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XXXVII
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No 6

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, FEBRUARY 11, 1909

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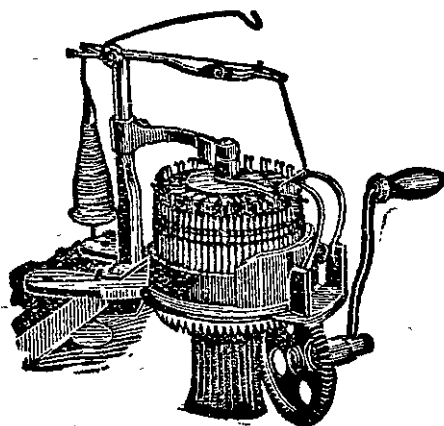
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GLEANINGS FOR NEXT WEEK'S CALENDAR

February 14, Sunday.—Sexagesima Sunday.
 „ 15, Monday.—St. Paul, the First Hermit.
 „ 16, Tuesday.—Commemoration of the Passion of Our Lord.
 „ 17, Wednesday.—St. Fintan, Abbot.
 „ Thursday.—St. Marcellus, Pope and Martyr.
 „ 19, Friday.—St. Martina, Virgin and Martyr.
 „ 20, Saturday.—St. Ignatius, Bishop and Martyr.

St. Paul, First Hermit.

St. Paul was a native of Egypt. Compelled to flee to the desert to escape the persecution of the Emperor Decius, in 250, he became enamored of the solitude, and spent there the remainder of his life in prayer and meditation. He died at the advanced age of 119.

St. Marcellus, Pope and Martyr.

St. Marcellus succeeded Pope Marcellinus in 308. After a pontificate of nineteen months, he succumbed to sufferings inflicted on him by the tyrant Maxentius.

GRAINS OF GOLD

MORNING PRAYER.

Let me to-day do something that shall take
 A little sadness from the world's vast store,
 And may I be so favored as to make—
 Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
 Or thoughtless word, the heart of foe or friend;
 Nor would I pass, unseeing, worthy need,
 Or sin by silence when I should defend.

However meagre be my worldly wealth,
 Let me give something that shall aid my kind—
 A word of courage, or a thought of health,
 Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
 'Twixt dawn and dark, and to my conscience say,
 Because of some good act to beast or man,
 'The world is better that I lived to-day.'

Let us practise decent and pure speech until we have convinced even the most habitual swearers that there is something better fitted to the expression of feeling or emotion; something far more weighty when we would be impressive than the use of profanity.—Leigh Mitchell Hodges.

'Whatever you do, whether you eat or drink, or whatever you do, do all for the glory of God.' St. John tells us that God is charity. Thus in the whole of the almost infinite and complicated system in which we live, God has contrived all things, quite wonderfully, for these two ends, if they might not more properly be called one end than two; He has arranged everything first, so that He may be loved; and, secondly, so as to enable us to love Him. If we may dare thus to speak of the Almighty, He seems to have no other end in view at all; and He manages things by artifices of almighty power in order to bring this about. This is His rule by which He has done everything. The hearts of His creatures are the only treasures He will condescend to accept from His own creation.—Father Faber.

Let us reanimate our Faith. Do we sufficiently reflect that it is at the sacrifice of Jesus Christ that we daily assist? Now it is no longer a Bloody Sacrifice, though nevertheless real and true, for Jesus by a refinement of love wished to spare us a too painful representation of His sufferings and death. And if His Heart pushes generously to such an excess, if He be so prodigal of miracles, that the Holy Mysteries may be every moment renewed, should we be cold and indifferent, and yield to tepidity, and by accustoming ourselves to His benefits, become insensible to them? As Moses on the mountain, so do we too 'make haste, and bow our heads to the earth, and worship'; so we, each in his own place, with his own heart, with his own wants, his own thoughts, with his own intention, with his own prayers, separate, yet concordant, watching what is going on, watching its progress, uniting in its consummation. But out of these many minds rises one Eucharistic hymn.—Cardinal Newman.

The Storyteller

THE COMFORTER

There had been hope to the last; he was so strong, so animated, so filled with the very essence of life that it did not seem possible for him to die; his father, his mother, every member of the household expected him to recover. He was very ill, of course; dangerously so, they knew, but that he would not eventually pull through and be his bright, childish self again never occurred to them.

They were wealthy people, and he was the only child; the frets of poverty were not added to their other troubles; everything that could be done for him was done. The town's leading physician, the ablest, most untiring trained nurses labored together to keep death at bay; they fought as perhaps they had never fought before, spurred to heroic effort by his mother's anguished appeals. They were sorry for his father, of course. It was hard lines to lose an only child, and that one who bore your name, but it was the mother's frantic 'Save him for me, doctor; save my little child!' that inspired the zeal of the life-savers.

They had known her as a beauty and a belle, the leader of the old town's gaiety and fashion; and in their hearts they had not deemed her capable of deep feeling; her hollow-eyed misery now hurt their consciences and made them eager to atone.

She rarely left the boy. They could hardly persuade her to eat. It was only by reminding her that she would not be strong enough to nurse him later that she was even induced to rest.

Everything known to science, everything that love could suggest, was tried, but day by day the child's hold on life weakened. He ceased to play with his toys; he no longer asked for his mother; he did not try to smile when his father stooped over him and called him by his pet name. Still and white and spent with suffering, he lay on his little cot, indifferent to the hard fight they were making for his life.

One evening, just as twilight was falling, the dread change came. The doctor, his hand on the falling pulse, motioned to the young father.

'He cannot last long now; try and make Mrs. Greyson understand.'

Greyson approached his wife.

'Constance,' he began slowly, 'Constance, my poor darling, the doctor says our little boy cannot live.'

'Let me have him,' she cried sharply; dully, then with a low moan of terror pushed past him to the bed.

'Let me have him,' she cried sharply; 'give my baby to me.'

The nurse instantly made way for her. At another time the willing concession would have alarmed her, but she was past heeding trifles now.

'Archie,' she crooned, gathering him to her warm bosom, 'mother's little man, don't you know your mother, baby?'

The grey shadows were closing in, the end of the journey was already in sight, but the mother-cry pierced even the cold ear of death. To the bewilderment of the watchers the boy's long lashes lifted.

'Mother,' he said distinctly, 'mother's little boy,' then with a sigh his head fell heavily against her arm.

She clasped him to her in an ecstasy of joy. 'He knew me, doctor; he must be stronger than you think; he spoke to me.'

But at that triumphant cry her husband turned abruptly away. It did not need the doctor's 'he is gone' to tell him that the struggle had been in vain, that the tired spirit, freed from its earthly bonds, had slipped away from earth.

'Madam,' said one of the nurses, gently, 'all is over!'

But with the boy's soft tones still echoing in her ears it was impossible to convince her, and when the truth finally beat its way into her consciousness she was as one bereft of reason.

In one breath she upbraided the doctors for letting him die; in the next apologised gently for her discourtesy, explaining with cold gravity that, 'of course, she knew they had done their best; that it was not their fault, but what chance had they to save him, when every one—the whole, wide, miserable world—was at the mercy of a relentless power to whom breaking mother-hearts meant nothing?'

'It is God who is cruel,' she cried, and bent dry-eyed over her child's still form.

When his nurse, the old servant who had been with her all her life, came in softly, bringing fresh, fair linen, she said again: 'God is very cruel, mammy; He has torn my baby from me.'

Tears rained down the old woman's cheeks.

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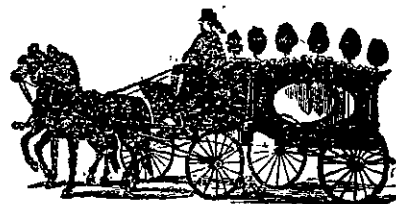
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'Don' say dat, honey,' she begged; 'don' say dat; de good Lord gaved yo' baby an' now He's jes called him home agin. He's happy yander!'

'He was happy here. He loved everything—the birds, the flowers, the sunlight through the trees. Do you remember how he liked to run in the wind with the breeze blowing through his curls? He didn't want to die; he tried to live; he ought to have lived, but God was cruel. He would not let him stay.'

'Hit was meant ter be, honey,' soothed the nurse tenderly. 'He's better off dere dan we is hyar—'tain't nothin' but sorrow an' sickness on dis hyar yuth.'

'It was meant to be.' And why was it meant to be? Why should I suffer like I am suffering now? Why should I lose my all—my little precious child? Is it for this—this maddening torture that women suffer and endure what only a woman could suffer and live through? It is not right; it is not just; God is cruel!

The nurse worked on in silence; her thin hands trembled as they tied gathering strings and fastened slippery buttons, but the mother's hands were firm; the bitterness of her anguish gave her an unnatural composure. When the tiny figure, fair as any flower, lay dressed on his nurse's knee, Mrs. Greyson stooped and lifted him in her arms.

'Let me take him to his own room,' she said, and with his cold cheeks against her own she carried him to the sunshiny nursery where his short life had been spent.

She laid him down with his head slightly turned, his cheek upon his hand, as she had so often seen him lie in healthy, happy sleep; then, motioning the nurse away, crept up on to the bed beside him. Her husband, when he came in, found her thus, lying beside the child, smoothing his hair and whispering tender words into his dead ear.

One after another the many who loved her and whose hearts bled for her in her bereavement came and went away sore at heart; girl companions of her own, awed and frightened by her tearless grief, friends of her mother's, men comrades of her husband—all who had loved the little lad. The room filled with flowers; one of her girl friends laid a bunch of violets on the baby's pillow; the old nurse lighted a lamp in a far corner. Her husband leaned over her tenderly; then someone came in—a man she had never seen before—who approached her reverently, asking permission to measure the tiny form.

At midnight her mother arrived (summoned by telegram). They had hoped much from her mother's presence, but nothing she said could pierce the icy sheath in which her daughter had folded herself. 'My child,' cried the older woman, 'I know what your suffering is; I have lost a child of my own. I mourned him just as you are mourning now, yet I know to-night that he is better off; that God's chosen ones are those who go early. Time and God will help you, my darling.'

'God cannot help me, mother; it is God's cruelty that has brought this trouble to me.'

Her mother leaned and stroked the baby's cheek. 'He will never suffer any more, Constance; he is spared life's bitterness and disappointments.'

'He loved life; he would not have been disappointed; he was meant to live. We must have done something very wrong—his father and I—to provoke God's wrath upon us. Mother's boy, mother's little brown-eyed man!'

The morning after the baby's death Miss Allen, one of the nurses who had cared for him was called to the telephone by the doctor.

'I suspect you are tired,' he said, 'and I would like you to rest, but old Mrs. Marsham needs you. I don't think she will be a very great strain on your strength.'

'Mrs. Marsham?'

'Yes, the mother of Marsham, the defaulter. She has been failing ever since his indictment, and his conviction last Friday was, I suppose, the last straw. She is not in bed, not actually ill, but weak, nervous, not quite herself.'

'I will go around at once, doctor.'

'I wish you would; she is very much alone, and it is not good for her. Try her; talk to her about outside things—cheer her if you can.'

Mrs. Marsham received Miss Allen kindly; she was a handsome old lady with snow white hair and the saddest eyes the nurse thought she had ever seen. She had been the great lady of the town, the generous dispenser of boundless hospitality, and so well was she beloved that the righteous wrath of the community against her son did not touch her. The very poor people whom he had robbed and ruined pitied the poor stricken mother, who had idolised him.

Her anguish of mind was written on her lined face; her spirit's misery looked from her weary eyes. There was nothing in her manner, however, to indicate a disordered mind beyond an unquenchable melancholy.

When the nurse returned, after removing her hat, she said gently: 'You do not look very strong; have you been ill?'

'No, but I have been nursing a very sick patient.'

'Who recovered?'

'Unfortunately, no.'

'Why "unfortunately"?''

'He was an only child. I daresay you know his people, the Archibald Greysons?'

'Yes, yes; so the little fellow died?' I remember his mother worshipped him.'

'Oh, she did, Mrs. Marsham, she did; and we tried so hard to save him. We thought we could save him. It was a great shock to us when he failed so suddenly. And his mother, poor woman, my heart aches at the thought of her.'

'You are too sympathetic for a nurse.'

'I am not usually so much affected, but Mrs. Greyson got on to my nerves.'

'She is resigned to her loss?'

'Resigned! I have never seen any one less so; it was as though the heart had been torn from her body.'

'There are worse sorrows than death,' said old Mrs. Marsham.

Miss Allen flushed. 'No one can help her,' she hurried on; 'her husband, her friends, no one! Nothing they say does any good. "God is cruel," she cries continually. "If He loved me, He would not have taken my baby from me!"'

'There are crueller losses than death,' said old Mrs. Marsham, and as the nurse did not reply she gazed thoughtfully out of the open window. It was not the green sward that she saw, however, nor the square of shimmering sky, but a boy's face, white and still against the pillow. She heard herself praying wildly: 'Spare him to me, oh, Father; spare him to me who loves him. Only spare him, and I will ask no more!' and her prayer, unlike Constance Greyson's, had been answered.

'Miss Allen,' she said, after an interval of deep thought, 'will you ring for my carriage? I should like to go and see Mrs. Greyson.'

Mrs. Marsham had not left the house for weeks, and the nurse heard her with alarm.

'But, Mrs. Marsham,' she exclaimed, 'are you strong enough? Do you feel equal to the strain?'

'Quite strong, my dear; but you shall go with me if you like.'

'Mrs. Greyson is in terrible sorrow,' pursued the nurse. 'She cannot fail to distress you.'

'I may help her,' said the other woman. 'There are crueller bereavements than death.'

To Constance Greyson brooding beside her child—who in a few hours now would be taken from her for ever—there came the sound of a dragging step; she looked up wearily. Why should they not let her be, these well-meaning friends with their futile words of sympathy?

'Constance,' said old Mrs. Marsham, 'I heard of your great loss, and I have come to help you.'

A faint gleam came into Mrs. Greyson's eyes. She remembered dimly that Mrs. Marsham had known sorrow herself recently.

'Thank you,' she said coldly, 'but sympathy does me no good.'

'I have not come to sympathise.'

Mrs. Greyson frowned.

'Then perhaps you have come to remind me that God is good; that He does not willingly afflict; that in all things He is ever merciful and loving?' The mockery of her tone was indescribable.

Mrs. Marsham walked to the foot of the bed. She stood looking down at the little flower-wreathed figure.

'Years ago,' she began in a passionless voice, 'my only son lay dying. He was a mere child, beautiful, happy—in love with life. The doctors had given up; they told me he could not recover; that it was only a question of a few hours. When I heard the verdict I knelt down and prayed:—

"Spare him to me, O Lord; spare my only son!"'

Over and over again I entreated; not for strength, not for moral force, not for will to resist evil and turn away from sin—only that his life might be spared to me.'

Mrs. Greyson was listening; the monotonous low-toned voice had caught her attention.

'As you know, Constance, God granted my prayer. He did what I had besought Him to do—spared my son's life, spared him that he might dishonor his father's name, ruin those who had trusted him and bring my grey hair in shame to the grave.'

'And he was once as pure as your little one yonder, as fair, as sweet. O woman!' trembling with passion, 'you know not what you do when you rebel against God's will; you know not from what awful anguish He has saved your child. He has been good to you. He has taken your boy away from earth's dangers—its bitter temptations—taken him to Himself—stainless, holy, free from sin. He is safe for all time—safe in God's tender arms. Down on your

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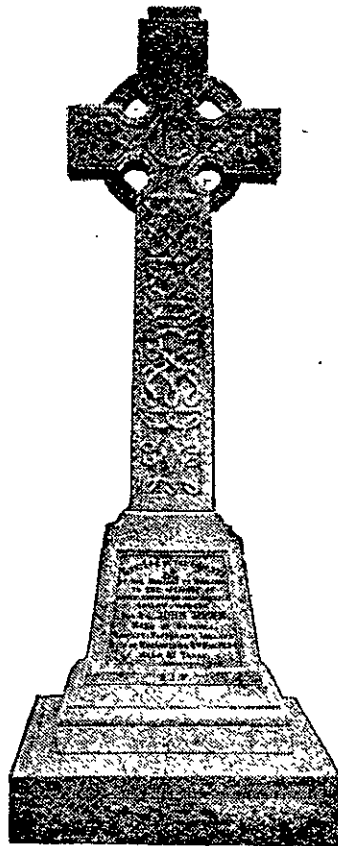
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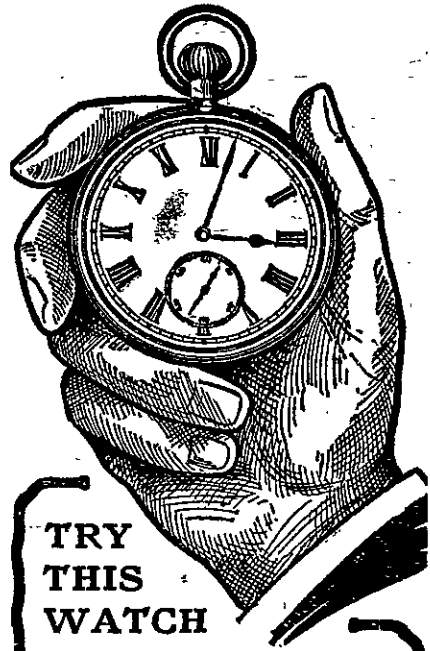
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knees and thank your merciful Saviour for His everlasting love and pity.'

Her voice rose so loud that the nurse, waiting in the hall, hurried into the room.

'Don't be frightened,' she said, leading the now exhausted old lady away.

'Mrs. Marsham has had great trouble lately; she insisted on coming to you; she seemed to think—' She broke off, startled by the change in her listener's face.

Its hardness had melted, its bitterness died away; into her eyes came the soft, beautiful expression that had hitherto distinguished them. It was as though a veil had been lifted, folding her soul with sunlight and giving to her understanding a sudden vision of divine love.

Breaking into tears, she turned and laid her cheek on the boy's.

'Archie,' she whispered tenderly, 'dear little boy, mother's innocent, stainless little child, I give you back to God. I would not keep you. He knows what is best for you, my precious. Father in heaven,' slipping to her knees, 'help Thou my unbelief. Teach me to pray Thy will be done. Thy will be done—on earth—as 'tis in heaven.'—*New Orleans Daily Picayune*.

A RAILROAD HERO

When George W. Cook, Representative from Colorado, took his seat in Congress last winter to play his part on that political stage of the nation, it was just twenty years since he played the star role in a thrilling drama in real life that, but for him, would have been a tragedy with a hundred victims. In the middle 80's he was appointed superintendent of the mountain division of the Denver and Rio Grande Railroad. It was a job that fitted him.

The division headquarters were at Leadville, a mining camp lying high upon the eastern slope of the Rocky Mountains. Here on a December midnight he sat.

At an adjacent table a telegraph key nervously clicked the movements of the trains struggling through mountain and storm. A listless clerk recorded the monotonous instructions to the laboring trains. All was dull and commonplace.

George Cook yawned, stretched his great limbs, and sighed for the days of snowslides and hold-ups. He bit the end off a cigar and struck a match.

But that cigar was never lit. As he languidly lifted the match there came a hurried clicking from the telegraph key. The match halted in midair; the clerk paused at his work with listening ears while the little key danced out its tale.

And this is what it told:

The railway running west from Leadville skirts the flanks of the high Sierras for several miles, and then, clambering up a narrow cleft in the mountain mass, gains Tennessee Pass, the summit of the Great Divide of the Rockies, ten miles from the mining camp. To the left of the pass rises Homestake Peak, a mountain giant shouldering its huge bulk into the blue thousands of feet above the little shanty that did duty as a station house on the summit of Tennessee.

Up from this station, with its solitary telegraph operator, ran a trail half a mile above to where, on the south face of the peak, clung the Homestake mine, great in those days of silver. The workings of the mine honeycombed the peak. A long tunnel had been driven into the vein, and from it radiated drift and level, whence had been chambered numberless tons of ore. On this wintry night, when George Cook sat listless in his office, the night shift of a hundred miners was delving in the mountain.

It was just after midnight, when the lone operator at Tennessee Pass was roused by a tremor that ran like a shudder of an earthquake through the mountain. The next instant there smote on his ear a low, menacing rumble as of distant thunder.

Rushing to the door of his cabin, his gaze swept the mountain, and he saw that a snow-field had slid from the heights, and that the mine and miners were overwhelmed. He staggered to his key, and with trembling fingers sent this message:

'Homestake mine swept away by snowslide. One hundred miners buried alive in the long tunnel.'

George Cook sat frozen with horror as the telegraph key clicked out this message. But the instant it ceased he was ablaze with white-hot energy.

In ten minutes every section boss on his division had been notified to rouse his crew, gather his tools, and stand ready. In less than half an hour there swept out of Salida, one hundred miles to the east, and Glenwood, one hundred miles to the west, double engine trains flying at express speed, tirelessly breasting the savage mountain grades and leaping along the rails in a flirtation with

death as they stormed toward the mountain top. Here and there the whirring wheels halted an instant to take on the waiting section crews, and then sped on, regardless of the sacred rights of mail or express lying sulkily on the sidings. George Cook had given them the track.

In half an hour every available shovel in Leadville—and there are many in a mining camp—was aboard a train that steamed out of the town, carrying every man that drew pay from the railroad, saving a few left for imperative duty, and, with George Cook at the throttle, swiftly climbed the grade to the pass.

As the tardy dawn of the winter day broke through the storm clouds it saw high upon the shoulder of the mountain peak two hundred eager men boring away into the wall of snow that blocked the mouth of the Homestake mine. Of course, it was all hopeless; not a man but knew it as he bent to his shovel. But a cheery word from George and he braced himself again to his task.

And now as the shovels ate their way into the heart of the fallen avalanche nature played a cruel trick upon the workers; on all sides the snow began to cave in upon them. But that didn't dishearten Cook.

In the depths of the Wolfstone and Morning Star and other great mines of Leadville were miners old and cunning in the art of timbering and shoring up great masses of rock and all manner of treacherous earth. If rock and earth, then why not snow?

He leaped on an engine, shot back to the mining camp, by turns threatened and implored the mine managers who were loath to let their best men go, and by night he had fifty of the most skilled miners in the west shouldering up the great snow curtains that hung impending over his men. Inch by inch and foot by foot he crept into the belly of the wrecked avalanche.

And now on the third day came a roar from Denver, in the valley where the magnates of the railway sat in their easy chairs. Competition with the Union Pacific and South Park Railroads was heartbreaking. They could not afford, they said, to jeopardise the interests of their line by depleting its working forces to aid in a work that, their engineers agreed, was utterly hopeless. Cook was ordered to abandon the Homestake, send the men back to their places and keep the trains running.

He obeyed one order and disregarded the other. The trains, though short of men, got through. From the little hut at the pass that had now become his headquarters ore hand directed the trains that came panting up the long grades from east and west, and the other was on the pulse of every man fighting the snow wall that blocked in the Homestake miners.

Then the powers at Denver roared again. Three times they fired George Cook, and three times he put the telegrams in his pocket, went up on the icy mountain and cheered the boys to their task.

On the fourth day doubt gave way to hope; on the fifth hope to certainty, and on the afternoon of the sixth the eager picks drove through the last of the barrier and forth from the black mouth of the Homestake tunnel there staggered a hundred haggard miners. Every man buried beneath the five hundred feet of snow came forth alive.

And George Cook? Next day he was back at his desk in Leadville, pegging away at his routine work as though it were an every-day duty to snatch a hundred fellow-beings from a living tomb.

It was heroism—and business, too. Before the powers in Denver had time to denounce this flagrant breach of discipline and make him a horrible example, the tremendous increase of freight business that flowed into the Leadville office turned their thoughts into channels of peace and good-will, for Leadville shipped 1700 tons of ore a day at four dollars a ton freight, and there were three other powerful roads fighting for it. The astonished eyes of the powers perceived that miner and merchant alike came crowding to ship over 'George Cook's road,' as the Denver and Rio Grande was henceforth known.

The mountain men of Colorado sent George Cook to Congress. That is because he wanted to go. But if there is anything else on earth that he wants that these mountain men can reach, it is his.

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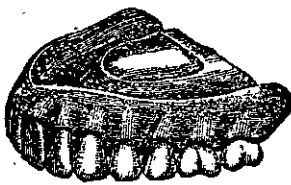
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Current Topics

Secular v. Religious Education

On the next two pages of this issue will be found the fifth of the series of articles which the editor of the *N.Z. Tablet* is contributing to the *Otago Daily Times* (Dunedin) on 'The Secular Phase of our Education System.' The article here reprinted appeared in the *Otago Daily Times* of last Saturday, February 6. It deals with the second part of the 'Argument from Results'—namely, 'Catholic Schools and Crime Statistics.'

The Apostolate of the Press

In its current (February) issue, our gifted contemporary, the *Austral Light* (Melbourne) pays the *New Zealand Tablet* the high compliment of placing it 'in the front rank amongst Catholic weekly newspapers.' On the broad question of Catholic journalism generally the *Light* publishes these illuminating remarks: 'A Catholic newspaper is not a mere purveyor of news and record of tittle-tattle. Almost every public question has an aspect favorable or otherwise to the Church, and the Catholic paper should declare the Catholic standpoint. It has to expose fallacies, to give warning of danger, to answer objections, to meet difficulties, to suggest remedies, to explain principles, to advocate Catholic interests in every department of social life, to attack when attack is needed, to defend when danger presses at any point, to support the action of the Church authorities, and to uphold the principles of Christian morality. This is the noble mission of the Catholic press.' The *Light* then adds: 'Though the newspaper is ephemeral, and though each copy has a butterfly existence, the general effect is persistent, for week after week the influence is renewed. It reaches where the priest cannot touch, instructs where the priest cannot teach, and brings back Catholic tone and Catholic feeling where the seed has been sown, but is still waiting for development. This is truly an apostolate.'

The Earthquake Again

An Auckland correspondent sends us a cutting from some unstated paper. It contains a brief paragraph in which a preacher is reported to have described the recent earthquakes in Sicily and Calabria as a 'visitation' upon the hapless people of those regions for their sin of adherence to the 'superstitions' of 'Rome.' Of course the Almighty might now, as in the past, employ natural forces for the punishment of sinners. But, in the first place, it is rather a large assumption that belief in the teachings and principles of the Catholic Church is a sin at all, much less the sort of sin that demands a big earthquake for its punishment. In the second place, if the Almighty were to punish 'Romish' belief in this or any such way, it is rather hard to understand how that belief came unscathed through the ages, and how it is still the numerically greatest in its adherents, and the most powerful religious influence upon the face of our planet. Again: it is by no means clear that the preacher aforesaid is on button-holing terms with the Almighty, and in the secret of His intimate councils. Moreover, there is this rather obvious explanation of it all: that the Sicilians and the Calabrians built their cities and towns upon a quaky area, where the thin, mobile surface of the earth is more than usually subject to the bangs and bumps of the great seismic forces that are at work below. People who go to war must not be surprised if a bullet finds a billet in them now and then; those who went to Hamburg a few years ago know that they took cholera risks; people who build houses in earthquake areas, whether in Tarawera or Messina, must not be surprised if the quakes quake under them now and then. And Providence must not be lightly expected to save them by a special interposition from the risks which they run.

There are other and more humane and more merciful lessons to be derived from the great Sicilian-Calabrian calamity than the making a peg of it upon which to hang a string of question-begging attacks upon the oldest and greatest Christian faith. How curiously, in this matter of public calamities, history repeats itself! Among the pagan Roman populace in the days when Christianity was emptying the temples of Jove and Minerva and the rest of the Olympians, every catastrophe that occurred was pronounced by the preachers and the populace of the day to be due to the presence of the Nazarene enemies of the gods. 'If the Tiber ascends to the walls,' said the contemporary Tertullian (*Apol.*, xl.), 'or if the Nile does not overflow the fields, if the heaven refuses its rain, if the earth quakes, if famine and pestilence desolate the land, immediately the cry is raised: "The Christians to

the lions!"' In a later day, St. Cyprian could write in the same strain in his letter against Demetrian, and Arnobius in the first book of his *Apologia*. St. Augustine (*de Civitate Dei*, ii., 3) could write that the following saying became a proverb among the pagans of Rome in his time (the fifth century): 'There is no rain; the Christians are the cause.' And Locky tells us in his *History of European Morals* (12th ed., vol. ii., p. 408) that 'in three or four instances the persecution of the Christians may be distinctly traced to the fanaticism produced in the pagan mind by earthquakes. It is a curious comment on the enlightenment of our time to find clergymen echoing from the Christian pulpit against Catholics in the calamities of to-day practically the same crude illogicalities that were hurled by pagans at our fathers in the faith during the catastrophes of fifteen to eighteen centuries ago. And yet 'the world do move.'

Lo! The Poor Toper

Some of the American States have an emphatic way of dealing with the toppers who, like Artemus Ward, never allow business to interfere with their drinking habits. They act upon an old principle of British law which allowed every dog one free bite—the overloaded toper was allowed to go free for just once, on signing a pledge against 'sperichus and fomented lickens.' At the next and subsequent offences the law hit him at high velocity—somewhat as it does in Switzerland, where the life of the tippler and the loafer is made a burden to him until he reforms his ways. Our own Habitual Inebriates Act (we are not quite sure of the title) offers the drunkard a deterrent degree of loss of liberty, together with the chance of bracing up and reforming while an unwilling lodger upon the island of Pakatoa. We have heard of a sad toper—

'One part whisky, three parts mud,
The kind that chews the devil's cud,
And chews it to excess'—

who 'swore off' permanently on seeing a tear from the eye of his long-suffering wife fall into the glass of beer which he had forced her to fill out for him. The *Ave Maria* quotes from the *Madras Catholic Watchman* the following story of 'a wife who had suffered all things at the hands of a drunken husband': 'When he became sober no one could convince him that he was a beast when drunk, and that his face was stamped with idiocy. So the wife took lessons in photography, and photographed him, taking one snapshot after another during the hours of idiotic drunkenness. Grown sober, in one of his better hours the man received twenty photographs of himself taken in hours of debauchery. Then fear came upon the man; horror overwhelmed him; in utter disgust he revolted against himself. The sunshine had drawn his portrait in hideous lines. The public portrayal of himself, as he was when drunk, shocked the man into sobriety.'

The young, above all, who are wise will eschew alike the false joy and the meticulous wit that come of looking at the wine when it is red. Some years ago there appeared in the *Boston Pilot* a quatrain which is replete alike with wit and wisdom:

'He drank of wine that he might gain in wit,
As do the fools who have small share of it;
Another, with more wit, kept simpler fare,
Having enough to know he'd none to spare.'

'Priest-ridden'

'It is constantly said of the Irish,' says the noted English author, Mr. G. K. Chesterton, in his latest work (*Orthodoxy*), 'that they are impractical. But if we refrain for a moment from looking at what is said about them, and look at what is done by them, we shall see that the Irish are not only practical, but quite painfully successful. The poverty of their country, the minority of their members, are simply the conditions under which they were asked to work; but no other group in the British Empire has done so much with such conditions. The Nationalists were the only minority that ever succeeded in twisting the whole British Parliament sharply out of its path. The Irish peasants are the only poor men in these islands who have forced their masters to disgorge. These people, whom we call priest-ridden, are the only Britons who will not be squire-ridden.'

The Home's Chief Blessing

'If you have got a real good wife,' remarks Josh Billings in one of his *Sayings*, 'kepe perfectly still, and thank God evry twenty minnits for it.' The spelling may be wrong, but the sentiment is right. In a biography of that great American, Benjamin Franklin, a story is told of a sunny soul whose constant flow of good spirits was

long a puzzle to the philosopher. 'What is the secret of your happiness?' asked Franklin. 'There's no secret, doctor; I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is always there to meet me with a smile and a kiss of welcome. And then tea is sure to be prepared; and as we chat in the evening I learn of so many little things done by her with the view of making our home the resort of love, of joy, of peace and plenty, that I cannot find it in my heart to speak an unkind word or give an unfriendly look to anybody.'

THE SECULAR PHASE OF OUR EDUCATION SYSTEM

A DISCUSSION

(By the Editor of the *New Zealand Tablet*.)

The following article on the above subject—the fifth of the series—appeared in the *Otago Daily Times* of February 6:—

V.—THE ARGUMENT FROM RESULTS: CATHOLIC SCHOOLS AND CRIME STATISTICS.

The advocates of the exclusion of religion from the schools advance a double-barrelled argument from results. This may be summarily stated as follows:—The secular system has not clearly increased the number of crimes (with which, for convenience, I include offences) committed in this Dominion; Catholics, on the other hand, despite their religious system of education, show in the statistical returns a greatly disproportionate number of crimes. The inference is sufficiently obvious. The first part of this argument has been tested and found wanting; the second is here under review.

As shown in the fourth article of this series, the whole of this statistical argument is dominated by the following consideration:—Good principles of action must be assumed to produce good results in action, except in so far as these results may be hindered by external obstacles, such as human frailty or malice, etc. An anti-Christian philosophy may indeed contend that Christian truths and principles are bad in themselves, and lead to bad results. But throughout these articles I assume that the defenders of the secular system are believers in at least the fundamental verities of Christian faith. With the non-Christian philosophies one argues along different lines. Now, Catholic schools, like other truly Christian schools, put into the place of first importance the Ten Commandments, the love and worship of a Personal God and His Christ, and the assiduous training of the conscience and the will to virtue. If all this leads of itself to the prison cell or the hangman's slip-knot, it is high time to dynamite Christian churches, and to send the Christian clergy on tumbrils to the bonemill. Besides, on philosophic grounds, we must not assume that pious Catholics are, as a body, so beef-witted as to make great sacrifices for a generation to maintain a system of schools, if these, like Fagan's den in 'Oliver Twist,' are practically academies of crime. The argument proves a vast deal too much. Here is a charming variety of its 'fallacies of figures,' which show that it is nearly as dangerous to handle statistics without logic as it is to handle a 'live' wire without protected palms.

1. The crime argument against religion in the schools assumes the completeness of our records of crime and of crime by religious denominations. But whole classes of crime (including such prevalent enormities as pre-natal murder) are seldom discovered; only a relatively small number of arrests are made for crimes discovered; not much more than half the persons charged with crime are convicted; and only a fraction of those convicted have their religious denomination entered upon our statistics of law and crime—namely, those who, after conviction, are sent to prison. Thus, out of 27,561 persons convicted in the Supreme, District, and Magistrate's Courts of New Zealand in 1906, only 2439 received sentences of 'peremptory imprisonment,' while 3476 had the option of escaping durance by payment of a fine.—(*New Zealand Official Year Book*, 1908, p. 230.) Why draw wide conclusions against religious schools upon a fractional part of the facts of the case?

2. The crime argument against religion in education, as commonly stated (e.g., *Otago Daily Times*, January 6, 1909), is based, not upon a comparison of the gravity of the crimes committed, nor even upon the total number of crimes, but only upon the number of crimes that are punished by actual imprisonment. This argument makes a goose quill count for as much as a warship—it assumes

that it is the number, and not the weight, of the delinquencies that tips the balance of legal wrong-doing to this side or to that. The denominational crime table in the *Official Year Book* (1908, p. 230) lumps together, for instance, under heading 'Convicted on Indictment,' large classes of legal misdeeds, from quack surgery on an ulcer up to wilful murder and to abominations of an unmentionable kind. It gives no details as to the distribution of specific offences and crimes amongst the different religious denominations.

3. The argument of the gaol records against religion in the schools assumes that religion is the only factor in our prison-punished crime. There are mysteries in crime of which no man holds the key. But among the known factors of the problem are the following: The comfortable and well-to-do furnish our prisons with the more detestable criminals—those that sin against the greater light, with less of blind passion and more of perverted volition. The poor supply, perhaps, the best and brightest examples of every Christian virtue. But the sins they commit are much more likely to appear in the courts and to earn punishment in prison. And, numerically, the vastly greater part of our convicted prisoners come from the (financially) lower social strata. We find among the great bulk of our prison population a low social status; poverty in a greater or less degree, undesirable environment or associations, often some measure of physical or intellectual or moral degeneracy, religious education rare or brief, and (extremely commonly) practical irreligion, often of life-long duration. Why are all these circumstances ignored, and the rare and unlikely factors—religion and religious education—alone taken into account? A child religiously educated may, indeed, grow up a criminal—but only by disregarding the truths and principles of conduct instilled into him at school. The vast bulk of our criminals become sinners first and criminals afterwards, chiefly because they push the secular principle of our public school system to its logical issue—by banishing God and religion from the whole of their lives. So far as our crime statistics may be an argument against any school system, they tell against the secular system, and against that alone.

4. The argument of the prison statistics falls into the further error of supposing that Catholics are an integral seventh of the population of New Zealand. As a matter of fact, they are only a numerical seventh. To be an integral seventh Catholics should be a seventh of all the principal sections of the population—of the landowners, the merchants, the farmers, the manufacturers, the professional classes, the mine-owners, the shopkeepers, and the rest. But this is notoriously not the case. The vastly greater part of New Zealand Catholics are of Irish birth and of the first generation of Irish descent. Owing to the statutory destruction of Irish industries, the official starvation of Irish education, and the wholesale Irish land law confiscations which have been carried out almost continuously till a comparatively few years back, the Catholic population of these countries belongs in an overwhelmingly high proportion to the poorer and the poorest classes—namely, to those that furnish the numerically greatest (but not necessarily the worst) part of our prison population. For purposes of comparison Catholics should, therefore, be contrasted in the matter of crime, not with the total population of the country, but in proper proportion and class by class with the classes to which they belong. Catholics number about one in seven of our total population. What proportion do they hold among our poorer and poorest classes? Statisticians do not say. But it is probably safe to say that they are, proportionately, twice, or over twice, as numerous in these classes as the members of other chief denominations taken collectively. Are Catholics in this Dominion represented on the crime calendar, or in the prison returns, above their proper proportion of those sections of the population to which they belong? There is nothing whatever in our statistics of crime to suggest, much less to prove, this.

5. The gaol return argument against religion in the school assumes the equal all-round liability of offenders to imprisonment. But this is not so. The mercurial disposition of the Western Celt (which is a racial, not a religious, trait) impels him, when tipsy, more than his phlegmatic neighbors, to offences of pugnacity; while his greater comparative poverty makes him do his drinking more in the open, where he is relatively more liable to arrest, and exposes him relatively more to imprisonment, on account of his greater inability to pay a fine. He is, in so far, relatively more exposed to enumeration on the denominational statistics of legal crime. Moreover, the Irish National School system is not properly a religious system, at least in the Catholic meaning of the term.

6. The prison argument against religion in the school assumes that Catholic criminals become criminals precisely because of the religious principles and practices which they learned in the Catholic schools. But (a) this takes it for granted that all the Catholic prison population has been

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trained in Catholic schools. As a matter of fact, only in rare cases have they been so trained. For a considerable time past, for instance, there have been very few ex-pupils of Catholic schools in the Dunedin prison. Not one among 30 alleged Catholics in the Lyttelton prison on January 10 claims to have had the training of a Catholic school, and only eight (names available, but statements not verified) who assert even brief attendances at a Catholic school. In Wellington prison, in March, 1908, there were 36 reputed 'Roman Catholic' prisoners (names all available); only two of these had a 'fairly regular' Catholic school training, four were more or less 'casual,' and 30 never saw the inside of a Catholic school. (b) By implication the gaol returns argument puts the responsibility of alleged disproportionate crime upon the religious principles and practices taught in the Catholic schools. This means, in effect, that the more loyal children are made to the law and love of God, and the more fervent Catholics they become, the more likely they are to commit crimes that will mew them up in gaol! The obvious remedy would be to teach children to despise God's love and defy His law. But this is precisely what the great bulk of our prison population, Catholic and non-Catholic, have done. Out of 36 alleged 'Roman Catholics' in Wellington prison in March, 1908, 25 (names available) admitted not even having made their first Communion. Out of 30 in Lyttelton prison on January 10, 27 (names available) admit that they grossly neglected or never practised their gaol religion. The absence of the Catholic chaplain prevents my giving the figures for the Dunedin prison. In plain terms, the great bulk of our prison population have adopted—and pushed to its logical conclusion—the secular school principle of excluding religion and its truths and principles and influences from the real business of life. And in doing so, they have become de-christianised and demoralised *pari passu*.

7. The gaol returns argument against religion in the schools assumes that statistics, not of total crime, but of prison-punished crime, afford an accurate criterion of the moral condition of a people—or, rather, of the moral results of systems of education or religion. This fallacious contention was sufficiently dealt with in the last preceding article of this series. Legal misdeed does not necessarily connote sin (moral guilt). And even if it were proved up to the hilt that the pupils or ex-pupils of Catholic schools committed a greater numerical proportion of legal crime, class for class, than the adherents of other creeds, it would not necessarily follow that they were therefore worse sinners in the sight of God.

8. The gaol roll argument assumes that religious denominations of prisoners are correctly stated. But they are not. And even if they were, this would not prove a disproportionate amount of crime, class for class, among Catholics. But on what basis are the vague denominational returns of crime made? Simply on the unchallenged and unverified non-oath statements of convicted persons—many of them criminals whose uncorroborated oaths would not be accepted in any court of justice in the Dominion. The same remark applies within limits, as regards age, nationality, etc.

Wrongful entries of religious belief on the prison registers may, of course, operate against any given creed. A ten years' investigation of this phenomenon has, however, convinced me that Catholic prisoners very rarely deny their faith, however much they may have fallen away from its practice. But it is, I think, as well known to police and prison officials as to Catholic prison chaplains in these countries that the balance of denominational misdescription is made to fall greatly against Catholics, and that the return of the alleged religious beliefs of prisoners are worthless, and worse, for purposes of statistical information and comparison.

The Eastern mind is proverbially a riddle to the Western. A far deeper riddle to East and West alike is the psychology (or study of the mind-working) of the criminal. For we are here dealing largely with the irreligious, and to a greater or lesser extent, with the physical, morally, or mentally degenerate or abnormal. The selection of a temporary creed is, with them, often motivated by considerations quite apart from religious conviction. Criminals have no doubt their reasons for wrongly describing themselves as 'Roman Catholics' on the prison registers. But these reasons are not necessarily always cogent, or even intelligible, to persons of normal mentality and normal moral sense. Years of investigation have, however, convinced me that the following are among the less recondite motives of denominational misdescription: Motives founded on the relatively high percentage of Catholics in the police and prison services in these countries (a sort of offset to their under-representation in other State departments); motives connected with the nature, duration, and frequency of religious services in prisons (the Catholic service being, on various grounds, often quite unconnected with religion, usually much appreciated); the tramp's and criminal's usually strong faith in the sweet accessibility of the priest's

pocket; occasionally a desire to shield their own faith—this was, for instance, the plea advanced by Knox, the Williamstown murderer (who was a Sunday school teacher) for falsely describing himself as a 'Roman Catholic.' Among the 'Roman Catholic' population of our prisons we constantly find the following classes:—

(a) 'Roman Catholics' by baptism; religious belief, and, to a greater or lesser extent, by practice. These are comparatively few, and are usually 'in' for the smaller classes of legal misdeeds.

(b) 'Roman Catholics' whose only, or almost only, connection with the Church was the rite of baptism in their infancy. The vast majority of the (approximately) genuine 'Roman Catholics' of our prisons belong (as already stated) to this class. Many of them are the children of mixed marriages or of vicious homes, and not one of them had the benefit of training in a Catholic school. The Church's idea of this class of courtesy 'Roman Catholics' is sufficiently expressed in the decree of the thirteenth session of the Council of Trent: 'Living let him be prevented from entering the Church, and dead let him want Christian burial.'

(c) Other 'Roman Catholics' of our prisons are doubtful—the balance of suspicion being often, if not generally, against the correctness of their religious designation.

(d) A varying, but always appreciable, proportion of gaol 'Roman Catholics' have never been such at any period of their lives. Some of these frankly admit their fraud; others among them are shown to be certainly not 'Roman Catholics,' partly by the known facts of their personal history, partly by their (greater or less) familiarity with non-Catholic forms of prayer and expression, coupled with a bountiful ignorance of the most elementary notions of Catholic worship or devotional exercises. Several bogus 'Roman Catholics' are at present on the register of the Dunedin prison. Some of them (names available—one of them never a Christian) admit their misdescription. The complete list will not be available till the return of the chaplain; but I may state that some time go he expressed the conviction that little more than half of the 'Roman Catholics' then on the register had any real title to the name. In Wellington prison, early in 1908, the three worst 'Roman Catholic' criminals (names available) admitted to the chaplain (Rev. C. J. Venning) that they had never been Catholics; other alleged 'Roman Catholics' were betrayed by their tongues; still others were doubtful. Some three months ago there were thirty alleged 'Roman Catholics' in the Wellington prison. 'Not a dozen out of the thirty,' said a prisoner to the Rev. C. J. Venning, 'are Catholics at all; I hear them talking about it every day.'—(*New Zealand Tablet*, December 24, 1908.) That is, of course, a prisoner's statement. In itself, it is probably as good as that of the others. And in every case it broadly illustrates a tendency to a particular denominational misdescription of which every prison in New Zealand furnishes, some—few or many—examples. Some very interesting present-time cases in point are promised to me from the Wellington prison.

Even if a higher crime record were clearly established (and it cannot be), class by class of our population, against Catholics, this would in no way affect the moralising value of the truths and principles taught in their churches and schools. Scandals were foretold in the Church of Christ. And the Jews were God's chosen people even at the time when, owing to their wickedness, His sacred name was 'blasphemed among the Gentiles.'—(Is. lii. 5; Matt. xxiii. 23.) Their wickedness arose through defiance of God's law, not through fidelity to it. And so it is with the children of the new dispensation.

Our statistics contain nothing whatever to indicate—(a) that Catholics in this Dominion are proportionately more criminal, class for class, than the adherents of other creeds; or (b) that they are less moral, class for class. And we must a priori dismiss, as even ludicrously against the probabilities, the inference that the religious truths and principles instilled in their schools tend of themselves to issue in vice or crime. An educational or religious system is to be judged, not by a fractional part of its adherents' sins or legal offences or crimes—not by those that defy, but by those that faithfully follow, its principles and precepts. There should be no need to remind Christian men and women what would happen, on the one hand, if all children lived up to the teachings of the religious schools; nor, on the other hand, what would ensue if the children of this Dominion put into practice, during the whole of their lives, the principle of ignoring God and religion which the State has forced upon the best and most impressionable and most formative years thereof. So far as education may tend to sin and crime, that tendency is to be sought, not in the religious, but in the secular, school.

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A PRIEST'S RIGHT OF PROTEST

FATHER HICKSON AND THE *N.Z. TIMES*

STINGING COMMENT BY A CHRISTCHURCH PAPER

In the *New Zealand Times* (Wellington) there appeared, on January 26, a long letter to the editor by a Jewish correspondent named Coleman Phillips. The letter was written apropos of the Messina earthquake, but the earthquake was merely made a peg on which to hang a violent diatribe on Christ and Christianity and prayer. Thus, the Saviour of the world was declared to be wrong 'in nearly all His moral teaching'; sneers are cast at 'an impossible God beyond the stars'; Christian 'sermons and prayers' are declared by this non-Christian dogmatist to be 'useless,' 'mumbo-jumbo' stuff, and 'degrading superstition'; the God of the Bible is pronounced 'inexorable'; there is a cheap pun at the name of the 'Saviour'—the pun being emphasised by the printing of that great name with inverted commas; 'civilisation,' says this Hebrew, 'advances not because of Christianity, but in spite of it'; and 'priest and parson' are, in tantamount terms, denounced alike as tyrants, self-seekers, and hypocrites. This coarse diatribe against Christian faith and sentiment elicited the following protest from the Rev. Father Hickson, and this, in turn, led to the further correspondence which is set forth thereunder:—

Archbishop's House, Hill street, Wellington,
January 28, 1909.

The Managing Director, *N.Z. Times* Company.

Dear Sir,—A letter appeared in the *New Zealand Times* of January 26 signed 'Coleman Phillips,' to the publication of which as a subscriber I must take strong exception. In fact, if anything further of the same nature were to appear, I should have to seriously consider the advisability of counselling those under my care not to admit your paper into their homes. I do not say this exactly by way of threat, but rather to indicate to you how pernicious I believe to be the publication of such matter.

I should be pleased to have a statement from you in answer to this letter.

I am, your truly,

JAS. HICKSON, S.M., Administrator.

Wellington, January 29, 1909.

Rev. Father Hickson, Hill street, City.

Dear Sir,—I have the honor to acknowledge your favor of January 28, and to mark contents thereof. If you will allow your communication to be published, I, on my part, will undertake to furnish adequate reasons for allowing fullest discussion in the public press, especially when the proper name of the writer is attached. That is what is meant by the freedom of the press. If you disagree with the views of any writer in these columns it is quite competent for you to place your protest on record. If I hear of any instance in which you 'counsel those under your care not to admit the paper into their homes' I will take such steps as will be calculated to preserve its interests, and at the same time expose the peculiar tactics to which you have threatened to resort. In the absence of your expressed wish to the contrary, I propose to publish your letter of January 28, and this my reply thereto.

I remain, yours sincerely,

THE MANAGING EDITOR.

Archbishop's House, Wellington,

January 31, 1909.

The Managing Editor, *N.Z. Times*.

Dear Sir,—In the light of your answer to my letter of 28th inst., I desire to say that I have not the slightest objection to your publishing my communication, provided your reply be appended. In that case, I would ask you to add this letter of approval. I should like also to say that, much as I recognise and value the great power for good that is exercised by a large section of the press, I do not for a moment concede that 'freedom of the press' implies the opening of your columns to an unbridled attack on the tenets of all your Christian readers.

Furthermore, if you circulate through the medium of your paper, be it only as part of a letter, the statement that 'Christ was absolutely wrong in nearly all His moral teaching' (see your issue of January 26), you must not be surprised if those who are privileged to be called Christ's shepherds show themselves alert and no hirelings.

I am, yours truly,

JAS. HICKSON, S.M.

Wellington, February 1, 1909.

Rev. Father Hickson, Hill street, City.

Dear Sir,—I am glad to receive your letter of the 31st ult., in which you state you have no objection to the publication of your letter. That clears the way for an explanation of the attitude I have taken up. In the first place, let me say that no objection could be taken to your personal protest against the publication of Mr. Coleman Phillips's letter. Many people would agree with you that that communication, though extremely thoughtful and valuable in some respects, was vitiated by an intolerant attitude towards commonly-accepted theological views. Some people might agree with Mr. Phillips in his unorthodox contentions. The great majority would not. The publication of such a letter as an anonymous contribution might reasonably have been objected to by any one of our readers, but when it appeared over Mr. Phillips's signature it then became nothing better nor worse than one man's particular point of view. The practice of modern journalism is to give the freest play to individual opinions in signed articles on any subject. The reader may weigh the writer's contentions against his own views and experiences, and accept or reject them at will. The editor who mutilates a signed article is taking upon himself an unpardonable liberty. He should either accept or reject the article in its entirety, or refer it back to the writer for emendation. It was not thought necessary to do so in this case, but while admitting your right as a subscriber to protest against the publication of Mr. Phillips's letter, I did, and do, take strong exception to your threat. An intimation by a priest that he will 'seriously consider the advisability of counselling those under my care not to admit your paper into their homes' presupposes, first, that the individual members of your congregation are unfitted by lack of intelligence or education to determine for themselves what they shall accept or reject as true or false in the large mass of matter with which they are familiarised by perusal of the daily newspapers, and, secondly, that you have a right to dictate to them not only as to what they shall read, but also as to which newspaper they shall take into their homes. Pardon me for suggesting that this is a very ill-advised attitude for any priest or leader to take up. Time was when certain individuals and sects arrogated to themselves the right to dictate to those less enlightened what they were to know and believe, but in these days any such presumption would be met with stern resentment. Men and women can no longer be treated as ignorant children. Our educational systems make for a rapid spread of knowledge. People are taught to think and act for themselves, and the newspaper which is capable of the greatest service to the community is that which fearlessly opens its columns to a free expression of public opinion on all subjects. The truth is mighty, and will prevail, and a writer will be judged by his veracity and breadth of view, or otherwise, as the case may be. To circumscribe writers to orthodox views is to close the human imagination within four walls. This is no longer practicable or desirable. On the contrary, it is absolutely wrong. The heterodoxies of to-day become the orthodoxies of to-morrow, and though writers should at all times so couch their language as to avoid giving pain and offence, those who present new points of view are public benefactors. This is not said in endorsement of Mr. Coleman Phillips's contribution, which is in direct antagonism to the point of view of the writer, but in confirmation of the argument that no man who has the courage of his convictions should be denied the expression of them in the public press. This is why I, as a journalist, take exception to your threat, and why I have asked permission to be allowed to place this correspondence on record.

I remain, yours sincerely,

THE MANAGING EDITOR.

A STINGING COMMENT BY A SECULAR PAPER.

The following comment on the correspondence reproduced above appeared as a leading article in the *Lyttelton Times* (Christchurch) of February 3, under the heading 'Newspaper Correspondence':—

'A nice point in the ethics of newspaper correspondence is raised in the exchange of views between the Rev. Father Hickson and the editor of the *New Zealand Times*. We are naturally not disposed to intervene between the Wellington journalist and his critic, but the discussion gives us an opportunity to clear up one or two matters on which newspaper readers are not generally well informed. In our own view the publication of Father Hickson's letter was inexcusable. The traditions of British journalism draw a very sharp line between the correspondence of the business side of a newspaper and the literary side, and even when the manager and the editor of a journal happen to be the same individual, he is not entitled to continue in the columns of the newspaper a discussion commenced privately with the commercial office. The matter of the controversy, however, is admittedly of wide public interest. The idea

that in these days of the "freedom of the press"—that sadly abused phrase—a newspaper should open its columns to the unrestricted discussion of all sorts of questions is, we know, commonly held. But it is by no means the whole truth. Every reputable journal imposes restrictions upon its correspondence. There is, first and foremost, the law of libel to be observed. No journal is justified in publishing a wanton attack upon an individual. The very power that it possesses compels it, morally as well as legally, to exercise a close supervision upon the matter that it publishes, and morally, as well as legally, it should be able to justify the publication, even of the bare truth, by showing that it has regard only for the welfare of the public. But apart from the law of libel there is a very potent influence that keeps a newspaper within bounds. It is the influence of public opinion. There are not many daily newspapers without "views" of their own, and the purpose of the ordinary secular newspaper, apart from the dissemination of views, is to preach its policy to as wide a circle of readers as possible. If its "policy" is political it does not wantonly offend sections of its readers by publishing articles offensive to religious feelings. If it elects to throw open its columns to the unrestricted discussion of religious questions it is not entitled to complain if some of its readers protest. Father Hickson may be accused of threatening to boycott the *New Zealand Times*, yet to our mind he was perfectly within his rights, and he simply had the courage to express his views openly. We may or may not agree with his views of the pernicious nature of the article to which he took exception, but we cannot honestly condemn him for protesting, any more than we should quarrel with a parent who declined to let his children read the reports of divorce proceedings. The editor must always decide for himself whether he will admit any particular article to his journal, but having admitted it he should accept the consequences. Another interesting point is raised by the suggestion that an offensive article is less offensive because it is signed by the author. Some of our correspondents have a brave contempt for the anonymous correspondent, but we must confess that, in general, we have no fault to find with him. Certain letters ought to be signed with the author's name. Correspondence of a personal nature can scarcely be admitted anonymously. But here, again, the editor must exercise his own discretion in admitting or refusing to admit anonymous letters. In the great majority of cases the publication of the writer's name would add nothing to the value of a letter. Many men who have opinions and views to air are too modest to desire to see their names in print, and, as a rule, the signature has no significance. A letter carries special weight when it is signed by a prominent public man or by an acknowledged authority or expert. Otherwise the *nom de plume* seems to us to be preferable, because it prevents a discussion of principles from degenerating into a discussion of personalities. There are plenty of instances, moreover, in which the signing of letters to the newspapers would lead to personal reprisals. Anonymity, we should say, is justifiable except where it is used for the purpose of deception, and there, again, the editor of a newspaper must watch the interests of the public. We do not hesitate to exclude from our columns letters that would readily find admission to magazines and journals for the discussion of special topics, and we do so frankly because we believe that the feelings of our readers should be respected. Other journals may have other views, but if they suffer in influence or in circulation because of those views they are not entitled to complain.

OPENING OF A SCHOOL AT BLENHEIM

(From Our Own Correspondent.)

The solemn blessing and opening of the Father Lewis Memorial School took place on Sunday, January 31. The ceremony was performed by his Grace the Archbishop of Wellington, assisted by the Rev. Father Holley. There were also present the Mayor of Blenheim (Mr. A. McCallum), the Chairman of the Education Board (Mr. R. McCallum), and Mr. H. V. Browne (secretary of the Memorial Committee). The Hibernian Band played several selections during the proceedings. The following account of the ceremony is from the local *Herald*:—

One of the most successful public objects of a voluntary character yet undertaken in this district—the establishment of a memorial school on the Catholic grounds in Maxwell road in honor of the late Very Rev. Father Lewis—was brought to a happy completion on Sunday afternoon, when his Grace Archbishop Redwood performed the opening ceremony, in the presence of a large assemblage of people. The Rev. Father Holley, parish priest, and the others who had worked so enthusiastically and indefatigably to do lasting and practical justice to the memory of the deceased

priest, had the great pleasure of seeing the institution duly inaugurated within a few months of Father Lewis's demise and virtually free of debt. This achievement in the case of a work costing some £800 speaks volumes for not only the deep and general respect and esteem that Father Lewis has left behind him, but also the energy and devotedness of Father Holley and his parishioners and the kindly regard of the many non-Catholics who had contributed to the worthy object.

The building is a handsome structure, constructed in accordance with the latest hygienic principles and other requirements of the State Education Department; and it replaces the old schoolhouse opposite the convent grounds. It enhances the appearance of the Maxwell road district, and, as the Mayor remarked, it is a welcome acquisition to the town. The builder was Mr. James McKinley, to whose workmanship the structure does much credit, and the architect was Mr. J. G. Swan, of Wellington. The fund with which the object was achieved was composed partly of a legacy left to the church by the late Mr. M. O'Shea, and partly by public subscription. The secretary of the Memorial Committee, Mr. H. V. Browne, was a tireless worker.

The Building.

The building, which decidedly improves the grounds, has concrete foundations, and is built of totara and maitai. The design is the old English style. In all there are five class rooms, each being 20ft x 20ft, and they are supplied by roomy cupboards. The walls are supplied with hyloplate boards, which take the place of the old-fashioned blackboard. The windows are supplied with the Austral sash balance patent, and are the first of the kind to be installed in the district. Above the windows there are fanlights erected, worked by the Preston patent, and splendid ventilation is in this way obtained. Each of the rooms are of a lofty nature, being 13ft 6in in height. Round the walls is a pretty tinted dado, and beautifully grained wood (all of which is Marlborough grown); this forms a handsome design.

A memorial tablet is affixed into the wall facing the street, and bears the following inscription:—

'This school is erected by the people of Marlborough to the memory of Rev. W. J. Lewis, S.M., V.G., parish priest of Blenheim, 1885-1891. Beloved by all because of his profound humility, meekness, and charity, associated with zeal for souls, devotion to work, and a fearless defence in attack. Born at Naas, Ireland; died at Wellington, N.Z., June 27th, 1907; aged 54 years.'

The Archbishop's Address.

A beautiful sunny day favored the occasion, and at 3.30 a large number of spectators were congregated in the vicinity of the new school. At a brief ceremony in the church, Archbishop Redwood ascended the pulpit and addressed a congregation of considerable proportions.

His Grace said that he was very happy to be able to take part in this ceremony, and pay a tribute to the memory of his dear old friend, the Very Rev. Father Lewis, who had left behind him the impress of a life that was holy, that was apostolic, and that was full of good works of every kind. He was also happy to have the opportunity of speaking very seriously on the great subject of education. The education question was of the greatest possible importance for the individual, for society, for this Dominion, for mankind in general—because as the child was educated so would the future man be formed. The sapling would grow in the direction in which it was bent; the tree could not be straightened, and if it were distorted it would remain an unseemly spectacle in the fair scheme of Nature. His Grace went on to explain the vital significance of right education from the Catholic point of view. Looking around him, and taking a broad view, one giant fact loomed up before him—the education system founded and maintained by the New Zealand Catholics for the last half-century. It was no exaggeration to say that the Catholic system was the most impressive external fact in the spiritual life of the Dominion. It would be impossible in the short space of time allotted to him to speak fully of the history and meaning of that system, and the magnitude of the sacrifices made by the Catholics on its behalf. But he invited them to consider a few outstanding features. Look at the extent of the lands purchased for their schools; look at the number of buildings raised all over New Zealand; look at the hundreds of teachers employed and expense involved by the upkeep of these schools. About £40,000 a year was saved to the State—that was to say, that a million of money was saved to the taxpayers of New Zealand in 25 years. Why had the Catholics made the gigantic sacrifices—they the poor unfortunates of the Dominion? It was a standing and invincible proof of their deep conviction that upon education depended the faith of their children and the benefits of Christian civilisation in the family and posterity for all time. They had made these sacrifices so

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that they at least might have a complete and perfect system of education. Outside of the Catholic faith, in this Dominion there was no complete system of education, because true education must concern itself with the soul as well as the mind of man. Man was a compound being, intended not only to hold an honorable place in the society of this world, and do good to his fellow-men, but also to save his immortal soul and become a citizen of Heaven. It was not enough to train his intellect and give him a knowledge of reading, writing, cyphering, physics, chemistry, and the 'ologies'; he had to be prepared for his duties to God—grave obligations that were obvious and self-evident to the reflecting mind. A man might be a remarkable scientist, a great mathematician, historian, poet, merchant, warrior; but if he did not know how to serve God and save his eternal soul he was a dismal failure and an eternal failure. Catholics knew this. It was a part of their faith. How could this twofold education be best imparted? It was a mockery to say that religious education could be sufficiently taught in the family. Many families had not enough religion as it was, and even if they had many had not the requisite knowledge, the capacity, the time, and the patience. They might say that the work could be done by the press. The press! Whatever good qualities the press possessed it had not the qualifications for this great work. The press would take up everything except religion. It could not teach religion, even if it had the wish to do so. There was no unity or authority in it. They might say that the work could be done in the churches. But the churches were becoming more and more empty; in Newman's phrase, God was more than ever an 'extra.' His Grace proceeded to emphasise the importance and wisdom of entrusting the training of children—as in the Catholic system—to men and women intellectually cultured, and technically trained, in addition to being qualified to impart religious instruction. A system of education purely secular, that heeded not the immutable relations of man to God—the basis of all morality—was a lop-sided one; and without such a recognition he would defy them to retain Christian civilisation. Godless education meant a return to paganism—and worse paganism than that which preceded the Christian era, for Plato's philosophy did recognise that something was wanting, and the present Pagan thought himself perfect, and went blundering and floundering on, losing the truth and rejecting God's scheme of creation. Catholic parents delegated the duty of Christian education to teachers trained under the Church, and therefore they could rest secure in the knowledge that their children are being educated on proper lines. His Grace went on to insist on the responsibility devolving on Catholics of seeing that their children obtained a Catholic education. It was their duty to send them to their own schools wherever possible; and if they lived in the country, away from such an establishment, their responsibilities in regard to the education of the children, the sending them to boarding-schools if able to do so, were so much the greater. He warned lax parents that they were jeopardising their children's salvation and laying up for themselves a terrible account. The Divine Word told them that it would be better for those who scandalised the little ones if a millstone were tied round their necks and they were dropped into the sea. His Grace emphasised the necessity of regularity of school attendance; and urged parents to take an interest in their children's school work, and reward their diligence and success. In conclusion, Archbishop Redwood again expressed his happiness in being associated with the inauguration of the school designed to perpetuate the memory of the late Father Lewis. Such a memorial, he was sure, was just what Father Lewis himself would have preferred, for education was the subject nearest to his heart and mind. Such were the institutions that would enable Catholics to become a beneficial influence in the leavening of society—to become the salt of the earth and the light of the world.

The formal opening ceremony then took place.

His Worship the Mayor (Mr. A. McCallum) said it was with great pleasure that in his official capacity he participated in this interesting event. On behalf of the citizens of Blenheim he complimented Father Holley and his congregation on this valuable acquisition to their Church property, and was certain that the new institution would be a credit to not only the parish, but the town. The earnest work of education of which it was a part commanded nothing but admiration; and the school was an excellent means of doing justice to the memory of a worthy priest, whom they all respected. He himself had known Father Lewis's rare qualities—especially that quality of sympathy, which he had seen exercised in the sick room, and which had so endeared him to his flock. The Mayor referred to the school as not only a worthy institution in itself, but a worthy form of memorial.

The Rev. Father Holley, in the final words, said he was more than gratified in knowing that the new school was

now opened, and practically without a penny of debt. He heartily thanked all those who had worked for and contributed to the object. Father Holley acknowledged the goodness of his Grace Archbishop Redwood in coming across from Wellington at a busy time of the year to participate in the ceremony. He also thanked the Mayor, the chairman of the Marlborough Education Board, and the secretary of the Board (Mr. Hylton) for showing their interest in the event by attending the ceremony; the architect and contractor for their consideration and attentiveness; and the Hibernian Band for the selections they had discoursed during the afternoon.

Hawera

(By telegraph from an occasional correspondent.)

February 8.

The loyal devotion to the Pope of the Catholics of Hawera was evidenced by the manner in which they prepared themselves for the Papal blessing, which was imparted to them on Sunday evening by their pastor (Very Rev. P. J. Power), who has lately returned from Rome. Fully 250, or 95 per cent. of the adult Catholic population of the town and adjoining districts, received Holy Communion on Sunday morning, and the little church was thronged to overflowing at the evening devotions. The pastor preached on the religious and social effects of the Chair of Peter, and the striking achievements of the present occupant—the author of so many and such wise reforms. He instanced the signal victory over the godless rulers of France, who had sought to enslave the Church; the revision and codification of the Canon Law, the drawing of millions to daily Communion, the removal from the sanctuary of music more suited to the music hall stage, and the restoration of that which strikes to the root of grace within the soul. Oppressed with the wisdom and greatness of his character, the preacher was not prepared for the affability and the kindness, beyond expression, with which the Holy Father received Father McMullan and himself, introduced by Bishop Verdon, and deigned to interest himself in their far-off flocks. The Supreme Pontiff impressed upon them the need of daily Communion for their people, and exhorted them to be faithful to the catechetical instructions, and, at the request of the pastor of Hawera, he gave the benediction *in articulo mortis* to the Children of Mary in his parish, expressing the hope that they would revive in some measure in their district the virtues of which Mary gave an example to them all. The pastor hoped, as a result, that there would be better attendance at Holy Communion, at the catechetical instruction, and that there would be there a flourishing branch of Children of Mary.

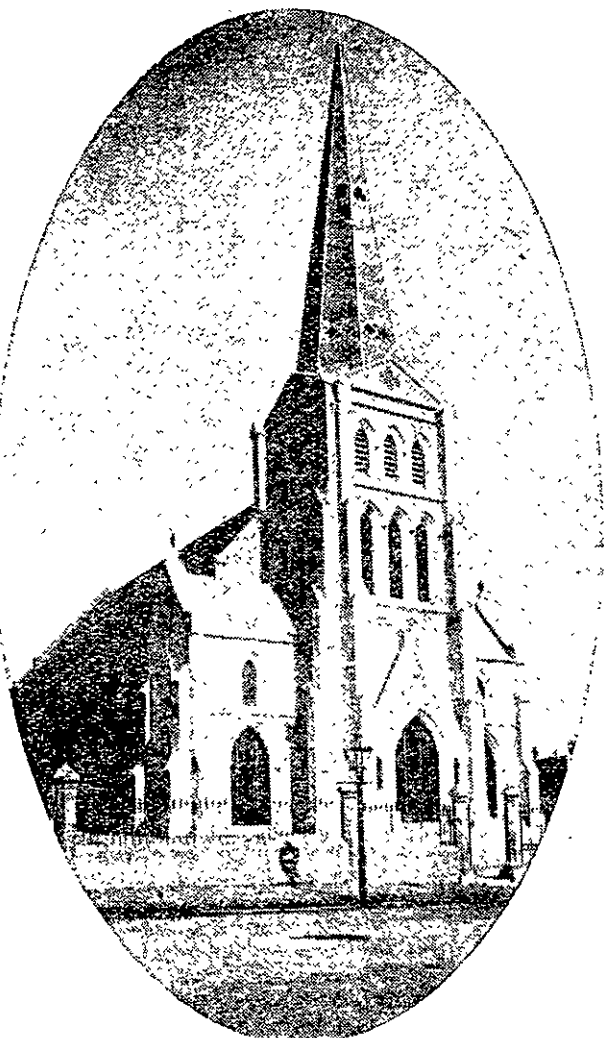
Very Rev. Dean Carew, S.M.

The Very Rev. D. Carew, S.M., Dean of Westland, who was recently presented with an illuminated address and a substantial purse of sovereigns by the Catholics of Greymouth, in token of his devoted ministrations during the past twenty-five years, an account of which appeared in our last issue, was born in Tipperary just sixty years ago. He commenced his studies for the priesthood at the Trappist College, Mount Melleray, and completed them at the Catholic University College, Dublin. He was ordained to the priesthood in 1874 by his Grace Archbishop Redwood, and came out to New Zealand the following year. Since then he has labored in various parts of the archdiocese of Wellington and the diocese of Christchurch—Napier, Reefton, Palmerston North, and Greymouth. In Palmerston North he was instrumental in erecting a parochial residence, and also in building new churches in Reefton, Capleston, etc. During his pastorate of Greymouth, to which he had been appointed in 1884, a new church, schools, and club rooms for the young men of the congregation have been built, and a church and schools at Brunnerton. It is unnecessary for us to say anything here of the zeal, energy, and devotedness of the Very Rev. Dean Carew. Ample testimony of the whole-hearted devotion of the Dean of Westland to the duties of the sacred ministry was given in the letter of his Lordship the Bishop of Christchurch, read at the meeting, and in the addresses of the clergy, laity (Catholic and non-Catholic), who, on the occasion, paid a well-deserved meed of praise to his work and worth.

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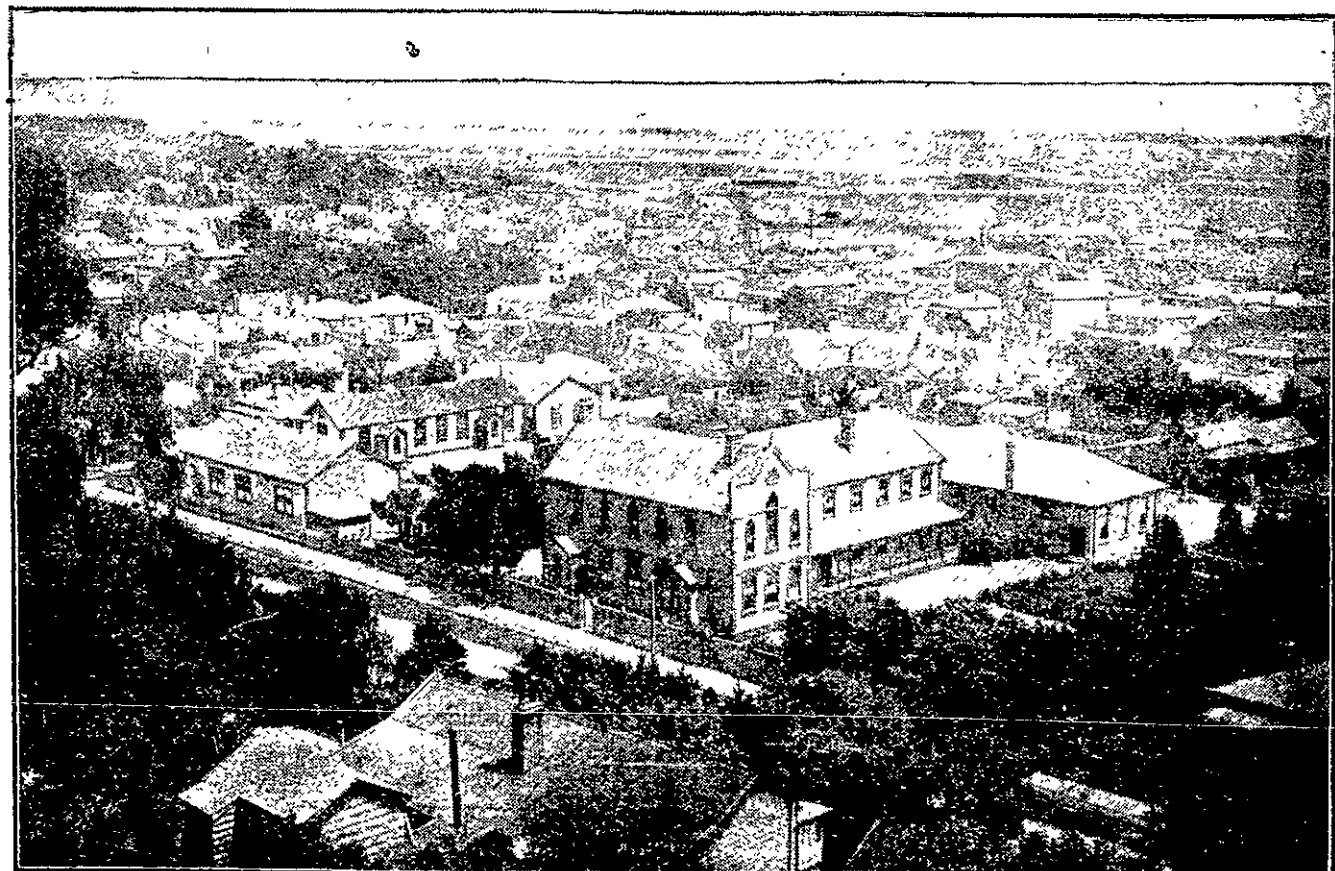
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Commercial

PRODUCE

Messrs. Stronach, Morris, and Co., Ltd., report for week ending February 9 as follows:—

Oats.—Prime milling, 1s 6½d to 1s 7d; good to best feed, 1s 5½d to 1s 6d; inferior to medium, 1s 4d to 1s 5d per bushel (sacks extra).

Wheat.—There is still a good demand for fowl wheat. Prime milling, 4s 8d to 4s 8½d; whole fowl wheat, 4s 6d to 4s 7d; medium, 4s 3d to 4s 5d; broken and damaged, 3s to 4s per bushel (sacks extra).

Chaff.—Prime oaten sheaf, £3 to £3 2s 6d; medium quality is hard to deal with at from £2 10s to £2 15s; inferior and light brings from £2 to £2 7s 6d per ton (bags extra).

Potatoes.—The market is largely over-supplied. Best newly-dug, £3 to £3 2s 6d; medium, £2 10s to £2 15s; stale, £2 to £2 5s per ton (bags in).

Messrs. Dalgety and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted an average catalogue to a full attendance of buyers. Competition was fairly animated for chaff, but for oats and potatoes bidding was dull. Values ruled as under:

Oats.—Prime milling, 1s 7d; good to best feed, 1s 5d to 1s 6d; inferior to medium, 1s 3d to 1s 4d per bushel (sacks extra).

Wheat.—Prime milling, 4s 8d to 4s 8½d; medium milling and fowl wheat, 4s 6d to 4s 7d; broken and damaged, 3s 6d to 4s 3d per bushel (sacks extra).

Potatoes.—Prime, £3 to £3 2s 6d; medium and inferior, £2 per ton (bags in).

Chaff.—Prime oaten sheaf, £3 to £3 2s 6d; medium, £2 10s to £2 15s; inferior, £2 5s per ton (bags extra).

WOOL

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

Rabbitskins and Sheepskins.—Our next sales will be held on the 22nd and 23rd inst.

Hides.—We held our fortnightly sale on Thursday last, when we offered a very large catalogue of 624. The sale was most satisfactory, every lot being cleared at prices in excess of late values. The principal rise was experienced in light weight hides, although all sorts brought almost extreme prices. Quotations: Prime stout heavy ox hides, 7d to 7½d; good heavy do, 6½d to 7d per lb; medium weight, 5½d to 6½d; light weight, 5½d to 5¾d; staggy and inferior, 1d to 3½d; best heavy cow hides, 5½d to 5¾d; medium weight, 5½d to 5¾d; light weight, 5½d to 6d; inferior, 3½d to 4½d; yearlings, 3½d to 5½d; calfskins, 1d to 7½d; horse hides, 5s 6d to 8s each.

Tallow and Fat.—The market remains practically the same, there being very little change to report. 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.

Five pupils of the Sisters of Mercy, Colombo street, Christchurch, were successful in the following examinations: Junior Civil Service, Mabel Shaw and Robert John Petre; intermediate and local centre practical examination, Hannah Ryan and Lalla Hemus. The account of their success was withheld until the results of the December theory examinations were known. At the Christchurch competitions, musical and elocutionary, Miss Flossie Storey gave 'such an intelligent temperamental reading of the piece "Not Understood" that the judge, to mark his appreciation of the quality of Miss Storey's performance, gave her a special prize.' These are the words of a local newspaper.

Invercargill

(From our own correspondent.)

February 8.

The Hibernian Society, in conjunction with the Hibernian Band, intend holding a national concert and social on St. Patrick's Night.

The children of the parish schools will hold their annual picnic on Wednesday, the 17th inst., at Ocean Beach (near Bluff). A committee of young men is making arrangements for a successful gathering.

On Wednesday the Hibernian Band gave a promenade concert from the Rotunda in the Post Office Square. A very large crowd turned out—quite the largest that has honored any of the bands since the commencement of these municipal promenade concerts. The band, under Conductor Wills, was well received.

The secretary of the Irish Athletic Society informs me that everything points to a record sports meeting this year. Applications for programmes have been received from as far north as Auckland. It is interesting to note that prospective competitors are sometimes unconsciously humorous in addressing their letters. Perhaps the best of these was one addressed as follows:—'Secretary, Irish Caledonian Society, Invercargill.'

(From an occasional correspondent.)

On February 1 the Marist Brothers' School was reopened with every indication of another prosperous year. In fact, for the past three years there has been an average increase of eighteen. The friends of the pupils in other parts may be interested in learning that during 1908 they were victors in the football field against all the primary schools of the town. They wished to play a match against the combined schools, but it did not come off. They gave a very satisfactory account of themselves to the school inspector at his annual visit, and four of their number passed the Junior Civil Service examination. The thanks of the teachers and pupils are due to the local clergy for the great interest they take in its success. The Very Rev. Dean Burke, notwithstanding the many calls on his time, instructs the boys in Christian doctrine twice a week. Then at the end of the year, after a painstaking examination, he bestows on the successful competitors many valuable prizes. He also gives a prize for success achieved in the study of Irish history. Although the school syllabus is so overcrowded, still Irish history is taught with enthusiastic ardor. The teachers believe that the study of this subject is not only a patriotic duty, but that it is likewise, for reasons that are patent, a powerful support to our holy faith.

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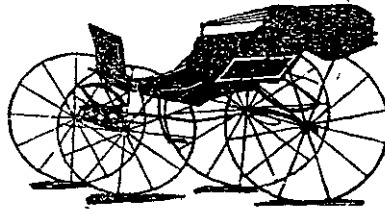
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St. Mary's Catholic School, Gisborne

(From an occasional correspondent.)

The extraordinary commercial development of Gisborne during the past few years and its corresponding increase in population have opened the eyes of the Catholics to the fact that parochial requirements are fast overgrowing the proportions of its old ecclesiastical institutions. This was particularly evident in the case of St. Mary's Parochial School, which was taxed to its utmost to afford accommodation for the record school roll of 1908, and, as the ever-increasing tide of population gives promise of a still more flourishing school roll for 1909, the Catholics felt that something should be done in the way of enlarging their schools to meet the growing demands of this prosperous Catholic centre. Accordingly, Very Rev. Dean Gillan, V.G., was invited to come to Gisborne last September to consult with the committee on the subject. He recommended the removal of the old school and the erection of new rooms on practically the site of the old. His recommendation was given effect to, and Gisborne is now the proud possessor of the finest Catholic school in the Auckland diocese.

The opening ceremony took place last Sunday, January 31, in the presence of a large gathering. It was performed by the Very Rev. Dean Gillan, V.G., and after he had blessed the exterior of the building the doors were opened and the large congregation entered.

The Mayor of Gisborne (Mr. W. D. Lysnar), who was present by invitation, congratulated the Catholics on the fine building that had been erected. It was, he said, a worthy object to provide education for the young, and he hoped the children would do their duty by close attention to their studies, as the parents had done theirs by erecting the building.

Brother Alley, in a very happy speech, welcomed Dean Gillan on behalf of the Hibernian Society.

The Very Rev. Dean Gillan, after expressing his pleasure at being present and his gratification at the good neighborly feeling that existed in Gisborne, and pointing out the service which Catholics rendered to the whole community in educating and forming the character of their own people, said he wished to congratulate Father Lane on the generous support he had received from his people towards the great work he had at heart, and which had that day been so successfully completed. The people had done their best, and the earnest co-operation of priest and people was a necessary thing for successful work. Their new schools were witness to the fact that the Catholic schools were not schools of the past only, but were for the future. They must, and would, hold their place in the educational work of the Dominion which no other could replace. They had no quarrel with the public schools, and in no way were they desirous to hinder their work; but what they did say was that they were not the place for Catholic children. If, as they contend, the spiritual life is higher than the temporal, that all true education rests on a religious basis, it is self-evident that Catholic children have the inalienable right to Catholic training. The enormous efforts Catholics have made the world over in raising such edifices were proof of the immense importance they attached to them, and he congratulated the Gisborne people on coming into line with their co-religionists, and appealed to the parents to make use of the schools to reinforce the work of the teachers by co-operating with them in every way in order that no Catholic child should be without a Catholic education.

The dimensions of the school now are 92ft x 35ft. It is subdivided into four class rooms. The new addition will be divided by a movable partition, so as to serve the purpose of a social hall when required. Special attention has been paid to lighting and ventilation. It was built to plans by Messrs. Wilson and Lilley, architects. Mr. Colley was the contractor. The collection taken up at the opening ceremony amounted to close on £100.

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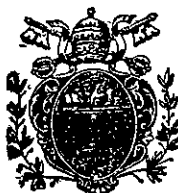
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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, FEBRUARY 11, 1909.

'THE LIBERTY OF THE PRESS.'



ELSEWHERE in our columns of this date (page 212) will be found a brief but juicy correspondence between the Rev. Father Hickson and the *New Zealand Times*. This correspondence was telegraphed to the daily papers of the Dominion, but—for reasons which we do not profess to fathom, and which we can only surmise—it was telegraphed in so mutilated a form that its real purport and true inwardness were not brought home to the great bulk of the readers of the secular press. Practically no idea was, for instance, given of the coarse and ill-tempered attack by a non-Christian, on Christian faith and sentiment, out of which Father Hickson's protest arose. The reader will gather, from page 212 of this issue, some idea, but only some idea, of the manner in which the faith and feelings of Christian people were lacerated by the Ingersollian revilings that stung and raved and raged through a good part of two columns of the *New Zealand Times*. Even the Managing Editor admitted that 'writers should at all times so couch their language as to avoid giving pain and offence' (we presume unnecessary and unprovoked pain and offence), and that the matter out of which Father Hickson's protest arose was 'vitiated by an intolerant attitude towards commonly-accepted theological views.' Which was putting the matter very mildly indeed. Another and, perhaps, even more significant reticence in the telegraphed report of the correspondence was the mutilation of the extraordinary letter of the Managing Editor which brought the brief exchange to a close. In this letter the Managing Editor placed before the world a statement of his principles of journalistic morality. It is a damning document—the most amazing thing of its kind that has, perhaps, yet appeared even in the gutter-press of this or of any other country. In an able, clear, and high-minded editorial article (reproduced on page 212) the *Lyttelton Times* reads its Wellington contemporary a much-needed lecture on the latter's fall from true journalistic grace and principle. But there are other features in that hectoring document that call for notice.

1. The law of the land claims, and vigilantly exercises, the right of excluding from the shores and the homes of New Zealand large classes of offensive publications. Father Hickson claims, for the Christian ministry, a right of a lesser though analogous kind—the right and duty of 'counselling' those under their spiritual care as regards the literature which they should receive into, or reject from, their homes. The *Lyttelton Times* voices the sentiment of present and past times when it says that Father Hickson is 'perfectly within his rights' in all this. But forth steps Sir Oracle, the Managing Editor of the *New Zealand Times*, and with all the confidence born of youth and

inexperience, declares *ex cathedra* that such a claim is arrogant and presumptuous and 'ill-advised.' We are all more or less acquainted with the joy-giving race of those who

'Know more of any trade b' a hint
Than those that have been brought up in't.'

The workaday world, however, treats them as it treats the Malaprops—namely, as one of the unconscious humors of life, as one of the patches of local color in a dull, drab world. 'Even the youngest of us may make mistakes.' And the youthful Managing Editor of the *New Zealand Times* may not, after all, know more about the duties of the sacred ministry 'than those that have been brought up in't'—despite his dictatorial dogmatism as to their relations to the matters of faith and morals which are directly and immediately within their domain. They know the ground whereon they stand. And they will continue their ancient and honored—though (in the mind of the Wellington Managing Editor) arrogant and presumptuous and ill-advised—function of 'counselling' their flocks against undesirable literature, whether that takes the shape of the 'penny dreadful,' or the 'shilling shocker,' or the fleshly sty-philosophy of a Zola, or newspaper attacks on Christian faith and feeling couched in the language of the street-corner. We rather think, too, that the arrogant and presumptuous and 'ill-advised' law of libel and the Offensive Publications Act will combine to prevent the *New Zealand Times* following to its logical issue the new code of journalistic ethics formulated by its Managing Editor. Nay, we even think that the *New Zealand Times* will contrive to exercise in the future the arrogant and presumptuous and 'ill-advised' liberty which it denies to the Christian Church, but which itself has abundantly followed in the past in its editorial and book-notices columns—namely, the liberty of 'counselling' its readers as to the sort of literature which they should or should not admit into their homes. Consistency is called by some people a jewel—possibly because of its rarity among them.

2. Another of the philosophic gems of the Managing Editor's last communication is the 'principle' that no one (especially the clergy) is justified in 'counselling' others as to what is to be accepted as 'true' or rejected as 'false.' 'Such presumption,' says the Managing Editor, must be 'met with stern resentment,' for people must be left serenely 'to think and act for themselves.' Our prison population will rejoice with an exceeding great joy in the New Gospel thus preached to the world by the Managing Editor of the *New Zealand Times*. Christ and His Apostles, likewise His Church down through the course of the ages, have been exhorting people to accept what they held to be true and to reject what they held to be false; and the sacred message that they gave created the Christian home and civilised savage and barbarian nations, and transformed the world. But, according to the New Morality of the Wellington *Times*, this was all a huge blunder, an 'ill-advised' folly, an act of 'presumption' to be 'met with stern resentment'—for people must not be 'counselled' as 'what they shall accept or reject as true or false'; on the contrary, they must be left entirely to their own wits (or lack of wits), 'to think and act for themselves.' Christian and non-Christian clergy must therefore be gagged; State and other teachers must be hung on a sour apple-tree; the *New Zealand Times* and all our newspapers must be criss-crossed with the cat-o'-nine-tails for daring to suggest what is the 'true' and what the 'false' view on Dominion finance, on the freehold v. leasehold agony, and so on—in fact, the clamorous advocate of 'freedom of the press' pleads clamorously for the extinction of the last spark of that freedom. But that is not all. The burglars, forgers, and manslaughterers in the Wellington prison must be forthwith liberated as the innocent victims of an 'ill-advised' arrogance and 'presumption' which should be 'met with stern resentment.' Our criminal code must be entirely amended, for it is, root and branch, opposed to the new Philosophy of Youth. Yon beetle-browed burglar holds as 'true' the doctrine that he is entitled to the cash in the safe of the Wellington *Times*. He is, of course, moreover, entitled to 'think and act for himself.' And, no doubt, the Managing Editor will, with smiling courtesies, ask him to be pleased to help himself. That colonial Bill Sikes is firmly convinced of his true right to plant a twelve-inch blade between the sixth and seventh ribs of his Nancy. And, of course, he is quite entitled not alone to 'think,' but likewise to 'act' as he pleases. And so on as regards the forger, the garroter, the magdman, and the rest. Such is the New Gospel—Broad Arrow Brand. The Managing Editor may, of course, plead that he does not really mean all this. But his words plainly do. And Managing Editors should have enough sense and education to mean what they say and say what they mean—even fourth-stan-

dard schoolboys are supposed to be capable of this small feat. O'Connell examined his conscience whenever the London *Times* wrote a word of commendation of him. Father Hickson may well rejoice that he has not succeeded in winning the commendation of the *New Zealand Times*, under the New Dispensation of the Broad Arrow.

3. Here is another of the sweeping *dicta* of the new code of journalistic morality: 'The practice of modern journalism is to give the freest play to individual opinions in signed articles on any subject.' There are sundry permutations and combinations of this idea. Here are two: 'The newspaper which is capable of the greatest service to the community is that which freely opens its columns to a free expression of public opinion on all subjects'; and again: 'No man who has the courage of his convictions should be denied the expression of them in the public press.' (The italics are ours). There are a few remarks to make in connection with this section of the new Broad Arrow Ethics: (1) The Catholic and other clergy are denied the freedom of thought and action which (by necessary implication) is granted to the criminal classes. (2) If 'the freest play' of expression is permissible in a newspaper 'on all subjects' and 'on any subject,' and if it is deniable to 'no person,' by what right do our laws of libel restrict such freedom? By what right does our criminal law prosecute—and successfully prosecute—certain journals that act upon this supposed right and fine or imprison not merely their publishers, but even their vendors? And if universal freedom of expression belongs by right to the press, by what right does the moral sense of the community restrict it by barring (as it does) certain rather 'free' gutter-rags out of every decent home and hand? And if such unlimited freedom is a sacred right of the press, what justification is to be offered for our laws against slander? Moreover, if such freedom (or rather license) is allowed to the pen, why not to the tongue? Why close the drawing-room of the decent rich, or the parlor or kitchen of the decent poor, against degenerates whose tongues are laden with the foulness of the damned? Why prosecute the hoodlum for bawling out at ladies and children 'obscene language in a public place'? Are not these lewd fellows of the baser sort also protected by the sheltering cloak of the Managing Editor's Sacred 'Right' 'to think and act for themselves' as they please, irrespective of the rights and feelings of others, for no such limitation or restriction is even suggested?

There are probably few people as good as their good principles or as bad as their bad. We acquit the Managing Editor of the *New Zealand Times* of a conscious and deliberate exposition of the Broad Arrow Code of Ethics which lies plain and clear upon the surface of his letter of February 1. But we acquit his heart only at the expense of his head. He has fallen into a familiar quicksand that besets young and uneducated writers: he has neglected his categories, and indulged in broad and sweeping assertion where large classes of restrictions are demanded of him. And—again after the fashion of such writers—he has taken care of the sounds and let the sense take care of itself: he has failed to realise the full force and logical content of his thundering sentences. Age and reading and experience will, we hope, mellow in his case the mental rawness of his present ideas and the enthusiastic positiveness of his present speech. He will then learn that (in the words of the non-Catholic philosopher Thomas Hill Green) 'the good-will is free, not the bad'; that true liberty is (in Coleridge's words) 'a universal license to do good'; that (as Boetius said twelve centuries ago) 'to be obedient to justice is the very height of liberty.' All these ideas of liberty are crystallised in various degrees in the laws and social usages of every civilised land. True, unfit members must be tolerated in every community, and the law should not force people to do all that they ought in reason and conscience to do; for moral duties involve interior dispositions, which the law cannot enforce; and legal compulsion, if carried beyond the proper bounds, might induce atrophy of moral dispositions. The civil law imposes, for the public good, large classes of restrictions upon freedom of speech and pen. Other and further restrictions are imposed by the 'social virtue,' by the moral sense of the community, and regard for its best interests. It is not easy, if it is possible, to lay down broad and general rules covering the whole of this vexed question of freedom of expression. Sane and sober argument we can understand; but it may safely be said here that it is not 'playing the game' to yell either on street-corner or in the columns of a newspaper in a Christian community, such coarse verbal outrages upon Christian sentiment, such vulgar abuse and innuendo, as those which aroused the just and indignant protest of Father Hickson. Such unprovoked and blatant offence would not be tolerated for a moment in any mixed social gathering; and it is none the less offensive because

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its author is known. All this is not to be met with yellow gloves and mincing accents, nor pushed at with toying thrusts of a sword of boiled leather. And we trust that, in the discharge of this sacred duty towards their flocks, those who (in Father Hickson's happy phrase) 'are privileged to be called Christ's shepherds' will ever 'show themselves alert and no hirelings.'

Notes

Our First Million

Some time ago New Zealand cast away the inchoate designation of a Colony and blossomed into a Dominion—with a big, big D. The change of designation represented a considerable measure of progress achieved; it likewise stood for confidence in the future, for faith in ourselves—for trust in God and time. To some it seemed rather grotesque that the title 'Dominion' should be applied to a young country with less than a million inhabitants. But what nations have so profoundly influenced the world's history as those two small nations, Judea and Greece? And what country exercised a greater influence upon the learning and civilisation of Western Europe in the early middle ages than did Ireland when its population must have been very considerably short of a million? New Zealand has, however, now passed her million mark: her estimated population on the last day of December was 1,008,373. It marks a further mile-post in the road of national progress.

DIOCESE OF DUNEDIN

A retreat for the members of the confraternity of Perpetual Succor, which will be conducted by a Redemptorist Father, begins in St. Joseph's Cathedral on Sunday next.

On Sunday there was Exposition of the Blessed Sacrament in St. Joseph's Cathedral from the 11 o'clock Mass until Vespers, after which the usual procession took place.

The annual retreat of the clergy of the Diocese of Dunedin began at Holy Cross College, Mosgiel, on Monday evening, and is being conducted by the Rev. Father Bannon, C.S.S.R.

At a meeting held last week, at which the Rev. Father Coffey, Adm., presided, it was decided to celebrate St. Patrick's Day by the holding of an Irish national concert. A committee, of which Mr. W. P. Rodgers is secretary, was set up to make the necessary arrangements.

On Monday of last week a Solemn Requiem Mass for the repose of the soul of Mr. Richard S. Cotter, who died recently in Edinburgh, was celebrated in St. Joseph's Cathedral by Rev. Dr. Cleary, Rev. Father O'Reilly being deacon, Rev. Dr. Capra subdeacon, and Rev. Father Coffey master of ceremonies.

A Solemn Requiem Mass for the repose of the soul of the late Mr. J. Liston was celebrated at St. Joseph's Cathedral on Thursday by the Rev. Dr. Cleary, Rev. Father O'Reilly being deacon, Rev. Father Delany subdeacon, and Rev. Father Coffey master of ceremonies. There were also present in the sanctuary Rev. Fathers Ryan, Liston, Buckley, Hearn, and D. O'Neill.

On last Sunday week at Naseby a presentation of a rug, umbrella, and purse of sovereigns was made to Rev. Father Delany by Mr. Coughlan on behalf of the ladies of the congregation. On the same day at Ranfurly Mr. P. Bleach, acting on behalf of the Catholics of the various districts of the parish, presented Father Delany with a purse of sovereigns. Father Delany was also the recipient of a handsome presentation from the choir.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

February 5.

The convent schools, Petone, re-opened last Monday, and were well attended.

The half-yearly meeting of the Wellington Catholic Club will be held in the club rooms on February 22.

The final game of the billiard tournament at the Wellington Catholic Club rooms resulted in a win for J. Gibbs, who defeated H. W. Cockerill.

At a meeting held last Monday evening at Mr. Blake's residence, Wadestown, to consider the best way to raise

£50, the amount required for the first instalment of the money for the purchase of land recently obtained for the new church, the residents responded so liberally that a sum of £100 was subscribed.

On Wednesday, February 17, a social will be held in the Sydney street schoolroom in aid of the funds for the building of the church at Karori.

The annual Communion of the members of the Wellington Catholic Club will take place on Sunday, February 28, at St. Mary of the Angels' Church.

On next Sunday afternoon his Grace Archbishop Redwood will open the temporary convent for the Sisters of Notre Dame des Missions at Richmond street, Petone.

The secretary for the Home of Compassion Christmas tree and fete fund (Mr. A. Amodeo) acknowledges with thanks further sums from Mr. J. Curran, Mrs. Goulter, and Mr. Felix Ward, which brings the total up to £107 14s 10d.

Exposition of the Blessed Sacrament took place on Sunday at the St. Joseph's Church, Buckle street, from the last Mass until Vespers. In the evening there was the usual procession, in which the children of the parish schools and the Children of Mary Confraternity took part.

At the usual monthly meeting of the women's branch of the Sacred Heart Association (Te Aro parish), held at St. Joseph's Church on Friday evening, there were about 500 members present. Rev. Father Bartley, S.M., B.A., of St. Patrick's College, preached an impressive sermon on 'Charity.'

At a social evening held in Ross's Private Hotel last week a hearty welcome was accorded to Messrs. Connolly (of the Hutt district), Minnihan (an old pupil of the Marist Brothers' School, Wellington), and Skinner (of Auckland, a student of Holy Cross College, Mosgiel), who were on their way to Meance, where they intend studying for the priesthood.

The Wellington Catholic Club cricket team journeyed to Sefton on Saturday afternoon to play the local team, and after a very exciting and close finish they were defeated by two wickets. The Catholic Club made 37 and 53 runs, and Sefton 59 and 32 for eight wickets. For the losers T. McGovern (15 and 15), P. McGrath (10), and J. R. Hunt (10) were the highest scorers; and A. H. Casey and P. McGrath bowled splendidly.

On Wednesday, February 3, the wedding of Miss Caroline Margaret Wilkinson, daughter of Mrs. T. Wilkinson, to Mr. J. J. McGrath, solicitor, Wellington, took place at St. Francis' Church, Island Bay. The Ven. Archdeacon Devoy officiated, assisted by the Rev. Fathers Walsh, Herbert, and Herring. The bride was given away by her brother, Mr. P. Wilkinson. Mr. Thomas McGrath was the best man. After the ceremony a reception, attended by over 200 guests, was held at the residence of Mrs. T. Wilkinson, where a large marquee had been erected for the occasion. Mr. and Mrs. J. J. McGrath left for Auckland, en route to Japan and other Eastern countries, where they will make a prolonged tour.

The new brick memorial schools which have just been erected by Mrs. W. Johnston, in memory of the late Hon. Walter Johnston, in Derby street, Feilding, were opened on February 1. Accommodation has been provided for 200 children, with four large class-rooms, and an entrance hall 50ft long and 16ft wide, for drill purposes in wet weather. All the interior woodwork is finished in picked heart of rimu, except the seats and desks, which are of kauri. All the classroom walls have a handsome wooden dado all round, above which the plaster walls, etc., are finished in Keen's cement, with enriched cornices and centre pieces manufactured by the Carrara Ceiling Company. Each classroom has special hloplates and other modern conveniences, to enable the work of the schools to be satisfactorily carried out. The amount of the contract was £3000.

A retreat for all the members of the various conferences of the St. Vincent de Paul Society in the district of Wellington will begin at St. Joseph's Church, Buckle street, on February 22. The Rev. Father O'Connell, S.M., will conduct the retreat. As it is the first of its kind held in the Dominion, and as the society has over 100 members, the clergy think that it will be a great success and of much benefit to the Catholics of the district. All parishioners may attend the retreat. It will close on Sunday, February 28, when all the men belonging to the conferences are expected to approach the Holy Table and attend the quarterly general meeting of the society in the afternoon at the new hall, St. Anne's Church. At the weekly meetings of the different conferences held last week a collection was taken up, which will be sent to Brother F. L. Heydon, Superior of the Society in Australasia, who intends to present the offering on behalf of the St. Vincent de Paul Society in Australasia to his Holiness the Pope as a Jubilee offering. The Ladies' Guild of Mercy is doing exceptionally

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good work in the Te Aro parish. During the nine months of its existence the members have made 3000 visits. They have had thirty children baptised, have placed ten children in Mother Mary Aubert's Foundling Home, also in licensed homes, and have sent ten women to Mount Magdala. The Ladies' Sewing Guild, another association in the Te Aro parish, is also doing good work among the poor people. They have distributed 243 parcels of clothing to destitute persons, and relieved 67 families who were in want. The pamphlets of the Catholic Truth Society which are being disposed of by the various conferences of St. Vincent-de Paul Society at the parish churches are eagerly sought after by the young Catholics. In Te Aro parish alone last year 3528 books were disposed of.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 8.

Collections in aid of the children's ward building fund, in connection with the Christchurch General Hospital, were made after all the Masses and Vespers in the Cathedral on Sunday last.

The following is a list of successful candidates from the Sacred Heart High School (Notre Dame des Missions), Lower High street, at the recent University and Civil Service examinations:—Matriculation—Connie Mills, Katie Hamill, Lizzie Baker, Emmie Moyna. Civil Service—Katie Kerr, Ellen O'Donnell. The High School of the Sisters of the Missions re-opened last Monday with an average attendance of boarding and day scholars.

The executive committee and programme sub-committee of the St. Patrick's Day celebration met at the episcopal residence on last Monday evening. Mr. P. Burke presided. It was resolved that the first part of the Irish national entertainment should consist of a lecturette, or running commentary on the songs of Ireland, to be given by Mr. G. R. Hart, interspersed with some of Moore's melodies and other items in keeping with the character of the programme. The stage will be arranged in drawing-room style, and here the artists will be grouped, each taking their allotted vocal number in turn. This part of the programme is to occupy about one hour. The second part is to consist of cinematographic views of 'Living Ireland,' for which Messrs. John Fuller and Sons have generously offered to provide 1500ft. of films, together with any additional series of views that may come to hand meanwhile, free of cost. A very hearty vote of thanks was accorded Messrs. Fuller and Sons for their splendid contribution to the entertainment. Miss Murray, the secretary of former ladies' committees, and Mrs. W. Dobbs attended and undertook to organise a ladies' committee, which would be responsible for much useful work in connection with the event.

Speaking on matters educational in the Cathedral on Sunday, his Lordship the Bishop, commenting on the fact that some of our people contended that the facilities for learning must be better in the State schools than in the Catholic schools, said that to his personal knowledge in one district in New Zealand no State school, not even the high school, passed candidates in an examination, where both the Brothers' and convent school pupils were successful. Again, he said, he knew of several pupils who had been educated and gained proficiency certificates in the convent schools who were then by ungrateful parents taken away and sent to State schools, which would then take all the credit for ultimate results. They did this notwithstanding the fact that the Sisters made such concessions as were equivalent to a scholarship, in order to retain the children. Such tactics were not only ungrateful, but unjust to teachers and children alike, and deserved the strongest condemnation.

On Sunday next the anniversary of the dedication of the Cathedral is to be celebrated with befitting solemnity. There will be Pontifical High Mass at 11 o'clock, and in the evening Pontifical Vespers, and Benediction of the Blessed Sacrament. The occasional preacher will be the Rev. Father Ainsworth, S.M., of Hokitika. His Lordship the Bishop had hoped that his Grace Archbishop Redwood and the Right Rev. Dr. Verdon, Bishop of Dunedin, would have been present, but unfortunately both will be prevented from attending owing to the respective annual retreats of the clergy being in progress. The celebration of the anniversary of an event so important in the religious life of the Dominion serves as a reminder to those in the diocese whose promised contributions are still unfulfilled, and affords an excellent opportunity of sending in donations to lessen the capital liability. Small though constant contributions in the past (with a few notable exceptions of larger donations) have, it is gratifying to know, not only paid the heavy interest, but also enabled the principal to be reduced. At all the Masses and at Vespers on Sunday special collections will be taken up in aid of the

Cathedral fund, and a generous response is naturally looked for by our beloved Bishop, whose strenuous, self-sacrificing labors in the interests of the diocese should appeal to everyone without exception. His Lordship says: 'We as Catholics should not rest satisfied in being (in effect) merely tenants in the house of Our Divine Lord, but should present it to Him as a free offering.'

Addressing the congregation at the early Masses in the Cathedral on Sunday, his Lordship the Bishop eloquently expressed his feelings of congratulation at the fact that the *New Zealand Tablet*, which had a few years ago received the recognition and approbation of the Sovereign Pontiff, the late Pope Leo XIII., who also bestowed upon it his special blessing, was again the recipient of further well-deserved honors from his illustrious successor, Pope Pius X., who conferred the distinction of Doctor of Divinity upon its talented editor. This was the wish not alone of the Rev. Dr. Cleary's own Bishop, but also that of his Grace the Metropolitan and the whole of the hierarchy of the province of New Zealand, who are gratified at the recognition and appreciation of his undoubted abilities. Calling attention to the masterly and timely articles now appearing in the columns of the *Tablet* on the over-present education question, his Lordship said they should be read by every Catholic and all fair-minded non-Catholics. Those who were not already subscribers should at once become such, or at least procure the numbers in which the articles are appearing. It was a distinct step in advance that contributions on the subject should be sought by such a leading secular paper as the *Otago Daily Times*, which was not alone a recognition of the author's worth as a writer, but also a proof of a broad-minded policy. The Bishop went on to forcibly deal with the State system of education. To call it 'free,' he said, was a misnomer; it was nothing of the kind, but kept up by special taxation.

Greymouth

(From an Occasional Correspondent.)

In order to encourage the study of Irish history, the local Hibernian Society awards annually a valuable gold medal. This year the coveted prize was won by Terence Joseph Deere.

Very Rev. Dean Carew (Greymouth), local secretary of Trinity College, London, received intimation a few days ago that the Home authorities have awarded a national prize of £5 to Miss Helena Higgins. This young lady, the eldest daughter of Mr. John Higgins, Grey County engineer, obtained senior honors in theoretical and practical music at the early age of fourteen. In theory she obtained 90, and in pianoforte playing 91 out of a possible 100. Miss Higgins is a pupil of the Sisters of Mercy, Greymouth.

The list of successful candidates in the Junior Civil Service examinations held last December includes the names of seven pupils of the local Catholic schools conducted by the Marist Brothers and Sisters of Mercy. These successful candidates are Terence J. Deere, James McGlone, John Higgins, pupils of the Marist Brothers, and Helen G. Russell, Irene Braidwood, Ellen O'Leary, Mildred H. Vealie, pupils of the Sisters of Mercy. Miss Helen Russell was also successful in passing the matriculation examination held last December. Terence Joseph Deere, James McGlone, and John Higgins secured second, third, and sixth places respectively on the local list.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

February 8.

The secondary schools re-opened to-day, and the attendances were satisfactory.

Rev. Father Keenan, who has been visiting his relatives here, left for Sydney this evening.

The Very Rev. Dean Gillan arrived back from Gisborne last Thursday, after an absence of about ten days.

His Lordship the Bishop was due to arrive in Sydney to-day, but the German liner is two days late, so it is hardly probable that he will arrive in Auckland before February 21. The reception committee meets to-night to consider arrangements connected with his Lordship's arrival.

Rev. Father Keenan, of the Cathedral, Newcastle, New South Wales, celebrated the 9 o'clock Mass yesterday at the Cathedral, and preached at the 11 o'clock Mass. The usual procession took place after Vespers, followed by Benediction of the Blessed Sacrament. Father Keenan again preached an eloquent sermon to a very large congregation. The choir, under Mr. Hiscocks, rendered the music in a very finished manner.

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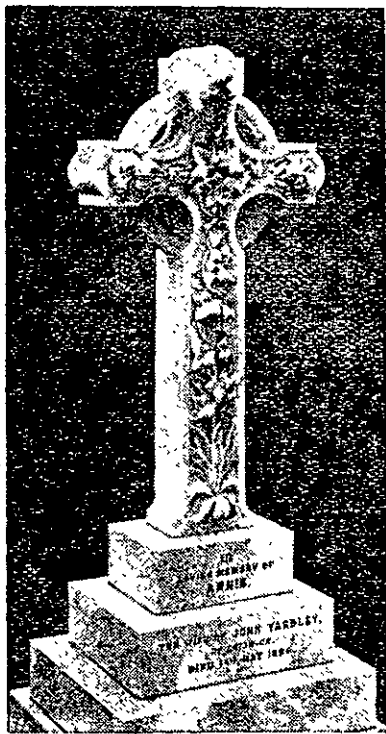
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Irish News

DERRY—An Unique Experience

There recently died in the district of Ballymultimber, Magilligan, County Derry, one Alexander McLaughlin, who for almost the long period of 74 years enjoyed a happy married life with her who survives him, and whom he took for 'better or worse' to share in all his joys and sorrows on December 23, 1834.

DUBLIN—An Appointment

The Lord Lieutenant of Ireland has nominated General Sir William Francis Butler, G.C.B., to be a member of the Corporation of the Royal Hibernian Military School, in the room of Sir John E. Barry, resigned.

Timely Intervention

Owing to the timely intervention of the Lord Lieutenant and the Under-Secretary for Ireland, the carters' strike which was paralysing business in Dublin has come to an end, and the strikers resumed work on December 21.

The National University

By the unanimous election of his Grace the Archbishop of Dublin as the first Chancellor of the new National University the right man was chosen for a position of the gravest responsibility (says the *Catholic Times*). He was a tower of strength to all the Catholics of Ireland for the past quarter of a century during the agitation for the establishment of the University. His voice was always firm and clear, and his extensive knowledge of the educational requirements of the people and of the circumstances under which former attempts by statesmen to settle the question had failed, enabled him to render invaluable assistance in the promotion of a practical solution of the problem. To the stimulating influence of his speeches and his writings the action of Mr. Bryce and Mr. Birrell can be largely traced. It was fitting, then, on this account alone, that the choice of the Senate should have fallen on him for Chancellor. But there was another consideration which could not be overlooked. In the case of the University as of every other undertaking, a good beginning is half the work. A good beginning, however, there could not be unless there were at its head one in whom Irish Catholics of every class have confidence. We need scarcely say that that confidence the Archbishop of Dublin possesses in the fullest measure. The Catholics of Ireland know that throughout his career his Grace has had nothing so much at heart as the interests of his country and his fellow-countrymen.

Lecture by Sir William Butler

On December 17 in the Mansion House, Dublin, General Sir William Butler, G.C.B., delivered an eloquent address on 'Charles Stewart Parnell,' in aid of the Parnell Monument Fund, before a large and enthusiastic audience, which included the most prominent city Nationalists and a big proportion of ladies. Sir William Butler said he proposed to speak of a man whose precise place in history was still difficult to determine, a man who came into the political life of Ireland without any previous preparation, without notice, without training, suddenly, unexpectedly—a man who almost from the moment when his feet touched the deck of our island ship at the age of 29, took the helm as easily and confidently as though he had grown to command through long years of political apprenticeship and professional service; a man whose youth or college course had not been passed in the study of Irish history, who had never brooded over Irish wrongs, nor travelled among the people of the island, nor shared their lives nor devoted himself to their politics, nor written nor read about them; a man whose first attempt to enter the political arena in 1874 had been a total failure; of whom critics of the time wrote that he was only a respectable mediocrity, that he had no political capacity whatever, and whose place at the General Election of that year was at the bottom of the poll. A short fifteen years formed the span of his active life, starting from 1875, which saw him classed as an ordinary unit among the political nonentities of the day, and ending in 1891, the foremost figure among many notable personalities of the era, and one, perhaps, whose name was destined to float longest above the surface of the years to come.

FERMANAGH—Bridging Lough Erne

Lisnaskea Fairs and Markets Committee have initiated a proposal of the greatest importance, not only to Lisnaskea but to the whole of South Fermanagh, namely, the building of a bridge across Upper Lough Erne. The place where it is proposed to put the bridge is known as Fox's Ferry, where the lake narrows to a breadth of about 90

Irish perches. Nearly half-way across is Thanish Island, on which it is proposed to rest the bridge. There is a good deal of traffic across the lake at this ferry, especially by those from the Derrylin district on the west side, attending Lisnaskea fairs and markets.

KERRY—Intermediate Education

The Most Rev. Dr. Mangan, Bishop of Kerry, speaking at the Christmas distribution of prizes to the students of St. Brendan's Seminary, Killarney, said that while large grants from Imperial sources were made to England, Scotland, and Wales for secondary or intermediate education, not a penny was given to Ireland. This was deplorable and disgraceful, and should not be tolerated. The Irish intermediate schools had lost at least 40 per cent. in grants for the last five years. St. Brendan's Seminary, with its increased number of passes, had lost at least £300 a year.

LIMERICK—Fire in a Girls' School

At an early hour of the morning of December 19, the girls' school, Kilmallock, in charge of the nuns, was observed to be on fire, which extended to the boys' school, which is attached. Both were destroyed, together with practically all they contained. The damage is probably £1500 or £2000. In attempting to save a statue the Rev. Mother ran a great risk, while Father Mangan had a miraculous escape.

Three Brothers in the Sacred Ministry

The Rev. T. F. O'Neill, Rev. T. O'Neill, and the Rev. James O'Neill, three brothers, natives of the County Limerick, who are on the mission in Australia (says a Dublin correspondent), left Liverpool in December en route for that continent, after having paid to Europe a visit of some months, during which they were received in special audience by the Holy Father. His Holiness said he was much pleased to receive at one time three brothers who are giving their services to God in the sacred ministry. A fourth brother was also on the mission in Australia, but he died some time ago.

Death of a Prominent Business Man

The death is reported of Sir Thomas Cleeve, High Sheriff of Limerick City. The deceased was one of the leading commercial men of the city, and was a great favorite with all classes in the community. Although a Protestant and Unionist he was elected to every prominent position in the gift of the people. Sir Thomas Henry Cleeve was a son of the late Mr. Edward Elms Cleeve, of Richmond, Quebec. He went to Limerick as a youth to assist his uncle, Mr. Jaurneau, proprietor of Messrs. J. P. Evans and Co., and showed such marked ability that he rapidly rose to a prominent position in the firm. Later on his enterprise found an outlet in the direction of establishing and developing the condensed milk and creamery, which, with the more recently established caramel and chocolate factories, have helped to make Limerick manufacture famous in all parts of the world. Sir Thomas took an active part in local affairs. When the Local Government Act came into force he was elected Councillor for the Custom House Ward, and remained in office till 1902, when he did not seek re-election. In 1905 he was placed at the head of the poll in the Castle Ward, and retired finally from the Corporation last January. He was High Sheriff of the city in 1899-1900, in 1900-1, and was chosen for that high office this year again. The honor of knighthood was conferred upon him during the late Queen's visit to Ireland in 1900. He was D.L. and J.P. for the city, was a member of the Harbor Board and of the Chamber of Commerce, having been chairman of the last-named body last year, and he was unanimously re-elected a few months ago. Sir Thomas was chairman and managing director of the Condensed Milk Company of Ireland; senior partner in Messrs. Cleeve Bros., of Limerick, London, and Liverpool; proprietor of Messrs. J. P. Evans and Co., and had also a large share in the business of the Cleeve Canning and Cold Storage Company, New Westminster, British Columbia.

LOUTH—A Venerable Priest

The parishioners of Cooley, near Dundalk, recently celebrated the golden jubilee of their venerable and respected pastor, Rev. Hugh Murphy. Father Murphy was born in the parish of Killeshill, County Tyrone, on August 28, 1823. He is thus an octogenarian, the oldest priest in the archdiocese of Armagh, and his present state of health gives promise of many years of work amongst his parishioners yet. He was ordained in All Hallows College in September, 1853, and was appointed curate to the parish of Ravensdale, County Louth. In 1869 he was appointed curate in Cooley parish, and was subsequently made pastor of the parish in succession to the late Canon McCrystal. He has thus completed 50 years in the priesthood, and during that time he has carried out many important parochial works. An address has been presented to Father

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Murphy by his parishioners, and it was accompanied by a beautiful suite of vestments (made in the Mercy Convent, Dundalk), the gift of the Sacred Heart Society of Cooley, which boasts a membership of 1800.

WESTMEATH—Division of Ranch Lands

A large area of ranch land has been distributed in North Westmeath, some five miles from Mullingar. The lands distributed are situated in the districts of Mace-town, Cooksborough, Ballinderry, and Glaxtown, and are portions of the Pakenham estate.

GENERAL

A Venerable Age

The remarkable age of ninety-eight years was reached by Mrs. O'Malley, mother of Mr. William O'Malley, M.P., whose death was announced on December 21.

A Terrible Clearance

In the course of a speech in Belfast on December 21, Mr. T. W. Russell, M.P., said that he had never believed, and he dared say that he could also say that he had never desired, that Ireland should ever become a great manufacturing country in the sense that England and Scotland were manufacturing countries. These things brought along with them troubles that they were happily rid of in Ireland, and he held that if the Irish people cared to work the land of Ireland—and that was not by rearing bullocks instead of men—if they would take care to have a mixed system of farming in this country—for he did not wish to drive out all the cattle—or if they would have a mixed system of farming with small industries where they could be suitably started and profitably worked, in ten years they would have another country to what they had now. But the thing was not easily done. When they talked about a mixed system of farming they must remember what had taken place. He drove the other day over a huge tract of Irish country devoted to sheep and to cattle, and from that tract of country some sixty years ago eleven thousand families had been driven. They heard a great deal about other drives to-day. They heard very little about the human drive that took place in those ghastly years. That great drive in the late forties and the early fifties changed the whole face of Ireland, and they had now, whether they liked it or not, great portions of the country devoted to cattle; and even when they were transferring the land now, in the endeavor to undo this, they found every effort blocked and impeded by the habit that had been engendered in the people of trusting to grass, and not to tilling; and land given to the people now for the purpose of altering this whole system was all often sub-let, a small part of it tilled, and a great part of it given over to cattle. It would be a long and a weary work before the mischief that was done in the late forties and early fifties was undone.

A Housing Bill

Like England and Scotland, Ireland has its slums, and some of them inimical in the most extreme degree to health and comfort. Social betterment there cannot be till those hot-beds of disease are swept away. This problem was taken in hand some time ago by the Irish Party. Mr. J. J. Clancy, M.P., who had carefully studied it, undertook to draft and introduce a Housing Bill. The provisions of the Bill bore testimony to the hon. member's legal ability and his knowledge of the people's wants. The ingenuity displayed in the arrangements for liberating certain Irish funds in order to provide the requisite finance elicited general admiration, and Mr. Birrell very willingly gave his support to the Bill, recognising that its main purpose—to enable urban authorities to take steps for the better housing of the poor in the towns—was one to which the Irish Executive could not deny its practical sympathy. But the acquisition of land for sites for dwellings was to be cheapened and quickened. A number of the Lords were, therefore, hostile, and in the Upper House the measure was shorn of some of its desirable features. But such as it is, the Act is most welcome to the Irish people, and we feel sure that through its instrumentality the death-rate in the large centres of population will be reduced. The Act may be described as a valuable gift from the Irish Party to the cities and towns of Ireland.

Messrs. Brown, Ewing, and Co., Ltd., Dunedin, are giving, during the current week, stocktaking bargains in men's and boys' clothing....

Highlander Condensed Milk was awarded a silver medal at the recent Franco-British Exhibition, London. The judges in their award acknowledged its fine quality, purity, and richness in cream—features which all users in the Dominion have long since recognised....

People We Hear About

One of the unexpected events of the national election in the United States was the defeat of Mr. Bourke Cockran in New York. The presence of the famous Irish-American orator will be missed in Congress.

Lady Ellen Russell of Killowen is the daughter of Stevenston Mulholland, M.D., of Belfast. In 1858 she married Lord Russell of Killowen, who was Lord Chief Justice of England from 1894 to 1900. Like her sisters, Lady Gilbert and Miss Clara Mulholland, Lady Russell is an author of some repute. Her stories have been contributed to periodicals, but none of them have yet been published in book form.

Mr. Jeremiah MacVeagh, M.P., has been the member of Parliament for South Down since 1902. Mr. MacVeagh, who is a journalist, was born in 1870, and is the son of Mr. Thomas MacVeagh, a Belfast ship owner. He was educated at Belfast and at the Royal University of Ireland, and he is the London correspondent of the *Belfast Irish News*, and was formerly the special Irish correspondent of the *London Daily News*.

Right Rev. Mgr. Robert Fraser, D.D., LL.D., the Rector of Scots College, Rome, was ordained in Rome in 1882, and thereafter, until 1897, he was engaged in mission work in Scotland, and he was also for a considerable time a professor at Blairs College. In 1897 he became Rector of the famous Roman College for Scottish clerical students, and his excellent work in that institution is well known to everyone. In 1898 Father Fraser was named Domestic Prelate, and in 1904 Protonotary Apostolic. On the occasion of his sacerdotal jubilee, Mgr. Fraser received a congratulatory letter from his Holiness Pope Pius X.

In the presence of a distinguished and brilliant assemblage, with military show and martial music, the Federal statue of General Philip H. Sheridan, cherished as one of the nation's greatest soldiers, was unveiled in Sheridan Circle, Washington, on November 25, by the dead hero's son, Lieutenant Philip H. Sheridan. With President Roosevelt sat the widow of General Sheridan, with her daughters and son and her husband's brother, Brigadier-General Michael V. Sheridan, U.S.A., Justices of the Supreme Court of the United States, Cabinet members, members of the diplomatic corps, high officers of the army and navy, and many leaders outside of official life in the society of the capital.

It may not be generally known that the late Lord Petre was related to the historic North-country family of the Earl of Derwentwater, the ill-fated owner of Dilton Castle and estate. The eighth Lord Petre in 1732 married the only daughter of the Earl of Derwentwater, from whom the late Lord Petre descended. In the ancestral home of the Petres at Thorndon, in Essex, are preserved numerous relics of the unfortunate Earl of Derwentwater, together with the suit of black velvet which he wore on the scaffold. And there the remains of the Earl are now at rest in the family vault of the Petres, near to those of his daughter. After the sale of the Dilton estate in 1874, the coffins in the private chapel were removed to the cemetery of the Catholic church at Hexham; but that of the Earl of Derwentwater was taken to the Petre vault at Thorndon.

General Sir William Butler, in the course of a lecture in Dublin on 'Charles Stewart Parnell,' said it might be asked what was the secret source of the great success and the rapid pre-eminence of the great Irish leader. The answer, he thought, could be given in a few words. The inner force or essence of Parnell's nature was neither political nor administrative, legal, or judicial, or academic; his innermost instinct was rule, command. He thought the word 'hold' best suited the attribute in the catalogue of phrases which men had coined to express the supreme in human nature. Had Parnell adopted the military profession, he had in him, in the highest degree, that natural instinct, rapidity of judgment, which was the first essential in war. Rule, judgment, daring: these were the qualities the possession of which made Charles Stewart Parnell, at the age of 30, the most powerful leader known in Ireland during the last 700 years of her harrowed history. But, running under and through those great rocks of character foundation, there was something else which was altogether the product of the land in which he was born, and of the times in which he lived. Courage, grasp, judgment belonged to no particular land or class, but this other quality of which he spoke was essentially Irish. He could find no precise name for it in the English language, perhaps, because persons of peculiarly English race seemed to be little accustomed to use it. It was sympathy with suffering peoples, it was rage and anger against injustice.

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

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

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WORKERS, we are benevolent to a degree. This you know, and we must bashfully admit it, also exponents of the science known as the NOBLE ART when danger is hovering round you, fully verified in our recent tussle with those 'RIGHT AT THE TOP,' and the long combat with the FLOUR TRUST, which naively poses as an association.

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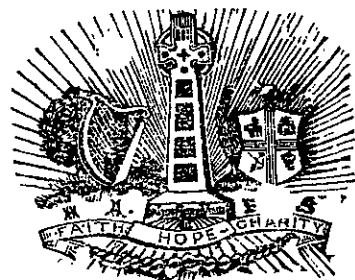
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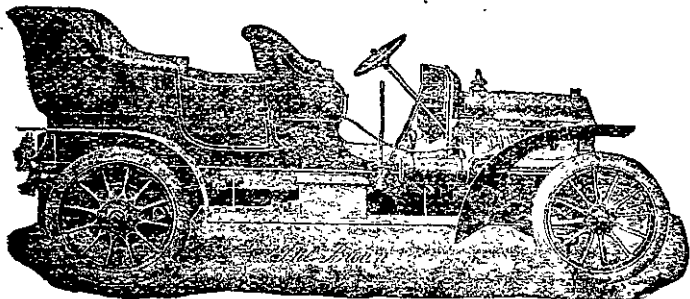
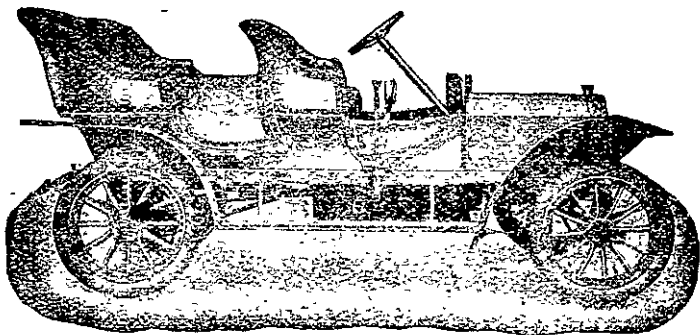
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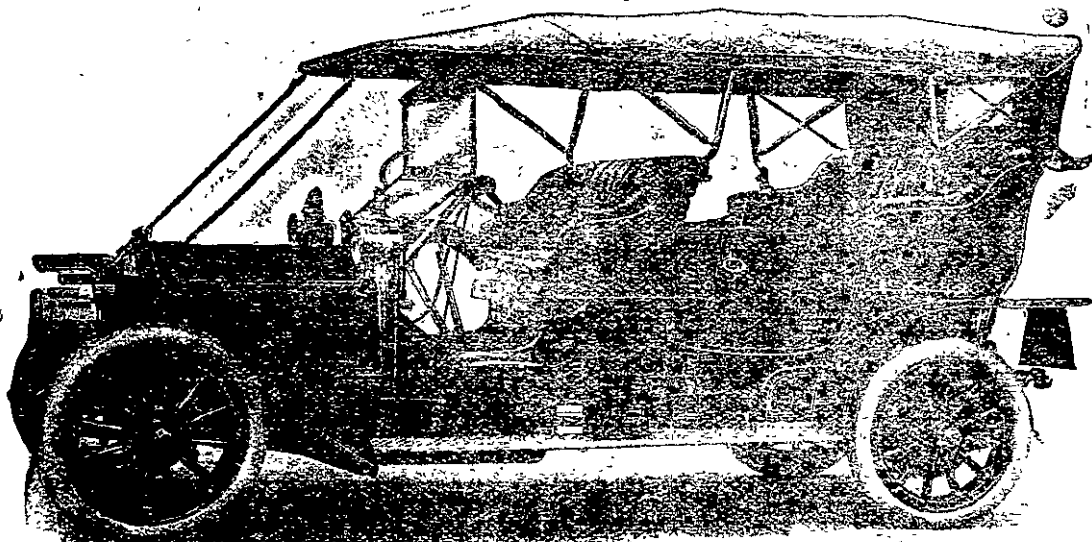
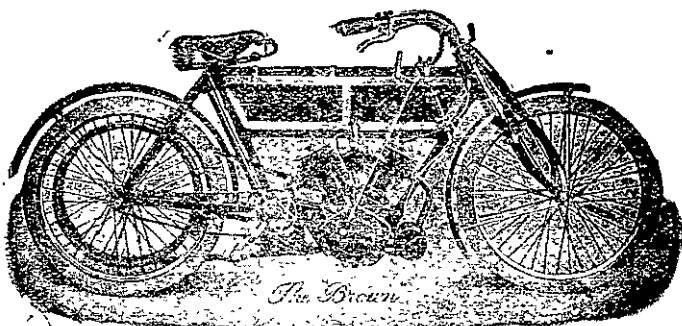


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The Catholic World

CANADA—Catholic Schools

According to the *New World* of Chicago, the Canadian Government Commission on Scholarship at Ottawa, Canada, has just issued orders advancing the salaries of the Christian Brothers to £50 a year, each Brother Director to receive £120. The Grey Nuns, who have been receiving £40 a year, will receive £45, and next year £50. As a result of the Commission's decision many hundreds of pounds extra will go to the Catholic schools of Canada next year.

CHINA—Jesuit Missions

At the present time the largest church in China is being built at Zikawei, which is close to Shanghai, the largest Chinese commercial town, on the mouth of the Yang-tse-kiang flowing into the East China Sea. The Cathedral is 240 feet long, and 130 feet broad, with two steeples each 180 feet high. The fabric of the church alone is to cost £30,000, and besides that there are all the decorations and the fittings for the interior. Zikawei is the headquarters of the Jesuit mission in China, and has a large seminary, a vast library, an observatory, which has been of great service to navigation; it also possesses a large hospital, a children's asylum, a printing office, and a book-binding establishment. Out of about 1000 Jesuit missionaries who are working in Asia, one-third of them are in China. In the five continents there are about 4000 Jesuits hard at work on the mission fields.

ENGLAND—A Franciscan Monastery

A new Franciscan Capuchin monastery is to be erected at Penmaenmawr, the whole cost of the land and erection of which is to be defrayed by a local lady. The new monastery will be the second belonging to the Capuchin Order in North Wales, the other being the great institution at Pantasaph, near Holywell, founded mainly through the instrumentality of the late Earl of Denbigh.

A Pontifical Club

As an outcome of the recent Eucharistic Congress (says the *Pall Mall Gazette*), the West End of London is about to receive an increase in the number of its social institutions by the establishment of a 'Pontifical Club.' The new club is to be devoted to the use of the numerous prelates, domestic chamberlains, and other functionaries of the Vatican Court who are resident in this country. An inaugural meeting has been held, at which a committee has been elected composed of the Archbishop of Westminster and other prominent Catholics.

An Appointment

The Holy Father has been pleased to appoint Monsignor Joseph Butt to the vice-rectorship of the Collegio Beda, which has become vacant on the appointment of Monsignor Prior as auditor of the Rota.

FRANCE—Death of a Cardinal

The death is reported of Cardinal Lecot, Archbishop of Bordeaux, who passed away at Chambéry on his way back from Rome. His Eminence, who was sixty-eight years of age, succeeded Cardinal Guibert in the Archbishopric of Bordeaux. He was one of the first French prelates who adopted the policy of rallying to the Republic, recommended by Leo XIII. After the passing of the Separation Bill he at first permitted the formation of an association in conformity with the new law, but afterwards renounced that policy on learning the wish of the Holy Father.

French Missionaries

It is something peculiarly strange (remarks the *Catholic Times*) that a nation such as France which has sent to the missionary field so many who have been ready to make every sacrifice, even that of life itself, for the extension of Christ's Empire over men should have drifted into unbelief. No doubt, the sacrifices of the French missionaries will bear fruit in God's good time. That there are no missionaries more heroic, none more willing to face risks and suffering, none more patient in bearing up against want and hardship cannot be disputed. When Monsignor Touchet, Bishop of Orleans, was expressing the gratitude of French Catholics to the Pope for the promulgation of the decree for the beatification of Joan of Arc, he also thanked him for decrees in the cases of thirty-five other servants of God—the Ven. Francesco de Capillas, a Spanish Dominican, proto-martyr of China, Stephen Theodore Cuénot, Metropolitan Bishop, Peter Néel, Peter Francis Néron, Theophane Vénard, Missionaries Apostolic, and twenty-nine companions, natives, who died for the Faith in Cochinchina, Ton-Chin, and China, and the Venerable John Eudes, founder of the Congregation of Jesus and

Mary and the Order of the B.V.M. of Charity. Of all these thirty-five Beati every one with the single exception of the Spanish Dominican was a Frenchman. With pride did the Bishop of Orleans mention the fact, and it is a feeling the manifestation of which was amply justified.

ROME—The Holy Father's Thanks

The Duchess of Norfolk, Lady Anne Kerr, Miss Fraser (sister of Lord Lovat), and Lady Esmonde have each been presented by the Holy Father with his photograph, accompanied by an autograph letter, in which he conveys his thanks through these ladies to the Catholic women of England, Scotland, and Ireland for their presents on the occasion of his Jubilee. In addition the Pope has given each a gold medal.

Proposed Knighthood

Mr. Daniel Slattery, of Melbourne (writes the *Rome correspondent of the Catholic Times*), is sojourning in Naples with his wife and niece. Mr. Slattery is known as one of the leading Catholics of Melbourne and Victoria. He is President-General of the St. Vincent de Paul Society of Victoria; and though he extends his hand—and that not an empty one—to every good work, his name does not often come before the public. Hence it is characteristic of the man that when His Grace the Archbishop of Melbourne, during his recent visit to Rome, expressed a desire to show his recognition of Mr. Slattery's services by obtaining the Pontifical Order of the Knighthood of St. Gregory for him, he refused the honor, whilst expressing his gratitude for the Archbishop's desire to obtain it. I have learned from the Rector of the Irish College that the petition had actually been drawn up for presentation to the Holy Father when Mr. Slattery was made aware of it. When he was informed of what it had been proposed to do in his regard, he asked to be excused from assenting. He suggested the name of another Melbourne gentleman, an honored name both in Australia and Ireland, as that of one whom dignities would much better become. And thus an honor which might have gone to himself and another goes to the other only.

UNITED STATES—A Year's Converts

Very Rev. A. P. Doyle, C.S.P., Rector of the Apostolic Mission House at Washington, U.S.A., in a recent address at Chicago, stated that the recorded number of conversions for the United States in 1906 totalled 25,056.

Mr. Carnegie's Gift

Mr. Andrew Carnegie has donated the sum of £2500 to the work of rebuilding St. Joseph's College, Covington, La., in charge of the Benedictine Fathers. The abbey and college were destroyed by fire in November, 1907, and are now in process of reconstruction. The donation of Mr. Carnegie represents half the cost of the college wing. When completed the institution will also include a diocesan seminary, the whole to cost £25,000.

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A MINISTER'S CONVERT WIFE

A CURIOUS SITUATION AND ITS SEQUEL

The *Campbelltown Courier* (says the *Glasgow Observer*) prints some interesting particulars regarding the resignation of a United Free Church minister in Arran, who has been obliged to resign his position because his wife has become a Catholic. The United Free Presbytery is at least to be commended for its candor. The resignation of the minister, it is admitted most frankly, was occasioned solely by his wife's change of faith. 'One thing alone had come between them—Mrs. Grant's entry into the Roman Catholic Church.' The following is the complete report, as printed in the *Campbelltown Courier*:—

The resignation of the Rev. A. J. Grant, of Lochranza, was laid before the Presbytery.

Rev. John McQueen and Rev. John Kennedy reported having met with the minister and congregation at Lochranza in connection with the matter, and their inquiries had impressed them with the fact that the step taken was the most advisable in the interests of the congregation. They had also been impressed with the real sorrow manifested by the congregation at the circumstances which had arisen to bring about the separation of minister and people, and were convinced that one thing alone had come between them—viz., Mrs. Grant's entrance to the Roman Catholic Church. Rev. Mr. Grant, who was present, made a statement regarding the circumstances which had necessitated the step he had taken, and expressed the grief he felt in resigning his stated work and charge over a people he loved, for work amongst people whom he could not so well know or sympathise with. He was deeply attached to his people, and it was with much sorrow he found it necessary to sever the tie.

Rev. Mr. McQueen having engaged in prayer, thereafter moved that the resignation of Mr. Grant be accepted. It was with deep regret the Presbytery concurred in the step he had taken, and with sorrow they prepared to bid him farewell. Of Mr. Grant's fellowship with the brethren and his work within the bounds of the Presbytery, they would have the most pleasant recollection. It was with deep sorrow they viewed the action Mrs. Grant had found it necessary to take, especially after the good work she had done in Lochranza, and the fortitude with which she had borne the ordeals of the recent trying years of crisis.

Rev. A. McLaren Young, in seconding, also spoke of the excellent work Mr. Grant had done in Lochranza and in the Presbytery, and expressed his deep regret at the events which had arisen to interfere with that work.

Other members of the Presbytery having spoken in appropriate and feeling terms, the Moderator intimated acceptance of the resignation, and commended Mr. Grant and his wife to the guidance of God.

The brethren afterwards shook hands with Mr. Grant and bade him farewell.

Rev. J. M. Macnaughton was appointed interim-moderator of the Lochranza congregation, and Rev. John McQueen was instructed to preach the charge vacant on the 22nd inst.

A *Rothsay* paper, in an article, 'The Arran Perversion,' writes:—

'The latest sensation in Arran is the perversion to the Church of Rome of the wife of the U.F. minister at Lochranza. It is stated that the "pervert," who is considerably younger than her husband, is English, and that previous to her marriage she belonged to the Church of England, and that her sympathies were with the High Church party. Her husband and she, it is said, first met each other at Moffat Hydropathic, and marriage soon followed. During her recent absence in England she notified her husband and the elders of the church of her intention to join the Church of Rome, and it is stated that the rev. gentleman "wired" his wife to delay confirmation until he would reach her, but on proceeding south he found that confirmation had been duly carried out. On returning to Arran they continued to live together as before on the most friendly terms, but the bulk of the congregation ceased to attend the church, and in consequence the rev. gentleman felt it incumbent upon him to resign.'

A writer in the *Glasgow Evening News* bears testimony to the fact that Mrs. Grant had done excellent work in connection with her husband's charge. The *News* writer says: 'The minister's wife at the time of the church crisis, by visiting the people and talking with them, did good service to her husband and his church, counteracting in not a few instances strong "Wee Free" influences; but, despite that memory, and that of many years of cordial and helpful relationship with the people, the altered circumstances created an unbridgeable gulf between cot and manse, the upshot of which is the resignation of the minister.'

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By MAUREEN

To Brighten Paint.

Kitchen paints will soon acquire a shabby, dull look from the frequent cleaning that is necessary. The use of soap only increases the difficulty, especially if the paints are varnished. A good plan is to boil lib of bran in a gallon of water for an hour, then wash the paint with this bran water, and it will be kept not only clean, but bright and glossy.

To Sweeten Rancid Butter.

It is frequently found that when butter that has been potted for some time is required for use the flavor has become strong and unpleasant. To overcome this, cut as much butter as is wanted, and before using it put it to soak for a couple of hours, or even longer, in cold water, to which a good pinch of carbonate of soda has been added. The effect is quite wonderful; the rancid taste will disappear, and the butter be as good as ever.

A Garden Sand-heap.

Most children simply revel in digging, and it is an excellent plan to have a small load of clean, soft sand dumped down in a hidden corner of the garden for them. Then make them some sort of warm, dark, cover-all garment, provide each with a pail and a wooden spade, and they will play for hours, and be the happiest little mortals under the sun. The sand-heap has another great advantage: it is far cleaner than ordinary garden soil, and will keep the children in the air, happy, amused, and out of mischief the whole morning or afternoon long, when the weather happens to be fine and dry.

To Make a Fire Last for Hours.

If you are leaving your house for a few hours, and want to keep the fire in, instead of throwing a lot of coal on, it is much better and safer to put two or three pieces on, and then throw a handful of table salt over them. If this is done you will find a good fire at the end of four or five hours. Another equally good method is to allow the fire to burn until it is quite clear and rather low. Then lay some nice sized lumps of coal on it; flatten these well down, and on top heap a good thick layer of dust and ashes, which should be slightly moistened. Press this well down with a shovel. A fire like this will last for hours, and if made up last thing before going to bed often burns right through the night.

Insomnia.

Sufferers from insomnia should try cayenne pepper sandwiches. Cut a slice of thin bread—a plain biscuit may be used—butter it generously, and add a liberal sprinkling of cayenne pepper. Cover it over with a thin slice of bread or a biscuit, as the case may be. It is surprising what little unpleasantness is experienced; merely a slight smarting sensation in the mouth, which is soon over. The sandwich should be eaten immediately before retiring, and soon after the sufferer will be asleep. The pepper acts as a stimulant to the stomach, drawing the blood from the excited brain, and inducing refreshing sleep. A cayenne pepper sandwich is much less harmful than drugs, and, when taken in small quantities, is a good tonic for a weak stomach. Bilious headaches have also been known to yield to a cup of hot water to which has been added a generous pinch of cayenne pepper and a piece of soda as big as a pea.

Wrinkles.

Wrinkles and grey hairs are said to come mainly from crossing bridges we never reach, worrying about things that may never happen, and fearing all sorts of things that may never be our lot; but, according to a well-known beauty doctor, excessive novel-reading is responsible for the bad complexions, wrinkled foreheads, and sunken eyes of many young women. He says: 'Many young women cause premature wrinkles to form on their foreheads by reading exciting novels. They sit for hours, often in an imperfect light, their brows furrowed, and, if the book is a thrilling one, expressing on their faces unconsciously the emotions it excites.' The advice is given that every young girl should get up and look at her face in the glass after reading an exciting novel. She will not know herself. She will look five or ten years older than she really is.

Maureen

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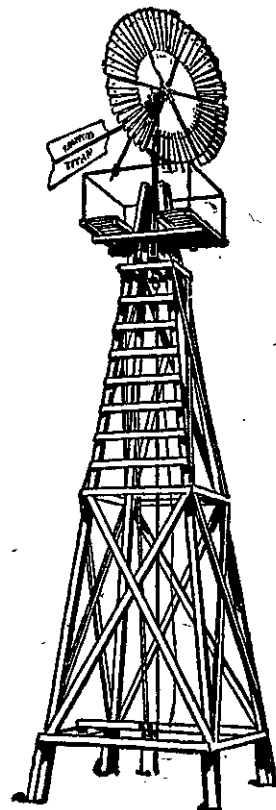
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Science Siftings

BY VOLT

Apples Breathe.

That apples breathe is the startling discovery made by Professor F. W. Morse, the director of a scientific experiment station in New Hampshire. He finds that when in storage they give out carbonic acid gas and moisture as animals do, and that it is because of this respiration that they become softer and lose weight. It appears that the colder the place in which the apples are stored the slighter are the chemical changes produced by their breathing. The practical moral for the fruit-grower is, therefore, that they should be put in 'cold storage' as soon as possible after they are picked. According to Professor Morse, exposure to a high temperature for even a few days will greatly lessen their 'keeping' power.

A Voracious Spider.

Far up in the mountains of Ceylon there is a spider that spins a web like bright yellowish silk, the central net of which is 5ft. in diameter, while the supporting lines, or guys, as they are called, measure sometimes 10ft or 12ft. The spider seldom bites or stings, but should anyone try to catch him, bite he will, and, though not venomous, his jaws are as powerful as a bird's beak. The bodies of these spiders are very handsomely decorated, being bright gold or scarlet underneath, while the upper part is covered with the most delicate slate-colored fur. So strong are the webs that birds the size of larks are frequently caught therein, and even the small but powerful sculp lizard falls a victim. A writer says that he has often sat and watched the yellow monster—measuring, when waiting for his prey, with his legs stretched out, fully 6in—striding across the middle of the net, and noted the rapid manner in which he winds his stout threads round the unfortunate captives. He usually throws the coils about the head until the wretched victim is first blinded and then choked. In many unfrequented dark nooks of the jungle you come across skeletons of small birds caught in those terrible snares.

Eyes of the Savage.

The scientists are always delving into the mysteries of nature, many times on lines that the average man never thinks of. Here, for example, is that question of the keen eyesight of the savage. We have all heard how much keener his eyes are than those of civilised men, and we have accepted the statement as a fact without stopping to think how and why it is true. But a party of scientists from Cambridge, England, who have been on an anthropological expedition to the Torres Strait, tell us as a result of their investigations that the keen sight of the native is due to his knowing what to look for. They found that members of their party could see and distinguish objects as far as the natives could after they had become familiar with the surroundings. A queer illustration of this principle is given in the western Indian's power to distinguish the sex of a deer at a distance so great that the antlers cannot be seen. It is not only sight that gives the Indian that power, but his knowledge of the peculiar gait of the male deer.

The Habits of Sea Birds.

A visit to the well-known sea birds' island of Lawrence Rocks is described by Mr. Mattingley in the *Victorian Naturalist*, and the article contains a number of very careful and valuable observations about the habits of the dove-like prion (which is usually called the whale-bird because as soon as a whale appeared the prion appears by the thousand out of the blue in order to be present at the banquet); the fairy penguin; the mutton bird or short-tailed petrel; and the gannet. The gannets' nests are mound-shaped, with a dish hollow in the middle to receive the one egg which the bird lays. The nest needs to be dish-shaped so as to give a purchase to the bird's feet, and it also needs to be firmly fixed to its rocky foundation since it is built on the most exposed part of the cliffs in a region swept by the fiercest gales of the Southern Ocean. The birds deal with the gale by sitting face to wind so as to offer as little resistance as possible to it, with their webbed feet flattened on the outside slope of their nest, while their strong, stiff tail feathers are propped against the inside ridge of their saucer-shaped nest. Thus an excellent leverage is obtained, and apparently the bird holds the nest and the nest holds the bird against the wind's assault. Mr. Mattingley says that most of the brooding birds' tails were very much worn by using them in this manner, as they hold on and protect their young with the bent feathers.

Intercolonial

The Rev. Father M. Hogan, who has been in charge of the Lithgow parish for nine years, has been granted leave of absence. He will leave Sydney on February 24 for a twelve-months' trip to the United Kingdom.

His Lordship Dr. Reville, of Sandhurst, has signified his intention of providing two scholarships, tenable at the Bendigo Conservatorium of Music, for the benefit of the members of the Cathedral choir and the Catholic young people in general.

The Rev. Fathers P. L. Coonan, P.P. (Forest Lodge), T. Phelan, P.P. (Lewisham), and Michael Sheerin (St. Mary's Cathedral) are expected to arrive in Sydney on February 11, after twelve months' leave of absence spent in the Home Countries.

The Sacred Heart Church at Darlinghurst is to be pulled down and rebuilt (says the *Freeman's Journal*). Tenders are now called to carry out this work. The plans have been prepared for a very fine building. The present building, a stone edifice, was erected over 70 years ago, and for many years, during the lifetime of the late Archbishop Polding, it was one of the head centres of Catholicism in this city.

On January 23, at the Dominican Convent, West Maitland, there passed to her reward Sister Mary Aloysius Lynch, in her 69th year. The deceased Sister was born in King's County, Ireland, and came to New South Wales in 1871. Until within three weeks of her death she was able to fulfil her duties. During her illness she received all the consolations of Holy Church, and on the day of her death she was visited by his Lordship Dr. Murray, the venerable Bishop of Maitland. She passed peacefully away, surrounded by the members of her community.

Advices to hand by last week's mail show (says the *Catholic Press*) that Miss Amy Castles is doing well in England. She is engaged for the best concerts in London and the provinces and on the Continent. The Royal Amateur Orchestral Society, a very select body, of which his Majesty the King is president and the Prince of Wales vice-president, gave recently a grand orchestral concert in the Queen's Hall, and Miss Castles was the sole vocalist. The hall was packed, and the artist got a most enthusiastic reception. The Chief Justice of England presented Miss Castles with a magnificent floral tribute.

Writing of the late Mr. John Leahy, Speaker of the Queensland Legislative Assembly, whose death was recorded in a recent issue, the *Brisbane Daily Mail* says:—'Queensland has suffered an almost irreparable loss in the death of Mr. Leahy. . . . On questions of order Mr. Leahy was armed at all points, and ever in command of the House. His impartiality was unchallenged, his decisions unimpeachable. . . . He was equipped for legislation on Queensland affairs in a manner scarcely equalled by any of his peers in Parliament. . . . We have, unfortunately, very few strong men in our State Legislature, and Queensland can ill-spare a strenuous statesman with the gifts, the brains, and the personality of John Leahy.' More than 20,000 spectators lined the route from New Farm to Toowong Cemetery, along which the State funeral that followed the remains of Mr. Leahy passed. For half an hour business and traffic were at a standstill, almost every shop and office building in the streets through which the cortege moved being closed for the time, while flags were lowered half-mast, and solemn funeral bells tolled. The cortege was one of the longest ever seen in Brisbane, being a mile and a quarter long, and containing 250 vehicles. Every section of the community was represented. The Premier and members of the Ministry attended, also many members of the State Assembly and the Legislative Council, the Lieutenant-Governor, a representative of the State Governor, the State Military Commandant and officers, the Naval Commandant, the officers of the Legislative Council and the Legislative Assembly, the Mayor of Brisbane and civic representatives, representatives of the Supreme and District Courts, the under-secretaries and officials of the different Government departments, some of the foreign consuls, representatives of the Queensland Irish Association, St. Patrick's Day Committee, and the Hibernian Society—men representing every phase of commercial and professional life.

Messrs. A. and T. Inglis, the Cash Emporium, George street, Dunedin, announce that they are now showing in all departments their latest shipments of goods for the autumn season. These have been purchased for cash in the best markets of the world, and the firm is therefore in a position to offer all goods at a remarkably low rate...

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To the Farmers of Otago and Southland.

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

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.

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COMPLETE OUTFIT, 1/-
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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

"I DIDN'T THINK"

If all the troubles in the world
Were traced back to their start,
We'd find not one in ten began
From want of willing heart.
But there's a sly woe-working elf
Who lurks about youth's brink,
And sure dismay he brings away—
The elf 'I didn't think.'

He seems so sorry when he's caught,
His mien is all contrite,
He so regrets the woe he's wrought,
And wants to make things right.
But wishes do not heal a wound,
Or weld a broken link,
The heart aches on, the link is gone—
All through 'I didn't think.'

I half believe that ugly sprite,
Bold, wicked 'I don't care,'
In life's long run less harm has done
Because he is so rare.
And one can be so stern with him,
Can make the monster shrink;
But lack-a-day, what can we say
To whining 'Didn't think.'

This most unpleasant imp of strife
Pursues us everywhere.
There's scarcely one whole day of life
He does not cause us care.
Small woes and great he brings the world,
Strong ships are forced to sink,
And trains from iron tracks are hurled
By stupid 'Didn't think.'

When brain is comrade to the heart,
And heart from soul draws grace,
'I didn't think' will quick depart
For lack of resting place.
If from that great unselfish stream,
The Golden, we drink,
We'll keep God's laws and have no cause
To say, 'I didn't think.'

Mrs. E. W. WILCOX.

THE GIRL WHO STARED

'There she is, staring at me again! It's positively uncomfortable. I wonder what she can want?'

Gladys made a little movement of impatience. For several weeks now as she climbed into the street-car which was to take her to school, she had been aware that a plainly-dressed, heavy-featured girl had looked up eagerly. As Gladys chatted with the schoolmates who joined her block by block, the sensation that she was subject to close scrutiny was uncomfortably present. Occasionally she turned her head quickly enough to catch the eye of the girl behind her, and on such occasions the watchful eyes at once looked down. But as a rule it was not more than a minute before she again felt herself the object of observation.

'I really feel as if her eyes were gimlets and were boring holes in my back,' Gladys complained in an exaggerated, school-girl fashion. 'I never knew of anything so impertinent and horrid. Some day I'll give her a lesson. You see if I don't!'

And the time came when she carried out her threat. She was feeling unusually snappish that morning, for she had sat up late writing a composition, and the results were not such as to satisfy herself. Her head ached and her nerves were unsteady. To add to her other irritations, the girl who stared sat directly behind her, and Gladys realised more forcibly than ever the gimlet-like quality in her gaze, of which she had before complained.

All at once her patience left her, and she turned sharply. 'I beg your pardon,' she said, 'but is there anything I can do for you?' She had meant the question to be crushing. She was rather surprised when the girl lifted a pair of mild, unabashed eyes.

'I guess you noticed I was looking at you,' said the girl. 'I don't wonder, for it is the living truth that I can't keep my eyes off you. The fact is,' she paused, catching her breath sharply, 'you're just the image of my sister that died.'

'Oh!' exclaimed Gladys. Those who knew her well would have detected an apologetic dismay in the monosyllable. But the other girl did not seem to notice it any more than she had noticed the hauteur of Gladys's opening question.

'You wouldn't suppose it to look at me, but she was as pretty as a picture. Her hair curled up on her neck just the way yours does, and her lashes were curly, too. It's been just a treat for me to watch you morning after morning. I hated to have Saturday come, because I missed you so. And there was one day—it was two weeks ago Wednesday—when you didn't take my car.'

'I was sick,' Gladys stammered. The color had mounted to the roots of her hair. She was ashamed to meet the other's eyes.

'I thought you were; you looked so pale the next day. Susie was like that. Some days she had so much color, just as you have to-day, and then again she would be pale, like a little white lily. But I guess folks who look like her can't help being sweet.'

Gladys gasped. She could not resist the thought that some of her friends could enlighten her new acquaintance on this particular point.

'I've told mother about you,' the other girl continued. 'She always asks about you when I get home at night. She likes to know what you wear and all that. Some day she wants to come down on the car with me to see if you really look so much like Susie, as I say. She'd have come before, only I'm afraid it'll make her cry when she sees you. I used to cry myself at first, just because I wanted you to look around and smile.'

'Next time,' Gladys promised, in a voice far from steady, 'I will look around and smile.' Then she signalled the conductor and left the car. She had not carried out her original intention and taught a lesson to the girl who stared, but she herself had learned something she was not likely to forget.

THE LAMENTABLE CRITICAL HABIT

Do not drift into the critical habit. Have an opinion, and a sensible one, about everything, but when you come to judge people, remember that you see very little of what they are, unless you live with them. Find the kindly, lovable nature, look for the beautiful self-sacrifice made daily by some, and teach yourself, day in and day out, to look for the best in everything. It is the everyday joys and sorrows that go to make up life. It is not the one great sorrow nor the one intense joy: it is the accumulation of the little ones that constitute living, so do not be critical of the little faults, and do be quick to find the little virtues and praise them. So much that is good in people dies for want of encouragement. Have an opinion, and a well-thought-out one, about everything that comes into your life, but do not have too many opinions about people; their hearts are not open books, and if you must be judged some day, give them the kindest judgment now.

SOME HOWLERS

The *Westminster Gazette* recently gave a prize for the best collection of 'howlers.' Here are some of the prize-winners:—

What was the Black Death?—The Black Death was Terrible.

Who was Julius Caesar?—Julius Caesar was the first great man of his kind.

What is the masculine of 'vixen'?—Vixen is the female of vicar.

Why are the days longer in summer than in winter?—Because heat expands everything.

How did Ahab meet his death?—A certain man draw a bow at a vulture, but hit Ahab.

Who was Joan of Arc?—Noah's wife.

FOURTEEN MISTAKES OF LIFE

Some thoughtful person has condensed the important mistakes of life, and decides that there are just fourteen of them.

Most people believe there is no limit to the mistakes of life; that they are like drops in the ocean, or the sands of the seashore, in number. But here are the fourteen great mistakes.

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly.

To measure the enjoyment of others by our own.

To expect uniformity of opinion in the world.

To look for judgment and experience in youth.

To endeavor to mould all dispositions alike.

To yield to immaterial trifles.

To look for perfection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to alleviate all that needs alleviation so far as lies in our power.

Not to make allowances for the infirmities of others.

To consider everything impossible that we cannot perform.

To believe only what our finite minds can grasp.

To expect to be able to understand everything.

A MEMORY TEST

A professor of mnemonics had gone to a lecture at or near Canterbury. After the lecture was finished he had to wait for his London train. It was a most comfortless day, and he retired to an inn for shelter and refreshment. To pass the time he began to exhibit his feats of memory to the yokels in the inn parlor, and one and all were thunder-struck except the waiter. There is one always sceptic in every community, whether saints or sinners. Do what he could, he could not mitigate the acid smile of acid incredulity of the glorified potman! In the midst of one of his difficult feats the whistle sounded of the 'Only train to London to-night!' and he rushed off to catch it. He caught it at the station, and his reputation caught it in the inn parlor, for the inn waiter—coming with some ordered refreshments and finding him gone—pointed to the corner where he had been sitting and exclaimed: 'Silly 'umbug; he's forgot his umbrella.'

AMUSING MISTAKE OF A SHOWMAN

When the eminent French writer, Ferdinand Brunetiere, visited the United States some years ago, lecturing at Harvard and other leading universities, he had an amusing experience.

The great litterateur devoted much attention to the life and works of Bossuet, who was often styled the 'Eagle of Meaux,' on account, perhaps, of his lofty flights of eloquence. This fact, with others pertaining to his literary career, was mentioned by some daily papers during his stay in America.

It caught the eyes of an American showman, who, however, got somewhat mixed over the meaning of the allusion. He wrote the following letter to the French author:—'Sir:—I have just heard that a certain Meaux eagle, very celebrated, it appears, in your country, has become your exclusive property. Now, I am the manager of a museum in one of the largest cities in the States. This Meaux eagle, whose reputation has been enhanced by your eloquence, would certainly not fail to excite the curiosity of my public. If you will let me have the rare bird and tell me how to feed it you can quote your own figure.'

Brunetiere politely explained that the 'rare bird' had been dead for nearly 200 years.

ODDS AND ENDS

'We enjoyed your piano recital last evening immensely, Professor.' 'I am glad you did, madame. I was unable to present myself on account of an accident, but a brother artist kindly filled the engagement for me.'

'Tommy, did you give your little brother the best part of that apple, as I told you to?'—'Yessum; I gave him the seeds. He can plant 'em an' have a whole orchard!'

FAMILY FUN

Write the nine digits in order, and beneath them write them in reverse order, thus:

1 2 3 4 5 6 7 8 9
9 8 7 6 5 4 3 2 1

Any two in succession will add with the two directly below them to 20, and so on, so that the total sum will be 1,111,111,110. If any two digits and the two directly below are added diagonally, as—

34
76

One pair will always add to 9 and the other to 11. If this is done when three digits are taken in each line and the addition is done after the same fashion—

234
876

combining the left hand upper with the right hand lower, the sums will always be 8, 10, and 12. When four are used in the same manner, the sums are 7, 9, 11, and 13. Similar results may be obtained with any combination up to the entire nine on each row where the sums are all the even numbers from 2 to 18.

All Sorts

It is a remarkable fact that the deepest parts of the sea are in most cases very near the land.

A whale is able to remain under water for an hour and a half.

In the reign of Queen Anne there was a tax of £28 per ton on soap.

The cross mark instead of a signature did not originate in ignorance. It was always appended to signatures in medieval times as an attestation of good faith.

A petition 7½ miles long, containing 750,000 signatures, was recently presented to the House of Commons. It was so long that it had to be split into 35 sections, and conveyed to the House in a lorry.

When a Chinese boy baby is a year old he is placed in a big sieve, together with money scales, a foot measure, a pair of shears, a brass mirror, a pencil, ink, and books. The article he grabs first is considered a symbol of his future proclivities.

A traveller making his way through an impoverished section of Ireland was moved to ask this question of a native: 'What do the people round here live on, Pat?' The answer was: 'Pigs, sir, mainly, and tourists in the summer.'

'If you do not take care of your money,' said the ant to the grasshopper, 'the world will simply sneer, and ask what you did with it.'

'Yes; and if I invest it and become rich, the world will sneer and ask me where I got it.'

'Madam, are you a woman suffragist?'

'No, sir; I haven't time to be.'

'Haven't time! Well, if you had the privilege of voting, whom would you support?'

'The same man I have supported for the last ten years—my husband.'

A mule once drew a heavy load up a steep hill; when he had almost reached the top he kicked himself loose, and the load rolled down the hill. That mule had to go back and draw the same load to the top of the same hill again. There are lots of mules in the world. Ponder and be wise.

Edmond Thery, in his *Economic Progress in France*, declares that the total wealth of the nation is divided among its inhabitants more equally than is the case in any other nation. The reports of the savings institutions show that there are nearly 2,000,000 persons in the Republic having deposits of £400 each, and 4,000,000 having £200 each. Government postal banks were established by France in 1881, and have encouraged the habit of thrift.

A treatise on sheep, published in the early 'eighties' of the last century, says that, although with the exception of man and the dog, no animal has a wider geographical range than the sheep, extending as it does from Iceland almost to the equator, and from a few degrees south of that to the polar extremity of South America, it must not be inferred that it can come to perfection in them all. It delights in the temperate zone, and can evidently only attain the highest excellence in the countries of the vine. Also, better sheep are produced in the western parts of continents than in the eastern, and better in the southern hemisphere than in the northern.

A French statistician who has been searching records calculates that there is one newspaper published for every 82,000 inhabitants of the known world. In Europe Germany heads the list with 5500 newspapers, of which 800 are published daily. England comes next with 3000 newspapers, of which 809 are dailies, and then comes France with 2819 newspapers, of which only one-fourth are published twice or thrice a week. Italy comes fourth with 1400 papers, and is followed by Austria-Hungary, Spain, Russia, Greece, and Switzerland, the last having 450 newspapers. Altogether Europe has about 20,000 newspapers. There are 12,500 newspapers published in the United States; about 1000 of them are published daily, and 120 are managed, edited, and published by negroes. In Asia there are 3000 periodical publications, of which the greater part appear in British India and Japan. The latter country publishes 1500 newspapers. Africa has only 120 newspapers, of which 30 are published in Egypt and the rest appear in the various European colonies.

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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.

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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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