusk, and the two girls ran up the walk.

'For the land sakes, Elvira, I do believe ma's come home!' exclaimed Mary Ellen, as they both spied the familiar form by the side door, giving a parting shake to a rug. 'How glad I am I cleaned house before she came.'

'You cleaned house, Mary Ellen!' almost screamed Elvira.

'Well, girls, I think it's about time you were coming home!' called their mother, as she just then caught sight of them. 'And I've got the house all cleaned at last!'—*The Companion*.

## The Work of Christian France

A writer (M. Havard) in the Paris *Le Soleil* expresses the view in his publication that the people of France are so essentially Catholic that all efforts to secularize their schools must prove without avail. For centuries (says M. Havard as quoted by the New York *Freeman*) the early training of the children had been Christian, and almost wholly in the hands of the religious Orders, and in executing the anti-clerical policy of the Combes Government, which aimed at the wholesale de-Christianization of France, the authorities were well aware that France could never be fully de-Catholicized unless a generation of children was educated in godless schools.

Consequently they sat about secularising the public teaching institutions by doing away with the chief emblem of Christianity, the crucifix, and anything that recalled to mind the Catholic Church.

The people of France, says M. Havard, in effect, would not be true to their essential instincts of civilization if they failed to realize, on at least their children's behalf, the educative value

of religion, in as far as it is the only influence that can touch the heart. Nor have they failed.

It matters not to what quarter one turns, one sees that the 'schools of atheism,' as the new institutions are termed, are being denounced by parents and guardians, and that the new independent church-foundations and Orders are everywhere being encouraged to build schools which shall take the place of the old establishments.

It is certain, then, says Havard, that the education of the growing generations of France is to remain Catholic; and that the anti-clerical party sees itself beaten again, and the boasted de-Christianisation of France postponed *sine die*.

Of the general attitude of the parents towards the 'schools of atheism,' Havard says that it is incontestably shown by the fact that since the denuding of the schools of their religious emblems and symbols, the people of France have, out of their own pockets, contributed to the founding of 16,000 schools in which their children shall, as of yore, be taught the truths of the Catholic Faith.

Though the anti-clerical faction must admit itself beaten, it is, nevertheless, full of resources. It does not shrink even from tragedy in order to put the enterprising faithful in a false position. Here is a case in point:

One bleak night last winter, the body of an apparently murdered infant was found on the doorstep of one of the new Catholic schools in the town of Lille.

Immediately the anti-clerical press and all the anti-Catholic officials were up in arms, at which they pointed out as conclusive evidence of the class of women who were employed by the Catholics to give instruction to their children.

It was established afterwards, as *La Croix* demonstrated beyond refute, that the infant which was newly-born and had died on coming into the world, had been 'strangled' after its death, and had been placed by enemies of the female teachers in question outside their institution.

From that moment on, the fraud being so palpable, the numbers in the school, far from decreasing, began to increase rapidly.

And so the Government finds itself powerless to effect anything to the detriment of these schools which are as inviolable, from a legal standpoint, as the churches.

Both the church and the school are as sacred as personal property, and both are increasing in numbers as the time grows.

The atheistic school, on the contrary, says Havard, is practically denuded. It has no influence; it is shunned even by anti-clerical parents who have their children's welfare at heart. Its ill success is so apparent, that one is conscious of a reaction against its absolute uselessness in the pages of practical-minded newspapers which are by no means well disposed to the Church.

Has it come to this, asks Havard, that the enemy has in very shame to admit his powerlessness?

It would seem like it.

As Sainte-Beuve says: 'You may chase Catholicity from her churches and from your statute-books, yet, if it be in the air, what avails any weapon you bring against it?'

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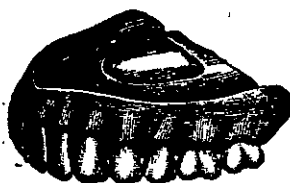
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## Current Topics

### Declined

We have again to remind sundry correspondents that this paper is not a tribunal for the hearing and determining of questions of parochial or diocesan administration. Sancho Panza invoked a blessing upon the man who invented sleep; and if newspaper readers only realised what they are spared by editorial supervision, they would call down a benediction upon those twin-benefactors of humanity who invented the blue pencil and the waste-paper basket—especially the waste-paper basket.

### Paganism

Your pooh-pooh philosopher deals with a sink by spraying with eau-de-cologne, and he wraps his description of its germ-laden atmosphere with redundant folds of silken phrase. But in his recent charge to the Anglican Synod at Auckland, Canon MacMurray poked deep into the evils of a system of public instruction that ignores God, and spoke of its results upon large bodies of children, with a pointed reference to the word 'pagan.' 'We must,' said he, 'be amazingly optimistic indeed if we expect them intuitively to acquire a knowledge of the Christian faith, and instinctively to act in accordance with Christian morality.' Paganism in England (added he) is mainly 'the result of the bad social conditions under which a large percentage of the population live, and from which we are at present fortunately free; but do not let it be forgotten that the religious teaching which is given in the public schools in England is an important factor that makes for the moral health of the nation, and it is a factor which we in New Zealand do not possess.' In one of his hymns, Watts sings:

'So, when a raging fever burns,  
We shift from side to side by turns;  
And 'tis a poor relief we gain,  
To change the place but keep the-pain.'

Our reformed friends of various faiths have been for a generation past shifting 'from side to side by turns' vainly seeking, in homoeopathic doses of Bible-reading or Bible-teaching, relief from the hard secularism of our State system of public instruction. After all these years of tossing about from one unworkable scheme to another, they find that they have all along done nothing but change the place and keep the pain. We therefore welcome, as the possible beginning of better things, the setting up of a committee by the Anglican Synod of Auckland to report upon the proposal 'to establish and support their own schools' and thus 'follow the example set by Roman Catholics in the education of their young people.' We wish the project God-speed.

### 'Father Hagerty, Socialist'

A Catholic worker forwards us a Socialist pamphlet written by the Rev. T. J. Hagerty. The author is described in an accompanying leaflet as a 'Roman Catholic priest,' and the inference that the casual reader would draw from the further letterpress is that the Rev. Father is exercising the sacred ministry in New York. A copy of the pamphlet in question has been for some time in our possession, and we understand that it has been extensively circulated among Catholic workers throughout New Zealand. Father Hagerty is, no doubt, a Socialist. But his Socialism is much more akin to the extreme variety that is known on Continental Europe than to anything that we have thus far personally met with in New Zealand. There may be (and probably are) Socialists of the Continental brand in the Dominion. But we write here of those only whom we have personally met and conversed with on the question; and they appear to us to belong to the milder and more mitigated form of Socialism which is more properly called Social Reform. They are worlds away from the extreme views voiced at times by the Rev. T. J. Hagerty. Some of his writings are said to be innocuous, or at least free from extreme or violently expressed views. But his platform utterances were at times of so inflammatory a nature that his spiritual superiors found it necessary to visit him with ecclesiastical censure and to deprive him of his priestly faculties. He has been for many years past an ex-priest. Few, if any, of our worker-Socialists (so-called) in New Zealand will, for instance, be inclined to agree with his theory that the full labor-day should be only two hours. Much less would they sympathise with the principles of spoliation enunciated in a harangue which he is reported

to have delivered to a crowd at Telluride (Colorado) on July 3, 1902, on the occasion of the dedication of a monument to an Italian who had been killed during the riots against non-unionist miners in that town. The following quotation from the speech in question is taken from Kress's *Questions of Socialists* (Cleveland, Ohio, 1905, p. 126): 'That railroad is yours; the trams are yours; those large business blocks and office-buildings down town, that bring in big rents, are yours; the mercantile stocks of goods are yours; the banks and the moneys there on deposit are yours; if you want them, go and take them.'

### Cholera

'Advices from Manila,' says a cable message of last week, 'state that, owing to the prevalence of cholera, none of the men belonging to the American squadron were allowed ashore, and all the celebrations were consequently abandoned.' Later advices report a hundred deaths a day from cholera in Manila. When Artemus Ward espied a rattle-snake looking out of a hole, he reckoned that 'that hole belonged to that snake' and 'sheered off' to the left. The American squadron displays equal wisdom in 'sheering off' from a port that is held in the deadly grip of myriads of the comma bacillus. This microscopic parasite (if he is really responsible for Asiatic cholera) is one of the most energetic destroyers that has ever burrowed in the human system.

In his *Dictionary of Statistics* (ed. 1899, p. 195) Mulhall marshals (in figures) the vast hosts that have been slain since 1832 by this almost invisible human pest. During the visitations of 1832, 1849, and 1865, some 148,000 souls were wrenched apart from their bodies by cholera in the United Kingdom. In the same years—with the epidemics of 1873 and 1884 added—the cholera bacillus cut off 457,000 of the population of France. Germany had 351,000 of her people confined by it, and Austria 1,118,000, in 1832, 1849, 1865, and 1873. Italy lost 27,300 persons through cholera in 1865 and 1884; Spain and Portugal, about 507,000 in 1854, 1865, and 1884; and the deaths in other countries in 1832, 1849, 1854, 1865, 1873, and 1884 are set down at (approximately) 1,775,000. The cholera scourge of 1848-9 is described by Mulhall as 'the worst plague that visited Europe since the Middle Ages.' From another authority we learn that the cholera epidemic of 1892 'was specially severe in the previously famine-stricken districts of Russia, where it carried off 220,000 victims, and in Hamburg, where, of 17,000 stricken, 10,901 died.' An epidemic is generally to be treated with respect—especially if its name is cholera. And the American squadron is well advised in avoiding a closer acquaintance than it must with His Microscopic Mightiness, the Comma Bacillus.

Like sundry other of the deadliest ills that flesh is heir to, Asiatic cholera is a filth disease. It will vanish in proportion as people are coaxed or driven into cleanliness. Unfortunately, cleanliness and order are not matters of instinct; they are (as Disraeli once remarked) 'matters of education, and, like most great things—mathematics and classics—you must cultivate a taste for them.' Cleanliness may (as the old proverb saith) promote godly-living; it certainly promotes healthful living.

### Insanity and Race Suicide

The dismal figures issued by the Commissioners in Lunacy continue to swell year by year. In 1907 there were in England and Wales no fewer than 126,084 persons under restraint, as having

'Eaten on the insane root—'

That takes the reason prisoner.'

This was an increase of 2096 on the returns for 1906. In this connection we might refer to a remarkable fact in regard to the mental condition of Irish Catholic parents which (says the *Catholic Times*) receives prominence in the sixth volume of the Report of the Commission on the Care and Control of the Feeble-minded. 'In the section dealing with Glasgow,' says our Liverpool contemporary, 'which has a large Irish population, it is pointed out that "the race whose birth-rate is not on the decline produces fewer defective children by half than the race whose birth-rate is declining." In the Irish Catholic schools the mentally defective were 4 per 1000; in the School Board schools they were 8.2 per 1000.'

### German Catholic Disabilities

Catholic Emancipation is far from being complete in the United Kingdom of Great Britain and Ireland. The Old Faith

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there still bears upon it a few remaining rags and tatters of the Penal Code, just as the blue-gum retains upon its limbs the fragments of last year's discarded bark. In the United Kingdom the chief disabilities that remain refer to certain restrictions as to public employments, the religious Orders, and the accession oath, which binds the Sovereign to single out, for calumny and insult, the Catholic faith alone of all the ten thousand creeds within the boundaries of his far-flung Empire. In Germany, or in any other civilised country, there exists nothing comparable to that 'relic of barbarism,' the accession oath that is still forced upon British royalty. Nor does the Fatherland make legal bound or bar in regard to the State positions which Catholics may hold. Nevertheless, the triumph of our German co-religionists over the Kulturkampf has left numerous religious disabilities to be overcome. So much was made clear by a paper read by Herr Marx, at the Düsseldorf Congress, on 'The Present Situation of German Catholics.' 'The Jesuits and kindred Orders,' says the *Catholic Times* summary, 'are yet excluded. In Prussia no religious Orders whatever can settle down without having first obtained the sanction of the Minister of the Interior and the Minister of Worship. The Orders cannot even receive a new member without a similar approbation. According to the Constitution of Saxony, no convent or monastery can be erected, and no religious Order admitted into the Kingdom. Members of religious communities who devote themselves to the care of the sick can engage in their work only as private individuals and by permission of the State authorities. There is not a single religious Order for men in Wurtemberg or Baden.' In Mecklenburg the Government determines where, and how often, Mass is to be celebrated. A priest who is not a native cannot say Mass in Brunswick unless he has obtained permission from the Ministry of State. In some parts of Germany attempts are regularly made to exclude Catholics from the highest public positions. But in course of time all these grievances will be redressed. The Centre Party are lessening them one by one.'

## ANGLICAN ORDERS

### SOME OBJECTIONS AND REPLIES

The following letter has been sent to us for publication by Mr. John W. Warren, architect, Hamilton:—

To the Editor, *N.Z. Tablet*.)

Sir,—My attention was drawn to your issue of the 24th September, wherein you quote a writer in the *Dominion*, who says, *inter alia* (referring to the Bishops who consecrated Parker): '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, etc.' That Barlow expressed contempt for his own orders is admitted, but no such imputation can attach itself to Scory, Coverdale, or Hodgkins. As to the insufficiency of the Ordinal, was it in the words or the acts of the consecrating bishops? The form used was taken from the Latin Pontifical, where its intention is determined by the context, and to which is added in the English book a quotation from S. Paul to S. Timothy, which leaves no doubt as to what Order is intended to be conferred. With respect to the acts, there is no question as to the imposition of hands, and if the *porrectio instrumentorum* was not included—well, this ceremony had been unknown in the Church for 1000 years, was only introduced into Western Ordinals in the eleventh century, and is not found in Eastern rites. Again, if the Anglican Church lost valid Orders at the time alleged—viz., at the consecration of Parker—did she not recover them in the consecration of Laud and Williams, in whom converged the three lines of the Italian, Irish, and English succession? In conclusion, let me quote the opinion of Dr. Dollinger, expressed at the Bonn Reunion Conference in 1874: 'The result of my investigation is that I have no manner of doubt as to the validity of the Episcopal succession in the English Church.—I am, etc.,

Hamilton.

JNO. W. WARREN.

### COMMENTS AND REPLIES.

By the Rev. W. D. Goggan, S.M., St. Patrick's College, Wellington.

I.

'In which consecration, this memorable felicity came to him, that, being the seventieth Archbishop after Augustine, he was

nevertheless the only one and the first who, all that prolix and putrid papal superstition having been torn off, received consecration without the approbation of the Pope by Bull, and without those idle and more than Aaronical ornaments, gloves, rings, sandals, slippers, mitre, pallium, and such-like baubles. And much more simply did he make his beginning with prayers and invocation of the Holy Spirit, imposition of hands, pious stipulations being interposed by him; in garments, too, agreeing with the Archiepiscopal authority and gravity, and with the preaching of an admonition by a learned and pious theologian in place of a sermon, and at the end of that the receiving of the Eucharist by a crowd of most grave persons.'

Thus does Mason (ed. 1625, *Matthæus*, with the marginal note, *Author vitæ Matthæi Parker*) describe what took place between five and six in the morning, at Lambeth Chapel (London), on December 17, 1559. In Lambeth Chapel on that morning there was no altar, but a table necessary for transacting sacred things—*mensa quoque sacris peragendis necessaria, tapeto pulvinarique ornata, ad orientem sita erit* (Lambeth Register). There is to be no Mass—no Holy Sacrifice—and yet an Archbishop of Canterbury is to be consecrated. By Royal Letters Patent, dated December 6, 1559, Queen Elizabeth (as Supreme Head of the newly-established Protestant Church in England) 'commissioned Kitchin of Llandaff, Barlow (sometime of Bath), Hodgkins (sometime Suffragan of Bedford), Scory, and Coverdale (Bishops), John Salisbury (Suffragan Bishop of Thetford), and John Beale (Bishop, by Letters Patent, of Ossory in Ireland), and that the whole of them, or any four of them, were to proceed to the confirmation of the election and the consecration of Matthew Parker, Archbishop-Elect.' Kitchin, Beale, and Salisbury refused to act, and the royal mandate was complied with by Barlow, Scory, Coverdale, and Hodgkins—four men without Sees. Of these, Barlow was chosen by the Archbishop-Elect to be his consecrator. The ceremonies of consecration were carried out, not according to the old Catholic rite, but according to the new Protestant Ordinal devised by the reformer Cranmer and brought into force by Act of Parliament in 1549 in the reign of the boy-king, Edward VI. From this consecration Anglican Orders are derived.

### II.

According to the law of the Catholic Church, then and now, the election and consecration of Parker were irregular anduncanonical. The question arises: Was his consecration also invalid—null and void and of no effect?

The invalidity of a consecration may arise from the impotency of the consecrators, the lack of essentials, in the form of consecration used, the defect of matter used, and the non-intention of the consecrators.

Barlow (Parker's consecrator) was in 1536 appointed to the bishopric of St. Asaph, then to that of St. David's. There was only one consecration of bishops in that year—namely, on June 11—and Barlow's name does not appear among them; 'nay,' says the Rev. M. Fillingham, Anglican vicar of Hexton (in *London Echo*, quoted in full in *London Tablet*, December 19, 1896) 'we may be almost certain that he was not consecrated then, for, the very next day, Cromwell, the Vicar-General, styles him "Bishop-Elect."'. Apparently Barlow was never a bishop at all. Barlow consecrated Parker, the first Protestant Archbishop. There are, therefore, no Orders, no bishops, no priests in the Reformed Church of England.' In Edward's reign Barlow was transferred to Bath and Wells; in Mary's reign 'he was ejected,' and it is only known that the See was declared to be vacant by his 'deprivation and removal' (Rymer, xv., 376). In that sixth year of Queen Elizabeth—at the time he 'consecrated' Parker—he had not even yet got a See. In fact, no register of his consecration has ever been found. Barlow's statement—'that a layman should be as good a bishop as himself.

... if the King chose to make him a bishop—may, in the light of history, be a declaration of the fact that he himself was only a layman with the perquisites of a bishop—said perquisites being the gift of the Crown.

So much for Barlow. As to Scory and Coverdale: they were both consecrated in 1551 by the Edwardine Ordinal (of which more in due time), and were not acknowledged to be bishops even in Queen Mary's reign. Scory then acted as chaplain to Bonner, and was no bishop. Coverdale considered all ecclesiastical robes as 'heathen and Babylonish garments.' Even at what we shall call, for form's sake, the consecration of Parker, he donned not even a surplice, but was vested in a woollen gown—'*Milo vero Coverdallus non nisi toga lanea talari utebatur*' (Lambeth Register). Were Scory and Coverdale recognised as bishops in the Catholic sense of the word? No. For, in the first and chiefest place, Popes Julius III. and Paul IV. refused,

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in Queen Mary's reign, to regard as priests or bishops any who had been ordained or consecrated according to the Ordinal of King Edward VI., and for the past three centuries and more the Catholic Church has constantly regarded orders conferred by that rite as null and void. And in Mary's reign the Houses of Parliament and the two Houses of Convocation directed that all ordained and consecrated by the Edwardine Ordinal, and who were willing to conform, should be ordained and consecrated anew. Parliament and the bishops and the canonists, then, did not consider as valid the Orders conferred by the Edwardine Ordinal.

## III.

What the Anglican rector of Hexton considers 'the most significant of all' the presumptions against the validity of Anglican Orders is the well-known historical fact thus described by him in the newspaper already quoted above: 'A little later [than Parker's consecration] we have the Church and the statesmen practically admitting the invalidity of Anglican Orders. In 1565, Horne, Bishop of Winchester [who had been consecrated, like Parker, by the Edwardine Ordinal], 'tendered the oath of' [the Royal] Supremacy to the deprived Catholic Bishop Bonner, who was a prisoner in his diocese, and indicted him for refusing it. Bonner's plea, in reply, was that Horne was not a bishop at all, so could not legally tender the oath. Here was an opportunity for the Church of England to prove to the world the validity of her Orders! But Bonner's plea fell like a thunderbolt among churchmen and statesmen; they found Bonner was right; they quashed the trial, and troubled him about the oath no more.' So terrible was the effect of the Bonner bomb that an Act of Parliament was passed (the 8 Eliz., c. 1) 'declaring the making and consecrating of the Archbishops and Bishops of this Realm, to be good, lawful, and perfect.' In said Act it is stated that the Queen dispenseth with any want of power or other disabilities of the consecrators, who had hitherto given Orders according to Edward VI.'s Ordinal. In the reign of Elizabeth, then, the validity of the Orders came not from the Ordinal or the consecrators, but from an Act of Parliament, operating retrospectively, and from an exercise of the Supreme power over the Anglican Church vested in the lay Sovereign by Act of Parliament—said exercise of the royal power likewise operating retrospectively. 'Here,' exclaims the Anglican Rector of Hexton, 'we have the Church owning her inability to prove the validity of her ordinations, and obliged to have recourse to an Act of Parliament to rehabilitate them! It needs no further argument; we have the tacit confession of the Church herself.'

But the English Protestant clergy were not even yet satisfied about their Orders; for 'in our ordinals they do not find any positive distinction between a bishop and a priest, in the words used at the imposition of hands'; and, again, 'as to the form of the episcopacy, it is so defective that it is altogether insignificant, not distinguishing between a bishop and a justice of the peace.' The English Protestant clergy, therefore, in 1662 asked for a change in the Ordinal, and in that year, by a decree of Convocation, the form was altered. The following was inserted for the priesthood: 'For the work and office of a priest in the Church of God, now committed to thee by the imposition of hands'; in the form for the consecration of a bishop, after the words 'Receive the Holy Ghost,' the following were added: 'For the office and work of a bishop in the Church of God, now, etc.' The very alteration of the Ordinal of Edward VI. by the decree of Convocation in 1662 is sufficient additional proof that the form used therein was insufficient to confer the priesthood and the episcopal office, even in the eyes of the Anglican clergy of that time.

The above arguments are not adduced by Catholics against the validity of Anglican Orders, but are the outcome of the gravest doubts and difficulties amongst Anglicans themselves. This argument, too, can be brought forward from an outside source. No Anglican minister, no Anglican bishop, has ever been translated and accepted even by schismatic Catholics as a priest or a bishop. Even by schismatics Anglican Orders are considered as invalid.

## IV.

Mr. Warren confounds two things which are quite distinct when he refers to the *porrectio instrumentorum*—that is, handing over, to the priest, at ordination, the 'instruments' of his office (book, chalice, and paten), and to the bishop, at his consecration, the emblems or insignia of the episcopate (the pastoral staff, etc.). Here, Mr. Warren confounds matter that is of the essence of the Sacrament of Order with what is merely an extension or development of the essential matter. In the conferring of every Sacrament the Church insists on prayer. But

in addition to this, she requires the proper matter, and the proper form of words, and their proper application. In regard to the Sacrament of Holy Order, for instance, St. Ambrose (*De Dignitate Sacerdotali*) puts it thus tersely: '*Homo imponit manum, et Deus largitur gratiam*.' Man imposes hands, and God gives the grace.' The Church has ever taught that it is requisite to make use of some matter or outward token to signify and distinguish the power that is conferred. Thus, Christ Himself, at the Last Supper, made use of a definite matter at that first ordination. The need of this external specifying of the particular power to be conferred is evident from every ritual both of East and West, from the very first extant down even to our day. There has been a growth of ritual, it is true, but at no time was any Sacrament conferred without a determinate form and the use of symbolic matter. St. Augustine of Hippo, who lived long centuries before Parker, and died in the year 437, thus expresses this truth in his *Ep.* 23: '*Nisi Sacramenta aliquam similitudinem haberent earum rerum quas denotant, jam non essent Sacramenta*'—that is, the Sacraments must bear some likeness or indication of what they denote, otherwise they are not Sacraments at all. In regard to the *porrectio instrumentorum* (or handing over of the insignia of office to the person being ordained or consecrated): If Mr. Warren will only study a 1549 Ordinal of Edward VI., he will read there that it is 'formally and expressly enjoined that a pastoral staff be given' to the newly-consecrated bishop as the insignia of his office. That Ordinal considered the pastoral staff as part of the rite. The consecrators of Archbishop Parker did not, however, comply with that rite. It was eliminated then; it has been eliminated ever since in the Anglican Church.

In the Catholic Church, the *porrectio instrumentorum* (or handing over of the insignia of his office) to a bishop at his consecration can be described as the 'matter' of the Sacrament only in the sense of matter which is an expansion, or belonging to the integrity, not to the essence, of the Sacrament. The Easterns always used the essential matter—namely, the imposition of hands—together with the right intention and the proper form of words indicating the office conferred. The Catholic Church therefore accepted, and accepts, the Orders of the schismatic Greeks. She (and the Eastern Churches as well) refuse to recognise Anglican Orders on the sure grounds (as we shall see) of defect of form and of intention. Three centuries before the Anglican Reformed Church took its rise, St. Bonaventure taught openly in the schools that Orders could be validly conferred without any handing over of the instruments or insignia of office, and that this rite was to be regarded as a mere extension or development of the essential matter of Holy Orders, which is the laying on of hands. The Catholic Church had before her the full knowledge of the later stages of liturgical development when, in 1685 and in 1704, she decided against the validity of Anglican Orders.

## V.

The judgment of the Catholic Church, affirming the nullity of Anglican Orders, bases itself (as stated) chiefly on two certain grounds of invalidity, namely, defect of form and defect of intention. After Henry VIII. had constituted himself head of the Church, and 'broken with Rome,' sundry priests were irregularly ordained, and sundry bishops consecrated, in England during his reign. Such ordinations and consecrations were deemed to be 'uncanonical and annulled as to jurisdiction'; but their validity was never questioned. In the reign of Edward VI., not only were there errors and omissions, which declared the insufficiency of the new Ordinal, but there were alterations in doctrinal points regarding the Sacrament of Holy Orders, which, if held by the consecrating prelates, would render their act invalid. These errors were the Arian heresy, or 'non-essential difference, between the episcopal and sacerdotal character.' To the above may be added the following doctrinal errors: 'Ordination as a Sacrament was not instituted by Jesus Christ, but was only a ceremony to appoint a ministry in religious performances'; 'That all power, both temporal and spiritual, was derived from the civil power' (Dodds' *Church History of England*, dissert. 42, pt. 3). Other alterations in doctrine were the following: The Church of England did not, and does not, intend her clergy to be sacrificing priests, offering the objective Sacrifice of our Lord's Body and Blood; on the contrary, such an idea, in the Catholic sense, was utterly rejected, the Mass was abolished, altars overthrown, and altar-stones put to vile or common uses. The Apostolic Succession ceased to be taught and was at least inferentially excluded; the bishop was no longer (as he was and is in the Catholic Church) the exclusive channel of the grace of Holy Orders; Presbyterian Orders were admitted, and for at least the first century after the separation from the Holy See, the Sacrament

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of Baptism was regarded as a matter of disciplinary importance—but not of doctrinal necessity, even as a condition for receiving Orders. Thus the Reformed Church of England ceased to believe in priests and bishops in the Catholic sense. And this change of belief found ample expression in the new Ordinal of King Edward VI. Thus, every trace of the old Catholic teaching of Sacrifice, consecration, priesthood was utterly rejected and struck out. Catholic Orders were spoken and written about in terms of the bitterest hatred and contempt, and the innovators were, in fact, at great pains to make it as clear as the noonday sun that their idea of Holy Orders was essentially different from that of the Catholic Church, and that, in the new Ordinal, nothing was farther from their minds than the conferring of priestly or episcopal Orders in the Catholic sense.

There is ample proof in their life and acts that the beliefs regarding Catholic Orders referred to above were shared by Barlow, Scory, Coverdale, and Parker (see, for instance, Article 25 of 1562, to which these three subscribed). With such beliefs, there could, of course, be no intention to confer or receive the Sacrament of Holy Orders, or the episcopal office, as instituted by Christ and taught by the Catholic Church; and, for defect of intention, as well as of form, any ordination or consecration so performed would be null and void.

#### VI.

Before resuming, it may not be out of place to say that Hodgkins (formerly suffragan of Bedford) was consecrated by John Stokesly, Bishop of London, in 1537. There is no doubt as to his consecration. He was a friend of Cranmer, joined the new faith, abjured Protestantism in Queen Mary's reign, and 'verted again to the new creed under Elizabeth. At the consecration ceremony of Archbishop Parker, he wore a surplice. After the ceremony both Barlow and Scory got bishoprics, but of Hodgkins nothing further is stated.

The various points raised by Mr. Warren in regard to the form used—the *porrectio instrumentorum* and the intention of the consecrators—have been already touched on. Let us now look back at the ceremony of Sunday, December 17, 1559, and at the person, Matthew Parker, who was then consecrated Archbishop of Canterbury. Dr. Matthew Parker was once chaplain to Anne Boleyn. Afterwards, as Dean of Lincoln, he sat on the commission that framed the Articles of Religion of 1552, and was the head of the commission for the Thirty-nine Articles in 1562. He was the man whom naturally Queen Elizabeth elected to be Archbishop of Canterbury and the chief instrument for propagating the new creed. In September, 1559, she issued a commission for his consecration. The bishops with Sees refused to act and were deprived of their Sees; fifteen other bishops with Sees resigned, and Kitchen of Llandaff was actually the only bishop in Great Britain at the time who had a See. Cecil (Secretary of State) then wrote (*State Papers, Domestic, Queen Eliz.*, vol. 5): 'There is no Archb. nor iij bishopps to be had.' But the law required these for the election of the Primate (the Archbishop of Canterbury). The second difficulty was with regard to the Ordinal. The ancient Pontifical of Salisbury had just been set aside by Elizabeth; the Ordinal of Edward VI. had been formally abolished in Queen Mary's reign and had not been restored. 'This booke is not established by Parlement,' wrote Cecil, Secretary of State. These were the two difficulties to be overcome. Cecil consulted Parker and the canonists, and it was decided that 'the Queen, by virtue of her ecclesiastical supremacy, could supply every defect' (Styrpe's *Parker*, 40). The second commission was issued on December 6, 1559, and in the actual consecration the Lambeth Register tells us that the Ordinal used was the one '*juxta formam libri auctoritate parlamenti editi* (in accordance with the form contained in the book published by authority of Parliament). According to Canon 2 of the Fourth Council of Carthage, 'two bishops held a copy of the Gospels over the bent head and neck of the bishop to be consecrated, the consecrator pronounced the form, and the other bishops present imposed hands and touched his head.' In the consecration of Parker this was not done, but the whole four imposed hands and said these words as the form: 'Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by the imposition of hands, for God hath not given us the spirit of fear, but of power and love and soberness. Even F. G. Lee in his *Church Under Queen Elizabeth* (vol. i.) admits that 'in these records there was no specification of the office to be conferred.' There was no unction, no delivery of a pastoral staff (though the 1549 Ordinal of Edward VI. enjoins it as a rite). Be it noted though that the Lambeth Register informs us that, after the imposition of hands, a copy of the Bible was put in Parker's hands, 'as it is meete should of a *Gospellike pastor*' (*Histeriologia*, 1574).

All the facts, or at least the leading ones, are placed before your readers and will, I trust, convince them, and perhaps also Mr. Warren, that the Church's attitude towards Anglican Orders is not one of mere antagonism, but is founded on fact.

There is little need to add anything further in regard to the attempt made by Laud and Williams, a century after the consecration of Parker, to revalidate Anglican Orders. In the first place, even if the additions they made to the Ordinal had made the form of ordination and consecration right in itself, that alteration came too late; for a century had elapsed since the adoption of the Edwardine Ordinal, the Hierarchy had become extinct, and there remained no power of ordaining or consecrating, since the courtesy bishops of the time could not pass on to others a power which they themselves had not received. In the second place, it cannot (as stated above) be admitted that the words 'priest' and 'bishop' introduced into the Ordinal in the days of Laud and Williams are to be understood in the same sense in which they are understood in the Catholic rite of ordination and consecration. Of this we have already spoken. And in the third place, the question of the validity of the Baptism of persons in Anglican Orders has to be deeply considered. Reference has already been made to this subject. Baptism is the gate of the other Sacraments, that of Holy Orders included. We will merely add here that an Anglican clergyman, when received into the Catholic Church, receives Baptism conditionally—that is, the 'certainty' of his baptism is not conceded' (*Protestant Orders*, p. 105).

Mr. Warren states that the historian, Dr. Dollinger, at the Bonn Conference, 1874, said: 'The result of my investigation is that I have no manner of doubt as to the validity of the Episcopal succession in the English Church.' But, in the first place, this is a question of theology as much as it is a question of history, and theology was not a subject in which the noted German shone. In the second place, Dollinger was then not alone in an advanced old age, and with intellectual powers on the wane; but he was just at that time at the height of his hostility to the Church which he had abandoned; and it is to be feared that his desire to bring adherents to the 'Old Catholic Party' (of which he was the leader) may have turned topsyturvy his well-garnered storehouse of historical lore. He lived long enough to see the error of his ways. We were told that his eyes were yearningly turning to the Mother Church, which pride of intellect had led him to forsake, when death suddenly claimed him.

#### VII.

Many of your readers will, no doubt, remember the commission set up by Pope Leo XIII., in 1896, to consider the question of Anglican Orders and their validity. This inquiry was made by the late Pontiff at the request of a section of Anglicans. The whole Anglican case was stated in a work written in Latin (*De Re Anglicana*, with a preface by the Anglican Bishop of Salisbury) with a view to its use by Latin theologians. Copies of it were distributed gratis to a number of the Roman authorities. The Rev. Mr. Puller and the Rev. Mr. Lacy were sent to Rome to interview members of the commission. They remained for some months in the Eternal City endeavoring to influence those Cardinals who had any say in the expected decision; and (we are told) 'the Anglican leaders most identified with the movement have repeatedly expressed their entire satisfaction with the way in which the commission was composed, and with the way in which the eminent Catholics who represented their claims acquitted themselves of their task' (*London Tablet*, September 26, 1896).

That Commission sifted every fact, scanned every Ordinal, and laid their finding at the feet of the Vicar of Christ. It was then (September 13, 1896) that Leo XIII., in the Bull *Apostolicae Curae*, declared Anglican Orders to be invalid on account of defect of form and defect of intention. For us, Catholics, the question of the validity of Anglican Orders remains finally settled. The *Apostolicae Curae* did not make them invalid—they were invalid always, on account of the above-stated defects. Some ill-informed persons think that once the Church has made a pronouncement, we Catholics are forbidden all freedom of research. The above jottings will, I trust, convince them of the fallacy of their opinion, and enable them to realise that we live in a time when it becometh every Catholic to be ready to 'give an account of the faith that is in him.'

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# Diocesan News

## ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 17.

The Redemptorist Fathers begin to-morrow a mission at the Sacred Heart Basilica.

Mr. and Mrs. Lamartine Dwan and Master Leo Dwan returned on Wednesday, after a short but very enjoyable trip to Sydney.

The inspector's report on St. Joseph's Orphanage speaks in high terms of the discipline, efficiency, and general tone of that institution.

The Catholics of Karori formed a working-bee on Labor Day, and set about preparing the site for their new church. The Rev. Father Hickson, S.M., went out during the day and found them hard at work on their laudable undertaking.

The Rev. Father D. O'Shea, formerly of Dannevirke and lately of Hawera, was in town during the week. He left on Wednesday for the south, with the intention of remaining for some time at Queenstown for the benefit of his health.

On Wednesday last the altar boys from the several churches were taken for an outing to various pleasure resorts. The Thorndon boys, accompanied by his Grace the Archbishop and Rev. Fathers Bowden and Peoples, spent a most enjoyable day at Silverstream. Others had a pleasant time at the seaside.

A very successful social was held by the Catholics of Brooklyn in Fullford's Hall on Tuesday evening. The first part of the evening's enjoyment took the form of a concert, to which items were contributed by Miss Nellie Driscoll and Messrs. P. O'Kane, W. McLaughlin, J. Harken, J. Parker, and E. J. Reade. The accompaniments were played by Mr. W. McLaughlin.

On Wednesday evening the Christian Doctrine Society at South Wellington held its monthly social gathering. Speaking of gatherings of this nature on Sunday last, the Rev. Father Herbert, S.M., urged the congregation as many as could to attend, because in this way parishioners would meet one another, and there would be developed that spirit of Christian charity which did so much in a community.

What promises to be a most successful and useful device has been patented by Captain Hennah, officer in charge of the Government Buildings, and Mr. T. A. Rissel. The device is one for recording the course steered by a vessel. It has just been tried on the trip to Sydney, and did all that its inventors claimed for it. The slightest variances in the course being steered are clearly indicated. Mr. Rissel was formerly on the staff of Government electricians. He is one of our own young men, and as such he has our congratulations and best wishes.

Parliamentary candidates are now busy in the work of addressing the electors. In all the city contests the fight promises to be keen and interesting. Perhaps the best fight will take place in Wellington Central, where his Worship the Mayor (Hon. T. Hislop) will be in opposition to the present member (Mr. F. M. B. Fisher). Both gentlemen have frequently crossed swords in the municipal arena, and electors are looking forward with interest to the contest. The Labor party is putting up a candidate in each electorate, while the Socialists have a representative in the fight for Wellington South. Neither party, however, is likely to prove successful.

A large number of invitations have been issued by the Redemptorist Fathers in connection with the opening of their new church at Mount St. Gerard, Wellington. The building is daily assuming a more finished and stately appearance, and certainly bids fair to be one of Wellington's most striking landmarks. His Lordship Bishop Grimes, of Christchurch, will assist at the opening service, which will be performed by his Grace the Archbishop. The Redemptorist Fathers have incurred a debt of about £6000 in connection with the improvements they have effected. With the generous assistance of their many friends throughout the Dominion, they hope to considerably reduce this amount.

(From an Occasional Correspondent.)

October 16.

The Sacrament of Confirmation will be administered in St. Joseph's Church on Sunday, November 8.

The Very Rev. Dean Smyth, of Hastings, has commenced his canvass of the Te Aro parish in aid of the Cathedral fund.

Mr. Charles McKenzie was elected a member of the Wellington Catholic Club Executive, vice Mr. A. Searle, resigned. Mr. F. Hickmott was also appointed to the same body in place of Mr. McKeown, resigned.

At the monthly meeting of the men's branch of the Sacred Heart Association, held at St. Joseph's Church, on Sunday, October 11, there were about eighty members present. Two new members were admitted into the association.

There was an enthusiastic attendance of members of the Wellington Catholic Club's Cricket Club at a general meeting held in the club rooms on Thursday, 16th inst. Mr. Frost occupied the chair. The election of officers for the ensuing season resulted as follows:—Captain, Mr. J. McGovern; vice-captain, Mr. P. McGrath; hon. secretary and treasurer, Mr. C. McKenzie; general committee—Messrs. F. Hickmott, J. R. Hunt, J. McCusker, and J. O'Leary, with captain, vice-captain, and secretary; selection committee—Messrs. Frost, McGovern, and McGrath.

Members of the United Irish League held a pleasant reunion in Lyons's Cafe on Tuesday evening, October 13. At a suitable juncture, Mr. P. J. O'Regan, one of the vice-presidents, delivered a short address. He said that nothing so compelled the admiration of lovers of liberty as the consistent manner in which the people of Ireland had maintained their demand through centuries for the right of self-government—a right which modern civilisation was making inevitable for every people. The British workman had, he continued, no more consistent supporters in the House of Commons than the members of the Irish party, to whose credit he it said that every measure having for its purpose the amelioration of the workers' condition invariably had the solid support of the party. During the evening musical items were contributed by Misses Finlay, Eller, and Reichel, the accompaniments being played by Miss Reichel. Great praise is entitled to the committee of management, with Mr. M. O'Kane as secretary, who worked so hard to make the social a success.

## Masterton

(From our own correspondent.)

October 17.

The usual monthly meeting of the H.A.C.B. Society was held last Tuesday, Bro. Connor being in the chair. One member was initiated, and one proposed for membership.

The Catholic social held in the Eketahuna Public Hall last week was a great success. The hall for the first time since it was erected proved too small for the number of persons present.

At the meeting of the committee held last week, various sub-committees were appointed in connection with the forthcoming bazaar. The opening date was definitely fixed for December 14.

The practical examinations by the representative of the Royal Academy of Music and the Royal College of Music have just been concluded, and the following are the successful candidates from St. Bride's Convent:—Advanced Grade (honors)—Phyllis P. Hanify (piano), 136. Advanced Grade (pass)—Kate Holloway (singing), 126; Vera Edwards (singing), 115; Lita Truman (piano), 104. Intermediate Grade (honors)—Margery McKenna (piano), 130. Intermediate Grade (pass)—Coralie Smythson (piano), 126. Higher Division (distinction)—Alma Fuller (piano), 130; Higher Division (pass)—Kate Holloway (piano), 119; Irene Taylor, 117; Dorothy Fowler, 116; May Cress, 101; Effie Cress, 100. Lower Division—Marie Brosnahan (piano), 123; Cecilia Minogue, 118; Olive Isaakson, 115; Vera Edwards, 108; Rita Hodgins, 105; Effie Wall, 103; Winnie Truscott, 100. Elementary—Ruth Bowden (piano), 111; Myra Wickens, 107; Muriel La Roche, 100. Primary Division—Phyllis Aronsten, 118. Mr. T. F. Dunhill, who was the examiner, also conducted an examination of the singing at St. Bride's Convent, the work of which greatly impressed him. Reporting on the result of the examination, he said that the singing class afforded him much pleasure by reason of the evidences displayed of musical intelligence and sound training. The choir was well balanced. The exercises were all sung with capital precision, and absolute correctness of intonation. The part songs were given with spirit, unanimity and brightness. In the important matter of sight reading, it was a pleasure to give unqualified praise. The members of the class were Mesdames Mansfield and Pikett, Misses V. Edwards, D. Fowler, B. Hammond, I. Hammond, R. Hooper, M. Welch, R. O'Dowd, R. Hodgins, K. Holloway, M. Harris, E. Michell, A. Michell, M. Kelliher, O. Richards, D. Cook, E. Jago, L. Byford, and J. Bennington.

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**Blenheim**

(From our own correspondent.)

St. Mary's Boys' School has again succeeded in winning the senior schools' Challenge Cup.

The Rev. Father O'Sullivan has received news of the death of his sister, Sister Mary Catherine, of the Sisters of Mercy, Sydney.

A delay has taken place in the erection of the Father Lewis Memorial School (girls). The contract price is £100 above the architect's estimate.

The Rev. Father Holley has returned to Blenheim, after conducting a successful mission in the Thorndon parish on behalf of the Cathedral fund.

The Sisters of Mercy are to be congratulated on the success of their pupils in the musical examinations, conducted by the Trinity College examiner, Mr. Saint-George. Miss Chambers succeeded in tying for the Plunkett gold medal for the whole of New Zealand.

**Greymouth**

(From an occasional correspondent.)

October 15.

The practical examinations in connection with Trinity College, London, were held at the convent in Greymouth on October 15. All the candidates presented passed, and Mr. Saint-George, the examiner, expressed himself as being highly pleased with the results. The following is the list of candidates:—Higher examination.—Certificated vocalist—Eileen Hannan. Senior—Erin O'Reilly, 74; Gladys Hannan (singing), 64. Intermediate—Mary Egan, 85 (honors); May Johnston, 84 (honors); Hilda Garth, 82 (honors); Lucy Richards, 78; Mary O'Neill, 77; Rita Hannan, 76; Mary Creagh, 76. Junior—Kathleen Gieseking, 80 (honors); Nora Donnellan, 63. Preparatory—Annie Balemi, 76; Aloysius Johnston, 73. The Sisters of Mercy have just received intimation from Trinity College that one of their pupils, Miss Mary Clarke has been awarded a national prize of £5 for obtaining honors last year in theoretical and practical music (senior division).

**Hawera**

The following address, signed by Mesdames Roche, Gallagher, Barry, Cullinan, and O'Shea, was presented the other day to the Rev. Father O'Dwyer, Hawera:—

'Rev. and Dear Father,—On behalf of the lady members of the congregation we wish to convey to you, before you relinquish charge of the parish on the return of the Very Rev. Father Power, an expression of our gratitude and of our appreciation of your devotion to our spiritual interests during your residence amongst us. Your zeal in the confessional and your attentive and fatherly care of the sick, your kindness in visiting and consoling them, are characteristics that have endeared you to all. Ever at the service of those who need your advice and help, you have given us the example of every priestly virtue, and we feel that in you we have a true friend and father. We ask you to accept the accompanying chalice as a slight token of esteem, love, and gratitude, and beg that you will remember us and our friends at the altar when you are offering up the Holy Sacrifice. We pray that God may long spare you to labor for our spiritual welfare, and asking your blessing. We beg to subscribe ourselves your devoted children in Jesus Christ.'

The Rev. Father O'Dwyer, in replying, said:—On occasions like the present, a person placed in my position, as a rule, is filled with feelings of joy and sadness. He is like that dear little Isle from which most of us came, which the poet addresses as 'Erin, the tear and the smile in thine eye.' The cause of his joy is that he has made some dear friends, and that they are true friends is seen from the address and presentation which he receives; the cause of his sadness is that he has to part with these dear friends. On the present occasion, however, my feelings are feelings of joy—the parting hour has not yet come. The beautiful chalice which you have presented to me shows me that I have made some dear friends during my stay in Hawera, and also that my humble efforts to do my duty to God and to my people have merited your approval. I do not think you could have chosen a more useful present, or one which could be more pleasing to me, for it will always be the means of reminding me of the good ladies of Hawera; and no matter where I am working in the vineyard of the Lord, whenever I offer up the

Holy Sacrifice then at least I shall remember them. I thank you, my dear friends, for your useful gift, and earnestly pray that Almighty God will bless you and your families.

**DIOCESE OF AUCKLAND**

(By Telegraph from our own correspondent.)

October 19.

The returns from the late social in aid of the Cathedral parish are not yet completed, but it is expected that a substantial sum will be netted.

On next Sunday the time and place for the meeting for making arrangements for the reception of his Lordship the Bishop will be announced.

The Cemetery Board meets on next Monday night to arrange for the annual mortuary service at the Symonds' street cemetery on Sunday, November 8.

The annual collection in aid of the seminary fund is now proceeding throughout the diocese, and in view of the heavy calls made in educating students for the priesthood, it is expected that a generous response will be made by the laity.

For some time the ladies of the Sacred Heart parish, Ponsonby, have been working assiduously in making arrangements for a bazaar in aid of the church debt. On Tuesday, October 27, the opening takes place. There is every indication that it will be a great success.

News to hand to-day furnish particulars of another great meeting at Belfast, at which Mr. John Redmond, Mr. John Dillon, and his Lordship Bishop Lenihan delivered lengthy speeches. His Lordship, who was accorded quite an ovation, is evidently very popular on Irish platforms.

On next Sunday the new church at Avondale will be opened by the Right Rev. Mgr. O'Reilly, assisted by the Very Rev. Dean Gillan, V.G. St. Benedict's choir will assist in rendering the music appropriate to the occasion. It is expected that large numbers from the city and the surrounding districts will be present.

(From an occasional correspondent.)

An impressive ceremony took place on Wednesday, October 7, at St. Mary's Convent, Ponsonby, when three young ladies made their vows in the Order of Our Lady of Mercy. Mass was celebrated by the Right Rev. Mgr. O'Reilly (Thames), Very Rev. Father Brodie (Waihi) being deacon, and Rev. Father Darby subdeacon. The Very Rev. Dean Gillan, V.G., conducted the retreat preparatory to the profession. The names of the young ladies who were admitted as members of the Order are: Miss Nelly Sullivan, Waihi (in religion, Sister M. Aidan); Miss Emily Graham, Dublin (Sister M. Gerard); Miss Lillian Casey, Ponsonby (Sister M. Marguerite). The Very Rev. Father Brodie preached an impressive sermon on the occasion, taking for his text, 'Master, I have left all things to follow Thee.' The convent choir rendered in a devotional manner the music appropriate to the ceremony. The clergy, parents, relatives, and friends of the newly-professed were entertained after the ceremony by the Rev. Mother and Sisters. Among the guests were: Rev. Fathers Kehoe, Furlong, Tormey, Murphy, Wright, Williams, and Doyle, Mr. and Mrs. Maurice Casey, Mr. and Mrs. J. J. O'Brien, Mr. and Mrs. Victor Casey, Mr. Graham, Mrs. Sullivan, Mrs. W. J. Ralph, Mrs. Brown, and the Misses Lynch, Casey, Ralph, Cronin, Gallagher, Sullivan, and Brown. Monsignor O'Reilly congratulated the young Sisters who had chosen the better part, and wished them many years of happiness in the religious life. Mr. Maurice Casey, in a few heartfelt, eloquent words, responded for the novices. Mr. J. J. O'Brien spoke of the noble work effected by the different Orders in the Church, and alluded in an especial manner to the work of the Sisters of Mercy in Auckland. Father Edge replied on behalf of the Community. Rev. Father Darby congratulated Monsignor O'Reilly on his restoration to health, and expressed a hope that he would be for many years the corner-stone of the Church in Auckland.

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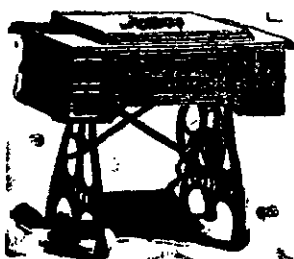
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## Commercial

### PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised a fair quantity of oats and fowl wheat, with a larger offering of potatoes and chaff than usual. The attendance of buyers was small, and the sale proved somewhat slow. Values ruled as under:

Oats.—The market is in a stagnant condition, and no sales of any importance are passing. Shippers' orders are only on a very small scale, and in most cases they hold sufficient stocks to supply same, so that new business has been of late impossible. We quote: Prime milling, 2s; good to best feed, 1s 10d to 1s 11d; inferior to medium, 1s 8d to 1s 9d per bushel (sacks extra).

Wheat.—Prime milling lines continue to have ready sale to millers. Values for all sorts are well maintained. We quote: Prime milling, 4s 4½d to 4s 5d; medium, 4s 4d; whole fowl wheat, 4s 3d to 4s 4d; medium, 4s to 4s 2d; broken and damaged, 3s 3d to 3s 10d per bushel (sacks extra).

Potatoes.—The demand has now slackened considerably, and in consequence prices show a decline of about 10s per ton. We quote: Best Up-to-Dates, £2 17s 6d to £3; a few choice, to £3 5s; medium to good, £2 5s to £2 15s. Derwents are not inquired for by exporters, and are saleable locally at about the same price as Up-to-Dates.

Chaff.—The market is well supplied, and only best quality has any attention. We quote: Best oaten sheaf, £3 15s to £3 17s 6d; choice, to £4; medium to good, £3 to £3 10s per ton (bags extra).

Straw.—The market has been more fully supplied with oaten, which sells at 45s, while wheaten has been in over-supply, and has receded to 35s per ton.

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

We held our usual weekly auction sale of grain and produce at our stores on Monday, when we submitted a full catalogue to a poor attendance of buyers, who were not eager competitors for our offerings; a number of the lots having to be passed in pending private sale. Values ruled as under:

Oats.—There is no change to report either in values or in demand. The inquiry still continues very slack. Quotations: Prime milling, to 2s; good to best feed, 1s 10d to 1s 11d; inferior to medium, 1s 8d to 1s 9½d per bushel (sacks extra).

Wheat.—Business in this market is restricted through lightness of offerings and firmness of holders, who still adhere to their lines despite the adverse reports lately to hand. Fowl wheat is scarce and in request. Quotations: Prime milling, 4s 4½d to 4s 5d; medium milling and fowl wheat, 4s 3d to 4s 4d; broken and damaged, 3s 6d to 4s per bushel (sacks extra).

Potatoes.—The demand is confined almost entirely to choice white tables, Derwents being out of favor. Scabby, roughly-grown, inferior, and small sorts are neglected. Quotations. Extra choice Up-to-Dates, £3 7s 6d; prime do, £3 2s 6d to £3 5s; medium do, £2 15s to £3; inferior, £2 5s upwards per ton (sacks in).

Chaff.—The market remains fairly steady for choice oaten sheaf, which has almost the sole attention of buyers, medium, inferior, heated, and weedy descriptions being neglected. Quotations: Prime oaten sheaf, £3 15s to £4; medium, £3 7s 6d to £3 10s; light, inferior, and heated, £2 10s and upwards per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report as follows:—

Oats.—Quotations: Prime milling, 2s; good to best feed, 1s 10d to 1s 11d; inferior to medium, 1s 8d to 1s 9d per bushel (sacks extra).

Potatoes.—During the week there has been a drop of about 10s per ton owing to the large consignments coming forward. Best up-to-dates, £2 17s 6d to £3; extra, to £3 5s; medium to good, £2 5s to £2 15s. Derwents are not in demand.

Chaff.—Prices are about the same for prime quality, but inferior chaff is practically unsaleable at any price. Best oaten sheaf, £3 15s to £3 17s 6d; medium, £3 to £3 10s; inferior, £2 to £2 10s.

Pressed Straw.—Oaten, 45s per ton; wheaten, 35s per ton.

### WOOL

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

Rabbitskins.—We offered a medium catalogue on Monday to the usual attendance of buyers. Although the quality of the skins is going off prices were very good, and best winters brought from 19d to 22d; extra, to 23½d; good, 17d to 19d; medium, 16d to 17½d; early winters, 13d to 15½d; autumns, 12d to 14½d; summers, 7d to 9½d; winter blacks, to 23½d; autumns, 17d to 18½d; fawns, 14½d; horse hair, to 18d.

Sheepskins.—We put forward a large catalogue on Tuesday, when bidding was brisk for all good skins. Medium quality were not so eagerly competed for. Best halfbred brought from 6d to 6½d; medium to good, 5½d to 6d; inferior, 3d to 4d; best fine crossbred, 6d to 6½d; medium to good, 5d to 5½d; inferior, 3d to 3½d; best merino, 5½d to 6d; medium to good, 4d to 5d; inferior, 3d to 4d.

Hides.—We held our fortnightly sale on the 16th inst. Competition all round was keen, a distinct rise being shown in heavy and medium weight cow hides of ½d to ¾d per lb. Quotations: Prime stout heavy ox hides, 6½d to 7d; good heavy do, 5½d to 6d; medium weight, 4½d to 5½d; light weight do, 4½d to 4¾d inferior, 2½d to 3½d; best heavy cow hides, 4½d to 5½d; medium, 4½d to 5½d; light weight, 4½d to 4¾d; inferior, 2½d to 3½d; yearlings, 2½d to 4½d; calfskins, 1d to 5½d.

Tallow and Fat.—All coming forward is readily sold at late quotations.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

There was a fairly large entry of horses forward for last Saturday's sale, but with half a dozen exceptions all were rather stale and aged sorts. The attendance of the public was good, and included amongst them were a number of buyers, but as most of the horses forward were on the old side business was limited. There is a strong demand for young, sound draught mares and geldings, and several sales have been made in the country during the week at highly satisfactory prices. The market is active for good young draughts both for town and country work, but for stale and aged horses it is decidedly dull, and values of the latter description are distinctly in favor of the buyer. Spring-vanners and spring-carters are also in request, and any coming forward meet good sales. A number of good reliable harness sorts would meet a good market at the present time. 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.

We have received from Messrs. Whitaker Bros., Wellington and Greymouth, a copy of an improved and enlarged edition of St. Cecilia's Children's Hymn Book, which has the imprimatur of His Grace the Archbishop of Wellington. The hymn book, which consists of 93 pages, is clearly and neatly printed, and turned out in a manner which reflects much credit on the New Zealand Tablet Printing Company. Among the contents will be found all the best known Catholic hymns, especially those used at Benediction and in honor of the Divine Persons, in addition to the prayers at Mass, etc. As an aid to devotion the hymn book will be found most useful not alone to children; but even to adults.

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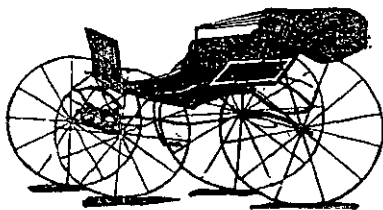
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## Miss Irene Ainsley

Probably no musical event in our history has so stirred the people of Dunedin as the forthcoming visit of Melba's great protegee, Miss Irene Ainsley. The great contralto, who claims New Zealand as her birthplace, and therefore also claims the affection of New Zealanders as her birthright, is due to appear in His Majesty's Theatre next Monday and Tuesday. This musical event has absorbed local interest for some time now, and the reason is not far to seek. The contributing causes to Miss Ainsley's great popularity in New Zealand are as potent and forceful as they are natural. In the first place she is a native of New Zealand, and received her early musical tuition from the Sisters of Mercy, Auckland, and though it has delighted princes and people in distant lands to do her honor, she still comes to the New Zealanders as a gifted daughter of our own country. Again it can be said with all the force of truth, that Miss Irene Ainsley has not been spoiled or in any way detrimentally affected by her experiences in those upper realms of song and old-world circles, which might so easily have turned the head of a less-balanced and natural celebrity. Her naturalness and charm of grace are amongst her most valuable assets—valuable by the very reason of their naturalness. She is described as 'charming to meet, and a child of nature, both as regards her gift and her happy disposition.' All these phases tend to enhance the interest in her first appearance amongst us on Monday next. But in addition to these things is the consideration that she has not awaited the declension of her vocal powers before coming to us. Even if she felt any trepidation in coming back to sing to her own people, her great success during the past few weeks must have entirely dissipated all traces of misgiving. She has had splendid receptions, and has delighted her New Zealand audiences. Miss Ainsley has written a story on the records of New Zealand minstrelsy, and it is 'The glory of a great success.' The programme for her Dunedin season is a varied and excellent one. She is supported by the finest talent obtainable, including Mr. Hamilton Hodges. The box-plan for the local concert is open at the Dresden.

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## Late Burnside Stock Report

Cattle.—There was a big yarding of 264 forward. Prices were firm at late rates. Best bullocks, £10 10s to £12 2s 6d; medium, £7 10s to £9 10s; inferior, £4 to £6 17s 6d; best heifers, up to £8; inferior and light, £4 5s to £7 10s.

Sheep.—2629 penned, a large yarding. Sales were fairly brisk, and prices for prime fat was better than those ruling last week. Best wethers, 20s to 22s 6d; extra, 23s 6d; medium, 17s 6d to 19s; inferior, 11s 6d to 16s; ewes, from 10s 6d to 17s 3d.

Lambs.—32 forward, which sold at up 22s.

Pigs.—125 forward. Suckers, 19s to 21s 6d; slips, 23s to 27s; stores, 32s to 36s; porkers, 37s to 42s; light baconers, 46s to 51s; heavy do, 56s to 58s; choppers, up to 84s.

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## The Redemptorist Fathers' New Church, Wellington.



The Redemptorist Missioners, who have been doing great work for souls in the Dominion, are now about to open a new Church, and are appealing to their friends for financial aid to liquidate their heavy debt.

Those who wish to aid them may send their subscription to the Father Superior, Mount St. Gerard, Oriental Bay, Wellington.

The following is the copy of the appeal:—

We, the Redemptorist Fathers, take the liberty of sending you the following statement and appeal in connection with our new Church at Mount St. Gerard, Oriental Bay, Wellington.

Since our arrival in New Zealand, some four years ago, to labor for the people of the Dominion, we have striven hard to pay off the initial debt incurred in securing a permanent home at Oriental Bay, Wellington. The house, though in a good state of preservation, had to be altered and enlarged in order to accommodate the community, whilst we were forced to hold all the religious services in two of the rooms. The inconvenience of this became so great that, notwithstanding our lack of funds, and the already heavy debt incurred in the purchase of the property, we ventured, with the sanction and encouragement of his Grace Archbishop Redwood, S.M., to erect a new Church, placing our confidence in the good Providence of God and on the generosity and charity of the people for whom we labor.

As the special nature of our work prevents us from taking any parochial charge, we have no parishioners to whom we might appeal or who would share the burden of debt with us. Therefore, we reluctantly make our first public appeal to friends, benefactors, and the charitably-disposed to enable us to pay off the £6000 debt which we have been compelled to take on ourselves, without having any private resources whatever to draw on.

The many tokens of sympathy and kind appreciation that we have received in the past, both from the clergy, secular and regular, and from the laity in and outside the Dominion, make us hopeful that the response will be a generous one.

The new Church will be solemnly blessed and opened on Sunday, 22nd November, 1908, at 10.30 a.m., by his Grace Archbishop Redwood, S.M. Should you be unable to be present at the ceremony, any offering you may wish to make will be gratefully received by any of the Redemptorist Fathers, and your name will be inscribed on the list of our honored benefactors.

Yours faithfully,

PATRICK J. CLUNE, C.S.S.R.,  
Superior.

His Grace the Archbishop of Wellington will perform the ceremony of blessing and opening the Church, and will also preach the occasional sermon. His Lordship Bishop Grimes will pontificate at High Mass, and preach in the evening.

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The object of the Marist Fathers in this country, as in their colleges in Europe and America, is to impart to their pupils a thoroughly Religious and a sound Literary education, which will enable them in after-life to discharge their duties with honor to Religion and Society, and with credit and advantage to themselves.

Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

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Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Elocution, Drawing, and all other branches of a Liberal Education receive due attention.

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#### NOTICE.

WEST, STEPHEN JOHN (son of Mary Ann West), born at Frankford, and late of Launceston, in Tasmania (who was commonly called 'Jack'), will hear something to his advantage by writing at once to the Rev. John O'Mahony, the Deanery, Launceston.

#### DEATH

ROUGHAN.—On October 9, at Oamaru, of acute pneumonia, Edward James Roughan; aged 31 years. R.I.P.

#### IN MEMORIAM

KELLY.—In loving memory of Peter John, the beloved husband of Mary Kelly, who departed this life at Addington, October 22, 1907. R.I.P.

As Nature lulled itself to sleep  
At the close of a warm spring day,  
Our loved one's spirit winged its flight  
To the bright land far away,  
Where the blessed live in eternal bliss,  
Round God's high throne above,  
Released from earth he still lives on,  
In memory and in love.

—Inserted by his sorrowing wife and family.

#### 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, OCTOBER 22, 1908.

#### CATHOLIC JURORS AND DIVORCE CASES



FROM an esteemed and thoughtful Catholic reader on the West Coast we have received the following communication:—"At the recent sitting of the Supreme Court at Hokitika there was, as usual, the inevitable divorce case. This particular case was somewhat different from the general run, in as much as it was tried before a jury of twelve good men and true. Now, as the jury-list is composed of men of all creeds, it naturally follows that a number of Catholics are summoned to attend, and to serve as jurymen if required. As a matter of fact, three or four Catholics were called to serve in the case referred to by me. But the lawyers who were conducting the case paid them (and myself amongst the number) the compliment of challenging us. I am sure I am correct in saying that Catholics have no objection to serving their country by acting as jurymen when they are called upon to do so. But when it comes to those filthy divorce cases—or, indeed, to divorce cases of any description—then it becomes a different matter. Now, Rev. Sir, I shall be very thankful to you if you will advise me and others, through the columns of your most valuable paper what is the proper thing to do in such a case. I had intended, in the event of not being challenged, to object to act before entering the jury-box."

For the purposes of our esteemed friend's inquiry, two chief distinctions must be made at the outset. The first is a distinction in regard to the term 'divorce'; the second distinguishes between the two chief classes of divorce cases upon which the Catholic juror may be called to serve. (1) In regard to the term 'divorce': It has two widely different meanings. (a) It means divorce *a thoro et mensa* (from bed and board)—this is known as incomplete divorce, or (more commonly in English-speaking countries) as legal or judicial separation; (b) it also means divorce *a vinculo*—that is, from the bond of marriage itself. This latter is known as full or complete divorce. (2) For the purposes of this explanation, the divorce cases on which a Catholic juror may be called to serve may be classified as follows: (a) Divorce cases arising out of irregular unions which, although (for civil purposes) accepted as marriages before the civil law, are nevertheless not true marriages—that is, not marriages before the moral law and in the sight of God, but mere legalised concubines; and (b) divorce cases arising between couples who are joined in a true and proper wedded union. Such a true wedded union may be a marriage between non-Christians (such as pagan Chinese or pagan Maoris)—which is a true (though not sacramental) marriage according to the Natural Law, of which God is the Author. The bond of this marriage is a life-long one—for Christ restored marriage to its primitive indissolubility (Matt. xix., 6), not alone for the faithful, but for the human race; and the bond of even a pagan marriage can be broken only in the circumstances mentioned by the Apostle of the Gentiles, under divine inspiration, in the First Epistle to the Corinthians, and commonly known as the Pauline privilege. Marriage among Christians (baptised persons) is something more than is marriage under the Law of

Nature. It is blessed and sanctified in such a manner as to become a means of conferring grace. Described in briefest terms, it is a natural contract between one man and one woman, which Christ has raised to the dignity of a Sacrament of the New Law. Every valid marriage of Christians (baptised persons) is a Sacrament, whether the parties to the contract intend to receive a Sacrament or not; whether they wish to receive a Sacrament or not; 'for,' as O'Reilly says in *The Relations of the Church to Society*, 'they intend a contract which—whether they know it or not, and whether they like it or not—is a Sacrament. If they don't intend to contract, they don't intend to marry, and they don't marry; if they do intend by all means to contract, they do receive a Sacrament.' In Catholic teaching, the Sacrament of matrimony is not something accessory to the contract and separable from it. On the contrary, between Christians (that is, between baptised persons) the marriage contract and the Sacrament are one and the same thing. Nothing but the death of one of the parties can dissolve the bond of a valid and complete Christian marriage; no power on earth, whether in Church or State, can set apart what God hath, in this matter, joined together.

Neither the Catholic juror, nor the Catholic lawyer, nor the Catholic judge need have a moment's hesitation in promoting, each in his own proper manner and degree, the fullest divorce of couples living in irregular, though legalised, unions which are not marriages according to the moral law and the canons of the Church. Nay, a lawyer who, in such circumstances, ostensibly seeks a divorce for his client may well be engaged in a laudable effort to free the latter from the civil effects of a union which the Church pronounces null and void from the beginning. Such, for instance, would be the case of a woman seeking a divorce from the bond of a legalised union with a second partner, while her first and truly wedded husband is still alive. The reader will find a list of other cases of invalid marriage on p. 116 of our publication, *Catholic Marriages*.

Various decrees of the Holy Office for England and elsewhere permit us to deduce that the Catholic jurymen, the Catholic lawyer, and the Catholic judge may safely deal with the question of a judicial separation between a truly wedded husband and wife. Even in an action for divorce in a civil court, the Catholic lawyer may defend the action against the plaintiff. For the Catholic advocate and judge, petitions for divorce from the bond of a true marriage present practical difficulties which it is not possible for us to treat in anything like an adequate way within the limits of the present editorial article. The juror's function has but an indirect bearing upon the decree legally dissolving the marriage bond; it has only a remote bearing upon the use of the legal privilege of subsequent re-marriage by the parties to the suit. The juror's co-operation in the decree is only indirect—he has merely to pronounce, with others, upon a question or questions of fact: whether there was or was not cruelty, or desertion, or such like faults or defaults on the part of the respondent. The jurymen is not directly responsible for the decree of full divorce, much less for the later use, by one or both of the parties to the suit, of the legal license to remarry. The jurymen is not a party to the suit that is brought to bar; his duty is simply to declare a fact, and not even to apply the law, to make pronouncement thereof, or to issue a decree. Provided that there is a just and sufficient reason for such co-operation as he gives in the case, his function appears not to conflict with the moral law and with his duty towards the Church. A just reason for acting in the case would, we think, be the fact that he was called and bound to serve upon the jury, under (say) the customary penalty for refusal to do so. As a matter of actual experience, however, Catholics need hardly ever appear as jurymen in cases of petitions for divorce from the bond of marriage. The plaintiffs' solicitors are bent upon obtaining a decree; they 'take no chances'; and (as our West Coast correspondent happily phrases it) they pay our co-religionists the compliment of believing in the strength of their respect for the sacred and inviolable tie of true wedlock, which is the bond of Christian society. Hence Catholics, when known to be such, are, in practice, invariably challenged. It is well that Catholics generally who may be exposed to service in such a capacity should make their dislike for such cases, and their conscientious scruples in regard to them, known in advance to the plaintiffs' side or to the court. But if, from legal necessity or from any other just cause, they find themselves among the twelve good men and true to decide, jointly with them, the question of fact, their contribution to the verdict should be dictated by a scrupulous regard for the sanctity of their oath and the merits of the issue or issues placed before them.

## Notes

### Growing Old

Old Gualter well described idleness as the devil's cushion, 'his pillow and chief reposal.' The path to honored old age lies through toil. Justin McCarthy's recipe for growing old sweetly and gracefully is 'to keep up steady and regular work; have as much open air and physical exercise as possible, and think as little as may be about the advance of years.'

### A Tasmanian Catholic Editor

At the request of the Archbishop of Hobart, the Holy Father has (we learn) conferred upon the Rev. John O'Mahony, of the Launceston *Monitor*, the title of Doctor of Divinity, *honoris causa*. This is the second of the well-merited honors which the Holy See has bestowed upon the brilliant and lovable priest who has done so much for the faith in Tasmania, for the late Pope Leo XIII. of happy memory decorated our esteemed confrère and friend with the Cross *pro Ecclesia et Pontifice*. For some twenty years Dr. O'Mahony has wielded an able and vigorous pen in the Catholic journalism of the 'tight little island.' His best known work has, however, been associated with our bright contemporary, the *Monitor*, which was founded in 1894 as an 'amalgam' of the *Catholic Standard* of Hobart and the *Morning Star* of Launceston. Since then his ready hand has turned to practically every detail of the production of a paper. Parochial duties and the perennial and wearing cares of manager and editor, have at times been varied by turns 'at case,' or at the lever of the printing press, or at the score of other operations connected with the mechanical side of journalism. In the face of a thousand difficulties and discouragements, Dr. O'Mahony raised the *Monitor* to a position of real influence in Tasmania, and, by the merit of its clear and crisp and virile writing, secured for it a place and a reputation even on the Australian mainland. Time does not wither the freshness, nor stale the versatility, of his pen; ingratitude for a perennial flow of benevolence has not soured the milk of human kindness in him, or diminished the irrepressible optimism of his faith in the reformability of the wayward; and the long years of toil and struggle have not alone failed to make the hard, rugged bark grow round his heart—they have left him the brightest, cheeriest, bravest, and altogether most lovable soul that is engaged in the work of weekly Catholic journalism in Australasia to-day. Dr. O'Mahony adorns his new title *Viva!*

### A Missionary Failure

A non-Catholic writer in the London *Times* has been giving some refreshingly frank expressions of opinion as to the well-known futility of the efforts that are being made to 'vert' Spaniards to any of the manifold varieties of the Reformed creeds. 'He dismisses with disdain,' says the Liverpool *Catholic Times*, 'the supposition that the Church is losing ground before the Protestant attack. He even says that the heads of the Protestant missions agree that Spain is a most barren soil for their missionary labors. And then he remarks that some missionaries have come to the conclusion that all they do is to unsettle the Christian faith of their pupils, and that they are drawing back from the work. Testimony of this kind, from a writer who shows that he has no bias in favor of Catholicism, should suffice to tighten the purse strings of pious Protestants in these islands when missionary agencies appeal to them for funds to evangelise the benighted Catholic Spaniards. The fact is that Protestant efforts to convert Catholics from Catholicism result in a change, where such efforts result in any change at all, not to Protestantism, but to unbelief in religion of any kind. A man who has been a Catholic, believing a definite dogmatic creed, is not likely to desert it for the uncertainties, contradiction, and vagueness of Protestant doctrine. A Spaniard may be a bad Catholic, but he will never be a Protestant, good or bad. The memories of his own country's past are quite enough to keep him from the supreme folly of leaving the Church for a community that is as far from his religious ideals as war is from peace.'

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## DIocese of Dunedin

On Saturday the handball match between the members of St. Joseph's Glee Club and the Harrier Club was concluded, and resulted, after a close contest, in a win for the Glee Club.

The sale of work recently held at Lawrence (writes our travelling correspondent) was something of a record in respect to the speed in which the preparations were carried out, and in regard to the satisfactory results achieved. Only nine weeks elapsed from the time the first step was taken till the night the sale was opened. The sale was held on Friday and Saturday nights, and by Monday night all accounts were paid and the cash balance duly lodged in the bank. The final balance sheet shows the total expenses as only £6, and the net profits for the two nights as £163. The *Tablet* has already published a full list of the young ladies who were in charge of the various stalls, and to their whole-hearted energy and enthusiasm—and in a marked way to the business capacity of the chief organiser, Mr. H. Hart—is due the credit for the very gratifying success achieved.

### Oamaru

(From Our Own Correspondent.)

October 19.

The devotion of the Forty Hours' Adoration commenced at St. Patrick's Basilica on Saturday morning, and concluded last night.

The usual weekly meeting of the Catholic Club was held on Friday evening, Mr. T. O'Grady (president) being in the chair. It was intended to have a debate on the question, 'Was England justified in forming an alliance with Japan?', but owing to the inability of some of the intending speakers to be present, the evening was devoted to a general discussion on the subject. The Rev. Father O'Neill and Mr. F. Mulvihill delivered stirring addresses criticising the Home Government's action, and were heartily applauded. The chairman spoke from the opposite standpoint, but the feeling of the meeting was strongly in favor of the negative side of the question.

### Invercargill

(From Our Own Correspondent.)

October 19.

The sacred concert given by the Hibernian Band in the Hospital grounds on Sunday was much appreciated by the patients and the large body of people present.

The first annual meeting of the Hibernian Brass Band was held on Tuesday evening last. The president (Mr. D. Roche) was in the chair, and there was an attendance of 61 members. The report and balance sheet showed the finances to be as follows:—Receipts, £147 2s 6d; expenditure, £118 18s; credit balance, £28 4s 6d; assets, £348 15s 6d; liabilities, £55. Of the receipts, £55 18s 1d has already been earned by the band playing at engagements. The band is equipped with a first-class set of instruments, and is fortunate in having such an able conductor as Mr. A. R. Mills. The following office-bearers were elected:—Patrons, Sir Joseph Ward and Very Rev. Dean Burke; president, Mr. D. Roche; vice-presidents, Messrs. D. McFarlane (active), G. W. Woods, W. B. Scandrett, J. A. Hanan, J. McNamara, J. L. McG. Watson, J. Mulvey, J. Mahoney, W. Hinchey, C. Tulloch, J. McDonough, G. A. Carr, T. McGrath, J. Shepherd, J. Collins, T. Pound, R. J. Waterson, L. W. J. Morton, and ... Searle; conductor, Mr. A. R. Mills; deputy, Mr. H. Grace; drum-major, Mr. J. Sims; custodian, Mr. J. Plank; secretary, Mr. C. Thorpy; treasurer, Mr. L. W. J. Morton; auditor, Mr. J. Sims; committee, Messrs. Finnerty, Terry, Fitzpatrick, Francis, and McGrath. The matter of a new uniform, which is to be of dark green cloth with white facings, was left to the incoming executive. After the business was concluded the members spent a social evening, which was most enjoyable.

## Diocese of Christchurch

(From Our Own Correspondent.)

October 19.

Miss Irene Ainsley, the talented vocalist now on tour of the Dominion with a select concert company, fills engagements at the Theatre Royal here this week.

At latest advices from his Lordship the Bishop, he was making an episcopal visitation of the Ahaura district. Among his Lordship's engagements in the near future is the opening of a new presbytery at Hokitika.

The very extensive additions and improvements to the episcopal residence are now completed. The older portion has been renovated throughout, and the whole certainly presents an appearance most creditable to the taste and skill of those responsible for the undertaking.

The necessity of seeing that their names are placed upon the electoral rolls was urged upon the congregations of the Cathedral on Sunday, so that each may be enabled not only to take an intelligent interest in the forthcoming parliamentary election, but also perform their proper part in securing the return of those candidates best calculated to advance the interests of the Dominion by wise and conscientious legislation.

(From an occasional correspondent.)

On Sunday last, after the 8 o'clock Mass at Addington, the Very Rev. Father Price, presided in the local schoolroom over an interesting gathering, who met to present Mr. Luke Hickey with a testimonial as a small token of their regard for him, and for the great interest he has for years taken in all parochial matters. The testimonial consisted of a beautiful gold watch, suitably inscribed, and also of a gold chain. The Very Rev. Father Price explained the object of the gathering, and then spoke of Mr. Hickey's valuable services and excellent personal qualities. The presentation was made by Mr. D. Campbell, who said: 'I have very great pleasure, on behalf of the people of this parish, in endorsing the remarks of the Very Rev. Father Price; also in thanking him for his presence here amongst us to-day in order to honor one who has never spared himself in our interests. Ever since our parish was formed and our church erected he had played his part actively, and in a most unassuming manner, and has been always anxious to assist and promote anything that would be an advantage to the parish. The advent of the good Sisters to minister to the wants of our children and the necessity of buildings suitable for the purpose placed upon us considerable financial responsibility. Did Mr. Hickey shirk his share in this work? No; always to the front, he assisted to organise bazaars, collections, and entertainments. We have to thank Mr. Hickey in no small degree for the happy position we are in to-day in having our parish property practically free of debt. We sincerely hope that he may live long to wear the watch that has been presented to him, and may it remind him of the happy hours that he has labored amongst us, and of the many more that he is going to labor on behalf of the Church in this district.' Mr. Hickey, in returning thanks for the gift which, he said, he valued far more as an expression of goodwill towards him on the part of his friends in Addington than for its intrinsic worth, referred to the school which, he said, was an honor to the locality, and not surpassed by any other suburban school in the Dominion. The cost of the school, the church, and various other minor matters was about £1500, and he considered this a great sum for so small a community. He also spoke in very high terms of the late Mr. Rennell, who was the worthy inaugurator of the present happy state of affairs in Addington. Mr. Hickey concluded by again thanking the Catholic people in the parish for their handsome gift, which, he said, would remind him not only of the many happy hours employed in Church matters in Addington, but also of time which he would always try to spend wisely.

## Wellington

(From an Occasional Correspondent.)

October 19.

The fourth annual oratorical competition of the Wellington Literary and Debating Societies' Union took place in the Town Hall Concert Chamber on Saturday night, when representatives from seven societies spoke. The result of the competition gave Mr. J. M. Hoggan, of Victoria College, who chose as his subject 'Garibaldi,' the gold medal. Mr. M. O'Kane, who represented the Single Tax Society, was allotted second place, his theme being 'Henry George.'

The Marist Brothers' (Association) football team won the third division Junior League competition with the remarkably fine record of winning all the thirteen matches played. They obtained 44 goals, and only 1 goal—a penalty goal—was recorded against them during the season. It was a fine performance, and all friends and well-wishers of the boys heartily congratulate them.

The Wellington Catholic Club Tennis Club opened the season to-day (Saturday) on the court in Boulcott street. There were a lot of new members present. Mr. Devine was re-elected as hon. secretary. Another branch of the club—the Cricket Club—also started the season auspiciously on Anderson's Park on Saturday, being favored with splendid weather and a large and enthusiastic number of playing members.

## The Late Father Geary

A solemn Requiem for the repose of the soul of the Rev. Father Geary, who lost his life whilst bathing at Tramore, Waterford, on August 26, was celebrated at St. Joseph's Cathedral on Thursday morning of last week. Very Rev. Mgr. O'Leary (Lawrence) was celebrant, Rev. John Lynch (Palmerston) deacon, Rev. P. Hearn (Port Chalmers) subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The other clergy present were Rev. Fathers Howard and D. O'Neill (South Dunedin), Rev. Father Delany (Ranfurly), Rev. M. Ryan (Holy Cross College), Rev. Father Corcoran, Rev. Father Kavanagh (Gore), and Rev. Father Cleary.

The following further particulars of the sad fatality appeared in the *Cork Examiner* from its Waterford correspondent:—It seems that Father Geary, who was a native of Mothel, or Rattormick, went to bathe accompanied by Fathers Nagle and O'Brien, of Waterford, and Father Coady, of Carrick. Neither of the two last named could swim. While Father Nagle was dressing it was observed that Father Geary was in difficulties, and a boat was at once launched by boatmen Keoghan and Kent, who immediately went and brought Father Geary in a very exhausted condition to shore, where he was given the last rites by Father Nagle. Drs. Stephenson and O'Brien were quickly on the scene, but their efforts proved unavailing, for Father Geary breathed his last some time afterwards. An inquest was held the same evening by Coroner Power, when a verdict of accidental drowning was returned. The sad occurrence cast a deep gloom over Tramore and district, and the news was received in this city with many manifestations of regret.

At the Church of the Holy Cross, Tramore, on August 28, his Lordship the Right Rev. Dr. Sheehan, Bishop of Waterford, presided at the Solemn Office and Requiem Mass for the repose of the soul of the late Father Geary. Rev. Father Walsh was celebrant of the Mass, Rev. M. Crotty deacon, Rev. M. J. Carroll subdeacon. In addition to those mentioned there were over thirty priests present. At the conclusion of the solemn ceremonies the funeral procession left for the family burial place at Mothel, where the interment took place. The funeral cortege was one of the largest and most representative seen in the district for some time.

## Redemptorist Fathers' New Church Wellington

On Sunday, November 22, the solemn ceremony of blessing and opening of the new church of the Redemptorist Fathers at Mount St. Gerard, Oriental Bay, Wellington, takes place. The ceremony will be performed by his Grace the Archbishop of Wellington, assisted by his Lordship the Bishop of Christchurch, who will pontificate at the High Mass. The occasional sermon will be preached by his Grace the Archbishop, who will also preside at the evening devotions, when his Lordship the Bishop of Christchurch will preach. The new church promises to be one of the architectural features of Wellington. Its erection reflects great credit on the Redemptorist Fathers, who are making an appeal to the generosity of the Catholics of the Dominion to assist them in their undertaking. They have no parish and no private resources, and therefore have to depend solely on the generous assistance of the many friends throughout New Zealand to whom they have endeared themselves by their strenuous and unselfish labor for souls. We have no doubt that this help will be forthcoming, as the self-sacrificing work of the Fathers is now fully recognised throughout New Zealand. They do not spare themselves in their missionary labors, and their work has brought untold blessings to thousands of Catholic homes. We trust that by the time the opening ceremony has taken place the heavy burden of debt will be considerably lightened, and that the Redemptorist Fathers will be able to pursue their work freed from the anxiety inseparable from a heavy financial responsibility.

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

## OBITUARY

### SISTER M. BORGIA, PONSONBY.

It is with regret (writes an occasional correspondent) that I have to record the death of Sister M. Borgia Tyrrell, which took place on September 3 at St. Mary's Convent, Ponsonby, Auckland. Sister M. Borgia was born in Dublin in 1840, and came to Auckland in 1864. In 1868 she made her vows, and became a member of the Order of Mercy. During her life the deceased was an exemplary religious, and was remarkable for her zeal for the salvation of souls and the instruction of youth. The early days of her religious life were spent teaching the higher branches of education and music at St. Mary's Convent, Ponsonby, and at St. Patrick's Convent, Hobson street. The important charge of the Girls' Orphanage was afterwards assigned to her—a duty which she discharged with the utmost devotion and self-sacrifice. About seven years ago Sister M. Borgia received a stroke of paralysis, which incapacitated her for her duties, and she was removed to St. Mary's Convent. After years of suffering, borne with patience and cheerfulness, her end came, and she breathed her last calmly and peacefully, having received all the rites of the Church. A Solemn Requiem Mass was celebrated for the repose of her soul on September 5 in the Convent Chapel by Rev. Father Edge. The Very Rev. Dean Gillan, V.G., preached on the occasion. The deceased has two sisters in religion—one a Sister of Charity at Foxford, Ireland, the other a Sister of Mercy at Carlow—and a cousin in the Dominican Convent in Adelaide.—R.I.P.

### MR. E. ROUGHAN, LAWRENCE.

Quite a gloom was cast over the town (writes a Lawrence correspondent) when the news reached here of the death of Mr. Edward Roughan at Oamaru on October 9. Deceased, who was the youngest son of Mr. John Roughan, late of the Camp Hotel, was a native of Lawrence. He received his education at the Catholic school, and started his career in the local post office, where he was highly respected by all classes for his obliging and amiable disposition. On Sunday, October 11, at Mass at St. Patrick's Church, Monsignor O'Leary, who had known deceased since childhood, made feeling reference to his good qualities, expressed his deep sympathy with his aged father and sorrowing friends, and asked the congregation as a mark of respect to stand while the 'Dead March' was played by the organist. The funeral, which took place on Sunday afternoon, was the largest ever seen in the district, many persons travelling long distances to pay their last tribute of respect to their friend and comrade.—R.I.P.

The many friends of the Right Rev. Mgr. O'Reilly (says the *Thames Star* of October 14) extended a hearty welcome to him on his return to Thames after an enforced sojourn at the Mater Misericordiae Hospital at Auckland. Monsignor O'Reilly's health has greatly improved, and he will take up his duties at the end of the present month. His reception will be as general as it will be sincere.

In an illustrated article on 'Some City Philanthropies,' the *Auckland N.Z. Town and Country Life* gives pride of place to St. Mary's Orphanage, Ponsonby. The article deals with the work of the Sisters of Mercy in Auckland from 1850, when they took charge of five orphans who had been cared for by the Marist Fathers, until the present time, when there are nearly 200 under their care and protection, and homes for both boys and girls, well found and equipped, are standing monuments to their labors, prayers, and faith.

The annual sheep returns, which were presented to Parliament the other day, show that at the end of April last the total number of sheep in the Dominion was 22,449,953, being an increase of 1,465,280 on the previous year's returns. The number in the North Island was 11,632,201, whilst in the South Island the number was 10,816,852. The increase in the North Island was 778,183, and in the South Island it was 687,098. The number of owners in the Dominion was increased from 19,997 to 20,693.

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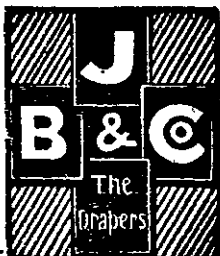
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## THE DRAPERS CHRISTCHURCH

## Irish News

### CORK—The Port of Queenstown

In reply to a letter from Captain Donelan, M.P., the Postmaster-General says that he is without information concerning the alleged intention of the Cunard Company to make Plymouth and Cherbourg their ports of call. As regards the report that the mail steamers would abandon Queenstown, he might say that under the terms of the contract, which had nineteen years to run, the Cunard packets were under an obligation to call at Queenstown on their outward voyage, and he had no present intention of altering this arrangement.

### DOWN—Tenants Purchase their Holdings

The tenants on Major Forde's estate, County Down, consisting of 32 townlands, have purchased at a reduction of 4s 3d in the £ on second term (24 years' purchase) and 6s 3d in the £ on first term rents (21 years' purchase), sporting rights to be reserved on seven townlands surrounding the demesne during the lifetime of Major Forde.

### DUBLIN—The National Directory

The twenty-second meeting of the National Directory of the United Irish League was held on September 2 in Dublin, Mr. John E. Redmond, M.P., presiding. The chairman announced that he had received a letter from Mr. Stephen O'Mara resigning his position as one of the trustees of the Irish Parliamentary Fund. Mr. John Fitzgibbon, chairman of the Roscommon County Council, was elected to the vacant position. An Irish Parliament, with a responsible executive, having control over purely Irish affairs, was again demanded by the Directory. The resolutions passed included one expressing confidence in the Irish party.

### A Sterling Nationalist

News of the death of Captain Crosby has been received with much regret in Dublin, where he was well known in political and social circles. He was one of the jury in the State trial of 1882, when Mr. Parnell and the leaders of the National Movement were indicted in the Queen's Bench. He was a Nationalist throughout his life, and started as a Repealer in the O'Connell movement. He felt great pride in recalling many passages in O'Connell's speeches that he had listened to and in describing the monster meetings at Tara, Mullaghmast, and elsewhere. He was also a disciple of Father Mathew, whose meetings he attended, and he saw thousands of people take the pledge at the public meetings at the back of the Custom House. He was, later on, in the Home Rule and the Land League movements, and when he took up his residence in Liverpool, and subsequently in Birkenhead, he joined the National League of Great Britain.

### Irish Art Industries

The exhibition of Irish Art Industries at the Royal Dublin Society's Show, though smaller than last year's, was above the average in the quality of the work. The Countess of Aberdeen, speaking to Count Plunkett, one of the judges, expressed her admiration for the fine design of the Limerick lace, and the bold coloring of some of the Celtic embroidery. The wood-carving also was exceptionally good. The Dun Emer Guild showed a remarkable piece of work, copied from an old French or Flemish tapestry for the Dublin Museum.

### A New Zealand Visitor

Among the speakers at the meeting of the Central Branch of the United Irish League in Dublin on September 1 was the Very Rev. Father Power, of Hawera.

### Unworthy Recrimination

Mr. John Redmond and Mr. John Dillon on September 1 addressed the Central Branch of the United Irish League in Dublin, and replied to recent criticisms of the policy of the Irish Party. Mr. Redmond asked that Irish public men should turn aside from unworthy recriminations and personal attacks. 'If men cannot agree with us let them agree to disagree and run on parallel lines towards the same goal, but don't let us run across one another's bows and run the risk of shipwreck for the National Movement.' Mr. Dillon said 'many of us have been charged with a deliberate policy of bringing land purchase to a stop and regarding it as an evil. Of course, that is a monstrous calumny and mis-statement.'

### Bishop Lenihan's Advice

On September 1, his Lordship Bishop Lenihan attended the meeting of the Central Branch of the United Irish League in Dublin, and delivered a brief address in the course of which he said he felt it an honor to be allowed to be present at the meeting, let alone being asked to address them. His words must be few, but he desired to say how delighted he was with the solid, instructive, charming, and interesting address of their worthy chairman (Mr. J. Redmond). When he realised that he was speaking to men who were animated with as great love for their country as he had, and who were as keenly interested in their work as he was, he could only congratulate him on the position that he held as chairman of the Party, and them on having such a man as their chairman. They in New Zealand felt a mighty interest in the work that they were carrying on in Ireland, and on the present occasion he was backed by two worthy Irish priests who were doing work in New Zealand. He asked them to remember the words of the chairman in the latter part of his address. Those in New Zealand realised that they had formed the party not only to attain to its highest aspirations, but also to solve the problem of the condition of affairs in this country, and that to that end—as Mr. Hazleton had so happily put it in Edinburgh—they had held through fair weather and foul to their posts, unconcerned with the emoluments that they might have obtained in other conditions. They could not understand why anyone should strive to act in any way that was detrimental to their work and their welfare. He could understand that people in a large party might differ, but there should be submission and a recognition that the mighty minds of the party were working for the common good. He did not know much of the personnel of those who were acting in the fashion to which he was referring; but, no matter what they might have done in the past for their country, they had no right to be respected if they did not value their country to-day.

### The Holy Father's Jubilee

On September 1, in the Council Chamber, City Hall, Dublin, a meeting of the corporation was held for the purpose of taking steps to present a suitable address of congratulation to his Holiness the Pope on the occasion of his jubilee. The Lord Mayor presided. Alderman McWalter moved that an address of congratulation be presented to his Holiness the Pope on the occasion of his jubilee. He said that it seemed that for very many years this Corporation had not presented an address to the reigning Pope. He himself was of opinion that the Corporation had presented an address to his late Holiness, but it appeared that that was not so. Therefore, he thought the occasion was one that was most fitting to carry out the object named in the requisition. Several members of the Corporation were going to Rome on the pilgrimage during the month, and it seemed to him an appropriate time to present an address from this ancient corporation. The motion was agreed to, and the following draft of an address was adopted:—Most Holy Father,—The Municipal Council of Dublin, mindful that fifteen hundred years ago St. Patrick was sent from Rome to bring the light of Christianity to Ireland, now send a delegation of its members to Rome in order to felicitate your Holiness on the attainment of your Jubilee in the Priesthood. We rejoice with the whole Christian world that for half a century you have been spared for the service of the Church of God and have been exalted to the glorious position of Christ's Vicar on Earth. We deplore the injustice which has deprived your Holiness of your temporal dominion and of that freedom and independence fitting to the Sovereign Pontiff, and we fervently trust the temporal power of the Pope may soon be restored. This ancient Corporation of Dublin comprises members of various Christian Faiths, but all unite in offering felicitations to your Holiness in this jubilee year. Signed on behalf of the Lord Mayor, Aldermen, and Burgesses of Dublin.

### GALWAY—The Language Movement

At a Feis held in Aghrim on August 30 Mr. John E. Redmond, M.P., in the course of an address, said his colleagues and himself had done everything they could to promote the interests of the Irish Language movement. He held the movement to be a necessary complement of the political movement, the one proceeding on intellectual and the other on political lines. Some people might wish to sow dissension between these movements, but they would not succeed. The Gaelic League was on right lines, and his colleagues and he would be always at their back to support them in their fight for the promotion of the Irish language. They had succeeded in gaining a boon which, in his opinion, would raise the mental calibre of their race—an Irish National University.

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## KERRY—Visitors to Killarney

Towards the end of August Killarney was full of visitors from all parts of the world. Among them were the Right Rev. Dr. Verdon, and Mr. Kidston (Premier of Queensland) and Mrs. Kidston.

## KING'S COUNTY—Death of Lord Rosse

As we were informed by cable at the time, Lord Rosse died on August 30 at his residence, Birr Castle, King's County. Deceased, who was born in November, 1840, has been a representative Peer for Ireland since 1868, the year after he succeeded to the title. He was a generous employer, and scores of laborers on his estate have been provided with comfortable cottages by his philanthropy. The Earl was President of the Royal Irish Academy for several years, and one of his brothers is the Hon. C. A. Parson, of turbine fame. He is succeeded by his eldest son, Lord Oxmantown. While the late Earl of Rosse was distinguished for his great administrative ability, having for many years acted as chairman on the various local boards, yet he is best known to the world for his services to science, contributed by the far-famed telescope at Birr Observatory. In the vicinity all the instruments required for gauging the rainfall, heat, wind, and other atmospheric conditions are situated, while the Birr Observatory is one of the stations in communication with the Meteorological Office, and was for a time in charge of the famous Astronomer Royal, Sir Robert Ball.

## WEXFORD—Two Jubilees

The golden jubilee of two churches, which were erected simultaneously to meet the religious requirements of the people of the town of Wexford, was observed on Sunday, September 13. The twin churches, which were completed in 1858 owing to the exertions of Very Rev. James Roche, then pastor of the parish, ably assisted by Mr. Devereux, a wealthy merchant of the town, are in the Gothic style of architecture, of the same size, and similar in decoration.

## WICKLOW—Before Leaving for Auckland

Previous to his departure for Auckland, the Wicklow friends of Rev. J. V. Cairan assembled at Goulde to bid him farewell and presented him with an illuminated address and purse of sovereigns, in testimony of the esteem and respect in which he is held.

## GENERAL

### Irish Catholic Athletes

The members of the Catholic Young Men's Society, selected to represent Ireland in the gymnastic competitions to be held in Rome in connection with the Pope's Jubilee, have reached a very satisfactory state of proficiency, and should render a good account of themselves (writes a Dublin correspondent). The Central Council of the Society have decided to give a special display of hurling in the Vatican Gardens, and the team will march to the field headed by an Irish piper. A special audience will be granted to the members of the society and their friends, when his Holiness will be presented with an illuminated address on behalf of the Irish branches of the Catholic Young Men's Society, whilst the members present will sing 'God Bless the Pope' in Gaelic. It will be the first time upon which a distinctively Irish game will be played in Rome, and the first time for many years that the old tongue of the Gael will be sung at the Vatican.

### American and Irish Manufactures

A notable circular has just been issued in New York, signed by the names of a number of well-known Irishmen, including Mr. John D. Crimmins, Mr. William H. Moffat, Mr. Hugh Kelly, Mr. Richard Bennett, Mr. Wm. Temple Emmet, the Hon. George Gillespie, Mr. Daniel T. Cahalon, Mr. Andrew J. Connick, and Mr. Frank Dorr. The following is the introductory portion of the circular:—'In order that the American people may have an opportunity to become more familiar with the products of Irish manufacture, it is proposed to establish in the City of New York a depot for the sale and distribution of Irish goods exclusively. Special and particular attention will be given to the introduction to the American market of Irish poplins, damasks, woollens, linens, laces, and other articles of Irish manufacture, and to securing in part the trade which now goes to England and other foreign countries. All other things being equal, it is believed that Irish goods will have the preference on their merits, and that there is a desire on the part of a large number of friends of Ireland in this country (the U.S.) to help Irish industries by buying goods made in Ireland where such goods are satisfactory as to price, design, and quality.'

## People We Hear About

Sir Thomas Grattan Esmonde, Bart., M.P., was forty-six on September 20. He might have been Lord Esmonde, Baron of Limerick (says a Home exchange). Sir Lawrence Esmonde obtained large grants of confiscated land in Ireland in the reign of James I., and was created Lord Esmonde. During a military expedition into Connaught he married a fair daughter of O'Flaherty. The bride was a Catholic, the bridegroom a Protestant. A son was born to them, but Lady Esmonde, fearing that the boy was to be brought up a Protestant, fled with him into hiding. Her husband then took action and repudiated his marriage as being between a Protestant and a Catholic, and married again. He had no further issue, and on his death-bed he left his estates to his only son. The peerage could not descend, but the son was made a baronet.

The London correspondent of the *Otago Daily Times* states that 'Lord Camoys and his brother, the Hon. Edward Maurice Stonor (heir to the barony), may be expected in New Zealand before very long. They have just left England for the East, and will spend some time in the Dominion. Lord Camoys is only twenty-four years of age.' He is only the fifth baron, although the peerage was created so long ago as the thirteenth century. It fell into abeyance from the fifteenth century till the last, when Queen Victoria revived it in favor of the present peer's father, two years after she came to the throne. Lord Camoys succeeded to the title while he was a minor, and came of age a couple of years ago. Stonor Park, the family seat, is a beautiful house, situated in undulating wooded country near Henley. The place is very rich in historical associations, as is also the old Irish home of the Stonors, known as Lough Cutra, in County Galway, now the property of Viscount Gough.

Sir Gerald Strickland, K.C.M.G., Governor of Tasmania since 1904, who has just resumed his official duties after a short holiday spent in England and at his family seat, Sizerg Castle which is situated in the picturesque lake district in Westmoreland. Sir Gerald is in his forty-seventh year. He is a member of an old English county family, and received his early education at Oscott College, whence he proceeded to the University of Malta, and to Trinity College, Cambridge, of which he is a graduate. Besides his English knighthood, Sir Gerald holds the rank and title of a Maltese Noble, having succeeded his great-uncle as sixth Count Della Catena, of the ancient nobility of Malta, of the creation of 1745. He has had a very distinguished diplomatic career in various countries, and was formerly Chief Secretary of the Government of Malta, and Governor of the Leeward Islands. In the former capacity he displayed a tactful discretion and delicacy in the happy settlement of certain questions affecting the interests of the Church which arose between the authorities in England and those in Malta. Sir Gerald is married to the Lady Evelina Sackville, eldest daughter of the seventh Earl de la Warr.

A London correspondent (says the *Glasgow Observer*) gives some particulars regarding Baron De Forest, a young nobleman possessing an Austrian title, and having a Royal license to use it in the United Kingdom. Born in 1877, the Baron is still a young man, and is yet comparatively unknown to his fellow Catholics in Great Britain, so that the paragraph may serve to introduce him more widely to his co-religionists:—'Baron De Forest, who has become the tenant for a term of years of Londesborough Park, the Yorkshire seat of Lord Londesborough, is the young heir of the late Baron Hirsch. A foreigner, he has married an English wife, the sister of Lord Gerard, and has ambitions for Parliamentary honors. Should he secure a seat in the House of Commons, he will be one of the richest—if not the richest—member of Parliament, as he inherited a very considerable portion of Baron Hirsch's enormous wealth, besides having large estates abroad. The Baron is a Liberal.' If the Baron should succeed in entering Parliament, he will be a notable recruit to the company of Catholic Liberals already there. These include Colonel Sir Ivor Herbert, M.P. for Gloucestershire; Mr. Ernest H. Lamb, M.P. for Hereford; and Mr. Hilaire Belloc, M.P. for South Salford; and to this category may be added Messrs. T. P. O'Connor, C. J. O'Donnell, and James O'Grady, representing Liverpool, Walworth, and Leeds respectively. The Conservative members are two—Lord Edmond Talbot, who represents Sussex, and Mr. Rowland Hunt, who sits for South Shropshire.

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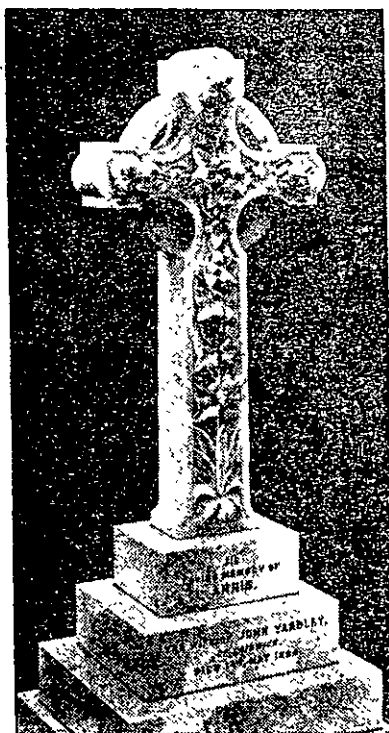
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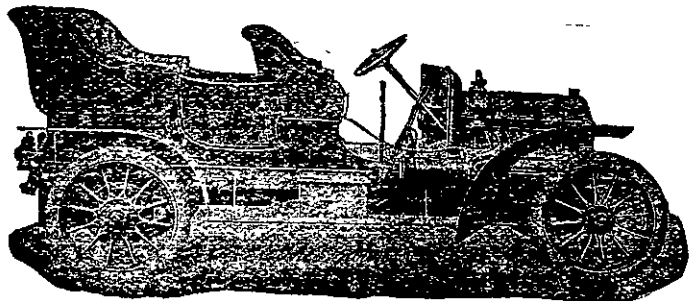
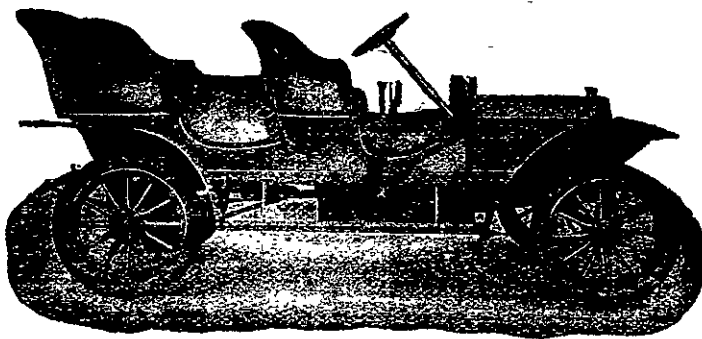
PRICE—3s. 6d. per tin; all chemists and storekeepers.

Following is one of the many glowing Testimonials we are constantly receiving:—  
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**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 knees; I could not put my legs to the ground. I laughed at them when they said it would cure me. I told the gentleman I had tried too many ointments, and I would try no more, as I had given up all hopes of ever getting well; but my husband would have me try one tin—it was on a Tuesday—and at the end of a week I was able to go about without a stick; and although it took several tins to complete the cure, it is now over 12 months since, and no sign of it coming back.—I am, thankfully yours, (Signed) J. MURPHY.—To R. White, Esq., Auckland." C877

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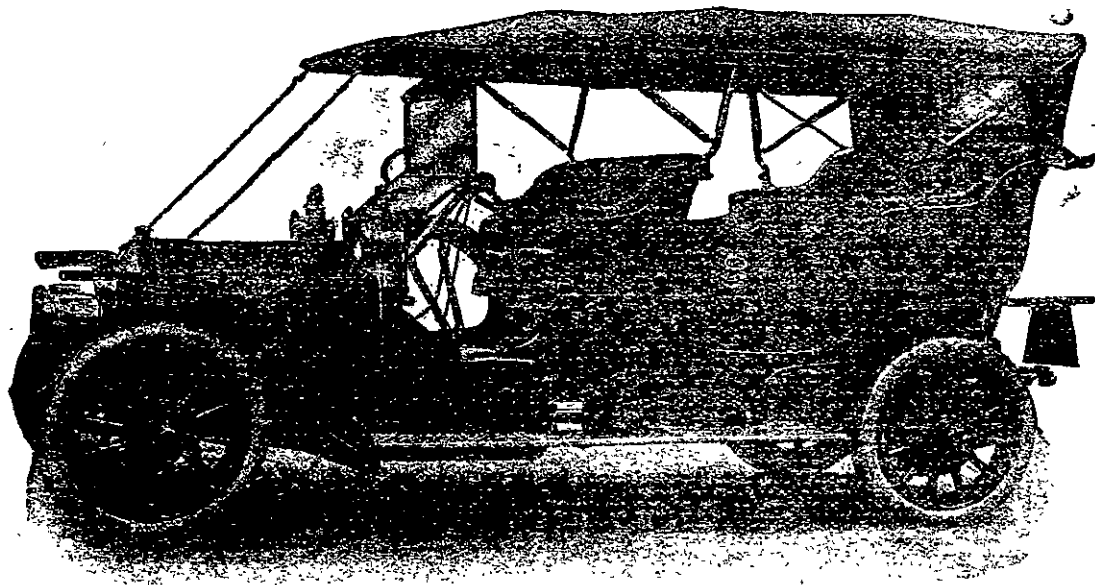
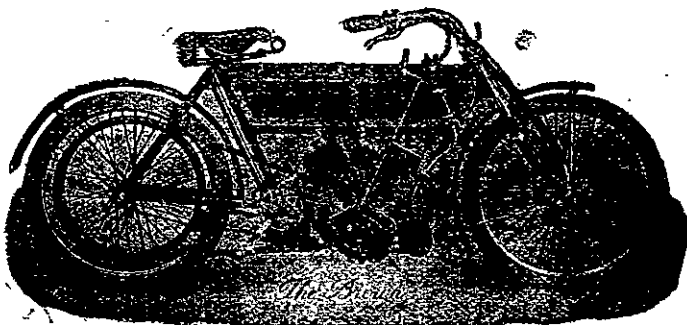


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# The Catholic World

## CANADA—Representative Catholics

Lord Lovat, who returned to Beaufort Castle, Inverness-shire, the other day from Canada (remarks the *Edinburgh Catholic Herald*), had a most interesting experience in the Dominion. The Catholic chief of the Frasers had the warmest and most cordial of welcomes from his numerous Canadian clansmen, more especially from the large number of them professing the Catholic Faith. It was extremely interesting to his Lordship to find in the French-speaking districts of Canada Frasers who knew no other tongue but French, and who yet kept up the old clan spirit, and displayed the Fraser tartan prominently in their houses. Lord Lovat received a number of addresses in Gaelic, French, and English, and his fine presence and genial unassuming manner made everywhere an excellent impression. Both the Duke of Norfolk and Lord Lovat were, as representative British Catholic nobles, welcomed with particular heartiness by the Bishops and clergy of Canada, as well as by the large Catholic population, whose ardent devotion to their religion is well known. It is no secret that the French Canadian Catholics were profoundly dissatisfied at the action of the French Government in sending over to the recent celebrations representatives of France who were notorious for their strong anti-Catholic bias, and were, indeed, known to be prominent Freemasons. In proportion to the resentment felt by the Catholics of Canada at what seemed like a studied slight to their deepest convictions, was the intense satisfaction they felt at welcoming among them the distinguished Catholic representatives from England and Scotland. And it is particularly interesting to know that a certain reserve and restraint which they at first felt in presence of the head of the Howards, the premier noble of this realm, entirely melted away before the warm affability and the entire absence of anything like haughtiness or stand-offishness which characterise the Duke of Norfolk. The visit of the Duke and Lord Lovat to Canada was, in short, in every respect an unqualified success.

## CEYLON—Catholic Progress

An Oblate missionary, going to take part in the General Chapter of his Order in Rome, supplied the *Catholic Times* with the following religious statistics concerning Ceylon. In round numbers there are in the island two millions of Buddhists, nearly one million of Brahmanists, 350,000 Mahomedans, 325,000 Catholics, and 70,000 Protestants. The Catholic population is now five times what it was a hundred years ago. Since 1893 there are five dioceses in Ceylon, viz., Colombo and Jaffna (Oblates of Mary Immaculate), Kandy (Sylvestrine Benedictines), and Galle and Trincomalee (Jesuits). In the dioceses of Colombo and Jaffna there are 152 priests (36 being natives of the island); many professed Brothers (some natives); many nuns (some being natives) in convents, schools, and hospitals; two seminaries; two colleges; a training college for teachers; 520 Catholic elementary schools, with 42,000 pupils; three industrial schools; two English and two Tamil Catholic newspapers.

## ENGLAND—Pernicious Literature

In the course of a sermon preached on Sunday, August 30, before members of the annual conference of the Institute of Journalists, in Manchester, the Right Rev. Dr. Casartelli, Bishop of Salford, referred to the pernicious effect exercised by certain Sunday papers, which, he said, served up week by week immoral and filthy garbage. He protested against the existence of such papers.

## Notable Church Jubilee

The diamond jubilee of the Catholic Cathedral of Salford was celebrated on Sunday, August 23, the Bishop of the See preaching at High Mass. His Lordship, in the sermon, recalled the situation in Europe when the Cathedral was built, when Pius IX. was in exile from Rome, and in England there was no regular diocese. The Church had passed through the dark shadow of the Penal Laws, and was slowly beginning to take a place in public life. The whole of Lancashire and Cheshire was under one prelate, Bishop Sharples, an Ushaw man, ordained in Rome, and sent as a missionary priest to Lancashire. At that time there was no Catholic church in Salford, and the building of the Cathedral was a bold conception. Continuing his discourse, the Bishop referred to his predecessors in the See. The Cathedral, which was free of debt and consecrated in 1890, had suffered heavily through the displacement of the population, the parish having lost something like 4500 through removals during recent years.

## ITALY—A Dramatic Incident

There was a dramatic incident at Bergamo on Saturday, August 29 (telegraphs the Milan correspondent of the *Daily Chronicle*), at the close of the trial of a lad of seventeen named Maretti, who was charged with the theft of a gold watch and chain. The court was on the point of sentencing him to gaol for a couple of years when the parish priest of his native village of Scalzo hurriedly entered, and, holding aloft the stolen property which he had received from the real thief, proclaimed the lad's innocence. The lawyers wanted the priest to reveal the identity of the culprit, but he declared that he would rather die than do so.

## ROME—Jubilee Medal

A special bronze medal having on one side an excellent likeness of the Holy Father, in relief, has been struck in commemoration of the jubilee year. One of these medals will be presented to each of the pilgrims taking part in the National Pilgrimage which leaves London, under the auspices of the Catholic Association, this month.

## International Athletic Contest

The International Athletic Contest, which was to have been held at the Vatican in September in honor of the Papal Jubilee, was postponed, chiefly on account of the difficulty of housing all the foreign athletes who had announced their intention of competing.

## The Roman Vicariate

At the beginning of the Pontificate of Leo XIII. (says the *Catholic Weekly*) there was a report, which found considerable credence at the time, that the Pontiff intended to enhance the dignity of the Roman diocese by raising all the parish priests of the Eternal City to the dignity of titular bishops. Pius X., in extending the series of his great reforms to the Roman Vicariate, is apparently about to give partial effect to this plan. It is stated on good authority, says *Rome*, that he intends to suppress the office of Vice-Gerent (always occupied by the Latin Patriarch of Constantinople) and to divide Rome into a number of deaneries or districts, perhaps four or five, at the head of each of which is to be placed a bishop. All these bishops will help the Cardinal Vicar in confirming and ordaining, as well as in the administration of the purely diocesan affairs of Rome.

## SCOTLAND—A Gift for the Holy Father

On the occasion of the Jubilee of his Holiness the Pope a handsome gift will be presented by the Catholic ladies of the Archdiocese of Edinburgh and St. Andrews. The gift takes the form of 29 chalices.

## A New Provost

The vacancy caused by the death of the late deeply-venerated Very Rev. Hugh Provost Chisholm (writes a Glasgow correspondent) has been filled by the nomination of the Very Rev. Canon Mackintosh, of St. Margaret's, Kinning Park, Glasgow. The appointment gives the greatest satisfaction to the Catholics and the general public of St. Kentigern's great city. As his name implies, the new Provost is a Highlander; he belongs to one of those grand North-country families that centuries of persecution could not alienate from the faith. He was born at Roy Bridge, Inverness; ordained in 1871; for several years on the staff of St. John's, Glasgow; and first parish priest of the then newly-formed parish of St. Margaret's, where his work for many years has won the deep admiration and affection of his devoted people. He has been a member of the Chapter since 1885.

## SOUTH AFRICA—The Eucharistic Congress

Of the six Catholic Bishops in South Africa, four were present at the Eucharistic Congress in London.

## UNITED STATES—Catholic Societies

The next annual Convention of the American Federation of Catholic Societies will be held at Pittsburg in 1909. The Boston meeting, which closed after a most successful session on August 13, adopted a resolution urging all Catholic working men not to affiliate themselves with the Socialist movement, 'which, in its literature, its chief leaders, and its fundamental theory of economics, is dominantly materialistic and atheistic.'

## Missions to Non-Catholic

Great interest has been aroused in Rome, according to the correspondent of the *Standard*, by the report on the work of the Apostolic Mission House at Washington presented to the Pope by Very Rev. A. P. Doyle. Judging by the extraordinary success of the first ten years' work of the mission in America, it is difficult, this correspondent says, to foretell how great may be

—THE—

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the results of the next few years. Through the agency of the missionary priests, 'highly trained and magnificently equipped instruments,' some 6000 converts have been already received into the Catholic Church in America. Among the converts of last year were 30 Episcopalian ministers.

### Teachers in Retreat

One hundred and twenty-five women teachers of the Boston public schools, at the close of the scholastic year, instead of going to seashore or mountain for rest and recreation, proceeded to Wellesley Hills for a week's spiritual retreat at the Academy of the Assumption. Archbishop O'Connell visited the institution and delivered an address to the teachers. He dwelt on the functions and duties of the Christian teacher, and pointed out to them the nobility of their calling.

## NEW BOOKS

We need not have the memory of the oldest inhabitant to remember the time when the exports of New Zealand consisted mainly of corn, wool, and meat. Even until late years butter-making was carried on in a spasmodic manner, and the good housewife had some difficulty in disposing of the product of her dairy in the local market. Thanks to the advance of science and improved methods in manufacture, New Zealand butter now ranks amongst the best imported into Great Britain. Another industry which has come to the front of late years is poultry-raising. Here again science has stepped in, and has turned what was almost a waste product into a profitable source of revenue. The mongrels of the farmyard have been replaced by recognised profitable strains, and by means of the freezing chamber we have been able to send our dead poultry to the English market, whilst the cool chamber has enabled us to keep eggs for any length of time at a small cost. If he is a benefactor of humanity who makes two blades of grass grow where one grew before, how much more is he who tells how to get a fowl to lay as many eggs as three laid before, at a third of the cost? Such is the result of the teaching of practical poultry-raising by experts. An aid to those engaged in this industry, *Utility Poultry Farming*, has just been issued by Messrs. Whitcombe and Tombs, Christchurch. The work is by F. E. A. Gordon, and has been revised and edited by Mr. J. B. Merrett, editor of the *New Zealand Poultry Journal*. It is a very comprehensive work, and leaves no aspect of the subject untouched. It will be found extremely useful both to the man who keeps poultry to supply his own household and to the man who makes a livelihood from his poultry farm. The published price of the book is 3s.

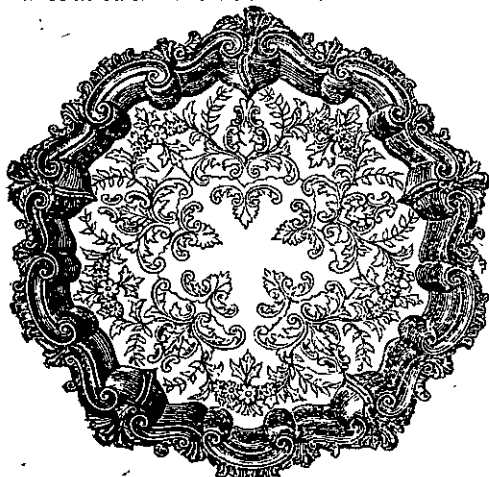
In adversity a man has opportunities of studying the anatomy of the backs of his acquaintances; in prosperity he sees only their fronts. For a full view of life, then, a man should have days of pinching and days of plenty.

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By MAUREEN

### To Remove Tar.

Tar may be removed from any kind of cloth if you saturate the spot with turpentine and rub it well.

### To Keep Cake Fresh.

Cut a slice of new bread about an inch thick, and place in the tin with the cake; this will help to keep the cake fresh for some time. The bread may be renewed when stale. An apple, placed in the cake-tin will answer the same purpose as the bread, and should also be renewed from time to time.

### Remedy for Warts.

Warts are very troublesome and disfiguring things. The following tested remedy has effected a cure without leaving a scar: Take a small piece of raw beef, steep it all night in vinegar; then cut as much from it as will cover the wart, and tie it on. Should the excrescence be on the forehead, fasten it on with strips of sticking plaster. It may be removed in the day, and put on every night. In a fortnight the wart will die and peel off. The same prescription is efficacious with corns.

### Hunger and Food.

Hunger makes the plainest foods enjoyable. It causes vigorous secretion and outpouring of all the digestive fluids—the sources of ptyalin, pepsin, trypsin, etc.—without a plentiful supply of which no foods can be perfectly digested. Wait for an appetite if it takes a week. If breakfast is a bore or lunch a matter of indifference, cut one or both of them out. Wait for distinct and unmistakable hunger and then eat slowly. If you do this you need ask few questions as to the propriety and digestibility of what you eat.

### Children and Night Study.

'I abominate night parties for children,' says a physician. 'I believe every physician does. It is not so much the exposure and the eating in the night, but the breaking into the sleep habit. Equally bad is it for children to study in the evening. It gorges their brain with blood, and if they sleep they dream. I had a little patient of twelve years, who was wasted and nervous, and whose dreams were filled with his problems. It was a marvel and a pride to his parents that the youngster worked out hard problems in his sleep, such as he failed to master when awake. But he came near his final problem. I locked up his books at 4 o'clock. He must not touch one after supper. He must play and romp and then go to bed. He is now robust. You cannot emphasise too strongly the mischief of children's night study.'

### The Goat and Tuberculosis.

Nothing in the history of science is more instructive, according to the experts who prepared the recent report of the British commission on tuberculosis, than the vast difficulties experienced in propagating the use of the milk of the goat. Physicians of the highest eminence (says an English exchange) have affirmed that in the milk of the goat nature provides the best possible solution of the problem of tuberculosis. In saying that the goat is not subject to tuberculosis, Dr. Fintley Bell, of the New York Academy of Medicine, is in agreement with Sir William Broadbent. He is also supported by the evidence of leading English goat-keepers, of every publication concerning goats, and of the distinguished Professor Nocard, who stated recently that of the 130,000 goats and kids brought to Paris for slaughter every spring the meat inspectors had failed to find a single case of tuberculosis. Nevertheless, with the exception of the members of the British aristocracy, very few Anglo-Saxons have profited by the lesson of these truths. Those scientists who go so far as to defy any authority to produce a single case of tuberculosis among the population using goat's milk to the exclusion of cow's milk receive very little attention. The circumstance seems all the more surprising in view of what the investigators on the British Commission call the superior richness and flavor of the milk of the goat to that of the cow.

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

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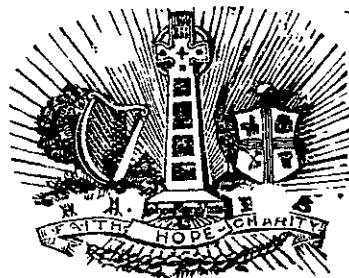
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## Intercolonial

An address of welcome from the Catholic clergy and laity was presented on October 8 by his Eminence Cardinal Moran to his Excellency Earl Dudley, Governor-General, at the vice-regal residence, Sydney.

Rev. Father P. J. Donovan, pastor of Gundagi, will celebrate the silver jubilee of his ordination to the priesthood on December 22. His many friends intend to mark the occasion by the presentation of an address and purse of sovereigns.

On November 14 the Right Rev. Dr. Murray, Bishop of Maitland, will celebrate the forty-third anniversary of his episcopal consecration. His Lordship is in the fifty-seventh year of his priesthood, and the eighty-first of his age.

His Lordship Bishop Gibney, of Perth, is now fully restored to health after his recent indisposition. When the American Fleet was at Albany his Lordship was not well enough to go down to welcome it on behalf of the Catholics, but was represented by Archdeacon Smyth as deputy. He sent a welcoming letter, however, addressed to the chaplain, Father Gleeson, who sent a very eloquent reply.

The Rev. Brother Hennessy, assistant to the Superior-General of the Irish Christian Brothers, will visit Launceston and Hobart in the course of a few weeks (says the *Monitor*). His visit to Tasmania is preparatory to the establishment in the near future of Christian schools in both the Tasmanian cities. Brother Hennessy was for years one of the most successful and highly esteemed teachers in the well-known Christian schools, Our Lady's Mount, Cork. He is at present attached to the Central House of the Order in Dublin.

Speaking recently at New Ross, his Grace Archbishop Kelly said:—'It is a pleasure to me, and New Ross people may feel grateful for the fact of the physical strength I acquired in Ross. That physical strength now serves me in prolonging the days of his Eminence Cardinal Moran. My shoulders are broad, I eat well and sleep well, and I am thankful to God for being able to relieve him of much physical fatigue. But he does not spare himself, and he never complains, and if I am to borrow an illustration from a modern invention I will say he is like a powerful motor-engine, driving every work of religion and patriotism along irresistibly to success. And he does not think of himself, and never will until God calls him to his reward.'

The Very Rev. Dean Murlay, S.M., pioneer priest of the Rockhampton Diocese, passed away at Gladstone on October 6. Dean Murlay had been in Queensland for nearly forty-five years, and he worked as a missionary in the Rockhampton Diocese when there were no churches to say Mass in. He was a very energetic and devoted priest (says the *Catholic Press*), and was much loved. He was a man of large charity and of great humility. Indeed, he refused to allow himself to be nominated for the episcopate when Rockhampton was created a separate diocese. He was seventy-eight years of age, and a native of Ardois, in the north of France. He was ordained in Europe, and for a long time was a secular priest. In 1884 he came to Sydney from the north, and was received into the Society of Mary. He worked here for fifteen of the twenty-four years that he had been a Marist. At one time he had charge of old St. Michael's, at Dawes Point. He was also stationed at St. Patrick's, Church Hill, and Villa Maria.

The popular chaplain of the American Fleet, the Rev. M. Gleeson, before leaving Albany, wrote to the Very Rev. Dean Phelan to express his appreciation of the kindness and hospitality the Catholic members of the fleet received during their stay in Melbourne (says the *Tribune*). Father Gleeson says it was a revelation to him to find the Catholic body occupying so prominent a position in the Commonwealth, and that the ecclesiastical buildings in Melbourne surpassed anything he had seen during his travels, or anything he could have expected. The letter goes on to say: 'You can have no idea how gratified I am to feel that the little I did is so highly appreciated by yourself and the other Catholic leaders in Melbourne. Our visit to Australia has been a splendid success from every point of view; and those of us who belong to the old race and the old faith will not soon forget the enthusiasm of the Catholic welcome. We have all been tremendously impressed with the reception accorded to us, and we all wish the people of Australia every success in their great work of nation-building under the Southern Cross.' Father Gleeson has taken with him views of the principal Catholic buildings in Melbourne, with the intention of giving an illustrated lecture on his return to America, on the progress of the Catholic Church here.

## Science Siftings

BY VOLT

### Microscopic Creatures

There are microscopic creatures that live in roof gutters and on the bark of trees and are known as water bears and wheel animalculæ. If allowed to dry up under the microscope, they can be seen to shrivel into shapeless masses, which may be kept for years uninjured in the dried state. On being placed after this long interval in water they gradually plump up, resume their proper shape, and move about in search of food just as if nothing had happened. Much the same is true for the minute worms which from the substances in which they live are known as paste and vinegar-eels.

### Where Woman Excels.

'Woman's sense of color is better than man's. Where one in thirty women is slightly color blind, one in five men are so.' The speaker, a physician, continued his experiments with the tintometer, or testing machine. 'You,' he said, 'can't tell green from blue and are therefore defective, sir, but you are not absolutely color blind. Absolutely color blind persons are very, very rare. I have met but one. He couldn't tell red from yellow or yellow from blue. Why are men's eyes less reliable than women's as regards colors? Some say it is the tobacco smoke that dulls and weakens them. This may very well be, for I have noticed that non-smokers have a somewhat sharper vision.'

### Handling Wild Animals.

When you see an animal trainer performing with ferocious beasts you may be quite right if you imagine the man as a fearless master of them by a sort of power that becomes habit—second nature, as it were—just as he eats his meals or performs other common employments. Of all animals, keepers say, the tiger is the worst and most treacherous. It is necessary to keep the eye fixed pretty constantly upon it, or it may revolt at any moment. There is only one secret, if such it can be called, of handling wild beasts, and that is to be brave and make them fear you. If they have the slightest cause to think you timid they will take advantage of it instantly, and they are shrewd and knowing in their way and constantly watching for some moment of a temporary forgetfulness or timidity.

### Wild Geraniums.

The wild geraniums are often called cranes' bills. Indeed, their name is derived from the Greek 'geranos,' a crane, and has reference to the beak-like shape of the fruit. When the flower fades, its axis elongates to the crane's bill shape. At the thicker end, the base of the axis, are the five seeds, each contained in a capsule. These capsules each terminate in a rod of the same length as the axis, and joined to the latter along its whole length at first. But when the seeds are ripe, the five rods become detached, except at the top of the axis, or, it might be called, the tip of the crane's bill. At the bottom they are, of course, still joined to their respective capsules. The axis continues to elongate, but the capsule rods do not, with the result that the tension on the rods becomes so great that each at last pulls its capsule from the base with a sharp jerk, throwing the seed many feet away.

### A Powerful Poison.

There was recently performed in the reptile house of the New York Zoological Park the curious operation of extracting venom from a lancehead snake for medical purposes. The snake in question is known to zoologists as *Lachesis triganocephalos*. Its venom is used in the treatment of insanity and infectious diseases. Because it must be collected from a living snake, it is extremely valuable. Most of the venom thus far used was obtained as far back as 1828 by Dr. Hering, who collected it from a snake in the upper waters of the Amazon. Small as Dr. Hering's supply was, it was ample for the world's needs until the present day. In gathering the new supply of venom, the lancehead snake of the New York Zoological Park was held by two keepers back of the jaws and near the end of the tail with forked sticks. It was then grasped by Dr. Ditmars, of the Zoological Park staff, who held in front of it a glass beaker over which was stretched a fine piece of gauze. The snake struck at the gauze, pierced it, and projected a drop of poison, which was caught in the glass. Three times was the serpent allowed to strike. The venom obtained was a yellowish liquid weighing 17½ grains. This was mixed with 99 parts of sugar and water to every one part of poison, and pounded in a mortar until the whole was reduced to a white powder. One dose of the poison as prepared for medical use consists of less than one-millionth of a grain. It is asserted that the 17½ grains collected will last the world half a century.—*Scientific American*.

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# The Family Circle

## A SECRET

It isn't in doing your work, my boy,  
It isn't in doing the thing you must,  
That you win the honor and gain the joy,  
Or claim the profit or earn the trust,  
It isn't in laboring long and late,  
And it isn't the hurry and noise that tell;  
The smallest thing that you do is great,  
If you do it well.

It isn't in getting it done, my boy,  
It isn't in getting it out of the way;  
It is not in the methods you may employ,  
And it's not in the price that your masters pay;  
It isn't in squandering precious time,  
And it isn't in rushing ahead pell-mell;  
If the thing that you do is to be sublime  
You must do it well.

*Sacred Heart Review.*

## THE ODD ONE

'But, mother, there won't be a single girl of my especial friends in school after this year!' Lucie paused to allow her mother to grasp the full significance of this fact. 'Not one!' she repeated, impressively.

Mrs. Campbell did not seem as overwhelmed as Lucie had expected. 'Indeed, dear,' she said quietly, 'that is unfortunate. But does that necessarily make a difference as to your plans?'

'No difference, mother?' Lucie cried. 'Why, I don't want to be the odd one! Grace and Elsie are going to finish at Miss Partridge's school,' she added, suggestively.

'Yes, dear. But the yearly tuition of that school amounts to two-thirds of your father's salary. It would be out of the question, even if we felt certain that the influences there would be best for you.'

'And the others are going to drop school,' continued Lucie. 'Caroline's father says that there are plenty of things a girl can learn right at home.'

'That is true, Lucie. But at the same time, the demand for trained brains is constantly increasing. A girl can learn the arts of homemaking without neglecting her education, and that is something I am not willing you should do.'

That should have settled the question. But, as a matter of fact, it did not. When the school year opened and Lucie was the only representative of a little circle of girls who had been fast friends since their kindergarten days, her interest in her work seemed to vanish. She had not learned that numbers do not decide questions of right or even of expediency. And she was foolishly ambitious to be on the side of the majority. Her listlessness and indifference showed in her class standings. She welcomed every excuse for absenting herself from the sessions of school. Her father and mother began to realise that the situation was more serious than they had supposed.

'It isn't merely that she is missing her chance for an education,' Mr. Campbell said to his wife, 'but she is getting the wrong education. She is learning half-hearted methods. She is becoming a shirk.'

But his expostulations and her mother's remonstrances had strangely little effect on Lucie. She wanted to do as the other girls had done, and felt ill-used and unhappy when the opportunity was denied her.

Discontent has an unfortunate effect on the health. Lucie was taken sick, and the doctor advised her parents not to send her back to school that year. When the question was broached the following fall, she pleaded so piteously to stay at home that, almost against their better judgment, the perplexed parents yielded. At fifteen Lucie's school life had come to an end, and she was perfectly satisfied, because she was no longer 'the odd one' of her little circle.

Three years passed before anything happened to make her doubt the wisdom of her choice. Then came the financial panic, which affected the business of the entire country, and worked havoc in the little city of Bruxton. Failure followed failure. One afternoon Lucie came in from a walk to find her father at home. He was leaning back in the big chair looking very white, and his eyes were closed. His wife sat beside

him, passing her hand gently over his contracted brows. Lucie uttered a startled exclamation. 'Is father sick?'

'Not sick, only tired,' Mrs. Campbell answered, and she made a gesture which Lucie understood to mean that no more questions were to be asked. It was a full hour before she found a chance to give Lucie the explanation she wanted. 'Westcott and Clark have failed. Your father is without a position.'

'But of course he can get another!' Lucie cried, with the buoyant optimism of inexperience.

Her mother checked a sigh. 'We will hope so,' she said. 'But it is a bad time for that just now. Firms are discharging their men instead of taking on new ones. For a moment her anxiety betrayed itself in her face. Then, by a resolute effort, she regained control of herself and went smilingly back to her husband, as if her heart was light.

But Lucie, who had seen the momentary betrayal, thrilled with sudden womanliness. She would help. She was young and strong, and there must be a chance for her. An unspeakable tenderness for the father who had worked for his home so unremittingly since her first recollections welled up in her heart. Now it was her time to work for him.

The next day, without speaking of her purpose to anyone, she went to the office of the chairman of the school board. He was a friend of her father's, and had known her since her babyhood, and she felt sure of his sympathetic interest. 'Yes, that's right,' he said, when she had told her errand. 'You feel as if you wanted to be a help in this crisis. I think perhaps we can do something for you. Let me see, what year did you graduate?'

'I—I didn't graduate,' explained Lucie. 'I left the high school the first term of the second year.'

'Indeed!' The hope in Lucie's heart dropped like the mercury in a thermometer at a blast of a chilling north wind. 'I'm sorry to hear that,' said the gentleman, gravely. 'That makes a difference. We're particular about our teachers nowadays, Miss Lucie. A high school course is the least we can possibly accept.'

A sudden dryness of Lucie's throat made it impossible for her to reply. She pushed back her chair and made an effort to rise. But the chairman of the school board was knitting his brows over some mental problem. 'Wait a moment,' he exclaimed. 'I know of a position of bookkeeper which will be vacant in about two weeks. Possibly I could get you in there.'

The girl moistened her dry lips and answered with an effort. 'But I don't know anything about bookkeeping. It came later in the course.'

'I see,' said the chairman of the school board with kindly regret. 'Well, my dear young lady, this is one of the times when even experienced workers are likely to be without positions. And I need not tell you that one who has no definite training for any especial work may expect a hard time.'

He did not need to tell her, indeed! But though she went out from his office with a sense of humiliation and discouragement, new to her experience, that was but the beginning. For weeks she continued her search for employment. She inserted advertisements in the daily papers. She studied the column, 'Help Wanted, Female,' at first eagerly, later with the dogged persistence that would not give up. Her father was at work again, though in a position inferior to that he had formerly held, before Lucie was engaged to read three hours a day to an invalid. She was paid for this service the sum of three dollars a week. 'I wouldn't mind paying more to the right person,' the old lady told her frankly, 'but you read so badly, my dear.'

It is a long lane that has no turning. The reaction from the business depression came at last. Industries which had lain dormant for months woke up and pushed ahead. Lucie's father secured a position at a better salary, and Lucie's three dollars a week was no longer necessary to eke out the family income. The invalid parted with Lucie reluctantly. 'You're a nice, amiable girl,' she said. 'And you've improved in your reading. I wouldn't mind paying a dollar more to keep you.'

'I shan't be able to do it any longer,' Lucie explained, the color rising in her cheeks. 'I'm going back to school.'

Her mother looked at her hard when Lucie announced that determination. 'It will be a trying place for you, Lucie,' she said. 'Your old acquaintances will have graduated. You will be much older than the majority of your classmates. You will seem the odd one.' She had a purpose in answering as she did. She was anxious to see what her daughter had really learned from the experiences of those trying months.

Lucie smiled. Her eyes met her mother's frankly.

'Yes, I know,' she said. - 'But that doesn't worry me now. I've learned that doing as others do is less important than choosing what is best for one's self.'

### CHEERFULNESS

No matter what else you may accomplish in life, or however rich you may become, if you do not keep sweet—if you allow yourself to sour, to become a pessimist, your life will be unproductive, and you will be a comparative failure. Resolve that whatever comes, or does not come to you, whether you succeed in your particular undertaking or fail, whether you make money or lose it, you will keep sweet, cheerful, hopeful, helpful, optimistic. Everywhere we see pessimistic, doleful people going through the world—people who have ruined their capacity for enjoyment because they allowed their losses, their sorrows, their fears, their failures, to take all the sweetness out of their lives. It does not matter so very much, after all, whether you make a fortune or not; but it does matter very much whether or not you keep sweet, have a clean record, and live a balanced life. Some of the greatest men in all history were total failures as money-makers, but they were notable successes in nobility and balance of character, cleanliness of life, mental poise, stability of purpose, and sweetness of disposition.

### HEIN

An agent for one of the large jewellery stores in Cincinnati was canvassing a section of the over-the-Rhine district, endeavoring to sell an eight-day clock.

'My dear sir,' he said to a portly German, 'this is a remarkable clock. Not only is it beautifully finished, but it is a perfect timepiece. Why, it runs for eight days without winding.'

The German opened his eyes at this, and gazed solemnly at the clock.

'You say it run eight day vidout vinding?' he inquired of the agent. 'Vell, dat is ein gut clock; but if it run eight days vidout vinding, den how long vill it run ven you do wind it?'

### ODDS AND ENDS

Druggist: 'Well, little girl, what do you want?'

Little Girl: 'I want a box of caramels, sir, but I came to buy a postage stamp.'

Mother (in a very low voice): 'Tommy, your grandfather is very sick. Can't you say something nice to cheer him up a bit?'

Tommy (in an earnest voice): 'Grandfather, wouldn't you like to have soldiers at your funeral?'

Lady Bountiful: 'Well, all I can say is, Jenkins, that if these people insist on building those horrid little villas near my gate, I shall leave the place.'

Jenkins: 'Exactly what I told them at the meeting, your ladyship. I said, "Do you want to drive away the goose that lays the golden eggs?"'

### FAMILY FUN

Why is Westminster Abbey like a fireplace?—Because it contains the ashes of the grate (great).

What is that which everybody has seen, but will never see again?—Yesterday.

What is the best land for little kittens?—Lapland.

What roads are ill-natured?—Cross-roads.

What plant is fatal to mice?—Catnip.

What key is a poisonous one?—Whiskey.

What is the noisiest pet in the world?—Trumpet.

What does the evening wear?—The close of day.

What letter is twice your size?—W (double you).

When is love like a chicken bone?—When hidden in the breast.

Pins and Marbles.—Each boy or girl receives three pins which are stuck upright in the carpet. Marbles are then used to bowl over the pins. Naturally there must be a pre-arranged place for the pins to be stuck and for the bowler to stand in order that everybody shall have an equal chance. If more than one boy or girl should succeed in downing all three pins in the three bowls allowed by the rules, the successful players can have 'rubber' games together until one or the other becomes champion.

## All Sorts

Judicious praise is to children what the sun is to flowers.

Caller: 'I am sorry your mistress is out. Do you think she will be at home this evening?'

Maid: 'She'll have to be; it's my night out.'

A musical dictionary defines a shout to be an 'unpleasant noise produced by over-straining the throat, for which great singers are paid well and small children are punished.'

An honest reputation is within the reach of all men; they obtain it by social virtues and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is often the most useful for happiness.

We smile at the ignorance of the savage who cuts down the tree in order to reach its fruits. But the fact is that a blunder of this description is made by every person who is over-eager and impatient in the pursuit of pleasure.

A North Island butcher was somewhat surprised a few weeks ago to receive the following note of instruction from a customer: 'Dear sir, please do not send me any more meete yet. I have butchered miself.'

'A word to the wise is sufficient,' remarked the man with the quotation habit.

'Wrong again,' rejoined the contrary person. 'A word to the wise is unnecessary.'

Medium (at the seance)—'Is there any question you would like to ask your first wife's spirit?'

'Yes, please ask her to give my second wife that recipe for the currant jam she used to make.'

'I tell you, golf is going to be the salvation of the nation. It's going to make athletic men and women of our puny offspring and lengthen our days by decades.' 'But our ancestors didn't go in for golf!' 'And where are they now? Dead, all dead!'

'Some of the greatest classical composers did not make any money,' said the guest at the musical gathering. 'Yes,' answered Mr. Cumrox. 'That thought is about the only thing that gives me any comfort when I listen to the things they made up.'

The self-made man was in a caustic mood. 'These schools, ye know,' he said, 'they're no good. Don't give a boy no practical knowledge; see what I mean? Now, my son, he's supposed to be learnin' Greek an' Latin an' Algebra. An' the other day I asked him to tell me the Algebra for fried potatoes, an' 'e couldn't.'

In England money is characterised by the word sterling, because in the time of Richard Coeur de Lion money coined in the east part of Germany was called Easterling money, as all the inhabitants of that part of Germany were called Easterlings. Soon after that time some of those people who were skilled in coining were sent for and went to London to bring the coin to perfection that was the foundation of the practice of designating English amounts sterling.

The Parsee, untrammelled by his surroundings, is seen in Bombay in all his wealth of height and dress. The men are, without exception, tall, finely formed, and stately, and possess a robustness and beauty quite at contrast with their Hindoo neighbors. Their street costume is a peculiar long white cotton gown, wide trousers of the same material and color, and a tall mitre-shaped hat. They have a general reputation for sobriety, frugality, and sagacity, and they seem to thoroughly understand the accumulation of fortunes. The wealthiest residents of Bombay are Parsees.

The banyan trees in India are very curious. After the branches are about 20 feet long they bend and strike root in the ground. These send out branches which in turn bend down and strike root. In this way a whole forest has been made from one tree. The cow tree grows in South America. Its branches are bare, and appear to be dead. This, however, is not true, for if you cut little notches in the trunk there will flow out a liquid which looks and tastes like milk. People living in the neighborhood go every morning to get their supply of milk for the day.

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