

## Notes

### Used their Money Well

There are men whom money owns as well as men who own money. The former are the bond-servants of their money-bags of 'almighty gold.'

'Shame and woe to us, if we our wealth obey;  
The horse doth with the horseman run away.'

But those who own money may make their wealth a blessing by knowing what to do with it. The late Cardinal Vaughan was one of these. He spent princely sums upon the spread of religion, the cause of charity, the beautifying of his noble Cathedral of Westminster, and, though endowed with a substantial family patrimony, his whole estate at his death has been valued at the modest pittance of £743 4s. Many an Australian workman has 'cut up' financially better than this gentle Prince of the Church. Like Cardinal Vaughan, the late Archbishop Eyre, of Glasgow, was the scion of a wealthy family. He inherited a big slice of the funds of the Eyre family. Out of these family shekels he built and bestowed upon the Glasgow archdiocese an ecclesiastical seminary which cost him, in round figures, about £40,000. And for over thirty years he gave to the Catholic Church, in Glasgow his incomparable services absolutely without fee, reward, or return of any kind, even for the most necessary household expenses. And all the time (said one who knew him well) he disbursed from his private means 'a stream of benefactions which God and His angels and the recipients may know of, but of which the world knows nothing and shall never know.'

The Catholic ecclesiastic does not pile the shekels high and hug them to his breast till death relaxes his grip. He usually dies with about as much as suffices to decently coffin and inter his lifeless clay. Many of our readers will recall Archdeacon Slattery, of 'the free and flashing sword.' Great sums passed through his hands during the long years of his missionary career at Geelong and elsewhere in Victoria. He died recently, penniless, and Geelong is marked all over with monuments of his unselfish zeal and generous charity. Dean Donaghy, of Melbourne, poured the greater part of his life-long income into the noble pile of St. Patrick's Cathedral. The rest found its way into the hands of the poor. He died possessed of eighteen pence. This circumstance led a Melbourne non-Catholic paper to remark that Dean Donaghy always owned eighteen pence, more or less, but that as soon as he found he had more he parted with the surplus to the first poor man he met. All this has an important bearing on the editorial remarks made by us recently regarding a certain bantam quarterly that appears in Westport.

### Wanted: More Population

Mr. Seddon is evidently a believer in the policy of treating cancer and rodent ulcers with bread-crumbs and poultices of rose-water. In his Budget statement he dwelt with impressive solemnity on 'the advantage of having an increased population.' He hinted that his Ministry is racking its collective brain in order to reach this consummation so devoutly to be wished 'without resorting to an assisted immigration scheme.' And he sees, or professes to see, a star of hope in the allurements which our soil, climate, and scenery are likely to offer to burnt-out Indian officers who have retired from the service of their country with enlarged livers and diminished incomes. This is not, on the face of it, a very promising palliative for the phenomenal fall which has taken place in the New Zealand birthrate during the past five-and-twenty years. In 1878 the birthrate was 337 per 1000 married women from 15 to 45 years old inclusive. In 1896 the rate had fallen to 252 per 1000. In 1901 it had dropped to 244. 'In these days of

modern civilisation,' said Father Pardow, S.J., recently, 'we glory in the horseless carriage, smokeless powder, and wireless telegraphy. Soon we will be coming to the motherless child and the childless mother.'

'Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay.'

The lines are threadbare. But we rather think that Mr. Seddon's best plan for increasing the population of New Zealand 'without resorting to an assisted immigration scheme' would be to organise a sweeping and persistent crusade inculcating in every peopled nook and cranny of the land the Catholic teaching on the nature and the obligations of the sacred bond of wedlock.

## DIOCESE OF DUNEDIN

The Education Board Inspector has made a very satisfactory report on the Catholic school, Port Chalmers, conducted by the Sisters of St. Joseph.

The following are the results of the theory and harmony examinations of the Associated Board of the Royal Academy of Music and the Royal College of Music, held on June 6 at St. Dominic's College: Local centre.—Senior harmony, Minnie Paton. School examinations.—Harmony (higher division), Myra Montague (distinction), Annie Gilray (distinction), Kathleen Goyen (distinction), Maria E. Wood, M. Casey. Harmony (Lower division)—Maud Collins (distinction), Winnie Martin (distinction), Mary O'Sullivan (distinction), May Herlihy (distinction). Rudiments of music (local centre), Minnie Collins, Jeanie Miller, Pearl Brent, Mabel King, Mary Prendergast.

The work of making additions and effecting improvements to the Convent of Mercy, East Gore (writes our travelling correspondent) is now nearly completed. The building, when finished, will contain 14 rooms, which will give ample accommodation to the good Sisters, and will be a credit to the Catholic community and their zealous priests, the Rev. Fathers O'Donnell and Hearn. The convent school, which is a very fine building, has a very large attendance, which shows that Catholic education is in a flourishing condition in this district. I understand that there is a movement amongst the Catholics of Gore towards establishing a branch of the H.A.C.B. Society in that district.—Mr. O. Kelly, who built the Catholic church at Garston, secured the contract for the additions and improvements to the convent at Gore, and has carried out the work in a very satisfactory manner.

On visiting Riversdale district (writes our travelling correspondent) I was glad to find that everything connected with the Catholic Church is in a progressive state. The people are making a great effort to clear the church of debt, and it is expected that this will be the last call made on the congregation for this purpose. The Rev. Father Keenan has a very nice residence, the grounds of which are tastefully planted with flowers and fruit trees. The house and grounds are evidence of the generosity of the people of the parish. In Balfour, which is in the same parish, I understand the people are making great efforts to have a Catholic church erected very soon. They have acquired one acre of land for a site in the centre of the town, and knowing the progressive and generous character of the Catholics of the district I feel certain their hopes will be realised in the near future.

The Catholic community (says the 'Lake Wakatipu Mail') were singularly unfortunate in the weather that prevailed on the evening (August 12) for their social in the Garrison Hall. Preparations in the various directions or departments of labor connected with the organisation or functions of the above kind had been carried out in an extensive way in view of the projected event. The programme of amusement was well selected. The first part of the programme comprised the following items:—Solo, with chorus, 'Come where my love lies dreaming,' given by Mrs. Black (who took the solo), the Misses Gudgeon, McNeil, Robertson (2), C. Bonner, and Messrs. J. McNeil and C. H. Robertson; chorus, 'Jingle bells,' by the same combination; vocal solo, 'Big Ben,' Mr. C. H. Robertson. Another quartette, 'Don't you hear them bells,' was rendered later on in the evening by the Misses Robertson (2), Messrs. C. H. Robertson and J. C. McBride. A farce then followed and provided nearly three quarters of an hour's entertainment. The characters were sustained by the Misses Robertson and Messrs. Duncan, J. C. McBride, and C. Robertson. At the conclusion of this item, Mr. J. Black came forward on the stage, and, on behalf of Father O'Donnell, for whose unavoidable absence he apologised, thanked the assemblage for their attendance. An adjournment was then made to the supper-room, where the good things were of such a kind and so daintily arranged as to appetite the most indifferent.

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