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VOLUME

XXXVII

**

No 5

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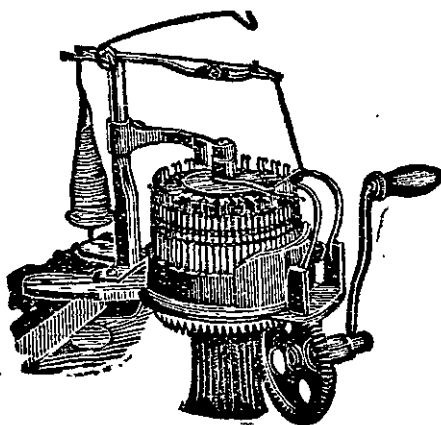
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GLEANINGS FOR NEXT WEEK'S CALENDAR

February 7, Sunday.—Septuagesima Sunday.
 „ 8, Monday.—St. John of Matha, Confessor.
 „ 9, Tuesday.—The Prayer of Our Lord in the Garden.
 „ 10, Wednesday.—St. Scholastica, Virgin.
 „ 11, Thursday.—Apparition of the Blessed Virgin Mary at Lourdes.
 „ 12, Friday.—St. Telesphorus, Pope and Martyr.
 „ 13, Saturday.—St. Gregory II., Pope and Confessor.

St. John of Matha, Confessor.

St. John was born in Provence towards the middle of the twelfth century. Even in boyhood he was remarkable for the perfect manner in which he practised fraternal charity, his chief pleasure being to assist the sick in a neighboring hospital. In conjunction with St. Felix of Valois, he founded the Order of Trinitarians for the ransoming of Christians enslaved by the Moors. He died in Rome, A.D. 1213.

St. Scholastica, Virgin.

St. Scholastica was a sister of St. Benedict, and, like him, she embraced the religious life at an early age. She was for several years Superioress of a community of nuns at a convent near to Monte Cassino, where her saintly brother was Abbot. St. Scholastica died about the year 543.

GRAINS OF GOLD

TO-DAY.

Lord for to-morrow and its needs
 I do not pray;
 Keep me, my God, from stain of sin
 Just for to-day.

Let me both diligently work
 And duly pray;
 Let me be kind in word and deed
 Just for to-day.

Let me be slow to do my will,
 Prompt to obey;
 Help me to mortify my flesh
 Just for to-day.

Let me no wrong or idle word,
 Unthinking, say;
 Set Thou a seal upon my lips
 Just for to-day.

Let me in season, Lord, be grave,
 In season gay;
 Let me be faithful to Thy grace
 Just for to-day.

And if to-day my tide of life
 Should ebb away,
 Give me Thy Sacraments divine,
 Sweet Lord, to-day.

In Purgatory's cleansing fires,
 Brief be my stay;
 O bid me, if to-day I die,
 Go home to-day.

Age and youth look upon life from the opposite ends of a telescope: it is exceedingly short—it is exceedingly long.

Prejudices are notions or opinions which the mind entertains without knowing the grounds and reasons for them.

The human race is divided into two great classes—those who go ahead and do something, and those who sit still and inquire, 'Why wasn't it done the other way?'

Prejudices are like the knots in the glass in our window: they alter the shape of everything we choose to look at through them; they make straight things crooked, and everything indistinct.

It is a good thing to believe, it is a good thing to admire. By continually looking upward, our minds will themselves grow upward; and as a man, by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire.—Matthew Arnold.

The Storyteller

AUNT MABEL'S STORY

'I am so glad you were able to come, Aunt Mab! Christmas—and my birthday—would not have seemed the same at all without you to any of us.' The speaker was a young girl, brown haired and blue eyed, with a fair, sweet face and a lissom slender figure that looked the perfection of neatness and grace in its well-cut navy-blue house-gown, with an appropriate touch of color in the scarlet neck ribbon and in the bright bunch of holly berries that shone amongst their leaves in her belt.

'Thank you, dear,' Aunt Mabel said affectionately, as her favorite niece deftly helped to remove the heavy fur-lined cloak which the new-comer had been wearing on her long, cold journey. 'But despite a severe twinge of rheumatism I was fully determined to come, dear child. I have never missed spending a Christmas at the Rath since you were a baby, Kitty, and I don't intend to stay away as long as I can help it. I'm glad your mother is keeping so well; and father? I suppose he looks as happy and jovial as ever.'

'Oh, yes, papa keeps splendidly, Aunt Mabel. Now, do let me do that for you,' and suiting the action to the word, Kitty was down at once on her knees unbuttoning the elder woman's boots.

'Thank you, child,' Miss Brereton said again. 'I'm afraid I'm getting old at last, Kitty, or else it is the rheumatism which makes my poor old joints so stiff. And how about yourself, Kitty?' she went on, as seated in a comfortable armchair before the blazing log fire she partook gratefully of the hot cup of tea and the thin buttered toast which her niece had thoughtfully ordered up to the visitor's room, it being still an hour or two before dinner. 'I thought you looked not quite the thing—just a little thin and pale—when I came in.'

'Oh, I'm all right, Auntie,' Kitty said, with a brightness that was perhaps a little forced, and a suddenly-flushed face which did not seem altogether due to her exertions.

'And Charlie?' her Aunt went on interrogatively, while a shadow not altogether unobserved of her keen dark eyes passed swiftly over Kitty's face. Yes, the child did look distinctly pale and trouble.

'Oh, Mr. Nugent is very well, I think,' Kitty began. 'You think,' and 'Mr. Nugent,' her aunt repeated in surprise. 'Why, when did you see him, Kitty?'

'Not for three or four weeks now,' the girl admitted shyly and with a slightly tremulous lip.

'Three or four weeks! That is quite a long time—for him. Why, Kitty, I thought—I hoped—it was all practically settled between you and my godson. Is it your fault or his? I must talk to him, really I must, the moment he comes.'

'I—I am not sure that he will come at all,' Kitty faltered. 'In fact, I'm pretty certain that he won't.'

'Not come—even to your birthday party!' Miss Brereton exclaimed in surprise. 'Why, Kitty, what has come between you, tell me.'

'Nothing, Aunt Mab—or at least, the merest trifle,' Kitty said huskily. 'It is all his own foolish jealousy, and really—'

'Tell me all about it, dear,' Miss Brereton said gently, as the girl stopped, suddenly overcome.

'Well, you see, auntie,' Kitty began, in a choking voice, 'Charlie asked me to marry him this time last year—and I promised that I would think of it. I'm very attached to him, really, auntie—I never knew how attached until this last few weeks. But somehow—you know how fond of fun and enjoyment, auntie—'

Miss Brereton nodded. 'Yes, I often told you, Kitty, that you were a little too much of a flirt,' she said, bluntly and inexorably.

'Well, somehow, I didn't feel,' Kitty went on, apparently too miserable—or too guilty—to attempt to answer the charge, 'that I wanted to settle down that way just yet a while; and when I told Charlie so he seemed quite hurt. Still we kept very good friends till a few months ago, when Captain Reggie Ponsonby came here for the shooting. He paid me great attention and—I'm afraid I did flirt very outrageously with him. Then at Blakeley's dance at the end of November I danced all night—at least, I'm afraid I danced a great deal too often with him. Charlie was there, and he looked—looked rather furious; and once when he came into the conservatory—I fancy he was looking for me—and saw me sitting under the palms with Captain Ponsonby, he grew quite white with anger, and then passed by as though he did not know either of us.'

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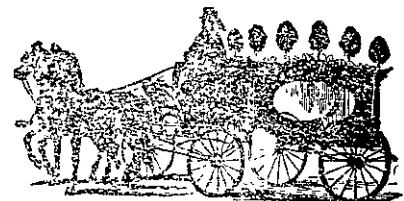
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'I don't wonder, I'm sure, poor boy,' Charlie's god-mother said with a little snort of resentment, 'considering the whole world, myself included, looked on the two of you as being practically engaged. Now, Kitty, tell me truly, do you really care the least little bit in your heart for this Captain Reggie whatever-his-name is?'

Kitty flushed again, and was silent a moment.

'I like him, auntie, very much,' she said then. 'He is very charming, very fascinating—and perhaps I felt more flattered than I ought to have been by his attentions, for I discovered since that he makes love to every woman he sees, every pretty woman, at any rate,' she added, with a deprecating smile. 'But then,' shyly, 'I never felt the same, not a bit the same about him as I did about Charlie. I know—now—it's really Charlie I cared for all the time.'

'Well, then, hadn't you better make it up with the boy at once?' Miss Brereton began impatiently.

'But—but that is the worst of it, Aunt Mab,' Kitty answered, half-sobbing. 'I did try to make it up with him and—he would not have it. I met him only once since that night of the Blakeley's dance, and then—he was frightfully cold and distant, auntie. I was beginning to feel really wretched; so when I got a chance of speaking to him I tried to be as nice as ever I could, and said something about my birthday party—meaning—if he would only have understood—that I'd make up to him then for all my sins at the Blakeley's. But he only looked at me coldly and asked, "Is Captain Ponsonby to be a guest at your birthday party, too?" And when I said he was—for the Captain had practically invited himself, and I didn't see how I was to get out of it—Charlie said, "I'm afraid in that case, Kitty, I have another engagement." I really think it was very horrid of him, Auntie, don't you? After my stopping and making myself so very small? So then, of course, I flirted more than ever—'

'You little minx,' Aunt Mabel said, with a mingled severity and tenderness, 'you got only half of what you really deserved. Many a woman has missed her whole life's happiness by just such foolish tactics as you have been pursuing, and you may thank your stars, my dear little girl, that in your case it is not yet too late to make amends. Now, let me tell you a story, Kitty. Once or twice, you remember, you asked me how it was that I had never married, with all my wealth and good looks I was just as pretty or prettier even than you, child,' she added with a frank and engaging complacency. 'Well, I promised I would tell you some time, Kitty, and though it is a matter I have never cared to talk about, or have talked about by others, the story, I think, may as well be told now—perhaps better—than at any other time.'

'You know, Kitty, I was like yourself—an only daughter, your father's only sister; and like most other only daughters of well-to-do parents, I was, I'm afraid, just a little spoiled and over-indulged. I had, too, plenty of lovers and would-be suitors, some of them just as charming and fascinating as your Captain Ponsonby, I daresay. But of them all I really only cared for the one—I know it now, and felt it even then, for all my folly and hard-heartedness. Well, Archie Bentham was only a struggling young doctor, and as I had every comfort and everything I could possibly wish for at home, I did not see the use of settling down too soon as a poor man's wife, and kept putting him off time after time. At last, a rather good appointment turned up for him, but it was in Australia, and Archie never gave me a moment's peace till I had promised him that as soon as he had made ready a comfortable home and secured a sufficient practice out there, I would go out to him and become his wife. For all that, I made sure to enjoy myself in his absence, and thought altogether too little, I fear, of the poor faithful lover working so hard and so patiently for my worthless and selfish self at the other end of the world. The time came at last, however, when he would be put off no longer, and I had to promise him that I would get ready my trousseau and all necessary goods and chattels and start by a certain boat, which he would meet at the other end of the journey—the boats, I may add, did not go nearly as frequently in those days as now. Just at the end, all my friends were giving me farewell parties, and between the dissipation of these and the arrival of wedding gifts, and the selecting of dresses, etc., for my trousseau, I was—well, fairly off my head with excitement. And then, at the last moment, a friend of mine, Walt Harrington, a good-looking young squire with whom I had been flirting rather unpardonably, begged of me to wait yet another few days in order to attend a picnic which he wished to give in my honor. Well, weakly, I succumbed, and let the boat go, even though I knew my poor, patient Archie would be waiting to meet me on its arrival at Sydney. And even though Walt Harrington made me a proposal of marriage that day—as I had guessed he would—urging me to throw over my old lover

for good-and-all, I may tell you I didn't enjoy that picnic or the days that ensued the least.

A revulsion of feeling, a kind of remorseful longing had set in; and I now felt as anxious to be off and rejoin my patient and long suffering sweetheart as I had hitherto been slow and reluctant to do so. I wrote him a long, penitent letter, telling him not to be disappointed, that I would surely come by the very next boat. And when the day for my departure came, I said good-bye to all my friends and the easy, luxurious old life with the lightest and most joyous of hearts, feeling almost "fey," as the Scotch say, at the mere prospect of meeting and greeting my true love once more. Miss Brereton sighed heavily and the jewelled hands that had been lying idly in her lap gripped each other nervously.

'Well, Kitty, the boat reached Sydney, but there was no Archie there to meet it. I could not tell you the feeling of disappointment, of utter loneliness and desolation, which came over me as I scanned all the waiting faces on the pier, and saw that his was not amongst them. Then a momentary fit of anger came over me; he had done this by way of retaliation, to pay me off for my own cool and heartless disappointment of him a few weeks before! But even as the thought passed through my mind, a gentleman whom I had before noticed on the pier-head came up and spoke to me. He was my Archie's brother, the same who had obtained for him the appointment which had brought the two of us one after another to the far-off country. He was a little like Archie, but a good deal older, and with a quiet sadness of bearing altogether unlike my old love as I remembered him—young, gay, and bebonnair.

'My brother—he was not able to come down to the boat, so I came to meet you instead,' he said, after we had made sure of each other's identity. With hardly another word, he took charge of my luggage, and gave directions concerning it; then led me to the vehicle that was to carry us both to our destination.

A feeling of wretchedness that was not altogether disappointment, a feeling of sadness and foreboding, had by this time taken possession of me, but as we journeyed along through the busy crowded streets I took courage at last to say, "Archie—he is quite well, I trust?" It was so unlike him not to have come!

'My companion looked at me kindly, almost pityingly.

'He is—not very well, I'm afraid,' he said, guardedly; and something in the words, in the way they were spoken, set all my smouldering fears aflame.

'There is something wrong, I feel it, I know it,' I said. 'Tell me,' laying my hand on his arm, 'tell me the worst! Is he—is Archie dead?'

'No, Archie is not dead,' the brother said, but there was no corresponding brightness in his face. 'He is ill, upset; he worked too hard these few years back, took too little rest or relaxation, living with only one fixed object, one single idea in his mind, and then—he had a sudden shock, the effects of which still remain—may perhaps remain as long as he lives.'

With a blanched face, and a heavy, remorseful conscience (for who knew better than I the "one fixed object," the "one single idea" which possessed my lover's mind and heart?)—I gathered from the man sitting beside me, little by little, the history of what had really happened. Archie for the past four years had been working with a feverish energy, with a restless, untiring unselfishness, the sole object of which was to secure for me as a wife the same comfortable means and surroundings that I had been used to in my girlhood's home. Then, when this end was gained and he felt assured that at last I was really coming to him, his joy and excitement knew no bounds; and on the morning on which he had come to meet me at the boat, that morning which was to end in such bitter disappointment for him, his brother and all his friends were chaffing him on his radiantly happy looks.

Miss Brereton sighed heavily, and was silent a few moments, as though wrapped up in regretful memories of the dead, irrevocable past.

'Well,' she went on, 'he did not find his bride awaiting him, and after a vain and fruitless search the poor fellow returned to his home, a sadly altered man. One ineradicable idea seemed to have taken possession of his mind and soul; his sweetheart must be ill, perhaps dead—else why did she not come to him as she had promised. It never entered his head, you see, that she could have wilfully and wantonly broken that promise for the sake of a frivolous day's amusement and the satisfaction of her own foolish vanity. Archie's brother tried all he could to console and reassure him, but the poor fellow would not be reassured; one thought had taken possession of him, had completely obsessed him—that I was dead, perhaps drowned on the journey out. The end of it was that the shock of his disappointment, acting on an overstrained mind and body, had made a mental and physical wreck of my poor devoted lover. He lived for just a year afterwards, and

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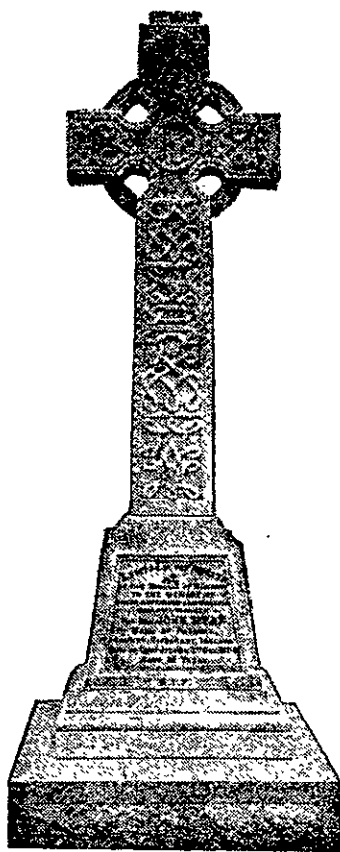
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all that time he mourned disconsolately for his "poor lost darling," as he always called me. They brought me to him, hoping that the sight of me would restore the balance of his mind, but it was useless—too late. He knew me perfectly, but yet to his troubled and shattered mind I was still only "his poor lost darling, his dead, drowned Mabel"; and it made my meetings with him sadder—sadder than death itself, Kitty. I hoped against hope that he would get better, but within less than a year of my journey out, poor Archie was dead, at rest at last. Then it was found that in a will which he had made before his illness he had appointed me sole heir to all his savings, which were sufficient to leave me wealthy and independent for the rest of my days. But I was left something else also, Kitty—a sore, aching, untiringly remorseful heart. I had no thought any longer for the petty follies, the selfish frivolities of my former life. My life's happiness was gone, gone for ever, and I would have gladly given every day of my existence, every single earthly possession of mine, if I could only have seen my lover restored to health and sanity once more. Now, Kitty, you see—you know how it is that I never married, dear child.

'Poor Auntie Mab,' Kitty whispered softly, laying a wet cheek caressingly against the hand that gripped her own so closely. 'I know—I can guess just exactly how you must have felt,' she said, and then fell into a deep sympathetic silence that said more than any words. But afterwards, when she had a few moments to herself, she sent off such a sweet, penitent, tender little note to Mr. Charles Nugent as would have given Aunt Mabel, did she only see it, almost as much unmixed pleasure and gratification as it certainly did to that young gentleman himself.

On the following afternoon, as Kitty was twining the last wreath of mingled holly and mistletoe around the central chandelier of the Rath drawing-room—denuded now of half its furniture to make room for the coming dancing and festivities—the door opened very softly, and Charlie Nugent came in. Kitty turned round, a look of wondering welcome in her big blue eyes.

'Is it really you?' she cried, in artless, unfeigned pleasure. 'So you've come, Charlie! You are coming to my birthday party, after all.'

'Kitty, I've just been talking to my godmother in the hall—what a brick she is!—and she just got time to whisper me something—something about you, Kitty dear.' 'About me?'—Kitty repeated, coloring up delightfully. 'Aunt Mabel—she's a dear, but she had no business to abuse my confidence—'

When Miss Brereton opened the door noiselessly a few moments later, all her doubts and fears for the combined future happiness of her pet niece and her godson were speedily and silently and for ever set at rest.—*Weekly Freeman.*

CATCHING THE BOAT

The Wilkinson family had looked forward to Wilkinson's holiday so long that Luke and the twins went four times to look at the calendar in order to make sure that it had really arrived.

They all arose at 4 o'clock to put up the lunch and get down to the landing time to get good seats on the upper deck, for there were to be great crowds going to Milwaukee. Serepta declared that she was so sleepy she couldn't tell whether she was eating toast or leather.

It was 2.30 when they reached Milwaukee, and they had three whole hours in which to go to the Soldiers' Home on the trolley cars. 'Wilkinson fought in the civil war, and never let a place of this kind go unvisited if he could help it.'

The trolley ran through a beautiful bit of country, and the twins were delighted more than once by the trees that brushed the top of the car. The ride took an hour, so they were a little stiff when they got out, and were glad to walk around the beautiful grounds to get rested. There was so much to see, and they lost their way so many times that it was half-past 4 before they knew it.

They hurried back to the trolley line, having to stop twice because of the breaking of the patent handle on the lunch basket, but when they got there not a car was in sight. Some people who were just driving away called to them that the car had broken down and wouldn't be in running order again for two hours. It seemed too dreadful to be true, but Serepta recognised them as fellow-voyagers, and Luke ran to a drug store telephone and asked the manager. Wilkinson was obliged to be at his office early in the morning, and could not stay over night, and they had not money enough in all their purses to take them home by rail, so there was nothing for it but to go to the landing in carriages.

Luke went to the livery stable, where he found that all but two small buggies had been hired by other passen-

gers of the boat some time before, and these he seized upon at a price (in advance) that took every spare cent save just enough for car fare at home.

They had lost so much time talking and telephoning that it was very late when they climbed into their buggies and started. Mrs. Wilkinson, Serepta, and one of the twins got into one buggy, and the rest got into the other, and with a driver in each one it was rather close quarters. The men guaranteed that they would reach the wharf in plenty time, and away they went at a pace that at least showed their good will. The horses seemed to enter into the spirit of it, and the way they tore through the city streets was a disgrace and a violation of the speed ordinance.

People started after them. The drivers whooped for those in front to get out of the way, and small boys stood on the corners and cheered. Mrs. Wilkinson screamed once when they turned so sharp a corner that they teetered on two wheels only, and was not a bit comforted or reassured when the driver told her there was nothing to fear, as the horse once belonged to the fire department.

Luke decided after the third block that he would give up his idea of being a lawyer and join the fire department. Therefore, whenever he could gather his scattered wits, he gasped out questions regarding the enlistment and the number of alarms in a day. The driver, answering in jerky monosyllables, thought it paid better to be an ice-man or a teamster, especially with five or six children to bring up.

Once a policeman pursued them for two awful blocks, and the people on the street shouted, 'Stop, thief!' and 'Runaway!' But the policeman grew tired and turned back as soon as he got out of his district. Mrs. Wilkinson was immediately relieved when he disappeared.

When the mad race was nearly over, Mrs. Wilkinson was worried for fear it might all be in vain, but after whirling around a few more corners and just failing of three collisions, she saw the tops of the boat's funnels and drew a long breath.

As they came to an abrupt jolting halt, the boat's passengers ran to see them, and, leaning over the railing, waved to them to hurry. They had just half a minute to spare, so they sprung out hastily and ran up the gang-plank, thankful for the narrow escape. Then, seated in the only vacant chairs, munching sandwiches, they entered into conversation with several passengers in a vain quest for information.

Another half-hour passed. The moments dragged on and darkness settled down. Suddenly, however, upon the appearance of a round figure crossing the gang-plank in a leisurely manner, they waited in silence for the boat to depart.

Fifteen minutes, a half-hour, a whole hour, passed, and no one stirred. Some men in blue shirts lounged on the wharf whistling, but the boat might have been incapable of motion so still she lay. Serepta wrapped herself up in her golf cape, while Wilkinson entered into conversation with several of the passengers.

Luke went below to investigate, and presently returned with a piece of soul-stirring information.

'That was the captain,' he said. 'He was caught out at the Soldiers' Home by the breaking of the trolley, and he waited till they mended it.'

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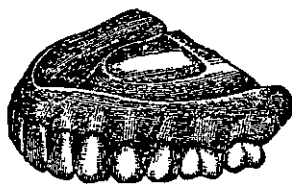
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Current Topics

Aid for Catholic Schools

'I know,' said Mayor Rose, of Milwaukee, recently (quoted by the *Ave Maria*), 'that what I am going to say will lay me open to the charge of political horesy. But I believe that with 36,000 children in the public schools, and over 20,000 in the parochial institutions, it is short-sighted public policy that demands that parents who send their children to the schools of their choice shall place upon themselves a double burden of taxation. The day will dawn, and speedily, when either they will be exempt from aiding in maintaining the public schools, or the parochial schools will be aided from the public funds.'

The Accession Oath

Nos amis l'ennemi—in other words, the extremist sections of our No-Popery friends in Great Britain and Ireland—are beginning to sit up and 'take notice' of the movement for the reform of that 'relic of barbarism,' the accession oath. They (or, rather, some of them) have begun to issue rather sultry fulminations against the proposed excision of the outrageous formula which describes Catholic worship as 'superstitious and idolatrous.' 'Make the accession oath as Protestant as you like,' says Father Bernard Vaughan, 'but not insulting.'

'And one by one in turn, some grand mistake
Casts off its bright skin yearly like the snake.'

It is high time that the accession oath cast off its outrageous references to the faith of 250,000,000 Catholics.

A London Fog

Winter sometimes lingers in the lap of the northern May, and the thick London fogs of the clammy November-time linger oft into the keen and biting cold of the young new year. Oscar Wilde sang of London's November speciality:

'The yellow fog came creeping down
The bridges, till the houses' walls
Seemed changed to shadows, and St. Paul's
Loomed like a bubble o'er the town.'

But that was not the prize-taker, that was not the father and mother of the fogs that descend at times upon the great Babylon and leave nothing but a few near walls and an atmosphere of thick, rolling grey, punctured here and there with the muffled yellow glare of lamps trying hard to shine. One of these fogs was briefly described as follows in a cable message in Monday morning's daily papers: 'There has been a heavy fog in London for over two days. All traffic was dislocated, and all trains were seriously delayed. There have been many highway robberies and burglaries. The lamps were alight continuously from Tuesday afternoon till Friday morning.'

In his droll 'Nocturnal Sketch'—a piece of 'Blank Verse in Rhyme'—Hood tells of some of the events that happen in London when

'Anon night comes, and with her wings brings things
Such as, with his poetic tongue, Young sung.
Now thieves, to enter for your cash, smash, crash,
Past drowsy Charley, in a deep sleep, creep,
But, frightened by Policeman B3, flee,
And, while they're going, whisper low, "No go!"'

But the gas that

'Up-blazes with its bright white light,'

and the electric film were no match for the protective fog that clothed the London footpad with a cloak somewhat like that of Jack the Giant-killer or Siegfried's mantle in the Nibelungenlied. And so, under its safe cover of murky grey they perpetrated 'many highway robberies and burglaries'—and, no doubt, were shocked at their own moderation in stopping short at these milder operations of their craft. Some years ago we cast up as follows some of the further cost which London pays for the luxury of its fog: A simple eight hours' day of it may involve an extra positive expenditure of from £50,000 to £100,000 in chinking coins of the realm. A goodly proportion of this finds its way into the hands of the gas and electric light companies. A fog also brings much danger, tribulation, and expense to the railway companies. 'Fog signalling,' says an English railway paper before us, 'is expensive. At Clapham Junction alone £50 has been spent by a single railway company during a day's fog in extra pay to the platelayers. When the red light cannot be seen at a distance

of a hundred yards the platelayers become fog signallers. For this they are paid a shilling a day in addition to their regular wages and fourpence per hour overtime, provided the overtime does not run into a second shilling.'

According to Senator Parkins, of California, 'there is no fog on land or sea which can resist our new dispelling device.' What the aforesaid device may be, this deponent saith not. We are merely told that 'the only noise connected with the device is a muffled blast at intervals.' 'Muffled blow' might possibly be a better description. But blast, or 'blow,' or 'bluff,' or whatever it may be, the new 'dispelling device' would do well to try its 'proutice hand at the able-bodied fogs of California, Oregon, and Nova Scotia before it joins issue with the gold-medallist of all the fogs that hangs at intervals over 'famous London town.'

A Catholic Census, U.S.A.

A cable message in last Saturday's papers deponeth as follows: 'Including those persons who are affiliated by family ties to members, whether they belong to the organisation or not, the census gives the Roman Catholic Church of the United States a total of 22,474,420. This total, which includes the Philippines and other islands under the American flag, gives 14,235,451 as the number in the United States proper. Mr. Smalley, the New York correspondent of *The Times*, says that these statistics are useless for purposes of comparison, inasmuch as all other churches enumerate the actual members of the churches.'

Our readers would do well to reserve judgment on the statement that persons are entered upon the new census as Catholics, 'whether they belong to the organisation or not.' We may add that Archbishop Glennon, of St. Louis, was placed in charge of this census by the United States Government. Here are some facts in connection therewith which do not seem to square with the cable message quoted above: In an audience with Pope Pius X. on December 12, 1908, the learned Archbishop spoke as follows (we take the report from the Milwaukee *Catholic Citizen* of December 19—the italics are ours): 'He [the Pope] was especially interested in a summary or statement I made to him concerning the results of the first real attempt at a census of Catholics in the United States. I explained how I had been appointed by the United States Government in an official capacity to take this census, and how I had received every assistance in my work from the civil authorities. His Holiness was much impressed on hearing that the figures positively ascertained by us greatly increase the former estimate of the number of Catholics. Our results show about 14,000,000, from which 15 per cent. is to be deducted in the printed reports to allow for children under a certain age, who are not counted. But I had to explain to the Pope that while these are the figures recorded in the official count, a great deal of supplementary information convinces me that the actual number of Catholics in the United States is not short of 18,000,000.'

It will be noted that the figures contained in the cable message quoted above relate to the 'printed reports' and the 'official count' only, and not to the 'supplementary information' received by Archbishop Glennon.

At it Again?

Professor Haeckel is once more passing through the waters of tribulation. Years ago scientific men hosed him with scorn for the manner in which he 'faked' the illustrations of the human and the canine foetus in order to support a theory of his that has long since been placed in the lumber-room of 'scrapped' and useless fancies. Since then the Professor has 'committed' *The Riddle of the Universe*, an extraordinary mixture of science, of unscientific or unproven theories, and of metaphysical argumentation for which the author is wholly unequipped. This book has, however, done much mischief among untrained minds; but one of its happiest results has been the publication of Dr. Gerard's *The Old Riddle and its Newest Answer*—a cheap edition of which has been published by the Catholic Truth Society. We cordially commend that admirable book to all and sundry of our readers. The further course of Haeckel's tribulations is recorded as follows by the Berlin correspondent of the *Philadelphia Catholic Standard and Times*. We quote from our gifted contemporary's issue of December 5: 'Since the appearance of the popular edition of his *Riddle of the Universe*, he has been attacked more fiercely than ever. Lodge, Reinke, Paulsen, and others who stand in the forefront of the scientific world pulled many of his hypotheses into shreds. Two zoologists many years ago had already convicted Haeckel of falsifying illustrations: the same accusation is brought against him by Dr. Brass, the zoologist, in regard to his latest

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published lecture, *The Problem of Man*. Dr. Brass's statements appeared in two papers, and could not escape the notice of the Jena professor, who promptly called his accuser a "deliberate liar." Dr. Brass now comes back at him with the following declaration: "Haeckel has not only misrepresented the stages of the development of man, ape, and other mammals, in order to give plausibility to his hypotheses, he has also taken from the posthumous works of a scientist the figure of a makak, cut off its tail and made a hylobates out of it. He has committed the greatest possible crime against science. The proof of the justice of my accusation I shall bring in an illustrated pamphlet entitled *Ignorance or Falsification? Haeckel's Latest Embryo Pictures*. If Haeckel is again convicted of falsification, it will be, or ought to be, all over with his authority as a savant."

Faith of Scientists

From the same letter of the able and well-informed correspondent mentioned in the last preceding paragraph we extract the following: 'A prominent German naturalist, Professor Dennert, of Godesberg, in his latest book, *The Religion of the Naturalists*, examines the attitude of all the great scientists, ancient and modern, towards religion. Three hundred men of science pass in review, and the result is quite astonishing. In thirty-eight cases it was impossible to determine the religious position. Two hundred and forty-two are confessed theists [that is, believers in God], twenty are indifferent or atheistic, but only five are anti-Christian materialists in the real sense of the word. This means that of the 262 scientists, less than 2 per cent. openly declared hostility against Christianity and belief in God; about 6 per cent. were more or less indifferent. The overwhelming majority believed in God. How far their religion went it is not always easy to ascertain. Many were, no doubt, free-thinking and unsettled, but very many, too, were strict followers of a Church; in ninety cases this has been proved beyond all cavil. Professor Dennert next selects thirty-two names—the immortals, according to him (and few will disagree with him), in the realm of the natural sciences—beginning with Copernicus and Galileo and ending with Pasteur and J.-von Sachs. Of these, Scheele's religious attitude is unknown, Lavoisier and Laplace were atheists, Humboldt and Darwin were indifferent; of the other twenty-seven, at least fourteen—Copernicus, Galileo, Kepler, Newton, Ray, Swammerdam, Leibnitz, Boyle, Euler, von Haller, Cuvier, Faraday, Pasteur, and Lord Kelvin—were practical adherents of a Christian denomination. Who can say, in the face of these facts, that religion and science are incompatible? Is not rather the contrary the truth? At least every Christian man of science can say he is in very good company.'

Adulteration

In his *German Society at the Close of the Middle Ages*, Belfort Box summarises (p. 216) some of the old guild laws against adulteration, scamped work, and the like. Some of these laws are well described by him, as 'ferocious in their severity.' In some towns, for instance, 'the baker who misconducted himself in the matter of the composition of his bread was condemned to be shut up in a basket which was fixed at the end of a long pole and let down so many times to the bottom of a pool of dirty water.' The same writer records how, in 1456, two grocers and the female assistant of one of them were burned alive at Nurnberg for having adulterated saffron and spices, and how a similar fate befell some dishonest members of the same profession at Augsburg in 1492. The same dread penalty of fire, we may remark, hung, till (we think) well on in the eighteenth century, over the heads of women who murdered their husbands.

Some time ago we referred to the adulteration of sundry common drugs by dangerous substances calculated to bring physical and moral ruin to the home. In his recently published book, *The Popes and Science*, Dr. James J. Walsh describes the following account of the manner in which a Sicilian law of nearly seven centuries ago regulated the purity and price of drugs:

'Nor must any licensed physician keep an apothecary's shop himself. Apothecaries must conduct their business with a certificate from a physician, according to the regulations and upon their own credit and responsibility, and they shall not be permitted to sell their products without having taken an oath that all their drugs have been prepared in the prescribed form, without any fraud. The apothecary may derive the following profits from his sales: Such extracts and simples as he need not keep in stock for more than a year before they may be employed may be charged for at the rate of three tarrenes an ounce. Other medicines, however, which in consequence of the special conditions required for their preparation or for any other

reason the apothecary has to have in stock for more than a year, he may charge for at the rate of six tarrenes an ounce. Stations for the preparation of medicines may not be located anywhere, but only in certain communities in the Kingdom, as we prescribe below. We decree also that the growers of plants meant for medical purpose shall be bound by solemn oath that they shall prepare medicines conscientiously, according to the rules of their art, and as far as it is humanly possible that they shall prepare them in the presence of the inspectors. Violations of this law shall be punished by the confiscation of their movable goods. If the inspectors, however, to whose fidelity to duty the keeping of these regulations is committed, should allow any fraud in the matters that are entrusted to them, they shall be condemned to punishment by death.'

THE SECULAR PHASE OF OUR EDUCATION SYSTEM

A DISCUSSION

(By the Editor of the New Zealand Tablet.)

The following articles on the above subject—the third and fourth of the series—appeared in the *Otago Daily Times* of January 28 and 30:—

III.—SOME RIDDLES TO READ.

The secular and the religious systems in education are (as already explained) mutually irreconcilable. The battle between them is not of merely local or academic interest. For it is a question of practical principles of philosophy and of pedagogy (the science of teaching), which are of universal application. The human race has everywhere the same native faculties, from New Zealand to Nova Zembla, from China to Peru; and these faculties follow the same laws of development under the moulding and formative processes which are collectively termed 'education.' Even on this outer rim of the world 'the battle of the schools' is in a real sense a world battle, inasmuch as it involves issues of world-wide importance and principles of world-wide application. The conflict upon which our secular system has entered is not a mere local strife with Catholic ideals of education; it is merely the local phase of a wider struggle against the whole principle of the union of religion and education which has been the common possession of Christendom—and of more than Christendom—from time immemorial. Being thus in possession, this must be deemed to be rightly in possession until adequate evidence to the contrary is forthcoming. The secular system appears in the role of a recent and rival claimant for the possession of the world's schools; it has, therefore, to establish its claims, and to establish them all along the line. Education, like all training, is dominated by the purpose that is in view. The end or purpose is (for Christians) determined by Christian philosophy and revealed religion; its processes by the principles of pedagogy or the science of teaching. The secular system must thus establish itself, if at all, by an appeal to these principles, and to the true teaching as to the origin and destiny of man. Its line of demonstration involves proof of one or other of the two following propositions:—

(1) Proof that the association of religion with education is contrary to, or inconsistent with, the true end or purpose of human existence, and the true principles of pedagogy (child-training); or (2) that the exclusion of religion from the working hours of the school is calculated to promote the true end or purpose of human life, and is, moreover, in accord with the true principles of pedagogy.

Proof of one or other of these two ugly-looking propositions is involved in the only scientific and effective defence which our secular system can set up. These propositions are in substantial harmony with the views of philosophies which do not accept a Personal God, and to which the post-mortem destiny of the human child is no nobler than that of hog or dog or codlin moth. If the exclusion of religion from our schools is defended on the lines of these or of any such philosophies, we shall know where we stand and how to meet them. But throughout these articles I assume that I am dealing with Christian men. I do not profess to know on what recondite principle of Christian philosophy or revealed truth or pedagogical science they uphold the divorce of religion from the school, and the curious situation (stated above) that it logically involves. To me, and to many besides, their attitude on this question is

As full of kinks

And curious riddles as any sphinx.

Here is a small selection of the first of these 'curious riddles' that occur to my mind:—

'It's selling well, because it's satisfying well.' Hondai Lanka Tea represents 'the most for the money.'

'Be kind tae auld Grannie.' Ladies appreciate a box of Hondai Lanka as a Christmas present.

1. Our Government found God in the schools. It banished Him therefrom. On what principle of philosophy and of pedagogy did it do so? By what right, and on what principle, does it seize upon the best and most impressionable part of the child's life and keep it utterly apart from the knowledge of God, the fear of God which is the beginning of wisdom, and the love of Him which is its end? In what precise way does all this promote the true end and purpose of the life of the child? Renan was no believer, but he realised the great moralising power of faith in God and love of the great Exemplar, the Saviour of the world. 'The peasant without religion,' said he, 'is the ugliest of brutes, devoid of the distinctive sign of humanity' (*L'Avenir de la Religion*, p. 487). I could fill whole issues of the *Otago Daily Times* with testimonies as to the need of religion in the school—testimonies written in half a dozen languages by the foremost authors, educationists, and leaders of men of the past 50 years and more. I limit myself, however, to the following striking pronouncement of so keen a judge of human nature as the first Napoleon. 'I want pupils,' said he, 'who know how to be men. Without God one is not a man. I saw the godless man in 1793. You don't govern that sort of man; you give him grape-shot' (translated from W. S. Lilly, 'On Shibboleths,' p. 143).

2. Our ideas of right and wrong are intimately bound up with the doctrines and principles of Christianity. Even agnostics and materialists acknowledge the powerful and sustaining moral influence that these principles have exercised upon mankind. Our Government found these doctrines and principles in the schools—and swept them out with the legislative besom. By what right, by what principle of philosophy and of pedagogy, did it do so? On what principle does it seize the best period of the child's life and arbitrarily cut it off from these ennobling moral influences, at the very time when the formative processes of education are being carried on? And how, precisely, does all this aid the child to attain the true end of its existence?

3. The divorce of religion from education is one of the means adopted ever since the eighteenth century by the various schools of anti-Christian philosophy to draw Christian children into scepticism or unbelief. A similar purpose (as stated in a previous article) was avowed by the father of the secular system in Victoria, of which ours is practically a copy. And in France to-day (as I can amply demonstrate) a secular and professedly 'neutral' system of public instruction is being utilised, of set and deliberate purpose, to cast discredit upon Christianity, to uproot religion from the hearts of the rising generation, and to replace it with scepticism or unbelief. (The general reader will find useful summaries of the evidence in point in *The Month* for December, 1908, and in *Moral Instruction and Training in Schools, Report of an International Inquiry*, London, 1903, Vol. II., pp. 51-69.) Will the supporters of our secular system explain in what particular way a method devised by philosophers to choke-damp Christianity in Europe, may be used to promote it in New Zealand by aiding Christian children in our schools to attain the glorious destiny known to them by faith?

4. According to the lessons of experience and the constant teaching of Christendom religion is needed as an active power in the child's early temptations, and 'it should, as far as possible, be handed over to him as a finished weapon.' Now, if the true purposes of life are furthered by the exclusion of religion from the school, how are they likewise furthered by including it in the home? If religion is good for the child at his mother's knee at 9 o'clock this morning, by what black magic of pedagogy does it become so poisonous to the same child in the school at 9.30, that the law must 'protect' him from it as it does from contact with a declared leper or a bubonic rat? And if, on pedagogical grounds, God and religion are to be barred out of the school part of our citizens' training, why retain them in any period or phase thereof? For we must not fall into the too common error of supposing that training is only for the young. The process lasts as long as man's probation lasts—in other words, it lasts till we pass out by one or other of the thousand doors of death.

5. The material on which both the religious and the secular systems of education must produce the results they aim at is of a very varied nature. In this Dominion an appreciable percentage of it is furnished by parents who keep more or less severely apart from Church life, and neglect in various degrees the religious and moral upbringing of their children. The Anglican Bishop of Auckland (Dr. Neligan) estimates at, I think, 50,000 the neglected white children in this Dominion who know not God or His Christ. Synods and assemblies have published disconcerting figures in point, and the experience of most clergymen probably goes to show that the number of children of neglected religious and moral training is considerable. The accuracy or inaccuracy of their estimates, however, in no way affects the radical evil of the system. Under the

system of religious education that long prevailed in this Dominion these evils of domestic neglect were to a greater or lesser extent remedied in the school. But in 1876 our legislators stopped the further operation of this great boon. They seize the best and most plastic part of these neglected children's lives and expose it to the influences of a system of instruction from which they have barred out God and a 'moral law whose sanction is of-God.' What can this counterfeit 'education' do for these hapless children but sharpen their wits, confirm them in their disregard of religion, and send them in turn to found homes which, in this respect, shall be the counterpart of the schools in which they received their one-sided and inharmonious training? How, on Christian principles, does all this accord with the tenets of true pedagogy (child-training) or promote the great end of the children's existence?

6. But that is not all. The incorrigible, grown-up slum-girl in the story, *No. 5, John Street*, makes this heart-riving appeal: 'It's too late for me; but give the kids a chance!' What chance does our secular system give 'the kids'? Let us see. (a) It dethrones God from His olden and prescriptive place in the school; it seizes and monopolises to itself the best and most impressionable part of the child's life and shuts out therefrom the highest, tenderest, most inspiring, and most exalting moral influences. (b) It treats the child as an intelligent, but not as a moral, being. Yet, in Tennyson's phrase, a youth or man may be 'gorged with knowledge' and yet really uneducated. For mere instruction is not ethical; it is not enough to form even the intellect, much less to mould the heart and will and form the character, which is the real end of education. (c) During the precious period of the child's life which the secular system monopolises, it concentrates the intellectual faculties exclusively on material interests and pursuits. It, in effect, makes the school a market and knowledge a machine for money-getting. True educational development of the faculties is simultaneous and harmonious; but the outstanding features of the training imparted by our secular system are these: Thrusting material interests into the forefront and supreme place in life, and throwing religion, and the things of the Spirit, and the ordered development of the moral and religious faculties, into the background or over the wall. It is the natural tendency of unused powers and faculties to become feeble or degenerate. What is to prevent this ill-balanced development, this neglect of the spiritual side of the child, from following the path of its normal tendency to moral and religious atrophy—to indifferentism, scepticism, or unbelief? A good home life, and other factors to be mentioned in another article, may check to some extent the normal operation of such tendencies, and hold the youth to the faith in God that has transformed the world. But by what jugglery of causation can a secular system of public instruction, of itself, tend towards making him much more than a materialist? And how does all this material absorption, all this exclusion of the highest moralising influences, all this lop-sided development of faculties, promote the true purpose of the child's being, and accord with the true principles of pedagogy?

These are mere samples of the riddles that have to be read by Christian apologists who advocate the exclusion of God and His law from the school life of children, on philosophical and pedagogical grounds—the only grounds upon which a valid defence of our secular system of public instruction can be raised.

IV.—THE ARGUMENT FROM RESULTS: SECULAR SCHOOLS AND CRIME STATISTICS.

Our secular system of public instruction assumes as a dogma that, in effect, religion is more or less of a speculative philosophy, or that at least it is something separable from the real business of life. In the three previous articles of this series I have dwelt exclusively on the principles of philosophy and of pedagogy (the science of teaching); for upon these, in its last resort, the only real defence of our secular system must be based. These considerations dominate the whole position.

'The rest is all but leather or prunello'—all other pleas in favor of the system are at best subsidiary or of conditional relevancy. The same statement holds true as regards the results which have been or may be claimed for the system in actual operation. The argument from results supposes two things: (1) That the results have been sufficiently ascertained, and (2) that they are good. But, obviously, results are good or bad according to the criteria by which they are judged. And, in the present connection, these criteria resolve themselves ultimately into a philosophy of life—into doctrines as to the origin and destiny of the child that is taught—and, closely connected with this, into the principles and processes of the art of teaching. So that we get back ever to the fundamental considerations which I have so strongly emphasised in previous articles.

What are the fruits by which our secular system of

'I wish ye weel!' A box of Hondai Lanka makes a splendid Christmas greeting. A substantial gift!

'Begin the New Year right!' Commence using 'Hondai Lanka' Pure Ceylon Tea—delicious and most economical.

public instruction claims to be judged? It will hardly be contended (especially in view of well-known facts) that the union of religion with education tends of itself to produce a lower physical or intellectual type. We may therefore concentrate our attention upon what is admittedly the chief end of education—namely, upon the moral viewpoint, upon the formation of character and the training of true men and women as we need them. And be it borne in mind that I am all along assuming that this discussion is with men who accept at least the fundamental truths and principles of the Christian faith.

The appeal to results is a favorite theme in the journalistic defence of Australasian secular systems of public instruction. So far as I am aware, however, this argument is advanced, not by way of demonstration, but as a 'retort courteous'—namely, as a challenge to certain adversaries to prove that the secularity of the systems has led to an increase of crime. To this is commonly added a statistical contention to the effect that Catholics, despite their religious system of education, show a notable relative preponderance of crime. A separate operation will be needed for the proper dissection of each of these two flagrant statistical fallacies.

1. It is no part of the duty of the friends of religious education to establish a case against the secular system, whether on the grounds of philosophy or of pedagogy or of results. On the contrary, it is the duty of the advocates of our secular system to justify, if they can, the banishment of religion from the place which it occupied from the beginning in our schools, and which it has occupied throughout Christendom from ages immemorial.

2. The great object of education is to form character, to strengthen the child to adhere to moral principle, to build up habits of virtue, or 'permanent dispositions in the will to act according to the dictates of the moral reason.' Surely it is damning our secular system with faint praise to suggest, as an argument in its favor, that it has not clearly increased the business of our criminal courts.

3. Our returns of crime are practically returns of convictions for crime. But convictions for crime are notoriously only a fraction of the country's total crime. Even on the mere issue of crime an appeal to statistics, therefore, furnishes no clear case for our system of public instruction.

4. 'Social phenomena,' says Rickaby, 'are as a rule exceedingly complex; cause and effect are hard to unravel. Statistics are excellent things, logically applied. But, logic apart, "you can prove anything by statistics."' The good or bad results of our secular system cannot well be expressed in terms of mathematics.

5. Statistics give but an imperfect statement of the crimes of a country. They afford practically no criterion of its moral condition. For the secular State (and the secular State school) takes no cognisance of sin. 'But in morals,' as Spalding remarks, 'sin is the vital matter; crime is but its legal aspect. Men begin as sinners before they end as criminals.' Every historian and moralist knows that an appalling condition of moral rottenness and degeneracy may co-exist with a low criminal calendar—an external conventionalism or aestheticism filming

'The ulcerous place;
Whiles rank corruption, mining all within,
Infects unseen.'

Conversely, a high calendar of legal crime may, in given circumstances, be perfectly compatible with remarkable moral purity and cultivated goodness. An example in point is furnished by the turbulence aroused among the clean-hearted peasantry of Ireland by the heartless evictions, the wholesale confiscations, and the crude seizures of the scanty food which, in the great famine, stood between them and the long-drawn agonies of death by starvation. Moral degeneracy and dry-rot do not necessarily, nor even commonly, tend to the dock or the prison cell or the hangman's noose—and least of all in a country like New Zealand, in which a high and well-distributed prosperity gives a wide extension and force to social conventions. The ugliest-looking sins are not necessarily the most detestable. There are, for instance, many degrading vices, and more or less fashionable and 'cultivated' abominations, which the statistician never records, but which injure society far more deeply than the beer-swiller and the vulgar brawler that figure on our criminal calendar. The moral justification of our secular system must be sought elsewhere than in statistics of crime.

We know what the Christian religion has done for the moral uplifting of the individual, the family, and society. Let the defenders of our secular system demonstrate the moral benefits which it has conferred in the same direction. This demonstration would, of course, present some of the difficulties that are inherent to estimating the causes of social phenomena generally. But there are some guiding lines which I hereby offer for the consideration of those

Christians who may wish to justify, by an appeal to moral results, the exclusion of religion from the school-life of the child:—

1. We are entitled to assume, a-priori, that wrong or evil principles of life or conduct will lead in action to bad results. And, on Christian grounds (which alone are considered here), the exclusion of religion from its prescriptive place in the formative processes of education must be presumed to be wrong and evil until the contrary is shown.

2. From the broadly calculable influence of the exclusion of religion from the life of the individual, one may roughly estimate its results upon the social life of the nation. The results of a secular system may, perhaps, be best brought home to the general reader by pushing that system to its logical issue, namely, by excluding religion and its sentiments and influences from every phase of the life of the individual. Our prisons tell the tale in part. But if this principle is a sound one, it will bear universal application. The full and final logic of the secular school is, therefore, the emptying of God and His law and His love out of the lives of all individuals that make up our State. This would mean the extinction of religion in this Dominion in one generation. In existing conditions, the exclusion of religion from our school life is fairly chargeable with its fair proportionate quota of the total evils that would be brought about by the exclusion of religion from the whole life of the individual.

3. An old proverbial saying hath it that 'nemo repente fit improbus'—nobody becomes wicked all of a sudden. Wickedness, vice, moral degeneracy, are not, so to speak, propagated explosively. 'Like virtue, they are of gradual growth.' And this is true of the nation as well as of the individual. Now, (a) our secular system has been in operation only since 1876. That is a very short period in the history of a nation. (b) We are entitled (as stated) to assume that evil principles lead to evil results. (c) Even if, owing to the complexity of the problem, we could not demonstrably connect given moral evils with our secular school system, it would not therefore follow that such evils are not chargeable to it. An internal cancer may be gnawing at the vitals of an individual long before it manifests itself to sight or touch or feeling. The same thing may happen to a nation.

4. In Christian countries there are beneficial external causes at work which long stand between a godless system of public instruction and its full results. Among these may be mentioned the following:—

- (a) The good example and refining influence of many earnest Christian teachers.
- (b) The influence of a good home life.
- (c) The comparative absence of poverty, especially in its degrading phases, and the consequent diminution of the classes of vice and crime due to this cause.
- (d) The wide and general distribution of prosperity and comfort, and the cultivation of the social 'virtues' or conventions that are ordinarily associated therewith.
- (e) Industrial and social peace.
- (f) The tremendous power of modern law.
- (g) Above all, and running through all, the restraining, refining, and elevating moral influence of Christian sentiment, which is woven into the very substance of our civilisation and social life, and which endures long after the beliefs, out of which it grew, have ceased to gain assent. *The Key to the World's Progress*, by Devas (London, 1906, pp. 18-58), furnishes some illuminating reading in this connection. It is true of Christian sentiment, as of Moore's attar-jar, that

You may break, you may shatter the vase if you will,
But the scent of the roses will hang round it still.

In *The Foundations of Belief* the Right Hon. Arthur James Balfour (pp. 87-8) compares the examples of virtue (apparently) unsupported by religion to 'parasites which live, and can only live, within the bodies of animals more highly organised than they.' 'Their spiritual life,' says he, 'is parasitic: it is sheltered by convictions which belong, not to them, but to the society of which they form a part; it is nourished by processes in which they take no share. And when those convictions decay, and those processes come to an end, the alien life which they have maintained can scarce be expected to outlast them.' 'The bearings of this observation (in Captain Cuttle's phrase) lays in the application on it' to our secular system and its results. It can claim no credit for the real soul of good that exists in our personal, domestic, and social life. These are the triumphs of Christianity and of the Christian sentiment that is in the very atmosphere of our civilisation.

5. In investigating the effects of the exclusion of religion and its moralising influences from the school lives of Christian children we are entitled, a-priori, to credit such exclusion with the evils which, in the circumstances of our country, it is, on Christian principles, calculated to produce. The complexity of the problem, arising from the variety of causes at work, makes it difficult

to fix the precise measure of the accountability chargeable to the defective and lopsided training of the public schools. In cases of doubt we can only follow the lines of greatest suspicion. Here are some phases of our life which lie open to varying measures of this suspicion:—The widely prevalent complaints on the following points: Lack of reverence in our youth; the serious neglect of family prayer, church-going, and Sunday-school; the distressful ignorance of God and God's Word which is said to be increasing among youth; the phenomenally rapid increase of race-suicide; the increase of suicide, divorce, and tandem polygamy; the appalling stories that one constantly hears as to the prevalence of pre-natal murder; the prevalence of juvenile depravity, and of the conditions which in various parts of the Dominion have resulted in a demand for the curfew; and so on. I might quote in these various connections the weighty words of synods, assemblies, the bench, and the newspaper press. But I must not so far overstep the space so generously placed at my disposal. These, however, represent a feeling, among persons specially qualified to judge, that there are signs of a moral slip away along sundry lines that bode no good for the future of our beautiful young country. And, for the reasons already stated, we are entitled—until evidence to the contrary is forthcoming—to assume that some measure of this declension is due to a system which excludes the noblest, most attractive, and only powerful moralising influences from the best and most impressionable part of the lives of our citizens.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 30.

The parish schools re-open on Monday.

The annual retreat of the clergy of the archdiocese will begin at St. Patrick's College on February 8.

The Campbell family, of Karori, have offered a donation of £100 towards the building of the proposed new church in Karori on the site donated by the Hon. C. J. Johnston.

His Grace Archbishop Redwood and Rev. Father Hickson were present on Monday at the Town Hall to hear the final lecture given by Lieutenant Knox on behalf of the Navy League.

The annual picnic of St. Joseph's Church choir was held on January 22, Anniversary Day, at Nai Nai, when there were about fifty members of the choir and their friends present.

On Wednesday Rev. Father Gilmartin, of the Redemptionist Order, arrived in Wellington from Dundalk, County Louth, via Sydney. He will be stationed at Mount St. Gerard Monastery, Oriental Bay.

His Grace Archbishop Redwood went to Blenheim on Friday to open the Father Lewis Memorial School—a building erected in memory of the late Very Rev. Father Lewis, S.M., who was at one time in charge of the parish of Blenheim.

Plans have been prepared by Mr. J. S. Swan for a new boys' school for the parish of Thorndon, to be erected on the site purchased in Hawkestone street last year. The drawings show a building in brick of substantial design, with an equipment of the most up-to-date character.

At St. Patrick's Church, Masterton, on Tuesday, Miss Mary Williams, daughter of Mr. E. G. Williams, of River road, was married to Mr. F. J. Lewin, of Masterton. Rev. Father Kelly performed the ceremony. In the afternoon a reception was held at the residence of the bride's parents.

It is with sincere regret that I record the death, at her residence, Adelaide road, of Mrs. Hannah Sheehan. The deceased lady was fifty-two years of age, and had by her kindness and sympathy endeared herself to all who knew her. The remains were conveyed to St. Joseph's Church, where a Requiem Mass was celebrated by Rev. Father S. Mahony, S.M., who also officiated at the graveside at Mount Street Cemetery. R.I.P.

The many friends of Mr. Patrick Quinn, of Tory street, will learn with regret of his death, which occurred on January 27. The deceased, who was thirty-four years of age, resided at one time in Palmerston North, and also on the West Coast. Very Rev. Father O'Shea, V.G., S.M., celebrated a Requiem Mass at St. Joseph's Church, and the Rev. Father S. Mahony officiated at the graveside at Karori Cemetery.—R.I.P.

The Vicar-General (Very Rev. Father O'Shea, S.M.) has informed me that at Aria, in the northernmost part of the archdiocese of Wellington, almost on the boundary of the Auckland diocese (north of Taumarunui), and on the Main Trunk line, 5½ acres of land have been purchased for a church site, as the Catholics round about there are increasing in numbers.

At the conference between the members of the H.A.C.B. Society and the executive of the Wellington Catholic Club, held last week at St. Patrick's Hall, regarding the arrangements for celebrating St. Patrick's Day, the following officers were elected:—Mr. J. W. Callaghan, president; Mr. M. O'Kane, treasurer; Messrs. P. D. Hoskins and H. McKeown, joint secretaries.

Among the winners of the gold and silver medals offered by the Associated Board of the Royal Academy of Music and Royal College for highest honors marks in each grade for 1908 were the following pupils of St. Mary's Convent:—Intermediate grade: Gold medal for harmony—Annie L. Gibbs, 143 marks; Cecilia Dwyer, 141 marks. Miss May Storey, A.S.C.L., gained 138 marks in the Advanced Grade, the highest given in the Dominion. She would consequently have gained the academy's gold medal had she competed.

The Catholics of Wellington South have decided to hold a bazaar in the Skating Rink during Easter week, which will last from seven to ten days. There will be four fancy stalls and a refreshment stall. It has been agreed that the proceeds shall be devoted towards the cost of building the new church at Kilbirnie and to paying off the present indebtedness on the parish of Wellington South. A working committee has been formed to make the necessary arrangements, and Messrs. Robert W. Collins, J. J. Butler, and W. Frost have been appointed joint secretaries.

Good progress is being made with the movement to build the Karori Catholic Church. At the meeting of the building committee, held at Mr. Lissington's residence on Monday evening, Mr. W. Monaghan presiding, a collection was taken up, and the sum of £280 subscribed. In addition a considerable sum is already in hand, and several promises of further contributions have been made. A series of entertainments are being organised, and it is anticipated that a start will soon be made with the erection of the church. It is to be built on a section of about an acre in extent, the gift of the Hon. C. J. Johnston, and will accommodate about 400 persons. The estimated cost is £1000.

At the S.M. Court, Feilding, on January 15, the action brought by the Borough of Feilding against the Catholic authorities for rates alleged to be chargeable on certain property in Derby street was continued. The point at issue was whether the vacant sections round the residence of Father O'Meara were used as a playground by the children attending the Convent School. Evidence was given by Clarence Fisher and Thomas Ryan, boys attending the school, to the effect that they used the section for a playground. Reserved judgment was delivered by Mr. A. D. Thomson, S.M., in the Feilding Court on January 28. Defendants claimed exemption from rates because Archbishop Redwood's property held the convent and a school, and Father O'Meara's was a playground. In Archbishop Redwood's case, it was shown that the nuns used the convent in which to teach music and singing to other than pupils of the school. The Magistrate therefore ruled that the convent land was liable to pay rates. In Father O'Meara's case, where there were three sections, not divided by a fence, to which children had access, but on which a cow was grazed, defendant was ordered to pay rates on one section. The action was a friendly one brought forward to settle a legal question as to payment of rates.

On Friday, January 22, Madame Crossley, accompanied by Mr. Jay Ryan and Mr. Harold Whittle, visited the Sisters of Mercy at Palmerston North, and delighted them by singing 'Ombra mai fui,' 'Mighty like a rose,' and 'Oh, that we two were maying!' Then, at madame's request, Sister M. Cecilia, the possessor of a beautiful voice, which the great contralto was most desirous to hear, sang 'Hush, little one,' and Gounod's 'Ave Maria,' which served to show the remarkable range, flexibility, and quality of her voice. Madame was most enthusiastic about it, and declared that the Sister had not only a splendid voice, but used it admirably, her phrasing and breathing being perfect, and that she was the most artistic singer she had heard on her tour. Madame Crossley also remarked how well Sister M. Cecilia's voice was brought forward, and said that she (Madame Crossley) always had to guard against singing at the back. 'There is one passage there,' she said, as she impulsively jumped up when the singer had ceased, and rapidly turned over the leaves of the music, 'that I couldn't do like that myself, and would that I could. There it is. Now, the ordinary singer would have to take breath there, and I listened for you to do

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so, but, no; you sustained it right on.' On hearing that the Sister was a pupil of Sister M. Liguori, of the Wellington Convent, Madame said that the latter was a splendid teacher, and that she regretted not having known sooner of her capabilities, as she had several times been asked to recommend a teacher.

ST. PATRICK'S COLLEGE.

The following are the names of the successful candidates from St. Patrick's College at the recent University and Junior Civil Service examinations:—New Zealand University.—Junior Scholarship: Robert Lavery, James Rochford, Bernard Ryan, James Ryan, and Alfred Cullen; passed matriculation from Junior Scholarship papers. Matriculation: Maurice Butler, James Carmody, Esmond Downey, John Fulton, Henry Lynch, Richard Mulgan, Cornelius Outtrim, Leo Poff, Henry Rasmussen, James Roche, Joseph Stewart. Solicitors' general knowledge: Maurice Butler, James Carmody, Henry Lynch, Richard Mulgan, Cornelius Outtrim, Henry Rasmussen, James Roche, Joseph Stewart. Medical preliminary: Maurice Butler, Jas. Carmody, Henry Lynch, Richard Mulgan, Leo Poff. Engineering preliminary: Richard Mulgan, Leo Poff. Junior Civil Service examination (in order of merit): Passed with credit—J. Rochford (20), B. Ryan (23), J. Ryan (31), A. Cullen (38), Rae Cameron (50), R. Lavery (58), L. Poff (68), H. Rasmussen (109), M. Butler (132), W. Buckley (162), K. Crotty (175), R. Mulgan (211), J. McLeary (238); passed—H. Lynch, E. Downey, L. Devine, J. Carmody, P. Kane, J. Roche, E. Burke, C. Baker, C. Coakley, J. Fulton, J. Casey, J. Hogan, B. Doherty, C. O'Rourke, C. Outtrim, J. Box, M. Maher, B. Malone, J. Young.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 1.

The Rev. Father O'Connor is assisting at the Cathedral during his stay in Christchurch, and preached at Vespers on Sunday last.

A collection was made at St. Mary's Church, Christchurch North, on Sunday last in aid of the building fund of the projected children's ward at the Christchurch General Hospital.

The schools of the Cathedral parochial district, including the Sacred Heart Convent High School, re-open to-day (Monday). Those of St. Mary's parish, Christchurch North, re-opened last week.

A meeting of parishioners of St. Mary's Church, Christchurch North, was held after Vespers on last Sunday evening to arrange for the erection of a suitable memorial over the grave of the late Very Rev. Father Marnane in Linwood Cemetery. In the absence of the Very Rev. Dean Ginaty, S.M., the Rev. Father Hoare presided.

Addressing the congregation in the Cathedral at Mass on Sunday last, with reference to the re-opening of the schools after the Christmas vacation, his Lordship the Bishop said excellent Catholic high schools for girls existed in the city under the competent control of two religious teaching Orders of Sisters. Indirectly he had heard of wishes expressed for the establishment of a Catholic high school for boys, which up to the present had not been supplied. If (continued the Bishop) it could be proved to him that a real need existed in this direction, and that all those who advocated its establishment sent in their names, and the assistance likely to be accorded by the number of boys who would attend such a school, thus affording a prospect of permanent success, he would sanction the project without any hesitation.

There was a well-attended meeting of ladies interested in the projected bazaar and carnival at the presbytery, Barbadoes street, on last Monday evening. The Very Rev. Father Price, Adm., presided. The various stalls, with suggestions as to appropriate costumes to be worn by assistants, were allotted by the process of drawing as follows:—No. 1, 'Morning,' Miss Sloane (pale pink); No. 2, 'Noon,' Miss Brophy (pale yellow); No. 3, 'Night,' Miss Harrington (black, spangles, stars); No. 4, 'Summer,' Mrs. Devane (floral); No. 5, 'Spring,' Miss Bunker (draped costumes); No. 6, 'Autumn' (Children of Mary), Miss M. Nelligan (yellow, autumn leaves); No. 7, 'Winter' (refreshments), Mrs. F. Cahill (white, fur trimmings). In connection with the carnival, which is to open on Saturday, April 10, in His Majesty's Theatre, the promoter, the Very Rev. Father Price has received and accepted a novel contribution to the venture from Miss Florence Bain, leading lady of the 'Miss Lancashire Limited' Comedy Company, now on tour in the Dominion, and which will be in Christchurch about the time of the carnival. Miss Bain generously offers a prize of £5 for the best dressed doll, repre-

sented herself in costumes worn in her portrayal of the central character. All the dolls sent in are to be given to the carnival, and the competition is extended to all parts of the Dominion.

The St. Patrick's Day Celebration Executive Committee met on last Thursday afternoon at the episcopal residence to make preliminary arrangements for the national entertainment on March 17 in aid of the funds of Nazareth House. His Lordship the Bishop presided, and those present were Messrs. P. Burke, G. R. Hart, E. O'Connor, and J. J. Wilson. An apology for unavoidable absence was received from Mr. J. R. Hayward. The minutes of the last meeting in connection with the past year's celebration were read by the secretary (Mr. E. O'Connor), and adopted. In introducing the business of the meeting, his Lordship the Bishop reviewed the successful efforts of the past, and in making arrangements for the forthcoming national entertainment he felt confident that this year's event would receive enhanced support, now that the foundations of the permanent institution were laid and the work of the Sisters was launched on a very large scale. As a result of the meeting, His Majesty's Theatre has been engaged for an Irish national entertainment on Wednesday evening, March 17, and tickets are ready for distribution. As on the last occasion, the prices of the latter are fixed at 3s (dress circle and orchestral stalls), 2s (stalls), and 1s other seats. It was unanimously decided to materially vary the nature of the programme, without impairing its national character, and to at once convene a meeting of the sectional committees.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

February 1.

Very Rev. Dean Gillan left last week for Gisborne to open a new school there. He will be absent for about ten days.

A private cable message received to-day announces the arrival of his Lordship the Bishop yesterday at Fremantle. He is due to arrive in Sydney on February 8.

The Irish national concert in aid of the Sisters of St. Joseph in St. Benedict's Hall was a great success. The building was crowded to the doors, and a handsome financial result is likely to be attained.

The executive of the New Zealand District of the Hibernian Society have resolved that Rev. Father Cleary be heartily congratulated upon the high honor of Doctor of Divinity conferred upon him by his Holiness Pope Pius X.—a distinction well merited.

In the recent matriculation examination five students from the Sacred Heart College were successful. Four of these passed in the Solicitors' general knowledge examination. The following are the names of the students of the college who were successful in the Junior Civil Service examination:—N. Quinn (22), J. Scott (46), N. Sneddon, D. O'Connor, J. Carroll, E. Kavanagh, D. O'Brien, W. Whiteman, J. Molloy, C. Sneddon, A. Ryan, and G. O'Rourke.

Sir R. Stout at the Senate last week had, as usual, a fling at the denominational schools. He said: The Senate should approach the question this way: What are you to have? Are you to have head masters' certificates from any school? If not, they would place the schools in a very awkward position. They would find that the denominational schools were the weakest. This eternal denominational question had ruined education wherever it appeared. Parliament had appointed the University an examining body, and he thought it was the appointees' duty to examine. The matriculation examination was simply an examination to show that the candidates' time would not be wasted if they entered a University college. The question was: Are we to give over power under statute to persons who have no power, and over whom we have no direct control to hold examinations.

The children of St. Mary's Orphanage, Ponsonby (says the *New Zealand Town and Country Life*), are particularly fortunate in numbering among their warmest benefactors Mr. and Mrs. Maurice Casey, of Hamilton road, who in more ways than one show their practical sympathy with a humanitarian cause, and perhaps that form of benevolence which appeals most directly to the young ones is the annual entertainment they provide them in the shape of a garden party. There are garden parties and garden parties, but this particular function is of a philanthropic nature pure and simple, and the thorough enjoyment of the little guests is the one motive. A day is usually selected during the long midsummer holidays, and an invitation is extended to past as well as present pupils, and the occasion is one that

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is eagerly looked forward to, for the guests all know they are in for a right royal time.

It was a large and happy party that was assembled at Mr. Casey's beautiful grounds a few days ago, and the shady lawn fringed with a picturesque border of willows, furnished a delightful setting to the bevy of bright, happy faced little maidens, numbering over sixty, of all sizes and ages. And even the babies were allowed to participate in the outing, two infants in arms being largely in evidence, and finding no lack of willing nurses in their older sisters, for they are all linked together by one common bond. In their dainty white frocks with pale blue ribbons they were a pleasure to look at, and were undoubtedly a credit to Sister Mary Francis, who has had charge of them for the last four years, and who is, indeed, a mother to them in every sense of the word. The genial host and hostess, with their five cheery daughters (another daughter, Sister Mary Marguerite, from St. Mary's Convent, being also present), were untiring in their efforts to amuse their young guests, and a lengthy programme of races, for which a prodigious number of prizes was given, whiled away a very pleasant afternoon, the youngsters entering merrily into the various novel and amusing contests arranged for their delectation. The little guests were regaled with an abundance of good things, sweets, cakes, and soft drinks galore, and they appreciated to the full this part of the programme. In the course of the afternoon the children adjourned to the verandah and sang several songs with beautiful melody, one of the Sisters accompanying them on the piano. A group of the smallest children also sang a couple of action songs with much credit to themselves and their instructress.

Looking round on the joyous scene, with the merry party giving themselves up to the abandonment of happy childhood, surrounded with comfort and pleasure, oblivious of what they had been saved from, the writer endorsed the sentiment of the little son of the late Mr. Spurgeon, who, when he was taken to a similar gathering, gave vent to his feelings in the remark, uttered with deep fervor, 'Oh, father, don't I wish I was an orphan!'

Some of those present are engaged in situations in different parts of the city, but got a holiday for the occasion. One young lady who was amongst the guests, and has known no other home but the orphanage, for some years at least, is to be married shortly.

It is nearly sixty years since the Sisters of Mercy began their work of love in Auckland, and in that time hundreds of children have been cared for, tended, educated, and given a chance to battle for themselves. In 1850 only five orphans claimed their attention; now between the Boys' and the Girls' Homes, the Sisters have nearly 200 children under their protection, and their influence for good is lasting, serving them in good stead in later years. Poor little things, deprived of their natural protectors, they would have but a sorry chance if thrown on their own resources, but a merciful Providence, in the shape of these Sisters, takes them in hand, and helps to fit them to fight life's battle, to take up life's burdens, and lead good and healthy lives. Strengthened physically and morally by the course of instruction and kindly treatment they receive at the home, they are able to make their way in the world, always looking on the Orphanage as their haven, and striving to maintain the high standard set them by the Sisters.

'It is only right we should try to make them happy when we can,' said Mr. Casey to the representative of this journal, who was present; 'poor little things, some fatherless, some motherless, some worse: they have no one to make a direct call on, they are robbed of their rightful dues through no fault of their own, and we are glad of an opportunity to show them a kindness. The average children nowadays in the shelter of their homes get so many luxuries and good things that one is hard pushed to know how to entertain them, but with the children of the Orphanage it is a different matter. They are pleased with any little treat prepared for them and their whole-hearted enjoyment and gratitude more than repay one for any trouble.'

Prior to their departure, the host and hostess were warmly thanked by Sister Mary Francis for the pleasant outing they had afforded the children.

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PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a good selection of produce suitable for the local trade. There was a full attendance of buyers, and as competition was good up to valuations, most of the lots on offer were cleared. Values ruled as under:—

Oats.—The market has been extremely quiet of late. In view of quotations at other ports it has been impossible to maintain values, and to effect sales lower prices than those lately quoted have to be accepted. The little shipping demand there is absorbs only small quantities of good to prime Gartons and Sparrowbills. Other sorts have slow local sale. We quote: Prime milling, 1s 7½d; good to best feed, 1s 6d to 1s 7d; inferior to medium, 1s 4d to 1s 5d per bushel (sacks extra).

Wheat.—Velvet is in request with local millers, but of this there is practically none offered. Nearly all the Tuscan on offer finds an outlet as fowl wheat, for which there is good inquiry. We quote: Prime milling, 4s 7d to 4s 8d; best whole fowl wheat, 4s 5d to 4s 6d; medium, 4s to 4s 4d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Potatoes.—Fair supplies continue to arrive, and freshly-dug, ripe lots have ready sale on arrival. Stale and unripe lines are out of favor, and not easy to deal with. We quote: Best, £3 10s to £3 15s; medium, £3 to £3 5s; inferior, £2 10s to £2 15s per ton (bags included).

Chaff.—The market is fully supplied. Only best oaten sheaf, bright and heavy, has any demand, medium being difficult to sell, and inferior neglected. We quote: Prime oaten sheaf, £3 to £3 2s 6d; medium to good, £2 10s to £2 15s; inferior and light, £2 to £2 5s per bushel (bags extra).

Straw.—We quote: Wheaten and oaten, 40s to 42s 6d per ton (pressed).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending February 2 as follows:—

Oats.—There is very little demand for any description, and very few sales indeed have been passing. There has been a small shipping demand for prime Gartons and Sparrowbills, but other sorts are very slow of sale. Quotations: Prime milling, to 1s 7½d; good to best feed, 1s 6d to 1s 7d; inferior to medium, 1s 4d to 1s 5d per bushel (sacks extra).

Wheat.—There is very little velvet offering, and almost all Tuscan is being used as fowl wheat. Quotations: Prime milling, 4s 7d to 4s 8d; best whole fowl wheat, 4s 5d to 4s 6d; medium, 4s to 4s 4d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Chaff.—The market is largely over-supplied, principally with medium quality. The only demand is for prime oaten sheaf, other sorts being extremely difficult to sell. Quotations: Prime oaten sheaf, £3 to £3 2s 6d; medium to good, £2 10s to £2 15s; inferior and light, £2 to £2 5s per ton (bags extra).

Potatoes.—All good freshly-dug lots have fair inquiry, and are readily sold on arrival. Nothing stale and unripe is saleable. Quotations: Best newly-dug, £3 10s to £3 15s; medium to good, £3 to £3 5s; inferior, £2 10s to £2 15s per ton (bags in).

Straw.—Quotations: Wheaten and oaten, 40s to 42s 6d per ton (pressed).

WOOL

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

Rabbitskins.—Owing to the small number forward, we did not hold a sale yesterday, and our next offering will be on the 22nd inst.

Sheepskins.—We held our sale on the 2nd inst., when we offered a medium catalogue. Bidding was fairly brisk,

and all classes of skins sold fully up to late rates. Best halfbred brought from 6½d to 7½d; medium to good, 5½d to 6½d; inferior, 3½d to 4½d; best fine crossbred, 5½d to 6½d; medium to good, 4d to 5d; inferior, 3d to 4d; best merino, 5½d to 6½d; medium to good, 3½d to 4½d; pelts, 3d to 4½d; best lambskins, 4d to 5½d; medium to good, 3d to 4d.

Hides.—Our next sale will be held on the 4th inst.

Tallow and Fat.—There is very little change to report in this market, as all coming forward is readily sold at quotations. Best rendered tallow in casks, 20s to 22s 6d; medium to good, 18s to 20s; inferior, 14s to 16s; best rough fat, 16s to 18s; medium to good, 14s to 15s; inferior, 12s to 13s.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

We had a very fair entry of horses forward for last week's sale, about two-thirds of them being draughts, mostly young, active, plough sorts, and one-third stale and aged harness horses. The attendance was very good, both town contractors and farmers being well represented, and amongst them were a number of buyers for really first-class draughts and strong upstanding spring-carters. As our entry did not include any very heavy animals suitable for lorry work, we have no high figures to quote, still, considering the size of the horses, prices must be considered very good. The demand, both privately and at auction, for young, useful draughts, is very keen, and horses of this description find ready sale at the present time. The market is very bare of young horses of all classes. We quote:—

Superior young draught geldings, at from £45 to £50; extra good do 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 do, 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 do, at from £5 to £7.

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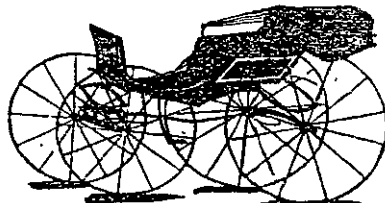
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Visit of an Italian Priest-Scientist

The Rev. Joseph Capra, Doctor of Science and Agriculture, who has just completed a tour of the Commonwealth, arrived at the Bluff from Hobart on Monday of last week, and later on came to Dunedin, where he was the guest of the Right Rev. Dr. Verdon. Dr. Capra is engaged in an official and scientific mission to the Commonwealth and New Zealand, one of his principal objects being to study the agricultural resources of the countries with a view to immigration. He has spent four months in the Commonwealth, and will go back there after touring New Zealand. As told to a *Southland Times* reporter Dr. Capra's story is this:—

'My purpose is to take back knowledge about the Commonwealth and the Dominion of N.Z., and to make known this knowledge in Italy, because we know very little about the Commonwealth and New Zealand. I, myself, from my boyhood have read about Australia and New Zealand. New Zealand is very interesting. No place in the world is more interesting for the scientific man. I know about not only the volcano, the geyser, the mud springs, and the other geological features, but also of the fauna and the flora. So I am personally interested.

'But my purpose is to inform Italy. Italy has made great progress, and the people are very good—not like it is sometimes described. Especially is this so in North Italy (I myself am from Milano). New Zealand has the same climate.

'We have in Italy a great number of good people; very clever in industry. They are now going to America, it is so wished in America, especially South America—the Government like Italians. But my Government like to know other directions for our population to go. For that reason we like to know the Commonwealth and the Dominion of New Zealand, but so that we may direct here not send. We do not like to make in New Zealand an Italian village. The Government assists immigrants—good. But we want them to come free, and to settle here, like any other people; like the people of New Zealand. This is the purpose of my Government. We do not like sending people under contract. We like to make the conditions of New Zealand known and to say to these people—"If you like to go, there are the conditions." But they must be free; they must be independent. They must come here and settle like the other people. I, myself, do not wish that they should come here as what you call workers and make the competition for the other workers. I would have them come like settlers.

'I have another purpose. It is commerce. In Italy we want the wool; we have not wool sufficient in Italy. We want the timber, and we want also the frozen meat. We have 33 millions and more of population. The census of 1901 gives a population of 31 millions and a-half; the census of 1906-7 gives a population of more than 33 millions. The increase was two millions, thus we are growing very much. I want to know the quantity you have for export and to make it known in Italy. Also to make known to you what we have. I am no business man, you understand me. I am very fond of the people. I spend my life and my money among the people—I am a priest. I like the people not only of my native country, but the other people. In Australia the people were very good to me. They gave me a pass on their railways and plenty of information. What I asked I obtained. I have read your official year-book. I read all about it, and I knew about New Zealand before, as I have told you. I think that between Italy and New Zealand there must be greater commerce. The countries are of the same nature; we like very much New Zealand. In Italy when I started people told me: "You must tell people there we like them." I write to the papers every fortnight, especially to two papers, *Il Sole* (The Sun), which is a commercial paper in Milano, and *Il Corriere d'Italia*, the leading daily in Rome.

'The scheme you ask me about of West Australia of two years ago, that proposal fell down. The Italian people were glad for that, and I myself, too. The Italian people (I give you my private opinion) did not like that proposal. The proposal was that the Government send a good number of families (I do not remember how many), and the Government of West Australia to give them land. But we are more independent of the Government. We do not like to be sent by the Government. The Italian Government has a very good institution. We call it the *Commissariato dell'Emmigrazione*. We like that the people should start from Italy as good people, that they should be an honor to their mother country. The Government help—that is good. We want to help the people to learn about these countries so that when they come they shall not be singular. They shall know the customs of the country and be the same as others. Also that the Government here shall give them some facilities for settling down.'

During his stay in Dunedin Dr. Capra had interviews with a number of persons from whom he received a good

deal of useful information, and to whom he desires to return his sincere thanks for their courtesy, consideration, and kindness. Dr. Capra left for the north in the early part of the week.

Blenheim

A Press Association message from Blenheim states that the school erected in memory of the late Father Lewis was opened on Sunday afternoon by his Grace Archbishop Redwood, the Mayor and the Chairman of the Education Board also attending the ceremony officially. There was a large public attendance, and about £60 was collected, enabling Father Holley to announce that the school, which cost about £800, was being opened free of debt. At a service in the church prior to the inauguration proceedings, the Archbishop preached a powerful sermon on the Catholic education system. He claimed that the system was the only perfect one in the Dominion, in that it provided for religious training as well as the equipment of boys and girls to be effective members of a civil society based on Christian principles. Speaking of the sacrifices made by Catholics on behalf of their idea of education, he said that although only one-seventh of the population, they spent every year about £40,000, and in twenty-five years they had saved the taxpayers of New Zealand £1,000,000.

Stratford

The parish schools opened last Monday, with a very good attendance.

The Rev. Father Treacy is away at present at Rotorua, on account of ill-health. The Rev. Father McCarthy, of Wellington, has taken his place here.

The plans for the additions to the church are being prepared by Mr. J. D. Healey, and before next summer Father Treacy hopes to have it finished.

Palmerston North

His Excellency the Governor has signified his intention to be present at the national concert to be held in the Zealandia Hall on March 17.

The opening sermon of the three weeks' mission was preached by the Rev. Father McDermott, C.S.S.R., at the 11 o'clock Mass to-day. The sermon in the evening was preached by the Very Rev. Father Clune, C.S.S.R., in the Zealandia Hall, which is once more temporarily fitted up for the evening services.

NEW PUBLICATION

The current issue of *Blue and White*, the magazine of St. Patrick's College, Wellington, is a bulky publication of close on 120 pages, its size being due to the fact that it is a record of the work done in the class-room and the athletic field for the past two years. The issue contains a great deal of interesting information regarding the college, no aspect of the many-sided activities of the students being overlooked. The letterpress, illustrations, and general get-up of the magazine are excellent, and very creditable to all concerned. With regard to successes of the students during the past year the editors have this to say:—The examination results disclose the fact that in Junior Civil Service we were very near the top, as indeed we expected to be. In Senior Civil Service we have the pleasure of recording a departure from old ways. Two college boys passed the examination right out at their first attempt, and we have every hope that the lucky two will have many successors this year. A very fair number passed matriculation. One student gained a credit pass in the junior scholarship examination after three years at the college. When we turn from the scholastic arena to the department of sports, we must declare at once that this year has been pre-eminently a football year. And our successes, which are detailed further on, clearly indicate that we have every reason to be proud of our achievements in the national game. Never before had we undertaken such a grand tour as that which led us to Nelson, thence to Auckland, and passing through Napier, back to Wellington. We met four strong college teams, and defeated them to the tune of 53 to 12. Never before was our own peculiar game—sharp, crisp passing amongst a set of backs moving like clockwork—brought to such perfection. On the running track, too, we have met no superior. . . . On the whole, then, the record which these pages will unfold is one of which we may reasonably feel proud, and we are confident that no Old Boy who will read these pages will deny that we have worthily upheld the Blue and White banner.

The Sacred Heart High School, New Plymouth, conducted by the religious of Notre Dame des Missions reopened on Tuesday last.

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STORIES AND ARTICLES.—Century of Catholic Progress, T. F. Meehan, M.A.; When the Tide Came In, M. A. Taggart; General Philip H. Sheridan, by M. F. Egan; A Tug of War, M. T. Waggaman; The Statue, story, M. E. Mannix; Mountain Monasteries, by M. F. Nicou-Roulet; Across the Years, A. T. Sadlier; Romance, Indian Maiden, T. J. Campbell, S.J.; An Easter Lily, Jerome Harte; The Test, by Grace Keon; A Double Mistake, Magdalen Rock; Notable events of past years.

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Old Truths, Not Modernist Errors, by Father N. Jones, 6d; posted 8d.

Catechism on Modernism, translated by Father Fitzpatrick, 10d.

The Old Riddle and Newest Answer, by Father Gerard, 6d; posted 8d.

Ministry of Daily Communion, Father Zulueka, 1s 9d; posted 1s 11d.

Devotions of St. Bede, arranged by Abbot Gasquet, 1s 3d; posted 1s 5d.

Fraternal Charity, by Father Valing, 1s 3d; posted 1s 5d.

Graduale Abbreviatum for Choir Use.

Maxims of Madame Swetchine, 2s 3d; posted, 2s 5d.

Regina Poetarum, Our Lady's Anthology, 4s; posted 4s 6d.

The Degrees of the Spiritual Life, Abbe Saudreau (2 vols.), 10s; posted 11s.

Meditations for Secular Priests (2 vols.), Pere Chaignon, posted 20s 6d.

Cords of Adam, Father Gerard, 6s; posted 6s 6d.

The Structure of Life, by Mrs. Burke, posted 2s 3d.

The Value of Life, by C. E. Burke, posted 2s 3d.

The Orthodox Eastern Church, by Father A. Forbucci, 6s; posted 6s 8d.

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Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Annual Vacation ends on Tuesday, February 16.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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DEATHS

QUINN.—On January 27, at Prince of Wales Hotel, Wellington, Patrick, third son of Mrs. A. Quinn; aged 34 years. R.I.P.

LISTON.—On February 2, at Dunedin, John P. Liston; in his thirty-second year. R.I.P.

EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. State 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 Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, FEBRUARY 4, 1909.

CATHOLIC EDUCATIONAL SACRIFICES

IN the course of his sermon at the opening of the Father Lewis memorial school at Blenheim on last Sunday, the Archbishop of Wellington laid his finger upon what is, perhaps, the most impressive external fact in the religious life of this Dominion. He pointed out that not alone do Catholics pay their fair quota of the heavy cost of a secular system of public instruction which they cannot in conscience accept; but (added his Grace), although only one-seventh of the population, we have created and maintained a system of religious education, that the absence of this system would represent a State payment of about £40,000 per annum, and that, during the past twenty-five years, we have saved the pockets of the taxpayers of New Zealand to the tune of about one million sterling. In other words, New Zealand is, in a very real sense, practically exploiting the Catholic conscience, to the great profit of the general taxpayer. It is one of the glories of the Catholic Church that she has never lowered her code of personal and domestic virtue; neither has she half-masted her ideal that religion is an intimate and essential part of education properly so-called.

'We needs must love the highest when we see it,
Not Launcelot, nor another'—

God, 'the highest' permeating education, and 'not Launcelot or another,' not the dried husks of religion, nor yet the secular idea which drives out the Creator from His own and turns the school into a sort of agnostic academy. Whatever others may do or omit doing for Christ's little ones, we have our mission in this regard, and it behoves us to set our hands thereto and never slack or faint by the way. Antonio Stradivari's violins are worth to-day many times their weight in gold; for the famous maker put heart and brain and hand into his work—he is well represented as saying in the poem:—

'If my hand slackened,
I should rob God—since He is fullest good—
Leaving a blank instead of violins.'

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So should we, but vastly more, if our hands slackened in this noble cause of religious education. And therein all can aid, and the hand that does its due service, however small, contributes to that harmony of development which fits the child for his destined place in the kingdom of heaven.

A few years ago a prominent New York Protestant clergyman, the Rev. W. Montague Geer, D.D., warmly advocated the Catholic solution of the education difficulty in the course of a letter to the *Sun*. 'Here,' said he in this connection, 'is the opportunity for Protestants of all kinds to cry aloud: This would be playing into the hands of the Roman Catholics. It is what they have been demanding for many years past.' Granted; but would it not be playing into their hands nearly as much as we are now doing by allowing them a substantial monopoly of the whole field of Christian education, and of all the blessings which are sure to flow from the noble self-sacrifice they are making rather than wantonly expose their children to the inroads of unbelief? If the writer is not greatly mistaken, unless our affairs take a turn for the better in the sight of Him Whose parting commission to His Church was "Feed My lambs!" . . . for the rehabilitation of our institutions, we shall be flying, as frightened doves to the windows, to the Roman Catholic Church, which, in troublous days, will stand for law and order and for the highest morality.'

Notes

The Secular System: A Discussion

The attention of our readers is directed to pages 170-173, on which appear two further instalments of the series of articles on 'The Secular Phase of our Education System' which the editor of this paper is contributing to the *Otago Daily Times*. A misconception as to the late Bishop Moran's action in regard to the secularising of the public schools of this Dominion found expression in a recent issue of the *Otago Daily Times*. It will be dealt with at the proper time in the course of the series of articles referred to above.

Value of Confession

'During over sixty years,' said the late Lord Russell of Killowen in a letter to the *London Times*, 'I have made certainly more than 1700 confessions, to hundreds of different confessors, and in various countries, and I have never discovered herein any trace of wrong or harm. In addition to my belief in a priest's power of absolution, which as a Catholic, I hold, I have found that the duties incident to every confession of making a careful examination of my conscience, an express and vigorous mental act of sorrow and a firm resolution to avoid sin, most useful; and though these mental acts may be made without intending confession, the habit of confession certainly causes many of them, which would otherwise not be made. My experience of confession have, so far as man can judge, been those of my mother, sisters, wife, and daughters, and of many female friends, and I have always noticed in myself and others that devoutness and regular attendance at confession and at Holy Communion, which it ordinarily precedes, ebb and flow together.'

Coquelin

A brief cable message in last week's daily papers announced the passing of Coquelin the elder, the famous French actor and monologue entertainer. Coquelin left a deep impress upon the French theatrical life of his day, with which he was associated from 1861 till the past year. Our acquaintance with him was entirely connected with his triumphs as a monologue entertainer in the middle eighties. Coquelin was a practical Catholic, and one of the pieces which won him warm applause was a poem, written and recited by him, and entitled 'Si le bon Dieu n'existait pas' ('If the Good God did not exist'). In terms calculated to reach the heart of the humblest, he pictured the anarchy and chaos that society would fall into if it lost faith in the great Creator and Judge. One of his verse-endings finds a rather lurid moral in the 'apachism' that, for a good while past, has been giving anxious nights to the atheist rulers of the Third Republic: 'Ca contrarierait les gendarmes si le bon Dieu n'existait pas'—it would be rough on the police if there were no Good God.'

Converts

Some time ago we announced the conversion of a learned Protestant missionary who had spent a considerable

part of his life and work in the city of Mexico. A recent issue of the *S.H. Review* contains the following further information from the same city: 'At the San Lorenzo Church for English-speaking Catholics on November 26, the Apostolic Delegate to Mexico conferred the Sacrament of Confirmation on a large class of candidates, amongst whom were twenty-six converts who have been received into the Catholic Church since the foundation of San Lorenzo parish four years ago.'

Explains Many Things

'Mr. J. E. C. Bodley, the English author, and Mr. J. N. Brodhead, the special correspondent in France of the *Sacred Heart Review*, have,' says the *Casket* (Antigonish), 'told us that the French Government keeps its grip on the people by giving some office or another, great or small—and Frenchmen are so frugal in their habits that scarcely any salary is too small to live on—to a member or a relative of almost every family in the country. Mr. Bodley once put the number of officials directly in the pay of the State at 800,000. Edward Drumont, in a recent number of the *Libre Parole*, gives the exact figures. On January 1, 1906, they were 703,566; on January 1, 1907, 870,589; on January 1, 1908, 913,192. And he sees no reason why the number should not exceed the million by January 1, 1909. And this with a decreasing population.'

Another Blunder

Some time ago we devoted an editorial article—which, by the way, has gone the rounds of the Catholic newspaper press in the English-speaking world—to the ludicrous blunders that occur at times in non-Catholic reporters' descriptions of the ecclesiastical functions of the Church. They are a joy-giving race, and their malapropisms are ever perpetrated with the utmost good faith and the kindest intention. The *Glasgow Observer* adds to our list another gem of purest ray serene. Our gifted contemporary takes it from one of Kensit's 'penny dreadfuls,' entitled *St. Mary's Convent, a Thrilling Tale of Nunnery Life*. It is down to the customary level of illiteracy of that class of Rawhead-and-Bloody-Bones fiction. But its very first page is relieved by a description of a monastery in Spain where, in the evening, 'the Mass for the dead was performed with all its accompanying ceremonial of incense and requiems.' 'Why spend threepence a week,' asks the *Observer*, 'on *Punch*, when a penny will purchase a "Kensit Special"?'

DIOCESE OF DUNEDIN

The parish schools in the city and suburbs re-opened on Monday, and St. Dominic's College on Tuesday.

The Provincial Ecclesiastical Seminary, Holy Cross College, Mosgiel, re-opens on February 16, and students are requested to be promptly in attendance on that date.

The annual retreat of the clergy of the diocese will open at Holy Cross College, Mosgiel, on Monday evening. The annual Synod takes place on the following Friday morning.

The following students of Holy Cross College, Mosgiel, passed both the matriculation and Solicitors' General Knowledge examinations: Frank Delargy; Thomas Hanrahan, Daniel McLaughlin, and James Falconer.

The annual picnic of the children attending the Catholic schools of the city, suburbs, and Port Chalmers took place at Outram on Wednesday, where they were conveyed in a train consisting of seventeen carriages. They were accompanied by the clergy of the city and suburbs, the Christian Brothers, and a large number of parents and friends.

The following is a list of successful candidates from St. Dominic's College at the University and Civil Service examinations:—Helen McKenzie, by passing the University Junior Scholarship French examination, has completed her medical preliminary. Matriculation—Hannah Bourke; Civil Service Junior—Pass with credit, Hannah Bourke; pass, Madeline Pryce Helps, Johanna O'Leary, Hazel Tighe Umbers.

Whilst congratulating Mr. D. S. Columb on his promotion to the Wellington branch of the A.M.P. Society, we nevertheless regret that it necessitates his departure from Dunedin. Mr. Columb was an active member of St. Joseph's Club, and took a deep interest in its progress. As captain of the Hibernian Cadets he endeared himself to all, and during the past two years under his able captaincy the corps has reached a high state of efficiency. On Tuesday evening he was the recipient of a presentation and address at the hands of the members of the corps. We wish Mr. Columb every success in his new position, and hope that his sojourn in Wellington may be a very happy one.

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The following are the successes of the pupils of the Christian Brothers' School at the recent University and Civil Service examinations:—Matriculation and Solicitor's General Knowledge—Patrick John Collins, Edward B. M. Walmsley, George Douglas Wakelin. Junior Civil Service—Passed with credit, E. B. M. Walmsley, George Douglas Wakelin. Passed—James Patrick Monaghan, Patrick John Collins, James Fogarty, John Moroney, Thomas Fitzgerald. Master E. B. M. Walmsley comes 12th on a list of 896 candidates who were successful in passing the examination. This is very creditable when we consider that Master E. B. M. Walmsley was just the prescribed age, and that the examination is competitive and open to all between 15 and 21 years of age.

On Thursday of last week, at the invitation of his Lordship the Bishop, about 70 children of St. Vincent's Orphanage, South Dunedin, were conveyed in drags to Holy Cross College, Mosgiel. The day was an ideal one for an outing, and the merry little picnickers, who eagerly look forward to this annual treat so kindly provided for them by his Lordship, spent a most enjoyable time. On Friday, through the kindness of Messrs. J. F. M. Fraser and Stark, of the Otago Motor Association, the children of the Orphanage enjoyed a treat which was a complete departure from the ordinary style of picnics, namely a motor excursion to Portobello. The weather was not all that could be desired, but owing to the excellence of the arrangements, little or no inconvenience was caused by the rain which fell at intervals. The children journeyed by tram to Rattray street, where motor cars were in readiness. Rev. Father Coffey, Adm., accompanied the excursionists. On arriving at Portobello the party adjourned to the school, where refreshments were dispensed, after which they returned to St. Vincent's thoroughly delighted with their novel outing. Messrs. Fraser and Stark not only provided the motors and tram tickets, but also sent a liberal supply of sweets to the school for the children.

The half-yearly meeting of the Dunedin branch of the Hibernian Society was well attended, when the following officers were installed for the ensuing term, past president Bro. W. Butler acting as installing officer:—President, Bro. J. Saunders (re-elected); vice-president, Bro. W. Duggan (re-elected); secretary, Bro. J. O'Connor (re-elected); treasurer, Bro. J. Casey (re-elected); warden, Bro. C. Flannery; guardian, Bro. G. A. Sutherland; sick visitors, Bros. Jas. Deehan, Thos. Boyle, and Wm. Dunford (re-elected). The balance sheet for the quarter was read and adopted. Auditor Bro. D. S. Columb spoke in complimentary terms of the satisfactory state of the balance sheet. He said that there was a considerable reduction in the sick pay as compared with the previous quarter, and expressed the hope that the reduction would still further continue both for the sake of the branch and the members themselves. To show the amount of good the branch is doing in Dunedin and suburbs it is only necessary to mention a few items. The money paid for sick pay to members during the year 1908 was £393 11s 8d, and the amount paid for medical attendance and medicine for the same period was £254 3s 6d, or a total of £647 15s 2d. The number of members on the roll at the end of the year was 281, and, considering the number of Catholic young men in the district, there should be no difficulty in bringing the total up to 400 during the present year. It is to be regretted that Bro. D. S. Columb has been compelled to resign his position as auditor owing to his removal to Wellington. Bro. Columb was an able, efficient, and painstaking auditor, always going thoroughly into the various branch accounts, and leaving nothing undone. It is satisfactory to know that there are two able aspirants for the office, Bros. J. S. Columb and D. J. Corcoran. The election takes place on February 9.

PRESENTATION TO DEAN CAREW, GREYMOUTH

A very large audience assembled in the Town Hall, Greymouth, on Friday evening of last week, when the Catholics of the town and district presented the Very Rev. Dean Carew with an illuminated address and purse of 100-sovereigns in token of his devoted ministrations during the past twenty-five years. It was probably the most successful function of the kind ever held on the West Coast. To say the least, it was demonstrative and representative to a degree, and it passed off without a hitch of any sort (says the *Greymouth Evening Star*).

The proceedings opened with a concert, all the items of which were of a high-class character, and were voluntarily rendered by members of all the various congregations in town. The programme was contributed by the following:—Misses Kemple, Weber, E. Hannan, Kathleen Hannan, Mrs. O'Halloran, Messrs. F. McCarthy, J. E. Allen, G. T.

Moss, W. B. Cadzow, J. Berti, O. Egden, and Master E. Moss.

At the interval his Worship the Mayor (Mr. T. Eldon Coates) took the chair, being supported on his right by the guest of the evening, the Rev. Father O'Connell, Rev. Dr. Kennedy, Rev. Father Taylor, Rev. Father Goodman (Ahaura), the Hon. A. R. Guinness, several prominent members of the presentation committee, and leading citizens.

The Mayor, before opening the proceedings, read several apologies. One that was much applauded was from the Ven. Archdeacon York, who conveyed his sincere regret at not being able to be present to do honor to his sincere friend, Dean Carew, whose work stood out boldly as that of a man who devoted himself to the best interests of his fellows. Unfortunately a prior engagement entirely prevented him from being present to testify to his respect for Dean Carew. Apologies were also read from Mr. E. A. Burke, Hon. J. Marshall, M.L.C., and Mr. E. J. Scantlebury.

The Mayor, in expressing his hearty congratulations to Dean Carew on having been in charge of the Greymouth congregation for twenty-five years, conveyed to him his own personal respect and esteem. He had known Dean Carew for a great many years, and could say that the Dean had proved himself a most ardent worker. This was shown by the fact that when he came to Greymouth there was only the little church in Arney street, while now there stood the magnificent structure in the shape of St. Patrick's Church and the block of buildings at the corner of Alexander and Chapel streets, in which the schools were doing good and useful work. Speaking of Dean Carew as a citizen of Greymouth, he recognised that nothing that was for the general good of the community was ever overlooked by the Dean, who was ever ready with his advice and assistance in furthering any such movement. He then called on Mr. Fogarty to read the following address:—

'Dear Very Rev. Dean,—On behalf of the parishioners of St. Patrick's parish, it is with feelings of love and gratitude that we tender you our heartfelt congratulations on the completion of the twenty-fifth year of your ministry amongst us. During that long period you have, by the sanctity of your life, set us a steadfast example of Christian piety, and thereby won the esteem and admiration of all sections of the community and the undying devotion of your own flock. We feel it unnecessary to dwell at length upon the many great works you have accomplished during the time you have been in charge of this parish. Our beautiful church and well-equipped schools stand as monuments for this and future generations, to bear witness to the zeal you have ever displayed in the cause of God and His holy church. In asking you to accept this address and the accompanying testimonial as a slight token of the love and good-will of your devoted parishioners, we trust that God, in His infinite mercy, may spare to us for many years the blessings of your wise counsel and saintly example.—We remain, dear Very Rev. Dean, on behalf of the parishioners—P. M. Griffen, M. Phillips, D. Sheedy, Dr. J. McBroarty, P. Deere, M. Casey, F. McCarthy, M. Peat.'

Mr. Fogarty having read the address, little Miss Kathleen Hannan handed Dean Carew a purse containing 100 sovereigns, and the Mayor remarked that he hoped he would enjoy long life to enable him to spend another twenty-five years in Greymouth, before which time he hoped to hear him entitled to be called 'His Lordship the Bishop of the diocese.'

Mr. D. Sheedy, as one of the pioneer Catholics in the district, said it was a matter of pride and pleasure to him to have been able to come out to do honor to a man of such sterling worth as Dean Carew. He was gratified to see so many present to testify to the good work performed by Dean Carew during the twenty-five years he had been a resident in Greymouth. He had proved himself a man to be respected, and one whose life was a pleasure to follow. The respect that was borne towards him was not confined to his own flock, but was general throughout the community. He looked upon Dean Carew as an ideal priest, possessed of Christian charity, without which any religion was no good. He trusted that Dean Carew's life would be long spared to set the noble example that he had set for so many years to the young men and women of the parish, and that he would enjoy the good wishes of the congregation and townspeople who loved him so well.

The Rev. Father O'Connell, who had come over from Christchurch to be present and to represent his Lordship Bishop Grimes on the occasion, congratulated Dean Carew on having been the recipient of such tokens of appreciation of love and devotion after twenty-five years of devoted work in Greymouth. He had won the golden opinions not only of his people, but of the whole community, and thoroughly deserved the present tribute which had been paid him. He would assure Dean Carew that his Lordship would have been very pleased to have been present on this glad oc-

casion, as also would the Very Rev. Father Regnault, but his Lordship desired him to assure the Dean that if not present in person he would be with them all in spirit and in his prayers. He desired him (Father O'Connell) to say that he rejoiced in the good work the Dean had done, and sincerely wished him continued health and strength to continue in his successful ministrations. His Lordship had marked the occasion by appointing Dean Carew 'Dean of Westland.' Father O'Connell read the Bishop's letter as follows:—

'On the occasion of the celebration in honor of the fruitful twenty-five years of the Dean Carew Rectorship, I want you to assure him that I most cordially congratulate him, and wish him many years of health and strength and continued success in the ministry, and to inform him and his flock that on the auspicious anniversary I have much pleasure, firstly, in changing his title from Dean of Greymouth to that of Dean of Westland. Secondly, naming him Vicar Forane; and, thirdly, Ecclesiastical Superior of the Religious Sisters of Westland. I enclose the official documents setting forth his rights and privileges, etc. Be good enough to take cognisance of them, and hand them to him coram publico, and assure the Dean and his loyal flock that though I am forced to be absent in body, I am with them in heart and desire by my earnest prayers.'

—Father O'Connell also conveyed the cordial greetings of Very Rev. Father Regnault (Provincial), Fathers Galerne and Henry (of Reefton), and the Rev. Dr. Cleary, editor of the *New Zealand Tablet*. He further explained that under the order of things Dean Carew would be in charge of all the churches in Westland, which would give him increased responsibility and work. He again congratulated the Dean on the enjoyment of such devotion as was evident on the occasion.

The Rev. Dr. Kennedy said it afforded him the greatest pleasure to be present and to listen to all the good things that had been said of Dean Carew, and to see the earnest devotion that the congregation of St. Patrick's had towards him. He would like to remind them that the presentation would not only redound to their credit, but it would bless those who gave it as well as he who received it. He could interpret their feelings on this occasion, because Dean Carew had always followed the high code to which they in the priesthood endeavored to live up to. The Dean had lived up to it according to the best traditions of the Irish priesthood, and it was a noble thing to think that he and his clergy had striven for such a high ideal. They had always received the greatest encouragement from the Dean both by letter, by visits and presents. On behalf of the priests of the diocese, he cordially congratulated the Dean on the success which had attended his efforts, and he could say that his work was known and acknowledged throughout New Zealand and in many parts of Australia.

The Hon. A. R. Guinness said he had the pleasure of Dean Carew's acquaintance for over thirty-two years, as he knew him first at Reefton; but what had always pleased him was to see the wonderful manner in which he had administered the affairs of his parish in Greymouth, and how he had always assisted in any movement for the general good of the community outside of his own flock. The Dean was ever ready with his advice to help those who wanted it, independent of creed or sect. He recalled the little old church in Arney street, and, comparing it with the magnificent structure that they now possessed, he said it was a standing monument to the zeal, energy, and devotedness of Dean Carew. They also possessed a splendid trophy in the convent and Marist schools, and he was glad to join in congratulating Dean Carew on the great work he had accomplished. Everyone with whom the Dean had come in contact respected and honored him. He likewise congratulated him on the additional honors conferred on him by the Bishop, and concluded by expressing the hope that he would be spared to continue his life of usefulness and successful administration of the district.

Mr. James Kerr spoke of almost a lifetime's experience of Dean Carew's noble work, which he remembered as a school boy, and he had seen how that work had prospered year by year. He had consequently begun as a boy to highly respect the Dean, and that respect had grown and deepened as the years had gone on. He took it that all classes of the community were vying with each other in paying him respect. Speaking as a young man, he would say that the Dean's high example had been a great factor in Greymouth, and had an influence for good with the young people of the place. He was pleased to take part in such a function as the present, and hoped the Dean would live to see fifty years of ministration in the district, and that he would be blessed from on High with all the blessings the Great Ruler could bestow on him.

Mr. E. Casey spoke on behalf of the young men of Greymouth, who had such a noble example set them by Dean Carew. They would never be able to repay the debt of gratitude they owed him, but they would always have his noble life to look up to. On their behalf he desired

to congratulate the Dean on the honors conferred upon him, and to assure him of their entire devotion to him. He might say as a member of the committee that a great deal of the success of this function was due to the ladies of St. Patrick's congregation. He hoped they would be present when the Dean celebrated his golden anniversary twenty-five years hence.

Dean Carew's Reply.

Dean Carew, whose rising was the signal for long-continued applause, said:

'I beg to thank you very sincerely for the kind-hearted and beautiful address with which you have just now presented me, together with the accompanying solid testimony of your friendship. The kindly feelings and sentiments of esteem manifested by them are only a repetition of what I have always received at your hands during the long period that I am with you. For these I am most profoundly grateful. And I should be hard of heart not to be deeply affected by them. Residing in this district for a quarter of a century, I have ever experienced, not only from my own congregation, but from all, an unfailing courtesy and most profound respect which facilitated and made most agreeable the discharge of all my duties in this place. This shall ever endear you all to me. You mention the many works of zeal accomplished by me, whilst amongst you in the cause of God and the Holy Church, namely, in the beautiful churches and schools erected in the parish during my time. In this line I have always worked as far as I know to the best of my humble abilities, and in all difficult matters I have always sought the counsel of the wisest I could find amongst you. But I could have done very little without your grateful co-operation. This has always been most generously and cheerfully given, and produced most admirable results, in which both you and I now take an honest pride. But it is not so much for the material buildings that I feel so deeply grateful to God. They are but the means to an end. It is especially for the large number of young men, women, and children that I now see around me and who reside everywhere in this district, who have been so thoroughly educated in these buildings in the Catholic Faith. Of you and your loyalty to the Holy Church I am most justly proud. It was to produce such results that I became a priest and emigrated to those parts from the Emerald gem of the Western world. And now I rejoice to see around me in this place the fruit of twenty-five years' labor in a most devoted and earnest Catholic congregation of young New Zealanders, true in every respect to the faith of their fathers, chips of the old blocks, and producing the most glorious results. There are not only faithful Catholic laity, but many young men of this town who are already ordained priests and young ladies who have joined many different religious congregations of nuns, and also in the many others following in the footsteps of both. I am glad to see on our platform to-night Rev. James Kennedy, D.D., Rev. Father Ainsworth, Rev. Fathers Hugh McDonnell and James Tymons, and others, who are an honor to the priesthood of New Zealand. You say that during my residence amongst you I have edified you all by my exemplary life. For this indeed I am most grateful to God. If I did not practise what I preached I would be no better than a hypocrite. When a man of eminent sanctity is about to be canonised in Rome for his virtues, some are told off to discover all his virtues and others all his vices. The latter are called the devil's advocates. Perhaps I may not pass off amongst you so well if some of the latter gentlemen were about. But I am glad to say that whilst not without fault, so far as I know my ministry for the last quarter of a century has not been the cause of scandal to anyone. I now beg to thank you one and all for your kindness to me during the last quarter of a century. But there is one that I especially wish to thank who is here present for the great services rendered to the great Catholic body of the Dominion in obtaining at our request free passes on the Government trains for all our children attending our primary and high schools. That gentleman is our member of Parliament, Mr. Guinness, Speaker of the House of Representatives. I also desire to publicly thank the Right Rev. Dr. Grimes, Bishop of the diocese, for the notice he has taken of me in the ecclesiastical titles he has conferred on me for what I have done in his diocese.'

At the conclusion of the Dean's address the concert programme was proceeded with. The function on the whole was the most successful and enthusiastic held in Greymouth for many years.

[It was our intention to reproduce photographs of the Dean of Westland, St. Patrick's Church, etc., in this issue, but as the photographs did not reach us until a few hours before going to press we were unable to get the engravings done in time. They will appear in next issue.—Ed. N.Z.T.]

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Irish News

ANTRIM—The Member for West Belfast

Mr. Joseph Devlin, M.P., who accompanied Mr. John E. Redmond to the United States, and remained there for some time after the Leader of the Irish Parliamentary Party, had a great reception on his return to Ireland. He was the recipient of addresses at Queenstown and Limerick Junction, and was to be entertained at a banquet in Belfast.

Rathlin Island

Rev. E. V. MacGowan, Adm., Rathlin Island, was received in private audience by the Holy Father the other day. His Holiness, who was greatly interested in Rathlin, presented Father MacGowan with rare and costly vestments for his church, and charged him with the duty of conveying the blessing of his Holiness to the islanders.

The Duty of the Laity

The Most Rev. Dr. Tohill, Bishop of Down and Connor, presided at the quarterly general meeting of the Society of St. Vincent de Paul, held in St. Mary's Hall, Belfast, on Sunday, December 13. In replying to an address presented by the members, the Bishop said nowadays some people think and say that the clergy do not sufficiently encourage the laity to take their due share in social work connected with the Church. For his part he most earnestly invited Catholic laymen, especially the younger men and those possessed of leisure, means, and education, to join the ranks of the St. Vincent de Paul Society, and to take charge of the whole social work in its entirety—the moral, charitable, and physical improvement of the poor of Belfast. The spiritual directors and the clergy, as far as they had time and opportunities to co-operate, would gladly do so. Let them not fear to adapt their society to the changing circumstances of modern life and the new demands that may be made upon them in the interests of the poor.

ARMAGH—Dedication of an Altar

An interesting religious ceremony took place in the new church of the Immaculate Conception, Monasterboice, on Sunday, December 13. On that day the splendid high altar, the gift of a generous family, the Messrs. Brannigan, of Tymullen and Irishtown, was solemnly consecrated by the Most Rev. Dr. MacSherry, Bishop of Port Elizabeth and Vicar Apostolic of the Eastern Vicariate of South Africa, who is a native of County Armagh.

CAVAN—Death of a Nobleman

The death is reported of Lord Annesley at the age of 78 years. His Lordship entered the army in 1851, and saw service in the Crimea. He represented Cavan in Parliament from 1857 to 1874, when he succeeded to the title and the estates. Since then he has resided almost constantly at Castlewellan, and took considerable interest in the management of his estate. The gardens and grounds contain one of the largest collections of native and exotic rare trees and shrubs in the United Kingdom.

CORK—A Prelate thanks the Irish Party

In a letter to Mr. John Redmond, M.P., thanking that gentleman for copies of the Irish Land Bill and the Removal of Catholic Disabilities Bill, the Most Rev. Dr. Browne, Bishop of Cloyne, takes the opportunity of congratulating the Irish leader and the Irish Party upon their recent splendid work in the House of Commons, especially on their defence of the educational rights of Catholics under the discarded Primary Education Bill for England and Wales. Their action was, his Lordship says, the most cogent reply to their ungenerous critics.

A Centenarian

A very remarkable East Cork farmer has just passed away in the person of James O'Sullivan, of Dungourney, Middleton. Deceased, who had attained the extraordinary age of one hundred years, was considered the oldest inhabitant in the district. Early last year he appeared as plaintiff in a land settlement action before the Chancery judge in the Four Courts, Dublin. He was complimented by judge and counsel on his extraordinary vitality and mental vigor.

DUBLIN—A Philanthropist

By the death of Mr. Charles Kennedy, Dublin has lost one of its most charitable citizens. Mr. Kennedy was widely known as an untiring philanthropist, who was never appealed to for any good cause in vain.

Death of a Religious

In the Dominican Convent, Kingstown, on December 11, took place the death of Mother Imelda Maher. Mother

Maher's religious life extended over fifty-six years. She was a sister of Mother de Rici, late Prioress, Cabra.

A French Visitor

M. Rene Bazin, Professor in the Catholic University of Angers, delivered an interesting address to the students of University College, Dublin, on December 10. He was introduced by Very Rev. W. Delany, S.J., who described him as one of the foremost writers in France, and said his works breathed nothing but the highest and purest sentiment. In the course of his address M. Bazin asked Irishmen not to think harshly of France. They were far from her, he said, but near to her in heart and sympathy. He urged them not to believe all the evil they heard of her. She was not irreligious; her religion was oppressed, but it was not on that account weak.

A Narrow-minded Society

Mrs. J. R. Green, a brilliant Irish lady, daughter of a late prominent Protestant clergyman, widow of a great English historian, and herself the writer of remarkable contributions to English historical literature, recently published a sketch of Ireland during the 'Dark Ages.' It was a marvellous volume—a triumph of honest research and patriotic industry (says the *Irish Weekly*). Mrs. Green proved conclusively that the semi-barbaric and almost wholly stagnant and 'illiterate' Ireland of the fourteenth, fifteenth, and sixteenth centuries, with which the world had been familiarised for generations by 'histories' of those times gleaned from English sources of mis-information, had no existence in fact; and that this country was really a prosperous land outside the narrow area of British influence—well tilled, possessed of thriving industries and manufactures, an extensive and far-reaching trade with foreign nations, and a population versed in the arts of peace and war alike. No one has ventured to combat Mrs. Green's assertions and conclusions; but the Royal Dublin Society have, by the vote of a majority of the members, refused the hospitality of their library to her book. The members of the society guilty of this miserable and bigoted action are wealthy persons: presumably graduates of Trinity or of the old 'Queen's Colleges' in many cases. If some enemy of Ireland wrote a book alleging that the people of the country were elementary savages four hundred years ago, the society—to whose upkeep the Irish people contribute very largely—would have given the printed libel a prominent place on their shelves. Yet they ban the most valuable historical work on Irish history published since the days of Keating and the Four Masters.

GALWAY—Advantages of the Port

Mr. Charles Devlin, Canadian Minister, in the course of an interview recently, said Galway is the only natural Irish port of the All-Red route.

LIMERICK—The Revival of Irish Industries

An important meeting was held in Limerick recently to further the Industrial Revival in Ireland. Lord Dunraven was the principal speaker, but the meeting had no partisan limitations, the speakers including Dr. Windle, the Principal of the Queen's College in Cork; Mr. T. F. Gill, Sir Alexander Shaw, and Alderman Joyce, M.P. Lord Dunraven, in his address, said it was the bounden duty of the Irish people to help each other in the industrial movement. Although Ireland was, and always would remain, an agricultural country, they should, nevertheless, build on that foundation other industries that would absorb energy and intelligence. The industries of the country had been killed and crushed out, and nobody but the people could revive them.

MEATH—Stopping a Hunt

The Meath Hunt is composed of a number of landlords in County Meath, the head of the Hunt being Lord Fingall, a Catholic nobleman. The members of the Hunt also include some landlords and their families (one in particular) who have taken strong and prominent part against the tenantry in its efforts to acquire by purchase the land its members till. Much of the land over which the Hunt takes place is now the property of the tenants, who have bought it out from the landlords. Therefore it rests with the tenants to say whether or not they shall permit hunting over their ground. They have intimated to Lord Fingall that while he, and the members of the Hunt generally, will be made perfectly welcome to hunt over the land belonging to the peasant proprietors, there are some members of the Hunt to whom that privilege cannot be accorded on account of those members having made themselves conspicuous by their opposition to popular demands. The parish priest of Kilbeg, in a letter to Lord Fingall, says that he considers the resolution of the people to be quite logical and reasonable.

SLIGO—A Novel Case

A novel case in connection with the Old Age Pensions, and one which will scarcely find a parallel in Ireland, has

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arisen in Kilfree, near Gurteen, County Sligo, where five members of one family, living in one house, have been passed for the full sum of 5s per week. There are three brothers and two sisters, and their total ages make a grand total of 380 years.

WATERFORD—Dedication of a Church

The Most Rev. Dr. Sheehan, on Sunday, December 13, dedicated for the Franciscan Fathers the Church of Our Lady, Waterford. There was a large attendance, as might be expected, for the Franciscan Fathers are highly esteemed by the people of the *Urbs Intacta*. The Mayor of the city, attired in his robes of State, accompanied by several members of the Corporation, attended High Mass, which was celebrated by Very Rev. Father Gannon, Provincial of the Order, Limerick.

GENERAL

Sir Horace Plunkett's Views

A speech on Irish land purchase was delivered last week at Birmingham by Sir Horace Plunkett, president of the Irish Agricultural Organisation Society, and formerly vice-president of the Department of Agriculture and Technical Instruction for Ireland. Sir Horace urged the completion of the land purchase scheme, and declared that if Ireland was decently governed during the next twenty years the money advanced would be absolutely secure. He added that a thousand societies of farmers, with a hundred thousand members, had been formed in Ireland since 1889, and the turnover greatly exceeded two millions.

Land Purchase

In reply to a question in the House, the Chief Secretary said that according to the last annual report of the Land Commission there had been, up to the 31st March last, 369,483 cases in which fair rents had been fixed for a first statutory term. The total former rental dealt with was £7,334,438, and the judicial rental was £5,815,931. In 181,637 of these cases a fair rent was subsequently fixed for a second statutory term, a first term rental of £2,635,354 being reduced to £1,902,501. Thus the former rental of £7,334,438 is now represented by £5,353,078. Lands of a rental of approximately £5,000,000 had been sold or were pending for sale under the Land Purchase Acts on the 31st October last, on which date advances had been made in respect of 143,641 holdings, and applications for advances were pending in respect of 173,343 holdings. I am not in a position to say what may be the rental of the agricultural part of Ireland still to be sold under the Land Purchase Acts, nor can I say whether two-thirds of the farms in Ireland are held by tenants who do not pay more than £12 a year rent, but the general census report for the year 1901 shows that 68 per cent. of the total number of agricultural holdings in Ireland do not exceed £15 in rateable value, and that 56 per cent. do not exceed £10 in rateable value.

The Chief Secretary for Ireland

Mr. Birrell, the Chief Secretary for Ireland, in the course of a speech at the annual dinner of the London Magistrates' Club, said that he had been, ever since he joined the Government, unfortunately, a man of strife and contention. That had not been from any desire of his own, for naturally he believed he would get on with his fellow-men as well as most people; but the particular office which he held at the present moment was one which must be, to whoever occupied it—he cared not to what party he belonged—a very vulnerable office. He had known many Chief Secretaries for Ireland, and he never knew one yet of whom a great many things could not be said, and with truth. All he had got to do was to some extent to harden his heart and pursue his course indifferent to criticism, except so far as it was really based upon some very grave and substantial allegation. One could not hope to govern Ireland—or what was called governing Ireland—without coming into violent contact with a very considerable portion, an animated portion, of the population. They would say things about you and against you, and circulate reports about you with fervor and faith. All that one could do was to remember that he had got a very tough job and a very long road to hold. The people of this country must still exercise patience and forbearance, remembering that for a good many of the things they themselves were as much to blame as anybody else. He certainly should be very much disappointed if before two decades had passed Ireland was not, from one end to the other, a contented and, to a considerable extent, a prosperous portion of the United Kingdom. But nobody who came into his position could hope to escape attack. He did not think he should ever occupy another position so troublesome and so difficult as the two offices that he had been connected with, but still, he hoped that when the time came for him to retire from parliamentary turmoil he might be able to carry away with him a happy temper and a deep-rooted conviction that on the whole this country was going to pull through every difficulty.

People We Hear About

The late Sir James Mathew, a former Lord Justice of Appeal, left estate valued at over £60,000 gross.

The death of Mr. Nicholas Benziger, sen., is announced from Einsiedeln, Switzerland. Mr. Benziger was born in 1830, and had been actively engaged in the Catholic publishing business for more than half a century. His sterling Christian character endeared him to all who knew him. His widow passed away a few days after his death.

The Right Hon. Sir Frederick Darley, Chief Justice of New South Wales, who has just retired, is in his seventy-ninth year. He was born in County Wicklow, and, after completing his education at Trinity College, was called to the Irish Bar fifty-six years ago. Nine years later he was admitted to the New South Wales Bar, was appointed to the Supreme Court Bench in 1886, and was knighted the following year.

In a new book of good stories Mr. Lionel Tollemache has an interesting anecdote of Mr. Gladstone. He says: 'One stormy day he walked from his hotel at Biarritz to visit me in the room where I am now writing; and I was amazed to see that he had come without an umbrella. On my venturing to remonstrate, he laughingly explained that, if the high wind had happened to turn his umbrella inside out, a picture of him in that forlorn plight would have found its way into half the comic papers! I could not help thinking how little we know of the small worries of great men!'

Sir Gerald Strickland, K.C.M.G., Count della Catena, the Catholic Governor of Tasmania, who, according to the *Daily Mail*, is to succeed Sir H. Rawson as Governor of New South Wales, was born in Malta in 1861. His father was Captain Walter Strickland, R.N., and his mother the only child of Chevalier Bonici Mompalas. He is a B.A. of Cambridge. He succeeded his maternal grand uncle as sixth Count della Catena in 1875, and was knighted in 1897. He was Governor of the Leeward Islands from 1902 to 1904, and was appointed to Tasmania in the latter year. Lady Strickland is a daughter of Earl De La Warr.

Baron Clement von Schorlemer-Lieker, who was chosen by the German Emperor to bear his Majesty's congratulations to the Holy Father on the occasion of the Jubilee of his Holiness, is the son of one of the founders and foremost parliamentarians of the Centre Party and of the organiser of the powerful Peasants' League of Westphalia. He was born in 1856; in 1889 he was Provincial Councillor of Neuss, in 1897 Superior Councillor at Breslau, and in 1899 he became President of the Board of Agriculture of the Rhenish Province. In 1905 he was appointed Governor of the Rhenish Provinces, an office which he still holds and which he was the first Catholic to hold.

In connection with the death of Lord Petre, to which reference was made in our last issue, it is worthy of note that the fourth Baron Petre was committed to the Tower, with other Catholic peers, on the sworn testimony of the notorious perjurer, Titus Oates, and there he died five years afterwards. Thorndon Hall, the home of the Petres, was burned down some thirty years ago, but was rebuilt by the twelfth Baron in the Elizabethan style, of which it was originally a good example. But much more interesting was the still older house on the estate at Ingatesstone, which during past years has had various residents, including Miss Braddon, the novelist, who is supposed to have made it the scene of her well-known romance, 'Lady Audley's Secret.' Within its walls was a genuine priest's hole, or hiding-place, a relic of the days of persecution.

His Holiness the Pope has conferred the Order of Knighthood of St. Sylvester and the Golden Spur upon Mr. Melville, ex-superintendent, Scotland Yard, for services rendered during his professional career in the safeguarding of sovereigns and rulers in many countries of the world. The Order of St. Sylvester is one of the oldest and most prized of Papal distinctions, and was founded by Pope Sylvester in the reign of Constantine. The decoration is in the shape of an eight-pointed cross in gold on a white enamel ground, and carries with it a gorgeous uniform, cocked hat, and mother-o'-pearl sword. Mr. Melville is an Irishman, and was born in Kenmare, County Kerry. He is an officer of the Legion of Honor of France, and has also the Order of Dannebrog of Denmark, the Order of Christ of Portugal, founded in 1317 by Dionysius I., and the Italian Cross of Francis Joseph of Austria.

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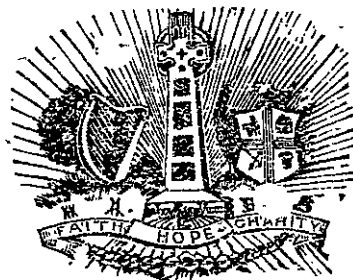
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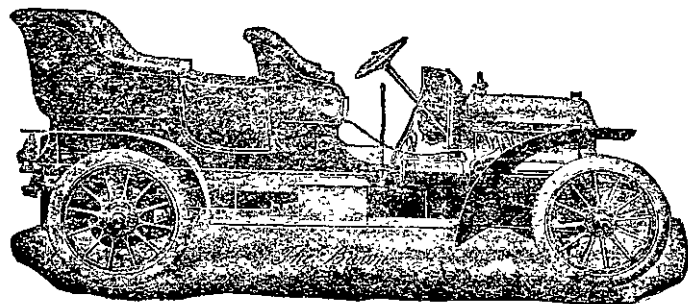
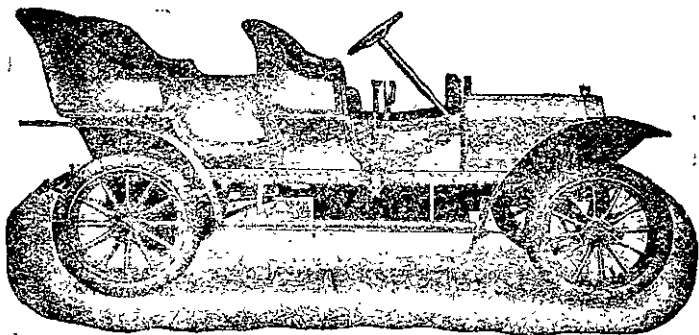
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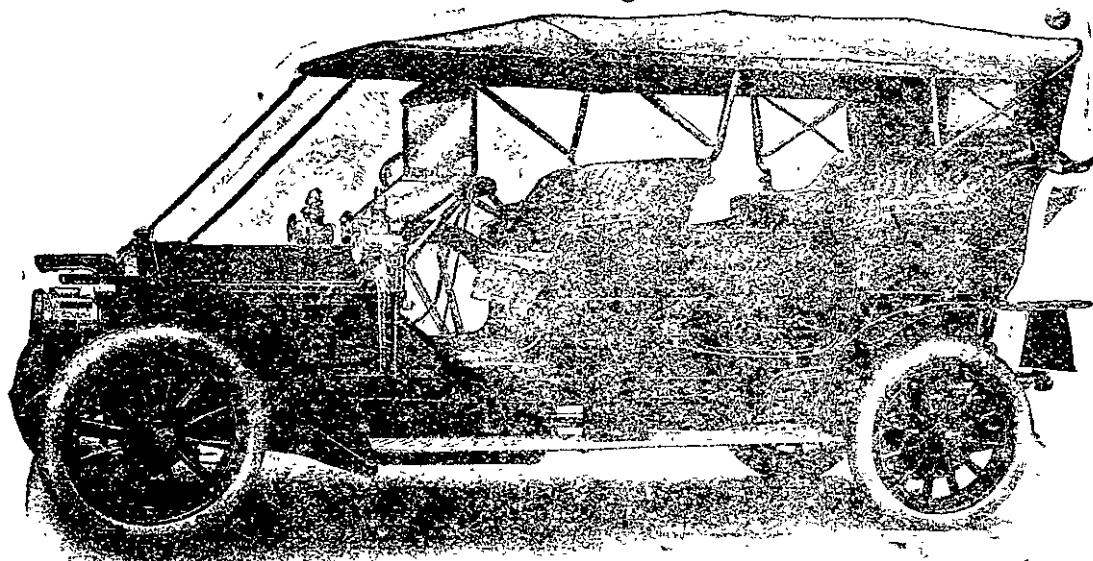
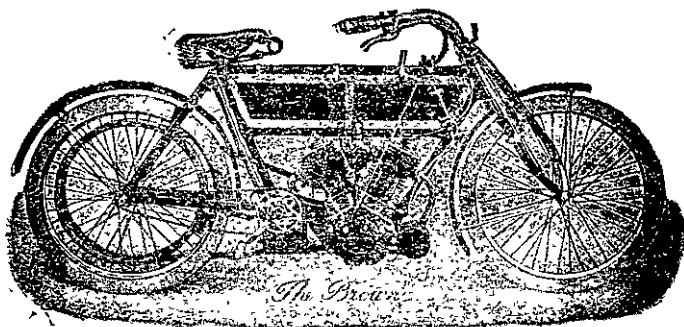


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The Catholic World

CANADA—Practical Evidence of Friendliness

Lord Strathcona is a non-Catholic, but a little time ago he made a donation of £1250 to the Catholic High School of Montreal. In a letter to Hon. Justice Curran, enclosing a cheque, he wrote: 'Whilst I am personally more immediately connected with the Protestant Church and institutions of the country, not the less have I a warm feeling for my fellow-citizens of other denominations, including the Catholics, both English and French-speaking, and I would gladly, as far as possible, aid them in their efforts for higher education.' This is not Lord Strathcona's first practical evidence of friendliness to Catholic purposes. Some years ago he made a donation of £250 to the Shamrock Amateur Athletic Society, a leading Catholic organisation for young men in the Dominion.

ENGLAND—The Education of Children

Preaching at St. Patrick's Church, Soho, on Sunday morning, December 13, the Archbishop of Westminster said a part of the work of the Catholic Church was the education of her children, and it had recently been made clear by the unexampled generosity of Catholics, and by their great sacrifices that they were determined to safeguard the best interests of the children, so that they could take their place in the world as good Catholics and good citizens.

Ordained Priest at the Age of Seventy-four

A little over a year ago (says the *Catholic Times*) Prince Lowenstein-Wertheim-Rochefort, a great German noble whose eldest son is married to a cousin of King Edward VII., and who was one of the founders and leaders of the Centre Party in the Reichstag, renounced his estates, position, and dignities, and at the age of 73 became a novice in the Dominican Order. On December 18 he was ordained priest by Cardinal Fischer, Archbishop of Cologne, and is now at St. Dominic's Priory, Havestock Hill, N.W., on his way to the Isle of Wight, to visit his sister and daughter, who are both nuns in the Benedictine Convent at Ryde. His daughter is one of three who have all entered religious Orders, and his sister is the widow of Dom Miguel, King of Portugal, 1828-1834. The Prince, whose name has been intimately bound up for half a century with the struggle for the rights of the German Church and Catholic religion, is now known as Father Raymond. The ceremony of his reception into the Dominican Order in the Conventual Church of Venloo was very striking. An immense crowd, which included many of the distinguished relatives, was present to assist at the Pontifical High Mass. The Prince, supported by his eldest son, wore his robes of state with the Collar of the Golden Fleece, the Grand Cross of the Order of Malta, and that of the Order of Christ. These glittering badges of his knighthood and worldly rank he laid upon the altar, receiving in exchange the white tunic and black mantle of a Dominican. The event created a considerable sensation in Germany at the time, and the career of the venerable prince-priest is still watched with sympathetic interest.

FRANCE—Joan of Arc to be Beatified

The promoter of the Cause of Joan of Arc (writes the Rome correspondent of the *Catholic Times*) read on Sunday, December 13, in presence of the Holy Father, a document expressing approval by the Sacred Congregation of two miracles wrought by Almighty God at the intercession of the Maid of Orleans. A large number of French residents and many who had come specially from France for the occasion were present, and manifested intense enthusiasm at the success of the process. It may be said that the Beatification of Joan of Arc is now almost an accomplished fact, and will probably take place in May. To Monsignor A. S. Touchet, Bishop of Orleans, whose efforts to promote the cause which French Catholics have so much at heart have been ceaseless, Pius X. expressed pleasure at the progress of the process, and he congratulated the Bishop on the possession of another patron for Orleans. His Holiness said: 'The example of the Maid of Orleans' heroism should encourage all French Catholics to-day. In her virtues she gave them a model. She was pure as an angel, strong as a lion in battle, and amidst troubles, simple as a child, and ever fervent in religion. She performed for her country a task that was considered impossible. What is impossible in the eyes of men is possible to God. The French people should love their country, their God, their Faith, and their Church as she did.' One of the three miracles approved of by the Congregation of Rites took place at Orleans in 1900, when Sister Teresa,

of the Order of St. Augustine, after having invoked the aid of Joan of Arc, was cured instantaneously of an ulcer; another at Faverolles in 1893, when Sister Authier was cured of the same disease in the same way; and the third at Fruges in 1891, when Sister Jeanne Marie Sangier, after having invoked the assistance of the Maid, was instantly cured of chronic tuberculosis.

ROME—Papal Jubilee Gifts

An interesting episode in the Papal Jubilee celebrations occurred on Saturday morning, December 12, when the Holy Father received the Knights of the Holy Sepulchre, who presented his Holiness with a gift of a number of portable altars, each containing a complete set of sacred vessels. Sir Thomas Esmonde, M.P., represented the Irish Knights. Count Fani, the Italian representative, delivered the address to his Holiness. The Pope in reply described the gift as most useful and appropriate, and warmly thanked the members of the Order, which his Holiness remarked was the oldest of the Papal Orders. At the same time he expressed his desire for its increase and prosperity. In conclusion the Pope bestowed the Apostolic Benediction upon all the Knights and their families.

Forthcoming Consistory

The Rome correspondent of the *London Times* says it is more than likely that a Consistory will be held early in the present year, and that some Cardinals will be created, among them the Patriarch of Lisbon, and, very probably, Archbishop Bourne, of Westminster.

Restoration Work at St. Peter's

One of the most characteristic signs of the present Pope's zeal in connection with church services is his wish to see everything connected with the House of God plain, clean, and substantial (writes a Rome correspondent). On no account will he tolerate any dilapidation or shabbiness in a sacred edifice, no matter how poor may be the building itself, for all things in it can at least be kept clean and in good repair. One of the first undertakings of Pius X. after his election to the Throne of Peter was the restoration of the floor of the Apostolic Basilica, but the work had to cease for some time owing to want of funds. Now, however, the sum of 100,000 lire has been deposited by Pius X. with Cardinal Rampolla, Archpriest of St. Peter's, to overhaul thoroughly the marble pavement, the beauty of which centuries have done so much to disfigure.

UNITED STATES—A Gold Medal for the Holy Father

His Grace the Most Rev. Dr. Glannon, Archbishop of St. Louis, U.S.A., had a private audience on December 9, in connection with his official visit. The Archbishop presented the Pope with a gold medal which the committee of the St. Louis Exposition of two years ago tendered for the acceptance of the Holy Father, as a sign of their gratitude to Pius X. for having sent several artistic objects of great value to the Exposition.

Civil Authorities must be Respected

In a recent address in Baltimore, Cardinal Gibbons said: 'The Church teaches that the civil authorities must be respected no matter what the nationality or religion of the incumbent in office. I recently received a letter from a man asking me whether he ought to respect Mr. Taft, the President-elect, because he was informed that Mr. Taft was not a believer in Our Lord. I was amazed, and can scarcely believe that the man was a true Catholic. You must have no less respect for those at the head of your Government than you have for the Pope in his department. There is a great evil in this land that forbodes revolution or a partial upheaval of society. The only way to avoid a catastrophe is to teach our young men to respect the authorities placed over them.'

Resignation of Bishop Spalding

The Right Rev. Dr. Spalding, Bishop of Peoria, has issued a farewell letter to the clergy of the diocese announcing officially that his resignation as Bishop of Peoria had been accepted by the Holy Father, and that the Rev. H. J. O'Reilly, formerly Auxiliary to the Bishop of Peoria, had been appointed diocesan administrator pending the selection of a new bishop.

An Energetic Pastor

In the *Catholic Herald* of Sacramento, California, we find an account of the blessing and opening of a new Catholic church which has been erected under many difficulties by the energetic and zealous pastor, Rev. Father Tubman, brother of the highly esteemed Rector of Timaru, Rev. J. Tubman, S.M. Whilst Father Tubman was on a visit to Ireland the old church was destroyed by fire; he hastened back to his parish, bought a new site in the centre of the town of Reno, on which was a fine residence, now used as a presbytery. Objection was taken to a change of site, but Father Tubman persevered notwith-

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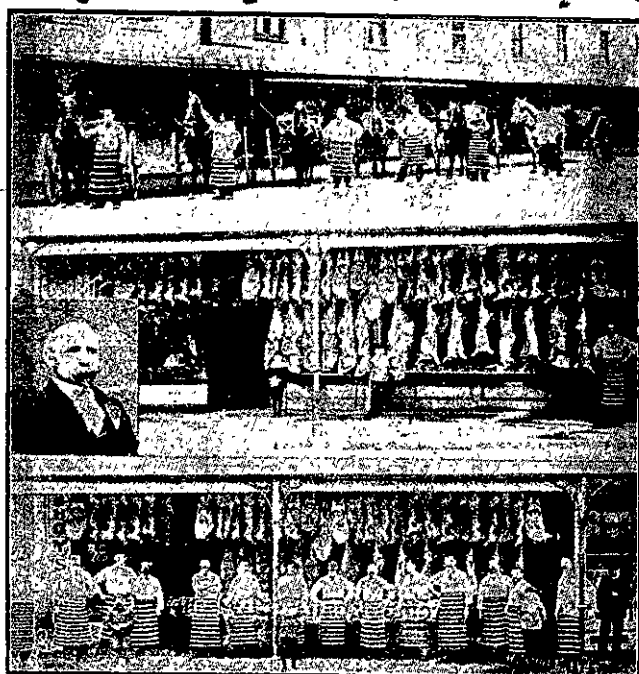
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FUNERALS Conducted with the great-
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streets, and Baker and Brown's Coach
Factory.

standing strong opposition, and succeeded in collecting upwards of £14,000 for the building of the church, which the local newspaper describes as a magnificent building. Now all are agreed that Father Tubman was wise in selecting so prominent a site, which has a frontage to one of the principal streets. The splendid structure (says the *Catholic Herald*) consecrated to the service of the Almighty stands as a monument to the zeal and energy and taste of Father Tubman and the faith and loyalty of his devoted people. Both are richly deserving of the eloquent tributes of admiration and esteem which the completion of their labor of love evoked from the visiting prelates and clergy and the distinguished citizens who took part in the fetes incident to Sunday's dedicatory. The dedication ceremony was performed by Bishop Grace, of Sacramento. In the course of an address, Bishop Grace said: 'I congratulate you and Father Tubman on the completion of this beautiful church. If I did not witness the result of this work I would be inclined to say it was beyond the means and the power of this congregation, but by the blessing of God and through the business capacity and zeal of Father Tubman, it has been finished, and will confer a benefit on religion as a whole for generations to come. I congratulate him and you on the achievement. The Church will long be an object of admiration and inspiration to the stranger and a monument to the zeal of those who built it. The altar particularly is one of the most beautiful I have ever seen. I have consecrated many marble altars of costly and elaborate workmanship, but in its appearance none has produced so beautiful an effect.'

GENERAL

The Church in Hawaii

In Hawaii there are 35,000 Catholics out of a total population of 155,000. There has not been a great increase from the native population, despite the many charities conducted by Catholics, the principal one of which is the home for the lepers established by the saintly Damien.

HOW TO PAINT A HOUSE CHEAP

Carrara Paint White and Colors. Mixed Ready for Inside and Outside Use. CARRARA retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. USE CARRARA, the first cost of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application. K. RAMSAY & CO., 19 Vogel street, Dunedin.

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Domestic

By MAUREEN

Cleaning Pantry Shelves.

Ideas concerning the arrangements in pantries are changing under the influence of schools of domestic science. The majority of housewives want white paper spread on the shelves and edging in addition, but sanitation dictates a finished surface which can be wiped clean with a damp cloth. If your shelf is finished in a hard finish keep it immaculate without paper. The first exclamation is: 'But it will get dusty!' So will the paper get dusty, for the dust falls upon anything it can. Just try once to clear a shelf completely, put on paper and replace everything, and then try setting things aside enough to wipe the shelf without having to clear it all and see which is the less labor. If your shelves have not a hard finish cover them with oilcloth. Floor oilcloth—you can get it almost white—is the best, cut carefully to fit each place. It wears for years, is not marred easily by something hot being placed on it, and is washed easily.

The Open Window.

Dr. Olsen, a great authority on the subject, writes as follows in *Good Health*:—

Every night hundreds of thousands, yes, millions of people, poison their lungs by breathing over and over again the foul foetid air of shut-in bedrooms. Even in the warm summer months the windows remain closed, and the atmosphere is nothing less than filthy. The worst of it is that people otherwise scrupulously cleanly cannot see that it is the height of uncleanness to breathe stale, foul air, and compel their friends who call upon them to breathe it too.

Sanitary science is still in its infancy with us. It began with drains. Men recognised that the grosser wastes of the human body must be got rid of in some systematic way if life was to be sweet and wholesome. In very recent times it has begun to recognise the need of light, and some of the dark, dismal slum tenements in our over-crowded cities are being declared unfit for human habitation. Strange to say, the most obvious of all our requirements from the health standpoint is still practically ignored, namely, the primary need of fresh air. The lungs are excretory organs. Let this apparently unknown fact be writ large in every text-book of health. Let it be blazoned on the buildings. Let the public press carry the message into every home. Not only are the lungs excretory organs. They are such par excellence. The other excretory organs may cease to functionate, and yet a man lives on for hours and in some cases days; but when the lungs cease to operate, death follows in a very few minutes. The air that is expired from the lungs is laden with poisonous waste matter of which there is sufficient in a single breath to contaminate about three cubic feet of good air, rendering it unfit for use. Hence, our living and bedrooms, in order to be in any reasonable degree wholesome, must continually receive new and large supplies of pure air from the outside.

The model house of the future will probably be built in large part of porous materials, thus admitting fresh air from all sides, without draughts. The ordinary dwelling-house of to-day is about as nearly air-tight as it can be made, and scientifically less adapted to living purposes than the wigwams of the American Indian or the air dwellings of other savage tribes. In fact it is hardly less than a death-trap, and if it were not for the incidental opening of doors in order to go out and in, and the badly-fitting window sashes, and a few other crevices here and there, thanks to careless carpenters, the atmosphere of bedrooms in many houses would soon become absolutely deadly. The best part of a modern house is its windows. To keep these open day and night, and to make the air inside approach as nearly as possible the air outside, should be the first business of the housekeeper. Everything else should be held subservient to the need of fresh air.

Maureen

Do you wish to send a Christmas or New Year Memento or Parcel to any relative or friend either in the Home Country or some other country abroad? If so, you will find the New Zealand Express Company's system the cheapest, best, quickest, and surest method. Parcels called for and delivered anywhere. Reduced tariff. Branches and agencies everywhere.

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statements. Total cost of wash for family of ten, twopence.—
I. HARRISON, Manufacturer, 184 Kilmore street, Christchurch.

Take a half-holiday. Do not work on wash day. Lily Washing Tablets will do your washing in one-third the usual time. No rubbing, no drudgery; washing just a PLEASURE. Hundreds of many years' standing emphatically endorse these

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The D.I.C. Summer Sale of Drapery, Clothing, Furniture, Furnishings, Crockery, and Household Ironmongery commences February 1, and continues for Twenty-eight Days.

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Bottled only at Springs, Wai-Rongoa.

The New Zealand Medical Journal says:

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

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs, apply Dunedin Office.

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FOR SALE—Campbell Gas and Oil Engines, Screw Jacks, Pulley Blocks, Wood Split Pulleys, Lancashire, Balata and Lenthier Beltings.

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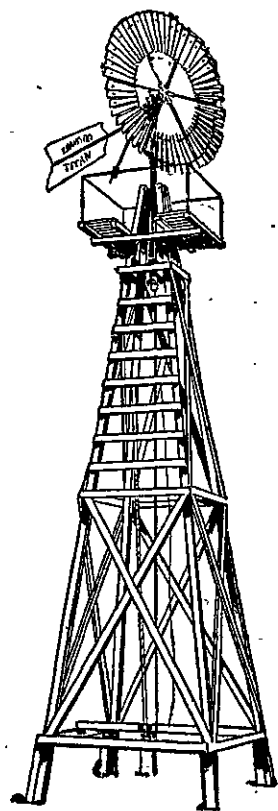
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THOMAS DANKS

198 and 200 Lichfield St

CHRISTCHURCH.

Science Siftings

BY VOLT

Heat Endured by Mankind.

During the reheating of the furnaces in an iron establishment in England (says the *British Journal of Science*) the men worked when the thermometer, placed so as not to be influenced by the radiation of heat from the open doors, marked 120 degrees. In the Bessemer pits the men continue a kind of labor requiring great muscular effort at 140 degrees. In some of the operations of glass making the ordinary summer working temperature is considerably over 100, and the radiant heat to which the workmen are subjected far exceeds 212 degrees. In a Turkish bath the shampooers continue four or five hours at a time in a moist atmosphere at temperatures ranging from 105 to 110. In enamel works men labor daily in a heat of over 300 degrees. On the Red Sea steamers the temperature of the stokehole is 145 degrees. And yet in none of these cases does any special form of type of disease develop itself.

The Migration of Birds.

Mr. E. Kay Robinson has an interesting comment in *The Countryside* on the migration of birds—as to whether they are guided by instinct or the wind. His remarks refer to experimental markings at Alnwick, and are: 'In concluding some notes on bird migration last week, I said: "The more one studies bird migration the more one realises how completely the birds are at the mercy of the winds and the weather." A good illustration of this is afforded by the results to date of the constant marking of young woodcocks hatched on the Duke of Northumberland's estate at Alnwick. One of these marked birds has been killed in the Highlands, another in the South of England, and a third in Ireland; but the majority have totally disappeared. Manifestly this result cannot be brought into accord with any theory that birds possess an "unerring instinct" which guides them in any particular direction. No, their only guide is the wind; and a very treacherous guide, too, for birds of Britain and West Europe, with the wide Atlantic on one side of their proper course.'

An Accurate Clock.

In the observatory of Columbia University is one of the most accurate clocks in the world. It has run for several months with a mean error of only fifteen-thousandths of a second and a maximum error of thirty-thousandths of a second per day. That means that it does not vary more than half a second a month, or six seconds a year. Compare this with the first pocket time-piece, the 'animated egg of Nuremberg,' which required winding twice a day and varied an hour and a half in the same time! Compare it with some of the highest priced watches manufactured to-day, which often vary more than ten seconds a week, and you will have some idea of the refinements in the science of measuring time. Yet even this accuracy is surpassed by some famous timepieces, if the trade magazines are to be believed. There have been accounts in them of clocks or watches that have varied less than a second in periods as long as ten years. The clock at the University of Columbia is an astronomical clock. It is surrounded by a glass case in which a partial vacuum is maintained, and in order that the case may not be opened or disturbed the winding is done automatically by electricity.

Basal Metals into Gold.

There is something almost sensational in the interview with Sir William Ramsay, published in the *Matin*. This famous savant asserts that he sees no reason to doubt the possibility of the transmutation of the basal metals into gold. This, after all, is only a natural development of the revolutionary discovery made in the last few years. The ancients sought to transmute metals to gold, and by their researches in the art of alchemy, developed the modern science of chemistry. The modern chemist laughed with superior scorn at the ancient alchemist. His experiments taught him that atoms of the elements were eternally immutable. For a hundred years this was a firmly-held scientific theory, on which the whole structure of chemical theorising was built. Then came the discovery of radium, and it was found that the elements are transmutable. Sir William Ramsay has turned copper into an inferior metal of the same species—lithium. He sees no reason why an emanation of radium should not construct as well as disintegrate, and he believes it will not be impossible to obtain gold from silver. So the quest of the alchemists, at which modern science laughed up to a few years ago, is now considered by well-informed scientists as within the region of feasibility.

Intercolonial

Opening a bazaar at Bunbury, Premier Moore said as one who had travelled through the length and breadth of Western Australia, he recognised the good which was being accomplished by the Catholic Church, and the whole community was under a debt of gratitude for the educational work done by that Church. It is seldom that a man in Mr. Moore's position has courage enough to give his honest opinion on this matter.

Father Andrew Horan, administrator of the parish of Ipswich, Queensland, has been compelled to relinquish parochial duties for a few weeks, in correspondence with the directions of his medical adviser, who has ordered a complete rest by the seaside as a means of recuperating spent vigor (says the *Catholic Press*). Father Horan went to Ipswich thirty-five years ago as a young priest, and he has been there since. During his administratorship nearly £200,000 has been spent on land, schools, churches, and convents in various places throughout the extensive parish. In Ipswich alone there is £60,000 worth of church property, including St. Mary's, a magnificent temple, which cost £43,000. Most wonderful of all is the fact that the parish has little or no financial obligations to meet.

His Grace the Archbishop of Hobart is expected to arrive in Tasmania about the middle of February. His Grace (writes the Hobart correspondent of the *Freeman's Journal*) received the pallium recently from his Holiness Pius X. at Rome. During his time there the Archbishop delivered an important lecture on the resources of Tasmania and the progress of religion here and in the Commonwealth. He took a prominent part in the Jubilee celebration in Rome as well as in the Eucharistic Congress in England, and also delivered addresses in Ireland and Scotland, and spent some time visiting important educational establishments in Belgium and France, and part of Germany. He has arranged for a branch of the Irish Christian Brothers to be established in Hobart next year.

Mr. J. L. Forde, who, until his departure for his home trip some ten months ago, represented the Hobart *Mercury* in Launceston, has been offered, and has accepted, the position of editor of the Melbourne *Advocate* (says the *Tasmanian Monitor*). The position is one for which Mr. Forde is in every way fitted, and we are pleased to know it will bring him a bigger salary than that which he received while on the *Mercury* staff. Mr. Forde was beloved by his press colleagues in Tasmania. He fully realised in his own person the Newman description of the gentleman, one who knew not how to give offence, and he superadded to it a willingness to oblige which made us all his debtors and tempted us to tax his good nature perhaps too often. We wish him success in his new sphere of work. We find, indeed, the truest guarantee of this success for the new *Advocate* editor in the thoroughly practical Catholicity that has uniformly marked his life. Such witness to his worth is, we know, distasteful to him, but there are times when truth must be told, even though it gives pain to one whose religion has its home in his heart and in his life and is not worn for outward display. We congratulate the *Advocate* upon its new editor, and wish him and his paper success.

His Grace Archbishop Kelly received a most enthusiastic welcome home at a crowded gathering in St. Benedict's Hall, on the evening of January 13, when he was presented with an illuminated address and substantial cheque. His Grace, in the course of his reply, gave an account of his travels, and in conclusion said:—You have presented me with a cheque, but I am not in debt. I have experienced kindness everywhere, I wanted nothing, so I cannot take your cheque. Man wants but little here below, nor wants that little long, but I take possession of the money to hand it to our administrator for the benefit of those good ladies and gentlemen—some of them genuine-born Australians—who are carrying out the great work of education in this parish—I mean the Good Samaritan Sisters and the Marist Brothers. If it will stretch far enough—I do not know the amount—I would recommend Westmead Orphanage for a share, where many of our lads receive a home, education, and training; also some of the other orphanages where our children may be placed. The nuns and brothers save us a dreadful responsibility, and we cannot give them too much. I also recommend the St. Vincent de Paul Society's mission of looking after the poor children brought before the Children's Court, who are provided with shelter until the society can procure a Catholic family into which they might be adopted. These are grand works, which appeal to me so much that I am glad to be able to give them some little help.'

DEAR ME!

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Painless Filling 5s.
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SAYS THE PROVERB.

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But if you cannot come to the Sale you may still participate in all its Benefits at the outlay of One Penny. Order what you want by letter, and per return you will receive your parcel. Remittances should accompany letter orders. Sale Catalogues Post Free.

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W. HAYWARD & Co.....Proprietors.

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PERRIAM and MOUNTNEY - Proprietors.

Drags, Landaus, Waggonettes, Dog Carts, and Vehicles of every description. Reliable Saddle Horses always on Hire. Carriages for Wedding Parties. Horses broken to Single and Double Harness, also to Saddle. Ladies' divided skirts kept for hire.

TELEPHONE No. 827.

Grain! Grain! Grain! Chaff! Potatoes! etc. SEASON 1908.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.
To the Farmers of Otago and Southland.

ANOTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

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

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

Account Sales are rendered within Six Days of Sale.

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

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

Sample Bags, Advice Notes, and Labels sent on Application.

DONALD REID & CO. LTD.

CLEAN YOUR KNIVES EASILY

COMPLETE OUTFIT, 1/-
(Post Free.)

The "Wizard" Knife Cleaner is the quickest, easiest, most thorough knife cleaner that you could use. It is composed of two boards, thickly lined, and attached at both sides with strong, heavy felt.

The process of cleaning is most simple. You place the knife between the felts, pressing on the upper board with the left hand, then draw the knife a few times through the felts, when it will come out thoroughly cleansed from stains, and beautifully bright on BOTH SIDES.

The "Wizard" does not soil the hands—cleans 8 knives a minute, and that with very little exertion to yourself. The cost with a tin of polish is just 1/- post free to any address.

Write to-day, instructing us to send you one. It means a big saving of time to you.

EDWARD REECE & SONS
Colombo St., Christchurch.

The Family Circle

QUEER LANGUAGE

When the English tongue we speak
Why is 'break' not rhymed with 'freak' ?
Will you tell me why it's true
We say 'sew,' but likewise 'few';
And the maker of a verse
Cannot cap his 'horse' with 'worse' ?
'Beard' sounds not the same as 'heard';
'Cord' is different from 'word';
'Cow' is cow, but 'low' is low;
'Shoe' is never rhymed with 'foe.'
Think of 'hose' and 'dose' and 'lose';
And of 'goose'—and yet of 'choose.'
Think of 'comb' and 'tomb' and 'bomb';
'Doll' and 'roll'; and 'home' and 'some.'
And since 'pay' is rhymed with 'say,'
Why not 'paid' with 'said,' I pray?
We have 'blood' and 'food' and 'good';
'Mould' is not pronounced like 'could.'
Wherefore 'done,' but 'gone' and 'lone' ?
Is there any reason known?
And, in short, it seems to me
Sounds and letters disagree.—Exchange.

MARCIA'S HOME

Baby Bobbie's bedtime was near, and he was fretful and impatient at the delay his mother saw fit to impose upon him.

'You neglected little mortal! But what can I do?' she cried in pretty despair, snatching his lordship up in her left arm and bestowing a conciliatory caress on the smooth, round cheek, while with her right hand she stirred the sauce cooking on the gas stove.

As if in answer to the question, the next moment Mrs. Jameson's eye fell upon the newspaper she had placed on the end of the stove by way of serving as a mat and keeping the stove clean, and she read the advertisement:

'In exchange for a home, a young girl will help with housework, take care of children, and make herself generally useful after high school hours.—Address K., *Tribune*.'

'She'd be just the one for us, baby dear,' Mrs. Jameson said, as she set the saucepan back. She did not give the matter another thought till later, when Mr. Jameson said to her, as she sat down to rest after things were in order for the evening:

'Bessie, you look tired out. I'll stop at the employment office in the morning, and—'

'That reminds me,' Mrs. Jameson arose and stepped into the kitchen. She returned with the newspaper from the stove and read aloud the advertisement which she had noticed earlier.

'Won't do,' commented Mr. Jameson decidedly. 'She'll be all ribbons, giggles, and fine airs, you need a helper.'

'There are girls and girls; I like the way this one has worded her request,' Mrs. Jameson replied thoughtfully. 'I believe I'll answer it.'

The next afternoon, as Mrs. Jameson was engaged in the usual struggle of getting dinner ready and keeping Baby Bobby pacified at his fretful hour, a knock sounded on the back door. Upon opening it, Mrs. Jameson found herself looking at a girl with a frank, smiling face from which her dark hair was neatly rolled back and held snugly in place with combs.

'I'm Marcia Dale,' the girl announced in a low, pleasing voice, as she extracted an open envelope from her purse. 'This is your answer to my advertisement.'

'Which high school do you attend?' Mrs. Jameson asked, having invited the caller indoors.

'North Garfield, three blocks from here. It's nice it is so convenient, isn't it? Please let me,' Marcia interrupted herself to say, as Baby Bobby made friendly overtures to her. 'My home is in the country, and I came to the city this autumn expecting to live at my aunt's while taking the year's course,' she continued, holding out her arms for Bobby, the baby, in a way that showed her no novice. 'But her married son has come home with his wife and baby, and there isn't room enough for us all in a small flat. Auntie wanted me to take a room in the neighborhood, but I'd have to pay at least a dollar and a half a week for that, and it would be only one room. You see, I promised father and mother if they would give me this one year in the city high school, I'd make the very most of it and live in the most economical way I could, and—and—'

Marcia stopped perforce as Bobby clapped his fat little hand on her mouth to be kissed.

'I think I understand,' Mrs. Jameson said. 'You need a home and I need a helper—it will be very nice and satisfactory if we can pull together.'

'I'm sure I'll do my utmost,' Marcia promised earnestly.

And the matter was decided.

The next afternoon Marcia came. When she entered the kitchen, Baby Bobby, seated in his high-chair, was fretting, and Mrs. Jameson was trying to pacify him, and at the same time make an apple pie.

'It's such a lovely day—mayn't I take him out?' Marcia begged.

'That's just what he's pining for,' Mrs. Jameson replied. 'And perhaps you will go by way of the market, Marcia, and buy the meat for supper.'

'Yes, indeed!' Marcia replied cheerily. 'Mother says I am a good one to send to the market,' and she laughed as she took the baby out of his chair.

Mrs. Jameson stood at the window a moment to watch Marcia wheeling the carriage down the street. 'How sweet and wholesome and willing she is! I love her already!'

Not once, but many times during the year that Marcia lived with Mrs. Jameson did the latter think thus of her. Once she said to her husband:

'I dread to think of the day she helped me through the hardest time, and Bobby is now more easily cared for. She has been a real comfort—just like an older daughter—and I could not refrain from telling Mrs. Dale so in my last letter.'

'Marcia has indeed been a treasure,' Mr. Jameson responded heartily. 'I must confess I was a little doubtful at the beginning as to how the venture would turn out. But all I can say now is, I wish there were more girls like her.'

And there would be, if each gave the best of herself as did Marcia.

BETWEEN OURSELVES

The girls who win their way into the inmost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better nature of others. Most of us know girls who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the girl who, perhaps, never makes a witty or profound remark, but whose simple quality of human goodness makes up for every other deficiency. And if there came a time of real stress, when we felt that we needed the support of real friendship, we should choose above all to go to this sweet girl, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and readiness to assist us beyond what we ought to take. Beauty of spirit is more than beauty of face and form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.

TIMELY AIR

During one of the political tours of Mr. Cleveland, in which he was accompanied by Secretary Olney, he arrived during a severe storm at a town in which he was to speak. As he entered the carriage with his friends, and was driven from the station, the rain changed to hail, and immense stones battered and rattled against the vehicle. A brass band, rather demoralised by the storm, stuck bravely to its post and played.

'That is the most realistic music I have ever heard,' remarked the President.

'What are they playing?' asked the Secretary of State.

'"Hail to the Chief"—with real hail!' rejoined Mr. Cleveland.

PROOF POSITIVE

'Sir,' said a fierce lawyer, 'do you swear that this is not your handwriting?'

'I think not,' was the cool reply.

'Does it resemble your writing?'

'I can't say it does.'

'Do you swear it does not resemble your writing?'

'I do.'

'Do you take your oath that this writing does not resemble yours?'

'Y-e-s, sir.'

'Now, how do you know?'

'Cause I can't write.'

THE LANGUAGE OF THE LAW

'If I were to give you this apple,' said a lawyer to a little girl of whom he was very fond, 'I should simply say, "I give you this apple"; but should the transaction be intrusted to a lawyer to put in writing he would say: "I hereby give, grant, and convey to you all my interest, right, title, and advantage of and in said apple, together with its rind, skin, juice, pulp, and pips and all rights and advantages therein, with full power to bite, suck or otherwise eat the same, or give away with or without the rind, juice, pulp, or pips, anything hereinbefore, or in any other deed or deeds, instruments of any nature or kind whatsoever, to the contrary in, anywise notwithstanding.'

TOMMY'S BROTHER

A policeman, seeing a youngster standing on the brink of a pond, accosted the boy. 'What's the matter, Tommy?' he queried.

The youngster pointed to a hat which was bobbing up and down in the middle of the pond. 'My bruvver—' he sobbed.

In a flash the courageous constable divested himself of his coat and plunged into the water. He reached for the hat and dived for the lost lad. He came up, but with the hat only. 'Can't find him!' he gasped. 'Where was he standing when he fell in?'

The boy gasped. 'He ain't fell in,' he said. 'He's over there. I was going to tell you he throwed my hat into the pond, but you wouldn't lemme finish!'

THE AMERICAN SCORED

The American in the corner of the non-smoking first class carriage insisted on lighting his cigar. The indignant Britisher in the other corner protested, and protested in vain. At the next station he hailed the guard, with hostile intent; but the placid American was too quick for him.

'Guard,' he drawled. 'I think that you'll find that this gentleman is travelling with a third class ticket on him.'

Investigation proved him to be right, and the indignant Britisher was ejected.

A spectator of the little scene asked the triumphant American how he knew about that ticket.

'Waal,' explained the imperturbable stranger, 'it was sticking out of his pocket, and I saw it was the same color as mine!'

ODDS AND ENDS

'I did not see you in church last Sunday.'—'I do not doubt it. I took up the collection.'

'I would like,' said the gentlemanly agent, 'to call your attention to a little work which I have here.' 'Well, let me call your attention to a whole lot of work which I have here,' replied the woman of the house at the wash-tub.

'Don't you ever get homesick, captain?' asked the passenger on the ocean liner. 'No; I'm never home long enough,' replied the captain.

Teacher (giving a lesson on the rhinoceros)—Now, can you name any other things that have horns and are dangerous to get near?'

Sharp Pupil—Motor cars.'

FAMILY FUN

Turn round, with your back to the table, ask somebody to throw the dice. Then tell the person who threw them to double the number of the spots on the die on the left, and keep the number to himself. Tell him to add five, then multiply by five. To this figure have him add the number of spots on the die in the middle and multiply the product by ten. Then ask him to multiply the number of spots on the third die and give you the aggregate sum. From the amount subtract mentally 250, and the remainder will show in the three figures the number of spots on each of the three dice. For instance, take three dice. Their numbers are three, five, and two. Double the one on the left—five plus five equals ten. Add five, equals fifteen. Multiply by five equals seventy-five. Add the number of spots on the die in the middle, three equals eighty-eight. Multiply by ten, equals 880. Add number of spots on the third die, two, equals 882. Subtract 250 and 632 remains, which are the numbers on the dice.

All Sorts

Dogs in Hamburg are taxed according to size.

There are 175 different pieces in the average watch.

The wheels of a watch travel 3558½ miles per annum.

Football was considered a crime in the reign of Henry VIII.

Gold can be beaten 1200 times thinner than printing-paper.

Sixpence a day is the average pay of olive-pickers in Italy.

The factories of Japan close on the first and fifteenth of each month.

Twenty-five per cent. of the female population of Scotland work for their living.

French doctors are prohibited from receiving money bequeathed to them by patients.

The coal-mining industry of the United Kingdom gives employment to 1,000,000 people.

In twelve months tigers in India were responsible for the death of 698 human beings and 28,714 head of cattle.

The man who can tell you how to write poetry, run a bank, expound the law, and play the fiddle, is the kind of man that generally has to borrow money off his friends to live on.

Five ocean liners which arrived at New York from Europe on December 9 had a record number of immigrants for any single day—5057. Over 1500 of these were by the German liner from Hamburg.

Fine sense and exalted sense are not half so valuable as common sense. There are forty men of wit to one man of common sense; and he that will carry nothing about with him but gold will be every day at a loss for change.

By an Italian law every circus which does not perform every act promised in the printed programme, or which misleads the public by means of pictures, is liable to a fine of £100 for each offence.

Hansom, the inventor of the cab which bears his name, only made £450 out of the invention. He disposed of his patent for £10,000, but the company who bought it failed, and were unable to pay up the full amount.

Her mother asked little Dot to go into the next room to see if the clock was going, for she had not heard it strike all the afternoon. — Dot came, running back, put her head in at the door, and exclaimed:

'Why, no mamma, clock isn't going; it's des stannin' still and waggin' its tail.'

The clock which was actually made by the Royal hands of Louis XVI. came into the possession of a member of the Rothschild family some years ago. It is probably the most valuable clock in existence, no less than £33,600 having been paid for this remarkable timepiece.

A little girl was sitting on the floor crying. After a while she stopped and seemed buried in thought. Looking up suddenly she said:

'Mamma, what was I crying about?'

'Because I wouldn't let you go out.'

'Oh, yes!' And she set up another howl.

Steps are being taken for the organisation of an association for the purpose of celebrating the opening of the Panama Canal in 1915. It is designed, if the scheme is found feasible, to hold a world's fair there. Many of the leading men on the isthmus have heartily endorsed the plan, which if successfully carried out would mean, it is believed, much for the country.

A short time ago, in a certain town in the North Island a lecture was being given on the evils of drink.

'Yes,' said the lecturer, alcohol has ruined our country, and has slain its thousands, but when has bright, clear, cold water caused the death of anyone?'

And from the back of the audience a gruff voice answered:

'When he couldn't swim.'

The lecturer gave it up as hopeless.

A very matter-of-fact Scotchwoman called to see a neighbor, an elderly woman, who had been ailing for some time. 'And how do you find yourself to-day, Janet?' was the greeting. 'Ah, Martha, I'm very bad. This cold, damp weather'll be the end of me. I'll be a dead woman before very long.' 'Hoots, toots, woman! You've been saying that any time these last twenty years. I've no patience with you. I'll tell you what it is. You want firmness of mind. Fix a day for your dying—and stick to it.'

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A girl had fits in such rapid succession that she was unable to take food or drink, and the doctor who was attending her said she could not live more than 48 hours. Trench's Remedy at once stopped the fits, and there has not been a further attack since—over 2½ years—and none of the Remedy has been taken for over a year.

DECLARED TO BE INCURABLE.

A girl who had been at various times under treatment by several of the leading doctors of Melbourne was declared to be incurable by them all, and the parents were advised to place her in an asylum. She took from ten to twenty fits a day, yet upon using Trench's Remedy the attacks ceased at once, and she has not had a fit since—nearly three years. She ceased taking the Remedy nearly two years ago.

£1000 SPENT WITHOUT RESULT.

The son of a leading merchant of Melbourne broke down just as he was commencing his University course. All the best physicians of Melbourne were consulted, but none of them could stop the fits. The father then took the young man to England and elsewhere to obtain the best advice in the world, but, after spending over £1000, he brought him back with the fits occurring more frequently than ever. Trench's Remedy at once stopped the attacks, and the young man is now perfectly cured.

The above statements can be verified by personal reference to the parents of the patients, who, from gratitude, have offered to reply to any enquirers we refer to them.

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