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

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

LEO XIII., P.M.

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

LEO XIII., Pope.

Current Topics

Our Pioneers

One by one our pioneers keep dropping off, and their passing reminds us that we are still, so to speak, a nation in its teens—sturdy and self-reliant and proud of our first long breeks, but still in our teens. John Plimmer, who passed last week to the Land of the Hereafter, had reached man's estate, was married, and had a family when he landed in Wellington in 1841. He found part of the site of our capital a wild waste of swamp and marsh covered with phormium (flax) and stunted tree scrub; part was a thick tangle of typical New Zealand jungle; and the only signs of the future Empire City were sundry raupo (bulrush) huts that gave shelter to a few disconsolate settlers on the foreshore. Only two years before—in 1839—the site of the New Zealand capital had been suggested by the noted Dicky Barrett, whaler, fighter, and Pakeha Maori. Barrett (says Reeves in 'The Long White Cloud') was headman of the Taranaki whaling-station. He 'helped the Ngatiawa to repulse a noteworthy raid by the Waikato tribe. Afterwards, when the Ngatiawa decided to abandon their much-harried land, Barrett moved with them to Cook's Strait, here, in 1839, the Wakefields found him looking jovial, round, and ruddy, dressed in a straw hat, white jacket, and blue dungaree trousers, and married to a chief's daughter—a handsome and stately woman. It was Dicky Barrett who directed Colonel Wakefield to what is now Wellington, and who, in consequence, may be recorded as the guide who pointed out to the pioneer of the New Zealand Company the future capital of the Colony.'

They trod a hard rough track, those sturdy, patient pioneers that tamed the forest and made the field and smoothed the roads for the generation that now inherits the ripe fruit of their labor. How aptly Joaquin Miller tells of the grinding toil and the golden hope and the frequent fate of the pioneers when he sings of the Arab Sheik who

'Once sorrowed so for thirsting man,
He led before the caravan
And, digging wells, he, thirsting, died.'
'He died of thirst! the wells remain!
Oh, hardy, patient, Pioneer,
God's angels, what a triumph here
'To know no well is digged, in vain!'

Here is how the Poet of the Sierras tells of the hope that buoyed the Pioneers, as it did the Arab Sheik, in their life-long toil:—

'Some far-on day when we are dust
And all this vast vale teems with life,
Some brave souls, fainting in the strife,
May rest them here and speak us just.
'May say we few, through wilds of time,
Blazed out new tracks for worlds to come,
And mourned not but, bravely dumb,
So died, full trusting God and time.'

We in New Zealand have not far to look back to the rocks out of which we were hewn. It is but a short lifetime since the vastly greater part of our country was, for the white settler, a virgin soil. And vast progress has been made since the arrival of those hardy pioneers who are fast slipping from their moorings and putting out to Sea.

Kaiser and Bishop

Some months ago—it was, we think, about the first of August of last year—the Father of Lies appeared by his lawful attorney, an 'ex-priest' lecturer, and set afloat a fantastic tale about the Emperor of Germany and Dr. Benzler, the Catholic bishop of Metz. Stated in briefest terms, the story was to this effect: that Dr. Benzler had interdicted a Catholic cemetery because of the unauthorised burial of a non-Catholic therein, and that the Kaiser, in the course of a flaming personal interview, rib-roasted the 'proud prelate' for this high crime with words that smote like a rod of red-hot iron. The story seems to have been crawling around for nearly three months among the 'religious' gutter press before it was picked up out of the dirt by the 'Daily News,' which has a long nose and a keen scent for tit-bits of No-Popery romance. That was, we believe, in October. The portentous item of 'news' was at once sent tingling over the submarine wires to Australia and New Zealand. The story was, however, incomplete. Lucifer's first attorney had forgotten to give a verbatim report of the Kaiser's fiery castigation of Bishop Benzler. A Dresden gutter-paper, however, supplied the omission—perhaps to the best of the writer's ability, but he made a poor attorney after all, being possibly a novice at the game. The result was what Rabelais terms one of those 'filimfil stories and pleasant fooleries' that would have added to the gaiety of our dull, grey life, but for two reasons: that the insane tale has been taken in solemn and portentous earnest by sundry steel-clad idiots of the Order of Scissors-and-Paste; and that it has probably been bolted whole by the gobemouches who are prepared to accept any statement, however grotesque or impossible, so long as it flings the stigma of diabolism at the Church of the Ages.

For { COUGHS,
GOLDS,
BRONCHITIS,

Take

BONNINGTON'S CARRAGEEN IRISH MOSS

Gay lays down for newspaper and other fibsters the following golden rule of the ungentle art of lying:—

'Lest men suspect your tale untrue,
Keep probability in view.'

The Dresden Ananias, however, outraged this cardinal principle of the game and produced a farrago of palpable contradictions and grotesque improbabilities that could not have deceived anyone who uses his eyes and brains. Here are a few samples in point: (1) The Kaiser, in a vulgar fifteen-minutes' abuse of Bishop Benzler, is made to refer to himself as 'King' in Alsace-Lorraine. But even the clumsiest Dresden fibster and his most sleepy-headed London or New Zealand echo might be expected to know that the Kaiser is King only in Prussia, and that in Alsace-Lorraine and the rest of the Fatherland he is Emperor. (2) The Kaiser is made to accuse Bishop Benzler, of Metz, of having 'interdicted' a Catholic cemetery in his diocese. But the waterspout of imperial abuse is represented as having been poured out on the platform of the Strassburg railway station; it is, moreover, not directed against the Bishop of Metz, but the 'Bishop of Strassburg'; and to crown the absurdity, the high crime which it is intended to punish is not the interdicting of a Catholic cemetery, but the 'cursing' and 'anathematising' of a PROTESTANT one! Of course no Catholic bishop claims jurisdiction over a Protestant cemetery. Verily, the Dresden Munchausen sadly violated the 'unities' in the insane tale which he set afloat. (3) Kaiser Wilhelm is also made to wind up a long-drawn tirade of misstatement, misrepresentation, and vulgar abuse by threats of using the 'mailed fist' upon the Catholic body and recommencing an era of religious persecution. This is, perhaps, the most grotesque improbability in all the silly tale. The Kaiser is no Solon. But he has too much elementary prudence to indulge in threats of that sort. One greater than he—the Man of Blood and Iron—went farther in that direction than mere threats. He tried harsh and actual persecution. But he went to Canossa. Moreover, we are glad to believe that there is not in all the German Fatherland a Catholic bishop that would tamely endure, either from King, Tsar, or Kaiser, such falsehoods and such tyrannical menaces as the agent of the Father of Lies in Dresden placed in the mouth of the Emperor Wilhelm II.

The whole story is, of course, a fabrication—the coinage, presumably, of the brain of some imaginative journalist whose head was duddled with deep potations of Schiedam schnapps or Dresden beer. As soon as the little Dresden journal published its 'faked' speech to the world, the story was blown to smithereens by reputable journals all over Germany. Yet, in the face of these public, repeated, and authoritative denials, the Berlin correspondent of the London 'Daily News' repeated the grotesque 'yarn.' No-Popery venom seems to be more urgently called for than brains as a qualification for the position of Continental correspondent of the 'Daily News.' For years past that Nonconformist organ has made itself the sounding-board of the Continental atheist press, and, generally speaking, it displays a fanaticism that is reminiscent of the wild No-Popery days of 1851. Even apart from this, the 'Daily News' might take as its motto the principle set forth by a character in Kipling's 'A Day's Work': 'There is no sense in telling too much truth.' Our readers will, for instance, recall its sensational and detailed description of the massacre of the Legations in Pekin in 1900—an event which, happily, never took place. Only a few months ago the same ha'porth of morning sensationalism published a disgraceful forgery which, to its cost, it imputed to Colonel Vaughan, brother of the late eminent Cardinal of that name.

The 'Daily News' version of the Dresden fabrication was published on an auspicious date—Guy Fawkes's day—and was duly cabled to us out here on the outer rim of the world. The attention of the Bishop of

Metz was drawn to the affair, and this is what he had to say about it:—

Metz, 13th November, 1904.

'All the Catholic papers in Germany have already some time ago protested against the so-called utterances of the Emperor to the Bishop of Metz. Not one iota of the expressions is true. These perfidious falsehoods show the spirit in which the agitation against the Catholic Church is carried on.'

✠ 'W. BENZLER, Bishop.'

The 'Times' and reputable journals generally, both in and out of England, did not disgrace their pages by republishing the insane 'fake' which was so gushingly welcomed by the 'Daily News.' It passes our comprehension that in New Zealand it should have been taken seriously by any journalist not adorned with a strait waistcoat. But one of the most common forms of insanity is that of the people who think that nobody else thinks.

Another Sensation

We have referred to the 'Daily News' as the sounding-board of the atheist and anti-religious press of the Continent of Europe. Another of the foetid tit-bits of No-Popery which it recently picked up was a charge of aimless and diabolical cruelty against the Sisters who conduct the Orphanage of Providence at Aix in Provence, France. It is quite sufficient refutation of the story to state that it originated in the rabid columns of the 'Matin,' of Paris, whose similar charges against the Sisters of St. Dominic, at Tours, some nine months ago were shown to be envenomed fabrications wrought and through. The famous lace-making nuns of Aix are, with the characteristic looseness and contradictoriness of such tales, variously, described 'Sisters of the Good Shepherd' and 'Sisters of the Order of St. Thomas de Villeneuve'—two wholly distinct and separate religious congregations. Again: The chief 'witness' of the 'Matin' is Madame Elodie Ricard, whom it pretends to have interviewed and from whom it professes to have elicited a tale of callous brutality. But the Madame was promptly upon the 'Matin's' tracks. In a letter to the 'Provence Nouvelle,' she gave the 'Matin' romancer a backhander to the following merry tune: 'The 'Matin' has attributed to me a deposition I have never made. I have never had to complain of a single Sister during my stay in the convent, I protest against the use that the editor of the "Matin" has made of my name.'

For the rest: the Aix Orphanage is under the control of the Government and is frequently visited by their Commissioner. No adverse report, no whisper of evil was made against it till the forgers of Madame Ricard's name got a grip on the lobe of the 'Matin's' ever willing ear. And even then (says the Paris correspondent of the 'Glasgow Observer') 'neither the police nor the Parquet (the Government Prosecutor's Office) have found that there was sufficient evidence to warrant their taking up the case.' In France a sensational tale by the 'Matin' is voted one-third to three-fourths false. In New Zealand, of course, the lineal descendant of its news staff from Ananias and Sapphira is not so well known. And hence there may be many here who might think that there was something really serious behind the palpable exaggerations that encrust the surface of the story from distant Aix in Provence.

Many of our readers will remember the envenomed persistence with which, during the months of June and July of last year, the rag-tag-and-bobtail news-sheet that is the Organ of New South Wales Orangeism, charged the Sisters of the Catholic Orphanage at Manly (Sydney) with starving, over-working, and otherwise cruelly ill-treating their young charges. An investigation was demanded by Cardinal Moran. It was granted by the See Government and conducted by Mr. Green, chief officer under the Children's Protection Act, and Sub-Inspector Tindall, of the Police Department. The

Rev. Dill-Macky's gutter-journal was invited to substantiate its shocking charges. The invitation was not accepted. The matter was, however, pushed by the Commissioners. After a lengthy game of hide-and-seek they came face to face with a mysterious creature of the female sex who had invented the charges. They brought her to bay after she had failed to keep no fewer than six appointments. There was not so much as a scrap of evidence to support the wretched woman's foul slanders. The inquiry was a triumph for the Sisters and a deadly exposure of the cowardly methods of the Orange association. In reference to the Aix convent affair, it must be borne in mind that the Paris 'Matin' is the organ of a clique whose hatred of the Catholic Church and its institutions is even more fanatical and aggressive than that of the oath-bound Knights of the Saffron Sash. The rest of the tale is told by Thackeray in his 'Vanity Fair': 'One of the great conditions of anger and hatred is, that you must tell and believe lies against the hated object, in order to be consistent.'

'The Newest Journalist'

Our brilliant friend and brother-editor, Mr. James Jeffrey Roche, of the Boston 'Pilot' records in one of his published works the dream of a journalist of the kind we have been describing under the last two headings. The dream was a dream of death and the hereafter. The disembodied soul of the maker of newspaper 'fakes' went straight aloft and gave his name at the heavenly gate. But the porter told him he "need not wait." So 'the Newest Journalist took his cue' and —went elsewhere.

'Heaven, he reckoned, was slow and dull,
Where all was decent and beautiful,
With never a fake, or scoop, or pull.
The Newest Journalist went below
As deep as the elevators go.
He boldly strode to the door and rang;
A brazen wicket oped with a clang.
Old Satan looked at the stranger's card;
His face grew dark and his voice grew hard;
He ordered the gates to be doubly barred.
"Go back," he said, "to your proper sphere;
You serve me better on earth than here.
Moreover—perhaps we cut it fine—
But since the days of the Gadarene swine,
We devils have had to draw the line."

The story is not all a dream. Neither is it all a parable. We commend it to those whom it concerns.

Secular Education in New Zealand.

New Zealand's secular system of education (writes the London correspondent of the Dunedin 'Evening Star') finds an out-and-out opponent in the Rev. C. Coleridge Harper, Vicar of Palmerston North, who condemns it unsparingly in a letter to the 'Church Times' this week. Mr. Harper, who claims that his long experience of Sunday schools and day schools in the Colony gives him grounds for believing that he knew his subject well, writes as follows:—

'I say plainly and positively that a purely secular system of education is nothing less than a national disaster. Nearly all Christian workers, clerical and lay, Church and Nonconformist, in New Zealand are agreed on this. In support of this opinion I will refer to the effect of such a system in detail and generally.

'My own experience is this: The children are, as a rule, deplorably ignorant of Biblical facts, whether of Old or New Testament. There is in most an absolute ignorance of that on which we base our religion, moral or doctrinal teaching. Did space allow, I could give you startling proof of this ignorance.

'The general effect is, if anything, worse. There is no basis for moral training; there is no appeal; the school training has for its object (so far as the children can see) material advantage only; duty, moral principle, etc., depend for their enforcement on the personal power of the teacher, and nothing else. But beyond all this is the influence on the character of the young of the belief that those who are responsible for their training in all that is requisite to equip them for life see no need for religion, and, in fact, studiously and purposely keep it out of that training as a thing positively harmful. You can imagine the effect, which we in

New Zealand are only too certain of. Religion is looked upon as quite an extra; a fad, more or less, of some, a means by which the parson lives and "the churches" flourish, an appendage to life of no vital importance, and depending for its claim on the personality of individual clergy. Of course there are many and notable exceptions, but this is, speaking generally, true to the young who have been trained in our primary schools, and if it is so now, after one generation has been so trained (the system has been in force for twenty-seven years), what will be its effect on the children of this generation?

'Theorists in England deny that this will be the result. I do not theorise, but state positively that where it has been tried it is the result. It is merely a question of fact. It is said that Sunday schools will do all that is necessary. Here again our experience is that the Sunday school is quite inadequate. In England you don't realise what a help to the teaching of the Sunday school the knowledge, small it may be, but still something, of the leading facts of our Faith really is. In our case, the time we ought to give to doctrinal and moral teaching is mainly devoted to laying the foundation, which in England is done in the day school.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 7.
Tenders are now being called for the erection in brick near Island Bay of the new convent of the Sisters of the Sacred Heart.

Among the members of the West Coast cricket team that recently visited Wellington were three 'old boys' of St. Patrick's College—Messrs. Crombie, McCarthy, and Ongley. Mr. Crombie spent the holidays with his people here.

The excursionists to Picton by the 'Mararoa' on Monday had a very trying experience. Many were completely prostrated and others met with accidents of a more or less painful nature owing to the violent tossing of the vessel. Some of the passengers were unable to return until late in the week. The trip will be long remembered by those who made it.

The foundering of the yacht 'Te Aroha' by which three promising lives were lost caused widespread sorrow. As a result of this unfortunate occurrence various suggestions have been made through the Press for the more stringent inspection of yachts. Some correspondents have also urged the procuring of a life boat for service on the coast.

On Thursday last at St. Mary's Convent, Hill street, Miss Anastasia Quiley, in religion Sister Mary Peter, made her profession as a Sister of Mercy. Three other young ladies were received. They were Miss Kate Greaney (Sister Mary Michael), Miss Agnes Bourke (Sister Mary Vincent), and Miss Ellen Byrne (Sister Gerard). Very Rev. Father Lewis, V.G., officiated, and was assisted by the Rev. Father Holley. A sermon suitable to the occasion was preached by the Rev. Father Ainsworth. The Ven. Archdeacon Devoy and Rev. Father McNamara were also present.

Otaki

(From an occasional correspondent.)

The jubilee of the Immaculate Conception was celebrated with befitting solemnity at the Pukekaraka Catholic church. The interest taken in the celebration by the Maoris may be judged from the fact that they were present from all parts of the district, and also from the Wairarapa, Rangitikei, and Hawke's Bay. In order to accommodate the large influx of visitors a number of tents were erected near the church. Among the clergy present were the Ven. Archdeacon Devoy, Very Rev. Father Keogh, Rev. Fathers Ainsworth, Cognet, Tymons, Lacroix, Schaeffer, Vibaud, Delach, and Melu. Solemn High Mass was celebrated by the Ven. Archdeacon Devoy, Rev. Father Schaeffer being deacon, and Rev. Father Vibaud subdeacon, and Mr. D. Hurley, of Meanees Seminary, master of ceremonies. In the afternoon there was a procession to the top of the Pukekaraka hill, where stood the first Catholic church sixty years ago. Father Ainsworth addressed the large assemblage of Europeans and Natives, Father Cognet interpreting his remarks for the benefit of the latter. In the evening the devotions took place in the open air in front of the Grotto of Lourdes, after which a display of fireworks, etc., was given from the summit of the hill. The

display was very effective, and was witnessed by a large concourse of people. On Friday the Catholic Maoris discussed matters regarding the progress of the Church among the Natives.

Nelson

(From our own correspondent.)

There was Midnight Mass at St. Mary's Church at Christmas, also Masses at 7, 8, and 11 o'clock, celebrated by the Rev. Fathers Hickson and Clancy. A good number of the congregation approached the Holy Table at the early Masses. The choir rendered the 'Kyrie,' 'Gloria,' and 'Credo' from Farmer's Mass in B flat, the 'Sanctus,' 'Benedictus,' and 'Agnus Dei' (Gounod). The soloists were Misses Harris, Driscoll (2), and Mr. Bunny, the music being very well rendered.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 9.

During the Christmas and New Year weeks a bazaar was open at Lyttelton, the proceeds of which are intended to pay off a liability of £300 on the Catholic presbytery. The stalls, four in number, were well stocked and tastefully decorated, and managed by the following ladies:—No. 1 stall, Mesdames Murray, Joyce, and Knight; No. 2, Mesdames Burns, Loader, and Henry; No. 3, Mesdames Gellatly and Fitzgerald, and Miss Mahar; No. 4, Mesdames Parker, King, and Purcell. The refreshment stall was managed by Misses Delany, Quelch, Ryan, and Williams. A bran tub was in charge of Miss M. Gellatly. Mr. J. Mahar controlled a shooting gallery, and Messrs. A. Haydon and J. Gardner managed the entertainments given each evening. The various stall-holders were assisted each evening by a number of young ladies. The bazaar, after a most successful season, was closed on last Tuesday evening, when, notwithstanding the boisterous weather on the day previous necessitating the abandonment of the annual regatta, the gross receipts totalled £325. The Rev. Father Cooney cordially thanked all who had assisted, and the public generally for their generous patronage.

The Rev. Mother de Pazzi, Superior of the Sisters of Nazareth (five in number), who arrived last week to found the first Nazareth House in New Zealand, was for eleven years attached to various houses of the Order in South Africa. She spent three years at Johannesburg and was there during the course of the war. The Sisters from this centre spent their whole time nursing in the hospitals. At Kimberley their own house was converted into a hospital. For meritorious services rendered the Sisters (including Mother de Pazzi) were awarded silver medals by the military authorities. From South Africa Mother de Pazzi returned to England and was connected with the Nazareth House at Cardiff, where the Sisters shelter 300 inmates. There she remained three years, until selected to take charge of the new foundation in Christchurch. On arriving at Plymouth on the voyage out they were informed by telegraph that the Holy Father had bestowed on them his special blessing. On arrival at Hobart every preparation had been made by the Very Rev. Dean Moyné to show hospitality on shore, a carriage even being in readiness to take the Sisters for a drive in the city. Owing to the outbreak of measles on board no communication with the passengers was allowed. Not to be outdone, the Dean sent them a plentiful supply of fruit, and was himself permitted to converse with them from the top of the gangway, a privilege allowed to no other person. The Sisters helped in every way possible in attending the measles patients in the various quarters of the vessel. They speak gratefully of the exceptional kindness of his Lordship the Bishop, and appreciation of the excellent arrangements made by the ladies for their accommodation.

Timaru

(From our own correspondent.)

January 4.

Although the local Convent of the Sacred Heart is probably the largest and most commodious of its kind in the Colony, still, owing to the ever increasing number of pupils, it was found necessary to commence some additions towards the middle of last year to provide a larger chapel and more reception rooms. The extension will help to further complete the quadrangle. The chapel will occupy the whole of the top floor. The reception rooms are of good size, lofty, and well lighted. The date of opening has not yet been announced, but it will probably take place before Easter.

A mission will be given here by the Redemptorist Fathers, commencing Sunday, January 22.

For some days preceding the 25th December willing hands had been at work adorning and beautifying the church for the great festival. Their efforts met with gratifying success, for the sacred edifice looked its best on Christmas morning, and seemed almost to have returned to the days of its youth. At the earlier Masses the church was filled to overflowing, and large numbers approached the Holy Table. The 11 o'clock Mass was celebrated by Rev. Father Le Floch, and a full choir assisted, under the leadership of the organist, Miss E. McGuinness. The music was Gounod's in C, with the exception of the 'Credo' and 'Benedictus' from Gounod's in G. Mrs. Lynch's solo in the 'Benedictus' was given with great power and devotional feeling, and the quartette was well sung by Misses McGuinness, Egan, Jefferson, and McDonald. Mr. Stoneham, a new addition to the choir, who possesses a fine tenor voice, gave material assistance. In the evening after Vespers the sermon was preached by the Rev. Father Buckley.

DIOCESE OF AUCKLAND

(From our own correspondent.)

January 5.

The annual retreat of the diocesan clergy commences on January 16.

At St. Benedict's last Sunday the Rev. Father Clune, C.S.S.R., preached an admirable sermon.

Rev. Father Hills, S.M., of St. Patrick's College, Wellington, is spending his holidays here, and is the guest of the Bishop.

The annual retreat of the Marist Brothers is to take place at the end of this month at the College of the Sacred Heart, Ponsonby.

Rev. Father Wust, of Ngāruawahia, is, I regret to say, dangerously ill, and at present lies at St. Patrick's presbytery. His duties at Ngāruawahia have been undertaken by the Rev. Father Duffy, of St. Benedict's, the Rev. Father Dignan, meanwhile, taking the place of Father Duffy.

At St. Patrick's last Sunday Rev. Father Hills celebrated the 11 o'clock Mass. In the evening the Bishop attended. The choir, on the departure of the old year, sang the 'Miserere,' and for the approach of the new year the 'Te Deum.' Rev. Father Benedict, O.P., delivered a very fine sermon which was appropriate to the season. The high altar was most tastefully decorated, and looked exceedingly beautiful at Benediction.

In addition to the interior renovation of St. Patrick's now completed, the Bishop intends to erect on the northern and southern side of the present main entrance a porch through which ingress shall in future be made, while the present entrance shall then be used solely as a means of egress. The great advantages of these alterations will be highly appreciated. In cold and wet weather, when it was necessary to keep open the main doors, it was very disagreeable to the congregation, and from the street a full view of the altar could be had. The new arrangements will obviate these shortcomings.

At the unveiling of the Grey statue a few days ago here the committee announced that Sir George Grey's last message to the citizens of Auckland, which had been delivered into a phonograph, and the record kept of it in the Municipal Chambers, would be redelivered through the phonograph to the assemblage around the statue. When tried beforehand the record had become so damaged that the voice of the 'old man eloquent' had really vanished. The Hon. J. A. Cole came to the rescue, and, sitting beside the machine, redelivered the message in a capital imitation of Sir George Grey's manner of speech, the well known tremolo of the old knight being done to perfection.

The memorial church which had been erected at Ellerslie to the late Very Rev. Mgr. McDonald, more popularly known as Father Walter, was solemnly blessed and opened last Sunday morning by his Lordship the Right Rev. Dr. Lenihan. The Bishop was assisted by the Right Rev. Mgr. O'Reilly, who was the celebrant of the Mass, and Fathers Patterson and Tormey. A large congregation, despite the inclemency of the weather, was present. The church is centrally situated in a rising district. Father Patterson preached the sermon, taking for his text, 'Blessed are they who dwell in the house of the Lord.' He spoke in high terms of the good work Father Walter McDonald had done, and he said his memory would ever remain green with the adults and children who had known him. The preacher made an earnest appeal to all parishioners to work assiduously towards paying off the debt on the church. The church is of wood and in the Gothic style, and has a distinctly pretty appearance. The interior of the church presents a most comfortable and neat appearance, and has seating accommodation for about 150

people. Both the interior and exterior of the sacred edifice are tastefully finished. The site on which it stands cost £280, and the church, with furnishing, about £570, making a total outlay of about £850. The united efforts of those interested have realised about £350. The collection amounted to £30. Father Walter McDonald's first appointment was at Russell, Bay of Islands. He was afterwards appointed private secretary to Bishop Pompallier. He subsequently visited Europe, and returned, shortly before his Lordship Bishop Croke, to Auckland, being accompanied by Rev. Father Golden, now of Kaikoura. During his connection with St. Patrick's Cathedral it was considerably enlarged, and the spire was built through his exertions. He was subsequently transferred to Panmure, where he died on December 31, 1899, at the age of 70. A good choir, principally from St. Patrick's Cathedral, rendered very efficiently the music.

Thames

On Christmas Day (says the 'Thames Star') the first Mass of the day was celebrated at 7.30 a.m. in St. Francis' Church, at which a large number received Holy Communion, including the members of the Hibernian Society. The second Mass was celebrated in St. Brigid's Church at 9 a.m., and again there was a crowded congregation. At 11 o'clock a Missa Cantata was celebrated in St. Francis' Church. This Mass, as also were the preceding ones, was celebrated by the Right Rev. Mgr. O'Reilly. During each of the masses the celebrant addressed the congregation in a few words, pointing out the full meaning of the day's celebrations. The music chosen for the Missa Cantata was Glover's Third Mass, which was rendered in a finished manner by the choir, under the able conductorship of Mr. Eliston. The following were the members of the choir: Misses V. Twohill, A. McEnteer, N. Gibson, A. Murphy, Foy, Mellett (2), Messrs. O'Connor, Blake, Twohill, R. Kenny, W. Meehan, McEnteer. The principal solos were taken by Misses Twohill and McEnteer (soprano), Gibson (alto), Messrs. Blake and O'Connor (bass), Twohill (tenor), Mr. Williams ('cello'). Miss Fortune presided at the organ. A very large congregation assembled at 7 o'clock in the evening to close the day's proceedings in a befitting manner, when the Right Rev. Mgr. O'Reilly preached a sermon appropriate to the occasion. The sermon was followed by Solemn Benediction of the Blessed Sacrament, and here again very valuable assistance was rendered by the choir. The 'Tantum Ergo,' which was sung by Messrs. O'Connor and Twohill, was rendered in good style. At the conclusion of Benediction the 'Adeste Fideles' was sung.

Bazaar at Queenstown.

It is now some years since a bazaar on anything like an elaborate scale was attempted in Queenstown (says the 'Wakatip Mail'), and experience has proved that when an affair of an extensive nature has been held it has invariably been undertaken by members of the Catholic Church. Such was the case in the bazaar which was opened in the Garrison Hall on New Year's Eve and continued on Monday and Tuesday evenings, when a most successful result in every way was achieved, the attendance being all that could be desired. The Mayor (Mr. L. Hotop) opened the bazaar with a few remarks with reference to the objects of the sale, and the Rev. Father O'Donnell also spoke a few words after the Mayor had retired. He congratulated the numerous workers and helpers on the magnificent results before them of their efforts, which had principally been directed at their own firesides during the past winter months. It must be to them all a matter of gratification when they reflected that it was for such a laudable object as the reduction of the debt on their church.

There were four stalls altogether besides the various side shows that have by no means a small attraction to young and old alike. Three of these stalls, which were most artistically draped, were devoted to works of art and useful everyday articles of sewing, etc. A bangle of buried surprises and a fishing pond of deep sea treasures also commanded an immense amount of attention and created the usual merriment as their hidden mysteries were revealed. Quite an array of assistants worked hard each night getting off the raffles, which were the order of the evening, and they were remarkably successful through their irresistible persuasiveness.

We understand that over £150 was taken for the three nights, and this sum will doubtless be considerably augmented on Wednesday and Thursday evenings, when the bazaar will be continued.

The following is a list of the stall-holders and their assistants:—Arthur's Point stall—Mesdames McChesney,

McMullan, Kelly, and Fitzpatrick; assistants: Misses Travers, Fitzpatrick, O'Neil (2), McMullan, and Ryan. Queenstown No. 1—Mesdames Lynett, Dungey, Bryant, J. C. McBride; assistants: Mrs. Proudfoot, Misses Duncan, Luckie, McNeil (2), Kelly. Queenstown No. 2—Mesdames F. McBride and Fleming; assistants: Misses Robertson (3), McBride, McNeil, M. Kelly, Franklin. Tea rooms and bran pie, fruit and plants, etc.—Mrs. Kelly and Miss Gudgeon. Fishing pond—Miss Powell.

THE SISTERS OF NAZARETH.

(From our Christchurch correspondent.)

The Sisters of Nazareth for Christchurch arrived at Wellington by the 'Ionic' from London on last Wednesday. They were met at the wharf in the Empire City by the Ven. Archdeacon Devoy, S.M. (Provincial), and Very Rev. Father Lewis, S.M., V.G., and driven to the convent, Hill street, where, during their brief stay, they were most hospitably entertained by the Sisters of Mercy. The Sisters reached Lyttelton on Thursday morning, where they were met by the Rev. Fathers Marneane, Cooney, Mahony, and O'Connell and most cordially welcomed. They were also met by the reception committee of laymen, including Messrs. E. O'Connor, P. Burke, J. Barrett, J. R. Hayward, G. R. Hart, and J. J. Wilson, and Press representatives. A special first-class railway carriage was reserved by courtesy of the railway officials, in which the whole party came on to the city. Owing to indifferent health his Lordship the Bishop did not feel equal to the task of going to the port, but in company with the Very Rev. Vicar-General met the Sisters on their arrival at the Christchurch Railway Station, and extended to them a hearty welcome. Mr. W. Hoban, chairman of the St. Patrick's Day celebration committee, also met them at the station. Carriages were here awaiting, and the party was driven first to the episcopal residence and then to the convent of the Sisters of the Missions, where the new arrivals received the kindest of greetings. They were finally escorted to the Nazareth House, where the ladies' committee engaged in the work of preparation were assembled to again welcome them.

His Lordship the Bishop, addressing the gathering, said: Our long cherished hopes are at length fulfilled. For more than a decade of years thousands in Canterbury and Westland have sent up fervent prayers that the Almighty, in His infinite goodness, would grant us the privilege of a foundation of the Sisters of Nazareth in our midst. To-day we have the consolation to know that our prayers have been answered. Hence our first and pleasing duty is one of heartfelt gratitude to the Giver of all good gifts for sending you amongst us. Our next is to thank your excellent Mother-General for so graciously acceding to our request to have a branch of your illustrious institute in Christchurch. To you, dear Sisters, we beg to tender a most cordial welcome. Welcome, a thousand times welcome, to our hospitable shores. Welcome, generous souls who, imitating the Divine Master, devote yourselves so ungrudgingly to the service of the Most High, and to the relief of the poorest and most suffering portion of humanity. In welcoming you, we beg you to accept our sincerest thanks for practical proof of the highest form of religion you give us is the great sacrifice you have made in bidding farewell to home and friends and country and so fearlessly encountering the perils of the deep to come to the very antipodes, at the sole call of charity which to you is no other than Love Divine. This charity alone has led you to come so far to soothe the sorrowful, comfort the distressed, and act as ministering angels to the aged and infirm, the orphan, the cripple, and the poor and abandoned incurables. Without presuming to prophesy, I may confidently assure you that the daily exercise of this your noble, divine mission, will win for you the sympathy, the help, and the affectionate esteem of all classes of society irrespective of race or religion. For I know well that in the fulfilling of your God-like mission, the sole claims upon your charity will be those of the greatest want and suffering. Well may I promise you the cordial co-operation of all members of the community, the clergy, the people, and the Press, which has already more than once spoken most sympathetically of you and your great work. Before concluding may I be allowed to add that when two years ago I spoke of your coming to Christchurch in the near future, a wealthy philanthropist said to me, 'Well I must say that the noble-hearted Sisters are the right ones to undertake and carry out any philanthropic works.' At your own request, my dear Sisters, your home in Christchurch has been furnished with what is only barely necessary. The ladies and gentlemen present looked upon it as a labor of love to prepare it as it is. Had general appeals been made we are sure that

they would have been responded to most readily and generously. Having accompanied you hither we now leave you with the hope that your stay therein may be most pleasant and fruitful with many years of health and strength to fulfil your noble vocation.

Mr. B. O'Connor, president of the Society of St. Vincent de Paul, said there was great scope for the Sisters of Nazareth in Christchurch, and he tendered them a hearty welcome to their midst. As was well known the Society he represented was an organisation to assist in the relief of the poor, and the Sisters could rest assured that the Society would most cheerfully co-operate with them in all their endeavors. He felt sure that the Sisters would be welcomed by the people of Canterbury as a whole. On behalf of the Rev. Mother and Sisters he thanked sincerely his Lordship the Bishop for sentiments of welcome, appreciation, and encouragement so eloquently expressed.

Mr. G. R. Hart said he had been honored by a request from his Lordship and his colleagues on the committee to welcome the Sisters of Nazareth on behalf of the non-Catholic portion of the committee. He did so with the utmost pleasure, because the great work the Sisters had come so far to carry out was one in which people of all denominations could join. Therefore he felt sure that when the people of Canterbury came to understand the mission of the Sisters they would as heartily welcome their advent as those taking an active part in their reception that day desired to do. On behalf of the representatives of other denominations on the committee, he desired to tender a welcome to the Sisters, and express a hope that their work in Christchurch might prosper and progress exceedingly.

The visitors, in company with the newly-arrived Sisters, then inspected the Nazareth Home, and expressed themselves as greatly pleased, the arrangements made by the ladies' committee for their reception being very complete.

In connection with the establishment of their work in this city the Sisters have issued

The Following Circular :—

Nazareth House, at Hammersmith, London (of which the above new foundation is a branch), was founded by the late Cardinal Wiseman in 1851. It has since made wonderful progress in the development of its different branches of charity, and has effected an incredible amount of good, both spiritual and temporal, among that portion of our race—the least attractive, and consequently the most to be pitied—namely, the aged and infirm destitute, and incurable, orphan, and abandoned children. To both these helpless classes a permanent home is offered; the aged are received irrespective of creed and country, and the orphan and abandoned children are cared for and trained by the Sisters for domestic service or trades. The institution has no funds. For the support of the poor it depends entirely on the alms of a generous public—for which purpose the Sisters go abroad daily to collect food, alms, left-off apparel, old linen, furniture, in a word, anything and everything which the charitable can afford for the suffering helpless members of their Divine Master. It is chiefly from the produce of this quest that the necessities and the comforts of life are provided for their poor.

There are now twenty-seven Houses of the Order in England, Ireland, Scotland, Africa, Australia, and New Zealand, where thousands of poor—men, women, and children—find food, clothing, shelter, and the care and tenderness so much required in their helpless condition, to make them happy.

It is a well-known fact what great service the Sisters rendered in South Africa during the late war, not only to persons of all classes, but to the sick and wounded soldiers, to whom they gave up their own part of the convent and nursed with such tender care.

The Sisters fulfil themselves, with pleasure and affection, every office, even the most menial, which charity can suggest or human infirmity may require, towards their poor charges, caring for each of them with the tenderness of a mother, making their beds, washing their linen, cleaning their rooms, cooking their food. They minister to them in their infancy, when old and decrepit, infirm and sick. Their one aim and object is to brighten the lives of all who need their help and aid. The means of support for these great establishments come from the hands of God's providence. The Sisters go out each day, regardless of the weather—from the heat of summer or the cold of winter—to collect alms, food, clothes, etc. They are well received in private houses and shops, and have free access to all the markets. They have no permanent funds. Their poor are the poorest of the poor, but are, however, the respectable, the deserving poor. As to the children, it is enough to say that they are parentless and penniless.

Such is the Institution now founded in Christchurch on a humble and restricted scale, as all the other houses of the Order commenced. Of their success we are sure, for the Sisters have unflinching, never-failing confidence in the good providence of God and the charity of the public of every denomination. They have been much encouraged by the kind feelings already expressed by the good people of Christchurch, and their great desire to have the Sisters amongst them.

To the charitable, therefore, they now appeal for subscriptions and help. They confidently expect that all classes will unite in assisting their great undertaking. Alms given to the poor is simply, as we know, money lent to the Lord, who will repay the lender a hundred fold. Families, then, residing in Christchurch and other towns of N.Z., will confer a favor, and do an act of charity to Jesus in His poor, by allowing the Sisters to call for their alms, or even the broken bread of their tables. One of the most sacred duties imposed upon the Sisters by their rule is to pray for their benefactors, feeling confident that God will hear them in behalf of those who have fed the hungry, clothed the naked, and that He will remember His promise—'Whatsoever you do unto the least of these, you do unto me.'

In a Japanese Composing-Room.

Here is an interesting description of the composing-room of a Japanese newspaper. A New Zealand compositor should thank his stars that his lines have fallen in pleasant places. For, see what his brothers in craft in the Land of the Rising Sun have to put up with.

The Japanese, like the Chinese, employ a written language—a kind of literary dialect—that is considerably removed from the colloquial. They do not, as we do, write as they speak. This necessitates the papers being printed to an extent in two languages—the 'Kana' and the square characters, one acting as a key to the other. The square characters are modelled on the Chinese ideographs, a terrible jumble of geometrical figures, crosses, and zigzags, the whole effect presenting the appearance of the trail of innumerable inky footprints of drunken flies.

Of these ideographs, at least 4000 to 5000 are in everyday use. So that the compositor must needs be a scholarly man to recognise these characters at sight, the strain on the eyes being terrible. In order to facilitate the type-setter's task as much as possible, the composing-room is arranged in the following manner :—

The compositor is seated at a little table, on which are spread forty-seven 'Kana' characters. On receiving his copy he cuts it into small strips, and hands each strip to a boy. The latter marches along the room with this strip until finally he has been able to collect from a number of cases the different ideographs. Half-a-dozen boys are thus running hither and thither searching for ideographs, all the time keeping up a dirge-like chant, in which they sing the name of the character they want, as in order to recognise it he has to hear its sound first, no Japanese of the lower classes being even able to read a paper or book unless he reads it aloud.

The writer of this article recalls to mind his first night's engagement on a newspaper in Tokio. Hearing a continual babel of voices and sounds of melancholy attempts at vocalisation rising upward from the room below his, he, at a loss to account for the queer noises, asked the Japanese manager whether he conducted a singing-class for his compositors. He was at once informed that such was the indispensable accompaniment to a Japanese compositor's work.

When the boys have collected all their ideographs they place them before the compositor, who then has to have recourse to a pair of goggles in order to decipher the characters, fish out the corresponding types in the 'Kana' character, and, finally, set up the whole in proof. These proofs, again, are sung out aloud by one proof-reader to another, adding more noise to the bustle and confusion of weird sounds already reigning in the room.

Mr. E. O'Connor, of the Catholic Book Depot, Christchurch, thanks his numerous friends for their liberal patronage in the past, especially during the Christmas holidays, and takes the opportunity of reminding them that he has replenished his large stock of Catholic literature and religious objects by late shipments...

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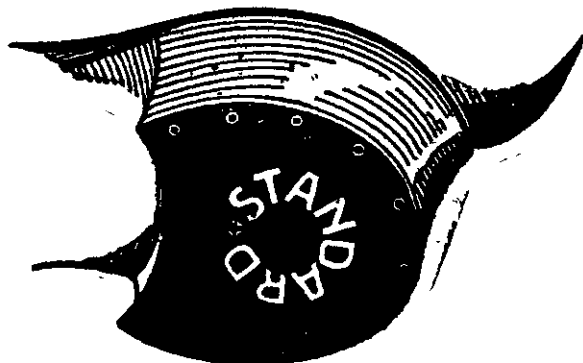
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Irish News

CORK—Death of an ex-Mayor

Mr. Daniel Ryan, former Mayor of Cork, died suddenly from heart failure at Blarney railway station on November 19. He was aged 76.

Sale of an Estate

The Hodder estate, Drominbeg, Kilcoorney, County Cork, has been sold at 20 years' purchase and 19½ years' in exceptional cases of first term rents.

A Gift for the Pope

Messrs. Morrough Bros. and Co., Limited, have been advised from the Vatican that his Holiness Pope Pius X. has been graciously pleased to accept a cassock made from a fine white cloth which was specially manufactured for this purpose at their mills, Douglas, County Cork. The Holy Father expressed himself pleased with the gift, and promised to make use of it.

DUBLIN—Reduced in Price

The 'Irish Independent' is about to be published at a halfpenny, it being the first Irish morning paper to make this departure.

An Aid to Thrift

The directors of the National Bank are considering a scheme in the nature of a savings bank under which the bank will accept deposits of small sums of one shilling and upwards. It is believed that this scheme may possibly be brought into operation immediately. If it succeeds it should prove a most important step towards the encouragement of thrifty small depositors.

Lecture on New Zealand

A lecture both interesting and instructive on New Zealand was delivered recently at the Father Matthew Hall by the Very Rev. Dr. Watters, S.M. He traced the history of the islands, their condition of life, and their transition from pre-European days up to the present moment. He paid a touching tribute to the Irish colonists, to their fealty to the old land, and to their adhesion to the religion of their fathers. He spoke, he said, from experience, because he had been among them and knew their worth. The rev. lecturer was listened to with absorbing attention all through, and at the close was made the recipient of a hearty vote of thanks.

A Reminiscence

His Grace Archbishop Walsh, in a letter containing reminiscences of Cardinal Newman's residence and work in Dublin, referred to a visit he paid to Maynooth College, and says: 'I have ever since had before my mind a very vivid picture of him as he stood that day in our college cemetery beside our President, of whom, years afterwards, he was to write the memorable words: "my dear friend, Dr. Russell, the present President of Maynooth," who "had, perhaps, more to do with my conversion than anyone else."'

Gallery of Modern Art

Active preparations are being made at the Royal Hibernian Academy, in Lower Abbey street, Dublin, for the reception of the pictures and statuary which have been presented to form the nucleus of a Gallery of Modern Art for Dublin. The collection will be strengthened by a loan section of works from the famous collection formed by the late Mr. J. Stack Forbes, which have been kindly lent by his executors. The 'Forbes Collections' number nearly 4000 pictures and drawings. These have been gone through by Mr. Hugh Lane, who, with the assistance of several well-known artists and critics, has picked out about 180 representative pictures.

A Faithful Friend

The action of the Dublin Cemeteries Committee (writes a correspondent) is worthy of all commendation in having recently erected a new and beautiful monument over the remains of Anne Devlin, the faithful friend of Robert Emmet. When Anne Devlin (Campbell) died, on September 18, 1851, she was buried in a pauper's grave in Glasnevin, but ere the close of that same month the late Dr. R. M. Madden, who had then just returned from the Continent, was enabled, with the assistance of four friends, to have the remains re-interred in the O'Connell circle. It ought not to be forgotten that when the circumstances were made known to the Cemeteries Committee, permission was at once granted for the removal of the body, and, moreover, as Dr. Madden writes, the usual fees paid for such removals were remitted. To the credit of Father C. P. Meehan is also due the fact of having, out of his own scanty income, occasionally befriended poor Anne Devlin, when she was forgotten by all else in this world.

KERRY—Departure of a Priest

The Rev. John H. Casey, O.P., Holy Cross, one of the most popular clergymen in the whole Kerry diocese, has been transferred to Trinidad, West Indies.

KILKENNY—Terms of Sale

The following are the terms of sale of the Bryan estate, Kilkenny—2½ years' purchase of first term and non-judicial (abated) rents; 2½ 2-3 years of second term (abated) rents.

LIMERICK—The Last of a Noble Line

In a letter to the parish priest of Shanagolden, relative to the death of Sir Stephen de Vere, the Most Rev. Dr. O'Dwyer says he and his brother Aubrey and the late Lord Dunraven and Lord Emily were able by the nobility of their characters and the complete dignity of their lives, to bear a striking testimony in favor of the Church, in which their intellects and profoundly religious spirits found peace and rest.

A Generous Act

At the meeting of the Rathkeale Board of Guardians it was reported that Major-General Lloyd and Mrs. Lloyd, of Beechmount, had sent through Dr. Hayes a statue of the Madonna in majolica from Florence for the Workhouse Maternity Ward. The Board unanimously thanked the donors, who are Protestants.

The Dairying Industry

Sir Thomas H. Cleeve was one of the pioneers of the creamery movement in Ireland. The firm of which he is now the principal owns no less than 42 creameries in different parts of Munster, and in addition they have condensed milk factories in Limerick, Tipperary, Mallow, Carrick-on-Suir, Kanturk, Clonmel, Bruce, and Manister. They employ upwards of 3000 hands altogether, and they deal with the enormous quantity of 600,000 gallons of milk per week, or 32,000,000 gallons per year. The Limerick premises alone occupy between five and six acres of ground. The butter manufactured by the firm finds its way into every part of the country, and the business is increasing year after year. Five years ago Messrs. Cleeve Bros. entered on the manufacture of caramels, and two years ago they added the manufacture of chocolate and cocoa. They already employ between 300 and 400 hands in these departments, and their enterprise holds promise of very considerable development.

Bacon-curing

There are four great firms engaged in the bacon-curing and kindred industries in Limerick, Messrs. W. J. Shaw and Sons, Messrs. James O'Mara and Sons, Messrs. J. Matterson and Sons, Ltd., and Messrs. Henry Denny and Sons, Ltd. Each of the firms owns huge premises equipped with modern appliances for the preparation and curing of bacon, for the manufacture of sausages and puddings, and for the carrying on of their other industries. They employ in their Limerick branches alone almost a thousand hands, and their trade penetrates not alone throughout Ireland, but throughout Great Britain, and reaches America, the British Colonies, France, and other Continental countries. Messrs. Shaw and Sons kill over 100,000 pigs per annum, Messrs. O'Mara and Sons 40,000, Messrs. Denny and Sons 270,000, and Messrs. Matterson and Sons 100,000.

MEATH—Purchasing their Holdings

The sale of the Rev. Mr. Denny's (Meath) estate has been agreed to at 2½ years' purchase of present (second term) rents; the hanging gale to be added to the purchase money; all bog banks to be given in fee to the tenants without any additional purchase; sporting, shooting, and fishing rights are conveyed to the tenants.

ROSCOMMON—An Agreement to Purchase

Sir N. R. O'Connor has consented to divide the grass farm on his Roscommon estate amongst his tenants, who have now agreed to buy their holdings at 24 years' purchase of first term rents.

TIPPERARY—Death of a Priest

The death is announced of the Rev. Father Patrick Luttrell, who was for a number of years assistant to Father Lawless at Poplar (London), and was one of the best known figures in that district. After a long stay at Bow he returned to Ireland. He passed away at Killcummin, County Tipperary.

WESTMEATH—Sale of an Estate

Arrangements have been completed for the sale of Mr. Thomas Kelly Evans' estate at 21 years' purchase of first and 24 years' of second term rents. Sporting and other rights are vested in the tenants.

WEXFORD—The Redmond Estate

Mr. T. Healy, M.P., can no longer taunt Mr. John Redmond with having made a profit out of the sale of his estate in Wexford. When the matter of the estate

came before Mr. Justice Meredith in the Land Commission Court on November 7, on a question of fixing the redemption price of a charge of £500 a year in favor of the widow of the late General D. Redmond, his Lordship said that he was obliged to declare the estate insolvent. The 'bonus' provided by the new Land Act will not be payable therefore to Mr. Redmond, but must form part of the corpus of the fund available for encumbrances. It was stated that even after the 'bonus' had been taken from Mr. Redmond this fund would still be deficient by about £400. The deficiency is said to be the result of the fall in Consols.

GENERAL

The Reason Why

The 'Westminster Gazette,' referring to the fact that Professor Mahaffy, 'the most brilliant and versatile of the Fellows of Trinity College,' has been staying at Sandringham, and preaching before the king, says: 'In another and a later world we shall know why Professor Mahaffy was not selected to succeed Dr. Salmon as Provost of Trinity College, Dublin.' The reason of the selection of Dr. Traill, a gentleman of no scholastic or literary eminence, for that position in preference to Dr. Mahaffy is well known. Dr. Mahaffy, although a strong Tory, held the views which Mr. Wyndham professed on the subject of Catholic University Education.

The Land Act

In the course of an interview in Sydney Mr. W. Redmond, M.P., referring to the Land Act, said: It was wonderful what a change it made in the people. There was no question of arrears, and there was a feeling that a man now labored for his own benefit and not that of the landlord. It was not the same place. As far as land purchase had gone in Ireland, it had had the best results, and the people had paid their instalments to the Government with the most wonderful regularity. In the congested districts of the West of Ireland the present Land Act may not work well, and may need amendment, but in the other parts of Ireland they all hope that the Bill of last year will be a great success. At any rate, it marks a great stride in advance. A couple of years ago no man could have dreamed that so good a Bill would have passed into law.

The University Question

In a letter to the 'Spectator' Dr. Hogan shows clearly that he did not advocate the policy of exclusive dealing as suggested by Professor Dowden, and adds that there is in it something absolutely repugnant to the feelings and instincts of Irishmen and Catholics. Dr. Hogan proves that exclusive dealing is largely practised in Ireland by Protestants, and quotes facts which there can be no gainsaying to that effect. Referring to the gross injustice which Irishmen suffer with regard to higher education, he says some years ago Mr. Balfour and Mr. Wyndham went through the farce of appointing a Royal Commission to inquire into the condition of university education in Ireland. The Lord Lieutenant of Ireland, Lord Cadogan, went through the farce of announcing that the report of that Commission would be followed by legislation. Some Catholics spent weary months, during which they might have been better employed, studying and preparing the case, which they felt to be righteous and just, in such a way as to convince the most hostile and prejudiced judges. They made their case, and the decision was practically given in their favor; but then Mr. Balfour and Mr. Wyndham tell them almost in mockery that nothing can be done. It is a position which Sir Robert Peel, Lord Palmerston, and Mr. Gladstone would have been ashamed to occupy. And yet the Catholics are expected to sit down quietly and submit without a protest to the shelving of a question which is at the root and origin of all the other injustices from which they suffer. The 'Spectator' in an editorial note will not admit that Protestants are unfairly preferred to Catholics, but adds: 'As regards the question of a Roman Catholic University, however, we are in full agreement with Dr. Hogan. We think Mr. Balfour's action on this question showed the most deplorable weakness. He subordinated what he knew to be the wise and right course to Cabinet exigencies.'

An extraordinary proof of the modern collecting craze is the fact that General Kuroki has been receiving numberless applications from autograph-hunters and celebrity-mongers for specimens of his writing. More extraordinary still, while engaged in the command of one of the great armies of history, and in the planning of one of the greatest battles on record, he has replied to some of their requests.

Much of the lightness in draft for which the McCormick Binder is so celebrated is due to the use of roller bearings in both the main and grain wheels, as well as in many of the gearings and shaftings of the machine....

People We Hear About

John Plimmer, who has been styled the 'Father of Wellington,' died on Thursday, aged ninety-two. He arrived in Wellington in 1841, and has been closely associated with the growth and development of the city. He has been ailing for some months.

Conspicuous among the Mikado's naval officers is Rear Admiral S. Urin, who commands the Japanese flying squadron, composed entirely of cruisers. Rear Admiral Urin acquired his first knowledge of the art of naval warfare at the United States Naval Academy at Annapolis, from which he was graduated in 1882, standing fourteenth in a class of seventy-six.

Admiral Togo, the Japanese naval commander, is a man of few words, but of iron determination. One of his most remarkable characteristics is his capacity for remaining perfectly still for hours without moving a muscle or saying a word. It is said that his habit of musing, with nothing but his pipe as a companion, has stuck to him all through his career, and that it is during these moments that he makes his plans for the destruction of an enemy or the improvement of his own fleet.

The King of Korea, who ascended the throne when he was twelve years of age, is seldom seen by his subjects. When, however, he does condescend to appear in public a remarkable spectacle is witnessed. All the shops are closed, and his Majesty is preceded by a crowd of individuals dressed in the most fantastic of garments. The din created by cymbals, drums, pipes, trumpets, bells, and the voices of the multitude is indescribable. The Emperor travels in the imperial chair of state, which is carried by thirty runners.

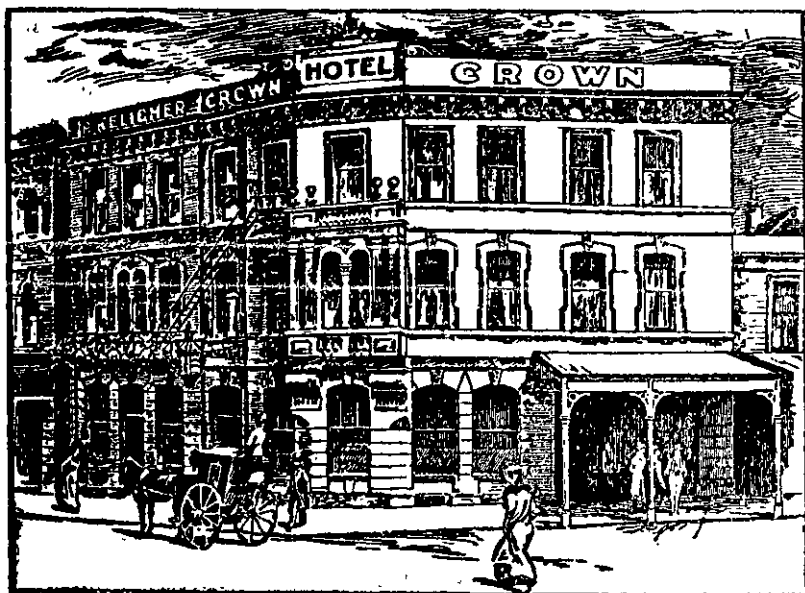
Count Benckendorff, the Russian Ambassador in London, is a diplomat who is very popular in the English capital, notwithstanding the rude reception which awaited him at the railway station on his return from the Continent lately to take up the negotiations arising out of the Hull trawler trouble. The Count is a man of high standing in the diplomatic world, of considerable culture and education, to whose self-restraint and common sense has been in a considerable measure due the preservation of peace between Russia and England in the recent crisis.

Until a year or two ago the Emperor of Japan was an enthusiastic wrestler. He threw out challenge after challenge to the members of the Court and his council and advisers, and defeated fairly and completely everyone who tried conclusions with him until he met Count Tetsu, who proved one too many for him. Since the encounter, although he encourages the sport in every possible way, he has kept out of the arena. 'Count Tetsu is now champion,' he would say. 'I have failed to throw him. Someone else must try.'

A pretty story is being told of Oyama, Chief of the Japanese General Staff. During his service as judge advocate at Tokio he attended a ball one night. He was standing near a doorway at this ball when a beautiful European woman swept by, and so greatly did her charm impress Judge Oyama that he exclaimed, involuntarily: 'What a lovely woman!' She overheard him. With a little smile she looked back over her white shoulder, and, recognising him, said: 'What an excellent judge!'

Admiral Ito, who earned his viscountcy for services in the Chino-Japanese war, is very European in his methods. A story is told rather against him when the Japanese landed a force after the battle of the Yalu. Shortly after his establishment he was one day annoyed by the receipt of a telegram from a subordinate whom he had allowed off on furlough, which read: 'Will not report to-day as expected on account of unavoidable circumstances.' The tone of the message was not at all to Admiral Ito's mind, and he wired at once in reply, 'Report as expected, or give reasons.' Within an hour the following message came over the wires from a hospital in Yokosuka: 'Train oh—can't ride. Legs off—can't walk. Will not report unless you insist.' The admiral did not insist.

Mr. Justin McCarthy received many congratulations on his 71th birthday. Fifty-two years ago he was associated in Liverpool with the birth of the 'Northern Daily Times,' the first daily paper published in the provinces. Mr. McCarthy was one of the three reporters sent to London to report Mr. Gladstone's great Budget speech in the fifties. The genial Irishman's greatest achievement, perhaps, is that he passed through the most stormy period of Irish political history in the last century without making an enemy. The opponent of Parnell's leadership and Parnell's successor in the chair, the two remained personal friends to the last. If Mr. McCarthy were less true to Ireland he would be a wealthier man to-day, but not higher in the good opinion of his countrymen.



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LADIES' DRAWING ROOM,
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PRIZE ALES & STOUTS.

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Agents for Auldana Wines (S.A.)

Corks, Tinfoil, Wire, Sypons, and all Bottlers
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Designs Sent on Application.

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MORAY PLACE,

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Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement

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JAMES DEALY - Proprietor.

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

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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.

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DYERS & CLEANERS,

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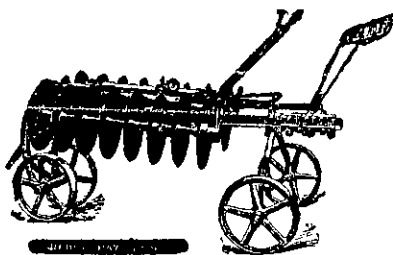
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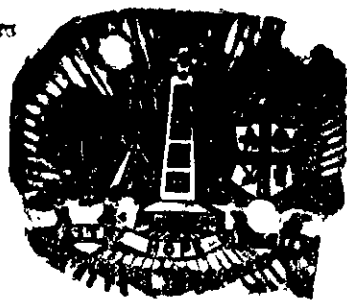
Future Works.—Such as Christchurch Cathedral, Dunedin, Bluff and Rangiora Railway Stations, Railway Library, Invercargill and TRN (10) Private Houses in Dunedin, Oamaru and Invercargill show the increasing popularity of the line.

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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.

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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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Commercial

PRODUCE.

London, January 4.—Wheat.—The severe weather has hardened the American and Continental markets. The English market is quiet and cargoes are neglected; 32/6 is offered for January-February shipments.

Flour is unchanged, owing to the holiday in the Glasgow markets.

Butter.—Good trade in all descriptions, and prices are unchanged. The chief demand for secondary is about 84/-.

The cheese market is firm; Canadian, 54/- to 55/-, and New Zealand, 52/-.

London, January 8.—Frozen Meat: Sheep—Canterbury, light, 4½d; medium, 4½d; heavy, 4½d; Dunedin and Southland, none offering; North Island, 4½d. Lamb—None offering. Beef—Fores, 3d; hinds, 3½d. River Plate sheep, heavy, 3 11-16d; light, 3½d. Beef, fores, 2 11-16d; hinds, 3½d.

Hemp.—Quiet and unchanged.

Wellington, January 9.—The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated London, January 8: The frozen meat market is very dull, and quotations show a weaker tendency. Butter continues in active demand, the market being firm, with a hardening tendency. Average price for choicest New Zealand butter to-day is 100/-. The cheese market is active, and advancing, average price finest New Zealand being 52/- per cwt. The hemp market is very quiet at about last price. There has been no alteration in the cocksfoot seed market since last week.

Invercargill prices current. — Wholesale — Butter farm, 5d; separator, 7d; butter, factory, pats, 10½d. Eggs, 8d per dozen. Cheese, factory, 6½d. Hams, 9d. Barley, 2/- to 2/6. Chaff, 2½/5/- per ton. Flour, £10/10/- to £11/10/-. Oatmeal, £8/10/- to £9. Bran, £3/15/-. Pollard, £5. Retail—Farm Butter, 7d; separator, 9d; butter, factory, pats, 1/- Cheese, 6d to 8d. Eggs, 10d per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 23/-; 50lb, 6/6. Oatmeal: 50lb, 5/3; 25lb, 2/9. Pollard, 8/6 per bag. Bran, 4/6. Chaff, 1/6.

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

Wheat.—There is a rather better demand at present, and buyers seem more inclined to do business. Prime milling is worth 3/6 to 3/9; medium, 3/3 to 3/5; best whole fowl wheat, 3/- to 3/2; broken and inferior, 2/6 to 3/-.

Oats.—There has been rather more inquiry lately, and in consequence prices are a shade firmer. Quotations: Prime milling, 1/7½ to 1/9; good to best feed, 1/6 to 1/7; medium and inferior, 1/4 to 1/6.

Chaff.—Supplies have been smaller of late, and there has been a decided rise in the market. Prime oaten sheaf, £4/10/- to £4/15/-; medium to good, £3/15/- to £4/5/-.

Potatoes.—New seasons are more plentiful now, and are worth up to £9 per ton. Last season's best Derwents are worth £3/5/- to £3/10/-.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a small catalogue which met with good competition, and was readily cleared at satisfactory prices. Values ruled as under:—

Oats.—There is good export demand, both for "A" and "B" grades. Of the former there are very few offering, and of the latter barely enough on the spot to supply buyers' immediate requirements. Stocks of lower grades are almost exhausted, and values for all sorts are a shade firmer. We quote: Prime milling, 1/7½ to 1/9; good to best feed, 1/6 to 1/7; medium, 1/5 to 1/6 per bushel (sacks extra).

Wheat.—A better tone pervades the market, and in good to prime milling quality millers are more disposed to operate. Medium qualities are still without much attention, but fowl wheat is scarce, and has ready sale on arrival. We quote: Prime milling, 3/6 to 3/9; medium, 3/3 to 3/5; whole fowl wheat, 3/1 to 3/2; broken and damaged, 2/6 to 3/- per bushel (sacks extra).

Potatoes.—We offered a few lots of medium quality kidneys, which realised 6/- to 9/- per cwt, and some of last season's up-to-dates, which sold at £3/10/- per ton (sacks in).

Chaff.—The market is bare, and there is strong

inquiry for prime oaten sheaf. We can confidently recommend clients who are in a position to send any forward to do so without delay. We quote: Prime oaten sheaf, £4/10/- to £4/15/-; medium to good, £3/15/- to £4/5/- per ton (bags extra).

Straw.—We quote: Best oaten and wheat, 32/6 to 35/- per ton (pressed!).

WOOL.

Wellington, January 7.—The Industries and Commerce Department has received the following cablegram from the Agent-General, dated London, 6th inst.: Wool market stronger. General confidence in the maintenance of present prices. A general and active demand is expected at next sales. Current Bradford quotations—For tops, 36's, low crossbreds, 1/3½ per lb; 40's, low crossbreds, 1/1½; 41's, medium crossbreds, 1/4½; 50's, half-breds, 1/7½, 56's, quarterbreds, 1/9; 60's, merinos, 2/0½.

London, January 8.—Rabbitskins: At the auction sales 1888 bales were offered and 1867 sold. Best advanced 1d, and low-furred suckers showed from par to ½d decline.

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

Rabbitskins.—We offered a fairly large catalogue at our sale on the 9th inst., when there was an average attendance of buyers present. Competition was good and all lots sold at prices fully better than those lately ruling. We sold springs to 11½d, autumns to 11½d; summers to 7½d, blacks to 26d, and lawns to 12½d.

Sheepskins.—Sales are only held fortnightly at present, but all coming forward meet with great competition. We can confidently recommend consignments being sent in at present, as the market keeps very firm.

Hides.—No sale since last report.

Tallow and Fat.—There is no change to report in this commodity, all coming forward being taken at the following rates: Best rendered tallow, 18/- to 20/-; medium to good, 15/- to 18/6; inferior, 12/- to 15/6; best caul fat, 11/- to 14/6; rough fat, 12/- to 14/-.

LIVE STOCK

ADDINGTON STOCK MARKET.

The entries at Addington comprised 283 cattle, 5944 sheep, and 314 pigs. The attendance was small.

Fat Cattle.—Although only 128 head were yarded, there was very poor competition, and a large proportion was withdrawn, values, however, showing little change from those of the previous week. Steers sold at from £6/7/6 to £10, heifers, £5/5/- to £5/12/6, cows, £5/2/6 to £6/5/-, or equal to 19/- to 22/6 per 100lb.

Fat Calves.—There was a fair entry, and the sale was rather better than last week's. Prices ranged from 5/6 to 19/-.

Store Cattle.—The yarding was very small, and there was no improvement in prices. Yearlings sold at from 25/- to 39/-, 15 to 18 months (which included a good line), 49/- to 68/6; two-year-old steers, £12/6; two-year-old heifers, £1; three-year-old heifers, £5/11/-; dry cows, £1/12/6 to £1/15/-.

Dairy Cows.—There was a small entry, and business was dull. Useful cows sold at from £6 to £7/10/-, and old and inferior from £3/10/- to £5.

Fat Sheep.—Several lines of prime wethers were included in a moderate entry as regards numbers, and most of the ewes were of good prime quality. There was a good demand for all descriptions, butchers being bare of stock, and for the greater part outbidding the exporters. The Mount Pleasant wethers were one of the best lines that have come into the yards, and made the high average of 24/- for the line of 220, with a very short range of prices between the top and the last pens. Current prices were: For prime wethers, 21/- to 25/11; others, 18/6 to 20/-; prime ewes, 20/- to 22/11; medium to good, 17/- to 19/6; aged, 15/- to 16/6; merino wethers (medium), 15/4.

Fat Lambs.—The entry was not large, but was of excellent quality, and bidding of both exporters and butchers being very keen. Prices were rather better than at last week's sale. The best pens sold at from 18/- to 20/-, and medium, from 16/- to 17/9.

Store Sheep.—The entry was small, and buyers were few, but previous values were maintained. The principal sales were—54 two-tooth ewes at 17/9, 102 mixed two-tooths at 17/6, 531 two-tooth wethers at 16/- and 50 at 14/-, 430 two and four-tooth wethers and ewes at 16/6 to 18/6.

Pigs.—A small entry. Baconers sold at about last week's rates, and porkers sold rather better, but stores met with a dull sale. Baconers made from 44/- to 52/-, or 4d to 4½d per lb; porkers, 4½d to 4¾d per lb; stores (large), 23/- to 27/-; medium, 14/- to 22/-; small, 6/- to 12/-.

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OTAGO FARMERS' HORSE BAZAAR.

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

We held our usual weekly sale at our Horse Bazaar on Saturday last, when 34 horses were entered and submitted to auction. The quality of the stock was not of a very high class, and in consequence bidding was a bit slack. A number of aged geldings were offered, but only a few of them changed hands, and at prices quite in keeping with the quality of the horses. Spring van geldings were wanted, but only some four or five of a very medium class were on offer, and did not realise high prices. Order-cart geldings were in demand. Only two young sound horses suitable for this work came under the hammer, and found buyers at satisfactory figures. The sale throughout the auction was rather quiet, owing no doubt to the fact that the holidays are scarcely over and people not quite settled down to work. We, however, may say that the demand for young, sound good quality horses, both light and heavy sorts, is good, and any country consignments of this description coming forward will meet a fair market. We quote: Heavy draught mares and geldings, £55 to £62; plough and lorry horses, active and good walkers, £45 to £53; van geldings, good sharp movers, £38 to £48; spring-carters, of a good fair weight, suitable for hilly roads, £26 to £35; order-cart horses, suitable for butchers' carts, £25 to £30; grocers' order-cart horses, £22 to £28; first-class hackneys, £28 to £38; buggy geldings, quiet, single and double, £22 to £32, pairs, £45 to £60 carriage pairs, £60 to £100.

Contrasts in Writers' Earnings.

'Milton received £5 down for his immortal "Paradise Lost," said a leading author the other day, 'and to-day the very manuscript of it is considered worth £5000. How many of our modern manuscripts which are worth £5000 to-day will, I wonder, be worth a five-pound note a century hence?'

If anyone is curious to see under what different conditions the writers of the past and present worked, he should glance at the list of prices in past centuries for works that have become immortal.

According to Oldys, 'Hamlet' fetched not a penny more than 'Paradise Lost'—£5 is the exact figure he gives—and yet five thousand times this price would not be considered dear for the original manuscript of it. Dryden considered himself in luck when Jacob Tonson agreed to pay him sixpence a line for 10,000 verses; and to make up the number the poet 'threw in' the famous 'Ode to Music' and his 'Epistle' to his cousin. It is said that £40 was all that Gray ever received for all his poems, and his 'Elegy' he actually gave away to a publisher, who cleared £1000 by its publication.

Goldsmith thought himself 'passing rich' when he pocketed £60 in exchange for his 'Vicar of Wakefield,' which has put so many thousands of pounds into other people's pockets since his day; and £21 was every penny he got for 'The Traveller,' a price which could not have paid him many pence an hour for the work he lavished on it.

Johnson sold for £200 his 'Lives of the Poets,' the monumental work which brought £5000 clear profit to its publishers within a quarter of a century; and the £100 he received for his 'Rasselas' proved little more than sufficient to bury his mother, the object for which he wrote it. Fielding was more fortunate, for 'Tom Jones' rewarded him with £700 and 'Amelia' brought him £1000 'as dower.'

With the closing years of the eighteenth century a golden era dawned for authors, and some of the prices they received for their works could scarcely be improved on to day. Hayley was by no means a literary giant, but it is said that his 'Life of Cowper' brought him £11,000; Southey only received £1000 for his biography of the same poet. For a single novel Scott was paid no less than £10,000; in twenty laborious months he is credited with having earned money at the rate of fifty guineas a day; a round dozen of his works produced £100,000; and his life's labor with the pen yielded an average income of £10,000 a year for the whole of his writing days.

Byron's comparatively short writing career put just under £20,000 into his purse—an average of about £1200 a year;—there is no doubt, however, that if he had wished he might have increased this sum very materially. On one occasion, it will be remembered, when Murray, the publisher, sent him a cheque for a thousand guineas in payment for two poems, Lord Byron promptly returned it, declining to receive a penny for his work. Moore was paid £3000 for 'Lalla Rookh,' a payment at the rate of about 10s a line, or twenty times Dryden's remuneration. And yet all that Thomas Campbell could

get for his 'Pleasures of Hope' was £60. No wonder that he was bitter, or that he once toasted Napoleon because, forsooth, he had ordered a bookseller to be shot.

Lord Macaulay received a single cheque for £20,000 as his share of the profits of his 'History of England'; Gibbon is said to have cleared £10,000 by his 'Decline and Fall of the Roman Empire', while Hume received £700, relatively a modest sum, for each volume of his history. Charles Dickens was able to leave behind him £100,000 of the profits made by his pen, half of which amount he received during the last five years of his life, Bulwer Lytton's books brought their author £80,000, a smaller sum than one would be inclined to credit him with; and Thackeray's novels produced about the same sum.

Anthony Trollope worked very hard for the £70,000 his novels are said to have yielded in twenty years. It is instructive to learn that he began his writing career with an income of a pound a month and closed it with £4000 a year. His novel 'La Vendee,' published in 1850, was sold outright for £20; a dozen years later he was receiving well over £3000 for a story. Lord Tennyson was able to refuse £5000 a year for the exclusive right of publishing his poems; and Mrs. Grant received £100,000 for her share of the profits of her husband's (General Grant's) 'Memoirs.'

Speaking to a 'Daily News' reporter at New Plymouth, Mr. Kinsella highly praised the factory managers in this Colony for the excellent manner in which they got up their butter. He added: 'I have travelled all round the world, including Denmark, and I make the statement without fear of contradiction that New Zealand ships to England a package which would not be outclassed by any country in the world.'

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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.

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to the limited accommodation in 1905 they can take only a very
small number of pupils. Therefore parents wishing to place their
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Students will provide their own wearing apparel, including the
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have a chance of insertion if received by Tues-
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MARRIAGE.

CAVANAGH—McDONNELL.—On January 3, 1905,
at St. Patrick's Church, Naseby, by the Rev. Father
McMullan, William George, sixth son of James
Cavanagh, of Lawrence, to Sarah, second daughter of
John McDonnell, Bald Hill Flat.

DEATHS.

FOLEY.—On November 21, 1904, at his residence,
Goosane, Birdhill, County Tipperary, Michael Foley,
brother of the Very Rev. Dean Foley, Temuka, and the
Rev. Father Foley, Taree, Maitland, and uncle of the
Rev. Father Coffey, South Dunedin; aged 52 years.—
R.I.P.

KELLY.—On the 24th December, at the residence of
her uncle, Mr. M. R. Lawlor, Gore, Sarah Cecily,
second daughter of James and Margaret Kelly, of Green
Hill, Riversdale; aged 12 years and 11 months.—R.I.P.

HANNIFIN.—On January 5, 1905, Johanna, young-
est daughter of Mr. and Mrs. T. Hannifin, Waimate; aged
21 years.—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, JANUARY 12, 1905.

THE CONSPIRACY OF SILENCE.

NONE of the sayings attributed to Louis XIV.
of France has enjoyed such a vogue as one
which he is alleged to have uttered in 1655,
when he was a haughty youth of seventeen.
The President of his Parliament had been
urging him to consider the interests of the
State, and the impatient Louis (so the story
runneth) closed the pleader's lips with the
hasty interruption: 'L'etat, c'est moi'—'I am the
State!' At any rate, Louis XIV., despite the theatri-
cal gorgeousness of his reign, was at heart a tyrant,
and lived pretty well up to the level of his supposed
motto. One of the worst tyrannies of his rule consist-
ed in the extended use of 'lettres de cachet,' or letters
bearing the small royal seal (cachet) by which he set
aside the law, suspended forms of justice, clapped great
numbers of persons into the dungeons of the Bastille,
and left them there without accusation or trial during
his high pleasure—often for life because such was the
royal decree, or because the hapless prisoner was for-
gotten by his gaolers and left to die and rot in durance
vile.

The 'lettres de cachet' have lately been revived in
the French army as part of the Radical-Socialist cru-
sade against God and religion in the Third Republic.

During his long reign of two-and-seventy years Louis XIV. issued some nine thousand of those red-sealed outrages upon the legal rights and natural liberties of his subjects. In one short year alone the chiefs of the Grand Orient—the instruments chosen by the French War Office for this new form of military espionage and tyranny—issued no fewer than twelve thousand 'lettres de cachet.' The difference between the old style and the new is by no means a radical one. Under the Freemason regime the 'lettres de cachet' are intended to 'break' and ostracise all officers of the army, no matter what their qualifications may be, if they or any of their relatives or associates dare to commit the high crime of practising the religion of their fathers. All this is an outrage upon indefeasible personal right, and an act of high treason against the best interests of the State, whose final resort and last argument in the day of need is its army.

Underneath we give a few samples of the modern 'lettres de cachet' which show how French Freemasonry has been using the system of espionage to block the promotion of Catholic officers in the army. The following are a few of the 'fiches' or secret reports sent, by special arrangement, by the Grand Orient to the heads of the French War Office:—

'Virot, Captain 152nd Regiment of Infantry. Nationalist, ultra-clerical. Belongs to all the Catholic religious works. Wife collects for the St. Joseph School.'

'Cornulier de Luciniere. General commanding the 11th Division at Nancy. Has a son in a religious institution at Rheims. Moreover, his daughter shortly goes into a convent.'

'Remy. Major artillery. Two daughters in a religious institution. Wife busies herself with all the parish works of the Cure of St. Sebastien.'

'De Balamcourt. Captain 149th Regiment of Infantry. Jesuit. Son at Jesuit College. Says would prefer to be English, so ashamed of events in France. Absolutely worthless.'

'Commandant Bonnan (at Bruyeres), J.L.C. (Will cause himself to be recommended by General Bonnal.) Fanatically clerical. Started in at Bruyeres by going solemnly to church with all his family. Owing to his influence all the officers and non-coms. have started assiduously going to church. Wife teaches catechism at the school maintained by the Sisters of Mercy.'

Among the officers of the garrison of Auxonne (Cote d'Or), Colonel Delor is denounced for 'going very regularly to Mass' and being 'a great friend of the parish priest of Auxonne'; Lieutenant-Colonel Parseval's 'fiche' accuses him of having 'made himself ridiculous at the cantonment of Fauverney (Cote d'Or) in 1899 by falling on his knees when a procession was passing'; Commandant de Crechu is reported adversely upon because he is 'a Breton and a strong Catholic; goes often to Mass, is a member of the Society of St. Vincent de Paul'; Captain Blandin de Chalam is 'a former student of the Jesuits at Dole'; Lieutenant-Colonel de Malvoue 'goes to Mass'; Lieutenant-Colonel du Manoir de Juaye is 'President of the Society of St. Vincent de Paul at Auxonne'; Commandant Saverot 'goes to Mass.' General Mayniel, of the garrison of Dole (Jura) is 'a practical Catholic; goes regularly to Mass.' Colonel Muiron, of St. Brieux, is thus described in the report of the Freemason spy: 'All his children at religious schools; himself never misses a Mass. In spite of this, shows himself paternal to his men. Sometimes severe, but always just. Not so easily led, and works very hard.' Colonel du Cor de Duprat is denounced because it is alleged that his daughter will make a collection for the completion of a Carmelite chapel. And so on and on. All of the many thousands of officers affected by these and such-like secret and oftentimes malicious reports were marked for promotion; but on receipt of the Freemason 'lettres de cachet' by the War Office, they were at once, without trial, investigation, or further report, struck off, to the last man, from the list and superseded by younger and probably less able men.

These facts are proved in the French Chamber of Deputies by an overwhelming mass of documentary evidence. They are open, notorious, undenied, and undeni-

able. They constitute one of the gravest and most far-reaching military and administrative scandals of which history bears a record. Yet up to the present moment, so far as we are aware, not a solitary secular newspaper in New Zealand has so much as hinted at this great Continental sensation. A few years ago they shrieked and 'tore around' when they thought, or professed to think, that the heads of the French army were doing an injustice to Dreyfus because he was a Jew. Now they are ignobly silent in the face of the vast body of admitted documentary proof that the French War Office has 'broken' thousands of French officers, merely because they or their relatives profess the Catholic faith. The Paris correspondent of the London 'Daily Telegraph' tells how, in a recent trial at the Palais de Justice, Paris, M. Gustave Thery, a Freemason, declined to swear 'the whole truth.' 'The case you are now trying,' said he in explanation of his refusal, 'has already been tried before the Grand Orient. One of the principal persons in the case has been declared innocent before that Court, and every brother has been enjoined to proclaim that fact. Whatever I might think or know, unless I am released by this person from my Masonic oath, I must obey this order. I therefore cannot swear to tell the whole truth.' The Masonic dignitaries, to whom he appealed, refused to release him from his oath, and Maitre Labori, in the midst of an astonished court, exclaimed: 'So there is an occult jurisdiction above your jurisdiction, secret justice above your justice, occult justice more powerful than legal justice. And we have come to this, that when witnesses appear to be sworn, this jurisdiction weighs on their consciences and prevents their telling the truth. I confess that I am deeply moved, as the future of France will end by being affected, as all the honor of justice will be ruined.'

The 'occult jurisdiction' of the Grand Orient has introduced a penal code into the French army. May we not assume that it is also responsible for the 'cold chain of silence' that has fallen upon New Zealand secular journalism in regard to the great military scandal that has shaken France from end to end?

Notes

Fighting a Battle Over

The Right Rev. Dr. Lowther-Clarke, Anglican Bishop of Melbourne, was in Dunedin last week. To a representative of the 'Evening Star' he 'explained' the defeat sustained by the Bible-in-schools party in Victoria on the first of June last year. Curiously enough, Bishop Clarke persists in calling the Victorian plebiscite a 'referendum'—which it emphatically was not. He is naturally sore over the defeat of a project in which he took a leading part. But he did not go the length of some of his confreres of the Scripture Campaign Council and of their Wellington echo, the Rev. Dr. Gibb, by trying to prove that 70,000 voters are more numerous than 80,000 voters. Bishop Clarke and his colleagues expressly regarded as the determining issue the question: 'Are you in favor of the Education Act remaining secular, as at present?' But that was 'just before the battle, mother.' They were solidly defeated on it. And yet they are not happy.

Some Worse Things

Adversity has its comforts; and grief, according to Shakespeare, has a crown of consolation. The recent heat-wave and bush-fires in Australia were bad enough, in all reason. But the abyss of misery in which they plunged thousands of hapless people might have called to still deeper abysses. There were at least plenty of tanks and water-holes for the fire-hunted, to betake themselves to for refuge in a moment of extremity. And at the close, down came the blessed rain with a subtropical patter that must have been as welcome

as the day of peace to the war-shattered population of Port Arthur. Just ten years ago Jeremiah McAuliffe, the discoverer of Kanowna, in Western Australia, arrived at Kurnalpi after a long and heart-breaking journey over scorched sandy plains where not a drop of water could be procured. He and his horses were at death's door—perishing of heat and thirst. McAuliffe led his death's-head team to a condenser and treated them to just as much water as would save their lives. He paid the price previously stipulated and took a receipt. It ran as follows: 'To one drink for 8 horses and a foal, £15 11s.' There are worse things in Australia than grass-fires.

Some Charlatans

One of the little comedies of New Zealand journalism consists in the occasional reproofs of credulity and superstitions that appear in the editorial columns, while the advertising pages are spotted with the advertisements of 'futurists,' fortune-tellers, palmists, 'astro-mathematicians,' and the rest of the horde of parasitic quacks and charlatans, of which the country could advantageously export a big brigade.

'Since knowledge is but sorrow's spy,
It is not safe to know.'

For our good, God has hidden the future from our eyes. Those sin who seek to lift the veil from tomorrow or next week or next year by the arts of the fortune-teller. 'Certainly it is possible,' says a writer in the 'Catholic World,' 'for Almighty God to tell our fortunes; He knows them; it is a necessary part of His omniscience. But can we seriously believe, even for a moment, that the Lord is going to do this by means of tea leaves or a pack of cards, or any other part of the fortune-teller's outfit? No one surely does or can imagine such a thing. Nor can we imagine that the holy angels or the saints in heaven, who share to some extent in the knowledge of God, are going to use such means. No; a thousand times no! If God wills to reveal everything to us, He will do it by means of prophets evidently inspired by Him, or at any rate in some way worthy of His glory and majesty. We can then confidently say that any real or genuine fortune telling is the work of the devil. By fortune telling I mean all forecasting of the future, which does not come from any real scientific or expert knowledge of the subject in general—such knowledge as the astronomer, the weather man or the Wall street man obviously has. To try then, seriously, to ascertain the future by fortune telling is implicitly to invoke the devil.'

A Great Civic Service

In Australia and New Zealand the Catholic Church has a practically complete monopoly of religious primary education. In the United States the good work is shared, although to a relatively small extent, by the Lutherans and the Jews. The recently issued report of the United States Commissioner of Education states (says the 'New World') 'that 16,009,361 pupils attended the public schools during the last fiscal year, and that the cost of education now averages 22.75 dollars (about £4 10s) a year for each pupil the country over. The same report states that during the same time 1,093,876 pupils attended the private schools. As everybody knows, the private schools are chiefly parochial schools; consequently the bulk of this class of attendance belongs to them. The "Catholic Directory," in fact, shows that 1,000,000 pupils are attending those schools. If these were sent to the public schools, of course it would cost 22.75 dollars a year to educate them. Since they were not, obviously the State was saved this 22.75 dollars, per pupil, or a total of 22,750,000 dollars (about (£4,550,000) all told. What it saves in cost of putting up school buildings is simply incalculable.'

Catholics in Australia and New Zealand are, in proportion to their number, rendering at least an equally valuable service to the State. With our American contemporary we might ask: 'Has the State no gratitude for this immense service? Ought it not to admit frankly that of all the religious organisations laboring in this country the Catholic Church is the most helpful? Not only is the Church doing its full duty in aiding the development of social order, it is giving the State actual assistance for which the latter should be grateful. What other Church in America is donating such vast sums annually to the cause of education?'

DIOCESE OF DUNEDIN

The annual retreat of the clergy of the diocese commences on Monday evening at Holy Cross College.

The Christman Brothers' School re-opens on Monday, January 30, and St. Joseph's parochial school on Monday next.

The general committee in connection with the school children's annual picnic, which will be held on February 1, at Waikouaiti, met on Monday evening in St. Joseph's Hall, when it was reported that the arrangements for the outing were well advanced. The train is expected to leave Dunedin about 9 o'clock and will stop at Pelichet Bay and Port Chalmers for the convenience of intending excursionists.

NEW ZEALAND GENERAL

It is said that a fruit-canning factory will shortly be established in Christchurch.

The sum of £130,000 was invested on the totalisator at various race meetings in New Zealand on December 26 and 27.

The 'Triad' for January contains a good deal of interesting information on music, science, literature, and art, and is beautifully illustrated.

A trout weighing 22lb was shown in Blenheim recently. It was to be forwarded to Wellington after being frozen at Picton.

Speaking to a representative of the 'Press' on Monday, Mr. J. C. Blackmore, Government pomologist, stated that orchards in Central Otago were remarkably prolific this year, and that the canning factory at Roxburgh would have a busy time before it.

The Borough of Timaru is apparently a very desirable place in which to live, as during the month of December not a single borough resident died. The registrar says this is the first time within his recollection that such a state of affairs has existed.

It is noticed in the 'Gazette' that Mr. Hugh Gibben, of Christchurch, has been appointed a justice of the peace. Mr. Gibben's many friends on the West Coast, especially in Hokitika, where he had been for many years Superintendent of the Lunatic Asylum, will be pleased at the honor conferred on him.

An occasional correspondent writes: The parishioners of the Lower Hutt held their picnic as usual in the presbytery grounds. It was a great success, netting £50 for school purposes. The grounds were visited in the afternoon by the Right Hon. the Premier, Mrs. Seddon, and family, also by Sir Joseph Ward and family, who made themselves most popular. Despite many counter attractions the picnic has been an unqualified success.

A fatal fire occurred at Oamaru on Saturday morning, George Leslie (tobacconist) meeting his death. The outbreak occurred in Leslie's shop and spread to the adjoining premises of Fox (bootmaker), Miss Brown (art repository), and Miss Falconer (dressmaker), the upper portions of the shops being destroyed and the stocks damaged by fire and water. It is supposed Leslie overturned a candle and set fire to his bedclothes. He was found lying on the floor, evidently suffocated when endeavoring to reach the door.

A Geraldine correspondent writes: A mission opened in Geraldine on Sunday week, New Year's Day, and was brought to a close on last Sunday evening. The mission was conducted by the Rev. Father Shearman, C.S.S.R., assisted by the parish priest, the Very Rev. Father Bowers. The exercises were remarkably well attended throughout, the beautifully kept church being well filled all through the week, while on Sunday last it was densely crowded. The number of communicants was most gratifying, and the mission was in every respect a great success.

There was a slight shock of earthquake in various parts of the North Island on Tuesday morning.

There was midnight Mass at Christmas in the Church of the Sacred Heart, Reefton, which was celebrated by the Rev. Father Gallais, a large congregation being present. The beautiful music (says the 'Inangahua Times') was the theme of general admiration, and the choir-master, Mr. T. Phillips, together with the members of the choir, deserve great praise for their energetic and painstaking efforts. The music selected for the occasion was Mozart's 'Kyrie,' 'Gloria,' 'Sanctus,' and 'Benedictus,' and Forester's 'Credo' and 'Agnus Dei,' the 'Adeste Fideles' being rendered during the offertory. Thanks must also be given to the members of the Orchestral Society, whose valuable assistance was particularly noticeable throughout.

The Wellington correspondent of the 'Otago Daily Times' states that an interesting experiment is to be made on the railways. Two motor cars are to be obtained, similar to those now in use on the railway lines in Great Britain, and these will be employed on suburban lines solely for passenger traffic. If the experiment is successful, then the number of cars will, of course, be increased. It is hoped by this means, to give a more frequent service on such lines as from Wellington to the Hutt, from Auckland to Onehunga, from Christchurch to Lyttelton, and from Dunedin to Port Chalmers. The motive power will be electricity or benzine. It has not yet been decided on which line the experiment will be made. The bodies of the new cars are to be constructed within the Colony.

Sir J. G. Ward, interviewed last week re Mr. Massey's comment in Auckland on the disparity between the Government's expenditure on the poultry industry and the returns therefrom, said it was not to be expected that in starting a new industry it should pay from the jump. That the Government had done the right thing was shown by the fact that the returns of the second year were much larger in proportion to the department's expenditure on the poultry section, and he expected that, as in other branches the Government had taken up in the interests of producers, the industry would soon be on a self-reliant footing. With reference to the northern papers' sarcastic reference to his remarks in Parliament against Mr. Massey's suggestion that, in fairness to depositors the Savings Bank interest should be raised, Sir Joseph said he still held the belief that the raising of the Savings Bank rate was a mistake, even in the interests of small depositors, as it tended to limit employment. His motto was: Plenty of money at cheap rates. That was the way to keep the country prosperous.

The following statistics bearing on the Chinese element in New Zealand are interesting. In 1881 (says the 'Lyttelton Times'), when a poll tax was first imposed, there were 5004 Chinese in the Colony, and the number gradually dropped to 3711 in 1896. The numbers in New Zealand on December 31 of the years 1898, 1899, 1900, 1901, 1902, and 1903 were respectively 3464, 3263, 3077, 2846, 2792, and 2800. The following figures show the arrivals during 1898, 1899, 1900, 1901, 1902, and 1903; 28, 26, 27, 75, 69, and 132. The arrivals during the first eleven months of 1904 were 199, which indicates that the Colony is becoming increasingly popular in China. From August 3 to December 14 no fewer than 102 Chinese arrived in Wellington, of whom 67 paid the poll tax, the remaining 35 being on a return visit. Considering that the Chinaman cheerfully parts with his £100 as his price of New Zealand soil, he is evidently of opinion that the Colony will prove a gold mine to him.

Just prior to her departure for the south (writes the Glenavy correspondent of the 'Oamaru Mail') Mrs. P. Gough was made a presentation, which took the shape of a purse of sovereigns. Mr. James Breen, in making the presentation, referred to the respect and esteem in which Mrs. Gough and her husband were held by the people of the district. He concluded a masterly speech by wishing the family long life and happiness in their new home. Mr. I. Cuthbertson also bore eloquent testimony to Mr. and Mrs. Gough's many good qualities. He had always found Mr. Gough a true gentleman. Mr. Cuthbertson concluded by assuring Mrs. Gough that if her husband or herself ever visited Glenavy they might be sure of a hearty welcome. Mr. Barclay Martin also spoke in a similar strain. Mr. Thomas Corcoran, in replying on behalf of Mrs. Gough, said that he was sorry first of all that Mr. Gough had left, but on the other hand he was glad as the step meant promotion. He had to thank the donors heartily on behalf of the recipient for their handsome unlooked for present, and on behalf of Constable Gough said that they would be glad to give any of their friends a warm welcome to Winton—unprofessionally.

Good progress is being made with the work of erecting the Stoke Orphanage, which was destroyed by fire some eighteen months ago, and it is expected that the building will be completed by the end of March. The work is being carried out by day labor under the supervision of Mr. John S. Swan, architect, and there is every probability that the estimate of cost (£2850) will not be exceeded.

OBITUARY

MRS. MARY FOLEY.

(From our Auckland correspondent.)

There passed away at the residence of her daughter, Mrs. Cullen, Grafton Road, on December 21, one of those fine old Irish pioneers of the faith in this Colony, in the person of Mrs. Mary Foley. She was born in Rosscarberry, County Cork, Ireland, in the year 1808. Her maiden name was Mary Sullivan. She left Ireland in 1851, in company with the family of the Right Rev. Mgr. O'Reilly, to whom she was related. The party arrived in Auckland in May, 1852. For fifty years deceased was a parishioner of the Very Rev. Mgr. Paul, V.G., Onehunga. She reared a large family, two of whom survive her—Mr. Michael Foley, an esteemed parishioner of the Cathedral parish, and Mrs. Cullen. It is remarkable that she has seen seven Pontiffs in the Chair of Peter, and four monarchs on the English throne. Her end was happy and peaceful. Father Tormey, of Onehunga, and Father Duffy, of St. Benedict's, attended her. Solemn Requiem Mass was celebrated for her at Onehunga by the Right Rev. Mgr. O'Reilly, who came specially from the Thames to be present, and the Monsignor, assisted by Father Tormey, performed the last sacred rites at the grave and at Onehunga, where she had lived for half a century.—R.I.P.

John's References.

John was fifteen years old when he applied for a place in the office of a well known lawyer who had advertised for a boy, but he had no references. 'I am afraid I will stand a poor chance,' he thought, 'but I'll try.'

The lawyer looked him over from head to foot. 'A good face,' he thought, 'and pleasant ways.' Then he noted the new suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well, but there had been others here quite as cleanly; another glance showed the finger nails free from soil.

'Ah! that looks like thoroughness,' thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

'Prompt,' was the lawyer's thought; 'he can speak up when necessary. Let me see your writing,' he added aloud.

John took the pen and wrote his name. 'Very well, easy to read, and no flourishes. Now what references have you?'

The dreaded question at last. John's face fell. He began to see some hope of success, but this dashed it.

'I have not any,' he said slowly; 'I'm almost a stranger in the city.'

'Can't take a boy without references,' was the brusque rejoinder, and as he spoke a sudden thought sent a flush to John's cheek.

'I have no reference,' he said, with hesitation, 'but here is a letter from mother I just received.'

The lawyer took it. It was a short letter:

'My dear John,—I want to remind you that whenever you get work you must consider that work as your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can and can get something better soon; but make up your mind that you will do as much as possible, and make yourself so necessary to your employer that he will never let you go! You have been a good son to me. Be as good in business and I am sure God will bless your efforts.'

'H'm!' said the lawyer, reading it over a second time, 'that is pretty good advice, John—excellent advice! I rather think I'll try you, even without references.'

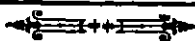
John had been with him six years, and last spring was admitted to the Bar.

'Do you intend to take that young man into partnership?' asked a friend lately.

'Yes, I do; I couldn't get along without John.'

And John always says the best reference he ever had was a mother's good advice and honest praise.

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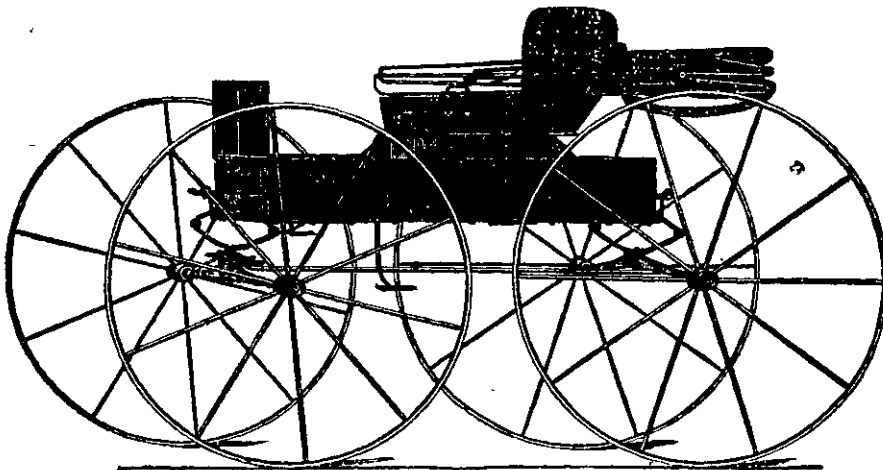
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The Storyteller

THE BELL-RINGER OF GARLAU.

(Concluded from last week.)

'Father,' said Jeanne Louise on the evening of Easter Sunday, as they sat together eating their supper, 'they say Gapit may never come to himself again before he dies.'

She was very pale and her voice trembled. She had spoken but little since the day before.

He will surely die, then?' inquired Pierre Mevel.

'So it is feared.'

'Too bad! Grita Quesseveur has indeed been sorely afflicted.'

'She is alone, father.'

'No women to help her?'

'Ah, yes! They are in and out, but no one to stay with her. May I go, father? It will not be so hard for her then.'

'To stay there, Jeanne Louise?'

'Yes, father.'

'But you know what that would seem to mean?'

'Yes, father.'

'That you are the next thing to being the wife of Gapit—his betrothed?'

'Father, I love Agapit Quesseveur. I have loved him all my life. If he had not been unfortunate, you would have given me to him, if he had asked for me?'

'I would have done so, my daughter. I said as much six years ago when he left for Morlaix.'

'To him?'

'Yes, to him.'

'I did not know it. Still it makes no difference. Had I not been sure you would never give your consent, I should have married him even as he is. But I knew that my first duty was to you. When he began to get better I asked him to come again to Kergoz, hoping that in time you might not be averse to him as a husband for me. There is enough and to spare for all, and life would have been easier for him and happier for me. I will deny nothing. I loved him, I love him still. His misfortune is nothing to me: I shall always love him. I beg that you will allow me to go and stay with his mother, and help her to take care of him till he dies.'

'And if he should live, Jeanne Louise? What then?'

'Then it shall be as you wish, father.'

'And who will take care of me while you are gone?'

'Jeanneton can do everything necessary, as she did when I was a child. I will write to you very often. And if you wish, Pierrette can come over from the dairy.'

'You may go, Jeanne Louise,' said Pierre Mevel, after a moment's reflection. 'And the good God can take care of us all.'

Jeanne Louise left the table, gave some directions to the surprised but kindly Jeanneton, packed a small bundle, and in half an hour was walking briskly beside her father on the road from Kergoz to Garlau. The widow welcomed her as though she were an angel from heaven, and without further ado the two women took up their watch at the bedside of the unconscious boy.

As one waking out of a dream, Agapit began to realise what was passing around him; and with it came a revelation so astounding that it seemed to him he must have died and come to life again. He had entirely recovered consciousness, and this revelation had become a certainty before the two women were aware that his brain had cast aside the cloud which had enveloped it since his dreadful fall.

He spoke his first conscious words to the patient, loving mother, who hung above his every breath; and, after she had wiped the tears from her eyes, she was hastening to tell Jeanne Louise, busy at something in the kitchen, when she met the doctor face to face and communicated to him the joyful news.

'He will live, he will get well,' said the physician, after a careful examination. 'The wound is healing; no bones were broken. Take good care of him and feed him well, Grita. He will be ringing the bells for Pentecost, or I am no prophet.'

The good news spread fast. Neighbors came with their congratulations, Pierre Mevel among them. But for thirty-six hours after the announcement Agapit caught only one fleeting glimpse of Jeanne Louise, as she stood on the threshold of his room, thinking him asleep. Thus seven days passed, and one morning he said to his mother:

'Do not come in, or do not let anyone come in for an hour. I wish to be alone.'

'You will not try to get up or to dress yourself, Gapit? The doctor said perhaps to-morrow, or next day, and then I will help you.'

'Go away, little mother!' he said, affectionately kissing her toilworn hand. 'Be not afraid, but do as I ask you; and to-morrow or next day, when the doctor says I may get up, you shall help me.'

'It is perhaps to make a thanksgiving all alone that he wishes it,' she explained to Jeanne Louise in the kitchen; and the young girl agreed with her.

A little more than an hour later she was passing through the garden close to the window of the room where Agapit lay. From his bed he could have touched the low sill. She did not look up, but he called her.

'Jeanne Louise,' he said, 'will you not come in to see me?'

'If you like, Agapit,' she answered, still with head averted, as she passed swiftly from his sight.

His eyes fixed on the door, he waited for her to appear; which she did very soon, lingering a moment on the threshold. He stretched out his hand.

'Come here, Jeanne Louise,' he said; 'come close to my bed. I want to see you and talk to you.'

She came and sat down beside him, thinking that never, save in pictures of the saints, had she seen anything half so beautiful as that pale face, amid its halo of clustering curls, against the dark background of the old carved Breton closet bed.

Her lips quivered, her eyes filled with tears. She could not utter a word. But his voice was calm as he asked:

'Jeanne Louise, why are you here?'

'To help your mother: she was all alone, you know.'

'And your poor father? He did not object—he was willing?'

'Yes, or I should not have come.'

'That was kind. Jeanne Louise, you are so kind, so very good! But do you know what the people will say of you?'

'Yes, Agapit, I do know.'

'You thought I would die when you came—perhaps?'

'I did not know—I feared that you might.'

And yet you were willing to be thought the betrothed of poor Gapit the cripple?'

'Yes, Agapit.'

'That meant but one thing, then, Jeanne Louise?'

She understood him at once.

'But one thing,' she rejoined, a deep flush overspreading her pure, pale face. 'And it was true.'

'That you loved me?'

'That I loved you.'

'But now—now that I am not going to die?'

'It is the same—if you wish it.'

'And your father?'

'I cannot say. My heart he cannot change, but he has the power to order my life. I shall not disobey my father.'

'And I shall not ask you to do so, Jeanne Louise. What I want now is to beg your pardon for having dared to offer myself to you at Kergoz on Good Friday.'

She looked at him manely, her eyes overflowing. Perhaps he read what was in her faithful heart—the conviction that he was renouncing her forever, and that it grieved her.

'I have still something to say, Jeanne Louise,' he continued. 'Death has come too close for either to deny that we love each other—that if I were a man like other men, hale and sound, I should claim you for my wife. But I must tell you—I must let you know just what I am, in order that you may decide if I be worthy of the love you have given me. I have been a wicked sinner, and you shall know my sin.'

'You, Agapit? I cannot believe it.'

'Yet I am going to tell you even before I confess it to Pere Navagot. When I left you that day, I resolved to kill myself. Now, I did not know—whether by throwing my miserable, useless body into the river or in some other way. The devil had entered my heart, and I did not care what became of me. I could not have you for my wife and I was a burden on my poor mother. That night as I lay in bed I resolved to throw myself from the little window of the bell tower when I went up to ring for the "Gloria in Excelsis" on Holy Saturday. But as I mounted the stairs—were you praying for me, Jeanne Louise, in the church that morning?'

'Ah, indeed yes, for my heart was full of you!'

'And my mother—I am the whole burthen of her prayers, poor woman—she was praying for me, too. Well, as I ascended the stairs a sudden horror of what I was about to do came over me. I grew afraid. I hated myself. I begged pardon of God for the great offence I had determined to commit against Him. I resolved to take up the cross which had been laid upon me and bear it to the end of my life. And then,

Jeanne Louise, my soul felt exalted within me; I breathed as one set free of a nightmare. I rang the bells as I had never done before, till—, suddenly the rope broke in my hand and I fell backward, through the rotten trapdoor, sixty feet to the ground. The rest you know—and yet not all: there is still something more. But tell me first, Jeanne Louise, if this confession of my sin does not cause you to hate me?

'Poor Agapit,' she said, 'only to love you better! It was a temptation of the Evil One, and you overcame it. If you had died from that terrible fall, I think you would have gone straight to heaven.'

'You are an angel, Jeanne Louise. But there is still something more. Say it again—say that you would be willing to join your fortunes with mine, cripple that I am, if your father would give his consent.'

'I repeat it over and over, Agapit.'

'It is a selfish thing to ask, but it warms my heart to hear it from your dear lips.'

Then, as she gazed at him in mute astonishment, he lifted his head from the pillow, threw aside the bed-covers, and springing, fully dressed, to his feet, he stood before her, tall, erect, well as he had ever been, moving his limbs this way and that, walking from one side of the room to the other, as he cried out:

'I am cured!—I am cured, Jeanne Louise! God has worked a miracle. The fall set in motion the stiffened springs of my body; and here I am, please God, ready at any moment to measure the distance between Garlau and the farm, to ask Pierre Mevel for the sweet dove of Kergoz!'

At High Mass on Pentecost Sunday the people of Garlau were advised of the publication of the banns of marriage between Agapit Quosseveur, of that place, and Jeanne Louise Mevel, of the Farm of Kergoz.

'If there is any person here present,' added Pere Navagoll, 'who knows of an impediment to this marriage, let him come forward and declare it immediately; otherwise he will incur the penalties of Holy Church.'

That no such person presented himself is evident from the fact that for the last ten summers the writer of this story has spent his Brittany vacation at the home of Agapit and Jeanne Louise, the pious, respected, and well-beloved proprietors of the Farm of Kergoz.—'Ave Maria.'

AN ALIEN INVADER.

The train from Leeds to Harrogate was just about to start when the quiet of a certain compartment was broken by the entrance of a pair of tall, good-looking damsels and a young man sufficiently like them to be recognised as a brother. Of the two previous occupants, the sedate, white-haired old gentleman who had been nodding in a corner merely opened his eyes and closed them again, but the other, a stout, stylish lady, effusively greeted the girls, who seated themselves with a swirl and swish of skirts and chatelaines, talking all the while as if they were under a vow to utter the greatest number of words in the smallest possible space of time.

'Just getting home like ourselves, Mrs. Hopkins?' said the elder. 'Amy and I have been shop-shop-shopping until we were ready to collapse, and Cyril threatened to leave us to our fate. It's too awfully cold for anything.'

'"Could" you mean, Hilda,' corrected Amy; and the compartment rang with their mirth.

'Could, then—awful could awa,' gasped Hilda; and the old gentleman in the corner repeated his former movement, the young one slightly frowned, whilst Mrs. Hopkins looked mystified.

'What is the joke?' she asked.

'Oh, well, you know Aunt Latham is always doing something queer!' began Amy. 'And last summer she was touring in Scotland—'

'And she met some Miss Baird,' interposed her sister—'a native, an aborigine—don't you know?—to whom she took one of her absurd fancies.'

'And she invited the girl and her father to visit her,' continued Amy; 'and they are coming, and we are trying to learn the language so as to be intelligible to the foreigners.'

'It will be rather an affliction, I dare say,' agreed Mrs. Hopkins. 'But why does Mrs. Latham burden herself with such persons?'

'Oh, I expect they forced themselves upon her!' said Amy sagaciously. 'She is too communicative, you know; and they would soon find out that she had a well-to-do young bachelor of a nephew, and they would toady to her to serve their own ends. She is always advising Cyril to marry, so I think the object of the invitation and its acceptance is beautifully clear.'

'Less obvious is the charity that thinketh no ill,' remarked Cyril quietly.

'I think you are capable of protecting your brother,' said Mrs. Hopkins, affably addressing the girls.

'I quite agree with you that my sisters are likely to prove an efficient safeguard against matrimony,' said the young man, with some dryness.

'I have met Scotch people who were really very nice,' declared Mrs. Hopkins, vaguely endeavoring to cast oil upon troubled waters.

'That is within the limits of possibility,' he replied. 'But Amy and Hilda have made up their minds beforehand to dislike Miss Baird, and to see in her and her father only what is absurd or objectionable. I am not sufficiently up-to-date to enjoy ridicule of strangers, especially when one of them is a lady.'

'Oh, Cyril is always a wet blanket: he can never take a joke!' cried Amy; whilst Hilda pronounced him 'long-faced enough to be Miss Baird's father.'

Possibly there was a good deal of earnestness in their jesting, as both girls were in an alliance with each other to prevent their brother's marriage, which event would make a considerable difference to themselves. To keep Cyril a celibate until they had made 'good matches' was the chief end and aim of their existence; but so far no eligible youth had shown any inclination to spend his life listening to the discourse of either one of the Thurston girls.

A few days after this conversation the Thurstons were sipping tea in their artistic drawing-room, a replica of an eighteenth-century apartment, with great-grandmother Thurston gazing from a frame of leather roses and foliage at the distant spires and gilded domes of Harrogate. A carriage had stopped at the big white porch, and presently the maid announced:

'Miss Baird!'

'She has positively called without being invited!'

'And without our having called upon her! Oh, this is a little too barefaced!'

Amy and Hilda had just time to hurl those remarks at Cyril when the visitor entered; and she was so much worse than they had hoped that their breath was taken quite away. She was attired in a costume of red and white tartan, crowned with a huge white Tam O'Shanter; here and there a pebble brooch the size of a muffin indicated her taste in jewellery; her hair, shining with oil, was 'dog's-eared' round a face painfully high in complexion; and gamboge boots, that illustrated the theory that feminine feet are increasing in size, shone resplendent above the subdued tints of the Thurston carpet.

Hilda was the first to recover from the shock of this apparition, tossing her chin upward and making the most of her height.

'Where is Mrs. Latham?' she asked, freezingly.

'Awa to Leeds. She didn't ken I was coming here, but I was kinda anxious to see what like you were.'

'You had no difficulty in finding your way to my brother's house,' said Hilda, deep and deadly meaning in the remark.

'With a gude Scots tongue in ma heid, I'm no likely to loss mysel anywheres,' was the off-handed reply of the stranger, whom Amy was eyeing from head to foot with a dazzling smile.

'You are quite sure that you are Miss Baird?' she asked suavely.

'Oh?' queried the other, perplexedly.

'Oh, nothing! Only I thought she had sent her maid to represent her, perhaps. Scotch manners and customs are rather peculiar,' said Amy, her cool, deliberate, smiling stare unrelaxed.

Cyril interposed a chair and a—

'Won't you sit down, Miss Baird? Shall I ring for fresh tea, Hilda?'

Hilda murmured something inaudible, but performed her duty as hostess.

Amy set down her cup and walked to the piano, with an air of withdrawing herself from inferior surroundings. She began to play 'Bid me good-bye and go!' whereupon Cyril's face flushed, but Miss Baird remained unmoved.

'But can you no play something cheery?' she asked.

Amy looked round her ear to answer:

'Can't you? You look musical!'

Miss Baird responded with alacrity.

'I'll give you one o' the auld Scots songs,' said she, and thumped forth an accompaniment to the following:

Haggis broo is bla' and brow',
Kittle kail is a' awa,
Sound the spleuchan o'er the Stane,
Philabegs are a' their lane,
Hech the pibroch, hech the pladdie,
Hech the sonsie fannam haddie—
Hoot awa, Hoot awa-a!

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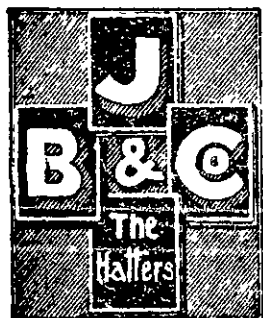
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It was fitful and wild as the breeze,
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but the Thurston girls hailed the performance with—

'Lovely! Now, couldn't you dance a reel or a fling, or something?'

Again Cyril interposed.

'Miss Baird must not tire herself out for our amusement,' he said. 'Suppose you favor us with a horn-pipe, Amy? Or perhaps Hilda will do a Lancashire step-dance?'

These requests reduced the girls to wrathful silence, and Miss Baird rose to depart.

'I've enjoyed myself fine,' she said, as Mr. Thurston handed her into the carriage as if she had been a duchess.

'Isn't she a beauty?' cried Hilda, as he re-entered the drawing-room.

'She has magnificent eyes and a perfect profile,' he answered. Aunt Latham was right in saying that.

'Well, she has given us something to laugh at,' the girls declared with almost hysterical mirth. 'It will be splendid fun to draw her out.'

'Perhaps she will return the compliment,' he said—an absurd suggestion that met with scorn and derision.

The middle of the week brought a note from Aunt Latham asking her nieces and nephew to a musical 'At Home.' The nieces decided not to go, declaring that they could not stand 'another dose of Miss Baird'; and they felt that there was no danger of Cyril's being captivated by such an outlandish person. Consequently he presented himself at Mrs. Latham's without his usual bodyguard.

He was exchanging greetings with his numerous acquaintances when his aunt tapped his shoulder with her fan and murmured an introduction. He bowed to a slender girl in creamy voile, and he recognised the splendid eyes and the perfect profile. But the complexion was delicately clear, and the soft fair hair curled away from a brow of immaculate whiteness.

'We have met before,' said she, as the hostess passed on to other guests; though you seem to have forgotten.'

'You look so different in evening dress!' he faltered; and a dimple came and went in her dainty chin.

'Don't you admire the national costume of bonnie Scotland, then?' she asked demurely.

'Have I seen it? I suspected you were laughing at us—that somewhere lurked a hoax, a practical joke. Now I am sure. But why, wherefore?'

'Call it retaliation,' she suggested.

'I am still at sea. Won't you help me to the shore of understanding? Here is a quiet nook where you might kindly explain the mystery.'

He held aside a curtain beyond which was a balcony overhanging the dewy garden. After a brief hesitation she stepped forth and he followed.

'Half a dozen words will suffice,' she said, rather coldly. 'When people discuss absent persons, and accuse them of unworthy schemes and motives, they should be sure that those persons really are absent, or else prepare for reprisals.'

'To what or to whom is the allusion?'

'Oh, to a certain dialogue in a certain compartment when my dear old father heard himself and me and our nationality ridiculed!'

Memory gave one of her lightning flashes, and the thunderclap of comprehension followed. Cyril's face burned; he stood still and silent.

'Father was hurt and angry,' the girl resumed; 'and I was rather worse when he told me. So I masqueraded. I owe my song to "Punch"—the journal, not the beverage. But I hope I have convinced the Misses Thurston that I do not wish to attract their brother. I was at some pains to achieve the opposite result.'

'We ought to be ashamed of ourselves,' he conceded.

'Why do you say "we" and "our"? ' she asked in a gentler tone. 'On both occasions you behaved as a gentleman.'

'Thank you! But you must allow me to apologise for my sisters. You can afford to forgive, as the laugh is with you.'

'Please don't. I am not at all proud of my exploit now. It will have to be a case of mutual forgiveness.'

When the guests had dispersed and Madge Baird was brushing her long hair before her toilet glass, Mrs. Latham, plump and stately in her dressing-gown, walked into the room and subsided into the easiest chair.

'My child,' said she, 'you will give people cause to talk, and I don't want my nephew branded as a fortune-hunter.'

'Oh, I have been branded as a fortune-huntress!' replied Madge. 'But why these reproaches?'

'Do you know how long you were on that balcony with Cyril Thurston?'

'A few minutes, I dare say. Why?'

'Well, if three solemn quarters of an hour seemed only a few minutes, I have nothing more to say except good-night!'

It was the prime of summer-time when Mrs. Hopkins announced to her lord and master that Cyril Thurston was engaged to be married to that rich and pretty Miss Baird.

'I thought his sisters detested her,' said he.

'Oh, not now! And what if they do? Cyril and she are devoted to each other; and, after all, it is only that which matters.'

The Catholic World

ENGLAND—Exiled Religious

A number of the Brothers of St. Gabriel's Institute, who were compelled to leave France owing to the operations of the Associations Law, have now settled at Beaconsfield House, near Plymouth, where they intend to carry on the instruction of the deaf and dumb, in which work the institution was engaged in France for close on a century.

The First of the Oxford Converts

Father Grant, S.J., who died at St. Beuno's College, North Wales, on November 18, aged eighty-four, was the first of the converts of the Oxford Movement. He was received into the Church in 1841 whilst an undergraduate at Oxford. He was followed by the late Canon Bernard Smith in 1843. Newman 'came over' in 1845. Father Grant served at St. Francis Xavier's in the fifties.

Nazareth Nuns for New Zealand

On December 17 six Sisters of Nazareth—Mother M. de Pazzi (Fahy), Archdiocese of Tuam; Sister M. Menna (Louney), Diocese of Killaloe; Sister M. Domenica (O'Sullivan), Cork; Sister St. Benedict (Frost), Killaloe; Sister Martha Mary (Fenton), Limerick; and Sister John of Calvary (Crowe), Ballarat—from the Mother House, Hammersmith, left London for Christchurch. The little missionary band received the special blessing of our Holy Father the Pope. The Sisters arrived in Wellington on Wednesday, of last week.

Altered Times

Archbishop Bourne officiating on November 21 at the ceremony of consecration of a Bishop at Tower Hill is one of those revenges which time sometimes brings about. The new Bishop—the Rev. William Miller, O.M.I., Vicar Apostolic of the Transvaal Colony—belongs to the Oblate Order, which opened an establishment some forty years ago at Tower Hill, close to the spot where Fisher, Bishop of Rochester, and Sir Thomas More were executed in 1535 at the instance of Henry VIII. The church where the ceremony took place is dedicated to the English martyrs.

Missionaries for the Congo

The 'Catholic Herald' states that the Superior of the Catholic Missionary College of St. Joseph's, Mill Hill, Middlesex, has completed arrangements with the Congo authorities whereby six English missionaries will proceed to that region early this year. These missionaries will be temporarily under the existing ecclesiastical authorities, but later on an independent English Vicariate will probably be established.

Ecclesiastical Music

In communicating to his clergy the instruction of the Holy Father on ecclesiastical music, the Archbishop of Westminster says all the points it prescribes are to be introduced gradually and with prudence. He intimates that a Diocesan Commission is being formed; meanwhile he advises that the Salford 'List of Church Music' be consulted. As it is contrary to the instruction that 'women should form part of the official choir,' if the clergy are unable to have harmonised music without the aid of female voices, it will be necessary to confine the singing to music of a congregational and unison character. No instrument except the organ is to be used in the churches save by special permission, and he trusts the permission will not be asked.

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forgotten that SYMINGTON'S COFFEE ESSENCE, whatever shall I do? Call at the nearest Store you pass. They all Keep It.

FRANCE—The Future

According to the Rome correspondent of the London 'Times' the Holy Father is preparing to send to the Bishops of France practical instructions tending to bring about unity of action in the conduct of Catholics, based on a clear, precise system in order to ensure uniform tactics. If there is to be separation between Church and State, his Holiness the Pope wishes that it should be complete and absolute, so that the Church may recover its freedom towards the State as soon as the pact has been dissolved. Were the Bishops and priests, in order to rent churches and reside in episcopal palaces and presbyteries, still obliged to have recourse to the Government, that would be according to the Holy Father, worse servitude than before. In other words, his Holiness is taking measures to defeat the plans of men whose intention it is to do all that lies in them to extinguish Christianity in France. The Pontiff is well aware that though they try to rivet fetters on the Church when abolishing the Concordat their efforts will prove vain, for if the clergy are completely independent of the Government they cannot permanently be deprived of freedom.

ROME—Death of a London Priest

Father Monselle, of the Pious Society of Missions, died suddenly in Rome on November 19. He was a Londoner by birth, and about 45 years of age.

Reception of an Irish Prelate

The Holy Father received the Archbishop of Tuam in private audience on November 19. His Grace presented the Pontiff with a Peter's Pence offering of £600 from the archdiocese. In thanking the Most Rev. Dr. Healy, the Pope referred in warm terms to the generosity of the Irish people and their fidelity to the faith.

The Holy See and France

At the secret Consistory held about the middle of November, the Holy Father delivered an Allocution in which he referred at length to the situation in France. He repudiated as a calumny the charge that the Holy See had not respected the Concordat. On the contrary, it was the French Government which had failed to respect that free exercise of religion which was guaranteed by Article 1 of the Concordat. His Holiness had not spoken of the matter previously because he feared this might produce aggravation of the troubles, but now the violation of the rights of the Church and the dignity of the Holy See called for a public protest. That protest would be made without any feeling of bitterness, and with the most fatherly affection for the French nation. He could not hope there would be any early change in the situation in France. He had even reason to fear the final catastrophe at no distant date. The Holy See had given evidence that the profession of Christianity could be in complete accord with a Republican form of Government. But events, however painful, would find the Holy See neither unprepared nor fearful, for He had confidence in God, Who had conquered the world.

A Request that was Not Granted

The Rome correspondent of the New York 'Free-man's Journal' relates, in a recent letter, an incident calculated to increase, in all democratic countries, the popularity of Pius X. The Pope, it appears, lately appointed to the archdiocese of Palermo, hitherto presided over by a prelate of noble birth, Monsignor Lualdi, who is of humble extraction. The archdiocese of Lucca being vacant, and its aristocratic people probably fearing that they too might receive a plebeian prelate, a delegation was sent to Rome to request the Holy Father not to depart from tradition, but to send them as usual a noble ecclesiastic. The members of the delegation, it is safe to predict, will think twice before repeating their action. They stated their case, and received this answer from 'the people's Pope': 'You have come here to tell me that a bishop born from the ranks of the people is not fitted for you. Have you considered that your petition is a mark of insult and contumely toward me? Do you mean that if I were sent as Archbishop of Lucca, that you would not accept me because I am sprung from the people? And do you consider that the See of Lucca demand to have an aristocrat for a pastor, when the Universal Church is content to have the son of a peasant? Your mission here is a misguided one. Return home and accept obediently the bishop whom the Vicar of Christ will select for you.' Needless to add, the Lucca party did not take long thereafter in coming to the conclusion that they would do well to consider the incident closed.

SCOTLAND—A Presentation

Rev. Father Ghezzi, S.J., who recently took the B.A. degree at Dublin University, has been appointed to a professorship in St. Aloysius' College, Southern India. He has just been the recipient of a presentation from the Italian Catholics of Edinburgh.

An Adverse Decision

The decision (writes an Edinburgh correspondent) given in the Second Division of the High Court re £40,000 bequeathed by the late Marquis of Bute for the erection of churches in Oban and Whithorn, has given no little surprise, as an adverse decision had been recently given in the First Division Court. The Bishops in the two dioceses—in which the churches were ordered by the late Marquis to be erected—could not see their way to carry out all the decrees of the late Marquis with the sum stated. They desired that the money be left to accumulate until a sufficient sum for the erection of the churches and the maintenance of the clergy was assured, but the present Marquis held that if the Bishops did not accept the terms of his father's will, the money should be given back to the estate. The judges have, as stated, decided in favor of the young Marquis.

A Protestant Theologian on Papal Toleration.

Under the head of 'Considerations of Catholicism by a Protestant Theologian' in the 'Sacred Heart Review,' the Rev. Dr. Starbuck meets the ancient and popular Protestant objection that the Catholic Church is intolerant of religious liberty. He asks, Is any Christian a friend of unrestricted religious liberty? He adds for himself, he thinks not, and then proceeds to show why.

The Thugs of India were votaries of Kali, the goddess of murder. In honor of Kali every grown man of the sect was bound to strangle some one (not being a Thug) as often as he prudently could. Therefore when the British authority punished Thuggism with death, it restricted religious liberty. It does not avail to say, that here crime was punished, not religion. What we rightly call crime was the heart of religion. A Thug would have gone with a despairing conscience if he had not within a certain time strangled some one in honor of his goddess. To forbid this act of devotion was to forbid the religion, which accordingly has become extinct.

Dr. Starbuck then passes to the suppression of the worship of Venus. All Christians will allow that it was a virtuous act to abolish this hideous survival of heathenism, though it involved restriction of religious liberty. Similarly the obscenities of the Hindu temples under British rule are tolerated only because it would be suicidal to attempt to abolish them in present circumstances. The same is true of other religious customs and forms of worship found in the heathenish sections of the Empire. When these can be safely done away with they will be, though it be a palpable restriction of religious liberty to do so.

To come nearer home, if we set aside the harmless little sect of monogamous Mormons, polygamy is of the very essence of Mormonism. It is as vital to it as murder was to Thuggism. I have little doubt that we shall yet be compelled to root it out by the sword, as slavery was rooted out, and it is more than doubtful whether we can do this effectively without abolishing Mormonism itself, and punishing the maintenance of its organisation. What will be the good of cutting down the poisonous shoot if we leave behind the poisonous root?

'We all agree, then, that a religion may be so essentially evil to the Christian consciousness, that it is the duty of a Christian State to suppress it within its bounds. So far the Papacy and Protestantism agree. Both allow, 'Religious liberty should not be unrestricted.' Dr. Starbuck explains the position of the Catholic Church against the coercion of non-Christians. The Inquisition would never command a Jew or Saracen to be converted. It declared him free of the jurisdiction of the Church. 'The Holy See could not dispute the civil right of Ferdinand and Isabella to offer the Jews the alternative of baptism or exile, but it displeased the sovereigns by its evident dissatisfaction with their act, and by opening an asylum to the banished Jews, as it had long been accustomed to do in like cases.'

Luther was for burning down the synagogues 'with pitch and hell-fire,' for banishing the Rabbis, first plundering them of their books, even their Hebrew Bibles, and if the other Jews remained obstinate in refusing Baptism, for banishing them too; but I believe he did not propose taking away their children. The Pope and Protestants, then, may be viewed as agreeing that non-Christians ought not to be deprived of their children. So far both parties seem to concur as to the restrictions and as to the extensions of religious liberty.

The 'Protestant Theologian' concludes with these words: 'An energetic assertion of the right of the Jews to practise their worship unmolested, under pain

of excommunication against their disturbers, such as is found in the Canon Law, is, I believe, not met with in any monument of Protestantism. In this profoundly and practically important question, it is Rome, not Protestantism, which emphatically guarantees religious liberty. Therefore to say that the Papacy had never guaranteed religious liberty, is a gross contradiction of Catholic doctrine and history.

General Kuropatkin.

General Kuropatkin, the commander of the entire Russian land forces in the Far East, is undoubtedly one of the cleverest men in the entire European world of arms, as he is one of the most interesting personally. He is often described as 'the Russian Kitchener,' and his methods are very much akin to those of the famous British general. For example, he is most insistent upon the young officers of his army taking their profession seriously, and thoroughly detests the military dude. A short time ago, before the war broke out, he paid a visit to an Eastern Siberian depot, where one night a ball was given and a great effort was made to impress him with a cordial welcome. He left in disgust, but before doing so he made some very strong remarks upon the extravagance of the officers which he had seen displayed, and declared besides that the ladies had no business to dress so expensively as they did, since it was palpable that their husbands could not afford it. The inevitable result, he said, was that the officers would get into debt and that their work would then suffer. General Kuropatkin is a man of about fifty-five years of age, very short of stature, dark, very quiet of demeanor, and extremely reticent, especially about his own achievements.

He Received His Early Military Education

In France, where his abilities were greatly appreciated, and he had much to do with some extensive reforms which were carried out in connection with the French cavalry, being decorated for his services in this respect. Once he was attached to a French expeditionary column in Algeria and took part in a great desert march. He has said that it was in this way he learned tactics which afterwards proved invaluable when the Russians were fighting the Turks. Such was his passion for the study of detail that, though a soldier in the French army, he was whilst thus in France on no fewer than four occasions arrested by gendarmes in mistake as a spy. Another time he was on suspicion turned out of the inn in which he had ordered his dinner and a bed. On that occasion he took his dinner with him and ate it publicly in the open square facing the town hall, and afterwards slept in the open air under a hedge. Later on, in the great Russian operations against the Turks, he was Chief of the Staff to the famous General Skobelev, and after the battle of Plevna was left on the field for dead. He has received many wounds, and to this day carries bullets about with him which the surgeons were unable to extract. After this war he became Governor of the Transcaspian provinces, and his success was such that he was called to St. Petersburg to take up the onerous duties of Minister of War. He is a man of

The Most Prompt Decision

and immediate action. Late one night, when he had been in his bed at St. Petersburg for some hours, a messenger came to him with an anonymous letter, which stated that within twenty-four hours, according to arrangements which had been carefully made, the arsenals at St. Petersburg and Toulon were to be blown up.

Kuropatkin believed the letter, though he did not know his correspondent. 'So he at once got up, dressed himself, and paid a surprise visit to the arsenal in the middle of the night. On his arrival there he ordered

out for inspection the entire guard and every employee down to the humblest menial. When he had eyed them over, saying nothing about what he had heard, he made a short speech in which he expressed his entire satisfaction, and added that as a mark of approval he would give them every one a month's leave of absence to date from that very minute, not a single man being allowed to return to his quarters. Within an hour they had all left the place and a new guard was installed, with instructions that, if any member of the old staff were to put in an appearance later upon any excuse, he was instantly to be placed under arrest. Nothing happened to the St. Petersburg arsenal, but the next day that at Toulon Was Blown Up!

General Kuropatkin is very pronounced in his hatred of the Firms, a circumstance which is said to be due as much as anything to the fact that in many ways they have subjected him to petty annoyances. He has a country house in Finland, and on one occasion when travelling there he was extremely annoyed on reaching the Finnish frontier to find his special private carriage invaded by all kinds of persons with whom he had no acquaintance.

He made a protest to the stationmaster, who somewhat brusquely retorted that as there was no room elsewhere in the train for these travellers they were entitled by the regulations to sit even in the general's private carriage. So they remained there. On another occasion he was staying at this country house when he received a telegram from St. Petersburg summoning him to an urgent meeting of the Council of State. He applied for a special train to take him there, but the railway authorities refused it, a refusal Kuropatkin said he would not soon forget.

He has also an intense hatred of the yellow races, both Japanese and Chinese; but a few years ago he spent some time in Tokio, and got on very well there with his future enemies. He is a keen angler—his only recreation—and he applied to the authorities for permission to fish in the ponds in the grounds of the Shiba Palace, in the Japanese capital. This was granted, and the general caught several fish, which, it is curious to remember now, he sent as a present to the Japanese Minister for War.

General Kuropatkin is a great favorite with the Czar, and all Russia believes in him.

A Little Sister of the Poor once called upon a lady of wealth and asked for aid for her dear people. She was received coldly, and had to listen to a petulant recital of all the claims on the income of the wealthy, which had to be satisfied before the claims of the poor. When the case seemed hopeless, the Sister remembered having a note of introduction which she bore, and at once presented it. The letter told that the bearer was the daughter of Count X. The situation was changed at once. A liberal donation, cheerfully given, was the result. 'Now, my dear madame,' said the Sister, 'you must not lose your reward. This gift is for the Count X's daughter; what are you going to give for our dear Lord's sake?' Another equally generous donation was forthcoming, and a very practical lesson in purity of intention was taught.

The residue of the late Sir William Macleay's estate (£17,371 7s 4d) has just been divided by the executors (Messrs. J. J. Fletcher and H. M. Makinson) amongst the various charities irrespective of creed. Catholic charities have benefited in the following proportions:—St. Vincent's Hospital, £2000; St. Joseph's Hospital and Sanitorium, Auburn, £500; Little Sisters of the Poor, Randwick, £200; Lewisham Hospital, £1000; Ryde Orphanage, £205; Mount St. Margaret's Asylum, £55; Westmead Home, £50; St. Vincent de Paul Society, Hunter's Hill, £25; Waitara Hospital, £50; Orphanage, Kincaid, £25; St. Mary's Poor Box, £18 3s 8d.

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INTERCOLONIAL

Four Marist Brothers arrived in Sydney recently from France. Two of them, Rev. Fathers Bertin, S.M., and Vigne, S.M., have gone to Rua Sura (South Solomon Islands); and the Rev. Fathers Rausch, S.M., and Griswarsd, S.M., to Poporag (North Solomon Islands).

News was received by cable in Ararat on December 21 of the death of the Most Rev. Dr. Phelan, Bishop of Pittsburgh, Pennsylvania, America, which took place on the previous day, at the Episcopal Palace. He was 77 years of age, and celebrated the jubilee of his priesthood in May last. He had been in failing health for some time. The deceased prelate was a brother of Mother Ursula, of the Brigidine Convent, Ararat, to which institution he had been a constant benefactor.

Christmas Eve was a very busy day at St. Vincent's Convent (says the 'Freeman's Journal'), when over two hundred persons received help in the shape of meat, groceries, and provisions of all kinds, as well as large supplies of clothing. The Sisters desire to thank all their kind friends who aided them to afford this pleasure to the poor. Special thanks is due to the ex-pupils of the College, also to the ladies who did so much in the way of making garments and trimming hats, as well as to those who donated sweets and toys.

Rev. Father Herbert, S.M., most of whose missionary life has been spent in New Zealand (says the 'Freeman's Journal'), is once more renewing acquaintance with the city of his birth, having arrived in Sydney last week. For the past two years and a-half Father Herbert has been doing duty at Greymouth, and we regret to learn that his present visit to Sydney is not a mere pleasure trip, but a stern necessity in view of a run-down in health. All who know the zealous young Marist will hope that an extended sojourn in his native State will have beneficent effects upon a constitution which is sadly in need of recuperation.

A circular letter, signed by the Archbishop of Melbourne, the Rev. J. Norris, and Mr. W. L. Bowditch, on behalf of the Australian Catholic Truth Society, has been circulated. In commending the objects of the society, it is stated that the influence of revealed truth on the minds of Australian citizens is gradually growing less, and has well-nigh ceased to be a strong factor in men's lives. False standards of life tended more and more towards self-indulgence, and the modern world (it was often stated) had outgrown the creed of its childhood. The current literature of the day is largely steeped in materialism and agnosticism, and openly rejects the supernatural, while it too frequently inculcates immorality. The powerful 'man on the street' assumes that he has not only a right to express his opinion on everything in heaven or on earth, but that his opinion is of equal value with that of the trained intellect who has studied the question with ripe judgment and mature powers. The time has come for the adoption of new methods suited to the new circumstances of the day. It was greatly to be feared that many good people, secure in the confidence of their own traditional faith, were not alive to their responsibilities. It is promised that the first batch of twelve publications dealing with religious and scientific subjects will be ready for distribution early in January.

Dr. Dill Macky was placed on the horns of a dilemma the other day in the Presbytery (says the 'Freeman's Journal') and he got off with more or less grace. He moved a resolution which practically censured the Rev. Mr. Ferguson for that visit to the Pope—during which anything might have occurred—and this he watered-down somewhat by too much protestation of his charitable relations with his erring brother. It was a painful duty, but still a duty. The difficulty between duty and charity appealed to the Scottish humorists present, and the Rev. Mr. McIntyre relieved the tension imposed upon poor Mr. Dill Macky by proposing an amendment, which struck out every word of the resolution, except the word 'That,' and substituted words which stated that as Mr. Ferguson had gone to Rome in a purely private capacity as a globe-trotter, it didn't concern the Presbytery's dignity in the least; and other members went so far as to say that the Pope was not such a bad sort after all, and that a visit to him by a Christian clergyman, was preferable to one (say) to the Grand Llama of Thibet. In the end the amendment was rather enthusiastically carried, whereupon the Rev. Dill Macky declared that, although it did not go far enough—it was diametrically opposed to his—he was satisfied. The Rev. Dr. Dill is evidently on the down grade of influence.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 15, Sunday.—Second Sunday after Epiphany. Feast of the Most Holy Name of Jesus.
- 16, Monday.—St. Fursey, Abbot.
- 17, Tuesday.—St. Anthony, Abbot.
- 18, Wednesday.—Chair of St. Peter at Rome.
- 19, Thursday.—St. Canute, Martyr.
- 20, Friday.—SS. Fabian and Sebastian, Martyrs.
- 21, Saturday.—St. Agnes, Virgin and Martyr.

St. Fursey, Abbot.

St. Fursey was son of Fintan, who succeeded Findlog as King of Munster, Ireland. He is said to have been born on the island of Inchiquin, in Lough Corrib, County Galway. It is believed that he was also educated there by the great St. Brendan of Clonfert. He embraced the religious life and founded a monastery at Rathmat or Killursa (now better known as Kilursa), County Galway. He became, with others of his relatives, a disciple of St. Meldan, visited the province of Munster, and afterwards went to England, where he was joyfully received by Sigebert, King of the East Angles. He founded a monastery at Cnobhershurg. Owing to disturbances and wars in England he returned to Gaul (France), where he was honorably received by Duke Haymon. He is also said to have journeyed to Rome. On his return he was received with every mark of affection by King Clavis II., and founded a monastery at Lagny. He also established a branch of his institute at Perrone. The fame of his sanctity and miracles spread far and wide. He was joined by St. Emilian and a band of Irish monks, who aided him in his missionary labors. He died at Macieres, France, about the middle of the seventh century. He is the patron saint of Perrone, France, where (as with us) his festival is celebrated on January 16.

St. Anthony, Abbot.

St. Anthony was a native of Upper Egypt. He was left by his father in the possession of considerable wealth, but as soon as practicable he made over his property to the poor, and retired into the desert, where for many years he led a life of remarkable austerity. He died in 356, at the age of 105.

Chair of St. Peter at Rome.

This feast commemorates the residence and pontificate of St. Peter at Rome. At first he had fixed his See at Antioch, but thinking it advisable that the Supreme head of the Church should reside in the capital of the then known world, he came to Rome. His residence there extended, according to the more commonly received opinion, from A.D. 42 to his martyrdom in 67.

St. Canute, Martyr.

St. Canute was King of Denmark. He used every endeavor to solidly establish the Christian religion, which had some time previously been introduced into Denmark, and to bring about the conversion of those of his subjects who still adhered to paganism. His zeal won for him the martyr's crown, A.D. 1086.

Saints Fabian and Sebastian, Martyrs.

St. Fabian was elected Pope in 236, and governed the Church for fourteen years. His life, like that of so many of the early Popes, was closed by martyrdom, A.D. 250.

St. Sebastian was an officer of high rank in the Imperial Guard. Owing to his virtue and courage, he was much esteemed by the Emperor Diocletian, and was enabled by the influence thus acquired to protect numbers of his persecuted fellow-Christians. He was beaten to death with clubs about the year 288.

St. Agnes, Virgin and Martyr.

St. Agnes is one of the best known of the many martyrs whom the persecutions of the Roman emperors gave to the Church. She was but thirteen years of age at the time of her glorious death, in 304.

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OAMARU.

P. KELLY ... Proprietor.

P. KELLY wishes to inform his friends and the public generally that he has purchased the Globe Hotel, and will be happy to meet them there. Country Visitors and the Travelling Public will find every convenience. The Hotel which is being renovated throughout has accommodation for a number of Boarders. Has its Private Sitting Room, Billiard Room, Bath Room, etc. Convenient to the New Railway Station and opposite the Theatre Royal. A good table kept. All Wines and Spirits of the Best Quality. Free Stabling accommodation.