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DUNEDIN, THURSDAY, FEBRUARY 25, 1909

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VOLUME
XXXVII
**
No 8

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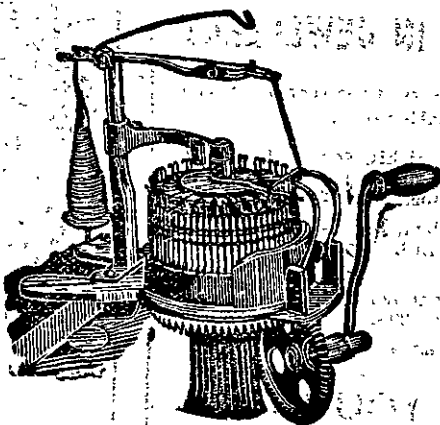
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GLEANINGS FOR NEXT WEEK'S CALENDAR

February 28, Sunday.—First Sunday in Lent.
 March 1, Monday.—The Seven Holy Founders.
 „ 2, Tuesday.—St. Simplicius, Pope and Confessor.
 „ 3, Wednesday.—St. Hyginus, Pope and Martyr.
 „ 4, Thursday.—St. Lucius I., Pope and Martyr.
 „ 5, Friday.—The Lance and Nails. Ember Day.
 „ 6, Saturday.—St. Fridolinus, Abbot. Ember Day.

The Seven Holy Founders.

These were seven noblemen of Florence, who in the thirteenth century renounced the pleasures and honors which lay within their reach, and embraced the religious life. They founded an Order of monks, popularly known as Servites, or Servants of Mary, having as principal patron the Blessed Virgin, under the title of 'Mother of Sorrows.'

St. Simplicius, Pope and Confessor.

At the time of the accession of St. Simplicius to the papal throne in 467, the greater part of the Western Empire had fallen into the hands of heretical and idolatrous barbarians. In 476 they gained possession of Rome. St. Simplicius labored with great success to bring about the conversion of these barbarians, and to relieve the necessities of those who suffered from their cruel oppression. In the East his efforts were devoted to crushing the Eutychian heresy, which, owing to the favor of the Emperor, had assumed alarming proportions.

GRAINS OF GOLD

A CANTICLE.

Because, from Thy bright home above,
 From all its joy and all its love,
 My Saviour, Thou did'st come to be
 Our guide, through care and agony,
 Because Thou did'st so gladly take
 The robe of suffering for our sake,
 O Heart of Love! I love Thee.

Because, from Thy eternal light,
 Thou camest to share our lonely night,
 Because no grief, no pain we bear,
 Which Thou, sweet Saviour, did'st not share.
 Because the wide world never knew
 A friend so tender and so true,
 O Heart of Love! I love Thee.

Because, when years are speeding on,
 When many a hope and joy are gone,
 And steeper grows the earthly hill,
 Thy arms of love are round us still.
 Because at last we turn to rest,
 Childlike again, upon Thy Breast.
 O Heart of Love! I love Thee.

SISTER M. GERTRUDE.

Be constant to your purpose, and desirous only of the praises which belong to patience and discretion.

To judge of the real importance of an individual, one should think of the effect his death would produce.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.

A devout thought, a pious desire, a holy purpose is better than a great state or an earthly kingdom.

Kindness is the music of good will to men, and on this harp the smallest fingers may play Heaven's sweetest tunes on earth.

Diogenes being asked, 'What is that beast which is the most dangerous?' replied, 'Of wild beasts the bite of a slanderer and of tame beasts that of the flatterer.'

Sweeter than the perfume of roses is a reputation for a kind, charitable, unselfish nature; a ready disposition to do for others any good turn in our power.

There is one place where we may study the necessity of religion and with deep profit—by a man's death-bed. Death dispels illusions and brings back to the realities of life. Many a life-long argument as to the uselessness of religion has been disproved at the hour of death.

The Storyteller

THE OLD HOME

The gardens of Ardmore House had blazed in the July sunshine on the day when Pamela Langford and Captain Anthony La Touche had first met. The lilies had stood up in tall spikes of bloom; there were roses and pansies and stocks and carnations, with scarlet geranium and lobelia in all the beds. The little apples were reddening on the boughs. The flowers were like flames of fire against the dark yew hedges cut in arches. The coolness and dimness of the great drawing-room, its windows shaded by the creeper-hung verandah, were grateful to one coming in out of the sunshine.

Pamela had come in from the garden, not knowing there were visitors. She had been picking raspberries for jam-making, and a flavor of the fruit clung about her. She had a big garden-hat, with a twist of pink in it, on top of her soft, fair hair, which curled naturally under the brim of her hat and on her white neck. Her frock was a washed-out muslin, with very faded pink roses upon it. It was untied at the throat. Her fingers were stained with the fruit.

If her eyes had not been dazed from the sun she might have recognised the presence of the visitors in time to avoid them. As it was she was in the midst of them before she was aware.

'Mother, darling,' she began, 'Mary says there will be at least thirty more pounds of raspberries than last year.'

Then she stopped, and stood turning white and red.

There was a little old lady sitting in the most comfortable of all the comfortable chairs. She was very smartly dressed in a black gown of a style and fit which suggested Paris. There was a touch of old lace at the neck and wrists. She wore mittens. Her early-Victorian bonnet was filled in with pink roses, which became amazingly well her unspoilt skin and blue eyes.

In another chair sat an extremely smart young man. His silk hat rested on his knees. He was wearing a frock-coat. His sleek, dark head showed a parting down the middle. He had fine grey eyes and a very pleasant, honest, kindly expression.

But at the moment he terrified Pam. People did not go visiting so smartly in this green corner of the world. A well-cut suit of tweed was quite good enough for the golden youth. Even flannels were not inadmissible. A frock-coat and top-hat were not seen once in a twelvemonth.

She stood with a helpless, frightened air, turning red and white. When she was red Captain Anthony thought she was like the tall, pale-pink hollyhocks, all over clusters of delicious roses, which were in a brown jar by the fireplace. When she was white she was like the lilies in the garden. A lovely creature, he thought, with the slenderness, the angularity of the child yet about her—a Psyche with that air of flight.

'Come and sit down, Pam,' said Mrs. Langford, extending a kind hand. 'Miss La Touche, this is my daughter, Pamela. Captain La Touche, my daughter.'

Pamela fell shyly into a retired position close to her mother's elbow, and hardly lifted her eyes when Captain La Touche brought her her tea and offered her bread and butter.

To be sure, the La Touches were the former owners of Ardmore House. It was a long time ago, and Pam had been born and brought up in the big, red-brick house amid its many gardens and fields, which seemed to its children the most beautiful and kindly place in the world. Perhaps they would have thought any place so over which their mother presided.

The father was dear to them in his quiet, silent way. But the mother was an ideal mother—a fountain of love, a bogom of softness for the children sick or in trouble, wise in counsel, patient, capable—in a word, adorable.

Mrs. Langford was not lovely only to her children. Everyone she came in contact with felt the richness, the warmth of her delightful personality. She made all the world her friends and lovers. Her eyes danced now with a joyous humor as she listened to Miss La Touche. The old lady was recalling the house as she remembered it. It was not improved. Everything had been much better in the old days. Such a thing had stood here, such a thing there. The old arrangement had been charming.

To be sure, the La Touches were the former owners in my time. I am not sure that they are not out of place even yet in a gentleman's house. The only thing is that they save the servants. The water supply, too: we had pumps, and they used to run out occasionally. To be sure, the new ways have their advantages, yet the old were the times to live in.'

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YES, and a GOOD Piano. Better none at all than the jangle-jangling of a jerry-built instrument, made exclusively for shipment to the Colonies!

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This Tea can be obtained from the leading Grocers and Storekeepers throughout Otago and Southland, and is, without doubt, the **VERY BEST**. It is put up in four qualities, packed in 1lb. and 1/2lb. packets, and 5lb. and 10lb. tins.

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Oad Mile Faltte from the Proprietor,

E. POWER

Late of Dunedin.

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MONUMENTS from the best Italian
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A large stock of the Latest Designs to select
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A Great Summer Delicacy

There is no summer delicacy that is in greater demand than Jelly Crystals when the weather is warm, and light, cooling foods are so necessary.

Care, however, should be exercised by those who value their health to buy only the brand that has been proved to be absolutely pure, wholesome and nourishing.

Rowntree's Jelly Crystals

Is the Brand you should call for. An eminent analyst, after severe comparative tests, has pronounced Rowntree's Jelly Crystals to be the purest, most nourishing, and most palatable brand on the market at Home or abroad. Make sure you get Rowntree's, and you run no risk of having your stomach upset.

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A LEGALLY Qualified and Registered Practitioner of some years' standing feels it due to his wide professional knowledge in the study and deep research of the metecol of up-to-date Dentistry to introduce to the public an entirely new and successful process whereby the most difficult decayed and troublesome teeth can be extracted without the slightest pain whatever. This new method causes no unconsciousness or sickly after-effects. The patient is simply aware of what is taking place but absolutely feels no pain.

There is no experimenting and no failures, and why should one suffer the continual martyrdom of Pain, Nervousness, Indigestion, and Functional Disturbances arising from bad teeth when such an opportunity presents itself of removing the cause of all these troubles without pain?

All patients may depend upon receiving the greatest care and attention, as a Skilful and Expert Specialist is constantly in attendance, also a Lady Assistant for ladies and children. Gas, Chloroform, or Ether also administered if required.

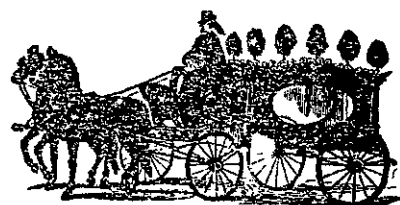
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See my SPRING MATTRESS.....
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SUITES OF FURNITURE made on.....
Shortest Notice, and kept in stock.

BEDDING OF ALL KINDS. Bachelors
reduced in number by giving me a call, as
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J. McORMACK

Melville Hill Shoeing Forge,

Wishes to thank his patrons for past support, and to notify them that he will in future use his utmost endeavours to give every satisfaction.

J. McORMACK Melville Hill Shoeing Forge.

'Aunt Matilda is a crusted Tory,' laughed Anthony La Touche to Mrs. Langford, who met him with responsive laughter.

'I should think I was, my dear,' the old lady replied. 'It's the only thing for a gentlewoman to be.'

Miss La Touche had forgotten that she had been told that the new people at Ardmore—who had been there thirty years—had taken up with the new-fangled notions and called themselves Nationalists. If she had remembered it, perhaps she might have tried to steel her heart against Mrs. Langford's soft, compelling claim, so it was just as well.

In the end Miss La Touche and her nephew had stayed to dinner, their scruples about dining in their ordinary attire having been satisfied. Pamela had sat by Captain La Touche at dinner, and had almost forgotten her shyness of him. Something he had said about her mother had won her heart.

'You feel it,' she had said, lifting large, luminous eyes to his; in the intensity of her feeling and pleasure she had forgotten to be shy—'you feel it, who have only seen her this one afternoon. Can you imagine how we feel it?'

For the moment her expression had a passion which made his thoughts go to Juliet on her balcony.

Before the dinner-hour Miss La Touche had explored the house from garret to basement, peopling every corner with old memories and old ghosts. Pamela had gone silently up and down stairs with her. She had often thought about those La Touches who had lived so many years at Ardmore, so many generations, so many centuries, even for part of Ardmore was very old. As she listened to the old lady she felt that the house did not really belong to them. They were interlopers. The La Touches had set their seal on every inch of it. She had had some shadowy sense of it, hardly realised, while she had listened to the peasants' talk of the La Touches. The house had just tolerated them. They were in no real sense its owners.

'You would not be inclined to sell?' the old lady said to Mr. Langford later. 'The one thing that might induce us to come back to live in Ireland would be if you would sell. To be sure, it matters less while Anthony is in the Service; but by-and-bye he will marry and settle down. Perhaps by that time you might be tired of Ardmore.'

'I hope to live and die at Ardmore,' Mr. Langford said, in a startled way, passing his hand over his lined, intellectual forehead.

It was a thousand pities that it was the La Touches' last evening in the country, that they were not likely to meet again. Even with Miss La Touche Mrs. Langford had made strides towards friendship.

'I can think of you in Ardmore with less pain than I could have imagined,' the old lady said, with an air of great generosity. 'In fact, I could give it up to no one as I feel now I can give it up to you. It is not like strangers being in the place. Still, we should have liked to have bought it back. I should have liked Anthony's children to be born in Ardmore. It is a little hard, now that Peter La Touche has left his fortune to Anthony, that Ardmore must be yet beyond us.'

'I felt like sympathising with her over our own usurpation,' laughed Mrs. Langford afterwards.

'I paid thirty thousand for the place,' Maurice Langford said. 'As I listened to the old lady I felt as though it had been given to me as a gift.'

Seven years. A good many things may happen in seven years. To Pamela Langford it happened to lose everything, everything, in seven years—father and mother, sisters and brothers, home and fortune, were all lost to her between that day when she met with Anthony La Touche and the day she turned her back on Ardmore in its summer glory to take a governess's place in the city.

Mrs. Clifford, the wife of the hard lawyer who had managed John Langford's affairs down to the payment of the last creditor, had found the place for Pamela. The girl had accepted it in a dazed way. Now that everything was gone, what did it matter how she fared during the years of her pilgrimage till she should find her mother's arms about her again? She listened, not understanding them, to Mrs. Clifford's explanations about the place she was to undertake. The salary was small, and there were six children. But Mrs. Clifford considered it quite providential that the chance had turned up. So much was expected of governesses nowadays. Girls with University degrees were a drug in the market. It was a pity Pamela's education had not been more complete. But then, of course, no one could have anticipated that she would ever need to earn her bread. And so on, and so on.

Pamela only caught a word here and there. Her mind was too dazed by suffering to be receptive; and she was passive in Mrs. Clifford's hands.

Friends of her father and mother would have done better for the poor stricken girl if but she had given them

the opportunity. As it was, she saw no one, wrote to no one. She had lost everything. The world could show her nothing but a cold face, no matter where she turned. It was kind of Mrs. Clifford to take the trouble. If she could have any wish about herself it would be to creep away into a corner and be alone with her trouble. But since that might not be, since she had to earn her bread, it was kind of Mrs. Clifford to find her that place of six children and thirty-five pounds a year to keep her from starvation.

She was never going to see Ardmore again. 'Well, what matter for that, since all that had made Ardmore a heaven was gone? Yet the last night before her journey to Dublin, when she slept at the Cliffords' house, Ardmore, empty and desolate, cried to her like a lonely ghost. What was going to become of it?'

While she waited on the platform for her train next day—at the last moment Mr. Clifford himself had decided to see her off, although he had intended to depute the duty to one of his clerks—she spoke about Ardmore.

'I wish the La Touches would take it,' she said. 'You know, they came to see us seven years ago—Captain La Touche and his aunt. Miss La Touche wanted papa to sell it to her nephew.'

'Seven years ago. A good many things have happened in seven years. It is unlikely they would want the house now. They may be dead for all we know.'

'Captain La Touche was quite young.' Why should her heart have given that sudden throb of pain at Mr. Clifford's words? What could it matter to her who lived and died, seeing the things that had happened to her? 'He was quite young,' she repeated. 'Perhaps he would take Ardmore now, if he knew.'

'It will be widely advertised. Of course, you know that nothing will come to you out of the sale—not one penny. The bank takes all. You need not trouble about the house.'

No, of course she need not trouble from his point of view, yet she troubled. That night, and many a night, the house cried to her, haunted her, called her like those new graves in Ardmore churchyard that held all her joy on earth.

Her new abode was in a tall, dark house in a city square. The houses had been great houses at one time. Now decay lay upon them as upon all the neighborhood. For the present their size and commodiousness and the little of their former glory which clung to them kept them from the doom of the tenement-house, which had overtaken many like them. They were still rented and owned by people of a moderate wealth and some social pretensions. Still the name meant something on a visiting-card as an address.

But the houses were ill-kept. While the summer months remained Pamela and her charges were kept in the country, in a lonely house among fields, with a background of hills, and the sea lying beyond a stretch of boglands. It was so lonely that servants could not be induced to stay there. People had a way of developing nerves. When Mrs. Quinlan, the children's mother, came for a few days, she declared that the loneliness affected her; that the sudden song of a blackbird or a lark rising from the long grass were enough to make her shriek. Her visits were never very long. A couple of times a day, while she stayed, she used to go out in the overgrown front lawn to listen for the shriek of an engine, to watch for the column of light smoke of the Dublin train. It was always a joy to her when she could turn her back on Cruddockstown and take the train.

To Pamela the quiet of the place, when Mrs. Quinlan was not there, was grateful enough. Her charges found nothing amiss in the space and loneliness. They were out of doors for the greater part of the day. They amused themselves with occasional squabbles. There was no danger in the wide fields, and they were dull, unadventurous children. Pamela could be with them and think her own sad thoughts almost undisturbed.

It was worse when they went back to town at the beginning of October. The dark street, the gloom of the high house, deepened the girl's depression. She went through her duties with the sense of a dead weight clogging her heart and her brain. She did her best to do them well, but it was with an aching sense of effort. The children were fond of her and tractable enough, but slow-witted. The mother complained. Miss Langford must really make an effort. She had had trouble, of course, but we had all trouble, and there was no use giving way to it. The children were making little progress. Mrs. Quinlan went on to a reminiscence of a governess she once had who had managed the children wonderfully, and had made their clothes, as well as Mrs. Quinlan's blouses.

Pamela knew she was dull and inefficient. She supposed it would not be easy, if Mrs. Quinlan were dissatisfied with her, to find anyone else willing to give her a home and thirty-five pounds a year. The prospect of being

JUST AS A TEST

Though big numbers of people in Christchurch and Canterbury know from experience of the splendid value given at Graham, Wilson and Smellie's — "The People's place for value" —, there are many who, living at a distance, cannot personally shop at this up-to-date drapery and clothing store, but all can participate in the excellent values given here by ordering by mail.

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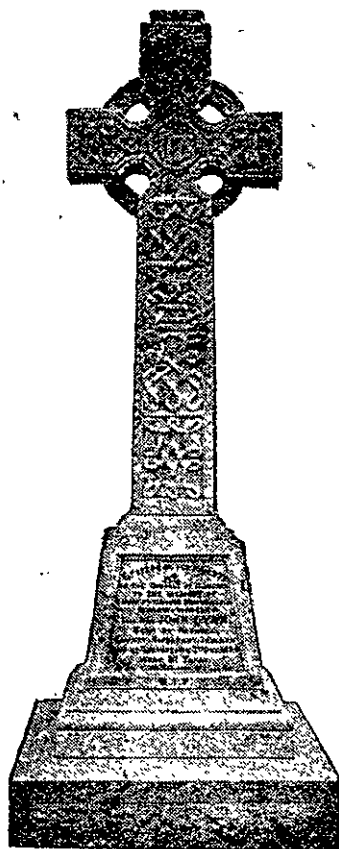
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thrown on the world terrified her. Where would she go? Where turn for shelter in this dark, unfriendly city? She had an idea that if Mrs. Quinlan were to dismiss her she would go back to Ardmore. She knew it was not sold yet. She would obtain admittance somehow into the empty house. She would see it once more, and then she would creep away and die on her mother's grave.

She did make the effort Mrs. Quinlan desired. If she had no great mental attainments she had clever fingers, and the fingers worked mechanically of themselves. She added the role of seamstress to that of nurse and governess. She sat up at nights to get the work done. She rose in the dark of the cold, dark mornings, and worked in a fireless room till her fingers were benumbed beyond working any more. Mrs. Quinlan was pleased with her. The only thing was that she looked so ill. It would be too bad if she were to fall ill and have to go to hospital now that she had begun to make an effort.

Things were more miserable as the days turned round towards Christmas. The short days, the long darkness in the airless, melancholy house, the spells of weakness and faintness that came more and more frequently, the drowsy intervals of semi-consciousness in which Ardmore and its memories haunted her with increasing persistency, made her lot heavier. She dreaded Christmas and its memories. No one would think of her. The children talked of presents and festivities and pantomimes; but there would be nobody in all the world to remember her with even the kindness of a letter. She was utterly bereft and desolate—she who had had such love. For the thousandth time she cried on her hard bed to her mother to take her to be with her.

That night she dreamt of Anthony La Touche, in the garden at Ardmore, he and she walking together, he debonaire as she remembered him, she young and light-hearted, not the sad, pale, heart-broken girl she had come to be. It was no infrequent thing for her to dream of Anthony La Touche. She had dreamt of him often of late, and had ascribed it to her longing that the La Touches should be back again at Ardmore. With La Touches there the house would be no longer desolate. The thought of it need not wake her up at night.

The next day, returning from an errand to a draper's shop, which she had undertaken for Mrs. Quinlan—there was a deal of sewing to be done to the new garments for the Christmas festivities—she came face to face with Anthony La Touche. He had seen her as she passed under the great electric globe outside his hotel, which he was just leaving. A quick step or two brought him to her side.

'Miss Langford' he said, holding her hand in a warm, friendly clasp. 'We have only just arrived, Aunt Matilda and I. We have been talking of you, of your dear, delightful mother. But . . . what is the matter? You poor child!'

He took the big parcel she had been carrying, and, gently compelling, led her back into the hotel. On the second floor he opened a door and led her within a warm, fire-lit room. As they came in Miss Matilda La Touche looked up from her book.

'Here, Aunt Matilda,' said her nephew, 'I have brought you this poor child. You remember Miss Langford. We have talked of her often enough. There is something terribly wrong. You will help her, if anyone can.'

Then Pamela found herself sitting in a chair before the fire, having her cold hands chafed between Miss Matilda's warm ones. Captain La Touche had retired into the background, where he listened quietly while she faltered out the story of all her sorrows. No one could have believed that Miss La Touche could have been so tenderly sympathetic. Her commiseration, her soft expressions of pity and regret seemed to draw the arrow from the wound in poor Pamela's breast. As her tears flowed it was as though the blood had begun to flow cleanly from a wound where an arrow had lain threatening mortification.

Captain Anthony sat so quietly in the background that he need hardly have been present. He sat staring before him and twisting his moustache. Yet somewhere at the back of his sorrow for the girl, and the personal grief which touched him that one so kind and warm as Mrs. Langford should be dead, there was a quick joy in the presence of Pamela Langford crushed and stricken as she was, but yet the girl who had revisited his thoughts again and again during those years since he had met.

If he had found her happy—in the dear, beautiful old house, in the warmth and love of her home—the feeling which now sprang to life full-grown in his heart might have been of slower growth. As it was, the extremity of his pity moved him to sudden passion. Now and again he glanced towards Pamela's fair, bent head, where the lamplight made a cloudy glitter about it; he listened to her low voice broken by sobs. If his aunt had not been present nothing could have prevented him from comforting Pamela in his arms.

The clock struck six with a little silvery tinkle, and Pamela sprang to her feet with a cry of dismay.

'I must go,' she said; 'I must go. What will Mrs. Quinlan think of me? I ought to be putting the children to bed.'

She mopped at her wet eyes, turning away the disorder of her face from Captain Anthony, who had come forward impulsively.

'I am coming with you,' he said. 'Do you suppose I am going to allow you to load yourself with that parcel? Something, even more than the natural grief, has been killing you. You look tired to death. Aunt Matilda—'

'My dear boy, let me speak. You will come to us, Pamela. For the matter of that I need a companion quite as much as your present employer needs a governess. My dear, there is an affinity of affection between us. When I think of that dear woman, your mother. We loved her, Anthony and I. And I can never forget how she respected the traditions of the La Touches at Ardmore. The spirit was the same. A little modernisation, to be sure; an introduction of the conveniences which have come with the years. For the rest, everything the same. Ah, child, what a mother you have lost! What a woman the world has lost! What a friend, that rose of woman-kind!'

Miss La Touche would have held Pamela there and then; would have confronted Mrs. Quinlan with the amazing intelligence that her governess had been seized upon by the La Touches, and that there was positively no one, unless it might be Mrs. Quinlan herself, to put the children to bed. But Pamela pleaded that for this one evening things should be as they had been. She must have time to prepare Mrs. Quinlan's mind.

She was conscious of a strange singing in her ears and giddiness as she bathed the children. In fact it took all the will-power she could summon up to enable her to get through with the task. She looked so white and tottering as she told Mrs. Quinlan she was about to leave her that the indignation died in the lady's heart and on her lips. If Miss Langford was going to be ill it was better she should be ill with the La Touches than with her.

'Of course, it's an inconvenience,' she said, 'and I'm disappointed about the blouses. I don't know where I'm going to get anyone to finish them.'

'If you would let me take them,' Pamela said humbly, 'I will try to get them done by Christmas.'

That night for the first time she dreamt of Ardmore under its old aspect of unclouded happiness. The rooms were warm and bright as of old; the gardens in full fruitage and flowering time. She was there, and she was happy. She did not see her mother indeed, but she had all the time an ineffable blessed sense of her presence. She woke from her happy dream to the murky dawn looking through the sooty windows. Sparrows chirped in the black boughs outside. To-day the La Touches were to claim her; but it was characteristic of her that in her bewildering new happiness she looked around at the little beds and their sleeping occupants, and was sorry to leave the children, who had been fond of her.

After all, the illness which threatened her was averted. It was so easy to turn back on that dark way with all the petting and comfort which surrounded her. She lay on the sofa, or she was taken for a drive by Miss La Touche—the December weather was like May—and the love and comfort were as though she had been frozen nearly to death, cast out homeless, shelterless, and suddenly had been caught back into the light and warmth.

Captain La Touche was out a great deal those days, but he was always in in the evenings, and Pamela used to lie on her sofa drawn close to the lamplight, working at Mrs. Quinlan's blouses, while he and Miss La Touche talked in low tones, and Pamela listened in a dreamy happiness. Her mother had won those hearts for her; this haven of peace and ease was a direct gift from the beloved mother in Heaven.

Even a week did a deal to bring back the color to her cheek and the light to her eye. The thin places began to fill out; there was an elasticity in her step; she grew impatient of lying any longer on her sofa.

(To be concluded.)

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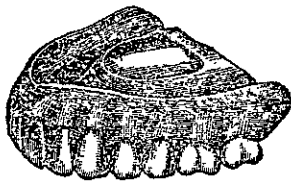
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Current Topics

Catholic v. Secular Education

A further instalment (the seventh) to the discussion on religious education *versus* secular public instruction, in the *Otago Daily Times*, will be found on the next page of this issue. The next following article will deal with the abounding misrepresentations, by an anonymous writer, in regard to the action of the late Bishop Moran and of the Catholic body in connection with the change from religious to secular education after 1877. The story, as spun by the anonymous writer (whose identity, by the way is now sufficiently known) constitutes a curious chapter in the ungentle art of saying the thing that 'ain't so.'

'An Impeached Nation'

The *New Zealand Tablet* printing works have just issued a new and pretty bulky volume by the editor of this paper. It is entitled *An Impeached Nation, Being a Study of Irish Outrages*. The small nucleus of this book was a series of articles that appeared in the *New Zealand Tablet* some time ago. These have been entirely re-written, enormously expanded, and brought up to date. The publication of the book was (says a Prefatory Note) 'delayed for many months, partly through the pressure of other work, partly through the accidental destruction of notes and manuscript equivalent to about two hundred printed pages.' The scope of the book is broadly indicated in the following further quotation from the Prefatory Note: 'The object of the present writer is to set forth the real facts and figures of crime in Ireland; to compare these with the statistics of crime in such admittedly law-abiding countries as England and Wales, Scotland, etc.; to examine into the motives and the methods of both the official and the unofficial exaggeration of the delinquencies of the Irish people; to present to the reader detailed evidence of this curious phase of political agitation; and to advance large and outstanding facts and features of Irish life which go to show that the wrongs perpetrated by the law, by the ministers of the law, and by the ruling caste against the Irish people, have been far graver, more studied, and more systematic than the offences committed by the people (oftentimes by starving peasants in defence of their last scanty meals of potatoes) against the law. The reader will judge whether or no he has succeeded.'

We have only to add that the book is printed on excellent toned paper, that it is handsomely bound, that it contains 426 pages of closely printed matter; that the (incomplete) Index of Authorities runs into five pages, and that there is an elaborate, closely-packed, double-column General Index, in small print, extending to no less than twenty-four pages, and giving a ready reference to every statement in the book that is likely to be called for.

An Old Slander Revived

'It is by wholesale, retail, systematic, unscrupulous lying, for I can use no gentler term,' wrote Newman nearly sixty years ago, 'that the many rivulets are made to flow for the feeding of the great Protestant tradition regarding the Catholic Church.' The statement is pretty well as true in this year of grace as it was when Newman wrote. The persistence and longevity of a good, round, healthy anti-Catholic lie is remarkable, and almost every week a glance through his exchanges furnishes the Catholic journalist with fresh illustrations of 'Pudd'nhead Wilson's' maxim that 'the principal difference between a cat and a lie is that the cat has only nine lives.' The latest case, in point takes the shape of a revival—by an American religious paper called *The Lutheran*—of an ancient fabrication that was long ago luminously exposed, and that long ago received what ought to have been its final quietus. In the midst of a long litany of errors and misquotations, the *Lutheran* resurrected this hoary calumny in the following form:

'The Archbishop of St. Louis said: "If the Catholics ever gain—which they assuredly will—an immense numerical majority, religious freedom in this country will be at an end."'

The Archbishop of St. Louis referred to was the revered Archbishop Kenrick. Needless to say, no such language was ever used by this venerable prelate. The words quoted were a deliberately garbled extract from a weekly paper published in St. Louis, called *The Shepherd of the Valley*, edited by the late Judge Bakewell (then a recent convert and quite a young man). When the fiction was revived about a quarter of a century ago, Mr. Charles A.

Hardy, then editor of the *Catholic Standard*, wrote to Mr. Bakewell asking him for a statement of the real facts in the case, and we take from our contemporary the following sufficient extract from the text of Mr. Bakewell's lucid and comprehensive reply, which is dated from 'St. Louis, January 1, 1886':—

'The extracts which you showed me are the revival of a very old "gag." About 1853-4, at the time of the Know-Nothing agitation, many papers throughout the United States published the following as an extract from the *Shepherd of the Valley*, and then attributed the language to the venerable prelate who was then, and who now is, Archbishop of St. Louis; he, of course, was not Archbishop Ryan.'

"If Catholics ever attain, which they surely will, though at a distant day, the immense numerical majority in the United States, religious liberty, as at present understood, will be at an end."

Shortly afterwards a new edition of *Gavin's Master-Key to Popery*, or *Maria Monk's Revelations*, or some such delectable storehouse of anti-Catholic lies, was published, and this story about the views of the Archbishop of St. Louis on the incompatibility of the spread of the Catholic religion in America with the continued existence of religious liberty, together with the extract, as above, which was given as his published language, was put into the appendix, and thus embalmed for preservation, to be used as occasion might serve in the anti-Catholic controversy. The extract, until the war, was regularly trotted out at intervals, but since then has, I believe, until lately been forgotten.

The facts are these. The *Shepherd of the Valley*, a weekly paper, was edited and published by me, in St. Louis, from January, 1852, to July, 1854. I was then a very young man. It was not unusual at that time for Catholic Bishops to permit Catholic papers in their dioceses to print, at the head of the editorial column, some form of words to the effect that the paper was published with the approbation of the Ordinary of the diocese. It was well understood by Catholics that this implied no more than that the Bishop considered the paper harmless, or perhaps likely, on the whole, to do more good than harm. So far as the Archbishop of St. Louis was concerned, except this formal approbation, he never wrote a line for the paper whilst I had it, never saw it until it was in print, and, I dare say, hardly ever opened it. He was as entirely innocent of any connection with it, except so far as stated above, as was the President of the United States. All its editorial matter I wrote myself, and I thought as little of consulting his Grace as to what I should say or publish as I did of consulting the Grand Turk. The paper was in no sense the Archbishop's organ. What I said in it had no special significance. I was perfectly free, and had a great deal too much respect for the Archbishop to think of taking up his time with anything concerning my paper. I was, as I have said, a very young man, and he was one of the most learned and (putting aside his sacred office), to my mind, one of the most venerable of men. He was very good and gracious to me when, at very rare intervals, I called to see him; but he never, I believe, gave me the slightest hint as to the conduct of my paper, except that once or twice he expressed disapproval of the character of some selected matter, but purely as a matter of taste.

The paragraph inserted above from the *Shepherd of the Valley* was by me, and formed part of an editorial which appeared in that paper in 1852. It was, however, followed by these words: "So say our enemies," which the controversialists wholly omitted.

It is manifest, from what I have said, that no prelate of the Catholic Church can be charged with persecuting sentiments on account of this paragraph, and that as far as for my humble self, it is about as fair to impute, on account of them, any such sentiments to me as it would be to say that King David was an atheist because he uses this language in the 14th Psalm, "There is no God," though he puts these words—as I did the words which caused this rumpus—into the mouths of the enemies of the Church.

However, in my case, after saying, "So say our enemies," I added, "So say we." But the next words are, "But in what sense do we say so?" And I then go on to show that religious liberty is generally misunderstood for total indifference for religion, and that in this case religious liberty is approved by no one, Catholic or Protestant, who has any belief in religion at all.

From the foregoing it is clear, first, that neither Archbishop Kenrick nor Archbishop Ryan ever uttered any such words as those so impudently attributed to them; and, secondly, that the garblers, in suppressing the explanatory passages in the *Shepherd of the Valley* article, were guilty of as deliberate and malicious mendacity as if they had actually and formally invented the sentence they

professed to quote. The calumny was refuted by the present editor of the *New Zealand Tablet*, on the authority of a personal letter from Judge Bakewell, in the columns of the *Maryborough and Dunolly Advertiser* (Victoria) in 1894; it had already had its timbers shivered by the *Philadelphia Catholic Standard* nearly twenty-five years ago, yet it bobs up serenely in the December issue of the *Lutheran* as if it had never once been even contradicted! Fortunately this sort of inartistic falsehood almost invariably overleaps itself, and produces an effect directly opposite from that intended. A non-Catholic of any refinement instinctively recoils from those who are thus regardless of the first principles of Christian moderation and ordinary veracity. And this is the explanation of the well-known fact that the Littledales and Chiniquys, and the whole tribe of anti-Catholic calumniators have been the means, under God, of bringing a hundred into the Church for every timid or prejudiced soul they have frightened away.

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 seventh of the series—appeared in the *Otago Daily Times* of February 20:—

VII.—SOLUTIONS AND ATTEMPTED SOLUTIONS OF THE RELIGIOUS DIFFICULTY.

Difficulties only challenge the wit of the true statesman, as of the skilled inventor. The religious difficulty in education presents itself in more or less acute forms in countries in which the population is divided up into considerable groups of adherents of different faiths, living in incessant contact. The points to which compromise in this matter may be extended by various creeds will be referred to in another article. Here let it suffice to state the general rule laid down by Lecky in this connection, that 'the object of the legislators should be to satisfy as far as possible the various phases of national opinion and wishes' (*Democracy and Liberty*, new ed., vol. II., p. 76). There are two broad classes of solutions, or attempted solutions, of the religious difficulty—(1) Those that include religion in some or other shape in the school curriculum, and (2) the so-called 'secular solution,' which banishes religion from its immemorial place in the school lives of the children. (1) Some countries adopt (a) a denominational system only; (b) some a mixed denominational and secular system; (c) others provide for the mis-called 'unsectarian' religious instruction or exercises within school hours. (2) And, finally, we have the purely secular system, which excludes from the school hours religious teaching and all moral teaching founded on religion. This system is almost confined to France and its colonies, New Zealand, four of the States of the Australian Commonwealth, and a number of States of the American Union.

1. Although not itself a teacher of religion, the State is deeply concerned in the temporal advantages arising from the training of children in religion and morality. As this is a discussion between the secular and the religious ideas in education, I propose to bracket together those countries that admit, in any degree, the union of religion with the systems of education which they, in whole or in part, maintain. And, for lack of space, the briefest and most summary descriptions must suffice.

In no other country in Europe, Sweden possibly excepted, is education so scientific as in Germany. So writes the Rev. E. F. Williams, D.D. (Protestant), in his *Christian Life of Germany* (Edinburgh, 1897, p. 40). 'In towns, cities, or villages, where there are twenty-five pupils belonging either to Lutheran, Roman Catholic, or Jewish families, a separate parish school may be opened, in which the pastor, priest, or rabbi gives a prescribed course of instruction. These schools, although often established by the churches or the synagogues, are yet under State inspection and control, and receive State aid, though not always enough for their support. That is, the parish school may be treated as a Volksschule, or, if of a certain grade, may be regarded as a pro-gymnasial, or a burgher school' (op. cit., p. 43; compare *Statesman's Year Book*, 1908, pp. 1017-8, 1116, etc.). And 'the religious lesson is regarded as the most important, and a religious atmosphere is expected to pervade the school' (*Moral Instruction and Training in Schools: Report of an International Inquiry*, 1908, vol. II., p. 218; see also pp. 213-242). A somewhat similar system prevails in Austria and Hungary.

In Sweden and Norway the elementary and secondary public schools are Lutheran, 'the affairs of both being finally administered by the Church and the Education Department,' and 'religion is placed as the first subject on the curriculum' (op. cit., vol. II., pp. 180, 182-3, 186). In Denmark 'the law requires dogmatic religious instruction in all the schools for children, both elementary and secondary.' Holland has a system of 'public secular and neutral schools,' together with denominational schools (Evangelical and Catholic) supported from public funds 'on a system much like that which exists in England, and which has been very generally accepted' (Lecky, *Democracy and Liberty*, new ed., vol. II., p. 72; compare *Statesman's Year Book*, 1908, pp. 1270-1). In Belgium moral instruction and religious observances are 'obligatory as part of the programme of State-aided institutions for primary and secondary education'; teachers may decline to give such instruction and pupils to attend; voluntary denominational schools 'are eligible for subsidies from the State, the province, and the municipality or commune, one or more of them. The Church is empowered to supervise and arrange for or provide religious instruction in the schools. If the communal school teachers do not give it the clergy may, either by themselves or their lay nominees' (*Moral Instruction and Training in School*, 1908, vol. II., pp. 119-120).

The British system has already been referred to (for details see *Moral Instruction and Training in Schools*, pp. 256-342, 402-464). In Scotland some Catholic schools receive subsidies. The (Presbyterian) Short Catechism forms part of the curriculum of the Scottish Board Schools. In the starved National Schools of Ireland religion and religious emblems are permitted only in a school hour set apart therefor. In Newfoundland, and in the provinces of Quebec and Ontario, denominational schools (Catholic and Protestant) are maintained out of the public funds. And in every provincial system an effort is made to secure the work of the schools being carried out in a religious spirit' (Lecky, *Democracy and Liberty*, new ed., vol. II., p. 67; *Moral Instruction and Training in Schools*, vol. II., pp. 282-298). The last remarks hold good for South Africa generally.

In the United States the Protestant Authorised Version of the Bible was long and widely used as 'a book of devotion and instruction' in the public schools. But (as the *Biblical World*, a Protestant magazine, said in an editorial article in its issue of October, 1902) 'Protestant teachers taught the Bible in a way which antagonised the Roman Catholics; and teachers of the several Protestant denominations interpreted the Bible to the children from their own point of view' (quoted by Schwickerath, *Jesuit Education*, p. 585). This (says the *Biblical World*) led to the Bible being 'generally excluded from the public schools of the United States.' In many places, however, the Protestant hymns and forms of prayer are still used at the opening of the public schools there. In New South Wales and Western Australia, non-Catholic religious instruction or exercise form part of the State curriculum. Aid was given to denominational schools in South Australia (with a break) till the fifties; in Queensland till 1860; in New South Wales till 1862, and again (with an interruption) till 1880; in Tasmania and Victoria till 1875; in New Zealand till the Act of 1877 came into force; and in Western Australia till 1895. At the present stage I do not propose to comment on the merits or demerits of the systems of religious instruction or devotion referred to in this article.

2. 'The secular solution,' as its admirers call it, 'solves' the religious difficulty in education by giving legal force, under penalties already indicated, to the implied State dogmas of religion described in the last preceding article. The exclusion of religion and religious training from the schools began in the French Revolution. This policy arose naturally and logically out of the anti-religious philosophy with which Voltaire and Rousseau and their school sought to blot out Christianity. Religious training was revived in France in a tentative way after the Concordat in 1801, with State aid in 1816, after Waterloo. The French public school system is at present entirely secular, 'professedly neutral,' and, to a deplorable extent, aggressively atheistic. It is frankly based upon the principles of the Revolution. The rationalist historian Lecky describes it in part in the second volume of his *Democracy and Liberty* (new edition). Lecky's hostile feeling towards Catholicism is, by the way, sufficiently manifested by his references to it as 'priestcraft' and 'superstition' (e.g., pp. 83, 84). The law of 1882 (he says) 'severely excluded religious teaching from the public schools' (p. 78). 'Paul Bert, who represented the most active and proselytising type of atheism, was for some time Minister of Instruction' (pp. 79-80); 'he chiefly organised the new schools,' and even went so far as to carry on a personal propaganda to school children against belief in the existence of God (his words are quoted by Lecky, p. 80). The new

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

secular law was (says Lecky) 'extremely tyrannical' (pp. 77-8); 'it was a deliberate attempt on the part of the Government of a country to de-Christianise the nation, to substitute for religion devotion to a particular form of government, to teach the children of the poor to despise and repudiate what they learnt in church' (p. 81). 'The system established in France,' adds Lecky (p. 83), 'was both intolerant and demoralising . . . and the lamentable increase of juvenile crime in France is probably largely due to the new system of teaching.' To this hour an open or covert propaganda of dogmatic unbelief is carried on in the secular and professedly 'neutral' primary schools and departmental training colleges of France, both by textbooks and by oral teaching. Summaries of the evidence in point will be found in *The Month* for December, 1908 (pp. 561-576), and in *Moral Instruction and Training in Schools*, vol. II., pp. 51-69 (cf., pp. 70-177). The reader is also referred to the flagrant case which ended in the condemnation of the rabidly atheistic teacher Morizot, on six counts, by the Court of Appeal of Dijon on December 28, 1908 (London *Tablet*, January 9, 1909). All this is part and parcel of the general campaign against religion which M. Viviani, Minister of Labor, avowed, amidst the cheers of the Government and its supporters, in the Chamber of Deputies on November 8, 1906. 'All of us together,' said he in this much-quoted utterance, 'by our fathers, our elders, ourselves, we have devoted ourselves in the past to a work of anti-clericalism, a work of irreligion. We have torn all religious belief from human consciences, we have extinguished in heaven the lights which it will never re-kindle again. Such has been our work, our revolutionary work, and do you think that this work is finished? On the contrary, it is beginning, it is boiling up, it is overflowing. How are you going to respond, I ask you, to the child, now grown into manhood, who has learnt from your primary instruction—further completed, too, as it is by the after-school works of the Republic—to contrast his own condition with that of other men? How are you going to respond to a man who, thanks to us, is no longer a believer, whom we have deprived of his faith, whom we have told that heaven is void of justice—when he seeks for justice here below?' (*Journal Officiel*, sitting November 8, 1906; compare London *Times*, December 1, 1906). On November 9 M. Briand, then Minister of Instruction, accepted M. Viviani's 'ideal,' 'which,' said he, 'is also mine.' Viviani's speech was placarded all over France, by order of Parliament, at the public expense. (See *The Month*, December, 1908, p. 563; consult also, for this whole subject, Broadhead, *The Religious Persecution in France, 1900-1906*, especially pp. 162, 192, and 206). As M. Paul Bert utilised his official position as Minister of Instruction for the purpose of propagating atheism among the school children of France, so did M. Briand for the purpose of disseminating atheism among the teachers. I need here only refer to his extraordinary address to the Congress of the Ligue de l'Enseignement (or Teachers' Association) at Angers, as reported at length in *Le Radical* of August 6, 1906. I have dwelt in some detail upon secular public instruction in France, because the system took its rise there, and because it still flourishes there in the full bloom of its original intolerance and dogmatic atheism.

'French principles' are likewise at the root of the bitter war against religious education in the neighboring Low Countries, Holland and Belgium. Holland is well described by Lecky as 'a country where Evangelical Protestantism is perhaps more fervent and more powerful than in any other part of the Continent' (*Democracy and Liberty*, new ed., vol. II., pp. 70-71). In 1857 a system of 'secular national education' was established there by what was known as the 'revolutionary' party. 'This system of education,' says Lecky (p. 71), 'was at once branded as theistical. The schools were described as without prayer, without Bible, without faith; every effort was made to prevent devout men from acting as teachers in them or from sending their children to them, and the stricter clergy absolutely refused to teach religion within their walls.' The Dutch Protestant majority then did what the Australian and New Zealand Catholic minority have been doing for a generation. By 1888 they had (says Lecky, p. 72), 'no less than 480 Bible schools supported by voluntary gifts, with 11,000 teachers and 79,000 pupils. These schools had an annual income of three millions of florins; they had a subscribed capital of 16 millions of florins, or about £1,340,000; and in the battle for religious education 'the Evangelical Protestants were supported by the Catholics.' This union of the friends of true education resulted in the granting of State aid to the religious schools.

'Belgium is the close neighbor of France; Belgium as a State came into existence through Revolution; as a young State Belgium imbibed the French Revolutionary ideal in the matter of civil education; and to-day more than ever, perhaps, great numbers of Belgians look across the near frontier to France for political models and inspirations towards change' (*Moral Instruction and Training in*

Schools, vol. II., pp. 120-1). The adherents of 'French principles' were in power from 1878 till 1884. One of their first acts was to drive religion out of the schools. E. de Laveleye admits that these politicians were 'anti-religionists' (article in *Contemporary Review* for April, 1882). To-day the same anti-religious spirit animates the opponents of religious education (*Moral Instruction and Training in Schools*, pp. 121-2). The party fell from power in 1884, with the results stated in a previous paragraph.

The introduction of the secular system in New Zealand 'was hailed in some quarters with immoderate delight as a triumph of secularism over the Christian creeds.' So writes the Rev. C. Stuart Ross, D.D. (Presbyterian), in his book *Education and Educationists in Otago* (Dunedin, 1890, p. 47). He quotes (pp. 38-40) as 'eloquent and powerful' a parliamentary speech in which Dr. Wallis, member for Auckland City West, denounced secular education as 'essentially infidel and atheistic' (p. 40). The Rev. Mr. Ross's book—and an important misquotation thereof by an anonymous writer in the *Otago Daily Times*—will again engage my attention. In another article I propose, with the aid of official records, to set to rights anonymous misrepresentations of much gravity and of wide range in regard to the part played by Catholics in the secularising of education in New Zealand. Meantime, let me state once more: I am far from assuming that any conscious hostility to religion motivated the secularising of the school system in New Zealand. Among its supporters are many earnest and God-fearing people. But I still fail to understand the precise way in which a system that was all along intended for the destruction of religion in Continental Europe is to protect or promote religion in New Zealand.

PASTORAL LETTER

ARCHDIOCESE OF WELLINGTON

The following Pastoral Letter has been issued by his Grace the Archbishop of Wellington and Metropolitan:—
Dearly Beloved Brethren and Dear Children
in Jesus Christ,—

The Holy season of Lent has again come round, and it affords us a fitting opportunity to instruct you on a very important subject in its bearings on religion and society. In the first Encyclical issued by our wise and saintly Pope Pius X., his Holiness emphatically stated to the world his one great and all-embracing policy—namely, 'to restore all things in Jesus Christ.' We shall be in conformity with that policy by taking as the subject of this Lenten Pastoral the Restoration of the Family by Jesus Christ and His Church.

The most God-like gift of man is his personality. The great revelation of Christian faith was that this personality shall meet with everlasting reward or punishment. Hence faith first laid hold of man's individual heart, and then from that first conquest and inmost fortress proceeded on its course of victory. It counted the outward work as nothing, as mere hypocrisy, without the inward intention. No other religion was worthy of Him who made the heart. But the Christian faith was intended to form a society. In the Divine idea, man—Adam—was a race, not a mere individual, nor a collection of individuals. The first man was the sum of the whole race; in him the race was supernaturally endowed, in him the race fell; and in One Man again of whom he was the first copy, the race was restored. The Divine government being perfect, deals with man as an individual and as a race.

Man, who is essentially a social being, never stands alone, but is touched by his brethren on all sides. Of all animals the infant man is the most dependent and helpless. Man, the highest as a compound of matter and spirit among creatures in this visible world, is the least able to stand alone. His very eminence surrounds him with relations.

1. The first of these relations, and the root of the others, is that between man and woman. It is the germ of the larger society, and upon it the whole development of man in society depends. What God intended that relation to be is conveyed to us in an immutable record. The Divine prophet, to intimate the fulness of knowledge imparted to Adam, says that he gave to each of the creatures brought before him the name proper to its habits, instincts, and purpose. Here was a wisdom as superior to that of Solomon as the fountain is superior to the drop. But neither his dominion over these creatures, nor his magnificent science could satisfy his natural needs and desires. Created for society, it was not good for him to be alone. And, as it were, a 'second' Divine council was held. The 'first,' concerning his nature, ran thus: 'Let Us make man after Our image and likeness'; the 'second,' concerning his social relations, ran similarly: 'Let Us make him a help like unto himself.' Here, then, woman's relation stands thus: she was given to form

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society and to help man, and especially in the pro-creation of the race, and that which is involved therein, companionship, sympathy, education of children. Thirdly, she was made subordinate to man; for a state of innocence does not exclude inequality. There is the subjection of house or state in which the superior uses the subjects for their advantage; and this was the subjection in accordance with which man was, in the beginning, made the 'head of the woman.' Else human society would lack good order, if the wiser did not govern. To still more emphasise the nature of this subordination, bear in mind that the order followed in the creation of the other animals was not followed here. In them there was simultaneous creation of the sexes; but not so in man. Adam was created alone, and from him Eve, his help, was taken. First, says St. Thomas, in order that man, like God, might be the beginning of all his species, as God is the beginning of the universe. Secondly, that his affection might be perfect, and the union inseparable, when he saw that woman was formed from himself. Thirdly, because, beyond the ordinary sexual tie, there is in man the society of domestic life, in which each has distinct works, but in which the leadership belongs to man. And fourthly, because of the great sacrament hidden under this formation (St. Thos. Summa I. q. 92 a 2). Further, she was formed not from the head of man, for in the social union with him she was not to rule; nor yet from his feet, because her part is not servile subjection; but from his side nearest his heart. 'He built up,' says the golden-tongued Saint, 'not He moulded; but He took a portion of what was already moulded, and built up a perfect creature, able by community of nature and of reason to support him for whose comfort she was made.' (St. Chrys. Hom. xv. in Gen., p. 118). And when the Divine Architect brought the last and best of His gifts to man, that man spoke words which, as the greatest authority tells us, were the words of God Himself. They completed the union of man and woman by bestowing upon it three qualities, indissolubility, unity, and inviolable sacredness.

The original relation of woman to man consisted in these seven points. It was the fount of the race, and so the starting-point of human society; it was made for man's help and support in society; it consisted in subordination to him, but a subordination tempered and exalted by perfect affection; it was a union indissoluble; a union between two only; a union to be respected and maintained by both alike, because it was not founded in mutual compact, but originated and consecrated by the act of God Himself.

Such is the perfect picture of the primary human relation as given in the most ancient of all existing books. You will search in vain among the wisest men of Greece, or Rome, or Persia, or India, or Egypt, or China, or any other nation, for any teaching comparable to what the great Hebrew prophet has conveyed in a dozen lines. Yet in these nations, and the more distinctly the farther back we go, you will find institutions maintained with more or less purity, but bearing witness, even in their debased and fragmentary state, that such nations once possessed the doctrine here set forth, inasmuch as their civil life in its very origin was based upon it. As an instance may be cited, the sacred marriage of the Romans, 'per confarreationem,' a patriarchal inheritance from the cradle of the human race, and a qualification for the highest priesthoods.

Thus God, the author of human society, established it upon a perfect law of marriage. As Adam is the Father and Head of the race, so Eve is its Mother and Nurse. This is the key to her position among all the nations, their descendants. Therein lay a rich gift for the present, and a richer prophecy for the future; for this relation is not merely an institution founding society, but a secret picture and pledge of the dealing of the Creator with the race created. From the beginning the natural covers and includes the supernatural, and what is last executed is first intended.

2. Now pass over an interval of several thousand years, and take a short view of the actual state of woman in the various countries of the Western World during the last years of the Emperor Augustus, on the very eve of the Christian era.

In Greek life woman held an honorable position—the companion, not the slave of man, as in Eastern Asia. The Greeks possessed a sound and well-ordered political life, because they had a true family life grounded on monogamy. Polygamy was foreign to them; bigamy extremely rare. Polygamy was practised by the Macedonian monarchs as infected with Eastern customs. The Greeks did not keep woman under lock and key in harems; still less guarded by eunuchs. Within her home she had defined rights secured by law and custom; she ruled as mistress over slaves and children.

But there was a dark reverse side of the picture. The wife was looked upon, not as the human creature, man's like and companion, but as a means to an end, as an evil which could not be escaped, in order that there might be house and children. Her intellectual education was disregarded, and hence her influence over husband and children was slight; even the rich were not taught the accomplishments which form the charm of home. Hence Socrates admits that the society of the wife was the last

thing sought after by the husband. If he invited a guest, his wife did not dine with him. She was left to the solitude of her apartments, never entered by a stranger. There were accomplished women at Athens, whose society statesmen sought; but remember that they had lost the first ornament of their sex. Aspasia and Phryne play a great part in Grecian history, and lower prodigiously the standard of domestic life. With these the relation was free and intermittent; but marriage in Athens had to be made compulsory, as a duty to the State, for the propagation of its citizens, a duty which, as Plato admits, was most unwillingly performed. Voluntary virginity was unknown; but, if involuntary, was considered a great calamity. At Sparta marriage was a mere breeding institution for the supply of healthy and vigorous citizens. Wives were lent. The State was a breeding-place for human cattle. Then, moreover, the domestic life of the Greeks was eaten up by the fearful miasma of unnatural morality, which seemed like the curse of the Hellenic race. While the extent of this evil cannot be exaggerated, it cannot be detailed.

Further, after the Peloponnesian war, a great moral deterioration set in, which continued unbroken down to the time of Plutarch. Families became extinct through the desire to have no children. This was a result deplored by Polybius a hundred and fifty years earlier. Speaking of the beginning of the Roman dominion over them, he says: 'It is the accordant opinion of all that Greece now enjoys the greatest comfort of life, and yet there is want of men, desolation of cities, so that the land begins to lose its fruitfulness through want of cultivation. The reason is, out of softness, love of comfort and of ease, men, even if they live in the state of marriage, will bring up no children, or only one or two, in order to have a good inheritance. Thus the evil becomes even greater, as, if war or sickness takes away the one child, the family dies out.' (Polybius, Exc. Vatic. ed. Geel., p. 105).

Now, considering the widespread dislike of marriage and of children from marriage, the slave population with their number, condition and influence; considering, also, the terrible prevalence of unnatural immorality, we may safely conclude that no people in history labored more effectually for its extinction than the Greeks.

Originally the Romans had a far higher standard of domestic life than the Greeks. Monogamy prevailed, marriage had a certain sanctity, and the wife was taken into the life-long communion of joys and sorrows. If what is said be true, that even for 500 years Rome had not a single instance of divorce, then the Romans in their estimation of wedlock stood above any nation of antiquity. On the virtues of the family their civil policy was founded. They were noble husbands and fathers before they became conquerors. But from the second Punic war, a great deterioration ensued. It advanced with the progress of conquest. In the time of Augustus the very mention of ancient Roman family virtues would seem a bitter satire upon the actual corruption. Slavery had wrought its dire work in every relation of the family. The vices of all nations had invaded Rome, and the characteristic Grecian vice reigned supreme. In short, when the Roman Empire had reached its height, as the virtues of women were never so rare, so the respect for women had sunk to its lowest point.

Among the Persians marriage had been debased by polygamy. The desire for numerous children was general, and the law, too, enjoined them. To attain this end the intrinsic dignity and worth of woman were utterly disregarded. The Persian would have as many concubines as his means allowed, and abhorred nothing as much as voluntary celibacy. A maiden of eighteen years who remained unmarried was threatened with the heaviest punishments after death. Their domestic life was full of abominations.

Among the Israelites, who possessed the then true religion, woman as well as man was recognised as made after the image of God, intended for man's companion, destined to eternal life, and, therefore, needing a moral freedom for the practice of virtue. In their language the word expressing woman did not, like the Greek and Roman name, mean a 'bearer of children,' but another self identical in nature, but varied in sex. She was honored, with the father, as the mother, and had to instruct her children in the fear of the Lord. In common with man, she was to hear the public reading, and so to learn the spirit of the sacred doctrine. These great privileges made her social position higher than in any ancient nation except the Germans.

But there were great drawbacks also. When the Law was given, polygamy and divorce were already customs, and while the former was tacitly allowed, the latter was expressly regulated by the Law. Thus, on account of the hardheartedness of the people, the pure idea of marriage was defaced. In the ages preceding the Advent of Christ, and at the time of His ministry, the unlimited abuse of divorce had become the scourge of domestic life, and threatened even the existence of the nation. Of course, there was no place for the higher meaning and rank of voluntary virginity.

In all other nations of the East and South the degradation of woman was universal. Only in the far North was there a streak of light, fitful indeed as a sunbeam in

Northern storms. The noble German race were almost alone among barbarians in having but one wife, and in being faithful to her. No youth, no beauty, no wealth could make up in their eyes for the loss of virtue in woman. Fashion was powerless there, says Tacitus ('Germania,' 18, 19, 20), to make vice merely ridiculous. These Germans supplied later on the raw material of Christendom.

(To be concluded.)

DIOCESE OF CHRISTCHURCH

The Right Rev. Dr. Grimes, Bishop of Christchurch, has issued the following Lenten Pastoral:—
Dearly Beloved Brethren and Children
in Jesus Christ,—

The opening chapter of the Bible gives us, in brief but graphic terms, the first and sublimest page in the history of mankind. It tells us that when the Almighty had created the heavens and the earth and the fulness thereof, He said:—'Let Us make man to Our own image and likeness' (Gen. i., 26). Then taking a portion of the slime of the earth, He breathed into it the breath of His own divine life; and lo! that man uprose in all the greatness and glory of manhood. Having made man to His own image and likeness, 'the Lord God subjected all things under His feet, and set him over the work of His hands' (Ps. viii., 7-8). Alone, throughout the whole range of creation, gifted with intelligence, man seeks by the very bent of his nature to utilise all things subjected to his empire. Thanks to his deep research, he, at times, works wonders amid the marvels of creation.

Every age is indebted to him for some new discovery. Happy he if he use these discoveries for his own and the intellectual, social, moral, and religious improvement of his fellow-being! Happy he if he refer the honor and the glory thereof to Him who is 'the God of all knowledge' (Kings i., 2-8).

Of all the arts the secrets whereof man's genius has unravelled, there is hardly one whose sway is more powerful than that of printing. By its speech reaches beyond the limits of time and space. Thanks to the perfection of the art, and the wondrous rapidity of communication, the press establishes amongst all nations and peoples, a daily, almost instantaneous exchange of ideas, light and knowledge. A discourse delivered in London or Paris, Rome or New York, re-echoes in a few hours throughout every part of these great cities. Before the end of the week it will have travelled the length and breadth of Europe, aye, of the whole civilised globe, kindling in millions of breasts feelings of sympathy or revulsion.

Not only does the press reproduce and spread abroad speech, it even supplies it. It gives wings to the thoughts of mighty minds, placing them in communication with men of all nations and beliefs. Well has it been said of the press that 'it is mightier than the sword or the word.'

But how sad to think that the power of the press is so often put to base purposes! How sad to know that it too often becomes the ready instrument of the spirit of lying, disorder, and iniquity! Is it not deplorable to see society flooded with licentious and obscene productions consecrated to the idolizing of the grossest passions and doctrines the most degrading? Who can behold, unmoved, the crowd of shameless writers who seem to have no other mission in life than to sully, whilst attacking all that is pure and noble and holy? Sworn foes of every idea of order, duty, and justice, they prostitute their talent or their pen to the service—nay, to the very justifying of the unclean vice, which they would fain make attractive, by the expounding of guilty theories, or the depicting of morals more guilty and more dangerous still. Writers of little or no talent often make capital out of the evil passions and corrupt inclinations of fallen nature to draw readers by the bait of immorality.

A few days ago a well known citizen of Christchurch brought under our notice some of the novels eagerly devoured by thousands in our Dominion. A noble-minded layman, he assured us that it was with a sense of loathing and disgust that he ventured to bring them before us. He did so solely in the interests of morality. He says, speaking of one of these novels—'It is one of a series in which the sacredness of marriage is held in contempt and opprobrium.' In it the sin of adultery is held to be a necessity, and indulging of the passion to be a fulfilment of the demands of nature. . . the whole tendency of the volume is a degradation of God's highest creature to the level of the brute. Of another, written, too, by a woman, there is not a clean thought or expression in the whole of its pages. Of another, by the same author, 'it is one of the filthiest productions of the age.'

From a cursory perusal of its polluted pages, we ourselves must pronounce it a horrid, blasphemous parody on the sinless life of our Blessed Redeemer.

Speaking of another novel of a similar kind, the above-mentioned gentleman says: 'The author displays a prurient mind wallowing in filth and uncleanness.' One of these 'low' productions has on its inside cover these significant words from the pen of a voluminous writer: 'It is a world-wide novel—a novel to set people thinking—a bold, brilliant, "defiant" presentation of the relations of the

sexes which I do not remember ever having seen treated with the same freedom and audacity.'

God grant, dearly beloved, that you will never defile your hands, your eyes, or your mind with the reading of such abominable writings! Still, the danger exists even for you. There is hardly a town or a village in New Zealand which does not boast its circulating library. What are the books chiefly to be found on the shelves of these libraries? Novels, and many of a questionable character.

During the year 1908, the total number of books issued by the Dunedin Athenæum was 81,824, and of that number 73,080 were works of fiction. We have it on the best authority, that fully 95 per cent. of the books issued by one of the leading, perhaps the leading, public library of this Dominion are novels. No wonder one of the characters in a book written by one of our leading English statesmen could say: 'Nine-tenths of our existing books are nonsense, and the clever books are the refutation of that nonsense.'

It were impossible to exaggerate the terrible evils wrought by the immoral literature of the day. The evil penetrates everywhere, carrying with it the seeds of disorder and unbelief.

At the approach of this Holy season of Lent, we deem it our duty to warn you against the dangers of this growing evil.

For this we propose, with the blessing of God, to enumerate the various works you must studiously avoid, and then review and examine the reasons alleged in favor of novel and all dangerous reading. Think not that we would wish to shackle you in the pursuit of true wisdom, the enriching of the mind, or even in the choice of reading for the sake of lawful recreation or amusement. Far from this, we would urge you to acquire a true taste for sound literature, to increase your desire of knowledge, your fondness for even entertaining, providing it be good and useful reading. We would tell you that a good book is the image and the echo of a beautiful soul, a living being with whom we may commune alone and unmolested, a faithful companion, and the truest of friends. But, we would add, that if this desire of knowledge, coeval with man, if this taste for reading be depraved, if bad literature alone be welcomed, whilst the sight and very title of whatever is good provoke disgust, if to satisfy this craving for knowledge, only unclean, filthy, or sensational trash be sought, then reading is no longer a useful, pleasing pastime, it becomes a willing, slow it may be, but a deadly poison. Such a book is no longer a safe guide, a faithful friend or companion, no longer the image and echo of a pure soul. It is a traitorous hand leading to the venomous viper's sting. It is the image, the echo, and the forerunner of hell.

First, of all—What are the writings carefully to be avoided? Beside those filthy productions, the mere title of which brings a blush to a Christian's cheek, those licentious pamphlets which stain the very hands of those that touch them, works, which every one with the least remnant of self-respect spurns with the disdain they deserve, and the indignation they inspire, one should turn away from:

1. Most of the current literature, whether it be what is known as yellow backs teeming over with licentiousness, the gilt-leaved sensational novels; the bulky reviews, or the flippant monthlies, weeklies, or dailies which carp at the holiest and most lawful authorities on earth.

2. Newspapers and pamphlets whose anti-Christian and sickly pages either feed the cold polished pride of the intellect, inculcate a wretchedly empty sentimentality, and openly or secretly unfold the most wicked irreligious principles.

3. Books which stupidly pretend to foretell the future and explain signs or dreams, or any such-like superstitious fooleries.

4. Those false or far-fetched interpretations of the Inspired Writings and of our holiest dogmas. We must remember that it is of faith that 'no Scripture is of private interpretation.'

5. Pages which to-day belch forth some horrid calumnies against persons consecrated to the service of the Most High, scandalous deeds sprung only from the wicked brain of the writer, to-morrow some historical lies a thousand times refuted, yet a thousand times repeated with the same boldness and bitterness.

6. Those illustrations which have become to us what the amphitheatre was to the Romans of old, slaughter-houses for men, and dens of infamy for women, whilst Christians were flung to the lions to pander to the passions of the bloodthirsty Romans. Pages wherein the engraver's satanic skill is used, at one time, to caricature the rites and ceremonies of our holy religion; at another, to display the grossest forms of vice or the most painful and loathsome scenes of wretchedness and crime.

7. Poems or fables which, under the name of histories, are penned to enkindle the most inflammable passions in our nature.

8. Books which, under pretence of encouraging virtue, deify vice, foment and strengthen that passion which is the chief spring of every other.

9. Most of the cheap trash called novels, which, to catch the young and thoughtless, are filled with scenes of love and blood and thunder, amidst which the greatest monsters are held up as heroes of humanity.

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10. Most of the prurient literature of the day, the perusal whereof is meant to heat the blood, inflame the senses and throw a halo of false, sickly sentimentality around the day dreams of youth.

11. Books and pamphlets which, while professing to treat of necessary domestic relations, covertly pander to the worst instincts, and defile with the slime of an infernal fancy.

12. Books which talk in a fascinating manner of nought but the maxims of a corrupt world, the artifices of the devil and the flesh.

13. Novels which so vividly describe the weaknesses and extravagant transports of love—another name and cloak for brutal lust—on the altars whereof the readers are led as willing victims ready to sacrifice to this degrading vice every dearest interest, every noblest affection of their soul. Honor and ambition are shown prostrate at its feet, and the noblest of God's creatures represented grovelling in the lowest state of infatuation till this passion becomes their only thought day and night—the only object of their worship, the chief aim, the sole end of their very existence.

14. Novels urging the imitation of ideals which our reason and common sense assure us never had, nor could have, any foundation in fact.

15. Works which, under the plea of informing the mind and developing the imagination, blunt the powers of genius, and spoil the purest sympathies of nature, substituting in their stead unresisting slavish propensities called sensibility, which would have us excuse affections or vices alike hateful to God, to His angels and to upright men.

16. Books or papers relating words and deeds that no true Christian would for the world ever wish to hear or behold, or bear the responsibility of publishing the same.

17. In fine, whatever is as eagerly sought and cherished by the depraved as they are despised and condemned by the good—their name is legion.

(To be concluded.)

The following are the Lenten and other regulations to be observed in the Diocese of Christchurch:—

IN VIRTUE OF SPECIAL FACULTIES RECEIVED FROM THE HOLY SEE,

We hereby grant the following Dispensations:—

1st.—Permission for the use of flesh meat, at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays, except one, that is the second Saturday during Lent and Monday in Holy Week.

2nd.—Lard and dripping may be used after the manner of butter, at dinner, on days of fast and abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent and Good Friday.

3rd.—White meats—such as butter, milk, cheese, and eggs—are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday.

4th.—For those who, though not bound to fast, are bound to abstain: the kinds of foods which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5th.—Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent nor on the feast of St. Patrick, March the 17th.

All who have completed their twenty-first year are bound to fast and abstain, unless excused by the state of their health or the nature of their employment, according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their twenty-first year, are nevertheless bound to abstain from the use of flesh meats on the days appointed, unless exempted for a legitimate cause, of which the respective pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in this diocese, commences on Ash Wednesday, and ends on the Octave of Saints Peter and Paul.

The collection for the Holy Places will take place on Good Friday.

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the Diocesan Charities will take place on the first Sunday in October, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for Peter's Pence on the Sunday within the Octave of the Feast of Saints Peter and Paul.

N.B.—According to instructions recently received from Rome, the special collection for the Holy Places should be made on Good Friday, or the first available occasion afterwards, in every church or chapel where the Holy Sacrifice is offered in presence of the faithful, and the whole proceeds be immediately forwarded to us.

Given at Christchurch, the Feast of the Commemoration of the Passion of our Lord and Saviour Jesus Christ, and appointed to be read, and afterwards placed conspicuously inside all the churches, chapels, and convents of the diocese.

JOHN JOSEPH GRIMES, S.M.,

Bishop of Christchurch.

RETURN OF BISHOP LENIHAN

AN ENTHUSIASTIC RECEPTION

(By telegraph from our own correspondent.)

After an absence of about twelve months in Europe, the Right Rev. Dr. Lenihan arrived in Auckland on Sunday night, the steamer having come up to the wharf shortly before 9 o'clock. His Lordship was accompanied by the Rev. Father Patterson. Hundreds greeted the Bishop's appearance on the deck of the steamer, and as he came down the gangway the vast crowd surged round, and with the utmost difficulty the Bishop made his way to the carriage which was in waiting. There could be no doubt of the heartiness and spontaneity of the welcome. The Very Rev. Dean Gillan, V.G., Very Rev. Deans Hackett and Lighthearth, and the executive committee followed in carriages. The procession then proceeded through the principal streets to the Bishop's Palace, where the pupils of the convent high school and the orphan children greeted his Lordship with cheers. The palace and convent were brilliantly illuminated. At the palace his Lordship personally thanked the committee (priests and people) for their good work. The Right Hon. the Premier, who left by Wellington express before the Bishop landed, wrote welcoming him home. During Monday his Lordship was in the city, and on all sides he was cordially greeted. In the evening the Cathedral was packed for the public welcome. The members of the Hibernian Society and district officers formed a guard of honor from the Cathedral to the presbytery, the altar boys following. The clergy present in the procession were Very Rev. Dean Gillan, V.G., Very Rev. Dean Hackett, Very Rev. Dean Lighthearth, Very Rev. Father W. Mahoney, Very Rev. Father Brodie, Rev. Father O'Connell (Toowoomba), Rev. Father Buckley, Rev. Father Darby, Rev. Fathers Dignan, Meagher, Murphy, Wright, O'Hara, McGuinness, Tormey, Furlong, Carran, Lynch, Molloy, Edge, Doyle, and Williams. After these came his Lordship, who entered amidst welcome strains of the organ. The members of the Hibernian Society followed. The address of the clergy and laity was read by Father Mahoney, who was accompanied by the executive committee—Messrs. J. J. O'Brien (president), P. J. Nerheny (treasurer), M. J. Sheahan (secretary). At the conclusion of the address from the clergy and laity, Mr. P. J. Nerheny handed his Lordship a cheque for £312. The address from the Hibernian Society was read by Bro. Hubert Nerheny (president), who was accompanied by Bros. Kane, Flynn, Wright, and Mulholland. The address from the choir was read by Mr. Hiscocks (conductor).

ADDRESSES.

The following was the address from the clergy and laity:—

To the Right Rev. George M. Lenihan, Bishop of Auckland.

My Lord,—It is with sentiments of joy and thankfulness that we welcome you back to your episcopal city, for we rejoice that you are once more amongst us to guide the destinies of the Church in this portion of Our Lord's Vineyard, and we are thankful that Almighty God has brought you back safe after your journey round the world. We realise that this, your latest visit to Europe, has been full of absorbing interest both to your Lordship and to us your faithful children in Christ, for you have been privileged to participate in two great events, unique of their kind. We have learnt that in Rome your Lordship assisted in a pilgrimage from England to felicitate him whom Cardinal Gibbons styles the 'White Shepherd of the Vatican,' Our Holy Father the Pope, upon the celebration of the golden jubilee of his priesthood, and in England we have been interested to learn that your Lordship also took part in that great event, the Eucharistic Congress, the first of its kind in Great Britain, and one full of stirring incidents, and most likely to result in untold good to the cause of our Holy Faith in English-speaking lands. We have also followed with interest your progress through the dear Green Isle and your visits to the different religious institutions there in the interests of this diocese, and we feel certain that on account of the many things which you have seen, the many ideas which you have made your own in the course of your travels in Ireland and elsewhere will before long find practical shape in the works which your Lordship contemplates for the good of our holy religion in the diocese.

MONSIEUR O'REILLY,
J. T. BOYLAN.

The address from the Hibernian Society was as follows:—

To the Right Rev. George Michael Lenihan, D.D., Bishop of Auckland.

May it please your Lordship,—On behalf of the members of the Auckland branch No. 81 of the Hibernian Australasian Catholic Benefit Society we cordially welcome your Lordship's return from this your second *ad limina* visit to our Holy Father the Pope. The regret caused by your departure and long absence from us is amply rewarded by your Lordship's presence, and the

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proud privilege we cherish so dearly of joining wholeheartedly in the manifestations of reverence and love to you, our dearly beloved Bishop. In spirit we have travelled with you through those lands whose sacred traditions, handed down to us by Holy Church, are ever dear to our hearts and ever present in our minds. Your Lordship, representing us, avowed renewed fealty to our illustrious Pontiff, Pope Pius X., and we in return take this opportunity of proclaiming to you our faithfulness and obedience. With ardent pleasure we noted that in holy Ireland you fearlessly and strenuously espoused that righteous movement which tended to her uplifting; and we rejoiced exceedingly at the signal and deserved honors extended to you by the ecclesiastical and lay representatives of Ireland. In the great work of our diocese, upon which the present and the future depends, we recognise that you have accomplished much, and the knowledge gained by your Lordship's close observance of methods adopted in favored Catholic countries will fully recompense our diocese for your temporary absence. In conclusion we again reiterate our joy upon your Lordship's return, and we fervently pray that Almighty God may grant you many years of health and strength to labor as our guide in this portion of God's vineyard in which your Lordship so earnestly and successfully devoted your life. We remain your Lordship's most dutiful children, Hubert Nerheny (President), Wilfred Wright (Vice-president), Wm. Kane (Secretary), D. Flynn (Treasurer), C. Mulholland (Past President).



THE RIGHT REV. DR. LENIHAN,
Bishop of Auckland.

HIS LORDSHIP'S REPLY.

His Lordship in replying to the various addresses said:—

From my heart I tender you grateful thanks for your kind words of welcome, and for the hearty greeting that I have received from all classes on my return to the diocese. In thinking over the work of the past year, there are many things of interest to dwell upon. The visit of his Eminence Cardinal Moran of Sydney, of his Grace the Archbishop of Wellington, of their Lordships the Bishops of Dunedin, Goulburn, Armidale, and the Right Rev. Mgr. O'Haran to assist at the solemn dedication of our Cathedral in February last, is an honor that we should hold in special reverence and gratitude, and the noble work of the committee of laity in arranging for their comfort and hospitality assures me of the earnest desire of my people to do homage to those in authority in the Church. Added to this his Holiness sent his special Apostolic Blessing to all those present at the ceremony, and for all those who had contributed towards the erection of the Cathedral. As a special mark of favor, we received through Cardinal Merry del Val, the Pope's Secretary of State, the beautiful reliquary which now adorns our Cathedral. In my letter of thanks to his Eminence Cardinal Merry del Val, I wrote: 'In the presence of several prelates, many of the clergy, and a vast gathering of our people, and with great rejoicing, our Cathedral was solemnly dedicated by his Eminence Cardinal Moran, Archbishop of Sydney. Your gracious letter conveying the Apostolic Blessing was read to the congregation, and the blessing was imparted by his Eminence. The magnificent reliquary, so kindly presented by His Holiness, was

greatly admired by all, and I beg your Eminence to convey to his Holiness our deep and appreciated thanks, and to tell him of the undying gratitude and renewed affection of my priests and people for our Holy Father, for his great condescension. I am leaving for Europe to secure more students for the diocese, to attend the Eucharistic Congress in London, and to make my visit *ad limina* about the time of the Golden Jubilee of his Holiness, so that I may take part in the brilliant functions of that interesting time.' I left Auckland with his Eminence Cardinal Moran and suite on their return to Sydney, and during my stay in that city nothing could equal the kindness shown me by his Eminence. Busy as he was in the affairs of his large archdiocese, and warranted by his length of years in resting after his trying journey to Auckland, he yet found time to show me many of the large institutions under his care, daily going his rounds to encourage the various communities in their good work, and impressing on all of us never to tire in doing great things for our Holy Church. You and I especially owe him a debt of gratitude that we can never sufficiently repay, and the obligations we are under will assuredly compel us to pray that God may preserve his Eminence to us for years to come, to be our leader and defender in all that appertains to God's honor and glory. Accompanied by Father Patterson, who proved such an ideal companion, and who made things so pleasant and agreeable on our long holiday, we sailed for Europe via Vancouver. The readers of our Catholic monthly and of the Dunedin *Tablet* have read of the kind reception we received in that country. We were warmly welcomed at Vancouver, St. Paul's, Dubuque, Chicago, Baltimore, New York, Chatham, and Montreal. We arrived at Dubuque in Holy Week, and as the Archbishop was in bad health I very gladly relieved him of the trying ceremonies of Holy Thursday, Good Friday, and Easter Sunday. We spent Easter Week in Chicago, and thanks to the exceeding kindness of Father Kelly and his friends, we had a most enjoyable time. Here I heard read out the list of Easter dues in St. Ann's Church—close upon 4400 dollars, about £880 of our money. I was almost envious enough to think that if the priest there and I were to exchange our Easter dues for a few years, I could do so much more for the good of the diocese. But perhaps if I adopt his system—a most excellent one—we may effect a great improvement, and I will disclose his method at another time. At Baltimore I was present at the consecration of Bishop O'Connell, when thirty bishops assisted at the ceremony. Through delay at Baltimore we missed the magnificent celebration of the men's procession through the streets of New York, when from forty to sixty thousand men took part in the same. Just think of it! Try and realise that this should happen in a city full of hustle and business worry, where, the world will tell you, the people have no time for high aspirations or thought of God, for life is too strenuous and the survival of the fittest, or the success of the craftiest, is the order of the day. And yet when called upon, this huge army appears on parade in the public street, to show the world what they are, to make public profession of their Catholicism, and if as we may presume some of them may prove weak in their morals, for temptation is strong and the flesh is weak, yet they were there to march as a proof to the world that they believed in their Church and were ready to do honor to the faith in which they were baptised. On arrival at New York we were most kindly entertained by the Dominican Fathers of Lexington Avenue. Here I learnt in some measure of the procession, for the Dominican Fathers throughout New York have established the Holy Name Society—numbering nearly twenty thousand men. These meet in their respective parish churches on a Sunday afternoon once a month for prayer and instruction. Fancy what this means. These men of every grade and station—lawyers, doctors, merchants, clerks, mechanics, laborers, policemen, firemen—without distinction, living in a country where the winter is appalling, rushing in business matters all the week in a way unknown to us, were justified surely on almost the first bright Sunday after a long winter in enjoying a drive or a walk, or a rest, and yet I met nearly four hundred of these at the Dominican Church, Lexington Avenue, on such a bright Sunday afternoon, and for more than an hour and a half they gave themselves up to the duties of their Society. No wonder that being so practical in prayer and penance, they gladly responded to the call of the Archbishop of New York and helped to swell the imposing array of Catholics. So impressed was I with this Society that when in Rome I sought out the Master-General of the Dominican Order and received from him the power to erect this Society of the Holy Name of Jesus, with its simple and practical conditions, and shortly I will arrange with Father Gilbert to carry out this mission throughout the diocese. God's Name to be honored, profane language to be avoided, these are primary conditions that will appeal to the heart of every priest. Arriving in Ireland early in June, I held ordinations at All Hallows on three days, ordaining twenty-one to tonsure and minor orders, twenty-eight to subdiaconate and diaconate, and twenty-two to the priesthood. At the Passionists', Mount Argus, Dublin, I pontificated on the occasion of the magnificent ceremonies held there in honor of their young saint, who, in



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his early youth, had enjoyed the fascination of the world, giving himself up to dancing and much frivolity, but who, turning aside from these, had entered upon a strict novitiate, and died as a simple cleric of the Order, known but to a few, and in an unfrequented town, but who had found such grace with God that many miracles were worked at his tomb, and he is now placed on our altars for our veneration and supplication, while there are still living those who were in daily contact with him. What a lesson for us to realise that the age of living saints has not passed away, and that their prayers before the throne of God must go far to appease the wrath of His offended Majesty.

Then began a series of pleasant outings under the auspices of Mr. Joseph Devlin and his many friends. I met many of the notables of the Irish Party, and from one and all I experienced much courtesy and kindness. With Mr. Devlin and friends of Belfast, I journeyed about a thousand miles in my motor car, visiting all the interesting points on the eastern side of Ireland from Portrush to Wexford. Amongst my special visits were those paid to Mr. John Redmond at his seat in the Wicklow Hills, bringing to one's memory the trying times of the Insurrection of '98 and Michael Dwyer; to Mr. William Redmond, who asked so kindly after many friends here; and to his Eminence Cardinal Logue at Armagh. In memory of this visit to his Eminence Cardinal Logue, I have a photo of my motor car drawn up before the main entrance of the Armagh Cathedral, and his Eminence occupies a prominent place in the car. The story of the Eucharistic Congress in London is now well known to you. The interesting ceremonies in that huge Cathedral impressed all who attended there. The Byzantine Rite on the Saturday was full of quaint ceremonial, but carried out with such decorum and reverence. The gatherings in the Albert Hall were marked with the greatest enthusiasm. The children's procession on Saturday afternoon seemed never ending. On the balcony of the Archbishop's House the prelates were gathered, and as body after body of these thousands of children passed by, singing the refrain, 'God bless our Pope,' I noted how quickly the tears welled up in one's eyes (these come easily in childhood and advancing age) in witnessing this interesting demonstration of the Catholic children in England. Surely these little ones will never forget that day of days. Temptation will try them, many may fail, but that day will be thought of by them when we who witnessed it will have passed away, and the promises they made to fight, and if need be die for their faith, will make their consciences cause them to turn to God. The Sunday's procession I refrain at present from dwelling upon. After visiting Ramsgate, where I arranged with the Benedictine Fathers for the purchase of St. Benedict's presbytery, I went with the English pilgrims to Rome, and was present when this large body of seven hundred was received by the Holy Father. They were placed in several rooms of the Vatican, and when the Pope appeared and greeted the Bishops, nine in number, we followed him through the various rooms and halls while he gave his ring to each one to be kissed. Then we assembled in the large hall when the address of the pilgrims was read by the Archbishop of Westminster who then presented a sum of £6000 as Peter's Pence offering from England. After the Pope's reply, and when leaving the hall, the ringing cheers and loud hurrahs of the pilgrims visibly affected his Holiness, who, turning again, once more imparted his blessing. As the meeting broke up the English Bishops retired, while I stayed talking with friends. Then we heard that a photograph of the pilgrims was to be taken, and I have a copy of this in which four to five hundred English pilgrims are seen, and the only representative of the hierarchy is myself, a New Zealand Bishop. The picture reminds one of Lord Macaulay's statement of the New Zealander taking his stand on the broken arch of London bridge to sketch the ruins of St. Paul's. Having presented my report on the diocese to Cardinal Gotti, the Prefect of Propaganda, accompanied by Father Adalbert O'Sullivan, O.S.B., who proved such a kind and valued friend to me and acts as our diocesan agent in Rome, I was received in private audience. His Holiness expressed great pleasure at the progress that has taken place here, and after introducing Father Paterson and my relatives to the Holy Father, I obtained his Apostolic Blessing for all my people and priests and friends. This I will impart in due time. I handed him the collection of Peter's Pence for the last nine years, amounting to £200. I had the honor of presenting a letter from the Hierarchy of New Zealand, expressive of the fidelity of the Catholics of our Dominion to the Holy See. His Holiness wrote his reply, which is now in my possession and which is a treasure that I would not easily part with. I applied to the Monsignore in charge of the distribution of the Pope's Jubilee gifts for help for our diocese, but while Father Adalbert O'Sullivan did his utmost to obtain as many gifts as possible, the result has not been as large as I hoped for. So many were the requests made, the division meant small lots to individual dioceses. Cardinal Gotti replied personally to my report of the work of our diocese, expressing his utmost satisfaction at the condition of affairs, the zeal of the clergy and the faith and good works of the laity. He urges on the work of Catholic education, congratulating the diocese on the legacy left by Monsignor

Fynes, of revered memory, for that purpose. While graciously granting all the faculties and privileges I asked for, he prays that the Divine help of God may be with us in our apostolic labors. The fascination of Rome was a sufficient cause for staying there, but the awaiting of the Pope's Jubilee day was my special reason for delay. What may I say of this great day? In St. Peter's there were nearly three hundred Cardinals, Archbishops, Bishops, and mitred abbots taking part in the Mass, sung by his Holiness. These prelates had gathered from all parts of the world, indeed Bishop Verdon and myself represented the uttermost end of the world, and were there to demonstrate their affection and that of their people for the Vicar of Christ, and to do honor to him on the fiftieth year of his priesthood. Our united prayer was that 'on this day which brings such glory and honor to you, Most Holy Father, your devoted children consecrate their first thought and their first prayer to you, that from your prison of prayers and sorrow your heart may inflame the whole world with words and deeds of charity. To you we offer a renewal of our faith and affection, to you we offer our fullest obedience, our intellect, our heart, our strength, and even our very lives, ready to follow you where you lead, ready to encounter danger and difficulties in upholding the Cross of Christ. We know that your lips speak the words of truth and life, and we gladly listen for your voice to call us to the paths of eternal life.' And from millions of hearts went up pious aspirations on his behalf that this glorious Pontiff might be spared for many years to rule over God's Church. Such a ceremony as we were privileged to see can never fade from our memories—there was the huge crowd filling every available space in St. Peter's, the long array of mitred prelates in procession, the gorgeous vestments of the Eastern Bishops, the cavalier dress of the Swiss Guard, the magnificent costume of the Papal Guard, and then the entrance of the Pope borne on the sedilia through the aisles amid the inspiring strains of the silver trumpets. Then began the Mass, but on this I cannot delay. All tended to a ritual that the world knows not of, and while I visited various pageants in England describing the historical events of that land, they were poor and tawdry as compared with the impressiveness of the Pope's Jubilee Mass in St. Peter's on November 16, 1908. And God has favored me with a pleasant journey out, and everywhere I called I met with great kindness and attention.

Before concluding this address I must not prove un-mindful of the work that has been done in the diocese in my absence, under the fostering care of our good Vicar-General. The following summary will show the result of the work done under his supervision, and the success attending the efforts of those who labored so willingly with him. I have gleaned all this news from letters, from the Catholic monthly, and from the *Dunedin Tablet*, and if it should so happen that I fail to record incidents in any parish that are worthy of note, I must blame the retiring modesty of the priest in charge, who failed to inform me of them. Clergy—Since January 1, 1908, we have obtained the services of six priests—Fathers Doyle, Tigar, O.P., Wright, Brennan, Carran, and Ormond, and we welcome Fathers O'Hara and Holierhoek on their return from an extended holiday. During this time, however, two priests left the diocese, and we have to record the death of Father Veale, who was ordained for the diocese, but was ordered to hospital by the doctor immediately on arrival, and who died within a short time. May he rest in peace. Churches—We have already spoken of the completion of the Cathedral, and the ceremonies presided over by his Eminence Cardinal Moran. New churches have been erected at Te Puke, Avondale, Raglan, Tologa Bay, Taumarunui, and at the Little Sisters of the Poor. Convents—New convents have been erected at Mangawhare (Northern Wairoa) and at Te Aroha. Legacy—We hold in grateful memory the late Mrs. Knox, of Auckland, who left bequests to the Little Sisters and St. Mary's Orphanage totalling £1000. Missions—Successful missions have been held by the Redemptorist Fathers at Devonport, Gisborne, and Ormonde, and the mission given by Father Gilbert, O.P., along the East Coast from Gisborne North has done immense good for the Catholics in this scattered district. Nuns—The community of the Sisters of Mercy enrolled six newly professed in their ranks. I have to record with regret the deaths of Sister M. Vincent, and of an old favorite with the Auckland people, Sister M. Borgia, whose name is cherished by all her former pupils. May she and her companion rest in peace. The Sisters of St. Joseph have founded another community in our midst, and are in charge of the school at Mangawhare, N.W. The Little Sisters have built a large chapel for their old people, and this was solemnly blessed by his Grace the Archbishop of Wellington. Parishes—New parishes have been opened at Ellerslie, Cambridge, and Taumarunui. Properties—New properties, by gift or purchase, have been secured at St. Benedict's, Ponsonby, Te Awamutu, and Tologa Bay. For this last property we are indebted to the generosity of Mr. Frank Harris, of that township. Parish bazaars—In the parishes of the Cathedral, Ponsonby, Otahuhu, Pukekohe, Rotorua, Devonport, Cambridge, Raglan, successful bazaars have been held for the improvement of the properties or for the reduction of the debt. Schools—New schools have

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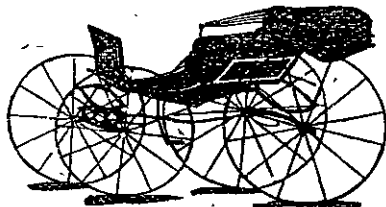
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been built at Mangawhare, N.W., and Otahuhu, and Gisborne, and a new system of support for the teachers has been inaugurated at Hamilton and, I believe, Gisborne.

You will see by this record how the diocese has progressed in my absence, and while offering my good wishes to all those taking part in these good works, I feel that you will readily join with me in congratulating the Vicar-General, who is entitled to all the honor due to any leader of a cause. Indeed so satisfied am I with his work and (from letters that I received) so pleased are most of you with his energy, zeal, and devotion, that I now quite understand, in my case, the force of the saying, 'Some of us never will be missed.' So wisely has he administered the diocese that my absence was in no way a detriment to its progress, and so content am I with his work that I propose to leave in his hands much of the detail of operation, leaving myself free for other duties. Ungracious and ungrateful would I be if I had not tried to obtain some mark of commendation of his zeal from his Holiness, and I hold in my hands the Brief from Rome, appointing him the Right Reverend Monsignor Gillan, Domestic Prelate of the Holy See. I would hand him over the Brief at once, but I feel that his people of St. Benedict's will rejoice most of all at his elevation, and that they would like to signalise this happy event by inviting us to meet our new Monsignore in St. Benedict's Hall, allowing us to join with them in any presentation they would wish to make him, when I could formally hand him the Brief he has so richly deserved. For our churches built in brick and for the mother houses of our communities, I have obtained the indulgences of a 'Privileged altar,' so that our dead may be greatly benefited by our prayers. For all our communities, for our societies, and for all those joining in Church work, I have obtained the special blessing of his Holiness, and while you kneel down this I will gladly impart.

At the conclusion of the address there was Benediction of the Blessed Sacrament by his Lordship the Bishop, Dean Hackett being deacon, Father Mahoney sub-deacon, and Dean Gillan master of ceremonies. The

choir, under Mr. Hiscocks, sang the 'Te Deum. The high altar was artistically decorated for the occasion. The members of the Hibernian Society again acted as a guard of honor as the Bishop left the church, and his Lordship took occasion to thank them heartily. The function on the whole was a great success. The attendance was very large, in fact the Cathedral was crowded long before the commencement of the ceremonies.

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MARRIAGE

CURRAN—PITCHERS.—On February 10, 1909, at St. Joseph's Cathedral, by Rev. Dr. Cleary, M. Curran, eldest son of Mr. P. Curran, Milton, to Lucy Elizabeth, elder daughter of Mrs. E. C. Pitchers, Dunedin (late of Roxburgh).

DEATHS

Sister M. Claude, second daughter of Mr. J. Slowey, Westport, died on Monday morning at the Convent of Mercy, South Dunedin.—R.I.P.

McGUIGAN.—On January 15, 1909, at his residence, Kanieri, Owen McGuigan, native of County Cavan, Ireland; aged 64 years.—R.I.P.

O'HARA.—On February 17, at St. Bathans, Bridget, relict of Patrick O'Hara, native of County Clare, Ireland; aged 71 years. R.I.P.

IN MEMORIAM

COSGROVE.—In loving memory of Bridget Cosgrove, who died at Winton on February 6, 1907.—R.I.P.
—Inserted by Mrs. John McLaughlin, Wyndham.

INFORMATION WANTED

Information Wanted of the Whereabouts of THOMAS MURPHY, son of James Murphy, of Kilmacoo, Avoca, County Wicklow, Ireland. Last heard of in Dunedin.—Apply to Tablet Office.

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 25, 1909.

'MARIA MONK' AND 'PASTOR' CHINIQUEY



LAST week we made a brief reference to the neat and comprehensive manner in which the Vicar-General of Melbourne administered a well-merited rebuke to the Orange Grand Master Snowball. That ill-balanced head of the Saffron Sash 'leads the way,' as the *Bulletin* expresses it, 'in the somewhat futile pastime of Pope-defying.' The Grand Master of the Orange Institute of Victoria has, in fact, created an unpleasant sensation, even amongst those who have never had any respect for Orangeism, by openly avowing himself as an advocate of the unrestricted admission into the Commonwealth of 'literature' declared to be, within the meaning of the Federal laws, immoral and filthy and obscene. The occasion was a picnic of 'true blues' at Aspendale Park. Whether it was that the intense heat had a liquefying effect on the Snowball brain, or whether it was simply due to the evil genius that generally dogs Orange oratory, this deponent saith not; but, in the course of the usual harangue against 'Popery,' Brother Snowball slopped over into the following ebullition: 'The domination of Romanism that was so often referred to was no bogey. He had noticed in the *Commonwealth Gazette*

the other day something which indicated a secret form of domination. An intimation had appeared forbidding the importation into Australia of *Maria Monk*. . . Rome stepped in and got the Federal Minister of Customs to put in a notice forbidding the importation of this book, as well as another—viz., *The Priest and the Confessional*. Apparently the Roman Catholics not only wanted to dictate as to what the children in the State should read, but also as to what the adults should read throughout the Commonwealth. Surely people ought to be able to read what they liked, so long as it was not in violation of the moral law.'

Needless to say, the Orange leader's 'facts' are as unreliable as his principles are pernicious. The Vicar-General of Melbourne had an easy task in showing that the Catholic ecclesiastical authorities had not the smallest connection, direct or indirect, with the prohibition of the importation of the unsavory stuff that is so dear to the palate of the 'yellow' brethren. The exclusion of these foetid agglomerates of printed paper—which Grand Master Snowball ascribes to the Scarlet Woman—was, in reality, due to the Orange party's own particular friend and ally, the Hon. George Reid. The facts in the case are very simple. The Commonwealth Customs Act of 1901, section 52, forbids the circulation of 'blasphemous, indecent, or obscene' literature, and prohibits the importation of the same. As far back as 1904, the Hon. George Reid, then Premier, decided that these particular books of *Maria Monk* and 'Pastor' Chiniquy were obscene within the meaning of the Act, and issued the necessary official order forbidding their importation. He took this action entirely of his own motion, and (as a contemporary humorously puts it) 'without previously consulting the then Pope.' The prohibition was ordered, not on the ground of 'Rome,' but on the ground of common decency. And in doing as he did, Mr. Reid was simply discharging his duty as a citizen and as a statesman, in accordance with the principles laid down by the very highest authorities on politics and sociology. 'Still more determined,' says Max Nordau, the well-known author of *Degeneration*, dealing with the citizens' duty in respect to certain social pests—'still more determined must the resistance be to the filth-loving herd of swine, the professional pornographers. These have no claim to the measure of pity which may still be extended to degenerates properly so called as invalids; for they have freely chosen their vile trade, and prosecute it from cupidity, vanity, and hatred of labor.

The pornographer poisons the springs whence flows the life of future generations. No task of civilisation has been so painfully laborious as the subjugation of lasciviousness. The pornographer would take from us the fruit of this, the hardest struggle of humanity. To him we must show no mercy.' The truth is that in this championing of these immoral writers, in this suggestive appeal to be allowed to read 'what he liked,' the high-priest of Orangeism exposes, not 'Rome,' but himself and his own organisation. He is all the time putting himself and them under the microscope for the benefit—and for the warning—of the decent-minded public. The fact that this individual is the leading spirit in the Bible-in-schools party in Victoria has cast upon that organisation a discredit which, in the popular mind, will attach to it for many a day.

But are the two books under discussion really obscene, and do they really and fairly come under the scope of the prohibitory Act? Let us glance first at the personal character of the two individuals responsible for them, and then at impartial testimony regarding the books themselves, and we shall see that there is only one answer to the question. Dealing with Zola and other pornographic writers, Mr. Max Nordau, in the great work already quoted, lays it down that 'predilection for coarseness is a well-known morbid phenomenon,' and declares that it is an invariable accompaniment of degeneration. 'They' (the imbeciles, he quotes Dr. Sollier as saying) 'love to talk of obscenities. . . This is a peculiar tendency of mind observable specially among degenerates; it is as natural to them as a wholesome "tone" is to normal minds.' Tried by this test, it will be seen that in the case of both *Maria Monk* and Chiniquy there is a distinct departure from the normal, and that both are to be placed unquestionably within the category of moral degenerates. For who and what was *Maria Monk*? She was a non-Catholic fallen woman—thief, gaol-bird, and prostitute. When a young girl, she absconded from one of her mistresses with a quantity of wearing linen; by two others she was discharged for her bad conduct. Later on, she entered on a career of systematic immorality, and became a well-known character on the streets of Montreal. A portion of her mis-spent life was passed in a refuge for fallen women conducted by Mrs. Duncan McDonnell in that city, and a goodly portion of the remainder was spent in prison. A creature of weak intellect, she drifted from Montreal to the slums of New York, and continued 'on the streets' there till the end came in 1849. Then, on an autumn day, she passed for the last time from a house of ill-fame to the Tombs prison, New York, having been found guilty of picking the pocket of a paramour in a den near the Five Points; and, in this gaol, two

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months later, her career of sin and shame and misery was closed by death. The filthy publication to which her name is attached was not actually written by her; but by another moral degenerate, one of her paramours, a reprobate New York preacher named Hoyte. The history of the woman and her associates is to be found in *The True Story of Maria Monk* (Catholic Truth Society, London, one penny), in Maguire's *Irish in America*, and in nearly every good encyclopaedia. What was the character of 'Pastor' Chiniquy? That he was egotistical, vain-glorious, dishonest, a forger, and an embezzler, has long been known to all who had even a cursory acquaintance with the long-published facts of his career. That there was a still darker background to this unpleasant picture has also been long known to those who have gone at all deeply into the wretched man's history. The details of the seamy side of Chiniquy's life-story have long been before the English-speaking public; they have been brought out with greater and more documented fulness than ever before in a pamphlet by the Rev. Sydney Smith, S.J., recently published by the London Catholic Truth Society. It appears that even when a mere youth at the Little Seminary of St. Nicolet he was detected in an offence against morality, and his high-minded uncle at once disowned him and refused to be responsible for his further maintenance. In 1846, according to a document recently published, he was caught in the very act of a sin against morals, and was thereupon obliged to leave the diocese of Quebec. In 1851, for further criminal actions, he was deprived of all the faculties which had been given to him in the diocese, and formally interdicted by Bishop Bourget. After professing penitence, he was given a further chance, but in 1856 he was suspended by Bishop O'Regan for fresh misconduct, and in 1858 was finally excommunicated by Bishop Duggan publicly and in the presence of a great concourse of people. The general view of his character by those who knew him best may be clearly gathered from the following extract from a letter written by M. Mailloux, Vicar-General of Quebec, to Bishop Smith, then Administrator of Chicago. The letter was written before Chiniquy's final excommunication and several months prior to his 'conversion' to Protestantism—the original is now in the possession of the Rev. Sydney Smith: 'I have lived here [at Bourbonnais, the last scene of Chiniquy's labors as a Catholic] since one year. In Canada I knew Mr. Chiniquy very well. I know what his conduct was morally, but the moment is not favorable to mention it. Before interdicting Mr. Chiniquy, Bishop O'Regan had received grave testimonials regarding the moral conduct of Mr. Chiniquy. I am fully acquainted with the facts and persons concerned. . . . Mr. Chiniquy had in Canada, and still has here, the reputation of being a man of most notorious immorality. The many women he has seduced, or tried to seduce, are ready to testify thereunto. Those who in this country [Bourbonnais] have lived in Mr. Chiniquy's intimacy loudly proclaim that he has lost his faith long ago, and that he is an infamous hypocrite.'

Such being the moral character of the two 'authors,' it is easy to deduce the probable quality of their writings. If the source is impure the streams will be impure also. We have ourselves again and again in these columns exposed the filthy nature of the publications under discussion. In further proof that the banned books are in fact in the last degree immoral and obscene we quote non-Catholic testimony of the most disinterested and unimpeachable kind. Mr. C. H. Middleton, 'a staunch Protestant,' writes in the columns of the *Melbourne Argus*, 'publicly agreeing with the Very Rev. Dean Phelan, V.G., that the book referred to by Mr. Snowball is abominable,' and he has 'no hesitation in denouncing this as a disgusting book.' A number of other Protestant correspondents write heartily endorsing Mr. Middleton's view. A Presbyterian correspondent of the *Sydney Bulletin*, after quoting the passage already cited by us from *Chambers' Encyclopaedia*—'a Presbyterian work, edited by a Presbyterian, and published by a Presbyterian firm, in a Presbyterian country'—adds his own personal testimony as follows: 'For unadulterated filth the books are both hard to beat. . . . I have found the awful things in the hands of innocent country girls, their misguided mothers, misguided by such remarks as those just made by Snowball, thinking it was right that they should read them. . . . Yes, it was high time the books were put on our national *index expurgatorius*. They should have been there years ago.'

The *Sydney Bulletin* itself—certainly the least squeamish of papers—joins in the chorus of condemnation of the filthy books championed by Grand Master Snowball. They are, it says, 'pornographic works which make a certain appeal to the callow young citizen with a prurient mind. . . . These inartistically unsavory volumes can mostly be found hidden away with other works whose only claim to the shilling or eighteenpence of the passer-by is the aroma of impropriety which surrounds them.' And as a piece of practical, and, so to speak, expert evidence of the most damning and conclusive kind we may state that, in Melbourne, a sergeant of police and a detective both assured the editor of this paper that the Chiniquy production was found as a sort of text-book in Melbourne houses of ill-fame.

Limitations of space prevent our dealing with other phases of this subject. We could fill many pages of this paper with denunciations, by decent Protestants, of the sort of printed filth that Grand Master Snowball would admit without restriction to infect the homes of Australia. But let this one parting judgment suffice. It is an extract from the views expressed regarding Chiniquy's productions by a representative Protestant, Mr. F. H. Baker, and published in his paper, the *Halifax Mayflower*, in 1876:

'The man's mind seems to be one mass of corruption and grovelling lust. He would impute sinister and impure motives to the very mother of his Saviour—nothing is too holy or sacred for his slime to cover, or his impious hand to clutch. His personal appearance, as we saw him at the Halifax Hotel, was not particularly prepossessing, and now that we have read his book we can quite understand the very deformity of soul that is stamped upon those repulsive features. We ask any man who has any soul, who has the slightest deference or respect for women, who loves his wife and little ones, who almost worship the name of mother, to read Chiniquy's book, and then ask himself if it can be possible if such a viper as this can be received with open arms into the bosom of any church—not only received but actually ordained as a minister of Christ, and allowed to preach salvation to anything that is made in the image of God. We defy any man, we care not how devilish his ingenuity, or low cunning, to devise to write or hint at anything half so disgusting, so sickening, so horrible in all its details, as this clergyman's work on the lust of that church of which he was for twenty years, according to his own account, a devoted follower. We would not have it on our soul—it would stain it like blood—to publish even in this worldly paper an extract of this vile work in English; we could not look into the eyes of our wife and children and do it; but educated and matured men may ponder over a few titbits from this reverend clergyman's table of delicacies, if they can muster up courage enough to wade through the book; we would not read it again for its weight in gold. There is something simply indescribably horrible about it. We are no saint, nor are we Roman Catholic; we have read the works of Geo. Sand, Eugene Sue, and Paul de Kock; we are not at all thin-skinned, and know what life in large cities is; but we have to thank Père Chiniquy for one particularly poisonous, sickening sensation that stifles us like a blast from the lowest depths of hell; and all we have to say in conclusion of these painful lines is that God knows we pity from the bottom of our heart any man or woman in possession of their rational faculties who can take this human monster by the hand, who can sit under his teachings, and listen to his impious voice ascend in very mocking to the throne of God, and call it *Prayer*.'

DIOCESE OF DUNEDIN

The Rev. James Lynch, of Palmerston, who had been on a trip to Europe, arrived in Dunedin on Saturday by the Ulmaroa from Sydney.

Prior to his departure from Milton to Oamaru the Rev. Father Farthing was entertained at a farewell social gathering by the parishioners.

Rev. Father Howard, who took charge of the Milton parish last week, was formally welcomed by a great body of the parishioners at a social gathering on Tuesday evening.

The Mission for the members of the Confraternity of Perpetual Succor, conducted during the past week at St. Joseph's Cathedral by the Rev. Father Gilmartin, C.S.S.R., was brought to a close on Sunday afternoon.

All the arrangements for the annual entertainment in connection with St. Patrick's Day are now in a forward state. Owing to the theatres and halls being engaged on the proper date the concert will be held on the evening of March 18, in the Garrison Hall.

A meeting of the Christian Brothers' Old Boys' Association Football Club was held in the schoolroom on Monday evening. The object of the meeting was to see what likelihood there was of forming a new grade for the coming season. Owing to the excellent attendance of players at the meeting, it was resolved to enter a team for the second grade cup. All Old Boys anxious to join the club should hand in their names to the secretary, T. P. Laffey, Christian Brothers' School, during the coming fortnight. Besides the school teams we hope to see three grades among the old pupils—second, third, and fourth.

A musical and dramatic entertainment in aid of the school furnishing fund was given in the Santa Sabina School, North-east Valley, on Tuesday evening. The first part of the programme consisted of the dramatic operetta, 'Sang Azure,' in which the cast of characters was as follows:—Captain Algernon Fere, Mr. J. Hill; Evelyn Fere, Miss N. Galloway; Charles Colverley, Mr. R. A. Power; Mary Ann, Miss N. Anderson. The second part opened with a song, 'The old plaid shawl,' Mr. S. O. Lawson; recitation, 'The owl critic,' Miss Lily King; song, 'There is a land,' Mrs. R. A. Power; song, 'The beautiful girl of Kildare,' Mr. G. Thorley; recitation, 'Solitude,' Miss F. Pacey. The concluding item was the operetta,

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'John and Angelina.' The character of John was sustained by Mr. T. J. Anthony, of Angelina by Miss C. Carter, and of the waiter by Mr. A. Griffiths. The operettas were produced under the direction of Mr. T. J. Anthony, Mr. W. Kennedy being scenic artist. The accompanists were Miss M. King (piano) and Mr. J. Burns (violin). There was a very large audience, who showed by frequent applause their appreciation of the varied and excellent programme.

The pupils of St. Dominic's College tendered a welcome to his Lordship the Bishop on Tuesday evening. A high-class programme of musical and other items was gone through, and at the conclusion his Lordship thanked the performers for the excellence of the entertainment. His Lordship was the recipient of a valuable present

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

February 20.

The Home for the Marist missionaries has now been fixed at Temuka instead of Meane.

The Otaki Convent School picnic was held in the vicinity of that institution on Wednesday, 17th inst.

The Sisters of Mercy intend taking over the Sunday schools at Brooklyn and Mitchelltown from the St. Vincent de Paul Society.

At Carterton St. Patrick's Day will be celebrated by a concert and social in Victoria Hall in aid of the Catholic Church funds.

The following pupils of St. Patrick's College were successful at the Civil Service Senior examination:—Passed—Robert Lavery; passed in five subjects, James Rochford, Bernard Ryan, James Ryan; passed in four subjects, Alfred Cullen, Michael Maher.

The Rev. Dr. Capra, of Milan, Italy, arrived in Wellington on Wednesday and was the guest of his Grace the Archbishop until he left on Thursday by the express for Auckland. Dr. Capra is inquiring into the conditions of Italian residents of the Commonwealth of Australia and the Dominion of New Zealand.

The usual fortnightly meeting of the H.A.C.B. Society was held on February 15, Bro. E. F. Reichel presiding. The secretary reported the progress that had been made by the St. Patrick's Day celebration committee, and stated that there was every indication of a successful celebration. His Excellency the Governor, his Grace the Archbishop, and the Mayor and Mayoress have extended their patronage to the national concert for St. Patrick's night, and have also signified their intention of being present. Before the meeting closed a resolution of sympathy, condoling with the relatives and friends of those who lost their lives in the ill-fated Penguin, was passed by the members.

On Wednesday, 17th inst., in the Sydney street school-room, Thorndon, a most enjoyable social was held in aid of the Karori Catholic church building fund. At this initial entertainment (as it is the intention of the committee to hold a series of socials during the coming half-year to augment the above fund) there was a large number present. The committee, consisting of Mrs. Campbell, Mrs. Hull, Mrs. Lessington, Mrs. Prendeville, Misses Prendeville (2), Mrs. Nimmo, Mrs. Kay, Miss N. Kay, Miss Feeney, Mrs. Swan, Miss Barrow, Misses Hurley, Putnam (2), Messrs. Monaghan, Pearce, J. F. Lessington, Crombie, Cimino, Kay, Devine, and J. J. Costall (hon. secretary), worked hard for the successful function.

At St. Patrick's Hall on Thursday evening the Wellington Catholic Seamen's Conference was held, when there was a full attendance of members present, including the spiritual director (Rev. Father Venning). The report stated that during the half-year the number of foreign vessels visited was 63; Catholic seamen met, 273; 79 packages of Catholic and secular literature were distributed. The report was highly gratifying, and the figures double those of the previous six months, except in regard to the literature. There is a credit balance of £11 18s 10d. Three concerts to seamen were given under the auspices of the Conference during the half-year. Arrangements have been made with the spiritual director to have a Requiem Mass said on Tuesday at St. Mary of the Angels' Church for the deceased members of the crew of the Penguin. The Conference has also donated £1 1s towards the relief fund. The election of officers for the ensuing half-year resulted as follows:—Spiritual director, Rev. Father Venning; president, Mr. James McCusker; vice-president, Mr. E. J. Donoghue; hon. secretary, Mr. E. F. Reichel; hon. treasurer, Mr. C. Cotterill; librarian, Mr. C. P. McKenzie; shipping reporter, Mr. Charles Lenihan.

Mr. J. McGrath, our late Chief Detective, was farewelled by Bench and Bar previous to his departure for

Christchurch, where he is to assume the duties of Sub-Inspector of Police. At the Magistrate's Court, Mr. A. L. Herdman, President of the Law Society, said the members of the legal profession practising in the Magistrate's Court who had come in contact with Mr. McGrath entertained for him feelings of the highest respect. He was a familiar figure in court, and many of those present had come into almost daily contact with him. They had been opponents in cases tried before their Worships, and it must be gratifying to Mr. McGrath to have earned the appreciation of those who had been so frequently pitted against him. One of the principal qualities that had made the ex-Chief Detective respected was his invariable fairness. Often when some unfortunate individual appeared in court for a breach of the law, and was not represented by counsel, Mr. McGrath had informed him of circumstances in his favor, so that he might have a chance. Moreover, the ex-Chief Detective possessed a good heart, and extended a helping hand to many an unfortunate who had not a friend in the world. In conclusion, Mr. Herdman congratulated Mr. McGrath on his well-deserved promotion, and wished him every success in the future. Mr. C. P. Skerrett, K.C., Dr. McArthur, and Mr. Riddell, S.M.'s, also spoke in highly eulogistic terms of Mr. McGrath's ability and fairness. Mr. McGrath, in returning thanks, said that no words of commendation were of so much value to him as those which came from persons who were in a position to criticize his work. He felt honored at the large gathering in Court, and could only say that his promotion was mingled with the regrets at parting from old associations.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 22.

The Sisters of Nazareth acknowledge with thanks additional contributions amounting to £235 from a lengthy list of subscribers towards the building fund of the new Nazareth House.

At the Chamber of Commerce Hall this (Monday) morning a number of friends of Inspector Dwyer and Mrs. Dwyer met for the purpose of making a presentation to the latter as a mark of esteem and regard, and as a memento of their residence in Christchurch. Mr. R. C. Bishop, who presided, said that those present desired to extend their heartiest congratulations to Inspector Dwyer on his recent promotion. Inspector Dwyer himself could not attend that day, for the police regulations were of a very stringent character, and perhaps it was as well that that was so. That, however, did not make the fact any the less, that in honoring Mrs. Dwyer they were honoring Inspector Dwyer as well. They wished Inspector and Mrs. Dwyer happiness and success in the new city to which they were going, and they could not allow the opportunity to pass without giving some little souvenir of Mr. and Mrs. Dwyer's residence in Christchurch. They desired to express, through Mrs. Dwyer, the high esteem in which her husband was held by his Christchurch friends, and their heartiest congratulations upon his promotion. Mr. Bishop then presented Mrs. Dwyer with a small silver tea caddy, filled with what he termed 'golden tips.' The caddy bore the following inscription: 'Presented to Mrs. John Dwyer by a few Christchurch friends on the occasion of the departure of Inspector Dwyer and herself from Christchurch to Napier, 22nd February, 1909.' Mr. W. Hayward briefly responded on behalf of Mrs. Dwyer.

Golden Jubilee of Mother M. de' Ricci, O.S.D.

Tuesday last was the golden jubilee of the profession of Mother M. de Ricci, O.S.D., of St. Dominic's Priory, Dunedin. Mother M. de Ricci was born in Limerick in June, 1837; entered the Dominican Order at Sion Hill, Dublin, in 1856, and was professed three years later. Of these fifty years of fruitful labor as a religious thirty-seven have been spent in New Zealand, and it is safe to say that there is scarcely a district in the diocese of Dunedin in which cannot be found some one who at one time or another had benefited by her teaching, advice, and wise counsel. Mother M. de Ricci, with nine other Sisters, left Sion Hill for New Zealand in October, 1870, arriving in Dunedin in February, 1871, where she was engaged teaching until 1882. Then, accompanied by four Sisters, she was sent to open the convent in Invercargill, and remained there until 1889. Being recalled to Dunedin, she occupied the position of Mistress of Novices. In 1894 she went to Lawrence, and in 1898 she had charge of the mission house at Queenstown. The following year, with five Sisters, she went to Western Australia, but her health breaking down towards the end of 1900, she had to return to New Zealand. In 1901 she was sent in charge of Cromwell branch-house, but returned to Dunedin in 1907, where she has since been employed in instructing children and others. Mother M. de Ricci is niece of the late Most Rev. Dr. Kirby, Archbishop of Ephesus, and Rector of the Irish College, Rome.

THE WRECK OF THE PENGUIN

CATHOLICS WHO LOST THEIR LIVES

(From our Wellington correspondent.)

The following is a list of Catholics who lost their lives in the wreck of the Penguin on the night of Friday, February 12:—Passengers: Mrs. Brittain, of Blenheim; Miss Mary Doran, of Wellington; Mr. Sylvester Holcroft, of Blenheim; Mr. James Collins, of Charleston; and Master Gustave Troadec, of Stoke Orphanage; crew: Mr. Frank Driscoll (second officer); Mrs. Hope (fore-cabin stewardess); Mr. John Rafferty; Mr. G. Barnes; Mr. G. Gaffra.

The manager of the Stoke Orphanage, Rev. Father Clancy, S.M., was in Wellington when he learnt that one of his wards had perished. He journeyed on Sunday by land, accompanied by the Rev. Father Venning, S.M., to the scene of the disaster, and succeeded in identifying the body of Master Gustave Troadec amongst those cast ashore at Terawhiti. At St. Mary of the Angels', Boulcott St., on Tuesday a Requiem Mass was celebrated by the Very Rev. Dean Regnault (Provincial of the Society of Mary), who, assisted by the Rev. Father Clancy, S.M., of Nelson, performed the last rites over the bodies of Mrs. Brittain and Master Gustave Troadec, their funerals leaving for Karori Cemetery immediately after the Mass.

In the afternoon the funeral of Mr. Sylvester Holcroft took place from St. Mary of the Angels', the Rev. Father Venning, S.M., conducting the ceremony.

There was a very large congregation at the Sacred Heart Church, Thorndon, on Tuesday morning, when his Grace the Archbishop celebrated a Pontifical Requiem Mass for the souls of all those who had lost their lives in the shipwreck. The Very Rev. Father Keogh, S.M., was assistant priest, the Rev. Father Hurley, S.M., deacon, the Rev. Father Bowden, S.M., subdeacon, and the Rev. Father Herbert, S.M., master of ceremonies. In the sanctuary were the Ven. Archdeacon Devoy, S.M., the Very Rev. Father Bannon (Provincial C.S.S.R.), Rev. Fathers Goggan, S.M., and O'Reilly, S.M. A strong body of the clergy, under the leadership of the Rev. Father Mahony, S.M., supplied the musical portion of the liturgy, the Rev. Father Schaefer, S.M., presiding at the organ. The Sisters of Mercy had fittingly draped the sanctuary, the Archbishop's throne, and the pulpit, and with their pupils from the High School they sang very feelingly the hymn, 'Oh turn to Jesus, Mother, turn,' during the vesting of the Archbishop prior to the celebration of Mass.

His Grace the Archbishop preached a touching sermon. His Grace pronounced the absolution after Mass, the body of Miss Mary Doran being present. The organist played the 'Dead March' as the congregation left the church.

The clergy then proceeded to attend the public funeral accorded to the remains of those whose bodies had not been claimed. Amongst these were two of the Catholic faith—John Rafferty and G. Barnes. The lorry bearing their remains was detached from the general cortege at the entrance to the Catholic portion of the public cemetery in Karori, and, headed by a procession of the clergy who recited the appropriate prayers as they proceeded through the grounds, members of the Seamen's Union then bore the two bodies in a reverent procession to the burial plots, a very large body of the faithful joining in the last tribute of respect to the deceased. The general management of the public funeral and the demeanour of the crowd having been adversely criticised in the public prints, Mr. T. W. Young, secretary to the Federated Seamen's Union, of which body there were over 500 members present, in a letter to the *New Zealand Times* on Thursday, explained the part taken by the officers and members, and concluded his letter with these significant words: 'I am gratified to say that the interment in the Catholic portion of the cemetery was exceedingly creditable to the clergy of that denomination.'

The body of Miss Mary Doran was borne to the cemetery from the Sacred Heart Church at 11.30, the funeral ceremony being presided over by the Rev. Father Bowden, S.M.

On Wednesday a Requiem Mass was celebrated at St. Joseph's Church, Buckle street, for the repose of the soul of Mrs. Hope, the heroic forecabin stewardess, by the Rev. Father Mahony, S.M., and her funeral took place in the afternoon at the old Catholic cemetery in Mount street, where Father Mahony conducted the burial service.

At each of the private funerals, as well as at the public one, there was a large attendance of the faithful, and there were many evidences of deep feeling displayed among those present. Word was passed of edifying incidents in connection with the wreck. It was told, for instance, how two young men, one of whom, Mr. Holcroft, did not survive, finding themselves in bitter plight as they clung to an upturned boat, united in reciting a fervent act of contrition. Ultimately they were separated, and the one saw the other drown with as his last words, 'Sweet Jesus, have mercy on me.'

OBITUARY

SISTER M. CLAUDE, SOUTH DUNEDIN.

Sister M. Claude, whose death is announced in this issue, joined the Order of Mercy, South Dunedin, about eight years ago, where she labored zealously and efficiently in promoting the glory of God in the schools. She was highly esteemed by all who knew her, and beloved by her community and pupils. She had every consolation our Holy Church affords. Rev. Father D. O'Neill was present; and gave the last Absolution, and the Sisters joined in the final prayers. During her illness the deceased was attended by Dr. O'Neill, whose care and attention were untiring. A Solemn Requiem Mass for the repose of the soul of the deceased religious was celebrated at South Dunedin on Wednesday morning. His Lordship the Bishop was celebrant, Father Lynch (Palmerston) assistant priest, Father O'Reilly deacon, Father Ryan subdeacon, Father Coffey, Adm., master of ceremonies. There were also present Rev. Fathers Howard, Corcoran, D. O'Neill, and Kavanagh (Govc). The solemn music of the Mass was rendered by the Sisters of Mercy. The interment took place at the Southern Cemetery in the forenoon.—R.I.P.

Oamaru

(From Our Own Correspondent.)

Matters in connection with the bazaar to be held in August next are now taking shape, and the ladies of the parish are busily engaged in preparing material for the stalls.

The transfer of Rev. Father O'Neill from Oamaru occasioned a widespread feeling of regret in this district, where the Rev. Father had greatly endeared himself to his congregation and to many others besides. His sympathetic work will be much missed in the various local institutions, where he was a frequent and ever welcome visitor. Greatly, too, will he be missed by the members of the Catholic Club, of which body the Rev. Father was spiritual director since its inception, and much of the success of the club in the past has been due to Father O'Neill's keen interest in its welfare and ever ready help when needed, and to his unfailing attendance at all of the functions in connection with the club. Father O'Neill left for Wrey's Bush on Wednesday last. The Rev. Fathers Farthing and Delany arrived in Oamaru during the week.

Timaru

(From our own correspondent.)

The Redemptorist Fathers will commence a renewal mission here on Sunday next.

Mr. W. Jordan, a prominent member of the Sacred Heart choir, was united in the bonds of Matrimony recently to Miss Sugrue, of Williams street.

General regret was expressed here last week when news was received of the transfer of the Rev. Father Le Floch from here to Temuka. Father Le Floch has been over five years in the parish, and has earned a wide popularity by his devotion to duty and his kind and sympathetic manner. He has done splendid work among the young men, and was the founder of the Catholic Young Men's Club, of which the Celtic Football Club is a branch. He also took a deep interest in the Altar Society, in the St. Andrew's Church, most of the interior decorations in the building being done under his direction. His place in Timaru will be taken by the Rev. Father Smith.

Invercargill

(From our own correspondent.)

The annual picnic of the local Catholic schools was held at Ocean Beach on Wednesday. The morning train, which left Invercargill shortly after nine o'clock, conveyed a large number of happy children to the picnic grounds. The number was supplemented by the trains arriving later, a considerable number of adults being present. A most enjoyable day was spent. The Hibernian Band was in attendance and enlivened the proceedings during the afternoon. The Very Rev. Dean Burke, Rev. Father O'Malley, and Rev. Brother Alfred were present at the picnic.

I take the following from the *Southland Times* of Monday:—Yesterday afternoon the members of the Hibernian Band to the number of 28, appeared for the first time in their new uniforms of scarlet with green facings, together with caps to match. The band, which looked very attractive, marched, headed by Drum-major Daniels, from the Rotunda to the Queen's Park, where they rendered a musical programme before a large crowd of the public. On the march the band presented a very attractive and well defined appearance for an institution which Conductor Wills has had under his command for little more than twelve months. The playing of the band was also very creditable, while a collection in aid of the uniform fund realised over £12.

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"Ohuhu, Auckland, 15th April, 1908.—
TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds of ointments, lotions, and blood mixtures, all to no use. The pain was most cruel, and I often wished to God that I was dead. The day "Noah's Dove Ointment" was brought to the door, I was on crutches; I could not put my legs to the ground. I laughed at them when they said it would cure me. I told the gentleman I had tried too many ointments, and I would try no more, as I had given up all hopes of ever getting well; but my husband would have me try one tin—it was on a Tuesday—and at the end of a week I was able to go about without a stick; and although it took several tins to complete the cure, it is now over 12 months since, and no sign of it coming back.—I am, thankfully yours, (Signed) J. MURPHY.—To R. White, Esq., Auckland."

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Irish News

ANTRIM—Shipbuilding in Belfast

All things considered (says the *Manchester Guardian*) the shipbuilding output from Belfast yards during the past twelve months, if not equal to previous years, has been fairly satisfactory. Although Messrs. Harland and Wolff have been handicapped for building space in the year just ended, they have been able to launch 107,000 tons of new shipping, which will probably constitute a world's record in a year remarkable for a depression in the shipbuilding trade all over the United Kingdom.

CLARE—An Octogenarian

The death took place on January 4 at Moy House, Lahinch, of Major George S. Studdert, J.P., one of the oldest magistrates in Clare, and a former Grand Juror for the county. He was in his 87th year, and had been ailing for some time. The deceased gentleman was a son of the late Mr. Charles Studdert, Newmarket House, and was one of a family of seventeen brothers, many well known in Clare in their time. He had been agent over the Fitzgerald and other estates in Clare and Cork. He was very popular with all classes.

CORK—A Military Chaplain

The *Catholic Register*, Madras, chronicles the death of Very Rev. Dominic Hammill, Catholic military chaplain at Jullundur. Father Hammill was a native of Fermoy, County Cork, joined the Capuchins at Bruges in March, 1877, was ordained at St. John Lateran's, Rome, in 1880, and went to India in 1881.

DONEGAL—A Venerable Pastor

When the last mail left Home the Right Rev. Mgr. McFadden, the venerable pastor of Glenties, Falcarragh, was very seriously ill. Monsignor McFadden was born some eighty years ago, and after ordination was appointed to his native diocese of Raphoe. He was a participator in many stirring episodes of the land war, including the Glenveagh clearances, with which his name is inseparably connected. The history of that awful time of sorrow and wrong, and the noble part taken by Father McFadden, as he then was, were vividly set forth in *New Ireland* by the late Mr. A. M. Sullivan. That happier times have come for the persecuted tenant farmers of Ireland is due in no small degree to men of Father McFadden's type, whose hearts bled at the sufferings inflicted on a noble peasantry and who worked heroically and unselfishly to improve their sad lot.

DUBLIN—The Parliamentary Fund

The trustees of the United Irish Parliamentary and National Fund announce that the fund for the year 1908 is closed, and that the total amount subscribed during the twelve months, exclusive of the moneys received from America and Australia, was £7413 1s 10d.

Old Age Pensions

In Dublin over 4000 septuagenarians received old age pensions on the first day of the new year.

Freedom from Crime

Freedom from crime was the subject of the Recorder's address at the opening of the Quarter Sessions in Kilmaham on December 31. County Dublin had maintained the law-abiding, peaceful, and orderly character for which it was remarkable, he said, during many years.

KING'S COUNTY—An Appointment

Mr. Harry J. Campbell, the manager of the Hibernian Bank at Birr, King's County, has been appointed to the important position of manager at the head office, College Green, Dublin. Mr. Campbell, who is the youngest of the officials of his rank, is the second son of the late Mr. H. A. Campbell, of Haddington Road, Dublin. He was educated by the Jesuit Fathers at Clongowes Wood College, where he had a brilliant career, being successful year after year in winning scholarships and other prizes at the Intermediate Education Examinations.

LIMERICK—The Augustinian Order

The death is reported of the Rev. P. J. Glynn, O.S.A., who passed away in his native city of Limerick on January 2 at the age of 68 years. On attaining the age of manhood, he joined the Augustinian Order, and became attached to the House at John street, Dublin. After some years he was sent to Drogheda, from whence he returned again to Dublin. In 1879 Father Glynn was sent to Rome, where he was constituted Prior of the House of Studies of the Irish Province of Augustinians. Whilst serving in that

capacity—a young and energetic priest as he was—he took an active interest in the erection of St. Patrick's Church in Rome, and Irish visitors—lay or clerical—to the capital of Italy shared generously in his hospitality and in the sunshine of his genial and pro-Irish personality. After thirteen years' sojourn in Rome, Father Glynn went back to Ireland, and became Prior of the Limerick House, a position he retained up to the last Chapter of the Order in November, 1907, when he was succeeded by Very Rev. John McSweeney, the present highly-esteemed Prior at Limerick.

White Gloves Presented

The Limerick Quarter Sessions were opened in the County Court House on January 4 by County Court Judge P. Law Smith, who was accompanied by the newly-appointed City High Sheriff (Mr. W. L. Stokes). The High Sheriff said it was his very pleasing duty, the first in connection with his official capacity as High Sheriff, to ask his Honor to accept a pair of white gloves as emblematic of the peaceful condition of the city and its immunity from crime. His Honor, in accepting the white gloves, said it was to him an especial pleasure that the first act of the new High Sheriff of that city should take its outward and visible form in the presentation to him of a pair of white gloves, emblematic of the freedom of the city from crime. It was an especial pleasure to his Honor, considering that their new High Sheriff was sworn in only that morning, that his first act should be as the bearer of a message of peace. They all had heard a lot about good resolutions at the beginning of the year. His Honor looked upon those gloves of January, 1909, as the result of the good resolution formed in 1908, and he thought he would be expressing the wish of everybody in the city in hoping that each succeeding January would bring forth the same crop of white gloves. He desired to associate himself with the High Sheriff and the public bodies of the city, with the expression of universal sympathy and regret at the loss which the city had sustained by the death of Sir Thomas Cleve. It was his privilege to have received from Sir Thomas, on three different occasions, white gloves, when he filled the position, which he did so honorably, of High Sheriff. Through his sterling ability, commercial industry, and absolute uprightness, Sir Thomas had done a lot to reanimate and restore the commercial prosperity of the city. It was sad to think that such a man should be cut off at his time of life, but it was not for them to question the ways of Providence. In conclusion, he wished them all, and the people of the city in general, a happy, prosperous, and sober New Year.

LOUTH—An Illuminated Address

The students of St. Mary's College, Dundalk, have presented the Very Rev. J. Corcoran, S.M., president, with a very handsome illuminated address on the occasion of the opening of a new wing of the college. The addition has been erected at considerable expense, mainly through the untiring energy of its worthy president and staff.

No Criminal Cases

At the Drogheda Quarter Sessions on January 5, before County Court Judge Kishey, Mr. J. J. Russell, Sub-Sheriff, presented his Honor with white gloves, there being no criminal business to be disposed of. His Honor congratulated the citizens of Drogheda on the peaceable state of the town and district. He hoped the present state of affairs would long continue.

SLIGO—Death of an Archdeacon

The death of the venerable Archdeacon of Achonry, which took place at the Parochial House, Ballymote, on December 30 (says a Dublin correspondent), will be deeply regretted not alone in the diocese of which he was such an esteemed clergyman, but all over Ireland and far beyond her shores. He was a fine specimen of the Irish priesthood, who devoted himself whole-heartedly to the spiritual and temporal interests of his people. Born in the parish of Kilmactigue close on 70 years ago, he decided in early boyhood to embrace the religious life. In Maynooth College he studied theology, being ordained in due course. That he worked untiringly for the salvation of souls it is scarcely necessary to say. He never wearied. So highly did his brother priests think of him that they selected him as one worthy to fill the bishopric of his native diocese. To his great joy the burden of episcopal cares was placed on other shoulders, and he was allowed to labor in a less exalted sphere.

GENERAL

A Profitable Industry

In the course of a letter to the secretary of an English grocers' association, Mr. T. W. Russell, Vice-President of the Department of Agriculture and Technical Instruc-

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tion for Ireland, gives the following particulars regarding the export of eggs from Ireland to England:—In 1904 there were 677,000,000 eggs sent to England, valued at £2,257,000; in 1907, 801,000,000 were exported, valued at £2,920,000. Thus in the short space of four years the exports have increased by 124 millions of eggs, the increase in value being £663,000. In regard to value, Ireland now holds first place as an exporter of eggs to Great Britain.

The New Land Bill

Mr. J. E. Redmond, M.P., in the course of a letter to a friend in Enniscorthy on certain features of the new Land Bill, says: On the question of finance, it must not be forgotten that so far, at any rate, as the fifty-two million pounds of completed agreements are concerned, the Government accept the proposal by the Irish Party in the report of their committee, by throwing the entire cost of flotation on the Treasury, and they lift the entire liability for the whole Land Purchase transaction from the ratepayers. You are aware that, as the law at present stands, this loss, amounting to something like £20,000 a year for 68½ years on every £5,000,000 of stock raised at current price, falls directly on the ratepayers of Ireland after the Development Fund has been exhausted. This fund is now practically exhausted, and unless a new Act of Parliament be passed this liability cannot be evaded by the ratepayers. You, no doubt, have also noticed that what are called incidental expenses are also taken over by the Treasury. You will see how real an advantage this is when you remember that these incidental expenses for one year amounted to £70,000, and were actually levied off the County Councils.

DR. ENSOR'S TAMER JUICE

COMPOSED OF 16 VALUABLE INGREDIENTS.
USED REGULARLY IN OVER 30,000 NEW ZEALAND HOMES.

An eminent physician says: 'Indigestion, gastritis, dyspepsia, or whatever name you may call it, is a disease that causes more suffering, pain, and misery than any other disease in the vocabulary of medicine—even more so than cancer or consumption, for these last are not one-thousandth part so prevalent, and when they do attack the body they must be soon cured, or death ensues, whereas in indigestion no cure or death may take place, but the sufferer drags out a miserable existence year after year. Frequently the sufferer has no idea what is the matter or cause of his wretched feelings. Indigestion is a hydra-headed monster that should not be neglected.'

Food, well digested, is the origin of strength; imperfectly digested, as in indigestion it is the fruitful source of illness. Heart ailments, liver complications, kidney troubles, constipation, all follow indigestion just as surely as night follows day. In over 30,000 New Zealand homes Dr. Ensor's Tamer Juice is a regular standing and family friend. A few drops in a little water after each meal always ensures perfect digestion and regular work on the part of other organs. It can be taken by men, women, and children. Being composed of the active medicinal portions of roots, barks, and herbs only, it can do no harm to anyone. Dr. Ensor's Tamer Juice may be taken by old or young, weak or strong, and does good whenever taken. Sold in bottles, 2s 6d each, by all medicine dealers. The Tussicura Manufacturing Co., sole proprietors and manufacturers, Dunedin.

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People We Hear About

Mr. James Brand, K.C.S.G., and J.P. for Glasgow, who has given the generous sum of £1000 for the building of a hall for the Caledonian Catholic Association, is the head of the well-known engineering firm of James Brand and Co. Mr. Brand was the contractor for the Glasgow Subways, and his work in that connection was a feat of engineering skill. He served on the Council of the Catholic Union in 1901, and was a member of the Catholic Union deputation to Pius X. on his accession to the Pontificate.

Mr. Charles Quin, the 'Glasgow man' who has won £300 in the *Answers Anagram Competition*, is a Glasgow man by adoption, but is Irish by birth, being a native of Pomeroy, Tyrone. He taught in St. Francis' School, Glasgow, as a pupil teacher, and was trained at St. Mark's College, Hammersmith, where he took his schoolmaster's certificate. He taught for a time in St. John's, Glasgow, prior to taking to journalism. Mr. Quin wields a facile pen, and has written some poetry which has attained more than local note.

Professor John Swinnerton Phillimore, Professor of Humanity at Glasgow University, and one of the large band of 'distinguished converts,' is the son of Admiral Sir Augustus Phillimore, and was born in 1873. His education was received at Westminster School and Christ Church College, Oxford, where he took the Chancellor's prize for Latin verse, and also Hertford, Craven, and Ireland scholarships. He became a lecturer at Christ Church in 1895, and was Professor of Greek at Glasgow University from 1899 until 1906, when he was appointed Professor of Humanity. In 1905 he was received into the Church.

Father John Gerard, S.J., the distinguished Catholic litterateur, is the eldest son of Colonel Archibald Gerard, J.P., D.L., of Rochsoles, and brother of the late General Sir Montague Gerard. Father Gerard was educated at Stonyhurst College, where in later years he was for some time Prefect of Studies. From 1897 until 1900 Father Gerard occupied the position of Provincial of the English Province of the Jesuits. He has twice held the editorship of the *Month*, to which he is a constant and welcome contributor, and in other directions also. Father Gerard has wielded a forcible pen.

Mrs. de Navarro (Mary Anderson) arrived in New York on December 21. She is on a visit from England with her husband and her twelve-year-old son and three-year-old daughter. In an interview she gave some advice to young girls contemplating a stage career. 'I would not advise the average young girl to seek the stage,' said Mrs. Navarro; 'only those who are possessed of great talent are able to enjoy the fruits of their efforts.' The life of the mediocre actress is very hard and unsatisfactory. Young girls would do better to seek employment as teachers or in other lines. She returns in the long run will be more satisfactory, both in happiness, health, and financially.'

Mr. Hilaire Belloc, M.P. for South Salford, the well-known Catholic author and litterateur, is partly French, his father being a French barrister. His early education was received at the Oratory School, from which he passed to Balliol College, Oxford. At that time he was a French citizen, and his scholastic career was broken in order that he might serve in the French Army. In 1902 he naturalised as an Englishman, and he is now one of the most brilliant of the literary profession in London. He is a frequent contributor to the London press, and has written several popular books. He is a member of the Catholic Education Council.

A special memorial meeting of the American Institute of Architects in memory of the late Augustus St. Gaudens was held on December 15 in the Corcoran Gallery of Art, Washington. Among the speakers were President Roosevelt, the British Ambassador, the French Ambassador, and the Japanese Ambassador. Secretary Root presided and spoke briefly. Mr. Bryce, the British Ambassador, referred to the fact that St. Gaudens was partly of Irish stock and born in Dublin. 'Whatever share of the honor of having produced this great artist may be due to Ireland,' he said, 'I am bound to claim it, because Ireland, considering how small a country it is, has given birth to an unusually large number of persons distinguished in literature and science, as well as in the public life of the British Isles and of America.'

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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.'

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

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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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The only matters that baffle your CHAMPION are advancing wheat markets, caused by droughts and shortages throughout the world, and we crave your indulgence until the laws of Nature have adjusted them.

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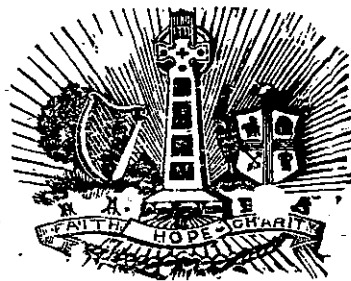
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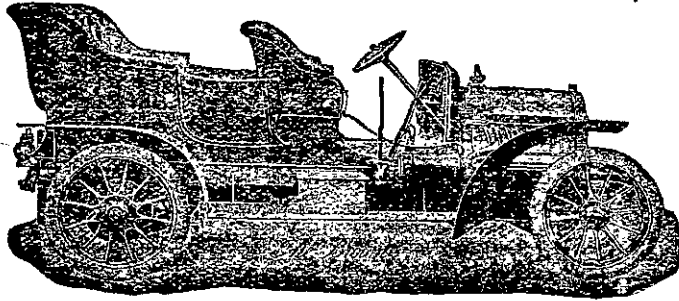
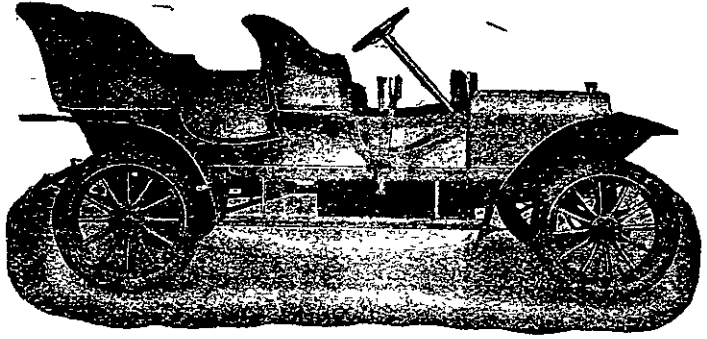
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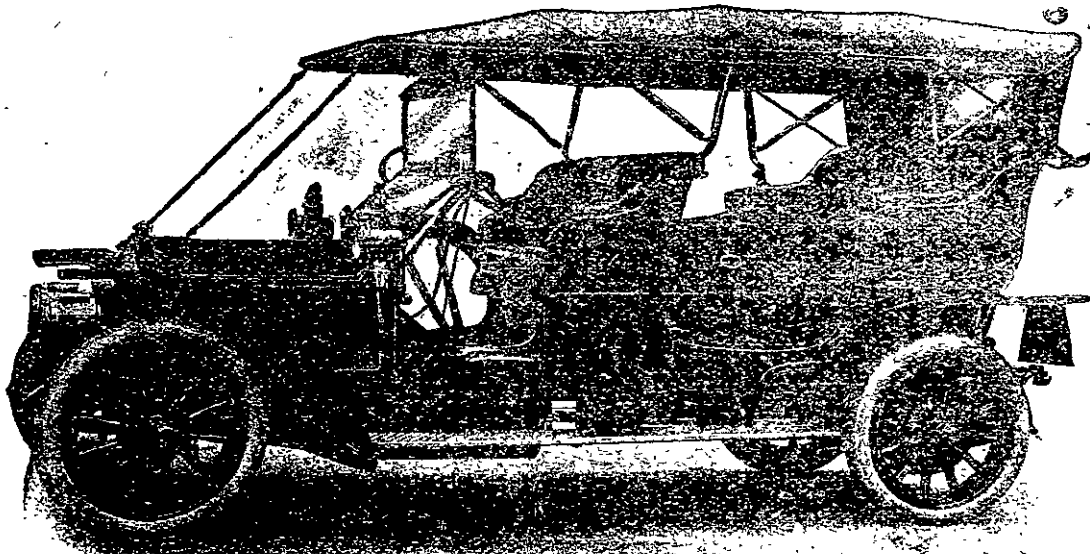
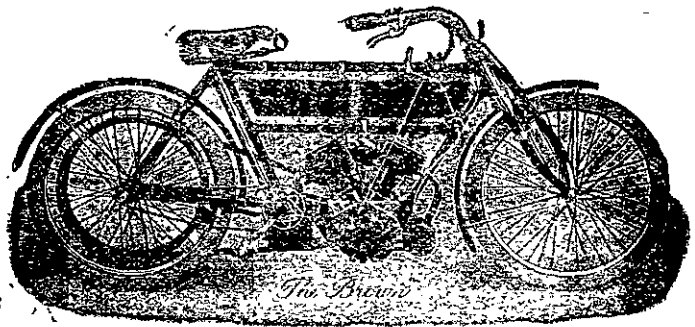


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The Catholic World

ENGLAND—The Bishop of Auckland

The Bishop of Auckland (says the *Catholic Times*) left London on the last day of the old year, for his return to New Zealand. Dr. Lenihan arrived in this country in May, and during his seven months' sojourn here had a crowded and busy life. He attended the Eucharistic Congress; paid three visits to Ireland; went to Rome for the celebration of the Pope's Jubilee, and transacted, besides, an enormous amount of work in connection with his diocese at the Antipodes, a diocese which—as he said in the course of an interesting address he delivered at the Redemptorist Church, Clapham, shortly before his departure, is as large as the whole of Ireland. Those who had the good fortune of meeting Bishop Lenihan will always have pleasant recollections of an exceptionally attractive personality—genial and warm-hearted, with an intense love for the Church and for Ireland. Among the relatives and friends who saw him off at Charing Cross and bade him God speed on his long journey were his sisters, Mrs. Waller, Mrs. Nixon, and Miss Redmond, of Clapham, Father Norbert Birt, Benedictine, and Father Hilary, Passionist.

FRANCE—A Candid Critic

In the course of a letter to the *Daily Dispatch* on the present condition of affairs in France, Mr. Thomas Pinkerton, of Clonard, Bangor, says: 'What has the Third Republic done for the peasant but foil and thwart him. I am a Protestant, but I do not know of anything more iniquitous or more worthy of the methods of the darkest times of the Middle Ages than the treatment the Third Republic has meted to the Catholic Church in France.'

GERMANY—The Government and the Centre Party

Though the Centre Party have been more or less at war with the Government since the last elections they are not dissatisfied with the present condition of affairs, nor are they discouraged in looking towards the future. This is the substance of an interview which has been accorded to a representative of the *Corriere d'Italia* by Dr. Pieper, priest, deputy to the Reichstag, member of the Prussian Landtag, and head of that powerful Catholic organisation the Volkverein. The members of the Centre, it appears, rejoice in being in opposition. Formerly when they held a position of greater responsibility, they had to be chary of criticism on some occasions when they would otherwise have commented sharply on Government projects. Now they exercise their freedom to the largest extent. The result is that their popularity is increasing, whereas the parties who form the Bloc and are under the dictatorship of Prince Bulow are losing ground amongst the electorate. The necessity of supporting the Government's schemes sometimes compels them to do violence to their own principles. Dr. Pieper is of opinion that Prince Bulow, for whom the situation has become much more difficult since the famous interview with the Kaiser, will retire from public life as soon as he has carried out his programme of financial reform, and that at the next elections the Bloc politicians will be badly beaten. With the Catholic electoral organisation so strong and complete, it may be predicted pretty confidently that the Centre will come out of the fray successfully.

ITALY—Victims of the Earthquake

A considerable number of the priests, monks, and nuns who lived in the earthquake zone have lost their lives. Of twenty nuns in one convent at Reggio seven are dead. The priests, monks, and nuns in Southern Calabria and Sicily who had escaped death devoted themselves from the first in the most self-sacrificing spirit to relief work. In this work Cardinal Lualdi, Archbishop of Palermo, and Cardinal di Bontife, Archbishop of Catania, have conspicuously distinguished themselves. His Eminence Cardinal Lualdi, Archbishop of Palermo, in a letter to the Cardinal-Secretary of State which the *Osservatore Romano* publishes, describes the arrangements he has made for ministering to and succoring the injured and dying in Sicily. He pays a tribute to the members of the Society of St. Vincent de Paul, who are engaged day and night in relief work. The clergy, he says, are going round everywhere, and are cordially welcomed. Great numbers receive the Sacraments.

ROME—Received in Private Audience

The Holy Father on January 5 received in private audience the Right Rev. Dr. Chisholm, Bishop of Aberdeen. His Holiness evinced the greatest interest in the progress of Catholicism in Scotland, on which he congratulated the Bishop.

The Holy Father's Sympathy

The grandeur and profound depths of the sympathy that the human heart ordinarily conceals have been magnificently displayed during the awful crisis of suffering and sorrow in Calabria and Sicily (says the *Catholic Times*). The Father of the Faithful at the Vatican has shown that he cherishes for his afflicted children a love and tenderness truly paternal. Of all who have been suffering, even in the anguish of racking pain, scarcely one has felt the bitterness of the catastrophe more acutely than the aged Pontiff. Whatever zealous care, prompted by the noblest charity, can do, he is doing for the relief of the injured and the homeless. On the receipt of the first news, he telegraphed to different prelates in the south for ample particulars. He devoted himself much to prayer and ordered public prayers. Audiences were suspended and measures were at once taken to use in the work of rescue and succor the services of members of the grand army of priests and monks and nuns who are ever ready to make sacrifices for the sake of their brethren stricken down by accident or disease. His Holiness provided a hospital for the injured who are brought to the Eternal City, and he has gone amongst them, soothing them and pouring into their ears words of consolation which are as balm to their wounded spirits. His generous contribution of one hundred thousand lire headed the first list of relief offerings, and now he is taxing the resources at his command for the same humanitarian purpose.

SCOTLAND—Catholic Progress

In the far north, in the east, in the south, in the west, and in the western Highlands the progress of the Catholic Church during the past year has been phenomenal (writes a Glasgow correspondent). A quarter of a century ago the Catholic population in Scotland was a trifle. To-day it is 520,000, and in the crowded industrial area governed by his Grace the Archbishop of Glasgow alone it is well-nigh 400,000. A quarter of a century ago Catholics were almost scorned north of the Tweed. If they aimed high popular opinion glowered disapproval. To-day Catholics are honored all over Scotland, and popular opinion is at least more tolerant. A quarter of a century ago Catholics were little known in the higher professions. To-day they fill the Universities and adorn the higher professions. Some interesting statistics are given in the 'Scottish Catholic Directory' for 1909. There are 555 priests in Scotland, 459 seculars, and 96 regulars. The missions number 236, and the churches, chapels, stations, etc., 394. There are 69 Religious Houses, 13 for men and 56 for women, and there are 38 charitable institutions. Catholic schools number 212, and departments 262. In the archdiocese of St. Andrews and Edinburgh there were during 1907, 2334 baptisms, 1531 confirmations, and 444 marriages. Aberdeen diocese had 401 baptisms, 334 confirmations, and 61 marriages. In Argyll and the Isles there were 246 baptisms, 189 confirmations, and 41 marriages. Dunkeld diocese had 1323 baptisms, 694 confirmations, and 241 marriages. In Galloway there were 705 baptisms, 861 confirmations, and 99 marriages. Glasgow archdiocese's statistics are particularly interesting. There were 14,630 baptisms, 7425 confirmations, and 2555 marriages. Totals are—20,139 baptisms, 11,034 confirmations, and 3441 marriages.

UNITED STATES—The Church in the Philippines

Some idea of the task which faces the Catholic Church of providing priests for a many-languaged population (remarks the *New York Catholic News*) may be obtained from a notice in the *Philippine Catholic* concerning the Church of St. Dominic, Manila: 'Confessions in Spanish, English, German, French, Italian, Chinese, Japanese, Pangasinan, Cagayan, Ilocano, and Batanes will be heard at any time during or preceding the time of services.'

Prompt Assistance

The promptness with which the Catholic Church in the United States went about securing aid for the Italian earthquake sufferers (says the *New York Catholic News*) testifies not alone to the broad charity of the Catholic people, but demonstrates as well how splendidly the Church is organised to secure aid in such contingencies. All the Archbishops and Bishops acted at once, with the result that on the Sunday after the disaster in every Catholic church throughout the land appeals were made for assistance for the stricken Italians. The Catholic people have responded nobly. Here in the archdiocese of New York the collection taken up in the churches last Sunday (January 3) will amount to about 30,000 dollars. On Thursday morning (January 7) 27,000 dollars had been received at the chancery office, and there were many more churches, in country districts principally, to be heard from. The collection from the Brooklyn diocese will amount to about 15,000 dollars.

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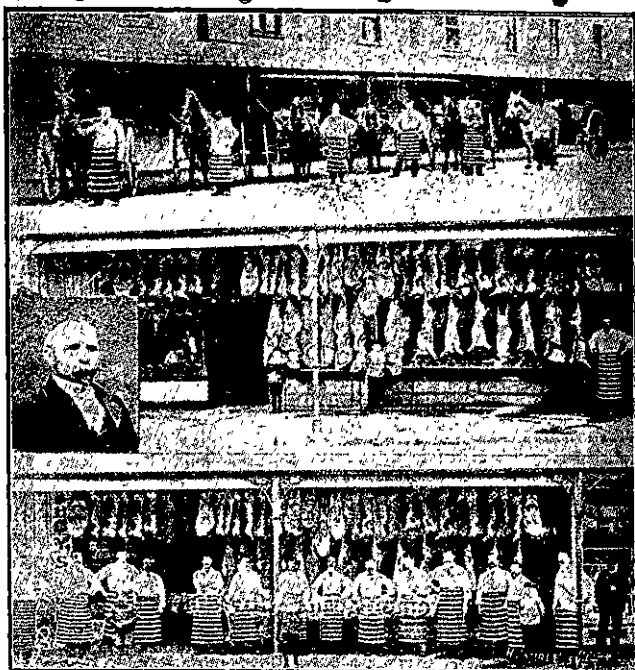
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The Diocese of Peoria

The Bishops of the Province of Chicago, with Archbishop Quigley in the chair, held a meeting on December 22 to select the names of priests whom they should recommend for the succession to Bishop John Lancaster Spalding, of Peoria, who has resigned on account of ill-health. The priests of the Peoria diocese have recommended as most worthy of the promotion (1) Rev. Francis J. O'Reilly, Chancellor of Peoria, and rector of St. Mary's Cathedral; (2) Rev. John P. Quinn, of St. John's Church, Peoria; (3) Rev. Henry A. O'Kelly, of the Church of the Immaculate Conception, Peoria.

The Catholic University

In a report on the Catholic University, Washington, U.S.A., Bishop O'Connell says the institution has at its command 627,627.20 dollars. Before the Waggaman failure the University funds amounted to 876,168.96 dollars, with an indebtedness of 227,473.60 dollars. This, says Bishop O'Connell, shows that the result of the Waggaman failure practically has been repaired, for the University has no debts at the present time.

NEW BOOKS

Four Square, or the Cardinal Virtues. This is a series of addresses to young men by the distinguished son of St. Ignatius, Rev. Joseph Rickaby, whose numerous works find an honored place on the bookshelves of priests in English-speaking countries. The addresses (which appeared in the *Homiletic Monthly*) are in the learned Jesuit author's best and most luminous style, full of 'meat,' and deal with virtue in general, the cardinal virtues, prudence, temperance, human acts, fortitude, justice, justice and charity, the virtue of religion, truthfulness, gratitude, obedience, magnanimity and humility, and the infused virtues. Published by Joseph F. Wagner, New York.

The latest publication of the Australian Catholic Truth Society are *Christopher Columbus and the Discovery of America*; *Blessed Gabriel, Passionist: A Youthful Hero of Sanctity*; and *The Young Missionary's First Work: A Story Founded on Fact*. As will be seen from the titles the subjects dealt with are varied, and the contents of each cannot fail to edify and instruct. The first-mentioned is by his Eminence Cardinal Moran, and the story of the discovery of America, although often told, gains new interest when told by a scholar of such literary attainments as his Eminence. Father Reginald Lummer, C.P., gives us an interesting account of the saintly life of Blessed Gabriel. In the third of the number we have an instructive and edifying story by 'M.C.B.' (W. P. Linehan, 309-11 Little Collins street, Melbourne, and all Catholic booksellers; price, 1d each.)

We have nothing but praise to offer to the new edition of Major Turton's book, *The Truths of Christianity*. On its merits alone it has achieved the success of a sixth edition, which has been carefully revised throughout. The subtitle of the work—'An Examination of the More Important Arguments for and against Believing in that Religion'—explains its general scope and purpose. The author deals with Natural Religion (seven chapters), The Jewish Religion (five chapters), and The Christian Religion (twelve chapters), and displays a grasp of his subject that would do credit to any theologian, while he presents his arguments in the clear and cogent way that makes for pleasant and profitable reading. The work is well written throughout, attractive in style, convincing in argument, and, though not, we believe, written by a Catholic, it is written in a very Catholic tone, and its great merit is amply attested by the manner in which Catholic papers (such as the *London Tablet*, the *Catholic Times*, etc.) join with the Anglican, Presbyterian, and other non-Catholic journals in offering it their warm commendations. It is furnished with a good index, and is in every respect a good specimen of book work. (Wells, Gardner, Darton, and Co., 3 Paternoster Buildings, London, E.C., pp. x.—570; cloth gilt, 2s 6d. May be had through Catholic or other booksellers.)

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If a dark tweed of serge skirt is laid on a deal table and brushed vigorously with a stiff clothes brush dipped in ammonia, much of the 'worn' appearance will be removed. Equal parts of pure alcohol, ammonia, and water will eliminate most stains, benzine being used for grease-spots.

To Prevent a Double Thread Knotting.

Sewing with a double thread usually causes annoying knots. To avoid these, cut a thread from a reel, double it, and twist the two cut ends into one. Thread both ends through the eye of the needle, and then pass the needle, point first, through the loop of the double thread. This forms a slip-knot at the eye of the needle, and serves to keep the threads straight, and is flat enough to pass through the finest fabric.

To Wash Feather Pillows.

Choose a bright windy day, fill the wash-tub with hot suds, and plunge the pillows (with feathers) into them. Put them through several waters, shaking about briskly, then hang on the line in the open air. When perfectly dry, shake well. They will be light, fresh, and sweet. After they have been washed in this way, they ought to be hung out in the warm, fresh air every day for a week, but they must never be put directly in the hot sun, as the heat draws the oil out of the feathers and gives them an unpleasant odor.

To Prevent Convulsions While Teething.

Though convulsions are very common in young children, they are dreaded in every home, and people usually lose their heads in the excitement occasioned by the attack. Prevention is decidedly better than cure where convulsions are concerned, and it is an easy matter to ward off an attack. Should a child's head be hot, making it restless, take a large linen handkerchief, squeeze it out of cold water, fold three-cornerwise, lay it across the forehead, bringing the corners to meet round at the back of the head, press it gently all over the head, put a dry one over, and change as soon as the wet one gets warm. Continue changing it until the little head gets nice and cool, and the restlessness vanishes.

Chest Preservers.

If delicate lungs render a chest preserver necessary, choose one which can be washed frequently, and which is of such a character that emanation from the body can pass through it. Chamois leather and hare skins retain the impurities which the skin gives off in large quantities. A singlet of thick flannel makes the best protector, and for delicate skins the flannel can be lined with Japanese washing silk, which prevents the flannel from irritating yet adds to the warmth without making it less easily washed.

Throat Troubles.

Children suffer from several kinds of sore throat. There is a red and congested throat that usually accompanies an attack of indigestion. Then there is the red throat that has a glistening appearance caused by thin layers of mucous covering it. This is usually a simple tonsillitis caused by a catarrhal condition. There is also an inflamed throat, sometimes swollen, where the tonsils are marked here and there with small white spots or follicles; this is called follicular tonsillitis, and is a very uncomfortable condition. Another and more serious throat is where diphtheritic conditions prevail. This is indicated by a red throat, considerably swollen, which bleeds easily when swabbed. In diphtheria there is usually what is called a membrane which takes two forms—one a faint greyish streak resembling a thread of cobweb across the tonsil, and does not rub off when swabbed; the other form where there is a yellow, thick-looking patch on the tonsil. The tissue directly about the spot is usually of a purplish color, and the throat bleeds very easily if touched. There is, too, almost always a nasal discharge, more or less colored with blood. Antiseptic mouth-washes are good for the sore throats mentioned, and a swabbing of tincture of iron—one part iron to two parts glycerine—is also good. But in most cases where these symptoms appear, consult a doctor.

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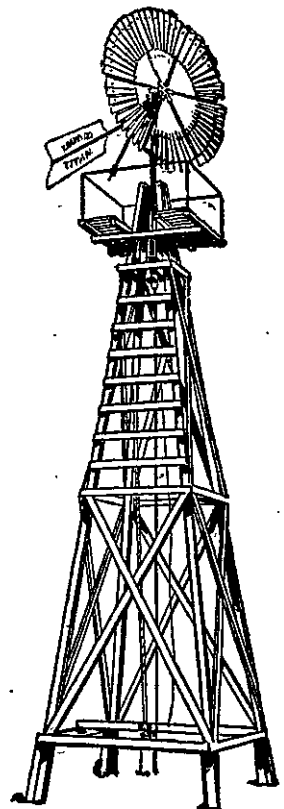
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No satisfactory determination has been made of the reason we wink. Some suppose that the descent and return of the lid over the eye serve to sweep or wash it off; others that covering of the eye gives it a rest from the labor of vision, if only for an inappreciable instant. This view borrows some force from the fact that the record of winking is considerably used by experimental physiologists to measure the fatigue which the eye suffers.

The Orange Tree.

The orange tree is regarded as a prince among trees and the emblem of genius. A peculiarity of this tree is that it bears fruit and flower at the same time. Its leaves are evergreen, and as it grows older it grows in beauty and fruitfulness, its blossoms filling the air with their fragrance. It is indeed a fit emblem of marriage promise and hopes. The orange tree is considered typical of love, because, though its fruit is golden and its flavor and scent delicious, its rind is bitter, and, as every one knows who has experienced it, Cupid's dart causes pain. The orange is emblematic of gratitude as well as of genius and love.

The Argand Lamp.

Argand, a poor Swiss, invented a lamp with a wick fitted to a hollow cylinder, up which a current of air was allowed to pass, thus giving a supply of oxygen to the interior as well as the exterior of the circular flame. At first Argand used the lamp without a glass chimney. One day he was busy in his workroom, and sitting before the burning lamp. His little brother was amusing himself by placing a bottomless oil flask over different articles. Suddenly he placed it upon the flame of the lamp, which instantly shot up the long, circular neck of the flask with increased brilliancy. It did more, for it flashed into Argand's mind the idea of the lamp chimney, by which his invention was perfected.

A Fowl's Egg.

An expert, writing in the *Daily Telegraph*, says that few persons except poultry-breeders (and not all of these) give much consideration to the chemical composition or physiological origin of an ordinary fowl's egg. If the shell is smashed, a glazy, semi-fluid mass is seen which is apparently shapeless, except that the yolk within it has the form of a flattened sphere. However, these two substances are destined, under proper incubation, to become a living bird, which has to twist its way, unaided by its parent or anybody else, and escape from the shell (which is only broken by a certain amount of pressure). When the chicken appears it has bones and organisation complete. The contents of the egg consist actually of albuminate of soda (or what is known as the white), and the yolk, which is largely composed of albumen and certain stimulating ingredients, which include phosphoric oil. This oily yolk is in the centre and the albumen surrounds it, and all that is necessary to germinate the contents of an egg from a breeding pen is warmth and moisture, which the broody hen or incubators supply. It should here be stated that the uncontrollable propensity which leads fowl to become broody and incubate their eggs is due to blood vessels distributed over the skin of the abdomen, which become hot and sensitive at certain periods of the year. Relief is obtained by pressure, and it is probable that the frequent turning of the eggs in the nest—so necessary to prevent the yolk from settling down—arises from a desire to get a cool surface to sit on. The albumen of an egg forms the flesh, blood, nerves, feathers of the young fowl, whilst the yolk is the material on which the fledgeling is able to subsist for two or even three days after it has emerged from its prison cell. The bones and scaffolding, or frame work, have still to be accounted for, for it has been shown that neither the yolk nor white contains an atom of solid matter. But the shell is left, and the oil above referred to as containing phosphoric acid, and it is from these that the bone and framework are really formed, the real process being that the phosphoric acid of the yolk eats up the interior of the shell layer by layer, forming what is known as phosphate of lime for the bones, until the shell becomes so thin at the one point that the slightest pressure of the beak bursts it, and the perfectly-developed chicken makes its debut. It is interesting to note that had not the shell been thinned during incubation the exit of the young bird would have been impossible. The chemistry of an egg forms an interesting study.

Intercolonial

The Very Rev. T. F. O'Neill, of Gawler, during his trip to Ireland, visited the aged mother of his Grace Archbishop O'Reily in Kilkenny.

The balance sheet of the 'Eva' of 'The Nation' Fund, Melbourne, recently issued, shows a credit fund of £361 4s 7d, which amount will be remitted to the trustees of the fund in Brisbane for Mrs. O'Doherty's benefit.

The Right Rev. Monsignor Barry, V.G., Ballarat, has subscribed £1000 to the Sisters of Mercy Central Novitiate Fund, Flemington, Victoria. This amount will supply the necessary education for those young ladies of the Bendigo parish who have vocations for the Order.

On his return to Gawler after an absence of twelve months in Europe, the Very Rev. T. F. O'Neill was entertained at a social gathering, and presented with a purse of sovereigns. The gathering included many non-Catholics. Father O'Neill gave a very interesting account of his travels.

The small offerings of the faithful made by our poor people in response to the Cardinal's appeal to the churches have mounted up well in the aggregate (says the *Catholic Press*). His Eminence last week forwarded direct to Italy £300. The Cardinal hopes to close the fund, which is intended for acute cases, and to forward the balance in a few days. We expect it will make about £200 more—say, £500 in all.

When the foundation stone of St. Mary's new school at South Brisbane was laid by Archbishop Dunne in August a considerable amount of the proposed expenditure. Of £1100 was in hand, and on Sunday, February 7, when the completed building was blessed and opened by his Grace in the presence of a large gathering the sum of £302 was subscribed by the parishioners who, when occasion demands, prove themselves remarkably generous.

The Brunswick Town Hall was packed recently, when the parishioners of St. Ambrose's Church tendered a welcome to Rev. E. J. Luby, P.P., who had just returned after a twelve months' trip to the Home Land. Every available inch of space was occupied, and a very large number were unable to gain admission, so great was the crowd that had assembled to welcome back their popular priest.

The last letter received from his Grace the Archbishop of Melbourne (says the *Advocate*) states that audiences with the Holy Father were granted on November 24 and 25. On these occasions the Peter's Pence collected in the Province of Victoria last year was presented. The Archdiocesan contribution amounted to £2100; Ballarat, £1000; Bendigo, £700; and Sale, £300; the total being £4100. This is the largest Peter's Pence offering that has ever been received from an Australian province. The Holy Father was highly appreciative of the generosity of the people of Victoria.

The anniversary of the first appearance of the *Advocate* took place on February 1. That excellent Catholic journal (says the *Sydney Freeman's Journal*) has now entered on its forty-second year of publication, the first issue being printed on February 1, 1868. During these years great changes have taken place. The founders of the *Advocate*—the Very Rev. Joseph Dalton, S.J., the Very Rev. Isaac Moore, S.J.; Sir C. Gavan Duffy, the Hon. M. O'Grady, Mr. S. V. Winter, and its first editor (Mr. Gunson)—have all passed away. But Mr. Joseph Winter is 'still on deck.'

Before leaving for Rome last year (writes the Melbourne correspondent of the *Sydney Freeman's Journal*) the Archbishop of Melbourne, Bishop Higgins, and Bishop Reville arranged to have an appeal made for the Central Novitiate of the Sisters of Mercy, which is to be opened at Flemington on February 28. A circular sent out to the parish priests by the Vicar-General, Dean Phelan, was read in the churches of the 20 parishes in the Archdiocese in which the Order is teaching. It was stated that the high standard now required by the registration board could be attained only by two years' residence in a thoroughly-equipped training school. In two years' time every teacher in the Catholic schools must have this necessary qualification. In order to meet the requirements of the board, the Sisters of Mercy had incurred a liability of over £10,000. In concluding the circular, the Dean said: 'The repeated and desperate attempts to Protestantise the schools of the State should make all of us more zealous in providing for the children committed to our care, and in seeing that their interests are safeguarded.'

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Grain! Grain! Grain! Chaff! Potatoes! etc. SEASON 1909.

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

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

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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

GOOD MORNING

Good morning, Brother Sunshine;
 Good morning, Sister Song.
 I beg your humble pardon
 If you've waited very long.
 I thought I heard you rapping,
 To shut you out were sin.
 My heart is standing open;
 Won't you
 walk
 right
 in?

Good morning, Brother Gladness;
 Good morning, Sister Smile.
 They told me you were coming,
 So I waited on a while.
 I'm lonesome here without you;
 A weary while it's been,
 My heart is standing open;
 Won't you
 walk
 right
 in?

Good morning, Brother Kindness;
 Good morning, Sister Cheer,
 I heard you were out calling,
 So I waited for you here.
 Some way I keep forgetting
 I have to toil and spin,
 When you are my companions;
 Won't you
 walk
 right
 in?

THE CANARY THAT WAS CROSS

Phyllis had a wonderful canary. It was a yellow canary, but that was not what made it wonderful. It was like some children in that the most wonderful thing about it was its temper. It was a wonder for getting cross, and if its water was not all right, and if its seed was not just so, it moved its foolish head quickly and behaved ridiculously. 'Tantrums' is, I think, the only word that rightly described its behaviour.

One day Phyllis closed the door of its cage and forgot to fasten it. It was rather fortunate that just then pussy was paying a morning call elsewhere, for as soon as Phyllis had left the room the canary butted against the door of the cage and forced it open. Next it flew around a little in descending circles, and at last it perched on the sideboard. At the back of the sideboard was a mirror; and to his amazement the canary saw what he thought was another canary staring him straight in the face. This amazed him, and he looked away for a minute. When he looked back again there, of course, he saw his image gazing at him again.

He blinked hard, and then he spoke. 'Foolish and obstreperous birdling,' he said, 'do not stare like that! You are so ugly and so yellow that you make me quite bilious. Avaunt, vile bird! Also, shoo! Get away!'

The canary looked hard and shifted one leg, and to his utter disgust the bird in the glass, instead of moving away, simply imitated him. 'That,' he screamed out loud, 'is impudence! You are no bird! You are not even a painted sparrow! You are just rudeness with some stolen feathers glued on all round! Pah and pooh! And fly away!'

He stopped speaking; and in the hope the other bird would answer him, he began to think hard of nasty things he could say when he himself spoke next. But the bird in the glass said nothing, and so the canary got very angry indeed. 'Speak,' he commanded, swelling himself out, 'or upon my word I shall become quite cross. Don't move your head just the same way as I do. If you don't go away I'll come to you and peck you into little pieces. Stop imitating me.'

But the bird in the glass did not stop, and the real bird got so furiously angry that he did not even notice that Phyllis had come into the room and was watching. She stared hard to see him run back a little and then rush forward and peck at his own image as hard as he could. 'There,' he said, in a language Phyllis did not understand, 'take that, and that! And there is another for always trying to peck back the same way as I do! Oh,

I am so angry!' And his round eyes flamed, and he danced and pecked, and was altogether a sorry sight.

At last he gave one hard lunge crash against the glass, and his beak began to bleed. This increased his fury, and he pecked harder than ever, and just before Phyllis put out her hand to take him up he fell down, quite exhausted, looking sideways at his image in the mirror, and muttering and seeming crosser than ever.

Phyllis took him up tenderly, and Oh, how he throbbed in her hands, and how his heart did beat! She kissed him, dirty mouth and all, and then she washed him all over in lukewarm water and talked to him gently. And the last thing she said to him was this:

'Why, Dicky, didn't you know that when children and birds are angry and behave spitefully to other people they always make a mistake; and what is more, if they only knew, all spitefulness really hurts them more than it hurts the people with whom they are angry. There, you foolish old birdie! Go back into your cage, and let us try and be good together.'

THE ABSURDITY OF FRETTING

There is one absurdity which is everywhere underestimated, and too much overlooked in valuation of character. It is the absurdity of fretting. It is common as air, as speech—so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of something or other, which probably every one in the room, or in the train, or at the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry, somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort.

A LIFE-SAVING STATION

A train was just starting to leave a suburban station (says the New York Tribune), when an elderly man rushed across the platform and jumped on one of the slowly moving cars. The rear-end brakeman, who was standing by, reached up just as the man got aboard, grabbed his coat-tails, and pulled him off. 'There,' he said sternly, 'I have saved your life! Don't ever try to board a train that way again.'

'Thank you,' said the old man calmly. 'Thank you for your thoughtful kindness. It is three hours till the next train, isn't it?'

'Three hours and a quarter,' said the brakeman, 'but it is better to wait that length of time than to be killed.'

The long train, meanwhile, had been slowly gliding by, slowly gathering speed. Finally the last car appeared. This was the brakeman's car, the one for which he had been waiting, and with the easy grace born of long practice, he started to step majestically on it.

But the old gentleman seized him by the coat, and with a strong jerk pulled him back, and held him until it was too late.

'One good turn deserves another,' said the old gentleman, with a smile. 'You saved my life, I have saved yours. Now we are quits.'

FOUND A BETTER PLACE

Mark Twain says: Once when I was going out to visit some friends I told George, my negro servant, to lock the house and put the key under a certain stone near the steps. He agreed to do so. It was late at night when I returned. I went to the stone under which the key was supposed to have been hidden. It was gone. I hunted around for about fifteen minutes, but still no key. Finally I went to George's house—he roomed outside—and rapped vigorously upon the door. A black head, which I had no difficulty in recognising as George's, popped out of an upstairs window.

'Where did you put that key, you young rascal?' I roared.

'Oh, massa,' answered George, 'I found a better place for it.'

ITS ORIGIN

One of the young architects who delivers a lecture on modern architecture in the series of free public school lectures had just shown his audience the beauties of the Cologne Cathedral the other night, when he thought of an experience he once had on a similar occasion. 'It was at the conclusion of my lecture,' he told his audience, 'that a woman came to me, explained that she too was a student of architecture and thanked me for enlightening

her on one point that she had never been able to understand before. "I've always wondered," she said to me, "where the colonial style of architecture came from. Now, of course, I see that it comes from Cologne."

"What did you tell her?" asked some one in the audience.

"I told her," replied the speaker, "that if my lecture had made that clear to her I felt very much gratified."

HER GOOD QUALITIES

Some years ago, in a rural district in England, a farmer had a cow for sale. Now, as there was no weekly paper to advertise in, it was the custom of the vicar to give such notices out on Sundays to his congregation. So the farmer thought he would go to the vicar and get him to advertise the cow in church. "Yes," said the vicar, "but you do not come to my church." And they struck the bargain that the vicar should advertise the cow, and the farmer, in return, should go to church. Unfortunately, the farmer was very deaf, and on the Sunday following, when the vicar gave out the banns of marriage between Joseph So-and-So and Sarah So-and-So—a rather unusual incident, for they seldom had a wedding—the farmer took it for granted that the vicar was giving out particulars of his cow, and shouted out: "You may as well say, as you are about it, that she is a most gentle creature, entirely free from vice, and a great eater."

THE BORN MERCHANT

Among the characteristics which made for the success of Mr. A. T. Stewart, the great New York merchant, says Richard Lathers in his *Reminiscences*, was an extraordinary memory for the details of his vast business.

One day, as Mr. and Mrs. Lathers were leaving the store, Mr. Stewart accosted them at the door.

"I hope, Mrs. Lathers, you have found what you want," he said.

"No, Mr. Stewart," she replied. "I want a very plain Brussels carpet for a small library, a light color with a small blue figure. You have a great variety, but nothing just like that."

"I am quite sure we have that exact description," he said, and turning to a clerk, added, "Go to the third floor and get out from the last invoice of carpets No. 2206. I think the style and pattern will just suit Mrs. Lathers."

To the amazement of the shopper, it proved to be the very thing she was looking for.

ODDS AND ENDS

Mr. Smith—"You should never judge a man by his clothes, my dear."

Mrs. Smith—"I never do. I always judge him by his wife's clothes."

Excited Traveller—"Porter, porter, can I catch the 3.30 for Kaiapoi?"

Porter—"Well, look 'ere, sir. Can ye run? It's only been gone out o' the station about three minutes."

FAMILY FUN

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.

That seems impossible, you say;
You think 'twould be a bother?
Why, no, my head is at the end,
My mouth's way at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
—I seek not Fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.

I've lots of 'sand,' yet run away;
I'm weak, yet 'furnish power';
No hands or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing;
Ah, you begin to shiver!
Pray don't; for after-all, you know,
I'm only just a river.

All Sorts

On a clear day any moving object can be discerned across the South African veldt at a distance of 25 miles with the naked eye.

"What do you call the man who drives an automobile?"
"Well, judging by the way in which he takes possession of the road, I should say an autocrat."

Thousands of dog and goat farms are scattered over the northern districts of Mongolia and Manchuria. On each farm from ten to several hundred animals are reared annually, all of which are ultimately killed for the sake of their skins.

During an argument, one of the speakers, losing control of himself, bawled out at his rival, "Sir, you are, I think, the biggest ass I have ever had the misfortune to set eyes upon!" "Order, order!" said the gentleman in the chair gravely; "you seem to forget that I am in the room."

A young man went on one occasion to call at a country farmhouse to make inquiries after his sweetheart, who had charge of the dairy. Her master opened the door, and her lover asked him timidly: "How is the milkmaid?"

"How is the milk made?" the farmer angrily asked, as he slammed the door in the stranger's face. "Our milk isn't made, it's got from the cow."

The solemnity of the meeting was somewhat disturbed when the eloquent young lecturer pictured in glowing words the selfishness of men who spent their evenings at the public house, leaving their wives in loneliness at home. "Think, my hearers," said he, "of a poor, neglected wife, all alone in the great dreary house, rocking the cradle of her sleeping babe with one foot and wiping away her tears with the other!"

The Washington correspondent of the *London Daily Express* says: When the fleet of sixteen American battle-ships returns from its round-the-world cruise next spring it will have cost the Government £10,000,000 for its sixteen months' voyage. The coal bill alone will total £5,550,000; maintenance charges of the battleships will aggregate £3,500,000; and it will cost another £1,000,000 for the maintenance of the auxiliary vessels in the fleet.

The *Daily Mail's* Genoa correspondent wires: In aid of the victims of the earthquake a remarkable concert took place in Genoa on January 1. For the first time for fifty years Paganini's favorite violin, which he left to the town, was allowed to be taken from the Municipal Museum. The honor of performing on the famous instrument fell to the Polish violinist, M. Bronislav Hubermann, who was presented by the Town Council with a gold medal struck for the occasion.

"Now, Jamie," said a school teacher, "if there were only one pie for dessert, and there were five of you children and papa and mamma to divide it among, how large a piece would you get?"

"One-sixth," replied Jamie promptly.
"But there would be seven people there, Jamie. Don't you know how many times seven goes into one?"

"Yes'm. And I know my mother. She'd say she wasn't hungry for pie that day. I'd get one-sixth."

Several London industries have been seriously affected by the destructive earthquake. Consumers have been mainly dependent on Messina for the supply of essence of lemon and the raw material from which citric acid is made. The trade in these products, as well as in the other industries of the district, such as sulphur, olives, and sumach (which is largely used for dyeing purposes), has of late been in a very depressed condition. During 1907 Messina exported 984 tons of concentrated lemon juice, 4737 tons of citrate of lime, and 702 tons of essence of lemon and orange. Further, the export of olive oil amounted to over 1000 tons, but of late the citrus industry has been passing through such a period of slackness that the Government has been obliged to intervene in order to allay the distress.

The Singer building, now in course of construction in Broadway, New York, has already exceeded the height of the Washington Monument, which rises 555 feet above the ground. When complete, this building will consist of forty-seven storeys, and will reach a height of 612 feet, thus overtopping every other occupied structure in the world. The foundation is in solid rock, 90 feet below the level of the street. There will be eighteen lifts, which will run from the floor to the highest storey in one minute. The rooms and corridors will be illuminated at night by 15,000 incandescent lights, and fifteen miles of pipe will be laid down for the supply of steam and water. On the pinnacle will be an immense copper lantern with a powerful searchlight, visible sixty miles out to sea.

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ARE CURABLE BY

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A FEW TYPICAL CASES OUT OF MANY CURES.

48 HOURS TO LIVE.

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

DECLARED TO BE INCURABLE.

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

£1000 SPENT WITHOUT RESULT.

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

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

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lers, and Boarders.

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INSTITUTION whose liberal con-
ditions and benefits have SAVED
THOUSANDS FROM WANT, and it
deserves the support of all those
who have an interest in the Colony.

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