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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900.

LEO XIII., Pope.

Current Topics

Attempt at a State Creed

'It's a real splendid world,' said old Eben Holden. 'God's fixed it up so ev'ry body can hev a good time if they'll only hev it. Once I heard uv a poor man 'at hed a bushel o' corn give tew him. He looked up kind o' sad an' ast n they wouldn't please shell it. Then they tuk it away. God's gi'n us happiness in the ear, but he ain't a-goin t' shell it fer us.'

God has 'fixed up' Australia so that a reasonable mortal may find in it a reasonable amount of happiness—in the ear. But there has ever been a knot of irreful malcontents whose little souls are soured because all creeds have (nominally at least) enjoyed equality before the law, and the spirit of religious ascendancy finds little favor among the free institutions of these new countries. Repeated attempts—some direct, others indirect, some open, some by underground and devious ways—have been made to establish a State Church in Australia. The latest attempt belongs to the round-about and side-wind series. It took place recently in Melbourne, when some banners presented by the King were blessed and consecrated by a number of Protestant clergymen according to what Archbishop Carr correctly describes as a 'distinctively Protestant form of prayer' which was 'drawn up without the concurrence or knowledge of any Catholic representative.' The Commonwealth military authorities appear (says the same distinguished Prelate) to have 'studiously ignored' the Catholic body in the matter of the appointment of a Catholic chaplain. For several years—ever since the Commonwealth became an accomplished fact—there has not been so much as a solitary Catholic chaplain in the Australian forces. Only Protestant clergymen (Anglicans, Presbyterians, and Methodists) are permitted to minister in things spiritual to the men that constitute the first and second and last line of Australia's defences. The latest performance of the military authorities affords fresh and flagrant evidence of their disregard for the denominational equality which is (on paper) supposed to be one of the proud distinctions of United Australia. The incident will, no doubt, be urged as a precedent by those who desire to see Anglicanism recognised as the State religion. And years hence, when our toes are turned towards the roots of the daisies, why should not this bit of departmental blundering be appealed to by some Federal Premier, with ambition to

be a 'Supreme Head,' as historical testimony of his sacred and inherent right to formulate prayers and draw up Orders of Service and impose them upon the various creeds within the seas that wash the shores of the Commonwealth?

Englishmen are credited by their Gallic neighbors with taking their pleasures sadly. Throughout the ceremony of blessing the King's banners there ran a vein of high comedy of which the participants seem to have been solemnly and absurdly unconscious. It was what Shakespeare calls a humorous sadness. A Presbyterian and a Methodist military chaplain took part with the Anglican celebrant in the blessing. Which led Cardinal Moran to point out to a representative of the 'Catholic Press' where (to use the late A. Ward's words) 'the failure came in.' 'Another feature of the ceremony,' said he, 'is that it appears to be a parody on religion to invite representatives of various Churches to unite with those who profess that they have no power to impart blessing, and have no power to bless, and have no blessing to give. I think,' added his Eminence, 'the system pursued in Germany is the proper one. When the Kaiser presents colors to a regiment he has them brought to the church with solemnity, and there they are duly blessed. He then presents them in due form to the regimentment. When our own King Edward presents banners and they arrive in Australia it seems a strange thing that before they are presented to the regiment the Premier thinks it necessary to exorcise them.' It is better to prevent the demon of religious ascendancy sneaking his head into the body politic than to have to exorcise him later on. We are of the number of those who regard

'The cause of Christ and civil liberty
As one, and moving to a glorious end.'

But its conquering chariot-wheels may receive passing checks in its onward way, or creak along with slow and toilful grind where it might glide with swift and easy run. 'Obsta principiis' ('resist the beginnings') is a good rule of personal conduct in many of the incidents of daily life. It is likewise a good watchword as against the obscurantists who try to block the onward progress of the conjoined 'cause of Christ and civil liberty.' In our own country the chief, and practically the only, effort to establish and endow a State creed is that which is being made in the interests of the indolent clerics of the Bible-in-schools League. Those who value equality before the law should watch that retrograde movement with their eye-balls skinned.

For {COUGHS,
COLDS,
BRONCHITIS, Etc.}

Take

BONNINGTON'S CARRAGEEN IRISH MOSS

Where Persecution Strikes

Persecution, like the bigotry of which it is the outcome, has neither brains to think nor a heart to feel. The persecution in France, as that of the penal days in the British Isles, is chiefly directed against those who are the light of Catholic life in the land. But its hardest and heaviest blows fall upon the poor and the afflicted. Some weeks ago a number of French doctors visited London and inspected its great hospitals. One of the visitors from across the Straits of Dover made it sufficiently clear to a representative of the 'Pall Mall Gazette' what the banishment of the nuns from the French hospitals is a heavy woe to the poor sufferers there. The speaker is a member of the staff of one of the leading Paris hospitals and had experience of similar work in Vienna and Berlin. 'What has impressed us most, perhaps,' said he, 'after our first astonishment that this great work is supported solely by voluntary contributions, is the high standard of the nursing staff not only here but in every hospital we have seen. You seem to be able to attract a socially higher and better educated class for the work than we can. Of course, at present we are very badly off in France. Many of our best nurses were religiouses. They have now been deported, you understand. They were kind to the patients, but—enfin, they were religiouses. Now we have to educate a new supply of nurses, and I hope we shall be able to attract the type of women you have.'

Perhaps. But the crude and heartless Sairey Gamps of various ages that were attracted to one great municipal hospital in Marseilles proved such a nightmare to the stricken poor that the banished nuns had to be recalled. The same thing will, no doubt, happen for the same reason elsewhere. In the meantime it is interesting to learn from a competent authority that the sick in the hospitals are 'very badly off in France' as a result of the Combes regime of proscription and persecution.

When Man is Beast

'Man,' said Eben Holden, 'he can be any kind of a beast, but a panther he can't be nuthin' but jest a panther.' The brute that is in him commonly shows its ways at their worst during the operations of that 'trade of barbarians,' war. Whether in East or West practically every campaign of what is termed 'civilised' warfare has been spotted over with savage incidents as with a leprosy. White people were rightly horrified at the wholesale slaughter of unresisting combatants and of non-combatants by both parties during the Taiping rebellion in China. At Nankin, for instance, the Taipings are said to have left only a hundred persons alive out of a population of 20,000 that occupied the Tartar quarter of that city. Yet Captain Blakiston tells us that the cruelties of the Taipings were 'hardly a counterpart of the Tsing (Imperial) atrocities.' And he tells how, in the same crowded centre of population, the Imperialists, in turn, 'enjoyed a three days' slaughter and left neither man, woman, nor child in that unfortunate city.' The Chino-Japanese conflict was also stained by a three days' massacre by the victors at Port Arthur. Their swift adoption of Western usages failed to stand the rude test of war.

However, Western warriors are little entitled to throw stones at the Shinto soldiers of Japan. The arms of professedly Christian States have been all too frequently stained by similar atrocities. In 1821, for instance, a scattered Mussulman population resident in Greece are said to have been cut off to the number of about 20,000. At the sack of Tripolitza some 8000 persons of every age and of both sexes were cruelly put to death. To this day British people cannot but recall with deep shame the fearful scenes of rapine and slaughter that accompanied the sacking of Badajos and San Sebastian during the Peninsula campaign. There are many still living who can recall the red orgies of the Servians at Belgrade in 1862. The Franco-German war opened with a relatively high spirit of chivalry on

both sides. But in a short space it led to the not infrequent shooting and hanging of prisoners by the irregular Franc-tireurs and of unoffending peasants by the Germans, and culminated in the mad blood-revelry of the enraged animals in military uniform who shot and hacked and burned non-combatants of both sexes in the streets and houses of Bazailles. And what shall we say of the series of worse than Bulgarian atrocities that were committed in China by hordes of degraded brutes in the uniforms of various Western armies—but not by the soldiers of the Mikado—during the Boxer troubles of 1900?

An Unwritten Law of War

Much has been done by international codes in the direction of humanising the armed conflicts of nations. But the history of all later wars, and the meagre reports that trickle over the wires regarding the present campaign in the Far East, go to show that much yet remains to be done. In one respect, however, the present campaign between the yellow man and the white man in the Far East rises, perhaps, to as high a level as has yet been attained in the wars of civilised peoples. We refer to the old-established custom which protects sentries and men of the pickets furnishing them from being stalked or 'sniped' or shot down without necessary and due warning. This good old usage was abandoned by both Boer and Briton during the whole of the long-drawn campaign in South Africa. It was generally observed during the Franco-German struggle. Much hot feeling was displayed when it was discovered that some half-civilised Turcos (or native Algerines who served in the French army) once in a while stole out of camp under cover of darkness, crept as quietly as big cats up to some German sentry, and then, with sudden spring and swift and unerring stroke of knife or bayonet, sent the surprised watcher's soul adrift. The *modus operandi* is dramatically described in Ercmann-Chatrian's 'Histoire du Plebiscite.' In the early encounters of the American Civil War the opposing sentries and pickets wasted a good deal of Government powder and shot and other valuable energy in administering hypodermic arguments to each other, and 'sniping' came near to being cultivated to the verge of being a fine art. But better sense and saner and more humane customs soon grew up. Each side learned to respect the other's valor, and first by mutual agreement, and afterwards by a tacit understanding, sentries ceased to be made targets for regimental crack-shots.

A good deal of chivalry of this kind existed all through the rough-and-tumble struggle of the Peninsular War, even at a time when feeling between Frank and Briton ran at a fever heat. Sentries and pickets stood within a Brown-Bess gunshot of each other without any exchange of the murderous, bone-splintering round bullets of a period when military men considered a musket-ball of no use unless it was big enough to smash the fore-leg of a cavalry horse. When an advance took place the pickets making the forward movement stepped out holding up the butts of their muskets as a courteous intimation to 'their friends the enemy' that the regrettable exigencies of war rendered it necessary that the truce between the outposts should terminate. Cavalry patrols, as well as infantry, when advancing, were first greeted by warning shots politely fired far over their heads. If they still persisted in their advance the courtesies of war were deemed to be at an end, and the musket-balls were sent dropping, not over their heads, but into them. No such courtesies were practised during the South African campaign. Sentries, pickets, and mounted patrols on both sides were made targets for the 'sniper' or for volley-firing as soon as they came within range. It is pleasant to note that the good old custom, which goes beyond Peninsula days, has been revived by Jap and Russ, at least before Port Arthur. It lessens to some degree the range of mental and physical anguish of a conflict that, apart from this, appears to have a reasonably full share of what are called the horrors of war.

THE PRIESTS AND PEOPLE OF IRELAND IN THE NINETEENTH CENTURY

PAPER READ AT THE CATHOLIC CONGRESS

BY HIS EMINENCE CARDINAL MORAN.

(Concluded.)

In no country in the world will you find more practical or more effective institutions in every branch of charity than in Ireland; and, countless though these institutions are now, they have all sprung into existence, and have been organised, since the beginning of the century. On the occasion of my last pilgrimage to Ireland, I visited St. Vincent's Hospital in Dublin, and found eighty-six Sisters of Charity and nurses there, ministering to the sick in all the most repulsive phases of disease and suffering. The same Sisters have under their charge in Dublin and its suburbs the Children's Hospital and the Convalescent Home, and the Hospice for the Dying, besides the famous Institution for the blind at Merrion. The Sisters of Mercy, with no less heroic devotedness, minister to the sick in the Mater Misericordiae Hospital, which has been justly styled the palace of the poor sufferers; in the Jervis Street Hospital, in St. Michael's Hospital at Kingstown, and in the Sanatorium at Drumcondra. All these are public monuments and abiding proofs of charity and religion in Dublin on the part of two Sisterhoods. In all the other cities—Waterford, Cork, Belfast, and elsewhere—we see the same heroism of charity linked with the religious life. There is no class of sufferers, or straying ones, but are brought within the sphere and influence of Catholic charity. The poor, the blind, and the deaf and dumb are cared for, and are trained and instructed in various branches of industry. The Magdalens are brought to the feet of the Good Shepherd. Provision is made for orphans and widows. The indigent and helpless sick are visited and nursed in their own homes. May it not be truly said that in the daily work of the Irish convents we see combined in all their perfection religious culture and charity of religion? I entered an unpretentious building, the Loreto Convent, in Stephen's Green. I found in one department

Seven Hundred Poor Children

receiving all the blessings of religious education. In another department two hundred young ladies were being trained under the rules of the intermediate schools, whilst in a third department fifty or sixty others were being prepared for the University honors. I entered King's Inn Street School, and had one thousand four hundred poor children trained in every branch of knowledge that can be useful to them in their future career of life. At Gardiner street I see one thousand six hundred children under the Sisters' care; at North William street one thousand five hundred, and so on in countless other primary and intermediate schools. I do not hesitate to say that in no part of the world will you find greater religious culture or charity more happily blended with religion than in the Irish convent schools. When we speak of the Irish nuns, it must be borne in mind that their apostolate is not restricted within the four seas of the Western island. They are to be found in flourishing communities in the United States and Canada, here among ourselves in Australia, and wherever the Irish emigrant has found a home. But, further, they will be met in all the approved congregations on the Continent; they minister to the sick and teach schools in Rome itself. Irish convents of devoted nuns will be found in Rio Janeiro and Gibraltar, in Madrid and Lisbon and Seville. Amongst the martyred Sisters of Charity at Tientsin, in China, was Sister O'Sullivan, from the County Cork, a nun whom I may claim as one of my own kith and kin. An Irish bishop, on pilgrimage to Jerusalem a few years ago, visited the hospital in that holy city, maintained at the expense of the Sultan. He found three Irish Sisters in charge. He went on to Damascus. The schools there are under the care of the French Sisters of Charity. He asked was there any English-speaking Sister amongst them. He found an Irish Sister from the County of Wicklow, who for so many years had been teaching in Arabic that she had almost forgotten the English language. When I was returning some time ago from Australia, I met in Colombo six Irish Sisters who were teaching in the Singhalese schools, and whom, as children, I had confirmed when Bishop of Ossory.

The Many Beautiful Churches

that have been erected in every diocese of Ireland during the century are a proof, which none can gainsay, of the generous enthusiasm of the faithful people, and of their whole-hearted devotedness to the cause of religion. It must be borne in mind that such stately sacred edifices in Ireland are enduring monuments, at the

same time, of the national and of the religious life of the whole Irish race. The Government will devote its energy to erect out of the public funds palatial residences for its representatives; its army of officials will be fully equipped; barracks will be multiplied for the military authorities; stately buildings will serve as courts-of-law, or as prisons for the evildoers; by a sort of mockery, vast palaces, called work-houses, will serve for the imprisonment of the poor. The Irish people have aimed at higher and nobler ideas. It was religion alone that sustained them in the unparalleled ordeal of the nation's martyrdom; it was the divine lesson of their faith that comforted them and strengthened them throughout the centuries of humiliation and suffering. United with their priests, they bore the brunt of the battle for Catholic truth. As trophies of the glorious victories they have achieved, they will erect the most enduring monuments which art or religion can inspire. Thus it is that the beautiful church and cathedral in Ireland is not only a home of piety and a centre for divine worship; it is, moreover, a symbol and a citadel of faith and patriotism, of enlightenment and progress.

Under the Penal Laws

there were practically no Catholic churches in the kingdom. The cathedrals and other monuments of piety erected in the ages of faith were assigned to an alien creed. It was only in some secret recess in the cities and towns, or in the bogs and mountains in the country districts, that the Holy Sacrifice could be offered. It was penal to assist at Mass; it was penal to celebrate Mass. In the life of the illustrious Dr. Doyle it is mentioned that he made his religious profession in a thatched cabin that served for a chapel. It was in a similar hut that he was consecrated Bishop of Kildare and Leighlin. During my stay in Ireland in 1902 I visited, in the County of Cork, one of those hallowed Corrig-an-Ubhrain altars that are still held in veneration by the faithful. The rude altar, consisting of a heap of rocks, was erected in the deep recess of a cave that opened on a narrow inlet of the sea. On the slope of the hill at the opposite side of the sea-inlet the faithful assembled. A flag signal notified to them the beginning of Mass, the Offertory, the Elevation, the Communion, the end of Mass. The devout worshippers knelt under the broad canopy of heaven, but their heroic devotedness and fervent prayers ascended as fragrant incense before God's throne. When a sort of tolerance at length permitted rude barn-like huts to be used as places of Catholic worship, the Protestant land-proprietors often insisted as a condition that in the harvest time the floor of these chapels would be used for threshing purposes. I found this to have been the case in some districts of my old diocese of Ossory. In a Limerick district, where this condition was insisted on, a new pastor was appointed in charge. The usual message was brought to him that the time for the threshing was at hand. 'Go back to your master,' he said to the messenger, 'and tell him that if he dares to meddle with or desecrate my chapel, I will send him home with a sorer and perhaps a wiser head. The despot and his men came with the corn on the appointed day. They did not thresh the corn, however; the threshing process awaited themselves. The priest was there to meet them at the head of a body of stalwart parishioners, who were fully equipped for the threshing process. And well they performed their task. The landlord himself fully appreciated the firmness and the courage of the priest, and became his faithful friend for many years. At the present day beautiful churches and cathedrals are to be found in every parish and diocese throughout the kingdom.

The Work of Reconstruction

began immediately on the proclamation of peace in 1815. Interrupted for a while by the famine years, it continued unabated till the close of the century. In a memorandum presented to Propaganda in 1846 by the Irish bishops, I find it stated that within the preceding thirty years (1816-1846) about two thousand Catholic churches had been erected in Ireland; and the following details of a few of them are given:—

Cathedral of Dublin, finished in 1824, £50,000; St. Paul's, Arran quay, finished in 1845, £16,000; St. Andrew's, W. Row, finished in 1842, £20,000; St. Nicholas's, finished in 1840, £18,000; St. Francis's, finished in 1840, £12,000; St. Audeon's, finished in 1846, £12,000. St. Lawrence's, finished in 1846, £12,000; Cathedral of Armagh, finished in 1846, £15,000; parish church, Dundalk, finished in 1842, £15,000; Cathedral, Tuam, consecrated in 1836, £20,000; Cathedral, Newry, consecrated in 1840, £15,000; Cathedral, Kilkenny (incomplete), 1840, £20,000; Cathedral Killarney (incomplete), 1840, £20,000; Cathedral, Ardagh, commenced in 1840, £30,000; Cathedral, Carlow, commenced in 1832, £16,000; Cathedral, Killala, commenced in 1832, £12,000. It would be difficult to form an estimate of the amount expended in Ireland in the erection of

Churches and Other Institutions of Religion

and charity and education during the past half-century. It was only the other day that the Armagh Cathedral, arrayed in its perfect beauty, was dedicated to the Most High. I visited it in 1902, as also the Cathedrals of Cloyne and Raphoe, at Queenstown and Letterkenny. It would be difficult to find in any other country nobler edifices of religion erected in modern times, or better befitting for the Divine Worship that is offered in them. Armagh Cathedral has cost about £250,000, but it is not the diocese of Armagh that has contributed such a sum. As the Cardinal Primate informed me, it is from the United States, and from friends of Ireland in the home countries and in the colonies, that the greater part of the funds have been derived to erect such noble monuments of religion. Someone has remarked that such grand churches and cathedrals are not in harmony with the cabins of the poor that surround them. But those would-be critics forget that the Catholic churches are not mere matters of adornment. They are the House of God and the homes of the poor. There is perfect equality of rich and poor in the presence of the Altar of God. The poorest old apple-woman may enter the cathedral in her rags with as much confidence and as much sense of ownership as the richest nobleman of the land. Nothing can exercise a more ennobling and elevating and purifying influence on a religious people than such beautiful edifices erected to the glory of the Most High.

(Here his Eminence recited the beautiful poem by John Banini, entitled 'Soggarth Aroon'.)

Emigration,

especially to the United States, during the past fifty years has proved an unparalleled and continuous strain on the resources of Ireland, and there can be no question that the defective system of land tenure, and the maladministration of the laws must to a great measure be held responsible for this great evil. Even here, however, a grand result has been permitted by Providence to counterbalance the country's loss. If we see the dawn of a new springtime of religion, with all its bloom and freshness, in England and Scotland, the friends of genuine piety owe for all this a deep debt of gratitude to the Irish emigrant. The Canadian Church has been quickened into new life by Irish fervor and Irish faith. But it is in the United States and among ourselves that perhaps the happiest results have been achieved. A hundred years ago a gentleman compiling 'A Directory of Religions' wrote to Bishop Carroll, of Baltimore, asking how many Catholics there were in the United States, and received the reply that there were only 80,000 Catholics in the whole Republic, with a few priests to guide them in the paths of piety. To-day, thanks in a great measure to Irish emigration, how changed is the scene! The Catholic Church pursues her sacred mission in that great Republic with the fullest freedom, and reckons 14,000,000 of earnest and devoted faithful in her fold, whilst 80 Archbishops and Bishops with a fully equipped array of clergy, guide them in the paths to heaven. Here, among ourselves, we see throughout the length and breadth of our Commonwealth the same earnestness of piety, the same fidelity to the sacred cause of charity and truth, the same love of religion; and must we not, just as our brethren in the United States, tender thanks for all this to the Priests and the People of Ireland? But by

The Benign Arrangement of Providence,

it so happens that not only as regards religion, but, furthermore, as regards the social and political progress of Ireland, this singular tide of emigration has achieved the grandest results. There is an assuring spirit of confidence abroad to-day in regard to Ireland, that at length the cause of justice shall achieve a final triumph, and that the dictates of commonsense shall be crowned with success. The voice of Ireland is no longer restricted within the limits of the parent Isle, but finds an echo in the many new Irelands beyond the sea.

In every country where Irish emigrants have found a home they take their place amongst the most industrious and frugal, the most patriotic and enlightened of its citizens, foremost in every good cause, in the love of justice, in the hatred of tyranny, and in the defence of freedom. Thus it happens, as an unbiassed witness attests, that 'in every colony of the Empire, and among the motley multitude of the United States, the Irish are distinguished by their energy, their industry, and their success.' New Irelands are springing up on every side, girdling the world with friendly nations. There are four times more Irishmen in the United States to-day than are to be found in the parent Island of the West. The Dominion of Canada has been leavened by Irish sentiment and Irish genius. The Argentine Republic, through Irish settlers, has been quickened with religious and national spirit second to none the wide world over. South Africa, too, has her Irish sons.

In New Zealand and our own Commonwealth the voice of Ireland cannot but be heard. We often read in the public press of Colonial Conferences, suggested to promote Imperialism throughout the various colonies. Such Imperial policy is, I fear, destined to bring disaster, and shipwreck to the stately ship of State. Could not a Conference be held, say, in our own Australia, or some other convenient centre, at which representatives from the countries that I have named would formulate suggestions to promote

The Legislative Independence of Ireland,

and thus secure that peace and harmony for her citizens upon which the prosperity and permanence of the Empire must, in a great measure, depend? There can be no question that, though the sons of Erin are scattered over many lands, yet the sea-divided Gaels are one. No matter in what clime their lot may be cast, their sympathies and affections are with the old land, and all are one in the unalterable resolve that every grievance under which their fatherland may suffer shall be redressed. They cannot but regard the wrongs of Ireland as their own; they cannot but cherish her aspirations as their own; and, so far as their strong arms and warm hearts can accomplish, they will leave nothing undone that filial piety can suggest, that they may achieve for her the fullest measure of freedom and contentment which they themselves enjoy in the remotest lands of their exile. This leads me to another great triumph which Ireland has achieved in the triumph of her priesthood. In the beginning of the century, in consequence of the wars that prevailed, the colleges and seminaries on the Continent, from which the ranks of the clergy were mainly supplied, were all closed, and their funds sequestered. A few of these, such as the colleges in Rome, Paris, and Salamanca, have been restored, and are still flourishing. It is, however, above all, to

St. Patrick's National College at Maynooth

that the Irish Church must look to keep her religious army fully equipped for the work of the sacred ministry. There were 50 students in St. Patrick's College in the year 1880; there are, at the beginning of the new century, 650. In those early days the college funds were precarious, and men hostile to religion left nothing undone to stint or stunt, as far as possible, the education of the Irish priesthood. All these difficulties have passed away for ever. Everything connected with St. Patrick's College bears the impress of stability and perfection. Its beautiful college chapel, worthy of Ireland's priesthood, will not be found surpassed in any part of the world. The buildings, admirably suited in their magnificent array; the resources unequalled in any similar institution elsewhere; the whole equipment, in its varied details (and all are the growth of the century), bespeak a National Ecclesiastical College of which Ireland's Episcopate and Ireland's priesthood may be justly proud. I have spoken only of one college, but it must not be forgotten that other grand diocesan colleges have, in like manner, been established, or grown in stateliness, during the past 100 years—colleges which would be the pride of the most flourishing churches in Christendom, such as Clonliffe, Carlow, Kilkenny, Waterford, Thurles, and others. And when I name those colleges, there is another feature of the marvellous development of Ireland's faith and Ireland's religious Apostolate that claims our attention. The Diocesan Colleges of Ireland have rendered immortal services to the foreign mission field in every country in which our faithful people are found, or in which the English language is used. But in this reference to the foreign mission field, there is one college whose merits are pre-eminent, and whose incomparable work has added new lustre to Ireland's missionary fame. Needless to say, I refer to the

All Hallows Great Missionary College,

at Drumcondra, which was founded, and attained all the perfection of its present mature growth, within the past sixty years. I remember well the memorable day, the 1st of November, 1842, on which it entered on its marvellous missionary work, for I was on that very day sailing from Dublin to enter upon my ecclesiastical studies in Rome. Three priests inaugurated the institution on that day, and one of them, the Most Rev. Dr. Woodlock, only a few months ago passed to his reward. It is truly surprising to find that, within the span of one missionary career, a work so vast and so fruitful would have been begun, and have overcome all the difficulties that beset its early course, and attained its full maturity. On that opening day the first student entered; Mass was said in a borrowed set of vestments; the furniture of the house consisted of a three-legged table and two or three broken chairs; the mansion house itself was in an advanced stage of ruin. Such were the beginnings of the college which, with its beautiful church, and its vast and stately edifices, now adorns the wide-spreading meadows of Drumcondra. Fifteen hun-

dred priests have gone forth from its hallowed walls, and the missionaries from All Hallows are to be found bringing the consolations of religion to the scattered exiles of Erin whithersoever they may have roamed. From what I have said you will, I think, conclude with me that at no period of Ireland's history has the piety of her faithful people shone with brighter lustre, or been enriched with greater fruitfulness, than at the present day. Throughout the 18th century, persecution for religion's sake cast its shadows, dark and deep and gloomy, over the land. In the beginning of the last century the first dim rays of cheering light appeared. At the close of the century we find that the clouds have been scattered, and that the sun of Catholic Faith is sending forth its joyous rays in meridian splendor.

The Prophecy of St. Malachy.

You will allow me to bring this somewhat discursive paper to a close by presenting to you the beautiful prophecy of the great Archbishop of Armagh, St. Malachy, as registered in the Life of the Venerable Martyr-Primate, Oliver Plunkett, who died for the Faith at Tyburn, in 1681. The prophetic virtue of St. Malachy is attested by his bosom friend St. Bernard of Clairvaux; and this particular prophecy bears with it the attestation of its genuineness from no less an authority than Mabillon, who stands foremost among the famous Benedictine writers of the Monastery of St. Maur. It was only after seven hundred years that the prophecy was to be fulfilled. This explains why it was that greater attention was not extended to it in the 17th century, at the time Mabillon attested its genuineness. The prophecy is as follows:—A few years before the Anglo-Norman invasion of Ireland, St. Malachy was stricken with his fatal illness in the Monastery of Clairvaux, in France. In his dying moments he was seen to shed tears, and those standing by asked why he thus wept, and the reply is given in that authentic document. 'Wee is me,' said St. Malachy; 'alas for my ruined country! alas for the Holy Church of God! How long, how long dost thou forget us? How long, my country, art thou consumed with sorrow?' A little after, as if someone had spoken to him, he said—'Be of good heart, my son; the Church of God in Ireland shall never fail. With terrible discipline, long shall she be purified. But, afterwards, far and wide, shall her magnificence shine forth in cloudless glory, and, oh! Ireland, do thou lift up thy head. Thy day also shall come; a day of ages, a week of centuries, equalling the seven deadly sins of thy enemy, shall be numbered unto thee. Then shall thy exceeding great merits have obtained mercy for thy terrible foe, yet so as through scourges as great and enduring. Thy enemies who are in thee shall be driven out and humbled, and their name taken away. But inasmuch as thou art depressed, in so much thou shalt be exalted, and thy glory shall not pass away. There shall be peace in abundance within thy boundaries, and beauty and strength in thy defences.' After this, Malachy was spent for a while. Then, with a loud and joyous voice, he exclaimed, 'Now, O Lord, dost thou dismiss Thy servant in peace. It is enough. The Church of God in Ireland shall never fail, and thou long shall it be desired, my country shall one day stand forth in its might, and be fresh in its beauty, like the rose.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 25.

The mission at St. Joseph's, Buckle street, was brought to a close on Sunday evening by the Rev. Father MacDermott, in the presence of a crowded congregation. The mission in Thorndon will be opened at the 10 o'clock Mass on Sunday next, and will be continued during the whole of next week.

On Friday evening, on the tenth anniversary of his ordination to the priesthood, the Rev. Father Ainsworth was entertained by the parishioners of Wellington South at a conversazione in the schoolroom, and presented with an address and a purse containing about 45 sovereigns. The first part of the programme consisted of a concert under the management of Mr. S. Cimino. Among those present were the Rev. Fathers O'Shea, MacDermott, Kimbell, Venning, and Graham. The chair was occupied by Mr. James O'Sullivan. At the conclusion of the concert the chairman, in a neat and happy speech, explained the object of the gathering, and conveyed to Father Ainsworth the good wishes of his people. The presentation was to be made by Mr. James Bourke, of Kilbirnie, a Catholic pioneer, whose generosity in the Catholic cause is so well known. Un-

fortunately owing to indisposition Mr. Bourke was unable to be present, and in his stead his son, Mr. Thos. Bourke, handed to the Rev. Father the purse and called on Mr. E. Fitzgibbon to read the address, which is to be illuminated by the local Sisters of Mercy. The chairman then on behalf of Mr. Philpott presented Father Ainsworth with an oil painting of himself. The work is undoubtedly a fine one, and speaks well for Mr. Philpott's future as an artist. Father Ainsworth made a very feeling reply. He sketched briefly his career as a priest, from his ordination in Meane to his location in Wellington South. Now, thanks to the grace of God, they had a beautiful church, a commodious school, a fine presbytery, and splendid grounds. The congregation had almost trebled within the last two years, and everything was working smoothly. His people had responded nobly to his appeals, and the people outside his parish had been very kind and generous. He trusted that he would be long permitted to labor in their midst. He could not say all he would wish to say, but he thanked them all for their kindness and generosity. To Mr. Philpott he was specially grateful. His future as an artist was a very promising one, and as an artist his first desire was to have his work hung in the House of God. The church of Wellington South was already adorned with the works of his genius. The Rev. Father O'Shea, parish priest of Te Ano, also spoke of the ability and zeal of Father Ainsworth. His fellow-clergy were proud of him, and he thoroughly deserved all the good things said concerning him. At the conclusion of the presentation refreshments were dispensed in the club room by the ladies of the parish, and a pleasant social evening was spent. The committee are deserving of every credit for the splendid arrangements made, and the ladies as usual had everything up-to-date in the refreshment room. Mr. Parkinson had a deal of hard work as secretary, and he got through it in a most creditable manner.

On Thursday evening Messrs. McKeown and Coyle, who represented the New Zealand Catholic Young Men at the recent Conference in Melbourne, were entertained by the Catholic Club in St. Patrick's Hall. The chair was occupied by the Rev. Father Kimbell. There was a crowded attendance. After the usual toast of the 'Pope and the King' had been proposed by the chairman and duly honored, Mr. E. Fitzgibbon, president of the Federation, proposed the toast of the delegates. He referred to the good that would accrue to the New Zealand societies as a result of the visit, and appealed to Catholic young men to unite so that they might the better support their clergy in promoting the cause of Holy Church for the welfare of all. On behalf of the federated societies he thanked the delegates for the able manner in which they had fulfilled their mission, and for the many sacrifices they had made. The toast was received with great enthusiasm. The delegates in their response gave an interesting account of their visit. They realised more than ever what a grand thing it was to be a member of the Catholic Church. Everywhere they were treated with the utmost hospitality, and before their departure they had the honor of an interview with his Eminence the Cardinal—an interview which will live long in the memory of the delegates. The Rev. Father Kimbell, in replying on behalf of the clergy, referred to the recent utterance of the German Emperor, whom the Rev. Father described as one of the ablest yet not most diplomatic sovereigns of Europe. The threat was one of his Imperial Majesty's vagaries. The Catholics were among the most loyal of his German subjects; they held the balance of power in the Reichstag, and it was absurd for the Emperor to speak as he had done. The rev. speaker also expressed the hope that the young men would meet the clergy more often than they had done and make themselves known, a sentiment that was received with applause. Songs and recitations were given by the following gentlemen:—Messrs. T. Leahy, E. J. Healy, J. Quinlan, E. Fitzgibbon, A. Hawkins, A. Searle, T. O'Sullivan. Mr. W. McLaughlin played the accompaniments during the evening. He was accorded a hearty vote of thanks for his kindness. The proceedings were terminated by the singing of 'Auld lang syne.'

The executive of the Federation are at present compiling a report on the work done at the Melbourne Conference. This report will be read at the coming Conference in Dunedin on Christmas Day, to which all the societies in the Colony have been asked to send delegates.

The Catholic Literary Society's meetings are to be continued during the summer months. This arrangement will be welcomed by all desirous of improving themselves in the art of speech and debate.

The adjourned general meeting in connection with the memorial to the late Brother Mark, was held in St. Patrick's Hall on Friday evening. On the motion of Mr. Martin Kennedy, seconded by Mr. D. Ryan, it was decided to endow St. Patrick's College with an extra scholarship, to be competed for by pupils of the Boul-

cott street school. Subscriptions to the fund are still being received.

The children of the Wellington South school held their annual picnic on Friday at Seatoun. The day was beautifully fine and a most enjoyable outing was spent.

The alterations to the Wellington South convent are now almost completed. The rooms on the ground floor, consisting of two fine class rooms, a music room, and a special singing room, are now being used by the High School pupils. The other rooms for the accommodation of the Sisters are not yet fully finished. A very pretty little chapel has been added and supplies a long-felt want. The convent is now an up-to-date one, and the Sisters will be in a better position to impart secondary education than they have hitherto been.

The Rev. Father Ainsworth is arranging with the Redemptorist Fathers to hold a fortnight's mission in his parish after Christmas.

Wanganui

(From our own correspondent.)

November 27.

It is my painful duty to record the death of another of our old parishioners in the person of Mrs. Daniel Ball, who passed away at the Wanganui Hospital on Thursday, November 24, after a long and painful illness. The deceased lady had lived in Wanganui for many years, and up to the time of her illness was most regular in attendance at the many devotions of Holy Church. To Mr. Daniel Ball and the Misses Ball the sincerest sympathy is extended in their bereavement, which is all the more severe coming as it does so soon after the death of the late Sister Mary Bertille.—R.I.P.

Among the successful candidates for the preliminary examination under the Pharmacy Board I notice the name of Mr. Joseph Gallagher, of Wanganui. Mr. Gallagher is an ex-student of St. Patrick's College, and was coached for the examination by Rev. Brother Coleman, of the local Marist Brothers' school.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 28.

His Lordship the Bishop is expected to return to Christchurch on Thursday next.

In the Canterbury Hall on Wednesday evening next a memorial concert is to be tendered to the relatives of the late Mr. E. T. McNamara by numerous friends in recognition of the past services of one who was ever ready to assist in every good cause. The Catholics of the city are interesting themselves in the event, which is a fairly good indication of success.

The Rev. Father James Carroll, of Collingwood, Melbourne, at present on a visit to this city, celebrated the half-past nine o'clock Mass in the Pro-Cathedral on Sunday, and at Vespers preached an earnest discourse on the significance of Advent.

The Sisters of Nazareth left London for Christchurch on last Monday, November 21, by a Shaw, Savill, and Albion Company's steamer.

At Rangiora on last Thursday evening a presentation was made on behalf of members of the Catholic congregation to Mr. and Mrs. J. Power, of Ohoka, who are leaving the district to reside at Hawarden, by the Rev. Father Hyland, who said Mr. and Mrs. Power had been useful and esteemed members of the congregation for many years, and sorrow was keenly felt at their departure. Mr. Power replied in suitable terms.

Timaru

(From our own correspondent.)

November 28.

A successful picnic of the Temuka parish schools was held in Victoria Park, Temuka, last Thursday. The weather was rather unfavorable, slight showers being frequent, but under the guidance of the capable secretary, Mr. Moriarty, and Rev. Father Kerley, the sports and games were not allowed to flag during the day. The ladies of the parish provided a liberal supply of refreshments, and, altogether, the outing was most enjoyable. Rev. Fathers Tubman and Le Floch were present from Timaru.

The story of the martyrdom of St. Philomena was told in the girls' parochial school on last Thursday afternoon by means of a little drama in three acts. The large class room was filled with the pupils, some visiting Sisters from the convent, Children of Mary, and parents of pupils. The children went through their different parts admirably, and gave evidence by their

clear and distinct enunciation of the careful training they had received. The different choruses rendered by all the children were much enjoyed as were the piano-forte solos so tastefully given by the Misses Reilly and McDonald. The characters were sustained by the Misses Kane, Albert, Schaab, Cronin, O'Brien, Berghin, Sullivan, Reilly and Cox.

DIOCESE OF AUCKLAND

(From our own correspondent.)

November 24.

To show how our diocesan clergy roll has increased it is only necessary to say that when our late revered Bishop died the number was twenty-nine. Now, under the present Bishop, the number has reached forty-six; a substantial increase in eight years.

The Bishop is due at Karanghake next Sunday to close the mission, which is being conducted by Rev. Father Benedict, O.P., assisted by the Rev. Father Gillan, of St. Benedict's Auckland. On the following Sunday the Bishop is expected at Paeroa.

Last evening in the Federal Hall a most successful euchre party in aid of St. Patrick's presbytery fund was held. Rev. Fathers Patterson and Holbrook were present, besides a big gathering of the parishioners and their friends. Refreshments were handed round, and a most enjoyable evening was spent. Miss McIlhorne, hon. secretary, was most indefatigable in her efforts.

In commemoration of the eighth anniversary of his consecration the Right Rev. Dr. Lenihan attended St. Patrick's Cathedral last Sunday at the 11 o'clock Mass, and also in the evening. The Bishop preached both morning and evening. In the morning he referred to the anniversary of his consecration, and to the progress of the diocese in the last eight years. He thanked his priests and people for their hearty co-operation, and hoped with a continuance of that support that they would be enabled to make still further progress in the time to come. He would soon undertake to complete St. Patrick's Cathedral at a cost of £6000, not a large sum certainly. He had, when in Australia recently, carefully noted the churches there, and the knowledge thus acquired would be put to practical use here. He thanked all those who in so practical a manner had given proof of their esteem for him, and in an especial manner he had to thank the Rev. Father Patterson, Mr. Kohn, and Rev. Father Kehoe. In the evening the Bishop spoke at length on the work of the Congress, and reviewed the programme of events, dwelling upon the matters which had arrested his attention. Those referring to the rescue of fallen women, in which the Sisters of the Good Shepherd, at Abbotsford Convent shone out so splendidly, and the efforts made to entertain and engage the spare time of seamen while ashore, struck the Bishop very much. Altogether his Lordship presented the work of the Congress in a most interesting light, and showed the great hold which the Church has upon the people of the Commonwealth. Pontifical Benediction followed by the Bishop, who was assisted by the Rev. Father Patterson, Adm., and the Rev. Fathers, Holbrook, Dignan and Cahill. The choir sang in an admirable manner the 'Te Deum,' as well as the music of the Vespers and Benediction, under Mr. P. F. Hiscocks. There was a large congregation present.

St. Patrick's Day celebration committee met on Tuesday evening in the Marist Brothers' schoolroom, Pitt street, his Lordship the Right Rev. Dr. Lenihan in the chair. There were also present the Very Rev. Dr. Egan, O.S.B., and Fathers Holbrook and McMillan. An apology was received from Rev. Father Patterson for his unavoidable absence. It was decided to celebrate St. Patrick's Day on Thursday, March 17, 1905, in the domain, and to hold in connection therewith an art union, if permission for the same be obtained from the Colonial Secretary. The following officers were elected for the year:—President, his Lordship the Bishop; vice-presidents, Messrs. J. J. O'Brien and P. J. Nerhony, J.P.; hon. secretary, Mr. R. A. Keenan; hon. treasurer, Mr. M. J. Sheehan, J.P. Ten members from each of the four city parishes are to form an executive committee. It was decided to add to this five ladies from each parish. A hearty vote of thanks to the retiring secretary, Mr. J. B. Stead, was moved by the Bishop, who eulogised the work of Mr. Stead as secretary for the last six consecutive celebrations, and he hoped at a future date Mr. Stead would find the time to fill the position again. The motion was carried by acclamation. Mr. Stead briefly thanked the Bishop for his kind remarks and the meeting for its hearty vote. To the Bishop a hearty vote of thanks was given for his attendance and for presiding over the meeting.

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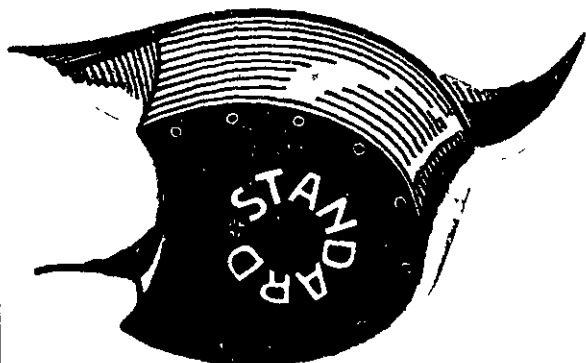
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Irish News

CORK.—An Enthusiastic Reception.

Mr. T. F. Kiely, who won the All-round Athletic Championship of the World at the St. Louis Exhibition, arrived at Queenstown recently and was accorded a most enthusiastic reception from the representatives of the various athletic bodies deputed to meet him.

DOWN.—A Romantic Story

About forty years ago Margaret O'Hare, a young Irish girl, left her father's residence at Beechhill, near Fourmilehouse, Newry, for America. Like most of her class she was not blessed with much of this world's goods. After earning her living in various places, she entered the employment of a well known shipbuilder in Boston, Mass., named Thatcher Magowan, and her services and attentions to him in his old age were so much appreciated that when he came to make his will he left her all his property, and cut off his relatives, with whom he had not been on good terms. He died about 20 years ago, and his will was contested by his next-of-kin, and after various hearings and appeals it was upheld by the highest courts, and Margaret O'Hare, whom he called his adopted daughter, was left in undisturbed possession of the fortune. She died in July, 1903, having made a will leaving the fortune to her own relatives (some of whom are in America and others in Belfast and Liverpool), and her brother, Joseph O'Hare, and his family, who still occupy the old homestead near Newry. Her will was disputed by the descendants of Thatcher Magowan, who maintained she was only entitled to the property for her life, and afterwards it should fall to them. This claim was disputed by her relatives, who maintained she had power to leave it to them. The legal battle was fixed to take place at Boston on September 19. Mr. Hunter Moore, solicitor, Newry, took up the cause of her relatives, and proceeded with several of them to the United States, and, after a trial lasting over several days, her will has been upheld, and as a result her relatives inherit considerable sums of money, and the claims of the Magowans have again been defeated. The fortune consists of bonds and securities to the value of £62,000, and house property in Boston estimated at £8000.

DUBLIN.—Temperance Progress

Joy at the progress made in the cause of temperance was the prevailing note struck by the speakers at a splendid meeting held in the Memorial Hall, Church street, Dublin, to celebrate the anniversary of the birth of Father Mathew. The Lord Mayor delivered the anniversary oration. The Rev. Dr. Sexton, of All Hallows' College; the Rev. Terence J. Cullen, of Mill Hill, London, a life-long worker in the great cause; and Father Finlay, S.J., also spoke.

The Parnell Anniversary

The thirteenth anniversary of the death of Mr. Charles Stewart Parnell was celebrated in Dublin by a procession through the streets to the grave in Glasnevin Cemetery. The starting point was Cavendish Row, near the Rotunda, and the various delegates were assigned places at intervals around Rutland Square, from which they fell into line. Heading the procession were the members of the Parnell Commemoration Committee, bearing wreaths, and after them followed many of the city bands, trades organisations, and Foresters' societies in uniform. Arrived at the cemetery the committee deposited the wreaths upon the grave, and, the processionists having passed around the grave in silence, quietly returned to their homes.

Maynooth College

At a meeting of the Irish Bishops at Maynooth College, his Eminence Cardinal Logue presiding, the Very Rev. Thomas P. Gilmartin, Senior Dean, was appointed Vice-President of Maynooth College in the room of the Most Rev. Dr. Fogarty, Bishop of Killaloe. The newly-established Chair of Sacred Eloquence was filled by the appointment of the Rev. Father Burke, of the diocese of Waterford. Rev. Father McKenna, C.C., Clones, formerly professor in St. Kieran's College, Kilkenny, and the Rev. Patrick Toner, D.D., of the diocese of Armagh, Lecturer on Dogmatic Theology, St. Paul's College, Minnesota, were appointed Professors of Dogmatic and Moral Theology.

GALWAY.—The Irish Revival

On the occasion of laying the foundation stone of a new parochial church at Spiddal the Most Rev. Dr. McCormack said he thought everyone must admit who knew the history of the country for the last century, that it had been drifting away from Irish ideals and losing its Irish traditions. Now an effort was being made to restore the country to the old moorings from which it had drifted. His mind carried him back to the days

of the illustrious Dr. M'Hale, the Lion of the Fold of Judah. He spoke as a living witness of his great work for Ireland. When he passed away there was a lull in the work until the Rev. Eugene O'Growney came to the rescue. He was admirably supported by Dr. Douglas Hyde and scores of other devoted men. His Lordship expressed confidence in the ultimate success of the movement.

KERRY.—A Light Calendar

His Honor Judge Shaw opened the business of the Killarney Quarter Sessions. Addressing the Grand Jury, he said he was very glad to say that there was only one case to go before them. He was glad to say that the state of the district was, as usual, or perhaps even more than usual, quiet and satisfactory.

A New Industry

Arrangements are being made for the establishment of a carpet weaving industry in Killarney.

LIMERICK.—The Dunraven Estate

Mr. Peter Fitzgerald, Lord Dunraven's Limerick agent, states that his Lordship has made arrangements to sell his County Limerick estate to the Estate Commissioners.

Plain Chant

Plain Chant was introduced into St. John's Cathedral, Limerick, at the celebration of the anniversary of the consecration of the Cathedral. The music was sung by a specially trained choir, consisting of boys from St. Munchin's College and the Christian Brothers' Schools, assisted by several priests.

LOUTH.—The Freedom of Drogheda

At a public meeting in Drogheda, the Mayor presiding, it was resolved to present the freedom of the borough to Mr. John Redmond on his return from America.

MAYO.—Mr. Dillon Hopeful

On Saturday, October 8, an enthusiastic meeting, over which the Most Rev. Dr. Lyster presided, was held in St. Mary's Hall, Ballaghaderreen. Resolutions dealing with the various aspects of the Education Question were proposed by the Very Rev. Canon O'Hara, seconded by Mr. Doyle, and passed with acclamation. Mr. John Dillon, M.P., in the course of a powerful address, said this question of education touched most vitally the future of the country. The present was a most critical and fateful time in the history of Ireland, and therefore there was urgent need for strong concerted action on a subject which affected them so deeply. The Archbishop of Tuam a few days ago said he had lost all heart in having the University Question settled in Westminster. That was a note of despair that he, Mr. Dillon, did not agree with, because if the Bishops and priests threw themselves heartily into the national movement, the Government would soon open negotiations, and they would either succeed in winning Home Rule, in which case they would settle the matter themselves, or the Government, as was the wont of Governments, would seek to dispose of the national demand by some big concession.

SLIGO.—The de Freyne Estate

Negotiations have begun for the sale of the Sligo portion of Lord de Freyne's estate. The tenants are offering 21½ years' purchase of non-judicial rents, and 24½ years' purchase of others.

A New Convent

The ceremony of laying the foundation stone of a new Marist convent at Tubbercurry was performed on the second Sunday in October by the Most Rev. Dr. Lyster, Bishop of Aghony, in presence of a large congregation. The Bishop of Elphin, the Most Rev. Dr. Clancy, preached. He said that within the last twelve months critics had been imported from another country to visit the convent schools of Ireland. According to the report of those critics the convent schools were vastly superior to any other schools in Ireland.

TYRONE.—Death of a Priest

The death is reported of the Rev. Michael Hughes, of Beragh, County Tyrone. The deceased gentleman, throughout a long life, made a host of friends who loved him for his kindly, genial nature towards all classes. His death after a brief illness, at the advanced age of 71 years, was keenly felt by all who knew him, but more particularly by the Catholic people of Beragh, amongst whom he labored and by whom his work was highly appreciated.

The Favored Party

In the course of an able address to his constituents at Moy Mr. Russell, M.P., protested vehemently against the deliberate effort which is being made to rouse sectarian strife in the country. He referred specially to the attacks upon Sir Antony MacDonnell, Mr. T. P. Gill, and Mr. Finnucane, simply because they happen to be Catholics. It was said that no Protestant had a

chance now. Was there ever such nonsense heard? Out of the three Estates Commissioners appointed under the Land Act by the Lord Lieutenant two were Protestants. When Parliament rose in the month of August last there were twenty-one inspectors employed by the Estates Commissioners at salaries of £800 a year each, every man of them was a Protestant. No Protestant had a chance forsooth! What nonsense! The Castle had six great officers of State. Five were Protestants; one was a Catholic. There were sixteen Judges of the Superior Courts—thirteen of them were Protestants. The Judges of the County Courts numbered twenty-one—fifteen were Protestants. The Land Commissioners, the Local Government Board, and the Agricultural Department had a host of highly-paid officials—commissioners, inspectors, auditors—not a forth of these were Catholics. The three Commissioners of Public Works were Protestants. The resident magistrates and police officers were largely Protestant. The railway officers, banks, breweries, were largely manned by Protestants. The office of the Privy Councillor was almost exclusively Protestant. The Lords-Lieutenants of counties and cities and other offices of great importance were held almost exclusively by Protestants, while the predominance of Protestants in the magistracy was enormous. Mr. Russell, in concluding an eloquent speech, said that with the growth of education and with the rise in social status of those who had been long proscribed this state of things must cease.

WATERFORD.—A College of Domestic Economy

Speaking at the opening of the new Science College at the Ursuline Convent, the Bishop of Waterford (the Most Rev. Dr. Sheehan) said that the Ursuline Nuns, in response to the general demand throughout the country, determined to establish a college of domestic economy, and they approached the Technical Department and asked for aid. They represented the practical difficulties that lay in the way of establishing such a college. They represented that our educational convents in this country were, contrary perhaps to what was sometimes thought, not wealthy bodies, and that if a college were to be established for domestic economy it could be only in the beginning by way of experiment and by assistance from the public department, which was constituted to provide for technical education. That was the first opportunity he had since the reply of this Department was received of expressing publicly his recognition of the readiness and the liberality with which the Department met the request of the nuns, and it was in consequence of that liberality that they are enabled today to see that school erected and about to be opened. Accordingly, after entering into details the Department practically said to the nuns of this convent, 'Go on and establish the school, a right good school in which nothing will be left undone to give the very best system of education that can be provided in any country for the class for whom you are establishing the school, and we shall take care that you shall not lose as long as it remains an experiment.' That was practically the condition of things which has given rise to the existence of that school. He had only to add, in reference to the Department, when it came to the resolution to aid the Technical College for domestic economy by establishing it, there the Department said very rightly, 'If we have the right to provide for the Catholics, we have the right to provide for the Protestants, and accordingly it was decided to establish two schools in Ireland, one in the North for Protestants, and another in the South for Catholics. It was to be hoped that those who cried so loudly in recent years in every part of the country for instruction of this kind would support the school now that it was established.

GENERAL

Agricultural Scholarships

As a result of the recent annual examination for scholarships in agriculture tenable at the Royal College of Science, Dublin, the following candidates have been awarded scholarships.—Edward S. Daly, Albert Agricultural College, Glasnevin, Dublin; Laing J. Fairbairn, Banteer, County Cork; John Lucey, Killinardish, County Cork; Patrick McGinnis, Carriekhue, County Derry; John Scully, Albert Agricultural College, Glasnevin, Dublin; Wm. A. Talbot, do.; Thomas Ward, do. Each scholarship entitles the holder to free admission to the first year's course of instruction at the college, a maintenance allowance of one guinea per week while in attendance at the college, and third-class railway fare for one journey to and from the college in each session. A scholarship is tenable for one year, but if satisfactory progress is made by the holder it will be renewed for a second and even for a third year to enable the student to complete the agricultural course at the college.

People We Hear About

Lord Northcote, the Governor-General of the Commonwealth, has just entered on his 49th year.

General Stoessel, the hero of the Port Arthur defence, has been variously described as a Swiss, a Hungarian, and a Jew, but he is now stated to be pure Russian, his grandfather being General Ivan Stoessel, who served against Napoleon in 1812. Nevertheless, the name betrays his German origin. He is no doubt a descendant of one of those numerous German or Swiss families which went to Russia in the time of Peter the Great.

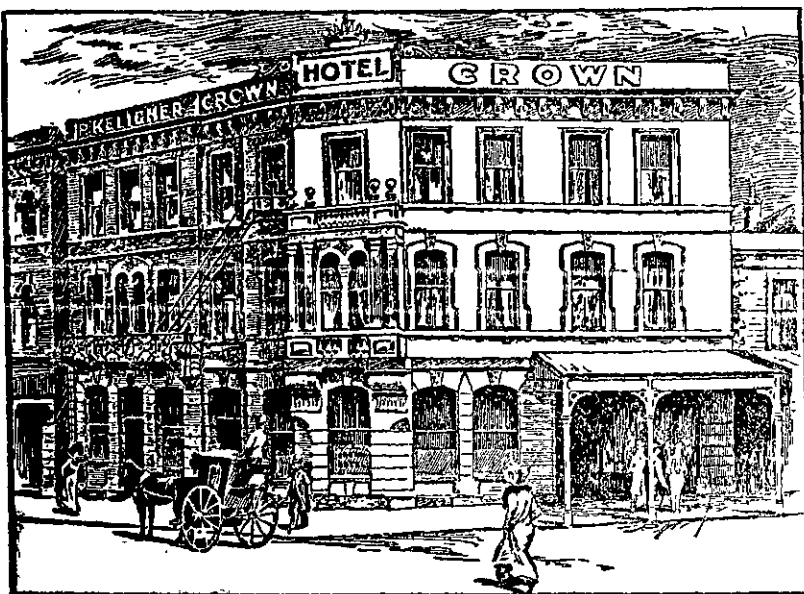
A recent letter by the late Sir William Harcourt to a Catholic correspondent contains (says the London 'Tablet') a sentence which we are happy to put into print—'I assure you you are mistaken when you say of me that I "do not like Papists." Amongst my dearest and most valued friends are many of your communion, which represents so large a part of Christendom. Those whom I do not like are the persons who, professing to belong to the Protestant Church of England, take all its benefits, and are unfaithful to its creed.'

Lord Charles Beresford, who shepherded the Baltic Squadron after its inglorious attack on the English fishing fleet, is a Waterford man, and is 60 years of age. He has been a naval officer for 47 years, for he was only 13 when he entered as a cadet on board the Britannia. Lord Charles once sat in the Commons for his native county.

According to the 'Daily News,' Mr. Michael Davitt, whose recently-published work, 'The Fall of Feudalism in Ireland,' has had a large sale on both sides of the Atlantic, intends to complete as soon as possible a new volume dealing with the history of Fenianism as he knows it. Mr. Davitt joined the organisation when only a boy, and the consequence of his membership was the sentence of penal servitude, in which he thought out the scheme of the Land League. Apart from his own knowledge, says the 'Daily News,' Mr. Davitt has had the unique advantage of having access to all the papers bearing on the subject which were left by the late James Stephens, the founder and Head Centre of the Irish Republican Brotherhood, as the Fenian organisation was called, who was one of the most daring conspirators the world has ever known. Two peaceful revolutions were the immediate consequences of what Mr. Gladstone called 'the intensity of Fenianism'—one was the Land Act of 1870, and the other was the Disestablishment of the State Church in Ireland.

Mr. Townsend M'Dermott, the father of the Victorian Bar, who recently celebrated his 86th birth anniversary, was called to the Bar at Dublin when Daniel O'Connell was still practising. He is brimful of reminiscences of the Liberator, of Chief Justice Whiteside, of Napier, of Smith O'Brien, of Charles Gavan Duffy, and of other eminent men of the time. He was present at the trials of O'Connell, O'Brien, and Duffy, and was personally acquainted with all the great men mentioned. In 1851 Mr. M'Dermott came to Victoria, and soon secured a large practice. In one suit his brief was covered with 3000 guineas. During the greater part of his fifty years' career in that State he has been intimately associated with Ballarat, where he still resides, and, as he says himself, 'calmly awaits the end of a life which Providence has mercifully prolonged so long.' Mr. M'Dermott was at one time a leader in politics, and held office as Crown Solicitor. In the early and middle sixties he was one of the most prominent freetraders in the memorable struggle between freetrade and protection.

The 'Westminster Gazette' of September 28 has an interesting reference to William Vincent Wallace, the composer of 'Maritana' and a number of other popular operas. It quotes the incidents of his adventurous career from Mr. J. F. Hogan's 'History of the Irish in Australia.' A native of Waterford, young Wallace was organist of Thurles' Catholic Cathedral at 16, and at 21 was a musical celebrity in Dublin. In August, 1835, he emigrated to Australia, and became a sheep farmer in New South Wales, completely abandoning music for a year or two. But he was discovered and brought to Sydney by Governor Sir Richard Bourke. There he became a popular violinist and music teacher, and it was in Sydney he commenced the composition of his famous opera, 'Maritana.' But he was a restless genius, and he could never stay long in one place. He gave concerts in Sydney, Melbourne, Adelaide, etc., was captured by rebel Maoris in New Zealand, went on a cruise in a whaler, and was one of three who escaped from a murderous massacre, survived a steamboat explosion in America, was mixed up in a Mexican revolution, and had numerous other strange experiences in India, China, and Japan.



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HOURS OF CONSULTATION—9 a.m.
to 5.30 p.m., and 7 to 8 p.m.

Hospital patients attended on Tuesday and
Friday mornings from 9 to 9.30.

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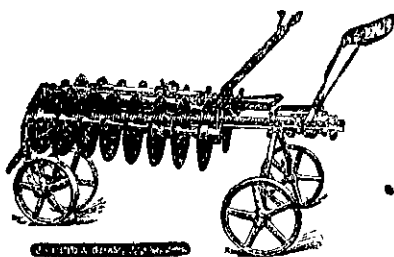
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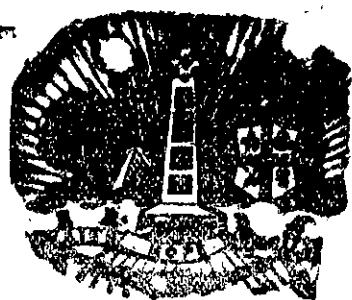
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W. KANE,
District Secretary,
Auckland

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Commercial

For week ending November 30.

PRODUCE.

London, November 25.—Wheat.—The European markets are slightly steadier, owing to the stronger American advices. Cargoes are quiet, but unchanged.

Flour is dull, and buyers are waiting, owing to the prospective heavy arrivals. Glasgow quotations are 26/9 to 27/3. Freights are active, and several ships have been chartered for Victoria, New South Wales, South Australia, and Europe at 24/- and 25/-.

Butter.—The cold weather is increasing the country demand and hardening the market. Victorian and New Zealand, 102/- to 104/-, and occasionally 106/-; New South Wales, 100/- to 102/-, and occasionally 104/-; Danish, unchanged.

Cheese.—New Zealand, 47/- to 48/-; Canadian, 40/- to 50/-.

A wheat cargo and 55,000 quarters of Australian December, January, and February shipments sold at 32/3.

London, November 27.—An Australian wheat cargo sold at 32 1/2 to 32/6.

Frozen Meat.—Mutton: Canterbury—light 4 1/2d, medium 4 3/4d, heavy 4 1/2d; North Island, 3 1/2d to 4 1/2d; River Plate—heavy 3 3/4d, light 3 1/2d. Lamb: Canterbury—light 6 1/2d, heavy 6 1/2d. New Zealand beef: Ox fores, 2 3/4d; ox hinds, 2 3/4d. River Plate fores 2 1/2d, hinds 2 3/4d.

Wellington, November 28.—The Department of Industries and Commerce has received the following telegram from the Agent-General, dated London, 26th inst.:—'There is no material change in the meat market to report this week. The butter market is very firm. Continental supplies will be short as compared with last year. Consignments of New Zealand butter ex 'Papanui' are giving satisfaction to buyers. The average price to-day for choicest New Zealand butter is 104/- per cwt; Danish, 113/-. The cheese market is firm, but with only a moderate demand. Shipments of New Zealand cheese ex 'Papanui' realised from 48/- to 48/-. The hemp market is firm. There has been exceptional demand, but the market is now quiet. The price of New Zealand hemp, of good fair Wellington grade, on spot to-day is £31/10/- per ton; January-March shipments, £31/10/-. The following are the current prices for New Zealand grain: Long-berried wheat, 33/6 per quarter of 496lb; short-berried wheat, ex granary, 32/6 per quarter of 496lb. The wheat market is quiet. Owing to a limited demand trade in New Zealand oats is quiet. Short sparrowbills, ex granary, on spot, are quoted at 21/6 per quarter of 384lb; Danish, ex granary, on spot, 17/6 per quarter of 320lb.

Invercargill prices current.—Wholesale—Butter farm, 5d; separator, 7d; butter, factory, pats, 10 1/2d. Eggs, 8d per dozen. Cheese (factory), 6 1/2d. Hams, 9d. Potatoes, £2/10/- per ton (bags weighed in). Barley, 2/- to 2/6. Chaff, £2/5/- per ton. Flour, £10/10 to £11/10. Oatmeal, £8/10/- to £9. Bran, £3/15/-. Pollard, £5. Retail—Farm butter, 7d; separator, 9d; butter, factory, pats, 1/-; Cheese, 6d to 8d. Eggs, 10d per doz. Bacon, 9d. Hams, 10d. Potatoes, 4/- per cwt. Flour: 200lb, 23/-; 50lb, 6/6. Oatmeal: 50lb, 5/3; 25lb, 2/9. Pollard, 8/6 per bag. Bran, 4/6. Chaff, 1/6.

Mr. F. Meenan, King street, Dunedin, reports:—Wholesale prices only—Oats: Milling, 1/6 1/2 to 1/8 1/2; feed, 1/2 to 1/6. Wheat: Milling, 3/2 to 3/7; fowls, 2/8 to 3/1. Potatoes, £2/10/-. Chaff, £2/15/- to £3/10/-; clover hay, £2/10/- to £3. Straw: Pressed wheat, 30/-; oats, 35/-; loose, 35/-. Flour: Sacks, £10; 100lb, £10/10/-; 50lb, £10/15/-; 25lb, £11. Oatmeal, £8/10/-. Pollard, £4. Bran, £3/5/-. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Factory, 4 1/2d, dairy, 4 1/2d. Eggs, 7 1/2d. Onions: Melbourne, £9.

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

We held our weekly auction sale of grain and produce at our stores on Monday. There was a moderate attendance of buyers, but as most of the lots catalogued were lines for which there is good local demand, a clearance was effected at fairly satisfactory values. Prices ruled as under:—

Oats.—For good to prime Gartons and B grade sparrowbills there is fair export demand. The former have most inquiry, and, if bright, are saleable at milling values. Most of the sparrowbills wanted for shipment have been supplied from the south, where quotations have been more favorable to buyers. Lower grades are not offering in any quantity. Quotations: Prime mil-

ling, 1/6 to 1/7; good to best feed, 1/5 to 1/5 1/2; inferior and medium, 1/3 to 1/4 per bushel (sacks extra).

Wheat.—In milling quality there is practically no business to report. Fowl wheat, which is offering fairly plentifully, continues to meet with fair sale for export. Quotations: Prime milling, 3/6 to 3/9; medium, 3/2 to 3/5; best whole fowl wheat, 3/- to 3/1; broken and damaged, 2/6 to 2/10 per bushel (sacks extra).

Barley.—Prime malting quality has some inquiry, but all other sorts, with the exception of feed, for which there is fair sale, are difficult to quit. Quotations are practically unchanged.

Potatoes.—Supplies are coming more steadily to hand, and cannot be held long at this season. Prices for all sorts have receded to some extent. Quotations: Best Derwents, £2/5/- to £2/10/-; choice lots, to £2/15/-; others, £2 to £2/2/6 per ton (sacks in).

Chaff.—Supplies have not been excessive, and with a good local demand most of the consignments coming forward find ready quittance on arrival at satisfactory values. Quotations: Best oaten sheaf, £3/5/- to £3/10; medium to good, £2/15/- to £3/2/6 per ton (bags extra).

Straw.—Moderate supplies have come forward, and with limited demand are being quitted at 30/- to 32/6 per ton (pressed).

Messrs. Stronach, Morris, and Co. report:—

Wheat.—There is very little business passing, millers not being prepared to operate at present. Quotations: Prime milling, 3/6 to 3/9; medium, 3/3 to 3/5; best whole fowl wheat, 3/- to 3/1; inferior and damaged, 2/7 to 2/11.

Oats.—There is not much business doing in this cereal. Southland prices being rather lower than those ruling locally, shippers are in consequence mostly supplying their requirements from there. Quotations: Prime milling, 1/6 to 1/7; good to best feed, 1/5 to 1/6; medium, 1/3 to 1/4 1/2; inferior, 1/2 to 1/3.

Potatoes.—Supplies have been larger and prices have declined. Derwents are now worth £2/4/- to £2/10/-; others, £2 to £2/2/6.

Chaff.—Supplies have been equal to the demand, and there is no change to quote. Present prices: Prime oaten sheaf, £3/5/- to £3/10/-; medium, £3 to £3/2/6; light and inferior, £2 to £2/15/-.

WOOL.

London, November 24.—At the wool sales crossbreds were occasionally 15 per cent. above September prices. The sales included the following clips: Talyeale Aratuta, 11 1/2d; Belfast, 13 3/4d.

The Bradford wool market is excited, owing to the rise, but business is limited. Forties, 15 1/2d; forty-sixes, 16 1/2d; common sixties, 24d; super, 24 3/4d.

London, November 25.—At to-day's auction the bidding was spirited, and firm rates ruled.

Sydney, November 26.—Over 37,000 bales of wool were sold at this week's sales. To date, 400,000 bales have been carried on the railways, being 127 over the quantity carried for the same period last year.

London, November 27.—All wool is selling at the best rates of the series. Americans are competing keenly for the best merinoes. Otago brands sold at 12 1/2d; Gear, 13d; Pareora, 12 1/2d. The total number of bales catalogued to date is 48,653, of which 46,614 have been sold.

Messrs. Stronach, Morris, and Co. report:—

Rabbitskins.—We offered a small catalogue on Monday, when competition was good, and prices fully up to those lately ruling. We had nothing exceptionally good in, and our top price for wintres (mixed bucks and does) was 16d, and for blacks 23 1/2d.

Sheepskins.—We offered a large catalogue on Tuesday, when there was a good attendance of buyers, and competition was again very keen. To show the very high prices ruling, we may mention that we sold crossbreds as high as 10/3, halfbreds to 9/2, fine crossbreds to 9/8, quarterbreds to 9/6, merinos to 6/9, butchers' pelts to 1/8, and lambs to 1/6.

Hides.—No sale since last report.

Tallow and Fat.—Quotations remain unchanged, and are as follows: Best rendered tallow, 18/- to 20/-; medium to good, 15/- to 17/6; inferior, 12/- to 14/6; best caul fat, 12/- to 14/6, rough fat, 12/- to 14/-.

LIVE STOCK

OTAGO FARMERS' HORSE BAZAAR.

The Otago Farmers' Co-operative Association of New Zealand (Limited) report:—

We held our usual weekly sale at our horse bazaar on Saturday last, when 74 Clydesdale, van, spring-carters, light harness, and hackney horses were offered by our auctioneer during the forenoon. We had a splendid attendance, buyers being present from all parts of the

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province and South Canterbury. Local buyers were well represented; and farmers and town-carriers were to the front in full force. The large gathering comprised a great number of buyers, all of whom competed well and bid briskly for all horses suitable to their requirements, and prices obtained for young, sound, Clydesdale geldings were quite as good as values of three months ago. Buggy and hackney horses were also well competed for, and a large number changed hands at satisfactory prices. We quote: Heavy draught mares and geldings (young and sound), £55 to £65; lorry and van horses, £42 to £52; plough horses, £38 to £45; spring-carters, £25 to £32; buggy geldings, £20 to £25; show ring geldings of this class, up to £40; ordinary hackneys, £18 to £25.

ADDINGTON STOCK MARKET.

There were good supplies at Addington in most departments and an average attendance.

Fat Cattle.—The entries numbered 236 head, on the whole of good quality. Prices were very irregular, but on the average about 10/- a head lower than the previous week, good to prime beef selling at the rate of 23/- to 26/- per 100lb; inferior and cows, 21/- to 22/6. Of North Island cattle 30 steers sold at £8/10/- to £11; other steers, £7/10/- to £11; heifers, £6 to £9/10/- (one at £10/15/-); cows, £5/17/6 to £8/17/6.

Fat Calves.—Prices were irregular, and ranged from 7/6 to 60/-.

Store Cattle.—There was a large entry. Well-bred young stock brought good competition, but others were in poor demand.

Fat Sheep.—There was a moderate entry, but good in quality, and competition by butchers and exporters was keen. Most of the sheep were shorn. Prices showed little improvement on the values of the previous market, and a good many lines were taken for freezing. Butchers who did not obtain their supplies early had to pay very full rates at the close. Woolly wethers brought 23/6 to 27/6; ewes, 20/- to 21/3; shorn wethers, extra, 22/9 to 25/-; prime, 19/- to 22/3; others, 17/3 to 18/11; ewes, prime, 18/6 to 21/6; others, 15/- to 18/-.

Fat Lambs.—About 500 were penned, the quality generally being good. There was a keen demand and very little decline from previous values, although competition was practically confined to butchers. Current rates were—for good pens, 16/6 to 19/3 (a few extra pens 20/6 to 22/6); second quality, 14/3 to 16/-.

Store Sheep.—There was a fair entry of store sheep, mostly wethers, and all shorn. With a good demand previous values were maintained. Ewes and lambs, all counted, sold at 10/1 to 12/-; two-tooth ewes, 15/7; wethers, fair condition, 16/9 to 18/9; backward, 15/- to 16/-; two-tooth wethers, good, 15/6; backward, 12/6 to 13/8.

Pigs.—There was a moderate entry in the fat pens, and a very large entry of stores. Baconers and porkers were fairly firm, but stores were much lower.

NEW ZEALAND GENERAL

Nearly a ton of whitebait arrived in Christchurch by the evening train from Kaipoi on Thursday last.

The double express service, according to Sir Joseph Ward, is answering all expectations, and the returns from it are excellent. It is not improbable that the service, if it continues so satisfactory, will be permanently maintained.

Sir Joseph Ward states that the net revenue from the Railway and Postal Departments is very satisfactory so far, and that there is no reason to anticipate any falling off in the financial year from these branches of the service.

Speaking at Wellington at an early-closing meeting, Mr. John Hutcheson, referring to the immigration laws, pointed out that many men who would make good settlers were now debarred from entering the Colony because they could not pass an examination test, but on payment of a poll tax Chinese were at all times admitted. This meant that the State took a bribe of £100 from the alien, but strong-limbed, healthy European men could be rejected.

During his recent visit to Invercargill Sir Joseph Ward informed a press reporter that he was very anxious to arrange that the second express should get into Invercargill about 10.30 p.m., instead of 12.55, and was endeavoring to make arrangements to give effect to this. A good deal depended on the ability of the steamer services of the North Island to connect at Wellington earlier, and enable the departure for Lyttelton to be made, say, a couple of hours earlier than at present. This would allow the through express to leave Christchurch

correspondingly earlier, and the benefit would be experienced all along the line. He was very hopeful of success in this matter, and in that of the new service.

At the Magistrate's Court, Wellington, on Monday, Dr. Macarthur, in dismissing a case against a hotel-keeper, said he would like to warn licensees that there is now no such thing as a bona fide traveller in his estimation. He had looked most carefully into the Act, and the conclusion he had arrived at was that the bona fide traveller did not exist. If he were the licensee of a hotel he should certainly leave them severely alone. If a man was walking through New Zealand he could only demand meals and lodging. If he took a lodging he might get a drink, but unless he did so he was not entitled to a drink, he could not say even with his meals.

The following promotions have been made in the Post and Telegraph Department:—Mr. M. C. Cormiss, senior check clerk at Christchurch, to the officer-in-charge of Wanganui Telegraph Office; Mr. W. T. Scully, check clerk, to be senior check clerk at Christchurch; Mr. W. J. Walsh, postmaster at Port Chalmers, to be transferred to a similar position at Gore; Mr. J. T. Wylie, postmaster at Lawrence, to be postmaster at Port Chalmers; Mr. A. Clark, postmaster at Eketahuna, to be postmaster at Lawrence; Mr. W. Tregonning, postmaster at Ahaura, to be postmaster at Eketahuna; Mr. C. M. Price, Wellington, to be senior clerk at Lyttelton; Mr. J. James, telegraphist at Dunedin, to be postmaster at Naseby.

Mr. James M. Bell, the new Government Geologist, was selected from 57 applicants. Mr. Bell was offered the position of geologist to the British Antarctic expedition, and at the same time the position of expert to the Lake Superior Power Company, a large mining and development company operating in Central Canada, and accepted the latter in 1903. He was chosen leader of the Ontario Government expedition to James Bay, and has been engaged on other geological expeditions of special importance. Professor H. Lloyd Smith, professor of mining and metallurgy, of Harvard University, says: 'Mr. Bell is one of the most promising of the younger geologists of this continent.'

At the last meeting of the Ashburton Catholic Literary Society a letter was received from the executive, asking for the names of the delegates who were to attend the annual conference. Messrs. S. Madden, N. McDonnell, and J. Moison were selected as delegates for Ashburton. Two candidates were proposed. The programme for the evening was a debate, 'Has the Maori benefited by civilisation?' Mr. L. Madden opened the debate on the affirmative side, and Mr. G. Naismith took the negative. No less than 23 speakers took part in the debate, and some excellent speeches were made. The leader having replied, the 'ayes' won by a large majority.

In a perjury case at the Supreme Court (writes the Wellington correspondent of the 'Otago Daily Times') Mr. Justice Cooper referred to the prevalence of perjury in the Colony. He said people had in many instances shown a reckless disregard of the truth, and one could not avoid seeing that from day to day in the administration of justice there was false swearing committed by witnesses. It seemed to him that the public conscience was not really alive to the extreme heinousness of the crime. Our liberties, nay, our lives, might depend upon the truthful statements of persons called upon to give evidence in the witness box. The offence of perjury, to his mind, was one of the gravest known to the law. It struck at the very root of the fabric of society, and unless those whose duty it was to administer the law expressed their sense of the gravity of the offence and of the heinousness of the crime when sheeted home to the person charged, then they were not doing their duty. The crime of perjury, he did not hesitate to say, was very often committed in our midst, and if persons were to be allowed to go free with only the nominal penalty of paying the costs of the prosecution, and the stigma attaching to the crime, it would be striking a fatal blow at the administration of justice. In the case before him he administered a sentence of 12 months' imprisonment, with hard labor.

Mr. George Dyer, licensed plumber and drainer, Great King street, Dunedin, is prepared to undertake and carry out work so as to give entire satisfaction....

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Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

Students not preparing for the learned Professions have the advantage of a Special Commercial Course, under efficient management, where they are taught all that will be of use in mercantile pursuits.

Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Elocution, Drawing, and all other branches of a Liberal Education receive due attention.

Physical culture is attended to by a competent Drill Instructor who trains the students three times a week in Drill, Rifle Practice and Gymnastics. A large and well-equipped Gymnasium is attached to the College.

The religious and moral training of the pupils is an object of special care, and particular attention is bestowed on the teaching of Christian Doctrine.

A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

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The College is large and commodious. It is built in brick, on concrete foundations. To secure dryness, all its outer walls are cemented; and to guard against fire, the inner walls are plastered and the ceilings built in steel. The dormitories are large and lofty, the class rooms well lighted and ventilated, and the baths supplied with water hot and cold.

For a Boarding School, Auckland possesses unique advantages. It enjoys an immunity from extremes of heat and cold, possesses a mild and salubrious climate, and has scenic surroundings that have made it the favorite city of New Zealand to reside in.

The great object of the Brothers is to give their pupils a Sound Religious Training, to teach them to be virtuous, and to accustom them to the regular practice of their religious duties, and at the same time to impart to them a knowledge of such subjects as will qualify them for Public Examinations, fit them for commercial and professional pursuits, and enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students are prepared for MATRICULATION, CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' GENERAL KNOWLEDGE Examinations. The Pension is 85 Guineas per annum. A reduction of three guineas is made in favor of Brothers. Prospectuses on application to the Director.

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Communications should reach this office BY TUESDAY MORNING. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

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LEO. XIII. to the N.Z. TABLET

THURSDAY, DECEMBER 1, 1904.

THE DILEMMA: ONE HORN



PASMS and jerks of controversy here and there serve to still keep languidly alive the interest in the recent declaration of the chief spokesman in the Bible-in-schools League that his party will now have no such thing as direct 'religious instruction' in the public schools; neither will they permit the teachers to 'enlarge upon the language of the Bible' This latest gyrations in the party's programme will, we ween, bring them small surcease of trouble. It shifts them from one horn of a sharp dilemma, but it lands them full square upon the point of another. At the very outset of discussion they are met with the pertinent inquiry: What translation of the Bible do you propose to place in the hands of children attending the public schools? And we learn that it is the Protestant Authorised Version, with all its sins of commission, omission, and mistranslation, which were in great part intended to justify certain distinctive teachings of the Reformed creeds and to antagonise the doctrines of the Ancient Faith. Moreover, the Bible-in-schools League serenely propose to forcibly pick the pockets of Catholics and other recusants for the purpose of printing, distributing, and teaching this sectarian version of the Scriptures to the budding youth of New Zealand.

Let us suppose that—as set forth some time ago in the official pronouncements of the League—the Scripture lessons would be accompanied by 'simple explanations of a literary, historical, and ethical character.' Such explanations would necessarily, in the vast majority of cases, be given by Protestants of various creeds. 'It would,' as our Bishops remarked, 'be obviously impossible for the teachers—of various creeds and of no creed—to whom it is proposed to entrust these lessons to do such watchful and continuous violence to their convictions as to avoid coloring their "literary, historical, and ethical" explanations with their own beliefs or unbelief. In a great number of cases they would, no doubt, derive from the lessons conclusions

prejudicial to the faith of Catholic children. And cases might readily occur in which teachers would foster scepticism or unbelief. There is a multitude of oft-recurring Scripture terms which have a Protestant as well as a Catholic meaning. Take, for instance, such words as 'church,' 'penance,' 'forgiveness,' 'grace,' 'salvation,' 'faith,' etc. Here, in the act of giving 'historical' or 'ethical' explanations, a teacher might, consciously or unconsciously, and under the aegis of the State, as effectually denominationalise a public school in certain matters of doctrine as if it were the Sunday school of a particular sect. This, as the Archbishop of Melbourne has shown, has been done in several flagrant instances in the State schools of Victoria. It was done deliberately, and on a wholesale scale in Ireland, where great numbers of the national schools were turned into proselytising institutions whose express scope and purpose—as avowed by the Anglican Archbishop Whately—was to wean little Irish Papists from the 'errors of Popery.'

A somewhat similar outrage on the consciences of Catholics, Jews, and others was perpetrated in 'the little red school-houses' of the United States. The story, was briefly told in the course of an editorial article in the 'Biblical World' for October, 1902. 'The fact,' it says, 'that the Bible is generally excluded from the public schools of the United States, where formerly it was used as a book of devotion and instruction, is not to be attributed to a growing disregard of religion. . . This situation has been created by the friends of the Bible rather than by its enemies; for if the friends of the Bible could have agreed among themselves as to how the Bible should be taught in the schools, their influence would have secured the continuance of such instruction. But it came to pass that the Bible was used in the schools, not only for general and ethical religious instruction, but also for the inculcation of sectarian and theological ideas. Protestant teachers taught the Bible in a way which antagonised the Roman Catholics; and teachers of the several Protestant denominations interpreted the Bible to the children from their own point of view. But the public money which is raised by general taxation for the support of the common schools comes from men of widely differing ecclesiastical creeds and connections, and cannot therefore be used for the dissemination of sectarian tenets.'

But no degree of harmony among the members of Bible-in-schools Leagues could justify the forcible extraction of taxes from people for the teaching and endowment of a form of religion which their conscience cannot accept. Moreover, every tenet of religion is, either to religionists or non-religionists, sectarian. 'An unsectarian religion would,' as our Hierarchy remarked, 'in its last analysis, be a religion which takes no particular view of, or attitude towards, religion, which is an absurdity. Take the simplest form of religion—belief in the existence of God. This is sectarian to the Atheist, the Agnostic, and the non-religionist generally, just as their views on religion—which are usually as clearly defined, so far as they go, as those of Jew or Christian—are, to the Theist, sectarian.' Learned non-Catholics of every creed and non-creed have torn the idea of an unsectarian or undenominational instruction in religion to tatters and flung it to the winds of heaven. In his 'Allgemeine Pädagogik' ('General Pedagogy,' 1901), for instance, Professor Ziegler, of the University of Strassburg, says: 'An undenominational instruction in religion, which is advocated by some, is nonsense; for every religion is denominational.' An English writer ('Fortnightly Review,' May, 1896) scores it as 'a lifeless, boiled down, mechanical, unreal teaching of religion.' The 'non-sectarianism' professedly advocated by the Bible-in-schools League was spoken of as follows by an Agnostic member of the London School Board in the same issue of the 'Fortnightly': 'The result of unsectarian teaching is to establish a new form of religion which has nothing in common with His-

torical Christianity or any other form of Christian teaching. By taking away everything to which anyone objects, they leave something which is really worthless. They will have no Creed and no Catechism, and the result is that every teacher is his own Creed and his own Catechism. The result of unsectarian teaching is a colorless residuum, which I should think would be as objectionable to the earnest Christian as it is contemptible to the earnest unbeliever.' The teaching of the Protestant or any other version of the Bible by State officials in our public schools, with explanations of the text, would as necessarily emerge in outright sectarianism in New Zealand as in other countries. We shall in due course see that the trouble would by no means be remedied by omitting the explanations, whether 'literary,' or 'historical,' or 'ethical.'

Notes

An 'Intolerant Majority'

When a discussion on religious questions has been wagging a voluble tongue for a week or two in a London daily, the probabilities are that in due course a belated echo thereof will be heard in the columns of some New Zealand contemporary. Certain outbursts of fanaticism in the 'yellow' districts of the North of Ireland led to odd spasms of controversy in the British metropolitan press. Here is an extract from a letter by a non-Catholic military officer in which he scores recriminatory charges against the 'intolerant majority' of the population of the Green Isle:—

'So far from being an "intolerant majority" as described by a correspondent in your issue of Friday last, the Irish Catholics are the most tolerant majority I have ever seen. For forty-seven years my father was Dean of Elphin, in the midst of a population where the Catholics were twenty to one. Neither he nor any of my family ever experienced anything but respect; intolerance and insult were unheard of. I think I may say the same for my family in the Queen's County for 250 years. Intolerance and insult, I regret to say, come from the Protestant minority. I was quartered at Belfast on two Twelfths of July. Both times the disturbances were commenced by the Orangemen. At Enniskillen, where I was quartered, it was the same. The real grievance of Irish Protestants is that they can no longer bully their Catholic neighbors; that the latter are free and equal; that the Catholic clergy have influence over their flocks, while the Protestant clergy have none over theirs.

'F. T. WARBURTON, Lieut.-Col.

'National Liberal Club.'

King Richard and the Sawbath

On Sunday last Mr. Seddon was caught in flagranti in Dunedin riding a horse—a guaranteed heavy-weight carrier, we presume. He had apparently forgotten that he was in a place where many people of limited education confound Sunday, the first day of the week, with the Jewish Sunday, which is Saturday, or the last day of the week. On Monday morning, however, our robust Premier received, through the local press, a hot-shot reminder that he is a Sawbath-breaker, and that his perambulations on the weight-carrier caused sore scandal to a portion of the community. Yet rumor hath it that even the clergy of some of the scandalised ones have been known to go a-horseback on the Lord's day, and we have a shrewd suspicion that the writer or writers of the letter of protest against the Premier had food cooked and beds made and floors swept on the Sawbath. We are once more reminded of the complaint of a worthy old dame who was horrified at seeing the late Queen Victoria driving to church from Balmoral one sunny Sunday morning. 'But,' objected a loyal subject in defence, 'did not the Lord and His Apostles pluck ears of wheat and shell them on the Sabbath day?' 'Aweel, they

did,' said the uncompromising old dame, 'but I think nae better o' 'em for that.'

Reckless Assertion

Uncle Eb, in Irving Bacheller's well-known story, reckoned that 'everybody's a right t' be reckless once in seventy-five year.' The President of the Bible-in-schools Conference enjoys this blessed privilege—so far as recklessness of assertion is concerned—as often as opportunity arises or can be conveniently created. It may be a case in which the lesser knowledge makes the bolder man; or, mayhap, the enthusiastic Doctor's crop of discretion in statement was planted in a year of drought and grew up sparse and stunted. However that may be, it is certain that some unconsidered affirmations of his—some jugglings with fact—have landed him in the throes of a triangular newspaper duel in Dunedin. In a too enthusiastic moment he described as 'Judge' the 'Evening Star's' assertion that, while opposing the Bible-in-schools scheme, it had nevertheless advocated a plebiscite to end the matter. The 'Star' has proved its assertion 'ad abundantiam,' and the local public are awaiting the fulfilment of the combative Doctor's promise that, in the event of such proof being advanced, he would withdraw and apologise. Both the 'Star' and Dr. Gibb have been saying to each other what they mean, and meaning it very hard, and the diplomatic courtesies which they exchange cleave the air with the whizz of a volley of boomerangs. In the Midshipman Easy contest, the Rev. W. Saunders monopolises the amenities of debate. In letters that are faultless in tone and temper, and in matter unanswered and unanswerable, he has successfully twitted the Bible-in-schools Conference with the vacillations and inconsistencies of its policy with regard to the matter of 'religious' instruction by State officials in the public schools. The Rev. Mr. Saunders rightly holds, with the bulk of his fellow-colonists, that it is not 'the duty of the State to meddle with the proper work of the Christian Church.' What with the heavy clubbing done upon him by one of his southern antagonists and the artistic 'pinking' executed by the other, the President of the Bible-in-schools League must feel as if he had been pole-axed and dissected. Silence is said to be golden. Talk is sometimes silver, often brazen. 'An allegory on the banks of the Nile' would probably be good company if he'd only keep his mouth shut.

DIOCESE OF DUNEDIN

The Rev. Father Foley, of the diocese of Maitland, who arrived in Dunedin last week, proceeded to Christchurch on Monday to visit his brother, Very Rev. Dean Foley, who is slowly recovering from his illness.

The Little Sisters of the Poor, who are to have charge of the home for the aged poor, at Anderson's Bay, and which is to be opened on December 8, are expected to arrive in Dunedin from the north on Sunday next.

The Rev. Father Brown, S.J., is at present conducting a mission in the outlying portions of the Palmerston parish. Rev. Father Claffey, S.J., is engaged in the Port Chalmers parish, and Rev. Father Roney, S.J., is in Naseby.

The Rev. Fathers Pidgeon, O'Brien, Shearman, Stack and O'Donnell, Redemptorists, who are to give a mission in the Christchurch diocese, arrived in Dunedin from Melbourne on Tuesday morning. Father Pidgeon proceeded north by the express on Tuesday, and Fathers O'Brien, Shearman, Stack, and O'Donnell left for Lyttelton by the 'Warrimoo' on Wednesday.

The following pupils of St. Dominic's College were successful in practical (vocal and instrumental) music at the examination held under the auspices of Dr. Creser, of Trinity College, London, on November 22.—Certificated pianists—E. Fitzgerald, M. Paton, M. O'Grady. Senior grade—V. Fraser (singing), honors, 92; M. Collins (pass), 77; W. M'Tigue (pass), 75; J. Millar (pass), 68; L. Leslie (pass), 67; M. O'Sullivan (singing), 66. Intermediate grade—M. Gawn (honors), 84; A. Jeffrey, 72; N. Angus, 71; G. Taylor, 70; E. Smyth, 68. Junior grade—M. Walls (honors), 91; L. Moloney (honors), 82; B. Laffey (pass), 70; E.

Smyth (pass), 64; M. Flannery (pass), 64; M. Waddell (singing), 68. Preparatory grade—M. Hopkins, 79; M. Leslie, 73; D. Hart, 67.

WAIMATE

(From our own correspondent.)

November 28.

The Rev. Father Regnault is at Fairlie relieving the Rev. Father Le Petit.

The pupils of St. Patrick's school are busy practising for their annual concert, in aid of the prize fund, which takes place on December 8.

A three days' mission, conducted by the Rev. Father Le Petit, of Fairlie, commenced in St. Joseph's Church, Wainao, on Sunday, November 20, and concluded on Wednesday, the services being all well attended. The Rev. Father also commenced a second mission in St. Patrick's Church, Waimate, on Thursday, November 24, the services being attended by large congregations. At the early Mass on Sunday almost every member of the crowded congregation approached the Holy Table. A Missa Cantata was celebrated by the Rev. Father O'Connor, the choir rendering the music in a finished manner, the soloists being Misses Kent and Sims, and Mr. C. J. Goldstone. After Mass there was Exposition of the Blessed Sacrament until the evening devotions, when the Rev. Father Le Petit preached on the Immaculate Conception.

Southland News Notes

(From our own correspondent.)

One by one our band of sturdy pioneers is being thinned, the last to join the majority has been Mr. John Ford, of Groopers Bush, Riverton, who passed away last week.—R.I.P.

The tender of a local tradesman has been accepted by the committee for the erection of the Catholic church at Lumsden. A start is to be made at once with the construction.

Another batch of sections has been taken up on the Edendale estate, and only a few now remain. At an early date, when the property was not yet open for selection, I strongly advised your readers who were of an agricultural turn of mind to have a look at Edendale. Several settlers inform me that they attribute their coming thither to those remarks, and all are thoroughly satisfied. Dairying is the chief occupation of the people at present, and good prices are obtainable for milk at the neighboring factories.

WEDDING BELLS

BOYLE—LAVERY.

Quite a large number of people assembled in St. Patrick's Church on Tuesday morning (says the 'Patea County Press'), the occasion being the marriage of Mr. John Boyle, second son of Mr. John Boyle, to Miss Margaret Lavery, daughter of the late Mr. John Lavery. The Rev. Father McGrath performed the ceremony, after which followed a Nuptial Mass. The bride, who was given away by her brother, Mr. John Lavery, was attired in a handsome bronze silk (her mother's wedding dress), made in old-fashioned, low-necked style, and trimmed with black lace, with the orthodox veil and orange blossoms, and carried a beautiful snowier bouquet. She was attended by her two sisters, the Misses Lizzie and Agnes, as bridesmaids. The bridegroom was attended by his brother, Mr. W. Boyle, as best man. As the bridal party were leaving the church the wedding march was played by Miss N. O'Brien. After the ceremony the relatives adjourned to the residence of the bride's sister, where breakfast was partaken of and the customary toasts duly honored. The bride's traveling dress was a neat tailor-made costume of brown cloth, and brown chiffon hat. Mr. and Mrs. Boyle left by the mail train for the north, where the honeymoon will be spent.

PHELAN—LYNCH.

A very pretty wedding took place in St. Joseph's Church, Queenstown, on October 25 (writes a correspondent), the contracting parties being Mr. P. Phelan, eldest son of the late Mr. Phelan, of Macraes, and Miss Julia Lynch, eldest daughter of the late Mr. P. Lynch, of Maori Point. A Nuptial Mass was celebrated by the Rev. Father O'Donnell, who also performed the marriage ceremony. The bride, who was given away by Mr. J. McChesney, was charmingly attired in a handsome gown of pale blue silk voilette over a slip of blue glace silk, elaborately trimmed with ecru lace. She wore a handsome gold chain with greenstone heart, the

gift of the bridegroom. The bride was attended by her sister, Miss L. Lynch, who was attired in a pretty dress of dove-colored Panama cloth, and wore a gold brooch, set with pearls, the gift of the bridegroom. Mr. J. Phelan, brother of the bridegroom, acted as best man. After the ceremony the guests drove to the residence of Mr. and Mrs. McChesney, Arthur's Point, where the wedding breakfast was partaken of by a large number of guests. The Rev. Father O'Donnell, who presided, in a felicitous speech proposed the health of the bride and bridegroom, both of whom he had known from childhood. Other toasts, including that of the host and hostess, were also duly honored. With many good wishes for their welfare the happy couple left Queenstown, en route for Christchurch, where the honeymoon was to be spent. Mr. and Mrs. Phelan were the recipients of many useful and valuable presents, among which were several cheques. In the afternoon Mr. and Mrs. McChesney entertained the guests, many of whom participated in a very pleasant drive to Arrowtown, and in the evening at a musical party. At the conclusion of the festivities the guests gave hearty cheers for Mr. and Mrs. McChesney, who had so generously entertained them.

The Little Sisters of the Poor, Auckland

(From our own correspondent.)

On Sunday afternoon, November 20, the new large brick building, erected for the Little Sisters of the Poor, was opened by his Lordship the Right Rev. Dr. Lenihan in the presence of a large and representative gathering of the clergy and laity. The new portion completed is three storeys high, and comprises the eastern wing and half the central portion of the present scheme. The women will be located in the portion just erected, and which cost £6000. When finally completed it will cost £15,000. Messrs. E. Mahoney and Son were the architects.

His Lordship the Right Rev. Dr. Lenihan addressed those present, and said that the foundation of the Little Sisters of the Poor was established in Auckland by the late Bishop Luck in 1888. These Little Sisters rented a house in Hepburn street, and had to encounter all the difficulties attendant upon the first starting of their institute. Through the good influence of Mr. P. Darby, they secured the site on which this new house has been built, and here they have worked quietly and unostentatiously, filled with zeal in attending to their poor old charges, comforting them in their last days and preparing them for their great journey to eternity. The wooden structure contented the Sisters for a time, but Auckland has increased in size, so also has distressing poverty shown itself, and they have found it necessary to rebuild their house to accommodate a greater number of applicants. Nine months ago we were assembled here to assist at the laying of the foundation stone, and now we are present at the blessing of this large building to assure the Little Sisters of our appreciation of their work, to congratulate them on their successful opening and to promise them that we shall do our utmost to aid them in relieving the penury of our poor and aged. What an admirable work is this of the Little Sisters?

Sixty Four Years Ago

three Sisters founded the institute at San Servan, in Brittany, their object being to provide homes for the aged poor of both sexes, to feed them, clothe them, and minister to all their wants. See how the blessing of God has attended this heroic charity, for in December 1903 we find that the Sisters number 5155 with 562 novices and postulants, waiting upon 43,000 aged inmates in 231 houses located in France, Belgium, England, Spain, Portugal, Italy, Switzerland, Turkey, and 65 houses in Asia, Africa, America and Australasia. The number of deceased who have had every care and attention shown to them in their last moments is 202,126. Can we realise this vast army? Oh, what an infinite amount of good has been done by these ladies who have left the comfort of their own homes, deprived themselves of all worldly pleasure to watch over and tend the stranger who, in his last days, seeks an asylum from the buffetings of a world which has no longer any joy for him. And how do they act with their charges? We see them going about day by day moving quickly and quietly, intent only on their work, appealing to all for their poor, grateful for any kindness, gracious in any refusal, hoping always for some comfort for their old people, trusting in the Providence of God and mindful of the words of Scripture, 'Behold the birds of the air, for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are not you of much more value than they?' See them in their home in their quaint garb, always busy, bright and happy, giving the best of all to the inmates, and being content with the crumbs that are over. In the changes lately made in their dwelling, naturally, they had to put up with inconvenience, but

while the best places were given to the old folk, the Sisters themselves were satisfied with any place available, laughing merrily over their difficulties and making light of any trouble. Look at them superintending and assisting in the garden and out-door work, having a kind word for all, and helping and assisting the old people in every way. They act as their servants, as their nurses, comforting those who have been neglected by their own kith and kin, and making their last days full of happiness. And how do they manage to do this? By their trust in Providence. Our Lord said to His Apostles, 'When I sent you without purse and scrip did you want anything?' (Luke xxii., 35), and the Apostles answered 'Nothing,' so with the Sisters. They have embraced poverty in some of its most repugnant and humiliating aspects; their life is precarious, hampered, and austere, but Almighty God multiplies on their behalf the wonders of His grace and of His Fatherly love. Confidence in God is written largely over their entrance, for there is no charitable institution that seems to have grasped more thoroughly the sentiment of that touching phrase of the Psalms (lxx.), 'Cast me not off in the time of old age; when my strength shall fail, do thou not forsake me.' How cold and gloomy is the winter of human life. Sickness works its unaccountable and painful freaks on the feeble frame, gnawing muscle and bone, pinioning it down powerless and motionless, or again working the nerves with incessant trembling. If with all this, poverty and lack of shelter have to be endured, and abandonment by all one's relatives, what compassion does not the lot of such arouse in our hearts, and how gladly we should come to the aid of these Little Sisters and bless them for

Their Noble Work.

They discharge the humblest of duties with the smiles and forethought of filial piety and affection together with the generous enthusiasm and the sublime self-denial of a mother's heart. The Little Sisters never enter into religious discussions, they do not preach to their old people. They are content with loving them and caring for them, and thus it comes to pass that contact with such goodness causes even blighted hearts, and hearts well nigh dead to all affection, to be quickened again with love for God and their fellow-creatures. What shall we do to show our sympathy in this work? Remember the words in Ruth (ii., 15). Ruth the Moabitess used to go and glean the ears of corn that escaped the hands of the reapers in order to enable her to maintain her aged and ailing relative, Noemi, and Booz, the owner of the field, gave orders—'If she would even reap with you, hinder her not; and let fall some of your handfuls of purpose.' These Little Sisters are the gleaners in search of the spikes that have been overlooked. Nothing comes amiss to them, and readily they pick up anything and everything that comes to hand. I ask you to be generous in your offerings to-day and say in the words of Job (iv., 8-10), 'According to thy ability be merciful, if thou shalt have much, give abundantly, if thou shalt have little, take care even so to bestow willingly a little, for thus thou storest up to thyself a good reward for the day of necessity.' That day of necessity is the Day of Judgment, when Our Lord will say, 'When I was hungry you gave Me to eat, when I was thirsty you gave Me to drink,' and in our surprise we shall ask, 'When did we do these things?' and Our Lord will reply, 'As often as you did it to one of My little ones you did it to Me.' I cannot more fittingly conclude than in the words of Isaiah (lviii., 7-11), 'Deal thy bread to the hungry and bring the needy and the harborless into thy house, when thou shalt see one naked, cover him, and despise not thy own flesh. Then shalt thy light break forth in the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. . . . And the Lord will give thee rest continually, and will fill thy soul with brightness and deliver thy bones from the dust of the grave, and thou shalt be like a watered garden and like a fountain of waters whose waters shall not fail.'

Mr. F. G. Ewington spoke from personal knowledge of the work done by the Sisters in Auckland, stating that it was not merely the physical comfort, but also the spiritual wants of the aged that they attended to. The Bishop said the Sisters did not preach, but his Lordship would pardon him when he said they did, for he contended the example they set the old people in their pious behaviour was a very much better sermon than words.

Mr. F. E. Baume, M.H.R., after extolling the Sisters for the benefits they were conferring on the community, said they should receive support from all.

Short addresses appreciative of the work of the Sisters were also delivered by Messrs. E. Mahoney, J. Court, G. J. Garland, and Hon. W. Beehan, M.L.C., after which the building was blessed by his Lordship the Bishop. All were loud in their praise of the fine structure, and the Sisters were heartily complimented on their good and great undertaking.

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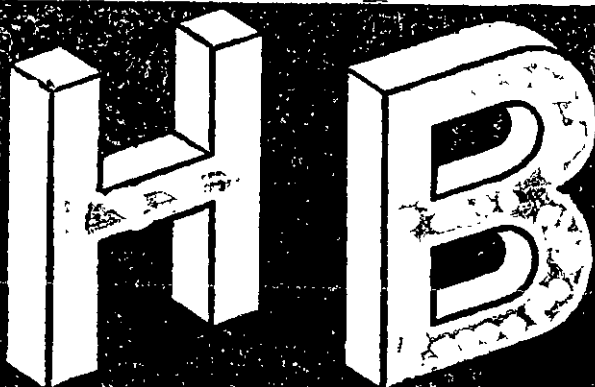
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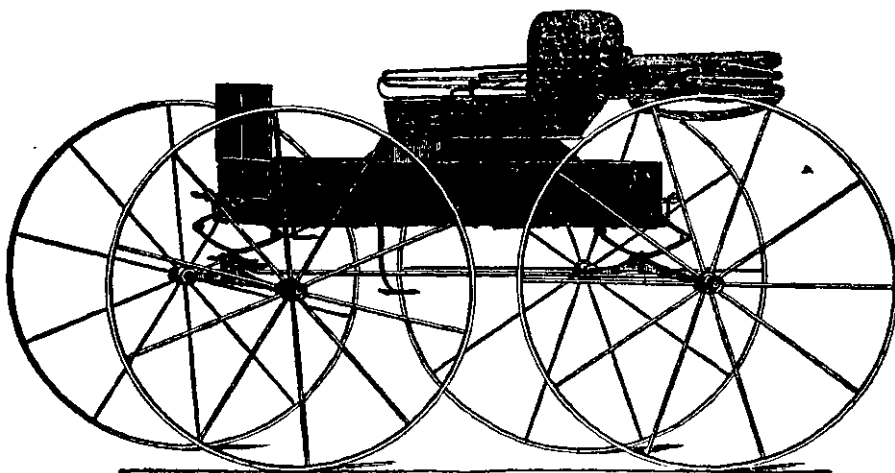
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The Storyteller

HER FATHER'S GUARDIAN.

Mr. Baxton Miller was the wealthy owner of a steel plant in Northern Illinois. It appeared to be no trouble to him to accumulate dollars; but it did appear to the outside working world that Mr. Miller's ever-increasing wealth was accompanied by an equal increase of avarice and an unbearable tyranny over his employees. The more they did the more he exacted from them, while he invariably refused to raise their wages. In fact, things had reached such a pitch that the men would bear it no longer, and the result was a general strike.

Things were in this unsettled state when one day a group of the strikers congregated outside their place of labor in no very peaceful frame of mind, judging from the expression of their faces. It was noon hour, and a very hot day in July.

Prominent among the men was one Anthony Dwyer, a noted desperado, for whom nothing was too daring. He was the centre of attraction just then, for he was in the act of telling his companions that he would do something desperate to end their troubles.

'To-day, my friends, to-day,' he said, 'not later than to-day,' and as though to add earnestness and determination to his threats, he disclosed the shining muzzle of a loaded revolver, which he had concealed in an inside pocket.

Look well at him, dear reader, as the demon of murder takes possession of his soul. See his haggard face and wandering eye. Watch him as he leaves the others and steals into his master's garden with a grim smile of satisfaction as he spies the object of his search, Mr. Baxton Miller, among the flowers. That gentleman is giving instructions to his head gardener, utterly unconscious of the danger that lurks near him.

Dwyer, pleased with the situation, crouched behind the shrubbery to await a satisfactory moment in which to do his cowardly deed.

It came sooner than he expected. Mr. Miller finished his instructions and walked off to a more secluded part of the grounds, where he sought a rustic seat, deep in thought.

'There he is!' thrust Dwyer between his teeth, as though communicating with an unseen companion. 'Doesn't he hide well his rascality? Oh, how I hate him! See, his sins are weighing him down. Now's my chance,' and with a devilish chuckle he stole through the shrubs till he found himself close behind his hated master. His hand sought his revolver and with an other fiendish glare of triumph was just about to pull the trigger, when a tiny girlish form sprang upon Miller's knee and broke the awful stillness with her rippling laughter.

'I knew I would surprise you, papa,' she said, settling herself on his knee. 'I've been hunting you high up and low down. And now that I've found you I'm very tired and would just like to stay here and rest.'

'You can rest here, darling, but I'm afraid papa will not be able to stay with you, for he has important work to attend to.'

'Oh, papa, you have always 'portant work to do. Don't you think that I am a little bit 'portant sometimes. Since mamma died I've only you, and you know, papa, I ran away from nurse just to talk with you. And now you won't stay with me,' and with a suppressed baby sigh she hid her curly head on his shoulder.

'Now, Hetty, don't be unreasonable, child. I thought that all good little girls understood that their papas had to work to make money.'

'Work, indeed!' thought Dwyer, as he studied the contrast between father and child. 'You would be a darned side better if you did have to work, you hardened scoundrel! How I would love to put this bullet through you; but the sight of that little angel unmans me. Heavens! I feel as if I had no strength left! Why did she come here at this minute?'

'But why must you have money, papa,' she was saying. 'Everybody isn't rich and they can live just as well as we can.'

'Perhaps,' he replied absently. 'Sometimes I think it isn't worth the trouble. But then there is the glory of it.'

'I don't know anything about glory,' said the little daughter, 'but I s'pose I will when I get big.'

'Yes, that's it, Hetty, that's it, dear,' and he stroked her golden hair. 'When you get big, I can talk of these things to you, but now you are too young.'

'You may play with your dollies now, pet, or run after butterflies in the meadow while I go and arrange my business. Want a kiss? All right. Now, good-bye.'

He took the garden path towards the house, while Hetty, overjoyed at the permission to hunt butterflies in the meadow, skipped off in that direction, her large lace hat dangling by its strings from her neck. Dwyer followed and kept her within sight.

'Butterflies, butterflies, come when I call,
High-a-fly, sky-a-fly, over the wall;
Yellow or red or purple or blue,
Butterflies, butterflies, I will catch you.'

Over and over again she sang these lines with an air all her own, as she ran heedlessly along among the sweet-smelling clover. Presently a big yellow butterfly fluttered just under her eyes, and dared her to follow him in his uncertain course.

'Isn't he a beauty,' she exclaimed, as she darted after it.

First on one flower, then on another he alighted, but however quietly she tiptoed after him, he always eluded her little fingers.

This and many similar attempts and failures were experienced until at last the child, tired out and over come by the oppressive heat, threw herself gladly in the long grass, and, ignorant of the fact that Dwyer was near-by watching her, was soon fast asleep. Her sun-bonnet, which had since come undone, was caught carelessly in one plump hand, while the other reposed under her rosy cheek. She looked what she was, a perfect picture of lovely innocence. As Dwyer gazed down at her, strange emotions filled his soul.

Why did he so readily forsake that chance of taking his master's life? Had he not waited for it—longed for it? It came, but he did not profit by it. Why did he not dodge the father's footsteps instead of coming after his innocent child? He did not mean to harm her. Then why did he follow her?

To none of these questions could Dwyer find an answer. Some unseen power had forced him to abandon his murderous intentions and keep watch over the little wanderer.

'After all, how could I harm the father of that angel?' he thought as he continued to look at her. 'To kill the father would mean to leave the child an orphan, and surely what would be more cruel! Oh, no, my God!' he cried, and his strong frame shook with emotion. 'I will not do it. Heaven help me to be strong. How sweetly and calmly she sleeps,' he thought 'all unconscious that she has saved her father's life, and me from becoming a murderer!'

He shuddered at the awful meaning of the word became clear to him, and from the depths of his soul rose a prayer for pardon which pierced the clouds and found favor with God.

Hetty turned her golden head, and a smile—Dwyer thought it a heavenly one—played around her dimpled mouth.

He moved cautiously away lest he should wake her, and sitting down at a short distance he continued to keep his vigil over her.

Before long, discordant sounds broke on the still air, and lending an attentive ear, Dwyer discovered that they were the voices of his enraged fellow-laborers, coming no doubt in maddened desperation to seek redress of grievance at the master's house.

In an instant Dwyer was up, his blood boiling with anger as the old rebellious feelings were awakened on hearing the shouts of his comrades. But one glance at the little form outstretched in sleeping beauty, and all rebellious thoughts were stilled within his breast.

On came the noisy band of strikers from their cottages. They were now in the meadow, and close upon the spot where lay Hetty asleep and Dwyer concealed.

'Hello! what's this?' shouted the foremost, as he caught sight of the child. 'I'll be blown if it isn't the boss's young 'un. What d'ye say, boys, if we make short work of her to begin with,' and he advanced to the now awakened and terrified Hetty.

'Stand back, you infernal murderers,' yelled Dwyer, springing at them like a tiger. 'Stand back, I say! Touch not a hair of her head or it is with me you will have to deal,' and he took the weeping baby in his arms.

'Now stand aside, and tell me what brought you here?'

His comrades looked at him and at one another, unable for the instant to give an explanation. Then one stepped out.

'We want what we have always wanted and what you want yourself—fair treatment. You told us this morning you were going to free us, and an hour after you had made your escape no one knew where, while the boss extorts more unbearable regulations. We won't stand it. We want justice.'

'And you will get it if you let me have my own way,' replied Dwyer, cooling down. 'Return to your homes, and if in the morning you are not satisfied with the outlook of things, you can follow your own course.'

'Can't you trust me, boys? When I say a thing I'll do it if it is in the power of man at all. But I must have my own time and way. Now go, and don't stand staring this little one to death.'

They turned without a word, for when Anthony Dwyer spoke it was law.

'Please, sir, what is it all about?' timidly asked Hetty, when the retreating figures had disappeared.

'It is, dear, that your papa won't pay his men enough money for the work they do for him, and they are angry with him.'

'Angry with my papa?' Oh, they mustn't get angry with my papa. He has lots of money and he will give some to these men. I know he will.'

'But he won't. That's just what makes them angry. They have asked him more than once.'

'Well, p'raps my papa didn't un'stand. Sometimes he don't un'stand me either when he is thinking about 'portant business, you know. But if I talk to him about mamma, then he always un'stands me and gives me whatever I ask.'

'It makes papa cry when I talk about mamma. But he says he loves his little Hetty and would do anything for her, so s'pose I ask him to give money to those angry men.'

Dwyer could not have asked a better arrangement. In fact, it was just what he had in mind.

'That's what you must do, Miss Hetty, so be sure you tell your papa that the angry men want money.'

'Yes, yes, I know. Papa has plenty of money. It is 'portant business, but I don't like it 'cause it makes men angry. Guess I'm hungry now,' she broke off abruptly, looking at Dwyer. 'Is it dinner time yet?'

'No, miss, not yet. But we can get a bite to eat at my cottage over there, and then I will take you home. You will see my little daughter Mabe, she is just about your size, but not so nicely dressed, for she is poor.'

'I'm sorry she is poor. But take me to her, won't you?' she asked coaxingly.

And hand in hand they went to the cottage.

After leaving his little daughter in the garden, Mr. Baxton Miller proceeded to his private office where letters were read and answered, different business transactions attended to, and persons of more or less importance seen and dismissed.

An agreement with his men was proposed by them but received with contempt. He was blind to his own interests, and trusting to his immense wealth preferred to remain obstinate, knowing that want and starvation must force the strikers to yield in the end.

Closing and locking his office door, he strolled once more through the garden. There he met Mary, the nurse, seeking the missing child.

'I can't think where she is, sir,' she said in despair.

'You will find her in the meadow, Mary. I told her she might hunt butterflies there. But you had better bring her in, for I'm afraid there is a storm threatening. Go quickly, Mary.'

The meadow was searched and researched in vain. Hetty was not there. Large drops of rain fell, fore-runners of a mighty storm. Mr. Miller paced the ground in front of his house, trusting to see the familiar little figure run to him from behind some tree. When, however, his servants returned from a fruitless search he was like one deranged.

'Keep on hunting, storm or no storm,' he commanded. 'My child must be found. Go now, don't waste the precious minutes. It may mean life or death to her. My God! what rain! And my Hetty can't be found. Oh hurry, my brave men, for her sake, for God's sake, hurry. Five hundred dollars to the man who will bring her back to me.'

They obeyed, despite the raging storm, and left him alone.

'She was all I had to live for,' he cried, in real, heart-felt sorrow, as he paced his room during the long, weary hours that followed. 'All I had and she has been taken from me? My poor little Hetty! Merciful heaven! have they stolen her from me?' he gasped, as threats he had heard flashed suddenly across his mind. 'Great God! why are such deeds allowed? My child! my flesh and blood! The image of her dead mother. Is she to be thus taken from me? Oh, no! It cannot be. It cannot be. Good is good after all. He knows how I love her, and what I have suffered for her sake. He will not allow harm to reach her.'

These and many such thoughts filled his now feverish brain. The hours sped on. The storm increased with the approach of night, and still no news reached him. He threw himself into a chair and buried his face in his hands.

Pictures of his enraged workmen came up before him. Their homes, wives and children lay exposed before his troubled gaze, deprived of work, food and

money, and for the first time thoughts of how they were suffering caused him some uneasiness.

'And all because of my stubbornness,' he reasoned. 'My God! You are punishing me. I know it! I feel it! But I am sorry, Just God! I repent! I will make amends, only give me back my child. I cannot live without her.'

The long hours of the night dragged slowly on. From one room into another, out into the grounds where the storm seemed to mock at his grief, anywhere went the stricken father like a restless spirit.

Daybreak brought him no consolation—no hope. He passed out to the garden once more where the air was pure and refreshing after the night's storm. He turned to the old rustic seat where he had last seen and talked to her.

He sat there for some time when approaching voices met his ears. His heart gave one bound. He listened and looked. It was her voice chattering gaily. There she was, the darling, coming towards him, but at the head of his rebellious workmen. What can it mean?

He knows very soon what it all means, for in less time than it takes to tell it, Hetty is in his arms and between kisses and hugs is pouring out her little story.

Anthony Dwyer is there, too, and in a rougher but perhaps more satisfactory manner, added that had it not been for the storm, he would have brought the child home the night before. As it was she passed the night in his cottage.

'Yes, papa, only for him, p'raps your Hetty would really and truly have been lost, or maybe killed.'

'Hush, dear,' said her father with a shudder, as he held her to him.

'But 'deed, papa, I know it,' and she drew his ear close to her baby lips, to whisper the rest of her story.

'Won't you now, papa?' she asked aloud, with a knowing little glance at Dwyer.

'Yes, pet, I will.'

'Dwyer, you can tell your comrades that they can go to work as soon as they like. I agree to their terms. You yourself may come to my office in the afternoon to receive the five hundred dollars reward, which I offered to the finder of my little Hetty.'—'Rosary Magazine.'

The Catholic World

ENGLAND.—A Contradiction

An authoritative contradiction has been given to the statement, made by an English contemporary, that the Right Rev. Dr. Brindle, D.S.O., has resigned the See of Nottingham.

Church Attendance

Monsignor Canon Moyes, the Administrator of the Catholic Cathedral at Westminster, caused a count to be made of the numbers of men and women present in the Cathedral on Sunday, September 25, from the time of its opening at 6 a.m. to the hour of its closing at 9.30. The total recorded was 5281, of whom 2827 were women and 2454 men.

A Double Jubilee

The sacerdotal jubilee of the Rev. Patrick Maguire, rector of St. Joseph's, Salford, took place on July 26, and on Monday, September 26, the rev. gentleman completed the 25th year of his connection with St. Joseph's parish. The event was celebrated by the parishioners with great rejoicings. Father Maguire is a native of Knocklong, where he was born 48 years ago. He was educated at St. John's College, Waterford. He has been presented with an address and a purse of £170.

An Appointment

It is stated that the successor to the late Monsignor Allen as Rector of the English College, Valladolid, Spain, is the Rev. William Wookey, secretary to the Bishop of Salford.

Praise for Catholic Schools

A glowing tribute has been paid to the Catholic schools of Southwark by Mr. A. P. Graves, one of his Majesty's Head Inspectors of Schools. Mr. Alfred Percival Graves is the son of the late Protestant Bishop of Limerick, and author of the well-known ballad 'Father O'Flynn.' On being transferred from the Southwark division to another part of London, Mr. A. P. Graves was presented with an illuminated address by the managers and teachers of the Catholic schools of the division as a mark of their gratitude for the uniform kindness and consideration which he had always extended towards them in the performance of his duties. In thanking them for the gift, Mr. Graves said that, though not a Catholic, his experience as an Inspector soon made him appreciate the great efforts that were being made in the Catholic schools. He was glad to

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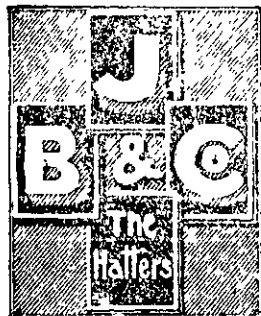
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say that, despite the competition of public elementary schools, Catholic schools had held their own. With regard to the future, his work brought him frequently into contact with the London County Council inspectors, all of whom so far had declared themselves as agreeably surprised with the efficiency of Catholic schools. One of his colleagues had ventured to ask a Council Inspector why they were surprised. Was it because they doubted the formal reports of the Board of Education Inspectors who had always said that these schools were efficient? However, he had found honest admiration for the work of the schools amongst the Council's inspectors, and this he knew would mean honest support.

The Bede Memorial

Many Catholics were present in spirit, and some in person (says the 'Catholic Times'), at the ceremony of unveiling the Bede Memorial at Monkwearmouth. We cannot, of course, understand why all the folk who met to honor the memory of 'the father of English learning' should not be of the same creed that he professed. They cannot, at any rate, deny that the noblest religious pioneers and leaders of which England can boast were Catholics. Whilst we regret their refusal to accept old principles, we cannot but rejoice to see them paying tributes to the lives and works of those who gloried in the old creed. This action must bring them nearer to us and make for greater social harmony. The monuments they raise preach our doctrines. The memorial to St. Bede which has just been unveiled is a magnificent cross. We find it called an Anglican cross in the daily papers. We are glad that Anglicans are displaying increased veneration for the cross, to which so many of them have from time to time offered insult, but the lesson the cross cannot fail to teach us is that of self-sacrifice for Christ's sake, and esteem for the Catholic Church that has ever pointed to it as its standard. Rising aloft on ground which was once the territory of the twin monasteries of Monkwearmouth and Jarrow, this memorial cross will continually remind the people not only of what Catholics did for learning in England in past ages, but also of the community of religious ideas between them and the Catholics of to-day.

FRANCE.—Pensions Granted

The 'Gaulois' states that the Holy Father has come to the decision that the Bishops of Laval and Dijon shall each receive a pension of eight thousand francs, but neither will be allowed to hold any episcopal title.

Attachment to the Holy See

Pope Pius X. has addressed an extremely cordial autograph letter to the editor of 'La Croix,' Paris, thanking him 'with affectionate gratitude' for having called forth in the form of letters to his Holiness 'a magnificent testimony of attachment to the Holy See.' His Holiness adds: 'We seize the occasion to pay a tribute of admiration to the devotion you are showing in promoting the circulation of the Catholic press, whose action at the present time is so powerful for the defence and propagation of the Faith.'

Church and State

The 'Gaulois' prints a statement made to one of its representatives by Abbe Odelin, Vicar-General of Paris, who recently presented the French pilgrims to the Pope. In the course of his remarks the Abbe says that whereas those who gave themselves out to be the faithful interpreters of the views of Leo XIII. represent him as claiming from French Catholics their unreserved adhesion to the Republican regime, Pius X. does not hold quite the same opinion. It was true that he had said to the Bishops of Arras and Bayeux that 'since France is a Republic, let the French Catholics be Republican.' At the same time, the Abbe guaranteed at all events the sense of the following words, which had been addressed to himself by his Holiness:—'You who are Royalists remain Royalists. You who are Imperialists remain Imperialists. You who are Republicans remain Republicans. But Royalists, Imperialists, or Republicans, if you are Catholics unite for the defence of the Church.' In a word, the Abbe believes that the Pope is regardless of the political opinions of the French Catholics. Of the so-called doctrine of concentration he retains only the traditional and theological part, by which the Church has always taught obedience to the civil laws in so far as they have nothing contrary to the law of God. The eventual denunciation of the Concordat does not, according to the Abbe, sufficiently affect the Pope's serenity to induce him to make concessions which he believes to be incompatible with the dignity of the Holy See and the honor of the Church. It was therefore certain that he would remain immovable on the question of the Bishops.

INDIA.—The Fourth Centenary

The present year completes the fourth century of the existence of the oldest Christian church in India,

that of St. Francis, in Cochin, on the Malabar coast. It was erected by the Franciscan monks who accompanied Vasco da Gama to India, four years after the Portuguese had obtained permission of the Rajah of Cochin to live in that town.

ROME.—Death of a Prelate

A Rome correspondent reports the death of Archbishop Henry O'Callaghan, ex-Rector of the English College and former Bishop of Hexham, near Newcastle, who passed away at the Home of the English Sisters of the Little Company of Mary, at Feisole.

Forthcoming Marian Exposition

The Marian Exposition which is to be held in the Lateran Palace, Rome, bids fair to be one of the most interesting features of the Jubilee of the Immaculate Conception. France, Germany, Spain, and Belgium will be especially well represented. Vilna has already sent a reproduction of the celebrated Madonna which stands on the walls of the city, and Innsbruck has forwarded an excellent copy of the wooden images of the thirteenth century. Cardinal Vincenzo Vannutelli and Monsignor de Waal have both promised to lend many interesting pictures and objects of Marian devotion. In Rome itself a special collection of pictures, statues, and various works of art is being gathered together from churches and private owners.

The Holy Father and the Boy

One of those touching incidents which show the kind-heartedness of Pope Pius X. has just been recorded by the Italian press. A boy of some ten years, the son of Francesco Laviola, Technical Inspector of Navigation in Lago di Garda, conceived the idea of writing to the Holy Father, without the knowledge of his father, a request for an audience. The boy's father in due course received a letter from the Pope. It was couched in genial terms. His Holiness stated that he was delighted with the boy's letter, that he blessed the writer with all his heart, that the blessing was to extend to all the family, and that he would be happy to receive them in audience. When they presented themselves his Holiness chatted with them for half an hour, questioning the boy as to his education, tendering to him a splendid medal, and imparting the Apostolic Benediction to him and all his relatives. The father was then shown through the principal apartments of the Vatican, when he returned home he assured all whom he met that 'nobody ever met such a kind man as Pope Pius X.' The incident is an interesting reflection of the Pope's regard for the young and for folk in the humblest ranks of life.

SCOTLAND.—An Anniversary

The fourth anniversary of the death of Lord Bute was observed at the family seat, Mountstuart, Isle of Bute. A Requiem High Mass was celebrated in the Shore chapel (where lie the remains of the deceased nobleman in a niche on the east side of the building) by Bishop Turner, of Galloway. Among a distinguished company of mourners were Lady Bute, Lady Margaret Crichton-Stuart, Lord Bute, and Lord Colum Edmund Stuart.

Ordination at Fort Augustus

The Bishop of Argyll and the Isles, delegated by the Bishop of Aberdeen, who was incapacitated by ill-health, celebrated Pontifical Mass in the Abbey Church, Fort Augustus, and conferred the priesthood recently upon Dom Luke Cary-Elwes, and the sub-deaconate upon Dom Benedict Steuart. Besides the Bishop and the Abbot of St. Benedict's, about sixteen priests took part in the impressive ceremony. Rev. Dudley Cary-Elwes (his cousin) acted as assistant to the newly-ordained priest, whose parents (Captain and Mrs. Windsor Cary-Elwes) together with Mr. and Mrs. Charles Cary-Elwes, Mrs. Edward Chisholm and family, Miss Edith Cary-Elwes, and Major-General v. E. Law, were present at the ceremony.

Temperance Revival

The Catholics of the archdiocese of St. Andrews and Edinburgh (writes a correspondent) are to be congratulated on the splendid success which recently attended their efforts in their great temperance revival. The occasion was the first visit of the Rev. Father Hays, and following on the excellent inaugural meeting in the Broxburn Town Hall, Edinburgh, an important demonstration was held in the People's Palace Theatre, Midlothian—so often the scene of Mr. Gladstone's memorable gatherings. Here all creeds joined in a most enthusiastic meeting, at the close of which 220 persons took the pledge. At Falkirk the Town Hall was packed by an audience of over 2000 persons, and at the close of Father Hays' speech he administered the pledge to 300 persons, and on the following morning to an additional 260 children in the Catholic schools. At Bannockburn there was another large addition to the temperance ranks, and the tour throughout was eminently successful. The St. Andrew's Catholic Total Abstinence So-

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 LONG RED MANGELS (15 entries)—1st Prize, grown with Belfast.
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ciety and the League of the Cross will, with the hearty encouragement of his Grace the Archbishop, continue the good work in which they have received a stimulus to renewed efforts.

The Pope to Arbitrate

The Governments of Brazil and Bolivia have agreed to refer their frontier dispute to the arbitration of the Pope. His Holiness has entrusted the preliminary enquiries to the Nuncio at Rio de Janeiro.

NELSON

(From our own correspondent.)

Popular interest was manifested in a wedding which took place in St. Mary's Church, Blenheim, the other day, when Miss Edith Mary Waddy, of Blenheim, was married to Mr. Edward L. Broad, of Wellington, eldest son of the late Judge Broad. The ceremony was performed by Rev. Father Servajean in the presence of a large number of people, the church being filled with friends and relatives. The bride was led to the altar by her brother, Mr. G. Waddy, and was attended by Misses Waddy (2) and Miss Z. Broad as bridesmaids. The bridegroom was accompanied by Mr. Holmes, of Wellington. The wedding march was played as the bridal party entered the church. Subsequently Miss F. Morrison sang an 'Ave Maria.' The wedding guests were entertained by Mrs. Waddy at her residence, Maxwell Road. The presents were numerous and valuable.

Last week the Hon. W. Beehan, M.L.C., addressed the Catholics of Nelson on the formation of a branch of the H.A.C.B. Society, the Rev. Father Clancy presiding. Mr. Beehan referred to the many advantages that were to be gained by becoming a member of the Society, and said that our Catholic young men were too much inclined to join other benefit societies, which, although good in themselves, had not the same objects in view as the H.A.C.B. Society. Mr. Beehan closed an interesting address by saying that he trusted the parishioners would try and do their best and be able to report to him that favorable progress would eventuate. Rev. Father George Mahony proposed a very hearty vote of thanks to Mr. Beehan, and fully endorsed his remarks as to the benefits resulting from the starting of a branch of the Society in Nelson. Mr. Jas. Armstrong seconded the resolution, which was carried by acclamation.

The practical music examinations by Mr. Graham Moore, of the Associated Board, was held recently, the following pupils from St. Mary's Convent being successful:—School elementary (piano), Misses Stephens (distinction), E. Saunders, M. Lodge (distinction), L. Taylor, M. Coglan, school lower (piano), Misses R. Roughton (distinction), E. Lodge, F. Hailes, E. Cruickshank, A. Casey.

ROSS

(From an occasional correspondent.)

A crowded audience packed the Totara Hall on Wednesday evening, November 9, on the occasion of the annual entertainment in aid of St. Patrick's Convent School. The performance was one of the best of its kind held in Ross. The orchestra, led by Rev. Father Aubry, and aided by Misses G. McDonald, M. Sullivan, U. Sullivan, E. Daly, and Master C. Ross, opened each part with a selection, and won the commendation of the audience. The programme, which was a lengthy one, was most enthusiastically received, encores being the order of the evening. Miss Healy sang 'Rose of my life' in good style. Miss Brook's fine voice was heard to advantage in 'Island of dreams' and 'Killarney.' A piano duet was nicely played by Misses E. Allen and J. Adamson. Mr. Coulson recited the 'Motor car' in good style, and had to respond to an encore. Miss Grimmond, who is an old favorite, was repeatedly recalled, her singing of 'Good-bye, Mavourneen,' etc., being all that could be desired. Mr. J. McKay was heard to advantage in 'Out on the deep,' and was honored with an encore. A Highland fling was danced by Mr. Morgan. Miss Daly played a piano solo in capital style. Mr. McSherry sang in his usual finished manner 'Plymouth Sound.' Miss McGuinness (Timaru) contributed a vocal selection and had to respond to more than one encore. A dialogue, entitled 'Taking the census,' closed the first part of the programme, the characters being taken by Misses Collins, Roberts, and Pedrazzi. In the second part Mr. Morgan danced an Irish jig, and Mr. McCullough recited. A dialogue was the next item, the characters being taken by Miss McCormack, Mr. Minehan, Miss Collins, and Mr. McEnroe. The entertainment was brought to a close by an American sketch, in which Mr. Morgan gave clog and long shoe dances.

The Mayor (Mr. Grimmond) thanked the audience for their attendance, and referred in glowing terms to the work done by the good Sisters in our midst. He thought that one had only to speak to and have dealings with the children to know by their good behaviour that they belonged to the convent school.

Father O'Connor, on behalf of himself and the Sisters, thanked all those who had in any way contributed towards making the concert the unqualified success it was.

Mr. Morton, Government Inspector, examined St. Patrick's School on Thursday, November 10, and expressed himself highly pleased with the results, not a single child in the school failing to pass. He was also very pleased with the physical drill, which the children went through under their instructor, Mr. Collins. He thought the school was second to none on the Coast in this subject. The Sisters are to be highly congratulated on their success, which they well deserve.

THE OTAGO A. and P. SHOW

The twenty-eighth annual summer show of the Otago Agricultural and Pastoral Society was held at Tahuna Park on Thursday and Friday last. The weather on the first day, when the principal business was the judging of the various classes, was fine, and up to mid-day on Friday it gave promise of being on its best behaviour. Shortly after noon, however, evidences of the fickleness of the Dunedin climate were not wanting, and before the afternoon was very far advanced a cold south-west storm of rain, accompanied by peals of thunder, set in, deterring those on pleasure bent from proceeding to the show grounds. Naturally the unexpected change in the weather had a material effect on the attendance, which, under favorable circumstances, would have been very large. The exhibits were somewhat less than last year but they made up in excellence for lack of numbers.

Our local manufacturers were, as usual, well to the fore with a fine display of useful exhibits. Among these were the Milburn Lime and Cement Company, who, in addition to their other lines already so popular in the Colony, have added that of cement pipe making, of which they had a fine display on the grounds. The pipes run in diameter from four inches to two feet, are three feet long, and are perfectly uniform in size. The principal characteristics of these pipes are lightness and strength. The Company also exhibited lime and rough lime, the former being suitable for sowing through a manure drill, cement, phosphate, and the Californian weed destroyer. As examples of local manufacture the articles exhibited by the Company attracted a good deal of attention from the visitors.

To have an agricultural show without the leading firm of agricultural implement makers, Messrs. Reid and Gray, displaying their varied assortment of requisites for the farm, would be like a production of a play with the principal character left out. The manufactures of this firm have now an Australasian reputation, and are much sought after by all up-to-date agriculturists, and consequently on this occasion their comprehensive display attracted the attention of all interested in farming pursuits. Their fine collection of ploughs—including the champion double furrow, three furrow, digging, hill-side, and single lever—was a credit to the firm, and we might say to the Colony as examples of local workmanship. Among their other exhibits were disc harrows, turnip sowing and thinning machines, spring tooth cultivators, chaff-cutters, the Hornsby-Ackroyd oil engines, Deering harvesting machinery, and other farm accessories too numerous to mention. The machinery turned out by this firm has been tested by the farmers of this Colony for many years and is still growing in popularity, a sure sign that it is all that it is represented to be. Their locally-made farm implements are up-to-date in every respect, the workmanship is of the best, and the material is first-class. The goods which they are agents for in New Zealand have also a well-deserved reputation for excellence.

Messrs. Brinsley and Co., the well-known makers of the Champion ranges, which have become so popular with housewives, were to the fore with a number of their ranges—suitable according to size for all dwellings from a cottage to a mansion. Some of these were of very handsome design, and all were fitted up with the latest improvements which are productive of economy, cleanliness, and ease in manipulation. A special feature of these ranges is the use of cold rolled steel for the internal parts, so that the possibility of cracks is obviated. As the many admirable qualities of these ranges are now well known and as the firm is up-to-date in effecting improvements where experience shows such are necessary, it is needless to say that the display

was very much admired and highly praised by the large numbers who inspected it.

Messrs. Morrow, Bassett, and Co. had a very fine exhibit of farm implements, prominent among these being the McCormick reapers and binders, three of which were shown fitted up in different ways—one of them being complete with transport and sheaf carrier, and another fitted with Mawson's patent divider. The 1901 reaper and binder exhibited embodied all the latest improvements, such as strength, perfect alignment, lightness of draught, and the highest efficiency. Among the other implements on the stand bearing the McCormick name were an all-steel hayrake and a sickle and tool-grinder. The Benicia plough, which is a farm implement that has already made its name as a cleanser of land fouled with twitch and other weeds, and also as a pulveriser of stubble and turnip land, was much admired, as its merits have been successfully proved in various parts of the Colony. It is adjustable from one to six discs, and is easily controlled by a man riding on a spring seat. It is simple in its construction, and therefore strong in all its parts, durable, and light in draught. This enterprising firm also exhibited cultivators, harrows, stock food-preparing machinery, daisy carts, horse hoes, sets of buggy harness, lifting jacks, etc., all of which were of a very high class.

Kozie Tea Coupons

The FOURTH distribution of cash bonuses to consumers of KOZIE TEA takes place on 7th December. All coupons sent in by that date participate. Three first prizes of £5 each and 43 other cash bonuses ranging from £3 to 2/6 given away at each distribution instead of extensive advertising and costly packages. Golden Guineas and Golden Trips combined. Try Golden by post, 1/3.

MYERS & CO., Dentists, Octagon, corner of George street. They guarantee the highest class of 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.

Messrs. Louis Gille and Co., Sydney and Melbourne, notify that the 'Catholic Home Annual' for 1905 is now ready, and is excellent value for the price, 1/-, or by post, 1/3.

A delightful and an absolutely authentic anecdote is told of the Hon. John Costigan, the eminent Canadian statesman, who took the chair at the great meeting at Ottawa for the reception of the Irish National delegates. Mr. Costigan, as everyone knows, moved resolutions in favor of Home Rule so far back as 1882 in the Dominion Parliament, which passed the House of Commons unanimously, and were carried in the Senate with only five or six dissentients. The Hon. Edward Blake, although politically opposed to Mr. Costigan, supported his resolutions in a speech of great power which was in itself an admirable exposition of the Irish demand for the restoration of Legislative Independence. Some years afterwards Mr. Costigan was asked by a member of the English House of Commons for the report of his Home Rule speech. Mr. Costigan said he doubted whether he could procure a report of his own speech, whose merits he modestly deprecated, but promised to obtain the report of Mr. Blake's speech, which he generously declared to have been the speech of the debate.

Ex-President Steyn, who is now in Paris, is reported to have told a representative of the 'Matin' that he is going to spend two months in France to complete his convalescence, and that after that he will return to the Orange River Colony, having authority to do so by the British Government. Mr. Steyn intends to live on his farm near Bloemfontein.

Many special features are embodied in the construction of the McCormick New Big 4 Mowers, noteworthy among which may be mentioned the frictionless bushings, symmetrical and staunch main frame, simple and powerful gears, direct stroke pitman, and long steel wearing plates for the knife. They are not only durable machines, but they are also exceedingly light in draught and easy to operate, they are the farmers' favorite throughout the world wherever grass is grown. Mr. Campbell, Longlands, Hawke's Bay, working one of these 16 ft 6 in. Mowers cut 200 acres in 10 days without a hitch. This speaks for itself that the McCormick Mowers are all we claim for them. MORROW BASSETT & CO.

Mr. J. Meagher, of the Export Produce Agency, Cashel street, Christchurch, has a dairy and sheep farm to let in the North Island, on the Wellington-Napier line. It has an area of 900 acres, 110 of which are in crop, and is delightfully situated. Fourteen years' lease will be given to an approved tenant.

The Executive Directory of the H.A.C.B. Society offer a prize of ten guineas for the selected design for new emblem certificates for the Society. Full particulars can be obtained from Mr. W. Kane, D.S., Auckland.

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INTERCOLONIAL

The Rev. J. H. O'Connell (Carlton) received a cable the other day informing him of the death of his sister, a member of the Presentation Order, Listowel, Ireland. Sister Brendan died at the convent on the 5th ult.

A strong remonstrance on the non-recognition of Catholic chaplains by the Commonwealth Defence Department was addressed by his Grace the Archbishop of Melbourne to the Melbourne morning journals. No Catholic chaplain is attached to the Victorian forces, and, of course, no priest took part in the function of blessing the colors the other day. In view of the prominence given to the Archbishop's letter the Reid Administration will at once invite his Grace to duly appoint a chaplain, whose status the Defence Department will probably recognise.

A splendid Catholic demonstration was held at the Exhibition Buildings, Melbourne, on the King's Birthday. Thousands of Catholic school children of both sexes, headed by the South Melbourne Orphanage Band, marched from the Cathedral to the scene of festivity, where numerous amusements had been provided. His Grace the Archbishop, Very Rev. Dean Phelan, and others of the very rev. and rev. clergy were present. There was an enormous attendance of the general public.

Monsignor Fowler, of Manila, preached at St. Mary's Cathedral, Sydney, a few Sundays ago. Referring to the cable message concerning the alleged address of the Kaiser to the Archbishop of Metz, the Monsignor expressed his doubts as to the authenticity of the statement, and even if it were true, the Archbishop had not transgressed the law, and should not therefore be liable to rebukes. The Archbishop, he pointed out, had been appointed to Metz, at the request of the Emperor, and, further, there was no mention in the cables to what the Archbishop had to say about the matter whatever it might be.

By the 'Orontes' which arrived at Port Melbourne on November 16 (says the 'Advocate') the following priests for Australian dioceses were passengers: Rev. H. Gibbons and Rev. M. McCarthy, for the archdiocese of Melbourne. Both rev. gentlemen are from Maynooth College, which has 600 Divinity students. Rev. Father P. O'Brien and two ecclesiastical students, Rev. J. Hayes and Rev. P. Sterling, for the diocese of Sale. The latter two rev. gentlemen will be ordained by the Bishop of Sale in the Cathedral of Our Lady of Perpetual Succor, Sale. These rev. gentlemen are also from Maynooth. For the diocese of Armidale (N.S.W.), Rev. P. McGrath; for the diocese of Maitland (N.S.W.), Rev. J. C. Meagher. Father Hayes is from the Foreign Missionary College of All Hallows, Drumcondra. Father McGrath is from St. John's College, Waterford. Father Meagher, who is on vacation, disembarked at Naples, and will resume the journey to Australia by the next outgoing vessel of the Orient line.

The property of the trustees of the Presbyterian denomination at Albury has been purchased by the local authorities of St. Patrick's Catholic Church. The price given was £2250. The property comprises five acres, three perches, land and buildings erected thereon. These consist of the minister's residence and a church and Sunday school building. Even at the present time the necessity for more accommodation is pressing at the convent, and about half of the land just required will be devoted to the use of the convent. The church building will be used as a meeting hall for the local branch of the H.A.C.B. Society, and the Sunday school building is to be devoted to the Young Men's Literary and Social Club.

Much gratification has been expressed (writes a Melbourne correspondent) at the honor conferred by his Majesty King Edward, on Mr. C. G. Duffy, the popular Clerk of the House of Representatives, who has been created a C.M.G. He is a brother of the Hon. J. G. Duffy, LL.B. Mr. Duffy first entered the public service as private secretary to his father, Sir Charles Gavan Duffy, who was Premier and Chief Secretary in 1871. Mr. Duffy subsequently served other Premiers in a similar capacity. In 1878 he was transferred to the staff of the Legislative Assembly as assistant clerk of committees, and in 1891 he became clerk assistant. When the Commonwealth Parliament met, Mr. Duffy accepted the position of clerk assistant in the Senate, and upon Sir George Jenkins retiring from the clerkship in the House of Representatives he was asked to fill that office. He has done so since in a manner which has evoked unanimous expressions of commendation from members of both sides of the House. Mr. Duffy is the author of a very interesting and informative work, in which the Speakers' rulings for over a generation are tabulated and classified.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- December 1, Sunday.—Second Sunday of Advent.
 „ 5, Monday.—St. Martin, Pope and Martyr.
 „ 6, Tuesday.—St. Nicholas, Bishop and Confessor.
 „ 7, Wednesday.—St. Ambrose, Bishop, Confessor, and Doctor.
 „ 8, Thursday.—The Immaculate Conception of the Blessed Virgin Mary.
 „ 9, Friday.—St. Eutychian, Pope and Martyr.
 „ 10, Saturday.—Octave of the Feast of St. Francis Xavier.

St. Martin, Pope and Martyr.

St. Martin, who was Pope from 649 to 655, formally condemned the Monothelites and the two imperial edicts, which forbade all controversy on the subject of two wills in Christ. For this opposition Pope Martin, by the order of Emperor Constans II., was forcibly carried to Constantinople, and, after many sufferings, died a martyr in exile.

St. Ambrose, Bishop, Confessor, and Doctor of the Church.

St. Ambrose was born at Treves in the year 340 and died Archbishop of Milan in 397. He was a Roman governor when, upon the death of the Arian Auxentius, he was, though then only a catechumen, chosen Bishop of Milan in 374. Rising at once to the full height of his office, Ambrose distributed all his goods among the poor, and with unwearied zeal devoted himself to the performance of his pastoral duties. Such was his zeal and success in rooting out heresy and propagating the orthodox faith, that it caused St. Jerome to write that, when Ambrose became Bishop of Milan, all Italy was converted to the faith. To him, also, in part, is to be ascribed the conversion of the great St. Augustine.

The Immaculate Conception.

The veneration which the Church renders to the Blessed Virgin Mary is founded upon the same reasons and motives as that which she renders to other saints, with the difference that the first is superior, although it essentially differs from the worship we owe to God. In fact, when all the saints can intercede for us, and when God is pleased to listen to their prayers, with much more reason does she merit our confidence, who was blessed among all women, and who, in consenting to become the Mother of God, has become, says St. Irenaeus, the cause of salvation for all mankind. She is also the object of a particular veneration in the Church, which has always regarded her as our advocate with God, celebrating her titles, virtues, and glory. All the generations have called her, and will call her, blessed, because the Almighty has done great things in her: Mary is the Mother of God and this title elevates her above the saints and angels, above all creatures. She is the Mother of God in the full sense of the word: she conceived and brought forth, as to the humanity, Jesus Christ, the Son of God made man; in her bosom the Word was made flesh. Mary, in becoming the Mother of God, never ceased to be a virgin; she was a virgin when the angel announced to her the mystery to be operated on her; she remained a virgin in conceiving the One who is holy 'par excellence.' She conceived through the operation of the Holy Ghost. She remained a virgin after childbirth, which, having been done in a supernatural manner, could not impair her virginal integrity. The Church believes that the Blessed Virgin Mary never committed any sin, not even a venial one, the exemption from all actual sin is a privilege which we acknowledge in Mary, and which has never been contested among Catholics. The Council of Trent declared that nobody can, during his whole life, avoid all sin, without a special privilege of God, as the Church believes in regard to the Blessed Virgin Mary. It is an article of faith that Mary has been even exempt from original sin. By his 'Apostolic Constitution' of December 8th, 1854, the immortal Pius IX. has solemnly defined and proclaimed as dogma of belief the Immaculate Conception of the glorious Virgin Mary, Mother of God. By the Immaculate Conception of the Blessed Virgin Mary we understand that the Blessed Virgin Mary, from the first moment when her soul was united to her body, was preserved from original sin and exempted from every stain by a Divine privilege, in view of the future merits of Jesus Christ.

St. Eutychian, Pope and Martyr.

St. Eutychian, who was an Etruscan by birth, was Pope from 275 to 285. He suffered martyrdom under Numerian.

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