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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

Anti-Treating

In New Zealand, as in other parts of the English-speaking world, numbers of people are led under 'the influence of the intoxicating hole' by a custom that one of our judicial authorities properly described as the curse of the country. We refer to the custom of treating—or, as it is commonly called in these lands, 'shouting.' We have from time to time referred to the admirable association which was formed some years ago by esteemed clerical friends of ours in our native county of Wexford, for the purpose of dynamiting that pestiferous habit. 'If,' said the late Archbishop Croke, 'we could get rid of these customs and notions, the backbone of drunkenness in this country would be broken.' The rapid spread of the Anti-Treating League throughout Ireland is a rainbow of brightest hope and promise for the future of the land of the tear and the smile. A close and valued clerical friend of ours says of the League: 'Our endeavors are principally directed to one class—not to total abstainers, nor to that multitude whose representative Father Martin Dunne (rest to his soul!) saw going into a public-house in his parish. "Luke," said he, "the devil is going in there with you." "Begor, sir," replied Luke, "it's not worth his while; I've only got tuppence."' We hope to see the day when the Anti-Treating League will be in beneficent operation throughout the whole of New Zealand. Such a consummation would, indeed, mark a new era in the cause of temperance among us, and would extract one of the worst and most insidious dangers from the wine when it is red.

Divorce in New Zealand

Some unknown Briton gives the following translation of an old Latin epigram:—

'If on my theme I rightly think,
There are five reasons why men drink:
Good wine, a friend, because I'm dry,
Or least I should be by and by,
Or any other reason why.'

The grounds for divorce in New Zealand will soon be as comprehensive as those old reasons for drinking, if our lawmakers follow as fast in the near future as they have in the recent past the evil trend of American legislation. There is a certain element of lottery in marriage, and first-class prizes are not always drawn. Some disgruntled American compared matrimony to searching blind-

folded for an eel that has been placed in a bog along with a hundred rattlesnakes. The majority (said he) don't pull out the eel. But it is not so bad as all that, even though many women fail to get the right man, and may men find they have married quite a different woman to the wingless angel they led to the altar. Unfortunately, our legislation proceeds on the assumption that misfit marriages are to be ended—nor mended or stretched or adapted; that wedded couples are to be exempted by law from the duties of self-restraint and mutual forbearance; and that the solemn promise made by them before God and man to stand by each other for worse as well as for better, till death do them part, is a mere empty formula, to be set aside as whim or temper or baser passion may dictate.

The New Zealand Divorce Act of 1898 afforded greatly enlarged facilities to irascible or ill-assorted pairs to enter into tandem polygamy.' It was naturally followed by a sudden increase in Divorce Court business. That increase has been more than maintained. It has already reached the dimensions of a public scandal. And the end is not yet. Here are the significant figures that appear on p. 163 of the advance sheets of the New Zealand Official Year Book for 1905:—

		Petitions.		Decrees.	
		Dissolution of Marriage.	Judicial Separation.	Dissolution of Marriage.	Judicial Separation.
1896	...	55	6	36	2
1897	...	48	10	33	1
1898	...	51	13	32	2
1899	...	112	10	46	16
1900	...	111	5	85	3
1901	...	138	1	103	1
1902	...	136	2	91	—
1903	...	146	3	136	3

Three chief circumstances combined to make the engines of our Divorce mill run at higher speed since the Act of 1898. The first was the extension of the grounds of divorce; the second, the chance of having cases heard in camera and thus decided quietly and without 'scandal'; the third is the ease with which dissatisfied or misfit couples can enter into collusion to break the legal force of a bond which they find irksome. This is the nearest equivalent to the toper's self-generous principle of 'any other reason why.' It makes divorce almost as easy in New Zealand as in Dakota. 'A man and his wife,' says the Wellington 'Post,' 'agree that a divorce is desirable. By arrangement the wife leaves the husband. He asks her to return and she refuses. Also by arrangement the husband petitions for the restitution of conjugal rights, and the wife disobeys it.

The husband then proves disobedience, and petitions for divorce forthwith. There is no trouble, no scandal, and little expense. The petition for the restitution of conjugal rights is often the preliminary preceeding to divorce. It is almost impossible to prove collusion. 'There is no doubt whatever,' says the same paper, 'that the number of divorces is increasing in New Zealand. Whereas in 1893 there were only 25 decrees for dissolution of marriage, as against 85 in Victoria, the position was reversed in 1903, in which year Victoria's record was 101, while this Colony's was 136. The figures quoted indicate, as plainly as figures can indicate anything, that the direct result of the Act of 1898 was to cause an immediate rush to the Divorce Court, and it is evident that the rush has not yet been stemmed.'

The marriage bond is the basis of society. Our legislative lampering with it can only work national dry-rot and decay. In the meantime the swift spread of the divorce plague in New Zealand furnishes uncomfortable external evidence of the secret spread of vice in 'the ulcerous place' of our social body, where

'Rank corruption, mining all within,
Infects unseen.'

Our law-makers and our Divorce Courts are combining to bring the devil's millennium to New Zealand. The chief hope of staving it off, both in this Colony and in the United States, lies in a return to the Catholic teaching regarding the unity, indissolubility, and sacramental character of the marriage bond. When this teaching is reflected in our legislation and in our judicial system, our garrison bands may turn out and play the Dead March in 'Saul' after the hearse that carries the malodorous carcase of divorce to a dishonored grave.

War against Religion

Nabuchodonosor's servants heated the fiery furnace so mightily hot for Azarias and his companions, that the flames blew out and burned and scorched the Chaldeans that stood near. The incident gave rise to the Shakesperian proverbial saying:—

'Heat not a furnace for your foe so hot
That it do singe yourself.'

For years past the anti-religious fanatics in the French Chamber of Deputies have been piling pitch and tow and dry wood around the Church and fanning the flames with the hot blast of wild speeches and insane calumnies, till the blaze was like the glow of an electric furnace. But it is likely that they are over-doing the agony; and there are not wanting signs that, as in the case of the three children of Nabuco's days, they may themselves be singed by the blaze which they have meant for the destruction of the Faith in France.

With the exception of the Freemasons, the Radicals, and the extreme Socialists, there is, we believe, no party in France that aims at or desires the destruction of religious faith and Christian morality. And a wholesome reaction is sure to follow any serious effort to carry to a serious issue the formal declaration of war against all religion that was made by Deputies Allard, Vaillant, and other prominent anti-clericals in the French Chamber a few weeks ago during the debate on a motion in connection with the Church Separation Bill. 'I do not disguise from you,' said M. Allard, 'the fact that my proposal tends to de-christianise the country. . . I do not conceal my intentions, which ought to be those of all true Republicans. It is necessary to speak out plainly; there is an incompatibility between the Church Catholicism, and even Christianity, and the Republican regime. Christianity is an outrage on reason, an outrage on nature. . . We Socialists combat religions because we believe they are a permanent obstacle to progress and civilisation.' Deputy Vaillant declared that his party—who, by the way, have controlled, to a great extent, the policy of all late French Administrations—will never rest until religion has disappeared from the

country. Combes pursued the same objects with the same implacable hate. But he paid the liberal spirit of our day the compliment of inaugurating his regime² of wholesale proscription, plunder, and persecution in the sacred name of patriotism. This gossamer visor is torn off, his face by a high-placed English writer in the April issue of the 'National Review,' to which we commend our readers.

Catholics in Russia

A book on Russia, published some ten years ago, states that 'liberty of conscience' is enjoyed in the dominions of the Tsar. But it was, at least then, the sort of liberty of conscience with which Artemus Ward credits the early New England Puritans. 'They fled,' says he, 'from a land of despotism to a land of freedom, where they could not only enjoy their own religion, but prevent everybody else from enjoying his.' It was likewise akin with Oliver Cromwell's idea of liberty of conscience. In negotiating with the Governor of Ross (Ireland) for the surrender of a fortress, Oliver wrote that he would not 'meddle with any man's conscience.' But he added this 'saving' clause: 'If by liberty of conscience you mean a liberty to exercise the Mass, I judge it best to use plain dealing and to tell you now that where the Parliament of England have power, that will not be allowed of.'

Alexander III., the father of the present Tsar, is said to have hated some of the popular features of western civilisation, and especially that of religious equality before the law.

'With a hate
Found only on the stage,'

or among the Radical-Socialist 'bloc' in the French Chamber of Deputies. During his reign (as Professor Geffcken showed at the time) persecutions were enacted by his Ministers 'against Catholics, Uniates, Protestants, and Jews, which seem incredible in our age, but which are well attested. Thousands of persons who have committed no wrong other than that of being faithful to their inherited creed, have been driven from their homes, and exiled to Siberia, or to distant regions without any means of livelihood. As regards Catholics, these measures are principally directed against the clergy; but the Uniates—i.e., the Catholics who have the Slav liturgy—are unsparingly deported if they refuse to have their children baptised by an Orthodox pope' (that is, priest), 'and this is done with men, women, and children, peasants and merchants. Twenty thousand Uniates alone have been removed from the western provinces of Szaratow. Those who remain at home have Cossacks quartered upon them, and all sorts of compulsory means are used to stamp out this sect.'

In 1897, under the present Tsar, some of the most oppressive laws of Alexander III. against Catholics were relaxed; permission was accorded to repair damaged or ruined churches in Poland; and the 11,420,000 Catholics within the borders of the far-stretching Empire began to breathe more freely. Chamfort described the Russia of a century ago as a despotism tempered by assassination. To a great extent it remains so still. The latest and most important instalment of religious liberty which tempered the despotism that rules the country was won by the assassin's bomb and the popular upheaval that shook the throne of Muscovy like a shock of earthquake. Freedom is often born of disaster and humiliation, after the bitterest pangs of labor. And, under Providence, the recent dire calamities in the Distant East may mark the dawn of a brighter era for the Russian West. One of the first results of the recently enlarged religious liberties within the Tsar's dominions was (as the cables say) the return of 22,000 members of the Russian State Church to the unity of the Ancient Faith. And—if the statement of a correspondent of the 'Civiltà Cattolica' is correct—hope gilds with a cheerful ray the future of that Faith in the realms of Muscovy. 'I was recently told,' says he, 'by an Orthodox Russian priest, in the

course of a conversation, that the upper classes of Russian society are showing a great many tendencies toward the profession of Catholicism. This is accounted for by the fact that the families of the nobility live in Italy and France a greater part of the time, and naturally are affected by the religious convictions of the people with whom they are in contact. Further, although the intellectual condition of the higher clergy of the Russian Church is perfectly satisfactory, at the same time the lower members of the clergy are too ignorant and have too many moral failings to exercise a beneficial influence on the cultured classes. Russian orthodoxy does not respond to the demands of their minds. With reference to the spiritual organisation, the orthodox religion clearly reveals its inferiority when compared with Catholicism, which, notwithstanding the severity of the Russian laws, preserves inviolate its prestige, and even in St. Petersburg reveals its admirable force of organisation and its supernatural vitality.'

BIBLE-IN-SCHOOLS CONSISTENCY

SUGGESTED BOYCOTTING OF CATHOLIC SCHOOLS

The 'Council of Evangelical Churches' in Wellington are thorough-going supporters of the movement to turn the public schools of New Zealand into sectarian institutions. So far as words go, their souls are wrung and their hearts bleed at the thought of the young idea in this Colony being deprived, during the impressionable period of their school-life, of all thought of, or reference to, the great Creator and Judge of all mankind. But the Council's tears are idle tears. Their feeling for the souls of the young generation is not sufficient to move them to feel in their pocket, or to make the smallest personal effort or sacrifice. They failed to take advantage of the facilities afforded them by the Education Act for imparting religious instruction to the children of their respective faiths in the public schools. In the meantime, Catholics are up and doing, while the Evangelical Council is indulging in the cheap and easy luxury of talking. Our good example—which they are unwilling to imitate—has now been met by the Evangelical Council by an appeal to all Protestants to

Boycott the Catholic Schools.

And yet they expect Catholics to accept—and pay for—the teaching of the Unitarian State creed of the Bible-in-schools League. The 'Free Lance' (Wellington) has the following editorial remarks on this latest 'break' of the local 'Council of the Evangelical Churches':—

'The Council of Evangelical Churches is eager for another fight. This time it wants the Roman Catholics to tread on the tail of its Donnybrook coat. It calls upon the Protestants of Wellington to boycott the Roman Catholic schools. Why? Because the youngsters in after years may possibly become members of the Church of Rome. From which we draw the conclusion that these evangelical parsons haven't much faith in themselves. Well, they certainly ought to know.'

'But there is a jump Jim Crow about this new manifesto that appeals strongly to our humorous instincts. About this time last year, if we remember aright, the Council of Evangelical Churches was grievously vexed in soul over the alleged godless condition of our State schools. It was eager to get the Roman Catholic Church to make common cause with it in the effort to force the Bible into these schools. To its bitter disappointment, the hierarchy of that Church refused to be placed in a false position. Is that the reason why, after all these months of abortive effort, the Roman Catholic Church is to be punished by the raising of a sectarian boycott against its schools?

'At any rate, the Evangelical Council has succeeded in placing itself in a ridiculous position, to say the least of it. Hitherto it has been working itself into hysterics over the alleged godlessness of our public schools. They were so awfully irreligious, you know—the Almighty was completely ignored, and so forth. Now that that fit is over for a season, the Council turns from the godless State schools, and starts to shiv stones and fling mud at the Roman Catholic schools. They are to be boycotted because they are not godless. That is the logic of the Evangelical Council.

'It doesn't call upon Protestant parents to refrain from sending their hopeful offspring to the godless State schools. Therefore this

Godlessness is, After All, the Minor Evil.

The real danger are the Roman Catholic schools, which

are not godless, but inculcate lessons of morality and breathe the atmosphere of religion. This being the line of argument, the community will be able to appraise at its true value the Council's zeal in the Bible-in-schools agitation. It would rather have the children godless than have them run the risk of turning Roman Catholics. It is the same spirit that in the breast of the pretended mother in the Bible story would rather have had Solomon slay the infant than hand it over to the true mother.

'We have too much regard for the sturdy good sense of the community to believe this appeal to sectarian bigotry will make any impression. The convent schools in this Colony—against which this manifesto is directed—enjoy a deservedly high repute. It is well known that the Sisters who form the teaching staff are very scrupulous not to attempt anything which might savor of proselytism in their curriculum for non-Catholic children. Protestant children are sent there because of the careful training, combined with the educational advantages. The action of the Evangelical Council in trying to foment sectarian feeling against our Roman Catholic fellow-citizens is a timely object-lesson. It teaches us what to expect if the ultra-piefist party ever achieve their purpose of thrusting the Bible into the State schools.'

WEST AUSTRALIAN BLACKS

NEW REGULATIONS

Bishop Gibney's long-sustained efforts to protect the West Australian aborigines from the brutalities of low white settlers and police have produced some satisfactory results. The Government has issued the following new regulations and instructions in consequence of the shocking revelations of white barbarities that were given to the world by the Royal Commissioner, Dr. Roth.—

Contracts.

1. (a) It shall be the duty of members of the police force whenever it shall come to their knowledge that aboriginal natives are employed, to ascertain whether such natives are employed under a contract in writing, duly witnessed by a justice of the peace, a protector of aborigines, or a person duly appointed to witness contracts under the provisions of the Aborigines Protection Act, 1886.

(b) If on demand by a member of the police force production of the contract is refused, it shall be his duty to report the matter to a justice of the peace or protector of aborigines, with the view of further action being taken under section 26 of the Aborigines' Protection Act, 1886.

(c) Whenever it shall come to the knowledge of any member of the police force that an aboriginal is in any service or employment without a contract in writing, he shall forthwith report the matter, with particulars of such employment, to the chief protector of aborigines.

(2) Members of the police force are prohibited from rendering assistance in compelling the return of aboriginal natives to any employers when such natives are not employed under legal contract.

Asiatics and Natives.

(3) It shall be the duty of the police, so far as in their power, to prevent the landing of Asiatics from pearling boats, except in prescribed areas or creeks, and the frequenting by aborigines of such areas or creeks.

(b) It shall be the duty of the police, so far as in their power, to prevent aboriginal women and girls from going aboard any ship or boat used in the pearling industry.

(c) The police shall use the utmost vigilance in the detection and prosecution of offences against morality committed on aboriginal children.

Cattle-Stealing.

(4) The police are not to arrest aborigines for cattle stealing, except when direct evidence is available; and when aborigines are found with beef in their possession, and are arrested for being in the unlawful possession thereof, only those who are found with the alleged stolen property in their possession shall be arrested, and they shall be taken before the nearest justice of the peace.

Witnesses.

(5) No more witnesses than are necessary to prove the charge shall be brought in, and in no case shall female witnesses be brought in when the offence can be proved by male witnesses.

Rations.

(6) (a) Rations purchased by members of the police force when travelling with native prisoners in their cus-

today, shall, whenever practicable, be paid for by vouchers or not otherwise.

(b) Such vouchers shall be payable on presentation to any resident magistrate or clerk of petty sessions, and shall be in the following form:—

Place..... Date.....

I acknowledge to have purchased from..... rations for use while travelling from..... to..... with the aboriginal prisoners and witnesses.

Name of prisoner.....

Names of witnesses.....

Price.....

Total.....

And the above sum of..... is due to the said..... accordingly.

Signature of police officer.

INSTRUCTIONS TO CHIEF PROTECTOR.

In addition to the above regulations an instruction has also been issued to the chief protector of aborigines to ascertain whether natives are employed under a contract in writing duly witnessed by a justice of the peace, a protector of aborigines, or a person duly appointed to witness contracts under the Act. If on demand production of the contract is refused, it shall be the duty of the protector to take proceedings. Whenever it shall come to the knowledge of any protector of aborigines that an aboriginal is in any service or employment without a contract in writing, he shall report the matter forthwith, with all particulars, to the chief protector.

The chief protector is also instructed to carry out the recommendations of Dr. Roth with regard to the distribution of rations, viz., to natives collected on a reserve in the more settled parts of the State; to indigent blacks on stations, the relief to be distributed by responsible persons.

Use of Chains.

The comptroller-general of prisons has been instructed to observe the following directions pending the issue of new regulations:—

1. The use of chains within the precincts of prisons to be prohibited, except—(a) by way of punishment under the provisions of the Prisons Act, 1902; (b) with the sanction of the Colonial Secretary in any prison where, having regard to the construction thereof, the use of chains is necessary for the safekeeping of prisoners.
2. Chains which may be lawfully used on prisoners when outside the precincts of a prison, or under the last preceding regulations, to be—(a) wrist-cuffs and connecting chains; or (b) waistbelts and connecting chains; or (c) ankles joined by chain when the prisoners are required to work singly.
3. The use of neck-chains on aboriginal prisoners to be prohibited.
4. The hours of labor by prisoners in the open north of the .. parallel of south latitude shall be limited to six hours in any one day.

Priest-ridden or Parson-ridden?

Some time ago a writer in the Dublin 'Leader' gave some figures presenting an interesting contrast between the number of priests and Protestant ministers in Ireland in proportion to the Catholic and non-Catholic population. The writer said—

'As I am dealing with population, I may as well, once for all, get rid of a pharisaical scandal which our critics take from what they call the awful army of priests in Ireland. There are 3542 priests in Ireland, for 3,301,661 Catholics; that is, one for every 934. And if we deduct members of religious Orders and priests engaged in teaching, there remain 2714; that is, one for every 1206.'

That is the Catholic side of the contrast. Then comes the Protestant.

'Considering the cry they raise about the army of priests, and considering, moreover, that while a priest's duty is every day and any hour of the day or night, the parson (Protestant clergyman) is wanted usually only for an hour or two on Sunday, one would be inclined to think that there are only a few scattered parsons to be found in the country. But what do I find? According to the "Irish (Protestant) Church Directory," there were 1724 parsons in Ireland in 1903 for 581,089 Protestants; that is, one for every 331. Hence, setting aside all consideration as to hearing confessions and various other duties of the Catho-

lic Church which require proportionately many more priests than parsons, if the priests in Ireland were proportionate to the actual number of parsons, they should be about 10,000 in all, and if the parsons were in proportion to the actual number of priests they should be about 600 in all. But they are 1724; and if we suppose that a 1000 of them are married, and that each has a family of about five, we have in all about 6000 inhabitants of the Protestant Episcopal palaces and of the glebe houses of Ireland. There are 800 Presbyterian ministers for 443,276 Presbyterians—that is, one for every 554; there are 250 Methodist ministers for 62,000 Methodists—that is, one for every 248. Let us set down 250 more ministers for other Protestant sects. And if we count in the families of the married ministers, and add them to those of the other Bishops and parsons, we arrive at a grand total of about 11,000 of the tribe of Levi, out of the 1,086,371 Protestants of all sorts in the country.'

The United States.

Let us now turn our attention to the United States and consider the position there. For more than a century (says the 'New World' of Chicago) our separated fellow Christians—or perhaps it were more charitable to say the intolerant ones among them—have used the catch phrase 'priest-ridden' in their descriptions of Catholic countries. It is not very Christian, but what of that? It is generally supposed to be effective, although we fear it may soon be retired in this country.

Over in New York a Methodist minister, the Rev. Dr. D. L. Leonard, has recently furnished the 'Christian Advocate' a batch of statistics indicating the religious activity of 1904. It is true he rates Catholics too low, since the Catholic Directory shows 12,462,792 people of our faith in the country; but possibly Dr. Leonard was as accurate as he could be. His table shows the church membership of the United States to be 30,313,311, out of a total of over 76,000,000, and this his summary: Catholics, 10,223,824, or .337 of all; Methodists, 6,256,738, or .206; Baptists, 5,150,815, or .160; Lutheran, 1,789,766, or .054; Presbyterian, 1,697,697, or .050; Disciples, 1,233,866, or .040; Episcopalians, 807,924, or .026; Congregationalist, 667,951, or .022; Reformed, 401,001, or .013; United Brethren, 273,200, or .009; German Evangelical Synod, 209,791, or .006; Evangelical, 164,709, or .005; Friends, 117,065, or .003; Dunkards, 114,194, or .003; Christian Connection, 101,597, or .003; other Christian sects, 491,186.

There are, moreover, 199,658 houses of worship and 151,113 clergymen. Here are some significant figures compiled by Rev. Dr. Leonard:—

	Ministers.	Churches.	Av. Flock.	Av. Cong.
Methodist...	39,997	58,530	156	106
Baptist...	35,713	52,001	144	99
Lutheran...	7,471	13,094	250	136
Presbyterian...	12,658	15,801	134	107
Disciples...	6,635	11,088	185	111
Episcopalian...	5,139	7,005	155	115
Congregationalist...	6,127	9,979	108	111
Reformed...	1,994	2,528	201	158
United Brethren...	2,385	4,483	114	61
Catholic...	13,521	11,411	757	896

Just think of it! According to their own showing (and we believe it a mite too large) there are only 6,256,738 Methodists of all sorts in the country, and yet they have an army of 39,997 preachers, who, with their wives and children, must be supported by average flocks of 156 people. Forty thousand preachers to six and a quarter million people, and only thirteen thousand five hundred priests to 10,263,824 Catholic people, or one priest to every 757 people. The fact, however, that there are 13,000 priests to 12,462,792 Catholic people puts a different showing on it. There is, in round numbers, one priest for each 900 people. If we deduct Orders like the Trappists and priests engaged in other work, there will be only one priest for each one thousand people.

The Baptists, too, make a grand showing with one preacher to every 144 people. Think of their army of 35,713 preachers turned loose in 52,001 churches, each preacher having an average congregation of ninety-nine people! Is it not plain to every sane human being that our friends have altogether too many preachers and altogether too many churches? It is morally wrong for them to eat up their poor people in that way. The Methodists and Baptists combined have only 11,407,253 people, or one million less than has the Catholic Church, yet combined they stand unblushingly before an eminently practical world with an army of 75,710 preachers, and in possession of a total of 110,531 churches. Verily, Rev. Dr. Leonard has made a revelation.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 3.

The members of the Catholic Young Men's Club have been very busy lately in making their club rooms more comfortable for the winter months. A quantity of new furniture has been procured, and the hall now presents a very cosy appearance.

The local Hibernians have arranged for a general Communion at St. Mary of the Angels' Church, Boulcott street, next Sunday, after which they will take breakfast together at Carroll's Refreshment Rooms, Willis street. His Grace the Archbishop has notified his intention to be present.

I am pleased to report that the father of Messrs. J. W. and J. J. Callaghan, well known in Catholic circles here, has made a fairly satisfactory recovery from the paralytic stroke that he recently received in Sydney. He has, however, had to retire from active duty as a teacher in the New South Wales service, with which he was so long and so honorably connected.

The Wellington South parish has grown to such an extent that the church accommodation is once more found insufficient. At a meeting on Sunday evening to consider the question, it was decided to arrange for further seating accommodation by extending the present building at a cost of about £130. The building of a new presbytery is also being considered as an urgent matter.

On Monday evening the members of the Catholic Young Men's Literary Society held their usual meeting in St. Patrick's Hall. The subject for debate was the 'Abolition of Party Government,' in favor of which a most convincing speech was delivered by Mr. S. J. Moran. After an interesting discussion a verdict was obtained in favor of the abolition of the Party Government system.

The Newtown Hibernian Society has purchased a set of very fine regalia. Each sash is enclosed in a neat portable case, an idea that should recommend itself to the other societies in the Colony. The branch will hold its second annual social in the Victoria Hall on Wednesday evening next. At its last meeting Bro. R. W. Collins was elected to the office of vice-president in the place of Bro. J. J. Casey, who has taken over the duties of secretary, owing to the resignation, through pressure of other business, of Bro. E. Fitzgibbon.

The usual monthly meeting of the so-called Council of Churches was held on Monday evening, at which the following resolution of interest to your readers was passed: 'That this Council, in view of the fact that it is not uncommon for the children of Protestants to be sent to Roman Catholic schools, would direct the attention of parents to the undesirableness of the practice, its indirect result being that an appreciable proportion of children so educated are brought under influences which cause them in after years to become members of the Church of Rome.' If many of our people were to watch the names that figure in connection with these periodical resolutions, they would probably feel less inclined to associate with such gentlemen in other connections.

Napier

(From our own correspondent.)

The death took place on May 18 of a very old resident of this district, in the person of Mrs. Margaret McGrath, mother of Mr. W. J. McGrath, of Napier. The deceased lady, who was 65 years of age, was a native of Tipperary, Ireland. She came to Napier 42 years ago, and was the first white woman to go to the Mahia, where her husband carried on business as a storekeeper. She had many exciting experiences during the Maori troubles, the Hauhaus on one occasion setting fire to the store at the Mahia while she was an inmate, but she made good her escape, being cared for by the friendly Natives until able to return to Napier. The late Mrs. McGrath was a zealous worker in the cause of charity, nursing the sick and helping the poor and needy, her ministrations continuing up to within a short time of her death. She was an exemplary Catholic, being fortified at death by all the rites of Holy Church. The funeral, which took place on May 19, was largely attended, notwithstanding the inclement weather, the cortege comprising the Mayor and many of the Borough Councillors. The Rev. Father Bell officiated at the graveside.—R.I.P.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 5.

Among those who have just left on a visit to the Old Country are the Rev. Father Price, of Hawarden, Mr. M. Nolan, Mr. John Barrett, and Mrs. Lance, (North Canterbury).

The choir of St. Mary's, Manchester St., under the conductorship of Mr. W. H. Corrigan, are actively rehearsing Mendelssohn's 'Lauda Sion' for production on the feast of Corpus Christi.

On last Tuesday evening the members of the Catholic Club debated the subject of the advisability of connecting Christchurch with the sea by means of a canal from Sumner. Mr. Dwyer (vice-president) occupied the chair, and, at the conclusion of a spirited discussion, complimented the debaters on the exceptionally able arguments advanced for and against the proposal, and the forceful manner they were given expression to. The affirmative side consisted of Messrs P. Pender, J. R. Hayward, and J. J. Wilson, and the negative by Messrs. R. O. Duncan, R. Beveridge, G. Dobbs, and M. O'Reilly. On the proposal being submitted to the vote the negative side scored a majority of one. The Rev. Father O'Connell spoke on the educational value of debates, treating such sources of information and instruction from several standpoints. He also announced that Mr. Birks, the electrical engineer of the City Tramways, was prepared to lecture before the club on the 'Application of electricity to tramcars,' whenever suitable arrangements could conveniently be made.

His Lordship the Bishop recently issued a circular letter announcing the death in France of the Very Rev. Father Anthony Martin, Superior-General of the Society of Mary. Solemn Requiem Mass for the late distinguished ecclesiastic was subsequently celebrated in the Cathedral, and was attended by most of the clergy of the Canterbury portion of the diocese. His Lordship the Bishop was celebrant and also gave the absolution at the catafalque, and preached on the life and virtues of the departed priest. The Very Rev. Vicar-General and Very Rev. Dean Ginaty were assistant priests, and the Rev. Father O'Connell master of ceremonies. The Gregorian music was chanted by the clergy present, and at the conclusion of the ceremony the Dead March from 'Saul' was played by Miss Katie Young, Cathedral organist. The sanctuary of the Cathedral was draped in mourning appropriate of the solemn office. The late Very Rev. Father Martin was born at Amplepuis on July 7, 1822. During his brilliant course of studies he speedily attained first rank in Philosophy. On December 19, 1845, he entered the Society of Mary. He was engaged as Professor of Philosophy and Theology, and enjoyed a great reputation. Bright of intellect, he was also distinguished for great humility, kindness, and gentleness. After filling the office of Provincial of the Marist Order in Paris, he was appointed Superior of the theological seminary of Moulins, where he remained twelve years. His next appointment was that of Vicar-General of the Society of Mary, by the direction of the Very Rev. Father Favre, Superior-General, whom in 1886 he succeeded in that position, which he held until his death. As Superior-General he rendered great services to the Society of Mary, and was instrumental in the spread of the famous missionary Order in America, England, and the Islands of Oceania. He felt most keenly the infamous persecutions in France and the exile of his Fathers from their native land. He passed away to his eternal reward after a long and painful illness, through which he displayed the greatest fortitude, maintaining his marked characteristic of gentleness to the end. On Tuesday, March 28 last, his remains were laid in their earthly resting place at Sainte-Foy-les-Lyons. His Eminence the Cardinal of Lyons presided and gave the absolution.

DIOCESE OF AUCKLAND

(From our own correspondent.)

June 1.

Preparations for the annual social in aid of the Cathedral parish funds have been begun.

His Lordship Bishop Grimes, S.M., arrived in Auckland last Saturday via the West Coast, and went on immediately by train to Te Aroha, where the Very Rev. Dean Foley is staying.

On Sunday evening special services were held in St. Patrick's Cathedral and St. Benedict's in honor of our Blessed Lady. The Rev. Father Holbrook preached at the Cathedral, and Very Rev. Father Gillan at St. Benedict's.

An ornamental street lamp has been placed upon each corner of the site on which St. Patrick's Cathedral stands. Not only are they ornamental but useful. The City Council has consented to defray the annual cost of lighting them. The two old lamps in front of the church are to be removed.

Rev. Father Mahoney, of Puhoi, has been appointed by the Bishop to the charge of Onehunga parish. Father Mahoney is a native of Auckland, and spent his primary schooldays at St. Peter's School, now under the care of the Marist Brothers. He is the third son of the late Mr. E. Mahoney, who for years practised here as an architect, which business is still carried on by Mr. Thomas Mahoney, the second son. Father Mahoney studied for the priesthood at Thurles College, Ireland. Since his ordination Father Mahoney has made two extensive tours of the world.

The Onehunga branch of the H.A.C.B. Society held a most successful entertainment in the Public Hall, Onehunga, last Tuesday evening, May 30. There was a crowded and enthusiastic audience. Many visitors went out from the city. Rev. Father Duffy and Rev. Father Cahill (chaplain of the Auckland branch), and Bros. Nerheny, D.V.P.; Kane, D.S.; Little, P.D.P.; Stead, P.D.P.; D. Flynn (treasurer Auckland branch), John O'Brien, V.P.; and M. J. Sheahan, D.T. (president Auckland branch) were present. The fine banner of the Auckland branch adorned the stage. Bro. Higgins acted as stage manager, and Bro. Dane as hon. secretary of the concert committee. Songs were contributed by Misses L. Knight, Maud Donovan, Coleta Lorrigan, Moody, Messrs. R. Mantell, A. Ford, Higgins, a recitation by Mr. Harry Herbert, and pianoforte selections by Miss Simmons. The accompaniments were very capably played by Mr. A. Bartley.

On last Friday evening a very large audience assembled in St. George's Hall, Coromandel, to give a welcome to the Right Rev. Dr. Lenihan. The chair was occupied by Mr. J. B. Rockliff, and on the platform were the Rev. Father Lynch (parish priest), the Rev. W. Thompson, M.A. (Presbyterian), Messrs. Swindley (county chairman), T. W. Rhodes, J.P., Rich. Harrison, J.P., John Lynch, Thos. Carroll, and John Lillis. The chairman presented an address of welcome to his Lordship, expressive of the pleasure it was for the congregation and people of Coromandel to have their bishop with them, and hoped that his visit would be enjoyable, and that he may long enjoy good health to carry his good work in the Auckland diocese. His Lordship replied, thanking the Coromandel people for the hearty welcome extended him, and he said he would like to come oftener to Coromandel to enjoy the beauties of the surrounding scenery and the short sea trip through the beautiful islands en route; but his diocese was a very large one, and he was glad to state, growing much larger. When he was appointed eight years ago to the charge of the Auckland district there were only 29 priests in the whole of the Auckland diocese, now there were 50 priests, so that the people of Coromandel would see he had many other places to look after. He was glad to know that the congregation all spoke in such high appreciation of the Rev. Father Lynch, and where such good feeling existed between the pastor and his flock it was certain good work would be done in the parish. The Rev. W. Thompson, in a humorous speech, accorded a hearty welcome to his Lordship on behalf of the non-Catholics of the district. An excellent programme of vocal and instrumental music was then submitted. On Sunday his Lordship administered Confirmation to a large number of children, and addressed the congregations during the day.

Coromandel

(From an occasional correspondent.)

May 30.

The Right Rev. Dr. Lenihan arrived here on Friday on his pastoral visitation. His Lordship was accompanied by Messrs. Kohn, of Auckland, and Hussy. They were the guests of Mr. and Mrs. John Lynch during their stay. A social to welcome his Lordship and his guests was given by the Catholics, at which a large number of members of other denominations was present by invitation. A musical programme was given by the leading vocalists and instrumentalists of Coromandel, and towards the close of a very enjoyable evening the following address was presented to his Lordship.—

'May it please your Lordship,—We, the Catholics of Coromandel, desire to tender your Lordship on this your third episcopal visitation a most hearty welcome to Coromandel. And though our numbers are not so great, owing to the depression of our goldfields, as when your Lordship visited us four years ago, yet our welcome is as great and as warm. For men may come and men may go but the Church and episcopate go on for ever.

We are mindful that since your Lordship's consecration and appointment as Bishop eight years ago Catholicity has made much progress throughout the diocese. The Catholics of this parish rejoice in your Lordship's very successful administration, and those of other denominations are pleased to see your Lordship among them. We believe they join with us in tendering your Lordship a hearty welcome to Coromandel, and wishing you a pleasant visit and a safe return to Auckland. That kind Providence may spare your Lordship long to direct the affairs of this young and prosperous diocese is our very earnest prayer. Signed on behalf of the Catholics of Coromandel, John Lynch, Thomas Carroll, Jos. B. Rockliff, J.P., Thomas Handley, John Lillis.'

The Rev. Mr. Thompson (Presbyterian) welcomed his Lordship, and complimented the Catholics of the district for their courtesy to the members of other denominations, and for fidelity to their Faith, in which they gave a good example to those of other denominations.

The Bishop preached on Saturday night and on Sunday morning and evening to large congregations, a large number of whom were non-Catholics. At the conclusion of the half-past ten o'clock Mass his Lordship administered the Sacrament of Confirmation to forty-four candidates. This totals the number of eighty-four who have been confirmed in this parish during the past month.

His Lordship left here this morning for Te Aroha. He will call on Monsignor O'Reilly at the Thames on his way. His Lordship's visit to Coromandel was enjoyed by all, and will be long remembered.

King Alfonso selected St. Patrick's Day for appointing as his new envoy to the United States a diplomat of Irish descent, bearing an Irish name, and chief of a family which is so proud of its Irish origin that it celebrates St. Patrick's Day every year in the chapel bearing its name that forms part of the ancient parish church of Ortova. The envoy's name is Don Bernardo de Cologan, Marquis de la Candia, and he is descended from the Irish family of McColgans, of County Meath.

'The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeking it through the medium of their own religious journal.' So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient.

During the period ending May 29, Messrs. Baldwin and Rayward, Patent Attorneys, Wellington (District Managers, Mirams Bros. Jool's Buildings, Crawford street, Dunedin), prepared and filed the following applications for protection under the Patents, Designs, and Trade Marks Act.—Jas. Gray (Reid and Gray), Dunedin, improvements in cultivators; Bryant and May, London, trade mark 'Swan'; Matthew Ryan, Cobden, gold-saving apparatus; H. R. Worthington, New York, improvement in centrifugal turbine and similar pumps; improvements in multi-stage centrifugal turbine pumps; G. E. Humphries, Wellington, improved scaffolding brackets; Henry Griffiths, Nelson, improvements in Wellington and similar boots; H. Quertier, Dunedin, improvements in excavating machinery, and improved conveyor; Teviot Fruit Preserving Co., Coal Creek Flat, trade mark 'Tui'; Holden and Tidemann, England, spark-arresting engine; Niels Nielsen, Wellington, improvements in roofing tiles; D. Rait, Murchison, improvements in wire mattresses; Stokes and Suckling, Christchurch, an improved motor; Dr. Voelker, Berlin, electricity heaters; Perry and Richardson, Christchurch, improvements in the wheels of vehicles; H. Sandiland, Gisborne, non-vibrating mantle and globe-carrier; Geo. Stacey, West Australia, voting machine; Chas. Mills, Christchurch, adjustable bracket for supporting platforms; A. G. R. Williams, Petone, improvements in sewing machines; J. A. Napier, Napier, improvements in threshing machines; J. E. and H. E. Friend, Auckland, an improved motor; A. Reid, Whangamomona, hook for reins, etc.; R. Paladini, Wellington, fastener for mail bags; Chas. Robertson, Half Moon Bay, device for binding books; T. S. Philpott, Wellington, improvements in windows.

Urgent to school two urchins sent
The truant played and fishing went;
One caught it hot, his pants were thin
One caught a cold, for he fell in;
The cold grew worse and caused alarm,
Till some kind neighbors brought a charm,
A charm it proved that did endure,
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Great Reduction on former prices.

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Concrete Kerbing, Iron Railing, Baptis-
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"CHAMPION"

Ho'ds the Fort

The following Telegram was sent to the RIGHT HONOURABLE MR. SEDDON
Wellington:—

29th August, 1904.

"We are in no way connected with any MILLING TRUST, COMBINE, or ASSO-
CIATION; free in every respect, and we promise that we will, single handed, try and
protect the "BREADWINNERS OF NEW ZEALAND from the ravages of the FLOUR
TRUST, 50 STRONG, until your bill is passed. Kindly advise your members to instruct
their constituents to use only 'CHAMPION,' which will assist us greatly."

VIRTUE

Northern Milling Co., Auckland.

"Telegram noted; satisfactory to know that someone will hold the fort in th
"interim."

R. J. SEDDON.

2nd September, 1904.

TRUE COPIES—E. FORD, J.P.

Grain & Produce Season, 1905.

THE Undersigned is a Cash Purchaser of
all classes of FARM PRODUCE direct
from the Growers.

Importers of CANTERBURY PRODUCE sup-
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MAIN ROAD, SOUTH DUNEDIN.

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Dunedin, 1st May, 1905.

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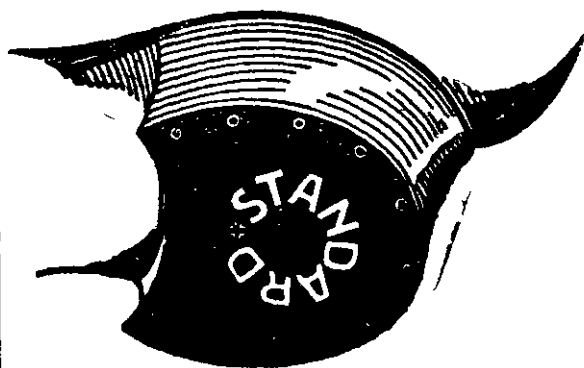
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Irish News

ANTRIM—A Leading Catholic Passes Away

The regret amongst all classes at the news of the death of Mr. Charles McLorinan, J.P. (says the 'Irish Weekly'), was very deep and very genuine. Catholic citizens felt as if a landmark in the Catholic history of Belfast had disappeared, for Mr. McLorinan attended his first public meeting as long ago as 1841, just twelve years after Catholic Emancipation, and he was the last survivor of the citizens who gave a banquet to Lord Russell of Killowen on his quitting Belfast to practise at the English Bar. In those far-off days, equally as in his latter years, Mr. McLorinan was quick and glad to render what help was in his power to Catholic and Nationalist interests. He was one of the first representatives of the Catholic people in the City Council, and a faithful, upright, and able councillor he proved himself to be.

ARMAGH—Another Centenarian

On April 17 Mr. John Rainey died at his residence, Ballymore, Tandragee. Deceased was one of the oldest, if not the oldest, resident in County Armagh, having been born in Ballycross parish, Mahariley, County Down, on November 1, 1799, so that at his death he was in his 106th year. Up to within a few days of his death he enjoyed excellent health, had the use of all his faculties, and was able to read the smallest print with ease without the aid of glasses.

CORK—A Religious Passes Away

Sister Mary Finbar has died of meningitis at the Convent of St. Marie of the Isle, Cork. Deceased was the eldest daughter of Mr. James Lyons, Bantry.

Death of a Member of Parliament

A cable message received last week reports the death of Mr. J. F. X. O'Brien, member of Parliament for Cork City, for which he has sat since 1895. In 1867 he was tried on a charge of high treason, and was sentenced to be hanged, drawn, and quartered. The sentence was, however, commuted to penal servitude for life, and Mr. O'Brien was subsequently released.

DERRY—Death of a Nun

Mother Mary Xavier, of the Sisters of Mercy, died at St. Peter's Convent, Derry, recently, at a very advanced age. The deceased was the first postulant on the advent of the Mercy Nuns to Derry in 1848, celebrating her golden jubilee in 1901. She was a member of an old Catholic Derry family. Her brother is Lord Abbot of the Monastery of Sermito, Italy, and two Sisters are in the Sacred Heart Order. Richard White, the well known lawyer, Philadelphia, is a brother, and so was Dr. Barnwell P. White, a physician of great eminence, who died some time ago.

DOWN—Presentation to a Doctor

The committee of management of Down district Lunatic Asylum have paid a signal compliment to Dr. M. J. Nolan, the esteemed resident medical superintendent. In recognition of his tried administrative capacity and of his invaluable services in promoting in every department the improvement and reorganisation of the institution, which is now one of the best equipped and best conducted anywhere, Dr. Nolan has been made the recipient of a congratulatory address and a gold watch, and Mrs. Nolan an autograph silver salver.

DUBLIN—An Unpleasant Prospect

A correspondent, who describes himself as a Unionist, writes to the 'Daily Express' to say what Irish Unionists are really afraid of is that the Government may go out at any moment, and leave Sir A. MacDonnell to be the willing instrument of a Radical Government.

KERRY—The Late Bishop

At the conclusion of the anniversary High Mass at Killarney in memory of the late Most Rev. Dr. Coffey, Bishop of Kerry, a meeting of the priests of the diocese was held, at which it was decided to raise a suitable memorial to the memory of the late prelate.

Clerical Changes

The Very Rev. Canon Molyneux, P.P., Ballybunion, has been transferred to Dingle. The Rev. Stephen Fuller, P.P., Kilmummin, has been created a Canon and appointed to the pastoral charge of Ballybunion.

Death of a Priest

The Rev. John Lawlor, Ballymacelligott, passed away on April 14 at the presbytery, Cloghgers. Father Lawlor was a priest for about forty-six years. His first mission was Causeway, and then he was removed to

Tralee, where he was stationed some years. He was afterwards sent to Fries, then to Ballybunion, whence he was transferred to Dingle. In 1894 he was appointed parish priest of Cloghgers and Ballymacelligott by the Most Rev. Dr. Coffey, in succession to Father O'Leary, who was appointed Archdeacon of Castleisland. In all the parishes in which he labored Father Lawlor was most popular. His kindness to the poor was ever evident. He had arrived at the ripe age of seventy-one. He was related to two well known Kerry priests—the Rev. Thomas Lawlor, Killorglin, and the Rev. P. Pierce, Ballylongford.

KING'S COUNTY—An Australian Visitor

Amongst the visitors to the House of Commons on April 14 was Father O'Connor, of Adelaide, who is returning to Ireland for a holiday after twenty-six years of missionary work in Australia. Father O'Connor is a native of King's County, and was ordained by Cardinal Moran when the latter was Bishop of Ossory.

Death of a Convert

The Rev. Mother Mary Anastasia Beckett has died at the Convent of Mercy, Birr, in her 81st year and the 60th of her religious life. She was a convert, and was received into the Church by the Hon. and Rev. Father Spencer, at St. Mary's, Oscott, of which Cardinal (then Dr.) Wiseman was president. She was the last of a band of English ladies who came over in 1839. With the Rev. Mother Egan she founded the convents of Nenagh and Kilrush, and the erection of the Birr Convent during the '47 Famine was the means of supplying work to many persons who were starving.

LONGFORD—Death of a Centenarian

Mr. Bryan Geraghty, Edgeworthstown, died at his residence early in April, having attained the patriarchal years of 105. The deceased, who retained all his faculties to the closing days of his life, was the father of the Rev. B. Geraghty, Adm., Longford.

WATERFORD—A Gaelic Scholar

The news of the death of Michael O'Foghadha, the teacher in the National School at Ring, famous as an almost exclusively Irish-speaking district in the Decies, County Waterford, will be learned with profound regret by all Gaelic Leaguers. Mr. Foley was one of the pioneers of the Gaelic Movement. From its inception he was a valuable member of the Council for the Preservation of the Irish Language.

GENERAL

Emigration and the Army

Formerly the 5th Batt. Royal Munster Fusiliers obtained between 200 and 300 recruits annually, but latterly the number has fallen off, and this year only 14 recruits were obtained for the battalion.

A Conspiracy

Mr. T. W. Russell, M.P., says he is convinced that an organised attempt to defame Ireland in the matter of agrarian outrages has been brought into existence. Writing to the secretary of the Athenry Town Tenants, he says every petty village quarrel is being magnified into an outrage, and the landlord party will stop at nothing to retard the working of the Land Act.

The Exodus

The exodus from Ireland is increasing. During the first ten days of April 1503 souls embarked at Queens-town for America as against 1326 for the corresponding period last year. The total so far for the present year is 7577 souls; for the corresponding period last year 3569 souls. The increase, therefore, is 4008. About 80 per cent. of those leaving are emigrants in the true sense.

Extensions of Self-Government

Mr. Winston Churchill, speaking at Salisbury, accused the Government of administrative incompetence, profligate finance, and constitutional misdemeanors. Their administrative incompetence was proved by their admitted inability to deal with those further extensions of self-government to Ireland which were admitted by moderate and thoughtful politicians of both parties to be practical, prudent, and necessary. At the coming election the voters would have to decide whether they would change the free British Empire which they had known and cherished into a greedy, sordid Jingo profit-sharing domination.

No Divorce Laws

It is not often that Parliament is called upon nowadays to dissolve a marriage (says Marquis De Fontenoy in the New York 'Tribune'), and the McConnell case, which has been recently engaging the attention of the House of Lords, has served to recall the fact that Ireland is one of the few countries in Europe the courts of

which do not grant divorces, a relic of the times when all Ireland was Catholic. The Irish tribunals, like those of Italy, will grant a judicial separation, but no more, and if an Irishman—that is to say, a citizen who has his legal domicile in Ireland—wishes to get a divorce, the only manner by which he can do so is the costly and lengthy process of having a Bill passed through Parliament dissolving the union.

President Roosevelt's Appreciation

President Roosevelt (says the New York 'Tribune') paid a glowing tribute to Ireland and Irishmen at the anniversary dinner of the Friendly Sons of St. Patrick, held at Delmonico's. He spoke of the great generals they had given to America, and of the governors they had furnished to States, and referred specially to the victor of New Orleans, old Andrew Jackson, who as President left his impress most deeply upon the nation. 'They are,' said Mr. Roosevelt, 'a masterful race of rugged character—a race the qualities of whose womanhood have become proverbial, while its men have the elemental, the indispensable virtues of working hard in time of peace and fighting hard in time of war.'

The Probable Reason

The Orangemen are still dissatisfied (says the 'Catholic Times'). They created alarm in the ranks of the Government's supporters; they got Mr. Wyndham to resign; but they have so far failed to drive the Under-Secretary from his post. Hence the heckling of Mr. Long by Mr. Sloan, and the warfare with which the Ulster members have threatened the Ministry. Mr. Long has stood firm, for a better reason, we trust, than that given by a writer in the 'National Review,' who says the explanation of Sir Antony's retention in his position is that he possesses correspondence disastrous to the reputations of certain Unionist statesmen, and that therefore the Cabinet, although it has ventured to stigmatise his conduct as indefensible, dare not dismiss him. The author of this article entirely ignores the fact that Sir Antony is the only man at Dublin Castle who can be said to be in touch with the sentiments of the majority of the Irish people, for whose benefit Dublin Castle is supposed to exist. It is pretty safe to predict that the Orange leaders will content themselves with blustering menaces. Were they to upset the Ministry some Orange lawyers would lose big salaries.

The University Question

The 'Saturday Review,' the Unionist weekly, to whose sympathy with the Catholic University demand Mr. Dillon has paid a warm tribute, had some pithy comments recently on Mr. Balfour's attitude on the subject. 'If anything,' it says, 'could convert an intelligent Unionist to Home Rule, it is Mr. Balfour's annual confession of impotence to do anything to remove the Irish University grievance, which with similarly recurring regularity he annually demonstrates to be urgent on every ground of justice and national expediency. Home Rule Liberals are entitled to say they propose to give the Irish the power to deal with these matters themselves. Unionists cannot. Unionist honor requires that we should be able to say that Home Rule is not necessary for the removal of a single Irish grievance. While the University grievance remains Mr. Balfour cannot say that. And what is the obstacle? Malignant theological prejudice or sheer stupidity? How many men of intellect are against creating a University that will meet the needs of Irish Roman Catholics? Hardly one, save only the Fellows of Trinity, whose opposition may otherwise be accounted for. If Mr. Balfour would take his life in his hands and try to get a University Bill through, he might fare much better than he thinks. As for the election, is it not better to be turned out for doing something than for doing nothing?'

If twitch or couch grass goes on increasing in the next ten years at the same pace it has been in the last five years, it will be a bad look out for the agriculturalist. For working out this twitch quickly the farmer should get a Benca Disc Plough, it is speedy and effective, leaving the ground loose and easily worked with a cultivator. Arrange for a private trial—MORROW, BASSETT, & CO., DUNEDIN.

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

For Children's Hacking Cough at Night,
Woods' Great Peppermint Cure. 1s 6d.

People We Hear About

The 'Figaro' states that the Minister for Foreign Affairs, acting on the suggestion of M. Dujardin Beaumety, Under Secretary of State for Fine Arts, has just conferred the Cross of the Legion of Honor on Madame Adelina Patti.

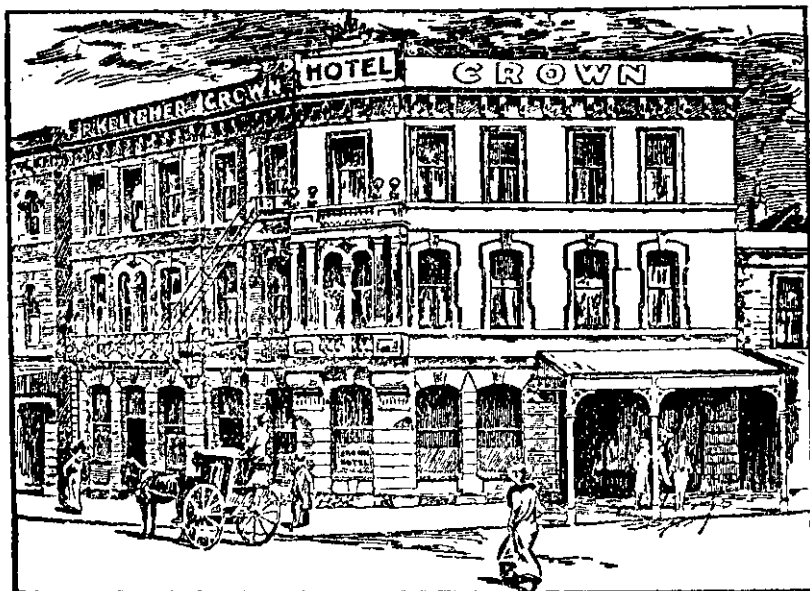
Mr. T. M. Healy, K.C., M.P., who has been co-opted as a Benchman of the Honorable Society of King's Inns, is the first representative of the popular movement who has ever found his way into that body. He is now one of the recognised leaders of the Irish Bar, and his services are in great demand by litigants of every shade of politics.

Viscount Landaff, who has sat so effectively on M. Combes in the 'National Review,' was one of the great lawyers of the Victorian era. For many years preceding his appointment as Home Secretary (1886) there were few, if any, causes celebres in which his powerful advocacy was not availed of by one side or the other. He was born in Ceylon—his father was a Puisne Justice of Ceylon—but a Welshman by descent. He was raised to the peerage in 1895. He has just entered his eightieth year, and has never married. The Catholics of the British Empire are proud of him, and they have reason to be so.

Constance Countess de la Warr, who has taken a house in Edinburgh, and intends to spend the summer there, is a convert to the Catholic Church, into which she was received last year. She has been twice married, and on both occasions to Anglican clergymen, her first husband having been the Rev. the Earl de la Warr, who died nine years ago, and her second, the Rev. Paul Wyatt, chaplain of the Savoy. Lady de la Warr is of Scottish family, having been born a Cochrane-Baillie, sister of the present Lord Lamington, and of the Marchesa Viteleschi, who has just published an interesting book about the Stuarts. It may be mentioned that the wife of the present (the eighth) Earl de la Warr is also a Catholic, being a daughter of Colonel Tredcroft, and a niece through her mother of Lady Bute, Lady Londonderry, and Lady Herries.

There is a movement on foot in Montreal to erect a monument to the memory of Thomas D'Arcy M'Gee in that city. D'Arcy M'Gee was born in Carlingford, April 13, 1825, eighty years ago. He went to America in 1842, and at nineteen he was editor of the 'Boston Pilot.' The anniversary of American Independence gave young M'Gee an opportunity of displaying his oratorical powers, and his speech on the subject of Repeal proved most successful, attracted the attention of O'Connell, and was characterised by him as 'the inspired utterances of a young exiled Irish boy in America.' He soon after returned to Ireland to fill the position of Parliamentary correspondent of the 'Freeman's Journal.' He joined the Young Ireland movement, and became one of the most remarkable of that Party. But when the insurrection broke out M'Gee, on whose head a price was set, effected his escape to America in the disguise of a priest. He started a paper called the 'Nation' in New York, and subsequently established the 'American Celt' in Boston. After a time he removed to Montreal, for which city he was elected M.P. in 1857, and gradually became one of the most prominent public men in Canada. He was assassinated in Ottawa on April 7, 1868. In his Young Ireland days M'Gee was, owing to his dark complexion, sardonically named 'Darky M'Gee.'

Mr. W. Redmond, M.P., in an interview granted to an Adelaide newspaper representative, said: 'I was interested when I came to South Australia to find that its Governor hailed from the same part of Ireland as myself—the County Wexford. I know Sir George Le Hunte's family well, and though they were not Nationalists in politics, they were much esteemed by the people as being liberal-minded members of their class. Curiously enough, the last time I met one of the Le Hunte family was when I was imprisoned in Wexford Gaol, under the Coercion Act. Mr. George Le Hunte was one of the visiting justices of the prison, and I do not think he quite relished having to inspect me, because he remembered the time when my father was a colleague of his on the Bench and they were both visiting justices of the gaol in Wexford. The Le Hunte family have a beautiful home in Wexford, called Artramond. Wexford people will no doubt, hear from me with interest that one of the Le Hunte family is the Governor of South Australia. I am closely connected with the County of Wexford in public and private life, my father having represented Wexford borough in Parliament for years. My grandfather also occupied the same position in Parliament, and a handsome monument has been erected to his memory.'



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RATTRAY STREET, DUNEDIN

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Having considerably enlarged and thoroughly renovated this Old-established and Well-known Hotel, offers to the Travelling Public really

FIRST-CLASS ACCOMMODATION.

THE HOTEL IS CENTRALLY SITUATED, being only a few minutes' walk from Railway Station and Wharves.

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LADIES' DRAWING ROOM,
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SPEIGHT'S CELEBRATED
PRIZE ALES & STOUTS.

POTTLED BY
MESSRS. POWLEY & KEAST
HOPE STREET,
DUNEDIN,
Bottlers, Wine & Spirit Merchants.

Country Orders Punctually attended to.
Order through Telephone 979.

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

Agents for Auldana Wines (S.A.)

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

RAILWAY HOTEL
THORNTON QUAY, WELLINGTON.

JAMES DEALY - Proprietor.

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

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

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

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

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

Branson's Hotel

Corner of KING & ST. ANDREW STS.

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

Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement

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Hotelkeepers and .

. . Boarding Houses

The Best in town for all Household Requisites, Tea, Dinner, and Bedroom Ware Cutlery, Electroplate, Decanters, Tumblers, and Glassware of every description is

RITCHIE'S STAFFORDSHIRE HOUSE.

Cutlery, Lamps, and Crockery Lent on Hire

Goods carefully packed and sent to any part of the country at

**Ritchie's
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29 GEORGE ST., DUNEDIN

MACALISTER AND CO

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CHEMISTS, INVERCARGILL.

A Complete Stock of Everything that is looked for in a first-class Pharmacy.

Sole Agents for the supply of
**PURE NATURAL LYPH FOR
VACCINATION.**

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INVERCARGILL.

"All who would achieve success should endeavour to merit it."

WE have during the past year spared no expense in endeavouring to make our Beer second to none in New Zealand, and can now confidently assert we have succeeded in doing so.

We invite all who enjoy A Good Glass of Beer to ask for
STAPLES BEST

On Draught at almost all Hotels in the City and surrounding districts And confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

J STAPLES AND CO., Limited
MOLESWORTH AND MURPHY STREETS
WELLINGTON.

FIFTH

KOZIE Cash Distribution.

Half-year ending 7th June, 1905.

Send in your Coupons and participate.

Three 1st Cash Prizes of £5 each, and 43 others ranging from £3 to 2s. 6d.

J. J. TUDOR & Co.,

DYERS & CLEANERS,

171 Princes St., Dunedin.

LADIES' SKIRTS, COSTUMES, AND GENTLEMEN'S CLOTHING
CLEANED, DYED AND PRESSED.

Suits Made to Measure from ... 50/-

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

Charges Strictly Moderate.

A trial solicited.

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

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

Designs Sent on Application.

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MORAY PLACE,

(opposite First Church).

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Up-to-Date Tailoring, Clothing and Mercery.

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Reid & Gray's Double-furrow Ploughs

Still maintain their Premier Position as the Perfection in Ploughs.
Made of Best Hammered Scrap Iron—very few bolts—with Welded
Beams. Made to suit New Zealand soils.

SEE OUR
Latest Pattern Short

Three-furrow Ploughs,

About the same length as the Double-furrow, and made of
the same material.

SOLE AGENTS for the famous HORNBY-AKROYD OIL ENGINES. Send for our new 1905 Catalogue.

REID & GRAY, Dunedin, Gore, Invercargill, etc.

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Marseilles Red Roofing Tiles

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Light, Cool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed

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

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

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

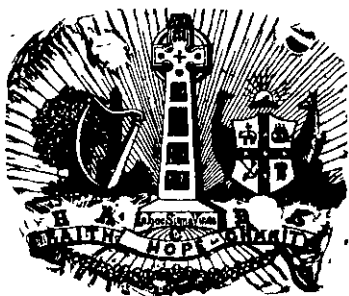
The most PICTURESQUE ROOF for either Private or Public Buildings.

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**HIBERNIAN-AUSTRALASIAN CATHOLIC
BENEFIT SOCIETY,**

NEW ZEALAND DISTRICT, No. 3.

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

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

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 18 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' Standing previous to the commencement of such illness will be allowed 5s per week as superannuation during incapacity.

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

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

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

W. KANE,
District Secretary,
Auckland

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An Invention skilfully and scientifically Patented is more than half sold

We procure PATENTS and Trade Marks in any country of the world which has a Patent Law.

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Corner of QUEEN & WAKEFIELD STREETS.

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

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

Visitors can rely on obtaining the very best accommodation.

Only the best brands of Wines, Spirits, and Beers stocked.

Mosgiel

If you want really good
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clothing, see that you get

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PRODUCE.

London, June 1.—The wheat markets are rather easier—the English owing to heavy arrivals off the coast, the Continental as the result of better crop prospects, and the American owing to the collapse of the attempt to corner the July wheat. Holders of cargoes generally are firm, but the tendency is in buyers' favor. An Australian cargo sold at 31/-, and another at 31/6. The American visible supply of wheat is 30,251,000 bushels.

Flour is recovering. London quotations are 23/6, and Glasgow from 23/9 to 24/-.

Butter is firm, owing to the continuance of dry weather. Danish is unchanged, New Zealand, 96/- to 98/- A little Australian is offering, and New South Wales is quoted at 92/-.

The cheese market is unchanged.

Wellington, June 6.—The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated London, 3rd inst. —Mutton: The market is quiet. Trade for all classes has been very slow, and prices are barely maintained. There is an inclination to force sales. The average price to-day for Canterbury mutton is 1½d per lb for light weights and 4d per lb for heavy weights. The average price to-day for North Island mutton is 1d per lb for light weights and 3½d per lb for heavy weights. Lamb. The market is very firm, and shows signs of still further strengthening. The average price to-day for New Zealand lamb, Canterbury brand, is 5½d per lb, and for New Zealand lamb of brands other than Canterbury, 5½d per lb. Beef. The market is steady. Stocks of New Zealand beef on hand are light. The average price for hind-quarters of New Zealand beef is 3½d per lb, fore, 2½d per lb. Butter. The market is firm, owing to reduced supplies. The New Zealand supply is practically exhausted. The price for choicest New Zealand butter is 96/- per cwt. Danish, 100/- per cwt. Cheese. The market is dull and unsettled, being affected by expectations of heavy arrivals from Canada. The price of finest New Zealand cheese is 56/- per cwt. Hemp. The market continues dull, and no change in price since last report is reported.

Invercargill prices current.—Wholesale.—Butter, farm, 8d; separator, 10d; butter, factory, pats, 1/- Eggs, 1/6 per dozen. Cheese, factory, 6½d. Hams, 9d. Barley, 2/- to 2/6. Chaff, £3 per ton. Flour, £9 to £10. Oatmeal, £9/10/- to £10. Bran, £1/5/- Pollard, £6. Potatoes, 5/- per cwt. Retail.—Farm butter, 10d; separator, 1/-; butter, factory, pats, 1/2. Cheese, 6d to 8d. Eggs, 1/9 per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 20/-; 50lb, 5/9; 25lb, 3/- Oatmeal, 50lb, 6/-; 25lb, 3/- Pollard, 18/6 per bag. Bran, 5/3. Chaff, 1/9. Potatoes, 11lb for 1/-.

Messrs. Nimmo and Blair report as follows:—

Wheat.—There is a firmer tendency in the market, but owing to holders having raised their values there has not been a great deal of business done. We quote: Prime milling 3/- to 3/1; fowl wheat (whole), 2/8 to 2/9 per bushel.

Oats.—The market remains steady. We quote: Prime milling, 1/8 to 1/9; good feed, 1/7 to 1/7½ per bushel.

Chaff.—For good quality there is still a good demand, though supplies are now coming forward more freely. We quote: Prime oat straw sheaf, 55/- to 62/6 per ton.

Potatoes.—Owing to the scarcity of supplies the market has again advanced. We quote: Prime Derwents, £5/10/- to £5/15/- per ton.

Butter.—In good demand. Dairy prints, 8d per lb; 1st grade milled, 8d to 9d; separator in half-pound and one-pound pats, 9d to 9½d per lb.

Eggs.—Fresh, 1/9; preserved, 1/2 to 1/3 per dozen.

Pigs.—Prime baconers, 4d; porkers, 3½d per lb.

Poultry.—Hens, 2/6 to 2/9; roosters, 3/- to 3/9; ducks, 3/- to 4/-; geese, 5/- per pair; turkeys, hens, 7d, cocks, 8d per lb, live weight.

Note.—We receive consignments of all produce for sale on commission, which has our best attention at all times.

Messrs. Donald Reid and Co. (Limited) report:—

Oats.—We quote: Seed lines, 1/10 to 2/2; prime milling, 1/8 to 1/9; good to best feed, 1/7 to 1/8; inferior to medium, 1/4 to 1/6½ per bushel (sacks extra).

Wheat.—Prime milling, 3/- to 3/2; medium, 2/10 to 2/11; best whole fowl wheat, 2/8 to 2/9; broken and damaged, 2/1 to 2/7 per bushel (sacks extra).

Potatoes.—Best seed sorts, £6/10/- to £7; others, £6 to £6/10/-, best Derwents, £5/15/- to £6/5/- per ton (sacks in).

Chaff.—Best oat straw sheaf, £2/15/- to £3; choice lots, to £3/2/6, inferior to medium, £2 to £2/10/- per ton (bags extra).

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

Wheat.—There is a little better inquiry for prime milling, but values are only ruling the same as before, the top price being at present 3/- per bushel. There is still a fair demand for fowl feed, and the best samples of this have lately brought up to 2/9.

Oats.—The business passing is not large, and shippers are only buying for actual orders in hand.

Chaff.—Prime samples are receiving fair attention, but inferior are very hard to quit. Best oat straw sheaf is worth £2/17/6 to £3/2/6, medium, £2/10/- to £2/15/-.

Potatoes.—Deliveries have not been large, and in consequence prices are rather better, best sorts bringing £5 to £5/10/- per ton.

WOOL.

London, June 1.—The Bradford wool market is very firm, and good business is passing. Forties, 16d; forties, 18d, common sixties, 23½d; super, 25½d.

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

Sheepskins.—We offered a small catalogue on Tuesday to an average attendance of buyers, when values ruled quite up to late quotations, all offering meeting with very keen competition.

Hides.—We offered a catalogue of 337 last Thursday, and had a very successful sale. Prime stout ox hides and light weights were in very keen demand, and we obtained up to 6½d for the former and 4½d for the latter. Medium weight hides have fallen in Melbourne and were on the whole easier. We fear, however, that there will be a drop in this description next sale.

Tallow and Fat.—There is no change to report in this market, all coming forward being taken up at late quotations.

LIVE STOCK

OTAGO FARMERS' HORSE BAZAAR.

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

We held our usual weekly sale of horses at 'our bazaar, Crawford and Vogel streets, on Saturday last, when we had another fair entry of heavy draught mares and geldings, van horses, spring-carters, plough mares and geldings, light harness horses, and hackneys, 36 of all descriptions coming under the auctioneer's notice. There was only a medium attendance of farmers and town carriers, and they were not very keen bidders. Bidding throughout the auction was somewhat dull, but notwithstanding this a good number changed hands at fairly satisfactory prices. Young horses, both light and heavy sorts, are most in demand, and for these good competition is always to the fore, with plenty of buyers, especially for lorry and van geldings. Spring-carters and order-cart sorts, young and sound, are also in good demand; and the right class of buggy and express geldings coming into the market, young and sound and active, will meet a fair demand. We quote: Heavy cart mares and geldings, £50 to £60; Clydesdale mares and fillies, £60 to £100; van geldings, £38 to £45; spring-carters, £25 to £31, buggy geldings, about 15½ hands, stylish, good movers, £25 to £30; buggy pairs, of the same description, £50 to £60; carriage pairs, £80 to £100.

South British Fire and Marine Insurance Company.

OF NEW ZEALAND.

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

SECRETARIES:—J. BATGER, Esq., R. A. CARR, Esq., J. EDSON, Esq., W. C. W. McDOWELL, Esq., C. C. McMILLAN, Esq., J. PEACOCK, Esq., J. H. UPTON, Esq.

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Branches and Agencies throughout the World. Fire and Marine Risks of every description accepted at Lowest Current Rates.

JAS. KIRKER, General Manager.

HENDY'S HAIRDRESSING ROOMS,

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DUNEDIN.

THE MOST UP-TO-DATE IN CITY.

10 First-Class Assistants.

Ladies' Own Comings made up, and
Hairwork of every description.

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SILVERINE

A perfect substitute for Silver at a
Fraction of the Cost.

SILVERINE

Is a Solid Metal, takes a High Polish
and Wears White all through. More
durable than Electroplate, at one-
third the cost

SILVERINE

Has given Immense Satisfaction
thousands of Purchasers.

SILVERINE

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Tea, Afternoon and Egg Spoons	5s doz
Dessert Spoons and Forks	10s doz
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IRONMONGERS,

COLOMBO ST., CHRISTCHURCH

SANITARY PIPE AND STONEWARE FACTORY KENSINGTON.

The undersigned, having purchased the
above Works, is prepared to sell at Lowest
Current Rates.

J. H. LAMBERT,

NORTH-EAST VALLEY AND KENSINGTON.

Bacon's Livery Stables.

UNDER NEW MANAGEMENT

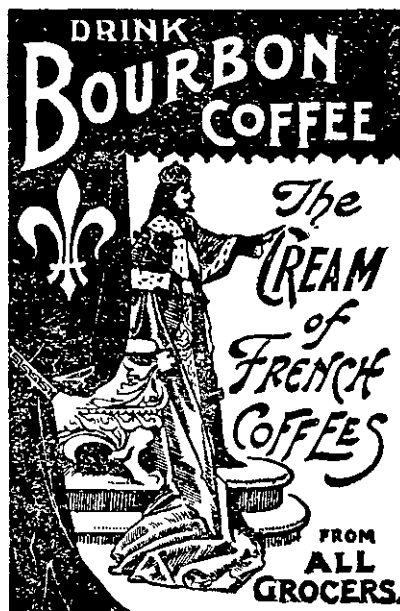
JAMES JEFFS (late proprietor Rink
Stables) begs to notify that he has
Purchased Mr Bacon's Sole Right and Inter-
est in the above superbly-appointed and old-
established Livery and Bait Stables. Up-to-
date Vehicles, best Four-in-hand Turn-out in
the Colony, Staunch and Stylish Hacks and
Harness Horses. Large staff of competent
coachmen. It will be the proprietor's endeav-
our to maintain the high standard already
attained, and merit the liberal patronage
accorded Mr Bacon.

S. McBRIDE,

TIMARU.

Direct Importer of MARBLE AND GRANITE
MONUMENTS from the best Italian
and Scotch Quarries.

A large stock of the Latest Designs to select
from at lowest prices.



In 1lb Air-tight Canisters.

A. DURIE & Co, Coffee Specialists
OCTAGON, DUNEDIN.

THE MILBURN LIME & CEMENT COMPANY, LIMITED.

PORTLAND CEMENT—Highest Grade,
Guaranteed equal to the best Imported
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MILBURN PHOSPHATE—Guaranteed
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MILBURN LIME—'The Farmers' Friend.'
BUILDERS' LIME—'MILBURN.'

AUCKLAND HYDRAULIC LIME—Crown
Brand.

HAVOC—The Canadian and Noxious
Weed Destroyer.

Special Pamphlets on any of the above
may be had on application at the Company's
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UNION STEAM SHIP COMPANY OF NEW ZEALAND LIMITED

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

LYTTELTON and WELLINGTON—

(Booking Passengers West Coast Ports)—
Tuesdays, Thursdays and Fridays.

NAPIER, GISBORNE and AUCKLAND—
Tuesdays and Fridays.

SYDNEY, via WELLINGTON and COOK
STRAIT—

Every Thursday.

SYDNEY via EAST COAST PORTS and
AUCKLAND—

Every Tuesday

MELBOURNE via BLUFF & HOBART—
Every Sunday.

NELSON and NEW PLYMOUTH, via
Oamaru, Timaru, Lyttelton, & Wellington—
Corinna Fortnightly, calling at Akaroa
Monthly.

WESTPORT and GREYMOUTH via Cam-
aru, Timaru, Lyttelton, and Wellington
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ADDINGTON STOCK MARKET.

At the Addington yards there was a fairly large entry of almost all classes of stock, and there was a good attendance. Beef showed a sharp decline in values, and fat lambs were somewhat irregular, but fat sheep were, if anything, firmer; while store sheep met with a good demand. Pigs of all classes were very dull of sale, but there was a good inquiry for the best sorts of dairy cows.

Fat Lambs.—There was a fairly large yarding, a good proportion being of prime quality. The competition of export buyers was not so keen as of late, and the sale was somewhat irregular, though values showed little or no change. Togs made from 19/- to 21/6; lamb weights, 16/- to 18/6; unfinished sorts, 13/10 to 15/6.

Fat Sheep.—The yarding was good, both as to number and quality, and all prime lots were well competed for. An export buyer was operating in ewes, and generally there was a firmer tone throughout the sale. The range of prices was: Prime wethers, 22/7 to 25/-; others, 19/9 to 22/-; ewes, extra heavy Downs, to 24/7; prime heavy, 19/- to 23/-; medium to good, 16/- to 18/6; freezing ewes, 16/6 to 18/-; aged, 12/9 to 15/6; merino ewes, 9/9 to 13/8.

Fat Cattle.—There was an over-supply, 259 head being penned. A very dull sale resulted, prices showing a decided decline. The reduction in the retail price of beef may also have affected the market. The bulk of the yarding consisted of good to prime steers, and only those of best quality were really saleable. Cows and rough sorts of steers were difficult to dispose of at any figure. Prime beef made from 19/- to 20/-, a few choice steers at 21/-; medium 17/- to 18/-, and cow and inferior, 14/- to 16/- per 100lb. A line of 12 heifers (W. O. Rutherford, of Montrose) made from £7/2/6 to £8/7/-; steers sold at from £6/5 to £9/7/6; heifers, 4/17/6 to £7; and cows, £4/5/- to £7/2/6; veal calves realised from 8/6 to £3. A line of vealers (E. Richards, Waihao Downs) averaged £27/3.

It will not be the fault of the Government, and especially of the Agricultural Department, if the poultry industry does not assume very large proportions in this Colony in the near future. Since the Government took this industry in hand increased attention has been paid by small settlers and others to the matter, whilst the quantity and quality of poultry of the Colony have been greatly improved. The authorities are doing everything possible to educate the people to a knowledge of the proper and profitable management of poultry, their latest effort in this direction being the issue of an 80-page pamphlet, entitled 'Poultry and Eggs for Market and Export,' by Mr. D. D. Hyde, chief poultry expert. This publication contains a great amount of information of interest to poultry-breeders, and will be especially useful to those about to start a poultry-yard and without the technical knowledge which is necessary to make the venture a success.

The 'San Francisco Call' reports the death of the Rev. Father W. J. Madden, who was well known in Auckland and Wellington provinces. The deceased priest was for some years connected with St. Patrick's Cathedral, Auckland, and was for three years pastor of Kaikoura, in the archdiocese of Wellington. In its report the 'Call' says:—The Rev. Father W. J. Madden, chaplain of Providence Hospital, Oakland, died at the institution on Friday, May 5. Death terminated an illness of four months, and was directly due to dropsy. Father Madden, although he had been attached to the Providence Hospital but a short time, was widely known in California. He was formerly pastor of the Catholic church at Modesto, from which he retired about a year ago owing to ill-health. As a priest he was regarded as a man of high literary ability, and was the author of several works, most notable among them being 'Christian Reaction Against Agnosticism,' and a book of sermons. Deceased was a native of Cork, Ireland, and 61 years of age. He had two or three of his works published in New Zealand, one being 'Disunion and Reunion.' A Requiem Mass for the repose of the soul of the deceased was celebrated in the Sacred Heart Church, Kaikoura, on May 24.—R.I.P.

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

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

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

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The College RE-OPENED on FEBRUARY 8th, 1905.

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Students twelve years of age and upwards will be admitted.

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

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

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

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

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

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

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Oamaru Convent Art Union.

THE Drawing of Prizes in aid of the Oamaru Convent Building Fund took place on Saturday, June 3. The following are the Winning Numbers:—

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MARRIAGE.

GARAWAY—McGAUGHRAN—On May 17, at Umutaoroa, by the Rev. Father O'Shea, Ernest Lincoln, second son of Mr. H. Garaway, of Kawa Kawa (Bay of Islands), to Alice Martha Jane, eldest daughter of Mr. J. J. McGaughran, of Umutaoroa.

DEATHS

GAVIN.—On the 26th May, at the residence of his parents, Queenstown, Maurice John (Jack), the beloved son of M. J. Gavin: aged seven years.—R.I.P.

O'LEARY.—On the 1st June, at his residence, Otokia John O'Leary, relict of the late Margaret O'Leary; aged 70 years.—R.I.P.

ANSWERS TO CORRESPONDENTS

MAHARAJHARA.—The question of St. Patrick's birthplace is one of those disputed points of history which seem as far off from solution as ever Scotland, Wales, and France have each its own advocates, and the materials of history at present available are quite insufficient to determine the discussion.

S M, B L, 'Oamaru,' and 'Mystery'.—Your news and views are, as you intend them to be, a further justification of the position taken up by those who, in this matter, are our natural leaders. Nevertheless, we must decline publication of your communications. We have already twice pointed out that it was our intention to let this mysterious phase of the Prohibition movement pass on its way without note or comment of any kind. This course was, however, rendered impossible by the public and published statements of two principals connected with the crusade. One part of these statements, besides being wholly untrue, reflected on our personal honor and veracity, and thus constituted a public challenge to us, which, in justice to ourselves, we could not ignore. The remainder contained misstatements in matters of fact and misrepresentations and misconceptions in matters of inference affecting the heads of our Church in New Zealand. We have already said, and now repeat, that our columns are still open to any statements or explanations that the principals aforesaid may desire to make. We also reserve to ourselves the right of comment on any statements they may make, whether in or outside our columns, if circumstances should seem to us to render such a course necessary. Beyond this we are not prepared to go. We have, of course, taken no notice, and intend to take no notice, of the two or three half-starved toy-terrier newspapers that yap and snap at us in odd corners of New Zealand.

NOTICE TO SUBSCRIBERS

As a number of Subscriptions fall due about this time, we beg to remind those desirous of taking advantage of it that the 'Tablet' may be obtained for £1 per year by Paying in Advance; £1 5s if Booked.



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LEO. XIII, to the N.Z. TABLET

THURSDAY, JUNE 8, 1905.

THE LESSON OF TSUSHIMA



CRAP by scrap the details of the great naval battle of Tsushima keep coming over the submarine wires. In time we shall be able to piece the fragments of information into a dread mosaic of what was, in armament and destructive energy, the greatest sea-fight in history. But the details that will round off that red story of the sea can add but little to accentuate the great outstanding features of the gigantic struggle that lined the floor of the Korean Channel with the sheer hulks of so many ponderous men-o'-war. Perhaps the most conspicuous lesson of that great encounter was the value of training and skill in the man behind the gun. That, with its inclusive element of good leadership, was what decided the result of the battle of Tsushima before a shot was fired. Nelson's motto ran thus: 'Close with a Frenchman, and outmanoeuvre a Russian.' Togo combined both methods of strategy in his historical encounter with Rozhdestvensky in the narrow seas between Korea and Japan. The Japanese onslaught recalls, in its fury, though not, of course, in its details, the days of the boarding-pike and cutlass. At the outset of the war, the Japanese fleet put eleven Russian war-vessels out of action or blew them to the floor of the Yellow Sea. In the Straits of Tsushima it wiped Russia out of the list of the great naval Powers—after the responsible heads of the Muscovite dominions had sacrificed the Empire's naval position in the West in a wild 'plunge' to restore the lost balance of fighting efficiency in the Distant East.

The world has, perhaps, seldom in its history received so vivid and sensational a lesson in the vital necessity of naval preparedness and high training for the maritime countries that are to be survivors in the great international struggle for existence. Ivan de Bloch, the great Russo-Polish military writer, is a seer of the front rank in all that relates to the art of war. But even he had no adequate conception of the readiness and hitting-power of the navy and army of Japan. The Tsar and his Ministers committed the fatal error of holding 'the little monkeys' of the Far East too cheaply in 1901. De Bloch fell into the same error when, in 1899, he wrote of Russia in his 'Warfare of the Future': 'From the direction of Japan there can be no serious danger', and again: 'There is not one of Russia's vital interests which Japan could damage.' In the same year Admiral Lord Charles Beresford visited Japan as the representative of the Associated Chambers of Commerce in England. He passed through the country with his ears wedged open and his eyeballs skinned. He was thus in a position to give a truer estimate of the bustling young land of the Rising Sun than the great Russian soldier-author. He expressed his surprise at the commercial and industrial energy and progress of the nation, at the mechanical perfection of the magazine and quick-firing guns turned out in the Military Arsenal of Nagasaki, the admirable training given in the Tokyo Military College and the Central Military School, and

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'the complete state of efficiency' which he found 'in all the naval and military establishments in Japan.' And he considered that 'the naval and military forces of Japan will have to be reckoned with when solving the problems connected with the future development of trade and commerce in the Far East.' All this sufficiently explains the results of the struggles at Liaoyang and on the Shaho, as well as on the waters of the Straits of Tsushima. The Queen said to Alice in Wonderland. 'There's a moral in everything—if you can only find it.' There is no difficulty in finding the moral of the battle of Tsushima. And the nations that are wise will take it promptly to heart.

Russia never possessed the heavy sea-borne trade that is the best stimulus to a nation to become a great naval Power. Its navy, such as it was, originated with Peter the Great. He left his throne for a time, and, under the name of Peter Timmerman, wrought for a time as a shipwright, first in Holland, and afterwards in England, varying his hours of toil and observation with fierce carouses of sack, sherry, and heavy doses of hot pepper and brandy. A corps of some five hundred British ship-builders, brought by him to Russia, gave the Muscovite dominions their first fighting fleet of long, light galleys. Russia's best victories—such as they were—on the water were achieved for her by British officers during the eighteenth century. She defeated Sweden—in the days of Sweden's decadence. In 1827 she took a minor part, with the British and French fleets, under the command of Sir Edward Codrington, in sending the Turkish and Egyptian navies to the bottom of the Bay of Navarino. In 1853 Russia had an easy task in battering the wretched Turkish fleet to bits in sight of the old ruined walls of Sinope. Russia's serious effort to blossom into a first-class naval Power dates from the close of her war with Turkey in 1878. Her vast—and, indeed, menacing—expenditure on her floating fortresses gave many a nightmare to sundry British naval writers. It was, we believe, in great part responsible for an important plank in the naval policy of Great Britain—to keep her fleet at least equal to that of any two of the European Great Powers. But now the alarm-clock writers can rest quietly o' nights. The costly armada from the Baltic has turned out to be, after all, a fighting machine of comparatively little value; and most of the ships of war of a Power, that has long been one of the chief disturbing factors in the peace of West and East, have been sunk or captured by the sturdy little men whom it compelled, eighteen months ago, to fight, in effect, for their separate existence as a nation.

Notes

Fighting Consumption

The Canterbury Branch of the British Medical Association deserve well of the people of New Zealand. They have taken off their coats for a war 'a outrance' against the bacillus of tuberculosis. They intend to build and equip a consumptive sanatorium for Canterbury, and hand it over to be maintained by the various Hospital Boards of that Province. So generous an offer reflects infinite credit on the charity and public spirit of the medical profession in Canterbury. It also deserves the flattery of extended imitation. Segregation and sanitary treatment have almost completely banished from Europe the scourge of leprosy that was so fearfully prevalent there. And the spirited action of the Canterbury mediceos is just the thing that will hasten the coming of the day when the little surgeons of the microscopic world may hold a post-mortem on the last bacillus of consumption.

Juvenile Smoking

The medical profession is practically unanimous in its condemnation of juvenile smoking. Like Dr. Oliver Wendell Holmes, they know how the brain of youths is

enfeebled and their will enslaved by the 'reverie-breeding narcotic' and how 'the green leaf of early promise grows brown' under the influence of 'the almighty weed.' It was, therefore, in the best interests of our rising generation that our Legislature passed 'The Juvenile Smoking Suppression Act, 1903.' One of its provisions penalises smoking in a public place by persons under fifteen years of age. The first prosecution under the Act took place last week in Dunedin. The offender—a twelve-year-old urchin—was brought up as a warning to others, convicted, and discharged with a caution. If the Act is not to become a dead letter, there ought to be plenty of work for the police.

We rather think—but do not care to assert outright—that even great smokers find it desirable to drop the use of tobacco in any prominent situation or great crisis that specially requires clear and rapid thinking and prompt decision. Speaking from memory, we can, however, state that Brougham laid aside his pipe at once and for ever as soon as the anxious cares of England's Lord High Chancellorship fell upon his shoulders. Gladstone smoked only once—and then, as it were, by royal command. The present King (then Prince of Wales) presented him his cigarette case, and the master of Hawarden well knew that the plea of being a non-smoker would not be sanctioned by Court etiquette. Bismarck smoked like the funnel of an ocean-tramp. But during the whole of the anxious movements of the great battle of Sadowa, he did not dare to take so much as a solitary puff of a prized cigar that he had in his pocket. For a full fortnight before the deadly fight 'at Tel-el-Kebir, Lord Wolseley abandoned the use of tobacco in any form. It was only when the long strain was over that he lit his first cigar—and then a long procession of them went off in smoke and ashes. It was, said he, 'a kind of tobacco debauch.' But when a clear brain was needed, Wolseley felt that it was best secured without the rolled wisp of tobacco or the 'little tube of mighty power,' as old Hawkins-Browne calls the pipe.

How the Money Goes

Few people find much magnetism in squads of statistical returns standing all in a row. But an esteemed and thoughtful West Coast correspondent has been make good use of sundry figures regarding Irish administrative extravagance that appeared in our issue of April 27, and, like Oliver Twist, he calls for more. The following further details of the 'Castle system' of administration may, perhaps, be of interest to him and to many other readers who believe in Ireland, as well as New Zealand, managing its own internal affairs. For the present we pass by the report of the Royal Commission on Financial Relations, which established the fact of the enormous over-taxation to which the luckless country is subjected. Add to that the further fact that, during the past ten years, about a quarter of a million of Ireland's population has sought a home in other lands. Despite this melancholy fact, taxation has, during the same period, increased by about £3,000,000.

Scotland has a slightly larger population than Ireland. Yet its Government costs only about £4,000,000 a year, while that of Ireland runs into about £7,000,000 annually. Scotland is governed in accordance with its national sentiments and aspirations. The 'Castle' Government of Ireland consists of forty-one Departments, in which there is not so much as one solitary official that represents, or is elected by the people. These Departments are the traditional and almost exclusive preserve of the 'Garrison'—the perquisites of the adherents of the dominant creed. Only an insignificant number of Catholics are admitted to any position in them above those of floor-scrubbers and window-cleaners. It is estimated that at least £1,000,000—or a tenth of the entire public revenue of the nation—is expended in salaries alone in

these scandalously over-manned Departments. Such generous doses of public money ought, in all reason, help to keep the 'loyalty' of Castle anti-Irish officialdom reasonably sweet. Scotland's annual law costs amount to £259,373; Ireland's (excluding those of the Land Commission) are £421,687. Scotland's Local Government Board manages its business for £15,825 a year; Ireland's blunders and bungles sleepily along at a cost to the country of £79,875. Scotland has a higher average number of prisoners daily than Ireland (2980 against 2800); yet Scotland manages them with 15 prisons, and 367 prison officials, and at a cost of £105,000. Ireland has 20 prisons, and 622 officials, and the cost for its lesser number of prisoners ran up to £144,000. And (not to mention in detail other 'odorous' comparisons) Scotland pays £539,196 annually for its police force, while Ireland—where grave crime is almost unknown and where (as our news columns show) white gloves are a regularly recurring incident at assizes—there is a standing army of semi-military 'Peelers' that eat up £1,569,214 of the country's annual revenue. The conditions that are back of these figures explain a good many things. They explain, for instance, the endless processions of the young and strong, the brain and brawn of Eire, that are day by day hurrying out of a country which is blighted by the world of administrative evil that, to the Irish mind, is known by that name of detestation—'Castle' rule.

DIOCESE OF DUNEDIN

On Friday evening the programme of the St. Joseph's Men's Club consisted of essays and recitations. Essays were read by Messrs. T. J. Hussey, T. F. Adams, and recitations were given by Messrs. T. Deehan, Fottrell, H. Miles, and D. Columb. The Rev. Father Murphy, who presided, gave the members some hints on elocution. There was a good attendance, and a very pleasant evening was spent.

The St. Joseph's Harriers held their usual run on Saturday, 15 members being present. Starting from Mrs. Rodgers' house in Rattray street, the course taken was through Bishopscourt, along the edge of the Golf Links, skirting the foot of Flagstaff in the direction of the reservoir, and coming back through Maori Hill, along the drive, and home. There are some very promising runners in this club who are certain to be heard of before long. The run on Saturday lasted about 1½ hours, and was thoroughly enjoyed. The refreshments provided by Mrs. and Miss Rodgers at the close were highly appreciated.

On Saturday evening the Dunedin Corporation employees met together at the Oban Hotel for the purpose of presenting one of their number, Mr. O'Connor, with a secretarial writing-table as a mark of the esteem in which he is held by his fellow-employees. Mr. Casey, in making the presentation, referred to the many good actions that Mr. O'Connor had done on behalf of the employees during the three years that he had been chairman of their committee. Mr. O'Connor, in responding, thanked his fellow-workmen for the very handsome present that they had given him, and spoke at length of the kindly feeling that existed between employees of the different departments. The making of the writing-table was entrusted to Mr. J. J. Marlow, and he succeeded in turning out a beautiful article of its kind, which was much admired by all present.

The Stoke Orphanage

We have received from many quarters, both from the clergy and laity, many compliments and congratulations on the special report of the opening of the new Stoke Orphanage that appeared in our last issue. His Grace the Archbishop of Wellington has been kind enough to write us 'Permit me to thank you and congratulate you on the very complete, thrilling, and exhaustive account of the new Stoke Orphanage, as published in the "N.Z. Tablet" of June 1. This appreciation is shared by all my conferees here; and I am sure all the readers of the "Tablet" and the well-wishers of the Institution are highly pleased with the account.'

A kind and complimentary telegram has also been received by us from the Rev. Geo. Mahoney, Manager of the Orphanage. Among the other messages received by

us is the following from an esteemed correspondent in Christchurch: 'The Stoke issue of the "Tablet" is spoken of here as an admirable number, and one of the best of the several editions of the paper sent out from the enterprising "Tablet" office of late.'

We desire to state that Mr. and Mrs. Fitzgerald are the Master and Matron of the Stoke Orphanage, and not 'Mr. and Mrs. Fitzgibbon,' as was inadvertently stated in our last issue.

New Catholic Church at Lumsden

The new Catholic church recently completed at Lumsden was solemnly blessed and opened on Sunday, May 28, by his Lordship Bishop Verdon, assisted by the Rev. Father Keenan. The weather was fine, and there was a very large congregation present from all the surrounding districts—Dipton, Athol, Mossburn, Balfour, and Riversdale.

The Rev. Father Keenan was celebrant of the Mass, and his Lordship the Bishop preached an impressive sermon on Prayer. At the conclusion of the sermon the Bishop highly complimented the contractors on the excellence of their work. The building (said he) in every way reflected great credit on their skill.

The music of the Mass was very creditably rendered by a choir consisting of Misses Smail (2), Dunn, Cooney, and Mr. Smail (Riversdale). The church, which is dedicated to the service of God under the patronage of St. Michael, was opened almost free of debt. The offertory amounted to close on £106, and further sums were promised, which will practically extinguish the small liability remaining.

The Lumsden correspondent of the 'Southland News' supplies the following details as to dimensions, etc.—The church stands almost on the edge of a rising terrace on the north of the main road from Gore, and faces almost east and west. The nave is 36ft long, by 21½ft wide, and is entered from a porch 8ft square. The sanctuary, which is at the western extremity, is a semi-octagon in shape, measuring 12ft wide by 8ft deep. Here is situated the altar, fronted by a handsome cast-iron altar-rail, finished in green and gold (presented by Mr. O'Connell, of Dunedin). To the north is the sacristy, 9ft square. The whole building stands upon a substantial concrete foundation, with concrete steps at the main and sacristy entrances. The superstructure is of the most substantial character, and the interior is beautifully finished. The ceiling rises to a height of 16ft, the walls have a dado 4ft high, above that being panelled with lining board placed diagonally. The altar is marbled, and its furnishings of excellent character. The seats are of red pine, dressed and varnished, and are supplied with book-rests and kneeling stools. The building, as a whole, reflects credit upon the contractors, Messrs. Lapwell and Sons, and from its prominent position forms an ornament to the township.

Oamaru Convent Bazaar

Hiriwa Harama (Silver Light), called so from the multitude of decorated mirrors, was the euphonious Maori name given (says the 'Oamaru Mail') to the bazaar opened by the Right Rev. Mgr. Mackay on Tuesday evening, May 23, in Mr. Cooney's big store. The south end of the building had undergone a complete metamorphosis in the process of preparation for the festival, and resembled, with its stage, gaily decorated stalls, and crowds of sightseers, anything but what it was a week before and will be once again in a few days. Everyone concerned in the transformation must be heartily congratulated on the effect, which represented an immensity of hard work, good judgment, and enthusiasm. The bazaar was made up, as usual, of a collection of fancy and other stalls, with the usual accompaniments, well carried out, as these convent affairs invariably are. No. 1 fancy stall was appropriately called Haere-Mai (Come here), and was presided over by Mesdames Grave and Kelly, ably assisted by Mrs. McKimmon, Miss Lizzie M'Phee, and a bevy of other young ladies too numerous to particularise here. 'It was beautifully stocked and decorated, as indeed were all the stalls. No. 2 was styled 'Ao Rangī' (Light in the Sky), and was in charge of Mesdames Spiers and O'Neill, with whom were associated Mesdames Cagney and Panther, and a host of others. 'Rahiri' (Hearty welcome) was the sign of No. 3 stall, whose destinies were in the hands of Mesdames Corcoran, Molloy, and Co. No. 4 was 'Hōa Tino' (Very friendly), and here Mesdames Tansey, Grant, and King, presided with a multitude of assistants. Over the refreshment stall, where Mesdames Wise

and Mooney officiated, was the motto, 'Para Manawa' (Refreshment), and the department deserved special mention, as might have been expected, considering the management. Miss Cagney had a very nice stall devoted to dolls, called 'Ihunga Riki' (Little people), while Miss Rowlands dispensed good measure and quality at a very pretty flower and sweet stall, 'Nga Rua, Nga Rika.' All the lesser side shows were in capable hands. Great credit was due to Messrs. Ogilvie and Son, who made the gas installation, the incandescent lighting by which was most complete and satisfactory. Indeed, the general scheme of tasteful and lavish decoration would not have created nearly such a good impression without the splendid assistance of the illumination, which showed up everything and everybody to the best advantage. The Garrison, Citizens', and Pipe bands were in attendance, and rendered yeoman service. Needless to say, the place was crowded and great business was done. Such a wealth and variety of artistic and beautiful work of various kinds, it is safe to say, had never before figured in an Oamaru bazaar, and was in itself a striking tribute to the secondary education imparted by the Dominican Nuns. About eight o'clock Monsignor Mackay—in the unavoidable absence of the Premier, who sent an apology and good wishes—formally and in a few appropriate words declared the bazaar open. He struck the right note when he alluded to the great work done by the Dominican Sisters during their twenty-one years' residence in Oamaru. The grand march followed, and was a spectacle well worth seeing, reflecting the highest credit on the performers and their instructress, Mrs. Curtis, of Christchurch. During the evening other pretty attractions were staged at intervals, to wit a cake walk by little ones, a French cotillon, tambourine dance by Miss J. McDougall, of Christchurch, and a Highland fling.

The bazaar remained open until Saturday night, June 3, and was well patronised throughout the whole time, the beautifully furnished stalls and magnificent collection of artistic work, the equal of which has rarely been seen at bazaars, being much admired by the visitors. The success of the undertaking was in a great measure due to the great zeal and devotion of the stallholders and their assistants, who were most energetic in their efforts to dispose of their wares. The arrangements were perfect, and reflected great credit on the committee of management.

(By Telegraph)

June 6.

An esteemed Oamaru correspondent wires us as follows. The bazaar in aid of the building fund of the Dominican Convent realised in receipts the handsome sum of £855, and the art union £210—making a total of £1065.

WEDDING BELLS

LYNSKEY-PONINGHAUS.

On Wednesday, May 3 (writes a correspondent), a very pretty wedding took place at St Patrick's Church, Kaiapoi, when Miss Mary Poninghaus, eldest daughter of Mr. H. Poninghaus, of Ohoka, was united in the bonds of Matrimony to Mr. Michael Lynskey, third son of Mr. W. Lynskey, of Kaiapoi. The bride, who was given away by her father, wore a pretty gown of white silk, with the customary wreath and veil. She was attended by Miss C. Poninghaus (sister) and Miss Annie Lynskey (sister of the bridegroom) as bridesmaids. Mr. Edward Lynskey attended as groomsmen. The ceremony was performed by the Rev. Father Hyland, and after the Nuptial Mass the bridal party drove to the residence of the bride's parents, where the wedding breakfast was held. The Rev. Father Hyland, in proposing the health of the happy couple, wished them every happiness. The presents were both numerous and costly.

GARAWAY-McGAUGHIRAN.

A very pretty wedding, and one witnessed by a large number of friends (says the 'Dannevirke Advocate'), was celebrated at Umataora on May 17, when Miss Alice McGaughran, eldest daughter of Mr. Joseph James McGaughran, and Mr. Ernest Lincoln Garaway, second son of Mr. H. Garaway, of Kawa Kawa (Bay of Islands), were united in the bonds of Matrimony. The bride, who was given away by her father, looked charming in a dress of pale blue cashmere, with veil and wreath of orange blossoms. The ceremony was performed by the Rev. Father O'Shea. The bridesmaid was Miss Katherine Veronica McGaughran (sister of the bride), and Mr. E. McGaughran (brother of the bride) acted as best man. The bridegroom's present to the

bride was a gold watch and chain, and to the bridesmaid a gold-mounted greenstone heart. The bride's present to the bridegroom was a pair of handsome gold sleeve links. After the ceremony the happy couple proceeded to the Public Hall, where the wedding breakfast was partaken of by the numerous guests. The customary toasts were enthusiastically honored. A very enjoyable evening was afterwards spent in the hall.

OBITUARY

MR. JOHN O'LEARY, OTOKIA.

It is with sincere regret we have to record the death of Mr. John O'Leary, an old and highly-esteemed resident of Otokia, who passed away on June 1, at the age of 70 years. The deceased was a native of County Cork, Ireland, and came out to New Zealand in 1860, landing at Dunedin. After a short time spent in the Taieri district he left for the Gabriel's Gully rush, and later on for the West Coast. About 30 years ago he started in business in Otokia, where he had resided ever since. The late Mr. O'Leary was a zealous and practical Catholic, and was greatly respected by all who knew him. His wife predeceased him about four months, and there are now left to mourn their loss a family of five sons and four daughters. The funeral was largely attended. The Very Rev. Father O'Neill (Milton), assisted by the Rev. Father Liston (Holy Cross College) officiated at the graveside.—R.I.P.

* MR. D. O'SULLIVAN, AUCKLAND.

On Sunday morning (writes our Auckland correspondent) there passed away at his parents' residence, Mount Albert, after a long illness, a fine Catholic young man in the person of Mr. Daniel O'Sullivan. The deceased was born in Tralee, County Kerry, and at the age of six years he arrived with his parents in Auckland in 1875. As a member of the Hibernian Society he filled the position of president in his branch and also of the District, and represented the N.Z. District at the Sydney Biennial Conference. In the advancement of our young men he was deeply interested, and much of his time was spent in their behalf. He died fortified by all the rites of Holy Church. The funeral was largely attended. The coffin was borne by the District officers of the H.A.C.B. Society. Rev. Father Duffy, of Onehunga, officiated both in the church and at the cemetery. Rev. Father Cahill (chaplain of the Auckland branch) assisted.—R.I.P.

NEW ZEALAND GENERAL

Our Hokitika correspondent writes under date May 31.—There was a good attendance at the meeting of the Catholic Literary and Debating Society held last evening in the schoolroom. Rev. Father Aubry was chairman. The question box occupied the attention of the meeting, with the result that very interesting discussions were the order of the evening. Four new members were elected, and the Society's membership now totals a really respectable number.

The sixth annual re-union of the Dunedin Letter Carriers was held in the Palace Hotel on Friday evening. There was a large attendance, among those present being many ex-members, and officials of the department. Mr. T. J. Anthony occupied the chair, and was supported by Messrs. Dall (acting chief postmaster), Cook (ex-chief postmaster), Martin (clerk in charge of letter carriers), and Ward (chief clerk of money order department). The Right Hon. the Premier and Sir J. G. Ward sent apologies for unavoidable absence. 'After an excellent spread had been done justice to a long programme of musical items and toasts was submitted. The gathering was most successful, and the Committee and secretary (Mr. W. T. Easton) had the arrangements admirably in hand. Messrs Pacey and Hilliker acted as accompanists throughout the evening.

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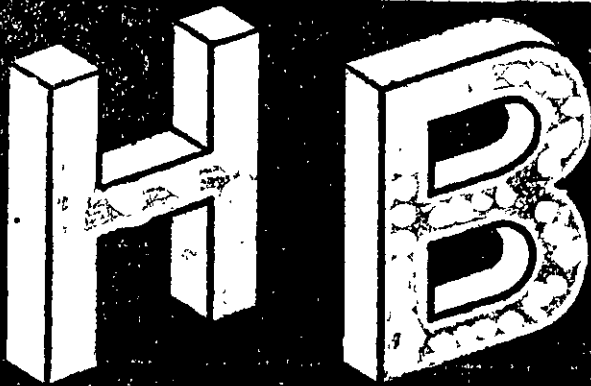
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The Storyteller

THE TWO GRAVES

I.

On this beautiful morning in June nature was radiant with the new life which spring had bestowed upon her; she had smilingly arrayed herself in a garment of green and decorated herself with flowers. The vegetation had lost none of its early freshness. The almost tropical heat which in later summer devastates the soil of southern Spain had not as yet shrivelled the leaves of the cactus, whose rich red flower hung heavily on its branches, or parched the earth till it would be but a thirsty fire-dried plain.

The sun was gilding with his bright beams the sombre branches of the cypresses which grew so abundantly in the modest cemetery of the village of —, a sequestered spot far from the turmoil of cities, and within whose radius the railroad has not penetrated, bringing with it so-called 'improvement.'

The little 'God's acre' was deserted on this early morning, save for two pathetic figures—those of a widow and her child—and the former was pouring out her soul in passionate mourning and lamentation.

It was not without reason that Madame de Ravannes was sad, that tears were flowing from her eyes, and that her heart rejoiced not in the gladness of the morning. The day upon which we discover her was the anniversary of her husband's death and the occasion of her yearly visit to the grave of him who had been remorselessly torn from her side by the hand of an assassin.

Four years ago, on a June morning as the one we have described, Monsieur de Ravannes, a man noted for his excellent qualities, loved and admired by all who knew him, had been found dead under a tree in the park surrounding his country house—mysteriously and cruelly murdered. The disconsolate wife remembered so well the day on which the discovery had been made, the terrible shock of which had made an impression so deep and so lasting as to threaten at one time to destroy her reason.

Then the bringing home of the disfigured body, the exciting proceedings of the police and the detectives—the tracing and arrest of the murderer, who proved to be one Pedro Roques, a dismissed gamekeeper. Then the long suspense of the trial—the verdict which doomed the criminal to the utmost penalty of the law, and finally the execution.

Ah! the execution! What a terrible memory was that!

At sunrise on an April morning, when the olive trees were putting on their grayish-green leaves, and the breezes were laden with the odor of millions of orange blossoms from the surrounding gardens, Madame de Ravannes had seen the murderer expiate with his life the terrible crime which he had committed. With pale face, clenched teeth, contracted brow, a revengeful smile on her lips, she had watched the erection of the scaffold from a window of a house in the grand 'plaza' of the county town. When the signal was given that Pedro Roques was no more, Madame de Ravannes had exulted in the thought that justice had been done. She could rest happy in the assurance that her husband's death was avenged.

Then she remembered the sad departure from the charming country house, which she had entered first as a bride. Formerly it was filled with memories of early wedded bliss. The beautiful mansion was now so sadly peopled by ghosts of the past that it became impossible for her to reside within its walls. It was only with considerable difficulty that she could persuade herself occasionally to return to the village in order to visit her husband's tomb and to cover it with floral wreaths and tributes.

As Madame de Ravannes, still young and beautiful, her sweet face crowned by its aureole of fair hair in which were already many threads of silver, knelt at the tomb of her husband, she suffered all the pain of her bereavement over again. With her head pressed against the unresponsive marble, her hands tightly clasped, sobs agitating her slight frame, the widow's vivid imagination enabled her to live through all the circumstances the murder once more and even to exaggerate its horror as she made her lonely vigil at the tomb.

II.

By the side of Madame de Ravannes there knelt her little girl, a charming child of eight years, the ethereal

beauty of whose large blue eyes and fair complexion was enhanced by the whiteness of her dress, ornamented with its black ribbons.

Teresita (little Teresa) had cried bitterly when she helped her mother to arrange the wreaths and crosses on the tomb and when she saw her fall upon her knees in an agony of weeping. Afterwards the child knelt down at her mother's side, and clasping her hands devoutly, she repeated all the prayers which she could say by heart. After a time, however, her attention began to wander. She listened to the song of the lark which soared upward; she watched the shadows of the trees as they fell on the grass and on the tombstones; she heard the croak of the frogs which welcomed the morning in some distant pond, and the tinkle of the bells worn by the mules as those patient animals passed in the roadway.

A rustling in the branches of the shrubs near the wall of the cemetery next attracted Teresita's notice, and looking in the direction whence the noise proceeded, she descried a child, apparently as the same age as herself. She was standing among the clumps of grass where paupers and outcasts are buried, and was crying silently as she regarded one of the graves. Its only ornament among the weeds and briars which covered it was a wooden cross painted in some sombre color. The child was miserably clad; her feet were bare, her frock was torn and hung loosely on her thin frame.

Teresita looked at her mother inquiringly, and on seeing her immovable, still occupied with her bitter thoughts, the little girl rose very quickly and crossed over the gravelled pathway to where the poor child stood.

The mourner at the grave turned her head suddenly, as if frightened, and for some moments the two girls regarded each other without speaking.

At last Teresita broke the silence, asking in a low, timid voice:

'What is the matter with you? Why are you crying?'

The child stared fixedly, her large dark eyes riveted on the fairy-like form before her.

'Are you in trouble?' asked Teresita.

The poor child answered by a nod of the head, and nervously twisting the corner of her pinafore in her fingers, she added:

'I should like so much to have some flowers to put on my father's grave; he is lying there dead and I have none to give him.'

Teresita's blue eyes filled with tears. After a little thought, she seemed to have formed some resolution, for turning round, she crossed over hastily to where her mother still knelt. Arrived at her side, she seized a large wreath of flowers tied with white ribbon, and a beautiful spray of roses from the place on her father's tomb where her mother had placed them.

Returning to the child, she offered them to her with a smile, the faint reflection of the interior joy which she felt in accomplishing her kind and charitable action.

'Take them, little girl.'

But as the child still stared at Teresita wondering, quite unable to believe in her good fortune, she herself laid the flowers on the grave at the foot of the humble cross.

III.

At the moment in which Teresita decorated the grave of the outcast with the flowers, Madame de Ravannes awoke from her mournful reverie, and missing her daughter from her side, looked round anxiously. On discovering her at some little distance away and in the company of another child, she rose from her kneeling posture and proceeded to join her. On seeing her mother approach, and noticing that she looked inquiringly at the grave, Teresita, uncertain as to how she might regard her appropriation of the flowers, said rather anxiously:

'Oh, please don't scold me, mother, dear; I took the flowers from papa's grave to give them to this poor little girl; she was crying because she had no flowers to give her father, who is dead. We had so many, and I am sure my papa would be pleased that she should have them.'

Madame de Ravannes made no answer, but mechanically she raised and looked at the inscription on the wooden cross. On reading the name she uttered a cry of horror, and seizing the arm of Teresita drew her quickly back from the grave. In that moment the song of the lark seemed to cease; the sun no longer shone; a darkness surrounded the poor woman, and amidst it her eyes saw nothing but those hideous letters outlined as if in fire!

The name on the cross was that of Pedro Roques, the destroyer of her life's happiness, her husband's murderer!

When Madame de Revannes had recovered slightly from the shock which the sight of the abhorred name had given to her, her first impulse was to remove the flowers from the grave, and with this intention she stretched out her arm. As she did so, a gentle hand touched hers, two soft blue eyes looked at her pleadingly, and a tender voice spoke in accents broken with tears.

"Oh, please don't take away the flowers, dear little mother; the poor girl would be so hurt; look how delighted she is with them, and we can so easily spare them. Oh, do leave them!"

Madame de Revannes' arm fell to her side. How could she resist that sweet entreaty. Then she looked at the murderer's child. There she knelt, gazing rapturously at the blossoms, every moment discovering in them new beauties. Brought up as she had been in an obscure village, surrounded by poverty and squalor, she had never had an opportunity of seeing flowers so rare and so beautiful. It seemed to her as she knelt inhaling their delicious fragrance that they must have grown in the gardens of heaven and had fallen to earth in answer to her prayers.

On first discovering that the grave was that of her husband's assassin, Madame de Revannes had looked upon it as an unholy spot; it seemed to her to be a species of pollution to stand near it. But gradually a better feeling came over her. Her heart became softened, while something seemed to whisper that it had been to such a one as was Pedro Roques that our Blessed Lord had given the assurance that even on that day he should be with Him in Paradise. Madame de Revannes looked at the grave with altered mind: perhaps it was as fit a resting-place for the blossoms as was the tomb of her innocent spouse.

In contemplating the pathetic little figure who knelt beside it, she thought it was extremely probable that the poor child had never heard of her father's crime.

IV.

Amidst the solemn calm of that beautiful summer morning, its breath laden with the scent of newly-opened flowers, was heard the music of two childish voices; their accompaniment the sigh of the wind in the cypresses and the orchestra made by the varied notes of the bees as they sought their early meal among the flowers. The children were reciting the 'Our Father,' and Madame de Revannes listened as one after another the beautiful petitions of that best of all prayers fell from their lips. As they approached the conclusion of the prayer, unconsciously the children's enunciation became slower and more impressive, and the words of the petition, 'Forgive us our trespasses as we forgive them that trespass against us,' fell upon the ears of the widow invested with a meaning and a solemnity hitherto unknown to her.

All the bitterness gone out of her heart, the recently dried tears flowing again from her eyes, Madame de Revannes fell upon her knees by the side of the criminal's child, while with voice trembling with emotion, heart-softened with tenderness and forgiveness, she repeated the words after the children. Meanwhile a deep calm flooded her soul, a gentle expression of peace stole over her countenance. Never had she felt so chastened by the great sorrow of her life, never so capable of saying 'Thy will be done' as when she knelt at the grave of him who had been her husband's murderer, and whose uncare-for and dishonored resting-place her own innocent child had unknowingly decorated with choicest flowers from the grave of his victim.—From the Spanish.

THE COST OF A MISSED LESSON

One bright December afternoon Gladys Arthur burst into the library, where her mother was writing letters. Mrs. Arthur looked up and smiled at the sight of her little daughter's happy face.

"Well, dear?" she said, as Gladys threw her arms around her neck with the kiss with which she never failed to greet her mother, and, quite out of breath and very much excited, Gladys told her story in a rather incoherent fashion.

It was several moments before Mrs. Arthur grasped the fact that Miss Palmer, whose school Gladys attended, had offered a prize to be given at the end of the year to the girl who excelled in French. As Gladys was undoubtedly the best scholar, she had no fear as to her ability to win the prize.

Her father was informed of the wonderful news when he came home to dinner; and, to add to the general

excitement, he promised Gladys that if she won the prize, she might accompany him to Europe the following autumn.

While Gladys was gifted with great intelligence, she had some serious faults, among them that of leaving until another time things which should be done at once. This failing was the source of great unhappiness to her parents. If she failed to prepare her lessons, she invariably trusted to luck and to her own quick wit to carry her through a class. She usually succeeded in making a creditable recitation, although with careful preparation she might have made a brilliant one.

Her father and mother were by no means pleased with this halfway style of doing things, and Mr. Arthur had an object in view when he made Gladys so generous an offer; for he was a busy man and had very little time to himself.

He was going abroad partly on business, and circumstances rendered it impossible for him to take his whole family to Europe at that season.

Gladys was delighted with his proposition, and determined to win both the prize and the trip. Her mother had a very serious talk with her that night, showing her that she must conquer her fault, to be able to win either reward. Gladys promised faithfully to study hard and to overcome her habit of procrastination.

For several months she succeeded admirably; but as spring advanced with her many pleasures Gladys grew careless. The change was gradual, but it was none the less real. Her recitations were only passable sometimes; and, although the following days would bring her marks high above those of her companions, she was steadily losing ground. Still she was far in advance of most of her schoolmates, and not one of them thought that Gladys would fail to win the 'French prize,' as it came to be called.

There was, however, one exception to this rule—a girl who was a great student, and who, although lacking much of the natural talent which Gladys possessed, was more persevering and studious. While Gladys was engaged in tennis or boating, Ethel Morgan spent the long summer afternoons in hard study. She did not learn easily and quickly, as did most of the girls in her class; but what she did learn she remembered. At the time of reviews and examinations her retentive memory stood her in better stead than did the somewhat superficial knowledge of her brilliant classmate.

Ethel was not so great a favorite as Gladys, and as soon as the prize was offered she spent even less time than usual with her companions. The girls took very little notice of her; and, in fact, she was sometimes openly slighted, as she had the appearance of being excessively cold and proud.

Warm-hearted Gladys had more than once discovered that Ethel was hurt by the unconscious ill-treatment she received from the very girls who should have been her friends; and her impulsive little champion keenly resented it as cruel and unjust. How Gladys discovered the warm heart beneath that cold exterior it would be difficult to say; yet she, and she alone, pierced through the cloak of reserve with which the sensitive girl concealed her real feelings; and Ethel was undoubtedly grateful for the kind attentions of this lovable schoolmate.

Ethel was a boarding-pupil, but not one of the day-scholars had ever invited her to dinner or to tea at their homes, although these permissions were sometimes accorded. Even Gladys had not gone so far as this; and Ethel was often sad and lonely—or would have been but for her books which she loved dearly. Her recitations were faultless, although she had none of Gladys' bright animation. Still Gladys did not fear a rival in this quiet, unobtrusive girl.

One morning in early May Gladys accepted an invitation to a picnic; and, thinking it best not to interfere, Mrs. Arthur left her daughter to her own decision. Although Gladys knew very well what her mother's wishes were, she decided to miss school—just for one day—as she said lamely, in an attempt at self-defence.

Now, it happened that on this very day Mademoiselle Monpert had discovered a serious error in the textbook, and as she had explained it carefully to her pupils, the French lesson was especially important. The next day Gladys had a severe cold, and, in spite of tears and protestations, her mother insisted upon her remaining at home. Gladys made up the missed lessons, but remained in complete ignorance of the error Mademoiselle had so carefully explained. It was but a few weeks before Commencement, and no one in the graduating class remembered to tell her.

When the morning of the 22nd of July dawned, and Gladys, arrayed in her pretty white dress, with her essay, tied with white satin ribbons, held tightly in one hand, walked down the broad avenue, she had no know-

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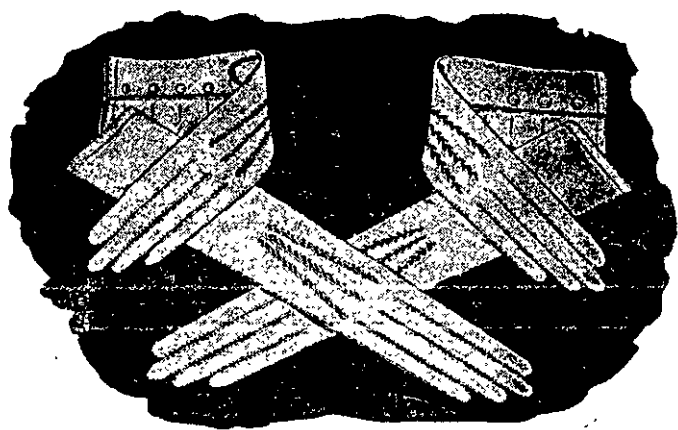
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ledge of the blow which was about to fall. Nor could her cousin and most intimate friend, Louise Chalmers, enlighten her on the subject.

Mr. and Mrs. Arthur, with Gladys' younger brother Hal, were to drive to Miss Palmer's later, to meet the invited guests at two. Before that time the ranks of the different classes were to be read, for much depended on the year's work. It was to count 50 per cent. with regard to the 'French prize.'

A short oral examination was then held in that all-important subject, the girls standing in line, and each having a question asked her in turn. Gladys, who was particularly anxious to have perfect marks in this, as Ethel had come out a little ahead of her in the year's standing, stood at the head of the class, and Ethel just below her. The former, in spite of her intense anxiety, maintained an air of studied indifference; a bright red spot in either cheek alone betrayed her repressed excitement. Ethel made no attempt to conceal her feelings, as she nervously fingered a drawing-pencil she had found at the blackboard; yet there was no outward sign of the inward tumult raging in the girl's heart. Her love for her friend, her natural desire to win the prize, struggled for supremacy; and the victory over self is not an easy one.

Both girls answered every question which was put to them, but at last something was asked which related to the lesson Gladys had missed. The question was put to a girl halfway down the line; but she shook her head, and the question was passed. The girls had either been very inattentive or they had forgotten Mademoiselle's explanation.

Gladys was thunderstruck. She did not know the least thing about the subject, and would be unable to answer the question. As she stood there, half frightened and not a little puzzled, Ethel's struggle with self suddenly ended. She hastily scribbled the answer to the question upon a piece of paper lying at her feet, which she picked up without attracting attention, and slipped it into her schoolmate's hand.

Visions of her trip flashed before Gladys' eyes, and she thought of how much it meant to her. She looked down at the scrap of paper and read the words. The color rushed to her face, then faded away, leaving her deathly pale. Poor Mademoiselle was anxiety personified; and as she turned to Gladys for support, she was too relieved to notice the white, set face, or that the girl's voice was low and tremulous as she answered the question.

The examination was soon over, and the girls walked back to their seats; but, although they were now free to do as they wished, Gladys' heart was too heavy to allow her to join in the fun. Miss Palmer had invited the day-scholars to luncheon, but Gladys' food remained untouched upon her plate. She carefully avoided Ethel's eyes, and was so genuinely uncomfortable that the elder girl wondered if she had made a mistake. She was too generous to regret what she had done, so far as she herself was concerned; but Gladys' misery was too obvious to be gainsaid. Ethel felt that her hard-won victory had done more harm than good, and she was right.

As the guests came in, Gladys, for the first time in her life, was ashamed to meet her father's eyes, and Hal's boyish 'Wish you luck, sis!' hurt her more than he could ever know.

The exercises went on, and soon the distribution of prizes began. Gladys was not forgotten, but she barely glanced at the handsome books on her desk.

At last Mademoiselle Monpert came forward with a small velvet case in her hand. After a few complimentary remarks in her pretty, broken English, she called out the name of the winner, 'Mademoiselle Gladys Arthur!' And the name was heard all over the room.

Gladys hesitated a moment. Every eye was fixed upon the fair young face, now flushed with shame. Hal gave her a slight push. 'Brace up, old girl! Don't be a chump!' And the boy's slang aroused her.

Gladys recovered her self-possession and walked quickly forward. She barely glanced at Mademoiselle, but her voice, although very low, was heard by everyone.

'I do not deserve the prize, and the girl who does is Ethel Morgan. It does not belong to me, for I—I cheated. I was prompted, and I took advantage of it for I was absent when Mademoiselle explained the points I failed on. I'm sorry, and—oh, don't look at me like that, Mademoiselle! I know what I am saying. The prize belongs to Ethel Morgan.'

Poor Gladys! Her voice faltered, but her father's arm was around her, and he gently drew her to a seat.

There was a buzz of excitement, and the little velvet box was given to its rightful owner—Ethel Morgan. But the sweet-faced little girl in white was the object of all eyes; everyone admired her for so bravely and frankly confessing her fault.

Gladys saw her father start out on his European

trip alone, but she never forgot the long talk in his study the night before his departure. As she waved her handkerchief when the carriage drove off, she remembered his words on the evening of that dreadful day: 'My brave little girl, I'm proud of you!' And she seemed to feel again the warm pressure of his hand.

Gladys and Ethel grew to be fast friends, and Ethel had no longer cause to complain of loneliness. Late one afternoon, several weeks after Commencement, when the two girls and Hal were sitting together in the twilight, Ethel asked suddenly:

'Are you never sorry you told Mademoiselle, Gladys and so lost your trip abroad?'

'No, Ethel dear, I am not sorry, because it would have been acting a lie if I—I had done anything else. I would not have enjoyed the trip—or anything else, for that matter—with a lie on my conscience.' And Gladys' voice was low and earnest.

'She's a true Arthur!' whispered Hal, softly, with an admiring glance at his sister, and also a determination to imitate her in every possible way.

Gladys Arthur had missed a lesson, but in its stead she had gained two, of far greater importance than the French lesson; and, knowing this, her father and mother were content.—'Ave Maria.'

The Catholic World

CHINA—Death of a Prelate

The death is announced of Monsignor Simon Volonteri, Vicar-Apostolic of Honan, South China, at the age of 73 years. When in 1869 he took charge of the mission there were 3000 Catholics. There are now 11,000. The Chinese authorities, as a mark of their esteem for deceased, created him Mandarin of the 2nd grade, an honor reserved for Viceroy.

ENGLAND—Retiring from the World

The Rome correspondent of the 'Catholic Times' states that Monsignor John Vaughan is about to retire from the world and join the Carthusians.

FRANCE—The Concordat

The Chamber of Deputies (says the 'Catholic Times,' April 22) is busily employed on passing the clauses of the Separation Bill. The supporters of the measure outnumber their opponents, and consequently make rapid progress with the work of cutting all connection between Church and State in France. The various groups of Radical deputies hold meetings, discuss the details immediately before the House, and agree upon a plan of voting them as rapidly as possible. They are determined to push the Bill through without delay, and if necessary are prepared to hold special sittings for that purpose. But there appears to be a tendency to treat the churches with a little less rigor, particularly in the direction of granting more proprietary powers to the Associations of Worship in the various parishes. Still, the concession will not affect the general principle that the State is to assume the ownership of the ecclesiastical property, and we may be sure that in a country so highly centralised as France, the Government of any future day will know how to tune the associations to its will. One thing is quite clear: the Church is to be robbed, but not to be freed. She changes masters, and that is the real meaning of her new position under the Bill of Separation.

After the Separation

The question of how the French Church will meet the new position created by the withdrawal of State recognition occupies the attention of Catholics in France and elsewhere. In answer to many inquiries, the Abbe Gayraud has outlined a scheme. The eloquent deputy proposes that small parishes should be grouped together, and be served by priests living in community at some convenient centre, whence they could easily start for Divine worship and sick calls. He would arrange the financial problem thus—the expenses of the clergy, diocese, and the national federation of the Church, would be raised by a contribution from every family, which would be paid into the hands of the Bishop. This would secure the diocesan authority, and enable the clergy to free themselves from dependence on the parochial association. And to provide associations which shall be really Catholic, the Abbe proposes that the various parish-centres should at once elect their governing committees and legalise them in due form. This would prevent the Freemasons from causing trouble by starting associations, as they are expected to do, with the object of securing control of the arrangements for



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worship in the parishes, and would keep the ecclesiastical property in Catholic hands.

ROME—The Biblical Prize

The Pope has ratified the Biblical Commission's decision to divide Lord Braye's Biblical prize between Lisle Burns, deacon of Westminster, and Father Grus, of Prague.

An Encyclical

The Holy Father has addressed an Encyclical to all members of the Catholic hierarchy in the world, on the manner of teaching Christian doctrine. The Encyclical sets forth rules for the instruction of children in the Catechism, and directs the Bishops to see that the priests apply these rules to teaching the young.

Proposed Beatification

Petitions for the opening of a formal investigation with a view to the beatification of Pius IX. are pouring in upon the officials of the Congregation of Rites.

Private Audience

The Pope at his private audience with his Grace the Archbishop of Dublin (the Most Rev. Dr. Walsh) conversed with him most cordially for half an hour, and showed an interest in all particulars regarding the archdiocese of Dublin. His Holiness congratulated Dr. Walsh on his facility in speaking Italian.

The Holy Father and Canada

The Pope on April 13 received the Right Rev. Dr. Cameron, Bishop of Antigonish, Canada. After the audience the Bishop presented Sir Charles Tupper, ex-Premier for Canada, and for some time Leader of the Conservative Opposition in the Canadian Parliament, to his Holiness, to whom he recalled Sir Charles' consistent defence of the rights of Canadian Catholics. The Pope, speaking in Latin, said he knew of struggles Sir Charles had sustained, and warmly commended him for his efforts on behalf of the Catholic population. At the close of his remarks the Pope gave Sir Charles a special blessing.

SCOTLAND—A Gift for Rothesay

All Rothesay (says the 'Catholic Herald') is excited over Lord Bute's munificent gift to his co-religionists in the shape of a new church. The plans for the new edifice were passed at the Dean of Guild Court, and although the agent appearing on Lord Bute's behalf mentioned that he was unable to give any idea of the cost of the proposed church, we are in a position to state that the figure will be between £28,000 and £30,000.

UNITED STATES—Charitable Bequests

Miss Helen Tyler Gardiner, who died at Gardiner Manor, Vt., while visiting relatives, in the sixty-fifth year of her age, left an estate of \$600,000, \$100,000 of which is bequeathed to the Catholic University and \$100,000 to orphan asylums in New York and Washington. Miss Gardiner was the daughter of the late Judge John Livingston Gardiner, of New York, and the late Mrs. Catherine Tyler Gardiner, of Virginia.

Munificent Gifts

One example of the 'women's system' of up-to-date charitable and church work, and the application of business methods to work often left to others, is the charitable bureau established, maintained and operated by Mrs. Thomas F. Ryan, at her home, New York. Mrs. Ryan during the last few years has given more than £500,000 towards the advancement of the various charities maintained and controlled by the Catholic Church in the United States, besides contributions to non-sectarian institutions. Her gifts extend to eight or ten States in the Union, from North Dakota to Texas, and from New York to Virginia. Once she determines to build a church, a school, or a hospital, immediate steps are taken to establish an endowment fund sufficient to ensure its support for all time to come. Mrs. Ryan's munificence covers the building of at least one hundred new chapels, schools, churches, hospitals, homes for Sisters of Charity, and homes for aged and infirm.

Death of a Notable Convert

Our American exchanges record the death of the Rev. L. C. P. Fox, O.M.I., which took place on the April 1. He was in early life a London dentist and a member of the Society of Friends. Being interested in the Oxford Movement, he studied the Catholic religion and was received into the Church by Father Faber. Father Fox gave many missions in the United Kingdom, and was long stationed at Leith, Liverpool, Tower Hill, and Inchicore, Dublin. He enjoyed the friendship of Charles Dickens, Sir Edwin Landseer, and other eminent men.

Science Nonplussed at Lourdes

Several months ago—or, to be precise, on September 8, 1904—there appeared in an important Austrian journal, the 'Vaterland' of Vienna, an article (says the 'Ave Maria') which attracted more than cursory notice in the medical and religious circles of two or three European countries. The prominence of its author, Dr. Ivan Sustersic, member of the Austrian Reichsrath, and the intrinsic interest attaching to its subject-matter, assured the article's reproduction in a number of French and German papers; and we were not without hopes of seeing at least some extracts from it reprinted in one or two American periodicals.

As the article deals with a notable cure effected at Lourdes, it will not be thought inappropriate if we furnish our readers with the details of a case which has once more demonstrated that Science, boastful as she is in many quarters, finds herself at the Pyrenean Grotto brought to a standstill, completely nonplussed.

The Austrian legislator's paper bears the heading, 'The Lupus of Metz and the Lourdes Board of Medical Verifications'; and its opening sentences are: 'The cure at Lourdes on September 5, 1903, of Mrs. Theresa Rouchel, who resides at No. 3 Vigne-Saint-Avoid street, Metz, was a decidedly sensational one; among other results, it brought about a declaration as to its genuineness by the Metz Medical Association. Following this action of the Messine doctors, a number of anti-religious journals published bitter and severe criticisms of the Lourdes Board of Medical Verifications. On the occasion of a ten days' visit recently made to Lourdes, I had an opportunity of securing a well-ordered and

Documentary Account

of this case at the Board of Verifications. The president, Dr. Boissarie, was kind enough to give me, in substance, the explanations which follow, with express permission to publish them, should I deem it advisable or worth while.'

According to Dr. Boissarie, then, Mrs. Rouchel had been suffering for a number of years from a lupus on the face. In the right cheek there was a hole, of about a finger's diameter, through which a lead-pencil could easily be passed. Whenever she wished to drink it became necessary to fill up this cavity with lint, in order to prevent the spilling of the liquid through the opening. Besides this, there was also a perforation of the palate.

On September 5, 1903, during the procession of the Blessed Sacrament at Lourdes, these two holes closed up and cicatrized completely, in a few moments. Now, it is absolutely impossible to explain on natural grounds the instantaneous closing of these two suppurating wounds.

The patient was presented by her physician, Dr. Ernst, to the consideration of the Metz Medical Association. Dr. Ernst saw Mrs. Rouchel just before and just after her pilgrimage to Lourdes. Before her departure he certified as to the existence of the two holes. The palate, he declared, had been perforated for four years, the right cheek for three years. During this period the appearance of the patient had become pitiable; the nose and the upper lip were drawn up and distorted, and were covered with a fetid pus, which also infected the interior of the mouth.

Such was the state in which Dr. Ernst saw Mrs. Rouchel when she set out for Lourdes. The infirmarians who frequently during the day renewed the dressings on the patient's face testified that, up to September 5, 1903, no change took place in her condition: the two holes were there, as was also the suppuration. The nurse who bathed Mrs. Rouchel in the piscina on September 5 itself, had seen the two gaping cavities. From the one in the cheek pus was running freely. Before the procession, another nurse who bound up the patient's face observed the same conditions.

Immediately after the procession it was found that the two holes were

Completely Closed up.

On the following day, in the presence of five or six physicians who were with him at the Board, Dr. Boissarie satisfied himself that the wounds of the cheek and the palate were entirely cicatrized. These verifications, effected in the course of a few hours, suffice to establish the instantaneousness of the cure. Two Metz doctors, Ernst and Miller—the latter a Jew and a specialist on skin disease—admitted that all these results were most extraordinary and very difficult to explain.

And now comes a specimen of the uprightness, the impartial devotion to truth, of some of our contemporary scientists—a specimen that recalls the 'honor bright' argumentative ethics of the late Colonel Ingersoll. As has been stated, Dr. Ernst presented Mrs. Rouchel, cured, to the Metz Medical Association. They examined

her and—acknowledged the cure? Not at all! In the proces verbal drawn up and signed by the physicians present, it was declared that: '1. The patient was not cured, as there was still a redness on the cheek. 2. The improvement noticed could be explained by natural factors.'

As will readily be seen, the Metz doctors did not in this declaration meet the main issue at all; they simply dodged it. They were dumb about the wounds, the perforations; these were dropped out of sight entirely. They spoke of nothing but the lupus, of which they still found traces; declared that it was not cured, and that a relapse might occur.

The Lourdes Physician

does not purpose allowing the quibbling of the Metz Association to cloud the issue. 'The one prominent fact which must not be lost sight of,' he says, 'is this: Mrs. Rouchel was cured on September 5, 1903, in a few moments, of two deep wounds, which, one during four, the other during three, years had constantly been increasing in size despite all medical treatment; and which even under the most favorable possible conditions would, naturally, have required at least a month to become closed up.'

The lay reader will, we presume, appreciate Dr. Boissarie's point—namely, that, even if the lupus itself were not radically and completely cured, the instantaneous healing of the holes in cheek and palate still remained unexplained and inexplicable by scientific process. Moreover, as the president of the Lourdes Board observed to Dr. Sustersic, if the Metz physicians took upon themselves the responsibility of affirming that the lupus was not cured, it was incumbent upon them to furnish proof of that fact, either by instituting a search for bacilli, or by inoculating animals, or by waiting a certain period in order to point out a relapse. 'If these doctors believe,' he continued, 'that a natural explanation is available for the instantaneous change effected on September 5, 1903, then I, in my turn, challenge them in the interests of science, to furnish that explanation, which, despite all the public demands made for it up to the present time, has not been forthcoming. After a full year, all the results are flatly contradictory of the opinion of the Metz doctors. As long as Mrs. Rouchel lives, we shall not fail to present her to our colleagues every year.'

Having quoted Dr. Boissarie at considerable length, the 'Vaterland' writer next gives the text of the certificate signed by Dr. Ernst, the attendant physician of Mrs. Rouchel, and dated December 22, 1903. Of this document, the last sentence will suffice for our purpose. It runs: 'It is impossible to explain naturally the change effected in so short a time.'

The Original Certificate

is to be found among the archives of the Board of Verifications at Lourdes.

'I conclude,' writes Dr. Sustersic, 'with an observation. During my ten days' sojourn at Lourdes, I had—thanks to the graciousness of the Bishop of Tarbes, Monsignor Schoepfer, and of the doctors of the Board of Verifications, of their venerated president, Dr. Boissarie, in particular—I had, I say, the opportunity of following very closely the work of the Board. I availed myself freely of the facilities put within my reach, and spent many hours daily in the doctors' session rooms. As it was just the period of important pilgrimages, and particularly of the great National French Pilgrimage, I could observe the Medical Board in its most intense activity. I can testify to the conscientious loyalty of its members, and to the absolute objectivity of their work, vouched for in any case by the publicity (unlimited for members of the profession) with which they labor; since every physician who presents himself, whatever be his opinions, his religion, or his nationality, is admitted not only as a spectator, but even as collaborator, and authorised like his colleagues on the Board to question and examine.'

Let us add that, since the publication of Dr. Sustersic's article, Mrs. Rouchel has been to Lourdes again, and the genuineness of her cure has been corroborated by the examination which she underwent at the Board of Verifications. Dr. Boissarie took occasion of her presence to publish an account of her original cure, to comment on the discussion to which it gave rise in the German press in 1903, and to invite once more the sapient scientists of Metz to bring forward the explanation which they rashly and falsely asserted could be given of the instantaneous healing of two deep wounds.

The only congruous attitude for Science to assume at the Grotto of Lourdes is one of reverent humility. Face to face with wonders which, according to its accepted formulas, are incapable of being accomplished, it should at least have the honesty to admit its incompetency to explain practical concrete facts. One thing is undeniable: until it can satisfactorily explain such facts as the cure discussed in the foregoing paragraphs, it forfeits, in the opinion of every sane reasoner, all right to scoff at the credulity of the Latin races and the Catholic belief in miracles.

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INTERCOLONIAL

The silver jubilee of St. Ignatius' College, River-view, Sydney, is to be celebrated this year.

Sir John Madden heads the list of the 'ten best citizens of Victoria,' in the Melbourne 'Herald' plebiscite. Three other Irishmen, Archbishop Carr, Sir Thomas Fitzgerald, and Mr. E. G. Fitzgibbon, are also high up on the list.

Mr. D. O'Connor, ex-M.L.A. of Sydney, intends going to London shortly to publish his autobiography, upon which he has been at work for some time. A meeting of his political friends is to be held in Sydney shortly.

The Bishop of Perth, after reading the pronouncement of the Pope on the Irish movement, sent his Holiness the following cable of grateful appreciation: 'Australian Irishmen thank your Holiness for receiving Ireland's representative—Redmond—and for sympathising and blessing his Party's efforts in their struggles for Faith and Fatherland.'

A sum of £510 has been received towards the memorial in honor of the late Very Rev. Father Le Renetel, of Sydney. It is proposed to erect a monument in the French Gothic style. The cross will be 20 feet high from the top of the bluestone kerbing. The size of the lot is 18 feet by 12 feet, and it will be enclosed with a bluestone pyramid on bluestone base, with brick and cement foundations. The cross will be very devotional in character of distinctly French Catholic treatment. The inscription is in lead letters, and will be cut in the die. It is expected the monument will be completed nine months hence.

One of the most popular priests in the archdiocese of Brisbane is the Rev. Father Michael Morris, the pastor of St. Patrick's Church, Fortitude Valley. His popularity was strongly attested on May 22 (the occasion of the silver jubilee of his ordination to the priesthood), when all the priests of the city and others from the country assembled at St. Patrick's Presbytery to offer him their united congratulations on the happy event. Father Morris was made the recipient of many tokens of esteem from the members of his congregation, and the 700 children attending St. Patrick's School tendered him a jubilee concert.

Active preparations (says the 'Freeman's Journal') are being made by priests and people to give the new ruler of the Ballarat diocese, Right Rev. Dr Higgins, an enthusiastic welcome to his cathedral city on June 7. Addresses of welcome will be presented to his Lordship, and nothing will be left undone to impress on the Right Rev. Prelate the fact that he comes to a priesthood and a people full of gratitude to the 'Giver of all good gifts' for sending them a chief pastor so eminently fitted for the high position. If the episcopal throne sheds lustre on its occupant, it can also be said in this case that the occupant will shed lustre on the throne.

The Rev. Father Joergensen, of Port Lincoln, in the archdiocese of Adelaide, whose 60th birthday was recently celebrated with much enthusiasm by his parishioners, is a native of Copenhagen. After passing through the University in that city he sailed for Australia in order to enter into a chemist's business in Gawler with a fellow-countryman. At the age of thirty he was received into the Church by the late Father Murray. Soon after this he proceeded to Sevenhill College to study for the priesthood. Early in 1878, in company with the Very Rev. J. H. Norton, V.G. of Port Augusta diocese, and the late Father Edmund O'Brien, of Manoorra, he sailed for Ireland where he entered St. Kieran's College, Kilkenny. After a time he proceeded to Rome and entered the Propaganda College, and was ordained priest in 1882, and came out to Australia in the following year. In addition to his many other accomplishments Father Joergensen speaks fluently seven languages.

The Brisbane correspondent of the 'Catholic Press' reports the death of the Rev. Father James J. Horan, the esteemed pastor of the Warwick parish, who passed away peacefully on May 22, at St. Mary's Presbytery, after a very brief illness. The news of the demise of this prominent priest came as a shock to the Catholic community and to his many friends outside it. The late Father Horan was born at Germanstown, County Kildare, Ireland, on January 1, 1846. He was educated first at St. Laurence O'Toole's Seminary in Dublin, and made his final studies for the priesthood in France. For many years after his arrival in Brisbane he acted as secretary to his uncle, the Right Rev. Dr. James O'Quinn, first Bishop of Brisbane, with whom he travelled on missionary tours throughout the length and breadth of Queensland. He was for a time in charge of St. Patrick's Church, Valley, and in the year 1876 was appointed to the charge of the important parish of Warwick.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

June 11, Sunday.—Pentecost Sunday.
 „ 12, Monday.—Whit Monday.
 „ 13, Tuesday.—Whit Tuesday.
 „ 14, Wednesday.—Ember Day.
 „ 15, Thursday.—Of the Octave.
 „ 16, Friday.—Ember Day.
 „ 17, Saturday.—Ember Day.

Pentecost.

Pentecost was the name given to the feast among the Jews, held on the fiftieth day after the Passover, in celebration of the 'ingathering,' and in thanksgiving for the harvest. From the Jewish use, it was introduced into the Christian, and with special solemnity, as being the day of the descent of the Holy Ghost on the Apostles, and of the first solemn preaching of the Christian religion. From early times Pentecost has been regarded as one of the great festivals of the Christian year, and it was chosen as one of the times for the solemn administration of Baptism. The English name of the festival, Whit Sunday, is derived from the white robes in which the newly baptised were clad. It is regarded as especially sacred to the Third Person of the Blessed Trinity, in whose honor the services of the day are directly addressed.

Ember Days.

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

Apropos of the Pope's congratulations to the Archbishop of Dublin on his manner of speaking Italian, it may be stated that it was at the critical period when the Plan of Campaign was being considered at Rome that his Grace learned to speak Italian fluently. His Grace whilst awaiting an audience with Leo XIII. devoted himself for some weeks to the study of that beautiful tongue, and at the end of that time astonished people by the success with which he spoke it. Monsignor Nugent, referring at the time to what the Archbishop had done, said his Grace had ability enough to accomplish anything.

The Hon. Victor Gibson, son of Lord Ashbourne, the Irish Lord Chancellor, whose engagement is announced, is imitating his eldest brother in going abroad for a bride. He is to marry Mrs. Salisbury, a New York lady, very soon. A member of his father's profession of the law, the Hon. Victor Gibson has also been a soldier, having served as a lieutenant of the Imperial Yeomanry in South Africa. The Hon. William Gibson, the heir to the Ashbourne barony, is married to a French lady. It is well known that Lord Ashbourne's heir holds political views diametrically opposed to those of his father. Mr. Gibson is a pronounced Home Ruler.

The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeing it through the medium of their own religious journal. So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient.

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