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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., Pop

Current Topics

A Flaming Controversy.

The Rev. Dr. Gibb, President of the Bible-in-schools Conference, stands in sore need of a course of soothing syrup. When Mr. Seddon and his team were toilingly pulling the Referendum wagon through the House of Representatives, Dr. Gibb and his party applauded and passed votes of thanks to him for having kept his plighted word to do so. The Doctor even 'went one better': he invoked high heaven to bestow more power upon the Premier's massive elbow. But alack! the Upper House tossed the Referendum Bill out of the window, and since then Dr. Gibb and Mr. Seddon have not been playing in the same yard. For some weeks the champion of the Bible-in-schools League nursed his wrath to keep it warm. When it had reached the temperature of an electric furnace he hosed the Premier with its liquid fire at the Presbyterian Assembly, denounced the Referendum Bill as worthless, Mr. Seddon as guilty of insincerity, promise-breaking, 'telling taradiddles' (Dr. Gibb's expression, not ours), 'fooling the Bible-in-schools party all along the line,' and other more or less Bulgarian atrocities. As is customary with Dr. Gibb when he enters the arena of controversy, he suspended the rules of polite discussion and

'Did engage
In a warfare with the remnants of a palaeozoic age.'

The Premier did not turn the other cheek. He 'retorted' several of his antagonist's charges, accused him of garbling his quotations (an inveterate weakness of the impetuous Doctor's, as we have time and again shown), and struck back with odd bits of sarcasm that smote like chunks of old red sandstone. The League President returned to the charge of insincerity in another longwinded letter which turned a column of the New Zealand press into a fuming Vesuvius. The Premier threatens to 'stamp the country' against the Bible-in-schools scheme, should it ever become a 'live question.' And there, for the time being, rests what may be described as 'a rare purty bit of a fight.'

The outstanding and instructive feature of this interesting controversy is the fierce temper and violence with which it has been fought out by the chosen champion of the Bible-in-schools League. On his side it has been a driving squall of words—a fog-horn controversy. Search it with a microscope and you will find in it no

speck or trace of the ordinary courtesies of debate. In this respect at least, it has served as a useful lesson to the electors of New Zealand: it has enabled them to gauge the bitterness of feeling which—as we have often pointed out—would be imported by the Bible-in-schools leaders into a plebiscite, if it were ever granted, on the question of sectarianising the public schools. 'We hope,' says the Wellington 'Free Lance', 'this object-lesson is not being lost upon the public. It is a foretaste of the acerbity of feeling we may expect ad nauseam if ever the Bible-in-schools party get the thin edge of denominationalism introduced into our State school system. Mr. Seddon has gone out of his way to oblige the Bible-in-schools agitators. There has been no demand from the people for a referendum on that question. It was a gratuitous undertaking on his part to give them the means of obtaining a catch-vote on a subject for which the public are not prepared. If Dr. Gibb had obtained pledges from members of Parliament to support it those pledges ought to be made public. Let us know where we stand. It will be time enough to debate the Bible-in-schools seriously when the electors themselves bring it into prominence. So far all efforts in that direction have been confined to church conventicles, and the only noise we hear is the banging of the drum ecclesiastic. The Premier will place himself in a false position if he mistakes this ecclesiastical clamor for the voice of the people. On their part, the people would be false to their liberal and democratic instincts if, under any specious excuse, they allowed themselves to coerce a minority on matters of religion.'

A Mean Fraud.

'It is hard,' says the 'Catholic Times,' 'to acquit the French authorities of meanness and even dishonesty, if the story told by Messrs. H. Riviere and Co. in a letter to the "Times" be true, as we have reason to believe it is. When the French Government sent the monks adrift from the Grande Chartreuse they appointed a liquidator to arrange for the disposal of the property. The manufacture of the celebrated liqueur, it appears, aroused the covetousness of the Government. Acting on its behalf, and in virtue of powers which he temporarily obtained, the liquidator conceded the manufacture and sale of the liqueurs to a certain firm. But, if the expression be allowable, he gave away what he did not possess. The monks were not so simple as to let their enemies into a secret which they have so long and so jealously guarded. When they went to Tarra-gona in Spain they took the recipe and the necessary knowledge with them, so that the liqueurs now made in

For { COUGHS,
COLDS,
BRONCHITIS, Etc. } Take!

BONNINGTON'S CARRAGEEN IRISH MOSS

France are merely imitations of those formerly produced at the Grande Chartreuse. The liquidator claimed the right of seizing the trade mark and label used by the monks, and they are now adopted by the firm with whom he negotiated. Steps have, however, been taken to expose the deception. In this country the use of the label would be treated as fraudulent, for it was registered here (England) as a trade-mark in 1876.'

Jubilee of the Immaculate Conception.

Our issue of this week coincides auspiciously with the golden jubilee of the proclamation of the dogma of the Immaculate Conception. Fifty years ago to-day—on December 8, 1854—Pius IX., in the midst of a picturesque assembly of over two hundred bishops from all parts of the world, issued the following solemn definition:—

'To the honor of the Holy and Undivided Trinity, for the grace and adornment of the Virgin Mother of God, for the exaltation of the Catholic faith and the increase of the Christian religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our Own, We declare, pronounce, and define that the teaching which holds that the Blessed Virgin Mary was, by a singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of the human race, preserved free from every taint of original sin, at the first moment of her conception, has been revealed by God, and is therefore strongly and constantly to be believed by all the faithful.'

Though defined only fifty years ago as an article of faith, the doctrine of the Immaculate Conception was part of the original deposit of sacred truth left by Christ to His Church. 'It has always,' says a learned Jesuit theologian, 'been implicitly believed in the Church. Though several theologians wrote against it, it is doubtful whether they understood the doctrine as now defined; if so, they were against the ancient tradition and the "sensus fidelium".' In Mary's case, God's mercy interposed and saved her from the stain of original sin which, as the daughter of a fallen race, she would otherwise have contracted. This singular privilege was bestowed upon her for the sake of Him Who was to be born of her and through 'His merits foreseen.' Long before, God held back the rushing waters of the Jordan so that they should not touch the Ark of the Covenant. In like manner He stayed the flood of evil, so that it should not contaminate, even for an instant, the soul of His Virgin Mother, of whom the Ark was a type and image. 'Christian children,' says a Catholic theologian, 'are sanctified at the font; St. John the Baptist was sanctified while still unborn; Mary was sanctified earlier still—viz, in the first moment of her conception.' The same Christ Who redeemed us redeemed her. Her high privilege came through His grace. Apostrophising the Divine Saviour, Bossuet says: 'Thou art innocent by nature, Mary only by grace, Thou by excellence, she only by privilege; Thou as Redeemer; she as the first fruit of those whom Thy Precious Blood has purified.' As far back as February 2, 1849, Pope Pius IX. had, through the encyclical 'Ubi Primum', requested all the Catholic episcopate throughout the world to give frank and full expression to their views and wishes on the subject of the sinlessness of the Virgin Mother of God and to entreat the prayers of the faithful for divine guidance. 'The definition,' says a historian of the period, 'was accepted by Gallicans as well as by Ultramontanes, for it was notorious that the whole episcopate gave full assent to the doctrines of the papal Bull.'

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A Protestant 'Manual of Instruction' before us (by Rev. Vernon Staley) does not accept the doctrine of the Immaculate Conception. But it admits a belief 'that, with a view to her future destiny as the Mother of the

Lord, she was, like the Prophet Jeremiah and the Baptist, specially sanctified from the womb, and lived a life of spotless innocence. How,' exclaims the writer, 'could she otherwise have been fitted for her high and mysterious office as Mother of the Incarnate God?' The complete reasonableness of the doctrine of the sinlessness of Mary from the first moment of her existence finds, however, easy acceptance on the part of the many Protestant clergymen and divines who come into the unity of the one true Fold of Christ. One of the most brilliant and scholarly of recent converts is, undoubtedly, the Rev. Dr. de Costa. In his interesting work, 'From Canterbury to Rome,' this cultured divine writes in part as follows regarding his acceptance of this ancient doctrine of the Catholic faith:—

'The Protestant reader will possibly feel some surprise on being told that, in approaching the subject of the Immaculate Conception, little difficulty was experienced, and that the great truth was at last joyfully received. Indeed, there came to be a feeling of wonder that what was perfectly reasonable should so long have been hidden from my eyes, which was all the more noticeable from the fact, that, like all the teachings of the Catholic Church, this is in accordance with the whole tenor of Holy Scripture and is moreover plainly indicated in the New Testament. For example, it was argued, if John the Baptist needed sanctification from his birth to become a herald of the Saviour, how much more necessary was immaculate purity on the part of one appointed to be the Mother of the World's Redeemer, and whose flesh and blood was to be His own very Flesh and Blood. Again, our Blessed Lord declared that His Flesh and Blood were the true Manna, while St. Paul said that all these things were figures of things to come. Turning therefore to the Old Testament, it was found that the Manna appointed to be reserved was placed in an ark of incorruptible wood, being specially contained in a vase of pure gold previously refined. The conclusion seemed irresistible. This pointed to the Immaculate Conception.

'Still further, in the Revelation of St. John, was seen the woman clothed with the sun, about to give birth to a child who was to rule the nations and whom the dragon was vainly waiting to devour. Here again, seemed to be an illustration of that immaculate virginal purity taught by God's Angel when he saluted the Blessed Virgin as "Full of Grace" (gratia plena), Jerome's translation of the perfect participle (kecharitomena). It was evident that the King James translator in attempting to pervert the authority of Jerome, by rendering the Greek as "highly favored," followed the example set in a thousand other renderings that form deliberate mutilations of God's Word in the interest of Protestantism.

'It was at last seen that the truth of the Immaculate Conception was one of the most ancient known in the world's religious thought; and it was impossible to suppose that the Church, founded and endowed with all teaching and disciplinary power, had made a tremendous mistake on a point so deep and vital.

'The rejection of the Immaculate Conception, therefore, forms a complete rejection of the Church of Christ.'

A veteran in the person of ex Superintendent Toohey has joined the majority. Mr. Toohey, before his arrival in Melbourne in the early fifties, had been a member of the Royal Irish Constabulary. For over 20 years he was in charge of Geelong station as sergeant, and subsequently had control of Emerald Hill as sub-inspector. As Superintendent he supervised the Burke police district, and retired in 1894. In the wild days of the diggings Mr. Toohey, as sergeant, was involved in many exciting adventures with the lawless characters who were attracted by the gold, and who too frequently obtained more than their fair share of the colony's latent wealth without the trouble of digging for it.

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Hancock's "BISMARK LAGER" BEER.

NEW ZEALAND'S
NEW INDUSTRY

THE NEW BRITAIN MASSACRE.

THE MURDERERS' FATE.

The Sydney 'Daily Telegraph' told, in a recent issue, the sequel of the cruel massacre of Catholic missionaries in New Britain by some wild hill-natives, led on by a convert named Tomaria, whom the Fathers would not permit to put away his lawful wife in favor of another. The account of the punishment of the murderers is from the special correspondent of the 'Daily Telegraph' and is dated from Herbertshoe, New Britain. It runs as follows:—

Since the massacre of Pater Rascher and his community at St. Paul's, Beining, a strong police force under the direction of Police-master Schaper has been scouring the fastnesses of the Beining Mountains, and has inflicted a fearful punishment on the natives for their crime. Up to the present 85 natives have been shot, and 35 sentenced to various terms of imprisonment.

The Repentance.

The first of the murderers to be captured alive was Togmakam, who had struck down Brother Shellekens. He was taken by his own people, and delivered up to the police. He was brought on to Herbertshoe, and was tried by the Imperial Judge, Herr Kornmeyer, and a special jury of three. He confessed his crime, and when questioned as to why he committed the deed, he replied, 'Tomaria told me to do so.' He was found guilty and sentenced to be shot the next morning. At the appointed time he was brought out to the place of execution, and allowed himself to be bound to the post without a murmur. He was attended by Father Dick till the last moment. Unfortunately, the native police bungled the shooting, and two volleys had to be fired into the miserable man before he was killed.

On September 12 Tokapie was captured, tried, and shot at Herbertshoe, Father Dick again attending the doomed man. Tirowas, the murderer of Sister Agatha, was captured and executed at Beining. Just before his execution he expressed a wish to be baptised into the Catholic faith, and the Government officials, in compliance with his wish, secured the attendance of Father Van der Aa, who baptised him. At the conclusion of the ceremony he was shot. Toyule, who was captured with Tirowas, was also sentenced to death, but his sentence was commuted to imprisonment for life on account of this youth, he being only 16 years of age.

How Tomaria Planned the Murders.

From the confessions of the executed men it seems that Tomaria was planning the Beining massacre for a long time, and got many of the natives to join in by means of a trick. Tomaria was accustomed to go to the villages of the natives and buy pigs, saying that they were for the use of the missionaries, and that Pater Rascher would eventually pay for them. He would take the pigs to his friends and they would feast. After many pigs had been secured in this way, he told the natives to go to Pater Rascher for their pay. Naturally the priest was surprised, as he had never seen one of the pigs, he told the natives, and refused to pay for what he had not received.

The natives left full of anger against Tomaria. He was waiting for them, and inquired if they had received payment. The natives accused him of trickery, but in great indignation he told them that Pater Rascher had lied to them, as the missionaries had eaten all the pigs. He wound up his accusation with the words: 'That is what your missionary does for you. He is no true missionary, and we will kill him.' Exasperated at the idea that the missionaries had cheated them, they agreed, and the massacre was arranged to take place next morning, as Tomaria had now no fear of opposition from any of the natives. He also secured the services of Pater Rascher's personal attendant and another village boy to act as spies. It was arranged that the massacre was to take place in the morning, whilst the community were attending Mass, and that the signal was to be given by Tomaria shooting Pater Rascher at the altar. Just as Tomaria was about to give the signal by shooting the Pater, the priest turned towards his congregation saying the words, 'Dominus Vobiscum,' and his eye by accident fell on Tomaria, who hurried from the church, thinking that he was discovered. Finding that such was not the case, he hurriedly arranged for the massacre to take place after the community had breakfasted, and it was carried out.

How the Murderers were Caught.

During the campaign against the murderers they showed great ingenuity in defending themselves. The chiefs, hearing of the approach of the police, retired to the Kara mountains and dug deep trenches, heaping up the ground in front. When the police appeared they made a determined resistance, but owing to their want

of firearms as opposed to the magazine rifles of the police, they were routed, many of them being killed. Tomos, the chief, was wounded, and afterwards died. Many other engagements took place, but during the whole time the ringleader, Tomaria, was not seen or heard of. The Governor, Dr. Hahl, had offered large rewards to the natives for the capture of the murderers, dead or alive, and eventually several heads were brought in by the natives, but Tomaria was not among them.

Death of the Arch-Murderer, Tomaria.

The Government, recognising the seriousness of allowing Tomaria to remain at large, two men who were under sentence of death were offered life and liberty if they would guide the police force to the retreat of their leader. They agreed, and, chained together, they were told to lead, and were told that at the first sign of treachery they would be shot. The march was a fearful one, and reflects the greatest credit on Police-master Schaper, who, with his black police, undertook the dangerous duty. After a considerable distance of rough country had been traversed, the party came across a newly-cut track, beautifully clean and fresh-looking, leading up into the mountains. Schaper, tired out with his long climb, would have readily turned into the track, but the two guides objected, and insisted on ascending the mountain by another route. It was well for the party that Schaper listened to their advice, for it was afterwards discovered that the track had been cut by Tomaria as a trap, and had the party taken it, they would have been killed to a man.

Stealthily ascending, the party at last came in sight of Tomaria's camp, which was in the form of a ring surrounded by deep trenches. The approach of the police was observed, and Tomaria, leaping over his trenches, stood waiting, rifle in hand. As soon as Schaper came in sight a ball whistled past his ear, and he fell. Tomaria was not sure that the shot had taken effect, and called out derisively for the white man to 'Come on.' He then sent another shot, which tore up the grass at Schaper's side. A third shot quickly followed, and then Tomaria got behind a coconut tree to reload. This was the policeman's chance; he covered the tree with his rifle and fired, and Tomaria fell dead, shot through the throat, the ball having first passed through the tree. The natives made a most determined resistance, but were driven out, many of them being killed. Tomaria's head was cut from the body and placed on a stake, to act as a warning to others. Pater Rascher's gun was recovered, together with a considerable amount of ammunition of Tomaria's own manufacture.

The Last Chapter.

On September 29, Tokangal was captured at Vuna Maria, and afterwards executed at Herbertshoe. It was he who gave Sister Sophie her death stroke. He was attended by Father Dick. Tolalama, who was implicated in the sacking of the Trappist station, gained his reprieve by bringing in the heads of three of the murderers named Tonieknek, Topakum, and Toyusira. The three natives defended themselves with spears, but were overcome by Tolalama's people.

St. Paul's Again.

It is now considered that sufficient punishment has been dealt out to the natives, and the mission stations will be again started. Pater Stehlin, two Brothers, and three Sisters will soon take up the work at St. Paul's. The heads of the natives who were executed were cut off, and put in spirits, and sent to Berlin.

CATHOLICS AND CRIME.

ANALYSIS AND COMPARISON OF STATISTICS.

Under the above heading Mr. Benjamin Hoare, the veteran Melbourne journalist, contributed a very interesting and informative paper to the Catholic Congress. Some years ago (says Mr. Hoare), when the Victorian Statist used to present his crime tables in a manner which distinguished the religions of persons arrested for crime, it used to be made a subject of reproach against Irish Catholics in this State that they had a bad pre-eminence in the crime tables.

The law statistics are not treated now in the same way. The Victorian Year Book for 1903 does not give any record of the religions of the offenders, or alleged offenders. But a table in it, supplying the birth-places of arrested persons, seems to bear out a statement made nearly twenty years ago by Mr. Hayter that 'of places outside Victoria, the country which supplied the largest number of arrested persons is Ireland.'

It used to be further said, by way of disparaging Catholics, that, 'in proportion to their numbers in the community, the Roman Catholics supplied nearly two and a half times as many arrested persons as the Protestants.'

Building on this, Sir Archibald Michie, a former legal luminary of Victoria, asserted in a pamphlet that 'the cause or causes of the remarkable excess of Catholic crime, and its inevitably consequent check to the community, is as important a social question as the reader can address himself to. Is it too much to say that there is at least evidence that the cause, latent as it may be to many, lies in some of the principles of Romanist dogma?'

The Inadequacy of the Data.

Only very rarely nowadays do we hear these things hinted at. It may be that the Statists have come to see the records of mere arrests are worthless as a moral or even criminal index, seeing that not more than 15 of 16 persons are arrested for every 100 crimes committed, and only slightly more than half of those arrested are convicted. It is not the arrested man, but the convicted one, who is the criminal, and there are not more than about eight or nine convictions for each registered crime.

We must be careful to note the distinction between 'arrests' and 'convictions.' The Victorian Statist, in the period alluded to, told us: 'The offences with which the Irish were charged, however, could not have been of so serious a nature as those in respect to which the English and Welsh were arrested, as the number of the latter committed for trial were more than twice as numerous, in proportion to the numbers in the population.'

For example, in one year, out of 13,648 Catholics arrested, 13,211 of them were charged with drunkenness, assault, and unseemly conduct, which the Statist set down as 'minor offences, hardly amounting to crimes.' That means that 97 per cent. of Catholic 'crime' was no crime at all, but merely boisterous brawling.

Moreover, it has to be noted that sometimes 20 men may be arrested for a single crime, when only one man may be guilty and convicted. These tables of arrests, therefore, are utterly fallacious.

The Charge Repeated.

However, not long since, some of these aspersions were repeated in one quarter, where the speaker was at more pains to be offensive than careful to be accurate.

As Catholics, we have no right to blink any hard and solid fact, if it be a fact, nor should we seek to evade statistics by a shuffle. I have heard men trying to explain the over-proportion of Irish arrests by saying that prisoners frequently give false names and birth-places. Some may do so, but, for anything we may know, such exceptional cases are just as likely to tell for Catholics as against them. We had much better look the facts in the face, and ascertain exactly what is their value. The poet tells us that 'things are not what they seem.' Everyone who has studied statistics knows that figures are especially liable to fallacy, unless they are adequately and fully stated.

A man, judging from a mere surface presentment of such crime tables, may fall into an error similar to that of the untutored savage, who supposes that he sees the sun rise in the east, whereas, in fact, science knows that the sun does not rise at all.

We will try and get to close quarters in this. The inferences drawn from such facts, as used to be stated in Victoria more frequently than now, are—

1. Irishmen are mostly Catholics.
2. Irishmen and Catholics are proportionately greater offenders against the law than are Englishmen and Protestants.
3. Therefore, the much-boasted Catholic education fails in its moral objects.

My present object is to show that two or three propositions thus presented are not sustainable in fact, and that, if they were so, they would be faulty as a syllogism.

The first proposition may be accepted at once. Irishmen are unquestionably mostly Catholics. But are they more lawless than Anglo-Saxons? We will see. First we will look at home. In the year 1903, 22,175 Victorian persons were arrested, and of these 3060 were born in Ireland—that is, a little more than one-seventh of the whole. Only 482 of the Victorian total were for serious crimes; 19,201 were for drunkenness and petty offences against order. Now, it may be admitted that the 3060 Irish-born offenders were disproportionately large as compared with English-born and Victorian-born. But all this disproportion, whatever it was, is found amongst the 19,201 petty offenders against sobriety and order.

Open and Secret Inebriety.

There is a great deal of significance in this. Pat was always of a jovial turn, and generally fond of his liquor. But the Gael and the Saxon are equally amenable to the same general impeachment. I have figures by me which show that the Englishman's drink bill runs to over £4 per head, against about £2 15s for the Irishman's. The chronicles of the court may sometimes

show more Irish inebriates, but not more aggregate Irish drinking to excess. These court records are but very small factors in the sum.

The drunkenness which comes before the courts is certainly not five per cent. of the total drunkenness in society. Are we to judge of this drunkenness by the 5 per cent. and leave the 95 per cent. without question? We can no more form a true opinion on this data than can the fisherman judge of the fish in the sea by those which he has in his net. A little reflection will show this. Drinking is a universal custom. But different people take their liquor in different ways. The less well-to-do—of which numbers are the mass of Irish Catholics—go to the bar for their liquor. They drink in the open, under the eye of the police, and when they exceed they stagger out of the taproom into the arms of the night watchman. It is not so with the richer bibbers, who frequent the private resorts of the city, and who, in their cups, are sent home safely in cabs, or kept in privacy to sleep off their debauches. I have known men who were drunk regularly once or twice a week, but who never got into the hands of a policeman. The Anglo-Saxon can carouse and go home quietly to bed. The Celt's excess expends itself in noise, in the breaking of a head or a window. In the first case, the courts never hear of a complaint; in the second, the same man may figure as three or four separate offenders. This is a fact which used to be vouched for by the Statist himself, and which so completely destroys the value of the figures that they have been discontinued in the old form.

What we have said, therefore, completely upsets the inference drawn from mere 'arrests,' that Irish Catholics are in any degree more lawless, even in minor matters, than others. If the arrests are only 15 or 16 per cent. of the recorded offences, and the convictions only about half as many as the arrests, an argument built on arrests is about as unstable as would be the calculations of a meteorologist who should estimate the rainfall of the whole State by the gauge of a single night taken in a special locality.

The Influence of 'Romanist Dogma.'

We can now proceed to inquire as to whether Catholic education has in any sense failed in its moral effect. This brings us to Sir Archibald Michie's assertion that the cause of Catholic crime is to be found in the 'principles of Romanist Dogma.' Is it true or grotesquely false that Catholic misdoing is traceable to Catholic teaching? If it be true, we shall everywhere find the greater crime where the people are most devotedly Catholic. That must be admitted. Do we find it so? Just the reverse. In New Zealand the Catholics number about 15 per cent. of the people, and in Victoria about 21, but there are more offences against property in New Zealand than in Victoria. Of course, it may be replied that other disturbing causes may account for that. And that is true. The figures prove nothing either way, except that they cannot be taken as the result of 'Romanist dogma.' Indeed, if that doctrine were true, Catholic Ireland—the land par excellence of Catholic faith and practice, the brightest jewel of religious fidelity in the Pope's tiara—ought to be a pandemonium of crime. Clearly, if 'Romanist dogma' tends to crime, we shall find Ireland a hissing iniquity among nations. But what do we find? All Statists agree that recorded Irish crime is less than that in either England, Wales, Scotland, or any of the Australian colonies, taken per thousand of the respective populations. A reference to the 'Statesman's Year Book' will set that matter at rest.

A computation I made some time ago for a period over ten years from the Victorian Statist gave the average number of convictions, per 10,000 of the Australian population, at 8.10; for England, Scotland, and Wales, at 4.98, for Ireland, at 4.10.

If it be replied that there are many criminals in Ireland who are never convicted, I reply: 'Precisely. But that is true, too, of all countries, and is the very reason why neither "arrests" nor "convictions" are any true test of the moral condition of the people.' It is a reason why these charges should not have been built by men like Sir Archibald Michie upon such defective data. I do not put forward my figures as a proof of Ireland's greater morality, but as a very convincing proof that any deductions from such tables as those cited as to Irish offences in the courts are quite valueless as a test of the moral condition of Irish Catholics.

Vice versus Crime.

Here I may push the argument just a short stage further. To get at the moral condition of a people by means of mere statistics is really impossible, because the inquiry would lead from what is mere legal crime into the region of moral philosophy, and to distinctions between vice and crime. We should have to trace the cause and current of society's more hidden sins and immoralities, as they operate before they ultimate in crime, and come under the ken of the policeman. Racial

differences would have to be examined, each with its separate and peculiar vices—some deep, corrupting, cunning, and concealed filming

'The ulcerous place
While rank corruption, mining all within,
Infects unseen.'

Other vices explode openly into breaches of the human statute. We cannot weigh and measure these things by statistics. And yet they count most truly in the formation of human conduct and character. We may lay down one proposition as irrefragable—that all sin against God, seen or unseen of men, is an offence against society, lowering the moral tone, and preparing for overt acts against law. The secret trickster, the darkness-loving adulterer, rarely come within the reach of legal punishment. Yet they are poisoners of the social atmosphere. Compared with the moral lepers, the mere wine-bibber is a trifling offender. Yet the taproom drunkard comes under the note of Mr. Panton, the Police Magistrate, while the others are chronicled only in the great book of God's recording angel.

As an illustration, you all remember the 'Pall Mall Gazette's' exposure of London as 'The Modern Babylon.' A thrill of horror pervaded Christendom at the almost nameless secret iniquities of the city against purity. I have before me, as I write, a consensus of testimony from Protestant ministers of Midland England that 'at no previous date in English history has the marriage bond, the very basis of society, been so openly violated and dishonored as it is to-day.' Be it remarked that none of these things come into the crime tables.

The Purity of Ireland.

But there are some evidences of immorality which do. For instance, here is a table taken from a number of the old 'Victorian Year Book':—

Illegitimate Births to Every 100 Children Born.	
Scotland for 15 years	8.05
England and Wales for 15 years	5.00
Tasmania for 5 years	4.30
New South Wales for 15 years	4.27
Victoria for 15 years	4.14
Queensland for 14 years	3.67
New Zealand for 14 years	2.38
Ireland for 14 years	2.04

Here is another form, quoted by the Rev. Arthur Young from Dr. Lessingwell's tables. It puts the case in another shape. It takes the unmarried women between the ages of 15 and 45, and gives the number of illegimates to each 1000 of them for all the ten years 1878-87. This is the result:—

	Irish Illegitimacy	4.4 per 1000
	English and Welsh Illegitimacy	14.0 per 1000
	Scottish Illegitimacy	21.5 per 1000

How do Sir Archibald Michie's ideas about the influence of 'Romanist dogma' look in the light of these figures? But there is a still more drastic test. The same writer takes two Irish counties, Catholic Connaught and Protestant Ulster, and compares them thus:—

Ten Years, 1879-88.	Total Illegimates.	To 1000 Births.
Connaught	322	5.6
Ulster	3081	51.1

There we see the Protestant province ten times as immoral in this point as the Catholic one. Is this a sign of the influence of 'Romanist dogma'?

British and Irish Crime Compared.

Father Young, in his book, 'Catholic and Protestant Countries Compared,' cites scores of Protestant authorities to prove that Protestant crime and immorality are much blacker than anything to be urged against Ireland. I have no more space to give to his statistics beyond this one line, taken from the 'Encyclopaedia Britannica,' showing the 'more serious offences' in Ireland, as compared with equivalent numbers of the population in England and Scotland, thus:—

Ireland.	England.	Scotland.
3812	4797	6487

An English journal is quoted to show that 'death sentences are eight times greater in England than in Ireland to equal numbers of population.'

So you see—what, of course, you always saw—that Irishmen and Catholics have no occasion to be afraid of facts. As for sneers and jeers against 'Romanist dogma'—well, they may make the 'unskilful laugh,' and 'split the ears of the groundlings'; but they only make 'the judicious grieve.' Certainly, Irish Catholics will never hang their heads in shame at any true statistical crime comparison. Like others, Irish Catholics have, doubtless, plenty of room for moral and spiritual advancement. And they need not disdain to accept a lesson from even the unjust taunts of their enemies.

But the heavenly purity of their faith, and the holy and salutary restraints of their confessional, make their lives, in the bulk—in spite of slips from their warm and impulsive temperament—the saving salt of this bright, new land. It is quite true that the racial peculiarities, the poverty, and the generally undistinguished social status of their exceptional offenders bring their failing more frequently and prominently into the public eye. But as to the moral and spiritual status of Irish Catholics—their attractions of those codes of which God takes note where the Statist fails—I would gladly take their chances as against those of the very sleekest and best in any other sections of the community

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

December 3.

The mission, at present being conducted by the Redemptorist Fathers at the Sacred Heart Basilica, will be continued during part of next week. There have been large congregations at the various services.

On Monday morning at St. Joseph's, Buckle street, Miss E. Cassin, of Hastings (in religion Sister M. Anthony), made her profession as a member of the Order of the Sisters of Compassion. Four postulants were received. They were Miss E. Moynihan, of Ireland (Sister M. Michael), Miss M. Murphy, of Hokitika (Sister M. Gabriel); Miss H. McNamara, of Ireland (Sister M. Gerard); Miss A. Brett, of Wellington (Sister M. Vianney). Mass was celebrated by the Very Rev. Father Keogh, the Rev. Fathers O'Shea, O'Reilly, and Vanning being present in the sanctuary. Father Keogh preached on the religious life, and the choir, under Mr. McLaughlin, rendered the incidental music in a very devotional manner.

On Wednesday morning at St. Joseph's Church the Rev. John Funnerty, of Ireland, and Rev. John Kousch, of Luxemburg, were ordained priests. His Lordship Bishop Grimes officiated, and was assisted by the Ven. Archdeacon Devoy and the Rev. Father O'Shea. His Lordship delivered a short address on the office and duties of the priesthood. After the celebration of Mass the newly ordained priests blessed the congregation. After this ceremony the Sacrament of Confirmation was administered to about seventy candidates, including many adults.

The twentieth annual sports gathering of the students of St. Patrick's College was held on Monday on the Basin Reserve. Lady Ward and many other friends of the college were present. A band played during the afternoon, and afternoon tea was served in a marquee on the ground. The 100yds and 220yds championships were won easily by J. Kennedy, of Greymouth, who in the 100yds race equalled the record of 10 2-5secs established by J. O'Dwyer in 1888. Kennedy won the College Championship on the day's performances, gaining 19 points, and thus is the first competitor entitled to have his name inscribed on the handsome championship cup presented to the college by Messrs. P. Garvey, J. Kerwin, and Dixon. The following were the results:—

St. Patrick's College Grand Handicap.—First distance, 100yds—Ron. McDonald, 6yds, 1; F. Ryan, 3yds, 2; F. O'Connell, 5yds, 3.

Second distance, 220yds—M. Sheridan, 16yds, 1; Ron. McDonald, 11yds, 2; F. O'Connell, 9yds, 3.

Third distance, 440yds—M. Sheridan, 31yds, 1; J. Kennedy, scratch, 2; Ron. McDonald, 21yds, 3.

Ron. McDonald and Sheridan are equal for first place in the Grand Handicap, with 6 points each.

100yds Championship—J. Kennedy, 1; W. Quill, 2; E. Prendeville, 3.

220yds Championship—J. Kennedy, 1; E. Prendeville, 2; W. Quill, 3.

100yds, under 16—T. O'Connor, 2yds, 1; D. London, 8yds, 2; E. Casey, 10yds, 1.

Throwing the Cricket Ball—J. Herring, 83yds 8in (handicap 1yd), 1; P. McNamara, 76yds 9in (handicap 2yds), 2; C. Campion, 75yds 2ft (handicap 3yds), 3.

Potato Race—W. Sullivan, 1; J. Dignan, 2; F. McKenna, 3.

Hop, Step, and Jump—J. Kennedy, 41ft 4in (scratch) 1; P. McNamara, 36ft 10in (handicap 10in), 2.

100yds, boys under 14—F. McKenna, 2yds, 1; T. Malone, 9yds, 2.

120yds—L. Chapman, 7yds, 1; Ron. McDonald, 5yds, 2; F. Ryan, 1yd, 3.

220yds Handicap, under 16—F. McKenna, 15yds, 1; T. O'Connor, 5yds, 2; J. Ryan, 9yds, 3.

Half-mile Handicap—J. Ryan, 90yds, 1; R. Hill, 50yds, 2; T. Kearins, 90yds, 3.

The High Jump event resulted in a tie between F. O'Connell and P. McNamara, whose records (counting their handicaps) were equal, 5ft 1in.

Sack Race, 75yds—J. Stewart, 1; M. Maher, 2.
Long Jump—P. McNamara, 18ft 3in (handicap 2in), 1; H. Maru, 2; J. Kennedy, 3.

Medley Race, 100yds—W. Sullivan and L. Champion were the winners, P. Kelly and B. Gallagher, close up, next.

440yds, under 16—M. O'Leary, 30yds, 1; J. Ryan, 15yds, 2; J. Dignan, 35yds, 3.

Bicycle Handicap, one mile—T. P. Walshe, owing 80yds, 1; T. Kearns, 120yds, 2; C. Gasquoine, 100yds, 3.

One Mile Handicap—T. Boyce, 160yds, 1; H. Seymour, 70yds, 2.

Old Boys' Race, 100yds—E. McCardell, 9yds, 1; I. Bridge, 80yds, 2; R. Evensen, 7yds, 3.

College Championship—J. Kennedy, 19 points, 1; E. Prendeville, 15 points, 2; W. Quill, 9 points, 3.

Lower Hutt.

(From an occasional correspondent.)

December 2.

A meeting attended by 71 intending members to form a branch of the N.A.C.B. Society at the Lower Hutt was held here on Wednesday evening. Rev. Father Clune, who was conducting a mission at the Hutt last week, attended and explained the good work of such societies, and dwelling on the benefits to be derived from belonging to such an organisation. In addressing the meeting Very Rev. Father Lane stated that it had long been his ambition that the Lower Hutt should have such a society, but he was surprised to see such a large number of young men present who were desirous of joining. He thanked Father Clune for the enthusiasm shown in bringing such a large body of men together, and trusted that the branch would be a great success. He then called on Mr. Callaghan, of the Newtown (Wellington) branch, to explain the objects and benefits of the Society. Mr. Callaghan explained the various details and mode of management, and stated that he had never before seen such a large number present at an inaugural meeting, and expressed the hope that the branch would be founded before the present year expired. Mr. A. B. Clark was then elected secretary, pro tem, and 51 of those present handed in their names as intending members. At a second meeting there was a good attendance to hear the secretary's report and sign the requisition. The sum of £5 18s was received as nomination and life honorary members' fees, and the necessary steps were taken to have the branch established. Rev. Father Lane intimated that he would be pleased to place a site at the disposal of the society for the purpose of erecting a hall, a remark which was received with great enthusiasm. Votes of thanks were passed to Rev. Father Clune for his efforts in organising the meeting; to Very Rev. Father Lane for his generosity in offering a site; to Mr. Callaghan for attending the meeting at great inconvenience to himself, and to Mr. A. B. Clark for his services as acting secretary.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

December 5.

The devotion of the Forty Hours' Adoration was recently observed at St. Mary's, Manchester street, and at Leeston.

Both local dailies have published interesting interviews with His Lordship Bishop Grimes, on the recent Catholic Congress.

The Rev. Father Pidgeon, C.S.S.R., is at present conducting a retreat at Mount Magdala; the Rev. Father Stack commences a week's mission at St. Joseph's, Lyttelton, on Sunday, and the Rev. Father Shearman is similarly engaged at Darfield.

The memorial concert, tendered to the relatives of the late Mr. E. T. McNamara, in the Canterbury Hall, on last Wednesday evening, and in which the Hibernian Society and Catholic Club were largely interested, proved a conspicuous success, all the seating accommodation of the spacious building being occupied.

Regarding the prevailing size of ladies hats it was noticed at a recent concert that one chair directly behind the wearer of an article of attire above indicated (the dimensions of which totally eclipsed the stage), was left severely unoccupied during the entire evening, the building being otherwise crowded.

The renewal of the mission given about nine months ago was commenced by the Redemptorist Fathers at the eleven o'clock Mass in the Pro-Cathedral on Sunday, and is to continue for a fortnight. The Rev. Father O'Donnell

C.S.S.R., after explaining the hours and nature of the various mission services for the period, preached a fine discourse. In the evening the Pro-Cathedral was thronged to overflowing before the appointed hour. The preacher was the Rev. Father O'Brien, C.S.S.R., who delivered a masterly discourse on the subject of 'Death' and the hereafter.

An enjoyable and successful entertainment, in aid of the local Catholic schools' fund, was given on last Tuesday evening in the Town Hall, Leeston. There was a very large attendance, and the various items on the programme were well received. In addition to the musical portion, a drama in four acts, 'The Reverse of the Medal,' was capably performed by Misses M. O'Boyle, J. Gardiner, A. O'Brien, McCormick, D. M. and L. Bohan, trained by the Sisters of the Missions of the Leeston Convent.

As additions to his well-equipped private museum, his Lordship Bishop Grimes brought with him from Australia some remarkable curios. These include a model of a mummy representing Osiris, the date of which is 600 B.C., and an Egyptian lamp, dated 800 B.C. A priest from the Solomon Islands, who was in Melbourne at the time of the Conference, presented the Bishop with a model of a jug carved by the cannibal natives.

The following is a list of the successful candidates in the practical examinations of the Associated Board of the Royal Academy of Music and the Royal College of Music held at the Convent of Mercy:—Local centre, intermediate division, Vera de la Cour (honors). Higher school, Kathleen Molloy, Mabel Thomas, Aileen Mahon (singing). Lower school, Mary Molloy (honors), Mary McKeefry (honors), Maude Cassin, Patience Wassell, Kitty Zachariah, Cyril White (violin). Elementary division, Annie McKinnon. Lower school, Thomas Joyce (honors, violin), Convent, Lyttelton. The following pupils passed the Shorthand Theory Examination, held last May at the Convent of Mercy, Colombo street:—Vera de la Cour, Lily Moore, Minnie Callaghan. At another shorthand examination held in the same convent last September Lily Moore gained the second class certificate, and Gertrude Cassin the third class.

DIOCESE OF AUCKLAND

(From our own correspondent.)

December 1.

His Lordship the Bishop visited Paeroa and Karangahake in the Very Rev. Dean Hackett's parish last Sunday, and at the latter place he confirmed a number of children. His Lordship visits the Thames on Saturday.

Rev. Father Bridge, of Sydney, preached on the Immaculate Conception at St. Patrick's Cathedral on last Sunday evening.

Rev. Mother Ignatius, of the Order of the Sisters of Mercy, after several months' absence in Australia, returned last Sunday. Accompanying the Rev. Mother were four postulants for the Order here.

A novena in honor of the Immaculate Conception was begun at St. Patrick's Cathedral last Tuesday evening. His Lordship the Bishop was present in the sanctuary, also the Very Rev. Dr. Egan, O.S.B., Rev. Fathers Patterson, Adm., Holbrook, Dignan, and Cahill. Rev. Father Holbrook preached on the Jubilee of the Feast of the Immaculate Conception. Benediction of the Most Blessed Sacrament followed. Last evening the devotions were continued. The Bishop was again present, as well as a good gathering of priests and people. Rev. Father McMillan, of St. Benedict's, was the preacher, the subject of his sermon being the souls in purgatory. The following is a list of the heads of sermons and the preachers during the remaining evenings of the novena:—Thursday, the Holy Name of Mary (Rev. Father Dignan); Friday, 'Seven Dolors' (Rev. Father McGinness); Saturday, Devotion to Mary (Rev. Father Cahill); Sunday, The Rosary (Rev. Father Patterson); Monday, The Assumption (Very Rev. Dr. Egan); Tuesday, Children of Mary (Very Rev. Father Gillan); Wednesday, Mortal Sin (Right Rev. Mgr. O'Reilly). On Thursday there will be Pontifical High Mass, and a sermon in the evening on the Immaculate Conception by Very Rev. Dean Hackett.

His Excellency the Governor, Lord Plunkett, visited yesterday the new home of the Little Sisters of the Poor, Shelly Beach Road, and was very favorably impressed with what he saw there. He spoke to several of the inmates, countrymen of his own, about Ireland, to the delight of the old people. The Governor afterwards visited the Sacred Heart College, Richmond Road, Ponsonby, and here also he was pleased with the fine building, and free, spacious grounds attached thereto. The Governor evidently enjoyed these two visits, and was a most keen observer in all things around him, and listened with attention to the information imparted to the party.

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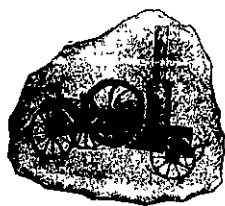
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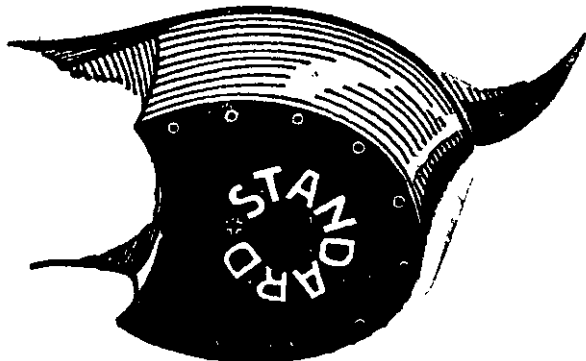
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Irish News

ANTRIM.—Death of a Centenarian.

On Sunday, October 16, an old man named Daniel Magee who, on May 1 last, had attained the remarkably advanced age of 104 years, died at the residence of his son-in-law at Lower Broughshane, about a couple of miles from Ballymena. For a good stretch of years the deceased followed the occupation of a farmer, his lands being situated near Crebilly, on what is known as the Woodside Road. Of late years he lived with his son-in-law and daughter, enjoying well-earned leisure. It is only but a comparatively short time since, he was a witness in a famous local right-of-way case, heard at the assizes at Belfast, and he gave his evidence so lucidly that he was complimented by the judge, who also congratulated him on his healthy-looking appearance for a man so far advanced in life as he was. It may be mentioned that some short time prior to that, 'Old Dan,' as he was familiarly known, travelled to Belfast and back to his home, a distance of about 60 miles, and the feat was acknowledged to be a marvellous one in the way of pedestrianism for a man of over a hundred years of age. Deceased retained his mental faculties to the last, when he passed peacefully and calmly away.

CAVAN.—A Partisan of the Landlords.

The 'Cavan Weekly News,' a Protestant journal, commenting on Bishop Elliott's recent tirade, says: 'The Bishop has made himself a strong partisan of the landlords. The Church of Ireland has, to a certain extent, failed in her mission by being so prominently identified with that class. The methods of the Land League and the institution of boycotting are a reproach, not only to England for her misrule, but more particularly to landlords for the extortion and oppression of their tenants, which frequently took place with the concurrence and approval of the clergy of the Church of Ireland. The Land Courts had to be established to prevent the landlords from cheating the tenants.'

CORK.—The President of the Queen's College.

Dr. Windle, of Birmingham, one of the best-known educationalists in the ranks of the British Catholics, has been appointed President of the Queen's College, Cork. The 'Freeman' attributes Dr. Windle's appointment to Chamberlain influence.

Proposed Memorial.

A movement has been inaugurated in Mitchelstown for the erection of a monument to the memory of John Mandeville. About £700 is in hand: an adequate sum for the erection of a suitable memorial. It is suggested that the monument should take the form of a statue of Mandeville in the Square at Mitchelstown.

DUBLIN.—An Enthusiastic Reception.

Mr. John E. Redmond, M.P., Captain Donelan, M.P., and Mr. P. O'Brien, M.P., the Irish envoys to America, arrived home on October 13 and were accorded an enthusiastic reception in Dublin.

Important Resolutions.

At a general meeting of the Archbishops and Bishops of Ireland, held in St. Patrick's College, Maynooth, under the presidency of his Eminence Cardinal Logue, on October 11, a resolution was unanimously adopted re-affirming the statement issued by their Lordships last June with reference to the educational grievances and general disabilities from which the Catholics of Ireland still suffer without redress. Among the resolutions adopted by their Lordships was one in which it is stated that the rents drawn by Trinity College out of lands in almost every part of Ireland which, as the outcome of confiscation, have been reserved during three hundred years as a prize for a State-favored minority, are of right the inheritance of the nation at large, and should be devoted, however late in the day, to provide in an effective manner, as far as they can go, for the wants of all the people of Ireland in the domain of higher education. Another resolution says that the practical exclusion of Catholics and others who are known to entertain popular sympathies, from public offices and employment in the gift of the Government, is a flagrant abuse of Governmental power, worthy of the worst days of ascendancy, and has its counterpart in the enormous and wasteful expenditure out of Irish taxation to multiply situations for a small section of the community and afford them good reason for calling themselves the loyal minority.

Catholic Truth Society.

The annual Conference of the Catholic Truth Society of Ireland was a splendid success from every point of view. The attendance was very large and the discussions which took place were of a high order of merit. By

common consent the paper read by the Most Rev. Dr. O'Dwyer was the ablest and most exhaustive essay on the present condition of University education in Ireland yet given to the public. Cardinal Logue, who presided, declared that although he had the pleasure of hearing many able addresses from the Bishop of Limerick, he had never heard from the lips of his Lordship so magnificent, strong, and vigorous a one as that which he delivered on that occasion. Dr. O'Dwyer, in his address, accused Mr. Balfour and Mr. Wyndham of deceit and duplicity in connection with the Irish University question. The Most Rev. Dr. Healy, in proposing a vote of thanks to the Bishop of Limerick, said he did not agree with his Lordship when he accused the two Ministers of duplicity in reference to this question. It was a statement he, Dr. Healy, could not endorse. He knew something of the inner working of the question, and he honestly believed that both Mr. Balfour and Mr. Wyndham were from the beginning animated by a sincere desire to settle it in a satisfactory way if they could. He accused the Ministers in question, not of deceit or duplicity, but of culpable weakness. They were in a shady condition after the reeling blow that had been dealt to the Government by the secession of Mr. Chamberlain and others, and as they were not in a position to deal with Londonderry as they should have done, they solved the question, and in his opinion dealt a mortal blow to the union. Increased activity and energy in the agitation for the settlement of this all-important question should follow the meeting of the Catholic Truth Society.

LIMERICK.—Over the Century.

There is at present living at Islandanny, a few miles from Abbeyteale, one of the most remarkable centenarians of the age, named Richard Collins. He is at present 103 years of age, hale and hearty, was never an hour unwell, and is still a vigorous smoker. He has a distinct recollection of the history of the early twenties of the last century, and often recounts interesting anecdotes of Captain Rock, and his experiences of the period succeeding '98. He still walks to Mass, six miles distant, every Sunday, being always an exemplary Catholic.

MAYO.—Visit of the Under-Secretary.

Sir Antony MacDonnell, the Under-Secretary, paid a visit to Castlebar to discuss the question of marine works in Mayo with the County Council. The Urban Council of Castlebar presented an address of welcome to his native county to Sir Antony, and in his reply he referred to the Land Bill and the work of the Congested Districts Board, saying he looked forward to more rapid progress in the work of the latter body.

MEATH.—Tobacco Culture.

The Dublin correspondent of the 'Manchester Guardian' says:—I had an opportunity of seeing Colonel Nugent Everard's tobacco crop and curing barn at Randalstown, County Meath. The produce of twenty acres, amounting to over 14,000 pounds weight of tobacco leaf, is undergoing a process of curing and drying, preparatory to being dispatched to manufacturers. This is the first time that the experiment of tobacco-growing in Ireland has been thoroughly made, as previously curing and drying had to be done away from the locality where the tobacco was grown, and many mistakes were made. In the present case the Department of Agriculture are defraying the cost (£1000) of the curing and drying shed, which is heated artificially, though Colonel Everard is otherwise carrying out the experiments at his own expense. Professor Harper, of the University of Kentucky, is at present superintending the operations, and he pronounces the leaf to be of excellent quality—quite equal to that of Virginia and Kentucky. Colonel Everard has figured out the cost of production and the prices which Dublin manufacturers have estimated it will fetch, and he is now convinced that, even paying the full duty, tobacco can be made a thoroughly paying crop. However, in order to get successfully over the experimental stage, he strongly feels that the present system of making a refund of one-third the duty to the grower should be continued after the five year period fixed by Parliament has terminated.

A Nation of Church Builders.

At Curraha, near Ashbourne, County Meath, the new Church of St. Andrew was dedicated to Divine worship on Sunday, October 16, by the Most Rev. Dr. Gaffney, Bishop of the diocese. The sacred edifice, which owes its erection to the untiring zeal and energy of Father Lynch, P.P., is a spacious building, admirably suited to the requirements of the district. All the interior decorations have been carried out by generous gifts from friends of the worthy pastor. At the conclusion of High Mass the Rev. M. J. O'Farrell, All Hallows' Foreign Missionary College, Drumcondra, preached the dedication sermon. Our forefathers, the preacher said, were a nation of church builders, but never, perhaps,

since Ireland was called the Island of Saints, and first diffused the blessings of Faith, were the Irish people more zealous in church building than at present. In the prairies of America and Australia, in the busy hives of industry in the new Continent and nearer home, in Protestant England, splendid temples—worthy houses of God—were being raised up by the exiled children of the Irish race. They were told that this vast expenditure was not economic, that their religion was not an economic one. Well, in their adhesion to the Catholic Faith they believed that there was no expenditure more re-productive. Our Lord Himself had told them that a cup of water given in His name would not pass without its reward. What, then, would be the reward of those who built a church to His honor and glory?

TIPPERARY.—The Bishop of Killaloe.

At the final meeting of the Nenagh committee having charge of the testimonial to the Most Rev. Dr. Fogarty, Bishop of Killaloe, it was decided to present a brougham and harness to his Lordship. At the conclusion of the meeting a vote of thanks was passed to the chairman and also to Mr. Maloney for acting as hon. secretary. Mr. Maloney, in reply, said no thanks were due to him for anything he had done in connection with the testimonial to Dr. Fogarty. It was to him a labor of love, and he only hoped and prayed that Dr. Fogarty would be spared for many years to rule over the ancient diocese of St. Flanan.

TYRONE.—Death of a Priest.

The death is reported of the Rev. Thomas Markey, Moy, County Tyrone, which took place on October 15, and has created universal regret. Father Markey was noted for many good qualities, and was esteemed and respected amongst the people of the parish in which his lot was cast.

WEXFORD.—Too Much Bureaucracy.

At a public meeting in Enniscorthy Surgeon-General Evatt, who has been asked to report on the Poor Law Medical Service in Ireland, said the bureaucratic management of Irish affairs by Castle Boards was the weak point in Irish government.

GENERAL

Potato Blight

A cable message states that great distress prevails owing to the failure of the Irish potato crop on the west coast of Ireland, it being the worst since 1879.

Still They go

A Queenstown correspondent states that up to the end of September 27,000 adults left Queenstown for America, as against 21,000 for the corresponding period last year.

A Letter of Thanks.

The trustees of the Irish Parliamentary Fund (the Most Rev. Dr. O'Donnell, Bishop of Raphoe, Mr. John Redmond, M.P., and Mr. Stephen O'Mara) have sent a letter to the treasurer of the United Irish League of America acknowledging 'with a deep sense of gratitude' the first instalment of the £10,000 guaranteed by the League in America to the Parliamentary Fund.

Mr. Redmond's Views.

Mr. John Redmond, M.P., interviewed on his arrival from America at Queenstown by the Press Association's correspondent, said he believed the entire land of Ireland would be sold to the tenants in between ten and fifteen years. Mr. Redmond had read little about the Irish Reform Association during his stay in America, and said he was not free to discuss the subject. He remarked, however, that the scheme generally afforded a proof of the progress of the Irish movement. He had formed no opinion as to what majority the Liberals would have in the next Parliament. All he hoped for was that it would be a small one. While in America he asked for only fifty thousand dollars, which were over-subscribed. The Irish in America had realised that the Irish cause was winning, and were determined to give the Irish Party whatever money they wanted. As long as there was unity at home financial support from America would be generously given. Regarding the Catholic University question, he was sanguine Ireland would ere long get her just demands in a Catholic University. Mr. Redmond spoke with sorrow of Sir William Harcourt's death, and praised Sir Wilfrid Laurier's whole-hearted sympathy throughout with the Irish movement. Referring to the united declaration of the various Governors of the United States in favor of a Home Rule Government for Ireland, Mr. Redmond said it was the most remarkable pronouncement of the time. His attention having been directed to the carrying on to Liverpool latterly of nearly all the American mail matter instead of landing it at Queenstown, Mr. Redmond said the Irish Parliamentary Party would take the matter up with the member for the division, Captain Donelan, and demand justice for the Irish route.

People We Hear About

Mr. Justin McCarthy, the veteran Irish Lovelast and writer, has just entered on his 75th year.

The Right Rev. Dr. Hsley, Bishop of Birmingham, who celebrated his episcopal silver jubilee on Sunday last, was born at Stafford on May 11, 1838. He was educated at Sedgley Park School, and afterwards at Oscott College. He was ordained priest June 29, 1861, and was consecrated Bishop of Fesse (Bishop-Auxiliary) in St. Chad's Cathedral by the Right Rev. Dr. Ullathorne, O.S.B., then Bishop of Birmingham, on December 4, 1879. On February 17, 1888, he was transferred to the See of Birmingham. Dr. Hsley holds the following public positions—Governor of the University of Birmingham, president of Diocesan Voluntary Schools' Association, hon. president of Birmingham Catholic Association, and president of the Catholic Art Society.

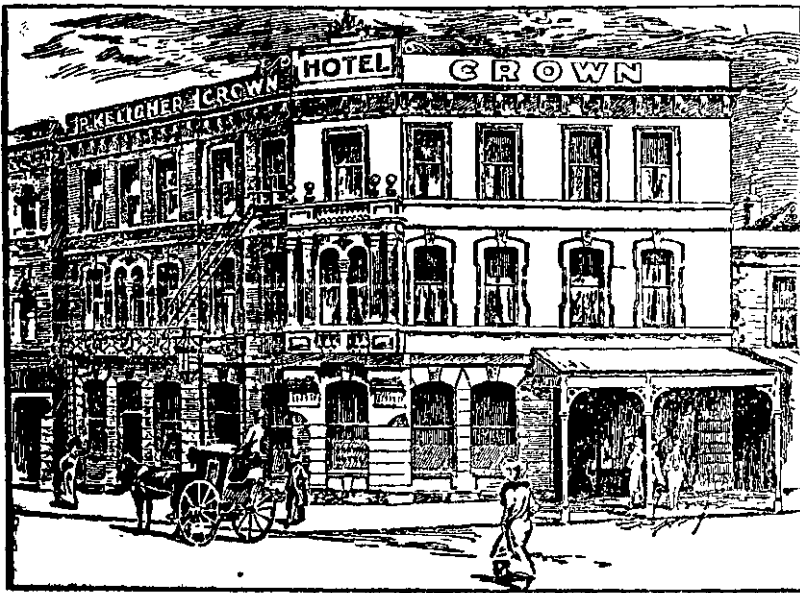
Lord North, who has just celebrated his 68th birthday, is the holder of a title which lay dormant for nearly forty years at the beginning of the past century, and was terminated in 1811 in favor of his mother. The present Lord North, who is a Catholic, is a Knight of Malta, and vice-president of that Sovereign Order in Great Britain. He has for some time had the interests in Britain of the Maltese Nobles, of whose assembly he is president, in his keeping, but the connection is purely social, and relates only to presentations at Court and so forth.

Alfonso XIII., Spain's youthful monarch, has chosen the beautiful Duchess Marie Antoinette of Mecklenburg-Schwerin to be his bride. He is eighteen and she is twenty. The Duchess, who was born in Venice, is naturally Latin in her sympathies, and met the King while he was travelling with his tutors in Italy and Austria. As a boy Alfonso learned to play football and billiards, and is a dashing horseman. He emulates the Kaiser in his devotion to military science, and at times shows a rare skill during the Spanish military manoeuvres. It is not stated when the marriage ceremony is to take place.

Judge Adams, the County Court Judge of Limerick, and a well-known storyteller in the National Liberal Club, is one of the wittiest of Irishmen, but occasionally in an encounter he comes out second best. Recently he was presiding at Quarter Sessions in Limerick. A juror asked the Judge to excuse him from serving on account of deafness. 'Were you in my court during my charge to the jury in the last case?' asked the Judge. 'Yes, your honor,' replied the juror. 'Did you hear it?' 'Yes, yer honor, I heard every word of it, but I couldn't make any sense of it.' The reply evoked a roar of laughter, in which Judge Adams heartily joined. But he did not excuse that juror.

The Princess of the Asturias, sister of the King of Spain, died on October 17. The Princess was the sister of the King of Spain, and from the day of her birth, September 11, 1880, until the birth of her brother, May 17, 1886, was the presumptive heiress of the throne. The birth of a boy altered the position of the Infanta Maria de las Mercedes Isabella Theresa Christina Alphonsina Hyacintha, for such was her name in full. The Princess was married February 14, 1901, to Prince de Bourbon, a relation who belonged to the branch of the family that formerly reigned in the Two Sicilies. Her husband was naturalised as a Spanish subject, held the rank of Infant of Spain, and was a general in the Spanish army.

The strained relations which have recently arisen between France and the Vatican have brought Cardinal Merry del Val into prominence. He is the Pope's Secretary of State, and in many cases is held to be responsible for his Holiness's action in regard to the withdrawal of the Bishops from France. The Cardinal's position at the Vatican (says the 'Review of Reviews') is one of the highest importance. Through his hands pass all the important affairs of state, and on his tact and judgment depends in great measure the friendly relations between the Holy See and the Catholic Powers of the world. At one time it was quite likely that we should have seen Cardinal Merry del Val in England. On the death of Cardinal Vaughan he was mentioned as being the probable successor to the Archbishopric of Westminster. The post of Secretary of State, succeeding Cardinal Rampolla, was considered, however, to give greater scope for his peculiar abilities, and very soon after his appointment he was raised to the rank of Prince of the Church. The Cardinal has served the Church in many lands—from Spain to Manitoba. His knowledge of countries is indeed wide, for, whilst his father was a Spanish nobleman, his mother was an Irish woman. Cardinal Merry del Val's education was received at Slough and Durham. He is a fluent conversationalist in five languages.



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LADIES' DRAWING ROOM,
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Bottlers, Wine & Spirit Merchants.

Country Orders Punctually attended to.
Order through Telephone 979.

Sole Agents in Dunedin for A. B. Mackay
'Lequer' Whisky.

Agents for Auldana Wines (S.A.)

Corks, Tinfoil, Wire, Sypons, and all Bottlers
Requisites in Stock.

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MR. WILSON, having purchased the goodwill of Mr Yule's practice, would like patients to understand that any contracts entered into by Mr. Yule for Mechanical work or otherwise, will be carried out by him without any difference in fee. Any alterations and so on free of charge.

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.

IN MEMORIAM.

WE have Purchased from Mr. H. PALMER, of Princes street, his LARGE and WELL-ASSORTED STOCK of MONUMENTS, HEAD-STONES, CROSSES, and STATUETTES.

The above has been Purchased at a Large Discount of Landed Cost, and we are in a position to offer For Sale AT PRICES which CANNOT BE EQUALLED.

Designs Sent on Application.

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MORAY PLACE,
(opposite First Church).

Branson's Hotel

Corner of KING & ST. ANDREW STS.

MR CHARLES BRANSON, who for many years was at the Grand, has now assumed the management of the above Hotel, which is centrally situated at the corner of Great King Street and St. Andrew Street. At considerable cost, the whole building has undergone reconstruction. It has been greatly enlarged, furnished, and appointed, regardless of expense, making it the most comfortable Hotel in town. It comprises 18 bedrooms, bathroom, large dining, drawing, smoking, billiard, and commercial rooms. Fire escape and iron balcony completely surrounding the Hotel, giving the most ample security against fire

Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement

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THORNTON QUAY, WELLINGTON.

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This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early Trains.

Guests may depend upon being called in time, a Porter being kept for that purpose.

The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.

The Wines and Spirits are all of the choicest and Best Brands. Dunedin XXXX Beer always on Tap.

Table d'Hôte daily from 12 to 2, and Meals at all hours for travellers. Free Stabling.

J. J. TUDOR & Co.,

DYERS & CLEANERS,

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LADIES' SKIRTS, COSTUMES, AND

GENTLEMEN'S CLOTHING

CLEANED, DYED AND PRESERVED.

Suits Made to Measure from ... 50/-

Country Orders will receive ever attention and be returned with the utmost despatch.

Charges Strictly Moderate.

A trial solicited.

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223 CASHEL ST. W., CHRISTCHURCH

(Late of A. J. White's and J. Ballantyne and Co.).

Up-to-date Furniture

At Lowest Current Prices.

Call and Inspect the Stock.

Duchesse Chests...	45s 0d
Full Size Brass-rail Bedsteads	35s 0d
Full Size Kapoc Mattresses	25s 0d
Kapoc Pillows	2s 3d

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PURE NATURAL LYMPH FOR VACCINATION.

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STAPLES BEST

On Draught at almost all Hotels in the City and surrounding districts

And confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

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Latest Spring Tooth Cultivator and Double
Ridger, combined with Turnip and Manure Sower



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DISC HARROWS ROLLERS GRAIN & MANURE DRILLS

BROADCAST SEED-SOWERS

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Marseilles Red Roofing Tiles

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Light, Cool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed

Past Works.—Such as Dunedin Convent Oamaru Convent, Clyde Church, Holy Trinity Church Port Chalmers, Dunedin Car House, Gore Post Office, Creosote Works, Invercargill, numerous Private Residences, particularly in High Street, Dunedin, and in Roslyn, SPEAK FOR THEMSELVES

Future Works.—Such as Christchurch Cathedral, Dunedin, Bluff and Rangiora Railway Stations, Railway Library, Invercargill and TEN (10) Private Houses in Dunedin, Oamaru and Invercargill show the increasing popularity of the line.

Estimates Given of any work. These are carried out by our RESIDENT EXPERTS, and WHICH WE GUARANTEE.

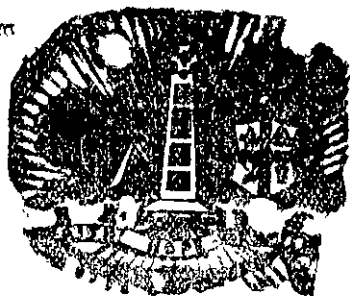
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The Catholic Community is earnestly requested to support this excellent Organisation, for it inculcates a love of Holy Faith and Patriotism in addition to the unsurpassed benefits and privileges of Membership.

The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' standing previous to the commencement of such illness will be allowed 5s per week as superannuation during incapacity.

Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

In addition to the foregoing provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Officers or direct from the District Secretary.

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

W. KANE,
District Secretary,
Auckland

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Containing 50 Rooms, all refurbished and renovated. Three minutes walk from wharf and train. Good Accommodation for Country Settlers and the Travelling Public. Tariff, 30/- per week or 5/- per day.

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This Hotel has just been Renovated and Refurnished throughout. It is commodious and up-to-date, and offers every inducement to tourists and the general travelling public.

Visitors can rely on obtaining the very best accommodation. Only the best brands of Wines, Spirits, and Beers stocked.

Commercial

For week ending December 7.

PRODUCE.

London, December 2.—Wheat: The European markets are firmer, and there is a good speculative demand for distant cargoes. Nine thousand quarters of Australian February and 12,000 quarters December and January shipments sold at 35/-, Australian spot is slow of sale at 33/6 to 34/-.

Flour is slow, with an easier tendency. London, 25/6 to 26/-; Glasgow, 26/6 to 27/-.

New Zealand Wheat: Spot, long berried, 32/6; short 33/6.

Butter is firm, and there is a good inquiry for all classes of colonial, especially secondaries. Danish, 114/- to 116/-, a few saltless at 108/-, New South Wales, 102/- to 104/-.

London, December 4.—Wheat: An Australian cargo and 10,000 quarters of December and January shipment sold at 33/3, and 13,000 quarters of February shipment at 33/1½.

Frozen Meat—The Trade Association's Smithfield market quotations for the undermentioned classes of frozen meats are based on actual sales of not less than 100 carcasses of mutton or lamb or 25 carcasses of beef of fair average quality. These quotations are not for selected lines, but parcels fairly representative of the bulk of the shipments now on the market:—Mutton: Canterbury, light, 48-56lb, 4½d; medium, 56-64lb, 4½d; heavy, 64-72lb, 4½d; North Island, 56-64lb, 4½ to 4¾d. Lambs: New Zealand sorts unchanged. New Zealand Beef: Ox foies, 180-220lb, 2½d; ox hinds, 180-220lb, 2½d. River Plate sheep: Heavy, 3½d; light, 3 5-16d. Beef: Forequarters, 2½d; hindquarters, 2½d.

Wellington, December 5.—The Department of Industries and Commerce has received the following cable message from the Agent-general, dated London, December 3.—The mutton market is firm. Stocks of mutton are light and firmly held in a few hands. The retail demand is becoming very much restricted on account of the high prices ruling. Average price to-day: Canterbury mutton, 4½d per lb; other brands North Island mutton, 4½d. The stock of lamb is light and there is a good demand for all offering. Average price to-day: New Zealand lamb, Canterbury brands, 6½d per lb; Australian lamb, 5½d. Beef is in better demand. Average price to-day: Hindquarters New Zealand beef, 3d, foies, 2½d. Quotations for New Zealand beef are nominal. The butter market is very firm, and there is general confidence in the maintenance of the present prices. The supply of new season's New Zealand butter per 'Papanui' is practically exhausted. Average price choicest New Zealand butter to-day is 105/- per cwt, Danish, 116/- The cheese market is quiet, but firm; Canadian, 19/- The hemp market is firm. Good business has been done during the past week. The price of New Zealand hemp, for good fair Wellington grade, on spot to-day, is £31/10/- per ton, for January to March shipments, £31/10/-.

Invercargill prices current.—Wholesale.—Butter farm, 5d; separator, 7d; butter, factory, 10½d. Eggs, 8d per dozen. Cheese (factory), 6½d. 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, 10½d, 11/- 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, 1/6½ to 1/8½; feed, 1/2 to 1/6. Wheat: Milling, 3/2 to 3/7; fowls, 2/8 to 3/1. Potatoes, £3. Chaff, £3 to £3/15/-; 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, 4½d, dairy, 4½d. Eggs, 9d. Onions: Melbourne, 2/9.

Messrs. Stronach, Morris, and Co. report:—Wheat—There is not much doing, the principal demand having been for fowl wheat. Quotations: Prime milling, 3/6 to 3/9; medium, 3/2 to 3/5; best whole fowl wheat, 2/11 to 3/1; broken and damaged, 2/6 to 2/9.

Oats.—There has been a rather better demand lately, and the stocks in store are now very much reduced. There is no change to report in prices, which are as

follows: Prime milling, 1/6½ to 1/7½; good to best feed, 1/5 to 1/6; inferior and medium, 1/3 to 1/4.

Chaff.—There has been a rise since last report in prime samples, owing to short supplies. Quotations: Prime oaten sheaf, £3/7/6 to £3/12/6; medium, £3/2/6 to £3/5/-; light and inferior, £2/10/- to £3.

Potatoes.—Supplies of new potatoes are now increasing, and in consequence Derwents have eased somewhat. Best are worth, 50/- to 55/-; others, 40/- to 45/-.

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

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue was a small one, and, under good competition from a full attendance of local buyers, was cleared at satisfactory prices. All classes of produce were in demand at prices fully equal to late quotations. Values ruled as under:

Oats.—Prime Gairton have had most attention from exporters, and for sound lines, bright and clean, there is good demand for shipment. B grade sparrowbills and other good feed lines have more attention. Little actual business in these is passing, but as local stocks are much reduced, we expect to see better values ruling shortly. Quotations: Prime milling, 1/6½ to 1/7½; good to best feed, 1/5 to 1/6; inferior and medium, 1/3 to 1/4 per bushel (sacks extra).

Wheat.—Local millers' requirements are unusually small, and in consequence no business of any importance is being done in milling qualities. Fowl wheat continues to come forward freely, and meets a fair market. Quotations: Prime milling, 3/6 to 3/9; medium to good, 3/2 to 3/5; whole fowl wheat, 3/- to 3/1; broken and damaged, 2/6 to 2/10 per bushel (sacks extra).

Potatoes.—Smaller supplies have been coming forward, and all good, sound Derwents are now readily quitted at an advance on late values. Quotations: Best Derwents, £2/15/- to £3; others, £2 to £2/10/- per ton (sacks in).

Chaff.—Prime oaten sheaf has strong inquiry. All consignments lately to hand have been readily quitted on arrival, and at Monday's auction sale a distinct advance in prices was obtained. Quotations: Prime oaten sheaf, £3/10/- to £3/15/-; medium to good, £2/15/- to £3/5/- per ton (bags extra).

Pressed Straw.—We quote: Best oaten wheat, 30/- to 35/- per ton.

WOOL.

London, December 2.—At the sheepskin sales 5800 were offered, and all sold. The bidding was spirited. Merinos were ½d to ¾d higher: fine crossbreds, ½d to ¾d; medium coarse, 1d. The advances are due to American purchases.

The Bradford wool market is excited. Common sixties, 21d, supers, 24½d; forty-sixes, to 17d.

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

Rabbitskins.—We offered a small catalogue on Monday, and found prices on a par with those lately quoted, blacks if anything being a shade better. The weekly sales will now be discontinued, as supplies have fallen off, sales being only held every second Monday.

Sheepskins.—We offered a large catalogue on Tuesday, and had a very good sale, all skins forward meeting a very good market.

Hides.—Our sale last Thursday was smaller than usual, but prices on the whole were good. Our top price for ox was 5½d and for cow 4½d.

Tallow and Fat.—There is no change to report in this market.

LIVE STOCK

OTAGO FARMERS' HORSE BAZAAR.

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

We held our usual weekly sale of horses at our bazaar, Crawford and Vogel streets, on Saturday last, when we had an entry of 73 horses all told. The attendance was exceptionally good, buyers being present from all parts of the country districts, and town carriers and traders were fully represented. A good number of draught mares and geldings, the property of various owners, changed hands at highly satisfactory prices, and a good many more sharp, cliffy geldings could have been placed at similar values; but there was a limit to our numbers in this class. Spring-carters were wanted and in good demand, but only a few suitable sorts of this class were forward, and met with ready sale. Express and buggy horses were also in fair demand, and a good many changed hands at good values, as also did a fair number of hackneys at prices quite satisfactory to vendors. We quote: Heavy draught mares and geldings, £55 to £65; lighter sorts (young and sound), £45 to £52; plough mares and geldings,

South British Fire and Marine Insurance Company.

OF NEW ZEALAND.

Capital	£1,900,000
Paid up Capital, Reserves & Undivided Profits Exceed	£420,000
Net Annual Revenue Exceeds	£285,000

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THE ADDINGTON MARKET.

The entries of sheep at Addington were very small, and of cattle below the average, but there was a large yarding of pigs. The attendance was moderate.

Fat Cattle.—The entry of 188 head proved sufficient for requirements, and previous rates were barely upheld. Local steers sold at £6/10/- to £10/12/6; heifers at £5/17/6 to £9/5/-. This is at the rate of £2/- to 26/- per 100lb for medium to prime beef.

Fat Calves.—There was a large entry. Good vealers sold fairly well, but others were almost unsaleable. Prices ranged from 4/6 to 60/-.

Store Cattle.—A heavy entry of all descriptions came forward. Well-fed, forward steers found buyers at late rates, but there was no spirit in the demand, and stock of poor breeding and condition scarcely elicited a bid. Of dairy cows there was a fair yarding in number, but the general quality was very poor. A pure Avonshire cow sold at £8/15/-, a few useful cows at £5/10/- to £7, and old and inferior at £3 to £5.

Fat Sheep.—The entry was probably the smallest that has been known at this season of the year, and, being insufficient for butchers' requirements, there was an animated sale, and prices were far above those lately current, easing considerably, however, towards the close of the sale. Exporters were, of course, completely outbid. Prices were as follow: Woolly sheep—Ewes, 22/6 to 27/-; merino wethers, 21/6 to 22/6. Shorn sheep—Wethers, 20/1 to 23/9; ewes, heavy-weights, 21/- to 25/10; others, 15/- to 20/-.

Fat Lambs.—There was a good entry in both number and quality, and, with keen competition by both butchers and exporters, values were fully maintained. Prime pens sold at 18/- to 20/6; others, 15/9 to 17/9.

Store Sheep.—There was not a large entry, but competition was brisk, especially for forward lines, and a good sale resulted. A line of 1250 wethers was sold at 19/6, the buyer draughting a large number into the fat pens, where they sold at 22/- and 21/6; 121 mixed wethers sold at 17/3; 352 two-tooth wethers at 16/6; 91 wethers and ewes at 16/9; 181 two and four-tooth ewes at 16/11. Ewes and lambs, all counted: 96 at 13/10, 351 at 13/5; and 81 at 12/2.

Pigs.—A moderate supply of fat pigs met a rather slow sale. Baconers were at easier rates, while porkers made recent values. There was a large yarding of stores, which sold well. Baconers made 35/- to 57/-, equal to 4d to 4½d per lb; porkers, 32/- to 40/-, equal to 5d to 5½d per lb; large stores, 25/- to 32/6; medium, 18/- to 24/6; and small, 10/- to 14/-.

THE AUSTRALIAN CATHOLIC TRUTH SOCIETY.

Mr. W. L. Bowditch, M.A., hon. secretary of the Australian Catholic Truth Society, Melbourne, writes as under:—

The following resolutions were passed by the Executive Committee of the A.C.T.S. held at the Archbishop's Palace on Friday evening, November 18:—

That his Grace the President request each of the Bishops to appoint a clerical and lay secretary to spread the work of the A.C.T.S. in his diocese.

The general secretaries shall arrange for visits to Catholic centres in the archdiocese to advocate the cause of the A.C.T.S., and shall prepare a list of ladies and gentlemen willing to lecture under the auspices of the A.C.T.S. at these centres during the winter months.

A library sub-committee was appointed, consisting of the Rev. L. Martin, Messrs. W. P. Lenehan, P. J. Quirk, and R. Stewart, to make enquiries as to the number and condition of Catholic libraries, to devise means for furnishing them from time to time with lists of Catholic books suitable for libraries or for private persons, at the lowest possible quotations; also to report on the best means of introducing standard Catholic books and newspapers into the public libraries of Victoria, and of preventing the purchase out of public money of works which calumniate the Church.

That we offer to unite with the English and Irish C.T.S. and with the Paulist Fathers in America, in urging on all Catholic publishers to issue immediately cheap reprints of standard Catholic classics, and promise to aid in the distribution of them throughout Australia.

GREYMOUTH.

(From our own correspondent.)

December 3.

The Premier and party are expected on the Coast at Christmas.

The Liberman Society is increasing in numbers, and more interest is being taken in this branch, which is the oldest in the Colony.

The flax industry is fast assuming large proportions on the Coast, and large numbers of men are engaged at the various mills.

Constable Ryan, formerly of Addington, who has been acting sergeant here for the past few weeks, has been promoted to the position of sergeant. Mr. Ryan leaves to take up his new duties in Dunedin shortly.

Master J. Kennedy, son of Mr. John Kennedy, Ahaura, carried off a number of events in the St. Patrick's College sports. In the 100yds event for this year he equalled the college record.

A West Coast Shipping Company has lately been formed. They have purchased the s.s. 'Torganten' for a start. During the month of October 16 steamers, of 16,985 tons, visited this port.

The township of Dunville is becoming a big place on account of the State mine, and houses are going up in all directions. A passenger service in connection with the railway commences next week. This will be a boon to residents in that part.

Mr. O'Gorman, who has been promoted to the Reef-ton Post Office, was presented on last Saturday by the officials here with a set of gold sleeve links. Mr. Samson made the presentation, and referred to the many good qualities of Mr. O'Gorman. Mr. O'Gorman suitably replied.

Last Monday the Very Rev. Dean Carew journeyed to Reefton to attend the funeral of the late Mr. Gallagher. The deceased was held in high esteem, and his death will be mourned by a large number. The funeral cortege was attended by people from all parts of the Coast. The Rev. Father Gallais officiated at the graveside. Another old identity passed away at the Reefton hospital recently in the person of Mr. Caples, who was widely known in connection with mining affairs.

The Convent and Marist Brothers' Schools were examined a little while back and passed very creditable examinations, as the subjoined inspector's report will show.—Greymouth Convent School (pass subjects)—Reading, good; spelling, excellent; writing, very fair; composition, very fair; arithmetic, good; geography (standard VI.), fair; drawing (standard VI.), good. The above shows that a very satisfactory year's work has been done at this school. Brunner Convent School (pass subjects)—Reading, very good; spelling, excellent; writing, good; composition, very fair; arithmetic, very good; geography, good; drawing, very good; singing and drill exercises, very good; needlework, very good. A good year's work has been done by this school, and the result is highly creditable. Marist Brothers' School—Another good year's work has been done by the teachers of this school, who are to be complimented for steadily raising the quality of the work year by year. Pass subjects: Reading, good; spelling, very good; writing, very fair; composition, very fair; arithmetic, good; drawing (standard VI.), very fair; geography (standard VI.), very fair; geography, good; drawing, very fair; grammar, very fair; history, good; elementary science, object lessons, good; recitation, very fair. Additional subjects: Singing, good; drill exercises, very good. Four boys in standard VII. did very good work, averaging 80 per cent. of marks.

Messrs Hallenstein Bros. are presenting their customers with pretty stamp cases as Christmas gifts...

The spiritual retreat for ladies at the Sacred Heart Convent, Timaru, to be preached by the Rev. Father Roney, S.J., will commence on Monday, January 9.

Messrs T. Fitzgerald and Son, carriage proprietors, MacLaggan street, Dunedin, have ladies' and gentlemen's riding hacks, single and double buggies, waggonettes, etc., on hire at reasonable rates...

Our lady readers are specially invited to pay a visit to the establishment of Messrs. Brown, Ewing, and Co., Princes street, Dunedin, where they will have an opportunity of inspecting a select stock of underclothing at very reasonable prices...

A special display of Christmas novelties is now on view at Messrs. Herbert, Haynes, and Co. These have been specially imported for the festive season, and will be found to excel any former exhibition of the firm, both as regards utility, artistic design, and the wide range of the goods, which are suited to all ages and tastes...

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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 35 Guineas per annum. A reduction of three guineas is made in favor of Brothers. Prospectuses on application to the Director.

The College RE-OPENED on FEBRUARY 8th, 1904.

BROTHER DIRECTOR.

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Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Annual Vacation begins on the 15th of December and ends on the 15th of February.

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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.

MARRIAGE AND OBITUARY NOTICES are not selected or written at this office. Subscribers desiring the publication of such notices should forward them to the Editor.

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ANSWERS TO CORRESPONDENTS

D.T.—(1) You can get catalogues of the Catholic Truth Society's and other publications from the book-sellers advertising in our columns. (2) Lingard was a Catholic. (3) The 'Outlook' is a very respectably conducted religious paper. The 'Guardian' and the 'Prohibitionist' are the only papers that have declined to insert our refutations of statements unfairly reflecting on Catholics.

X.—The 'Tablet' is not a tribune for hearing and determining personal quarrels on matters of parochial administration. Your letter was promptly consigned to the waste-paper basket.

DEATHS

COLLINS.—At Waikata, on December 3, James Collins, of County Clare, Ireland, and brother of Thomas J. Collins, Heriot; aged 62 years.—R.I.P.

DUFFY.—At his residence, Ashburton, on November 6, after a short illness, Patrick Duffy, a native of County Mayo, Ireland.—R.I.P.



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII. to the N.Z. TABLET

THURSDAY, DECEMBER 8, 1904.

THE EUREKA STOCKADE.



stingy cable message in Tuesday's daily papers ran thus: 'The jubilee of the Eureka Stockade was celebrated at Ballarat and in other mining centres of the Commonwealth.' The scrappy tale told by the submarine wire recalls the spacious days that followed Esmond's discovery of gold at Clunes and the swift and strenuous life that in time overflowed upon us from Victoria, like the backwash of a tidal wave, and opened our mines and tilled our fields and set New Zealand upon the high road to prosperity. Transylvania long enjoyed the distinction of being termed 'the gold-mine of Europe.' In the early fifties Ballarat came to be regarded as the world's gold-mine. It was a name to conjure with. People's heads were turned when the story went forth that, for instance, one little party 'lifted' two tons of gold at Two-ton Gully; that a little knot of eight miners raised £38,000 in a few days from a claim on the Californian Lead; and that a Welshman, with a few pick-

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 SATISFACTION**

strokes, opened up the coveted glories of one of those famous 'jeweller's shops' where the yellow metal lay in dust, grains, and lumps from the size of a pea to that of an emu egg. The wild inrush of population from the ends of the earth soon drew a population of 40,000 souls to the banks of the yellow Yarrowee. In the mad scramble for sudden and easy wealth, ploughs, flocks, schools, ships, stores, and offices were deserted, ordinary business was paralysed; and there were many who feared that the good fortune of Victoria (the Port Phillip Settlement, as it was then called) would prove, like the luckless gold of Nibelungen, a source of ruin to the colony.

Matters, however, soon righted themselves. For did not people soon discover that gold was to be easily and more surely won by leading, clothing, housing, and generally catering for the needs of the ever-increasing population of miners? The miner, too, if he built up the colony's wealth, did so with a millstone round his neck. This was the digger's license-fee of thirty shillings a month (increased for a time to £3 per month) for a modest claim of eight feet square. The license-fee chafed because the miners objected to the principle of taxation without representation (they had no votes at parliamentary elections); because that heavy tax upon their industry was imposed under the wholly erroneous impression that everyone who went to the goldfields, must necessarily make a fortune, and because of the odious and irritating methods by which the fee was collected. Police and goldfield Commissioners fell into an unpleasant habit of ordering miners to stand and deliver their magic bit of blue license paper, sometimes several times a day. 'Digger-hunting' rapidly developed into a science. There was a little brigade of spies, informers, plain-clothes constables, etc., and fresh ruses were devised from day to day to circumvent the nimble (and sometimes starving) miner whose license-fee was in arrears.

As a rule the battle was conducted in the following way: A detachment of horse and foot, in skirmishing order, surrounded the quarter of the mining-field selected as the objective of the tax raid. They then closed in as rapidly as possible, like a living net, about the miners. The first sight of the uniforms was greeted with the warning cry: 'Trap! Trap! Joe! Joe!' Then ensued a wild hurry-scurry from the raiders on the part of the affrighted gold-seekers who had neglected to provide themselves with the talismanic 'bit of blue,' or to carry it in their pockets. Some of the defaulters tried to get through the uniformed cordon of digger-hunters. Others made for the friendly cover of the neighboring bush, while mounted troopers, with drawn swords, rode at full speed to 'head them off.' The majority sought a hiding-place within the fast closing circle of pursuers. Some concealed themselves under the bunks in their tents; others scrambled down shafts and (as the saying ran) 'pulled the hole in after them.' A goodly batch of prisoners—sometimes sixty or more—was the ordinary result of a digger-hunt. They were handcuffed together, marched off to the police camp, and chained to logs in the open air until brought for trial before the Commissioners. The proceedings were very brief and summary and ended in a fine of £5 or upwards, or in terms of imprisonment with or without hard labor.

As a rule, the treatment of the miners was harsh and exasperating to a degree. The goldfields officials seem to have displayed a lamentable lack of the most ordinary tact in their methods of enforcing an odious and, in the main, oppressive law. As a result, a feeling of marked hostility grew up against the police (white and black) and against the officials generally. Petty reprisals took place from time to time and feeling found uproarious vent in the canvas and weatherboard theatres, in rough-and-tumble anti-police harlequinades, and in the topical songs and metrical gibes of Thatcher.

By 1853 the agitation against license-fees had found organised expression. Some blood shed during a collision between miners and police in Ballarat brought matters near a crisis. The increased acrimony thereafter thrown into digger-hunts strengthened the hands of a strong and active minority who opposed constitutional agitation and held that the time had come to win their rights by armed resistance. Foremost among those was Peter Lalor, a native of Queen's County (Ireland). He was elected commander-in-chief. Verne, a Hanoverian, was next in command. After him came Thomas Kennedy, a Scotsman, whose motto ran:—

'Moral persuasion is all a humbug;
Nothing convinces like a lick i' the lug.'

Among the other leaders of the movement were Carboni Raffaello (an ex-Garibaldian Italian), and James Esmond, the discoverer of the first payable goldfield in Victoria. The 'Ballarat Times' warmly championed the cause of armed resistance to the obnoxious tax. Firearms of every kind were industriously collected or commandeered; pikes were forged; and an elementary and aimless form of drill went on night and day. At the close of November, 1854, shops were closed and business was paralysed in Ballarat. Geelong and Melbourne reacted to the tension of the crisis. Troops were rapidly set in motion for Ballarat. On November 30, at the height of the crisis, the Commissioners, with incredible folly, set out upon one of the most irritating displays of digger-hunting that had ever taken place in Ballarat. It was the last digger-hunt that was ever witnessed in Victoria.

The armed miners were encamped within a rough stockade of slabs, ropes, and overturned carts at the Eureka, enclosing about an acre of ground. They kept guard carelessly, feeling secure against attack till the arrival of Sir R. Nickle's reinforcement of eight hundred men, who were tramping along on their toilsome way from Melbourne. One morning before daybreak—it was December 3, 1854—Captain Thomas, of the local garrison, moved quietly on the Stockade with 276 infantry and mounted men. Martial law had not been proclaimed nor the Riot Act read, comparatively few diggers were within the enclosure, and they were caught napping. There was a short, sharp struggle. Four soldiers were killed and a few wounded. Of the miners, thirty-five to forty were slain and a hundred and twenty-five taken prisoners. The whole affair was over in twenty-five minutes. Verne, the sword-clanker—the second in command of the miners—got safely away rather early in the fray for his reputation as a fighter. Raffaello, the ex-Garibaldian, was captured up the sod chimney of his tent. Lalor, the commander-in-chief, fell severely wounded early in the action. A pikeman concealed him by covering him with slabs. The same evening he was hurried away to the ranges on Father Smyth's horse, his wounds dressed, and his broken arm amputated. A reward of £500 was offered for his capture, but his friends were true to him. The news of the struggle at the Eureka Stockade went like wildfire through the colony. Public sympathy, expressed in mass meetings, surged in a high tide in favor of the miners' demands. When, early in 1855, thirteen of the Eureka prisoners were arraigned in Melbourne for high treason they were acquitted amidst the frantic plaudits of the multitudes assembled inside and outside the court. A general amnesty followed; the monthly license-fee was abolished—in its stead was issued a miner's right at twenty shillings (subsequently reduced to five shillings) a year; and the place of the hated Commissioners was taken by Local Courts, Mining Boards, and Wardens' Courts. The crowning result of the Stockade insurrection was the separation of Victoria from the mother colony of New South Wales and the granting of a new Constitution, which received the royal assent on July 21, 1855. Hume, the leader of the peace party, and Lalor, the Rienzi of the party of armed resistance, were elected as the first representatives of Ballarat,

Lalor lived to be knighted and was long the Speaker of the Legislative Assembly. He passed away to his rest in 1899, and a life-size bronze statue of him now adorns the chief thoroughfare of Ballarat. This is, in brief, the story of the Eureka Stockade.

Notes

M. Combes.

Two cable messages in Tuesday's daily papers run as follows:

'The Committee of the Chamber of Deputies has adopted the Disestablishment Bill.'

'The "Times" Paris correspondent says that altogether apart from the Disestablishment question, there are signs of a coming Ministerial crisis.'

It would seem as if the lodge-propelled Combes is approaching the close of his career as the little Nero of France. In the October 'Fortnightly' the Baron de Coubertin thus describes the podgy little man of mediocre ability who, dressed in a little brief authority, has been playing such pranks before high heaven in western Europe. 'M. Combes is not in any sense a statesman: he is merely a politician of middling intelligence and of still more dubious scrupulosity—a man devoid of conscience and of will. His every act is based either on an order received from his party or from some Masonic lodge, or on some interest which he cannot avow, but which he awkwardly dissimulates. Added to this, the quarter-deck airs which he adopts by way of creating the illusion of commanding authority give a touch of absurdity to a figure which would otherwise be odious.'

THE CATHOLIC CONGRESS.

THE MEMORIAL VOLUME.

We have received the following circular from the General Secretary of the Second Australasian Catholic Congress:—

'The executive committee of the Second Australasian Catholic Congress anticipate that the volume of Transactions will be ready for distribution in the early part of 1905. Up to the date of publication persons will be enrolled as members at 10s 6d each, entitling them to one copy of the Transactions. Members may purchase extra copies at that price. After publication, the cost of the volume to all, whether members or non-members, will be 12s 6d. The attention of convents and religious houses is specially directed to the fact they may enrol themselves. It is in contemplation to publish the papers of the medical section in pamphlet form, not in the Transactions. A copy of the pamphlet will be sent to all the clergy with the volume of the Transactions, but will only be sent to the adult lay members of the Congress upon their written request, addressed to the honorary secretary. The volume will include all the papers sent to the Congress which gained the approval of the censors, whether read at the sessions or not. In addition, there will be about a dozen pages of illustrations, and a full list of the members' names and addresses.'

We may add that the Congress Memorial Volume will be enriched with an index of subjects, an index of authors, and a general index which will enormously enhance its value as a work of reference. Persons desiring to secure this valuable publication should forward enrolment fee (10s 6d) without delay to the respective secretaries of their various dioceses: Right Rev Mgr. O'Reilly, Thames; Very Rev. P. Power, Hawera; Very Rev. Dean Foley, Temuka; Rev. H. W. Cleary, Dunedin. It is hoped that the volume will be issued early in January.

DIOCESE OF DUNEDIN

This (Thursday) morning, being the Feast and also the Jubilee of the definition of the dogma of the Immaculate Conception, Masses were celebrated in St. Joseph's Cathedral at 7 and 8 and Pontifical High Mass at 10 o'clock. The music was rendered by a choir consisting of the students of Holy Cross College and the pupils of the Christian Brothers.

The new Catholic church at Kaitangata, in the Milton parish, is to be solemnly blessed and opened to-day (Thursday).

A sacred recital, in aid of the debt incurred in the renovation of the Christian Brothers' School, will be given in St. Joseph's Cathedral this (Thursday) evening.

A Triduum in preparation for the Feast of the Immaculate Conception was begun in St. Joseph's Cathedral on Monday evening.

Miss Josephine Sweeney—the only candidate entered by the Dominican Convent, Oamaru—passed the examination in elementary singing (74 marks) in connection with the Associated Board.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until Vespers. In the evening there was the usual procession in which the members of the Sacred Heart Society and the children of the parish schools took part.

All the pupils presented by the Dominican Convents at Invercargill, Bluff, and Queenstown, at the recent Trinity College practical music examinations, were successful, several securing honors. The following is the list:—Queenstown Convent—Junior grade, Pearl Evans, 93 (honors); Christine Bonner, 91 (honors); Annie O'Connell, 90 (honors). Preparatory grade, Mary McCarthy, 93; Jack Aldridge, 74. Bluff Convent—Preparatory grade, Dorothy Waddell, 87; Katie Roderigue, 86; Chrissie Metzger, 82; Daisy Anderson, 70; Askeine Metzger, 70; Milly Hamilton, 67. Convent, Invercargill—Junior grade, Rebe Marshall, 84 (honors); Ruby Smythe, 71. Preparatory grade, Aileen Tympany, 75; Theresa McClaren, 73; Isa Marshall (violin), 73.

On Saturday there arrived by the 'Westralia' from Sydney nine Little Sisters of the Poor, including the Provincial of the Order. Seven of these will remain in charge of the home for the aged poor, at Anderson's Bay, which is to be opened this (Thursday) afternoon by His Lordship the Bishop. The Sisters were met at the wharf by Bishop Verdon, the local clergy, and a number of the Catholic laity, and warmly welcomed to New Zealand. The nationalities of the Sisters are six French, one Australian, two Irish, and one Italian. The Mother Provincial and the Sisters were highly pleased with the home, and were full of admiration of the beautiful view which it commands of the city, harbor, and oceanwards. Altogether the founding of the home takes place under the most favorable and promising auspices. A wing of the building has already been fitted up for the accommodation of old women, and it is expected that the dormitories for the men will be ready very soon.

On Thursday of last week (writes an Oamaru correspondent) St. Joseph's Schoolroom was simply packed on the occasion of the concert. The smaller pupils were mainly responsible for the first part of the programme, opening with a scarf drill. Then followed a series of tableaux, of which the prettiest was the 'Sleeping Beauty,' 'Darby and Joan' and 'Dolly's Doctor' being very amusing. During the representation of 'Belshazzar's Feast' the Misses Sweeney recited in good style. Then followed a drama of the sixteenth century, called 'The King of the Alps.' The play runs through a quite engrossing plot, and held the interest of the audience throughout. No trouble had been spared, and the stage was fitted up with scenery which had been painted for the purpose. The title role was filled by Miss P. Falconer as the King of the Alps. Miss D. O'Leary as Rappelkoff was particularly good, as were also Miss C. Brett, Bertha, Miss Molloy, Mrs. Rapp, and Miss M. Treahy, Godfrey Siberken, whilst Miss Aileen O'Donnell had only a small part but did it well. Of the other characters all were domestics. Of these Miss A. Geaney and Miss Perry were the pick. During the evening the various acts were interspersed by songs and pianoforte solos, Miss Delargy singing the 'Kerry dance' and other songs, and Miss Ongley 'The Swallows.' Misses Potter and King were responsible for the pianoforte solos, while the Misses Cartwright and Herlihy played a pianoforte duet. Miss K. Cartwright acted as accompanist throughout.

The entertainment given by the pupils of the Port Chalmers Convent School on Friday evening, November 25, in the Foresters' Hall, was in every way a pronounced success, and reflected the greatest credit on the good Sisters and gave evidence of their untiring zeal in the training of their pupils. The first part of the programme consisted of nine musical items—vocal and instrumental—and a drama, entitled 'Adele's trial.' The vocal and instrumental items were much above the ordinary, all the performers doing credit to themselves and their teachers. The drama was well staged, the dresses were appropriate, the performers speaking their lines with considerable elocutionary ability and good enunciation. An excellent item was a bass solo by Mr. A. Salter, the winner of a gold medal at the late band contest in Gore.

The accompaniment to this item was played by Mrs. Schnack. Part two was composed of an instrumental duet (piano and organ), a maypole dance, song in character, vocal solo, and song and chorus by the senior boys. The instrumental duet was played in a very satisfactory manner. The maypole dance, in which twelve of the pupils took part, was very pretty, the performers keeping very good time and deporting themselves very gracefully. The song in character, 'Darby and Joan,' sung and acted by two little nites, who were no more than six years of age, was voted by the audience to be one of the best items on the programme. The vocal solo, 'Life's lullaby,' was very sweetly sung. An instrumental duet brought the first portion of part two to a close. The drama, 'Blind Obedience,' was acted by ten of the boys, who appeared very much at home in their respective parts, their acting being highly appreciated by the audience. A song and dance, 'The gipsies,' were given by six of the senior girls in a manner which elicited general admiration. In the song and chorus, 'Curly-headed coons,' the verses were sung by five of the boys appropriately attired. This was a fitting item to conclude one of the most successful school concerts ever given here. The Port Chalmers Brass Band very kindly played several selections outside the hall prior to the commencement of the entertainment.

ORDINATIONS AT MEANEE.

(From an occasional correspondent.)

December 2.

During the past week St. Mary's Church, Meanee, has been once again the favored scene of the deep-meaning ceremonial of priestly ordinations. In the absence of His Grace the Most Rev. Dr. Redwood, His Lordship the Right Rev. Dr. Grimes willingly acceded to the request of Archdeacon Devoy to act as ordaining prelate, and consequently, on his return from the Congress in Melbourne, his Lordship proceeded immediately to Meanee, where he arrived on Friday, November 18.

The First Ordination

took place on Sunday, November 20, when the Revs. J. M. Pipaud, W. Schaefer, J. Rausch, and F. W. Bartley, all of the Society of Mary, were raised to deaconship, and Mr. P. Finnerty, S.M., received Minor Orders. The following day (Monday), the Feast of the Presentation, was marked by even greater things, for in addition to the Orders conferred, six students of St. Mary's Seminary made their profession as members of the Society of Mary. Punctually at 8 a.m. the solemn procession of students and clergy entered the church, singing that sweetest hymn of love, 'Ave Maris Stella.' As its familiar words died away in softest echoes, his Lordship arrived at the sanctuary, intoned the 'Veni Creator Spiritus,' after which he ascended the altar steps and delivered an address to the students who were about to vow themselves to God. The Right Rev. preacher took for his text the words the Incarnate Son utters in David's Psalm: 'Behold I come, in the head of the book it is written of Me, that I should do Thy will.' In the course of a fine sermon his Lordship stated that this was the first time he had assisted at a religious profession of the Society of Mary in New Zealand, and proud he was to be able to stand on the steps of God's altar and tell those young aspirants to go on in the name of God, to gird themselves for their encounter, and continue on the great work their saintly predecessors in the Society had done and were doing. His Lordship concluded by bestowing his blessing on the congregation.

After the sermon the simple but solemn ceremony of profession took place. The Very Rev. Father Provincial (Ven. Archdeacon Devoy), assisted by the Rev. Father Superior (Dr. Kennedy) and Rev. Father Martin, S.M., received the vows of the following: Messrs. R. J. Hoare, A. T. Herring, B. J. Gondringer, L. J. Quin, T. J. McCarthy, and T. A. Gilbert. At the Mass which immediately followed, his Lordship conferred the Order of subdeacon on Mr. P. Finnerty, S.M., and Minor Orders on Mr. P. J. Smyth, and the newly professed. Sunday, November 27, was the day fixed for the ordination of

Four Marist Fathers.

The ceremony was to begin at 10 a.m., but for an hour previous the faithful of all the surrounding districts were gathering together within the walls of St. Mary's. Not for many a year had the church such a number within its sacred precincts. Not only had numbers come from Napier, Hastings, and Clive, but relatives and friends of the ordinands had come from different parts of the North Island, and even from the south. At the appointed hour the cross-bearer and acolytes, leading the procession of students and clergy, entered the aisle amid the majestic organ roll of Mendelssohn's

March. His Lordship being vested, proceeded to the altar where, attended by the Ven. Archdeacon Devoy and Rev. Dr. Kennedy, Holy Mass was begun. Though the sanctuary was necessarily full, there being twelve candidates for the different Orders, everything, even the slightest ceremony, was carried out to perfection, thanks to the admirable foresight and supervision of the masters of ceremonies, Rev. Father Lezer, S.M., and Mr. D. A. Hurley. At the call for subdeaconship Messrs. Hoare, Herring, Gondringer, McCarthy, Smyth, and Gilbert, S.M.'s, stepped forward; at the call for deaconship the Rev. J. Barra, S.M., and Rev. P. Finnerty, S.M., and at the call for priesthood the Revs. Peoples, Pipaud, Schaefer, and Bartley, S.M.'s. After their ordination the new subdeacons retired from the inner sanctuary to the adjoining stalls, and then followed the solemn ordination of the priests. The scene was moving to a degree. The Bishop himself betrayed the deepest emotion as he pronounced the words of the Pontifical, and at that silent moment when the future priests knelt beneath the Prelate's uplifted hand a feeling of reverential awe seized on all, for in the profound-meaning ceremonies of a priests' ordination there be one more solemn than another, it is that spoken of by St. Paul as the 'imposition of hands.' After the Gospel the Bishop addressed the newly ordained priests in the words the Pastor of Pastors addressed to His chosen twelve on that night, when He, having taken a towel, girded Himself, and washed His disciples' feet. 'Know you what I have done to you?' In the course of

A Sermon of Great Power

his Lordship referred to the work which St. Mary's had done since its humble beginning 14 years ago. Within those short years the grand total of 42 Marist Fathers had been ordained, of whom, except one who had won the crown of life, 23 were now laboring in New Zealand, and the remainder were giving their energies to their Master's service in the missions of Australia and Oceania. During the whole course of his address his Lordship showed himself deeply touched and not even the coldest heart could suppress its emotion. The Holy Sacrifice was then proceeded with, and after the Consecration the Bishop completed the ordination by conferring on the new priests the power to forgive sin.

At the conclusion of the Mass a solemn 'Te Deum' was sung by the whole body of clergy and students, and the procession left the sanctuary while Mr. A. Burger played the 'March of the Priests.'

On Sunday afternoon his Lordship, accompanied by the Rev. Fathers Galerne, Pipaud, and Schaefer, left Meanee for Hastings, whence on Monday morning, the 28th, he left for Wellington. At St. Joseph's, Buckle street, Wellington, he was again engaged, and on Wednesday, 30th November, raised to the priesthood the Rev. J. Rausch, S.M., and Rev. P. Finnerty, S.M.

The kindness of his Lordship during his short stay at the scholasticate won him the sincere reverence and love of all. At great inconvenience he had come to Meanee when his presence was urgently needed in his own Cathedral City, and yet he condescended to remain for a week and a half. For which kindness not only the Fathers and students, but even the good faithful of Meanee parish were very grateful.

WEDDING BELLS

SMITH-DELAHUNT.

There was a large attendance at the Church of the Sacred Heart on Wednesday morning, November 23 (says the 'Kaikoura Star'), to witness the marriage of Mr. Francis Smith to Miss Mary Ellen Delahunt, the ceremony being performed by the Rev. Father Golden. Mr. H. Chisnall escorted the bride to the altar rails. Mr. John Peoples was the best man. The bride was very becomingly attired in a richly trimmed white silk robe, and wore also a beautiful veil and wreath of orange blossoms. Miss Morley, of Christchurch, cousin of the bride, discharged the duties of bridesmaid. Steadman Chisnall (maid) and Mattie Mullane (page) accompanied the bridal party. At the conclusion of the ceremony Miss Kate Harnett played Mendelssohn's 'Wedding March.' The bridegroom's present to the bride was a beautiful gold bangle, and to the bridesmaid a gold and greenstone brooch. The presents received by the happy pair were of a very diversified character, costly and chaste, ornamental and useful, totalling in the aggregate over 100. The wedding breakfast was provided by Mr. and Mrs. James Mullane (brother-in-law and sister respectively of the bridegroom). The Rev. Father Golden, who presided at the breakfast, proposed the toast of the 'Bride and bridegroom.' The toast of the health of Mrs. W. D. Smith (mother of the bridegroom) was received with, if possible, more warmth than the previous one.

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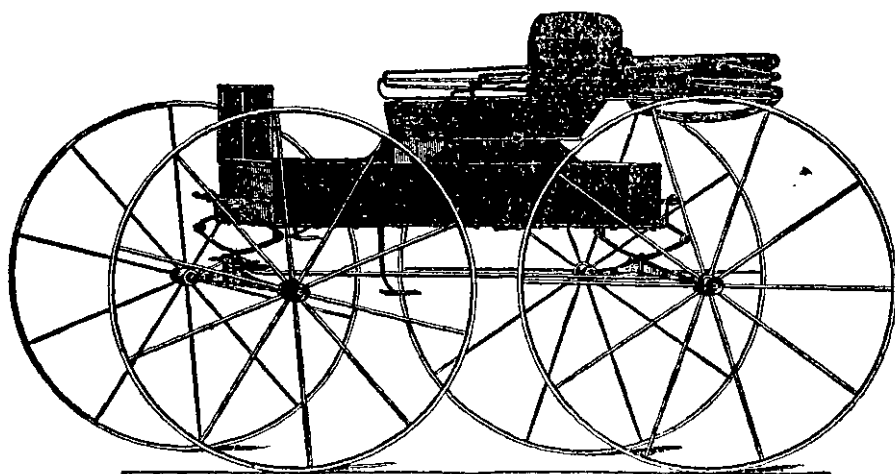
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The Storyteller

GOOD FOR EVIL.

Three sharp, piercing blasts came from the whistle of the shaft-house and reverberated through the silent, snow-covered valley. It was an inky-dark night, cold with a biting keenness, and few of the miners had left their cabins and their comparatively comfortable fire sides. But even while the whistle was still sounding its hoarse warning, lights glimmered in the neighborhood of the black building, that covered the shaft, excited men with lanterns moved here and there shouting to each other, and out in the village the light from many an open door made ruddy patches on the snow. A few minutes later, and black groups of people, some bearing blazing mine lamps on their hats, swarmed up the steep hill toward the scene of the disturbance. In a little while after the warning had sounded a crowd of several hundred men and women had gathered outside of the shaft-house, curious, excited, all asking questions, and no one being able to reply.

The one man who knew the cause of the warning was Jikins, the mine foreman. He stood in the little office building near the fan-house, with his ear glued to the telephone receiver, pale as a ghost, his hair dishevelled, and his black eyes gleaming with suppressed excitement.

'Hello!' he said, 'Give me J. C. Coughlan, of the Coughlan Coal Company. For God's sake hurry! Hello! Is that Mr. Coughlan? This is Jikins! There has been an accident at the mine. Fans were running only half-speed on account of strike. Harry, your son, came over this afternoon and went down this evening without my knowledge. Some of the chambers had gas in them, and—well, there was an explosion and the inside of the shaft is on fire. Hello! Yes, sir! We will do our best; have courage! Good-bye.' He almost threw the receiver into its receptacle and dashed from the room. There was work for him to do. Meanwhile the crowd outside had grown to a mob of several hundred people. At intervals vast volumes of pungent smoke shot up from the mouth of the pit, acrid and irritating with the odor of oil-soaked wood. Willing hands manned the huge hose which was brought out to flush the shaft, and a dozen sturdy arms pointed it down the black cavity. There was a babel of shouted suggestions as to what should be done; the crowd packed closer and closer around the shaft building, and all seemed confusion. Suddenly out of the tumult rose a clear, shrill voice.

'Men, we must have order here! Push the crowd back, you in front, we must have room to work, and we must have silence. Let me give the orders. Now, everybody: bring around that other hose! There, that's it! Now down with it! Good!

It was Jikins, the superintendent. His pale, steadfast face and commanding voice seemed to exercise a remarkable influence over the crowd. The men worked with a new energy; out of confusion came order. Gradually the smoke became less dense, and Jikins, noting every change, at last gave the signal to have the water shut off. The fire had been extinguished.

At almost the same moment a commotion arose in the rear of the crowd. A carriage drawn by a pair of steaming horses drove up, and a man and a woman alighted. Instinctively the people pressed back and made way for them.

'It's Coughlan and his wife!' was whispered from mouth to mouth. Formerly they had been accustomed to mention Coughlan's name only with execration—Coughlan, the man who had forced them time and again to remain idle in order that coal prices might not fall from over-production, Coughlan, the man whose satrap-bosses had practically made slaves of them. His wife—they knew little concerning her; that she was Coughlan's wife was sufficient.

Jikins met the mine owner and his wife in front of the shaft-house: a hurried colloquy ensued.

'There is hope,' said the superintendent: but some one must go down the shaft immediately. The smoke renders the attempt very dangerous, but we may get volunteers. My lungs won't stand it, or I'd go myself. We need a strong man and a true man.'

The flabby face of the mine-owner was crimson with excitement and nervous tension. His wife was softly weeping on his shoulder, and looked up as the superintendent ceased speaking.

'Thank you, Jikins,' she said. 'We need—O God how we need a friend now—strong and true. James, can we ask these people to make such a sacrifice for us?'

Coughlan bowed his head. 'Don't!' he whispered. 'Don't talk that way now! Be brave. I'll offer a reward; we'll find a way!' The woman began to sob aloud, and clung to him more closely.

In the meantime somebody had lighted a bundle of oil-soaked cotton waste, placed in the fork of a near-by tree. As it blazed up the red glare, reflected by the snow, threw into relief the eager faces of the crowd, pressing now in increased numbers around the shaft-house, and the anxious little group in the centre of the circle. Behind showed the mountain, bleak and desolate, covered with blackened tree-stumps, with here and there a straggly pine standing in dismal misery all alone. Around the radius of the circle the powdery snow glittered like a shower of diamond dust.

Coughlan, as if nerved with a new determination, released his wife's hands from his neck, placed an arm around her waist, and, facing the assemblage, raised his hand to command silence.

'Men,' he said, in a voice trembling with emotion, 'my son is down in that burning shaft, and some one must brave danger to find him and to rescue him. We hope that he is alive; but alive or dead, I am determined to help him. He is my only son, and he is dear to me. So listen now. I am an old man, and I call on you to do, not an act of justice but an act of heroism. I myself will go down the shaft to find my son; I ask only for one volunteer to accompany me. Who will be my companion? He will be rewarded!'

The crowd was silent for a moment. Then several men attempted to go forward. There were many brave hearts there, but their wives or their sweethearts pulled them back. Why should they give their lives to this man? They were as dear to their kindred as his son was to him. They were sorry indeed, but they had given him everything else; why should he now demand their lives?

'Is there no one to volunteer?' cried Jikins, searching the faces of the crowd. Then, men—' He paused. A burly, bewhiskered giant, wearing a red flannel shirt, open at the collar to display his brawny, hairy chest, was pressing to the front. His slouch hat was pulled far over his forehead, and his eyes glared from under his bushy brows with a gleam like a mad bear's. He reached the centre of the group, and for a moment confronted the mine-owner in silence.

'The Anarchist!' the crowd exclaimed in wonder. During the past two weeks of idleness the man had been given this title, however unmerited, on account of his fiery speeches against capital. He was counted one of the most desperate men, and the hardest drinker in town. Whether his nationality was German, Polish, or Slavonic no one could tell—he spoke all these languages indifferently well; but that he was a fanatic, with all the fanatic's love of admiration, was admitted by all.

His lanky frame towered over the stooped figure of the mine-owner, and there was an exultant ring in his voice when he began to speak.

'Master Coughlan,' he said, 'you haf coom to beg of the beggars, you haf asked us to go to maybe death to save your son. One little week ago we come to you; we ask you for work. You say to us when we come, what you cannot afford to let us work. You tell us that, remember—and you heard him, my people—you cannot afford to keep the starve away from us. Hah!' There was biting sarcasm in the man's tones, and the mine-owner was infuriated. He glared at his accuser, and attempted to step forward, but the 'Anarchist' made a warning gesture with one hand, and with the other pointed toward the shaft.

'You can talk later; now it is our time! Master Coughlan, you haf asked us to keep your son from death—you who would not risk the price of a loaf of bread to keep us alive! And what do we answer? Listen, then!' He paused for a brief instant. What do we say to you, the heartless man? We say 'Yes!' We say we will help you; not because you are rich, or because of money, but to show you that riches haf not the power to buy courage or friends. We say no man is rich or poor in the bresence of death, and so we say. 'Here is Alex. Birchhoff—a poor man, an ignorant man—and he will go down in the mine and face death for you—alone—all alone! You shall not go; you are too old. Have I spoken well, my people?'

There was a cheer from the crowd, and the orator's eyes glistened with pleasure. The mine-owner, forgetful of all save that his son was to be rescued, tried to grasp Birchhoff's hand.

'I will pay you well!' he repeated over and over again.

Birchhoff seemed not to notice him. Don't bother me now,' he said. 'We will talk if I come back. Good-bye, friends!' he cried, and he stepped on the carriage ready to be lowered five hundred feet into the earth. His clothes were wetted and a damp sponge was placed over his nose. Then the bell clanked, and the carriage sank down suddenly, and noiselessly, into the tomb-like darkness.

Then ensued tense moments of waiting that seemed hours. Suddenly the bell again clanked, the signal to hoist. The cable became taut, and there was a buzz of conversation, followed by a strange silence. Somewhere

in the crowd a woman sobbed hysterically, and now all eyes were strained to see the uprising carriage.

When at last it came to view a dozen volunteers rushed forward to help the returned man. Birchhoff, as erect as a soldier, stood on the platform supporting in his arms the unconscious form of Henry Coughlan. Those who would assist him he waved back with a stern brusqueness. Blackened and burnt with the subterranean flames, his hair and beard singed to a crisp, there was yet a certain nobility in his mien as he walked erect with his burden and laid it at Coughlan's feet.

Mrs. Coughlan took her son's head in her lap and kissed his pale and smoke-grimed face with rapture.

'Thank God! Thank God!' she exclaimed, 'he is not dead! Heaven will bless you for this noble act!' And then bending over her son, she smoothed his hair, matted with the singeing blaze, and wept with mingled joy and sympathy.

'My man—' began the mine-owner; but Birchhoff interrupted him with an imperious gesture.

'It is a present,' he said—'a holiday present, to you and her—from the people. We have given you the life of your son; we only ask that you give to us a little work—a little bread—a little—we ask—'

He swayed and fell like a log, his fingers clutching at the featherly snow, and he muttering weakly: 'It is a present—a little work—for the people!'—'Catholic World Magazine.'

PETERSEN'S PRICE.

Little Mrs. Hargrave, just six months married, and with all her worldly goods packed in a box-car, was moving to a small town in Michigan, to which her beloved John had already been called by business. This town, she learned on her arrival, boasted but one vehicle capable of transporting her numerous belongings from the station to the new home, and this rickety affair, drawn by a broken-winded horse, belonged to a Swedish drayman named Olaf Petersen.

'Be sure,' John Hargrave, wise in city ways, had said to his young wife at parting, 'to make your bargain beforehand with the van driver. Otherwise he'll probably overcharge you outrageously; they always do. It cost me exactly fifteen dollars to get all our stuff from the house to the car.'

'I'll do my best,' promised Lucy.

'I'm sorry I can't look after it for you,' said John, stooping to kiss her, 'but I've got to stay in town all day. Remember, Lucy, make your bargain first, and don't consent to paying more than fifteen dollars.'

But when inexperienced Lucy broached the subject of charges to Olaf Petersen, all that stolid Scandinavian would say was:

'Vell, I don't know, meesis. I can't tole you yooost vat I schorge you until I got my yob feenish. I tole you then.'

This of course did not please Mrs. Hargrave, but Petersen, stolid, obstinate, and immovable, had nothing more definite to offer. As his ancient chariot was the only visible connecting link between the station and the Hargrave house, the young woman was obliged to make the best of an unsatisfactory condition.

But she began to worry at once. Petersen's cold, light-blue eyes, as the young woman pointed out with much perturbation to her mother-in-law, wore a shrewd, crafty expression, and his heavy jaw, large nose and firm mouth were, she declared, clearly indicative of stubbornness.

How was she, a little scrap of a brown-eyed woman, afraid of a mouse, to drive any sort of a bargain with a great burly swindler like that? It made her simply ill, she declared, to think of it.

The moving began. The narrow dray, far advanced in its second childhood, sloped toward the rear so much that the carrying of anything on casters was a precarious matter. The distance fortunately was short, a matter of less than three blocks.

Petersen, with a long-legged, silent assistant to keep the furniture from sliding off the rear end of the slanting dray, started in at 7 o'clock the morning of Mrs. Hargrave's arrival. Necessarily the loads were exceedingly small, consisting in many instances of one solitary article, such as a couch, a buffet, a table, or a big arm-chair.

'My goodness,' exclaimed Lucy, 'if that man is charging us by the load it will take a small fortune to get that carload of stuff moved to the house. John'll never forgive me if it costs more than fifteen dollars; besides, twenty is every cent I have. Oh, do you think it will take more than twenty?'

'Perhaps,' suggested the elder Mrs. Hargrave, 'he works by the hour. I've never moved, so I don't know how they figure.'

'That would be even worse. That wretched old horse creeps like a rheumatic snail. At this rate it'll be midnight before he gets through. I'm having him leave everything on the ground floor, because I can't

risk delaying him a moment by having things carried upstairs. Hadn't I better tell him that twenty dollars is the very last cent I'll pay? He's just making those loads small on purpose. There he comes now with John's desk!'

'No,' advised the older woman, 'let John settle with him when it's all done. You're no match for a great hulking pirate like that Petersen. He made up his mind to rob you, and he'll do it; you can see it all over his face.'

All day long, with a barely perceptible pause at noon the weary, shambling, short-winded horse crawled miserably back and forth with insignificant, under-sized burdens. All day long Petersen laboriously loaded and unloaded his groaning dray. All day long the shiftless assistant, with his blue-overalled legs trailing in the dust, rode at the end of the vehicle to keep the loads aboard, while Petersen led, drove, or supported his raw-boned horse. All day long Mrs. Hargrave counted the trips, marking them down on paper.

The worried young housekeeper thought that Petersen's working day would end at six o'clock, but it did not. As at noon, the interval between loads was merely a trifle longer than usual.

Twilight deepened and night fell. Petersen still labored, the horse still crawled, the assistant with dangling legs still assisted, the dray still threatened to drop to pieces as it rattled up and down the otherwise quiet street, and Mrs. Hargrave and her mother-in-law still industriously counted the loads.

'It'll take every cent of thirty-five dollars!' groaned Lucy at nine o'clock, extricating a rocking-chair from the heap and dropping disconsolately into it. 'Oh, I do wish John would come, but I know he'll just hate me when he does! I wish I were dead!'

'His train won't be in for an hour yet,' said the older Mrs. Hargrave, endeavoring to conceal her own anxiety. But don't worry, Lucy. I can lend you ten dollars if you and John together haven't enough.'

'Ten won't be a drop in the bucket!' groaned Mrs. Hargrave forlornly. 'Two men, a horse and a dray for fourteen hours, and the end is not yet. He means to make us pay for the men and the horse at so much an hour, and for the loads at so much a load. And look at this house! Not a single room settled, and goodness only knows where the bedclothes are! It's taken all my time to count the loads.'

'Mine, too,' admitted her mother-in-law.

At a quarter after ten John arrived, viewed the heaped-up furniture, heard the story, and ruefully fished a handful of change out of his pocket. His naturally cheerful countenance had grown dismal. Lucy held her breath.

'Three dollars and forty-two cents is all I've got,' said John. 'I don't want to find fault, Lucy, but I do think you might have made some better arrangement with the man. That shark will just skin us alive.'

It is probable that Lucy would have wept at that point if the shark had not staggered wearily in at the front door with a piano leg under one arm and a clothes wringer under the other.

'Vell,' remarked the drayman, adding these articles to the already tottering heap, 'I tank I vor all trew vit my job, tank goodness!'

'Now, Mr. Petersen,' said John, putting on a bold front, 'how much do I owe you?'

'Velf,' responded Petersen, 'it vor an awful hard day's work—yooost awful hard.'

'How much,' demanded John, firmly, 'do you want?'

'I vork, an' my horse she's vork, an' my man she's vork since seften by the clock.'

The Hargraves waited, but Petersen's tongue was slower than his horse.

'Well?,' urged John, impatiently.

'I have vom man hired to hellup me all day, an' of course I have got to pay heem she's vages.'

'I understand,' said John.

'My horse she vor dead tired on she's legs—her vas neffer before so tired as now,' continued Petersen, mildly reproachful. 'I tank I have to buy linament for she's legs.'

'That's too bad,' returned John coldly. 'I'm sorry for the horse, but we didn't agree to pay damages or replenish any live stock. Now how much do you want for moving that furniture? I warn you that I won't submit to being robbed.'

'Vell,' said Petersen, scratching his head reflectively, 'I tank maybe you vas going to kick on my price, but it von't do you no goot, for I von't shange my price for nobotty. I makes my own price an' I sticks by heem, an' I von't not shange heem. Maybe you tank she vor too much, but I vill not—'

'How much is it?,' demanded John, Lucy, and John's mother simultaneously. The strain was becoming unbearable.

'Fife dollar an' seffenty-five cents altogether,' replied Petersen firmly.—'Youth's companion.'

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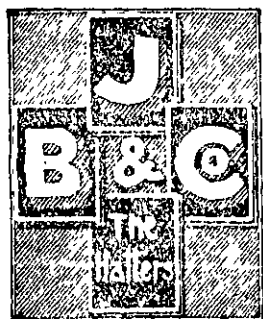
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ENGLAND.—A Bigoted Board.

A few months ago (writes the Liverpool correspondent of the *Dublin Freeman's Journal*) the Birkenhead Guardians appointed a lady superintendent over the parochial cottage homes, named Miss Crosse, a daughter of the Protestant Archdeacon of Norwich, and there was mutual congratulation among them that they had got a most efficient, highly-cultured Protestant lady for this important post. However, some lynx-eyed Kemsitt saw the lady coming out of the Catholic church one Sunday morning, and immediately the Guardians were subjected to a severe denunciation for their conduct in handing over the management of the homes to a 'Romanist.' The Guardians, finding that Miss Crosse was a Catholic, which they could not have surmised from her parentage, at once began to discover she was not so efficient as they had thought, and a system of petty annoyance was commenced which made her position unbearable, and she had to send in her resignation, which was accepted 'with regret' by the bigoted Board.

A Distinguished Franciscan.

Reports of the probable withdrawal from Rome of the Rev. Father David Fleming, O.F.M., have been recently circulated, and a certain color was lent to the rumor by the fact that Father David is at present in England. Interviewed by a representative of the *Catholic Herald* Father David gave an emphatic denial to this unfounded report. 'I came over to England simply on a visit,' Father David said; 'and I am going back to Rome to continue my work as Consultor of the Holy Office and Secretary of the Biblical Commission. My present work is in Rome, and there is not the slightest intention of making a change.' His attention was also directed to the statement that there is a probability of his being sent out as Delegate-Apostolic in Egypt and Arabia, where the presence of an English Franciscan would be an advantage. This report Father David disposes of briefly. 'There was never a question of sending me out there,' he declared. 'As a matter of fact, the appointment of Father Aurelio de Buia was made ten weeks ago.' Father David was born in Killarney in 1852. He studied at St. Brendan's Seminary, and afterwards in Belgium, where he was appointed Professor of Philosophy and Theology. Later he went to London, and founded the Franciscan Monastery at Forest Gate, becoming the first Provincial of the restored English Province. Having taught Scripture and various branches of theology, he was called upon to take part in the Commission on Anglican Orders, and soon after proceeded to Rome. There he was appointed Consultor of the Holy Office and Definitor-General of the Order. On the death of the General he was elected Vicar-General to the whole Order of the Friars Minor. Before that he had already been appointed Secretary of the Biblical Commission, and as the holding of both offices was incompatible, by the express wish of Pope Leo XIII., he retained that of Secretary to the Biblical Commission and renounced the right of being elected General to the whole Order.

FRANCE.—The Concordat.

The *Figaro*, Paris, states that the Holy Father, in order to avoid any step which might aggravate the religious situation in France, will not come to a decision regarding the appointment of Vicars-Apostolic in Constantinople and Syria, and the creation of a Nunciature in Peking, as long as certain questions with the French Government are not settled.

Preparing for the Worst.

His Eminence Cardinal Perraud, Bishop of Autun, in a discourse addressed recently to the clergy of his diocese united for their spiritual retreat, is reported to have spoken thus gravely:—'This reunion is perhaps our last. Our governors defend themselves from the accusation of desiring a persecution even to the shedding of blood; but when Masonry shall judge it well to demand blood, suffocating the last voices of humanity, they will command the chase of the priests. God alone knows if the time is far or near, but whenever it may be, remember that your predecessors were strong before the bloodshed of the Revolution, and prepare yourselves.'

Two Testimonials.

Up to the very eve of the re-assembling of parliament, French ministers (says the *Catholic Times*), have been perorating through the country and everywhere saying that the Concordat will be abolished, and that the blame rests on the Pope. Two proofs to the contrary, if any are needed, after Cardinal Merry del Val's documentary exposure of M. Combes, are at

hand. In an audience, the Holy Father told Monsignor Turmaz: 'I will do nothing to bring on a rupture of the Concordat; if the Government wants the rupture, we must not be afraid. The Church of France will pass through a most sad crisis, but she will come forth from it victorious and stronger than ever.' And in an interview granted to M. Olivier, he left that gentleman convinced that he would never yield to any threats, or accept any arrangement which would prejudicially affect the rights and liberties of the Church. It is therefore as insolent as it is idle for M. Combes and his followers to pretend that the blame for the existing troubles lies on the shoulders of the Holy See. The truth is, that M. Combes himself has been forced on by his supporters to engage in a contest with the Church of which he neither sees nor heads the issue. And this fact is proved by the letters of M. Waldeck-Rousseau, recently published in the columns of the *Figaro* newspaper. We now know that M. Combes is rather led than leads. But he may do immense harm for all that.

GERMANY.—The Late King of Saxony.

King George of Saxony, who died at the Castle of Pillnitz on October 15, distinguished himself as a military leader. By his handling of the Saxon brigade of cavalry, he did effective work in covering the Austrian retreat at Koniggratz, and such was his success as commander of the 12th German Army Corps at the battle of Gravelotte that on the formation of the Army of the Meuse, under the command of Crown Prince Albert, the leadership of the whole Saxon Army Corps was entrusted to him. Succeeding to his brother the late King Albert, on June 19, 1902, he had a difficult role to play. Ruling a Protestant population, he was a staunch Catholic. In his principles and his practices he was ever loyal to his religion and to the Holy See. His admiration for the late Pope was most earnest, and when his Holiness lay on his death-bed the King made it a point to be informed of his condition from day to day. One of his sons, Prince Max, now a Professor at the University of Fribourg in Switzerland, became a priest and gained fame in London by his zeal for the promption of the welfare of the masses. The King's fidelity to his creed gained him not a few enemies during the struggle in which the Social Democrats secured the representation of the Saxon constituencies, but on the whole his uprightness, manliness, and blameless life won him the respect and esteem of his subjects. The new King, his son, is a man of soldierly habits and, at the same time, of genial manners.

SCOTLAND.—Golden Jubilee.

During the current month the Rev. Brother Vincent, of St. Mungo's, Townhead, will celebrate his golden jubilee as a member of the Marist Order. Forty years of this period have been spent in Glasgow.

Temperance Crusade.

In the course of his few days' temperance crusade in Scotland the Rev. Father Hays administered the total abstinence pledge to close on three thousand persons.

SWITZERLAND.—Census Returns.

The final papers relating to the results of the Swiss census bring out some interesting results. The most notable is, perhaps, the gradual decline of the preponderance of the German-speaking cantons. In 1880 German was the language of 713 per 1000 of the population. Now only 698 per 1000 speak that tongue. On the other hand, the French-speaking Swiss are now 220 per 1000, instead of 214 per 1000 in 1880, and the Italian-speaking 67, instead of 57 per 1000—a growing obstacle to the progress of the Pan-Germanic movement, of which it is interesting to take note. In the matter of religion Catholicism is gaining at the expense of Protestantism. In half a century the proportion of Protestants has fallen from 593 to 578 per 1000, while that of Catholics has increased from 406 to 417 per 1000.

UNITED STATES.—Bohemian Catholics.

In Chicago there are about 110,000 Bohemians. About 75,000 of these are Catholics. The Catholic Bohemians of Chicago have at present nine churches. The largest of these congregations, with a very beautiful church, a large school, and spacious parochial building, is St. Procopius', the premier Bohemian congregation in the United States. It is in charge of the Bohemian Benedictine Fathers. With every church there is connected a school.

Catholics in Chicago.

The present Catholic census of Chicago shows that the Chicago archdiocese contains 1,200,000 Catholics, an increase of 200,000 since a year ago.

The Catholic Population.

The latest official returns of the Catholic Church in the United States show that there are 15 Archbishops

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- WHITE-FLESHED TURNIP, any Variety (4 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast.
- HEAVIEST TURNIP (5 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast.
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- LONG RED MANGELS (15 entries)—1st Prize, grown with Belfast.
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- HEAVIEST CARROT (2 entries)—1st Prize, grown with Belfast.

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and 82 Bishops. The number of clergy is 13,000, secular and regular, serving 11,000 churches. Of children attending school there are 1,000,000, and in the 250 orphanages there are over 36,000 orphans. The total Catholic population is estimated at 11,887,000.

Eucharistic Congress.

No event in the history of the Church in the United States ever brought together so many prelates, prelates, and members of the hierarchy as the third General Eucharistic Congress, which was opened on September 27 with a Solemn Pontifical Mass at St. Patrick's Cathedral, New York. The Congress continued three days. Pope Pius X, in a special letter, commended the spirit of the Congress, and the message was delivered by Monsignor Falconio, Apostolic Delegate to the United States.

THE TRAPPISTS IN SOUTH AFRICA.

The following interesting account of the work, which is being done for the spiritual and temporal welfare of the natives at the mother-house of the Trappists in South Africa, appeared in a recent issue of the 'South African news':—

Mariannhill,

the monastery of the Trappists, lies about three miles west of Pinetown, on the northern railway from Durban to the interior. If the native question is the greatest problem in South Africa, then assuredly Mariannhill is one of the most interesting spots for a South African visitor; for here is an attempt to solve the difficulty on lines as old as Christianity, but very different from our modern ideas of religious training as followed by the numerous missionaries who have devoted their lives to the task of converting those whom Sir Bartle Frere once called 'Materialistic Sadducees,' to the doctrines of Christianity. It was on a bright day in winter, and there is no lovelier climate in the world than a winter's day on the coast of Natal, that we paid our visit to Mariannhill. The train climbs the steep incline to Pinetown very slowly, and there is plenty of time to admire the scenery, which is pretty enough in its brown winter coat, with the scattered fruit farms and the ubiquitous cottages of the Indian population, who seem to be taking possession of the coast lands. The principal crops on the hills seem to be mangoes, bananas, and pineapples, which give a semi-tropical air to the scenery. Pinetown, which is on the first plateau, about 1200 feet in altitude, begins to look more South African, with dry hills and clumps of bush.

At the station we were met by an American spider from the monastery, and driven over a surprisingly good country road by our host, a lay Brother in the dress of the Order—a brown serge cowl and sandals—to the monastery. Seldom would it be possible to meet a more entertaining personality than that of our guide, who was a civil engineer and architect, an admirable English scholar, and with the rare gift of conveying to his hearers a living interest in the work that he had so much at heart. The monastery itself lies in an ordinary barren South African valley of no special fertility, but it has been converted by constant, unremitting labor into

A Hive of Contented Industry.

The buildings of red brick cluster round a church with an open tower, from which a peal of bells give a sound very unfamiliar to a South African landscape. Close by, on a neighboring rise, stands a convent for the Sisters of the Order, with a separate chapel, and all round lie the plantations and the gardens, where the food of the community is mainly produced. The property is about 12,000 acres in extent. On our arrival we were entertained at a most excellent lunch, and then driven to an outstation, where an ingenious diversion of a small river was utilized to drive a turbine generating some 10 horse-power. This power was used to work a printing press. While we were there the proof sheets were being drawn of a Zulu dictionary, the result of 14 years' work of one of the fathers. This dictionary will contain 15,000 words, being more than three times the number of any now in existence. The whole arrangement, and the English definitions, appeared excellent, as far as one could judge without being a Zulu scholar. The book, when finished, will be bound in the binding department, which adjoins the printing press, both worked under the supervision of the monks by native workmen, who seemed extremely efficient. Adjoining this building there is an automatic silo, constructed to hold 2,000 bags of mealies, in four bins of 500 bags each. By a simple mechanism each bin is made to discharge into an open trough, and is conveyed by an endless screw to an elevator, at the top of the building, where it is conveyed to another bin, into which it discharges. Below these buildings in the river bottom there is an arrowroot factory, where, at the time of our visit,

several tons of the finished article were ready for packing. This is done in the made on the premises by native workmen, and the product is sold in Durban. Driving back to the monastery we were taken over the wheelwrights' and wagonmakers', the tannery, the shoe-making and harness-making branches, in all of which native workmen, under the guidance of the monks, were doing

Good and Effective Work.

Then another drive to the brick and tile factory, where most excellent drain pipes were turned out, quite equal to any imported. It struck us as not a little singular that this institution, in the wilds of a native location should be the only place in South Africa where this article, which is a primary necessity for any effective agricultural improvement, should be produced. It was an object-lesson and a commentary. Another interesting production was a hollow brick used for vaulting the cloister now in course of construction, and admirable flooring tiles. Our guide was an enthusiast, as became his secular profession, and gave us an exposition on the art of tempering and mixing clay which let us into the secret of his success in producing such admirable results.

Another short drive took us to the water-supply, which is led out of the river for some two miles, crossing ravines by ingenious iron viaducts and flumes constructed on the place. By means of a fall and a turbine 15 horse-power is developed, which works a force pump for the supply of the whole monastery, as well as a mill for the grinding of the bark used in the tannery. On our return we were taken over the buildings in course of construction to replace those now in use. Solidly built of red brick, they will, when finished, form a quadrangle with a cloister surrounding an open court, and comprise, in addition to ample accommodation, a very complete guest-house, where the true monastic hospitality will be afforded to the stranger.

As we left, the evening was closing in, the bell sounded for Vespers, the monks in cowl and sandals trooped into the church and we heard them chanting their service to Gregorian music. The whole scene was a bit of mediaevalism. It carried us back to a time when institutions like these kept alive the dim light of civilization in our fatherlands—when the monastery was the centre of improvement, and when the monks subdued the rough places of the earth, and brought to the still rougher people the lesson that praying and working go well together. Here, under the alien sky, and alongside a civilization perhaps the most material that has ever existed since Christianity taught the lesson of the Sermon on the Mount, these good men are trying to teach doing and praying must go together.

The Order has a Chain of Stations

from East Griqualand to the borders of Zululand. It is too soon to say what effect they will have on the mass of barbarism that grows darker as it gets further east. One thing is certain, however—that they offer to their white neighbors an example of the power of industry directed by intelligence which is of the utmost value in the struggling agriculture of South Africa. As to the natives we are not so certain. It is a noble attempt, perhaps the noblest that has been made, to lift them on to a higher sphere. It deserves to succeed, but there are many influences against it, and when we reach Durban and see the poor barbarians fantastically bedizened, dragging hulking white men through the streets in little go-carts, like beasts of burden, while cargoes of Chinese are being entrained under police supervision for honest labor, and the Indian coolie is slowly flooding the white man off the land, while white men are found breaking stones for starvation wages, we well-nigh despair of the future, and think that our good Trappist friends have perchance come a century too late.

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 Traps combined. Try Golden by post, 1/3.

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A CONDEMNATION OF DUBLIN CASTLE METHODS.

Lord Dunraven's reform scheme, for the purpose of entrusting the people of Ireland with a greater share of local government and giving them control over the expenditure of money devoted to Irish matters, has found a powerful supporter in Sir West Ridgeway, ex-Governor of Ceylon, and formerly Under-Secretary for Ireland. He expressed his views in a letter in the London 'Times,' which, by the way, has been engaged over since the Reform Association came into existence in decrying Lord Dunraven's proposals. Sir West Ridgeway quite candidly explains that he is not a new convert to the beliefs that the present system of Irish Government is wrong. Six years' work as Under-Secretary during the stormy days of the Balfour regime convinced him of this, and it may be remarked that when subsequently taking up the Governorship of the Isle of Man, in 1893, he expressed advanced views in regard to the benefits resulting from Home Rule that were experienced in that island. Like Sir Robert Hamilton, who preceded him at Dublin Castle, he was early impressed with the iniquities of that plague spot. His views, says Sir West, 'were conceived during the period of my service as Under-Secretary for Ireland, and were embodied in a memorandum written in 1889. In that memorandum I advocated the concession of a liberal measure of local government in provincial as well as county councils, the administration of the education grant and other funds raised for that purpose by a local body—at least partially elective—with safeguards for minorities in the various localities, the decentralisation of finance, and consequently the loosening of the rigid Treasury control, the reorganisation of Dublin Castle, and especially the

Abolition of that Chaotic Anachronism—administration by semi-independent boards, whereby three men do the work of one—and the creation of a council to advise the Chief Secretary, such as that of the Secretary of State for India, and comprising the representatives of all parties.' But he was less courageous in his settled convictions than Sir Robert Hamilton, and his reticence he thus explains—'So long as I was in the public service, faithful to the traditions of the Civil Service, I held my peace, but now that I am free to speak I ask for the hospitality of your columns, not because I claim any special value or originality for my opinions, but because I think that it may interest those who are again studying and discussing the eternal Irish question, in the light thrown upon it by the manifesto of the Reform Association, to learn the conclusions which were independently formed by a man who was Under-Secretary during six stormy years—who went

to Ireland an uncompromising supporter of law and order, but otherwise with an open mind, free from preconceived opinions and anxious to consider Irish questions in a judicial spirit.' Sir West Ridgeway, in his letter to the Reform Association, which also appears in the 'Times,' says that since his retirement from the Irish Under-Secretaryship he has never ceased to be a vigilant but necessarily silent observer of Irish politics, and when a Unionist Government came into power with an overwhelming majority at its back, believing as he did in the generous and far-sighted views of its leaders, he expected much, but confessed to some disappointment at the results which have been achieved.

Several Real Grievances,

he points out, remain unredressed, and other important questions have not been touched, or, if touched, quickly dropped. Foremost among these is the University question. 'We all know,' he says, 'Mr. Balfour's statesmanlike views on this important subject, but the extremists of the Unionists forbid him to do justice to the Roman Catholics of Ireland. Nor can we reasonably hope that the Opposition when in power will dare to grasp this nettle, and consequently we moderate men are forced to the conclusion that if this question, on which the peace and contentment of Ireland so largely depend, is ever to be settled, it must be settled in Ireland by the Irish themselves.' The policy pursued by the Moore-Craig combination of revolvers in refusing to allow justice to be done to the Catholics of Ireland in the matter of University education is one of the factors in their irreconcilable policy which Sir West Ridgeway thinks spells disaster to the Union.

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A noticeable feature of the meeting at the Town Hall to discuss the question of preferential trade (says the Melbourne 'Aigis') was the evident feeling of hostility on the part of a section of the audience provoked by the mention of Mr. Chamberlain's name. Particularly was this to be observed when any reference was made to South African affairs, especially with regard to the introduction of Chinese labor on the Rand. A large proportion of the audience seemed unable for a time to dismiss the matter from their minds, and whenever possible they harked back to it by means of interjections. When Mr. Isaacs, M.H.R., characterised as a crime the employment of Chinese on the South African mines, the remark was received with applause.

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INTERCOLONIAL

The foundation stone of a new church was laid at Strathfield by his Eminence Cardinal Moran on Sunday, November 20.

Rev. Father James Horan, who had been an inmate of St. Catherine's Private Hospital, Brisbane, for some time past, is now quite recovered.

Rev. Father Hays, the celebrated temperance lecturer, has written to Mr. Bowditch (says the 'Advocate'), stating that he will be in Melbourne on January 12, and will spend two months in Victoria in a crusade against drunkenness. He will deliver addresses under the auspices of the League of the Cross, and will hold citizens' meetings under the patronage of the Victorian Alliance Temperance Organisation.

The Right Rev. Mgr. Fowler has left Sydney for Manila. Two of the Manila students to be ordained by Cardinal Moran will follow the Monsignor later on to take up mission duties in the Philippines. A large number of the clergy and other friends saw the Monsignor away, among them being the Right Rev. Mgr. O'Haran, Very Rev. Dean Slattery, Rev. M. Rohan, P.P. (Balmalm East), Rev. J. Furlong, Rev. W. Barry, Rev. P. Sheehy, Rev. J. Sheridan, Rev. M. Sherman, and others.

Mr. J. B. Ronald's motion asking the Federal Parliament to forward a petition to his Majesty King Edward VII., praying that monarch to use his royal influence in favor of Home Rule for Ireland, which was listed for 17th ult., was too far down the list to be touched during private members' motions. It will probably come on for discussion with the next few days.

The St. Augustine's Orphanage Band, Geelong, won the prize competition at Ballarat, which carries with it the premiership amongst the bands of Victoria, and second honors amongst those of the Commonwealth. The South Melbourne Orphanage Band, is also coming to the front. Mr. J. C. Williamson recently entertained this band.

The foundation stone of the additions to Mount St. Margaret, Ryde, where the Sisters of the Little Company of Mary conduct a hospital for female mental invalids, was laid by his Eminence the Cardinal the other day. The subscriptions totalled about £350, of which the Cardinal gave £10, Mr. T. J. Dalton £100, and Mr. Donovan, K.C., £25. The new additions will provide accommodation for about 40 extra inmates.

The Hon. John Meagher, M.L.C., K.C.S.G., whose health has not been satisfactory of late (says the 'Catholic Times'), has sailed for New Zealand. He was accompanied by his son, Mr. Martin Meagher. Mr. Meagher intends trying the hot springs at Rotorua, and it is to be hoped he will return in the best of health. Though unwell he went to the Catholic Congress, where he was specially and cordially welcomed by the Archbishop of Melbourne.

In the course of an address presented to him at Surrey Hills in connection with a Catholic primary school-opening, his Grace the Archbishop of Melbourne was warmly praised as providential leader of the Church, who had won the respect and esteem of even its enemies in a country where it was often bitterly assailed. In replying, the Archbishop said it was sad that whilst Catholics were doing so much for the advancement of religion, education, and the interests of the State, they were liable from time to time to meet with unwarranted attacks. But this was exactly what was to be expected, and if they did not meet with such attacks it would be a great proof that they were failing in their duty. The Church of Christ would always be the object of bitter enmity, of untruthful statements, of unjust insinuations, of even brutal calumny, but, whilst that was so, the members of the Church need not lose their peace of mind. It was exactly what our Blessed Lord met with on earth, and what He predicted should be the fate of His apostles—not merely those Apostles who preached the Gospel after His Ascension, but all the successors of the apostles as long as the Church continued. Let them not, therefore, be moved by any attacks of that sort. Let them rather feel assured that the attacks were a proof that they were fulfilling faithfully, energetically, and perseveringly the duties of their position as members of the Church of Christ. Let them pray, as our Blessed Lord directed, for those who calumniated or persecuted them, that their eyes might be opened and their hearts softened, and that the light of truth and Christian charity might be given to them so that they might cease to give offence to Him and scandal to the very name of Christianity.

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- December 11, Sunday.—Third Sunday of Advent.
 „ 12, Monday.—St. Melchisedes, Pope and Martyr.
 „ 13, Tuesday.—St. Lucia, Virgin and Martyr.
 „ 14, Wednesday.—Ember Day. Translation of the Holy House of Loreto.
 „ 15, Thursday.—Octave of the Feast of the Immaculate Conception.
 „ 16, Friday.—Ember Day. St. Eusebius, Bishop and Martyr.
 „ 17, Saturday.—Ember Day. St. Leonard of Port Maurice, Confessor.

St. Melchisedes, Pope and Martyr.

St. Melchisedes, who was Pope from 311 to 314, was born in Africa. He presided over the Council of Rome (313) and condemned the Donatists.

St. Lucia, Virgin and Martyr.

St. Lucia, virgin and martyr, was born at Syracuse, Sicily. She was of a noble and Christian family. She made a pilgrimage to the tomb of St. Agatha at Catania, obtained the healing of her mother Eutychia, consecrating her virginity to the Lord, and, being accused of being a Christian, she was beheaded in 303.

Ember Days.

According to the testimony of St. Leo, Ember Days originated in the time of the Apostles, who were inspired by the Holy Ghost to dedicate each season of the year to God by a few days of penance; or, as it were, to pay three days' interest, every three months, on the graces received from God. The Church always commanded the faithful to fast at the beginning of each of the four seasons of the year, because it is at this time that she ordains the priests and other servants of the Church, which even the Apostles did with much prayer and fasting. Thus she desires that during the Ember Days Christians should fervently ask of God by prayer, fasting, and other good works, for worthy pastors and servants, on whom depends the welfare of the whole Christian flock; she also desires that in the spring Ember Days we should ask God's blessing for the fertility of the earth; in summer for the preservation of the fruits of the field; in autumn when the harvest is ripe, and in winter when it is sheltered, that we should offer to God, by fasting and prayer, a sacrifice of thanks, petitioning Him to assist us, that we may not use His gifts for our soul's detriment, but refer all praise to Him, the fountain of all good, and assist our neighbor according to our means.

St. Eusebius, Bishop and Martyr.

St. Eusebius, who was born in 315 and died in 370, was a native of Sardinia. Whilst Bishop of Vercelli he zealously combated the heresy of Arius.

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The will of the late Mr. S. V. Winter, of Melbourne has been lodged for probate. The document is dated 25th February, 1901, and the whole of the property is left to testator's family. The value of the estate is £31,933, of which £253 is realty and the balance personalty.

Widespread sympathy (writes a Brisbane correspondent) is felt for Rev. Father Nugent, who lies dangerously ill at the presbytery, Mount Morgan. Father Nugent has not been well for a long time past, and it will be remembered that he went south for the benefit of his health several times. Father Nugent is a brother of Mrs. T. Dalton, of Sydney, and is a nephew of the Rev. Father Walsh, of Townsville. His sister is Superioress of the Mount Morgan Convent of Mercy.

In the convent schoolroom, Deniliquin, on November 16, about 200 parishioners and many townfolk of other denominations assembled to bid good-bye and present an illuminated address and purse of 80 sovereigns to the Rev. Father Tracy on the eve of his departure for Broken Hill. Mr. James Peevers (president of the H.A.C.B. Society) presided. Others present included the Right Rev. Mgr. Tracey, V.G., and Rev. Father Morrant. Apologies were received from his Lordship Bishop Dunne, of Wilcannia, and various other gentlemen, wishing the departing priest good luck in his future field of labor.

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