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Current Topics

AT HOME AND ABROAD.

WHEN Bishop Wilberforce was suddenly NOT A 'GLAD SURPRISE.' killed by a fall from his horse, Carlyle's savage comment was: 'What a glad surprise!' The South African campaign has sprung upon the British War Office many a surprise of the kind that only the Boers and their friends would regard as 'glad.' But to the average Briton in the crowd the least gladsome and most exasperating surprise of all will probably be the fact that many Englishmen in South Africa have turned their rifles against their own countrymen. One of last week's cable messages stated that among the prisoners captured by the British troops in one of the encounters were a number of Englishmen, and it is known that numbers of others are scattered here and there among the ranks of the Boer army. The man in the crowd may rub his eyes at the news. But such an event was foreseen long before the opening of the conflict by those who knew best every ripple on the current of Uitlander feeling in the Transvaal. In his book, *Through South Africa*, published in London last year, Mr. H. M. Stanley tells how, when a leading Johannesburg Englishman had been a short time previously on a visit to London, a British statesman said to him: 'What would be the effect of sending 30,000 British troops to the Transvaal?' 'Where-upon,' says Stanley, 'he answered that he would be the first man who would take up his rifle against them.' On page 115 of the same book Stanley declares that 'English Uitlanders themselves have threatened to lift their rifles against us if we move to exert pressure against the Boers.' Like Selous, Bryden, and others who know the Boer well, Stanley was strongly opposed to armed intervention in the affairs of the Transvaal, and held that the Uitlander grievance could and ought to have been removed by the peaceful leverage of the stump-extractor of constitutional agitation.

SOME PROTESTANT CLERGY ON THE WAR. AFTER all, it does make some matter whose ox is goaded. When there was a question of war between the United States and Spain, the non-Catholic pulpit, both in and out of America, was as bellicose as the mythical Irishman who is supposed to have trailed his coat-tails at the Donnybrook fair. Some of the pulpiteers in the United States—and even here in New Zealand—made no secret of their desire to see the Spanish-American conflict turned into a *Jehad* or Holy War upon the unspeakable Don. Now, however, it is a question of a campaign against an unprogressive people who are Protestant of Protestants, and who dwell in what Stanley calls 'the China of South Africa.' There is consequently no room for religious, and little for racial, passion, and calm reason, therefore sits in cool majesty in the pulpits that last year rang with the cry of war and with fervent denunciations of the courtly Spaniard and his ways. With one conspicuous exception, the English Protestant pulpit has deplored the war. Many non-Catholic clergymen in these colonies have raised voice or pen against it. The Presbyterian organ of New Zealand, the *Outlook*, some time ago lashed in refreshing style 'the insatiable greed of gain and lust of power of the South African Chartered Co., as represented publicly by Mr. Cecil Rhodes and privately by Mr. Joseph Chamberlain, to whose machinations the mischief is largely traceable.' Another prominent Presbyterian, the Rev. Dr. Rentoul, of Melbourne, referred to the war as 'another crime as black and baneful as the crime by which Disraeli delivered the Bulgarians and the Armenians to the clutch of Satan.' Yet another, the Rev. J. H. Mackay, of Bendigo (Victoria), moved the following resolution in the General Assembly at Melbourne: 'That the Assembly set aside a day of humiliation and prayer, on account of the unnecessary and unrighteous war in which the Empire is at present engaged.' The resolution was not carried. Another of a different kind met with a better fate: it was passed. According to the Melbourne *Argus* Dr. Rentoul thus referred to it in a lecture at the

Baptist Church, Collins street, on November 17: 'In my absence to-day they (the General Assembly) passed a resolution, asking all ministers to offer up prayers for the people who are trying to blow up the Boers with Lyddite shells and other infernal machines. I shall never do that, nor will other ministers. We should rather pray for the helpless widows and homeless ones.'

IN Ireland some unstated words of protest LORD EMLY. against the war have ended in Lord Emly being deprived of the Commission of the Peace. Lord Emly is a devoted Catholic, a staunch Nationalist and a warm and practical friend of the labouring man. He is just past what Dante terms 'the midway of this our mortal life'—just 41 years old, and was educated at Cardinal Newman's School (Edgbaston), and subsequently at the Jesuit Colleges of Beaumont and Stonyhurst. When he came of age he was appointed State Steward to the Lord Lieutenant of Ireland. During the vice-royalty of Earl Spencer an incident occurred which exhibited the personal grit as well as the practical faith of the young Irish Catholic nobleman. It was in 1885. He was at the time resident in Dublin Castle. 'Lord Spencer,' says the *Edinburgh Catholic Herald*, wanted to give a ball on the day that Cardinal McCabe [Archbishop Walsh's immediate predecessor in the See of Dublin] was lying dead in his house in Dublin. Lord Emly absolutely refused to go the ball. He was pressed to do so, but he threatened that if it were insisted that he should go, he would resign his appointment. It was not insisted upon, and so the matter ended.

Our Scottish contemporary records an incident of one of Lord Emly's ancestors that is well worth setting before our readers. It refers to the dark days of the penal laws, when the priest-hunter received £50 for the 'discovery' of an archbishop, bishop, or vicar-general, and £20 for each friar or unregistered priest. These rewards, says Lecky, 'called a regular race of priest-hunters into existence.' So much by way of introduction. The *Herald* story runneth thus:

'An informer, one of the many in the country at that time, came to him and said: "A priest is lying hid in your boathouse" (on the banks of the Shannon). This ancestor of Lord Emly, pretending to be delighted at the information, addressed his informant in these terms: "Now, my good man, go immediately, summon the Militia, gather the magistrates together, and give them the information that you have given me." The man hurried at once to carry out the instructions given him, whilst the other sent a private message to the priest, telling him that in three-quarters of an hour the Sheriff and a large force or Militia would be at the boathouse, and that should anybody be found there after that time it were very likely that he would be apprehended. He also despatched another message couched in these terms: "There is a vacant room in Tervoe." In twenty minutes afterwards the priest was at Tervoe, and in three-quarters of an hour the Militia were at the boathouse, every corner of which they searched. There was the greatest possible excitement, of course. The military put their swords through the boats in order to be certain that nobody was in them. Their search, it is needless to say, was vain. It was then that Lord Emly's ancestor had his revenge. Calling up the informer, he said to him: "Now, look here, my man. See the expense you have put us to. You have been the means of casting ridicule on the magistracy of this county. I personally look upon you as a most contemptible scoundrel, and I sentence you to be tied to the shafts of a cart, and the cart to be dragged by a donkey, and you to be whipped from one gate of Tervoe to the other gate of Tervoe." The extent of the flagellation can be very well realised when it is mentioned that the distance was exactly a couple of miles.'

TWO RACE MYTHS.

MYTHS and superstitions usually live long and die hard—sometimes because they are kept alive by mere repetition, sometimes because they minister to national pride or religious prejudice. Two curious people-myths still cling to life down to our time—the one because the good-natured

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people whom it affects do not care to put themselves to the trouble of killing it; the other chiefly because of its present value as a factor in political life or international relations. The one is the myth of the Latin, the other of the Anglo-Saxon, 'race.' Like the figures of the winged Mercury which are poised upon the point of one great toe, these myths are both set standing upon one small pin-head of fact—affinity or identity of language. In the case of the 'Latin race' legend such affinity is easily traced to a few centuries of Roman administration. In the British Isles Celtic dialects have been lost within historic times—and, indeed, almost within living memory—by exactly the same process. In New Zealand it has, after a mere half century or so, taught the Southern Maori to lisp with ungrammatical lips the language of their conquerors. A Spaniard may call himself in the same breath a Latin and an Iberian; a Frenchman who refers to himself as a Latin now will designate himself a Gaul within five minutes—so little practical faith has either in the fiction of the 'Latin race.' Traces of the Latin people—chips of the old block—may probably still be met, here and there, as in the Trastevere in Rome, in Provence and the Lower Languedoc in France, and in a few other isolated places which escaped the wild onset of the hordes that swept down upon and almost blotted out the old Roman civilisation in the long ago. The shaggy barbarians from the northern forests were—what Attila, one of their leaders, styled himself—the Scourge of God. In their early days of nation-building, the sturdy pagan Romans cultivated the natural virtues to a high degree. But with wealth and luxury came—among others—the vice that offers so dread a menace to the future of these colonies—systematic sterility and limitation of family. Then the stronger stock swept down like another deluge and washed away the sin-sodden landmarks of what had once been—but even then with a very strained propriety—called the Latin race. The very school-boy who is ever so slightly acquainted with the ethnology of modern Europe knows full well that no man can to-day point to either a race or a nation that can be properly designated as Latin.

For even a stronger reason the title 'Anglo-Saxon race' or 'Anglo-Saxon people' is an abuse of terms. We read the term in all the moods and tenses nowadays in leading articles written by enthusiastic pressmen whose patriotism is greater than their knowledge of history. Thus the Auckland *Herald* of November 25 devotes a well-meant, if not convincing, leading article to the *entente* between Great Britain and the 'Anglo-Saxon race' in the United States. We have already broadly hinted that similarity or identity of language is a flimsy foundation for an argument as to identity of race. This would, for instance, afford us such curiously diversified race-types as Anglo-Saxon Milesians in Connemara, 'Anglo-Saxon' Frenchmen in Canada, 'Anglo-Saxon' Brahmins at Calcutta, 'Anglo-Saxon' Chinamen in Hong Kong, and 'Anglo-Saxon' negroes in (say) the United States and Jamaica. The people of the British Isles are tolerably cosmopolitan in sentiment, but they draw the colour-line rigidly and erect thereon a sky-high social and racial iron fence between themselves and the yellow man and the brown man and the red man and the black man. Moreover, the Saxon—or Anglo-Saxon—tongue is, and for long ages has been, 'a Hebrew speech' to English people. Professor March says that 'the Anglo-Saxon language is so different from modern English as to deserve a separate name'; that it 'differs from our English in phonology, in vocabulary, in inflections, in the derivation of words, in syntax, in versification, and in modes of thought'; that English is 'an analytic mixed speech of Roman cultivation, with other periods of growth and classic regularity and progress'; and that 'a chaos separates the two languages.'

Historically and ethnically there is no such thing as an 'Anglo-Saxon race.' The name was, for want of better, used as the official designation of the subjects of King Alfred after he had subdued the Angles. But the people of the British Isles were, racially speaking, more Celtic than Teutonic. As for their institutions, most of them came, not from Germany, but from Rome. Their civilisation came from Rome; their religion came from Rome; their system of jurisprudence came from Rome; much of their modern language came from Rome; the Magna Charta itself was written in Latin; and the records of English courts of justice were kept in Latin down to the reign of George II. All this in passing, just to point to the stone out of which English institutions were hewn. But the term 'Anglo-Saxon' is a strange misnomer to apply to the people of the United States. The Anglo-Saxon element in the blood and bone and muscle of its population—if it can be shown to be there at all—is insignificantly small. The great bulk of it is made up of the Celtic element, and of the Teutonic element which has but little of the Saxon and none of the Anglo-Saxon in its composition. That eccentric genius George Francis Train thus ding-dongs the Anglo-Saxon theory under the hammer of argument and the anvil of history: 'Who settled New York? The Dutch. Who settled South Carolina? The Huguenots. Who settled Louisiana? The

French. Who settled Florida? The Spanish. Who settled California and the South-west? The Mexicans. Talk about England being our motherland! She's not even our grandmother land.' As the German-Americans declared last year at Chicago, 'not England, but the whole of Europe, is the mother-country of the white inhabitants of the United States.' But the biggest quota came from Ireland and Germany. Half of Washington's army in the War of Independence was composed of Irishmen. His fleet was probably more Irish still, and its first Commodore was the famous fighting Wexfordman, 'Saucy Jack Barry.' Mr. Wharton Baker showed in the *American* last year that since the days of the Revolution 'not more than ten per cent. of those who have come to settle amongst us throw in their fortunes with our fortunes, develop a continent, have been English born.' He then proceeds:—

Further back than two generations we cannot trace the lineage of our people, the country from which they have sprung, nor is it necessary. But of our population, foreign-born and born of foreign parentage, the last census (and there is no later data) shows that in 1890, of our total white population of 54,983,980, 37 per cent., or 20,519,643, were of foreign parentage; and of these 4,913,238 were Irish-Americans, 6,851,564 German-Americans, 1,922,638 British-Americans, with the men of Scandinavian descent coming next. Put in percentages: Of our white population, foreign-born or born of foreign parents, 23.94 per cent. were Irish, 33.39 per cent. German, only 9.37 per cent. English. Since 1890 there has been a large proportionate gain in our population of Latin and Slavish origin, so that the percentages of Irish and Germans and English to our foreign population, though still holding their ranking position, are undoubtedly somewhat smaller than eight years ago. Of this population of foreign parentage and in excess of twenty millions, or three-eighths of our entire white population in 1890, 9,249,547 were actually foreign-born, the other eleven millions born of foreign parents. Of the foreign-born 2,784,894 were Germans, 1,871,509 Irish, 933,249 Scandinavians, 908,141 English, 510,625 Slavish peoples, 319,822 Latins [*sic*], and 242,231 Scotch.

America is, in very deed, not an Anglo-Saxon, but a cosmopolitan nation, with, however, Celts and Germans as its chief racial elements.

SOME WAR NURSES.

ENGLISH historians passed by, as scarcely worthy of mention, the magnificent services rendered to the sick, wounded, and dying soldiers of the British army by the Sisters of Mercy in the blundering campaign of the Crimea, and it is merely incidentally that we learn of the heroic work which the members of another Catholic Sisterhood are doing for Thomas Atkins on his bed of pain and sickness within the beleaguered lines of Ladysmith. The nuns who have elected to take the chances of war are the Sisters of the Holy Family—mostly French, we believe—and they are the tender and skilled and thoughtful nurses that tend the wounded and soothe the victims of the camp-fever at Ladysmith. In the Vicariate-Apostolic of Natal there were in 1897 33 of those ministering angels. They were distributed among the hospitals of their Order at Ladysmith, Pietermaritzburg, and Durban. All three hospitals are probably at this moment working to their last ounce of pressure for the sick and wounded soldiers of 'the great white queen.'

'CIVIS': HIS CHARGES, AND HIS 'BULLS.'

SOMEWHERE in the twenties a leaden-witted English rustic, Hodge Swindon, say of Whinthorpe, was 'brought up' on a capital charge. The evidence was direct, the witnesses unexceptionable. There was no possible defence, and the jury promptly brought in a verdict of guilty. The judge put the usual question: Had the prisoner at the bar anything to say why sentence of death should not be pronounced against him? And Hodge made answer and said: 'Es. I have zummat to zay. That 'air on your 'ead bean't yourn—it be a 'oss's tail; an' there be a pimple on your nose an' a boo-bottle fly on your beard. Least-ways, I think it. An' that be wot I zay.' Such was the rustic's fat-witted reply. And such, in principle, is the sole 'defence' made by 'Civis' of the *Otago Daily Times* against the journalistic capital count on which he has been found guilty—that of attempting to evoke the demon of sectarian rancour to aid his friends in a political campaign. He has made no defence against the charge. He has no possible defence to make; for, as we twice pointed out, the evidence against him lies scattered thick over the whole surface of his offending 'Note'—undenied because undeniable. His 'reply' of last Saturday is as inapt and inept and pointless as that of Hodge of Whinthorpe—it is to the effect that, in pointing out the nature of his guilt, we, forsooth, used a mixed metaphor! Only that and nothing more. There were persons who expected—and *a priori* not unreasonably—that even the bell-jingling 'Civis' would offer some word of explanation or some expression of regret for his cruel and unprovoked attack on the Catholic bishops and electors. We were of the number who looked for this. We know better now.

'Civis' is not exactly a George Washington. In his first 'Note' on us he made a peculiarly gross and evident misstatement of fact—evident, at least, to anybody who read our

original comment on him. By a piece of deliberate garbling he put into our mouth a direct personal charge against the editor of the *Otago Daily Times*. We promptly denounced the petty trick. And now he calls our exposure of his little ruse an 'unconditional back-down.' He applies the same term to our expression of willingness to accept his word that he knew nothing of certain very curious 'coincidences' with 'Oriol'—amounting, as we then believed, to verbal transcription. He made one serious misstatement in a question of fact in his first 'Note' on us. Last Saturday he made two. Next Saturday—? Well, there are big possibilities before the man who could, without a shred of evidence fling what is tantamount to a wholesale charge of political corruption against the Catholic bishops of New Zealand. His talents are going to waste blowing soap-bubbles for an unappreciative public in Dunedin. He ought to be in Parliament—or on the staff of the *Victorian Standard*.

When Saul went to seek his father's asses he found them and something else besides. But when 'Civis' set forth with a pair of 'double-magnifying-electroscopic spectacles of hextra power' to find 'bulls' (and Irish 'bulls' at that) in our pastures, he finds a mare's nest—only that and nothing more. Now a mare's nest may be a very valuable asset, but we doubt whether it is worth the amount of whooping 'Civis' makes over it. We rather think it is not. One would think that he had found a new Hartley and Riley—all his very own. A hypercritical 'Civis' of 1859 argued that Lord John Russell's saying, 'Conspicuous by its absence,' was a 'bull.' But he convinced nobody—perhaps not even himself. 'Civis' may, however, take out a patent for his new method of discovering 'bulls'—where they are not. With the aid of his new method—ignoring and blundering about the plain meaning of words and setting together as contexts texts that are wide apart—we have succeeded in a brief space in finding seven 'bulls' in Tennyson, three in Kipling, a whole herd in Shakespeare—and two fat, sleek, full-grown, long-horned fellows, on last Saturday, in one tiny section of 'Civis's' own imperishable prose. Henceforth, thanks to 'Civis,' the fields of literature will be swarming with vast herds of those skittish animals. His own pet pair may be easily seen without straining his infallible 'system' in the least. Thus, he tells us that the Dunedin election contest is a 'battle,' in which one contestant gets 'leagues ahead' of all his competitors, while the losers will be 'kicked up-stairs'—a rather mixed sort of a battle, by the way. But the fault is not ours. Again, the Socialistic campaign is also a 'war' ('Civis' is very bellicose just now), with 'pippins and cheese' for dessert, and a 'goal' at the off-side of it, into which 'the thin end of the wedge' is already inserted by Messrs. Barclay and Co. Really, with such a wealth of 'bulls' in his own pastures, it does seem a work of supererogation for 'Civis' to scramble over his neighbours' fence in search of the 'beasties.' But, as we have said, he did not find them, after all. Thus, he cannot understand how anything that is round can have, like a Mauser bullet, a steel tip. He is enthusiastically certain that this is a 'bull.' But that is because 'Civis' has not gone to school long enough to learn the meaning of the word 'round.' He fancies there is only one kind of roundness—the spherical. Any schoolboy in Dunedin could tell him that a cylinder (a water-pipe, for instance) is round, that an oval figure may be round in one dimension, that a cone may be round, and that a Lebel or a Mauser rifle bullet, though not spherical, is necessarily round so as to fit the round barrel of the weapon, and that its tapering cone-shaped point is also round and tipped with steel. 'Civis' would evidently fit square bullets to the round barrel and use them to shoot oysters on the wing. Moreover, the term 'round,' as applied by us to words, has the meaning of 'candid, fair, frank,' as reference to any dictionary would show. The other 'bull' attributed to us by 'Civis' is the creature of his unacquaintance with the meaning and social use of terms. 'Civis' will not permit us to have a high idea of his mental attainments. But till now we were under the erroneous impression that he was 'up to' the Fourth Standard pass in the matter of word-meanings.

REAL GREATNESS.

AN exchange gives this story of a pompous Member of Parliament who attended an agricultural show in Dublin. He arrived late and found himself on the outskirts of a huge crowd.

Being anxious to obtain a good view for himself and a lady friend who accompanied him, and presuming that he was well known to the spectators, he tapped a burly coal-porter on the shoulder and peremptorily demanded: 'Make way there.'

'Garn, who are ye pushin'?' was the unexpected response.

'Do you know who I am, sir?' cried the indignant M.P. 'I am a representative of the people.'

'Yah,' growled the porter as he stood unmoved, 'but we're the bloomin' people themselves.'

A STUPID CALUMNY.

A FAIRY TALE OF A FAR-OFF LAND.

BUT WE GET UPON ITS TRACK.

IN its issue of April 1—auspicious and appropriate date!—the *Dunedin Evening Star* reprinted from the *Sunday Magazine* the following extraordinary, and on the face of it, untruthful tale:—

'In the latest annual report of the British and Foreign Bible Society there is a singular account of the methods adopted by ecclesiastical authorities in the Argentine Republic for uniting the Indians to the Roman Catholic Church. Article 15 of the Argentine Constitution obliges the Government to do all in their power to convert the pagans, and this was how it was done in the case of 200 Indian prisoners. The ceremony took place in the presence of the Governor of Chaco, the officials of the province, and a crowd of spectators. The Indians were obliged to kneel between two long rows of soldiers. An officer obliged one prisoner after another to open his mouth, and a second functionary threw a quantity of salt into the opened mouth. This happened amidst the laughter of the onlookers and the grimaces of the Indians. Then followed a Franciscan monk with a vessel of holy water, and sprinkled the kneeling Indians, who were now bidden to rise. Each Indian received a scrap of paper, on which his new name was inscribed, a sort of cape or mantle, and a glass of rum. The conversion of the Indians was now completed.'

We dealt with this foolish tale in our issue of April 6, and characterised it in fair-set terms as 'a plain unvarnished falsehood.' We did so (1) on the ground of the general unreliability of missionary reports, and (2) on the intrinsic improbability of the story.

(1) We are aware that there are on the foreign missionary field many truly zealous and devoted members of the separated Churches. But, we added, 'we have a rank abundance of Protestant evidence that cannot be gainsaid, that there is a large class of missionaries who believe that the cause of the God of Truth is served by the dissemination of round, sounding, bulky falsehoods, and who would not forego their tilt at Rome, even were the sky to fall. A scathing article on the subject appeared in the *National Review* for December, 1897, from the pen of the Rev. H. Hensley Henson, a well-known English Protestant clergyman. He declared that 'uncorroborated missionary's evidence is scarcely considered evidence at all,' and that this growing lack of public confidence 'has its explanation in the discovered errors of the past and the suspected conditions of the present. Compared with the civil servant, with the independent traveller, with the army officer, even with the higher type of merchant, the average missionary does not command confidence.' Elsewhere in the same article the writer says: 'The Protestant missionary is ignorant almost always, and by necessary consequence he is prejudiced. He is generally in a thoroughly false position—the reporter and judge of his own achievements. He works under thoroughly bad conditions, and his reports are the advertisements of a money-raising society, and they are addressed to constituents—the rank and file of the denominations—who are as greedy of sensation as they are credulous of prodigies.' As far back as 1873 Dean Stanley spoke strongly of the necessity of 'the necessity of a vigilant endeavour to repress the exaggeration, to denounce the fallacies and inaccuracies' of the missionary reports. The veteran missionary worker and writer, Dr. Cusi, in his *Missionary Methods* (London, 1894) denounces in fervid language the exaggeration prevalent in such reports, their tilts at Rome, their never-ending calls for 'more money and more men and women.' One of the Church Mission Society's annual reports, quoted by Dr. Cusi, has the following plaint:—'How hard it is for the missionary to be patient when his friends at home are so impatient, and how great is the temptation to embellish the account of his annual labours! I fear there are grave scandals connected with our missionary reports.'

(2) No doubt about it. And the insane story included in the Bible Society's last report is but a fresh instance in point. We have said that the story of 'how converts are made in the Argentine' is, on the face of it, untrue. In our issue of April 6 we wrote: 'The heading of the story, the statement that the Indians were "united" to the Church, and that their "conversion" was "completed," all indicate that the author of the tale intended his readers to understand that the silly tomfooleries he describes were merely a form of reception into the Church, usual in the case of the pagan Indians of Argentina. Catholics need scarcely be reminded that no such method as that described is, or ever was, known to our "ecclesiastical authorities" anywhere for "uniting" or "converting" either Chaco Indians or anybody else to the Catholic Church. It is evidently here a question of adults, and the method of receiving adults into the Church is laid down in minute detail in the Ritual, a book which is on the hands of every priest. It includes a serious, and in the case of pagans a lengthy, course of instruction in Christian doctrine. At its completion the catechumen is, if desirous of it, baptised in accordance with the rules and ceremonies laid down in the Ritual. Then, and not till then, is he "united" to the Catholic Church. It is true that Baptism can—*servatis servandis*—be validly conferred by sprinkling. But it is equally true that, by reason of the doubt attaching to it, the Sacrament is nowhere conferred in this manner in the Catholic Church. Immersion and infusion (pouring on of water) are the only methods known in practice. In the Latin Church infusion is the rule, and no departure therefrom is permitted unless where Baptism by immersion has been established as a legitimate custom. The world has yet to produce "a Franciscan monk" so phenomenally ignorant of his faith as to play such havoc with the Ritual, or to administer the Sacrament of Baptism to unwilling adults who, on the hypothesis, were ignorant of the meaning of the ceremony. This were a superstition on a par with that of the Bible Society's own agents, who rank as a "convert" any

uninstructed pagan who accepts a Bible, which in few cases he can read and in practically no case properly understand.

WE SEARCH THE CHACO.

Thus far our issue of April 6. We concluded our note by expressing our determination to get to the bottom of this evil tale. We may fairly claim to have done so. The Chaco is far off. It is half as big again as the total area of Great Britain and Ireland, and is on the borderland of civilisation. But it will soon, we trust, prove as unsafe a place for the spinning of missionary legends as the Catholic Truth Society and decent Protestant writers have already made Mexico. Thanks to the editor of the *Southern Cross* of Buenos Aires—whose courtesy we hereby gratefully acknowledge—we are now in possession of a first batch of official documents which give the lie direct to the silly story of the Bible Society's agent in Argentina.

(1) The first of three documents forwarded to us is the original letter (in Spanish) of Father Vicente Caloni, Guardian or Superior of the Monastery of San Lorenzo, the head house of the Franciscan missionaries of the Chaco. He has spent twenty-nine years in the Chaco, and during part of that time he has been twice Prefect of the Missions. Consequently he is in a position to speak. He roundly declares the story of the *Sunday Magazine* 'ridiculous,' 'repugnant,' and declares that 'the author of that falsehood has not even known how to give it the appearance of truth.' Elsewhere in the same letter he says: 'What that London magazine says is false. The Chaco is divided into two territories (*gobernaciones*), one governed by Col. Lusuriaga, and the other by Col. Uriburu, both gentlemen of excellent education and high character, and both many years resident in the Chaco. Nothing of what the Protestant magazine mentions ever happened in the territory of either.' The writer states that he time and again divided his crust of bread with the Protestant ministers who at long intervals appear on the borders of Santa Fé and the Chaco, but he is quite decided as to the fruitlessness of their attempts to convert the Indians.

(2) Another document is a letter from the secretary of the diocese of Santa Fé, to which the Chaco belongs. He declares the story a 'gross calumny,' and promises an official denial of it as soon as the Administrator of the Diocese should have an opportunity of formally communicating on the subject with Father Pedro Iturralde, Prefect of the Chaco Missions. This, however, was unnecessary, as the Notario Mayor of the diocese of La Plata (Rev. James M. Ussher), who kindly interested himself in the matter, saw Father Iturralde in Buenos Aires. Writing to the *Southern Cross* of August 18, Father Ussher says: 'Naturally he (Father Iturralde) smiled at the nonsense published by the Bible Society as the missionary reports of its subsidised agents, who run up occasionally near the Chaco, but, generally speaking, not too near the Indians, look around for a while, then go home and report all the good work they have done, the number of Bibles distributed, the number of Indians they have converted, and how many more they might have been able to convert were it not for the inconceivable, idolatrous perversity of the fanatical friars who sprinkle Indian prisoners with holy water,' etc.

(3) Another document forwarded to us by our courteous confrere of the *Southern Cross* is a copy of a petition addressed to the Governor of Santa Fé, dated May 1, 1899, and signed by Mr. Charles Webster, a Protestant gentleman, who lives at Colonia Florencia, on the limits of Santa Fé and the Chaco. Mr. Webster's petition is strong evidence of the high esteem in which the Franciscan Fathers are held in that distant region. The petition states that the only way to prevent the destructive invasions of the Indians is 'to establish Catholic missions in suitable places,' erect schools for the education of the Indians, place them and the missions in charge of the Franciscan Fathers. In the petition Mr. Webster offered 25 hectares (about 60 acres) of land to the Fathers for a school at Florencia, and intimated his intention of personally collecting funds for the erection of the building. Another Protestant gentleman in the same district wrote to Father Iturralde urging him to further the petition by every means in his power. In this connection we may state that a similar suggestion is made the burden of a leading article in the *Prensa*, a secular paper published at Buenos Aires, in its issue of January 31, 1899. It pays a high eulogium to the priesthood for its work of civilising and Christianising the wild man in South America, and roundly declares that the priest, and not the soldier, is to be the saviour and civiliser and pacifier of the Chaco.

TRUE MISSIONARIES.

We may well conclude with the following words of Father Ussher's communication to the *Southern Cross* of August 18:—

'The Franciscans go about their work in real earnest, and make no fuss about it; they go into it heart and soul, and don't send reports to the newspapers magnifying their work, their privations, and their sacrifices. We should scarcely have known they were to be found in the Chaco at all, only that some Protestant minister took the trouble of writing nonsense about them to the Bible Society. They go out into the Indian territory where no other white man dare go; they go and say there, spend their lives there, and they are the only white men an Indian will trust. They do not calumniate the Protestant ministers who sometimes go up in that direction trying to undo the work they have been doing slowly and silently during the last hundred years. Some time ago I became acquainted with an old friar in San Lorenzo. He was eighty years of age, had spent over forty in the Chaco, and then come home to rest and quietly await his end in that historic old monastery. He has since died. Not long since F. Ermete Constanti was killed in the Chaco after living there thirty-seven years. Father Vicente Caloni has been there twenty-nine, as we have already seen; and actually there are nine other Franciscan priests in Chaco, and, dishonourable though it may be to our boasted civilisation, the Indians are not always the most uncivilised people with whom they are obliged to deal, and never the most ungrateful.'

We are endeavouring to get into communication with the Governors of the Chaco. But we were fairly warned at the outset that Argentina, like Spain, *es el país de la mañana*: the land of to-morrow—of that procrastination which eats up time and makes the soul so often weary with profitless waiting.

ST. PATRICK'S COLLEGE.

DISTRIBUTION OF PRIZES.

(From our Wellington correspondent).

THE scholastic year at St. Patrick's College was brought to a close on Thursday evening, when the breaking-up ceremony and distribution of prizes took place. The study hall, where the proceedings were held, was artistically decorated, and a striking design of coloured electric light outside the main entrance made a very pretty effect. As usual, there was a crowded attendance, among those present beside the local clergy being the Count and Countess de Courte, Messrs. R. O'Connor, M. Kennedy, P. S. Garvey, R. J. Collins, Dr. Cahill, etc. His Grace Archbishop Redwood was unavoidably absent, and in his stead the Ven. Archdeacon Devoy, S.M., V.G., presided, supported by the Rector, the Very Rev. Father Bower, S.M., B.A., and the Very Rev. Father Lewis, S.M.

Prior to the distribution of prizes the audience were entertained with an excellent programme of vocal and instrumental music and recitations. The proceedings opened with a selection by the College Brass Band, under the able conductorship of Mr. Trowell. The item was played in a manner which showed that the band has attained a high state of efficiency. The Rev. Father Hills gave a splendid rendering of 'Shepherd of the Fold,' and in response to an encore he sang 'The Old Brigade.' Later on Father Hills sang with great taste 'The Lost Chord,' which was enthusiastically redemanded. His encore number was the 'Riderless Steed.' The College orchestra gave two pleasing items—'La Zingara,' arranged by the conductor, and a serenade by Mozart. Mr. S. Moran contributed a well-delivered recitation, 'Babs Malone,' which was enthusiastically encored, and in response he gave a humorous piece, 'The Poet's Reverie.'

At the conclusion of the entertainment the prizes were distributed by the Ven. Archdeacon Devoy. The following is the list:—

SPECIAL PRIZES.

Good Conduct, intern students, senior division (gold medal presented by his Grace Archbishop Redwood).—Richard Hoare, 1. Next in merit: Patrick O'Connor, Henry Woods, David Kenny. Junior division (prize medal presented by Venerable Archdeacon Devoy, V.G.).—Lynch Dignan, 1. Next in merit: Daniel Hurley, Edward Wilson, Albert C. O'Connor, Leonard Coakley. Day boys (prize medals presented by Very Rev. Father Lewis and Mr. Lloyd).—John Prendeville and Thomas Segrief, equal. Next in merit: Daniel Twohill, Thomas Lawlor, Clarence Arthur, Joseph Collins. Diligence, for the highest aggregate of marks obtained in class work during the year (gold medal presented by Mr. R. O'Connor).—Arthur Ongley, 1. Next in merit: Thomas Gilbert, Robert Loughnan, Richard Hoare, Thomas McCarthy.

Christian Doctrine (gold medal presented by the Very Rev. Provincial, S.M.).—Arthur Ongley, 1. Next in merit: Thomas McCarthy, Michael Mahoney, Richard Dorset.

Mathematics (prize medal presented by Very Rev. John McNamara, S.M.).—Arthur Ongley, 1. Next in merit: Robert Loughnan, Thomas McCarthy, Thomas Walsh.

Latin (gold medal presented by Dr. Mackin).—Robert Loughnan, 1. Next in merit: Richard Dorset, David Kenny.

Music (the 'Carolan' medal, presented by S.P.C. Old Boys' Association).—Robert Loughnan, 1. Next in merit: John Brady, Richard Dorset.

English Literature and Authors (gold medal presented by Mr. William B. Missen, ex-pupil).—Richard Dorset, 1. Next in merit: Arthur Ongley, Thomas McCarthy, Michael Mahoney.

English Essay Writing (special prize presented by Mr. John Curmin, M.A., K.S.C.G.).—Richard Dorset, 1. Next in merit: Arthur Ongley, Michael Mahoney.

Irish History (gold medal presented by Dr. Cahill).—Richard Dorset, 1. Next in merit: Arthur Ongley, Thomas McCarthy, Michael Mahoney.

Drawing (special prize presented by Mr. Henry Bastings).—Lynch Dignan, 1. Next in merit: John O'Halloran, Norman Crombie, Albert C. O'Connor, Arthur Garvey.

French (special prize presented by Count De Courte, Consul for France).—Robert Loughnan, 1. Next in merit: Arthur Ongley, Michael Mahoney, Richard Dorset.

Drill (prize medal presented by Mr. R. P. Collins).—Richard Hoare.

GENERAL PRIZES.

Course of Christian Doctrine, matriculation class (*vide supra*) Second class—Thomas Gilbert, 1. Next in merit: Martin O'Brien, John Larkin, Daniel Hurley, James McGarrigle, Gerald O'Kane. Third class—Patrick O'Connor, 1; Leonard Coakley, 2. Next in merit: Joseph Parker, Walter Ahlfeld, Michael Murphy, Martin Carroll. Fourth class—John Quill, 1. Next in merit: Thomas Spillane, Francis Tymons, Joseph Loughnan, Eugene McArdle. Fifth class—Michael Hanly, 1. Next in merit: Hamilton Redwood, Patrick Hanley, Rupert Evenen. Preparatory school.—First division—Thomas L. Ward, 1. Next in merit: Frederick White, Henry Kirkwood, John McDonald. Second division—Virgil McGovern, 1. Next in merit: Alonzo Dwan, Henry Bridge.

Course of English, matriculation class. Grammar and analysis.—Arthur Ongley, 1. Next in merit: Michael Mahoney, Thomas

McCarthy, Robert Loughnan. English history—Thomas McCarthy, 1. Next in merit: Michael Mahoney, Arthur Ongley, Richard Dorset. Geography—Michael Mahoney, 1. Next in merit: Thomas McCarthy, Arthur Ongley, Edward Wilson. Irish history.—Composition—Richard Hoare, 1. Next in merit: Oswald Richardson, Martin O'Brien, Thomas Lawlor, Thomas Gilbert, Michael T. Grace. History—Martin O'Brien, 1. Next in merit: Daniel Hurley, Thomas Gilbert, James McGarrigle, Thomas Lawlor, John Larkin. Geography—James McGarrigle, 1. Next in merit: Thomas Gilbert, Daniel Hurley, Wiremu Mikaera, Martin O'Brien, Richard Hoare. Grammar and analysis—Daniel Hurley, 1. Next in merit: Thomas Gilbert, Martin O'Brien, Thomas Lawlor, James McGarrigle, Gerald O'Kane. English authors—Thomas Gilbert, 1. Next in merit: Daniel Hurley, James McGarrigle, Martin O'Brien, Thomas Lawlor, Clarence Arthur. Third class.—Composition—John Kelliher, 1; Joseph Parker, 2. Next in merit: John Conlan, John Prendeville, Patrick O'Connor, Thomas Segrief. Authors—Thomas Segrief, 1; John Prendeville, 2. Next in merit: Martin Carroll, John Kelliher, Walter Ahlfeld, Leonard Coakley. English history and geography—John O'Kane, 1; Leonard Coakley, 2. Next in merit: Michael Hannon, Walter Ahlfeld, Joseph Parker, Samuel Briggs. Grammar and analysis—Michael Hannon, 1; Joseph Parker, 2. Next in merit: John Prendeville, Patrick O'Connor, John Kelliher. Irish history—Daniel O'Malley, 1; Patrick O'Connor, 2. Next in merit: John Conlan, Michael Hannon, Martin Carroll, Michael Murphy. Fourth class: grammar and author (English)—Thomas Spillane, 1. Next in merit: Lynch Dignan, Francis Tymons, Thomas Collerton, Cyril Ward. English history and Geography—Francis Tymons, 1. Next in merit: Thomas Collerton, Thomas Spillane, Lynch Dignan, John O'Connell. Spelling and composition—Lynch Dignan, 1. Next in merit: Thomas Spillane, Joseph Loughnan, Cyril Brebner, Francis Tymons. Handwriting—Cyril Brebner, 1. Next in merit: Francis Tymons, John O'Connell, John Quill, Cyril Ward. Fifth class: geography and history—Ernest McCordell, 1. Next in merit: Joseph Hammond, Hamilton Redwood, Patrick McLoughlin. Grammar and composition—Patrick Hanley, 1. Next in merit: Ernest McCordell, Rupert Evensen, Henry McCordell. Reading and recitation—Hamilton Redwood, 1. Next in merit: Patrick Hanley, Rupert Evensen, George Hunter. Writing—George Ivan Bridge, 1. Next in merit: Michael Hanley, Joseph Hammond, Rupert Evensen. Preparatory school: author, grammar, and geography—Frederick White, 1. Next in merit: Thomas Ward, Francis Du Moulin, Lindsay McDonald. Reading and spelling: first division—Frederick White, 1. Next in merit: Thomas Ward, Henry Kirkwood, Francis Du Moulin. Second division—Alonso Dwan, 1. Next in merit: Virgil McGovern, Kevin Garvey. Writing and exercises: first division—John Dignan, 1. Next in merit: Francis Du Moulin, John McDonald, Henry Kirkwood. Second division—Hori Hohepa, 1. Next in merit: Virgil McGovern, Henry Bridge, Kevin Garvey.

Latin course: matriculation class (*vide supra*).—Second class—Arthur Ongley, 1. Next in merit: James McGarrigle. Third class—Thomas McCarthy, 1. Next in merit: Thomas Walsh, Richard Hoare, Michael Mahoney. Fourth class—Thomas Gilbert, 1; Thomas Spillane, 2. Next in merit: Daniel Hurley, Lynch Dignan, John O'Kane, Daniel Twohill, Thomas Segrief. Fifth class—Ernest McCordell and John Quill, equal. Next in merit: Frank Tymons, John O'Halloran, Joseph Hammond, Thomas Collerton.

Mathematics, matriculation class.—Geometry—Robert Loughnan, 1. Next in merit: Richard Dorset, Thomas Walsh. Hon. mention, Arthur Ongley. Trigonometry—Robert Loughnan, 1. Next in merit: Arthur Ongley, Thomas Walsh, Thomas McCarthy. Hon. mention, Arthur Ongley. Algebra.—First class—Robert Loughnan, 1. Next in merit: Arthur Ongley, Thomas Walsh, Thomas McCarthy. Hon. mention, Arthur Ongley. Arithmetic.—First class—Richard Dorset, 1. Next in merit: Thomas McCarthy, Thomas Walsh. Hon. mention, Arthur Ongley. Second class.—Geometry—Thomas Gilbert, 1. Next in merit: Martin O'Brien, James McGarrigle, Joseph Parker. Algebra.—Second class—Thomas Gilbert, 1. Next in merit: Martin O'Brien, Michael Mahoney, Oswald Richardson, Daniel Twohill, Joseph Parker. Arithmetic.—Second class—Thomas Gilbert, 1. Next in merit: Martin O'Brien, Michael Mahoney, Oswald Richardson, John Larkin. Third class—Geometry—Daniel Hurley, 1. Next in merit: Albert Creagh O'Connor, John Prendeville, Patrick O'Connor. Algebra—Daniel Hurley, 1. Next in merit: Michael Hannon, Albert C. O'Connor, Patrick O'Connor, John O'Halloran, Thomas Segrief. Arithmetic—Daniel Hurley, 1. Next in merit: Henry Woods, Patrick O'Connor, Michael Hannon, Creagh O'Connor. Fourth class.—Geometry—Cyril Ward, 1; John O'Connell, 2. Next in merit: Walter Ahlfeld, William Foley, Francis Tymons. Arithmetic—Michael Hanley, 1; Patrick Hanley, 2. Next in merit: Leonard Coakley, Walter Ahlfeld, Thomas Collerton. Fifth class—Thomas Hunter and Leonard McCordell, equal. Next in merit: Rupert Evensen, Joseph Hammond. Preparatory School.—Arithmetic—First division: Thomas L. Ward, 1. Next in merit: Ralph Philp, John Dignan, Francis Du Moulin. Second division: Henry Bridge, 1. Next in merit: Virgil McGovern, Kevin Garvey.

Science, matriculation class.—Arthur Ongley, 1. Next in merit: Robert Loughnan, Thomas Walsh, Richard Dorset. Second class—Gerald O'Kane, 1. Next in merit: James McGarrigle, Thomas Gilbert, Martin O'Brien. Third class—Creagh O'Connor, 1. Next in merit: Daniel Hurley, Michael Hannon, Thomas Segrief. Fourth class—Harold Ahearn, 1; Lynch Dignan, 2. Next in merit: Leonard Coakley, Thomas Spillane, William Frost.

French, matriculation class.—Composition (*vide supra*).—Next in merit: Arthur Ongley, Michael Mahoney, Richard Dorset. Grammar—Arthur Ongley, 1. Next in merit: Robert Loughnan, Albert C. O'Connor, Michael Mahoney. Third class—Edward Wilson, 1. Next in merit: Henry Sullivan, Charence Arthur, Gerald O'Kane. Fourth class—Thomas Gilbert, 1; Martin O'Brien, 2. Next in merit:

Lynch Dignan, Thomas Spillane, Henry Woods, Samuel Briggs. Fifth class—Upper division: Daniel Hurley, 1. Next in merit: Daniel Twohill, Patrick O'Connor, John Prendeville. Fifth class—Lower division: Joseph Hammond, 1. Next in merit: Francis Tymons, John Quill, John O'Connell, Michael Hanley. Preparatory School—Fred White, 1. Next in merit: John Dignan, Bino Ward, John McDonald.

Commercial Course.—Clarence Arthur, 1. Next in merit: Oswald Richardson, Thomas Lawlor, Joseph Parker, Michael Hannon. Shorthand—Senior division: James McGarrigle, 1. Next in merit: Cyril Brebner, Michael Murphy, John O'Halloran. Junior division: Gerald O'Kane, 1. Next in merit: Cyril Ward, Michael Hannon. Drawing—First division (*vide supra*). Second division: Cyril Ward, 1. Next in merit: Michael Hannon, Hamilton Redwood, Patrick Hanley, Michael Hanley.

Music.—Piano—Eugene McArdle, 1; Rupert Evensen, 2. Next in merit: Edward Wilson, John Brady, John Quill, Leonard Coakley, Patrick Hanley. Hon. mention: David Kenny. Violin—John Brady, 1. Next in merit: Richard Dorset, Cyril Ward, Lynch Dignan, John O'Kane. Hon. mention: Robert Loughnan. Brass band—Michael Hannon, 1. Next in merit: John O'Kane, Lynch Dignan.

Gymnastics.—First division (*vide supra*).—Mitai Mikaera, 1; Thomas McCarthy, 2. Next in merit: Thomas Walsh, Michael Mahoney, David Kenny. Hon. mention: Richard Hoare. Second division—William Frost, 1; John Conlan, 2. Next in merit: Daniel O'Malley, John Kelliher, Joseph Parker. Third division—Thomas Collerton, 1; Francis Tymons, 2. Next in merit: Cyril Ward, Cyril Brebner, Michael Hanley, Thomas Hunter, Rupert Evensen.

Prizes obtained by requisite number of 'next in merit' mentions in class work—Walter Ahlfeld, Thomas Lawlor, Oswald Richardson, Daniel Twohill, Thomas Walsh.

THE ADDRESSES.

The Very Rev. Father Bower (the rector) then, on behalf of the College Faculty, thanked the Ven. Archdeacon Devoy for presiding. This year, he said, had been a very hard one for them, but they had not shirked the difficulties, and they believed they had succeeded. (Applause.) During the year they had worked upon the great principle of discipline, without which there must be confusion, disorder, failure, and he was very glad to say they had, with the co-operation of the older boys, raised the standard of discipline not to perfection, but very near it. The new rector gave an encouraging account of the work of the school in its various departments, and thanked the parents and friends of the pupils for their attendance that evening in such large numbers.

The Ven. Archdeacon Devoy said: After the elaborate account that the Very Rev. the Rector has given you of the working of the college during the past year, it is not necessary for me to make a long speech. This is, I think, the fifteenth annual distribution of prizes in St. Patrick's College, and I had the pleasure of being at the first and at every one since, and I hope to be at a great many more (applause). On looking back we can all feel pride and pleasure at the great work done in the college since its foundation. The college old boys are to be found in all parts of the Colony, and in many places outside of New Zealand, and in every honourable profession, and with few exceptions they are an honour to themselves and to their *Alma Mater*. We miss here to-night a familiar face—in fact, we can scarcely realise an annual breaking-up without Dr. Waters. This is the second time that he was absent. We all know how he devoted himself heart and soul to the advancement of St. Patrick's College since its inception, and we are proud of its successes under his able guidance. I am sure that you will all be pleased to hear that his health is improving every day, and that he hopes to be as strong as ever soon. (Applause). The present esteemed Rector, who so ably fills his place and his energetic and zealous staff have reason to congratulate themselves on having passed such a successful scholastic year—(applause)—and we are all delighted to hear from the Very Rev. Rector of the excellent spirit that exists amongst the boys in the college. (Applause). We have listened to a very excellent programme of music, and on my own part and on the part of all present I thank the music masters and their pupils. They have given us another proof this evening that the college still maintains its name for excellence in music. (Applause). And now, my dear boys, I must congratulate you for having passed such a profitable year, and for the fact that the welcome holidays have arrived. You worked well, and you deserve them. A few amongst you are bidding adieu to St. Patrick's College, and going to begin the battle of life. Well, never forget the sound advice and the lessons of wisdom you have learned within those walls. Be always good men, good Christians, and an honour to yourselves and your *Alma Mater*. (Applause). And to those who will return, I say take a good vacation, enjoy yourselves, get strong, and be ready when the holidays are over to pass another even more successful year. I am sure that his Grace the Archbishop would have been greatly pleased to have been here to-night to hear from the Very Rev. Rector the good account given of you, and to hear your programme of music. (Applause). I wish you all a very pleasant time during the holidays, and a happy Christmas and New Year.

The College Brass Band then played another selection, and the proceedings terminated with cheers for Archdeacon Devoy and the Rector.

If silence is ever golden, it must be beside the graves of men whose lives were more significant than speech, and whose death was a poem, the music of which can never be sung.

That in us which shall never die is changing daily—is being moulded or marred according as we yield to or resist the working of His Word and Spirit—is taking the eternal stamp of good or ill.

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

December 2.

The Very Rev. Dr. Kennedy, of Meanees, arrived on Thursday. He is to spend his holidays in Canterbury.

The Revs. Kerley and M. Guineari are to be ordained sub-deacons on the 8th inst., and deacons on the 10th at St. Joseph's Church.

His Grace the Archbishop is due in Wellington on the 6th inst. and a Confirmation service will be held in St. Joseph's Church on the 17th.

On the 21st and 22nd inst. the Fabian Dramatic Club will produce the comedy, 'Caste,' at the Opera House. The proceeds are to be devoted towards furnishing the Basilica of the Sacred Heart.

The Rev. Father Sheehy, who has been visiting his relatives in the Old Country and Australia, is returning to the Argentine Republic. He is waiting here for the Gothic, and is the guest of Archdeacon Devoy.

This year the Te Aro and Thorndon parishes will combine and hold a monster picnic in Very Rev. Father Lane's grounds at the Hutt on Boxing Day. At a meeting held last Sunday Mr. J. Hyland was elected secretary.

The Rev. Father Tynons, parish priest at Palmerston North, came to Wellington on Thursday to be present at the distribution of prizes at his *Alma Mater*. He was fairly rushed by his friends, who were profuse in their congratulations on his appointment to so important a parish as Palmerston North.

Last Sunday at St. Mary of the Angels, Mozart's 'Twelfth Mass' was sung by the choir under the conductorship of Mr. Oakes, and in the evening Mr. Nicholas Lenihan, late solo tenor of St. Patrick's Cathedral, Melbourne, assisted. This gentleman was associated with Mr. T. G. Law in Rossi's 'Tantum Ergo.'

On Sunday last Exposition of the Blessed Sacrament was held at St. Joseph's Church. The Rev. Father Herbert sang a *Missa Cantata*. The choir, under Mr. Rowe, sang Farmer's Mass in B flat. An 'O Salutaris' was rendered in a highly creditable manner by the conductor. In the evening the Ven. Archdeacon Devoy preached on the Gospel of the day, and concluded by exhorting everyone to spend the season of Advent in a true Christian manner.

The Ven. Archdeacon Devoy occupied the chair at the presentation of prizes won at the Marist Brothers' Old Boys' Association sports, which were held on November 9th. In the course of a few remarks he referred to the meagre support which the sports receive from the members of the Association, and said that the general public could hardly be expected to make a success of the Association's future gatherings unless a greater interest was taken in them by the members themselves.

On Sunday St. Patrick's College Band made its final public appearance for this year in the college grounds before a fairly large audience. Though not at its full strength the band gave a most creditable exhibition, proving the excellence of the work done by the conductor and members during the year. After the performance the boys and a number of friends adjourned to the study hall, where Dr. Martin, in the unavoidable absence of Dr. Cahill, presented the prizes won at the sports a fortnight ago. Dr. Martin, who was received with applause, offered his congratulations to the winners and expressed the hope that the losers would be spurred to greater efforts in future competitions. There was no need, he said, to remind the boys of the benefits to be derived from athletics. Unless the health of the body was well cared for, the mental work must be far below that standard of which the brain was capable. At the same time they must not forget the primary reason for their being at college. There should be moderation in all things, and a man with a strong body and moderate education would in the race of life rise infinitely higher than he with the body of a Sallow and the brain of an idiot. Dr. Martin concluded a happy little speech by advising the boys to work hard in the school and play hard in the recreation ground. Before the prizes were presented the Rev. Father Mahony, on behalf of the staff and the boys, thanked the Ven. Archdeacon Devoy, the Very Rev. Father Lewis, and Rev. Fathers O'Shea and Holley, Drs. Cahill, Martin, and Mackin, Messrs. Kennedy, Gasquoine, O'Connor, McCardell and many others for their liberality in providing prizes. Each winner was greeted with a round of applause as he received his trophy, special attention being paid to M. Mahoney, first in the Grand Handicap, and J. O'Kane, the winner of the 150yds championship. The college orchestra played two selections during the distribution. Cheers for the Rector and Dr. Martin concluded the proceedings.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

December 4.

The Very Rev. Dr. Kennedy, of the Meanees Seminary, and Rev. Father Moloney, of St. Patrick's College, came South last week for the Christmas vacation. A number of the students whose homes are here returned also.

His Lordship the Bishop made an episcopal visitation to Rangiora on Tuesday last, and, during the week, assisted by the Very Rev. Dean Foley, conducted mission services. With the exception of the Hawarden district, which is at present being supplied by Rangiora, and the Chathams, this is the last parish to be visited.

The painfully sudden death of Mr. J. Joyce, the late M.H.R. for Lyttelton and a candidate at the present election, created quite a sensation in the district. In alluding to the sad event in St. Joseph's Church on Sunday, the Rev. Father Salvador said that the death of Mr. Joyce was nothing less than a public calamity. It was not, he said, until after death that the good done by such men was really appreciated.

A visit to Mr. E. O'Connor's Catholic book depôt, Barbadoes street, forcibly reminds one of the near approach of the festive season, and the annually recurring school prize distribution. The visitor sees on all sides a truly amazing array of objects of art and devotion, and certainly one of the finest collections of Catholic literature to be found in New Zealand, all the big publishing houses, including Burns and Oates, James Duffy and Sons, Gill and Co., etc., being placed under tribute. Apart from the fact that Mr. O'Connor has placed within easy reach of all a complete and varied collection of necessary articles, he is deserving of support for the very good reason that he is foremost in every work in connection with the Church.

The Very Rev. Vicar-General, in addressing the Pro-Cathedral congregation on Sunday, stated that the Minister of Education had officially appointed Mr. Baldwin, head master of the Sydenham Public School, and at one time an Inspector under the Education Board, Inspector of Catholic schools for the diocese of Christchurch, and had also empowered him to issue pass certificates on behalf of the Department. The schools of the Sisters of the Mission, Barbadoes street, and Sisters of Mercy, Colombo street, have already been examined, but the Inspector's report (copies of which I have been promised) are not yet available. In regard to this new departure the Very Rev. Father Le Menant des Cheneais said one of their greatest difficulties had been so far removed, and urged parents to observe the utmost regularity in the attendance of their children at the Catholic schools, which now enjoyed privileges on equal terms with the Board schools.

DIOCESE OF AUCKLAND.

(From our own correspondent.)

November 30.

The contract for the erection of the convent school at Paeroa has been let, and the building is to be completed in January.

At the Sacred Heart Church, Ponsonby, last Sunday morning, the choir at the 10 o'clock Mass was augmented by a number of vocalists and instrumentalists, and rendered in fine style Weber's Mass in G.

Rev. Father Buckley left last Tuesday for Gisborne, where he is to make a stay of a fortnight for the benefit of his health. Rev. Father O'Connor, the new arrival from Ireland, takes Father Buckley's place at the Cathedral.

R.-v. Father Patterson, lately of Palmerston North, arrived here last week. He is staying with the Rev. Father Gillan at St. Benedict's. Father Patterson preached at St. Patrick's last Sunday morning and at St. Benedict's in the evening.

The Premier, at the Opera House, said: 'The school teacher is now looked upon, in some degree, more than the parents to form the character of the child.' A solid argument, surely, in favour of the stand taken by the Catholic Church upon education.

In the telegraphed obituary notice of the late Very Rev. Father O'Hara, which appeared in the TABLET, it was stated that Father O'Hara was ordained in 1863 and arrived in Auckland in 1865. It should have read, 'ordained in 1853 and arrived in Auckland in 1856.' The errors, no doubt, occurred in transmission.

Replying to a deputation from the Friendly Societies with reference to the stamp duty recently sought to be imposed on Friendly Societies' cheques and money receipts, the Premier said it was a revelation to him, and he would take steps to have the practice stopped. This should interest our Irishman branches.

A poll of the city ratepayers last Tuesday decided, by nearly twelve to one, in favour of borrowing £100,000 at a rate not exceeding four per cent.—£50,000 to be borrowed in 1900, the rest in sums of £10,000 as the money is required. The objects are reduction of present overdraft, thereby saving £300 per annum interest, an auxiliary water supply, and paving Queen street with wooden blocks.

A commencement has been made in the renovation of the cemetery in Symond street. A contract has been let for removing all the gorse. It is intended to fell all the trees. For this purpose a sum of £50 is required, and the committee solicit subscriptions, and if there be any of the TABLET readers throughout the Colony or elsewhere who have relatives or friends buried in the Symond street Catholic Cemetery, Auckland, it is obligatory upon them to assist in this good work by forwarding their subscriptions to the hon. secretary and treasurer of the committee, Mr. M. J. Sheahan, Auckland.

The Right Hon. the Premier addressed a very large meeting which, for size and enthusiasm, reminded one of the late Sir George Grey's meetings of long ago, in the Opera House last Tuesday evening. Speaking of education, he said: 'He respected that section of the community which sacrificed in the matter of education for conscience sake, but still, if the Act required amending, it should be done. While we maintained our present system of education, he was one of those who believed that wherever children were taught—no matter what school they were taught in—there should be State inspection.' Here certainly is a lead given to the Catholics of Auckland, and if they do not hammer away at our old hide-bound Education Board, and obtain this meagre instalment of their just claims, they deserve to remain in their present position.

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

December 10, Sunday.—Second in Advent.
 " 11, Monday.—St. Damasus, Pope.
 " 12, Tuesday.—St. Melchior, Pope and Martyr.
 " 13, Wednesday.—St. Lucy, Virgin and Martyr.
 " 14, Thursday.—St. Andrew Bobola.
 " 15, Friday.—Octave of the Immaculate Conception.
 " 16, Saturday.—St. Eusebius, Bishop and Martyr.

ST. LUCY, VIRGIN AND MARTYR.

St. Lucy was born of honourable and wealthy parents at Syracuse in Sicily, and was brought up from her cradle in the Christian faith. She lost her father in her infancy, but her mother, Eutychia, spared no pains to inspire her with fervent sentiments of piety. Lucy corresponded admirably with these efforts, and at a very early age made choice of Jesus Christ as her only spouse by a secret vow of virginity.

In course of time her mother, who was anxious to settle her in life, while at the same time she was unaware of her pious intentions, urged her to accept an offer of marriage made by a young man of good position, but unfortunately a pagan. Lucy tried every means to escape the match, but had not the courage to inform her mother of the vow which she had taken. Almighty God, who watched over the purity of His spouse, at length afforded her a favourable opportunity for making the disclosure.

For four years past Eutychia had suffered from a grievous flux of blood, for which she could find no relief from the physicians. Under these circumstances she was persuaded by her daughter to make a pilgrimage to Catania, a small city situated at the foot of Mt. Etna, in order to seek a cure from heaven at the tomb of St. Agatha. Lucy accompanied her thither, and by their prayers they obtained from God the object of their desire.

Shortly afterwards a young nobleman who had treated with Eutychia on the subject of the marriage, hearing of the sale of Lucy's goods and jewels, and the distribution of the price among the poor, felt much aggrieved, and in order to revenge himself denounced the Holy Virgin as a Christian before the Governor Paschasius. As the persecution of Dioclesian was then raging with the utmost fury, Lucy was at once summoned to the tribunal, where she boldly professed her faith, showing herself equally insensible to the blandishments and threats of the judge. Seeing that all his efforts were thrown away, and that the more he pressed her to sacrifice the more eloquently did she speak in defence of the Truth, Paschasius exclaimed in a rage, 'There will be an end to words when we come to stripes.' To which the holy virgin made answer: 'Words will never be wanting to God's servants, to whom he said, When you shall stand before kings and princes take no thought how or what to speak, for it shall be given to you in that hour what to speak. For it is not you that speak but the holy spirit that speaketh in you.'

'Is there,' said the governor, 'a holy spirit dwelling in you?'
 'All those,' she replied, 'who live chastely and piously are the temple of the holy spirit.'
 'I will send you then,' he said, 'to a house of prostitution, that the holy spirit may abandon you.'

The martyr answered: 'If you cause violence to be done to me, my chastity will have a double crown.'

Upon this Paschasius in a fury ordered her to be carried to a house of ill-fame; but God watched over her and rendered her immovable as a rock, so that the guards were unable to fulfil their mission. Foiled in his diabolical purpose, the inhuman judge ordered a great fire to be kindled round her and fed with resin, oil, pitch, and other combustibles; but it was all in vain, for by the Providence of God the raging flames had no power to hurt her. Various other torments were employed to overcome her constancy, but God by His grace made her more than a match for the cruelty of the persecutors. At length, after a glorious combat, she died in prison of her wounds, about A.D. 304.

St. Lucy is honoured in the Church as one of the most illustrious of the band of virgin martyrs, and her name has found a place beside those of SS. Cecily, Agnes, and Anastasia in the canon of the Mass.

ST. EUSEBIUS, BISHOP OF VERCELLI, MARTYR.

St. Eusebius was born of a noble family in the island of Sardinia, but was brought up at Rome, where his mother resided after the death of her husband. He was ordained Lector by Pope St. Sylvester, and became attached to the Church of Vercelli in Italy, where he was employed in various offices of the sacred ministry, until upon the death of the Bishop he was chosen to fill the Episcopal Chair.

The virtue of our Saint would not have been perfect without the test of persecution. Being deputed by Pope Liberius to defend the Catholic cause in the council of Milan, Eusebius found his efforts completely paralysed by the Arian Bishops, who, relying on the protection of the Emperor Constantius, carried everything their own way by fraud and violence. In this assembly St. Athanasius, the illustrious champion of the Incarnation, was condemned to exile. Eusebius along with two other Bishops, though pressed by the Emperor, steadfastly refused to subscribe to this sentence, whereupon the enraged Prince loaded them with reproaches and sent them into banishment.

This great prelate and generous Confessor of the Faith went to receive the reward of his labours and sufferings about A.D. 371.

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Irish News.

ANTRIM.—Heirs to a Fortune.—Mr. Paul Wilkes, an American attorney from Dakota, who has been some time in Belfast seeking the heirs to a fortune of £20,000 (says the *Dublin Mail*), is reported at length to have succeeded in his quest. About 40 years ago a John McClelland, of County Armagh, left for America, where he has just died intestate, leaving this sum, and Mr. Wilkes had the mission entrusted to him by the Court of Dakota City to discover the next of kin. Margaret Hamilton and Mary McClelland have now established to this gentleman's satisfaction that they are nieces of the deceased, and probably the sole heirs.

ARMAGH.—The Completion of the Cathedral.—Among the contributions received by his Eminence Cardinal Logue towards the completion of St. Patrick's Cathedral, Armagh, are those from the following:—His Eminence Cardinal Parocchi, Cardinal Vicar of Rome; his Eminence Cardinal Coullie, Archbishop of Lyons; the Cardinal-Archbishop of Rennes; his Eminence Cardinal Kropp, Bishop of Breslau; his Eminence Vincent Cardinal Vannutelli, Rome; his Eminence Cardinal Gibbons, Baltimore, U.S.A.; Most Rev. Dr. O'Doherty, Bishop of Derry; Most Rev. Dr. Henry, Bishop of Down and Connor; Most Rev. Dr. McCormick, Bishop of Galway.

CORK.—The Castle of Kanturk.—It is reported that the ruined Castle of Kanturk, County Cork, has been offered by the Countess of Egmont to the National Trust for places of interest and beauty to be preserved for ever as a national possession. This curious edifice was erected on the banks of the Brogueen, a tributary of the Blackwater, in the reign of Queen Elizabeth. The builder, Donough McCarthy, a chieftain, is said to have forced all passers-by to labour at his castle. In his anxiety to surpass all chieftains of the neighbourhood, he gave orders that it should be roofed with glass. His neighbours became alarmed and complained to the Privy Council that the castle was much too large for a subject, whereupon an order was sent to McCarthy to stop his work just as the battlements were about to be raised. Unable to defy the Government, McCarthy, in his furious disappointment, gave orders that the glass roof should be dashed to pieces and thrown into the Brogueen, and the castle has never yet been inhabited. At the last meeting of the National Trust it was decided to accept her Ladyship's offer, and it is hoped that the interesting and striking relic will soon pass into the care of the society, to be held in perpetuity for the nation.

CLARE.—The Fishing Industry.—Active measures are being taken by the County Council of Clare and its Parliamentary representative to secure a substantial share of the £10,000 granted for the help of the Irish fishing industry. There are no workers more heavily handicapped than the West Clare fishermen, and none are more worthy of assistance. Industrious, patient, and honest, they toil for their scanty livelihood in the face of enormous difficulties. Properly equipped boats and fishing gear are needed, while equally necessary is the improvement of landing-places and harbour piers along the coast. The case of the fishermen of Ireland has not up to this received the sympathy or consideration it deserves, and I trust (writes a correspondent) the interests of the poor toilers of the sea will soon find substantial advocacy with the present Executive which has initiated so many beneficent measures, and is extending a helping hand to many industrial enterprises in Ireland. A good deal of indignation is being caused among the fishermen, buyers, curers, and exporters on the south and west coasts owing to the appearance on the fishing ground of American fishing boats, which have, it is felt, entered unfairly into competition with the local men. A few years ago capitalists interested in the development of the Irish deep-sea fisheries, finding that there was a large market for cured mackerel in the United States, set to work to supply the demand. A large trade was being developed and a considerable amount of remunerative employment was being afforded round the Irish coast at a period of the year when ordinary employment was scarcest. The McKinley tariff has, however, helped to extinguish the enterprise so far as local interests are concerned, the high rates charged rendering it no longer remunerative to carry on the trade.

DONEGAL.—Death of a Venerable Priest.—The death is announced from Letterkenny of a venerable priest, the Rev. William Brady, at the age of 78 years. For nearly 20 years he had resided in Letterkenny. He was a native of Donegal. His first work as a priest was as chaplain to an English regiment in the Indian Mutiny. He taught at Agra, in India, afterwards. His health failing by the foreign climate, he returned to his native diocese of Raphoe many years ago.

DUBLIN.—A Tramway round the Hill of Howth.—The construction of the Hill of Howth tramway by the Great Northern Railway Company is being rapidly proceeded with, and the line will be open for traffic next season. The line will make a complete circuit of the Hill of Howth, thus affording excursionists an excellent opportunity of seeing the headland, which rises to a height of 563 feet in all its picturesque beauty.

The Town Clerk's Salary.—The members of the Dublin Corporation have fixed the salary of Mr. Henry Campbell, Town Clerk, at £1500 a year, subject to annual increments of £50 until it reaches £2000.

A National Temperance Conference.—The friends of Temperance in Ireland had much reason to rejoice over the result of the meeting of the National Temperance Conference held recently in Dublin. The addresses of the different speakers were marked by moderation, and while fully expressive of the gravity of the social evil their solutions of remedial propositions were practical in every

sense. It is a large step in advance (says the *New Era*) that the liquor interest and the advocates of temperance can at last find a substantial basis of agreement as to checks and limitations. A moderate measure of temperance reform is better than none. Those who would go as far as to suppress the traffic altogether may yet consent without loss of self-respect to promote a Bill which shall carry out the recommendations upon which the sections of the Royal Commission have agreed. The Earl of Meath, as chairman, explained very fully and clearly the main parts of the recent report of the Licensing Commission. The sympathy of many who were before unaware of the possibilities in near prospect will, no doubt, have been secured by this exposition, to reasonable course.

GALWAY.—The Marble Quarries.—During the past year (says the *Philadelphia Standard*, September 30) nearly one million dollars' worth of Irish marble, quarried within a few miles of Galway, has been imported into the United States for the decoration of fine public and private buildings. A lavish use has been made of it in the Columbia University buildings, and in the new university club house, Fifth avenue, New York. In the club house the grand hall is supported by 18 columns and pilasters of this marble in serpentine and green shades, highly polished and carved in the Celtic school of ornamentation. These columns are 36 feet high and 3½ feet in diameter. This marble was discovered more than a century ago, but the expense of quarrying and hauling it to tide water militated against its use.

KILKENNY.—Departure of a Carmelite.—General regret has been felt in Kilkenny at the departure of the Very Rev. Father Colfer, Prior of Knocktopher, who has been appointed President of the Carmelite College, Torenure, County Dublin.

The New Church of St. Patrick.—The new Church of St. Patrick, Kilkenny, is now almost finished. It will shortly be dedicated by the Most Rev. Dr. Browne, Bishop of Ossory.

KILDARE.—Purchase of an Historic Mansion by an Irish-American.—Mr. Eugene Kelly, son of the late Irish-American banker and millionaire, has purchased the historic mansion of Castletown, County Kildare, the residence of Sir Peter O'Brien, Lord Chief Justice of Ireland.

Reinstatement of Tenants on the Clongorey Estate.—The Rev. A. Kinsella, P.P., of Carragh, in the County of Kildare has rendered an invaluable service alike to the cause of humanity and to the peace and good order of the district, by securing, after protracted negotiations, the reinstatement, on reasonable terms, of the evicted tenants on the Clongorey estate. These tenants were evicted in the old 'Plan of Campaign' days. The evictions were followed by serious disturbances in the district and a long series of coercion prosecution. Of late the evicted tenants have suffered much hardship. Their reinstatement, and the consequent restoration of peace and good will to the district, is a matter at which all parties may reasonably rejoice. It is to be hoped that the good example thus set may be widely followed. The main credit of this humane achievement undoubtedly belongs to Father Kinsella.

KERRY.—The 'Skibbereen Eagle' and the Dreyfus Case.—The Skibbereen *Eagle* has won a new claim to distinction. For ever so long it has been 'keeping its eye on Russia,' with the best results. Recently it found time to turn its other optic on France, and the immediate result was the release of Captain Alfred Dreyfus. Our historic contemporary modestly indicates the cause of the sudden determination of President Loubet thus:—'On a recent Saturday the *Eagle* demanded the release of Dreyfus. On Tuesday the President signed his pardon, and on Wednesday he was set at liberty. This was not slow work, considering that all the civilised Powers had previously appealed in vain to France to give Dreyfus his freedom. Looks and bolts and bars flew open to the voice of the *Eagle*. Even France could not stand the piercing gaze of its eye. After this, who will deny the power of the "famous bird"? Dreyfus is to-day a free man. Well may the Emperor of Russia live in terror while the *Eagle's* eye is upon him.'

The Lakes of Killarney.—For the fourth time during the past few months the cableman has reported the sale of the Muckross estate, which includes the greater portion of the far-famed Lakes of Killarney. Lord Ardilaun, a member of the Guinness family, is now said to be the purchaser. The price is said to be £80,000. According to an American exchange Sir Thomas Lipton offered £50,000 for the estate a few months ago. Sir Thomas Lipton said to an interviewer:—'I have made up my mind that the most charming piece of property in the world should be preserved to Ireland, and I think its preservation ought also to belong to an Irishman. If my offer is accepted I will present the whole estate, including the lakes, to the Irish people to have and to hold forever as Irish national property. I intend to vest the title of the property in the hand of trustees, who will forever maintain and preserve it.'

LIMERICK.—An American Purchases an Historic Estate.—An historic estate in the County Limerick has just changed owners. The place is known as Mountshannon, and was formerly the property of Lord Clare and his descendants. The new proprietor is Mr. Thomas Nevens, a wealthy American from Orange County, United States.

The New Protestant Bishop.—Limerick (says the *Irish Weekly*) may be a small and unprogressive place, but in respect of the cordial good feeling among its people of all classes it is miles ahead of Belfast. The *Munster News* says the new Protestant Bishop's election 'has been hailed with delight by all Dr. Bunbury's fellow-citizens, irrespective of every class and creed.' 'In the intensely Catholic city of Limerick,' we read, 'it is safe to say that there is no more popular clergyman than the new elected Protestant Bishop, a fact which speaks volumes for the kindness of disposition, Christian toleration, and active spirit of benevolence,

characteristics for which his Lordship and the members of his family are noted.'

MAYO.—Landlords Willing to Sell their Estates.—At a recent meeting of the Swineford District Council letters were read from a number of landlords who were willing to treat for the sale of their estates to the tenants. Among these were Messrs. George Browne, A. H. Knox, Charles O. Blake De Burgh, Nicholas Lynch, and John O'Rourke. Mr. De Burgh, having stated that his ancestors had owned lands in Mayo and Galway for 622 years, added—'I think with you that the time has come to make a change, and let the tenants become possessors of their own farms.'

MEATH.—A New Church at Moynalvey.—On Sunday, October 8, the Most Rev. Dr. Gaffney, Bishop of Meath, laid the foundation-stone of a new church at Moynalvey, County Meath, the old church having become unsuited to its sacred purposes. The new structure, which has been designed by Mr. Byrne, of Dublin, will be a handsome edifice in the Romanesque style. High Mass was celebrated after the ceremony, and an eloquent sermon was preached by the Rev. Phillip Gallery, P.P.

ROSCOMMON.—St. Patrick's Church, Castlereagh.—One of the most beautiful ceremonies of the Church was witnessed on Rosary Sunday in Castlereagh, when within the stately and imposing edifice of St. Patrick's the altars were solemnly consecrated. The High Altar is the gift of the Children of Mary. The sermon at High Mass was preached by the Most Rev. Dr. Lyster, Bishop of Achonry, and at Vespers by the Most Rev. Dr. Clancy, Bishop of Elphin.

SLIGO.—The Bishop of Elphin on Intemperance.—The Most Rev. Dr. Clancy, Bishop of Elphin, attended at the annual reunion of the Sligo Total Abstinence League of the Sacred Heart, and delivered a forcible address on the drink evil. It was an age, his Lordship said, of democracy, when brain and heart strained towards the betterment of man. Power now lay in the hands of the multitude, not as before, when the government of the country belonged to a few. Woe then to the country whose masses were not intelligent, independent, and self-reliant. He dwelt at length on the evil effects of intemperance, the poverty, ignorance, and sin which it entailed, and referred to the public results of intemperance upon the nation, and to the manner in which the channels of political life were corrupted and contaminated by the liquor traffic. What was the great remedy for the great evil? The chief of these remedies was total abstinence, the extension of the League of the Sacred Heart, and the creation of a healthy public opinion against drunkenness.

TYRONE.—Death of a Sister of Mercy.—General regret was felt in the district of Leglands, Tyrone, when the news reached there that Sister Genevieve, of the Convent of Mercy, St. John's Wood, London, and eldest daughter of Mr. Peter Russell, of Leglands, was dead. The deceased had only been received into the Order about six months prior to her death. She was stricken down with influenza in the beginning of July. This illness resulted in a mild attack of typhoid fever, which gradually became more serious, and finally, despite the most eminent medical attendance, it proved fatal. Deceased passed to her reward surrounded during her last illness by the good Sisters, her mother, brother, and her sister Gertrude, of the Convent of Mercy, Gravesend.

WICKLOW.—The Father Murphy Memorial.—On the invitation of the committee formed in Wicklow for the purpose of erecting a memorial to Father Murphy, the patriot priest of '98, the Very Rev. Father Kavanagh delivered a lecture there on October 1, on the Rebellion of '98, dealing in a very eloquent manner with the origin of the movement, and paying a fine tribute to the patriotism of the men who sacrificed everything for the cause of liberty. The Very Rev. James Dunphy presided, and there was a very large audience. Special interest was attached to the proceedings from the fact that the rev. lecturer, who presented such a brilliant picture of the most memorable event in the history of Ireland, is a grand-nephew of the martyr-priest.

GENERAL.

The Tourist Traffic.—With a view of enlisting the powerful aid of the County Councils of Ireland in the development of the tourist traffic, Mr. F. W. Crossley has written to each Council suggesting the formation of a committee to deal with such matters as the proper upkeep of posting roads, improvement of hotels in district, preservation and cultivation of inland fisheries, game protection, collection of information as to the special features of attraction, and the dissemination of information through the medium of the Press, guides, and other means. The suggestion is a very feasible one, and no doubt will commend itself to the several Councils.

Social Condition of Irishmen in the United States.—Statistics have of late appeared in the American Press showing the social condition of the Irish-born citizens of the United States: In 1870 there were 1,850,000 Irish-born people in the United States; in 1880, 1,855,000; in 1890, 1,871,000. In 1880 residents of Irish parentage numbered 4,530,000, and in 1890 4,826,000. Of the German-born population, 20 per cent. are farmers; of the Irish-born population, 6 per cent. The total number of Irish-born persons pursuing gainful occupations was in 1880 979,000, and in 1890 1,065,000. In 1880 22 per cent. of the Irish-born population were labourers. In 1890 the percentage of Irish-born labourers was 19. While the number of unskilled Irish-born labourers shows some decrease, there is a gain in Irish-born skilled labour. In the professions, Irish-born people are also making progress. Here are facts for the votary of temperance—indicating that not only the Irish, but also the Germans are leaving the liquor business:—Irish-born saloon-keepers in 1880, 8,500; in 1890, 7,500; German-born saloon-keepers in 1880, 21,000; in 1890, 19,200.

CARDINAL MORAN ON CATHEDRALS AND CATHEDRAL BUILDERS.

PREACHING at the Sacred Heart Church, Darlington, a few Sundays ago his Eminence Cardinal Moran said:—Perhaps no monuments of medieval piety surpassed the grand old Cathedrals of England, and with those sanctuaries of her early piety are linked some of the most endearing monuments of those ages of faith. Many of those Cathedrals have been usurped by an alien Church, not a few of them are in ruins, but around them all still linger the Catholic traditions of those ancient days, the fragrance of the piety of the religious hearts that erected them. A distinguished American writer, who a few years ago visited those monuments, declared that the Catholic Church in erecting those grand Cathedrals made 'architecture

'A LIVING SYMBOL OF CELESTIAL ASPIRATION,'

and he added:

'I am not a churchman; but I would also say that the best hours of my life have been hours of meditation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Canterbury and York, in Winchester and Salisbury, in Lincoln and Durham, in Ely and in Wells; I have stood in Tintern, when the green grass and the white daisies were waving in the summer wind, and have looked upon those grey and russet walls, and upon those lovely arched casements—surely the most graceful ever devised by human art—round which the sheeted ivy droops, and through which the winds of heaven sing a perpetual requiem. I have seen the shadows of evening slowly gather and softly fall over the gaunt tower, the roofless nave, the giant pillars and the shattered arcades of Fountains Abbey, in its sequestered and melancholy solitude, where ancient Ripon dreams; and the spacious and verdant Valley of the Skell. At a midnight hour I have stood in the grim and gloomy chancel of St. Columba's Cathedral, remote in the storm-swept Hebrides, and looked upward to the cold stars, and heard the voices of the birds of night mingled with the desolate moaning of the sea. With awe, with reverence, with many strange and wild thoughts I have lingered and pondered in those haunted, holy places; but one remembrance was always present—the remembrance that it was the Catholic Church that created those forms of beauty, and breathed into them the breath of a Divine life, and hallowed them for ever, and, thus thinking, I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her loving labour reared.'

Go to the sister isle. The hallowed ruins scattered broadcast over her smiling valleys and green hills tell you of those ages when

A PEERLESS NAME AND AN UNDYING FAME

were the proud heritage of the sainted island of the west. From those sanctuaries and shrines went forth the missionary heroes who stemmed the tide of barbarism in the fairest lands of Europe, and brought to many peoples that were in the darkness of paganism the lessons and blessings of mercy and peace. Those sanctuaries now in ruin tell of the storm of persecution that swept over the land and laid waste the garden of God. They tell of a whole nation's martyrdom, and of a heroism of devoted piety that shall remain for ever a golden page in the history of Holy Church. And when we turn from those ivy-clad ruins to the stately cathedrals and other grand monuments of piety erected in our own day throughout the length and breadth of the land, do we not see a record of religious triumphs unparalleled perhaps in the annals of Christendom? Those glorious works of religion erected by the sons and daughters of Erin in this 19th century attest that the heroism of her martyrs has not been in vain, and that the fruitfulness of sanctity continues to crown the green hills of Ireland, and that the diadem of piety is still the priceless heritage of her children.

Thus, then, it is no exaggeration to say that the Cathedral, with its solidity of work, its architectural splendour, and its richness of ornament, and in all the sweetness and majesty of its beauty, must be regarded as a tribute of adoring love, an outpouring of gratitude and a manifestation of Catholic piety, giving glory to the Most High.

We should feel proud that this young country of ours, whilst emulating in other spheres of enlightenment all that is best and noblest in the old centres of civilisation, so in the making of religious architecture is privileged to renew the grand Christian glories of the ages of genuine piety and faith. What shall I say of the Cathedral of St. Patrick's in Melbourne, so complete in its array of beauty; of the grand cathedrals of Goulburn, Bathurst, and Armidale, in this ecclesiastical province; of Brisbane and Ballarat; of Perth and Hobart and Dunedin? A few days ago I returned from Rockhampton, where a fair portion of the new cathedral, a miniature of our own St. Mary's, was dedicated to God. In Sandhurst another grand building is being erected, whilst in Christchurch and Wellington (New Zealand) the foundations are being prepared for no less noble structures.

MR. P. LUNDON, Phoenix Chambers, Wanganui, is still busy putting people on the soil. He has also hotels in town and country For Sale and To Lease Write to him.—*.

LONDON DENTAL INSTITUTE.—£1000 has been deposited by the principal with the Bank of Australasia at Dunedin as a guarantee of our worth. See advertisements. Complete sets from £3 3s; gas, 2s 6d; extractions, 2s 6d and 1s. Absolutely painless All work guaranteed 10 years. Money refunded if not found satisfactory.—*.

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MORSE ROLLER-JOINT CHAIN.

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Before purchasing your TURNIP SOWER, see

SAPWELL PATENT DAISY.

The Best Driller in the Market.

SAVES TIME and LABOUR,

MAKES THE DRILLS,

SOWS SEEDS and MANURE

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Your Old Friend the

INVINCIBLE M'CORMICK REAPER AND BINDER

Is still to the front, having

WON THE TWELVE BIG PRIZES IN FIELD COMPETITIONS IN FRANCE THIS SEASON ALREADY

MORROW, BASSETT & CO.,

Christchurch, Ashburton, Dunedin.

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WE beg to notify our numerous Customers of the Change made in our TAILORING DEPARTMENT. We have now secured the Services of an Expert Cutter of wide experience, who comes to us with very high Credentials as to ability, consequently we have every confidence in recommending him, feeling sure that gentlemen will receive entire satisfaction in

FIT, STYLE and FINISH.

Our Stock of British, Colonial and Foreign Tweeds, Suitings, Vestings, &c., is replete with all the Latest and most Up-to-date productions.

SUITS TO MEASURE from £3 3s.

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Cash Buyer of WOOL, SHEEPSKINS, HAIR, HIDES, etc.
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Has removed to new premises, immediately above the Union Bank of Australia, PRINCES STREET SOUTH, and directly opposite Brown, Ewing's.

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ENGINEERS, BLACKSMITHS, MILLWRIGHTS
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Manufacturers of Pumping and Winding Machinery, Hydraulic Mining Plant—including Hydraulic Giants, Sluice Valves, Elevator Castings, Iron and Steel Fluming, etc., etc., Dredge Tumblers Buckets, Links, Windmills, Waterwheels, Turbines, Brick and Drain Pipe Making and Wood-working Machinery, Horse Powers, Chaff Cutters, Turnip Pulpers, and all kinds of Machinery and Gearing.

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Teas, and American Goods.

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CATHEDRAL SQUARE AND CHANCERY LANE

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QUEEN STREET,
A U C K L A N D.

MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to notify that he has taken over the above favourite hotel, close to Train and Wharf. Splendid view of Harbour.

Best brands of Wines and Spirits always on hand.

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From 40 GUINEAS to 75 GUINEAS

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Second-Hand Pianos from £16 to £28 at

HOGG'S PIANO WAREHOUSE,
ST. ANDREW STREET, DUNEDIN.



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THAT YOUR BOOTS
ARE BRANDED ON THE HEEL
STANDARD
FOR THE FOLLOWING REASONS

FIRST. Boots with this Brand on the heel are Guaranteed to Fit and Wear Well.	SECOND. On this Brand only the Very Best of Workmen are employed.	THIRD. Only the Very Best of Materials are used in this Brand of Boots and Shoes.	FOURTH. Farmers, Miners, and all who want to keep their feet dry, try this Brand.	FIFTH. The "STANDARD" Brand Boots and Shoes are known from Auckland to the Bluff for sterling quality.
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Commercial.

(For week ending December 6).

MR. J. A. CHAPMAN, Sharebroker, Dunedin, reports as follows:

BANKS.—National, from 2/12/6 to 2/13/0; New South Wales, from 39/0/0 to 40/0/0; Union of Australia, Ltd., 31/0/0 to 32/0/0; Bank of Australasia, 58/10/0 to 59/0/0.

INSURANCE.—National, from 17/3 to 17/6; New Zealand, 3/5/6 to 3/7/0; South British, 2/14/0 to 2/16/0; Standard, 13/6 to 14/0.

SHIPPING.—New Zealand Shipping, from 4/17/0 to 5/0/0; Union Steam, 10/7/6 to 10/12/0.

COAL.—Westport from 3/6/0 to 3/7/0.

LOAN AND AGENCY.—Commercial Property and Finance Company, from 5/0 to 5/6; National Mortgage, 17/0 to 17/6; Perpetual Trustees, 12/6 to 13/0; Trustees and Executors, 29/6 to 30/6.

MISCELLANEOUS.—Kaiapoi Woollen Co., from 6/5/0 to 6/6/0; Mornington Tramway, 16/0 to 16/6; Mosgiel Woollen, 4/4/0 to 4/5/0; New Zealand Drug, 2/12/0 to 2/13/0; New Zealand Drug, new issue, 1/18/6 to 1/19/0; Milburn Lime and Cement, 2/0/0 to 2/2/0; do., new issue, 1/0/0 to 1/0/6 (30/- paid); Otago Daily Times, 13/0/0 to 13/5/0; Ema Bay Railway, 12/0 to 12/9; Wellington Woollen, 5/0/0 to 5/2/6; Silverton Tram, 4/12/0 to 4/13/6; New Zealand Refrigerating, 1/16/0 to 1/17/6; Roslyn Tramway, 5/3 to 5/9.

GOLDFIELDS.—Reefton: Big River Extended, from 9/6 to 10/0; Keep-it-Dark, 23/0 to 24/0; Alpine Extended, 4/6 to 5/0; Croesus (Paparoa), 2/0 to 2/6.

DREDGING COMPANIES.—Chatto Creek, 59/0 to 61/0; Clyde, 56/0 to 60/0; Dunedin, 9/0 to 11/0; Empire, 3/17/0 to 4/0/0; Enterprise, 79/0 to 81/0; Evan's Flat, 35/0 to 36/0; Ettrick, 14/6 to 15/6 (paid up); Golden Gate, 122/0 to 124/0; Golden Beach, 26/0 to 28/0 (prem.); Golden Point, 41/0 to 42/0; Tuapeka, 23/0 to 25/0; Vincent, 51/0 to 54/0; Hartley and Riley, 9/6/0 to 9/7/6; Jutland Flat, 4/0 to 4/3 (contrib.); Maerua Flat, 6/0 to 6/6; Golden Run, 48/0 to 51/0; Golden Terrace, 13/0 to 15/0; Magnetic, 67/0 to 69/0; Matau, 75/0 to 78/0; Molyneux Hydraulic (B), 30/0 to 32/0; Nevis, 25/0 to 28/0; Otago, 1/14/0 to 1/16/0; Upper Waipori, 2/3 to 2/9; Waimumu, 26/0 to 27/0; Sunlight, 35/6 to 36/6; Cromwell, 58/0 to 59/0 (prem.); Riverbank, 6/6 to 9/0; Nil Desperandum, 42/0 to 45/0; Klondyke, 31/0 to 32/0; Waikaka Forks, 1/0 to 1/6 (prem.); Dunstan Leads, 16/3 to 16/9; Ophir, 8/0 to 9/6; Golden Gravel, 1/0 to 1/6; Dunstan Pioneer, 1/6 to 2/0; Golden Reward, 0/9 to 1/0.

SLUICING COMPANIES.—Moonlight (contrib.), 13/0 to 14/0; Roxburgh Amalgamated (contrib.), 6/9 to 7/0; Deep Stream, 22/0.

PRODUCE.

INVERCARGILL PRODUCE MARKET.

The Invercargill Grain Brokers' Association reports that the oat market shows no change in values. Quotations are:—A grade, 2s; B, 1s 11d; C, 1s 11d. Very little business is passing, although a good trade could be done at a fraction less money. At the moment, however, oats cannot be bought below the equivalent of the above rates.

PROSPECTS OF THE AUSTRALIAN WHEAT CROP.

Writing on the 21st ult., the Sydney Daily Commercial News reports:—We still stick to our estimate of last week that New South Wales will yield about 15,000,000 bushels of wheat this season. Victoria expects to have 18,000,000, and South Australia 14,000,000, or a total for the three colonies of 47,000,000, of which about 20,000,000 bushels are required for home consumption, leaving 27,000,000 bushels, or about 750,000 tons, available for export.

Messrs. Donald Reid and Co. report as follows:—

OATS.—The catalogue was made up of medium to good feed oats. Most of the lines on offer met with improved competition, and the bulk of the catalogue was cleared at prices fully equal to late quotations. Good to best feed sold at 1s 9d to 1s 10d; medium, 1s 7d to 1s 8d per bushel (sacks extra).

WHEAT.—We submitted a fair selection of fowl wheat. Good whole wheat sold at 2s 3d to 2s 5d; broken, 1s 10d to 1s 11d per bushel (sacks in).

POTATOES.—The market is still fully supplied with Derwents, for which there is practically no sale, those in good condition being nominally worth 15s to 17s 6d per ton (sacks in).

CHAFF.—Our catalogue contained only medium quality, for which there was poor competition. Prime quality is not offering freely, and meets with ready sale at quotations. We quote: Prime oaten sheaf, L2 10s to L2 15s; medium to good, L2 7s to L2 7s 6d per ton (bags extra).

MR. F. MEENAN, King street, reports:—Wholesale price only—Oats: Quiet. Feeding, 1s 8d to 1s 9d; milling, 1s 10d. Wheat: milling, 2s 6d to 2s 9d; fowls' wheat, 2s 2d to 2s 5d. Hay: ryegrass and clover, best, L3 5s. Straw: pressed, 22s; loose, 28s. Bran: L3. Pollard: L3 5s. Flour: L7 to L7 10s. Butter: best brands factory, 10d to 11d; dairy, 6d to 8d. Oatmeal: L10. Potatoes: well picked, good sample, 20s; old stock from 1s per bag. Chaff: much easier demand; L2 5s to L2 15s. New potatoes, 5s, Auckland; local, 10s.

Napier, November 30.—Messrs. Nelson and Co. have received the following cable from the C.C. and D. Company, London:—Frozen meat market quotations: Best Canterbury, 3d; Dunedin and Southland, 3d; best Napier and North Island, 2d. Lamb: First quality, 4d; second 3d.

London, November 30.—The weakness in the American wheat market is increasing. The visible supply is depressing the wheat markets, which are dull and lifeless. Cargoes of January-February are offered at 28s 6d.

Butter is steady and in good demand. Choicest, 102s to 104s; a few fancy lots, 106s; Danish (strong), 118s.

Melbourne, December, 1.—The export of produce to South Africa is extremely brisk. The steamer Crown of Arragon cleared with a large cargo of oats, chaff hay, and live sheep. Several other steamers are loading. The bulk of the business is done on War Office account.

London, December 3.—Frozen Mutton—Crossbred wethers (maiden ewes)—Canterbury, 3d; Dunedin and Southland, 2 15-16d; North Island, 2 13-16d. Lamb unchanged. River Plate unchanged.

London, December 3.—The War Office has ordered on additional 3000 tons of New Zealand oats.

Wellington, December 4.—The Agent-General cables: Butter 105s; prospects more favourable. Cheese, 57s; market rising.

AUSTRALIAN COMMERCIAL.

Sydney, November 29.—Wheat: Chick, 2s 8d; milling is nominally quoted at 2s 7d to 2s 8d; old, 2s 8d to 2s 9d. Flour, L6 15s to L7 5s. Oats—Feeding: New Zealand, 2s to 2s 2d; Tasmanian, 1s 10d to 2s; seeding—Tartarian, 1s 10d to 1s 11d. Barley: Cape, 2s 3d to 2s 6d; Maize, 3s 1d to 3s 2d; American, 2s 10d to 2s 11d. Peas: Prussian Blue, 3s 3d to 3s 6d. Bran, 8d. Pollard, 8d. Potatoes: Circular Heads, prime New Zealand Derwents, 17s 6d to L1 5s; local (new), to L4 10s. Onions: L1 10s to L3 7s 6d. Butter: Dairy, 7d to 8d; factory, 9d. Cheese: Large, 4d to 4d; loaf, 5d to 5d. Bacon, 5d to 6d.

The above quotations are those ruling between merchant and retailer, and do not represent the slightly lower values obtained by recognised brokers.

Melbourne, November 29.—Wheat, large sales. New, 2s 7d to 2s 7d. Oats: Algerian, 1s 6d to 1s 9d; stout, 1s 10d to 2s.

The Waverley Bicycle.

Send for beautiful illustrated Catalogue and learn all about this handsome and easy-running wheel.
WAVERLEY CYCLE DEPOT, 217 Colombo St., Christchurch and John Orr and Co., Ashburton.

"Tested Seeds." New Supplies.

HOWDEN AND MONCRIEFF,
SEEDSMEN AND NURSERYMEN,
51 PRINCES STREET, DUNEDIN.

Grass Seeds — Ryegrasses, machine dressed, off old pasture.
Italian Ryegrass. Cocksfoot. Chewing's Fescue.
Timothy.

Clovers — Cowgrass, Colonial and Imported. White. Red. Alsike.
Trefoil.

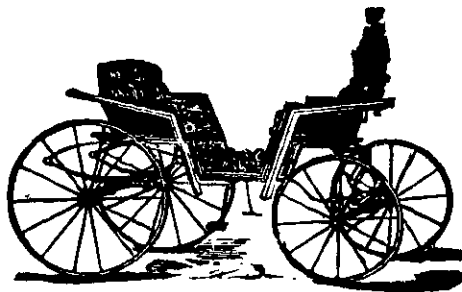
Turnip Seeds — *Suedes*: Champion. Elephant. Monarch.
Webb's Imperial. Tait's Best of All. Webb's
Giant King. *Yellows*: Aberdeen Green Top.
Aberdeen Purple Top. Romney Marsh (our strain
gave very great satisfaction last Season). Fosterton
Hybrid. *Whites*: Devon Greystone. Lincoln
Red Globe.

— Samples and Prices on Application. —

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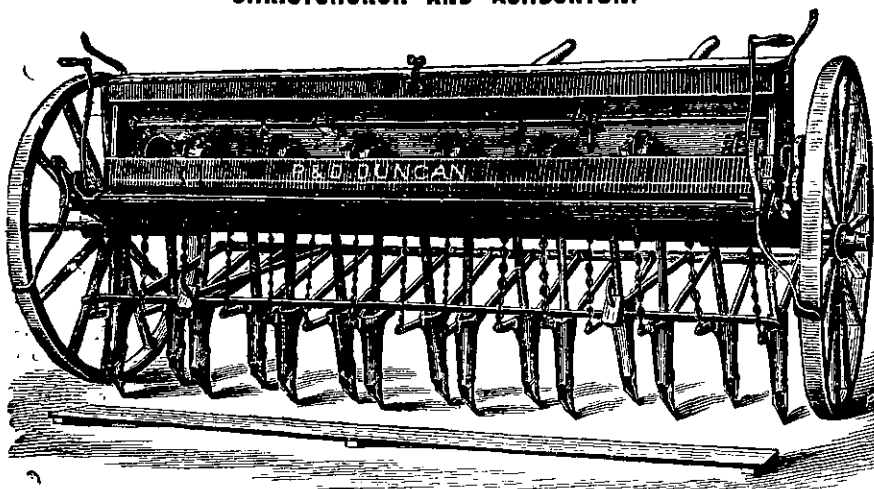
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Have now on hand
Single and Double
Buggies, Station
Waggons, Waggon-
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Carts, etc. First
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at New Zealand and
South Seas Exhi-
bition, 1889-90.

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AGRICULTURAL ENGINEERS,
CHRISTCHURCH AND ASHBURTON.



Manufacturers of Agricultural Implements and Machinery, sole manufacturers of
Duncan's Patent Drills, with Fertiliser Attachments; Duncan's Patent Spring Tine
Cultivator, with Seeder Attachment; Duncan's Patent Disc Harrows; Duncan's
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Threshing Machinery.

The CLEVELAND.

A BICYCLE of HONEST VALUE

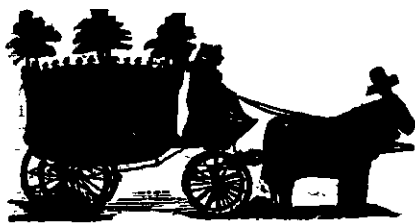
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Achievements as Final.

The ROVER.

The PIONEER of the PRESENT DAY CYCLE.

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HEAD OFFICE: DUNEDIN.

BRANCHES AND AGENCIES THROUGHOUT
THE COLONY.

The Company's celebrated COAL BROOK-
DALE COAL is the Best House, Steam, and
Gas Coal in the Southern Hemisphere.

It is used by all the principal Steam
Lines, Freezing Companies, and
Gas Works in the Colony.

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**UNION STEAM SHIP
COMPANY OF NEW ZEALAND
LIMITED**

Steamers will be despatched as under
(weather and other circumstances
permitting):

LYTTELTON and WELLINGTON—

Talune	Thurs., Dec. 7	2.30 p.m. tr'n
Tarawera	Fri., Dec. 8	1 p.m. D'din
Waihora	Tues., Dec. 12	2.30 p.m. tr'n

NAPIER, GISBORNE and AUCKLAND—

Tarawera	Fri., Dec. 8	4 p.m. D'din
Waihora	Tues., Dec. 12	2.30 p.m. tr'n

SYDNEY, via WELLINGTON—

Talune	Thurs., Dec. 7	2.30 p.m. tr'n
Monowai	Thurs., Dec. 14	2.30 p.m. tr'n

SYDNEY via AUCKLAND—

Waihora	Tues., Dec. 12	3 p.m. D'din
Mararoa	Tues., Dec. 26	2.30 p.m. tr'n

MELBOURNE via BLUFF and HOBART—

Waikare	Mon., Dec. 4	3.30 p.m. D'din
Mokoia	Mon., Dec. 11	3.35 p.m. tr'n

**WESTPORT, via OAMARU, TIMARU,
AKAROA, LYTTELTON, WELLINGTON
and NEW PLYMOUTH.**

Cargo only.

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**GREYMOUIH via OAMARU, TIMARU,
LYTTELTON, WELLINGTON, and
NEW PLYMOUTH.**

Cargo only.

Taurua	Wed., Dec. 13	4 p.m. D'din
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TAHITI and RARATONGA—

Ovalau	Jan. 16, 1900	From Auckland
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FIJI (SUVA and LEVUKA)—

Taviuni	Wed., Dec. 6	From Auckland
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**FOR TONGA, SAMOA, FIJI & SYDNEY
(From Auckland).**

Hauroto	Wed., Dec. 13	
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FURNISHING UNDERTAKERS,

Direct Importers of Best and Latest
Designs in Funeral Furnishings.

FUNERALS Conducted with the
greatest Care and Satisfaction, at most
Reasonable Charges.

Corner of Wakanui Road and Cass
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Factory.

JAMES BARRIE,

THE BAZAAR (next Wilson Bros.),

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FANCY GOODS IMPORTER, FRUITERER,
and CONFECTIONER.

Picture Framing on Shortest Notice.

The best assorted stock of Fancy Goods,
Confectionery, &c., in South Canterbury.

"DEAR ME!

I've forgotten that **SYMINGTON COFFEE ESSENCE**, whatever shall I do? Call at the next
Store you pass; they All Keep it."

Maize, 3s to 3s 1d. Bran, 7½d to 7½d. Pollard, 8d to 8½d. Potatoes: Old, 15s to 1l; new, L2 15s to L3 5s. Onions, L3 5s to L3 10s.

Adelaide, November 29.—Wheat, quiet. Old, 2s 9d; new, 2s 7½d to 2s 8d. Flour, L7 to L7 5s. Oats: Dun and Algerian, 1s 10d to 2s; stout, 2s to 2s 6d. Bran and pollard, 8½d to 9d.

LIVE STOCK.

ADDINGTON STOCK MARKET.

Although to-day's market at Addington was a double one, the entries were only moderate, comprising 4470 sheep, 346 cattle, and 390 pigs.

FAT CATTLE—Fat cattle met with a very fair demand, steers bringing L1 17s 6d to L1 17s 6d, and up to L8 15s for a few prime animals. Heifers sold at from L4 5s to L6 12s 6d, cows L3 15s to L6 10s, and up to L7 and L8 12s 6d for really good sorts. Dairy cows had an irregular sale, the top price being L5 12s 6d. The demand for store cattle has slightly improved, a line of 30 three-year-old heifers bringing L3 19s.

FAT SHEEP—The entry was a rather small one, and the sale opened at a marked advance on last week's rates, but towards the end prices eased considerably. Shorn freezing wethers brought 12s 6d to 14s 11d; best fat ewes, 12s to 14s 10d; medium and inferior, 7s 6d to 11s 6d. Halfbred wethers in wool realised 17s 8d, and merino wethers 14s 2d to 16s.

FAT LAMBS—These sold very well, prices being from 10s 6d to 13s.

STORE SHEEP—There was a good demand for store sheep, and prices have improved. The majority of the entry consisted of wethers, which sold at 11s 4d to 12s 6d.

PIGS—Pigs maintained prices equal to last week's rates. Baconers sold at from 30s to 36s; porkers, 20s to 29s; stores, 18s to 25s; weaners, 14s to 17s 6d; and suckers, 5s 6d to 12s 6d.

DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson, and Co. report as follows:—Very few horses came forward for this week's sale, only three or four medium draughts, all of which sold—one at L34, one at L30, another at L29, and the fourth at L25, and about a score of useful hacks and harness horses. Most of these changed hands at prices ranging from L8 to L20. The last-mentioned price was paid for a useful upstanding harness horse, whilst L18 18s was paid for a very fair hackney gelding. Heavy young draught geldings continue uncommonly scarce, and we can very strongly recommend consignments of this class and also of useful farm horses, spring-carters, and strong tramway horses. We quote: First-class young draught mares and geldings at from L45 to L50; good do, L38 to L45; medium, L30 to L35; aged, L18 to L23; upstanding young spring-carters, at from L25 to L30; good do, L18 to L23; light harness horses, and hacks, first class, at from L18 to L25; good do, L14 to L17; medium, L8 to L12; aged and weedy sorts, L2 to L5.

WOOL, SKINS, TALLOW, ETC.

London, November 28.—The sixth series of wool sales opened to-day. Prices were brisk, and from 10 to 15 per cent. above the closing rates at the last series.

London, November 29.—Messrs. Jacomb, Buxton, and Balme's joint catalogue comprised 10,270 bales of excellent new-clip wools. There was a large attendance, and extremely active competition among Home and Continental buyers. Merinos and fine crossbreds advanced 10 to 15 per cent., shaggy combings rising most; medium and lower crossbreds, 15 to 20 per cent., were keenly competed for by the home trade. A few lots were taken by American buyers.

Sydney, November 29.—The Sydney and Melbourne wool sales showed weak prices all round, the decline being due to sellers rushing the markets with a view to the high prices that have been lately ruling.

The National Mortgage and Agency Company have received the following telegram from their London office, dated the 28th ult.: 'The wool sales opened at the following average advances:—Merino, all descriptions, 15 per cent.; crossbred, finest descriptions, 15 per cent.; crossbred, medium and coarse descriptions, 17½ per cent.'

London, November 29.—At the tallow sales 1500 casks were offered and 1100 sold. Mutton: Fine, 28s; medium, 26s 6d. Beef: Fine, 26s 9d; medium, 25s.

The wool sales have been postponed owing to heavy fog. London, November 30.—The wool sales have been again postponed, owing to the fog.

The Bradford market is reported to be firm. Common sixties, 31d; supers, 32½d.

Dalgaty and Co. have received the following cable, dated 23rd November, from their London office:—'The wool sales have opened with a good selection and with a large attendance of buyers, competition being very animated. Greasy merino and fine crossbred wools are higher than the closing rates of last series by 15 per cent., scoured merinos by 10 to 15 per cent., and coarse crossbreds by 10 to 20 per cent.'

London, December 3.—At yesterday's wool sale the competition was very spirited, but prices remained unchanged. Up to date 24, 405 bales have been catalogued and 23,535 sold.

Tallow: Stocks, 16,851 casks. The imports during the month were 8,212 casks and the deliveries 5,440 casks.

THE TIMARU WOOL SALE.

The first wool sale of the season was held on Friday, when 2452 bales were catalogued, and very few lots passed. Compared with the opening sale last year, the prices realised show an increase of 5½d in halfbred, 4½d in merino, 3½d in crossbred, 3d in pieces, and 2½d in locks. The sale was a highly satisfactory one. Halfbred wool sold at up to 13d; merino to 11½d, three-quarterbred to 10½d, crossbred to 10d, Leicester to 7½d, Lincoln to 7d, rams to 7d, halfbred to 6d, pieces to 8½d, bellies to 7½, trimmings to 4½d, and locks to 4½d.

THE WEEK'S DREDGING RETURNS.

During the week ended Saturday, 2nd inst. (says the *Otago Daily Times*), returns were reported from the following dredges:—Hartley and Riley (Cromwell), 414oz 9dwt; Success (Waipori), 137½ hours, 57oz 11dwt 6gr; Golden Gate, 50oz 8dwt; Enterprise (Alexandra), 150 hours, 42oz 7dwt 12gr; Manorburn (Manuherikia), 42oz; Magnetic (Cromwell), 5 days, 40oz; Golden Point (Alexandra), 25oz; Dunedin (Miller's Flat), 6½ days, 22oz; Inch Valley (near Palmerston), 132 hours, 20oz 10dwt; Golden Terrace (Lower Shot-over), 20oz 6dwt 8gr; Waimumu (near Gore), 128 hours, 20 oz; Chatto Creek (Manuherikia), 11 days, 19oz 10dwt; Alpine (Riley's Beach, Cromwell), 14oz; Vincent (Clyde), 14oz; Ophir (Blacks), 12oz 17dwt; Ettrick (Moa Flat), 5 days, 12oz; Morning Star (Manuherikia), 130 hours, 11oz 13dwt; Galtee More (Manuherikia), 11oz; Otago (Miller's Flat), 11oz; Sunlight (Beaumont), 128 hours, 10oz 1dwt; Nevis (Nevis River), 103 hours, 10oz; Adam's Flat, 8oz 2dwt. Total, 888oz 15dwt 2gr.

EXPORT OF GOLD AND SILVER.

The quantity of gold exported from the Colony last month was 26,129oz, of the value of L104,072, an increase of L40,016 as compared with November of last year. There was no export from Dunedin last month. For 11 months of the year the Colony's export has been 349,902oz, of the value of L1,359,640, an increase of 100,749oz, of the value of L400,017, compared with the same period last year.

Last month's silver export was 26,000oz, of the value of L3664.

LATTER DAY PROVERBS.

Charity may begin at home, but reform begins elsewhere.
The world owes every man an existence, but not a living.
There's no re-dress for the man who has but one suit of clothes.
A little white lie is always side-tracked for a big black one.
A man can make a good bluff by looking wise and keeping his mouth closed.
The good man who goes wrong is in reality a bad man who has just been found out.
Worry never cures an evil, but it sometimes relieves the monotony of too much happiness.
The poet possesses wonderful power. The mere sight of one has been known to raise the hair of an editor.
The individual who spends his time in telling what he is going to do after he gets there always fails to arrive.

THE POWER OF A CATHOLIC PRIEST.

THERE was a thrilling scene enacted in Cleveland the other Sunday (says an American secular newspaper), when a mob of strike sympathisers charged upon two unsupported policemen, and would have killed them but for the intervention of a priest.

That victory and rescue is an exemplification of the power possessed by the Catholic Church. It is probable that no other personality than that of a priest could have intervened at that moment with power sufficient to save those two lives. The Bohemian Catholic priest who saved those two policemen in Cleveland is just as much a hero as the man who has led a charge against an army in battle; more so, perhaps, for he did what he did on his own motion and without any words of command other than his priestly obligation. Those who rail against the priesthood and the power it possesses would very speedily find that life and property would not be half so safe in many places as they are now if these men were not present.

More than a year ago William Bonny, the last survivor of the ill-fated rearguard of Stanley's Emin Relief Expedition was discovered in a London workhouse. The publication of his circumstances enabled him to spend the last year of life more comfortably than would otherwise have been the case, for old friends rallied round him and removed him to quarters where he could get better attention and nursing. He died a few weeks ago, and was buried in the presence of the few friends who had made his latter days easier. An early death was all he gained from his adventures in Africa—that and some little glory, which, as may be gathered, was of small material service to him. The glory was mainly the praise Stanley gave him in his book. 'With a force composed of men like William Bonny,' he wrote, 'it would have been easy to conquer the entire Soudan.' Every member of the expedition had a good word for Bonny, and this was all the more to his credit from the fact that the expedition was not exactly a happy family. But it seems that the financial rewards of exploration in Africa are very badly divided. Stanley has made many thousands of pounds out of his travels—£40,000 is said to have been paid him as his profits on *Darkest Africa*. But his lieutenants can look back to no such splendid rewards. Bonny was three years with Stanley, and his salary was £100 a year! He also received £300 as a bonus, making £600 in all, and when from this sum the cost of the necessary outfit, when the expedition reached civilisation, and the expense of living during months of convalescence had been paid little was left when Bonny reached England. By the terms of his contract he could not write any book which might interfere with the success of Stanley's, and in a few years, his health shattered by African fever and its resulting disease, he had to seek the shelter of a workhouse. It is some comfort that he did not die there, but there seems to be a screw loose somewhere that he should ever have been so reduced.

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Shearman, Ashburton, Mr. Hardy, Bakaia, and Mr Hibbs, Methven, all recommend the free use of McKENZIE HONDAI-LANKA TEA.

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MOUNT COOK HERMITAGE.

THE season for ALPINE WORK commenced on 1st November. The Hotel is in charge of Mr. and Mrs. Ross, as before. Mr. Clark will act as guide up till the end of February. The huts have been provisioned to meet the wants of tourists and climbers.

HANMER SPRINGS.

The daily coaching season commenced on 1st November. For Invalids afflicted with RHEUMATISM, SKIN DISEASES, etc., the BATHS are ample, and are still in charge of Mr. and Mrs. Rogers.

The SANATORIUM has accommodation for visitors, and is in charge of Mr. and Mrs. Macdonald.

A new building for board and lodging at lower rates will be ready about the New Year.

There are other houses where ample accommodation and excellent rooms may be obtained.

For Coach and railway fares and time-table see *Railway Time-table and Tourist Guide*

S. WEETMAN,
Commissioner of Crown Lands.

NOTICE TO SUBSCRIBERS.

Complaints re irregular Delivery of Paper should be made without delay to the Manager.

All Communications with the Commercial Department of the 'N.Z. Tablet' Newspaper are to be addressed to John Murray, Secretary, to whom all Post Office Orders and Cheques are in all instances to be made payable.

Annual Subscription, 25s. booked; 22s. 6d. if paid in advance; shorter periods at proportional rates.

NOTICE.

All communications connected with the literary department, reports, correspondence, newspaper cuttings, etc., should be addressed to the Editor.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

Correspondents forwarding obituary and marriage notices are particularly requested to be as concise as possible.

ANSWERS TO CORRESPONDENTS.

OTAHUHU.—Communication contains neither signature nor address. Is therefore inadmissible. Correction indicated has since appeared in our news columns.

J.C.G.—Declined. The news you send is ancient history. Would have been welcome three weeks ago when it was fresh.

A CATHOLIC (Port Chalmers).—We cannot attend to your communication, as you have failed to enclose your name.

MARRIAGE.

DENNEHY—MAHAR.—At St. Joseph's Church, Lyttelton, on November 2, Francis, eldest son of Daniel Dennehy, of Charleston, West Coast, to Mary, eldest daughter of Daniel Mahar, of Lyttelton.

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, DECEMBER 7, 1899.

A MENACE TO FAMILY AND STATE.



ONE of the most unpleasant signs of our times is the widespread onslaught upon the unity and sanctity of the married state. The campaign is carried on partly with the sanction of the law, as in the divorce courts; partly beside the law, and partly against it, through those evil agencies which minister to the Malthusian ideas that have received so great an impetus in our day, and which must lead surely and not slowly to moral decrepitude and national decay. The figures of the

statisticians show that the dry rot has already set in in these colonies, and especially in New Zealand, in an altogether alarming decrease of the birth-rate. In this connection the Archbishop of Melbourne has done a real service both to the State and to society by his recent public denunciation of a company that was formed in his cathedral city—not by vulgar charlatans, but by high-placed people with the thin veneer of social 'respectability' about them—for the purpose of winning dividends by systematising the practice of these pernicious principles regarding the duties and responsibilities of married life which involve one of the gravest violations of the moral law

If the civil law (said his Grace) will not at present reach such efforts, it should be extended, so as to effectively suppress the organisation, and to put a stop to the vile literature connected with it. And what the law may not be able to accomplish for the present, public opinion should effect. The welfare of the State and the moral cleanness of society, apart altogether from the religious aspect of the question, should unite men of every denomination in trying to cut out this threatening social cancer.

The Archbishop's timely warning bore good fruit. The attention of the law authorities was directed to the new danger that menaced the sanctity of family life in Victoria. The publicity given to the neo-pagan movement proved too much for its promoters, and so the company was wound up.

* * *

The structure of Christian civilisation rests upon the foundation of the family, and the family upon the firm rock of an indissoluble and holy marriage tie. Everything that threatens either the indissolubility or the sanctity of the married relation menaces also the stability of the State. It is an old lesson. But it is a lesson that statesmen have been slow to learn. There probably never was a more brilliant civilisation and a wider culture than that of the Hellenic race when it reached its apogee in the age of PERICLES. But Greek civilisation and power fell to pieces none the less. Its fall dated from the spread of ideas that are sufficiently common nowadays—the doubting or denial of the bases of ordered human existence. This it was that ruined the sturdy national morality of old Greek life; it ate into and severed the bonds which held citizen to citizen in the true relations of public and private relations and duties; above all, it sapped the foundations of domestic life and let loose a flood of unexampled immorality. And so Greece fell. The Roman Empire was built upon broader and deeper foundations than the Greek. 'The root from which their vast growth of empire sprang,' says LILLY, 'was that distinctively virile quality which they called virtue: devotion to the idea of law and to the claims of country: to truth, to justice, to endurance: in a word, to duty. This *prisca virtus* it was that made them by veritable right divine "lords of the human race." In the old Roman State the husband always possessed the legal right of repudiation. But in the wholesome days of the Republic this right, says LECKY, was 'never or very rarely exercised.' The marriage bond was theoretically and legally soluble. In practice it was one and indissoluble. But in the time of the Empire the old virile days of plain living and high thinking disappeared. 'Faith and reverence and justice,' said MARCUS AURELIUS, 'have fled from the earth to Olympus.' Divorce became rampant. 'The obligations of marriage,' says LECKY, 'were treated with extreme levity.' Such mighty leaders of the life and thought of the day as CICERO, MÆCENAS, PAULUS ÆMILIUS, etc., sought new nuptials without cause or on the flimsiest pretext or caprice. Says LECKY:

MARTIAL speaks of a woman who had already arrived at her tenth husband; JUVENAL, of a woman having eight husbands in five years. But the most extraordinary recorded instance of this kind is related by St. JEROME, who assures us that there existed at Rome a wife who was married to her twenty-third husband, she herself being in her twenty-first year. These are, no doubt, extreme cases; but it is unquestionable that the stability of married life was very seriously impaired.

The words of EURIPIDES expressed the feeling of the corrupted masses of his day: 'Virtue is but a word, a delusion of nocturnal dreams.' The Italian chronicler LIUTPRAND marks the sequel: In a few generations the name of Roman became a synonym for baseness, cowardice, avarice, debauchery, lying—a word that stood for every vice. And thus fell the vast fabric of the mighty Roman Empire whose sway was limited only by the bounds of the then known world.

We have said that statesmen are slow to learn the lesson that a holy and indissoluble monogamy is the firm foundation of the family and of the State. Others have, however, learned the lesson—to wit, those who would upset Christian civilisation and the present social order. They fully recognise the fact that to strike effectively at the structure of our present civilisation, they must begin by destroying the Christian conception of the family. Thus, in the French Revolution the National Convention revived the pagan idea of marriage, reduced it to a purely civil contract, terminable by the decree of a secular court. This was in Year I. of the Republic. In Year II. they placed illegitimate children upon a footing of almost complete equality with those born in lawful wedlock. And their *doctrinaires*—such as ROUSSEAU and CAMBACERES—by speech and writing did what lay in their power to crush out of the hearts of the people every sentiment of religion which made for self-restraint, domestic morality, and a true home life. Christianity ennobled marriage into a sacred and sacramental contract, elevated woman, and made her the queen of the household. The Revolution sought to degrade woman to the position she held under paganism. Here is what ROUSSEAU says :

Women are specially made to please men. . . All their education should be relative to men. To please them, to be useful to them, to make themselves loved and honoured by them, to bring them up when young, to take care of them when grown up, to counsel, to console them, to make their lives agreeable and pleasant—these, in all ages, have been the duties of women, and it is for these duties that they should be educated from infancy.

ROUSSEAU would, in addition, permit woman no religious freedom or rights of conscience. In a word, he would make her the slave and plaything of man. In the circumstances, there is a wondrous appositeness in the words of MERIVALE in his *Conversion of the Northern Nations* :—

If a man denies Christianity, he will straightway deny the spiritual claims of woman. So threaten all modern unbelief and scepticism. To the woman, the denial of the Gospel would be at once a fall from the consideration she now holds among us. She would descend again to be the mere plaything of man, the transient companion of his leisure hour, to be held loosely as the chance gift of a capricious fortune.

There is much in the intellectual and moral condition of our time which recalls, by no undue stretch of fancy, the decadent state of Rome before its fall. We have around us a like decay of supernatural belief ; a contempt for authority in religion ; a similar doubt or denial of the bases of the moral order ; a similar disregard of the unity and sanctity of the marriage bond : an even more portentous rebellion against the most sacred duties and responsibilities of wedlock. If the family is the foundation and morality the strength of a nation, those are, collectively, the symptoms which might lead us to not unreasonably anticipate a great social upheaval. If it comes, it will be complete and terrible. For—in the words of LILLY—‘the destroyers would not be simple and uncorrupted races, with strong, broad notions of right and wrong, with keen susceptibility to the influences of religion, but decivilised men, emancipated from moral and spiritual restraints, and ruled solely by brute instincts and passions :

Unfettered by the sense of crime,
To whom a conscience never wakes.’

DIocese OF DUNEDIN.

Arrangements have been made by the Rev. Father McMullen Port Chalmers, to give a social to the committee and stallholders at the recent bazaar, in recognition of the good work performed by them.

The Christian Brothers' School breaking-up ceremony will take place in St. Joseph's Hall on the evening of Friday, December 15. A competitive programme is being prepared. The items will include contests in solo singing, elocution, and gymnastics.

The devotion of the Forty Hours' Adoration will begin at St. Patrick's Basilica, South Dunedin, on Friday morning, when Solemn High Mass will be celebrated at nine o'clock. There will be special sermons on Friday and Sunday evenings, and on Sunday at 11 o'clock Solemn High Mass. The devotion will be brought to a close at Vespers on Sunday evening.

A well attended meeting was held in St. Joseph's Hall on Friday night for the purpose of making arrangements for the annual picnic in connection with the parish schools. The Rev. Father Murphy presided, Rev. Father O'Donnell being also present. After a general discussion it was decided to hold a combined school picnic at an early date, the spot selected being the Seminary grounds at Mosgiel. A strong committee was formed for the purpose of arranging details, preparing a sports programme and other matters.

A Palmerston South correspondent writes : One of the best entertainments given for years in Palmerston was witnessed in the Town Hall on Wednesday evening, November 29, by a very large audience. The object of the entertainment was to raise funds to renovate the local Catholic Church. The performers, who were all local people, acquitted themselves in a very creditable manner. Most of the items were deservedly encored. During the interval the Rev. Father Lynch thanked the performers for their services so kindly, and so admirably rendered. Financially the entertainment was a very great success, the sum of £20 being realised.

The Tasmanian *Monitor* of November 17 publishes another letter from the Rev. Father Kelsh descriptive of various portions of the Dunedin diocese, which he visited whilst here some weeks ago. Of his visit to Queenstown he says :—‘Though Queenstown on Lake Wakatipu has only a population of a few hundreds and the Catholic quota is small in consequence, the household of the faith deserves great credit for the energy shown in the cause of religion and education. A very handsome and substantial stone church, the finest building in the town, has been erected within the last few years on a commanding site through the exertions of the worthy pastor, Father O'Donnell and his generous flock. To raise £2,300 among so quiet and scant a population speaks well for priest and people, and the building is one of which they are justly proud. Adjoining the Church is a Convent of Dominican nuns with boarding and primary schools. The number of non-Catholic pupils attending proves how well every class and creed prize the education imparted by the Sisters.’

St. Mary's Convent School, East Gore, was examined on November 16, by Inspector Baile (says the *Southern Standard*). The following is the Inspector's report :—Class Subjects.—Grammar, satisfactory. History, fair. Geography (of Standard II.), very good indeed. Elementary science and object lessons, fair. Mental arithmetic, good. Additional Subjects.—Repetition and recitation, very good indeed. Drill and exercises, excellent. Needlework—the garments made by the pupils make an excellent display. Comprehension of the language of reading lessons, satisfactory in the lower and good in the upper classes. Singing, excellent. The pupils of Standards IV., V., and VI. are more or less weak in arithmetic, but in other respects they have passed a very satisfactory examination in the standard subjects. Writing, drawing, and composition may be singled out as being very good indeed. The weakness shown in arithmetic is, no doubt, due to the unsatisfactory nature of the attendance of the majority of the pupils. The additional subjects have been taught with pre-eminent success, while the class subjects have received a satisfactory amount of attention. The infants have made good progress. The pupils promoted in Standards I. and II. have passed a satisfactory examination. Conduct and manners are very good.

WEDDING BELLS.

CASSIN—THORNE

A marriage ceremony took place at St. Patrick's Cathedral last Tuesday morning (says our Auckland correspondent), the contracting parties being Mr. Wm. Cassin and Miss M. Thorne. The Rev. Father Buckley performed the ceremony in the presence of a large number of relatives and friends of the young couple. Father Buckley celebrated the Nuptial Mass. The bride was given away by her brother, Mr. Arthur Thorne, her father through illness being unavoidably absent. Mr. F. Cassin was best man, and Mr. O. Thorne groomsmen. The bridesmaids were Misses Teresa and Rose Thorne. The bride was neatly attired in a grey costume with hat to match, the bridesmaids in pink muslin. The wedding breakfast was served at the residence of the bride's parents. The party subsequently accompanied the happy couple to Onehunga whence the latter left for Waiuku, where they spend the honeymoon.

OBITUARY.

MR. JOHN MULVIHILL, KUMARA.

An old and respected resident of Kumara passed away on Saturday week, in the person of Mr. John Mulvihill. The deceased (reports the local *Times*) was a native of Listowel, County Kerry, Ireland, and was 67 years of age. He arrived in Victoria in 1854, and worked as a miner on the Woolshed, Ovens district, Victoria, and was one of the first pioneers of the Otago goldfield. He arrived in Hokitika early in 1864. The deceased was amongst those who established the Hibernian Society in Kumara. Mr. Mulvihill took an active part in local affairs, and was for a number of years member of the Borough Council and the Hospital Board. The deceased leaves a wife and grown up family—a son and daughter—to mourn their loss.

THE GENERAL ELECTION.

As we go to press the General Election is proceeding throughout the Colony. As we said last week the event is not creating that amount of interest which would be expected, the cause being no doubt due to no well-defined programme being put forward by either side. A large number of electors look upon the contest as a struggle between parties for possession of the Treasury benches. Three members have already been elected unopposed—namely, the Right Hon. R. J. Seddon, the Hon. Captain Russell, and the Hon. John McKenzie.

NEW ZEALAND: GENERAL.

'A CLIENT of St. Anthony,' Charing Cross, has sent us 5s for the Very Rev. Father Lighthouse's Maori mission.

MR JOHN JOYCE, late member for Lyttelton, and again a candidate for the seat, died suddenly on Friday night.

THE Mayor of Napier, Mr. G. H. Swan, who has been re-elected, has occupied the civic chair of that town for fifteen years in succession—a record for the colonies.

It was asserted at a political meeting in Wellington last week that three Chinese dealers in that city each imported on an average £400 worth of opium into Wellington weekly.

THE Premier stated in Auckland last week that for the first seven months of the present financial year the Government had a surplus of £218,000, although £100,000 was paid in old-age pensions.

OUR Timaru correspondent writes:—A meeting was held in St. John's Hall on Tuesday last to make arrangements for the forming of a dramatic club in the parish.—Mr J. M. Hickson is the returning officer for the electoral district of Timaru.

In the Supreme Court, Wellington, on Tuesday, in the case of W. R. Linley v. Dr. Mackin, a claim of £1000 damages for alleged negligent treatment for an affection of the eye, the jury, after a few minutes' retirement, returned a verdict for defendant, with costs.

In consequence of Wednesday being a statutory holiday we have been obliged to go to press before the arrival of the morning mails on that day. Our correspondents whose communications reached this office on that morning will therefore understand why they have not received attention in this issue.

THE Auckland Typographical Association has made a presentation of a purse of sovereigns to the Hon W. Jennings, M.L.C., in recognition of his services to the association. In responding, Mr Jennings acknowledged the compliment, and alluded to his twenty-seven years' connection with the art of printing in Auckland and Dunedin.

THE Old-Age Pensions scheme has been the means of saving £300 a year for the South Canterbury Aid Board, 26 cases having been taken off the hands of the Board during the financial year that ended not long ago. During the year the ordinary expenditure of the Board was about £400 a month. The previous year it was £500 a month.

SERGEANT-MAJOR Thomas M'Millan, of Wanganui, has received from the Imperial Government the silver medal for meritorious service. Sergeant-Major M'Millan saw a great deal of service in New Zealand during the native disturbances, during which time he was a member of the 18th Royal Irish, in which he held the position of colour-sergeant for some time.

THE East Coast mail coach, which runs between Masterton and Castlepoint, owned and driven by Sam Foreman, collided with a wool wagon on the road near Blairlogie last week. The whole concern was precipitated into a deep gully. The coach was smashed to atoms and one of the horses killed. Foreman miraculously escaped with a broken wrist. There were no passengers aboard.

At a large meeting of Waikato and Ngatimaniapoto Maori chiefs held at Te Kuiti lately it was resolved that the tax for the subsidy or salary of King Mahuta for the ensuing term of years be one shilling per annum, payable by all native adults in the Maori kingdom; and also that a fund to provide for 'urgent public necessities' be established, the annual contribution to be one shilling, payable by all over 12 years of age.

HEAVY floods on the West Coast on Saturday and Sunday did considerable damage. Portion of the Otira Gorge road has been carried away, and the traffic with Christchurch is interrupted. The repairs will take some time. The county works are also damaged. Portion of one road has been carried away, stopping traffic, while bridges and culverts are also damaged. It is feared that there will be considerable damage done south, the rainfall having been very heavy.

MR. L. HANRAHAN presided at the last meeting of the Ashburton Catholic Literary Society, when there was a good attendance. The programme for the evening consisted of a debate, 'Prohibition v. Moderation.' Mr. M. J. Burgess led off the debate for the prohibitionists, and delivered a lengthy speech in which he dwelt on the many advantages to be gained through prohibition, also pointing out the evils of drink. Mr. R. J. Henry followed Mr. Burgess, and delivered a stirring appeal to members to beware of the results of prohibition. Several members contributed speeches in favour of the respective sides, and on a vote being taken the prohibitionists gained the verdict by a majority of one vote.

At the fortnightly meeting of St. Patrick's Branch of the Hibernian Society (says our Christchurch correspondent) it was decided to advocate the appointment of a paid organiser for the society for a term of six months; to prepare an address to Bishop Grimes, to be signed by all the branches in Canterbury, asking him to use his influence with the clergy, by asking them to advocate the objects and aims of the society. The action of the D.E. in veiling the meeting to be held in Dunedin next year, without first giving notice to the branches, was adversely criticised. It was decided to ask the branches to send a delegate to Auckland to attend the A.M. in 1900. The resignation of Bro. C. Courteney as treasurer was accepted with regret, and a hearty vote of thanks accorded him for past services. Twenty pounds were handed to the trustees for investment. It was stated that only £10 of the £35 due to the sick fund at the beginning of the year were now owing, and that amount would be paid off at the end of this quarter. Several candidates were proposed for membership, and two members were initiated into the Order.

WHEN interviewing the returning officer regarding his nomination paper for the Invercargill seat, Mr. Hanan (says the *Southland News*) discovered that the nomination paper lodged by Mr. Kelly, officially filed by the returning officer, was informal. Now, Mr. Hanan, instead of keeping his own counsel regarding the matter, at once informed Mr. Kelly of the defect. Needless to say, Mr. Kelly expressed his gratitude for the chivalrous action, and rectified the error. Had Mr. Hanan not informed Mr. Kelly of the mistake in his nomination, then, as Mr. Hanan's nomination paper would have been the only valid one lodged, he (Mr. Hanan) would have had to be declared duly elected member for Invercargill, without a contest. Mr. Hanan's action in this matter will receive the commendation of all honourable men and women.

THE tramway about to be constructed in Wellington, with which it is intended to connect the city with what was formerly known as the Upland Farm, will be worked on a method which is new to this Colony. The work will be done by balanced cars attached to each end of an iron cable travelling upon rollers at the surface of the prepared way, and extending round a pulley at the hill station. All possibility of accident will be eliminated by a system of automatic brakes. The cars will travel by gravitation on what is known as the water counter-balance system. There will be two reservoirs, one at the Lambton Quay terminus and another located at the hill station. In order to draw the car up the plane from Lambton Quay the tank in the car at the hill station will be filled with water from the upper reservoir, while the tank in the car at Lambton Quay will be emptied into the Lambton Quay reservoir. This process will be continued until the upper car is heavy enough (some five tons weight) to overcome the lower car, which the weight of the descending car will then cause to ascend.

INTERCOLONIAL.

THE Rev. Father P. J. Walsh, of St. Francis's Church, Haymarket, Sydney, has obtained leave of absence on account of ill-health, and will shortly take a trip to the Home countries. His parishioners intend to make him a presentation before his departure.

On Sunday, November 19, Mdlle Trebelli, the distinguished vocalist, sang at St. Patrick's Church, Sydney. M. Wiegand and the choir gave an effective rendering of Guilman's 'Mass,' and Mdlle Trebelli sang Gounod's 'O Divine Redeemer.' Mdlle Trebelli left for the United States on Wednesday, November 22.

THE Good Samaritan Order in New South Wales consists of 19 convents and 182 Sisters, and also the Industrial Orphan Reformatory (Manly) with 136 inmates, St. Magdalen's Retreat (Tempe) with 100 inmates, and a Receiving House, Pitt street, with 60 inmates. The Sisters are practically supporting and training and reforming 300 women and children.

A few Sundays ago the Archbishop of Adelaide completed his 53rd year, and was the recipient of many good wishes. His Grace has made a great and continuous success of his long career of service in the cause of the Church, and wherever he has been, his name is held in esteem approaching to reverence. Dr. O'Reilly did excellent work in West Australia, and he was a model prelate at Port Augusta, but his greatest triumphs have been won in his present archdiocese. Dr. O'Reilly is an all-round man (says the *Southern Cross*). He is a deeply-versed theologian, a thorough scholar, a most expert musician, and a greatly skilled financier. Indeed, it is hard to say where the limits of his knowledge and culture end.

A Grand Commonwealth Fair was opened in the Town Hall, Sydney, on November 18, in aid of the institutions of charity conducted by the Good Samaritan Sisters. As a picturesque spectacle nothing finer had ever been seen in Sydney. The opening ceremony was performed by his Eminence the Cardinal-Archbishop in the presence of a distinguished gathering of citizens of all denominations. In the course of his address his Eminence said that some few years ago one might count on one's fingers the few Sisters who were engaged in foreign lands diffusing those blessings of religion. At the close of the last century there were not more than 100 so engaged, but at the present day throughout the length and breadth of Christendom there were no fewer than 40,000 nuns engaged in missions of benevolence. At the meeting of a British Association held only a few weeks ago the statement was made that so late as last year about 500 persons died of starvation in Great Britain, which was a terrible announcement to find made by an association in their own day. One would think that the progress of civilisation would render that impossible, but whilst the happiness and wealth of many might be increased, undoubtedly miseries and sufferings would also have their progress. There was another feature in the work of these ministering angels to which he might refer. Men were engaged in the struggle of war in South Africa, and our own brave fellow-citizens had gone there, and he was sure they would reap the brightest laurels for their bravery and heroism. But they must experience the hardships, reverses, and wounds of war. In the three hospitals of South Africa the nuns are ministering to the wounded, and even in the beleaguered township of Mafeking the wounded soldiers are under the care of our devoted nuns, and if needs be that any of our devoted Sisters are wanted to minister I say there are hundreds of our Australian Sisters ready to show the same heroism, the same heroic devotedness in ministering to their suffering brothers, aye, even rivaling those men's own honour and heroism on the battlefield. This matter of ministering to soldiers on the battlefield was a new thing in the history of the world. The very first to engage in such work was Miss Florence Nightingale, who, he was happy to say, still continues in her career of benevolence, looking after the sufferings of those in the hospitals in her native land. One of her first duties

at the Crimea was to send home all volunteer nurses. It was expert attendance that was required and not inexperienced volunteers. Then for the first time nuns—the Sisters of Mercy—were summoned to the battlefield, and their heroism and devotedness left nothing undone. From that day to this wherever there was an enterprise that would engage the highest talent and highest devotedness, nuns have been summoned. In the late war between the United States and Spain in Cuba and Porto Rica, we had experience of what the results are of the ministrations of the nuns. At first none but volunteer nurses were admitted to the hospitals, and among the patients—suffering not only from wounds, but from plague and yellow fever and a thousand other maladies—the death rate was 52 per cent. of those admitted to the hospital. It was seen that such things could not continue. Then 250 nuns were placed in charge of the hospitals, and the death rate fell from 52 per cent. to 7 per cent. That is to say, out of every 100 poor soldiers taken to the hospital, 45 were saved through the devoted ministrations of these heroic Sisters.

Mr. W. W. Wardell, the distinguished Catholic architect and brother of Mr. H. S. Wardell, S.M., of Wellington, New Zealand, died at Sydney on Sunday, November 19. The deceased (says the Sydney *Freeman's Journal*) closed a life of noble labours a life crowded with artistic triumphs, in a manner in keeping with the modest gentleness which marked his whole career. He had devoted the best of his rare gifts to the service of religion, making the designing and superintendence of church buildings a labour of love, and he died as he had lived a fervent Catholic. His old friends, the Jesuit Fathers, gave him the last consolations of Holy Church. The deceased had reached his 76th year. His name will go down in history as the man who designed and directed the erection of two great cathedrals—St. Mary's in Sydney and St. Patrick's in Melbourne. The position and the honour, and perhaps we should add the good fortune, Mr. Wardell enjoyed in connection with these two cathedrals, made him a truly remarkable figure among the architects not of Australia alone, but of the world. We believe we are correct in saying that to no other man in our own times has the great privilege fallen of preparing the plans of two magnificent Gothic cathedrals and of seeing his lofty conceptions in one case completed and in the other case nearly so. If Mr. Wardell had done no other work, such monuments as St. Mary's and St. Patrick's would be sufficient to give him enduring fame. Yet, while he lived, he himself spoke of these achievements without the faintest sense of pride or boastfulness. His last days were given to St. Mary's, and it is of interest here to recall that it was he who first mounted the recently-completed central tower of the cathedral. Almost up to the day of his death he gave directions to the contractors, who are just finishing the groining of the aisles. Deceased leaves two sons—Messrs. E. S. Wardell (Melbourne) and Herbert E. Wardell (the well-known Sydney architect)—and three daughters—Mrs. Dr. Power, Mrs. Cowley, and Miss Constance Wardell. Mr. Wardell was born in London in 1823, and was educated for the profession of a Civil Engineer, but a strong desire to be a sailor sent him to sea at an early age. After a few years he returned to his first destination, and entered the office of Mr. Morris, one of the surveyors to the then Commissioners of London Sewers, who was also engaged in general practice, and afterwards Mr. Wardell entered the office of Mr. W. F. East, a London architect. During the railway mania of 1843, and after Mr. Wardell was largely engaged on surveys for projected lines, and at this time when the attention of all artistic England was engrossed by what was called the Gothic revival, he made the acquaintance of Mr. A. W. Pugin, then a prominent leader in the movement, and soon caught the enthusiasm of his friend, devoting his spare moments to sketching and measuring ancient buildings within reach of his railway surveys, the localities of which being constantly changing offered a very large field for such pursuits. In 1846 he received his first commission for a small church on the Thames, and immediately after another for one of greater pretensions at Croom's Hill, Greenwich. From this time to 1858 he erected besides other works some thirty churches and other ecclesiastical buildings in England and Scotland. In 1858 his health failed, and he had to seek the more genial climate of Australia, and shortly after his arrival in Melbourne he accepted the appointment of Chief Architect to the Government, and in the following year succeeded the late Major-General Pasley, R.E., as Inspector-General of Public Works and Buildings. While filling this appointment, which he held for nearly 20 years, Mr. Wardell had the responsible charge of the design and execution of all the works except railways and roads undertaken by the Government, embracing an extensive and varied range of engineering and architectural practice. In 1878 Mr. Wardell's connection with the Victorian Government ceased, and since then he resided in Sydney, during which time he designed many public and private buildings. He was amongst the oldest of the Fellows of the Royal Institute of British Architects.

Strange is life, into which we enter weeping, through which we weeping pass, and out of which we go, still weeping.

It is a good thing to learn to stand upon one's own feet; but it would be very foolish, because of that, to spurn the solid earth which bears and holds us up.

The Australasian Amateur Championship Athletic Meeting opened at Brisbane on the Prince of Wales' Birthday, the weather being very hot, and the attendance consequently poor. Two important championships were decided, Sanderson (on Dunlops) winning the Five Miles Queensland Championship, whilst A. M. Greenfield, the Victorian representative, succeeded in carrying off the Half-Mile Championship, defeating De Lisa, the N.S.W. representative.—*.

THE WAR IN SOUTH AFRICA.

THANKS to the Press Censor, an officer who has come recently into prominence in connection with the British army, our war news of late has been very scanty, uninteresting, and at times misleading. During the past week the outside world has been left in ignorance of what is transpiring at the seat of war. The cable messages have been devoted principally to details of battles which took place a fortnight ago. The only reliable news which comes to these colonies regarding events in South Africa is that which filters through the War Office. The messages of the various war correspondents, after being through the censorial mill, are so unconnected and apparently contradictory, that it is very difficult for the ordinary newspaper reader to follow the sequence of events.

According to the official report received here towards the end of last week the battle at Grass Pan on the Modder River was the most desperate fought during the war. General Lord Methuen states he encountered 8000 Boers on Tuesday week, and that after the most desperate fighting, lasting for 10 hours, he defeated them. The General states that the battle was one of the hardest and most trying in the annals of the British Army. The Boers were again most strongly entrenched, and had a number of heavy guns, which were well served. The enemy's position was defended stubbornly and with determination. It was impossible to out-flank them. The British Artillery and the Naval Brigade rendered themselves especially conspicuous by their bravery, and were distinguished throughout the conflict. The Brigade anticipated an easy task, but suddenly the Boers, who remained hidden until the sailors were within 200 yards of them, blazed away, a murderous fire encircling the kopje, mowing Lieutenant Ethelstone and others down. Out of 16 officers only three came through unscathed. It was a marvel how the Boers stood shell fire, motionless and silent, under their defences. Then a retreat was made without rout, the Boers taking their guns along with them.

The British casualties at the battle of Modder River totalled 482—100 killed and 382 wounded.

The news from Natal is of the meagrest description. It is reported that outpost fighting in connection with Ladysmith began last week, but no details have been received. It is said that General Sir Redvers Buller is at Frere with a British force of 18,000 men. The Boers are reported to be massing in the neighbourhood of Colenso.

The reinforcements that are being sent from England to South Africa are the result of the dislocation of the original plans, and are necessitated by the isolated movements of troops. The original plan decided upon by General Buller for a concerted advance having gone to pieces, it has been abandoned. Lord Wolseley confirms the statement that a second army corps will be despatched to the scene of war. The second division of this corps leaves within a week.

General Buller commands 23,000 troops, including volunteers, Major-general Methuen 10,000, Major-general Gatacre 6000, and Major-general French 3000. The maintenance of communication between De Aar and Grass Pan absorbs 8000.

RETURNING TO THE FOLD.

The Rev. Hubert Hickman, vicar of St. Mary's District Church, Frome, has been lately received into the Church by the Bishop of Clifton.

According to the London correspondent of the *Cork Examiner*, Mr. Lionel Phillips, the Kaffir magnate, and Mrs. Meyer are among the recent converts to the Church.

Mrs. Mocenni, wife of Mr. Philip Mocenni, well known in business circles in Perth, Scotland, was on Sunday, October 1, received into the Church by Father P. J. Brady, St. John's, Perth.

The papers of the city of Mexico announce the reception into the Catholic Church of Miss Mary Heimke, daughter of one of the secretaries of the United States Embassy. One of her sponsors was Senora Diaz, wife of the President of the Mexican Republic.

Nineteen converts were recently received into the Catholic Church at the Convent of the Good Shepherd, Newport, Kentucky, United States, by the Right Rev. Bishop Maes. A month previous seven were baptised by the chaplain, Father McDonald, making a total of 26 conversions within a few months.

Mrs. Madely, of Bracondale, Norwich, England, was received into the Catholic Church at St. Mary's, Great Yarmouth, by the Rev. Father Hassan, S.J., on Thursday, September 7, and made her first Communion the following morning, the Feast of the Nativity of Our Lady, when her three sons were also received by Father Hassan.

Hon. Casey Young, ex-member of Congress, and for 35 years one of the most distinguished lawyers in Tennessee, is dead. For some months prior to his death Colonel Young had been receiving instructions in the Catholic faith through the Dominican Fathers of St. Peter's Church. He was baptised and received into the Church by Rev. Father Meagher, O.P. A couple of days before his death he received the last sacraments of the Church from Rev. Father Lockinger, O.P.

On Monday, September 25, at St. Joseph's Church, 50 Avenue Hoohe, Miss Whitcombe, a well-known member of American society in the French capital, was received into the Church by Very Rev. Father Osmond Cooke, Superior of the Passionists. In a few days after Miss Russell Hancock and Miss Ethel Bannister made their profession of faith and were baptised by the Rev. Father Edward Lemaitre, C.P., in the same church. Later on Mrs. Walter Ellis, of San Francisco, a recent convert, together with the above-mentioned ladies, were confirmed by the Cardinal-Archbishop of Paris in his private chapel.

People We Hear About.

The composer Verdi celebrated his eighty-sixth birthday on October 9.

Midshipman Huddart, of the flagship Doris, who was killed at Grass Pan, South Africa, last week, was a native of Sydney, and a son of Mr. James Huddart, well-known in shipping circles.

The death of Mr. E. Byrne, F.J.I., late editor of the *Daily Independent*, Dublin, which took place at Tuam about the middle of October, is deeply regretted, especially by his brother journalists. Before 'the split' for many years he edited the *Freeman's Journal*. Under his control it became a great power; in fact, its word was stronger than law with Irish Nationalists.

A picturesque figure disappears from the English Church Congress and the ministry of the Anglican Church in 'Father' Ignatius, who announces his intention to retire into 'lay communion.' In a lengthy manifesto he asserts that the Archbishops and Bishops, while they will not tolerate any species of heresy or unbelief, are 'very energetic in suppressing Catholic worship to gratify ignorant, godless bigots; and even forbid incense to be used during the Eucharistic offering, though God Himself demands it.' Under these circumstances, he feels that he 'cannot, as a faithful Christian, take part in the ministry' of the Church of England.

The Right Hon. R. J. Seddon, P.C., who has just been elected unopposed as member of the House of Representatives for Westland, was born at Eccleston, near St. Helens, Lancashire, and is now in his fifty-fifth year. He came out to Victoria in 1863, and later on he was attracted to the New Zealand goldfields, and settled down on the West Coast, where he very soon came to the front as a local politician. He became a member of the Westland Provincial Council, and after a time was elected chairman of that body. He was the first Mayor of Kumara. He was returned to the House of Representatives for Hokitika in 1879, and represented Kumara from 1881 to 1890, when he was returned for Westland. In 1891 he accepted office as Minister of Mines in the Ballance Ministry, and on the death of Mr. Ballance he became Premier of the Colony. Since then he has held, at intervals, nearly every portfolio. Mr. Seddon went to England at the time of the Queen's Jubilee, when he was made a Privy Councillor and an LL.D. of Cambridge.

The most popular man in the House of Representatives is the Hon. Captain Russell, who never forgets under the greatest provocation that he is a gentleman. Captain Russell has just been returned without opposition for Hawke's Bay. He is the son of Lieutenant-Colonel Russell and was born at Sandhurst, Berkshire, England, in 1838. He came to New Zealand when seven years of age, but later on returned to England to be educated. Having joined the army he was successively captain in the 14th and 58th regiments, revisiting New Zealand on military service in 1851 and again in 1861. In the latter year he left the army and settled down in the Hawke's Bay district. Captain Russell was formerly a member of the Hawke's Bay Provincial Council, and having entered the General Assembly as M.H.R. for that district, was Postmaster-General and Commissioner of Telegraphs in the fourth Atkinson administration in 1884, and Colonial Secretary and Minister of Defence and Justice from October, 1889, to December, 1890.

The Hon. John McKenzie, Minister of Lands, has been returned unopposed for the Waikato electorate. Mr. McKenzie is a native of Ardross, Ross-shire, Scotland, where he was born over 60 years ago. In 1860 he came to this Colony, when he soon became manager of Paketapu Station, near Palmerston South. Later on he took to farming on his own account in the Shag Valley. In 1865 he was made clerk and treasurer to the local Road Board, and secretary to the local School Committee. In 1868 he contested Waikouaiti for a seat in the Provincial Council of Otago, but was defeated. In 1871, however, he was successful, and retained the position until the abolition of the provinces. In 1881 he was elected to the House of Representatives for Moeraki, and has sat in the House for various constituencies ever since. When the Ballance Government came into office in 1891 he got the portfolio of Lands. Mr McKenzie was absent from the House during the whole of last session, having gone to England to undergo a serious surgical operation, which, happily, was very successful. Prior to his departure for England he was the recipient of several presentations from admirers in all parts of the Colony.

In an article entitled, 'My Father as I knew Him,' and contributed to *Temple Bar* by Mr. Daniel O'Connell, there is the following story illustrative of the great Liberator's marvellous power of keeping an audience in hand: Many instances have been related, both in the pages of my father's biographers and those of other chroniclers of his times, concerning the wonderful personal influence he wielded: a magnetic force of will whereby he was enabled to control the many thousands of rugged peasants gathered to hear him on the wild hillside as easily as he swayed the more civilised crowds assembled in public halls. Each and all obeyed his directing will with an unanimity little short of marvellous. The following example of this has not, I believe, been previously published. On a certain occasion a meeting had been convened, and a crowd assembled in a large room on the first floor of a building in Kingstown. My father was about to address the people, when a gentleman, pale with fear, made his way to the platform, and hoarsely whispered: 'Liberator, the floor is giving way! the beams that shore it up are cracking, and we shall all fall through in a few minutes.' 'Keep silent,' said my father quietly; then, raising his voice, he addressed the assembly, saying: 'I find this room is too small to contain the number who desire to come in, so we must therefore leave it and hold the meeting outside the building.' At this a few rose and went out, but the majority retained their seats. 'Then,' said my father, 'I will tell you the truth; you are Irishmen, and, therefore, brave men. The floor is giving way, and we must leave this room at once; if there is a panic and a rush to the door we shall all be precipitated into the room below, but if you obey my orders we shall be safe. Let the dozen men nearest the door go quietly out, then the next dozen, and so on till all have gone. I shall be the last to leave.' His instructions were obeyed to the letter, and he waited patient and calm till all had left in safety. Then he walked quietly across the sundering, cracking floor, reaching the door just as the shattered beams gave way. And thus, by the force of his strong will, was a fearful accident mercifully averted.

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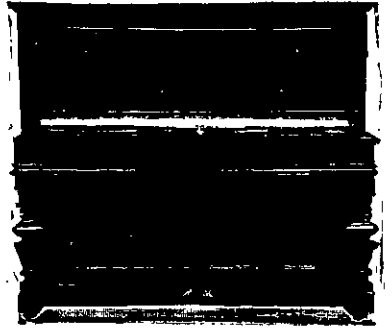
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The Storyteller.

PIPAN'S MOTHER.

PIPAN came out on the doorstep, and stood rubbing his eyes at the sun. The bells were ringing for Mass, from two or three towers hard by, and the sun's almost level beams, shining sideways upon the cobbles that paved the street, told him the same tale. It was not yet seven o'clock. Inside there the other children were sleeping still, in the little stuffy back room. It was better to be out here, though the breeze was blowing the dust from the loosely laid stones in the street.

Pipán sat down on the steps and put up one chubby hand to shade his eyes from the dust cloud. He was a beautiful boy, 'good enough for a priest,' the gossips were wont to say, and they urged Dame Laroque to bespeak him a place in the seminary school when he should be old enough. Père Anton had influence there. But Dame Laroque's only reply was a toss of the head and a brusque request that the gossips would drive their own pigs to market, and leave her to manage hers. Pipán might have yellow curls and blue eyes, and he might be a fool for all that. Never was such a stupid boy. Seven, and knew naught but his prayers—could not spell out a word in his book. Was that the stuff of which their priests were made? Whereat the gossips retired, to shake their heads over a woman who could speak so of priest and child. From Daelburg she had come; and Daelburg was all but over the border of Protestant Germany. And she had small part in Pipán, his fair hair, and heavenly eyes—she, the tall, sallow, dark, peasant woman, with her black-haired, Belgian mate. The rest of her flock was nothing to look at; but Pipán was otherwise cut. Always dreamy and thoughtful, he lived apart from his brothers, at home, at school and at play, and earned, not undeservedly, the nickname of 'Pipán the Dreamer.'

The church bells ceased of a sudden, and the silence that followed was filled with the chime from the belfry, announcing that seven had struck. Pipán was roused from his seat on the doorstep by the foot of Dame Laroque, as she came out, basket on arm, bound for market. Pipán followed her as she passed, and slid his arm through the basket.

'Silly child! I want thee not. Go, play like the rest.'

'I would rather go with thee, maman. Shall we go to Mass on the way?'

'Is thy head gone daft, Pipán? At seven on market morning?'

'I would take but a few minutes, maman. It might be done.'

'That means thou wouldst go, I suppose. Well, slip into Saint Bavon as we pass. I've naught thou canst help me carry.'

The boy's dreamy eyes looked up at the mighty tower they were nearing, with a strange fervour of joy. He pressed the hard, housewifely hand with a kiss, and turned into the shadow of the porch. Dame Laroque looked after him a moment.

'Tis a strange world,' she muttered. 'I half wish I'd not taken him in. But he was a cherub, in truth. And I had no children then—Chut! what's done is past undoing. I've better to do than look for trouble.' She trudged on to the market place.

Nearly seven years before, when Dame Laroque was still a dweller in Daelburg, her husband had come across a toddling child, in the street next his own, and had taken him home. The enthusiastic young wife begged to be allowed to keep him. Rabutin felt that a search should be made for the baby's parents, but his own relations with the local authorities were not such as to make him anxious for their further acquaintance, and a few half-hearted inquiries resulted in nothing. The same motives which withheld him from the bureau impelled his removal to Evequelines shortly after, and Pipán was received there as his own son. The growing cares of her own brood weakened Dame Laroque's affection for her foster child, and Pipán now stood in an anomalous position in the household that had adopted him.

What lay over his past and future was far enough from Pipán's small mind as he toiled up the broad flight of steps leading to Saint Bavon's west doors. He entered the church in the wake of a market woman in white frilled cap and long black cloak distended with market baskets. In the width of dim nave and aisles there could be seen the figures of women and men kneeling upon low prie-dieux.

The sights which struck a stranger were familiar to Pipán, who stepped up the aisle scarcely regarding them. From babyhood the dim church had been his home and playground. A hundred times he had passed through it on his way from one street to another. Sunday after Sunday had found him among the long rows of well-brushed little boys kneeling painfully through High Mass on their hard, narrow, wooden benches. Day by day he had come to the chapel where Père Anton catechised. He had sometimes knelt with maman for a short few prayers by the altar marked *Ite ad Mariam*, and had puzzled his childish mind repeatedly over the mystery of the Mother of Sorrows. But there was one spot dear to him, and thither this morning he went to the shrine where the great sculptor's 'Mother and Child' smiled down on the murmuring silence, from its pure white marble throne.

Pipán had been well taught. He knelt over his beads a short while; but, raising his eyes to the object of his prayers, the spell of that beauty caught him. The rosary hung forgotten on his wrist as he gazed in a reverie. There was something, deep hidden away beyond his angelic face, that struggled for expression at the sight of the master's inspiration. Its humanity reached his own, and made him the mouthpiece for the longing of the world about him. Unconsciously he breathed aloud:

'Mother of mercy! day by day
My love of thee grows more and more.'

and as he did so a figure brushed softly by him, and a hand was laid for an instant upon his head. As he raised his eyes in some astonishment a bending face met his and lightly kissed him. Then it was gone, and a black-robed figure was retreating down the aisle.

Pipán thought he must have fancied it; but he felt the kiss yet on his brow so fresh he put up his hand as if to touch it. Looking again toward the marble Madonna, he saw new meaning in her attitude, and with a sudden gust of feeling, truer than the monotony of the hymn, he hailed:

'Mother, mother, love me too!'

The worshippers about him stirred. One startled woman rose and came toward him. But Pipán fled, overwhelmed with confusion at his sacrilege, and certain that his misdemeanor would find a tattler to carry it to Dame Laroque, and then—oh, she never loved him as that Mother did her Child! She never gave him one caress. All mothers were not so. Some were like the Madonna; why could he not have such a one? Why not go and seek one? That woman in black, who kissed him, she had a gentle touch, and the glow of her eyes rested with him still. He would go find her and ask her to be his mother. No one at home would miss him. Batiste might have his porringer and spoon, for the new mother would give him a better.

Pipán was out in the street now, and his thoughts took a more practical turn as he marched along, away from Saint Bavon, and away from maman's home. How to find the new mother?—for such she would prove, he felt sure, with all a child's certainty of faith. Women in black were common. The market was full of them, but he dared not go there, for maman might see him, and take him back with her. He skirted the busy square, with its crowds of chaffers, buying and selling the produce of the country, and bent his steps over the uneven stones toward the quieter parts of the town. The chimes were ringing the three-quarters, and the birds twittered in the trees that bordered the street and shaded the houses. A few women sat on the doorsteps, at work on their lace pillows; but the majority were preparing breakfast within. He saw none there with long black robes. At a corner, to be sure, one stood at a street shrine, replenishing its vase of flowers, but it was not his new mother.

Pipán trudged on sturdily. Suggestions of breakfast came from the open doors on either side, and presently a little girl, in a loose blue pinafore and sabots, waved her wooden spoon from a doorstep, and called to him to sit by her side and share her meal of milk and bread. Pipán was hungry and tired, and the little girl looked kind. He sat down beside her, and they handled the spoon by turns. She laughed prettily, and shook the curls out from under her cap. Pipán laughed too, and they took to feeding each other, making mock mouths at the big spoon. When the bowl was empty they fell to talking, and became very friendly.

'What dost thou, so far from home?' she asked, presently. Pipán left off laughing.

'I look for a new mother,' he said.

'And why? Hast thou lost thine old one?'

'Of a truth, I have one, but she loves me not. So I look for another.'

'Funny boy! Children have but one mother. Art thou crazy? I believe yes. Oh, maman! maman!' she cried, jumping up and running into the house, 'here is a little boy who says he seeks a new mother. Come see him!'

But Pipán had gone, and was away down the street with a very red, serious face. Little girls were such silly things! He was near the canal, and a boat came gliding in from the country, drawn by two horses. A man in a blue blouse came whistling before them. Pipán sat down upon the grass and awaited his approach. Then he went and walked beside the boatman.

'Good-day, little fellow,' said he, good naturedly.

'Good-day, monsieur,' returned Pipán. 'Hast thou met a woman on the tow path, all in black, with eyes that look at thee?'

The boatman laughed.

'Many a lass I met, but none in black. And as for eyes, it's little they care to use them upon me, I trow. Belike if I were ten years younger, now—' he laughed, and shook his head. 'Is it thy sister thou'rt after, little one?'

'No, I have no sister. It is a new mother.'

'A new mother. That's something I don't know of. Art thou lost younger?'

'No, I look for a new mother, one that will love me like the mother in the church. Good-day, monsieur.'

The boatman stood agape, looking after Pipán, who had turned from him, and was pursuing his way toward the bridge that spanned the canal.

On the further bank stood a convent, and through the wide open gate Pipán heard the voices of the nuns, singing over their work. He went in, through the walled garden, gay with flowers, and up the steps to the door of the cool, airy laundry. There was a fresh sound of splashing water mingled with the hymn the sisters were singing, as they washed and rinsed and dried and ironed in the spacious room where the crucifix hung on a bare wall. Pipán stood in the doorway, and one or two of the sisters paused to smile upon him. He did not return their greetings, but scanned each face eagerly. His new mother, with eyes that looked at one, was she here, among these black-garbed women? One of them stooped to pat his cheek.

'What is it, dearie? Hast thou an errand with any of us?'

Pipán raised his eyes to her face, and sighed. 'No,' he said wearily, 'no; none of you is my new mother.'

The nun took his hand gently, and bent lower. 'What meanest thou, little one? A new mother? Hast thou not one already, on earth? And does not another await thee in the dear Heaven?'

'Yes, there, I know. But I would have her now, near me, as thou art near. The Madonna in the church smiles, but she is white and cold. My new mother is real, and her kiss is warm. Oh, I must find her soon.'

He dropped the kind hand, and went out again into the garden. The nun watched him out of the gate, and went back to her work. The melody of the hymn covered the sigh she gave.

Pipán went on in the sun. It was getting hot, and his little legs were weary. Unawares, he approached the heart of the town again, and the chimes sounded more clearly, telling him so. Outside an open church door a crowd of beggars were clustered, clamouring alms of the faithful, as they passed in and out. They were a repulsive looking company, but there was a woman's dress here and there among them, and the little seeker pressed into their ranks, passing each with his serious gaze and his strange, single question. Some scowled and pushed him on; others blessed his innocent face and caressed him. But he shrank from their touch and slipped out and away. No sweet-faced new mother was there. The open church door had no charm for him now. He was faint and weary and sad. Inside would be stony, cold madonnas, perhaps pierced with those terrible swords. He was nearly exhausted and utterly discouraged, and sank down in the shade of the houses. Tired out, he shut his eyes and sleep visited him. A beggar woman stopped pityingly, and laid a crust in his hand.

'Thou hast need, poor babe, greater than mine,' she said, and went on, unconscious of a golden deed scored to her account, to invent a new lie at the church door to the first devotee coming out.

When Pipán awoke he ate the crust and felt refreshed and stronger. The zest of his search took hold of him once more, and he journeyed away from the afternoon crowd in the busy town, seeking the suburbs again. The new mother was somewhere. He had seen her, felt her, that morning; he was sure he would find her soon; and of welcome he felt surer still. So he trudged on manfully, despite a dizzy head and a tired, travel-stained body. He was almost on the city limits again before the sun gave signs of setting, when in the deserted street through which he was lagging, he spied the brown frock of a friar, and the sandaled feet beneath it. The Church knew everything. Could it tell him this, his desire. He ran, breathless, and caught the tassel of the cord that girded the friar's gown. The long-bearded, head-shaven man looked down on him kindly.

'Bless thee, son. What wouldst thou with me?' he asked, laying a hand on the boy's golden head.

'My mother!' sobbed Pipán, 'my sweet new mother! She kissed me in the church, and she went, and I look for her everywhere. Find her for me; I am so tired!'

The friar was a man of discernment. Asking no questions, he took the boy up in his strong arms, and went quietly on his way, saying only: 'We will seek her together, my son.'

His even, swinging gait soothed the child, and he rested contentedly, until they came within sight of the Beguinage. It stood with open portal, a perpetual welcome to world-weary women who wished to leave the trials of life for a time behind them, and seek peace in good works and quiet thoughts.

It may be here mentioned that this is the house of a religious Order established in many Belgian towns for the reception of women for terms of one or more years. The Beguine is required to wear a distinctive dress, keep certain simple rules, and busy herself in works of charity and piety. She is not bound by cloister vows, and may leave the Beguinage on the expiration of her term of residence.

The Friar stopped at the door and set Pipán down, saying:

'Yonder, son, are the women who mother the world for us. Seek thine own among them. I may not enter with thee.'

He passed on, and Pipán stood irresolute in the shadow of the gateway, looking through to the grassy, elm-shaded square, surrounded by white walled cottages, and closed by the Beguinage Church. The sun was setting among the western clouds, and enhanced the calm of the scene. Its peace sunk deep on his soul, and, as the Angelus began to ring, he folded his hands as he had been taught, and murmured the words of salutation.

Another was murmuring them too. From the rough wooden bench that stood beneath a crucifix set in the gateway, a black-robed figure arose, and the woman's voice mingled with the child's. At its close Pipán opened his eyes and glanced at her. Then he gave a great glad cry, and sprang into her arms.

'Mother!' he shouted joyously 'My new mother, I've found thee. I've found thee. Kiss me again, new mother.'

But the new mother's arm trembled, and she would have torn herself away. He followed, struggling, with the sudden, impetuous strength of a child, trampling on her dress, and embracing her boisterously. 'Mother! My new mother,' he repeated again and again.

The woman wrung her hands free, and fell on her knees. She covered her eyes and closed her ears. 'Preserve us from baseless visions, and all other wiles of the Evil One,' she prayed breathlessly, while the child's cry pierced through her prayer. His hand plucked at her own, his warm breath was against her face. Half beside herself with terror, she thrust him away and rose, as she saw the form of an aged priest come halting across the green from the church opposite. At sight of the well-known Père Anton, Pipán's reverence loosed his grasp of the woman's gown, and he fell quite beside her. Père Anton regarded them through his spectacles with mild surprise.

'What, daughter!' he said, 'art thou unwiling to receive one such little one into the Beguinage welcome? Our little Pipán, a child of grace, can harm none who love innocence.'

'One, oh yes, but not this! he is too like—be is, as it were, my—Père Anton, I pray thee, come in. There is much I must tell thee, that I never before could say.'

In the small, low-browed room of the Beguine, Pipán listened and wondered, his own passion completely subdued before that he saw in his new mother. Such tears, protestation, excitement, confused and alarmed him, and, from cowering at her knees, he shrunk farther and farther away, to the familiar hand of the priest. Where was the mild-faced woman, with pale lips and intense eyes, who had hung over him like a vision that morning? This was no

no such apparition. This wild-spoken, dishevelled creature, flushed with weeping, and broken-voiced. The torrent of words she uttered was lost upon him, and it was not till later that he understood their drift—that this black-robed Beguine, whom he had chosen to take the false man's place was in truth his own mother, from whom he had wandered that morning in Daelberg so long ago; that she, trouble falling thick upon her—for her husband soon after died—sought solace in the Beguinage there, whence she had but recently been transferred to the Evequellines institution.

This he learned presently. Now, as she turned upon him and caught him to her breast, it was for him to be frightened.

'My child,' she cried passionately. 'My own boy, for whom I have mourned all these weary years! Thou hast long been my angel, my sweet one, and I prayed for thee and thy father long hours in the church each day. And this morning I looked up, and beheld a vision before me. Thy father's face in thine own. Before I knew it I kissed thee, and I feared thou wouldst haunt me thenceforth—haunt me forever, my dear one, the babe that I lost, my child!'

She covered his face with kisses, and held him close. But her violence terrified him, and he struggled to be free. She released him and he ran to Père Anton. Then with woman's wit she beguiled him, and held out her hands to allure him. With a strong effort at control she uttered only gentle words and tender names: Her boy—was it Pipán they called him? No wonder he was afraid of such a naughty mother. She would be good, though, now. Would Pipán come to her?

So she won him by slow degrees, whilst the belfry chimes rang out faintly, proclaiming the hour of seven once more. Père Anton laid his hands in blessing on the two kneeling beside him—on Pipán's yellow head and on his mother's wide, black hood, from out which, as she bent above him, there escaped a long strand of pale golden hair.—*Church Progress.*

FATHER PAUL OF MELLERAY.

ONE of the most notable figures in the clerical life of the South of Ireland for many a long decade of years was the well-known and deeply-beloved Father Paul Cahill, of Mount Melleray. Father Paul never left the Abbey from the day he entered it, and never saw a railway train. His fame for sanctity drew to him crowds of people, not alone from the South of Ireland, but from England and the United States, to benefit by his counsels and to receive the Sacraments at his hands. The saintly old priest died on January 12, 1894, aged 82 years. We have been requested to publish the following *In Memoriam*, which was written by a brother in religion and appeared in the *Southern Cross*:—

Your life was long, 'tis over now,
A wonder to the last,
'Twas in a mould we must allow,
Of noblest heroes cast.
Fraternal love and love divine,
With all their beauteous train,
Displayed that lovely life of thine
Unsuited by a stain.

Set on our mount as on a throne,
You swayed a mighty host;
Your name was through the nations known,
From north to southern coast.
And they who once beheld your face—
Your soft angelic eye—
Felt in their souls a potent grace
For God to live and die.

Here let me tell what he has been
For fifty years and more—
So long in Melleray's home serene
The cross he bravely bore.
His vigils long, his fast austere—
Beyond what Nature bears—
His glorious work from year to year,
His sweet seraphic prayers.

Now I will tell you how he died—
What charming words he said:
'Thank God, with loving heart he cried,
'I die on this poor bed.
It might have been my lot to lie
Down by the roadside bare,
Where many a better man than I
Expired in midnight air.

'Oh! blessed be God, I meet my death
Within this abbey blest,
'Midst dear ones praying in every breath
For my eternal rest.
Yet, brother, dear, the foe of men
A final fight will try;
The holy font shake o'er them then,
'Twill make the demons fly.'

No pang disturbed his latest hour,
The peace of God was there;
His mind retained its perfect power,
He passed away in prayer.
'God's holy will be ever done!'
Oft from his lips would fall,
You spoke it last when life was run,
Immortal Father Paul.

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The Catholic World.

ENGLAND.—The Funeral of Lady Clifford.—The funeral of Lady Clifford, whose death was reported in the N.Z. TABLET some time ago, took place on October 6, at the church at Clifford, near Boston Spa, Yorkshire. It is a beautiful church in the Norman style, the family vault being under the chapel of the Blessed Sacrament. The body was taken there from London, accompanied by Mr. and Mrs. Charles Clifford and Mr. and Mrs. Frank Clifford, Sir George and Lady Clifford and Mr. and Mrs. Walter Clifford, being abroad, were unable to attend. On arrival at the station the coffin was met by the choir and at the church by the Rev. Father Dawson, in the absence of the Rev. Father Cullimore, and was placed before the altar, when a short service was held. Next morning Mass for the Dead was said, the music being beautifully rendered by the choir, assisted by the nuns of Clifford. The body was then removed to the vault and placed next to that of the late Sir Charles Clifford. The beautiful prayers for the dead having been recited, the coffin was sprinkled with holy water by each of the family present. The late Lady Clifford was the third daughter of Mr. John Hercy, of Crutchfield House, Berks. Born on the 20th of April, 1818, she married in January, 1847.

The Chapter of Westminster.—The Rev. Edmund Surmont, D.D., has been elected by the Chapter of Westminster to the canonry left vacant by the death of Canon Akers.

Conferring of Minor Orders.—In St. Joseph's Church, Roehampton, the Bishop of Southwark recently conferred the Minor Orders on 25 young Jesuits who had finished their novitiate.

Cardinal Vaughan and Old-Age Pensions.—Mr. F. Rogers, one of the deputation who interviewed Cardinal Vaughan on the subject of Old-Age Pensions, a report of which appeared in a recent issue of the N.Z. TABLET, replying to the comments of the *Daily Chronicle* on the question, wrote:—“We have obtained a perfectly frank expression of opinion from the foremost representative of an ancient and influential branch of the Christian Church in these lands upon the problem presented to modern civilisation by the condition of the aged poor. We did not go with the idea that the Cardinal's opinion would necessarily coincide with ours; we went there to ask him to express it. The problem that the National Committee of Organised Labour have to face is more than the problem of a religion or a class; it is the problem of a nation, and the only way to solve national problems is for all who think and lead in the nation to bring their minds to bear upon them, without

prejudice to class or Church.” Mr. Rogers proceeds to state that the Cardinal's objections, as well as those of many other people, are similar to those raised against free education. He continues:—“Law and public opinion say, and always have said, that whatever life a man has led, it is cruel and sinful of society to let him in his old age die of starvation, and the National Committee agree. But law and public opinion have not got beyond the relieving officer and the workhouse, and the Cardinal agrees with the National Committee in recognising that the workhouse does not adequately meet the case, and the National Committee desires to enlarge both law and public opinion, and make them look beyond these antiquated methods of dealing with poverty, to a humane and scientific system like that which is foreshadowed in the writings of Mr. Charles Booth.”

FRANCE.—The French Clergy.—Mr. Bodley, the well-known writer, and author of *France*, wrote to the London *Times* some weeks ago regarding the apparently interminable Dreyfus case. In the course of his remarks Mr. Bodley said:—“It is a wonder that the clergy should not be more biased than they are on the Dreyfus affair, seeing that they have heard only one side in the controversy, when we consider that an acute Englishman like Mr. G. W. Stevens, sent to Rennes by a London journal to report in favour of Dreyfus, came back from the trial doubtful as to the truth of the matter. But, in spite of the influence of the Parisian Press, the French parochial clergy are not violent and are intolerant only in theory. The instances of parish priests who have referred to the Dreyfus case in sermons are most rare, and their attitude to Jews is less offensive than that of English clergymen who are 50 years ago to English Dissenters. When they are brought into contact with Jews their theory is not turned into practice. The city near which I live is Bayonne, where the population is very Catholic. A Jewish community has been established there for over a century, and during the whole anti-Semitic campaign no instance has occurred of its persecution by the Catholic majority, who, with their priest, say that the Jews of Bayonne are quiet citizens who came from Portugal before the Revolution, and have nothing to do with the German Jews denounced in the newspapers. The parochial clergy of France have their defects, of which narrowness of vision is inevitably one; but though I disagree with their opinion on the Dreyfus case and on other graver questions I respect them as the most virtuous and disinterested body of men I have ever known. I should like to speak of the Democratic tendencies of the peasant priesthood, in contradiction to the theories of those who talk in general terms of the unvarying hostility of Catholics to Liberal ideas and institutions, and also on an interesting subject cognate to some of those raised by your correspondents—namely, the antagonism of the French parochial clergy to the religious Orders. But my letter is too long and I wish only to add, in case it may seem to

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incline too much to a defence of the clergy, that it was nearly all written in one of the best known Protestant châteaux in France, amid a society entirely Dreyfusard. The landowner with whom I was staying, who is Protestant by descent, by marriage, and by conviction, is not only on terms of warm and never-interrupted friendship with the curé, but has built and endowed a Catholic school for the little children of the village. This large-minded Protestant has no fear of the pernicious effects of Catholic education which some of your correspondents describe, but recognises the fact that except in certain limited regions the French population will never become Protestant, and that, in spite of passing controversies, it is better for the children to be brought up in the only faith which will ever predominate in France than to be educated without religion.

Returning to the Fold.—About a year ago the Prior of the Discalced Carmelites at Chevremont retired from his convent on one or other frivolous pretext, and shortly afterwards laid aside the religious habit. The event naturally caused much distress to his brethren, and was the occasion of no small scandal to Catholics generally. Glad of an opportunity to attack the Church, the anti-religious Press indulged in its customary diatribes against monastic institutions, and loudly applauded the spirit of independence shown by the unhappy priest, whom they congratulated on his release from the yoke of Rome. For a while the ex-religious received many attentions from the Liberal and Socialist organs, and under the patronage of these enemies of the Church he started a lecturing campaign against Catholics and Catholicism. At one time it was said that he had gone over to the Protestants, but it seems there was no truth in the report. A conference to be delivered by him at the 'Populaire,' the Socialist headquarters at Liege, was lately announced. The lecture will not, however, be given. The prayers offered for his conversion have been heard. Père Sallé has seen the errors of his ways, and, deeply regretting his relapse, has gone to the convent of his Order at Paris to seek re-admission. In a letter addressed to the Press he expresses his keen sorrow for the scandal he has given, unreservedly retracts whatever he may have said or written contrary to the teaching of the Church, and earnestly requests prayers that he may persevere in his present resolutions. As usual in cases of this kind, the anti-religious prints that made so much noise about the misguided priest's apostasy are careful not to breathe a word about his conversion.

GERMANY.—Golden Jubilee of a Bishop.—The town of Franzenburg was *en fête* on October 1 to celebrate the jubilee of Dr. Andreas Thiel, Bishop of Ermland, who attained the fiftieth year of his priesthood on that day. The whole town was gaily decorated with flags and banners, and endless were the congratulating visits paid to the venerable prelate after the solemn High Mass in the morning. Among some of the most distinguished visitors may be mentioned Count von Bismarck, General von Finkenstein, Bishop Rosentreter-Relpin, and numerous deputations from the most prominent Guilds and Catholic Societies in the Empire. His Lordship received a telegram from the Kaiser expressing his cordial congratulations. His Majesty has conferred upon Dr. Thiel the Order of the Red Eagle of the Second Class.

ROME—The Study of Democratic Questions.—His Holiness the Pope has established a commission of Cardinals, under the presidency of Cardinal Mazzella, to study all democratic questions.

The Pope and the Transvaal.—It is reported that prior to the outbreak of hostilities between England and the Transvaal the Pope sent a telegram of 150 words to Queen Victoria, regarding the crisis. It is understood that in this message his Holiness implored her Majesty to do everything that lay in her power to avert war between England and the Transvaal.

Preparations for the Holy Year.—With regard to the preparations for the Holy Year (writes the Rome correspondent of the *Catholic Times*) it may well be said that every day brings fresh tidings of the feverish activity displayed by all who will be connected with that solemn period of expiation and spiritual rejoicing. Even the Italian authorities, fully realising the advantages which will accrue to the country through the enormous number of pilgrims who are expected to visit the Eternal City, are displaying extraordinary activity in cleaning and polishing up the streets and monuments of Rome, and doing everything in their power to cut a good figure before the cosmopolitan crowds expected here. Among the illustrious visitors who will be present at the opening of the Porta Santa I may mention the Empress Frederick and the Crown Princess of Sweden and Norway, and

several Austrian Grand Dukes have also expressed their intention of coming. The golden mallet with which Leo XIII. will open the Porta Santa will be an offering of the Catholic episcopate and clergy throughout the world, and I may also mention that the parish priests of Italy have subscribed in order to present the three Cardinals who will be delegated to open the Holy Gates of the three remaining basilicas with golden mallets. A special prayer-book, containing the prayers necessary to obtain the indulgences of the jubilee year, will be issued shortly, and the Holy Father has likewise authorised the publication of 2,000,000 postcards commemorative of the jubilee.

SCOTLAND.—Clerical Changes in the Galloway Diocese.—The following changes, consequent on the recall of the Rev. Father Barrett (Galston) to Ireland, have been made in the Galloway Diocese:—Father Macdonald (now of Maybole) has been succeeded at Annbank by the Rev. John M. A. Cameron, Sacred Heart, Wigtown. The Rev. James B. Jennings, assistant at St. Joseph's, Kilmarnock, has been placed in charge of Wigtown, to which is attached the station at Whithorn.

SOUTH AMERICA.—Reception of Prelates Returning from Rome.—The Buenos Aires correspondent of a German newspaper describes the solemn reception of the Bishops returning from the Latino-American Council in Rome, which took place on the Feast of St. Rose of Lima, the patroness of America. The Argentinian Government sent a cruiser to Montevideo to convey the prelates to Buenos Aires, and from the harbours of that city to the Cathedral a festive procession was formed, in which the Bishops were escorted amid tumultuous applause, and their path strewn with flowers. On arriving at the Cathedral a solemn *Te Deum* was sung. On the following Sunday Archbishop Castellano pontificated at High Mass, the music of which was Gregorian, sung by the Cecilian Society. What an innovation for South America!

THE PHILIPPINES.—The Desecration of Churches.—Instructions have, the New York *Herald* states, been sent to General Otis to clear out the United States troops from every Catholic Church which had been occupied by them. Cardinal Gibbons recently saw President McKinley and submitted to him reports on the desecration of churches, altars, vestments, and sacred vessels by American soldiers. The President has directed General Otis to enforce the most stringent rules of discipline in preventing these sacrileges.

UNITED STATES.—The See of Savannah.—It is reported that the three priests whose names were chosen by the Bishops of the Province of Baltimore, at a meeting recently held in that city, to be sent to Rome, from which a successor to the late Right Rev. Dr. Becker, of Savannah, Ga., is likely to be chosen are Rev. Cornelius F. Thomas, rector of the Cathedral, Baltimore; Very Rev. B. Keilley, Vicar-General of the diocese of Savannah, and Very Rev. Dr. P. S. McHale, C.M., president Niagara University, formerly pastor of the Immaculate Conception Church, Baltimore.

The Position of the Church.—Since Archbishop Ireland's visit to Europe (says the New York correspondent of the *New Era*) the attention of the Catholic world has been called to Catholicism in America, and the growth and development of the True Faith in the New World is a subject well worth considering. It is safe to state that over a fourth of the population of New York City is composed of Catholics, Catholics who are ever striving to promote their religion, and who have helped to erect the countless churches, schools, and charitable institutions which stand to-day as testimonies of the influence the Church of Rome has wielded over the people of the United States. No longer is the Catholic religion attacked from Protestant pulpits, as was current five years since. The feeling of antagonism between creeds has almost entirely disappeared, and we read in a Chicago paper that at a recent meeting of the Associated Charities which took place in that city, there were present ministers of every denomination, including several Catholic priests and two rabbis. When such a state of liberty exists, the result cannot fail to be beneficial to the masses, and must call forth the admiration of the whole civilised world.

The fruit of happiness comes only of that which dies to itself. Set happiness before you as an end, no matter in what guise of wealth or fame or oblivion even—you will not attain it. Renounce it, seek the pleasure of God, and that instant is the birth of your own.

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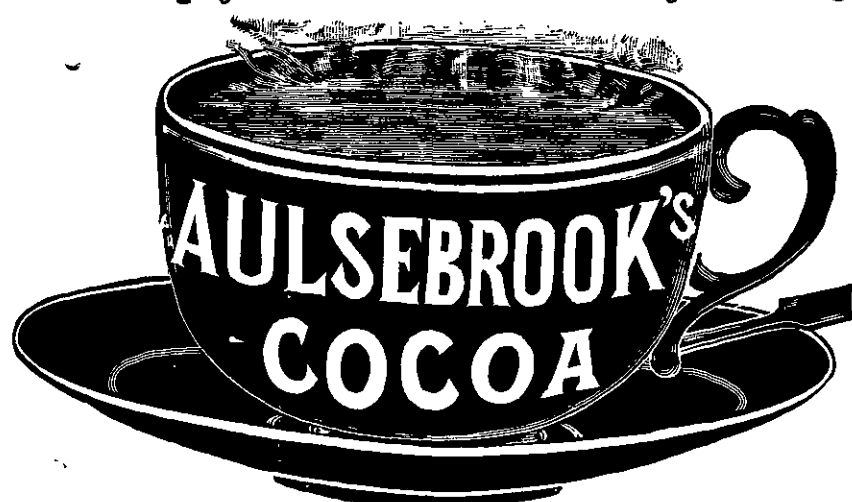
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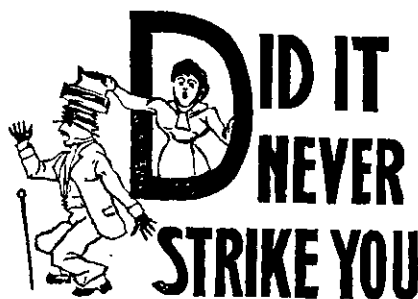
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THE WAR IN SOUTH AFRICA.

CATHOLIC CHAPLAINS FOR SOUTH AFRICA.

The following Catholic chaplains are serving with the British forces in South Africa: The Rev. E. Ryan from Aldershot, the Rev. E. M. Morgan from Halifax, Nova Scotia, and the Rev. L. J. Matthews from Alexandria.

NEWS FROM THE FRONT BY A CORRESPONDENT WHO WAS NOT THERE.

The war correspondent of the Sydney *Freeman's Journal*, who has not been nearer South Africa than Circular Quay, has sent the following graphic and luminous items of war news to his journal:—

I was surprised to find on landing at Natal that 'the Irish were loyal at the Cape.' This is the first time in our history that the Irish were loyal. During the Peninsula War, where our own army list gives the Irish at 75 per cent. of the whole army—from Irish Wellington at their head to Irish Paddy overwhelmingly predominating in the ranks—they were not to be relied on. And with such traitors to England blotting the pages of our history as Wellington, Wolsley, Roberts, De Vaux, Freuche, Sir Binden Blood, Outram, the Beresfords, the Napiers, Kitchener, Sir George Brown, and hundreds of other officers and thousands of that rank and file whose wild 'Faugh-a-Ballagh' was more effective than the bayonets of other troops, I tell you it was astounding to find the Irish loyal at the Cape.

I find the Boers are strongly posted on an inaccessible mountain nearly two feet high. Their position was considered unassailable, but they were finally dislodged by a New South Wales J.P., who threatened to commit the whole lot for contempt of court.

Saturday, November 4.—Ladysmith was attacked this morning by some armed ruffians in red coats. She beat them off with an umbrella, and reported the matter to the Boer police. Constable Kruger has got a clue.

Sunday, 5.—The Irish are still loyal at the Cape.

Monday, 6.—The English attacked an outlying village with great determination. After five hours' severe fighting the English commander ordered his troops to fall back.

Later.—The village hasn't capitulated.

Later still.—The village isn't likely to capitulate.

Tuesday, 7.—A Boer army of 12,000 (twelve thousand) attacked the British position this morning early. The British force available was only 3000 (three thousand). There was desperate fighting on both sides. The Boer loss was about 15,000 men killed and wounded and 5000 prisoners, while the British loss was one man killed and two frightened to death.

Wednesday, 8.—The Boers were in a strongly-fortified position this morning on the veldt. They had strengthened the position by driving stakes of wood 39 feet high all round their camp, and covering them from bottom to top with barbed wire and broken bottles. Early in the morning the British infantry were served out with 13 rounds each of American axes. These were fired at the stakes at 2000 yards range and the whole lot were cut down, and the British marched triumphantly into the enemy's camp. It was noticed all through this battle that the firing of the British was altogether superior to the firing of the Boers. In fact the only man on the side of the Boers who could hit anything with a rifle was an Irishman. He hit every time—with the butt end. The Boer losses were very heavy; the only casualty on the British side was one man kicked by a donkey.

It is reported that the Irish are still loyal at the Cape.

THE CHURCH IN SOUTH AFRICA.

As the war in South Africa is likely to affect the Catholic missions there, the following account of these will be of interest to our readers at the present juncture:—

The Transvaal was formerly part of the Natal Vicariate, but on the 15th of March it was declared a separate prefecture. The mission, which is conducted by the Oblate Fathers, embraces the

territory of the Boer Republic. The first priest to visit the Transvaal was Father Houdewanger. On his arrival at Potchefstroom in 1868 he was warned by the Government officials not to celebrate Mass under peril of being expelled. His remonstrances were answered by the threat being carried into effect. He received twelve hours' notice, and a field-cornet was instructed to see him out of the country.

This obnoxious regulation was repealed in the following year through the efforts of the Catholic residents and owing to the visit of the Governor of Kuilmaine, a Catholic, who wished to be present at Mass. Since then there has been considerable progress. There are churches with resident priests at Pretoria, Johannesburg, Potchefstroom, Klerksdorp, Barberton, Vleischfontein, and Lydenburg. The Marist Brothers have a college with five or six hundred pupils at Johannesburg, and there are in the same town three convent schools under the direction of the Sisters of the Holy Family. The Oblate Fathers conduct a college at Pretoria, and both there and in connection with the other missions there are convent schools, whilst at Vleischfontein there is an industrial school for natives.

The Transvaal Government gives no aid to Catholic schools of any description, but there is little of that active hostility to the Church which was shown in England not so many years ago. The Sisters, who have the care of the hospitals at Johannesburg and Klerksdorp, have found good friends amongst Boers and Uitlanders alike. The Orange Free State is also a Vicariate, and the Vicar-Apostolic is the Right Rev. Dr. Gaughran, O.M.I., so well known in England. It will be remembered by our readers (says the *Catholic Times*) that on his visit to this country some years ago we published an interview with him in these columns. He then spoke with gratification of the missionary prospects in the Free State, and the condition of the missions, colleges, convents, and schools as a proof that his hopes had been largely realised. But war could not fail to have a most disturbing effect not only in the Transvaal and the Free State, but throughout South Africa. Many of the priests in the country districts would have to leave their missions; native converts would again fall under the influence of their pagan associates; and, generally speaking, the work of the missions would be thrown back ten or twenty years.

MYERS AND CO., Dentists, Octagon, corner of George street. They guarantee highest class work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous-oxide gas is also a great boon to those needing the extraction of a tooth. Read advertisement.—*.*

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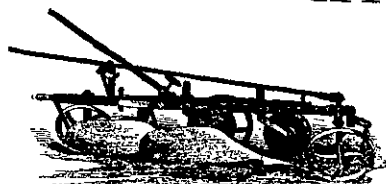
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