

MISSING PAGE

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Friends at Court

GLEANNINGS FOR NEXT WEEK'S CALENDAR

June 25, Sunday.—Third Sunday after Pentecost. St. Gallican, Martyr.
 „ 26, Monday.—SS. John and Paul, Martyrs.
 „ 27, Tuesday.—St. William, Abbot.
 „ 28, Wednesday.—St. Leo II., Pope and Confessor.
 „ 29, Thursday.—SS. Peter and Paul, Apostles.
 „ 30, Friday.—Commemoration of St. Paul, Apostle.
 July 1, Saturday.—Octave of the Feast of St. John the Baptist.

SS. Peter and Paul, Apostles.

St. Peter was known originally as Simon Barjona—that is, Simon, son of John. The name Peter, which means rock, was given to him by our Divine Lord to signify that he was to be the solid foundation of Christ's future Church. 'I say to thee,' said Christ, 'that thou art Peter (that is, Rock), and upon this rock I will build My Church, and the gates of hell shall not prevail against it,' etc. This solemn promise of Christ was fulfilled after His Resurrection, when He said to St. Peter, 'Feed My lambs, feed my sheep,' words which, in the figurative language of the East, signify the exercise of supreme power over the Church. The principal events in the life of St. Peter—his imprisonment, his government of the Church from Antioch, and finally from Rome—are commemorated by special feasts. To-day we consider more particularly the glorious death by which he atoned for his former denial of his Divine Master. St. Peter was crucified at Rome, under the Emperor Nero, about the year 67. St. Paul is associated with St. Peter in this day's solemnity, because, after having labored with him for the conversion of Rome, he received the crown of martyrdom on the same day.

Commemoration of St. Paul, Apostle.

The miraculous conversion of St. Paul is commemorated on January 25. After his baptism he spent three years preparing himself in solitude and prayer for the work of the Apostolate. At the end of that time he proceeded to Jerusalem to confer with St. Peter. During his stay in the Holy City he preached in the synagogues with such success that the fanatical Jews endeavored to take away his life. The missionary career on which he thus entered terminated only with his death. The history of his labors, journeys, and sufferings occupied the greater part of the book of the Acts of the Apostles. In the midst of his labors he found time to write to different churches the fourteen epistles which form part of the New Testament, and which manifest so clearly his lively faith, his zeal for souls, and especially his ardent love of his crucified Lord. St. Paul was beheaded outside Rome, near the place where the magnificent basilica which bears his name now stands.

GRAINS OF GOLD

WHO HATH KNOWN THEE?

Who hath known Thee, Holy One,
 Brightest Saviour, Mary's Son,—
 Have the hosts of Saints, that harbor in the skies?

No!—forever and for aye,
 New glories thou'lt display,
 New charms to feed the hunger of their eyes!

Mother Mary knows Thee best,—
 She who held Thee to her breast,
 She who watched to see Thy baby eyelids part.

Yet, while endless ages grow,
 Mary's self shall never know
 All the deeps of glory flowing in Thy heart!
 —Sacred Heart Review.

To live for others, to suffer for others, is the inevitable condition of our being. To accept the condition gladly, is to find it crowned with its joys.

Kindness is the overflowing of self upon others. We put others in the place of self. We treat them as we would wish to be treated ourselves.—Father Faber.

It is better to reconcile an enemy than to conquer him. Your victory may deprive him of his power to hurt for the present; but reconciliation disarms him even of his will to injure.

It would be hard to portray the darkness of a world in which there were no reverence. Happiness would be impossible, for there could be no friendships upon which to build it and no values out of which it might spring. To view life thus would be to put it on the basis of pessimism, and pessimism is in its last analytical misery.

The inner knowledge that one has been honest is a reward which passes words. One thus rewarded is rich beyond measure of wealth that might be dishonestly gained. These are not fancies, but facts. Humanity should have learned them as such, and made use of them long ago. Not having done so, humanity should begin now. The first step is to be honest with self.

The Storyteller

AUNT LUCY'S LEGACY

(Concluded from last week.)

Carew whistled a tune as the front of the packing-case came loose in his hands. What a dear angel of a wife he had! He would not have hurt her for worlds by saying what he thought of that selfish old woman who still kept a place in her dear heart.

He pulled the heavy desk into the light of day, and began unwinding the straw from about it.

'It has some pretty carving, after all,' he said. 'It will add to the appearance of our room.'

Suddenly something fell on the floor with a clink of coin. He stooped and picked it up. It was a sovereign, somewhat discolored, but still a sovereign.

'Good Heavens!' he cried, and dived in the straw, bringing up a handful of coins. 'Why, the bottom has come out of the desk! Look, darling, here is money, quantities of it. It must be your Aunt's savings. No wonder the men grumbled at the weight of the case.'

He was down on his knees, picking up the coins—sovereigns, every one of them. The straw was an actual Tom Tiddler's ground. More than that, they discovered later that Aunt Lucy's love letters were interleaved with Bank of England notes. When the money came to be counted they found that the old desk had given up some six thousand pounds.

So Carew and Elsie and the boy went back to Rose Cottage, and the desk went with them. On its second journey it yielded a few more sovereigns, though they could not discover where they came from.

Sensible people strongly advised their breaking up the old desk. Evidently all the secret hoards had not yet been discovered. But neither Carew nor Elsie were eager to do that.

From the time the desk came into their hands Carew's affairs began to look up. The very day after the finding of the treasure brought him a brief from a firm of solicitors whose name spelled fortune to any lucky young barrister who might be taken up by them.

'Let it stand there,' said Carew, looking at the desk in its dark corner of the room where they had heard Aunt Lucy's will read. 'We shall always feel that if we want money we have only to shake it. I wonder why she tried you like that, darling.'

All the roses were out in the garden. It was June, and they had been back at Rose Cottage for several months. The boy was lying asleep in his mail-cart just outside the open window—a thriving, beautiful boy, who was the light of his father's and mother's eyes.

'I don't know why she did it,' said Elsie, 'but if she meant it for a test of love it answered all right. I loved her even when we were at our saddest.'—Katharine Tynan.

THE RECONCILIATION

It would never have happened if the last scratch rehearsal had not gone execrably, or if Major Hayhurst's neuralgia had not attacked him for hours, making havoc of patience and temper alike. He had kept his physical sufferings to himself very unwisely as it turned out, for when the ladies had retired discomfited and out of heart with a nerve-racking performance, Hayhurst's own nerves were strung up to the highest point of irritation. Left to themselves in the wide hall, the men began chaffing him about the poor quality of his performance that afternoon; and one audacious youngster, not fully fledged enough to be entirely judicious, suggested that as a stage-lover Hayhurst was not acting up to Miss Eve Saxton, who was the only one of them who had gone satisfactorily through her part that disastrous afternoon.

Hayhurst could have kicked the lad for his inapposite joking, as just then his neuralgia was unbearable; instead of kicking him, he answered with the savagery of which repressed physical suffering was entirely responsible.

'I am sorry to have marred Miss Saxton's brilliancy. It takes a better artist than I am to play the adoring lover to a plain woman; the two things are incompatible.'

Now Hayhurst, like the average man, had always thought beauty the first duty of every woman; but, to do him justice, in his normal state he could no more have voiced such a brutality concerning a lady and a fellow-guest than he could have struck her with his hand. But retribution was swiftly upon him, as with one startled impulse the men turned their heads to see Eve Saxton with her foot on the last stair, practically in their midst.

There was nothing to be done or hidden; the words had been clearly uttered and clearly heard by all present; not a doubt about it. There was a moment of stunned silence, of general shock, and then Eve descended the last stairs and spoke to the host:

'I left my book here. I want to read until dinner-time. If we think about the rehearsal we are lost.'

She looked straight at her host and at no one else. Coming forward, he took her hand and turned her gently



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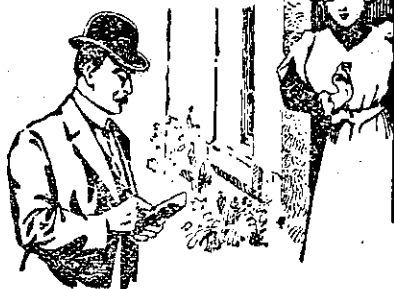
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to the staircase. She was not going to run the gauntlet of those panic-stricken, flustered men if he knew it.

'My dear Mignon,' he said, using for the first time his wife's pet name for the friend of her girlhood, 'I can't allow any books. You must just rest until dinner, or you will be tired out before the evening is over.'

He kissed Eve's hand before he let it go, and they were all silent until her footfall had passed beyond hearing. Then Sinclair turned, full of righteous wrath, to confront the offender, from whom the others had somewhat withdrawn. That he had voiced practically their own sentiments was no condonation, inasmuch as he had broken the letter of a gentleman's code. To blame a woman for her ugliness was entirely natural, but to let her know it in words was an offence almost without pardon. Hayhurst knew this as he spoke first.

'Sinclair; I can never forgive myself. Would you like me to go?'

'I suppose you ought to go,' admitted Sinclair, gloomily; 'of course your going will wreck the performance, but we must make Miss Saxton our first consideration.'

'Certainly. In any case she will probably refuse to act with me, and quite rightly, too. I had better await her initiative.'

Angry as they all were with him, it was plainly evident that he was his own harshest judge. Sinclair softened as he saw how bitterly his friend took it to heart.

There was nothing more to be said, and they had to await the ruling of the woman who had gone to her room smarting with this rough touch to a living wound. For she was a worshipper of the beauty denied her; she had always regarded it in others with a passionate admiration quite beyond its real worth. She had idealised it in writing and in verse, envied its possessors with a wistful envy which had never contained a spice of malice. Many pretty women of her acquaintance were yet fairer for some added touch of grace suggested by her artistic eye and hand. But she was very human, very womanly; and although she had schooled herself to do without the thing she loved, the rough verdict against her from careless lips hurt intolerably.

And every man in the house-party had heard it, and without doubt endorsed its veracity. How could she possibly meet them all with a serene bow and carry out the evening's programme, which included enacting love-scenes with a man who had frankly told his fellows that she was so little to his taste? She felt at first that she could not; self-respect almost insisted upon her not doing so; but wiser counsel prevailed at length, and she saw that the way of true dignity and right dealing lay straight in front of her with no turning either to right or left.

Nervous of temperament, she was not without a fine courage when it was needed; moreover, for a woman she was supremely just, and she knew instinctively that Hayhurst, brutally as he had spoken, must now be suffering the extreme penalty of his own carelessness. She alone had sensed the physical suffering which had made the rehearsal so intolerable to him, and so recommended him to the mercy of her own judgment.

By dinner-time she was strong in good resolve, yet dreading unspeakably the evening's ordeal. She went down at the last moment to find the social atmosphere disturbed. The women were mystified and the men taciturn and uncomfortable, with a tendency to ostracise the offender in their midst.

Eve felt that with her lay the key of the position; if she could show herself bright and undisturbed all would be well. To this end she bent the whole strength of her will, for once rising entirely above the shyness which so often marred and obscured her real charm. Almost forgetting herself and her indignity in an unselfish effort to restore harmony and good feeling, she showed at her very best—that best which only her intimates had knowledge of. She talked for them all with such a tactful, kindly humor that very soon the meal, which had commenced with such dourness, blossomed into merriment and good cheer. She had lifted the cloud, and once even, noticing the undercurrent of feeling against Hayhurst, she had deliberately drawn him into the conversation with a friendly and direct question.

In answering he met her eyes full, and almost for the first time in his life his own fell in shame and contrition before those of a woman. Gallantly as she was bearing herself, the pain of the wound he had dealt her showed in the kind, blue eyes. And she was going to carry the whole thing through, a thing that must have become so distasteful to her as to be well-nigh impossible. How distasteful it was he only realised as they were starting in the omnibus that was to take them to the town hall; for in passing her he had touched her dress, and she drew it away sharply with an impulse too quick and unconscious for her to control. Until the performance began he had no speech with her; she held court without him, for not a man of the house-party but was her sworn and loyal servitor. There were many in the cast, many pretty girls; but for once they had to give place to Eve, the heroine of the occasion.

They had to give place, too, on the stage, for there the artist rose above the woman, bringing out a thousand subtle graces of voice and movement. She was not pretty, but she had her beautiful moments—an inspired brilliance and charm of expression which could hold and fascinate an audience.

But it was not easy this night to forget the woman in the artist; she had to struggle hard to rise above self-consciousness and do justice to her part. Yet she did it, and Hayhurst played up to her with a zeal and earnestness of which the rehearsals had given no hint. He was one of those who invariably rehearse badly and perform well; but on this occasion he put his whole soul into an endeavour to adequately support her. No one did amiss, and the two chiefly concerned did so admirably that success was assured.

The next morning at breakfast Miss Saxton found among her letters a summons to town. Under more fortunate circumstances she would hardly have obeyed it, but on the present occasion it furnished an excuse for an unobtrusive retirement from a position which had become a trifle conspicuous. She made the announcement openly, but only the women were deceived as to her true motive. Nina Sinclair declared hotly that she should not go—that if the worst came to the worst they would detain her by force.

'It's suicidal, Eve; I won't hear of it. You must be shockingly overworked as it is. You looked deathly when you fainted, and you don't look much better now. We won't let her go, will we, Jim?'

'Certainly not, unless she really wishes it,' replied Sinclair, with a gravity which puzzled his wife.

'I expect I must go,' said Eve, as brightly as she could; 'it does not do to quarrel with one's bread and butter.'

'You are not going,' insisted Nina. 'Only wait until I have sent the men off shooting, and then we will fight it out.'

But one man refused to shoot that day, and as Eve stood outside on the terrace, wearily out of sorts and jarred in body and mind, Hayhurst joined her. She would infinitely have preferred his not doing so as she made a civil remark about the beauty of the morning. But he was too desperately in earnest to answer remarks on the weather.

'Miss Saxton, I believe I am right in assuming that you are not leaving us because you must, but because I unwarrantably insulted you yesterday?'

'Oh, no,' she said, gently and coldly, for malaise and fatigue had blunted all the sting to her. 'Please don't think me so petty and mean. My business is real, but I frankly admit that I thought my going might obviate any slight awkwardness—for others.'

'Don't go!' he cried, passionately, and then got himself in hand again. 'If you do it will be said, and truly, that I was guilty of driving a lady guest out of my host's house. My punishment will be just, but you will not inflict it?'

A far harder-hearted woman would have been stirred by the man's remorse—and, after all, what a trifle it was—just a trespass from the law of conventional chivalry, and yet calculated to attract more censure from the witnesses than a graver offence against more important ethics.

'Major Hayhurst! this is just a storm in a teacup—a fuss about nothing. I know quite well that men are accustomed to criticise women frankly among themselves, and your only crime was in letting me hear the criticism—and that was pure accident.'

'You are mistaken,' he said. 'Men, decent fellows, don't speak so of women, even among themselves; they don't, indeed. Miss Saxton, until yesterday I had always thought myself a gentleman. If you go away to-day I shall never feel myself one again, and it is more than probable that I shall be cut by my own messmates. Officers who are gentlemen will not associate with one who is not if they know it.'

He did not spare himself; so it lay with her to spare him. With a gracious gesture she held out her hand in complete forgiveness.

'I will not go, Major Hayhurst—and the subject is closed between us. I quite realise that you were suffering, and, therefore, a little cross and cantankerous.'

She used the quaint word purposely to lighten it to him; but as he took her hand he was not deceived into thinking that she would not rather have gone away.

Throughout the next fortnight the companionship between Hayhurst and Eve Saxton was an unusual one as between man and woman. The previous happening had entirely brushed aside conventionality and the constitutional shyness which was Eve's misfortune. They never talked platitudes when they were together, and Hayhurst compassed her about with a watchful care, which met her, turn which way she would. He did not make these attentions conspicuous or lover-like; he would obey her instantly if she dismissed him that he might enjoy the smiles of beauty; but he would return again to her neighborhood at the earliest possible moment and divine, apparently by instinct, the thing she would best like to do.

With the enthusiastic collusion of Nina Sinclair he would plan excursions which effectually prevented Eve from working too hard; if she elected to remain behind, the two between them would make such a course practically impossible. And in so far as she could, Eve met Hayhurst's kindness in a like spirit; but he knew well enough that, although he had won the outer courts of her friendship, she would try to keep the door of the inner sanctuary barred against him. Womanly pride would keep sleepless watch and construe the entrance of love as an act of contrition.

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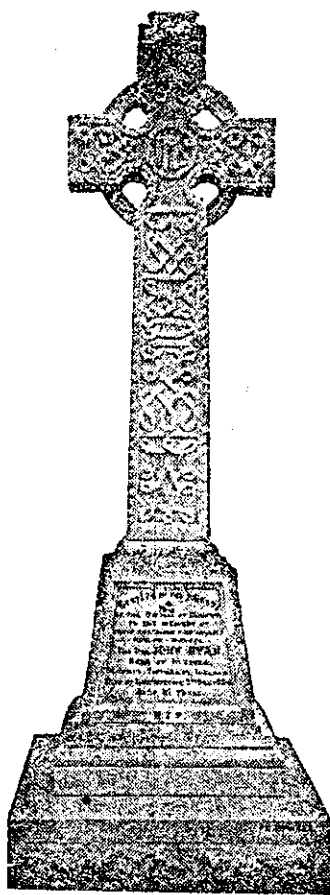
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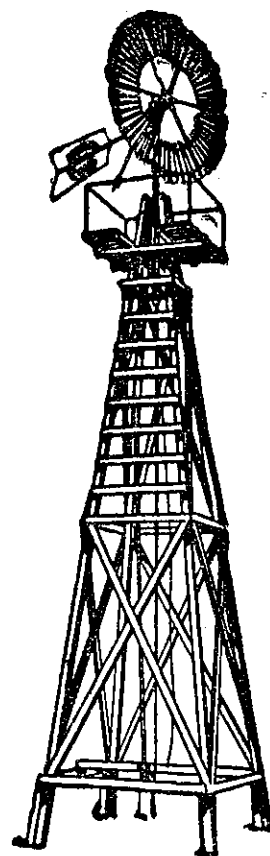
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For, pretty or plain, she had become more to him than any other woman in the world, and he would rather have watched her changing expressive face than another accredited with perfect beauty. But as a lover he was severely handicapped, and he saw nothing for it but to await the inspiration of the moment. But the inspiration never came, and one evening he deliberately asked her in marriage.

'Eve. I have rushed the position shamelessly, but as a soldier I know some positions must be rushed or they can never be taken. You remember that brutal speech of mine; of course you do, and you may think it strange that now I hardly regret it, because through it I have learnt what you were; I saw you as I should never have seen you, and I want you, Eve! I want you!'

He wanted her. It was the old primeval cry to which all the Eves have listened since time began. She was listening, but in what spirit he could not divine, for she was still and white as the moonlight itself.

'Let us be engaged, even if you don't love me one atom. But I think you could; I think you could, Eve, darling, if you let yourself go?'

She may have had her doubts as to whether she had not already let herself go, and he may have shared these doubts, but he was not going to say so then. She feared the making of one false step as she listened and wondered if such a change of front in less than three weeks could guarantee stability in the future. A man might quarrel with his wife concerning her extravagance or her flirting, and yet love her still—but if he became chronically offended with her homely looks, nothing could reconcile them. Hayhurst was in love now, but she had no wish to enter a fool's paradise with no way out again. He read the fear as plainly as though she had spoken it.

'Let our engagement stand,' he pleaded again. 'Unless you do I shall not be able to come and see you if you are ill, nor put my foot down when I know you are working too hard. It would drive me mad to feel I had no right to do either. At least, give me the right to take care of you.'

He asked for his inch right humbly, realising better than she did how the ell would naturally follow. He held out his hand and she put hers into it delicately, as though she could draw it back again at any moment.

'Let it be as you wish—for the present. But remember, at any time you are perfectly free to break the compact: no one shall take you to task for so doing.'

He shook his head with a very smiling glance into her doubtful eyes.

'That cuts both way. I am bound no less than you. I shall never give you the chance of marrying a better man.'

She tried him by a long probation, by every test that a clever woman could use towards an unsuspecting man, but she found no flaws in his devotion to her, nor did either of them ever regret their marriage.—*True Witness.*

THE CRAFT OF PATTIE ROANE

Nell Lambert's hobby was self-control. She was accustomed to say that it is the only cultured substitute for contentment and that the result of its perfect attainment is perpetual youth. The quick growth of a frown habit, and the wrinkles that follow in its wake, were among her strongest arguments.

When Pattie Roane had passed her window in John Grent's dog-cart, Nell had given a gracious nod and smile, and her brow had kept its serene satin smoothness during John's next call, though the severe test of a well-bred quarrel had arrived, and in a dignified and aristocratic fashion she cancelled their engagement. The three weeks that followed found her still bravely living up to the hobby. If she was a bit white and thinner, the effect was becoming, therefore, welcome. There could be a tonic and a change of air should the scrawny stage threaten. Pending that time her maid one morning announced 'Miss Roane.'

'Lower the shades a trifle, Lisette,' said Nell, as she glanced into her mirror; 'draw that stand of lilacs nearer, so; Miss Roane may come up.'

'How sensible you always are,' said Pattie, making at once for an easy chair. 'Here have I for three weeks been afflicted with a conscience, and you—you look as if you never had one.'

'Three weeks?' smiling. 'It is a long time to carry anything heavy.'

'Well, with a look half meek, half mischievous, 'I have brought the burden to you.'

'To me? I thought a conscience was like a railroad pass, always labelled "Not transferable."'

'I only want it doctored.'

'But that is a very trite idea, is it not?'

'What I mean is not trite,' said Pattie. She took a cluster of white lilacs from the stand and gently blushed her face with them. Keen eye-shots could pierce such a hedge undetected. 'Trite exploits are either easy or necessary.'

'If you mean it is hard to do anything original—'

'But I do not. I mean this is original because too hard to be often undertaken.'

'Yet it is only a little conscience to be doctored?'

'There are things to tell you,' gravely, 'because we are friends.'

'Present tense?'

'Yes,' lowering the hedge to give a steady look.

'Very well,' with a smile that held some sarcasm lurking beneath, 'tell on.'

'That day after you told me of your engagement to John Brent I saw his dog-cart before Ransom's, and I happened in, don't you know, and said something about such a royal day for driving; and I smiled up at him my very best smile. It was a bit of mischief, I knew you would be cool over the matter and wake his resentment.'

'Behold how great a fire a little spark kindleth,' said unruffled Nell.

'I asked him to come this street; and he laughed. We meant only to tease you a little; nothing serious.'

'No?'

'Not then,' bending her face into the lilacs.

'Well,' coldly, 'he is now free.'

An eye-shot passed over the hedge.

'Knowing how that drive came about, you are still too proud to recall him?'

Nell settled herself more cosily among the cushions of her divan and gave her prettiest low laugh. "'Is thy servant a dog?'" she said.

'But he would come,' said Pattie, gently.

'There is a better way to come.'

'And if he does not choose it?'

'Je suis content,' sang Nell sweetly.

'Then, if he's free,' said Pattie, well behind the flower hedge, 'I ought to let you understand,' hesitating, 'that—that—'

'Oh, certainly,' said Nell, mockingly, each one for herself.

'I should not have put it in just that way'; Pattie went on with a half nervous little laugh, 'but I shall not avoid him or be at my worst with him.'

'It's a woman's business,' dryly, 'to charm, especially to charm one man.'

'If he is the right one,' faltered Pattie Roane.

'True. Yet the wrong one is often entertaining and easier.'

'And you do not care?' asked Pattie, as she stood up and put the flowers back in the vase, 'but you'll believe, won't you, that I mean no wrong? that I did not know what would come?'

'You have not finished your story,' said Nell, with sudden sharpness, 'What has come to him, what has come?'

'If you would be sorry, I think,' very low, 'that he would be happy.'

'Otherwise? In time?' breathlessly.

'Perhaps he may think of me!' said Pattie, and turned away her face.

She was going silently to the door when Nell, white as her lilacs, came to the lintel.

'You have been honest,' she cried, chokingly, 'so I will tell you. I cannot bear it!' with a sob, 'I cannot!'

Pattie flushed. 'Do you want me to go away out of his reach?' she asked, with a voice that trembled and with lowered eyes.

'No; but I will write and ask him—' alas for the hobby; tears came, 'ask him to forgive me.'

'I will wait and post the letter,' said Pattie, slowly, and went back to her chair.

'He may be angry still, you know,' Nell said, wistfully, when the note was written and her guest on the stair; but there was no answer.

Pattie hurried out to the corner mail box and having dropped the note inside came around the turn of the street face to face with John Brent.

'I have been attending to some of your business,' she said with a happy laugh.

'Thank you. It could not be in better hands, I am sure,' said John.

'I think so myself,' radiantly. 'Could you pick a lock, a corner post-box?'

'Well, not without some training, I think.'

'Then the best thing for you to do is to go on to Nell's.'

'Say the proper thing, you know,' rapidly. 'Say that you are a wreck from misery and cannot bear it any longer.'

'But—'

'That handsome Englishman has been sending more flowers, exquisite white lilacs. If I were you they should go out a back window.'

'But—'

'She will be delighted that you came before the note reached you; do not hint that you know about it.'

'About what?'

'The note, the note, the note.'

'Pick a corner post-box!' said John dazedly, but with a light drawing in his eyes. 'Nell has written me a note?'

'Oh, the slowness of a man's mind!' cried Pattie. 'Are you going to stand here, after all my brilliant plot, while that girl sobs herself ill? Ill, waiting to know if you forgive her.'

John's answer was in the rapidity of his stride around the corner; and Pattie, the plotter, her face dimpling with smiles and ease of conscience, went far enough to peep and see him run up Nell's steps three at a time.

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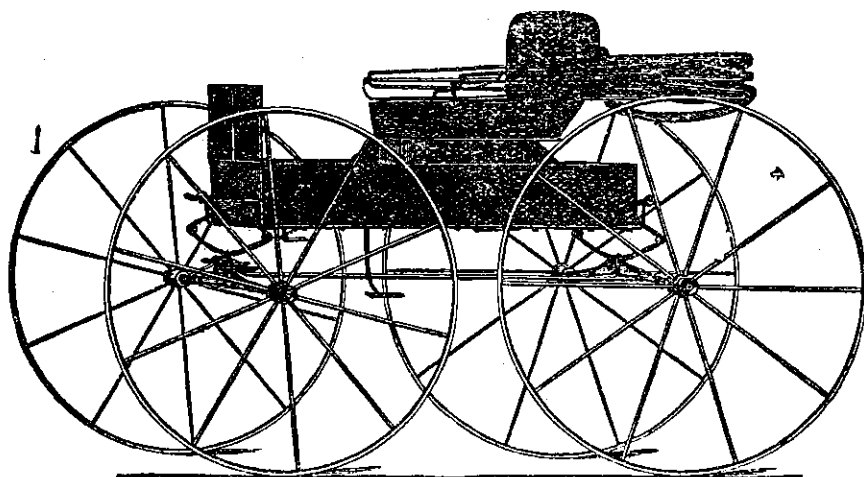
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CATHOLICS AND MEDICINE

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It is a mistake to suppose that the study and practice of medicine have tended to lead men from a belief in God. Dr. James J. Walsh, Professor of the History of Medicine at the Fordham University Medical School, states that the great medical scientists have in all ages been, mainly, very faithful members of the Catholic Church. This was especially the case in the fourteenth, fifteenth, and sixteenth centuries, when the Church was the mother of education, scientific as well as philosophic. This was also the case in the nineteenth century, when the greatest investigators of that period were faithful Catholics. The foundations of nineteenth century medicine (writes Dr. Walsh) were laid in the latter half of the eighteenth century, and the first great name is that of Morgagni, whom Virchow greeted at the International Congress of Medicine held in Rome in 1894 as the father of pathology. Morgagni it was who first developed the very practical idea that to know something about disease it was necessary to study the changes that took place, not only in the particular organ which caused the death of a subject, but every other organ, and to compare these with all the clinical symptoms, in order to decide what was the significance of each symptom and the real seat of the affection that brought it about. This looks like a very obvious idea now. It was a great discovery in Morgagni's day, and his five books on the 'Seats and Causes of Diseases Investigated by Anatomy,' are counted among the great classics of modern medicine.

Pathology, that is the study of the changes of organs in dead bodies, is usually considered to be the department of medicine that most easily leads men into infidelity. They are supposed to make a fruitless search for the soul or some sign of its habitation, and, not finding it, give up their belief in immortality, human responsibility, and, in general, the principles that underlie all religion. Far from anything like this happening to Morgagni, his faith seems to have grown stronger in the contemplation of death beneath his dissecting knife. He was not only a faithful Catholic himself, but one of his sons (he had but two) became a Jesuit, and eight of his daughters (altogether there had been fifteen in the family) entered religious Orders. Morgagni was the intimate friend of four Popes. Two of them, and they are among the greatest Popes of that century, Benedict XIV. and Clement XIII., insisted that whenever he came to Rome he should stay in the Papal Palace. The next

Great Name in Modern Medicine

is that of Auenbrugger, who taught physicians how to recognise and distinguish the various diseases within the chest by tapping or percussing, as it is called, with his finger. This was the beginning of modern scientific diagnosis, and Auenbrugger is universally conceded to be one of the founders of nineteenth-century medicine. He was an Austrian, born in the Tyrol, noted for his kindness, and remained a faithful Catholic all his life. He had been a personal friend of the great Catholic Empress, Maria Theresa.

After Auenbrugger, progress in medicine reverts once more to Italy, and to a very different phase of scientific advancement. Galvani, the professor of anatomy at the University of Bologna, while studying frogs for purposes of demonstration to his class, found that, if the nerve and muscle of the frog were touched by metallic instruments at the same time, twitchings took place. These twitchings, he concluded after careful investigation, were electrical phenomena. Further study only confirmed this first impression, and before long Galvani was in a position to announce the existence of animal electricity. Some of his conclusions in the matter represent distinct anticipations of what is most modern in our knowledge of electricity as related to the functions of tissues. Galvani was a model son of the Church. It is even said that he found his wife while praying for light with regard to matrimony by having her face come between his and the altar during his prayers. When the French Revolution disturbed political conditions in northern Italy, Galvani refused, at the cost of considerable hardship, to take the oath of allegiance to the new Government, because he considered himself bound to the old one. His delicacy of conscience caused him to be regarded as a Quixote by his friends, but it won their respect and admiration. The next change of scene in medical progress brings

The Focus of Activity Into France.

The genius who accomplished a revolution in clinical medicine there was Laennec. He it was who taught first what the sounds produced within the chest meant, and how to distinguish these sounds so as to recognise clearly the manifestations of health and of disease. He began his great work as a man of twenty, and at the age of thirty-three he published a book that has ever since remained the standard of authority on auscultation. When he had completed his investigations, practically nothing further was left to discover in this branch of medical science. His name is honored as one of the greatest discoverers in medical science of all times, and worthy to be placed beside those of Hippocrates, Harvey, and Sydenham. Laennec

was born in Brittany, that famous Catholic province of France. He was brought up in the house of his uncle, a priest, and during all the stormy times of the French Revolution he remained a faithful son of the Church. They tell a story of him that illustrates very well how simple and sincere was his devotion to the Blessed Virgin. The incident happened toward the end of his life, when he was already considered by all the medical world of Europe as the most distinguished of medical discoverers. He was travelling one day with his wife, in the country, when they were thrown from their carriage, escaping injury almost by a miracle. After their carriage was ready to proceed once more, and Laennec and his wife were seated, he said to her, 'We were at the third decade,' and they went on with the rosary that they had been reciting at the time of the accident. Laennec used to say that he attributed their fortunate escape to the fact that they were saying their beads at the time the accident occurred.

The next great name on the list of medical discoverers is that of an Irishman, the famous Sir Dominic Corrigan, to whom we owe most important discoveries with regard to one form of heart disease and the relationship of the pulse to heart function. Trousseau, the distinguished French physician of the middle of the nineteenth century, declared that Corrigan's work was some of the most important that had ever been accomplished in the history of medicine. He frequently commended it to his classes, and it is to him that we owe the fact that a certain kind of pulse beat is called the Corrigan pulse. Almost needless to say Corrigan was a Catholic; besides being a distinguished physician he was deeply interested in other departments of scientific research, and was for a time a member of Parliament for the city of Dublin. Most of his life he was the consulting physician to St. Patrick's College, Maynooth, from which so many Irish and American priests have been graduated. Scarcely

Less Famous Than Corrigan

Was his distinguished contemporary, Louis, in France, to whom American medicine owes so much. Young Americans from Philadelphia and Boston studied with Louis and brought his methods back with them to this country, to form the foundation of our own clinical medicine. He was the first to show that typhoid and typhus fevers were distinct, and the American school did its first good work in clinical medicine by spreading and confirming his ideas. Louis was known, however, as a great clinician in all departments of medicine, and when the International Congress of Tuberculosis met at Paris a few years ago, an English and American delegation of physicians in attendance at the congress, led by Professor Osler, the Regius Professor of Physic at Oxford, and Dr. Lawrence F. Flick, the head of the Phipps Institute at Philadelphia, went to lay a wreath on Louis's tomb.

In the meantime German medicine had begun to develop and to take the place as teacher of the world which it has ever since maintained. Surprising as it may seem to those who look upon Germany as a Protestant country, and medicine as a non-orthodox, rationalising science, the great father of German medicine,

Johann Müller, was a Catholic.

How much Müller is appreciated by German medical scientists can perhaps best be realised from an expression used by one of them: 'No meeting of a German medical society could hope to be a success which did not open with an invocation to the great father of German medicine, Johann Müller.' He referred, of course, to the fact that this name is sure to occur very early in the discussion of such medical societies, because it stands for so much in German medicine.

Müller's renown is due, not to the fact that he made great discoveries—though some of these, as the alternation of generations and important details with regard to the functions of the nervous system and the special senses, are to his credit—but because he was a supremely great teacher of medicine. As a matter of fact it has never been granted to any teacher in all the history of medicine to have so many distinguished pupils in his classes.

Among them are the greatest names in modern medicine as well as in the allied sciences. Helmholtz, the great German discoverer in physics, was very proud to claim Johan Müller as one of his most suggestive teachers; Virchow, the father of cellular pathology, was another distinguished pupil. There is scarcely a name in modern German medicine that is not among them. Theodore Schwann received his earliest training from him; Du Bois Reymond was proud to acknowledge his obligations to him; among the less distinguished may be mentioned Reichert, Claparede, Brücke, Remak, Lieberkühn, and there are many others who might be recalled.

Müller was the son of a shoemaker, and was born in the Rhineland, where he had been educated in an old Jesuit school—though at the time of his birth, owing to the suppression of the Jesuits, they had become secular priests. All his life he continued to be a faithful Catholic, though it was not always easy to practise his religion in Protestant Berlin, where for so many years he occupied a professor's chair. He was buried by his Catholic compatriots in the Rhineland, with all the rites of the Church, and there is a monument to him erected by them.

If to these names be added those of the distinguished Catholic discoverers in biology during the nineteenth century, most of whom were physicians, it will be readily seen

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that, though there is an impression that the Church does not encourage science, what is best in modern medicine has come from Catholic sources. Such names as Theodore Schwann, the discoverer of the cell doctrine, and the distinguished professor of anatomy at the University of Louvain; Claude Bernard, the great French physiologist, and Louis Pasteur, who, though not a physician, did so much for modern medicine, are those of Catholic biologists who accomplished supremely great work in the science most nearly allied to medicine.

In more recent times in the United States, some of the men who have done

The Best Original Work

in our generation for medicine were faithful sons of the Church. Dr. O'Dwyer, to whom we owe the invention of the method of incubation and of the tubes, the insertion of which into the larynx prevent children from being asphyxiated during the course of diphtheria, was a fervent Catholic; his work has done more to prevent acute suffering than almost any other advance in nineteenth century medicine. Dr. Thomas Addis Emmet is another son of the Catholic Church whose distinguished services to medicine are recognised all over the world; one of the great American anatomists, Dr. William Horner, after whom Horner's muscle is named because he was the first to describe it, was a convert to Catholicity in the midst of his scientific medical work. Curiously enough, there are a number of names distinguished in medicine on the roll of converts to the Catholic Church in the United States. Among them may be mentioned Dr. Bryant, of Philadelphia; Dr. Van Buren, a distinguished surgeon of New York; Dr. Bedford, also of New York; Dr. Huntington; Dr. Horatio Storer, distinguished in gynaecology, who is still with us, and others. As a contradiction of the old tradition that medical men are little given to serious religious thinking, these physician-converts to the Catholic Church are a striking feature of American life.

The history of medicine, especially in Belgium, Austria, Ireland, France, and Italy, has many men of talent who were successful makers of medicine in lesser degree, yet found no hindrance to their religious principles or practice in its study.

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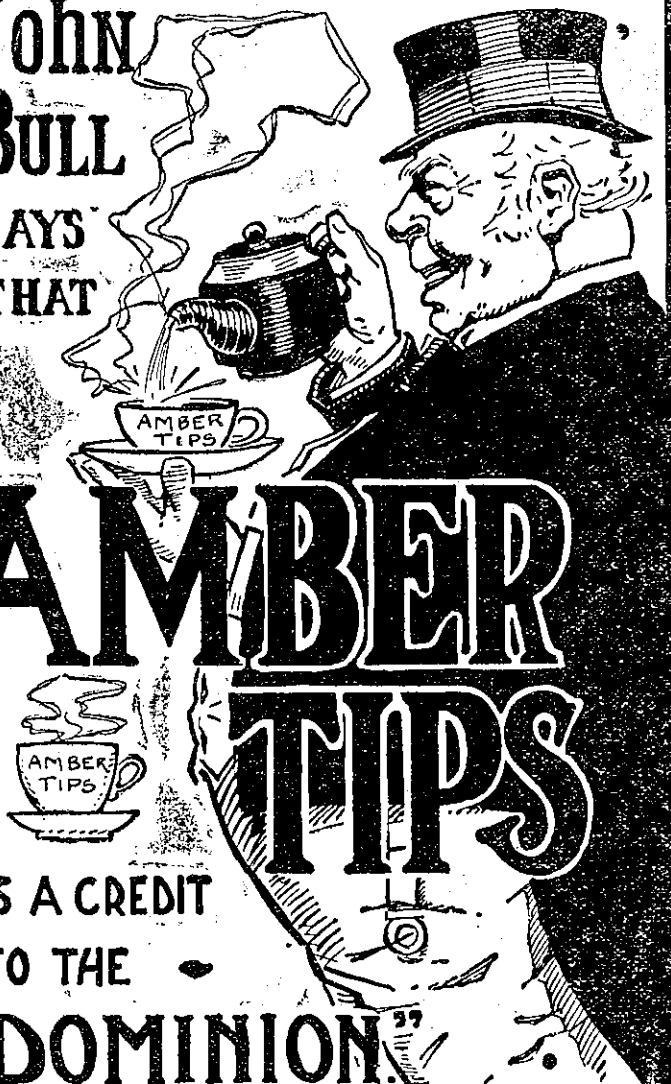
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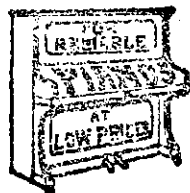
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Current Topics

The Coronation

It seems to be in the nature of things that rulers should have some emblem of authority, that this should be placed upon the head or brain-box, which is the seat of intellect and will-power, and that the assumption of power should be accompanied by public ceremonies of a more or less typical or appropriate kind. Fillets, crowns, feathers, more or less intricate tattooing (as in the case of the Maoris), and the gorgeous or barbaric architectural head-adornments of South Sea Island and Siamese royalties, are all separate conceptions of what constitutes a suitable emblem of the rights and duties of king-ship. Among civilised peoples a simple fillet or band was the earliest symbol of rule. Like the chest of Auburn it contrived a double debt to pay—to point out the bearer of the kingly office and to confine the straying locks of his hair at a time when it was the fashion to leave it to grow like the locks of Absalom. The next advance upon the plain linen or woollen band was a fillet of gold. Such was the shape of the crown worn by Alexander the Great—the first Greek who bore this symbol of royal rank. The Jewish kings at least of later times, wore golden crowns. One of them, Joas, was crowned in the temple of Joiada in the days when the cruel Athalia reigned in the land. And David had the crown taken from the defeated Rabbah and placed on his own head, just as in a later day the Irish king 'Malachi wore the collar of gold which he won from the proud invader.' The crown or head-dress of the high-priest consisted of a linen band adorned with a plate of gold upon the part which surmounted the forehead of the wearer.

In the historic times of the Roman Republic military decorations took the form, not of medals, but of crowns of a more or less perishable nature. There was a golden crown for the soldier who first scaled the walls of a besieged city held by the enemy, and other crowns for those who first crossed an entrenchment, for the naval officer who won a notable victory at sea, and for the military leader who delivered a Roman garrison from blockade by an enemy. When the Republic gave way to the Empire, the rulers at first used a plain band of gold as an emblem of their state and dignity. This underwent various modifications until it attained its utmost degree of complication and exaggerated significance in the radiated crown—a sort of golden aureole which indicated that the wearer claimed divine honors—

Assumes the god,
Affects to nod,
And seems to shake the spheres.

The Anointing Ceremony

'Theodosius,' says a recognised authority on the subject, 'was the first Christian emperor to receive the blessing of the Church.' This was in the fourth century. The Gothic king Wamba was anointed with holy oil at Toledo, in Spain, in the year 672. Fleury, writing of this incident, says: 'This is the first example that I find of the unction of kings.' The Catholic Church adopted from the Jewish the ancient ceremony of anointing sovereigns to their office, and this custom has been retained to the present day, and, as is shown elsewhere in our columns, has even been practised at the coronation services of English sovereigns to the present time.

King George's Crown

The English royal crown is a slow and gradual evolution from the Anglo-Saxon fillet of gold set with pearls. The first Norman king wore a crown from the band of which there rose four trefoils. The idea has been gradually elaborated till it found its highest development in the tall and costly crown, studded with gems, surmounted by a cross, and set over a cap of ermine, made for the coronation of the late Queen Victoria. It was valued at £113,000. The present King, however, following the example of his father, has reverted to the plainer and less ornate Tudor crown.

Other Crowns

The most remarkable crown in Europe at the present time is the historic Iron Crown of Lombardy (Italy). It is preserved in the treasury of the famous old fourteenth-century Church of Monza, and consists of a handsome gold diadem, within which is a ribbon of iron, which is said to have been forged from a nail of the Cross on which the Saviour of the world hung on Calvary. It was used at the coronation of Charlemagne, and many of his successors. It was also with this notable relic of the far-past day that Napoleon I. was crowned King of Italy at Milan in 1805.

'The Pope,' says Alzog, 'wears a triple crown to symbolise the Church militant, the Church suffering, and the Church triumphant.' The use of a crown by the Popes is probably as ancient as the temporal power itself. 'The whole history of the Papal tiara, or triple crown,' says another writer, 'is uncertain. Nicholas I. (858-867) is said by some to have been the first to unite the princely crown with the mitre, though the Bollandists think that this was done before his time. The common statement that Boniface VIII (about 1300) added the second crown is false, for Hefele shows that Innocent III. is represented wearing a second crown in a painting older than the time of Boniface. Urban V. (1362-1370) is supposed to have added the third crown. The tiara is placed on the Pope's head, at his coronation, by the second Cardinal-deacon, in the *loggia* of St. Peter's, with the words: 'Receive the tiara adorned with three crowns, and know that thou art Father of princes and kings, ruler of the World, Vicar of our Saviour Jesus Christ.' At ceremonies of a purely spiritual character, the Pope wears the mitre, not the tiara.

Other Royal Titles

The title 'Defender of the Faith'—to which reference was made in last week's issue—is not the only one which the Popes have conferred upon Christian monarchs as a reward for services rendered to the cause of religion. France, for instance, was long known in the heyday of her religious enthusiasm and zeal as the 'eldest daughter of the Church,' and it was consonant with the fitness of things that her king should be styled by the Pope the 'Most Christian King' and the 'Eldest Son of the Church.' The Spanish monarch was known as 'the Most Catholic King'; the former Portuguese Emperors of Brazil were called 'Perpetual Defenders'; and Austria's sovereign is addressed as 'His Apostolic Majesty'—the full title of his office runs as follows: 'His Imperial and Royal Apostolic Majesty the Emperor of Austria, King of Bohemia, and Apostolic King of Hungary.'

A Lesson in Manners

According to Pope, 'An honest man's the noblest work of God.' A later poet defines a gentleman as he

Who claims no honor from descent of blood,
But that which makes him noble, makes him good.

While a third thus describes the superiority of 'Nature's gentleman':

But Nature with a matchless hand
Sends forth her nobly born,
And laughs the paltry attributes
Of wealth and rank to scorn.
She moulds with care a spirit rare,
Half human, half divine,
And cries exultant, 'Who can make
A gentleman like mine?'

We have been reminded of these eulogies on the true gentleman by a story quoted in the current *Are Maria*, which is too good to be lost in these days of increasing boorishness and unmannerliness. 'Referring,' says our contemporary, 'to the decay of good manners, now apparent on all sides, and most strikingly shown by the lack of courtesy, even of ordinary civility, toward women, R. C. Gleaner, of the *Catholic Columbian-Record*, quotes a capital story, told in a recent article by Mr. Thomas Nelson Page, of an old gentleman of his acquaintance who, on a journey to Niagara Falls, in a crowded car, noticed with no less indignation than surprise that many men remained seated while women, young and old, were standing in the aisle. Presently an Irish workman, who had evidently been expecting a general movement on the part of his sex, stood up and offered his seat to a lady near him, saying: "I always rise for the ladies,—my mother was a lady."—"Yes," added Mr. Page's friend, "and her son is a gentleman!" It would be pleasant to know," adds the *Are Maria*, "that these remarks were overheard by all who should have been on their feet, and that the Irishman's rebuke was not lost on a single one of them."

'School Room Humor'

The trouble with most of the school-boy 'howlers' that are served up for our delectation is that they are either as venerable as an archdeacon—to quote Dean Hole's expressive phrase—or they are quite obviously 'faked.' The current issue of our live contemporary, the *Triad*, contains, however, a selection of children's witticisms which are alleged to be both new and true. Our contemporary draws chiefly on the recent volume on *School-room Humor* by Dr. Macnamara, M.P.; and that author himself vouches

for the authenticity of most of the specimens provided. The following are instances in which similarity in sound between two expressions has proved a pitfall to the pupil:—

The Equator is a *menageri lion* running round the centre of the earth.

A focus is a thing like a mushroom, but if you eat it you will feel different to a mushroom.

The cause of the Peasants' Revolt was that a shilling poultice was put on everybody over sixteen.

Occasionally impudence, rather than innocence, is at the root of the trouble; as in the case of West Ham School Board boy who told the inspector that 'W.H.S.B.' over the door of the school stood for 'What Ho! She Bumps.' The following have more or less of a religious connection:—

'What is a martyr?' asked the inspector. 'A water-cart.' 'A water-cart?' 'Yes, sir.' The inspector was puzzled; but after long cogitation he recalled the fact that he was in the parish of St. George-the-Martyr. This parish does its own contracting, and the boy had seen 'St. George-the-Martyr' painted on the water-carts.

A London infant school. 'The Raising of the Widow's Son.' Illustration, Religious Tract Society Scripture Roll. Story told by teacher. Pointing to the bier: 'What is he lying on?' Ans.: 'A stretcher.' Ques.: 'What is a stretcher?' Ans.: 'Wot lydies rides on when they gets drunk!'

A dear little child was saying her prayers aloud beside her mother's knee, and added a prayer on her own account. 'Oh, please, dear God, make me pure, absolutely pure, as Epps' cocoa.'

The last-quoted story is by no means as new as it is alleged to be; but it is one of those we would not willingly let die. To the same category belong the two following:—

Parliament is a place where they go up to London to talk about Birmingham!

The conquest of Ireland was begun in 1170, and is still going on.

But probably the best story in the collection is one in which the inspector himself received a very palpable hit:

The school had been closely questioned by the inspector in Scripture, and at last a bright idea seemed to strike him, for he said: 'Suppose Christ came into this room now and offered to perform a miracle for you, what would you ask Him to do?' There was silence for some moments, and then up went a hand. The inspector asked for a reply, which was: 'Cust out a devil, sir!'

'Lead, Kindly, Light'

Newman's great hymn, 'Lead, kindly light'—probably the most widely-known hymn in the English language—was published at first under the not very felicitous title of 'The Pillar of Cloud'; but the opening words—which express the dominant idea of the whole poem—gradually became the popular and permanent title. The circumstances under which the opening lines suggested themselves to Newman are related in the *May Catholic World*, by William Henry Sheran, whose version is presumably as authentic as it is interesting. Before quoting it, however, let us first give Newman's own account of the writing of the hymn. It was written, at the close of a visit to Italy, in 1833—some twelve years before his reception into the Catholic Church. 'I was aching,' he writes in his *Apologia*, 'to get home; yet for want of a vessel I was kept at Palermo for three weeks. I began to visit the churches, and they calmed my impatience, though I did not attend any services. I knew nothing of the Presence of the Blessed Sacrament there. At last I got off in an orange boat, bound for Marseilles. Then it was that I wrote the lines, "Lead, kindly light," which have since become well known.'

*

This account is quite consistent with that of the *Catholic World* writer, which is as follows: 'The story is related of him (Newman), that when travelling in Sicily, shortly before he wrote the immortal hymn, "Lead, kindly light," he took refuge, one day, from a blinding storm in the recesses of a large church, and found himself before a shrine of the Virgin. A solitary taper glimmered before the statue and served to make more awful the gloom around. A tropical storm with vivid flashes of lightning and intermittent thunder raged outside. But a wilder storm raged in his soul; he was tortured by doubts and fears, those fearful wrestlings of a human spirit turning upon a bed of pain; terribly in earnest about its eternal salvation and beseeching heaven to rend the veil. The prayer of the Grecian hero seemed to tremble on his lips: "Give me to see, and Ajax asks no more." The modern hero who was to shake or rather restore a nation's faith, sat silently before the Madonna and the calm beautiful

face carved in the richest Carrara, lit by the taper's glow, seemed to be gazing as from another world. He looked up at that winsome countenance, as countless mortals in trouble have done before, but not as yet with the eye of Catholic faith. It was the taper at her feet that suggested the title of his hymn—the "Kindly Light" that came through her favor to enlighten those who sit in the valley of the shadow of death.'

*

The hymn, written as it was in Newman's Protestant days, is not so well known, perhaps, amongst Catholics as amongst non-Catholics; and many of our readers will be glad to have the verses:

Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not always thus, nor pray'd that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day, and spite of fears
Pride ruled my will; remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since and lost awhile.

FRENCH SCHOOL NEUTRALITY

CRUSHING EXPOSURE BY MGR. GIEURE, BISHOP OF BAYONNE

The Bishop of Bayonne, Monsignor Gieure, has addressed an open letter through the French press to the Minister of Education, in reply to a public denunciation made by the latter against his lordship, in the French Chamber, for hostility to the 'neutral' State schools. We (*Catholic Weekly*) give below the chief passages of this eloquent and fearless rejoinder as published in *La Croix*.

'Monsieur le Ministre,—After quoting a passage which you attributed to Louis Veuillot, the authenticity of which you have since been unable to establish, you denounced the Bishop of Bayonne, during the sitting of February 3, for his having condemned neutral education. This discovery roused you to anger, and you sought to communicate your indignation to your colleagues in the Chamber. You read five lines of the incriminated letter. How unfortunate that you did not read out the whole, as Deputies pressed you to do!

'Most certainly, M. le Ministre, I have condemned neutral teaching—not once merely but many times. The Bishops of France have also condemned it with one voice. But were you not forgetting that others had done the same? Your colleague in the Ministry, M. Caffere, has written: "Were neutrality admitted as between the theocracy and the Republic, such an act would be a betrayal of lay thought and of the democracy." M. Aulard, who, be it said without offence, enjoys greater authority than yourself upon the University Staff, writes: "Neutrality is all a hoax, a deceptive show, a term void of meaning." M. Jules Simon said: "There is no such thing as a neutral school, since there is no teacher without a philosophic or religious opinion. Or, if he have none, he stands outside the pale of humanity. And if he have any and hides it in order to retain his post, he is the basest of cowards."

Monsignor Gieure then quotes once more the famous avowal of the rabid infidel ex-Minister, Viviani, to the effect that 'neutrality' is 'a convenient' and 'diplomatic lie for quieting the timid.' His Lordship continues: 'No doubt M. Buisson, to meet the needs of the occasion, would declare the above to be "an absolutely mistaken view." Nevertheless, in January, 1910, he himself wrote, in the "Manuel Général de l'Instruction": "A country that should dream of having such masters (neutral teachers) would deserve for its disgrace to get them. Let us not speak of a teacher neutral in heart and mind. . . . A teacher has the charge of souls; he is expected to build the child up into the man and the citizen." Moreover, there are a good number of teachers—besides the Bishops, MMs. Oulard, Caffere, . . . Buisson, and doubtless yourself, M. le Ministre—who have understood the real meaning of neutrality. . . . Let us take the case of the Basses Pyrenées. I only quote one instance, though it is the most eloquent one, but I could cite others. A teacher—the one employed at Herrère—taught such things as the following: "Jesus Christ is not God; He is a man like the rest. The miracles ascribed to Him are pure fables. A person who goes to confession is a simpleton; the priests

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laugh up their sleeves at those who present themselves. The priests make a trade and commerce of religion. The Catholic faith—which educated people are now discarding more and more—has been, and is still, the cause of ruin to the nations." Now, the parents complained three separate times to the inspector of the Academy. They received no reply. The teacher openly avowed in the public press the accuracy of the teachings attributed to him; in fact, boasted of them and defied authority. At last an inquiry was begun; the alleged facts were admitted to be correct. But there the matter ended. That teacher is still at his post; his school is empty, or nearly so.

'You see, then, M. le Ministre, that "diplomatic lies" are done with. We have the real neutrality; but not the kind which Jules Ferry and Paul Bert pictured in unctuous phrases to the Chamber, but that of Jules Ferry when he proclaimed within the Lodges that "social morality might now cast away its theological crutches," and that "contemporary theologism was but the embodiment of human folly"; the neutrality of Paul Bert, declaring to his brethren and friends that "Catholic doctrine easily and inevitably becomes the school of imbecility, fanaticism, anti-patriotism, and immorality."

'I am aware of your statements from the tribune that quiet prevails in the land, that the assailants of neutral teaching find themselves checked by the indifference of the public, that the attitude and discretion of the teachers is admirable, that they respect the conscience of the child. People tell you all this, and you respect it. The contrary is the truth as regards the Basses Pyrenées. In any place where a teacher respects religious beliefs and does not turn himself into an electioneering agent, complete peace reigns. But wherever the teacher is aggressive, carries on the political business, and practises neutrality as understood by MM. Aulard and Buisson, there is a state of war—and, unfortunately, this is the case in a large number of the communes. And your teachers are far from slow to engage in the strife and to embitter it.' In proof of this Monsignor Gieure proceeds to quote the following resolution passed by the Radical and Radical-Socialist Committee at Pau: 'This congress, after noting the strife over the schools occurring in various departments, testifies with as much indignation as regret that, in spite of the good will shown by the prefectorial and academical administrations, the Church appears to be more powerful than the Government in the Basses Pyrenées; and it expresses the wish that the Government and the Chamber should take means to reverse this scandalous situation.' 'There is,' the Bishop adds, 'some truth in these lamentations. These gentlemen want the teacher to be a political agent, anti-clerical, an electioneering "tout." Where a teacher has lent himself to this rôle, he has caused dissension and strife; oftener than not he has been worsted in fight. For parents hold that the teacher should keep to his school and not meddle with politics, and still less with religion.'

'I know well, M. le Ministre, that our respective standpoints are different. I speak as a Catholic and a bishop. You are a Protestant and a freethinker. At the root, this battle over the schools is a religious one, waged and led by Protestants—yourself, M. Buisson, M. Doumergue, M. Steeg, and—I must not forget it—by all Protestant freethinkers, the declared enemies of the Catholic faith. You have lost your gods and wander about at haphazard without doctrine, moral system, or principles. It is you who would have us place pagan divinities and the God of the Christians on the same level; it is you who propose that we should confer the freedom of the city alike upon the deities of freethought and upon our God, upon our Lord Jesus Christ. This cannot be. We are believers, and will not suffer such indignity to be cast upon our religion.'

'Ere long, in your impatience to attain your ends, you will seek forcibly to bend down our hearts and wills with aggressive laws against our faith and consciences. Even should these laws be enforced with penalties of fine and imprisonment, our answer will be: "No, we shall not obey; we cannot."'

FR. M. GIEURE, Bishop of Bayonne.

THE CATHOLIC CHURCH IN VICTORIA

On the Feast of Pentecost his Grace the Archbishop of Melbourne presided at High Mass at St. Patrick's Cathedral, and preached the occasional sermon. The congregation, said his Grace, was celebrating not only the birth of the Universal Church, but also, by a fortuitous coincidence, the birth of the Catholic Church in Victoria. On Pentecost Sunday, 72 years ago, a few forlorn Catholics who were then in the Port Phillip settlement gathered in an unroofed shed at the Holy Sacrifice of the Mass. It could not have been given to those pioneers to know that in 72 years the Catholics of Melbourne would assist at the Holy Sacrifice in a majestic cathedral that was capable of holding the whole of the then population of Melbourne. If they could have seen in vision that noble structure, the many splendid churches in city, suburbs, and country, the schools, convents, and hospitals, their minds must have been filled with wonder and gratitude. To-day they were more nearly concerned in the foundations and structure of the Universal Church. It was an old subject, but it was a

subject ever new, and which had in these days acquired a most intense interest when erroneous and rationalistic theories were being put forward in regard to the Church of Christ. There were some bold enough to deny that Christ established any Church at all. A leading rationalistic writer of the present time had declared, however, that if Christ had established a Church the doctrines of the Catholic Church would follow it in natural sequence. Christ had established the Catholic Church to proclaim the truth of the Gospel, and He gave to that Church legislative powers which would enable her to make laws, to rule in her own spiritual powers just as kings and legislatures could make prohibitions for the temporal welfare of their own subjects.

Seventy Years of Progress.

At the evening devotions the Very Rev. Dean Hegarty, P.P., V.F., of Kyneton, preached. In the course of his sermon he said:—The unroofed shed in which the first Mass was celebrated, and to which the Archbishop referred, was an old hay and corn store which, in 1839, stood at the corner of Little Collins and Swanston streets, a site now occupied by the Colonial Bank. The celebrant of this Mass was Father Patrick Bonaventure Geoghegan, an Irish Franciscan, the first priest appointed to watch over the Catholics of the infant colony of Victoria. He was in many ways a remarkable man, and it was his privilege to see the Church in Melbourne, which he tended in its cradle, grow with giant strength, till the few scattered Catholic families, to whom he at first ministered, developed into a flourishing diocese. For a time Father Geoghegan was in charge of St. Benedict's district in Sydney, and he may be said to have founded that mission. He was held in particular esteem by Archbishop Polding, and, when Dr. Davis, his Coadjutor, died in 1854, he requested the Holy See to appoint another prelate to continue to discharge the duties of Coadjutor in Sydney. One of the names presented was that of Father Geoghegan, of whom the Archbishop wrote:—'He is forty years of age, and is Vicar-General of the diocese of Melbourne. He was formerly for some years Vicar-Forane of the diocese of Sydney, and gave abundant proof of prudence and ability to discharge the various ecclesiastical duties. He has had many difficulties to contend against, but he has succeeded nevertheless in performing the duties of his mission with credit to himself and with advantage to the Church. Religion has flourished under his auspices, and he has won the esteem as well of Protestants as of his own flock.'

When Father Geoghegan first arrived in Melbourne he had no house of his own, but slept in the bar of a public-house adjoining the rudely-constructed wooden hut in which Mass was celebrated. A pallet was prepared for him nightly by the hands of the good-hearted landlady on a few planks placed across some beer barrels. The poorest of his little flock knew that their pastor practised a poverty severer than theirs, and saw that what was a matter of admiration for them was but a matter of course for him, for he was bound with the cord and had taken the vows of the seraph of Assisi. In after years Father Geoghegan was elevated to the episcopate, being consecrated second Bishop of Adelaide in 1859. He died five years later.

In 1841 there were only a few scattered Catholic families in Victoria, but, according to the official census taken in March, 1857, before the gold mania had led countless thousands to the colony from all over Australia, the total Catholic population was given as 18,014, of whom 5631 were resident in Melbourne. To-day there are 265,000 Catholics in the State, divided thus: Archdiocese of Melbourne, 145,333; diocese of Ballarat, 59,488; diocese of Sale, 14,000; diocese of Sandhurst, 45,368. In Catholic schools 38,000 children are being educated; there are 230 secular and 51 regular priests; and nearly 1400 nuns. The churches number more than 460, and the primary, superior, and boarding schools, about 280.

THE CHURCH AND MARRIAGE

'During the past weeks in the public press and elsewhere,' said his Eminence Cardinal Moran at Leichhardt on Sunday, June 4, 'a great deal has been written and said about the dealings of Holy Church in the matter of the Sacrament of marriage. A storm has been stirred up, and many seem to think that the Catholic Church should conform her marriage discipline with the law of the land in which we live. Holy Church respects the law of the land, and commands the faithful to do so; but when she deals with the Sacraments she is carrying out the law of God, and could not fashion it in accordance with the mere dictates of human wisdom or the Parliament of the day. The decrees of the Church do not change, as do those of human agencies. There are some other Churches which are limited to the State in which they have their origin, and, of course, they do not recognise marriage as a Sacrament if it is not in conformity with the law of the land. The Catholic Church is a Church for the whole world. She is not confined to Great Britain, to Australia, or any other country. In Germany, Russia, the United States, China, Africa—wherever you go—you find her flourishing, and the very same discipline extends throughout the world. Take Russia, for example—the discipline of the Church in regard to marriage cannot be conformed to the laws of the State. In Turkey it would be strange if she fol-

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lowed out the civil laws as regards the Sacrament. And it is the same even in Catholic countries. Austria, the most Catholic country, enacts that no marriage shall be valid unless the husband has a certain amount of property, sufficient to support his wife. But Holy Church does not recognise this enactment. She cannot fashion her precepts to the changing laws of any country. Being a universal Church, she imposes her discipline to bring the blessings of the Sacrament of Matrimony to all faithful souls.

I mention these facts merely to put you on your guard against statements, which so many people are fond of repeating at the present time, that Catholics are opposed to the Government. No such thing. The whole desire of the Church is to strengthen and consolidate the foundation on which the greatness of Australia rests—the Christian home, sanctified by the Sacrament of marriage, which will give vigor and virtue to the future of this country. Without the Sacrament of marriage we will see that terrible cancer of divorce spreading amongst us, as it has in other lands. I was delighted the other day to learn that in the Philippine Islands, which are peopled by fine Catholics, when the American Government endeavored to introduce divorce the whole of the inhabitants rose up with a voice of united protest. They did not want divorce, they said, as divorce was contrary to the teachings of the Church, and they would have none of it. In Ireland, where the spirit of religion lives and flourishes, as it did in the days of St. Patrick, there is no divorce court. Ireland is the only country in Europe which has no such court. Whilst in the United States, outside of the Catholic congregations, one family in every 14 bears the stain of divorce, in Ireland the proportion is only one family in 4450, which means that there is no divorce at all.

No matter what the law of the land may enact, Holy Church remains inflexible as regards the sanctity of the Sacrament of marriage, which is the foundation of the Christian home, bringing peace and happiness on earth, and preparing man for eternal life before the altar of God.

ANTI-CHRISTIAN PERSECUTION IN PORTUGAL

THE SEPARATION LAW AMENDED

At a conference lately given in Oporto before an audience as carefully selected as are the crowds who from town to town follow or precede the triumphal car of the Ministers of the Portuguese Republic, in order to make up for the coldness of the inhabitants, Dr. Affonso Costa or, as he calls himself, Citizen Costa, explained to 'Citizen Pius X.' the real significance of his Law of Separation (writes the correspondent of the *Catholic Times*). This is nothing more nor less than the nationalisation of the Portuguese clergy—the fight against the internationalisation of religion—(internationalism in secret societies being apparently perfectly legitimate). The Law of Separation, the corner-stone of the great edifice of the republic which includes such further precious stones as the most immoral divorce law in the world and the Law of Tenancy, which needs a special bureau to try to explain it to a puzzled nation of landlords and tenants, may be more justly called the Law of Subordination to the State of the Catholic Church, of all the Churches, in fact, though it is an added insult in Portugal to put the Catholic Church on the level of any of the two or three little Protestant sects as the republic affects to do. In exchange for the loss of her privileges, the Church obtains the undisguised fiscalisation of the State in every act of her life. This is not exactly how the orator put it. After a short historical sketch, which showed clearly the utility of the republican theory regarding as prehistoric all the events preceding the 5th of October of last year, he declared the Church was in her death-throes, and expressed the hope that his Law would free the country people from

The Prejudice of Religion.

The law, he says, is generous and tolerant (tolerance being such a beautiful virtue when exercised by a handful of sectarians towards nineteen-twentieths of the population over whom they hold a usurped authority). It is, in fact, founded on 'the four bases of liberty, responsibility, fiscalisation, and generosity.' These are his words. It is a pity that, to parody Falstaff, there is such an intolerable deal of fiscalisation to so very little generosity.

To go into detail would occupy too much space, but the poor simple 'believer' who still holds his faith may do so strictly in private, provided he has only eighteen companions, for twenty constitute a congregation, where the public may enter freely buildings in which religious instruction is being administered, such places becoming by that fact public. To church one may not go before sunrise nor after sunset. He may leave money for Masses, a fraction of his fortune only, but the bequest is to hold good only for thirty years after his death. These Masses are only 'validly' said (textual) in the public chapels and churches graciously ceded by the State for the use of their owners. He may even build a chapel if he likes, but at the end of ninety-nine years it will revert without compensation to the State. He may give money to the Church through the hands of an association that is obliged to devote a part to works of beneficence and instruction, which may mean a laicised school.

Confiscation of Church Funds.

He may have already given alms to the Church as he has done for the building of the votive Church of the Immaculate Conception in Lisbon, but as the building is not yet finished the ever complaisant State takes charge of it also, relieving him of all further anxiety in its regard. The State, moreover, takes over all gardens, country houses, etc., belong to the dioceses, and all furniture not in its opinion strictly needful for worship. No building once contaminated by having been in the possession of the Jesuits may be used for religious purposes. Priests may be priests provided they are entirely formed in Portuguese schools and seminaries, instructed by masters appointed by the State, from books likewise approved by that ubiquitous entity. No other priest may officiate in any capacity, and even that kind of priest may not on any account teach even religion. No guild or brotherhood may have schools, while any fraternity wild and wicked enough to admit an ex-friar or nun is by the very fact instantly dissolved.

No Criticism of the Government.

Any priest misguided enough to criticise the Government, its form or its actions or any of its laws, is to be at once fined, suspended, and generally made an end of. Of course no Brief or Bull from Rome can pass without the gracious permission of the Minister of Justice, who even extends his solicitude to the Lenten alms of the faithful, and kindly undertakes to see that they are properly applied.

Of course all the Bishops and priests are ready to accept the law with tears of gratitude; or if they are not—the bare possibility intrudes itself for a moment—the Republic will still triumph, for it has the country on its side—as was so clearly shown in the matter of the forbidden processions held everywhere in its despite, and at the reception of Affonso Costa in Braga. On that occasion he found it necessary to import a band of Carbonarios, some of whom were wounded when they tried to dance in a church. Not a flower was to be bought for love nor money. The banquet could hardly be got together because of the ill-will of the shopkeepers, and not a carriage appeared at the station on the arrival of the Minister.

The Clergy and the New 'Law.'

The Oporto correspondent of the *Times* telegraphs: At a meeting held at Oporto the Catholic priests agreed unanimously to decline the pensions granted by the Separation Law, since they consider that their consciences will not permit them to accept the conditions attaching to them. They affirm their patriotic sentiments, but they expect the Catholic Faith to be accorded the same measure of liberty and the same privileges as it receives in the United States, Brazil, Switzerland, and other advanced countries.

The clergy of the various Protestant sects, who welcomed the freedom which, before its publication, they expected would be accorded to all creeds by the new law, are now much concerned at the control which the State has over their churches and revenues.

Costa's Motto, 'No God and No Religion.'

A writer in the *Times* says the new Separation Law seems to aim at the suppression of religion altogether. After describing its provisions, he proceeds: It will be seen that it interferes very distinctly with that liberty of worship hitherto accorded to foreigners in Portugal. The Sunday evening services at the English churches are rendered illegal, and the churches may be at any time expropriated. The prohibition of services after sundown blights the hopes of any Protestantism for Portugal. It is only in the evening that mission congregations can be got together and any furtherance of the evangelic cause accomplished. With public worship confined to the hours of sunlight, the most that can be expected is that the Protestant congregations already constituted will be enabled to have their Sunday services till by their gradual extinction that time is hastened when Señor Affonso Costa's prophecy of no God and no religion in Portugal will be fulfilled.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 16.

The Catholic schools close on Monday for two weeks for the mid-winter vacation.

Very Rev. Dean Regnault, S.M. (Provincial), arrived from the south yesterday.

Messrs. Hazleton, Redmond, and Donovan, the Irish envoys, passed through Wellington en route for the south during the week.

A retreat for ladies to be conducted by one of the Redemptorist Fathers will take place at the Convent of the Sacred Heart, Island Bay. Those desirous of attending should forward their names to the Rev. Mother. A retreat for men will commence at St. Patrick's College on June 30. Those desirous of participating should forward their names to the Rev. Father O'Reilly, S.M. (vice-rector), St. Patrick's College.

At the last meeting of the Lower Hutt branch of the H.A.C.B. Society, it was decided to take part in the Coronation procession in Wellington.

Ceremonies in connection with the Triduum in honor of the Blessed Sacrament will be held on Friday, Saturday, and Sunday next at the Basilica of the Sacred Heart (Thorndon), St. Joseph's (Te Aro), and St. Anne's (Wellington South).

The Catholics of Island Bay are organising a social in aid of the parish funds at Tutaukai Hall, Berhampore, on Tuesday, June 27. The committee, with Mr. T. J. McCoskor as secretary, is working hard to ensure success.

The annual meeting of the parishioners of St. Anne's, Wellington South, takes place on the first Sunday in July, when a statement of the work done by the church committee towards the extinction of the parish debt will be presented.

Very Rev. Dr. Kennedy, S.M., D.D., left Wellington during the week to attend the funeral of his mother, whose death occurred at Morven. The popular rector of St. Patrick's College has the sympathy of a large circle of friends in his bereavement.

His Lordship Bishop Grimes (Christchurch), his Lordship Bishop Verdon (Dunedin), and his Lordship Bishop Cleary (Auckland) were present in Wellington during the week for the purpose of holding the periodical conference with his Grace Archbishop Redwood on matters relating to the Church in New Zealand. Bishops Grimes and Verdon were the guests of his Grace the Archbishop, whilst Bishop Cleary was the guest of the Very Rev. Father O'Shea, S.M., V.G.

On Wednesday morning Bros. J. W. Callaghan, P.P., District Deputy, M. J. Hodgins, P.P. (Hutt), P. D. Hoskins (secretary, Wellington), and Sisters Robinson, B.P., and Boyce, waited on his Grace the Archbishop and their Lordships the Bishops for the purpose of welcoming to the Metropolitan See, the visiting prelates, and assuring them of the loyalty of the members of the H.A.C.B. Society. Bro. J. W. Callaghan, who acted as spokesman, placed before the prelates the position of the society in New Zealand. His Grace and their Lordships, in replying, thanked the deputation for the welcome given, and assured the members that the H.A.C.B. Society would always meet with their approval and encouragement. His Lordship Bishop Cleary, as a member of the society of twenty years' standing, addressed the deputation as Brothers and Sisters. His Grace the Archbishop is also a very old member, having signed the constitution book on January 6, 1875.

On Thursday evening last, a very successful concert was given in St. Thomas' Hall (Wellington South) for the schools of St. Anne's parish. There was a large attendance, among those present being the Ven. Archdeacon Devoy, S.M., V.G., Rev. Fathers Herring, S.M., and George Mahoney, S.M. A varied and interesting programme of musical items, gramophone selections, and club and dumb-bell drill was presented, and thoroughly enjoyed, and reflected great credit on the good Sisters of Mercy and Marist Brothers for the excellence of the tuition imparted to the young performers. The programme opened with a piano-forte duet, 'Qui Vive,' by Misses A. Campbell and M. Gamble, both pupils of St. Anne's Convent. This item evoked much applause, as did the singing of the pupils in the choruses, 'To-day,' and an 'Evening lullaby.' The club-swinging by the senior pupils and the dumb-bell drill by the junior pupils were much admired. The precision of the movements demonstrating the painstaking preparation made by the instructors. The Marist Brothers' School boys' rendition of the choruses, 'I saw from the beach,' and 'The dear little shamrock,' was greatly appreciated. A Scotch reel and tambourine dance was well performed by Misses C. Marshall, K. Wareham, A. Delaney, and E. Gillon, and Miss E. Rooney gave a very pleasant rendering of the item, 'Buttercup,' whilst Miss A. Campbell's humorous recitation, 'The hat,' amused the audience. A feature of the evening was the gramophone selections by Master Fergus Reeves, of the Marist Brothers' School, who also greatly amused the audience with his recitation, 'The bald-headed man.'

Wanganui

(From our own correspondent.)

The schools, conducted by the Sisters of St. Joseph in Wanganui, have been closed a fortnight earlier than usual, owing to several cases of measles having occurred.

The Triduum in honor of the Blessed Sacrament was commenced in St. Mary's Church on Friday. Special sermons on the Blessed Eucharist were preached on Friday and Saturday evenings, and on Sunday morning.

Messrs. Campbell and Burke, the contractors for the new convent on St. John's Hill, are making good progress with the work. The rapidly rising walls give one a fair idea of the dimensions of the building.

At the weekly meeting of St. Mary's Conference of the Society of St. Vincent de Paul, held on the 12th inst., the members bade farewell to Mr. G. J. Fama, one of its most active members, who is leaving Wanganui for a lengthy trip to Australia. Mr. Fama has taken a very prominent part in Catholic affairs in Wanganui, being an ardent defender of the Church in the columns of the press, a Sunday School teacher at Castlecliff, and librarian to the local Conference of the St. Vincent de Paul Society.

On Wednesday evening, a number of Mr. Fama's Catholic friends met him at McCarthy's Hotel, and after spending a pleasant evening, presented him with a filled sovereign case. Mr. Fama leaves Wellington for Sydney on the 23rd inst.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 19.

The feast of John the Baptist, patronal feast of the diocese, will be observed in the Cathedral on Sunday next.

An effort is being made to liquidate the liabilities existing on the schools of the Cathedral parish in the city. The committee, which decided on voluntary subscriptions, have been supplied with collecting books by the Very Rev. Administrator, and the result will, after a month, be given in a published statement and balance sheet.

Playing in the junior flag contest on last Saturday in Richmond Park, the Marist Brothers' Old Boys' football team defeated Richmond by 3 points to nil—a penalty goal kicked by Woodham. In the fourth class match played on Sydenham Park, the Marist Brothers' Old Boys' team defeated Christchurch by 8 points to nil. Lagan scored a try; McGreal converted, and also kicked a penalty goal. In the primary school matches the Marist Brothers' boys defeated Woolston by 11 points to nil, at Lancaster Park. For the winners A. Meyer, J. Flood, and McLaren scored tries, one of which Dowd converted. The St. Patrick's College team (Wellington) will visit Christchurch at the end of this month. It will meet Lincoln College on June 23, and the Marist Brothers' Old Boys on July 1.

The Feast of Corpus Christi, patronal feast of the Cathedral, was most impressively observed on Sunday last in the Cathedral. A special children's Mass was celebrated at 8.30 o'clock by his Lordship the Bishop, when nearly three hundred children made their First Communion. Amongst the number were children from Halswell, Addington, Woolston, and twenty-five from the Deaf and Dumb Institute at Sumner. Before and after their reception of Holy Communion his Lordship the Bishop addressed the children. After Mass the children were entertained at breakfast in the convent girls' parish schoolroom, and again in the afternoon at tea, provided and dispensed by the Sisters of the Missions. His Lordship the Bishop presided, and addressed the happy gathering, saying how he had travelled and put off other arrangements so as to be with them. It was a great joy to him to be in their midst, the largest number yet present on such an occasion, and to him the most pleasing function he had ever attended. There was Solemn High Mass at 11 o'clock in presence of the Blessed Sacrament exposed. The Very Rev. Father Price, Adm., was celebrant, Rev. Dr. Kennedy deacon, and Rev. Father Hanrahan subdeacon. At 3 o'clock in the afternoon the Cathedral was crowded when Vespers were sung in the presence of his Lordship the Bishop, who imparted the episcopal blessing. In appropriate terms the Bishop addressed the children principally. A procession of the Blessed Sacrament, in which the young first communicants participated, within and outside the Cathedral, was very largely attended. The demeanour of the children throughout the day gave great edification to their elders, and was a credit to the training they received from the parochial clergy and their teachers. As remarked by his Lordship the Bishop at the breakfast, he had never seen anything so devotional and proper even among older children, as the manner in which so many very young children had approached the Holy Table. Solemn Benediction of the Blessed Sacrament was given by his Lordship attended by the Rev. Father Dignan, S.M., and Hanrahan.

Under the title of a Coronation concert, a most enjoyable and well-patronised entertainment was given in the Choral Hall on last Thursday evening under the auspices of the Marist Brothers' Old Boys' Association, in aid of its funds. The concert was given under the patronage of his Lordship Bishop Grimes, and the varied programme was an artistic success. Specially noteworthy was the performance of the Convent pupils (the prize-winners in the recent competitions), and the Marist Brothers' School boys in choruses and dumb-bell drill. The representatives of both schools acquitted themselves in a most creditable manner. Miss K. O'Connor was principal accompanist, others assisting in a like capacity, and Mr. R. Beveridge was stage manager. Following was the programme:—Chorus, Convent pupils; Estudentina Band, selection; song, 'Soft ways,' Miss M. O'Connor; song, Mr. C. Goggan; club swinging, Convent pupils; song, 'Queen of Connemara,' Mr. L. Fleming; song, 'Land of hope and glory,' Miss Dulcie Mitchell; musical monologue, 'The water-mill,' Miss Devereux; chorus, 'My bonnie barque,' pupils M.B.S.; Coronation tableau—'Britannia,' Miss R. Rodgers; England, Miss B. Stapleton (hornpipe); Ireland, Miss G. O'Connor (Irish jig); Scotland, Miss McFarlane (Scotch reel); New Zealand, Miss E. Cronin; Canada, Miss N. Darling; South Africa, Miss J. Harrington; Maori, Miss E. Rodgers; Song, 'Love's request,' Mr. C. Fottrell; recitation, 'Lasca,' Miss Devereux; dumb-bells, Junior pupils M.B.S.; song, 'Idle words,' Miss W. Brick; Eight-handed reel—Messrs. A. Watkins, E. O'Connor, S. Murfitt, G. McGloin, Misses C. O'Connor, N. Fox, G. O'Connor, N. Holehan; song, Mrs. Commons. During an interval in the proceedings the Very

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LAMBTON QUAY, WELLINGTON. Established 1870.

Rev. Father Price, who was received with hearty applause, apologised for the absence of his Lordship Bishop Grimes, and stated that the Association was pleased to welcome its friends, and especially the artists who had assisted in the programme. The aim of the Association was to gather in the young people and give them interests when they had left school, and their training also embraced athletics and training in arms. Father Price concluded with a few words in praise of the work that the association had done.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

June 19.

His Lordship the Bishop returned on Saturday from the Episcopal conference held recently in Wellington.

His Lordship the Bishop administered the Sacrament of Confirmation yesterday at Birkenhead.

The net proceeds of the last St. Patrick's Day celebration was £188. Taking all things into consideration, the result must be considered very satisfactory.

A special service in connection with the King's Coronation will be held on Thursday morning. His Lordship the Bishop will preside, and Very Rev. Dean Hackett will preach the occasional discourse.

The mission conducted by the Rev. Father Hunt, C.S.S.R., at Devonport has been very successful. During the past week he has been engaged at Birkenhead, and on to-day he begins a three-days' mission at the Takapuna Boys' Orphanage.

On yesterday, the Sunday within the Octave of Corpus Christi, there was High Mass at the Cathedral at eleven o'clock. Rev. Father Holbrook was celebrant, Rev. Father Wright deacon, and Rev. Father Ormond subdeacon. At the conclusion of the Mass there was a procession of the Blessed Sacrament, after which the devotion of the Forty Hours was begun. In the evening the sermon was preached by Rev. Father Tormey, of Ellerslie.

Otahuhu

(From an occasional correspondent.)

June 15.

A fairly successful social was held here on Friday night last in aid of the church funds. The weather was unfavorable, but a fair number of people attended, and were treated to a first-class evening's enjoyment.

A special meeting of the Otahuhu Catholic Club was held on Wednesday evening, June 14, for the purpose of making arrangements for the purchase of a billiard table. There was a large attendance. Mr. A. Patten, of Onehunga, was present, and in the course of a very instructive address on the subject under consideration, touched briefly on the work done by Catholic clubs in other places. It was arranged that a table should be bought, and a committee was set up to go into the matter and report. The president (Rev. Father Buckley) thanked Mr. Patten for his attendance.

Aramoho

(From our own correspondent.)

June 16.

The sanctuary of St. Joseph's Church has been nicely painted and decorated. The Altar Society are deserving of praise, as it is to their efforts that and other works connected with the beautifying of the interior of the church are due.

The choir, under the direction of Rev. Father Moloney, is making good progress. The Rev. Father attends one evening a week at the practice, and when it is considered the amount of work that is to be done in a large parish like Wanganui, he must be making a sacrifice to come to Aramoho for that purpose.

The members of St. Vincent de Paul Society held their usual conference on Sunday evening after Vespers. Very Rev. Father Holley was present. The society here is making steady progress. Several new members join at every conference. Two of the brothers attend the Old Men's Home every Sunday, and by their efforts induce the Catholic inmates to practise their religious duties. A subscriber to the *Tablet* takes a copy with him for the old men which they greatly appreciate.

His Grace the Archbishop, speaking at Gisborne on a recent occasion, gave a practical illustration of the crusade of false charges, and it showed how the faith of Catholic children is undermined by means of the Bible lessons in State schools (writes the Melbourne correspondent of the *Freeman's Journal*). A Catholic teacher had to remain to keep order whilst a non-Catholic Bible woman was giving instruction. She said to the mixed class—an old man was found crying in the street, and he said that the cause of his distress was that he had not a shilling to pay for confession to the priest! But it is almost waste of time to refute those people, who at stated periods bring forward their stock calumnies against the Church.

THE IRISH ENVOYS

Waihi

(From our own correspondent.)

The envoys of the Irish Parliamentary party had an enthusiastic reception at Waihi, and on arrival of the special train which conveyed them from Paeroa were met by his Worship the Mayor (Mr. J. Newton) and members of the local committee. The delegates were driven to the Academy Theatre escorted by the Waihi Federal Band playing Irish national airs. The meeting proved a most successful and enthusiastic one, and the funds of the party will be augmented to the extent of some £130 as the result of local effort.

The Mayor presided, and seated with him on the platform were the envoys (Messrs. William A. Redmond, M.P., and John T. Donovan, LL.B.), the Very Rev. Dean Hackett (Paeroa), Very Rev. Father Brodie, Mr. H. Poland, M.P., Rev. Wells-Smailes (vicar of St. John's), Messrs. M. J. Sheahan (secretary and organiser of the Auckland provincial tour), T. Collins (local secretary), and many others.

The Mayor briefly introduced the envoys, and emphasised the fact that all people liked to have the management of their own affairs in their own hands. The people of Waihi had not been satisfied with county rule, therefore they resorted to borough rule. He would call upon Mr. Redmond to deliver the opening address.

Mr. Redmond, who was enthusiastically received, traversed the lines of his speeches as delivered elsewhere, and concluded by thanking them for their hearty reception.

Mr. Donovan was the next speaker, and said that his friend had covered the entire ground of the Irish question. They were working for Ireland for the Irish, and would ask for nothing more or accept nothing less. They brought a message of good cheer and encouragement, and could say that 'all goes well.'

Mr. Donovan proceeded to make out a strong case for Ireland's claims, and gave a vigorous reply to correspondence against the movement in the local paper. Mr. Donovan concluded by referring to the splendid reception which the envoys had received in the Dominion. On resuming his seat he was loudly applauded.

Mr. M. Sheahan explained that the moneys collected were sent direct to Mr. Martin Kennedy (Wellington), who transferred them to the trustees at headquarters. The envoys came here out of pure patriotism, and in Mr. Donovan's case at considerable personal loss.

Mr. H. Poland proposed—(1) 'That this meeting of the citizens of Waihi expresses its hearty thanks to Messrs. Redmond and Donovan for their able presentation of the case for Home Rule for Ireland, and earnestly hopes that during the lifetime of the present Imperial Parliament a measure will be passed into law granting to Ireland the power of self-government through its own legislature, which is the inalienable right of every free people'; (2) 'That this meeting pledges itself to support the Irish Parliamentary Party under the leadership of Mr. John Redmond until Ireland's parliamentary freedom shall have been secured.'

The propositions were seconded by Mr. W. M. Walnutt, J.P., and on being put to the meeting were declared to be carried unanimously.

Mr. Redmond returned thanks, and referred to the good services of the band, committee, and all other friends, who had so ably assisted, and at his instance a vote of thanks was carried by acclamation to the Mayor.

Hamilton

(From an occasional correspondent.)

Mr. Donovan, one of the Irish delegates, accompanied by Mr. Sheahan, arrived here by the express train from Ngaruawahia. They were met at the station by the reception committee, consisting of Mr. Greenslade, M.P., Colonel Bell, Messrs. George Main, T. McGloin, W. Jeffries, P. J. Hackett, D. Moroney, T. Darby, J. Harney, W. Jones, and H. Roche. After the usual introductions, the visitors were escorted to the Winter Show. Afterwards they were driven to Mr. George Main's Waikato Hotel. Considering the inclement weather and the counter attraction of the Winter Show, we had a most successful meeting. The Mayor (Mr. J. A. Young) occupied the chair, and on the platform were the following: Mr. Greenslade, M.P., Colonel Bell, Rev. Fathers Darby and Lynch, Messrs. C. Parr, W. Jeffries, T. McGloin, P. J. Hackett, J. Harney, J. Bourke, H. Roche, D. Moroney, T. Darby, P. Quinlan, J. Pohlen, and D. McDonald. The addresses created a most favorable impression, the applause being frequent and enthusiastic. Mr. Greenslade moved a resolution, which was seconded by Colonel Bell, thanking Mr. Donovan for his address, and emphatically approving of the extension of a full measure of self-government to Ireland. The resolution was carried unanimously amidst the greatest enthusiasm. The chairman announced at the end of the meeting that the amount collected in and around Hamilton was £165. The amount is very fair considering the difficulties the committee had to contend with. Messrs. Donovan and Sheahan with others were afterwards entertained

at supper. Colonel Bell, Messrs. T. McGloin, P. J. Hackett, W. Jeffries, and the secretary (Mr. George Parr) were mainly responsible for the success of the meeting. Mr. McGloin collected over £90 of the above amount.

Oamaru

(From our own correspondent.)

The Home Rule delegates reception committee held a meeting in St. Patrick's Hall on Tuesday evening, when Mr. P. J. Duggan presided over a full attendance. A letter received from the Dunedin committee announced that probably more than one delegate would address the meeting on June 30. Details regarding the reception of the delegates were considered, and it was decided that they be entertained at a banquet. Several subscription lists were handed in, and it was announced that the majority of the country lists were yet to be received. The total of subscriptions exceeds £150.

Rangiora

On Friday Mr. R. Hazleton, M.P., accompanied by Rev. Father Hyland, paid a visit to Rangiora, and was met at the railway station by Mr. E. R. Good (Mayor) and other gentlemen. After lunch Mr. Hazleton inspected the Catholic school and convent, and at 4 p.m. a civic reception was held in the Borough Council Chambers, at which the Mayor, councillors, and citizens were present (says the Press).

The Mayor said he had to offer a welcome to their visitor, who was a member of the distinguished House of Commons. As Britishers they were proud of the Houses in which the members discuss the affairs of the Empire. Councillors Samson, Boyd, Jennings, and Bell, and Messrs. Van Asch and J. L. Conlan gave short addresses of welcome.

Mr. Hazleton thanked the Mayor and gentlemen present for their kind references and their cordial welcome which was extended to him as a representative in the House of Commons of the Irish people. He had listened with pleasure to the Mayor's statement as to the advance under municipal conditions. It was a pleasure to him to study these institutions in which he was so intimately interested. He congratulated the Mayor and gentlemen who had spoken on the broad-minded speeches addressed to him. He noticed this in all his travels. In one of his meetings in the north at which 400 attended, he was assured that only sixteen were Irish people, but they had come with their open minds to hear all about the subject on which it was his mission to speak. He was glad to study their national and municipal systems, which latter they now had in force in the Old Country. Having been a councillor in a district since 1898, he could state that Ireland, which previously was governed by a grand jury system, now had county, urban, and town councils, with a Local Government Board of Control, so far as audit. He thanked the people not only here, but everywhere, for their kindness and generosity, and was glad Rangiora had shown a public spirit in receiving him.

The Mayor said for the councillors and himself he had to express his pleasure and thanks to Mr. Hazleton for his reply.

In the evening Mr. Hazleton spoke on the Home Rule question in the Institute Hall, Rangiora. The Mayor (Mr. E. R. Good) presided. Mr. Hazleton spoke for about an hour, following the line of previous addresses. He was accorded a most attentive hearing and was frequently enthusiastically applauded. During the evening those present were given an opportunity of contributing towards the funds, and at the close it was announced that nearly £70 had been collected in and around Rangiora. On the motion of Mr. Kelly, seconded by Mr. J. L. Conlan, a hearty vote of thanks was accorded Mr. Hazleton. In replying Mr. Hazleton thanked the Mayor for his presence and the audience for their very kindly welcome. On his motion the Mayor was accorded a vote of thanks, and the meeting closed.

Blenheim

(From our own correspondent.)

June 17.

The Home Rule delegate, Mr. J. Donovan, arrived here last evening, when he was met at the railway station by an enthusiastic gathering of sympathisers. A procession, headed by the Hibernian Band (under Mr. H. Robinson), then proceeded to Market Square, where the civic reception took place. The Mayor (Mr. E. H. Penney) in a brief speech welcomed the delegate, mentioning *inter alia* that he had had a similar privilege four years ago of welcoming Mr. Donovan to Blenheim.

Mr. Donovan in reply thanked the public of Blenheim for their grand reception. It was a notable fact that throughout New Zealand the same sympathetic reception had been extended to them.

The procession then reformed and marched to the Town Hall, where Mr. Donovan was formally introduced to a large and enthusiastic audience by the Mayor in a characteristic speech in which he expressed his sympathy with the Home Rule cause.

Mr. Donovan on rising received a flattering reception, such as is rarely accorded to any visiting speaker here. During the course of his eloquent address he kept the close attention of his audience, who frequently applauded his remarks.

Rev. Father Hills, S.M., in a brief speech moved a vote of thanks to the delegate for his instructive address. Mr. R. McCallum in seconding the motion thanked Mr. Donovan for his brilliant lecture, especially for his convincing arguments in favor of Home Rule, which he fervently hoped would be granted (as Mr. Donovan had suggested) within two years.

A vote of thanks to his Worship the Mayor for presiding was carried with acclamation.

A sum of £100 has been collected for the Home Rule cause in this district.

Auckland.

(By Telegraph from our own correspondent.)

The Irish envoys were very successful in the Auckland district. Pukekohe, including Waiuku, furnished £100; Ngaruawahia, £50; Hamilton, £165; Te Aroha, £100; Waihi, £130; Thames, £50, with more to come; Rotorua, £40; Te Awamutu, £45; Te Kuiti, £60; Whangarei, £70; Dargaville, £25; Gisborne has yet to be held. The Auckland city gross receipts amount to £1152, with more to come. It is expected £1100 net will be sent from the city meeting alone—certainly a great contribution and effort, from the northern capital. Both from country districts and city favorable reports come to hand of the impression created by the speeches delivered by the envoys. Another feature of the question is the undoubted prestige gained by Irish colonists through such visits. A meeting like that held in this city has certainly produced this most desirable end. I heard two of the present envoys say with warm appreciation they felt by irresistible force of circumstances that they not only represented the people at Home in this mission, but also the race abroad, and when the envoys reached Home they would impress this fact upon the Irish people there. It was to them a grand inspiration and great incentive to struggle on, and win self-government for Ireland.

Thames

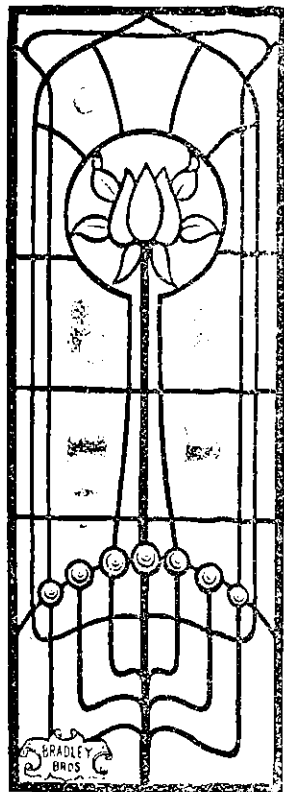
(From our own correspondent.)

June 12.

Mr. W. A. Redmond, M.P., Irish Nationalist envoy, was welcomed to Thames by the Mayor (Mr. H. Lowe) on June 8. Many of the leading citizens attended the reception. In the evening Mr. Redmond spoke in the Miners' Union Hall to a very fair gathering. The Mayor presided, and seated with him on the platform were Rev. Father Tigar, O.P., Messrs W. Scott (chairman of the Thames Harbor Board), J. Connolly, J. McEnteer, and H. McDouneli (secretary). Mr. Lowe, in introducing the delegate, said he desired to thank the committee for affording him the opportunity of presiding at such a notable gathering. He referred to the national character of the envoys' mission to New Zealand, and hoped that it would be an unprecedented success. He anticipated an illuminating exposition of what Home Rule for Ireland really meant, and promised Mr. Redmond an attentive and appreciative hearing.

Mr. Redmond, who met with a most cordial welcome, said that the magnificent reception which had been accorded to him on such an unfavorable night fully justified Thames receiving a visit from a member of the Home Rule delegation. Thirty years ago his father and uncle (Messrs. J. and W. Redmond) landed in New Zealand to preach the same doctrine that he was preaching that evening, but the Phoenix Park murders still rankled in the public mind, and they had a cool reception. But with the passage of years gross calumnies had been refuted and many misunderstandings cleared up, and no other party from the Home-land had ever been so enthusiastically received by the peoples of New Zealand and the other Dominions in recent years. The Irish Nationalists were not red cap revolutionaries. They agitated simply for the control of their domestic and internal affairs, the same rights which the colonies so well and wisely enjoyed. They had no quarrel with the monarchy of England, they had no quarrel with the British Parliament; but they did have a quarrel with the system of government which had depopulated and pauperised the country that was once supreme in the arts, science, and literature. They did not aim at separation; they merely wanted their independence. The Irish Nationalist party was the first labor party in the House of Commons. Measures for the betterment of the working conditions of the masses had been placed upon the statute book with the assistance of the Irish Parliamentary party. Thames as a mining community would appreciate the fact that but for the faithful co-operation of the Irish party with the Government the Coalmines eight hours' Bill would have been defeated by the monopolists. The granting of self-government had deepened the loyalty of the Dominions to the Motherland, had accelerated their progress and increased their prosperity, and the Irishmen at home, who loved their country and wished it to be preserved to the Irish people, asked the same boon.

Mr. W. Scott moved a resolution of thanks to Mr. Redmond, and a resolution of confidence in the Irish Parlia-



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A SPLENDID RECORD.

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 ELEVEN WERE CURED.

L.D.S. Business College,
 Salt Lake City,
 Utah, June 20, 1910.

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Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,

Registrar, L.D.S. University.

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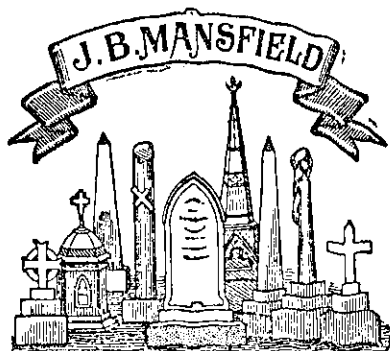
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mentary party, under the leadership of Mr. J. Redmond. The mover said that in his opinion the Irish party was not asking anything absurd. New Zealanders were warmly supporting the Home Rule movement, and would not be worthy their country, if they did not do so. Mr. W. J. McCormick, in seconding the proposals, said that the internal affairs of any country should be governed by the inhabitants themselves. The Mayor then put the proposals to the meeting, and they were carried unanimously.

Mr. Redmond, in returning thanks, said that he was pleased to see New Zealanders so enthusiastically supporting the cause. The representative character of the receptions extended to the delegation in every city and town was extremely gratifying. He warned New Zealanders to cherish their institutions, and to fight stubbornly if their rights were assailed, as, once lost, they might never be regained. The meeting concluded with hearty cheers for the Mayor and Mr. Redmond.

Christchurch

(From our own correspondent.)

The following letter from the local secretary of the Irish Parliamentary envoys' mission appeared in the Christchurch morning papers last week:—'I feel satisfied your readers will be pleased to learn that the pecuniary result of the visit of Messrs. Hazleton, Redmond, and Donovan to this city has eventuated in the committee being able to forward this day, through Mr. H. H. Loughnan, their chairman, to Mr. Martin Kennedy (who is general treasurer for the Dominion), a cheque for £360 9s 9d, or nearly double the amount realised on the occasion of the Irish delegates' last visit some few years ago. The committee avail themselves of this opportunity to tender their best thanks to his Worship the Mayor, councillors, and citizens for the cordial and warm reception given to the delegates, and none are more grateful in this respect than the delegates themselves.'

It may interest your readers to know that conspicuous amongst the biggest subscribers to the Home Rule fund are non-Catholics and non-Irishmen, which the committee particularly notice. We further thank the Press for its publicity, and express a hope that the delegates' visit has not only been a pecuniary success, but a moral one, and has tended to knit together the loyalty of all classes and creeds in Christchurch to the British Empire, if such was required.'

Ashburton

(From our own correspondent.)

The Theatre Royal, Ashburton, was comfortably filled on Saturday evening last, the occasion being an address on Home Rule for Ireland by Mr. Hazleton, M.P. The Mayor (Mr. H. Davis) presided, those on the stage including Very Rev. Dean O'Donnell, Rev. Father O'Hare, the Member for Ashburton (Mr. W. Nosworthy, M.P.), and members of the reception committee. The chairman briefly introduced Mr. Hazleton, expressing his pleasure at having the opportunity of presiding over such a meeting as was to be held that evening.

Mr. Hazleton, on rising, was greeted with loud applause. He warmly thanked the Mayor for his kind remarks. It was apparent at an early stage of his address Mr. Hazleton was at home with his audience, the applause being almost incessant. The address was one of the ablest ever delivered in this town, and Mr. Hazleton resumed his seat amidst tumultuous applause.

Mr. W. Nosworthy, M.P., then briefly addressed those present. He thanked those responsible for the invitation to attend the meeting. He came there that evening with an unbiased mind on the Home Rule question. After careful attention to Mr. Hazleton's address he was satisfied that if a full measure of Home Rule was not desirable, then there was undoubtedly room for considerable improvement in the government of Ireland. During his short parliamentary career he had heard all our best speakers and orators, and he could safely say that he had not heard the equal of Mr. Hazleton. He, at any rate, had sufficient of the Irishman in him to appreciate a good speech.

Mr. James Allen then moved a hearty vote of thanks to Mr. Hazleton for his address, and also asked the meeting to carry an unanimous vote in favor of the granting of Home Rule to Ireland. In his characteristic style Mr. Allen spoke to his motion. He admitted his impressions some years ago that Home Rule meant Rome Rule, but as a man grew older his mind changed. He knew that it meant no such thing.

Mr. C. Doherty, in a felicitous speech, seconded the resolution. He thanked the reception committee for their invitation to be present, also congratulating Mr. Hazleton on his address. He had much pleasure in seconding the resolution.

On the resolution being put to the meeting, it was carried unanimously.

A vote of thanks to the chairman was carried by acclamation.

It is anticipated that a sum of about £300 will be raised towards the fund in this county, inclusive of Methven, where Mr. Hazleton speaks on the 27th inst.

Mr. Hazleton was the guest of Mr. J. Farrell (Hinds) during his stay in Ashburton.

Methven

A meeting of the Methven Home Rule committee was held on June 18, when there was a large attendance of members. Mr. Hugh Kennedy was voted to the chair. Mr. T. Twomey was appointed treasurer and Mr. C. Twomey secretary. Subscriptions to the amount of about £80 were collected. Intimation has been received from Mr. Martin Kennedy, Wellington, that the Irish delegates will visit Methven on June 29, and every preparation is being made to give them a good reception.

Invercargill

(From our own correspondent.)

Good progress is being made in connection with the forthcoming visit of the Irish delegates. A public meeting will be held on Saturday evening next in Allen's Hall, to take steps to arrange for the reception in Invercargill. Mr. J. A. Hanan, M.P., has consented to preside at the public meeting.

Dunedin

A meeting of the executive committee was held in St. Joseph's Hall on Monday night, Rev. Father Coffey, Adm., in the absence of the Hon. J. B. Callan, M.L.C., presiding. Matters of detail in connection with the Dunedin meeting on July 3 were discussed. A draft programme of the itinerary in Otago and Southland, which has been forwarded to Messrs. Hazleton, Redmond, and Donovan for approval, was placed before the meeting. Pending a reply from the delegates, it was decided to adhere to the dates already arranged.

Timaru

By telegraph from our own correspondent.)

June 21.

Mr. Hazleton, the Irish envoy, arrived in Timaru on Tuesday morning by the first express from Temuka. He was met by his Worship the Mayor, the Borough Councillors, and members of the reception executive, and accorded a civic welcome in the Council Chambers. The spacious room was crowded to excess with representative citizens, and his Worship the Mayor extended to the distinguished visitor a right hearty welcome. This, Mr. Hazleton appropriately acknowledged. Afterwards he was entertained by the reception committee at a luncheon. Dr. Loughnan presiding.

In the evening Mr. Hazleton addressed a crowded meeting in the Theatre Royal. Notwithstanding that the weather was most unfavorable, people came from many miles to the meeting. All the country districts in South Canterbury for 20 miles on either side of Timaru being represented. On the platform the members of the reception committee occupied seats, Hon. J. Anstey, M.L.C., being among those present.

Mr. Craigie, M.P., presided, and in felicitous terms introduced the delegate.

Mr. Hazleton spoke for an hour and a-half, delivering a fine speech in a very convincing style. He was most attentively listened to, and frequently and heartily applauded, the audience evidently being in cordial sympathy with the speaker and the movement. Mr. Hazleton dealt with the several bogeys raised in opposition to self-government for Ireland, laid stress on the unsectarian nature of the movement, and confidently asserted that their request must be granted within the next three years—an assertion which met with very hearty applause.

At the close of the address a motion was unanimously passed, expressing hearty thanks to Mr. Hazleton, and the hope that during the lifetime of the present Imperial Parliament a measure would be passed, granting to Ireland the power of self-government. The meeting also pledged itself to support the Irish party under Mr. Redmond, until parliamentary freedom is secured for Ireland. This motion was proposed by two of the leading citizens of Timaru (Mr. S. G. Raymond and Mr. William Evans), both of whom spoke warmly in support of giving Ireland an opportunity to free herself from her present intolerable position.

The Hon. J. Anstey also spoke in support, as an Englishman. 'Home Rule,' he said, 'would not spell disintegration, but would rather help in tightening the bonds of Empire.'

Rev. Father Tubman expressed his great pleasure at hearing the fine address by Mr. Hazleton, and thanked the reception committee, and particularly the executive, for the splendid work they had done in arranging for the visit and collecting funds.

Dr. Loughnan was chairman of the executive, and Mr. P. Mahoney secretary. Dr. Loughnan announced that the amount collected in Timaru and immediate district amounted to £280. This amount added to sums given by other parts of South Canterbury, will bring the grand total considerably in excess of that reached on the occasion of the visit of Mr. Devlin.

SUBSCRIPTIONS.

We have received a postal note for £1, being the contributions of twenty lady sympathisers, Christchurch, per M.A.C., to the Home Rule fund.

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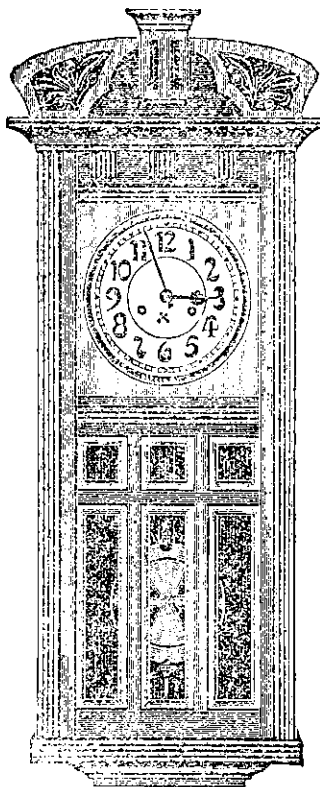
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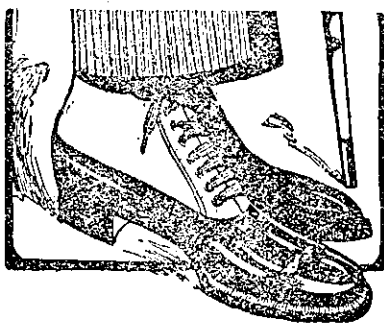
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Commercial

PRODUCE

Messrs Donald Reid and Co. reports:—

Oats.—Only moderate consignments are coming forward. All sorts are readily saleable at late values, primo Gartons and Sparrowbills having most demand. We quote: Prime milling, 2s 5d to 2s 5½d; good to best feed, 2s 4d to 2s 5d; inferior to medium, 2s 2d to 2s 3½d per bushel (sacks extra).

Wheat.—There is no change to report either in demand or values. We quote: Prime milling velvet, 3s 5½d to 3s 6d; Tuscan, etc., 3s 5d to 3s 5½d; medium, 3s 4½d to 3s 5d; best whole fowl wheat, 3s 4d to 3s 4½d; medium, 3s to 3s 3d; broken and damaged, 2s 6d to 2s 10d per bushel (sacks extra).

Potatoes.—The market is fully supplied. We quote: Best table potatoes, £4; good, £3 15s to £3 17s 6d; inferior to medium, £3 to £3 10s per ton (bags included). Seed lines have not quite so much inquiry and sell at £4 10s to £6, according to description.

Chaff.—Although supplies are not arriving so freely buyers have no difficulty in fulfilling their requirements from local stocks, which are still very large. We quote: Best oaten sheaf, £4 2s 6d to £4 5s; choice, to £4 7s 6d; medium to good, £3 15s to £4; light and inferior, £3 to £3 10s per ton (bags extra).

Messrs Dalgety and Co. (Ltd.) report as follows:—

Oats.—The demand still continues good, and all kinds are in request. Dressed seed lines, 2s 6d to 2s 9d; prime milling, 2s 5d to 2s 5½d; good to best feed, 2s 4d to 2s 5d; inferior to medium, 2s to 2s 3d per bushel (bags extra).

Wheat.—The market is very quiet. Fowl feed meets with a ready sale—Prime velvet, 3s 5½d to 3s 6½d; velvet ear and Tuscan, 3s 4½d to 3s 5d; whole fowl feed, 3s 3d to 3s 4d; medium, 3s 1d to 3s 2d; broken and damaged, 2s 6d to 3s per bushel (bags extra).

Potatoes.—Supplies are, if anything, lighter, and prime quality is more saleable. Inferior and medium sorts are, however, without any demand. Best table sorts, £3 15s to £4; medium to good, £3 to £3 12s 6d; inferior, £2 to £2 15s per ton (bags in).

Chaff.—There is a better demand, as consignments from the country have eased. Prime quality is wanted, but medium quality is not asked for. Prime oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 5s to £4; straw chaff, £2 to £2 10s per ton (bags extra).

Messrs Stronach, Morris and Co. (Ltd.) report for week ending June 20, as follows:—

Oats.—There is still a keen demand for oats, and all coming forward are readily saleable. Quotations: Prime milling, 2s 5d to 2s 6d; good to best feed, to 2s 4d; inferior to medium, 2s 1d to 2s 3d; best seed, 2s 6d to 2s 9d; per bushel (sacks extra).

Wheat.—Business is still quiet and there is no change to report. Quotations: Prime velvet, 3s 6d to 3s 6½d; Tuscan, 3s 5d to 3s 6½d; medium to good, 3s 4d to 3s 5d; best whole fowl wheat, 3s 3d to 3s 5d; medium, 3s to 3s 1d; broken and damaged, 2s 4d to 2s 10d per bushel (sacks extra).

Potatoes.—Quotations: Best table, £3 10s to £3 15s; medium to good, £3 5s to £3 10s; inferior, £2 10s to £3 per ton (bags in).

WOOL

Stronach, Morris & Co., Ltd., report as follows:—

Rabbitskins.—We offered a large catalogue to the usual attendance of buyers. Bidding was keener than at the preceding week's sale, but there was practically no change in prices. Quotations: Winter does, 17d to 18d; bucks, 15d to 15½d; early winters, 15d to 15½d; incoming, 14½d to 14½d; autumn, 12d to 13d; early autumns, 10d to 12d; racks, 8½d to 9½d; light racks, 7½d to 8d; small 4½d to 6d; hawk-torn, 5d to 10d; winter blacks, 15d to 18d; incoming do, 14d to 15d; horse hair, 18d to 19d.

Sheepskins.—At our sale to-day we offered a large catalogue to a full attendance of buyers. Prices were higher for good skins. Quotations: Best halfbred, 7½d to 8½d; medium to good, 7d to 7½d; inferior, 4½d to 6d; best fine crossbred, 6½d to 7½d; medium to good, 5½d to 6½d; coarse crossbred, 5½d to 6½d; medium to good, 5d to 5½d; lambskins

(best), 7d to 7½d; good, 6d to 6½d; pelts, 5½d to 6½d; inferior, 3d to 4½d; best merino, 6d to 6½d; medium to good, 4d to 5d.

Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

Rabbitskins.—Prime winter does, 17d to 18d; second does, to 16½d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, 7½d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½d to 7d; coarse do., 5d to 6½d; pelts, 3d to 5a.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 16s to 20s.

Prompt returns. No commission.

Coronation Honors for New Zealanders

The following among other Coronation honors have been conferred:—

A Baronetcy has been conferred on Sir Joseph Ward, Prime Minister.

Knights Commander of the Order of St. Michael and St. George:—Hon. J. Carroll (Acting Prime Minister), Hon. Dr. Findlay (Attorney-General).

Knights Bachelor:—His Honor Mr. Justice Williams, Hon. A. R. Guinness (Speaker of the House of Representatives).

Companions of St. Michael and St. George:—Colonel R. J. Collins (Controller-General), Dr. Fitchett (Solicitor-General).

Companions of the Imperial Service Order:—Mr. H. J. H. Blow (Under Secretary for Public Works), Mr. E. Tregear (ex-Secretary of the Labor Department).

Gore

Both teachers and taught (says the *Mataura Ensign* of June 17) have every reason to be satisfied with the result of their painstaking efforts of the last few weeks, which culminated in the entertainment given by the pupils of the Gore Convent School in the Dominion Hall last evening. There was a large attendance, and the programme submitted was varied and entertaining, displaying the excellent tuition received by the pupils. The stage was most effectively arranged for the occasion. Proceedings opened with an orchestral selection by the following: Miss Alice Lawlor and Master Patrick Holland (first violins), Masters Harry Munro and J. Holland (second violins), Miss Eileen Kelly (mandoline), Miss Eileen Holland (guitar), and Miss Maggie Sweeney (piano). The selection in waltz time was pleasingly rendered, with good attention to time and expression. In the chorus which followed, 'Come where rippling waters flow,' ten little maids took part, their voices blending charmingly, and the parts being well taken. Misses Moana Poppelwell, Eileen Holland, M. Johnson, and Master L. Richards acquitted themselves well in a double pianoforte duet. A stately minuet was very well given by Misses May McGlashan, Thirza Warring, Ivy Boulton, Carrie Dowdell, Nina Evans, Blanche Bailey, Eileen Cox, and Tessie Wells. A sailor's song was given with characteristic vigor by Masters H. Munro, Cecil Francis, L. Francis, E. Healey, V. Henery, G. O'Neill, N. Richards, J. Duggan, J. Thomson, G. Burke. A pleasing pianoforte duet by Misses Marie Forde, N. Egan, Eileen Kelly, and Mary Gibson followed, and then came the vocal duet (in costume) by Misses Alice Lawlor and Moana Poppelwell, illustrating contrasts in life, 'the upper ten and the lower five,' for which they were recalled. In an action song Misses E. Hanley, K. Hanley, J. Sligo, M. Forde, E. Dowdall, M. Johnson, A. Egan, E. Healey, M. Reid, F. White, R. Burke, and K. Graham made graceful fairies, their costumes and dancing being most pleasing. Mrs. Poppelwell did excellent work as accompanist. In the second part of the programme Misses E. Boulton, E. Marshall, and M. Sweeney gave a well-rendered pianoforte trio. A little play, 'Clara's Scheme,' concluded the concert, the characters being as follow:—Mrs. Thompson, Miss Ivy Ward; her daughters—Clara Miss Moana Poppelwell, Alice Miss Ruby Cox, May Miss Eileen Holland; Mademoiselle Clementine (governess), Miss Eileen Kelly; Polly (maid-of-all-work), Miss Maggie White; Miss Fowler, Miss Alice Lawlor; Regina (Miss Fowler's maid), Miss Nora Graham. The little piece was admirably played, the acting of the children being worthy of the highest praise.

Mrs. A. H. Smith, for many years a member of the Catholic choir, was, prior to her marriage, presented by the members with a choice salad bowl. The presentation was made by Mr. D. L. Poppelwell, chairman of the choir.

In the pouring rain.
All my cake and bread and butter
Floated down the drain.
Mummy put me straight to bed,
'Cos my clothes were dripping.
Gave me Woods' Great Peppermint Cure,
Bobby got a whipping.

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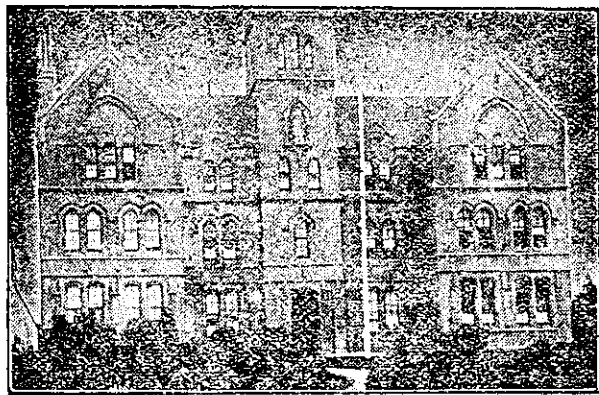


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THE RECTOR,

DEATHS

LYNCH.—On May 18, 1911, at her late residence, St. Francis de Sale street, Ponsonby, Mary, eldest daughter of the late Daniel Lynch; aged 60 years.—R.I.P.

MOISON.—On June 16, 1911, at his late residence, Cameron street, Ashburton, John Marie, beloved husband of Julia Moison; aged 52 years. Deeply regretted.—R.I.P.

MARRIAGES

GAVEGAN—RALPH.—On April 24, 1911, at St. Patrick's Cathedral, by the Right Rev. Dr. Cleary, Bishop of Auckland, Lieutenant Cecil Percival (H.M.S. Iris), son of Lieutenant-Colonel Gavegan, 49th Regiment (Royal Berks), to Kitty, third daughter of W. J. Ralph, of Auckland.

HIGGINS—RALPH.—On April 24, 1911, at St. Patrick's Cathedral, by the Right Rev. Dr. Cleary, Bishop of Auckland, Patrick Francis, son of John Higgins, Napier, to Marie Isabel, eldest daughter of W. J. Ralph, of Auckland.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 22, 1911.

THE CORONATION



THE British throne stands no longer on the post-Reformation belief in the divinity that 'doth hedge a king.' The splendid ceremonies that are taking place at Westminster Abbey this week, and the popular enthusiasm with which they are surrounded, furnish a striking illustration of the truth of Tennyson's saying that the throne of Great Britain is broad-based upon the people's will, firmly planted upon a ground-work of personal worth in the Ruler, on the popular weal, and on the innate respect of the people for constituted authority in the State.

*

From the days of 'Good King Edward III.,' of sainted memory, to those of the late Queen Victoria, few British Sovereigns reached the hearts of the people over whom they held immediate rule. They were, to a far greater

extent than at present, hedged off from vulgar approach by an almost impenetrable barrier of court usages and court etiquette; they seldom 'showed themselves to the people' in familiar guise as in the present day; and the principle of personal rule to which they adhered was not on all occasions conducive to that deep-rooted popular respect and veneration which constitute the best safeguards of a throne. The first Charles defined the relations between a king and his subjects in the following terms: 'The people's liberties strengthen the king's prerogative, and the king's prerogative is to defend the people's liberties.' William IV.—as Justin McCarthy points out in his *History of Our Own Times*—'held to, and exercised the right to dismiss Ministers when he pleased, and because he pleased.' With his death the long era of personal rule closed for ever in England. The late Queen Victoria was the first actual British constitutional Sovereign. At a somewhat critical period in the history of European monarchies she popularised British Royalty by her personal virtues and her prudent regard for the limitations of her office; and during her long day—which saw the fall of many a royal house—her throne was buttressed round about with popular reverence and affection. The mantle of the late Queen's popularity covered all her house—and the events of the present monarch's brief reign, and especially those surrounding his coronation, go to show that this popularity is neither on the wane nor likely to diminish. King George deserves the goodwill of the Irish people for the liberality of his personal views on questions affecting their national well-being, and of Catholics for the marked respect which he has ever shown towards their religious practices and beliefs. It is well known that the King's personal influence was a very large factor in bringing about the abolition of that 'relic of barbarism'—the hideous Coronation oath.

Who does the best his circumstance allows,
Does well, acts nobly.

*

A story is told to the effect that a noted provincial beauty was once introduced to King George IV., who politely hoped that she had been 'entertained with the gaieties of London.' 'Oh, yes, please your Majesty,' said the pretty Malaprop, 'I have seen every sight in London worth seeing except a coronation.' This happily rare spectacle in later British history, is again being exhibited to the British public, and upon a scale of magnificence which puts into the shade the comparatively quiet celebrations that surrounded the coronation of Queen Victoria and William IV., and recalls the splendor that marked the crowning of the Fourth George. At the striking pageantry of to-day the King sits in the curious old coronation chair that is still preserved in Westminster Abbey. Beneath its wooden seat lies a roughly shaped block of stone, which is supposed to be identical with the Lia Fail, or Stone of Destiny, which, according to ancient tradition, was brought to Ireland by the Tuath-De-Danaans, and upon which the Ard-Righs or High-Kings of Erin were inaugurated in subsequent times at Tara. In the early years of the sixth century the final settlement of the Dalriads (Irish) in Scotland took place. Fergus MacErc seized upon the sovereignty of the country, established a monarchy, and had the Stone of Destiny carried thither in order to give more solemnity to his coronation and to give his dynasty the benefit of the ancient prophecy, according to which a sovereign of his race should never fail to sit upon the throne founded upon it. The Lia Fail is said to have been preserved during many centuries in the Monastery of Scone. In the year 1300 it was brought to England by Edward I. and deposited in Westminster Abbey, and is believed to be identical with the block of stone upon which King George V. will be crowned to-day. 'The prophecy [regarding the Stone of Destiny]', says Lady Ferguson in her *Irish Before the Conquest*, 'has not hitherto failed in its accomplishment; for Queen Victoria is a true descendant of the Scotie (Irish Dalriadic) line. Some of our antiquaries, however, maintain that the Lia Fail still remains at Tara, and point to a standing pillar stone on a mound (the 'Croppies Grave') yet remaining as the veritable Stone of Destiny.'

*

There are certain significant ceremonies in connection with the Coronation of King George V. which ought to have a special interest for Catholics. (1) In accordance with ancient Catholic usage, he is clothed with a cope, such as was worn by Charlemagne when he was crowned in Rome by the Pope eleven hundred years ago, and which is still preserved among the treasures of St. Peter's. (2) The apostolic usage of anointing the sick with oil was retained by the Reformers in the Prayer Book of Edward VI. It was abolished—to the great regret of Bishop Forbes and of many earnest Anglicans of later days—in the Book of Common Prayer of Queen Elizabeth. It is, however, retained in the Coronation service. This is in accordance not alone with Catholic, but with Jewish custom as well. Jewish kings and high-priests were anointed with oil. They were probably crowned as well. The ceremony of

anointing kings with holy oil was practically universal in Europe in the old Catholic days. In the days before the Conquest English kings were solemnly inducted into authority at Bath, Winchester, Kingston-upon-Thames, and Westminster. The chroniclers invariably mention the 'hallowing' or 'anointing' of English kings of that period. They rarely specify the act of coronation or crowning. But crowning is mentioned in the case of William I. and other kings of the Norman line; and the Mass and the anointing, and the other religious ceremonies that marked the solemn inauguration of the reign of Richard I., are they not recorded by the chroniclers of the time with a glowing wealth of gilded detail.

*

(3) One other curious old Catholic ceremony is still retained at the coronation of British Sovereigns. On the third finger of the King's right hand is placed a ring of plain gold, adorned with a large ruby, on which is engraved the Cross of St. George. This ceremony is accompanied by the following significant words: The Archbishop of Canterbury, placing the ring upon the royal finger, says: 'Receive this ring, the ensign of kingly dignity and of defence of the Catholic faith, that as you are this day consecrated head of the kingdom and people, so rich in faith, and abounding in good works, you may reign with Him Who is King of Kings, to Whom be glory and honor for ever and ever. Amen.' (4) The Queen, as a sacred person is also clothed with imitations of old Catholic vestments—to wit, the *colobium sindonis*, which corresponds to the alb of our priests; a stole, worn deacon-wise over the right shoulder; a dalmatic of cloth-of-gold; and a *pallium regale*, somewhat resembling the chasuble worn at Mass.

*

The coronation of a sovereign, according to the ancient Catholic use, is full of religious significance. It is briefly summed up as follows by a writer on liturgical subjects: 'The ceremony, as given in the pontifical, chiefly consists (1) in the admonition which the bishop (usually a metropolitan) gives on the duties of the royal dignity, and the promise on the part of the sovereign-elect to fulfil them; (2) the Litany of the Saints is sung while the sovereign-elect lies prostrate before the altar; (3) the bishop anoints the king with oil of catechumens on the right arm and between the shoulders; (4) the bishop, after Mass has begun, presents him with the sword, places the crown on this head and the sceptre in his hand, and enthrones him. Finally, the new king makes the bishop an offering of gold at the offertory, and afterwards receives Communion, the bishop giving him wine (not the Precious Blood) from the chalice.'

*

At present the coronation of an English sovereign is almost entirely a civil function. It is a singular circumstance that the Catholic Duke of Norfolk, as Hereditary Earl-Marshal, has control over all the arrangements and public ceremonies in connection with this Coronation. Outside of children's story-books it is not given to any king to feel

How sweet a thing it is to wear a crown
Within whose circuit is Elysium,
And all that poets feign of bliss and joy.

But we trust that the new-crowned King will have in his day as great a measure of happiness as is ever likely to fall to the lot of royalty—above all, we hope that his reign will be marked by peace, prosperity, wise and equal laws for every part of the British Isles and the Empire at large, and that it may witness the redressing of old wrongs and the free and useful play of representative institutions and of every thing that makes for true and solid progress.

Notes

Getting Even

The revelations of wholesale bribery and corruption that came to light in the hearing of the election petitions at Cheltenham, Exeter, and King's Lynn, have been rather an eye-opener to the British public. The disclosures have evoked many comments in the press; but none more interesting and pointed than that of the London correspondent of the *Dublin Freeman*, made in answer to a Pecksniffian outburst on the part of the *Westminster Gazette*. The comment will have a special interest for our Irish visitors. The *Freeman* correspondent writes: 'The uncious comment of the *Westminster Gazette* on the North Louth election evidence was to thank heaven that they did things differently in England. On reading the evidence at Cheltenham, Exeter, and King's Lynn every Irishman will join the *Westminster* in thanking heaven that they do.'

The Envoys: Probable Results of the Tour

It is estimated by Mr. Martin Kennedy that as a result of the tour in New Zealand of Messrs. Redmond, Donovan, and Hazleton, a sum of about £7500 will be raised. Of this, the North Island has already contributed about £4500, and there are still two or three more places in it to be visited. The Wellington end—that is, from the capital up to New Plymouth and Napier—has given £2500, the remaining £2000 coming from the Auckland end. When a similar appeal was made five years ago, £5000 was collected, but then only thirty-five meetings were held as against the sixty-five arranged for in the present tour. 'This time the delegates have done remarkably well,' said Mr. Kennedy to a *N.Z. Times* reporter, 'and they are highly pleased about it.' One of the greatest surprises of the tour so far was the collecting of £80 at Nelson, a town where there was thought to be very little interest in the cause. The delegates are now all in the South Island, and are having most successful meetings everywhere.

Catholic Crowned Heads

Of the sixteen crowned heads of Europe, six are Catholics; and an American contemporary supplies the following list and particulars.

Emperor Francis Joseph of Austria, now eighty-one years of age, and since December, 1848, a reigning monarch, leads in the list of Catholic sovereigns. His nephew, Archduke Francis Ferdinand, forty-eight years of age and organically married, is heir presumptive.

King Otto, of Bavaria, born in 1848, is insane like his brother Ludwig, whom he succeeded. His uncle, Prince Luitpold is regent and heir presumptive.

Frederick August, King of Saxony, is forty-six. His marriage (to Archduchess Louise of Austria), was unfortunate. A son George, born in 1893, is heir apparent.

Albert I., (born in 1875), is King of Belgium. He has two sons, the elder born in 1901.

Victor Emmanuel III. (born in 1869), is King of Italy. He has one son, Prince Humbert, born in 1904.

Alphonso XIII. (born 1886), is King of Spain. He has two infant sons.

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration will commence on Friday morning at the Sacred Heart Church, North-East Valley.

To-day (Coronation Day) there will be High Mass at St. Joseph's Cathedral, at which the Hibernian Society, and Hibernian and School Cadets will assist prior to taking part in the public procession.

The Triduum in honor of the Blessed Sacrament, which began in St. Joseph's Cathedral on Friday evening, was brought to a close on Sunday evening with Benediction of the Blessed Sacrament.

Rev. Father Creagh, C.S.S.R., preached a three days' retreat for the Sisters of Mercy, South Dunedin, and at its conclusion opened a week's retreat for the Children of Mary in the Convent chapel.

On Sunday at the 9 o'clock Mass at St. Joseph's Cathedral about 120 children received their First Communion. His Lordship the Bishop, who was celebrant of the Mass, preached a sermon appropriate to the impressive event in the lives of the children. At the conclusion of the Mass the children went in procession to St. Joseph's Hall, where they were entertained at breakfast by a number of ladies under the direction of Mrs. Jackson and Mrs. Stone. His Lordship, who was accompanied by Rev. Father Coffey, Adm., presided at the breakfast.

The St. Joseph's Harriers held a paper chase from the Maori Hill Council Chambers on Saturday afternoon, when sixteen members turned out. J. Swanson and C. Collins had charge of the paper, and laid numerous false trails. The captain's whistle being dispensed with, the pack had a go-as-you-please run. The leading men, who followed the trail as far as the golf links, were completely puzzled on finding three false trails, and a wild goose chase ensued. Eventually some of the back men came up and struck the right trail, which went in the vicinity of Lower Flagstaff and along the road as far as the reservoir, where the leading men were again deceived by three false trails. The main trail went around the reservoir, and striking up over the hills, came out on the road near the golf links and on to the Council Chambers.

An impressive and interesting ceremony took place at the chapel of St. Dominic's Priory on Thursday, the 8th inst., when Miss Alice Meenan, fourth daughter of the late Mr. Francis Meenan, of this city, received the holy habit of the Order of St. Dominic. The ceremony was performed by his Lordship the Bishop, assisted by Rev. Father Coffey, Adm., and in the presence of numerous relations and friends of the young novice, who were afterwards entertained by the community. The new novice will be known in Religion as Sister Mary Magdalen. The following clergy were also present:—Rev. Fathers Creagh, C.S.S.R.,

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The following is a synopsis of the report of Messrs. Richardson and Robertson, the Education Board inspectors, on St. Joseph's primary school, which was inspected by them on June 6:—Number on roll, 139; present, 133; classification and organisation, satisfactory; registers suitably marked; the attendance during the last few months was affected by epidemics; time-tables, suitable; the schemes of work have been well arranged, and are comprehensive in their scope; good methods of work are adopted, and are applied with commendable skill; the pupils respond readily to the demands made upon them; written work is marked by neatness and care; order, etc., excellent; supervision, suitable; manners, etc., excellent; buildings, accommodation, cleanliness, and furnishing of rooms, satisfactory. Nine children were presented in Standard VI., and all gained proficiency certificates.

Judged by the attendances St. Joseph's Men's Club promises this year to eclipse all previous records, and the enthusiasm that is being displayed by the members in the work of the various branches is certain of good results. On Monday evening the club room was packed with a large attendance, the programme being a mock banquet. Toasts were proposed and responded to in excellent speeches, more than usual care having evidently been exercised in the preparation of the toast list. The musical programme was also of a high order, and showed that the musical branch of the club is fulfilling the purpose for which it was instituted. There was a plentiful supply of light refreshments, and the function was unanimously voted one of the most successful held by the club for some time. Rev. P. O'Neill presided over the gathering.

The most successful retreat ever given to the Children of Mary, South Dunedin, was brought to a close on Sunday evening in St. Patrick's Basilica, when twenty-eight members received badges and twenty-two aspirants were admitted to the Sodality. The earnest and eloquent conferences given by Rev. Father Creagh, C.S.S.R., who conducted the exercises, created great enthusiasm and were listened to with deep attention by the sodalists who, despite the inclement weather, filled the chapel of the Convent of Mercy each morning and evening. During the week 467 persons approached the Holy Table, and at the 9 o'clock Mass on Sunday morning those who had made the retreat received Holy Communion in a body. This retreat was particularly distinguished by the establishment of a special guard of honor for the Blessed Sacrament formed by a large number of the Children of Mary who will assist at Mass and receive Holy Communion daily. In his beautiful concluding discourse Rev. Father Creagh, C.S.S.R., congratulated the members on the flourishing state of the sodality. He said without hesitation that never in his life had he worked for a better body of young women. He urged them to imitate still more closely their Immaculate Mother, especially by the practice of the virtues which the rules of the association require to be the characteristic virtues of the members, and to renew their zeal for the preservation of the fervent spirit which so happily characterises the Children of Mary of South Dunedin. Then indeed they would continue to be the edification of the parish, and draw down untold blessings upon themselves and their friends.

The quarterly summoned meeting of the Dunedin branch of the Hibernian Society was held on the 13th inst., a very large number of members being present. Correspondence from the Coronation celebration committee was read, and it was decided that the members take part in the celebration and march in the procession. Bros. Rev. Father Coffey, Adm., and J. O'Connor (secretary) were appointed to attend the celebration committee meetings. Correspondence from the district secretary re the district half-yearly meeting was read, and it was resolved to support notices of motion, numbered 8, 9, and 10. Bro. James Smith, P.D.P., was appointed delegate to represent the branch at the district half-yearly meeting. On behalf of the branch, the president (Bro. James Deehan) presented Bro. James M. Casey with a past president's collar and Bro. James O'Connor with a barometer for bringing the most number of members to the branch during the year 1910. In doing so he eulogised those members for the energy they had displayed to increase the membership. Bros. Casey and O'Connor suitably replied. It was decided to entertain the Irish envoys in St. Joseph's Hall on their arrival, if their arrangements will permit. One member was initiated, and two candidates were proposed. The following officers were nominated for the next six months:—President, Bro. G. Purton; vice-president, Bro. J. Dougherty; secretary, Bro. J. O'Connor (re-elected); treasurer, Bro. J. Hally; warden, Bro. P. Fennessy; guardian, Bro. P. Sheehan; sick visitors—Bros. T. Boyle (re-elected), J. Ford (re-elected), J. Mulrooney; judicial committee—Bros. G. Bevis, T. J. Hussey, James Deehan, J. M. Casey, J. Hally, W. Butler, W. Carr, T. Brown, and C. Cornish; delegates to Dispensary and Friendly Societies' Council, Bros. James Deehan, W. Butler, and J. O'Connor. Rev. Father Coffey, Adm., announced that a general Communion of the members would take place at the Sacred Heart Church, North-East Valley, on Sunday, June 25, at the 8.30 o'clock Mass, and expressed the wish to see a large attendance of members on this occasion. The receipts for the evening amounted to £190.

OPENING OF A NEW CHURCH AT BROOKLYN

(From our Wellington correspondent.)

It was raining steadily and heavily on Sunday afternoon, June 11, and the streets of Brooklyn were running little rivulets of muddy water, but nevertheless every seat in the new Catholic Church at Brooklyn was filled at the opening ceremony. The church stands prominently on the Brooklyn hills, and overlooks the city and the harbor. Across the valley of the city can be seen the little sister edifice above Oriental Bay (St. Gerard's Redemptorist Church). On the left again is the new St. Brigid's Catholic churchroom, and the tune of their circle of bells will now be heard echoing round the hills.

His Grace Archbishop Redwood, the Ven. Archdeacon Devoy, Very Rev. Father O'Shea, V.G., the Rev. Father Hickson, Adm., and many others of the Wellington clergy were present.

A brief address was then given by the Vicar-General. He expressed the pleasure it gave them to have his Grace with them, and he apologised for the absence of the Very Rev. Father Murray, Superior of the Redemptorist Order, who had sent a donation to the building fund. A few years ago, continued the Vicar-General, it had been considered advisable to purchase for a church a piece of land in Washington avenue, Brooklyn; and very soon about £500 was raised by socials, etc. The cost of the land they had purchased was £600. They had paid off £300 of that, and had £200 in the bank. Then they had found that the site was not central enough, and they decided on the present one, of about half an acre. Its cost was £625. The sum of £200 had been paid on deposit, and a contract was let for the church at £707. With architect's fees, etc., the amount reached £740. There was, altogether, a debt on the property of £1165, but they also had, as an asset, the property in Washington avenue, for which they hoped eventually to get £600. The Vicar-General continued that the Brooklyn people were deserving of every thanks for their work in connection with the obtaining of the church, and also friends in the city. The altar was the gift of Mr. N. Crombie, Mr. Healy, and a few friends; the set of vestments had been made and presented by the Ladies' Guild of the Sacred Heart Convent, Island Bay; the names of several other donors were also mentioned. His Grace had given five guineas towards the cost of the church. The building, continued the speaker, was built by Mr. Brownman, and Mr. Swan was the architect. An appeal was made to the congregation for assistance towards paying off the debt.

His Grace Archbishop Redwood expressed his thanks to all who had contributed so generously towards the purchase of the land and the building of the church. He felt sure that before long the debt would be completely wiped off. The building had been dedicated to St. Antony. His Grace wished to say that the church was a credit to the locality and to those concerned in it. It would be the means of bringing down upon the district and families the choicest blessings and happiness. He felt sure the congregation appreciated the advantages they had in possessing the church. They would now be able to participate in the two greatest gifts brought into the world by the Divine Master—gifts pointed to by St. John in the beginning of his gospel where he said 'The Word was made flesh and dwelt amongst us full of Grace and Truth.' Grace and truth were the two blessings. Truth enlightened a man as to what to believe and gave him the principles on which to guide his conduct. In the church they would hear expounded, explained, and when necessary, defended, those truths which Christ Himself came into the world to teach. In the church also they would receive grace in the Sacraments. What a blessing they had in being Catholics; in having the Truth as taught by Christ, which could never be overcome or destroyed, no matter what enemies might rise in the guise of science, corruption, or tyranny of State—nothing would be able to extinguish the Truth which Christ taught. Christ had said: 'Heaven and earth may pass away, but My Truth shall never pass away.' What a blessing to belong to the Church and have such a Truth and have it brought home in a familiar and efficacious manner. He hoped they would appreciate the church and the great blessings it would bring to them in the Sacrifice of the Mass. In conclusion, his Grace hoped that as they would appreciate the church so highly they would contribute largely and generously to pay off the debt.

The collection taken up totalled £110. The ceremonies ended with the Benediction of the Blessed Sacrament, the music being supplied by the choir of St. Mary of the Angels', Boulcott street, under Mr. E. J. Healy.

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CATHOLIC CLUBS

CHRISTCHURCH.

(From the club correspondent.)

June 14.

The weekly meeting of the Catholic Club was held in the club rooms on Tuesday evening, the president (Mr. J. R. Hayward) in the chair. There was a good attendance of members notwithstanding the inclemency of the weather. The item on the syllabus for the evening was 'Prepared speeches' for a prize donated by one of the members. There were seven entries, those taking part being Messrs. Hayward, Dennehy, Sims, Crosbery, Laurenson, Lafferty, and Anderson. Mr. Hayward gave a splendid address on the Parnell commission, but did not compete for the prize. Some excellent speeches were made, notably those given by Messrs. Sims, Anderson, and Laurenson, and on a ballot being taken Mr. Sims was adjudged the winner. His speech dealt with the proposed reciprocity treaty between Canada and the United States of America. Mr. Sims' speech stamps him at once as a very fine speaker. The club is to be congratulated in securing his services for the forthcoming debate against the Lyttelton Debating Society, which takes place at Lyttelton on the 27th, the subject being 'Would a canal be beneficial to Canterbury?' The club takes the affirmative, Messrs. Hayward, Sims, and McKeon being its representatives.

Mr. George White, jeweller, has presented the club with a very handsome clock, which the members highly appreciate. On Wednesday, the 28th inst., the club are to entertain their lady friends at a social evening. An energetic committee has the arrangements well in hand.

OAMARU.

(From the club correspondent.)

June 16.

The members of St. Patrick's Club held a successful and enjoyable debate at the club rooms on Wednesday evening, on the evergreen subject of the taxation of bachelors. The club president (Mr. John Cagney) occupied the chair, and introduced the subject and the various speakers. For the affirmative able addresses were given by Messrs E. J. Barry (leader), J. Saunders, J. J. O'Connor, and M. J. Hannon, who detailed the miseries of bachelorhood and drew an irresistible picture of wedded bliss. The arguments of the opposition, however, were too powerful, the side being defended by Messrs. F. W. Ongle (leader), F. Cooney, W. Collins, J. Molloy, and T. Cooney. On a vote being taken, the negative were adjudged the victors by a narrow margin. A hearty vote of thanks was accorded the chairman, thus concluding an instructive evening.

OBITUARY

MRS. BRIDGET KENNEDY, MORVEN.

(From our Christchurch correspondent.)

The remains of the late Mrs. Bridget Kennedy, mother of the Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, Wellington, who passed away at Morven, South Canterbury, on the previous Sunday night, were brought to Christchurch for interment on last Tuesday night. The coffin was met at the entrance to the Cathedral by the Very Rev. Father Price, Adm., and placed on a catafalque in front of the sanctuary. The fortnightly meeting of the women's section of the arch-confraternity of the Blessed Sacrament had just ended, and the 350 members present remained in prayer for the deceased for quite a considerable time. There was a Solemn Requiem Mass at 9 o'clock on Wednesday. Very Rev. Dean Regnault, S.M. (Provincial), was celebrant, Rev. Father Aubry, S.M. (Waimate), deacon, Rev. Father Hoare, S.M. (St. Mary's), subdeacon, and Very Rev. Father Price, Adm., master of ceremonies. Others of the clergy present were the Rev. Fathers Graham, S.M. (St. Bede's College), Daull, S.M.A. (Lyttelton), Dignan, S.M. (St. Mary's), McDonnell, and Hanrahan (Cathedral). Before giving the absolution at the coffin, the Rev. Father Aubry, S.M. (Waimate), spoke of the virtues of the deceased, her true Catholic piety, Christian charity, and conspicuous fidelity to the faith. The Very Rev. Dean Regnault officiated at the interment in the Linwood Cemetery, which was attended by all the clergy and many representative Catholic laymen.—R.I.P.

MR. JOHN MOISON, ASHBURTON.

(From our own correspondent.)

There passed away on Friday morning last, at his residence, Ashburton, one of the most widely-known and highly-respected members of the Catholic community, in the person of Mr. John Marie Moison. Up to three weeks ago Mr. Moison was in his usual health, when he was taken suddenly ill, since when he had been gradually sinking, and eventually passed peacefully away on Friday morning. For the past ten years Mr. Moison has been living in retirement, having carried on a bootmaking business in this town for

about twenty years. He was of a retiring disposition, taking no part in public affairs. His only interest seemed centred in the Church and the Catholic Young Men's Club. He has been a valued member of the Catholic Club since its inception, and his demise will prove a serious loss to it. He leaves a widow to mourn her loss.—R.I.P.

TIMARU

(From our own correspondent.)

June 19.

Over one hundred children received their First Communion yesterday morning at a special Mass celebrated by the Rev. Father Murphy. The children had been under preparation for the great event for some time previously, and a three days' retreat was conducted by Rev. Father Murphy. After Mass breakfast, provided by the ladies of the parish, was laid in the girls' school. This was presided over by Mrs. Doyle and the Misses Knight, McGrath, and assistants.

On Sunday afternoon the convent grounds were the scene of a deeply impressive ceremony, the occasion being the annual procession of the Blessed Sacrament. The convent was tastefully decorated, and the line of march adorned with banners bearing appropriate emblems. At half-past two the procession, headed by the cross-bearer and acolytes, began to move from the rear court, and as it passed along the spacious walks onlookers saw following in succession the Marist Brothers' boys, the pupils of the girls' school, the convent pupils, band, and a line of nearly fifty little girls in white wearing wreaths and veils who had made their First Communion in the morning. A group of little convent pupils similarly attired strewed flowers along the route. Beneath a handsomely embroidered canopy in white and gold, walked Rev. Father Murphy, S.M., carrying the monstrance containing the Blessed Sacrament. The canopy was borne by four men of the parish—Dr. Loughnan, and Messrs. Mangos, Moriarty, and Leigh, while at either side walked three torch-bearers. Immediately following were the Sisters of the Sacred Heart with lighted tapers, and the various societies—Children of Mary, Hibernians, and Sacred Heart—all in their respective regalia. A vast concourse of people, between fifteen and sixteen hundred, concluded the procession. As it wended its way through the grounds, English and Latin hymns were sung, the band accompanying. The first Benediction was given at an altar erected in the fine new hall of the girls' school, Father Murphy being assisted by the Rev. Father Tubman. The procession returned through the grounds, and a second Benediction was given at the convent porch, whence the Blessed Sacrament was conveyed to the chapel, and after a last Benediction placed in the tabernacle. The weather was perfect, and all who took part in the beautiful ceremony were deeply impressed.

INVERCARGILL

(From our own correspondent.)

June 19.

On Sunday about twenty children from the convent made their First Communion. The Very Rev. Dean Burke appropriately addressed the children, and altogether the ceremony was a very pleasing and impressive one.

In connection with the Coronation celebrations and in compliance with the instructions contained in the circular letter addressed by the Bishops to the clergy throughout New Zealand, a Solemn High Mass will be celebrated on Thursday, the 22nd inst., at 10 a.m. The officiating priests will be the Very Rev. Dean Burke, V.F., Very Rev. Father O'Donnell (Gore), and Rev. Father Kavanagh.

There was a very large attendance of members at the opening of the Invercargill Catholic Club on Tuesday, the 13th inst. The Rev. Father Kavanagh (president) occupied the chair, and the subject for the evening was a lecture by the patron of the club, the Very Rev. Dean Burke, V.F., on 'Spain.' In a very interesting and instructive manner the Dean traced the history of Spain during the last century or two to the present time, pointing out clearly the causes that have resulted in the present unsatisfactory state of affairs in the country. The address was listened to attentively, and at the close a hearty vote of thanks was carried by acclamation.

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Education in Belgium. A system productive of the best results. Page 1163.

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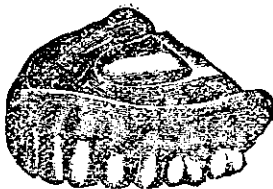
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Irish News

CORK—The Financial Relations Committee

The Corporation of Cork City, on the motion of Alderman Forde, passed a resolution expressing the view that in order to secure justice for Ireland the new Financial Relations Committee should include the Earl of Dunraven, Mr. Thomas Sexton, Lord MacDonnell, and Mr. William Murphy.

The Bishop's Advice

Addressing a large congregation in the Macroom Parish Church on Sunday, April 30, on the occasion of his episcopal visitation, the Most Rev. Dr. Browne, Bishop of Cloyne, expressed himself pleased with the state of the parish. Intemperance was on the wane in the parish, according to the report of the parish priest, and farmers could now be seen coming to market and going home without the evidences of excessive drinking. Unfortunately, amongst the poorer classes there was still much room for improvement. Their Christian duties in relation to their neighbours were peace and charity. His Lordship appealed to them to let nothing cause them to dislike one another. They should always be at peace with one another. They had each a perfect right to think in his own way, and they had a right to express their own opinions about matters that did not affect the salvation of their souls. The mark of Christianity was charity, kindness, and love for one another. Let no man or organisation set one class against the other. His Lordship said he alluded now more particularly to the laboring class. It was an unholy thing to encourage one class to look upon another class as their enemies. The interests of the farmer and laborer were inextricably bound up in one another, and let no man come between them. Let the farmer give a generous wage to the laborer, and let the laborer give back to his employer an honest day's work for an honest day's pay. It was a Christian duty.

DERRY—Death of a Venerable Priest

The death occurred recently of Father James M'Guigan, P.P., Killea, Co. Derry, one of the most venerable priests in the diocese, after a career of holiness and exemplary devotion to the duties and responsibilities of his sacred calling. He had spent many years of his earnest and useful ministry in Killea, and there proved ever the guide and friend of all within his charge. His death is deeply regretted, not only in his own parish, but throughout the whole diocese.

DUBLIN—Death of a Passionist

The death has occurred at St. Paul's Retreat, Mount Argus, Dublin, of the Rev. Father Gregory Callaghan, C.P. The deceased was ordained in 1863, and spent an arduous life as missionary and preacher. He was at one time a Provincial of the Passionist Order, of which he was a devoted member. The remains of Father Callaghan were laid to rest in the little cemetery attached to St. Paul's Retreat.

No Religious Intolerance

At the Presbyterian Synod of Dublin, held towards the end of April, the Rev. Mr. Gardiner (Kingstown), in submitting the report on the state of religion, said there had been a great advance in the temperance cause, both amongst Protestants and Catholics. Regret was expressed that even in one district there should be a single instance of religious intolerance shown towards Presbyterians, and the report went on to thank God that religious toleration and goodwill exist generally throughout the South and West of Ireland between ministers and members of the Presbyterian Church and their Catholic fellow-countrymen. Rev. Mr. Elliott (Athlone), in drawing attention to the reference to religious intolerance towards Presbyterians in one district, said he knew all the facts of the case, and it should not at all be described as one of religious intolerance. It was a case arising out of a land dispute, and the Presbyterian did not go to church because he feared that something might occur to his property during his absence; but this ill-feeling towards him had not in any way its origin in the fact that he was a Presbyterian. It was simply because he was the occupant of a boycotted farm. Rev. Mr. Watson (Athlone) said he also knew the circumstances of the case, and he bore out Mr. Elliott's statement. On the authority of the Synod, the Moderator deleted the reference, and the report was adopted.

Christian Brothers' Past Pupils

In the Dolphin Hotel, Dublin, on April 27, the inaugural dinner of the Christian Brothers' Union of Past Pupils was held under the chairmanship of Mr. Sergeant Molony, K.C. A large company attended, which included many of Dublin's leading citizens, professional and commercial, who owe their success in life to the sound training they received from the great teaching community. The toast of 'The Christian Brothers' was proposed by Mr. T. W. Lecky, and honored with acclamation. Rev. Brother Hennessy, in responding, said the Christian Brothers had a mission than which none other in life, save that which entrusted to man the dispensation of the sacred mysteries,

was nobler or more advantageous to the State and the individual. Their members were for the most part Irish; their executive was Irish to a man, and their headquarters were situated in the metropolis of Ireland. They were the first body of religious men that ever received the confirmation of the Holy See in that country, and they had overflowed Ireland and spread into distant lands, so that now Christian schools were to be found in all the continents. He expressed the hope that in the course of a few years that Union of Past Pupils might become a world-wide association. Professor Semple proposed 'The Union,' and said that they had come together to show they had not forgotten their old teachers, and that the seed they sowed had not fallen on unfruitful soil. The Brothers had laid in the schools the foundation of a great national structure. It was for the past pupils to complete the building in a manner commensurate with the foundation.

GALWAY—An Example of Tolerance

What a cunning cry that cry of tolerance is, to be sure (says the Dublin *Leader*). The cry of tolerance and safeguards for the minority is so dinned into our ears that probably many simple Papists who could not get a job above that of vanmen must be possessed of a sort of half belief that they are persecutors! We directed attention recently to the sad state of the poor 'persecuted' in University College, Galway. But we only touched the matter. The salaries attached to the positions held by the Protestants and Catholics are very informing. Here they are, taken from the College statutes:—Protestant—Professors and lecturers, £3000; assistants, £300. Total, £3900. Catholics—Professors and lecturers, £1570; assistants, £305. Total, £1875. The salaries attached to non-teaching positions occupied by members of the teaching staff are:—Protestant—Salaries and perquisites, £270. The total for the poor persecuted Protestants in this Papist outpost of the wild west is £5000, and the total for the persecuting and dominating Papists is £2145. But perhaps it may be thought that this difference is explained to some extent by the proportion of Protestant to Catholic students in whose educational interests this public money is paid. Let us see. Last year there were 130 students—80 Catholics and 50 Protestants. This year there are 182 students—138 Catholics and 44 Protestants. Of the students who entered the college this year for the first time 88 are Catholic, while only four are Protestant; and yet we find seven new appointments and two hygiene jobs—valued in all, £885—given to Protestants since November, while new appointments to the value of £600 have been given to Catholics.

The Completion of Land Purchase

In an address delivered at Galway University College on April 25, Lord MacDonnell said the Government had taken the important step of instituting an inquiry into the existing financial relations between Great Britain and Ireland. Without such an inquiry—prosecuted with justice and in a full knowledge of the facts, past and present—it was impossible that any lasting financial agreement could be come to with regard to Ireland, and it was on a fair financial agreement that a settlement must depend. If a settlement of the Home Rule question was desirable, no less desirable was the conclusion of land purchase. Among the causes which had estranged Ireland from England and had sown bitter animosity between them, the English agrarian policy in Ireland held first place. He apprehended that serious harm would result if a way out of the present impasse regarding land purchase was not found. Three courses were open to the Government. They might await the rehabilitation of British credit and the rise to par of the three per cent., or share with the selling landlords the depreciation of the three per cent. stock, or offer to pay cash provided the landlords accepted the principle of compulsion.

KING'S COUNTY—Substantial Damages

Mrs. Ellen O'Callaghan, Birr, sought to recover £5000 damages from the Great Southern and Western Railway in respect of personal injuries and resulting business loss occasioned to her in consequence of being a passenger in the company's excursion train which collided with another train near Roscrea in July of last year. After deliberation the jury found for the plaintiff, assessing damages at £1500.

A Very Sudden Death

An intense shock was felt throughout the King's County on April 29, when it became known that Mr. William Henry O'Meara, J.P., of Somerset, King's County, had died suddenly. The deceased gentleman belonged to one of the most popular families in King's County, being a nephew of Mr. William O'Meara, J.P., Drumbane. His end came with startling suddenness at the early age of 38.

LIMERICK—Appointed Postmaster

Mr. M. Guerin, first-class clerk, Surveyors' Office, Midland District, Ireland, has been appointed Postmaster of Limerick. Mr. Guerin began his Post Office life in Limerick, but has been for many years associated with the work of the Midland Survey District. The appointment is a very popular one in Mr. Guerin's native city and in Post Office circles throughout Ireland, where he is held in



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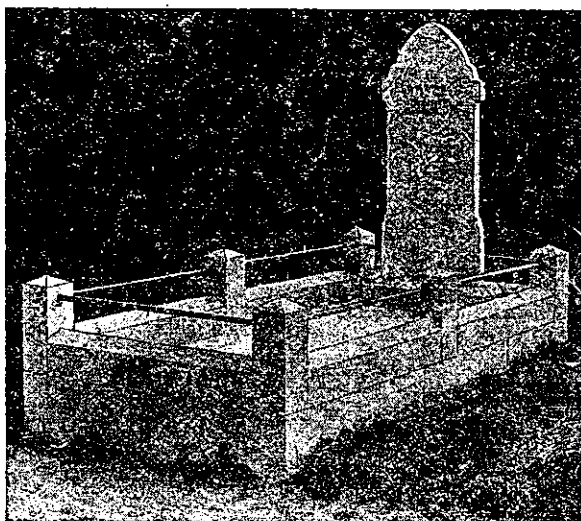
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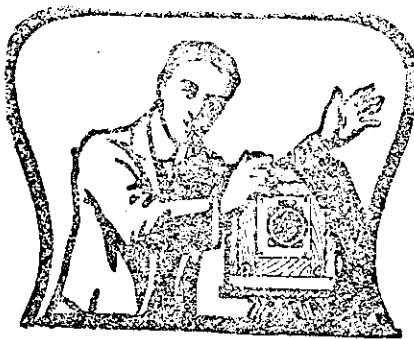
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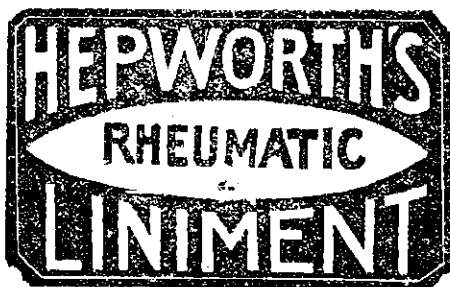
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very high esteem. The persistent agitation on the part of the Irish Post Office Clerks' Association for fair play for Irishmen in the filling of Irish postmasterships appears to be bearing fruit in the end.

QUEEN'S COUNTY—Sale of an Estate

The long and tedious agitation in connection with the sale of the Warburton Estate, Garryhinch, has at last come to a satisfactory termination. The estate, which consists of about 10,000 acres, will be split up and divided amongst the tenants, who number about 300. The terms agreed on were first term and non-judicial tenements to purchase at 19½ years' purchase, and second terms, 21½. The tenants express themselves well satisfied with these settlements, and are also given turbary and game rights. The agreements signed include those of three evicted tenants who will be reinstated on the usual terms.

TIPPERARY—A Sad Event

On the evening of May 2, Mr. Bryan Flannery, contractor and farmer, Ballycommon, aged about sixty, died rather suddenly, while a few hours later his wife, who had been ill for some weeks, also died. Much sympathy is felt for the relations of the deceased, both of whom were highly esteemed in this locality.

This Destiny of Prosperity

On Sunday, April 30, his Grace the Archbishop of Cashel paid his triennial visitation to the parish of Fethard, and administered the Sacrament of Confirmation to some two hundred children. After Mass, Ven. Archdeacon Ryan addressed the large congregation present, and explained in detail the various improvements, now almost completed, to the church, which had been carried out at a cost of about £1500, practically all of which had been paid. They had also built schools at Coolmoyne and Killusty. The Archdeacon spoke of the generosity of the people, and the spirited way in which they had supported him in his work. His Grace the Archbishop, in his address to the people, said that as it stood at present their church was one of the finest in the archdiocese. He spoke of the splendid spirit that prompted the people to ornament their churches and make them fit temples for the service of God. 'If the people of Ireland,' he said, 'be faithful, if the people of Ireland have good sense, if they pursue their destiny—the destiny of prosperity and peace that is before them—if they pursue it by the proper means—with sobriety, intelligence, and skill—I believe they can accomplish that destiny, and I believe that destiny will be a great one.'

WATERFORD—Bravery Rewarded

At Buckingham Palace at noon on April 2 the King received twenty-two men and bestowed upon each of them the Board of Trade Medal for gallantry and saving life at sea. Amongst those decorated was the Rev. John O'Shea, Ardmore, Co. Waterford, who assisted in the rescue of the crew of the schooner *Teaser*, off the Irish coast, in March last. The London *Evening News* states that, in acknowledging the presentation of the medals, Father O'Shea said: 'I can assure your Majesty that your action this day will be very much appreciated in Ireland, and it will be highly conducive to a feeling of loyalty and friendship on the part of the Irish people to their King.' In a letter to Dr. Foley, Ardmore, Youghal, the secretary of the Carnegie Hero Fund says: 'The trustees note with satisfaction that a number of awards have already been made in their favor, including a medal from the King. After consideration of all the circumstances, the trustees of the Carnegie Hero Fund have decided to offer the following awards—namely, a gold watch, highest award, to Father O'Shea; silver watch and £10 each to Coastguards Barry and Neal; £5 each to William Harris, Constable Lawton, John O'Brien, Pat Power, and Cornelius O'Brien.'

GENERAL

Women as County Councillors

A Bill promoted by Mr. Hugh Law, M.P., enabling women to sit as County Councillors in Ireland has been read a second time in the House of Commons. In Great Britain women have hitherto been eligible for election to County Councils.

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People We Hear About

Mr. Joseph A. Chisholm, K.C., was recently elected Mayor of Halifax, Nova Scotia, for the third time in succession. His election was unopposed. Mr. Chisholm is a Catholic.

Mr. John M'Cormack, the Irish tenor who is soon about to visit Australia as a member of Madame Melba's Opera Company, was once paid a distinguished compliment in London by Madame Tetrassini, the great Italian prima donna, and a Convent Garden Opera audience. After a duet in 'Rigoletto,' in which Tetrassini and M'Cormack sang, they were recalled. Mr. M'Cormack led the lady on to the stage, and then modestly retired. Tetrassini followed him back and insisted upon his return to share with her the plaudits. The audience, recognising the merits of the young tenor's singing, and marking their approval of the celebrated prima donna's graceful appreciation of it, made the rafters ring loud and long with their renewed applause. That was almost the first time that M'Cormack's great merits were publicly recognised by London opera-goers, and the famous Italian singer's marked appreciation of his singing then manifested, helped considerably to establish the young Irishman's fame on the concert and opera stage.

The 'Dream of Gerontius' will be performed by the Sheffield Choir during its visit to New Zealand. The composer, Sir Edward Elgar, is an exception to the general rule that a prophet is without honor in his own country. Sir Edward, who was knighted seven years ago, was born at Broadheath, in Worcestershire, in 1857, he is the eldest surviving son of W. H. Elgar, organist. In 1889 he married Caroline Alice, only daughter of the late General Sir Henry Goe Roberts, K.C.B., and they have one daughter. He was educated at Littleton House, and privately. Among his compositions are 'Lux Christi' (Worcester Festival), 1896; 'Caractacus' (Leeds Festival), 1898; 'Dream of Gerontius' (Birmingham Festival), 1900; 'The Coronation Ode,' 1902. Years ago, Sir Edward is pleased to remember, he wrote the score for nigger minstrel ballads, and even played in a troupe of Christmas 'waits.' They were a band of five, and one member of the troupe who had surreptitiously left the paternal domicile adopted the disguise of a Shylock wig when it became necessary to play in front of his home.

Nobody in the Kingdom of Roumania works harder than its Queen. By 9 o'clock she is at the desk, winter and summer, and many of the hundreds of letters received she answers herself. She controls all the institutions she has founded, and takes a personal interest in all the inmates of her homes and orphanages. She knows exactly what is going on, and frequently visits all these places, talking to everybody and finding out exactly what each person wants. In addition to all this work, she has always some book and hand, and often the supervision of a translation as well. The day is spent on her public work and her correspondence: the night on her literary work. She types all her correspondence herself, and used three machines for the Roumanian, French, and German languages respectively. She is also equally familiar with the English language. Besides this, she reads on an average one book a day, and arranges receptions and private concerts in the palace several times a month. When one remembers that her Majesty is over sixty, and far from robust in health, one can only wonder how she does it.

The Earl of Denbigh, in a speech to his Flintshire tenants at a dinner in celebration of his eldest son's marriage, announced his intention of selling his estate of Downing in that county (says the *Glasgow Observer*). Four years after the marriage of Viscount Feilding (as he then was), he and his wife were both received into the Catholic Church in Edinburgh. Bishop Gillis, at that time Co-adjutor-Vicar-Apostolic of the Eastern District, received the abjuration of Lord and Lady Feilding in the chapel of St. Margaret's Convent on August 28, 1850; and the Bishop's subsequent controversy and correspondence with the convert's father, the seventh Earl of Denbigh, and with the latter's chaplain, the Rev. Joseph Baylee, was afterwards published in pamphlet form. At the time of Lord Feilding's reception into the Church, he and his wife were engaged in building a church on Lady Feilding's estate in North Wales; and the building was nearly ready for handing over to the Anglican Bishop of St. Asaph. After their conversion, however, they decided that they could not conscientiously devote the church to Protestant worship, and it was, therefore, when finished, opened as a Catholic Church. This was in 1852, and it is now well known as the church, monastery, and novitiate of the Capuchin Fathers at Pantasaph. Viscountess Feilding died in the following year, and her husband married, in 1857, Miss Mary Berkeley, of Spetchley, mother of the present Earl of Denbigh.

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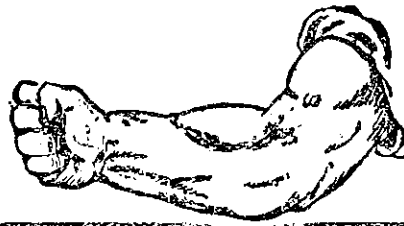
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EDUCATION IN BELGIUM

A SYSTEM PRODUCTIVE OF THE BEST RESULTS

The vexed Belgian school question (writes Mr. G. Metlake in the *Northwest Review*) is approaching settlement at last. Minister Schollaert's Educational Reform Bill is admitted, even by the mouthpieces of the Liberals, to be in many respects a masterpiece. Schollaert did not make known the provisions of his Bill until he had obtained the approval of all the Catholic Senators and Deputies. The followers of Woests and the so-called Young Catholic Party had been divided on several questions of principle, compulsory school attendance having been the chief apple of discord. How the new Bill overcomes this difficulty will appear in the course of this little article.

On March 14 Schollaert called a meeting of all the members of the Catholic Party for a preliminary discussion of the Bill. Schollaert himself was the chief speaker. In order to show how senseless were the Socialists on the educational policy of the Government, he produced some very important statistics. In the year 1884, when the Liberals were ousted from the Government, after six years of strenuous Kulturkampf, the number of children attending the public schools was, in round numbers, 324,000; after fifteen years of what the Liberals are pleased to call the domination of clerical obscurantism—that is, at the end of 1899—the primary schools of Belgium (official communal schools and private schools) counted 929,000 pupils. How under the Catholic regime the number of schools steadily increased will be seen from the following table:—

	Public Schools.	Classes.
1885	5469	10,540
1900	6814	16,149
1905	7144	18,227

Statistics show furthermore, that at most 5 per cent. of the Belgian children of school age were without instruction in 1905. In England, according to MacNamara, the number of children without elementary instruction was, in the same year, something more than 19 per cent.

The following figures show that the Government has contributed its share towards the development of the public schools:—

	School Budget.
1885	29,480,646 francs
1895	32,867,775 "
1905	46,772,673 "

Calumniators of Belgium are accustomed to point with malignant joy to the supposed prevalence of illiteracy, which they put down at 20, or even 25, per cent. On what this estimate is based I don't know; certainly not on official statistics. The examination of recruits in countries where military service is obligatory is usually considered a fair index of the condition of popular education. Now, of the recruits examined in Belgium from 1880 to 1907 there were able to read and write:—

1880	78.34 per cent.
1890	81.08 "
1900	87.99 "
1907	90.94 "

Thus in the last named year there were not even 10 per cent. who could not read and write. What nation has attained equally creditable results without compulsory education?

A Liberty Loving People.

But why, it will be asked, hasn't Belgium made education compulsory? To one who knows the Belgians the answer cannot be difficult. The Belgians are a liberty loving people, who keep a jealous watch over their independence. They resent all interference of the State in their family concerns—and who will deny that education is not a family concern?

But, it will be objected, a large portion of the nation, represented by the Socialists and Liberals, wants compulsory education, and the Spirit of the Age seems to demand it. It is true the Socialists and Liberals clamor for compulsory education, but only because they hope by this means to be able to put the Church out of the school—a prime demand, by the way, of the Spirit of the Age. During the period before 1884 the Belgian Catholics experienced in their own persons what the Liberals are capable of when they have possession of the reins of Government, and the terrible lesson the French Catholics have had to learn has not been lost on them. They are determined, cost what it may, to keep God in their schools.

Considerations such as these no doubt led Schollaert to write at the head of his school bill the words so dear to every true Belgian: 'Liberty of Education.' But he is not quite satisfied with the results obtained by the educational system hitherto in vogue. All the people do not receive the benefits of primary school training, nor is the time given to it long enough. Hence the new bill calls for an extension of the school age, for more schools, for better training of teachers, for better teachers' salaries and for obligatory attendance.

The Belgian System.

Before entering upon a more detailed account of the provisions of Schollaert's bill it will be well to say a word

about the kinds of schools at present existing in Belgium. Since 1884 the young Belgians have been trained either in private schools, properly so called—that is, schools not subject to State inspection, and in consequence deprived of all State subvention—or in schools placed under State control or inspection and subsidized by the State. To the latter class belong (1) the communal schools (*ecoles communales*), (2) the adopted schools (*ecoles adoptees*), and (3) the subsidised private schools (*ecoles privees subsidiees*), which submit to the State school programme and to State supervision.

Every community must have at least one public school. But instead of erecting one itself it can, under certain conditions, adopt a private school, thus giving it the character of a communal school.

All these schools are recognised by the new bill, but in those in which teachers approved by the State are employed instructions will henceforth be given free of charge. Six-tenths of the total school expenses will be borne by the State, three-tenths by the community, and one-tenth by the province. The school budget is to be determined for each school at the beginning of school year by the number of children in attendance. This is done in the following quite ingenious manner:

At the beginning of every year the number of children between the ages of six and fourteen is ascertained by the communal authorities. Each family then receives as many 'bons scolaires' (school bonds) as it has children of school age. The heads of families are at liberty to send their children to any of the existing schools. The children hand their bonds to their teacher, and the School Board then calculates according to the number of bonds the amount contributed by the State, community, and province towards the expenses of each school.

But how can parents be induced to make use of the 'bons scolaires'?

In the first place, instructions in the public schools will be given free of charge, and no parents can in future allege poverty as an excuse for keeping their children out of school, especially as free soup and clothing will be distributed to the children of the needy.

Secondly, the employment of children under fourteen at any lucrative work whatever is strictly prohibited. Thus the avarice of certain parents receives a salutary check.

Thirdly, the names of parents forgetful of their duty will be, after due warning, administered by the justice of the peace, posted up on the bulletin board of the town hall.

To prevent hunting or canvassing for children by agents of the various schools, fines and even imprisonment are decreed against such offences.

Up to this the meagre salaries of the teachers were no doubt the worst features of the Belgian school system. In this respect also the Schollaert Bill meets the just demands of the teachers by providing for a 30 and 40 per cent. increase in their salaries. However, after January 1, 1917, only teachers of Belgian nationality and approved by the State will be permitted to teach in the public schools.

All these improvements in the primary school system will entail an enormous increase in the annual school budget, but the finances of the country are in such a flourishing state that no additional taxes will have to be levied to meet it.

As mentioned above, the Liberal organs cannot help acknowledging that the Educational Reform Bill elaborated by Prime Minister Schollaert is a very clever piece of work, but they promise to fight some of its provisions tooth and nail. Thus they say that the Liberals will never cease to protest against using public moneys to subsidise 'clerical' schools. These same 'Liberals' have no scruples, however, when there is question of forcing the Catholics to pay for the maintenance of 'Liberal'—i.e., atheistical—schools, as they actually do in those districts of Belgium in which they occupy the majority of seats in the town halls.

In 1890 the Belgian Government founded fourteen annual scholarships, valued at 4000 francs each, to be competed for by the graduates of the four universities of Brussels, Ghent, Liege, and Louvain. The board of examiners is composed of professors taken from all the Belgian universities. The successful candidates are entitled to spend two years at some foreign university. The result of last year's contest was made known a few days ago. Now a single scholarship was won by the so-called university of Brussels, whereas the Catholic University of Louvain carried off seven, the others being divided between Ghent and Liege. The success of Louvain is the more remarkable if we remember that Brussels receives annually in subsidies 40,000 francs from the province of Brabant, 25,000 from the city of Antwerp and 200,000 from the city of Brussels, whilst Louvain receives in all 40,000 francs from the four provinces. Besides, the 'free' university has the advantage of ready access to the hospital, museums, libraries, and galleries of the capital, whereas Louvain is lost, so to speak, in a little provincial town.

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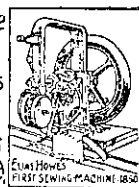
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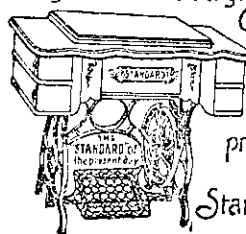
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NEW PUBLICATIONS

Duty. Twelve Conferences to Young Men. By Rev. William Graham. New York, Joseph Wagner. The scope of this work is indicated by the following summary of contents: Meaning and Source of Duty; The Limits of Duty; Conditions of Duty; Law; Outward Rule of Duty, and Its Administrators; Conscience; Inner Rule of Duty; Its Sanction; Our Duty to God; Duties to Parents; Duties to Church; Our Duties to the State; Personal Duties (Soul); Habits of Duty. 'Good conduct,' said Matthew Arnold, 'is nineteen-twentieths of life.' We have heard a good deal about 'rights' in this generation: it is about time a little more prominence was given to the correlative idea—duty. In spite of the dryness and unpopularity of the subject, Father Graham has succeeded in making his 'Conferences'—clear, crisp, and interesting from start to finish. Written in a scholarly style, the work will naturally make its appeal more particularly to the educated and the thoughtful; and it should find a wide sphere of usefulness amongst seminarists, members of Newman Societies, etc. Catholic students who happen to be taking moral science as part of their university course will find Father Graham's volume most helpful as a supplement to their text-book on ethics. Cloth, 75 cents.

Father Damien. An Open Letter to the Rev. Dr. Hyde, of Honolulu, from Robert Louis Stevenson. [With a statement by Mrs. Stevenson.] The Ave Maria Press, Notre Dame, Indiana. The reasons for the re-issue of this famous 'Open Letter'—certainly the finest piece of invective of modern times—and the special features of the edition now under review, are thus explained in the preface to the volume: 'The constant demand for the far-famed "Open Letter" in durable rather than dainty form, but more especially the reiterated assertion that Stevenson regretted this production and would have recalled it had recall been possible, are the *raison d'être* of the present reprint. An American author of some repute has had the hardihood to declare in one of his books that "Stevenson did not really believe what he wrote, neither did he intend to write what he did." Stevenson could not have been honest at heart when he wrote his letter to Dr. Hyde.' It is well, perhaps, for this worthy that the pen of the man whom he thus defames is now powerless. Feeling sure that some day when "in his resting grave" the defender of Father Damien would need to be defended himself, we took care several years ago to secure from Mrs. Stevenson a statement regarding the "Open Letter to the Rev. Dr. Hyde." In answer to our inquiry as to the truth of the assertion, so often repeated, that her husband regretted the letter, and that before his death his opinion of Father Damien had undergone a change, Mrs. Stevenson entered an indignantly emphatic denial, which is presented on another page. This testimony, we think, should forever settle the matter. Mrs. Stevenson's letter is in our possession. It will further enhance the value and interest of the present edition of Stevenson's powerful *apologia* to state that it is an exact reprint of the original issue, now of extreme rarity, which has a few corrections in the writer's own hand. The "Open Letter" was first printed in a small pamphlet of thirty-two pages, at Sydney, N.S.W., on March 27, 1890. Many editions of it had been published before Mr. Stevenson's death, and it is worth recalling that he persistently refused to accept payment from any source for this defence of the Apostle of Molokai. He once wrote to a London publisher: 'The letter to Dr. Hyde is yours, or any man's. I will never touch a penny of remuneration. I do not stick at murder; I draw the line at cannibalism. I could not eat a penny roll that piece of bludgeoning brought me.'

To this explanatory preface we have only to add that the work is brought out in faultless fashion—beautifully printed, and got up in dainty and tasteful, but at the same time most durable, form. There are other editions of the 'Open Letter' at present on the market, but none with the special features enumerated above; and the state-

ment by Mrs. Stevenson of itself renders this easily the most important edition extant. We heartily recommend every reader to become a buyer; and we would impress on purchasers to make sure that they get the Ave Marie Press edition. Beautifully printed, and bound in buckram, 30 cents.

CHRISTIAN BROS.' OLD BOYS' ASSOCIATION, DUNEDIN

The members of the Christian Brothers' Old Boys' Association assembled in strong force in the Victoria Hall on Wednesday night of last week at a smoke concert. Mr. J. B. Callan, jun. (vice-president), in the absence of the president (Mr. Sullivan), presided over the gathering. Apologies were read from Fathers Tobin (Gore) and Delany (South Dunedin), and Messrs. Sullivan, Harnett, and L. Pavletich.

Mr. Callan in opening the proceedings said the committee of management was pleased to see so many present, notwithstanding the unfavorable nature of the weather, and also to acknowledge the increase in the numbers on the roll. He urged those who had joined the association to come to their social evenings so as to get the benefit and pleasure of renewing their acquaintance with their old school-fellows. If such reunions were not brought about much of the usefulness of their being banded together would be lost. He had much pleasure in calling attention to the progress made by those formerly connected with Christian Brothers' schools in other parts. In Queensland Mr. F. McDonald, M.L.A., had secured a State scholarship for pupils in Catholic schools in that State, and he (Mr. Callan) hoped to see similar inducements held out to their scholars in the Dominion. He might further mention that since their last meeting the Christian Brothers had had the honor of providing two Rhodes Scholars, one in Newfoundland and the other in Perth. That was a great honor to be achieved in so short a time. He thought they might congratulate themselves on the fact that the first-year seniors in the Association football field were at present second on the list, and he saw no reason why they should not occupy the first position later on. He also drew their attention to the fact that in a very short time they would have the pleasure of assisting in welcoming the Irish delegates to Dunedin, and urged upon the members—though he believed they required no suggestions in this direction—to do all in their power to help those gentlemen in their mission. He thought that members should not forget to congratulate Cr. Sullivan, their president (who greatly regretted his inability to be amongst them), on the prominent position in which he had been placed at the recent municipal elections, although it was not altogether a new thing to see old Christian Brothers' boys taking prominent positions in public life. The committee of management during the year, finding itself in a better financial position, had been able to do something practical in the way of helping the Christian Brothers by putting aside £5 for their use. This, though not a large sum, was a beginning, and he hoped would be followed by further donations.

Mr. D. L. Poppelwell, a visitor from Gore, on being called on to address the members, referred in highly appreciative terms to the training he had received in the Christian Brothers' School in Dunedin under Bro. Bodkin, 32 years ago, and said he, as well as others, believed there was no better system of teaching to be found in any public school than that provided by the Christian Brothers.

Addresses were also given by Father Coffey and Bro. Brady, both of whom pointed out the value of the association and the wide sphere of usefulness that lay before it.

The gathering was made specially attractive by songs contributed by Messrs. Hussey, F. Woods, M. Coughlan, H. Poppelwell, and a quartet by the Fogarty brothers. Mr. J. Blair played a pianoforte solo, and accompanied the singers. The pleasant gathering closed with the singing of the National Anthem.

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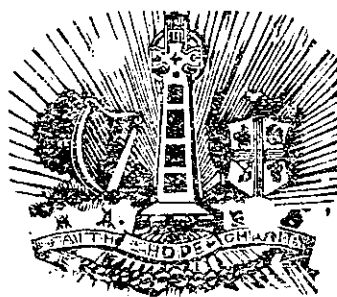
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The Catholic World

ENGLAND

CATHOLIC TRUTH SOCIETY.

The annual meeting of the Catholic Truth Society of England was held on April 28 at the Cathedral Hall, Westminster, under the presidency of Archbishop Bourne. His Grace said that the past year had produced the usual crop of Protestant fictions, which the society had been reluctantly compelled to take up and expose. His Grace said that the continued exposure of Protestant untruth was at last producing effect. The Catholic body was hardly alive to its responsibilities with regard to the 'Apostolate of the Press.' The financial position of the society in England indicated steady, if not rapid, progress. The Bishop of Northampton, in his speech, said the society was opposing 'Rationalism,' and that was not an apologetic work. They were opposing a body of dogmatism, pure and simple, as crude and militant as that professed by the most despised sect in the country. 'Rationalists' were dogmatists of the first water. Rev. Dr. Aveling said that 'Rationalism' was endeavouring to raise science against faith, but there would be no conflict between real science and faith. The C.T.S. was the only body in England which could fight 'Rationalism.' Archbishop Bourne, in a concluding speech, said that none of them were yet fully conscious of the ravages being wrought by the Rationalist campaign. The Secular Solution of the education problem, if effected, would banish all revealed religion from the hearts of all school children.

THE PEACE MOVEMENT.

At the meeting convened by the Lord Mayor to forward the Peace Movement the following resolution was moved by the Archbishop of Canterbury—'That this meeting records its high appreciation of the important action taken by the Lord Mayor and the Corporation of the City of London in convening this meeting, and expresses its desire that the Lord Mayor should take such further steps as he may deem best fitted to promote the views and objects embodied in the foregoing resolution.' The Archbishop of Westminster, in seconding the resolution, said that the object of the meeting, which represented so many schools of thought, was a matter which for centuries past had been dear to all those who claimed religious communion with the Holy See. In looking back, many instances might be recorded in which those for whom he spoke had appealed to the nations over and over again to settle their differences not by force of arms, but by reasonable agreement and adjustment. Fifteen years ago almost to the day the leaders of those whom he represented in England and in Ireland and across the Atlantic put forth a fervent appeal for some such scheme of arbitration as was now set before them for their approval and assent. They saw some proof in their midst of the formation of that public opinion for which they called fifteen years ago.

FRANCE

RELIGIOUS LIBERTY IN FRANCE.

Incidents which occur almost day after day contradict President Fallières' statements that the French Government respect religious traditions and regard the domain of conscience as inviolable (remarks the *Catholic Times*). At Orleans indignation has been excited amongst every class of the population by the attitude taken up by the Prefect, the Government's agent, towards the demand for the traditional observance of the fêtes of Blessed Joan of Arc. Because M. Chéneseau, President of the Union des Syndicats, showed that he was in its favor he refused to see him. He would not, he said, allow any priests to appear in processions. So strongly did M. Chéneseau and the bureau of the Union des Syndicats resent the Prefect's conduct that they all resigned. A significant commentary on M. Fallières' language! Here is another proof of the French Government's love of religious liberty. The Minister of the Interior has just ordered that the following houses in the department of La Manche shall be closed: The establishments of the Sisters of Charity of Coutances at Trigni-sur-Vire; the Sisters of Charity of Jesus and Mary at Cherbourg; the Augustinian Hospitaliers at Coutances; the Sisters of Our Lady of Charity of Refuge at Valognes; the Sisters of St. Paul de Chartres at St. Lô; the Daughters of Charity of St. Vincent de Paul at Avranches, Coutances, and Ste. Suzanne-sur-Vire. Religious liberty à la Française!

HOLLAND

PROGRESS OF THE FAITH.

From our Parisian contemporary, the *Etudes Françaises*, we learn of the remarkable advance the Church has made within recent years in Holland, hitherto considered the most unfruitful soil for the growth of the Faith. Recent statistics show a Catholic population of 2,000,000, or about one-third of the whole people. There are 730 Catholic elementary schools, which teach 125,000 children. Of the higher schools, Holland has 21 conducted by religious

Orders. There are besides 28 mission houses preparing priests for the colonial mission-fields. As regards the press, there are 150 Catholic newspapers and magazines, which are well supported by the people. Of the 50 members of the Upper House of Parliament, 16 are Catholics, while 25 out of the 100 members of the House of Representatives, or one-fourth of the whole, are also members of the Church; and when it is mentioned further, that of the nine Cabinet Ministers three are Catholics (and amongst them, if we are not mistaken, the Prime Minister), it will be evident that bright days are in store for the Faith in the land of 'the Dutch Reformed Church.'

ROME

THE HOLY SEE AND AUSTRIA.

With all the honors due to his station, Prince Schönburg-Hartenstein, Austrian Ambassador to the Holy See, was received by the Holy Father on April 25, when he presented his credentials (writes a Rome correspondent). The reception took place in the Throne Room, the Holy Father being surrounded by the ecclesiastical and lay dignitaries of his Court, the Private Chamberlains summoned for duty for the week, and bodies of the Noble and Swiss Guards, with their respective officers. On being introduced into the Pontiff's presence by Monsignor Sapieha, Prince Schönburg-Hartenstein, in approaching the Papal Throne, made the customary three genuflections, kissed the Pope's hand, and addressed the Holy Father as follows:—'His Majesty the Emperor and Apostolic King has directed me to place in the hands of your Holiness these letters which accredit me to you as Ambassador Extraordinary and Plenipotentiary of his Imperial Majesty. At the same time his Majesty has ordered me to express to your Holiness his particular veneration for your person. Permit me to assure you that all my efforts will be devoted to developing still more the excellent relations that already exist between the Holy See and the Government of the Austro-Hungarian Monarchy, and to beg you to accord me your good-will and powerful assistance. Thus only can I fulfil satisfactorily the mission which his Majesty has been good enough to confide to me.' In bidding the Prince welcome and thanking him for the kind words spoken on behalf of the Emperor, Pope Pius X. congratulated the Ambassador on being chosen as the representative of Austria-Hungary to the Holy See, and promised his support in maintaining intact the cordial relations that bind Rome and the Empire to each other. Finally the Holy Father invoked the choicest blessings of Heaven on the Emperor and the Imperial Family, as well as on the Ambassador himself. At the close of the formal reception the Pope invited Prince Schönburg-Hartenstein into his private chambers, where he retained him in conversation for some time.

SPAIN

THE PREMIER'S POLICY.

The friends of Señor Canalejas say that he is still resolved to bring forward a 'Law of Associations,' or Bill for weakening, or rather paralysing, the religious Orders in Spain. The Madrid *Universo* addresses to him a warning which he would do well to heed. It reminds him that if he makes war on the religious communities the Bishops, priests, and lay Catholics of Spain will defend them. The vast majority of the Spaniards will be on their side, so that the Governments' undertaking would become a struggle against the bulk of the people. Under such circumstances (remarks the *Catholic Times*), whatever might happen, the Premier's name would be received in every part of Spain with detestation. On the other hand, what can he gain by championship of the measure? He will, it may be urged, please his anti-clerical supporters. How long? If they were folk who would be content with reasonable reforms, something might be said for the Premier's desire to satisfy them. But experience has proved that concessions evoke no signs of gratitude from them. When the Government gives way to their demands they only become more clamorous. They are continually fomenting disturbances and would consider Señor Canalejas too moderate if he were to adopt the programme of the Portuguese revolutionaries. But they exercise a mastery over him, and he does not evince any disposition to assert his independence.

GENERAL

AD-LIMINA VISITS.

By a recent decree of Pope Pius X. the term for the accustomed visit of Irish Bishops 'ad limina Apostolorum' has been changed from five years to three years (says the *Freeman's Journal*). Henceforth, commencing with the present year (1911) the bishops of all the European countries will have to present themselves in Rome every three years, and give a detailed account of the working of the various dioceses. This decision was arrived at owing to the facilities of travel, and a triennial report of the various European dioceses is now insisted on. A further condition is imposed on European prelates—namely, that all the Bishops of a particular country must pay their 'ad limina' visit within the year. Thus it happens that all the Irish Bishops will have to visit Rome this present year.

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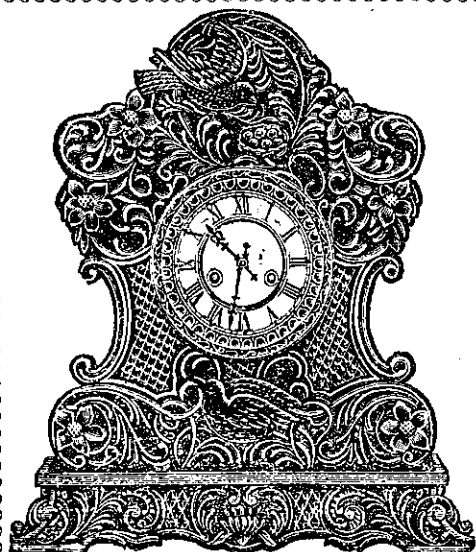
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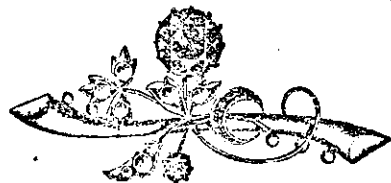
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BY 'MAUREEN'

Eggs as Food.

German doctors have been investigating the length of time that eggs are retained in the stomach. If it be granted that the length of time that food is retained in the stomach is a measure of its digestibility, lightly-cooked eggs are the most digestible; next come raw eggs, then buttered eggs, and finally hard-boiled eggs and eggs in an omelette. The nitrogen of hard-boiled eggs is absorbed to about the same extent as that of meat, but the fat is much better absorbed than that of meat. Another investigator showed that lightly-boiled eggs and raw eggs have a higher food value as part of a mixed diet than a corresponding amount of meat.

Stockings and Health.

Socks and stockings have a much greater influence on our health than might be imagined. Stockings must be thick and warm, both in summer and winter, and must be of such a size as shall not compress the foot or alter the position of the toes. On the other hand, they should not be so loose as to involve a lot of superfluous material at the toes or under the soles. Stockings are often so short that they cramp the toes, and so give rise to corns, or to a good deal of pain and discomfort. Socks or stockings after the manner of gloves are in the long run more comfortable; they are certainly more cleanly; they prevent the formation of corns between the toes, and they also allow a much greater freedom of movement.

Brilliant Windows.

The woman whose windows were the most brilliant on the street, whose panes fairly danced in the sunlight and gave back the evening lights hue for hue, was never seen washing them. Sometimes—once a month in winter and oftener in summer—she appeared and smeared the glass within and without with a fine white liquid. After all the windows had been covered with this she returned to the first one and with a big, soft chamois rubbed the white-wash, by this time dried, entirely off. Pails, soaps, rags of various sizes for various purposes, were unknown to her. One day she generously told her secret. A liquid paste made of alcohol and whitening kept her glass clean and brilliant. The paste was made a very little at a time on account of the evaporating habit of alcohol.

A Good Cement.

A good cement for fastening handles on handle bars is made by soaking white glue in water until soft, when a gentle heat will bring the softened glue in solution. This liquid glue is then mixed with whiting to a thick paste and applied to the inside of the handle with a stick. A day or two should be allowed for the cement to harden before using the bicycle.

Sleep and Food.

Old people can hardly have too much sleep, to restore, if possible, the loss by physical and mental strain upon the constitution. Old folk should learn by experience just how much supper to eat in order to secure a good night, and also the amount of sleep to indulge in. If they possessed such knowledge, it would tend greatly to increase the term of life, and make them more restful while life did last. An important point in regard to sleeping is to avoid the heavy and late supper which is so common among some English people. The best hour for supper is half-past six, and it should be light. The heaviest meal should be the mid-day meal, for those, at least, who care for and study their health.

Nervous Headaches.

'Nervous headaches occur in hysterical or neurasthenic individuals and those suffering from overwork or worry' (says Dr. Jean Williams in the *Woman's Home Companion*). 'In this class might also be mentioned headaches due to eye-strain. The error of vision may be so slight that the patient is not conscious of any impairment of her sight, but the constant effort to counteract it is sapping her nervous energy. When frequent headaches occur, it is important to have vision carefully tested by a competent eye specialist. No further search for a cause may be necessary. Disease of the ear; a deviated septum in the nose, adenoids, enlarged tonsils, and other abnormalities of the nose and throat are often responsible for persistent headaches that resist treatment. In all cases these possible conditions must be considered and, one by one, eliminated. Persistent headaches require careful study by a careful, competent physician, and painstaking observance of the advice and directions he gives.'

Maureen

For Chronic Chest Complaints,
Woods' Great Peppermint Cure, 1s 6d, 2s 6d.

BROTHERS OF THE GOOD DEATH

Had you stood in the gate of S. Lorenzo one day recently (says *Rome*), you would have seen a strange and edifying spectacle—viz., a band of Roman gentlemen pertaining to the confraternity called the 'Fratelli della Buona Morte', marching out into the Campagna, that dry waste which lies between Rome and Tivoli. They were Brothers Ocelli (lawyer), Feliziani (editor of *La Veru*, Rome, a high-class illustrated weekly), Pietro Willy, Adolph Tibaldi (commercial), Enrico Grassi, and some others, accompanied by their chaplain, Don Carlo Oudin, and they wore the habit of their society, a loose over-all of rough material tied with a rope at the waist, and a hood over their heads and covering the faces completely. Two holes for the eyes and one through which to breathe completed this weird attire. Information had been conveyed to them that an aged mendicant had died at the roadside at some miles distance from Rome, and they were proceeding on foot to find the body and carry it to the Eternal City on the stretcher which they bore in their turn upon their shoulders.

One of the rules of this confraternity of laymen in Rome binds the members to search the Campagna and the banks of the Tiber occasionally for bodies, and to see that proper burial be given them. In no picture gallery of Europe have I seen a more touching painting than that in a certain house in Rome, representing the 'Brothers of the Good Death' kneeling by a bier at the Mulvian bridge at midnight. The picture is a mere daub, but the details are truly pathetic. Kneeling round the body of a female just drawn from the river, with her hair dishevelled and misery written on her dead face, are a dozen members of the confraternity. The chaplain, in surplice and cassock, reads the prayers, for the dead by the light of two torches carried by the Romans, and four members await the order to uplift the stretcher and bear it into Rome. By the covering they had thrown over the body, the past of the poor creature, whatever it was, seemed closed, and nothing but charity and pity prevailed.

As the hour for each member comes to go to the tomb, his body is accompanied by its hooded brethren, all bearing torches and chanting psalms, through the streets. He is buried with simplicity and a wealth of love, for his own life was one of charity. Though some of the members are the most wealthy and most representative men in Rome, all are buried with extreme austerity, and, I may say, severity. Everything savouring of pomp is avoided to such an extent that I have seen poor peasants buried with much more display than those earnest Roman gentlemen.

That old enemy of the human race—consumption—still claims its victims, and in increasing numbers. A cold neglected—that is always the start—always. It seems inconceivable that persons who know perfectly well that a neglected cold will cause the sufferer to find a consumptive's grave persist in neglecting themselves. Don't let a cold get a start—stop it right at the beginning with TUSSICURA—a truly marvellous throat and lung tonic.

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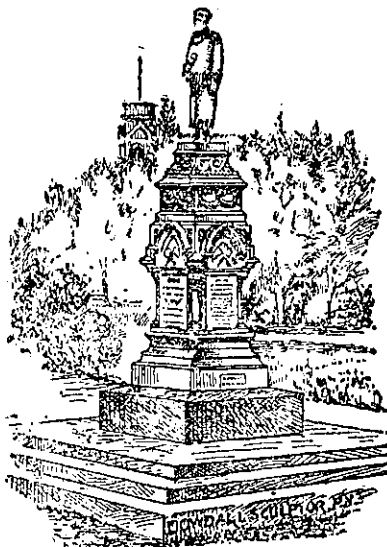
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Science Siftings

BY 'VOLT'

A Bomb Cannon.

Krupp's latest engine of war is designated as a 'bomb cannon.' Its function is to hurl a blast of stifling smoke and fire, eliminating every possibility of life within its immediate vicinity at the instant of explosion. The bomb itself is quite large and is fitted with a metal cover just stout enough to hold the charge. The action of the fragments are of little consideration when compared with the effect of the smoke, fire, and pressure of concussion.

A Rust-proof Steel.

An English firm has succeeded in manufacturing a steel proof against the corroding influence of smokeless power and rust. During trial 5000 cartridges containing 43.21 grains, Troy, were discharged through a rifle barrel made of this product without a trace of any deleterious action on the metal. The intervals between the firing covered a period of some fifty days, during which time the gun was purposely kept uncleaned and in a damp locality.

How a Priest Invented the Deaf and Dumb Alphabet.

A French priest, the Abbe de l'Epee, once saw two sisters whose eyes looked up into his very intelligently, but whose tongues could not speak, nor could their ears hear. They were deaf-mutes. He wondered if it were possible to help them. If, later on, we could have peeped into the rooms of this good priest, we might have seen him twisting his fingers about. We might have noticed that the gestures made by his fingers were in the form of letters—something like letters. We could easily tell O or T or V. He was inventing the deaf-and-dumb alphabet. The next thing was to teach it. Ah, what a labor it was to teach the deaf! But the kind priest was very anxious to help the poor children—the two sisters were his first pupils—and so it was what we call a 'labor of love'; and of course the Abbe succeeded in it. Before he died in 1789, at the age of 77, very many young people had learned the alphabet—'finger talk'—in his classes. Of course, as you may know, this finger language is not so much used now, because the deaf-mutes are taught to speak with their lips; but for a long time the only way they could speak was by means of the Abbe's alphabet.

Comets not Self-luminous.

After a careful study of the observations made on Halley's comet by the various observatories of the world, Dr. Eginitis, of the observatory of Athens, draws the interesting conclusion that comets are not self-luminous bodies, but rather shine by reflecting the sun's rays. During its last visit it was observed that as it approached the earth the tail became more dim, and just before its conjunction on May 18, it grew even dull, as if composed of smoke, which disappeared at the first light of dawn. However, after its passage to the other side of the earth, on the 19th, the portions seen in the west suddenly took on an intense brightness, which made them easily visible to the naked eye, even at twilight. This was not a difference due to the varying angle at which the tail was observed, but was a sudden transition through five magnitudes. After May 21 the tail, according to the usual law, grew dim, as is always the case with a reflector receding from the sun and from the eye. A similar phenomenon, though not so marked, was observed with regard to the head. It grew bright as it approached the sun until April 1, remained invariable for about a month before inferior conjunction, increased to first magnitude by May 21, then grew dim. Theoretically, its brightness should have been fifteen times as great as actually observed, and the same is true of the nucleus.

To Make Cement Waterproof.

Concrete and cement mortar are being used more and more as construction materials on the farm. Whatever simple devices are brought forward for increasing water-proof qualities of these materials are welcomed. In order to make concrete and mortar more impervious to water it is customary to add some foreign material, as, for instance, clay. The clay must be pure—that is, not intermingled with vegetable matter. Besides being pure, it must be finely powdered. Of course, it is difficult, well-nigh impossible, in fact, to lay down a set rule, for amounts added vary with the mixture. But add from 3 to 4 per cent. of the weight of the sand used in the mixture you are dealing with. Mix the clay dry with the cement. In the case of cement mortar, an addition of soap and alum gives good results along this line of water tightness. Suppose the mixture is one part of cement to two and a half of sand. Then add three-quarters of a pound of powdered alum for every cubic foot of sand. Mix them dry and add to this mixture water in which soap has been dissolved—laundry soap may be used—three-quarters of a pound to a gallon of water. The resulting mortar, while having gained in water tightness, has lost something in strength. Walls which extend below the ground level are often damp. To prevent moisture passing through, apply two coats of good tar. The coating should extend above the ground surface. This is a simple and effective device.

Intercolonial

The New Sacred Heart Hospital at Young, which is being erected at a cost of about £7000, will be opened in November by his Eminence Cardinal Moran.

The Very Rev. Dr. Jules Vandel, M.S.H., and the Rev. Dr. C. Lynch, M.S.H., of the Sacred Heart Missionary College, Kensington, are to represent the Australian province of the Order at the General Chapter to be held early next month in Rome.

The ceremony of laying the foundation stone of the new brick convent at Picton, which is being erected at a cost of £835, was performed before a large gathering on Sunday, June 4, by Monsignor O'Brien. A subscription list was opened, and about £430 was subscribed, which, with the money in hand, makes a total of about £640.

The foundation stone of the new episcopal residence of the Bishop of Rockhampton was laid on June 4. The ceremony was performed by the Right Rev. Dr. Duhig, Bishop of Rockhampton, in the presence of some thousands of spectators. Short addresses were given by Bishop Duhig, Mayor H. Medcalf, Father Ryan (of Stanthorpe), and Mr. D. Keogh, M.L.A. for Rosewood. The day's offertories totalled £1400.

Sister Mary Juliana Donaldson, one of the oldest Sisters of Mercy connected with the Newtown Convent, Geelong, died on Sunday, May 28. She had been 48 years a nun, and was a sister of the late Hon. J. Donaldson, who, in the eighties, was Postmaster-General and Minister of Education in the Mollwraith Ministry in Queensland, and State Treasurer, Minister for Education, and Postmaster-General in the succeeding Moorhead Ministry.

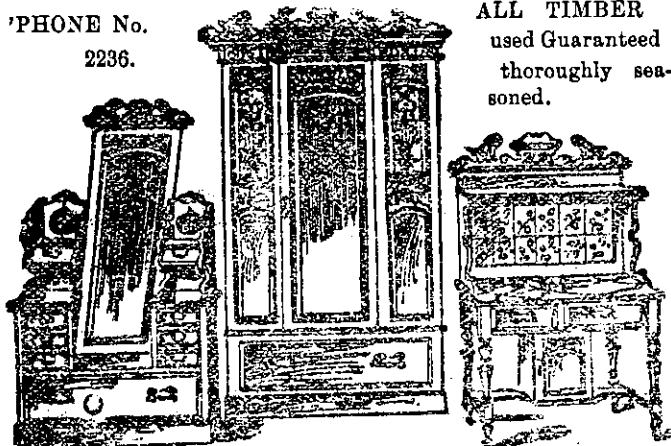
The third series of appeals on behalf of the completion of St. Mary's Cathedral, Sydney, was begun on Sunday, June 4, at Leichhardt, by the Cardinal. It was a good beginning, for Leichhardt, a working-man's suburb, subscribed and promised no less than £945 to assist his Eminence in perfecting what he considers the crowning work of his episcopate. The position of the fund at the present time is—Roll of Honor to date, £41,688 12s 6d; other contributions and fair to date, £14,504 0s 5d; cash already in hand, £16,000. Grand total to date, £72,192, 12s 11d.

The Catholic authorities in Ballarat decided to organise a bazaar, under the title of the 'Coronation Fair,' reports the *Age*. It was subsequently ascertained that the Young Men's Christian Association was also about to organise a sale of gifts under a similar title, whereupon Bishop Higgins, in order to avoid clashing with the association, suggested that the name of the Catholic movement should be altered to 'Empire Fair.' This action has greatly pleased the authorities of the Young Men's Christian Association, the president of which (Mr. F. E. Sides), who is a Methodist, has donated £1 to the funds of the Catholic fair. In forwarding the donation, Mr. Sides expressed the hope that the good feeling between the Catholic ladies of Ballarat and the Y.M.C. Association would long continue.

By the death of the Very Rev. Father Francis Huault, S.M., which took place at St. Vincent's Hospital on Tuesday evening, June 6, after a three-weeks' illness, the Society of Mary in Australasia has lost a devoted member (says the *Catholic Press*). Father Huault was a son of France. He was born in Brittany, that land of genuine Catholicity, on September 1, 1853. After his ordination he spent a few years in New Caledonia, and came to Australia over sixteen years ago. He was stationed at St. Michael's Cumberland street, and later at St. Patrick's, Harrington street. Shortly afterwards he was appointed Procurator of the Society's missions in Australia, New Zealand, and the Islands of the Pacific. This position he filled with great ability for some years, subsequently being appointed chaplain to the Marist Brothers at their novitiate at Mittagong, where he spent the last six years of his life. Three members of the Huault family joined the Society of Mary. Father Placid Huault, a cultured and distinguished priest, died at Villa Maria, a couple of years ago, and the third brother, Father Julien Huault, has been working at Villa Maria for some years.

His Eminence Cardinal Moran issued the following directions to the clergy with regard to the observance of Coronation Day:—The clergy will be pleased to add the Collect *Pro Civitatum Actione* in each Holy Mass on the 22nd instant, and the two following days. At the invitation of the State Government, five thousand of the parochial school children will attend the children's feast at the Agricultural Grounds, under the care of their teachers. Should the military authorities be able to arrange, there will be church parade for the Irish Rifles and other Catholic military representatives in St. Mary's Cathedral at 10 a.m. The St. Patrick's College students will attend. There will be an address. The 'Benedictus' will be sung by the college choir, and the ceremony will close with Benediction of the Blessed Sacrament. The Cathedral tower will be illuminated with the electric light Southern Cross. In the country districts the clergy are requested to have a children's feast, and, where feasible, there may be a bonfire at each school.

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SIGNS OF RAIN

The hollow winds begin to blow,
The clouds look black, the glass is low,
The soot falls down, the spaniels sleep,
And spiders from their cobwebs creep.
Last night the sun went pale to bed,
The moon in halos hid her head;
The boding shepherd heaves a sigh,
For, see! a rainbow spans the sky.
The walls are damp, the ditches smell,
Closed is the pink-eyed pimpernel;
Hark how the chairs and tables crack!
Old Betty's joints are on the rack;
Her corns with shooting-pains torment her,
And to her bed untimely sent her;
Loud quack the ducks, the peacocks cry,
The distant hills are looking nigh;
How restless are the snorting swine!
The busy flies disturb the kine;
Low o'er the grass the swallow wings;
The cricket, too, how sharp he sings!
Puss on the hearth, with velvet paws,
Sits wiping o'er her whiskered jaws;
The smoke from chimneys right ascends,
Then, spreading, back to earth it bends;
The wind unsteady veers around,
Or setting in the south is found.
Through the clear stream the fishes rise,
And nimbly catch th' incautious flies;
The glow-worms, num'rous, clear, and bright,
Illumed the dewy dell last night;
At dusk the squalid toad was seen
Hopping and crawling o'er the green;
The whirling dust the wind obeys,
And in the rapid eddy plays;
The frog has changed his yellow vest,
And in a russet coat is dressed;
The sky is green, the air is still,
The merry blackbird's voice is shrill,
The dog, so altered is his taste,
Quits mutton bones on grass to feast;
And see yon rooks, how odd their flight;
They imitate the gliding kite,
And seem precipitate to fall,
As if they felt the piercing ball.
The tender colts on back do lie,
Nor heed the traveller passing by.
In fiery red the sun doth rise,
Then wades through clouds to mount the skies.
'Twill surely rain,—I see with sorrow,
Our jaunt must be put off to-morrow.

A STORY OF MY SCHOOLDAYS

When I was a lad of ten, I attended a boarding-school. Every Monday morning, after a Sunday passed at home, I brought back with me the magnificent sum of fifteen sous (about fifteen cents), with which I was expected to purchase my breakfasts for the week, the school furnishing only unbuttered bread for that meal.

One Monday, on returning, I found one of my school-mates (I even remember his name, which was Couture) in possession of a large turkey claw,—I say 'claw,' but it was really the whole drumstick, with the claw attached. As soon as he saw me, the boy called out:

'Come here, and see what I have!'

Of course I ran to see. He covered the top of the leg with both hands; and when he moved his right hand, the four fingers of the claw opened and shut like the fingers of a human hand. I was overcome with wonder. How could a dead claw be made to move like that? I was absolutely dazed as I watched the marvellous performance, which was repeated again and again.

Couture was older and more worldly-wise than I; and when he had worked my enthusiasm up to its greatest height, he coolly put the claw in his pocket and walked away. I went away, too; but the marvel haunted me, and I thought:

'If I only had the claw I could learn how to work it myself. Couture is no wizard. And what fun I should have with it!'

Finally my desire broke all bounds, and I ran after the owner of the fascinating claw.

'Give me that claw! Please do!' I pleaded.

'What! Give you a claw like that? Well, I think not!' was the scornful reply.

This refusal only whetted my desire.

'Then sell it to me.'

'How much will you give me for it?'

I began to finger my money in the bottom of my pocket.

'Five sous,' I answered.

'Five sous for a wonder like that! Are you making fun of me?'

Then, taking the precious object from his pocket, he began to manipulate it before my covetous eyes; and at each performance my desire for its possession increased.

'I'll give you ten sous,' I finally decided.
'Ten sous!' repeated Couture, contemptuously. 'Why, look!'

And the fingers opened and closed again as if they were alive.

'How much do you want for it?' I asked in a trembling tone.

'Forty sous, or nothing at all.'

'Forty sous!' I exclaimed. 'Almost three weeks' breakfasts! The idea!'

'As you please,' said my tormentor, indifferently. The claw disappeared in his pocket and he walked away again.

Again I ran after him.

'Fifteen sous!' I ventured.

'Forty,' was the firm reply.

'Twenty.'

'Forty.'

'Twenty-five.'

'Forty.'

Oh, that Couture! How well fitted he was to make his way in the world! How he understood the human heart, even at that early age! Every time that inexorable 'forty' fell upon my ears, my resistance weakened. Finally, I could stand it no longer.

'Well, then, forty!' I cried. Now give it to me.'

'Give me the money first,' was the reply.

I handed over my fifteen sous, and was compelled to sign a promise for the remaining twenty-five. The shrewd fellow would consent to nothing else. Then, taking the claw from his pocket, he said:

'Here it is!'

I received it eagerly; and in a few moments, as I had foreseen, I could pull the tendon which operated the claws as well as Couture himself.

For two minutes it gave me the greatest pleasure; after three minutes it amused me less; and by the end of four, not at all. I kept on working it, however, because I wanted to get the worth of my money; but I was disenchanted. Sadness followed, then regret, then the perspective of three weeks of dry bread, then the full realisation of my folly. All these sensations gradually merged into bitterness, which in turn became anger. I hated the object for which I had paid so dearly; and, going up to the wall, I tossed it over, so as to be sure of never seeing it again.

The memory of that schoolboy experience has always remained with me; and I may say that it has often restrained me when I was about to yield to some foolish impulse, or to purchase something I should be sure to discard as soon as the novelty had worn off. The faults of childhood are sure to exist in the grown man. The best way to combat them is to be made aware of their existence, and my boyhood transaction with Couture impressed at least one of my faults indelibly upon my memory.

HOW SHE DID IT

'I had a good deal of trouble with that census enumerator,' said Mrs. Brown. 'When he called for the blank he had left at the house he said it hadn't been filled out properly. Then he began to ask a lot of impertinent questions about things that didn't concern him in the least.'

'I told him it was nobody's business how old I was, and whether there was a mortgage on the property or not, and all that sort of thing. But he insisted on knowing. He even made threats. I declare, I thought I never would get rid of him. He stayed half an hour, and when he went away at last he said he'd come again when my husband was at home, and those questions would be answered or he'd know the reason why.'

'Well,' remarked Mrs. Smith, 'that shows that you didn't know how to manage him.'

'Didn't he come to your house, too?'

'Yes, but he wasn't there five minutes. I hadn't the least bit of trouble with him.'

'How did you manage him?'

'Why, I answered all his questions civilly.'

COULD BE TRUSTED

The late Lord Young of the Scottish bench was responsible for enlivening many a dull case. One of the best remarks that ever fell from his lips was the reply to a counsel who urged on behalf of a plaintiff of somewhat bibulous appearance:

'My client, my lord, is a most remarkable man, and holds a very responsible position; he is manager of some waterworks.'

After a long look the judge answered:

'Yes, he looks like a man who could be trusted with any amount of water.'

A NERVE TONIC NOT REQUIRED

The big-hearted, eminent physician had consented to see the patient without making any charge. There was a lingering doubt as to whether this was altogether a deserving case; but, as usual, the patient was given the benefit of the doubt. 'There,' he said, when the examination was finished, 'take this prescription to a chemist; he'll make it up for you for eighteenpence.' 'Thanks, doctor,' was

the reply. 'Oh, by the way, would you mind lending me the eightpence?' The medico bent a stern gaze upon his unprofitable customer. 'Give me that prescription back,' he said. It was handed back, and a swift deletion made. 'There,' he said, returning it, 'you can get that made up for sixpence. The drug I crossed out was for nerves, but it seems to me that your nerves are pretty healthy.'

NOVEL METHOD OF ADVERTISING

It would be hard for anyone to improve on the following cute little dodge played in Moscow. The smartest trick advertiser might get a flash of inspiration from an incident described in the notebook of a recent globe-trotter. 'In Moscow,' he relates, 'I saw a little child crying pitifully one afternoon. He walked slowly along the pathway of one of the most crowded thoroughfares, and his howls soon brought a big crowd around him. 'What is the trouble, my child?' 'What is the matter, my dear?' were the anxious queries put by everyone who heard the row. The child waited until he thought he had a 'full house' and then turning so as to face the excited, anxious crowd, he shouted in a shrill childish treble: 'I am Boris Tronboski, and I am lost—or rather I am all right, but my home is lost. Oh, will some kind person take me to the splendid shop of my father, Ivan Tronboski, the champion clothier of the South-end, who has just got in his new stock of autumn overcoats, suits, neckties, hats, shirts, and umbrellas, which he will sell cheaper than anyone else in this city? Oh, take me home to that beautiful store, and if you don't see what you want ask for it.' Of course, everyone wanted to kick the youngster higher than the price of house rent in the city, but the dodge was so novel and good that most persons passed on with a laugh and left young Boris still lost.'

RESERVING HIMSELF

At a Highland gathering one Donald McLean was apparently insatiable in the number of prizes he desired to win, for his name appeared upon the list of entries for practically every event. The first event was the quarter mile, and Donald trailed in the last of eight contestants. In the next race his showing was not better. 'Donald, Donald!' cried a partisan, 'why do you no run faster?' 'Run faster!' sneered Donald, contemptuously. 'And me reservin' myself' for the bagpipe competition.'

IDENTIFIED

Harold, aged nine, came home the other day in such a state as to cause great perturbation in the household. 'Mercy!' exclaimed his mother, 'how on earth, Harold, did you manage to get your clothes so frightfully torn?' Harold assumed a virtuous air. 'Tryin' to keep a little boy from bein' licked,' he exclaimed. 'That was fine of you, Harold!' was the enthusiastic response of the parent. 'And who was the little boy?' 'Me.'

IT COUNTED WITH HER

Paderewski arrived in a small town in the Western States of America about noon one day, and decided to take a walk in the afternoon. While strolling along he heard a piano, and, following the sound, came to a house on which was a sign reading:

'Miss Jones. Piano lessons 25 cents an hour.'

Pausing to listen, he heard the young woman trying to play one of Chopin's nocturnes, and not succeeding very well.

Paderewski walked up to the house and knocked. Miss Jones came to the door, and recognised him at once. Delighted, she invited him in, and he sat down and played the nocturne as only Paderewski can, afterwards spending an hour in correcting her mistakes. Miss Jones thanked him, and he departed.

Some months afterward he returned to the town, and again took the same walk.

He soon came to the home of Miss Jones, and, looking at the sign, he read:

'Miss Jones. Piano lessons 1d. an hour. (Pupil of Paderewski.)'

FAMILY FUN

Ask a friend to write down any number of three figures, the last figure of which is less than the first. Get your friend to write beneath it the same figures reversed and subtract. Below this remainder let him write the remainder reversed in the same way. Then tell him to add the two remainders together. No matter what figures your friend chooses, if the above conditions are adhered to the result will be 1089. Note that every zero in a remainder must also be set down.

On the Land

In 1901 the Waikato exported only 90 boxes of butter, in 1904 the export had increased to 39,650 boxes, and three years later 84,400 boxes were sent out, while last year the factories produced 160,230 boxes for export.

Sterilising milk destroys all the germs and most of the spores in it. Pasteurising milks kills the germs, but not their spores, whilst chemical preservatives in milk, cream, etc., make it obnoxious for the growth of all kinds of micro-organisms.

When cream fails to ripen it may be due to some of the following causes:—The temperature too high or too low. In this case the species of bacteria whose optimum temperature is above or below that of the cream ripening organisms take charge of the cream. Putrefactive organisms work at a rather high temperature, while a low temperature induces the development of bacteria which produce bitter flavours. Chemicals such as boric acid in cream prevent its ripening.

Speaking, the other day, at the New Plymouth show, the Hon. D. Buddo said that as regards the primary products of the Dominion, they had had a record year in the matter of exports of produce from this country, and there was more to follow. As yet, the surface of much of the best land had only been scratched. The farmer of the future would have to go in for more intense farming, and the working of restricted areas should give better results.

Mr. E. J. Shelton, in charge of the pig-raising department of the Hawkesbury College, advises that the Tamworth boar and Berkshire sow is the best cross for the production of bacon and ham. The Tamworth being a lengthy, lean type, introduces these qualities into the more fatty Berkshire, resulting in an evenly-streaked bacon, which commands a ready sale. This cross, owing to its not producing super-abundant fat, is also specially well adapted to the Australian climatic conditions.

Speaking to a *Dominion* representative the other day about the grass grub, a Wairarapa farmer mentioned what he said was a common remedy for the pest. Many farmers who had had experience with bush land had encountered the grub, he said, and their most effective means of dealing with it was to put as many cattle as the section would hold. The trouble needed to be taken in hand early—as soon as it made an appearance. It was no use putting on light cattle—the heaviest were required. The effect of this treatment was wonderful; the cattle simply crushed the grub out of existence. Referring to the present ravages of the pest in the South Island he said that the farmers there, in many cases, had not got the cattle just now to put on the land.

At the Burnside stock sale last week 168 head of fat cattle were yarded. Prices on account of the small attendance of butchers were a shade easier, competition being dull. Quotations: Best bullocks, £11 to £11 15s; extra, to £13 5s; medium, £9 to £10; inferior, £7 15s to £8 15s; best cows and heifers, £8 to £9; extra, to £12 10s; medium, £6 10s to £7 5s; inferior, £5 5s to £5 15s. There was a large yarding (nearly 4000) of fat sheep of fair quality. Prices, owing to the freezing buyers' operations, were a shade firmer. Quotations: Best wethers, 19s to 21s; extra, 22s to 24s; medium, 16s to 17s; inferior, 12s 6d to 15s; best ewes, 15s to 16s; extra, to 18s; medium, 12s 6d to 13s 6d; inferior, 9s 11d. The yarding of fat lambs totalled about 2000. Prices were much the same as previous week. Quotations: Best lambs, 13s to 14s; extra, to 16s; medium, 11s 6d to 12s 6d; inferior, 10s to 11s. There was not a large yarding of young pigs, but the number forward was in excess of requirements, and sales were hard to effect. Fat pigs (except for a few pens of extra choice porkers and baconers) were also easier.

At Addington last week there were moderate entries of stock on account of wet weather, and the attendance was not up to the usual average. Store sheep sold at about late rates. All lambs fit to freeze sold readily, and at an advance in prices, and prime fat sheep sold at the previous week's rates. Fat pigs and good dairy cows sold well. There were 3755 fat lambs penned, and they were mostly of inferior quality. There was a keen demand for all that would freeze, and prices were firmer. There were 3199 taken for export at 8s 3d to 17s 6d, and a few extra to 18s 6d. There was a moderate yarding of sheep, ewes forming the larger part. The demand was not very keen, and the sale was slow compared with the previous week, prices, if anything, being a shade weaker for all but prime quality. The range of prices was: Prime wethers, 17s to 21s 3d; medium, 14s 6d to 16d 6d; light, 13s 6d to 14s; prime ewes, 14s 6d to 19s 3d; extra, to 20s 6d; medium, 11s to 14s; and aged and light, 6s 6d to 10s 6d; merino wethers, 10s to 13s 2d. The yarding of fat cattle totalled 353 of fair average quality, and included some prime lines of steers. The sale was somewhat irregular, and prices on the whole rather easier than the previous week. Steers made £11 12s 6d to £11 17s 6d, and extra to £17 for show bullocks, heifers £5 7s 6d to £10 17s 6d, and cows £4 10s to £8, extra to £10 2s 6d. A small entry of pigs met with a good sale. Choppers sold up to 80s, large baconers 47s 6d to 55s, and lighter 37s to 45s (equal to 4d to 4½d per lb), large porkers 29s to 34s, smaller 22s to 26s (equal to 4½d per lb).

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