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DUNEDIN, THURSDAY, MARCH 25, 1909

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VOLUME
XXXVII
* *
No 12

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

March 28, Sunday.—Passion Sunday.
 „ 29, Monday.—St. John Damascene, Confessor and Doctor.
 „ 30, Tuesday.—St. John Capistran, Confessor.
 „ 31, Wednesday.—St. Thomas of Aquin, Confessor and Doctor.
 April 1, Thursday.—St. Gregory the Great, Pope, Confessor, and Doctor.
 „ 2, Friday.—The Seven Dolours of the Blessed Virgin Mary.
 „ 3, Saturday.—Of the Feria.

Passion Sunday.

As the annual commemoration of the death of Our Blessed Saviour approaches, the Church seems to enter into deeper mourning. On the eve of Passion Sunday the images and statues of the saints, and even the representation of the crucified Redeemer, are covered with purple veils, which will not be removed till the close of Holy Week. From the Office and Mass are omitted the few expressions of joy which remained after Septuagesima Sunday.

St. Thomas of Aquin, Confessor and Doctor.

St. Thomas, son of the Count of Aquino, was born in 1126, and received his early education at the famous abbey of Monte Cassino. At the age of seventeen, in spite of the opposition of his family, he entered the Order of St. Dominic. By his piety and extraordinary talents, he became the glory, not merely of his Order, but of the whole Catholic world. His great humility caused him to refuse the dignities offered to him by more than one Pope. He died in 1274, whilst on his way to attend the Council of Lyons, to which he had been summoned by Gregory X. All Catholic schools were placed under his special patronage by the late Pope Leo XIII.

GRAINS OF GOLD

MY ROSARY.

Only a chaplet of ruby beads
 Strung on a chain of gold,
 Each bead tells of a Heart that bleeds
 For hearts that have grown cold:
 Forgetful hearts, wordly hearts,
 In a world of fleeting show,
 Ungrateful hearts, distrustful hearts
 Surging to and fro.

Only a chaplet of ruby beads
 Strung on a chain of gold,
 Each bead tells of a Heart that pleads
 For hearts that will not unfold:
 Faithless hearts, traitorous hearts,
 Where ignoble deeds are born,
 Turbulent hearts, disloyal hearts
 That every mercy scorn.

Only a chaplet of ruby beads
 Strung on a chain of gold,
 Each bead tells of a Heart that pleads
 With the hearts without the fold,
 Sin-stained hearts, wilful hearts
 On the ramparts of despair,
 Wavering hearts, deceptive hearts,
 We find them everywhere.

Only a chaplet of ruby beads
 Strung on a golden chain,
 Each bead tells of a Heart's great love
 And a welcome home again:
 The contrite heart shall find surcease
 From the agonies of despair.
 In the limpid depths of eternal love,
 God's mercy is everywhere.

No doubt age has many privileges and consolations that are denied to youth; but the difference between the two is that youth is blissfully unconscious of what are its limitations, while age is haunted by the importunate memories of all that it has been compelled to surrender.

There is the honor of pure living and pure thinking. These bring with them a badge which far outshines any to be had of mundane sources. For there is nothing more to be desired than a good face—not a handsome one, but a good one—wherein may be seen the reflection of high motives and right ideals.

The Storyteller

TWO STUDENTS

The college, still spoken of in half-whispered utterances by the neighboring Protestants, stood apart from the village, a great ruddy pile, surrounded by green pasture lands and well-kept athletic grounds. Travellers in the daytime on their way to the great city of Glenbridge, which lay beyond the village, stopped to admire its architecture and to wonder at the black soutanes of the students; but at night, when, seen from the road, the college was but a black framework, shimmering with many lights, they wondered still more and strained their ears for some sound that would betoken the young life within its walls.

To-night, if they had known where to look, they might have seen two of the students walking under the shadows of the great trees which fringed the lawn. They wore the dress common to the theological students of the Catholic Church; but it did not conceal the well-built forms which activity at the college games had brought them.

Phil Austin and Jack Grey had been classmates when the Latin grammar lay open before them, but the boyish acquaintance had deepened as the years glided past, and now, as the first session of their theological course was closing upon them, a friendship had, to all appearance, been formed for life. In those intervening years their characters had developed differently; Austin's restless activity, curbed by a dominant will, and forced into the proper channels, was now rapidly and surely adorning him with the qualifications of a true priest. Grey, on the other hand, endowed with no less activity, but with greater versatility of mind, had never such tenacity of purpose. At the end of his earlier studies his powers had begun to feel themselves cramped. He had persevered, but the longing for greater freedom had not ceased. Within the last months the thought had grown into a resolution; and now he had taken his friend aside and told him that he could not become a priest.

Many other things he told—how his resolution had been made; what his plans were for the future; but the words did not fall on listening ears. Poor Phil's heart was throbbing with love and fear for his friend; his mind was working rapidly at the new problem given it, and he was praying with his whole soul for light to say the right thing. He had found words at last.

'Do not speak of this as a resolution,' he was saying. 'Think of it as a doubt to be dispelled by wiser minds than ours.'

'The time for that has passed,' replied Grey. 'My mind is made up,' he added.

Phil was silent; his lips were tightly pressed, as was his wont in deep thought, but they uttered no sound, and Grey spoke again. This time his calmness had disappeared. His long pent-up emotions which had never known words found expression. He laid a nervous hand on Austin's arm and pointed to the lurid atmosphere that hung over the city of Glenbridge, spoke to him of the human struggles and triumphs beneath it; told him of the ambitions which prompted that ceaseless industry, and asked could he refuse to enter the contest for fame and power. The hum of the toiling city was borne to them by the night wind and gave additional strength to the fervent words. The appeal drew an answer from Austin, solemn and reluctant, as if he were unwilling to share with another the thoughts that guided his life:

'The great world does call me, fills me with longing to begin the fight, but it is the fight against the sin and misery which stain and sadden so many lives.'

And will that satisfy you? said Grey in an impatient tone.

'It seems to me the only ambition worth realising,' replied Austin still more earnestly.

'The only one worth realising?' echoed Grey slowly. 'Think, Phil; shunned by the world, distrusted by many and sometimes cruelly misjudged by your own people, for whom you have to die. That is your life. The prospect cannot fill one with hope.'

Phil felt his own nature shrink as these words were spoken. The thoughts had come to himself in his moments of solitude, but they had been overcome by his high ideals of duty and life. Now, when he heard them from another they seemed to be his own thoughts returning with new strength. He had felt those emotions which now filled Jack Grey's mind, and pitied him from his heart.

But what could be said? No reasoning would calm the troubled spirit by his side, and he turned to him with what he felt to be the last appeal.

'Jack,' he said gently. 'These thoughts have not to be shirked, but we have not to magnify their importance. Our first duty is to save souls. If we win hearts our work

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will be easier, but it will only be begun. Prayer will lessen the difficulties or bring us strength.

Grey shook his head. The last appeal had failed.

Phil, you are made of good metal. I am of a weaker mould, and now let us speak no more of it. You will remember me when you are doing your duty like the hero you are, and—God bless you.

It was as he said. The long and silent handshake which was given when the darkness hid the tears that trembled on their cheeks was the last for many years. Jack made his intention public some days afterwards, the necessary formalities were gone through, and the college knew him no more.

Ten years have passed. Father Austin has fulfilled the promise of his youth, and is now wearing his life and energies away in the struggle with sin, cheering and helping all within his influence.

Good fortune had followed Jack Grey. He had gone out to his new world with no false ideas. His studies in the classics had broadened and refined his sympathies. Philosophy had sharpened his mind, but the other qualifications for his new life were yet to come. He faced the struggle unflinchingly, and bent to his work, and in a few years he had obtained a good footing in the ranks of journalists.

The struggle had shaken his feelings in many ways. His early friendships were now only memories, his faith in religion had weakened and the free thought of the day, to which he opened his mind, met no antagonistic loyalty and zeal, but found a favorable answer from his pride. For a long time he scarcely acknowledged the change, even to himself; but the world was soon to know. His lectures which had followed his success were criticised by some as biased by his religion. To remove the charge, he openly stated his disconnection with the Church, and proclaimed his adherence to what he called 'unfettered Christianity.'

The statement was in every paper next morning, and Father Austin knew his friend had fallen. A few days afterwards Grey arrived to deliver a lecture in the town where he was stationed, and Phil met him again. In a spirit of angry defiance he had bought the Catholic papers and read over the comments upon his action. His consequent irritation was at its height when Phil came upon him in his room at the hotel. Unaware of this, Father Austin approached with outstretched hand to greet him. The clouds partially cleared from his brow, but his reading had left its effects, and after answering the greeting he said playfully, but with a touch of bitterness:

'You have not come, I hope, to reproach your "heretical friend"?'

'I have come to see him after ten years' absence,' Father Austin replied gently.

'And to talk with him of the old days,' Grey added eagerly, his genial nature asserting itself.

He pulled a chair forward for Father Austin, and the thoughts of both wandered back to their early years—Phil boyishly happy in the memories; Grey very pleased and smiling, though somewhat restrained. They thus avoided for some time the subject which lay uppermost in their thoughts; but a chance remark of Grey's outwitted them. He was speaking of his old professors, and remarked:

'How hard Father Morris used to work for us in theology.'

Father Austin winced at the scarcely concealed pity in his tones, and replied:

'He gave us an example of a duty thoroughly done.'

Grey paused. His eyes shifted uneasily and fell upon the papers by his side.

'Twas a pity to waste such mind and energy upon time-worn and musty dogmas,' he replied.

This time the pity was not concealed, and Phil could not let it pass.

'They are the dogmas we Catholics would die for,' he replied quickly.

'Your modern Catholic would, I think, prefer a compromise. Indeed, even now he makes a good type of a Broad Churchman.'

'The compromise you speak of,' said Father Austin warmly, 'has been for a long time the open road to success in life, but few have taken it.'

The full import of the words was realised when they were uttered, but it was too late.

'You imply, then, that self-interest prompted the change in my belief?'

Phil saw no way to avoid the threatened catastrophe, but replied, as gently as he could:

'Your motives are known only to yourself, Jack; but let us speak of other things. Any discussion at present would bring no good result.'

The reply might have been more skilful, but no more pleasing to the petulant and irritated mood which had again seized upon Grey.

'You came, then, not to see me, but to convert me,' he said scornfully. 'Let us end the discussion, as you say, but do so by leaving me.'

His pride was hurt. He was persuading himself that he had been deceived. Nothing that Father Austin could say appeared him, and Phil, with a disappointed heart, left the hotel.

Trusting that all annoyance had passed for the day, Grey rose and prepared to go to his lecture.

He went through it with his accustomed facility, and sat down happy in the consciousness of his success. The chairman rose to thank him, and by an unfortunate coincidence took the occasion to sympathise with him in the abuse his former co-religionists gave him.

The speech renewed the irritation of the early part of the evening, recalled his interview with Father Austin, in which he felt he had not shone, and he rose again, with his bitter feelings intensified by the applause of the meeting. He thanked them, restated his opinions with affected modesty, covered with a quiet contempt the reports of the newspapers, and finished by alluding to some well-meant efforts to bring him back. Indeed, he had received that afternoon a visit from a priest, an old college companion.

'Probably,' he added humorously, 'the good man had feared that his early years were to supply matter for a sensational book.'

The words were out, and he sat down, amidst well-bred laughter. The last thought had come to him like a flash, and he had spoken as one invents and relates a good story. Now, when he was seated, it lost the appearance of a pleasant fiction and resembled something like a cruel lie. But he waved the thought aside. No names had been given; the company would receive it as a jest, and Phil would understand the mood in which it had been said. Yet, unconsciously, he had taken the best means to reach the convictions of his audience. Anything more explicit would not have been welcome, but the quiet insinuation amused them and colored their judgments on many things Catholic.

Time had again brought its changes. To Father Austin it had been kind and loving. The cross of calumny, which he had feared, came no nearer than we have mentioned, and he had glided into middle-age without the recollection of any great sorrow or trial to brood over. Grey's words had pierced him at the time like a darting pain, but they failed to damp the fire of his love. His memory dwelt on the true-hearted college chum, and for his sake he forgave the cruel words of the man.

Misfortune had not left Jack Grey's life unvisited. He had tasted fame, but it had fled as suddenly as it came. The public soon found a new idol, and after fighting sternly for the prize that was slipping from his grasp, Grey again found himself among the rank and file of journalists. The struggle, however, had deeper effect than loss of place. There was for him no faith to bring consolation, but the other antidotes which the world offers for the poison of failure were sought out, and every defeat had seen him more firmly in the grasp of the drink demon. He had a superstition that his luck lay abroad, and work was found for him in the French capital. But his powers were not what they had been, his old cleverness appeared in his letters only in fitful gleams, and as time went on these came less frequently, and soon disappeared. Rumor said he took little care of himself, but rumor had only gently translated the loose code of morality that now governed him. His feebleness was recognised by those at home, and after some pitiful efforts to reform he had to give up his place. Without a friend and without hope, he wandered through Paris, doing what work he could get, but living only to feed the passion within him.

The news became known among his former acquaintances in the city, and Father Austin, arriving in Paris on his way to visit Rome, heard it from a friend. He hurried across the city to the Rue Napoleon, and asking by chance the old woman who brought Grey his food, was directed to the house. He crept gently upstairs, stopped to keep down the lump rising in his throat and to force back the gathering tears. Then he stole into the room:

'Jack!'

The weary head turned at the strange voice, then the eyes shone out their welcome, as those of a lost child when finding its mother; but one word only came from the wasted lips, and that was, 'Phil!'

The two students had met once more.

Father Austin knelt beside the poor bed, held the thin, quivering hand in his own warm palm, and let the tears come unchecked. He was praying and thinking how to act. His practised eye had told him what little time he had for the work to be done. He had to cheer the last moments of his friend; but he had also, if God helped him, to bring back the lost sheep and send the weary soul to heaven.

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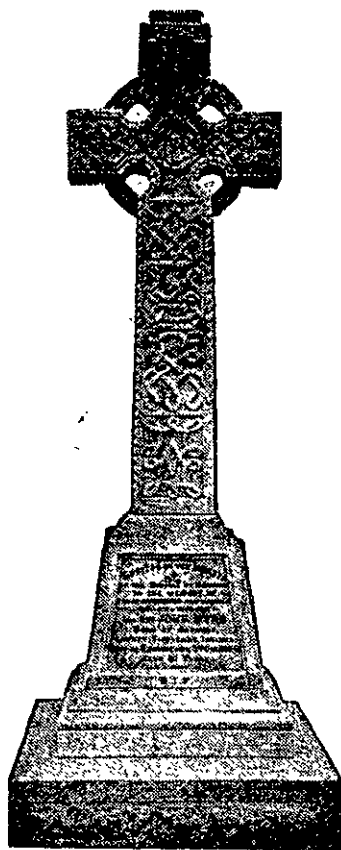
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Jack's feeble voice broke the long silence.

'I thought you would never come again,' he said.

Father Austin's expression showed that he did not understand.

'After my speech, Phil, when I—I lied about you.'

The flushed forehead showed how the priest had once felt; but now he pressed the hand that lay in his, and said: 'I forgot that long ago.'

The dying man spoke again, but rather to himself than to his companion. 'And now you are the only one who cares. Why did you not forget me altogether?'

Without answering, Father Austin took a little photograph from his pocket-book and held it before him. It was Jack himself—Jack as he looked in that bright early period of his dark life. He thought how, if he had been Phil, he would have torn it and cast it away.

But Father Austin was speaking again.

'We alone remain of our old class. Father Winston died last year. Do you remember them, Jack?'

'Every one,' was the reply, for the photograph had brought back the old days and the old faces.

'How we used to pray at Our Lady's altar before a holiday!' Phil said.

A sad smile passed over Grey's face at the recollection.

'Yes, for good weather for our cricket!' he replied, and his thin voice trembled as the boy's devotion to the Mother of God rose before his mind.

But the thought which Father Austin wished to inspire had come, for Grey turned to him with the words: 'If I had always prayed like that, Phil—'

'Jack, I have prayed for you every day.'

The wistful eyes gleamed with love for the faithful friend. 'You would have brought me to heaven if man could, but it is too late.'

'Not too late for God's mercy,' said the priest.

The stream of hope that these blessed words ever bring was in the way, but it had first to conquer the bed-rock of his pride.

'But to turn again, after all that has passed; does it not seem the act of a coward?'

'No, Jack; it would be the act of a trustful child.'

There was silence for some minutes. Jack Grey lay with eyes closed. Hope had gathered its strength, and was beating upon the only weak spot, perhaps, in his fatal pride. Then he opened his eyes again, but this time they showed that hope had broken down the barrier and was flowing over his soul in glad ripples. He bent his head and tried to pray, then turning to the priest, he said humbly: 'Then help me to become a child again.'

The victory was won.—*The Patrician*.

MR. RIBBLE'S LUCK

Mrs. Ribble was brushing her husband's hat in the room which, except for an additional cupboard where the two slept, was their whole house.

Ever since he had lost his scholarship at the age of thirty-five, owing to the arrival of a head master with row views and a belief in the younger men, he had been unsuccessful.

He had taken to commercial travelling.

'I wish it were any other kind of work,' he said, bitterly. 'Not because it makes me lose my self-esteem. I'm past that. But people don't seem to want fire extinguishers. And there are the girls.'

'They're very well,' said Mrs. Ribble, cheerfully.

'And you're getting so thin,' he said, pausing on the threshold.

'Not a bit of it,' said Mrs. Ribble, and she spoke stoutly enough.

But when Augustus had vanished down the steep stairs, with his black bag in his hand, she wept a little from sheer weakness.

'It does seem hopeless,' she whispered to herself, and sat down to paint away delicately at the fans by which she made a few pence now and then to supplement Mr. Ribble's diminutive income.

It may have been the fortitude of despair that took hold of Mr. Ribble as he tramped westward, but it certainly seemed to him that morning that he had never felt more resolute and composed.

A square of handsome houses, in an old-fashioned, but elegant, style of architecture that Mr. Ribble knew from experience to indicate wealthy occupants, distracted his attention from his reckoning, and he eyed them with the eye of a business man.

Some kind of luck was certainly with him, for, in spite of the bitter cold of the weather, which varied between wind and sleet, the door was opened in less than a minute in answer to his ring of the bell.

'Er—er'—Mr. Ribble pulled himself together smartly—'may I see the lady of the house for a moment?'

'Is it important?' asked the maid.

'Very,' said Mr. Ribble.

'If you will step this way, please, I'll ask the mistress if she will see you.'

He employed his time in unpacking the contents of his black bag.

'Good morning. I am afraid that my father is too busy to see any one. Can I—? Oh!'

A radiant lady, young, with a scarlet dress that was the very color to keep cold away, had flashed into the room, suddenly encountering the row of Jubkin's infallible fire extinguisher (in flasks) that Mr. Ribble had heaped upon the floor.

'Oh,' she said, 'have you—dropped them?'

Confusion took hold of Mr. Ribble by the throat.

'Ma-madam—I—they—apologise. Being anxious to—er—dispose—'

'What are they?' the girl asked, curiously.

'Fire extinguishers,' said Mr. Ribble. 'Would it be possible to sell you any? They are useful.'

'I expect they are,' said the girl, kindly; 'but, as you see, we have another kind already.'

'I see. I'm very sorry for intruding. I—' Mr. Ribble back to the door.

Something in Mr. Ribble's broken pleadings must have given the girl a glimpse of his desperate anxiety, for she smiled again, and said this time:

'Well, I know that my father is always a little anxious about his library, and if your flasks really do extinguish—'

'Permit me to show you,' Mr. Ribble held out a sample flask in trembling hand.

'If you would be kind enough to break it over a fire?'

'Like this?'

She had taken the flask and had bent over the grate. Next moment, and before the flask had been shattered, a tongue of flame from the log fire had leaped up unaccountably and set her dress in a flame.

She started back with a little cry of dismay, and Ribble, to his own astonishment, heard himself saying in a calm and rather stern voice:

'Stand still, please. It will be out in a minute.'

And he poured the contents of a flask on the dress.

To his horror the flame shot up through the inflammable material of the dress more as if oil than anything else had been poured upon it.

Jubkin's infallible fire extinguisher had failed, and Mr. Ribble's heart beat on his ribs. Never had he supposed that he was travelling for a deceiver and trying to sell a fraud.

And as the girl almost wrested herself from Mr. Ribble's grasp, shrieking with fear, he collected himself. Another moment, and he had wrapped one of the rugs about her and was stifling the flame.

'Thank you.'

A rather suffocating voice came out of the rug in heartfelt gratitude.

'I hope you are not greatly hurt,' he stammered. 'I should never forgive myself. I never knew—'

'You saved me,' she said, and just then the door opened, and a tall, grey-headed old man entered in a vast flurry. 'Betty!' he said, and stopped in dismay.

'It's all right, father,' said the girl. 'This gentleman has just saved my life, I think. I caught fire.'

And Mr. Ribble found himself a hero.

At the end of a half hour, when his burned hands had been bandaged, he discovered that Mr. Essington, owner of the magnificent library, was gratefully wondering what in the world he could do for him (Mr. Ribble) to show his gratitude for saving his daughter so gallantly and with such presence of mind.

'But it was my fault,' Mr. Ribble protested.

'Nonsense, sir; not a bit of it. Now, tell me something—anything I can do for you?'

Mr. Ribble modestly thought that, perhaps, the old gentleman would allow him to look around the library.

'My dear sir, you may look around it for ever,' said Mr. Essington. 'By jove!'—he paused and looked at Mr. Ribble doubtfully; it may be that his daughter had given him a hint.

'I wonder . . . I suppose you could not recommend me a librarian by any chance? I'm getting over-floved and am having a new library built at the back of the house. And I'm looking for a librarian. I thought of offering £250 as a start. Of course, it would not mean the whole day.'

'If—if—'

'You don't mean to tell me you'd take it yourself?' said Mr. Essington, apparently delighted. 'My dear sir, I'd make it £300 if you would. I knew you were a scholar from the first glance at you, 'pon my word.'

And so Mr. Ribble entered upon the kingdom of his heart's content. As he told Mary, when he got back in the afternoon, it was like Dickens and a fairy tale mixed in one.

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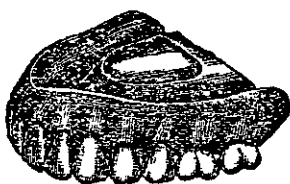
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Current Topics

The Education Question

On the next page will be found the first of two articles contributed to the *Otago Daily Times* on 'The Catholic Claim (in education): What it is.' The twelfth and final article of the series will be reprinted in our next issue.

A Shocking Scandal

A few weeks ago Cardinal Moran was publicly taken to task by the Lord Mayor of Sydney for insisting on sending the Catholic contributions to the Italian Disaster Fund direct to the Archbishop of Messina, and for declining to 'pool' them with the contributions from other sources and send them through the regular channels of officialdom and red tape. The Cardinal hinted that he had good reason for his attitude. But the Lord Mayor, in a letter the purport of which was cabled all over the English-speaking world, expressed his 'deep pain' at the Cardinal's perverseness and bad taste, and metaphorically washed his hands clean of St. Mary's and all its works and ways. The Lord Mayor spoke in his haste—and spoke too soon. His Eminence has not had long to wait for a complete, though painful, vindication of his wise caution. In fact, it may be said that his justification has been coming in at the rate of a mile a minute. English papers to hand show that—partly from the presence of too many officials; and partly from endless divisions of authority—there have been much delay and great confusion in the distribution of relief—precious food in enormous quantities, and clothing, etc., lying for long periods on the wharves or in the depots, unused, while the poor, stricken people were agonising or dying with hunger and exposure.

But that is not all. The London correspondent of the *Dublin Freeman*, speaking on high authority, declares that a portion of the relief funds are being used in a way which every fair-minded man will admit constitutes a grave and shocking scandal. Wiring from London on Wednesday, February 3, the correspondent says: 'Information has reached me from a most reliable source as to certain of the methods which are being employed in the relief of the Italian earthquake victims which should give cause for reflection to all subscribers to the relief funds, but especially to Catholics. When a similar disaster occurred on the Riviera some twenty years ago, a discreditable attempt was made on the part of certain English pseudo-philanthropic organisations to utilise the helplessness and destitution of the children who had been rendered orphans in order to estrange them from the Catholic faith in which they had been born and bred. Evidence has come to hand which makes it apparent that the same evil influences are at work now in Calabria and Sicily, but on a much larger scale. Committees organised through English Protestant and Waldensian channels are busily engaged in this nefarious process of soul-trafficking under the guise of charity. Fifty Catholic orphans have just been handed over to a Waldensian proselytising society to be brought up as Protestants, and those at the head of this organisation are doing all in their power to frustrate the efforts of the Pope and the Catholic clergy on the spot. Through the instrumentality of his Holiness, a committee of prominent Catholics was formed in Paris, which took upon itself the special duty of providing for the physical and spiritual welfare of the children who had been made orphans by this terrible calamity. The Italian Government have placed every obstacle in the way of this committee, basing their opposition on an old law which was passed for the protection of children who were taken out of the country to act as aids to Italian organ-grinders and street showmen in their mendicancy. The result is that the children are being handed over wholesale to an organisation bearing the honored name of "Regina Elena," but at the head of which is the Jew, Signor Nathan, the Syndic of Rome, who is intensely anti-Catholic. A great deal of mischief has already been done, but the further efforts of the proselytisers may perhaps be in some degree frustrated by publicity.' The correspondent adds: 'The moral to be drawn by would-be Irish subscribers to the funds for the relief of the sufferers is that they should not send a penny without assuring themselves that it will go to the Pope's fund, which is really the only one free from all interested motives.'

What do Catholics Want?

Catholic principles on the education question are old, and have been many times set forth. But there is no limit to the variety of terms in which they may be expressed. And a new statement of the old principles often carries

with it a special freshness, cogency, and persuasiveness all its own. This is notably the case with the very admirable, pithy, thumb-nail sketch of the present position of Catholics in Australia given by Coadjutor-Archbishop Kelly, of Sydney, at the Irish National Foresters' gathering on a recent Sunday. In view of the exhaustive discussion now being carried on in the columns of the *Otago Daily Times* regarding the Catholic claim, the Archbishop's words are particularly apposite—and they hit the nail squarely on the head.

'As Catholics,' said his Grace, 'we have no desire for ascendancy in Australia, but we claim equality and fair play. Our Catholicity is a matter between God, ourselves, and our ancestors. We pay our taxes, and are subject to the laws. The tax collector does not ask whether we are Catholics, but whether we have rateable property. The tax distributor should be guided in the same way when there is any allocation of public money for schools, for example. We say in the hearing of the world it is a shame, an injustice, to differentiate between school and school except on educational grounds. Such a law is essentially unjust, and injustice will work the decay and the ruin of the country whose leaders make such laws. They might say they would give nothing to education, but once they did give public money for the purpose they must not exclude schools in which their standard of secular instruction was complied with. No, the State should say, "Teach our standards, teach our arithmetic, teach our other branches, submit to our inspection as to the secular branches, and you are as entitled to your share of every public allocation as any other body of citizens in Australia." We may not be heard. We may be answered back in fallacies, but the time of fallacy must end. From what I know of the bush—I don't know so much of the city—we have intelligent citizens in Australia, who are indignant with any clique that would monopolise the patronage of Parliament, and exclude any school from the assistance of the State on the grounds that it was subject to ecclesiastical authority. Catholic schools are subject to the authority of the State so far as its authority can go, but the State's authority cannot touch the soul. The State's authority wants improved commerce and an enlightened democracy. It has given votes, and it wants the voters to use their franchise intelligently. Its reasonable wishes will be obeyed by the managers of the Catholic schools, who hold the schools in the name of God, and of parental rights. There should not be a monopoly for sectarianism or for irreligion. Australia wants her children well trained in secular and religious knowledge; Catholics feel bound in conscience to secure this at any cost; in our schools we prepare the children not for this world alone, but for the next. This is the best inheritance of our children. Their necessity dictates our duty—our parental duty establishes our civic right.'

The Rabbi and the Sects

Shakespeare readers will remember how, in the *Merchant of Venice*, Antonio, although

'The kindest man,
The best-condition'd and unwearied spirit
In doing courtesies,'

goes out of his way to heap insults and outrages on Shylock—not merely because Shylock is an usurer, but because he is a Jew. The latter complains:

'Signior Antonio, many a time and oft,
In the Rialto, you have rated me...
You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine...
You, that did void your rheum upon my beard,
And foot me as you spurn a stranger cur
Over your threshold.'

Whereupon Antonio answers:

'I am as like to call thee so again,
To spit on thee again, to spurn thee too.
If thou wilt lend this money, lend it not
As to thy friends...
But lend it rather to thine enemy,
Who, if he break, thou mayest with better face
Exact the penalty.'

Times have changed since then, and the Jew to-day is in serious danger of being inconvenienced by the over-friendliness of at least certain types of Christian. It may not be generally known that amidst the multitude and multiplicity of 'missionary' organisations established by well-meaning but sometimes over-zealous religionists in Christian London, there is one—the Society for the Pro-

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motion of Christianity amongst the Jews—which has for its especial object the conversion of the Hebrews of the metropolis and of the United Kingdom to the Church of England branch of the reformed religions. It appears that the centenary of this organisation occurred the other day, and it was decided to mark the occasion and at the same time enlarge the sphere of the society by establishing an auxiliary branch in Sydney. As might have been expected, the Jewish leaders in Sydney are not at all grateful for the solicitude thus displayed in their behalf. Their feeling in the matter found expression in a letter of protest addressed to the *Sydney Morning Herald* by Rabbi Cohen. The Rabbi makes some 'palpable hits' against the sects, and concludes with the following home-thrust: 'Save for one consideration, it would be ample response to this local attack upon our historic position to point out that the warring sects around us would be judicious to agree first among themselves as to what Christianity precisely consists in, before seeking to promote it among another body of people that have all the time a very clear notion of their own faith. And when our neighbors shall have finally come to this eminently desirable internal and domestic agreement, they may still discover close by them quite enough merely nominal Christians who make no effort to live the Christian life, to absorb all their missionary energy in fields that have more claim on their endeavors than we who do not at all profess to consider ourselves Christians.'

Father Bernard Vaughan's Advice

During the past week or two the daily papers have been filled with particulars of the nauseating Stirling divorce case. In that scabrous case Lord Northland (son of New Zealand's late Governor, Lord Ranfurly) figured as co-respondent, and disgusting revelations were made regarding the loose morality and general corruption prevailing amongst 'the smart set.' The incident (which was even more fully reported in the Home papers) has called forth from Father Bernard Vaughan one of those vigorous, eloquent, and characteristically out-spoken sermons which have made the London Jesuit so famous. Taking for his text the verse, 'Lord, save us, we perish,' the preacher lashed and scourged and whipped with scorpions that decadent section of society which is poisoning the very springs of morality in England. 'In society, of course, nobody did wrong till he was found out; nobody cared what happened, provided the press did not get hold of it and it was kept out of the law courts. Self-reverence and self-control were being regarded as the superstitions of a bygone day, and women, no less than men, like debauched pagans of old, were crying out, "Let us crown ourselves with roses before they are withered; let no meadow escape our riot; let none of us go without our part in luxury; let us everywhere leave tokens of joy, for this is our portion and this is our lot." Woman as well as man was so constituted that once she had flung away the reins which alone could hold in passion, she was riding a ride to hell; and unless in her agony and her repentance she cried out, "Lord, save me, I perish," her spiritual doom was as certain as the death of one who was carried over a precipice.'

Then, turning to the warring and contradictory sects. Father Vaughan gives them a bit of the most homely, practical, commonsense advice which they have listened to for many a day. 'In Christianity, and Christianity alone,' he said, 'was there to be found what repressed vice and stimulated virtue. He ventured to think that Low Protestantism, instead of expending its energies in talking about Rome, as Babylon, and of Pius the Tenth as the Scarlet Woman, would be better employed in urging its adherents to say their prayers, curb their passions, and go to church on Sunday. And unless he was very much mistaken, he thought that High Protestants, or (as they preferred to be called) Anglican Catholics, would do much better service to their cause if, instead of teaching bad history, and saying England was never at any time Catholic, they said nothing at all about the past, but tried themselves to live, and to get others in society to live, in accordance with the Gospel of Christ as it was understood by them. Nothing recruited the ranks of Agnosticism so rapidly as the nonsense talked by laity and clergy alike in the innumerable sections which went to make up the Church established by law in this country. Libels on history were not going to convert any intelligent man.' This is plain speaking, but it is true; and the truth is all the better of an airing now and then.

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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 eleventh of the series—appeared in the *Otago Daily Times* of March 20:—

XI.—THE CATHOLIC CLAIM. PART II.: WHAT IT IS.

In the first three articles of this series I set forth the principles which underlie the Catholic attitude and the Catholic claim in regard to education. For the sake of clearness it will be necessary to recapitulate some of these principles in summary form, referring the reader, for their fuller elucidation, to the articles mentioned above. Here, as throughout the whole course of these articles, I assume that I am discussing the education question with those who acknowledge at least the fundamental truths and principles of Christian faith and practice. With others a different line of treatment of the subject would be followed.

I. CATHOLIC PRINCIPLES SUMMARISED.—1. Education is a preparation for life. Its processes are determined ultimately by a philosophy of life. The Catholic position in regard to education has for its starting point the teaching of Christian philosophy and revealed religion in regard to the origin and the sublime and supernatural destiny of the child.

2. The child is heir to eternal happiness. All his faculties—physical, intellectual, moral, religious—were given to him as, in different ways and degrees, means to that great end. True education consists in the harmonious development and training of all these faculties. The most important part of that training is, naturally, that which tends most directly and immediately to the attainment of the chief purpose of the child's existence—namely, right conduct; in other words, the formation of habits of virtue and, through them, of character. To this all are called. To high physical development and intellectual culture all are not called.

3. Religion is the vital influence which, far more than any other, produces virtue, inspires to noble conduct, moulds character on right lines. Right conduct or virtue implies 'instruction of the intellect in the knowledge of our duty and its grounds, the cultivation of moral conscience and moral responsibility in the easy discernment of duty, and the building up of habits of virtue, or permanent dispositions of the will to act according to the dictates of the moral reason.' To Christians the knowledge of duty and its grounds comes through religion. In the connection used here religion may be described as 'a body of truths or beliefs respecting God and our relations to Him; and, flowing from these, a collection of duties which have God for their primary object.' These duties towards God color and give a text for all other human duties. The doctrines define and provide an intelligent basis for duty; they also supply a powerful motive and a strong inducement for the due performance of duty. The training of Christian children centres around Christ. He is the incomparably perfect ideal to place before them, the highest inspiration to noble thought and endeavor. Our ideas of right and wrong are intimately bound up with His teaching. And faith in Him has transformed the world.

4. All education (including religious education) is a vital and continuous process. It is a training of faculties, analogous to that which is known as 'training' in the world of athletics. It is not a matter of occasional jerks, or twitches, or spasms of energy, with seasons of repose or collapse between. For Christians that training (in virtue) lasts as long as our probation lasts—that is, till we pass the portals of death. The attainment of the great and sacred purpose of our life need not necessarily be always directly in view, nor be at all times consciously followed. But it must never be excluded or antagonised—for that means sin; and it must be the guiding principle and the great motive force of our lives. This is what is meant by 'the religious atmosphere,' which, in the Catholic ideal, should pervade the life of the true Christian. This 'religious atmosphere' is demanded by Catholics as a vital factor in any system of education worthy of the name. This does not, of course, imply the continuous direct teaching and practice of religion throughout the school day; it means (in the words of Pope Leo XIII.) that the training of children 'must be permeated by religious principles.'

5. Professor Schiller and other scientific educationists of the front rank insist on 'concentration and unity in

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education.' The three great agencies in education are the home, the school, the church. In the vital matter of educating in religion and virtue, the Catholic Church has ever stood for the now scientifically accepted principle of unity and concentration; she has ever required harmony in the pedagogical (training) action of home and church and school—each acting and reacting on the child in its own proper measure and way, and all on uniform principles. In other words, religion and religious training should enter into all the processes of education. In this materialising age, more than ever, should the child be taught to find God in the school as well as in the church and the home and the boundless universe—and in Him to live, and move, and have his being.

These principles of education are not Catholic alone. They have been in possession from ages immemorial. They are, in varying degrees, and with many differences in detailed application, accepted by educators over the greater part of the Christian world. They must be deemed to be rightly in possession until the contrary is shown. All rival and hostile systems are recent, experimental, localised, and no one of them has thus far established its claim to acceptance on the basis of Christian philosophy and the principles of pedagogy (child-training)—the only grounds on which they can claim a hearing from a Christian people.

II. CATHOLIC PRINCIPLES APPLIED.—In their practical application the Catholic principles of education summarily stated above would, in the present writer's view, work out, for Catholic children, along the following general lines (at one stage, to be duly indicated, another Catholic principle would likewise come into operation):—

1. There must not alone be instruction of the intellect of Catholic children in religious truths in the schools; there must also be instruction and training of the moral conscience and the will.

2. The instruction and the training mentioned above must, moreover—according to the opportunities of the schools and the several capacities of the children—be effective; that is, they must be of their nature such as really to aid the child in attaining the great object of his existence. In other words, it must be a serious and genuine religious training. Hence—

(a) The religious instruction and training of Catholic children must have a known and clear-cut object in view—namely, adequate training in virtue and character; they must be based on definite religious truths and principles, after the manner of any art or science that is seriously taught—again, of course, according to the children's ages and relative capacities and the opportunities of school life. In connection with this deepest concern in life, this first and most important part of true education, Catholics cannot knowingly tolerate make-believe methods, or make-shift compromises, or ineffective principles of instruction or training, such as they would be unwilling to employ in home or church or Sunday school, or such as a skilled and conscientious teacher would be ashamed to follow in the case of (say) arithmetic or of any physical science.

(b) Catholics insist upon giving to religion and character-formation their rightful place of first importance in education. They demand for Catholic children in the school the 'religious atmosphere' in the sense explained above. They will therefore not accept for their children any system that subordinates religious training to secular instruction. They will not accept as satisfactory for their children any system which provides some or any form of religion, no matter what it may be, at the opening or closing of the school only, or at some other set hour only, while God and religion and the play of religious principles and religious influences are excluded from the remainder of the working hours of the school. In this connection Pope Leo XIII. merely expressed the immemorial feeling of the Catholic world when he said in his Encyclical on the centenary of Peter Canisius in 1897: 'It is not enough for youths to be taught religion at fixed hours, but all their training must be permeated by religious principles.' Hence Catholics could never accept, for their children, any compromise effected between religion and secularism, such as took place under the old Otago provincial system. For the same reason Catholics have steadily declined to accept, as suitable for Catholic children, the New South Wales system of pure secularism tempered by brief stated periods of religious instruction—even though that instruction may (where it can be given) be really Catholic for Catholic pupils. We will have no act or part in excluding God and religion and religious principles and influences from any vital process—least of all from that of education. On the contrary, we would widen the scope and influence of religion till it embraces the whole life of man.

3. On grounds of conscience which are well known, and from which they can never recede, Catholics cannot formally participate in the religious instruction, religious training, or religious worship of other creeds. Hence the religious education of Catholic children must be wholly

along Catholic lines. To ensure this, the proper authorities of the Church claim the right of control of the education of Catholic children in all matters pertaining to faith and morals. In all civil and secular matters (as will be explained more fully in the course of this article) they, of course, admit State control. The right of control in matters of faith and morals implies (a) the supervision of the text-books dealing with religion, and (b) the right of insisting that the faith and moral character of the teacher of Catholic children shall be satisfactory. The Catholic Church does not recognise in the civil authority any right or competency to teach religion to Catholic children. Neither does it recognise any such right or competency in non-Catholic teachers—well knowing, by reason and experience, that none can teach or train in a religious faith except those that know and love it. Apart from this knowledge and love, such teaching, if attempted, would be erroneous, unreal, a mere mechanical drill, and the acting of a part. Hence, too, Catholics cannot accept, for Catholic children, any non-Catholic school compromises or arrangements on religious matters that may be entered into by the adherents of other faiths. Catholics have ever desired, and cordially desire, to see non-Catholic children in the public schools brought up in Biblical and religious knowledge. Such compromises as those referred to are conscientiously possible among the more or less allied creeds which accept as their rule of faith the reformed principle of the Bible and the Bible only, interpreted according to the individual private judgment. Catholics, like Jews, have a different rule of faith and practice. Catholics must, as a matter of religious teaching and of conscience, stand outside and apart from any such compromises, so far as the religious instruction and training of their own children are concerned. Subject to State control in civil and secular matters—as indicated and to be further indicated—Catholics desire Catholic schools and Catholic teachers for Catholic children. The extent to which this ideal may be limited as a working compromise, and yet fairly meet the Catholic demand, will be broadly indicated later on.

4. Catholics would gladly co-operate in any just and reasonable scheme having for its object the instruction or training of non-Catholic children in the public schools, during school hours, in Biblical and religious knowledge. But, whether as Catholics, or as citizens and taxpayers, we could not accept as just and reasonable any such scheme running on the following lines:—(a) Any such non-Catholic scheme without a conscience clause. (b) Any scheme (as above) with a conscience clause making it legally compulsory for Catholic children to attend such Biblical reading or instruction, unless their parents or guardians enter formal protests, written or verbal, against it. The only conscience clause that would be deemed satisfactory for Catholic children would be one empowering the giving of Biblical or religious instruction, etc., to those children whose parents or guardians by express word or act desire it. (c) Catholics could not accept as just and reasonable any non-Catholic scheme of Biblical reading and religious instruction as part of the State curriculum, if, as now, it would compel us to pay a double tax for education—namely, contributions for the Catholic education which Catholic children receive, and another (a Government impost) for a system of public instruction of which we could not in conscience avail ourselves.

5. Finally, Catholics will never accept, for Catholic children, any system of public instruction divorced from religion, such as that of Victoria (Act of 1872, section 12) and of the New Zealand Act of 1877, which declares (section 84, sub-section 2) that 'the teaching shall be entirely of a secular character.' The grounds of the Catholic objection to the hard legalised secularism of these systems have been indirectly indicated in the preceding paragraphs, and in fuller detail in the course of previous articles of the present series.

I ask the patient and thoughtful reader to bear well in mind that the position taken up by Catholics in regard to education is not dictated by caprice or perversity or chuckle-headedness. It is purely a matter of religious belief and conscience. There is no more use in scolding us about it than in quarrelling with us about the color of our hair or eyes. On other matters we can compromise. On those matters, connected with our stand on education, which depend upon religious truths or principles, we can never yield in one iota. There we are, and there we remain. And the earnest seeker of a way out of the religious difficulty may as well, frankly and in a reasonable and statesmanlike way, accept a position which he cannot hope to alter. We ask that our conscientious inability to compromise beyond a certain point be treated with as much consideration as the conscientious ability of many of our Protestant friends to carry compromise somewhat further.

Only two further matters remain to be dealt with. One of these—the sectarian character of the secular system—will occupy a few brief paragraphs; the other is a state-

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ment of schemes or compromises which Catholics would, in the opinion of the present writer, accept as working solutions of the religious difficulty in education. The treatment of these subjects would, however, unduly prolong the present lengthy article. With the editor's courteous permission, I will hold over for another issue the balance of this article, which closes the present series.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

GREYMOUTH (continued.)

Owing to the sad and tragic death of Father Colomb, Father Binsfeld found himself alone again, and occupying the same position as before Father Colomb's arrival, with the difference that, besides the responsibilities of the parish, he keenly realised the loss of his late confrère. Father Binsfeld remained at Greymouth until September of the following year, 1872. At Greymouth events marched on in a satisfactory manner, but the number of new diggings that were opened out on the goldfields country increased, with a corresponding increase in his labors. Among the new discoveries was Murray's Creek, on the Inangahua, the present Reefton. This was at that time the Ultima Thule of gold-seekers, situated about 70 miles from Greymouth, most difficult of access, and reached by circuitous tracks. The miners called it jocularly the 'penal settlement,' and the hardships encountered in getting to it and experienced there justified the appellation. There was again the difficulty of getting provisions to such a place; these had to be carried on the shoulders of carriers over very rough country from the Upper Grey—a distance of twenty odd miles. The cost of carriage alone to Murray's Creek amounted at the beginning to £28 per ton. Father Binsfeld came on the scene when the quartz reefs were being opened up. The means of communication consisted of a saddle track through the little Grey River over the Razorback range to the junction of the Inangahua and Buller rivers, and from thence up the Inangahua river bed to Murray's Creek or Reefton. It was a venturesome journey, so much so that newspaper writers were in the habit of gathering information about it from travelers who returned to Greymouth. The Little Grey River Valley is up to the mountain range an open country and so far an advantage to the wayfarer of those days, but there is (or then was) a large swamp several miles long in the upper part; this had to be passed through. Flax sticks stuck in as finger posts indicated the erratic course to be steered. When the wind blew one or more of these sticks down, the rider and the poor horse had their trouble to keep on high ground and get on the right track again. Happily there was shingle at the bottom, but still nothing but the thirst for gold could find out such a passage. It was not an unusual thing to pass a dead packhorse that had perished in the attempt to extricate itself. Higher up in the forest the wet surface of the ground was in parts covered with a network of spongy roots that would catch the horse's hoofs trap-like, and when that happened, were it not for the seriousness of the case, the position of the rider would have caused hilarity among expert horsemen. A number of culverts hastily constructed over deep, narrow creeks had to be crossed at considerable risk. On one occasion the narrator counted no fewer than six dead horses that had perished on this part of the journey from exhaustion or accident. From the Buller to Reefton the river bed of the Inangahua formed a safe passage in good weather.

The Beginning of Reefton.

No wonder the miners called the Inangahua goldfields the 'penal settlement'; only those among them that were hard-up or most daring penetrated into that 'confusion of nature'—dense forest, cragged mountains, and swift torrents. In alluvial diggings the miner gets a quick return for his labor, for when gold was found he washed and sold it. Not so here, however, as the gold was embedded in quartz, which required expensive machinery to crush. Two years elapsed before such a method of gold-saving could be secured. Meanwhile they had to live on credit, and truly men of that stamp deserved credit. The miners here, as in other places, were capital fellows, the majority of whom were Catholics. They felt the want of a priest, and one poor man came all the way to Greymouth to make known to Father Binsfeld their state of spiritual destitution, and his arrival among them was heartily welcomed. It was the first time a minister of religion had come to the Inangahua, and the good Irishmen were proud of the fact that it was their priest. They had the benefit of a three days' mission and attended well. The facilities

for the celebration of Mass were primitive, but the miners erected a new altar out of beautiful slabs cut from the trunk of a virgin forest tree. The short mission was greatly appreciated by this small community. They had but one regret, their want of money to compensate the priest in providing his travelling expenses, which were no trifle, as a horse-feed, for instance, cost six shillings, the hire of the horse alone being eighteen shillings a day. Priest and people parted with joyful hearts, but the joy of the former was of short duration, as he had to make a very perilous journey. It had been raining, and reaching the Inangahua river it was found to be rapidly rising. There was a journey of eight miles along the river-bed before him, still it was thought by some that it would be safe to start. This river, down to its junction with the Buller, runs through a narrow gorge, with heavily bush-clad banks down to the water on either side. In good weather when the stream is low the stony bed is mostly dry and the river winding from one side to the other may be crossed a number of times with ease. Whilst in flood the case is different, the stream then becomes a furious torrent with a bed of rolling boulders. Father Binsfeld had not proceeded far when he perceived that danger existed both in front and rear. The flood was gaining on him, and there was no escape except pressing onwards with the current, over moving boulders, and at the best each crossing meant facing death anew. This crossing and re-crossing lasted four hours, when, finally reaching accessible high ground, he was safe. The one thought absorbing his mind during the struggle was of eternity, and when the struggle was at an end he could scarcely realise being still among the living. Here he intended to pass the night, but, meeting three horsemen who were surveyors, and in a similar plight to himself, and all being blocked by the river from further progress, they decided to make for a so-called accommodation house not far distant. By cutting their way through supplejacks and along deep narrow creeks, they succeeded in reaching the house, and were amused at the accommodation offered. It was a two-roomed hut occupied by a family. Everything was of the most primitive description, the food being salt junk and paste warmed in the pan for bread. A private corner was provided for Father Binsfeld, to his great satisfaction, during the night. The sun was high up in the heavens when he awoke, and found that his companions had already started. He finally reached home in good spirits, and thankful for his escape from danger. Failing health and the nature of the work wore him down, and the necessity for a change arising, Bishop Viard appointed Father Binsfeld assistant to Father Garin at Nelson, Father Billiard replacing him at Greymouth.

(To be continued.)

THE ST. VINCENT DE PAUL SOCIETY

(By a Wellington Brother.)

The St. Vincent de Paul Society, which was established about two years ago in the Archdiocese of Wellington, has grown and flourished in a manner quite beyond the expectation of the founders. Instead of one conference there are now four in the city, and there is a prospect of still further extension. The present time is most opportune for bringing before your readers the objects and advantages of this society, with the hope that it may be extended to every parish in the Dominion.

The Society of St. Vincent de Paul is a society of men, who band themselves together to perform works of mercy, particularly to visit and assist the poor, to perfect themselves in a Christian life, and to edify one another by good example. The objects of the society are very often misunderstood. Many people consider our conferences exist for the sole purpose of doling out relief, but this is not the case. The main object of the St. Vincent de Paul Society is the personal sanctification of the members by the practice of charity towards their neighbor for the love of God. If there are no poor to visit, other work can engage the attention of the members. In every district, no matter how prosperous, there are sick to be comforted, bad and indifferent Catholics to be brought back to their duties, neglected children to be cared for, Sunday schools to be maintained, and despondent hearts to be cheered. In the larger centres the hospitals can be visited; also the homes for the aged and needy, the gaols and orphanages. No good work is foreign to the Brothers of St. Vincent de Paul, and when, notwithstanding their efforts, they accomplish little in the way of relieving distress, they have, at least, the consolation of knowing that they have advanced their own spiritual interests.

There is to-day, as there was in the time of Ozanam, our revered founder, a spirit of indifference towards re-

ligion, a growing tendency towards materialism, and even, as we have lately seen, open blasphemy is tolerated. It was to combat these evils that the first conference was formed in Paris in the year 1833. When Ozanam advocated a return to the practice of Christianity as a means of remedying the social evils, he was laughed at. 'Christianity,' his opponents said, 'was a grand thing in the past, but to-day it is a dead tree, which bears no fruit.' 'Show us your works; what are you doing for your fellow-men?' It was to meet this line of argument that our society was established. When the first conference, consisting of but eight members, was formed, it was ridiculed. 'What can you poor fellows hope to accomplish?' said the St. Simonians. 'If you were rich you could do very little in a city like Paris. We, on the contrary, are elaborating ideas and a new system which will reform the world and banish misery from it altogether.' Twenty years later the St. Simonians and their grand schemes were dead, while the eight members of the St. Vincent de Paul Society had increased to 2000 in Paris alone, whilst many conferences were flourishing all over France and in several other countries.

One of the great works undertaken by the St. Vincent de Paul Society is the establishment of parish libraries and the dissemination of Catholic literature, particularly the publication of Catholic Truth Societies. Our clergy are continually deploring the fact that Catholics do not read the proper kind of books. Our conferences in the cities are remedying this evil. In most of the churches book-cases are erected, where the best of controversial and devotional works can be obtained practically free. It would be a great advantage if the country churches were similarly equipped. Our young men, then, instead of being attracted by every plausible theory put forth, would know what to accept and what to reject, and would at the same time be able to instruct others.

And surely every parish priest in the Dominion would rejoice to have in his district a body of men ever ready and willing to help him in his projects. It is sometimes suggested that a conference may not work in harmony with the clergy, but this is quite a mistake. The basis of the society is humility. No preferment is given to any member; all are equal. There are no heated discussions. The conferences begin and end with prayer, and members realise from the beginning that they must sink all personal aims and feelings. Nothing whatever justifies a conference of St. Vincent de Paul in having differences with the clergy.

It is a common mistake to judge of the success of the society by the strength of its finances and the amount of relief granted. These, however, as stated above, are quite secondary considerations. The true indication of the success of a conference is the increase in zeal and personal sanctity of its members. As to the good done to others, there are thousands in need of help which involves no expenditure whatsoever. Thus the unemployed can be helped to obtain work, a cordial welcome can be given to the stranger. In seaport towns like Wellington, where there is a Catholic Seamen's Conference, the ships can be visited and the Catholic seaman made aware that there are friends interested in his welfare. The spiritual work of mercy can hardly be shown by statistics. The Brothers of St. Vincent de Paul exercise a kind of lay apostolate, and we have known of several cases where they have been the means, through God, of reclaiming sinners and making careless Catholics more fervent.

The question is sometimes asked, Why cannot charitably inclined men work by themselves privately without joining a society, where their good works must necessarily be known to others? The answer is that by working together as a society the work is more fruitful, and better results are obtained. Each member has the benefit of others' experience, and there is less danger of acting imprudently. The society has been approved of by the Church, and numerous spiritual advantages are gained by the members. The Brothers of St. Vincent de Paul have a kind of authority to visit the poor in their homes. The members, too, edify and encourage each other by their example. Neither is there any publicity outside the meetings. Our society works in silence; no self-advertisement is permitted; and if, occasionally, it is necessary to mention our work or to give a report, the object is not to obtain praise, but to extend the society.

The advantages of the society to the Church, to the clergy, and to humanity have been mentioned above, but the advantages derived by the members themselves are more numerous and of a far higher order than those received by others through their instrumentality. It is remarkable how the members, who attend a sufficient number of meetings to understand the work, become fascinated with it, and afterwards find their greatest pleasure in furthering the interests of the society. In visiting the sick and those in distress they learn, perhaps for the first time, how much better off they are than those around them, and the

realising of this fact causes a cheerfulness of spirit and contentment of mind hitherto unknown. It is certain that no active member of the St. Vincent de Paul Society can be unhappy.

Such, then, are the objects and advantages of our society. What a grand thing it would be if there were a conference in active operation in every parish in the Dominion! There is really no reason why this should not be, as only five or six earnest men are needed to start one. In the cities where they are already established the holding of a retreat on the lines of the one just concluded in Wellington would be the means of reviving interest and zeal in this the most useful and practical of all societies.

IRISH LOYALTY

The following leading article under the above heading appeared in the *Dunedin Evening Star* of March 19. Our evening contemporary, we may remark, is one of the best informed secular papers of the Dominion on the Irish question. It thoroughly understands whereof it writes, and is never led astray by the partisan cable news on Irish affairs which finds its way to the Antipodes:—

'It is somewhat refreshing to find a cable message concerning Ireland and the Irish people that is free from accusations of outrage and crime, and bears testimony to their claims to humanity and loyalty. The world is told so much and so persistently of the first that it comes as a surprise when we hear of the existence of the second. Ireland, we are afraid, is to many a country wholly given over to treason, broken heads, plundered habitations, and harried cattle. The Governor-General of Australia, however, does not accept this picture as historically accurate, and the Earl of Dudley, a member of Mr. Balfour's Unionist Administration, knows whereof he speaks. He was Lord Lieutenant of Ireland for some years, and one of the most popular in recent times. He toured the country in a motor car with his Majesty the King; he saw and spoke and associated with the people; and though an aristocrat of the aristocrats, he gave himself no airs. On retiring from office he stood up in his place in the House of Lords and told his brother Peers that if they wanted a peaceful Ireland they must govern her according to Irish ideas. No surprise, therefore, need be expressed that on Ireland's great anniversary Lord Dudley should not only preside at a St. Patrick's Day banquet, but tell his audience, and through them the world at large, that "he was convinced that the great majority of the people of Ireland were at heart as loyal as any other people in the King's Dominions." A statement of this nature requires some courage, especially to a man of Lord Dudley's official rank, social status, and political affiliations. In saying what he did he possibly knew that he would cause offence to a considerable minority of his friends at Home and in Australia. But truth will out occasionally, and after all is said and done the Governor-General of Australia was only repeating what he had said before, and what nearly every great English official in Ireland after a few years' practical experience has also said. Until Gladstone's day the Governments of Great Britain had done worse than nothing to make the Irish people loyal. From the fearful days of the Wexford rebellion, when a J.P. who had treacherously gained admission to a sick rebel's room shot him dead in cold blood, and turned to the weeping wife to say, "You will now be saved the trouble of nursing your damned popish rebel husband," until the day before yesterday Ireland has had small cause to be loyal. And yet there is and was no rational reason why she should not be as loyal as Scotland has been since her union with England. "Had England maintained an alien garrison in Scotland, had she refused for half a century political rights to the mass of the Scottish nation, had she imposed a land system that was a relic of confiscation and conquest," there would have been not one, but two Irelands to-day. The fault of Englishmen in the past has been their attempt to govern Ireland against the wishes and without the consent of the majority of the governed. Nor can England ever hope for a prosperous and contented Ireland until she whole-heartedly reverses this policy, accepts the situation as it is and will be, and honestly legislates accordingly.'

The proprietors of Kozie Tea offer a prize of two guineas to the writer of the best verse of eight lines dealing with the excellence of that favorite brand of tea. Further particulars will be found elsewhere in this issue....

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ST. PATRICK'S DAY

WELLINGTON

The Hibernians of Wellington (says the *Dominion*) celebrated St. Patrick's Day in a manner befitting the occasion. It has been the custom to observe the day by holding an annual monster picnic in Father Lane's picturesque grounds at the Lower Hutt, and the outing this year was a great success, due in no small degree to the united efforts of committees representing the Hibernian Society and the Wellington Catholic Club, the presiding genius being Mr. P. D. Hoskins, general secretary of the joint committee. It was in a large measure an outing for the children, and although the day dawned somewhat threateningly, there was little rain to hurt anyone, and the various sports and other attractions organised for the occasion were carried out with complete success. The youngsters attended early Mass at the various churches, and were then mustered in procession to the railway station, where they were entrained for the picnic ground. The principal procession was that which marched from St. Mary of the Angels', Boulcott street, about 500 children and a detachment from the Hibernian Society, in the regalia of their order, being present. The juvenile detachment from St. Anne's, Newtown, numbered about 200, who were taken by car to the station. With the Hutt children added, there must have been well on 1300 children all told. The St. Anne's School children gave a display of club-swinging, and among the numerous dances given were Irish jigs by Misses Amelia Fama, Moana Butler, and Lizzie Coleman. During the day Archdeacon Devoy and the Rev. Fathers Hickson, Venning, Herring, Macdonald, and Lane, and Mr. T. M. Wilford, M.P., were present.

The Town Hall was taxed to its utmost capacity last evening, when the St. Patrick's Day celebrations were brought to an appropriate termination by an excellent concert. There were no fewer than twenty-two items, but as the management committee had had the good sense to intimate that no encores would be allowed, the entertainment, although somewhat protracted, did not tire the audience. His Excellency the Governor (Lord Plunket), Captain Shannon, A.D.C., Lady Ward, and Miss Eileen Ward, his Grace Archbishop Redwood, S.M., his Worship the Mayor (Hon. T. W. Hislop), and Dr. Cahill, were among those present. The excellence of the programme was considerably enhanced by the inclusion of several items by the Canadian Kilties Band. Mrs. Amy Hyde-Woodward sang very sweetly 'An Irish lullaby' (Needham) and 'The shamrock.' Miss H. Lorraine Tansley, despite the fact that she had but just recovered from a severe cold, was in very good voice, and her item—'Kathleen Mavourneen'—was pleasingly and artistically interpreted, the singer being recalled to bow her acknowledgments. Miss Ruby McDonald (violinist) played an arrangement by Vieuxtemps of the Irish national air, 'St. Patrick's Day,' and her own arrangement of the favorite air, 'Kathleen Mavourneen.' Miss May Driscoll's singing of 'The wearing of the green' was much appreciated, the singer being recalled to repeat part of her song. Two excellent items were 'For the green' (Hermann, Lohr) and 'The little Galway cloak' (also by Lohr), sung by Mr. Ernest Parkes, who was given a most cordial reception, and warmly applauded. Mr. J. Finlay, at very short notice, and at the special request of his Excellency the Governor, recited, with excellent effect, 'Shamus O'Brien.' Misses Maisie and Peggy and Master St. Leger Reeves gave two really good exhibitions, in costume, of national dancing; the Clan Johnstone troupe of dancers also contributed an Irish jig. The cornet solo by Mr. Alfred Cook (conductor of the band) was a very fine item. Other items were given by Master James McCarthy (recitation), Master Rupert Christie (song), and the pupils of the Marist Brothers' School (patriotic choruses).

The accompaniments were played by Miss Amy Remington, Miss Henderson, and Miss Una Simon.

DUNEDIN

The Irish national concert in connection with St. Patrick's Day was held this year in the Garrison Hall, Dunedin, on the evening of March 18, the change of date being due to the fact that no suitable hall was available on the proper day. Notwithstanding the change, there was a very large audience, and the concert from every point of view was an undoubted success. The number of items on the well-selected programme was not unusually large, but when the enthusiastic and undeniable recalls of the audience had been complied with they had increased to close on double the original list. The Mornington Band, which played outside the hall prior to the commencement

of the proceedings, opened the concert with a selection of Irish melodies, which was received with well-deserved applause. The band also contributed the opening item of the second part of the programme, a selection from Verdi's works, in which it was again highly successful. Mrs. R. A. Power met with a very enthusiastic reception, her programme items being an 'Irish folk song' and an 'Irish lullaby.' She gave a finished rendering of both numbers, and, as was natural, recalls followed in both instances. Mrs. Orr-Loring's singing of Gounod's 'Ave Maria' was much appreciated, and an enthusiastic recall followed. Later on in the evening she gave a charming rendering of the bracketed items, 'To my first love' and 'You'd better ask me,' for which she was again encored. Miss G. Meenan contributed a remarkably well-played violin solo, 'Danse,' for which she was warmly encored. Miss Meenan also played an obligato to Mrs. Orr-Loring's 'Ave Maria.' Mr. T. J. Hussey is an old favorite at such concerts, and his appearance was the signal for a warm greeting. His programme items were 'The minstrel boy' and 'The wearin' of the green,' and in both cases he had to respond to emphatic recalls. Mr. J. McGrath was in fine voice, and his singing of 'God save Ireland' met with the warmest appreciation of the audience, who insisted on an encore, to which he responded with 'Off to Philadelphia.' 'Avourneen' was sung with much taste by Mr. E. Y. Priest, who was also recalled. A most enjoyable item was the vocal quartet, 'The meeting of the waters,' by Messrs. A. Binnie, E. Y. Priest, A. L. Alexander, and J. A. Haggitt. St. Joseph's Choir, under the conductorship of Mr. A. Vallis, contributed the 'Soldiers' Chorus' (Faust), and 'The dear little shamrock,' in both of which they were highly successful. The accompaniments, which were remarkably well played, were shared by Mrs. J. Woods and Mr. A. Vallis. The concert on the whole was eminently successful, and much of the credit for this result was due to the energetic secretary, Mr. W. P. Rodgers.

CHRISTCHURCH

There was a record house at His Majesty's Theatre on Wednesday night on the occasion of the annual concert in aid of the funds of Nazareth House (says the *Press*). The musical portion of the programme, which constituted the first part, was excellent. Madame Josephine Otlees sang 'The harp that once,' and gave it very well indeed, and she was good in her encore, 'Love is meant to make us glad.' Mrs. C. M. Brooke, who was in excellent voice, was heard to considerable advantage in 'Kathleen Mavourneen,' and the same may be said of her encore number, 'Molly O'Halloran.' The old favorite, 'The dear little shamrock,' was artistically sung by Miss Laura Treleven. For an encore she gave an old English song, 'Come, lads and lasses.' Mr. R. Beveridge deserves very great credit for his excellent singing of 'The wearin' of the green.' This he undertook at very short notice in place of Mr. Farquhar Young, who was suddenly called out of town. For an encore Mr. Beveridge gave very successfully 'Off to Philadelphia.' Mr. R. F. Foster's artistic singing of 'The minstrel boy' made it one of the most acceptable items of the programme. He was quite as good in his encore number. Mr. Peake sang 'She is far from the land,' which he gave with much sweetness and delicacy. For an encore Mr. Peake gave 'Oft in the stilly night,' which he sang well. Mr. Vere Buchanan's violin solo was an arrangement by Farmer of the well-known melody, 'The last rose of summer.' This was played very finely, all the variations on the theme being given with much effect. A charming composition, 'Prison song,' by Bohm, was given as an encore. The duo for harp and clarinet, by Miss Lottie Barker and Mr. W. H. Corrigan, was a very excellent number. The harp lends itself particularly to Irish melody, and Miss Barker played well. Mr. Corrigan was exceedingly good in his part of the duo, the various Irish melodies which were interwoven together being admirably played. An excellent orchestra of ladies and gentlemen, under the conductorship of Mr. Alfred Bunz, played 'Gems of Ireland,' and a selection, 'Chevalier de Breton,' which were given with considerable effect and success. Mr. R. A. Horne accompanied the songs very efficiently. In the interval his Lordship Bishop Grimes, on behalf of the Sisters of Nazareth, thanked the very large audience for their attendance, and the ladies and gentlemen who had so generously contributed to the musical portion of the programme. The institution was, his Lordship remarked, one which aided and succored the sick, distressed, the orphans, and particularly incurables, without distinction of creed or race, and he felt that the public's liberal support was due to their appreciation of the unselfish devotion of the Sisters. The last part of the programme comprised cinematographic pictures, for which Mr. R. H. Rossiter played appropriate music.

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INVERCARGILL

(From our own correspondent.)

The celebration of St. Patrick's Day in Invercargill was an unqualified success. The weather was perfect, and as a consequence the Irish Athletic Society's twenty-third annual gathering attracted some 5000 people to the new Union grounds. The meeting was a record one in every way, over £200 being taken at the gates. The Irish Athletic Society needs no introduction to readers of the *Tablet*. In the course of a very lengthy and exhaustive report, the *Southland Times* says: 'It can be said without in any way overstepping the bounds of modesty that the Irish Society's meeting in Invercargill is, for cash sprinting events, the most important athletic fixture in the Dominion.' One of the most interesting events on the programme proved to be the Schools Relay Race of one mile, for teams from primary schools composed of four boys under 14 years of age. Seven of the Southland schools had entered teams for the race, which, the *Southland Times* says, 'aroused a tremendous amount of enthusiasm, the interest taken in the performance of the schoolboys being one of the features of the gathering.' The Marist Brothers' No. 1 team, which included P. Shepherd, T. Morris, J. Downey, and F. Graham, was successful. The green jerseys led from start to finish, each boy increasing the lead, the last one winning by nearly a lap. The prize was four gold medals and pennant, to be held by the school for the year. The Clifton School secured second place. This is the second year in succession that the Marist boys have held the pennant. During the afternoon the Hibernian Band played a choice selection of items. The most successful gathering ever held under the auspices of the Invercargill Irish Athletic Society terminated about 6 o'clock.

What the programmes described as a great Hibernian Night took place in the Victoria Hall on Wednesday evening. The proceedings took the form of a concert, to which the following contributed: Miss Violet McIntosh, A.T.C.L., sang 'Kathleen Mavourneen,' 'Allan water,' and 'Three fishers went sailing'; Miss Richards, 'Killarney' and 'Husheen'; Miss Kompton, 'Irish lullaby'; Mr. H. Richards, 'The devout lover'; Mr. Churton, 'To-morrow will be Friday' and 'The sweetest flower that grows'; Mr. D. Silvester, 'Off to Philadelphia' and 'When the ebb tide flows.' Mr. T. Pound recited 'Shiel's reply to Lord Lyndhurst,' and 'The game of life' as an encore, and Mr. J. Molloy contributed 'Fontenoy' in a spirited manner. The Hibernian Band opened up the programme with 'Melodies of old Ireland.' Miss Bonner and Mr. Robinson acted as accompanists during the evening. The proceedings were most enthusiastic, nearly every item being encored.

LAWRENCE

The promoters and management of the entertainment given in the Town Hall on the evening of St. Patrick's Day are to be complimented on the success that attended their efforts (says the *Tuapeka Times*). The attendance was exceptionally large. Of the merits of the programme, which was wholly provided by a Dunedin operatic and concert company, we can only speak in the terms of highest praise, and we are sure that all present were well satisfied with the entertainment provided. The programme opened with the operetta, 'Sang Azure,' the principal characters in which were sustained by Mr. J. Hill, Miss N. Galloway, and Mr. R. A. Power. The second part opened with a short humorous speech by Mr. Carolin, followed by the singing of 'The low-back car.' An enthusiastic encore resulted, the singer responding with 'The wearin' of the green.' Mrs. R. A. Power, whose appearance was looked forward to with pleasureable anticipation, delighted the audience with a charming rendering of 'The mission of a rose,' and in response to a most enthusiastic encore sang 'A long time ago.' Later in the evening she was again rapturously applauded for her exquisite singing of the fine song 'There is a land,' responding to the inevitable encore with one of Clara Butt's favorites entitled 'Baby.' Mr. S. C. Lawson, who appeared for the first time before a Lawrence audience, made a very favorable impression with his singing of 'I'm sitting on the stile, Mary,' and in response to an encore gave 'The old plaid shawl.' Miss Lilian King created roars of laughter with her fine elocutionary effort, 'Reflections after a ball,' and was equally successful in her encore item. An Irish jig by Mr. Carolin, in substitution of the song set down for Mr. Thorley, who was unable to be present, was very neatly executed and apparently highly appreciated. Miss N. Galloway showed herself to be possessed of very high elocutionary gifts by her recitation entitled 'Oh, no.' In response to an undeniable demand for more, she was equally successful in 'His single hair.' The programme concluded with the comic operetta entitled 'John and

Angolina,' the characters in which were very ably sustained by Mr. J. Anthony, Miss C. Carter, and Mr. A. Griffiths, which, needless to say, kept the audience in a simmer of laughter from start to finish. At the conclusion the Very Rev. Monsignor O'Leary thanked the public for attending in such large numbers, and also the performers for the very excellent and enjoyable programme provided.

NAPIER

(From Our Own Correspondent.)

March 18.

A social gathering in honor of St. Patrick's Day was held in the Garrison Hall last evening, with the most successful results. The hall was nicely decorated with Irish flags and other national emblems. Excellent music was supplied by Miss McShane (piano), Herr Loech (violin), Messrs. W. Carver (cornet), and J. Madigan (bass). A capital supper was provided by the committee of ladies. Mr. T. Durney was secretary, and to him the success of the social was in a great manner due.

A most successful concert was held in the Oddfellows' Hall, Taradale, on the evening of St. Patrick's Day. There was a large attendance. A programme of well-chosen items of an Irish national character was presented. The programme was as follows:—Songs, 'Norah, the pride of Kildare,' and 'Killarney,' Miss M. Higgins; 'The Minstrel boy' and 'A bowl of roses,' Miss Rae; 'Ashore' and 'Good-bye, Mavourneen,' Mr. F. P. Williams; 'Terence's farewell' and 'The dear little shamrock,' Mr. A. Mackie; 'Off to Philadelphia' and 'Father O'Flynn,' Mr. A. Medhurst; 'The harp that once' and 'The dear little girl,' Mr. F. O'Connor; comic songs, Mr. M. Trestone. Mrs. Trestone played a pianoforte solo, and Mr. J. Mullaney danced an Irish jig. Mrs. Trestone and Miss Scott played the accompaniments. The proceeds were in aid of the school prize fund. On the motion of Rev. Father McDonnell, who presided, a hearty vote of thanks was accorded to the performers, and also to Mr. Frank O'Shannasse, who had acted as honorary secretary, and was largely responsible for the success of the concert.

OBITUARY

MR. DANIEL SHEEDY, GREYMOUTH.

The news of the death of Mr. Daniel Sheedy, which took place on March 14, came as a great shock to the whole of the community of the West Coast, where he had been a prominent figure in most public matters (says the *Greymouth Star*) since he arrived at Hokitika early in 1865. Mr. Sheedy was a native of Kilworth, County Cork, being born there in 1838. When the Victorian goldfields broke out he could not resist the temptation, and took ship for Melbourne, arriving there in 1859, when he worked on several goldfields till, on the Otago diggings breaking out, he went to the Dunstan and at Gabriel's Gully in 1861 he settled down. After spending four years there as a pioneer of that field, he came on to the West Coast. Soon after settling down in business in Greymouth he took an active part in public affairs. He was one of the promoters of the canvass for funds for a hospital, of which he was trustee until his death. He was a member of the Harbor Board for a number of years, and also of the Borough Council. He was an active member of the Hibernian Society and patron of the Catholic Club. The late Mr. Sheedy was a staunch Catholic, and at all times took an active interest in all matters pertaining to the Church. The deceased leaves a widow, two sons (Mr. E. M. Sheedy, of Greymouth, and Mr. Sheedy, resident in Western Australia) and four daughters (Mrs. Martin, widow of Mr. Martin, C.E.; Mrs. Quinn, Miss Kate Sheedy, and the Rev. Mother Cecil, of St. Mary's Convent, Christchurch). The funeral, which took place on March 16, was largely attended. Out of respect to the memory of deceased, all the business places in the town were closed during the two hours which the funeral obsequies occupied. The body was removed from the residence of the deceased to St. Patrick's Church, and a Requiem Mass was celebrated by the Very Rev. Dean Carew in the presence of a number of the friends and relatives of the deceased. In the afternoon the funeral cortege was formed, and was the most representative that has left that church since its erection. After the carriages containing the relatives came others in which were the Mayor and members of the Borough Council, the members of the Hospital Trustees, and other representative bodies of which Mr. Sheedy had been a member, and after these it would seem that every available vehicle in town was occupied, while a very large number walked in procession. The Very Rev. Dean Carew conducted the service both in the church and at the graveside. R.I.P.



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PRODUCE

Messrs. Dalgety and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday. Buyers were not in full attendance, and as the offerings were unattractive, bidding was dull and few sales were effected. Values ruled as under:—

Oats.—The market remains on a par with last week. Offerings of the new crop are now heavier, but as yet no great quantity has been put on this market. Values are unchanged. We quote: Prime milling, 1s 5d; good to best feed, 1s 4d to 1s 4½d; inferior to medium, 1s 2d to 1s 3½d per bushel (sacks extra).

Wheat.—The latest London advices report a firmer tendency in this market. Millers are ready buyers of prime lots at late values, but many growers have reserved their lines at 4s per bushel. Values to-day are from 3s 10d to 3s 11d per bushel on trucks, according to quality and length of rail. Fowl wheat meets with fair sale at from 3s 9d to 3s 11d per bushel, ex store, according to quality.

Potatoes.—The market is poorly supplied, and values have firmed a little in consequence. We quote: Prime, £3 7s 6d to £3 12s 6d; medium, £3 to £3 5s; inferior, £2 10s upwards (bags in).

Chaff.—There is no improvement to report in the demand, which still continues not over brisk. Values also show no improvement on the week. A number of consignments have arrived of inferior quality, and these are very difficult to place, even at low values. We quote: Prime old, £2 17s 6d to £3; good old, £2 12s 6d to £2 15s; prime new, £2 15s to £2 17s 6d; inferior, £2 upwards (bags extra).

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores to-day. For best lots of all classes of produce there was fair competition up to quotation, but for indifferent quality the demand was slack, and a proportion of medium lines had to be passed in for private sale. Values ruled as under:—

Oats.—The wet weather of last week stopped threshing from stock, and in consequence deliveries have so far been light. Prime bright Gartons are in most demand, at 1s 4½d to 1s 5d. Next in favor are A and B grade sparrowbills, at 1s 4d to 1s 4½d; medium to inferior quality are worth 1s 3½d to 1s 4d per bushel (sacks extra).

Wheat.—Most of the Southern wheat to hand so far is in the best of condition; indeed, almost the only soft wheat on offer has come from Canterbury. Prime milling quality (velvet preferred) is readily saleable at country stations for direct consignment at 3s 9d to 3s 11d per bushel. Fowl wheat is offering more freely and at a reduction on late values. Best lines are worth 3s 10d to 3s 11d; medium, soft, and inferior, 3s 7d to 3s 9d; broken and damaged, 3s to 3s 6d per bushel (sacks extra).

Potatoes.—Fair supplies came forward last week, most of which were placed at £3 5s to £3 7s 6d per ton. To-day's stocks were low, and values advanced slightly, but freshly-picked lots sold at £3 10s to £3 12s 6d; medium to good, £3 to £3 7s 6d per ton (sacks included).

Straw.—We quote: Oaten, 35s; wheaten, 32s 6d to 35s per ton (pressed).

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week ending March 22 as follows:—

Rabbitskins.—We held our usual fortnightly sale to-day, when we offered a large catalogue. Bidding was brisk, and prices were fully up to last sale's prices. When the better quality skins come forward we expect high

prices to rule. Quotations: Winter bucks, none forward; autumns, 12d to 13d; spring bucks, 10d to 12½d; spring does, 8d to 11½d; summers, 7½d to 9½d; milky does, 5½d to 6½d; mixed, 6d to 8d; small, 5d to 6½d; hawk torn, 4½d to 6d; horse hair, 18d to 18½d.

Sheepskins.—Our next sale will be held on the 30th inst.

Hides.—Our next sale will be held on April 1.

Tallow and Fat.—A little more than usual has been coming forward lately, and prices still hold good. Best rendered tallow in casks brings from 20s to 22s 6d; medium to good, 18s to 20s; inferior, 14s to 16s; best rough fat, 16s to 18s 6d; medium to good, 14s to 15s; inferior, 12s to 13s.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

For Saturday's sale there was only a small entry, composed, with one or two exceptions, of a rather inferior class of animals. The attendance of the public was only fair, due no doubt to no fresh country consignments being advertised. Consequently business was limited. All classes of horses are wanted in Dunedin at the present time, and any country consignments coming forward are eagerly competed for and realise full market value. Draughts fit for town carriers and contractors are very scarce; in fact, Dunedin has not yet been so bare of such animals for a very long time, and we would recommend vendors having such for sale to send them to our weekly auction. Spring-carters and spring-vanners are also wanted. We quote:

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

Late Burnside Stock Report

Cattle.—156 forward; a medium yarding, consisting of a few prime bullocks, the balance being medium bullocks and heifers. The sale was rather slack. Best bullocks, £9 10s to £10 5s; medium, £7 to £8 5s; light, £5 to £6 15s; best cows and heifers, £8 2s 6d.

Sheep.—A fair yarding of 1630. Prices for good wethers were firm. Best wethers, 16s 6d to 17s 6d; medium, 13s 6d to 15s 9d; light, 10s to 13s; best ewes, 13s to 15s; medium, 10s 9d to 12s 6d; inferior, up to 10s.

Lambs.—A big yarding of 1416. Owing to low rates prevailing in the Home market, there was a drop of about a shilling per head. Best lambs, 11s to 13s; medium, 9s 6d to 10s 6d; light, up to 9s.

Pigs.—80 penned, consisting of a few stores and a fair number of heavy pigs. Suckers, 12s to 14s; slips, 18s to 21s; stores, 22s to 29s; porkers, 37s to 44s; light baconers, 45s to 52s; heavy do, 54s to 63s.

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DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

March 22.

I regret to say that the Rev. Father Kohoe, of Parnell, is unwell.

Comment upon the dimensions and appearance and order of the great procession through the city on St. Patrick's Day continues to be heard on all sides. It caused the greatest surprise, and the moral effect is beyond measure. Our people are highly elated at the result achieved.

At the 11 o'clock Mass at St. Benedict's yesterday the Right Rev. Monsignor Gillan, V.G., was invested in the purple robes of his new office of Domestic Prelate by Bishop Lenihan. The ceremony took place on the steps of the high altar. Before the ceremony the Bishop extolled the excellent work accomplished by Monsignor Gillan for many years in various portions of the diocese, but particularly in the parish of St. Benedict's. With his work as Vicar-General during the Bishop's absence all were acquainted. 'The progress of the diocese,' said his Lordship, 'had not been impaired owing to my absence in the past year; on the contrary, it had gone ahead, and he wished to thank the Vicar-General, the priests, and the people for it. He therefore, while in Rome, sought and obtained from his Holiness this distinction for the Vicar-General in order to mark the love, esteem, and admiration which he felt towards him, and in which he felt sure they all, especially St. Benedict's parishioners, heartily joined. He wished Monsignor Gillan many years of useful work in the service of God and in the spiritual and temporal interests of the people to whom he was so devotedly attached.' Father Holbrook then read in Latin and English the brief conferring the title of Monsignor, with the accompanying honor of Domestic Prelate, by the Pope, signed by Cardinal Merry del Val. Monsignor Gillan, in choice and brief language from the pulpit, thanked the Bishop for his too laudatory remarks concerning his humble work; he also thanked the people who assembled that morning from all parts of the city to do him honor. With God's help and the support of his people, he would strive to do his duty. High Mass was sung by Father Williams, Fathers Brennan and Holbrook being deacon and subdeacon respectively. After Mass a procession of the Blessed Sacrament took place around the church. The Children of Mary and the pupils of the convent school, in white veils and dresses, and a large number of altar boys, assisted in the procession. The Exposition continued throughout the afternoon until Vespers, and large numbers visited the church. In the evening the Bishop attended and preached on the Eucharistic Congress in London, after which he gave Pontifical Benediction. The altar was handsomely decorated by the Sisters of St. Joseph.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 22.

His Lordship the Bishop returned to the city on Monday after a few weeks spent in the Hawarden district. On last Sunday week his Lordship celebrated Mass at Waian and returned to Hawarden, a drive of thirty-four miles, where, in the evening at the usual devotions, he preached a panegyric of St. Patrick.

On the Feast of St. Joseph the children of St. Mary's Convent gave a concert in honor of his Lordship the Bishop, to whom they presented a very nice address, whilst the Sisters of Mercy gave him a valuable rochet of Limerick lace. The Vicar-General (Very Rev. Dean Ginaty) and the priests of the Cathedral and of St. Mary's were present on the occasion.

At the 7 and 9.30 o'clock Masses said on Sunday by the Bishop, his Lordship spoke very strongly against the absurd custom, so common in the Dominion, of giving pagan or worldly names not found in the calendar of the Saints to their children. The Bishop said that none but

Christian names are allowed to be given in Baptism and Confirmation. He also deprecated the practise of asking prayers for Mr., Mrs., or Miss such a one; the Christian names should be given, and no titles.

An Irish national concert was given on the evening of St. Patrick's Day at Ashburton in aid of the funds of the Sacred Heart High School, and was largely attended. The programme was an unusually attractive one, and was greatly appreciated. Among the performers were Madam Linay, Mesdames Hall, Barrie Marschel, Forrester, Miss Cullen, Messrs. Clarkson, Humphreys, Aitcheson, Anderson, Burgess, Barrie Marschel, and H. A. Yates. An overture was played by the convent pupils, and Miss Claridge was accompanist.

St. Patrick's Day was celebrated at Cheviot by an Irish national concert that proved most enjoyable. The attendance completely filled the Mackenzie Town Hall, the audience including the Hon. G. Fowlds, M.P., Mr. G. Witty, M.P., and Mr. G. W. Forbes, M.P. The Minister during the course of the evening gave a short address, commenting on the benefits of celebrating national days. Songs were contributed by Misses E. Smith, Chegwin, and Winterbourne, and Messrs. R. Allan, A. J. Allan, and Dudley Wyatt. Mr. Murgatroyd gave a violin solo and Mrs. T. Geo was accompanist.

Oamaru

(From Our Own Correspondent.)

On St. Patrick's Day, at the 7 o'clock Mass, twenty-five pupils of St. Patrick's School made their First Communion. The boys had been instructed by Rev. Father Delany, who was also celebrant of the Mass, and, wearing blue and white rosettes, they presented an edifying spectacle as they approached the Holy Table for the first time in their young lives. The choir was in attendance, and enhanced the solemnity of the function by the devotional rendering of hymns in honor of the Blessed Sacrament. After Mass the communicants assembled in St. Patrick's School, where they were entertained at breakfast prepared by some of the ladies of the parish.

A very enjoyable social gathering, in aid of St. Joseph's School, was held in the schoolroom on St. Patrick's Night. The weather was somewhat inclement, but a large gathering was present, including the Rev. Fathers Delany and Farthing. Musical and other items were rendered during the evening, and an ample supply of light refreshments was handed round. The following contributed to the evening's enjoyment:—Song, Miss A. Magee; song, Miss Barry; Irish jig, Mr. J. Haggie; song, Rev. Father Farthing; recitation, Miss A. O'Donnell; duet, Misses A. Magee and Barry.

On Sunday last the local branch of the Hibernian Society approached the Holy Table in a body. There was a splendid muster of the members, who marched from their rooms to the Basilica at the 8 o'clock Mass. After Mass the members re-assembled in their rooms, where Bro. T. Corcoran (president), on behalf of the society, presented Bro. M. Healey with a beautiful past president's collar, in recognition of his services to the branch for many years. In making the presentation, the president referred to Bro. Healey's zeal and unselfishness in all matters concerning the welfare of the society, and to the splendid example set by him to younger members. P.P. Bro. M. J. Hanley endorsed the remarks of the president, and hoped the recipient would later see his way to assume his old office of treasurer, which he so worthily held for many years. Bro. Healey feelingly responded, and remarked that his services had always been freely given, and nothing he could do for the society would be left undone.

NOTICE TO CORRESPONDENTS

Owing to pressure on our space and to Tuesday being a holiday—the Anniversary of Otago—a considerable quantity of correspondence which reached us on Wednesday morning had to be held over.

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DEATH

SHEEDY.—On the 14th inst., at his residence, Brian Boru Hotel, Greymouth, Daniel Sheedy, native of County Cork, Ireland; aged 71 years. Deeply regretted.—R.I.P.

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

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

Die 4 Aprilis, 1909.

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, 1909.

LEO XIII., Pope.



THURSDAY, MARCH 25, 1909.

THE NAVAL SCARE



It should be possible to be duly impressed with the gravity of the situation created by the revelations made during the naval debate in the House of Commons without losing one's mental balance or slipping over into hysterics. When an editor solemnly assures his readers that the fact of New Zealand's offering a battleship is the one thing which 'will check a German combination,' and 'will persuade the greatest military Power in Europe that the sea is English and English must remain,' he shows that his patriotism is of the shallow, effervescing order. And when a politician wires frantically to his Premier 'urging him to call Parliament together to consider the matter,' he simply advertises the fact that he has lost his head. 'Fear,' said Dr. Johnson, 'is implanted in us as a preservative from evil; but its duty, like that of other passions, is not to overbear reason, but to assist it; nor should it be suffered to tyrannise in the imagination; to raise phantoms of horror, or to beset life with supernumerary distresses.' There has been no declaration of war, no outbreak of hostilities; there is no actual crisis; and there is no need therefore at this stage to 'beset life with supernumerary distresses.'

At the same time it may be freely admitted that there is solid ground for the general attitude taken by the House of Commons on this question, and that there is real need for England to wake up in this matter of naval defence. It is the sober truth to say that, in this matter, England has been living in a fool's paradise; and her naval position to-day is such that if she received from Germany a sudden declaration of war, followed by immediate action, the situation would be one of grave peril. There are two respects in which the navy—the first, second, and third line of the Empire's defence—exhibits weakness: (1) It is not up to the requisite standard of power; and (2) as at present constituted and arranged, it is in itself seriously inefficient. With regard to the first point, it has been generally agreed that, in order to maintain her supremacy at sea, England must keep her navy up to what is known as the two-power standard. And this has been defined by Mr. Asquith as meaning that England must have a pre-

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ponderance of 10 per cent. over the combined strength in capital ships of the two next strongest Powers. Theoretically this standard is accepted by both political parties in the House of Commons, but in practice the present Government has to some extent disregarded it; and this, coupled with the enormous and unexpected acceleration of the German programme of ship-building, has left Great Britain distinctly behind. In the course of the recent debate, Mr. Balfour was able to submit figures which showed that—assuming that both nations maintained their present rate of increase—in December, 1910, Great Britain would have ten Dreadnoughts and Germany thirteen; in July, 1911, Great Britain would have fourteen Dreadnoughts and Germany seventeen. And he demonstrated that the Government's present programme was utterly insufficient, not only to secure the two-Power standard, but even to maintain the one-Power standard in ships of the first class.

With regard to the inefficiency of the existing navy, the limits of our space prevent us from doing more than merely to outline the chief points of weakness, though confirmatory details, supplied to English papers by undoubted naval experts, are in abundance before us. The present condition of the navy is unsatisfactory: (1) Because the Admiralty have, as regards a considerable portion of the ships in home waters, substituted the ideal of a 'practically ready' fleet for that of a fleet instantly ready for war. By 'practically ready' ships are meant those which are kept 'in commission in reserve,' with nucleus crews, equal to about two-fifths of the ordinary complement. When the plan of keeping ships 'in commission in reserve' was originally adopted (i.e., in December, 1904), it took the form of bringing ships out of complete reserve and giving them a partial mobility. And that, of course, was sound policy. In the autumn of 1906, however—as first revealed by the *Standard*—this plan was reversed, and since then it has taken the opposite form of retiring ships from full commission and reducing their full mobility to half mobility. That is 'a horse of a very different color,' and is a line of policy that is fraught with danger. The command of the sea might easily be destroyed in the three or four days which would admittedly be required to convert a ship 'in commission in reserve,' with a nucleus crew, into an actual fighting unit of the first class. In other words, the 'practically ready' fleet means in reality a practically unready fleet. (2) The existing navy is ineffective, because the ships are not kept concentrated in such a way that they could assemble before the enemy could arrive and obtain contact with them. They are so distributed over the Channel, the Atlantic, and the Mediterranean that, before the whole fleet could assemble, it would be possible for a relatively smaller but more highly concentrated naval force to attack and defeat them in detail. A significant contrast is afforded by the German policy in this respect. The entire fighting force of the German navy is kept as far as possible in home waters, concentrated in one large fleet. It was expressly stated in the Navy Act of 1900 that the German navy hoped to compensate for any inferiority on its part in numbers by 'tactical training by evolutions in large bodies of ships.'

(3) In the third place, the present Board of Admiralty have allowed the efficiency of the navy to be endangered through getting steadily and seriously into arrears in the execution of necessary repairs. During the past year the Channel Fleet was constantly below its nominal strength, owing to the absence of ships repairing and refitting. At one stage its battleship strength was reduced from fourteen ships to six from this cause. The precise significance of this is admirably indicated by a naval writer by means of a simple illustration. He supposes the case of a man who boasts that he has thirty pairs of horses and thirty carriages in his stables and coach houses ready to meet any call that can be made upon him. Suppose, on hearing that boast, a patron went through his stables and found that only fifteen pairs were really ready for work. That is, he found that in one pair of horses the off horse was lame, that another pair wanted shoeing so badly that they could not go on the road in their present condition, that in the case of a third pair the essential parts of the harness were broken and would require some days to mend, that in a fourth case one of the wheels was off the carriage, that in a fifth the pole was broken, and so on. In such circumstances one would say that, instead of having thirty carriages-and-pairs ready for work, the owner had only fifteen, and that this was the limit of his efficiency. It would be admitted, no doubt, that if he chose to spend a great deal of money and time he might eventually be able to turn out thirty pairs. But until this was done he was only deluding himself, and those who relied upon his stable, by talking about thirty pairs. The writer referred to maintains that this is a by no means an unfair illustration of the present state of the British navy. It seems obvious to the common-sense lay mind that ships should either be kept in repair or else struck out of the effective list altogether. An unrepared ship is, after all, little better than a dummy, and where repairs are allowed to accumulate, a navy tends to become not even a 'practically ready' navy, but a paper navy—a matter of empty statistics rather than a solid fighting force.

It will be seen, therefore, that, while there is no ground for panic or hysteria, there are very good grounds indeed why every aspect of what is undoubtedly a grave situation should be calmly and fairly faced. There must be, of course, an immediate increase in the ship-building programme, and there should be, we hold, a careful and exhaustive investigation into the present management and administration of naval affairs. Judging by the evidence available, all is not well with that force 'upon which, under God [to use the words of the Preamble to the Naval Discipline Act] the safety and welfare of the Realm doth depend.' And when the present situation becomes a little less tense, the Imperial Parliament will be discharging a plain duty if it appoints a representative Commission for the purpose of taking stock of the navy and the Admiralty, of seeing whether things are or are not satisfactory, and of considering whether the administrative policy of the future is being shaped on sound lines. We deeply regret the situation which has arisen, because it means that the reduction of armaments all round, which the friends of humanity had fondly dreamed was within hope of realisation, is indefinitely put back. The truth is, we suppose, that to achieve this end forms of secular policy will always be found wanting; and that nothing but the humanising and mellowing influence of religion—the universal recognition of an authoritative Christianity—will prove potent to bring the hearts of all nations into trust and toleration of one another. In the meantime, the multiplication of the German Dreadnoughts is a reminder to us that blood and iron are as much realities as ever; that we live in a world where not only Nature, but man, the child of Nature, is still red in tooth and claw; and that the 'law of facts' still is that national security can be maintained only by vigilance and readiness in arms. Life is practical; the passions of human nature make stern alternatives necessary; and the nation which is content to rely on sentiment for national safety is doomed.

Presentation to Father Howard, Milton

On Monday evening the Catholics of South Dunedin assembled in very large numbers in the parish schoolroom for the purpose of presenting the Rev. Father Howard, who was recently appointed to Milton, with an address and substantial tokens of their esteem and appreciation of his labors during the three and a half years he had labored in their midst. The chair was occupied by Mr. J. J. Marlow, who was supported by the other members of the presentation committee. Among the clergy present were the Rev. Father Coffey, Adm., Rev. Dr. Cleary, Rev. Fathers O'Malley, Hearn, O'Reilly, Corcoran, and D. O'Neill.

Mr. J. J. Marlow, before reading the address, said they were assembled that evening to present Father Howard with a slight token of the appreciation and esteem of the Catholics of South Dunedin, amongst whom he had labored with such zeal and success during a period of three and a half years. He was placed in a difficult position that night, as they all knew how much Father Howard disliked any reference to his good qualities and his good work. If there was one thing more than another that Father Howard practised, and one lesson which he impressed upon his people, it was that his right hand should not know of the good that was done by his left hand. Mr. Marlow then referred to the great interest taken by Father Howard in the welfare of the youth of South Dunedin, and said that if he had been left amongst them for a few months longer a more suitable meeting-place for their young men's club would have been provided. For this reason alone he felt doubly sorry for Father Howard's departure. Father Howard had the consolation of knowing that the people of South Dunedin fully appreciated his worth and work. Mr. Marlow then read the following address:—

'Rev. and Dear Father,—During the years you have labored in our midst we have learned to highly value and esteem your kindly disposition and your many other sterling qualities. You have evidently taken as your guide the highest traditions of the priestly state. In all matters affecting our holy religion you have always proved a wise counsellor and a true friend, while those in affliction have ever been helped and consoled by your advice and sympathy. Your zeal in ministering to the sick and dying, your charity to the poor, your warm and untiring labors for the young men, your energy and wholehearted enthusiasm for any project that you deemed useful for our spiritual advancement, have endeared you to us, and stamped you as a true priest and valued friend, and will cause you to be remembered in our prayers for many a year to come. Whilst regretting your departure, we are pleased at your well-deserved advancement to the important parish of Milton, and we earnestly trust that your labors there may be such as to reach even your own high ideals. We ask you to accept, with the accompanying purse of sovereigns, our best wishes that your future may ever be brightened with the happiness that knows no alloy.'

'We beg to remain, Rev. and dear Father, on behalf of the Catholics of South Dunedin, affectionately yours—James J. Marlow, chairman; J. Saunders, hon. secretary;

J. TAIT, Monumental Sculptor

875 Cashel Street W., Christchurch;

{ Just over Bridge and opposite Drill Shed, } Manufacturer and Importer of Every Description of Headstones, Cross Monuments etc., in Granite, Marble and other stones.

T. Meade, hon. treasurer; C. A. Shiel, J. Donlan, M. McKey, P. Fitzpatrick, W. Meade.

On the conclusion of the reading of the address, Mr. Marlow handed Father Howard on behalf of the Catholics of South Dunedin a cheque for £81 15s. He said that he had never been associated with any movement which had been taken up greater enthusiasm than this one, and no testimonial which was subscribed to with such generosity and spontaneity than the present, the contributions being accompanied by the heartfelt good wishes of the donors. Mr. Marlow, acting on behalf of the Children of Mary, presented Father Howard with a valuable rug, as a memento of what he had done for the confraternity. Mr. Atwill presented Father Howard, on behalf of the Young Men's Club, with a brief bag and a handsome inkstand, as a slight recognition of what he had done for the club, and Master Marlow read an address from the altar boys.

Mr. C. A. Shiel also bore testimony to the zeal and energy of the Rev. Father Howard, and to the good work done by him whilst in South Dunedin.

The Rev. Father Howard, who on rising to reply was greeted with prolonged applause, said he had to thank them very heartily and sincerely for the good wishes and kindly feelings which they had expressed towards him and for their kind presents—a return for his poor efforts amongst them, and which were altogether beyond his deserts. On looking back over the three and a half years he had spent in South Dunedin, there were two feelings which were prominent in his mind. The first was a sense of the constant and invariable kindness he had received from the people, and the other a sense of many imperfections on his part, connected with the undoubted hard work which necessarily falls to the lot of the Administrator of South Dunedin. He felt that a great deal more might have been attempted than he had, and what had been done might have been better done. He recognised by the generous treatment they had meted out to him that they had made up their minds to forget his faults and condone his shortcomings, and it was very consoling to him to know that, in spite of the imperfections of which he was very conscious, he carried away with him their cordial goodwill, which they had expressed so warmly towards him that night. As a matter of fact the goodness of heart which had brought them there that night was only a continuation of the kindness which they had always shown him, and which always falls to the lot of the humblest priest. The closeness of the tie between priest and people in the Catholic Church was one of the commonplaces of history, and is now so well known as to be almost regarded as one of the minor notes of the Church. Meet him where you will, let it be in the old world or the new, wherever the son of Erin is to be found you will find him loyal and true to his soggarth aroon. The people of South Dunedin have been no exception to this rule. There had been plenty of hard work here, but there had been plenty of hearty, willing workers to bear a share of everything that had to be done, whether it was a bazaar or concert, whether it was for orphanage, school, or church the call had only to be made and there was an immediate response. And in addition to the general band of workers there were always those who were ready to lead the van and take from off the shoulders of the priest the chief burden of responsibility and hard work in connection with any undertaking. In proportion to its size he did not know of any congregation that had so many capable workers, so many men that are capable of conducting an undertaking as the South Dunedin congregation. And when Mr. Marlow, who had done such yeoman service for the Church here, and whose name was a household word amongst them, was associated with an undertaking it was a sure and certain guarantee of its success. Reference was made in the address to the work in connection with the youths and young men of the congregation. There were certainly few parishes where that work was more important than in South Dunedin. There was a larger proportion than is commonly the case of young lads connected with the congregation, and the problem had always been how to keep them in touch with Church influence, and keep them off the streets. They had faced the problem by trying to continue in the successful and attractive lines of the excellent club established by Father Coffey, and the men of the congregation, both by money contributions and personal service, had given the greatest possible assistance to the work. It had been sometimes a trying and uphill work, but at least they had kept the flag flying; they had kept the club going even when the circumstances were the least encouraging. He knew that the work would be continued with an energy, zeal, and ability which he could not command, by the Rev. Father O'Malley, and he felt that they would extend to his successor that hearty co-operation they had always given to himself. There was no section of the community that required so much looking after as the young men. If the Apostles were here to-day one of the first things he believed they would do would be to form young men's clubs, and everyone who gives his time and energy to keep alive such institutions is engaged in a truly Christian and apostolic work. In conclusion he thanked them once again for their kindness and generous presents. He wished them every blessing, and he assured them that wherever in future his lot was cast he would never forget the true hearts and faithful friends left behind him in South Dunedin.

Mr. Marlow, on behalf of the Catholics of South Dunedin extended a hearty welcome to Rev. Father O'Malley, who briefly replied. After a few words from the Rev. Father Coffey the proceedings were brought to a close.

During the evening songs were contributed by Mrs. Saunders, Miss Heffernan, Messrs. McGrath, McNamara, and Howard, Rev. Father O'Reilly, and recitations by Mr. Atwill and Master Marlow. The accompaniments were tastefully played by Mrs. J. Woods.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

March 20.

The name adopted for the new Boys' Club at Newtown, as mentioned in my last week's notes, is that of St. Aloysius.

The St. Patrick's College Cadets (two companies), to the number of 95, went into camp at Trentham on Monday afternoon. The Very Rev. Father Keogh is in charge of the camp, the chief executive officers being Captains Outtrim and Campbell.

On St. Patrick's Night a euchre party and social evening in aid of the Children of Mary's stall at the forthcoming Easter bazaar was held in the St. Anne's Catholic Club rooms. There were about 200 present. The stall will be under the management of Mrs. Dalton.

At St. Patrick's Church, Masterton, on St. Patrick's Day the marriage of Miss Margaret T. Keay, of Masterton, and Mr. Francis W. Reynolds, of New South Wales, was celebrated by the Very Rev. Dean McKenna. The bride was given away by her brother-in-law, Mr. James Fouhey, and was attended by her sister, Miss Nora Keary, as bridesmaid. Mr. J. Corbet was best man. A reception was held after the ceremony at the residence of Mrs. Fouhey.

The Rev. Joseph Capra, D.Sc., and Agriculture, of Milan, has concluded his New Zealand tour. He has acquired a mass of information regarding the colonies, which, he says, will be of value to the Italian Government and people, 'for,' as he remarked, 'it is only by knowledge of your beautiful country and its people, its laws and its attractions, that we can become more friendly. You have wonders which are worthy of being made known to the tourist, because our people travel very much. My compatriots out here are doing very well, and I am glad to tell you that they are held in estimation everywhere.'

On Sunday morning at the 8 o'clock Mass at St. Mary of the Angels' Church the H.A.C.B. Society, numbering over 50 members, in regalia, received Holy Communion. The chaplain (Rev. Father Venning, S.M.) addressed the members on the life of St. Patrick. After Mass they adjourned to Lyons' Cafe, where the annual Communion breakfast was held. The president (Bro. E. F. Reichel) was in the chair. Speeches, appropriate to the occasion, were made by the president, Rev. Father Venning, S.M. (chaplain), Messrs. M. Kennedy, M. Bohan (who is one of the oldest members of the society in the Dominion, having joined in 1869), J. J. Devine, A. H. Casey (representing the Wellington Catholic Club), M. O'Kane (the United Irish League), and Bro. J. W. Callaghan. The arrangements were carried out under the supervision of Bro. P. D. Hoskins, secretary.

Several meetings of the Catholic girls of Wellington have been held, and a strong hockey club has been formed under the name of the Celtic Club. About twenty-five members have joined, and it is proposed to enter two teams for the third class championships. Officers have been elected as follows:—President, Very Rev. Father Keogh; vice-presidents—Rev. Father Hickson, Mesdames Macarthy, Rylands, Dwan, and Mackin, Sir J. G. Ward, and Messrs. M. O'Connor, A. H. Casey, P. C. Skerrett, and Dr. Cahill; committee—Misses Fama, Lawlor, Murphy, Ritson, Breen, Hoskings, and Mellisop; secretary and treasurer, Miss W. Mellisop; coach, Mr. Wrigley; delegates to the association, Misses Fama and Mellisop; selection committee, Misses Fama, Lawlor, and Murphy. Generous donations have been received from Mrs. R. O'Connor, Very Rev. Father Keogh, Rev. Father Hickson, and Mr. Martin Kennedy. Mr. Casey has promised a trophy to be competed for by club members.

At the Wellington A.A. Club's sports gathering held last Saturday, in the inter-college events, 100yds and 440yds, Wellington College had a victory over St. Patrick's College boys, who were the previous holders of Mr. L. Blundell's cup. P. Fitzgerald at the same meeting, in the walking handicaps (one mile and three miles), obtained third and first place respectively. His effort in the three-mile race was better than the present New Zealand champion, Kerr, did when he won the event at the Australasian Championships. When it was announced later that he was selected to represent Wellington at the New Zealand Championship meeting to be held at Dunedin there was

great applause from the spectators. He is a prominent member of the Wellington Catholic Club's athletic branch.

In all the Catholic Churches of the Wellington archdiocese collections for the sufferers by the Italian earthquake were made. Returns to hand from about half the churches give a total of £100 collected.

On St. Patrick's Night a social was held in the Drill Hall, Petone, under the auspices of the Catholic Club, when there were about 300 present. Musical and other items were contributed by the following:—Miss Levy, Messrs. Butterworth Bros., Coulson, G. Cronin, and Curnsty, Miss and Master Rowell. The committee, with Messrs. G. Gibbons, M. Ryan, and J. Sherlock, worked hard to make the gathering a success.

On St. Patrick's Night a concert in aid of the funds of Mother Mary Aubert's Home of Compassion was held in the Town Hall, Shannon. The house was packed, and the items on the programme were well received. The vocalists were Mesdames D'Ath, May, the Misses Patch and Tremewan, and Messrs. Speak, Caton, Charlesworth, Stansell, and Master McLeavey. Miss R. Stansell contributed a piano solo and Mr. J. Curran danced an Irish jig. Mr. Kersley, of Levin, acted as accompanist.

It is with regret I record the death of Mr. Robert Mitchell Henry, youngest son of Mr. and Mrs. R. M. Henry, at his parents' residence, Nairn street, Wellington, on Sunday morning, March 14. The deceased passed away after an illness of six weeks. He was a native of Wanganui, and aged twenty-one years. Requiem Mass was celebrated on Tuesday, 16th, at St. Mary of the Angels' Church by Rev. Father Hurley, who also officiated at the graveside at Karori Cemetery.—R.I.P.

The third annual social of Lower Hutt H.A.C.B. Society was held on Wednesday, March 17, in the Drill Hall. The society have cause for gratification at the popularity of this annual gathering, which was once more a success. The musical programme was contributed to by Madam Steel, Misses Strickland, Murphy, Clauson, Messrs. C. O'Brien, and F. Silver, and McMenamin's orchestra rendered several items. The committee, Mesdames Connolly, Sullivan, and Wildsmith, who supervised the supper room, and Messrs. J. A. Fitzpatrick, N. O'Shea, with Messrs. E. Connolly and C. O'Brien, joint secretaries, worked energetically for the success of the function.

The third annual meeting of the St. Patrick's College Old Boys' Hockey Club was held in the Catholic Club rooms on Monday evening, Mr. A. H. Casey in the chair. The balance sheet and report for the past year were adopted. The Very Rev. Father Keogh and Mr. J. E. Butler were elected life members of the club. The officers for the ensuing year were elected as follow:—President, Mr. W. E. Butler; vice-presidents, Ven. Archdeacon Devoy, Very Rev. Father Keogh, Messrs. D. Fay, C. Campbell, J. E. Butler, J. R. Hayward, S. J. Moran, J. J. Bourke, A. H. Casey, and Dr. Mackin; captain, Mr. F. Ryan; secretary, Mr. K. I. McGrath; auditor, Mr. D. Campbell; treasurer, Mr. W. Ryan; committee, Rev. Father Bartley, Messrs. F. E. Kelly, C. Gamble, and J. Quinn.

A meeting of the Marist Brothers' Old Boys' Association was held in the Brothers' schoolroom on Monday evening. The object of the meeting was for the purpose of forming an Association Football Club. Mr. C. Gamble presided. There were twenty-five members present. The following officers were elected:—Patron, his Grace Archbishop Redwood; president, Bro. Justin; vice-president, Very Rev. Father O'Shea, Rev. Father Hickson, Messrs. Doherty, M. Kennedy, A. H. Casey, J. J. Devine, and McParland; secretary pro tem., Mr. A. P. Levin; hon. treasurer, Mr. D. Cashman; management committee, Messrs. McKeown, Gamble, Duffy, Miller, and Clements; delegates to the Wellington Football Association, Messrs. Miller and Gamble.

At the entertainment given in Victoria Hall, Carterton, on St. Patrick's Night, in aid of the Catholic Church funds, there was a packed house, and the large audience spent a most enjoyable time. Mr. R. Crawley conducted the Carterton orchestra. The following contributed items to the programme:—Misses Harbroe, O'Brien, Cameron, Jago, McKenzie, and Messrs. Deller, Curtaigne, Hall, and Dudson. The children's national dance, song, and tableau was a very pleasing item. Misses M. Cole, S. Cormack, B. Johnston, and M. Lightfoot danced an Irish reel. Mr. Bryant gave a fine exhibition of baton whirling and club swinging. Accompaniments were played by Misses Berrill, Deller, O'Brien, and McKenzie. At the conclusion of the programme the Rev. Father Bowe thanked the audience for their attendance, and the performers for their generous assistance.

The need for increased accommodation in the Catholic schools of the city was discussed at a meeting of representative Catholics from Te Aro and Thorndon at the presbytery, Boulcott street, on Sunday afternoon. The Vicar-General (Very Rev. Father O'Shea) presided. It was pointed out that the existing schools have already proved entirely inadequate in point of accommodation, and the consequent overcrowding renders the work of instruction increasingly difficult. Further, the Marist Brothers' School in Boulcott street is too far from the extreme ends of the city and suburbs, and the consequence is that many Catholic children are attending other more conveniently situated schools. The authorities have procured a site in

Tasman street, on which a school for infants has been erected. It is overcrowded already, as are also the girls' schools in Dixon street. The proposal is that a Marist Brothers' School be erected on the Tasman street site, the infants to be accommodated at the Dixon street school, where also a new and bigger school will soon have to be erected, and that another Brothers' school for Thorndon shall be erected on a site in Hawkestone street, which has been purchased for that purpose. This will, naturally, involve an expenditure of many thousands of pounds, and after a considerable amount of discussion a committee was set up to go fully into the details of the various schemes submitted, and report to a future meeting.

NEW ZEALAND RAILWAYS TIME-TABLE ALTERATIONS.

On and after THURSDAY, April 1, the following Time-table Alterations will be made:—

EXPRESS TRAINS.—The Up Express now leaving Invercargill at 8.0 a.m., Dunedin arrive 1.0 p.m., Dunedin depart 1.26 p.m., and arriving Christchurch at 10.40 p.m., will run as follows: Invercargill depart 6.15 a.m., Dunedin arrive 11.0 a.m., depart 11.15 a.m., arriving Christchurch 7.27 p.m. On Tuesdays, Thursdays, and Saturdays will run through to Lyttelton, connecting with ferry steamer for Wellington. Between Clinton and Oamaru will stop at Balclutha, Milton, Seaciff, Palmerston, and Hampden only.

The Down Express now leaving Christchurch at 8.0 a.m., Dunedin arrive 5.13 p.m., depart 5.45 p.m., Invercargill arrive 11.5 p.m., will leave Christchurch at 8.0 a.m., Dunedin arrive 4.0 p.m., depart 4.25 p.m., Invercargill arrive 9.30 p.m. Between Oamaru and Clinton this train will stop at Hampden, Palmerston, Seaciff, Milton, and Balclutha only.

OAMARU-PALMERSTON-DUNEDIN.—The train now leaving Palmerston at 10.10 a.m. and arriving Dunedin at 1.4 p.m. will arrive Dunedin at 1.15 p.m.

The train leaving Dunedin for Palmerston on Saturdays at 1.50 p.m. will leave at 1.55 p.m.

The train leaving Dunedin for Oamaru at 3.10 p.m. will leave at 3.18 p.m.

DUNEDIN-PORT CHALMERS.—UP TRAINS: The train now leaving Dunedin for Port Chalmers at 1.11 p.m. will leave at 1.17 p.m.

The train now leaving Dunedin for Port Chalmers at 3.50 p.m. will leave at 4.5 p.m.

The train now leaving Dunedin for Port Chalmers at 8.25 p.m. daily, except Saturday, will not run.

Train will leave Dunedin for Port Chalmers at 9.20 p.m. daily.

The train now leaving Dunedin for Port Chalmers at 11.0 p.m. will leave at 11.15 p.m., Ravensbourne 11.24 p.m., Burkes 11.30 p.m., arriving Port Chalmers 11.45 p.m.

DOWN TRAINS: The train now leaving Port Chalmers for Dunedin at 11.16 a.m. will leave at 11.30 a.m., Dunedin arrive 12.3 p.m.

The train now leaving Port Chalmers for Dunedin at 1.9 p.m. will leave at 1.15 p.m., Ravensbourne 1.37 p.m., Dunedin arrive 1.46 p.m.

The train now leaving Port Chalmers for Dunedin at 9.25 p.m. daily, except Saturday, will not run.

Train will leave Port Chalmers for Dunedin at 10.15 p.m. daily.

The train now leaving Port Chalmers for Dunedin at 11.45 p.m. will leave at 11.55 p.m., Sawyers' Bay 12.0, Burkes 12.9 a.m., Ravensbourne 12.15 a.m., arriving Dunedin 12.24 a.m.

DUNEDIN-MOSGIEL.—The 9.20 a.m. train Dunedin to Mosgiel and Outram will leave Cattle Yards at 9.37 a.m., Abbotsford 9.46 a.m., Wingatui 9.58 a.m., Mosgiel 10.15 a.m., arriving Outram 10.55 a.m.

The train now leaving Dunedin for Mosgiel at 11.0 a.m. will leave at 11.5 a.m., Caversham 11.16 a.m., Cattle Yards 11.23 a.m., Burnside 11.28 a.m., Abbotsford 11.33 a.m., Wingatui 11.48 a.m., arriving Mosgiel 11.53 a.m.

The 12.15 p.m. train Dunedin to Mosgiel on Saturdays will leave Abbotsford at 12.41 p.m., Wingatui 12.55 p.m., arriving Mosgiel 1.0 p.m.

The 5.18 p.m. train Mosgiel to Dunedin will leave Wingatui at 5.27 p.m., Abbotsford 5.39 p.m., Burnside 5.44 p.m., Cattle Yards 5.50 p.m., Caversham 5.55 p.m., arriving Dunedin 6.5 p.m.

The train now leaving Mosgiel for Dunedin at 6.18 p.m. will leave at 6.10 p.m., Wingatui 6.15 p.m., Abbotsford 6.25 p.m., Burnside 6.29 p.m., Cattle Yards 6.36 p.m., Caversham 6.41 p.m., arriving Dunedin 6.50 p.m.

DUNEDIN-CLINTON.—The train now leaving Dunedin for Clinton at 8.55 a.m. will leave at 9.5 a.m.

The train now leaving Dunedin for Clinton at 4.25 p.m. will leave at 4.50 p.m.

The train now leaving Clinton for Dunedin at 6.25 a.m. and arriving Dunedin at 10.58 a.m. will leave Clinton at 6.10 a.m. and arrive Dunedin at 10.30 a.m.

The train now arriving at Dunedin at 8.15 p.m. from Balclutha will arrive at 8 p.m.

For full particulars see handbills at all stations.

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We invite all who enjoy A Good Glass of Beer to ask for **STAPLES BEST**

On Draught at almost all Hotels in the City and surrounding districts and confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

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FOR RHEUMATISM, INDIGESTION ETC.

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YOU'LL DERIVE GREAT BENEFIT If your digestion is weak or you're of constipative habit, by taking regularly **ROBINSON'S PATENT GRUATS**.

It makes a delicious gruel and an excellent porridge, both of which are digestible and nourishing, and have the effect of keeping the system regular.

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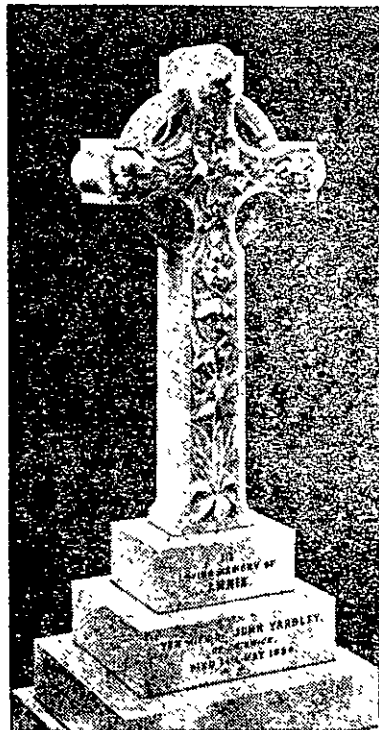
There are no spots, no streaks on your clothes after they have been blueed with **KEEN'S OXFORD BLUE**.

It makes the clothes a clear, beautiful white colour, delightful to look at, pleasant to wear.

It's a British Blue and the Best Blue.

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is the starch to buy. It preserves your laces and linen, and enables you to iron them beautifully.

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Following is one of the many glowing Testimonials we are constantly receiving:—"Otahuhu, Auckland, 15th April, 1908.—TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds of ointments, lotions, and blood mixtures, all to no use. The pain was most cruel, and I often wished to God that I was dead. The day 'Noah's Dove Ointment' was brought to the door, I was on 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." O877

Sole Distributing Agent for Wellington
J. J. CRONIN, Victoria St., Wellington.

Irish News

ANTRIM—Presentation in Belfast

The members of Division 45, of the Ancient Order of Hibernians, Belfast, entertained Bro. Philip Fay at a social gathering, and presented him with a dressing-case, on January 25, prior to his departure for Auckland. Bro. Fay said that when he reached his new home he would tell his friends how the situation stood in Belfast, and they would be proud to hear that his Catholic and Protestant friends sat side by side on his last night in Belfast, and subscribed for the handsome presentation for which he now begged to return his thanks.

CLARE—A Candid Opinion

In view of statements about Irish crime which are so freely made in the English press, some observations made by Judge Bodkin at the Ennis Quarter Sessions may prove to be interesting and, perhaps, illuminating. There was only one case for trial at these sessions. Judge Bodkin said he did not think it was part of his function as judge to indulge in remarks on any agrarian disturbances that may exist in the county, and he did not intend, and never would enter into any political discussion there. He thought it a matter for congratulation that, so far as ordinary crime was concerned, Clare—and he believed the same remark applied to all Ireland—compared favorably with any country in the world.

CORK—A New Catholic College

The Irish Franciscan Fathers have acquired for their students the well-known Protestant College, called Berkley Hall, situated just beside the Queen's College, Cork. This spacious college, which will henceforth be called, very appropriately, St. Anthony's Hall, was built by the famous Dr. Webster, of Cork, and was completed in 1885. He intended it as a lecture hall and hostel for the students attending the Queen's College. He also had a house built in connection with it, called the Dean's residence, where he himself resided. For the few years during which he had charge, the college served its original purpose fairly well, but after his death its period of usefulness abruptly terminated, and no one seemed to possess a particle of the enthusiasm which actuated Dr. Webster in founding and maintaining it, so that it had to be closed. It was afterwards sold to Mr. Donovan, the present Lord Mayor of Cork, from whom it was lately purchased by the Franciscans. It is an interesting fact that Berkley Hall is built on the site of the famous Irish monastery and school of St. Finbarr, the patron saint of Cork, where that great luminary of the ancient Irish Church lived and taught. It seems, therefore, like a special disposition of Divine Providence that Berkley Hall should come into the possession of the Franciscan Order, so renowned in Ireland for patriotism, piety, and learning, and which has done so much for Faith and Fatherland, especially during the terrible years of persecution, when their schools and monasteries, whose ruins now cover the land and excite the admiration of all Irishmen, were plundered and destroyed.

A Venerable Old-age Pensioner

An astounding claim for an old age pension has been received by the Middleton (County Cork) Pensions Subcommittee, the applicant being a well-known East Cork centenarian, residing at Clonmult, seven miles from Middleton, and whose age has been vouched for at one hundred and two years. This remarkable claimant is believed to be the oldest applicant for a State pension in Ireland.

DUBLIN—Lady Aberdeen's New Paper

A new monthly journal has been established by Lady Aberdeen, wife of the Lord Lieutenant. It is called *Slainte*, which means 'Good health.' The purpose of the journal is to help Lady Aberdeen in her campaign against consumption in Ireland. In her introductory note she writes: 'Why has so much interest been evoked in this national health movement? We can only find a reason in the fact that the people of Ireland, of all classes and creeds, led by the doctors and by the clergy of all denominations, have awakened to the fact that a race of vigorous, healthy, temperate citizens is the greatest wealth that any country can possess, and that as there have been many sad causes at work undermining the health of the people of Ireland, a great and sustained effort must be made to eradicate these sources of trouble and to give to Ireland her natural right of being one of the healthiest countries in the world.'

Death of the Oldest Irish Surgeon

The death is announced of Dr. George Ellis, who is believed to be the oldest Irish surgeon. Dr. Ellis died

at his Dublin residence at the age of one hundred years. He took his M.B. degree in 1834, and became a Fellow of the Royal College of Surgeons in Ireland in 1844. He had retired from practice forty years ago. Dr. Ellis was the author of 'Irish Ethnology, Socially and Politically Considered,' and wrote several articles in medical journals.

A Venerable Priest

At the great age of eighty-five there passed away on January 30, at Milltown Park, Dublin, a famous Jesuit preacher and missionary, the Rev. William Kelly. He was one of three brothers, who were distinguished members of the Society of Jesus. Father William, the eldest of the three, studied for some years in Maynooth College, and, later on, joined his two younger brothers in the society. He was afterwards sent to Australia as the pioneer of Jesuit Missions in that country. In a few years he occupied there a position of great prominence as a preacher. He returned to Ireland some twenty years ago, and his later years were passed at Milltown Park, as Professor of Ecclesiastical History and Hebrew. He had a wonderful fund of learned lore and a fine taste in literature—he was as familiar with Homer, Pindar, and Dante as with Sir Walter Scott. He was well versed in Eastern languages, and was an authority among the Persian scholars of the day. Joined to these gifts were a sweet simplicity and humility of character which endeared him to everyone with whom he came in contact.

GALWAY—Want of Arterial Drainage

His Eminence Cardinal Logue, in a letter to the Very Rev. Dr. Kilty, P.P., Ballygar, enclosing a generous subscription for the victims of the Galway bogslide, says the sad occurrence emphasises a want which has been long felt and acknowledged in Ireland—the want of arterial drainage. Large tracts of the country are waterlogged, and there is no means of drawing off the water, which is rendering those districts almost useless.

Protest Against Police Tax

Lord Killanin, who was present at a recent meeting of Galway County Council, protested strongly against the imposition of £8000 for extra police upon the entire county. The monstrosity of the thing, he said, was the charging for the police to a district fifty or sixty miles away from where there was a disturbance. It was an awful thing, he declared, that £8000 should be levied, which would establish twenty scholarships in the new University for all time.

LOUTH—Golden Jubilee

The Golden Jubilee of Brother P. A. Gallagher was fittingly celebrated at St. Joseph's, Drogheda, on January 30. The interesting occasion was joyfully ushered in by a telegram from Rome bestowing the Papal Benediction on the worthy jubilarian; and the presence of a large number of Christian Brothers from the neighboring towns testified to the esteem in which he is held. The Ven. Archdeacon Segrave, P.P., V.G., and the Very Rev. Guardian of the Franciscans, the Very Rev. Priors of the Dominican and Augustinian Fathers, as well as the Nuns of the different Convents, forwarded suitable presents and congratulations. Complimentary letters and telegrams from many absent friends—one especially from the Superior-General, Rev. Brother J. C. Whitty—were received during the day.

SLIGO—The Archbishop of Melbourne

His Grace the Archbishop of Melbourne, whilst the guest of the Most Rev. Dr. Clancy during the last week in January, received an address of welcome from the pupils of the Ursuline Convent, Sligo, and attended an entertainment given in his honor.

TIPPERARY—To Reinstat Evicted Tenants

A long-desired settlement has been arrived at as regards the O'Brien property, Mullinahone. The Estates Commissioners have decided to purchase the whole property, including part of the town of Mullinahone and lands adjoining, and will at once proceed to reinstate the evicted tenants, who number nearly thirty. It will be remembered that the property was evicted twenty years ago, and one of the stiffest fights under the Plan of Campaign took place there for years. There were wholesale persecutions and imprisonments. Mr. J. E. Redmond, M.P., defended some of the prisoners. The evictions almost ruined Mullinahone, a whole street of houses, built by industrious tenants, being left derelict. For some time past negotiations for a settlement have been in progress, and the Rev. W. Cantwell, P.P., and Alderman Condon, M.P., with the local committee, have spared no effort to secure its success. The result is most gratifying to all parties, and, while closing a painful chapter of the Land War, opens up a new era of happiness and prosperity for Mullinahone and district.

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GENERAL

The Irish Trade Mark

The Irish Trade Mark was registered on December 8, 1906. Since that date the value of the Trade Mark has been recognised in every part of Ireland. Fully 400 firms, ranging from the largest employers of labor in Belfast to a small association of Kerry homespun weavers, are now using it, and not a week passes but the secretary receives applications from other Irish firms at the registered offices of the association, 13 'Marlboro' street, Cork. 'To symbolise a nation's trade,' writes Mr. John P. Boland, M.P., 'is a new conception. To Ireland, alone, of all the nations of the world, belongs the credit of giving effect to it. And just as the country flies its flag on days of national rejoicing, so should every citizen who takes a keen pride in his country's commercial welfare seek to make known far and wide the national symbol for probity in trade.'

President Roosevelt's Appreciation

President Roosevelt paid a notable tribute to the Irish race on January 16, when the members of the American-Irish Historical Society were received at the White House. 'Many different strains from the beginning,' he said, 'have contributed to make up what is now American citizenship, and from the beginning the men who themselves or whose forefathers came from Ireland have played a great and leading part in the affairs of the nation.'

A Doomed Aristocracy

'George A. Birmingham' (the Rev. James O. Hannay, Rector of Westport), writing in the *Westminster Gazette* on 'A Doomed Aristocracy,' says: The Irish aristocracy is perishing; perishing, not as that other Irish aristocracy which fought for the Stuart cause and went down like a stormy sun in a blaze of romance; not like the French noblesse, men and women, who, if they could not live wisely, at least knew how to die with a sneer or a jibe on their lips, contemptuous, even in the tumbrils, of the canaille which had conquered them. This aristocracy of ours is passing unsung, unlamented, in such a way that the world, cherishing a last vision of it, will think of it hereafter as a class of higglers driving belated bargains in a falling market. They have lived, these gentlemen of Ireland, aloof from their people and their land. They are dying aloof from them now. They have earned in the past no love. Humble folk have not gathered round them for shelter and protection. No beauty of service or sympathy has won the heart of Ireland to them. And yet they were men, and strong men. They are, in their isolation and their decay, strong men still. No other class anywhere, perhaps, has bred such sons. Read the roll of them—Wellesley, Gough, Napier, Nicholson, Dufferin, and a hundred more, the greatest of the great, the strongest of the strong. In spite of all the honor they have won, they are going to extinction without honor. Their houses are scattered about Ireland—fair houses, with green demesnes in the midst of desolate boglands, or stately among the mountains and lakes, or halls with varied gardens and fine trees, where the pasture land is rich in Western Leinster. There are pictures on the walls, battle-pieces and portraits of the men who won the battles. There are old arms stored, and curios from the East, trophies of the courage and skill of fathers and grandfathers who went empire-building, and to whose credit, more than to that of any other class, it stands that an empire has been built. Across the Channel in England, traders have grown rich by exploiting the countries which these Irish gentlemen of former generations won for them. And now the descendants of the great soldiers and administrators sit and grumble amid the gathered witnesses of old triumphs, the tarnished loot of many fights, the prizes of high energy in governing. They could win, these dead heroes, any land under the sun except their own, rule wisely everywhere except in Ireland. Their children pay the penalty; sit solitary in their great houses, complaining bitterly over their wine in the evening, staining the white honor of their pride now and again by whining to the leaders of a contemptuous bourgeoisie, or the chosen spokesman of a ravenous proletariat, new generations who know nothing of the older men and their deeds care nothing for them and their privileges. These gentlemen of Ireland, who have never cared for Ireland, sit grinding out the monotonous tale of their grievances while politicians laugh at them.

The Highlander Condensed Milk is a New Zealand product, and therefore can be relied upon as being thoroughly pure, rich in cream, and makes an ideal food for infants....

The Improved Victory Sewing Machine has many qualities which should make it a favorite with all who desire an effective and easily managed machine. It is a high-class machine, and is guaranteed for five years. It can be procured from the D.I.C., Dunedin....

People We Hear About

The Hon. Richard Campbell, who has been appointed a Supreme Court judge in Manila, was born near Belfast, and went to the United States in his early youth. He became a newspaper reporter in New York, Philadelphia, and Washington. He studied for the law in Georgetown University. He was appointed by President Roosevelt as assistant to the Attorney-General of the Philippines in 1902; served four years in the Department of Justice, and was promoted in 1906 to be District Attorney of the Moro Province and a member of the Legislative Council. Mr. Campbell is thirty-six years old, is a Catholic, and takes a keen interest in things Catholic in the Philippine Islands. Ex-President Roosevelt, who discovered Mr. Campbell, has often praised his work in the Philippines. Mr. Campbell is a member of the University Club, the Catholic Club of New York, and the Knights of Columbus.

The Most Rev. Dr. O'Donnell, the patriotic Bishop of Raphoe, is a prelate of remarkable zeal and energy. He will fix a day for visitation of some churches of his diocese. He will rise at 6, drive twenty miles, say Mass at 8, and speak to the people; then breakfast, drive another fifteen miles or so, and be present at the 12 o'clock Mass, and again address the people. Then he will go another twenty miles, have dinner with the local clergy, preside and preach at the evening devotions, and the same evening will return to Letterkenny. He is wonderfully beloved by his clergy and people, and justly so, for it would be difficult to find a more kind-hearted and fatherly man. He lives for his people, and spends himself and is spent for their spiritual and temporal welfare. He is a man of great scholarly attainments, and distinguished himself long ago, both as a student and professor in Maynooth College.

In the course of an article on the centenary of Sir John Moore, the London *Daily News* said: 'The English are a nation of captains.' This statement excited the ire of Lieutenant-Colonel Warburton, who wrote as follows: 'There has not been an English General since Marlborough. Wellington was born at Dangan Castle, Meath, of an old Irish family called Wesley, and christened in Dublin. Wolfe was born at Ferneaux Abbey, Kildare, and christened at Westerham, nearly in the same case as the Brontes (Brune). His grandfather defended Limerick against William III. Sir John Moore and the Napiers were Scotsmen; so was Abercrombie (Egypt); so were Napier, of Magdala, Crawford, and Clyde. Wolseley and Roberts are Irish. So was Gough. The generals and statesmen who saved India to Great Britain were Neill Nicholson, the two Lawrences (Irish), Edwards (Welsh), and Rose (Scotch). I know of Wolfe because my great-grandfather served under him at Quebec. I don't know whether Scotsmen like to be called English, but certainly Irishmen do not. Is it worth while, however, to feed the enormous selfishness of Englishmen, which you in your own columns have been known to condemn, by claiming as such the genius of other nationalities?'

Poetry does not evidently pay in the United States, as a contemporary draws attention to the fact that nearly all the Catholic writers in that country are engaged in other occupations for a living. Necessity compels them to be busy workers. With the exception of, perhaps, Miss Eleanor C. Donnelly, we doubt if there is a single Catholic poet in America who is not forced to rely upon some trade or profession for a livelihood. Miss Louise Imogen Guiney was, until recently, a town postmistress; James Riley, author of 'Songs of Two People,' is an employee of the Post Office Department; William J. Fischer, a Canadian, is a country doctor; Thomas A. Daly, whose poems are quoted everywhere, is the manager of a Catholic newspaper; Denis A. McCarthy, author of two volumes of poetry, is assistant editor of a Catholic newspaper; Helen Hughes, whose poems appear monthly in *Donahoe's Magazine*, is a woman country doctor at Mankato, Minnesota; Mary Curtin Shepherd is a clerk in the Marshall Field Store at Chicago; Daniel J. Donahoe, author of nine volumes of genuine poetry, is a hard-worked lawyer at Middletown, Connecticut; Charles Hanson Towne is a sort of under editor on the *Smart Set*; Thomas Walsh, whose work is found in the *Century*, *Harper's*, *Atlantic*, and similar, from month to month, is a general writer who knows what hack work is; James Jeffrey Roche was editor of the *Boston Pilot*. Finally—for one might continue this enumeration through a page—Father John B. Tabb was until recently a teacher of English literature at St. Charles's College, Ellicott City, Maryland.

'Human labor must be properly paid before the question of dividends comes in,' said Mr. Justice Higgins in the Broken Hill arbitration case.

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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.'

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

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

But with your valuable assistance, we are STILL 'CHAMPION.'

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

So kindly rally round your "CHAMPION STANDARD" once more, and the victory is yours.

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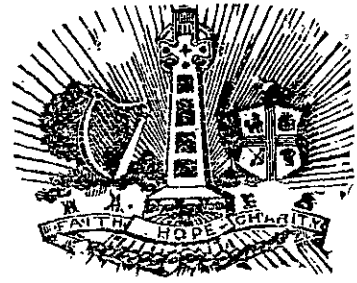
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Funeral Allowance, £20 at the death of a member, and £10 at the death of a member's wife.

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

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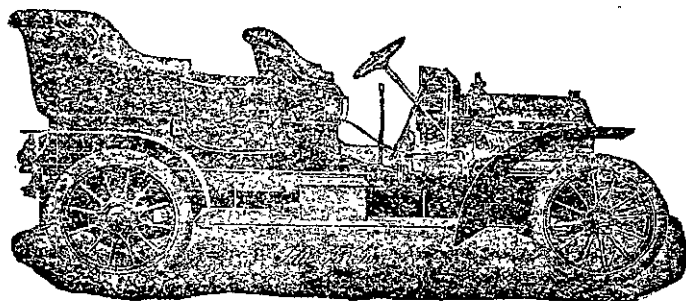
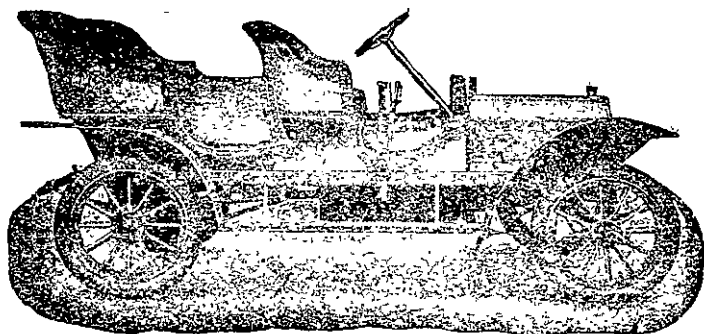
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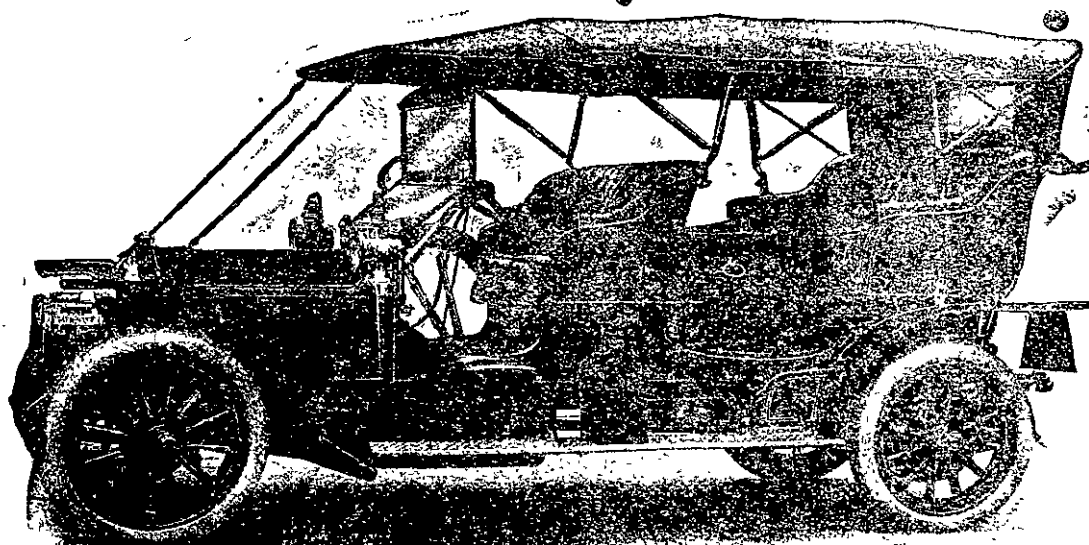
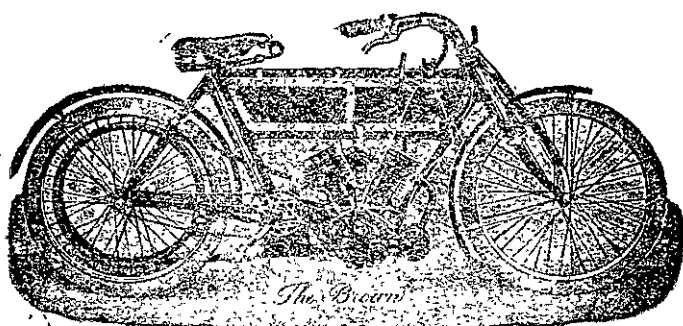


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The Catholic World

ENGLAND—The Present State of Society

Rev. Father Bernard Vaughan, preaching at Farm St. Church, London, on Sunday, January 31, said no thoughtful man could look around without feeling they were living in days of terrible social upheaval, when everything seemed out of joint, when the powers of darkness were raising storms of passion among men in society. Self-reverence and self-control were being regarded as superstitions of a bygone day. The present state of unbridled passion abroad, if it were traced to its source, would be found to be due to neglect of Christ and indifference to His laws.

Westminster Cathedral

Referring in the *Cathedral Chronicle* to the financial position of Westminster Cathedral, Bishop Johnson says that, 'excluding the cost of the site, the total expenditure on the Cathedral building, the Cathedral Hall, and the Cloisters has been £235,420. Towards this expenditure, £48,555 was granted by the Charity Commissioners from the sale of the Moorfields property. The other receipts have been from donations, annual subscriptions, and bequests. There is still money available for some of the chapels; and there is also some money for other fixed purposes. But on the general building account of the Cathedral there is a deficit of £8391, temporarily covered by a loan, on which interest is paid at 3½ per cent.

GERMANY—The Emperor's Birthday

The Holy Father sent an autograph letter to the German Emperor on the occasion of the latter's fiftieth birthday. The letter is said to have been couched in the warmest terms of friendship, and to have expressed a fervent desire on the part of his Holiness to maintain cordial relations with the Emperor.

HOLLAND—A Large Confraternity

The Catholic population of Holland is about 1,700,000, and of these at least 108,000 are members of the Confraternity of the Holy Family. As an assistant to the directors, the zealous members support a weekly paper, which contains the news of the society and articles calculated to increase the fervor of the members. The circulation is said to be great.

ITALY—A Tribute to the Clergy

A tribute paid so spontaneously to the heroism of the clergy of Messina—or, rather, the third part of that body who survived the earthquake—by Signor Giuseppe Toscano, a well-known Socialist of Messina and director of the anti-clerical paper, the *Germinal* (says a Rome correspondent), has been received with a good deal of pleasure by the public. 'Simply for the sake of truth,' says this Socialist leader, 'I, the undermentioned Giuseppe Toscano, late Municipal Councillor of unfortunate Messina, attest that as soon as the catastrophe occurred I met with three Brothers of the Convent of Carmine on the debris. Their convent and my house, which were destroyed by the earthquake at the same moment, had stood side by side. The religious, whose names are P. Anselmo Alessi, Prior of the Convent; P. Agostino Tornatore, and P. Egidio Lo Giudice, were almost naked, but yet they set themselves to the work of saving those buried alive. And although they themselves had barely escaped, and were without any tools, they kept at work by the sole strength of their arms. I provided them with some clothes, which I took out of my house from a room not entirely destroyed, and joined them in their good work. There were saved Signorina Salviora, Signora Mangano, Signora Magri, a child—Olivieri—and six or seven others whose names were unknown to us. This declaration cannot but be above suspicion, because I belong, as is well known, to the Socialist Party and directed the *Germinal*.'

The Ruins of Reggio

The Convent of the Dominicans at Reggio (writes a Rome correspondent) was in the high town, in the Via Reggio Campi. At half-past 5 Father Luddi, the Superior, was startled out of his sleep. He saw the walls tottering. Instantly he threw himself under his bed. The ceiling fell. The floor fell through, and the Father was flung on to the storey below. In an interview with a press correspondent, he said he could not explain how he was able almost immediately to free himself from the ruins, though bleeding from several wounds. 'Then,' said the Father, 'I heard rise up in the darkness the immense clamor, made up of thousands of piercing cries. With my four fellow-religious, saved like myself, I ran to the neighboring Convent of the Visitation. The sixty pupils and forty

nuns were all saved; some children had been buried under the ruins, but they were quickly got out uninjured.' During these first hours of the disaster the religious associated with themselves some soldiers who had escaped from the ruins of their barracks, and restored their courage. Together they went to the hospital, climbed the shattered walls and saved several sick. Their later actions form part of the general history of those first days. Monsignor Dattola and his seminarists, some priests, some religious, and a few surviving soldiers were alone in bringing aid to the injured in Reggio.

ROME—Death of a Cardinal

The death took place at Rome on February 3 of Cardinal Cretoni. The Cardinal was in his seventy-sixth year. He was sent as Nuncio to Spain in 1895, and in the following year was created Cardinal. He was Prefect of the Congregation of Rites and Indulgences.

Received in Private Audience

On January 27 the Holy Father received in private audience General Lord Ralph Kerr, Admiral Lord Walter Kerr, and their daughters, who were presented by Mgr. Fraser, Rector of the Scotch College. Hearing that Lord Walter Kerr had been First Sea Lord of the Admiralty, his Holiness took occasion to express once more, through Mgr. Fraser, his deep feeling of gratitude for the noble work done by the sailors of the British Mediterranean Fleet in Sicily and Calabria, and he was particularly interested to hear that Lord Walter's son had been one of the officers engaged in the work of rescue. Lord Ralph and Lord Walter, being converts of half a century's standing, reported to his Holiness the progress of the Catholic Church in Edinburgh. The Pope expressed the hope that no effort would be spared by the clergy and laity to bring Scotland back to the true Church.

The Swiss Guard

Pope Pius X. has issued an order that the uniform of the Swiss Guard at the Vatican should revert to that invented and designed by Michael Angelo. In the course of years (says the *Catholic Times*) the uniform has been changed by successive Popes, Gregory XV., for example, substituting a 'William Tell' cap. Pius IX. restored the helmet, but gave it a modern guise. The present Pope has restored the splendid steel cuirass and antique helmets, which will be worn on State occasions. The helmets are of fifteenth century style work, and the cuirasses are splendidly damascened. Both cuirasses and helmets are the gift of the German Catholic Societies to the Pope.

SWITZERLAND—Progress of the Church

Catholicity has been making great headway in Switzerland in recent years. The Bureau Federal de Statistique, in his 'enquête' concerning religious professions, states that 'in all the cantons the Catholic religion counts more adherents than in 1888, a change which is produced chiefly in the towns that have had a Protestant majority. In Geneva the Protestants were formerly much more numerous than the Catholics. Now there are 30,000 Protestants and 28,000 Catholics. From 1850 to 1888 the proportion of Catholics and Protestants remained the same; since 1888 it has changed in the interests of Catholicism.'

UNITED STATES—The Church in the Philippines

The Senate Committee on the Philippines on January 19 (writes a Washington correspondent) authorised a favorable report on the bill appropriating 80,083 dollars to be paid to four religious Orders of the Catholic Church in the Philippine Islands in full satisfaction of all claims for the use of property of the Orders by the military forces of the United States prior to January 24, 1906.

The See of Baltimore

The Right Rev. Dr. Corrigan, Assistant Bishop to Cardinal Gibbons, who was consecrated by his Eminence in the Baltimore Cathedral on January 10, has been the recipient of many congratulations and presents from the people of that diocese, in which he had been Vicar-General. The priests tendered a cheque for a large amount.

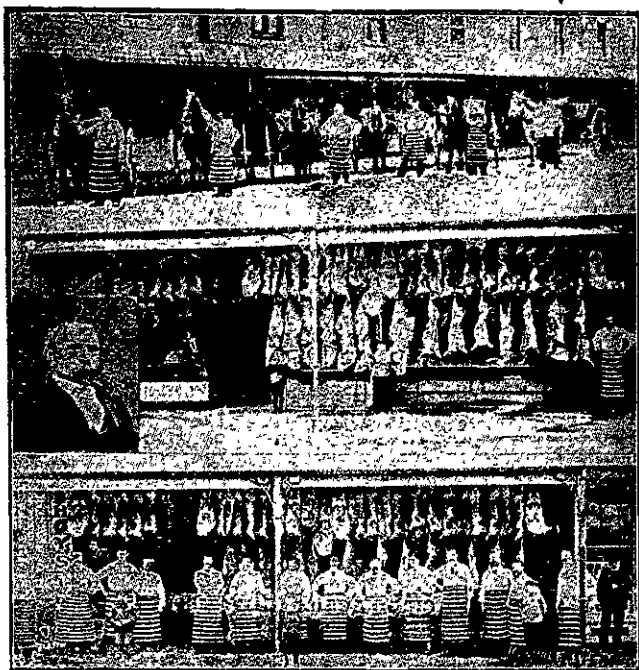
The Catholic Population

The official *Catholic Directory* for the United States of America gives the Catholic population of the States as 14,285,451, exclusive of the Catholic population of the Philippines, Puerto Rico, and the Hawaiian Islands. Including the Catholic population of the latter countries, there are 22,474,440 Catholics under the flag of the United States. Adding to those the 12,053,000 Catholic subjects of the British Empire, we find that the total of Catholics in the English-speaking world is just over 34½ millions.

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Save the small pieces of laundry, toilet, and bath soap until you have a teacupful, then put them in a quart of hot water, and let simmer until dissolved, and you will have a jelly mass to wash or clean the floor with.

When Knitting with Light Wool.

Light yarn intended for knitting should be kept carefully wrapped up. The ball in use should be hung from the arm in a bag or a basket made for the purpose, like a twine ball-box, with round handles, and the finished portion of the work should be protected by a piece of muslin basted over it to keep it clean.

Removing Bruises from Furniture.

If the bruise is slight, soak the place in warm water, and hold a red-hot poker near the surface of the wood, keeping it constantly wet until the bruise disappears. This will occur in a few moments. If the bruise is large, an actual dent, wet the place with warm water as before directed. Then take a piece of brown paper, fold it six or seven times, soak in warm water, and place over the spot. Against the paper place a hot flat-iron, keeping it there until the moisture has evaporated. This process should be repeated until the surface is again level.

Ironing Collars and Cuffs.

When the ironing of collars and cuffs is done at home, all goods should be dipped into cold starch nearly six hours before, and rolled tight until ready to iron them. Then rub off all dry starch, and quickly pass the iron over both sides. Press out all wrinkles, working up and down. When no moisture is felt, dampen a handkerchief, pass it quickly over the right side of collars, etc. Now reverse the iron, lift the point next to you, and rub the broad edge quickly back and forth from top to bottom of the goods. This is the secret of polishing. Lay the iron on the collar, catch one end, and pull from beneath the iron. This curls it into shape. This is also the method for ironing the cuffs, unless they are preferred flat.

Pointers for the Home.

By rubbing a fresh lemon thoroughly into a soured sponge and rinsing it several times in lukewarm water, it becomes as sweet as when new.

Save all baking powder tins; they always come in handy as moulds, either for steamed puddings, jellies, or frozen desserts, and these dishes will always be served most attractively on your table.

Borax is a convenient thing to have on the kitchen shelf. Added to the dishwater in which dish towels are washed, it will help to keep them of good color. Moreover, by softening the water it tends to keep hands smooth and white.

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Leaks and cracks in fountains and water troughs may easily be doctored by putting in some of this plastic substance and allowing it to dry thoroughly before turning on the water.

Where a large and valuable picture frame has been chipped it is easy to fill up the spot with plaster of Paris, smooth over carefully, then after thoroughly drying an application of gold paint is put on to match the rest of the frame.

Holes in the wall may be filled up with plaster of Paris. Mould a little lump to fill the space, and use a knife as a trowel to smooth it over nicely.

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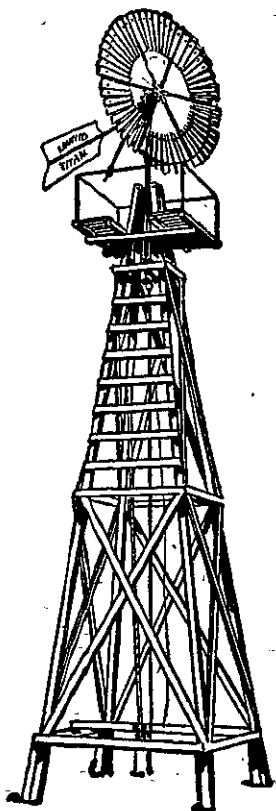
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Test for Children.

Hand a person two objects which are of exactly the same weight, but of different dimensions, and the chances are ninety to one that he will pronounce the smaller to be the heavier of the two. The reason evidently is because it is natural, though erroneous, to suppose that the more compact a body is the heavier it is bound to be. Dr. Demoor, a well-known Belgian physician, recently tested several children on this point. He gave them two black bottles, each containing a similar quantity of heavy powder and one of which was much larger than the other, and of the 380 children whom he examined 370 said promptly the smaller bottle was the heavier. Only ten answered correctly, and Dr. Demoor soon found out that they were idiots. Professor E. Maparede applied the same test to a class of backward children in Geneva, and discovered that it was an admirable method for discovering the exact amount of intelligence possessed by each child. Four of his pupils invariably picked out the bottle which was really the heavier, and these four were the dumbest, and in all other respects the most unpromising in his entire class.

A Tree Which Causes Headache.

A curious member of the vegetable kingdom has been discovered in the Far East. It is a species of acacia, which grows to a height of about eight feet, and when full grown closes its leaves together in curls each day at sunset and curls its twigs in the form of a pigtail. After the tree has settled itself in this way for a night's sleep, like most sleepers it objects to being disturbed. If touched it will flutter as if agitated and impatient at the interruption of its slumbers. The oftener the foliage is molested the more violent becomes the shaking of the branches, and at length the tree emits a nauseating odor, which, if inhaled for a few moments, will cause a violent headache.

Our Day Growing Longer.

The earth revolves on its axis once in twenty-four hours at present, yet millions of years ago it completed a revolution in a day of about five hours. It could revolve no faster than this and remain a single unbroken mass. Now, when our day was about five hours long, the moon, so astronomers tell us, was in contact with the surface of the earth. It had just broken away from the parent mass, but as our length of the terrestrial day increased so did the distance of the moon. Whenever the rotation time of a planet is shorter than the period of the revolution of its satellite the effect of their mutual action is to accelerate the motion of the satellite and to compel it to move in an increased orbit—to amplify its distance. So now our day is shorter than the month—the period of evolution—of the moon. Our satellite, therefore, is slowly receding from us, and it has been moving away for thousands of centuries. But the day of the earth is growing longer. So long as the terrestrial day is shorter than the lunar month, the moon will continue to recede from us. In time, so many millions of years hence that they almost baffle computation, our day will be a month long and the moon will be lost in space.

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Intercolonial

In a letter received the other day from the Bishop of Ballarat his Lordship stated that his Grace the Archbishop of Melbourne and he had arranged to leave for Australia by the Oruba, which was to leave London on April 16.

His Eminence Cardinal Moran blessed and opened a new church at Waitara on Sunday, March 7. The cost of the church, with furnishings, etc., was about £1400, and subscriptions amounting to close on £500 had been received since the foundation stone was laid in November last.

There was a large gathering of members of the clergy and parishioners at the Lismore station on Tuesday, March 2, to welcome back the Right Rev. Dr. J. Doyle (Bishop of Lismore), on his return from a twelve-months' tour of the world. At the Cathedral his Lordship was presented with addresses from the clergy, laity, and Hibernian Society.

Availing of the opportunity offered by his temporary departure on a twelve-months' health trip to Palestine, Ireland, and the Continent, a valedictory, in the form of a social evening, accompanied by a purse of sovereigns, was tendered the Rev. Father J. P. Dunne on Wednesday night, February 17, in the Friendly Societies' Hall, Bulli, by his parishioners and the public of Bulli.

Messrs. William Cranley and Patrick O'Dwyer, two promising young Irishmen, were accidentally drowned in the Swan River (W.A.) recently. Both (says the *Catholic Press*) were still in their twenties, and in the full strength of a virile manhood. They were natives of County Tipperary, and were born in the town of Donohill, where their parents still live. Only a few weeks ago Mr. O'Dwyer returned to Western Australia after a visit to Ireland. Mr. Cranley intended visiting Ireland next year.

His Grace the Archbishop (says the *Tasmanian Monitor*), before leaving Hobart for his visit to Launceston and the North, formally appointed Monsignor Gilleran Vicar-General. Monsignor Gilleran was one of the diocesan administrators during the Archbishop's absence in Rome. As administrator of St. Mary's Cathedral, under the late and the present Archbishop, he has had the management, to a large extent, of the Church temporalities of the diocese. His success merited the praise of his late and also of his present superior. Recently the Archbishop obtained for him from the Holy Father the dignity of a Roman prelate, and now his Grace has further honored Monsignor Gilleran by appointing him his Vicar-General.

Speaking at the opening of the new church at Waitara on Sunday, March 7, his Eminence Cardinal Moran referred to the charitable mission of the Catholic Church, and expounded its teachings in respect to the world at large. In the course of his remarks (says the *Freeman's Journal*), the Cardinal said: 'We are told that the Catholic Church has political aims, that it is aiming at political pre-eminence to guide the helm of Australia and other countries. These are antiquated calumnies which have been repeated again and again for the past four hundred years; but we pay no attention to them. If some are led astray by such statements, then it is a matter of invincible ignorance. The mission of the Catholic Church is purely a spiritual one. Its mission is to uphold the blessings of religion, combined with enlightenment and genuine patriotism; but these are merely abstract principles. We do not descend at all into political contests which disturb the country, but a generous spirit of religion, enlightenment, and patriotism could not but have a beneficial influence on all political parties, no matter what their principles may be. The Catholic Church taught that men should be guided by their conscience, that it should be an enlightened conscience, and with genuine patriotism it would be quickened by the fire and light of divine charity and true religion. These are general lights that bear upon a man's conscience, and he must use his free will and energy and diffuse around him what would be the best in the interests of his country, and carry it out according to his conscience, conformable to the teachings of the Church. These are the principles of Holy Church, and when we teach religion it is the purest religion. It has the highest ideals. We commend that the knowledge and love of Our Saviour is the primary fort; that the lambs of the fold—the children—should be attended to; and, in the third place, we commend abounding charity. There is not one of our separated brethren who would not but commend the Catholic Church in upholding those grand principles.'

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The Family Circle

FOUR TO ONE

'I'm sorry,' said Mary, 'it's rainy to-day;
When I want it pleasant it's always the way;
It rains, rains, rains!'

'To-day I can finish my book,' said Dean;
'It's the jolliest one I ever have seen;
For it rains, rains, rains!'

'It will fill up the swimming hole, p'r'aps,' said Ted,
'I can dive like a frog if it's over my head;
Glad it rains, rains, rains!'

'To-day,' said Herr Steuber, 'my plants I'll set out;
I feared they would die because of the drought.
Ha! it rains, rains, rains!'

'The weather'll be cooler, and Aunt Polly Haynes
May get over her fever,' said Lou, 'if it rains—
If it rains, rains, rains!'

'I am so glad since such good can be done,'
Said Mary, her face bright as yesterday's sun,
'That it rains, rains, rains!'

—Exchange.

AUNT HETTY'S GIFT

It had been understood for years that when Margaret had finished school her room should be refurnished, and, moreover, that she should furnish it according to her own taste, within the limits set by her father's modest income. She had accepted the responsibility with mingled trepidation and delight, and now that the process was almost completed, the former sensation was swallowed up in wholesome satisfaction.

It was certainly a fact that more pretentious rooms often lack a charm which Margaret had succeeded in imparting to this. The delicate shades of the wall-paper blended perfectly with the deeper browns of the rug. The light furniture brightened the effect of the whole, and the photographs and engravings hanging about were neither too many nor too few. Margaret had a right to take credit for the work of her hands, and she rejoiced over it all in outspoken girlish fashion.

Aunt Hetty had watched the progress of the work with a satisfaction second only to Margaret's own, and had admired unstintingly everything that was done. On questions of taste Aunt Hetty's approval was not worth much, to be sure, but her great, loving heart more than made up for such minor lacks. At least so Margaret thought till one morning, when her aunt dropped in flushed and smiling and out of breath.

'Almost done, aren't you, dear?' she said, looking around the room with a beaming smile. 'Well, everything is perfect. No, thank you, I can't sit down. I just stopped in long enough to leave this little package. I don't want to have this pretty room quite finished without some contribution from your old auntie.'

She was gone as soon as the fond speech was spoken, and Margaret, not without some apprehension, began to open the package, which was tied with provoking security. It was not so very little, after all, and the shape was unpleasantly suggestive. When the wrappings were fairly off, Margaret gave a despairing little cry. Just then her mother came in.

'Where shall I put this thing, mamma? I never could have imagined anything so bad. Those glaring colors and that cheap gilt frame spoil everything in the room. I simply can't hang it. I suppose Aunt Hetty will be hurt and offended, but I can't help that. It's like a big trumpet blaring out in the middle of a Mozart sonata.'

It was evidently a case for sympathy, and Margaret's mother never failed in this. But the girl's quick ear detected something else behind the pitying words.

'Mamma, I should almost think you wanted me to hang it—only that's impossible.'

'Why impossible?' asked the mother, smiling a little. Margaret answered with a gesture, as if the matter were beyond words. Then she said:

'You haven't really looked at it. A cheap, gaudy chromo! It's an insult to good taste.'

'Good taste applies to more than the furnishing of rooms, Margaret,' the mother reminded her. 'It surely demands courtesy and kindness toward one's friends.'

'But, mamma, it will spoil everything in the room. All my work will go for nothing.'

The friendship between your Aunt Hetty and yourself has been almost ideal, Margaret. She certainly loves you dearly, and I have never known you to do or say anything to wound or grieve her. It seems to me it would be a sadder thing to spoil such harmony than to spoil the harmony of a pretty room.'

She went away, leaving her daughter to think over the suggestion. When she entered the room again, Aunt Hetty's picture was hanging on the wall, opposite an engraving after Corot, while on the right Raphael's cherubs turned up their eyes disapprovingly. There could be no doubt that it was a false note. Margaret's mother felt a little pang of sympathy in the midst of her gladness.

For a day or two Margaret's face was very sober, but into her heart was stealing something better than her old-time elation. Sacrifice has joys all its own. The sight of Aunt Hetty's beaming face gave her a sense of having had a narrow escape. If she had cast a shadow over that kind face, and wounded the heart that loved her so loyally, the pang in her own heart would have outlived the impossible flowers blooming in the gilt frame upstairs.

She came in from a walk one afternoon and went directly to her room to lay aside her wraps. Then she gave a startled exclamation. The cherubs had lost their disapproving air, and the statuette of Minerva on the mantel seemed positively smiling. 'Where is it?' cried Margaret, looking about her wildly; 'who took it away?'

Her mother had followed her upstairs, and she gave the girl's arm a loving pressure. 'Aunt Hetty took it. She came in this afternoon, and said she'd been thinking about that picture, and it seemed as if it didn't quite belong with the rest of the things in the room. She wants you to go with her to Burdette's to-morrow and pick out something that will harmonise better.' She seemed as happy and excited about it as a child.

There were tears in Margaret's eyes as she listened. 'It seems strange that I could have put the little thing so much before the greater, and cared more for my pretty room than for Aunt Hetty's happiness. Mamma, dear, what would girls do if they didn't have good mothers to keep them from making mistakes?'

THE POWER TO PLEASE

If you wear a bulldog expression, if you go about looking sour and disagreeable, you must not wonder that you are not popular. Everybody likes pleasant faces. We are always looking for the sunshine, and we want to get away from the clouds and gloom.

If you want to be popular you must assume a popular attitude. Be sunny and cheerful, helpful and kind.

The great thing to draw people to you is to make them feel that you are interested in them. It is useless to do this for effect. You must be really interested, or the deception will be obvious.

If you avoid people you must expect them to avoid you; and if you always talk about yourself you will find that people will move away from you. You do not please them. They want you to be interested in them.

The power to please is a great success asset. It will do for you what money will not do.

It is astonishing how much you can learn from people in social intercourse when you know how to look at them rightly. But it is a fact that you can only get a great deal out of them by giving them a great deal of yourself. The more you radiate yourself, the more magnanimous you are, the more generous of yourself, the more you will get back.

VOLTAIRE AND THE BURGOMASTER

Voltaire was one day dining with the King of Prussia in his castle at Cleves. During the repast the French atheist, as was his wont, lost no opportunity of scoffing at religion and its votaries. The guests listened at first in silence, but at last one of them, a stout burgomaster, filled with righteous indignation at hearing all he held most sacred thus turned into ridicule, could restrain himself no longer.

'As for me,' Voltaire was saying in a sneering tone, 'I would sell my place in heaven for a Prussian thaler.'

'Monsieur de Voltaire,' observed the burgomaster, 'in Prussia we never buy costly goods without feeling sure of the owner's right to them. If you can prove your right to a place in heaven I will buy it for the sum of ten thousand thalers.'

'Bravo, burgomaster!' cried Frederic the Second, who, although he shared many of Voltaire's opinions, could not help enjoying his discomfiture. For once the quick-witted atheist had no reply.

BANKER'S PRECAUTIONS

Of all devices resorted to by bankers to gain time and inspire confidence during runs on their institutions, there has never, perhaps, been a more novel scheme than that conceived in a western city. The depositors were astounded to find that they could enter the bank only at the cost of spoiled garments, as the astute president had caused the doorposts to be freshly painted.

An English bank once prevented a crisis in its affairs by exhibiting in the windows large tubs apparently brimful of sovereigns. These tubs, however, were turned upside down, only a small quantity of gold being piled on their bottoms.

An ingenious device was resorted to in Buenos Ayres. There was a run on a large bank, and for several days depositors besieged the premises, withdrawing money and placing it in another bank on the opposite side of the street. It so happened, however, that these two institutions had reached a private understanding; so fast as the safe bank received the deposits they were returned to the unsafe one by an underground passage, with the result that everyone marvelled at its continued ability to meet its obligations.

A VITAL POINT

An amusing incident occurred during the trial of a recent case in a Supreme Court. Counsel for the plaintiff was examining a certain witness, when he asked:

'Is my understanding correct that you called on the plaintiff, Mr. Perkins?'

'Yes, sir.'

'What did he say?' demanded counsel.

Whereupon counsel for the other side arose and objected strenuously. The conversation could not be admitted as evidence. But counsel for the plaintiff insisted, and counsel for the other side persisted, with the result that the judge, before whom the case was being tried, retired to consider the point. He was absent for nearly an hour. When he returned he announced that the question might be put.

'Well, what did he say?' repeated counsel.

'The fact is, sir,' answered the witness, without moving a muscle, 'he wasn't at home!'

ODDS AND ENDS

Mrs. Smith thinks it a great scandal that the Government does not pay the judges a sufficient salary, so that they may not be under the necessity of supplementing their income by charging the juries.

'I guess that my father must have been a pretty bad boy,' said one youngster. 'Why?' inquired the other. 'Because he knows just exactly what questions to ask me when he wants to know what I have been doing.'

'Jones is a very promising young man, isn't he?'—'Yes, he's full of promise, but he's mighty shy on fulfilment.'

FAMILY FUN

A Hammer Made of Water.—Take a small stoppered flask and fill it three parts full of water. Then, with the stopper out, set it upon the fire in a saucepan of salt water. Salt water boils at 109deg, and you will thus obtain enough heat to cause the water in the flask to boil. As soon as the escaping vapor has driven out the air, remove it from the saucepan, cork it quickly, and by means of sealing wax prevent the risk of any air re-entering. The vapor of water contained in the flask will condense as it cools down, and thus produce a vacuum sufficient to exemplify the so-called water hammer. Gently turn your magic flask upside down and then up-end it quickly, or else shake it briskly to and fro. In either event you will observe that the water will strike the side or bottom of the flask as though it were one solid mass, making a noise as though a hammer had struck it. The reason of this is that the water is now no longer divided into isolated drops, as it would be if open to the air, but behaves exactly as though it were a solid body. Our apparatus also serves for another experiment. You can succeed in making the water in the flask boil by simply blowing on it.

In order to do this place the bottle in the saucepan of boiling water once more, this time without taking out the stopper. Remove it now and allow the ebullition to cease. After a little while apply a lump of ice to the upper part of the flask, and you will see the water begin to boil again quite furiously, although by this time it may be little more than tepid.

All Sorts

While it takes England two years to build a battleship, it takes France five years.

In the Middle Ages pepper was a very costly condiment. So much was it valued that a small packet was deemed a suitable present for a notable person.

Manchester, in England, and Boston, in the United States, are almost exactly equal in population, while Birmingham and Baltimore are also very nearly alike.

A baron's robe has two rows of ermine; that of a viscount two and a half rows; an earl's has three rows; a marquis's three and a half; and a duke's robe four complete rows.

'I can't see the use of being in a hurry,' said the deliberate man. 'Look at lightning, what a mighty lot of good might be got out of it; were it not always in such an awful hurry.'

Miss Sarah Jones has just celebrated her 75th birthday at the Royal Hospital for Incurables, Putney Heath (England), where she has been an inmate for more than 51 years.

Lady (with some hesitation)—I—er—wish to look at some false fringes.

Tactful Salesman—Certainly, madame. What shade does your friend wish?

Contributor: 'I should like to leave these poems with your editor. What is the usual procedure? I haven't done any magazine work before.'

Office Boy: 'Well, the usual custom is to leave 'em an' call back in a day or so—and git 'em.'

In the face of keen competition from American, German, French, and Belgian firms, Messrs. Clayton, Sons, and Co., Ltd., of Leeds (Eng.), have secured the contract for the largest water-tank in the world. The tank, which is required for the water supply of Calcutta, is to hold 9,000,000 gallons, and with its supports will contain nearly 7000 tons of steel. The tank will be placed at a height of 90ft above ground. The supports, when the tank is full, will have to bear a weight of over 40,000 tons. The contract price is £91,367.

The pale, proud girl turns to the big, heavy-browed man, who is gazing at her so intently. He has a glittering knife in his hand.

'Have you no heart?' she asks, in low, even tones.

'No,' he tells her.

'Then give me twopennyworth of liver.'

Rapidly cutting off the desired amount, the butcher wraps it up for her, gives her the change, and turns to wait on the next customer.

For many years past the horticulturists whose one aim and object is to produce strange flowers, have worked without success at the creation of a blue rose. The green carnation they did achieve, but the blue rose remains beyond their powers. The Japanese are famous for their eccentricities in flowers and trees, and the new rose which they have now succeeded in growing should have considerable success. It is true that it is not blue, but nevertheless it has qualities which make it very remarkable. It is a sort of photographic flower, for it changes its color according to the amount of sunlight which is thrown on it. In a dark room the color of the rose is absolutely white, but when it is placed in the light its petals darken until it becomes a deep red, and finally a purple. But it does not keep the color, for when it is put back into the shade, its petals lose their color and gradually become white again. In fact, it may be looked upon as a recorder of sunshine, and in this respect it is quite a fairy flower.

Statistics show that the annual value of stamped medicines sold is increasing at an enormous rate. The amount expended in remedies of this description in the years below-mentioned was approximately as follows:—1860, £350,000; 1870, £580,000; 1880, £1,080,000; 1890, £1,740,000; 1900, £2,310,000; 1907, £2,620,000. Reckoning the population of the British Isles at about twenty-three millions in 1860, and thirty-nine millions in 1906, it follows that the amount spent in patent medicines per head is now about five times as great as it was half a century ago. After making full allowances for the increased spending power of the masses, these figures prove conclusively that notwithstanding the wide diffusion of knowledge, the spread of education, and the raising of the standard of intelligence among the people, the appeal of the quack and the charlatan to the credulity of the public meets with a readier response than ever.

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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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