

# THE NEW ZEALAND TABLET

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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

### Knox's Last Descendant

Apropos of the recent Knox centenary, the Boston 'Pilot' reminds its readers that the last lineal descendant of the Scottish 'Reformer' became a Catholic and is now a priest in the great Catholic University of Notre Dame (Indiana, U.S.A.). Time's whirling does occasionally bring in strange revenges.

### 'Idolaters'

There is one thing in which autocratic Russia sets—though in vain—a good example to constitutional Britain. It never entered the head of a Tsar to publicly proclaim Catholic worship, at his coronation, 'idolatrous and superstitious.' Tsar Nicholas has travelled even further along the pleasant paths of religious toleration—although there still remains a long road to cover. By imperial ukase he has decreed that 'henceforth Buddhists shall not be characterised as idolaters in official documents.' In England the kingly office is degraded by a 'relic of barbarism' in the shape of an oath by which the crowned head of the Empire is compelled, at the moment of his accession to power, to declare all adherents of the Catholic Faith—and them alone—idolaters. And yet we remember what whirlwinds of fiery rhetoric arose from scores of mostly 'yellow' pulpits and platforms throughout New Zealand at the suggestion that Catholics should be treated by King Edward VII. at his accession with as much consideration as he was expected to show to the Buddhists and the Mahomedans and the Hottentot pagans that live under his far-extending rule.

They manage these things better in Russia, likewise in Germany. In the Fatherland religious distrust of royalty has burned itself out sooner than in the British Isles. In Wurtemberg, for instance, no declaration of religion will be demanded by the Protestant majority from the Catholic Duke Philip, the next heir to the throne. Saxony is mostly Protestant, but its crowned heads are all Catholic, and no questions are asked as to the complexion of their religious belief. The Grand Duke of Baden is a Protestant, but his people, two-thirds of whom belong to the Ancient Faith, never dream of exacting from him any declaration of religious belief. Neither does it enter the head of any person in the Fatherland—at least outside lunatic asylums—to suppose that the constitution of the Empire

would be endangered unless the monarch were compelled, on his coronation day, to denounce as idolaters the great mass of all the people that bear the name of Christian. Among civilised nations Great Britain alone can claim this evil notoriety.

### Race Suicide

There are some social problems that promise to give many a heart-ache to the statesmen of the future. One of these—race suicide, to wit—is already causing much dismay in England, France, the non-Catholic countries of northern Europe, the United States, and the States and Colonies of Australasia. Ontario, the great Protestant province of Canada, is fast treading the fatal path that is leading to the swift and sure extinction of the accedent descendants of the sturdy Puritan settlers of the United States. The Toronto correspondent of a London daily paper recently wrote as follows:—

'Sociologists are considerably perturbed over the revelations made by the annual report of the Registrar-General for Ontario for the year ended December 31, 1903, just published. It is quite evident that "race suicide," so emphatically condemned by President Roosevelt, is a common practice in this, the so-called banner province of the Dominion. The population is estimated at 2,198,692, but the births registered numbered only 48,712, or at the rate of 22.1 per 1000. This is far below the average of most European countries, and comes close to that of France, which is 21.9 per 1000.'

'The same correspondent,' says the Glasgow 'Observer' of May 5, 'completes his tale by contrasting Ontario with the (intensely Catholic) French-Canadian districts: "It is noticeable, however, that in the French-Canadian districts of the province there is no disposition to curtail the number of births, Nipissing, for instance, having the high birth-rate of 49.3 per 1000, while in a purely English-speaking district like Prince Edward County the rate was only 14.6." Despite the tide of immigration, the results of the variation in the birth-rate according to creed in Ontario are shown in a marked way in the schools, which are denominational, and for which separate statistics are kept. "Whilst the Protestant school population," says the Montreal 'True Witness,' 'has been steadily decreasing during the past decade, the Catholic school population has shown just as steady a rise. . . The inevitable result of this state of things must be that the Catholic people of the Dominion will be the future possessors of the Canadian heritage.' The same remark promises to hold good for the States and Colonies of Australasia.

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One of the chief causes of this systematic depopulation is nothing less than a deliberate massacre of innocents on a scale which far out-Herods Herod. In a recent issue of the 'Popular Science Monthly,' Dr. A. Lapthorn Smith declared that '2,000,000 child-murders annually are a fair estimate of the number occurring on the North American continent.' The 'New World' (New York) declares that the actual total of the great massacre is far in excess of Dr. Lapthorn Smith's estimate of this fearsome butchery. Sundry subsidiary remedies have been proposed for this menacing public evil. But the radical and indispensable cure is for the nations to retrace their steps to the old Catholic principles—to saturate the minds of people with the conviction of their personal responsibility to an all-seeing God, to bring home to them right teaching as to the sacred and indissoluble nature and true purpose of the marriage-bond. The school, the home, the paper, the pulpit—all are needed for this work. That way alone lies the remedy. And bachelor-taxing and family-bonuses and such-like quackhead remedies are no better than spraying a cancer with lavender-water or dosing cholera morbus with pink pills.

### The Torpedo

The dramatic success of Japan over Russia in naval war has, even more than the success of the little yellow men on land, given the world an earnest of the fighting qualities of a nation that only thirty years ago started on a renaissance of unexampled swiftness. In the early days of the war relatively small havoc was wrought by the torpedo in the first naval attack on Port Arthur. But the news that still keeps filtering through the submarine wires has to a great extent retrieved the reputation of that engine of destruction when it gets squarely to work among the ships that fight upon the sea. In blood-letting inventions the world now moves with the speed of the Scotch Express. It seems a far cry back to the time when, in the American Civil War—a little over forty years ago—the torpedo was a crude bombshell tied to the end of a stick. In those days it had an uncanny trick of hoisting friend as well as enemy, with a serene but unpleasant impartiality. Sometimes the friend went up first—and farthest. By 1877 the torpedo had been so improved that it sank or damaged six Turkish and seven Russian vessels of war of various sorts and sizes. The French, in the Tonkin war of 1885, performed, with two ordinary steam cutters, a feat which furnishes an almost exact parallel with the hurried but (to men of the world's navies) somewhat disappointing work done by the two adventurous torpedoers that stole past Russian watch and ward into the harbor of Port Arthur seventeen months ago. They sank at her moorings a Chinese frigate of 3500 tons, and sent its crew to feed the sharks that prowl in the waters of the harbor of Shein. In the Cuban war, the 'Blanco Encalada' was sent to the bottom by a torpedo after a brief exchange of leaden incivilities that lasted only seven minutes.

But the torpedo of the Russo-Japanese war—with its two hundred pounds or more of high explosive—is a much more formidable dealer of destruction and death. The earlier form of this sinker of ships is to that used in the Straits of Tsushima pretty much what the old twelve-inch smooth-bore mortar—with its maximum range of 2500 yards—is to the modern twelve-and-a-half inch Canet gun, which sends a shell weighing 386 pounds, and charged with 275 pounds of high explosives, shrieking through the air to a distance of thirteen and one-eighth miles. Some of the worst damage done to the Russian ships in the Korean Channel was effected by twelve-inch guns that 'lobbed' high explosives among the upper works and knocked things to smithereens from a distance of five miles. When the torpedoers got to work, we are told that almost every messenger of destruction they sent out 'struck home.' In a little time they sent no fewer than seven warships to the bottom of the sea. All this seems to bear out the verdict

passed some years ago by a United States naval commission, which (says Bloch in his 'Modern Weapons and Modern War') 'came to the almost unanimous conclusion that torpedo-boats will certainly destroy an armor-clad if they escape destruction during the two minutes in the course of which the vessel attacked will be able to employ its quick-firing guns. But,' adds Bloch, 'the effectiveness of defence is weakened by the fact that in all navies the number of torpedo boats is from three to seven times greater than the number of armor-clads, and the loss of several torpedo-boats cannot be compared in gravity with the loss of a single armor-clad carrying an incomparably larger crew, and costing an incomparably greater sum.'

## ENCYCLICAL LETTER

ON THE

### TEACHING OF THE CATECHISM

The following Encyclical Letter on the Teaching of the Catechism, addressed to the Bishops of the world, has been issued by our Holy Father Pius X :—

Venerable Brethren,

Health and the Apostolic Benediction.

A time of great trouble and difficulty is this in which Our littleness has been raised by the inscrutable designs of Divine Providence to the office of Supreme Pastor of the whole flock of Christ. Long has the enemy been prowling round the fold, attacking it with such subtle cunning, that now more than ever seems to be verified the prediction made by the Apostle to the elders of the Church of Ephesus: 'I know that ravening wolves will enter in among you, not sparing the flock.' (Acts xx. 29.).

The reasons and causes of this religious decadence are being studied by those who still cherish zeal for the glory of God, and differing as they do in their conclusions, they point out, each according to his own views, various ways for protecting and restoring the Kingdom of God on earth. But to Us, Venerable Brethren, it seems that while other reasons may play their part, We must agree with those who hold that the main cause of the present lassitude and torpor, and of the most serious evils that flow from it, is to be found in the prevailing ignorance about Divine things. And this fully bears out what God Himself affirmed through the Prophet Osee: '... And there is no knowledge of God in the land. Cursing and lying and killing and theft and adultery have overflowed, and blood hath touched blood. Therefore shall the earth mourn and every one that dwelleth in it shall languish' (Osee iv. 1 ff.).

That there are among Christians in our time large numbers who live in utter ignorance of

#### The Truths Necessary for Salvation

is a common lament nowadays, and one that is unhappily only too well founded. And when We say among Christians We mean not only the masses and those in the lower walks of life, who are sometimes not to blame owing to the inhumanity of masters whose demands leave them little time to think of themselves and their own interests, but we refer also and even more especially to all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care or thought for religion. It is hard to find words to describe the dense darkness that environs these, and, more painful still, the indifference with which they regard it. Rarely do they give thought to the Supreme Author and Ruler of all things or to the teaching of the faith of Christ. Consequently they are absolutely without knowledge of the Incarnation of the Word of God and of the redemption of mankind wrought by Him, and of Grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacrifice and the Sacraments by which this grace is acquired and preserved. They fail to appreciate the malice and foulness of sin, and they have therefore no care to avoid it and free themselves from it. Thus they reach their last day in such a state that the minister of God, anxious to take advantage of the slightest hope of their salvation, is obliged to employ those final moments, which should be consecrated entirely to stimulating in them the love of God, in imparting a summary instruction on the things

indispensable for salvation—and even then it often happens that the invalid has become so far the slave of culpable ignorance as to consider superfluous the intervention of the priest, and to face calmly the terrible passage to eternity without reconciling himself with God. Our predecessor Benedict XIV., therefore, had good reason to write as he did. 'This we asseverate: that the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of these mysteries of the faith which must necessarily be known and believed by all who belong to the elect' (Inst. xxvi. 18).

This being so, Venerable Brethren, what wonder is it if we see to-day in the world, and not merely among barbarous peoples but in the very midst of Christian nations, a constantly

#### Increasing Corruption and Depravity?

The Apostle writing to the Ephesians admonished them. 'But fornication and all uncleanness or covetousness, let it not be so much as named among you, as become saints, or obscenity or foolish talking' (Ephes. v. 3, 4). But as the basis of this holiness and of the modesty that curbs the passions he sets supernatural wisdom: 'See, therefore, brethren, how you walk circumspectly, not as unwise, but as wise, redeeming the time, for the days are evil' (Ibid. 15-16).

And rightly so. For the human will has retained but little of that love of what is right and just which God the Creator infused into it and which drew it, so to speak, towards the real and not merely apparent good. Depraved as it has become by the corruption of the first sin, and hardly conscious of the existence of God, its Author, its affections are almost entirely turned to vanity and lying. The erring, blinded by perverse passions, has need therefore of a guide to point out the way and lead it back to the paths of justice so unhappily abandoned. This guide, not selected at random but designated especially by nature, is no other than the intellect. But if the intellect be itself lacking in true light, that is, in the knowledge of divine things, it will be the blind leading the blind, and both will fall into the ditch. Holy David, praising God for the light of truth which is flashed from Him on our minds, said: 'The light of Thy countenance, O Lord, is signed upon us' (Ps. lxxvii. 7). And he described the effect of this light when he added: 'Thou hast given gladness in my heart'—the gladness that fills the heart to make it run in the way of the Divine commandments.

All this becomes evident on a little reflection. For the doctrine of Jesus Christ reveals to us God and His infinite perfection with far greater clearness than does the natural light of the human intellect. What follows? That same doctrine commands us

#### To Honor God by Faith,

which is the homage of our mind, by hope, which is the homage of our will, by charity, which is the homage of our heart, and thus it binds and subjects the whole of man to his Supreme Maker and Ruler. So, too, only the doctrine of Christ makes known to us the true and most lofty dignity of man, by showing him to be the son of the celestial Father who is in heaven, made to his image and likeness and destined to live with Him in eternal bliss. But from this very dignity and from the knowledge that man has of it Christ deduces the obligation for all men of loving one another like brothers, as they are; commands them to live here below as children of light 'not in rioting and drunkenness, not in chambering and impurities, not in contention and envy' (Rom. xiii. 13); obliges them, too, to place all their solicitude in God, since He has care of us; commands us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting good of time. And, not to go too far into detail, is it not the doctrine of Jesus Christ which inspires in proud man the love of humility, which is the source of all true glory? 'Whosoever shall humble himself . . . he is the greater in the kingdom of heaven' (Matth. xviii. 4). From the same doctrine we learn prudence of the spirit, by means of which we are enabled to shun the prudence of the flesh, justice which teaches us to give everyone his due, fortitude which makes us ready to suffer all things, and by means of which we do, in fact, suffer all things with generosity for the sake of God and of our eternal happiness, and, finally, temperance, through which we find it possible to love even poverty, and actually to glory in the cross, and pay no heed to contempt. In fine

#### The Science of Christianity

is a fount not only of light for the intellect, enabling it to attain to truth, but of warmth to the will, whereby we raise ourselves up to God and unite ourselves with Him for the practice of virtue.

Not indeed that We mean to say that a knowledge of religion may not be joined with a perverse will and a bad life. Would to God that facts did not only too abundantly prove the contrary! But We do maintain that the will cannot be upright nor conduct good while the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become blind is certain to walk into the mouth of danger. Besides, there is always some hope for the reform of evil living as long as the light of faith is not wholly extinguished, whereas, if as a result of ignorance want of faith is added to corruption, the case hardly admits of remedy, and the road to eternal ruin lies open.

Such, then, being the unhappy consequences of ignorance in matters of religion, and such, on the other hand, the necessity and utility of religious instruction, seeing that nobody can fulfil the duties of a Christian without knowing them, it only remains to inquire as to whose duty it is to eliminate this ignorance from the minds of the people, and to impart to them a knowledge so essential on this point. Venerable Brethren, there can be no room for doubt, for this most important duty is incumbent on all who are pastors of souls. On them by command of Christ rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. 'I will give you,' God promised through Jeremiah, 'pastors after my own heart, and they will feed you with knowledge and doctrine' (Jer. iii. 15). Hence the Apostle St. Paul said: 'Christ sent me not to baptise, but to preach the Gospel' (1 Cor. i, 17), thus indicating that the first office of all those who are placed to rule in some measure the Church is to instruct the faithful.

We do not think it necessary to speak here of the sublime character of this instruction or to show how meritorious it is in the sight of God. Assuredly the almsgiving with which we alleviate the trials of the poor is highly praised by the Lord. But who will deny that a far greater measure of praise is due to the zeal and the labor expended in teaching and exhortation, not on the fleeting welfare of the body but on the eternal welfare of souls? In truth than this nothing is nearer or dearer to the heart of Jesus Christ the Saviour of souls, Who, through the lips of Isaias, affirmed of Himself: 'I have been sent to preach the Gospel to the poor' (Luke iv. 18).

For Our present purpose it will be better to dwell on a single point and to insist on it, viz., that for no priest is there

#### A Duty More Grave

or an obligation more binding than this one. Will anyone deny what knowledge ought to be joined with holiness of life in every priest? 'For the lips of the priest shall keep knowledge' (Mal. ii. 7). And the Church does in fact require it most rigorously in those who are to be raised to the sacerdotal ministry. And why this? Because it is from them that the Christian people are to learn, and it is for that end that they are sent by God. 'And they shall seek the law at his mouth for he is the angel of the Lord of Hosts' (Ibid.). Thus the Bishop in ordaining addresses the candidates for Orders in these words: 'Let your spiritual doctrine be as medicine for the people of God; let them be prudent co-operators of our order; in order that meditating day and night on this law they may believe what they shall read, and teach what they shall believe' ('Pont. Rom.').

If this is true of all priests, what is to be thought with regard to those who possess the title and the authority of parish priests, and who by virtue of their rank, and in a sense by contract, have the office of ruling souls? These, in a certain measure, are to be numbered among the pastors and doctors designated by Christ in order that the faithful may be no longer as children tossed to and fro and carried about by every wind of doctrine by the wickedness of men, but that 'doing the truth in charity they may in all things grow up to him who is the head, even Christ' (Eph. iv. 14, 15).

Hence the sacred Council of Trent, treating of the pastors of souls, lays down as their first and chief duty that of instructing the faithful. It prescribes that they must speak to the people on the truths of religion on Sundays and the more solemn feasts, and do the same either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others, to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents (Sess. 5 ch. 2 de ref; Sess. 22 ch. 8; Sess. 24 ch. 4 and 7 de ref.). And when the Sacra-

ments are to be administered, it enjoins upon them the duty of explaining their efficacy in the vulgar tongue to those who are about to receive them.

These prescriptions of the Sacred Council of Trent have been epitomised and still more clearly defined by Our Predecessor Benedict XIV. in his Constitution, 'Etsi Minime' in the following words: 'Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: first, that they address the people on divine things on feast days; and second, that they instruct the young and the ignorant in the rudiments of the law of God and of faith.' Rightly does that most wise Pontiff make a distinction between those two duties of the sermon, commonly known as the explanation of the Gospel and of the catechism. For it may be that there are some who, to save themselves trouble, are willing to believe that the explanation of the Gospel may serve also for catechetical instruction. This is an error which should be apparent to all. For the sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for adults. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished to be desired with simplicity by the faithful as newly-born children.

#### The Task of the Catechist

is to take up one or other of the truths of faith or Christian precept, and to explain it in all its parts; and since the scope of this instruction is always directed to amendment of life, he must necessarily institute a comparison between what is required of us by Our Lord and our actual conduct; and he should, therefore, by appropriate examples skilfully selected from the Holy Scriptures, Church history, and the lives of the saints, use persuasion with his hearers and point out to them how they are to shape their conduct, concluding with an efficacious exhortation in order that they may be moved to shun and detest vice and to practise virtue.

We are aware that the office of catechist is not much sought after, because, as a rule, it is deemed of little account and does not lend itself easily to the winning of applause. But this, in Our view, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those sacred orators who dedicate themselves with genuine zeal to the glory of God by the defence and maintenance of the faith, or by extolling the heroes of Christianity. But their labour presupposes labour of another kind, that of the catechist. Where the latter is wanting, the foundations are wanting, and they labor in vain who build the house. Too often it happens that ornate sermons, which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction, on the other hand, plain and simple though it be, is that word of which God Himself speaks in Isaiah: 'And as the rain and the snow came down from Heaven and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall my word be which shall go forth from my mouth; it shall not return to me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it.' The same, we think, is to be said of those priests who compose laborious books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many read these volumes and derive fruit in proportion to the toil and the wishes of those who wrote them? Whereas the teaching of the Catechism, when properly done, never fails to be of profit to those who listen to it.

For (we must repeat this truth in order to stimulate the zeal of the ministers of the sanctuary) there are to-day vast numbers, and they are constantly increasing, who are utterly ignorant of the truths of religion, or who have at most so little knowledge of God and of the Christian faith that they can live as idolaters in the very midst of the light of Christianity. How many there are, not only among the young, but among adults and even those tottering with age who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask 'Who is he . . . that I may believe in Him' (John iv. 36). And in consequence of this ignorance they make no crime of exciting and cherishing hatred against their neighbour, of entering into most unjust contracts, giving themselves up to dishonest speculations, possessing themselves of the property of others by enormous usury, and committing similar iniquities. They are actually ignorant that

#### The Law of Christ

not only forbids immoral actions, but condemns deliberate immoral thoughts, and immoral desires, so that even when they are restrained by some motive or other from abandoning themselves to sensual pleasures, they feed without any kind of scruple on evil thoughts, multiplying sins beyond the hairs of their heads. Nor, let it be repeated, are such to be found only among the poorer classes of the people or in country places, but in the highest walks of life, and among those who, inflated with knowledge, rely upon a vain erudition and think themselves at liberty to turn religion into ridicule and to 'blaspheme that which they know not' (Jud. 10).

Now if it is vain to expect a harvest where no seed has been sown, how can we hope to have better-living generations if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished throughout a large proportion of the people, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Nor will it do to say, in excuse, that faith is a free gift bestowed on each one at baptism. Yes, all who are baptised in Christ have had infused into them the habit of faith; but this most divine germ does not develop, or put forth great branches (Mark iv. 32) when left to itself, and as if by its own virtue. Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to bring it into action. So too the Christian, born again of the water and the Holy Ghost, has faith within him but he requires the word of the Church to fecundate it and develop it, and make it fruitful. Hence the Apostle wrote: 'Faith comes from hearing, and hearing by the word of God' (Romans x. 17), and to show the necessity of teaching he adds: 'How shall they hear without a preacher?' (Ibid.).

Now if all that has been said serves to show the supreme importance of religious teaching, supreme also must be Our solicitude in maintaining always in vigor, and in re-establishing where it may happen to have become neglected, the teaching of the catechism which Benedict XIV. described as 'the most useful of institutions for the glory of God and the salvation of souls' (Cons. 'Etsi Minime,' 13). Desirous, therefore, Venerable Brethren, of fulfilling this most important duty, imposed upon Us by the Supreme Apostolate, and of introducing uniformity everywhere in this most weighty matter, We do by Our Supreme authority, enact and strictly ordain that in all dioceses

#### The Following Precepts be Observed:

I.—All parish priests, and, in general, all those who have the care of souls, on every Sunday and feast day throughout the year, without exception, shall with the text of the catechism instruct for the space of an hour the young of both sexes in what everyone must believe and do to be saved.

II.—They shall, at stated times during the year, prepare boys and girls by continued instruction, lasting several days, to receive the sacraments of Penance and Confirmation.

III.—They shall likewise, and with special care, on all ferial days of Lent, and if necessary on other days after the feast of Easter, by suitable instruction and reflections, prepare boys and girls to make their first Communion in a holy manner.

IV.—In each and every parish the Confraternity of Christian Doctrine is to be canonically erected. Through this the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for the Catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both through zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiff.

V.—In large towns, and especially in those which contain universities, colleges, and grammar schools, let religious classes be founded, to instruct in the truths of faith and in the practice of Christian life the young people who frequent those public schools from which all religious teaching is banned.

VI.—Considering too, that especially in these days adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall, in addition to the usual homily on the Gospel delivered at the parochial Mass on all days of obligation, explain the Catechism for the faithful in any easy style, suited to the intelligence of their hearers, at such time of the day as they

may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer, and the Precepts of the Church.

This, Venerable Brethren, We do prescribe and command by virtue of Apostolic Authority. It now rests with you to put it into

#### Prompt and Complete Execution

in your dioceses, and by all the force at your command, and to see to it that these prescriptions of Ours be not neglected, or what comes to the same thing, carried out superficially. And that this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but with simplicity of heart and in the sincerity of God (II. Cor. i. 12), imitating the example of Jesus Christ who though 'he revealed mysteries hidden from the beginning of the world' (Matth. xiii. 35) yet spoke always 'to the multitudes in parables, and without parables did not speak to them' (Ibid 34). The same thing was done also by the Apostles taught by Our Lord, of whom the Pontiff Gregory the Great said: 'They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous' (Moral. II. xviii. chap. 26). In matters of religion the majority of men in our times must be considered as ignorant.

We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation; on the contrary, it requires it more than any other kind. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist able to impart instruction in a manner entirely worthy of praise. It must, therefore, be carefully borne in mind that whatever facility of ideas and language a man may have inherited from nature, he will never be able to teach the Catechism to the young and the adult without preparing himself thoughtfully for the task. It is a mistake for a man to suppose that, owing to the rudeness and ignorance of the people, he may perform this office in a careless manner. On the contrary, the more uncultured the hearers,

#### The Greater is the Necessity

for study and diligence to bring home to their minds those most sublime truths, so far beyond the natural understanding of the multitude, which must yet be known by all the learned and the unlettered alike, in order that they may attain eternal salvation.

And now, Venerable Brethren, be it permitted Us to close this letter by addressing to you these words of Moses: 'If any man be on the Lord's side, let him join with me' (Ex. xxxii. 26). We pray and conjure you to reflect on the ruin of souls which is wrought by this one cause, ignorance of divine things. Doubtless you have established many useful and praiseworthy undertakings in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, all the assiduity that is possible for you, see to it that the knowledge of Christian doctrine thoroughly penetrate and pervade the minds of all: 'Let every one,' these are the words of the Apostle St. Peter, 'as he has received grace, minister the same one to another, as good stewards of the manifold grace of God' (1 Peter iv. 10).

Through the intercession of the most Blessed Immaculate Virgin, may your diligence and your energy be rendered fruitful by the Apostolic Blessing which, in token of Our affection and as an earnest of Divine favors, We impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's on the 15th day of April, MDCCCXV., in the second year of Our Pontificate.

PIUS X., POPE.

'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.

For Bronchial Coughs take  
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## Diocesan News

### ARCHDIOCESE OF WELLINGTON

A Solemn Requiem Mass, Coram Episcopo (writes an esteemed Wellington correspondent), was celebrated in St. Joseph's Church at 9 o'clock on Wednesday, June 7, for the repose of the soul of the late Very Rev. Father Antony Martin, Superior-General of the Marist Fathers. His Grace the Archbishop was present in the sanctuary. Very Rev. Father Keogh, S.M., Rector of St. Patrick's College, was celebrant, Rev. Fathers Hills and Graham being deacon and subdeacon respectively, and Rev. Father Venning master of ceremonies. The Ven. Archdeacon Devoy, the Very Rev. Fathers Lewis, V.G., McDermott, C.S.S.R., Lane, and Rev. Fathers O'Shea (Danevirke), T. O'Shea, O'Reilly, Tymons, O'Dwyer, were in the sanctuary, and Rev. Fathers Holley, Ainsworth, Delach, Bartley, and Kimbell were in the choir. His Grace the Archbishop pronounced the absolution. There was a large congregation present, including the college pupils.

### Palmerston North

(From our own correspondent.)

June 4.

The local branch of the H.A.C.B. Society met on Tuesday last, three members being initiated and five candidates proposed. Everything is ready for the annual social on Wednesday next, and judging by the sale of tickets there will be an unusually large attendance. The energetic secretary, Mr. Albert Rickard, is on the sick list at the time of writing, but I trust he will be sufficiently recovered to take charge that night.

On Saturday last the Wellington Comedy Club paid their first visit to Palmerston, when the Irish play, 'The Emerald Isle,' was staged in the Zealandia Hall with signal success. Several of the Club displayed undoubted talent, and those who had the pleasure of listening to them were very pleased, and had the weather been favorable a much larger audience would have been present. The company, assisted by five of our best local amateurs, Mrs. J. Russell, and Misses Lily White and Clifford, rendered a splendid programme of sacred items after Vespers on Sunday, the proceeds being in aid of St. Patrick's Choir.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 12.

The choir of St. Mary's Church, Manchester street, intend giving a concert on June 29 at Lyttelton in aid of the fund for erecting a Catholic hall there under the auspices of the local Conference of the Society of St. Vincent de Paul.

His Lordship the Bishop, accompanied by the Rev. Father Cooney, visited on Saturday last H.M.S. 'Challenger,' the latest addition to the Australasian Squadron, now in Lyttelton Harbor. Among the ship's company of this warship are sixty Catholics, mostly of Irish nationality.

On Sunday last (Pentecost Sunday) there was Pontifical High Mass in the Cathedral. His Lordship the Bishop was celebrant, the Very Rev. Vicar-General assistant priest, Rev. Father Mahoney deacon, and Rev. Father O'Connell subdeacon. There were Pontifical Vespers at which the Bishop officiated and preached on the subject of the day's festival.

At the termination of the ceremonies in the Cathedral on Sunday evening, his Lordship the Bishop referred to the attitude of the hierarchy of New Zealand in regard to recent events in which they had been much criticised. Anything of the so-called 'unsectarian' or 'undenominational' order undertaken to advance the virtues, especially the cardinal virtues, was not calculated to do any lasting good. The greatest good possible in such connections was accomplished by our visiting missionaries, and our own priests in the confessional, and by our Bishops and priests by word and example. Spasmodic efforts on the part of anyone were of no avail. The great virtue of temperance could be obtained only by frequentation of the Sacraments, prayer, and self-sacrifice.

After the usual practice last week the members of St. Mary's choir adjourned to the presbytery, Manchester street, and presented the conductor, Mr. W. H. Corrigan with a silver-mounted baton, an easy chair, and a 'pelican' pen for music copying purposes. In asking Mr. Corrigan's acceptance of the gifts on the choir's be-



half, the Rev. Father Marnane alluded to the many valued services rendered to the Church by Mr. Corrigan, the numerous successful public gatherings promoted by him, and the excellent state of efficiency attained by the choir under his direction. Mr. Corrigan, in gratefully acknowledging the unexpected kindness of the choir as proved by the valuable gifts made him, expressed appreciation of the good spirit existing, which, coupled with their cheerful willingness to undertake the task allotted them, rendered progress possible in the past and augured Timaru representation.

The first regular monthly meeting of the Cathedral Christian Doctrine Confraternity was held on Sunday afternoon at the conclusion of the children's instructions. There was a full attendance, and the president (Mr. M. Garty) presided, and several honorary members were elected. The greatest number so far recorded on the children's roll of attendance was 261, and excellent progress was reported. The spiritual director, the Rev. Father O'Connell, who was thanked for his gift of regalia to the teachers, spoke at some length on the work already done and the inevitable good results to be anticipated. He incidentally referred to the latest Encyclical of our Holy Father the Pope on the subject of Christian Doctrine, whose desires in this regard had been anticipated in the Christchurch Cathedral. It was resolved to have a distribution of awards to the classes quarterly if possible, as a sure means of attaining proficiency and regularity.

### Timaru

(From our own correspondent.)

June 12.

A presentation took place in the sacristy last Friday week after devotions, when Master M. O'Meeghan, on behalf of the altar boys, asked Father Le Floch, their chaplain, to accept a handsomely mounted serviette ring, as a testimony of their respect and esteem.

Some new candidates for Parliamentary honors are coming forward in this district for the next election. Mr. W. Jeffries, a prominent and popular Temuka gentleman, will contest the Geraldine seat, and Mr. Rolleston, of the legal firm of Tripp and Rolleston, Timaru, will probably stand against the Hon. W. Hall-Jones for the Timaru representation.

A prominent young Catholic, Mr. J. Connor, left here for Christchurch last week, on promotion from the Timaru branch to the head office of the N.Z. Flour Millers' Association. Prior to his departure Mr. Connor was the recipient of a handsome presentation from his many friends. At the meeting of the Hibernian Society on Tuesday night, in accepting his resignation as assistant secretary, it was unanimously agreed, on the motion of Mr. M. F. Dennehy, that the branch express its regret at losing the services of an efficient officer, and it wished him every success in the City of the Plains.

The Friendly Societies of this town are to be congratulated on the good feeling and brotherhood which exists among them. To foster and strengthen this desirable state of things and also to help to pass the winter evenings, they have subscribed for a challenge cup to be competed for in a card tournament, the winning society to hold it for one year, to become its property altogether if won twice in succession or three times at intervals. The Hibernians played their first match against the Foresters on Thursday last in Izard's Tea Rooms, and won by seven games. Bro. Dennehy for the Hibernians and Bro. Whyte for the Foresters called for three hearty cheers for their opponents, and a pleasant evening was brought to a close by light refreshments.

### DIOCESE OF AUCKLAND

(From our own correspondent.)

June 9.

Rev. Father Benedict, O.P., is now at St. Patrick's presbytery, and continues to improve slowly.

The oratorio 'Elijah' will be given by St. Patrick's choir next Monday evening in aid of the Cathedral improvement fund.

Rev. Father McGuinness, with the aid of his parishioners, is contemplating the erection of another church in his large parish.

Another stained glass window is to be added to St. Patrick's Cathedral. It is the gift of a well known family of the parish.

Last evening in the Federal Hall another of the series of progressive euchre parties, in connection with St. Patrick's parish, was successfully carried through.

Last Monday Bishop Lenihan took the Right Rev. Dr. Grimes for a trip through the city and suburbs on his motor car. Dr. Grimes left for the south by the 'Zealandia' last Tuesday.

Last Monday evening in the Hibernian Hall a very successful social gathering, in aid of the funds of the Sacred Heart parish, Ponsonby, was held. The attendance was satisfactory, and the efforts of the committee tended to make the affair very enjoyable.

Rev. Father Mahoney has assumed charge of Onehunga parish, and next Sunday evening he will be received by his people, when addresses of welcome to him will be presented from the parishioners and the local branch of the H.A.C.B. Society.

Exposition of the Blessed Sacrament took place after last Mass on Sunday at the Cathedral. Solemn High Mass was celebrated by Rev. Father Edge, Rev. Fathers Holbrook and Cahill being deacon and sub-deacon respectively. In the evening their Lordships the Bishop of Auckland and the Bishop of Christchurch were present at Vespers, when the Right Rev. Dr. Grimes preached a very impressive sermon on the Blessed Eucharist. A procession of the Blessed Sacrament followed.

## THE SEE OF ROCKHAMPTON

His Grace the Archbishop of Brisbane presided at the meeting of the priests of the diocese of Rockhampton entitled to vote for a successor to Bishop Higgins. The voting (says the 'Catholic Press') resulted as follows:—

Right Rev. J. D. Murray, O.S.A., D.D., Vicar-Apostolic of Cooktown—Dignissimus; Very Rev. Father W. J. Walsh (Townsville)—Dignior; Rev. Father J. Duhig (Brisbane)—Dignus.

The names will be forwarded for the consideration of the Holy See, and the appointment will be made by his Holiness the Pope within a few months.

His Lordship Dr. Murray was, like Bishop Higgins, born in Westmeath, and they were schoolboys together. Years later Bishop Murray studied under Dr. Higgins at Navan; then he joined the Augustinians, and completed his studies at Rome. After his ordination he labored on the London mission; then he went to Queensland, where he labored under the late Bishop Hutchinson, in the Cooktown vicariate. He was afterwards appointed prior of the Augustinian monastery at Echuca, where he remained until he was appointed successor to the late Dr. Hutchinson. He was consecrated Bishop on July 3, 1898, in the Bendigo Cathedral. He is an eloquent preacher.

The Very Rev. Father Walsh is a native of Clonmel, County Tipperary. On coming to Australia he spent five or six years on the mission in Brisbane. Over twenty years ago he went to Townsville, and has been in charge of that important parish ever since. On the death of Dr. Cani he was appointed administrator of the diocese, and on the translation of Bishop Higgins he was appointed to the same responsible position. The climate of North Queensland is said to be deadly, but Father Walsh looks as fresh as any priest in Ireland. No man is more beloved in the diocese.

Father Duhig is the youngest priest ever nominated for the Bishopric in Australia. He is only in his thirty-fourth year. He is a native of Limerick, Ireland, but went to Queensland with his mother and some of the members of his family when he was quite young. Another brother went to Chicago, where he occupies a distinguished position. A few years ago he was in Australia on a visit to his family, and the mother died shortly after his departure. Father Duhig received his early education from the Christian Brothers, Brisbane; thence he went to Rome, where he studied at the Irish College, under Dr. Kelly, now Coadjutor Archbishop of Sydney. His first mission was in Ipswich, Queensland, where he labored until a few months ago, when he was appointed administrator of St. Stephen's Cathedral, Brisbane. He is a great organiser, and an able and zealous priest.

It was Mrs. Rooney, who, with Mrs. Wise, presided over the refreshment stall at the recent Convent bazaar in Oamaru.

Messrs. Louis Gilie and Co., Australian 'General Catholic Depot, Melbourne and Sydney, have a list of books for June in our advertising columns.

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.

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**Musical Instruments**

Of the Highest Grade at the LOWEST POSSIBLE PRICES.  
Their Stock comprises  
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TIMARU & LONDON.**

Mention 'Tablet' when writing.

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CARRIAGE PROPRIETORS,  
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Ladies' and Gents' Riding Hacks, Single and  
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Vehicles ON HIRE at reasonable rates.

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MONUMENTAL WORKS,  
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Great Reduction on former prices.

Tombstone etc., made to order. Any  
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Concrete Kerbing, Iron Railing, Baptis-  
mal Fonts, House Carving, etc.

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**Ho'ds the Fort**

The following Telegram was sent to the RIGHT HONOURABLE MR. SEDDON  
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29th August, 1904.

"We are in no way connected with any MILLING TRUST, COMBINE, or ASSO-  
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"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  
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"Telegram noted; satisfactory to know that someone will hold the fort in th  
"interim."

R. J. SEDDON.

2nd September, 1904.  
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Grain & Produce Season, 1905.

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desires to inform the public he still  
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Dunedin, 1st May, 1905.

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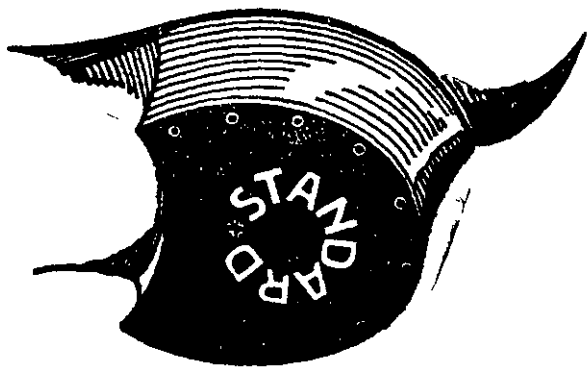
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## Irish News

### ANTRIM—Launch of a Big Vessel

Messrs. Harland and Wolff launched from their yard at Belfast on April 20 the steamer 'Amerika,' for the Hamburg-American line. The ceremony was witnessed by several thousand persons, including the Marquis of Londonderry, Sir Edward Carson, Solicitor-General for England, and Mr. Walter Long, Chief Secretary for Ireland. The 'Amerika,' which is the heaviest ship in the world, is intended for the Hamburg and New York service, calling at Dover and Cherbourg.

### A Settlement

The differences which have divided the Nationalists of Belfast for so many years seem likely soon to disappear. The executives of the Catholic Association and the United Irish League of the city have taken steps to achieve this most desirable object.

### A Sad Occurrence

Three sisters, named Ellen, Mary, and Margaret Allen, who resided at Kildrum, a short distance from Ballymena and Kells, were taken ill some time ago one after another, and died within a short time of each other (says the Belfast 'Irish Weekly' of April 22). It was certainly a sad sight to see the three lying dead in the one house together, and it was no less a touching one to witness their funeral, which took place at the same hour on the same day.

### CORK—A Loss to Education

The death of Rev. Brother Shine, Superior-General of the Presentation Brothers, took place on Thursday, April 20, at Cork. Deceased was a man of rare ability, which he devoted ungrudgingly to the cause of education, with splendid results. The Most Rev. Dr. O'Callaghan, Bishop of the diocese, presided at the funeral obsequies.

### A Liberal Subscription

The Most Rev. Dr. Browne, Bishop of Cloyne, has given a liberal subscription towards the building of a new hall for the Queenstown Young Men's Society.

### DONEGAL—The Late Member

The late Mr. William O'Doherty, M.P. for North Donegal, whose death was reported a few weeks ago, was one of the youngest members of the Nationalist party, and of the House of Commons. He was born in County Donegal in 1868, and was therefore only 37 years old at the time of his sudden death. He was educated at St. Columb's College, Londonderry, and, trained for the legal profession, was admitted to practice as a solicitor in 1893. A year later he became coroner for Innishowen, and married a daughter of Mr. William Mitchell, ship-owner. In 1896 Mr. O'Doherty entered municipal life as a member of the Londonderry Corporation, and at the last general election was returned to the House of Commons for North Donegal.

### DOWN—The Bann Drainage

Sir Alexander Binnie, President-elect of the Institution of Civil Engineers and Chief Engineer to the London County Council, has been appointed by the Irish Government to make further investigation and report on the drainage of Lough Neagh and the River Bann. The Under-Secretary, in informing Mr. Thomas Sinclair, hon. secretary of the Bann Drainage Conference Committee, of the appointment, says the Lord Lieutenant desires to point out that the appointment of this eminent engineer at the Government's expense does not necessarily commit the Government to making a grant towards the execution of a drainage scheme.

### DUBLIN—The Irish Martyrs

His Grace Archbishop Walsh of Dublin has received special congratulations from the Prefect of the Congregation of Rites on his report concerning the evidence collected regarding the lives of the Irish Martyrs. The documents submitted by the Archbishop are now being translated.

### An Upright Judge

At his residence, Simmonscourt, Donnybrook, on April 21, County Court Judge Waters passed to his eternal reward at the age of seventy-eight. His death is regretted by everyone in Ireland who values probity and sterling worth. A devout Catholic and Home Ruler, he never wounded the susceptibilities of those who differed from him, and he meted out justice impartially to all classes, showing in his person how mistaken are those who act on the principle that Irishmen professing the ancient Faith and loving their native land are unfit for self-government. Deceased was one of the

oldest members of the St. Vincent de Paul Society in Ireland, and held the office of president of the Superior Council from 1889 to 1896. His eldest son, who had a large practice at the Bar, relinquished the profession, and entered the Jesuit Order, but died shortly after his ordination. Another son is Registrar in the Court of Admiralty, a position which he fills with much credit to himself. The funeral, which took place at Glasnevin, was attended by an immense gathering of the citizens.

### A Palatial Mansion

Mr. Richard Croker's palatial mansion near Dublin will soon be ready for occupation. It will certainly be an ideal retreat. Commanding a magnificent view of Dublin Bay and the Hill of Howth, it is at the same time quite near to the famous Leopardstown racecourse, where Mr. Croker's horses will frequently be seen, and within easy distance of the city of Dublin itself.

### St. Vincent de Paul Society

Some idea of the work done by the St. Vincent de Paul Society in Dublin (writes a correspondent) may be gathered from the fact that during last year the different conferences in the city visited and relieved, without religious distinction, 8096 families, consisting of 35,232 individuals. Their efforts at a time when sickness was so rife, work so scarce, and the weather so inclement, saved many a respectable family from the keenest distress, and possibly from the degradation of the workhouse. In addition to this good work, the Society has also established a Penny Savings Bank at Corn market, which is conducted and managed gratuitously by members. At the Society's Orphanage in Glasnevin 136 boys are educated, clothed, and fed. The Society also attends to the wants of poor working boys through means of night schools, at which members of the Society attend during the session and help to impart a sound religious and secular education, also endeavoring to procure them suitable employment on leaving school.

### Increase of Temperance

That the drink traffic is declining (writes a correspondent) was very apparent in Dublin during the Easter holidays. The great majority of those on pleasure bent shunned the public-houses. Scarcely an intoxicated person was to be seen in the streets. Further evidence in the decline in the liquor traffic is to be found in the financial condition of many of the large manufacturing concerns. The Dublin City Distillery, for instance, is in the hands of a receiver. The Phoenix Brewery, once a thriving concern, has not been paying for years, and is now up for sale. Messrs. William Jameson and Co., George Roe and Co., and the Dublin Whiskey Distillery Co., three old-established and at one time very flourishing concerns, have paid no dividend to their shareholders, either ordinary or preference, for years past. These are facts which there can be no gainsaying. They show clearly that the wave of sobriety is increasing.

### KERRY—A Practical Suggestion

At the suggestion of Rev. C. Brennan, Killarney, the Guardians of Kenmare Poor Law Union have decided that in future all their letters shall be addressed in Irish.

### Demise of a Religious

Sister Mary Austin, of the Convent of Mercy, Tralee, died recently at Balloonagh Convent. Deceased, who was in her 71st year, had been in failing health for some time. She was a native of Dingle, and a sister of Mr. Thomas O'Donoghue, J.P., of that town.

### The O'Donoghue Estate

The O'Donoghue of the Glens has sold his Kerry estate at 20 years' purchase of first term rents and 23 years' purchase of second, equivalent to a reduction of 7s and 5s in the £ respectively. There are other reductions in regard to arrears.

### Clerical Appointment

The Most Rev. Dr. Mangan, Bishop of Kerry, has promoted the Rev. J. Brick, Adm., Fossa, to the pastoral charge of Kilcummin.

### Death of Two School Teachers

Widespread regret was felt in Cahirciveen and neighborhood at the death, within a few days of each other, of two well known and highly esteemed retired National teachers—Mr. Michael Barry, late teacher of the Imelaghmore National School, and Mr. Jeremiah Finnegan, late of Coars National School.

### KILDARE—A Priest Passes Away

The death took place about the middle of April of Very Rev. Archdeacon Germaine, P.P., V.F., Athy. Deceased, who had reached an advanced age, was a son of the late Mr. and Mrs. Germaine, Moone, County Kildare. He had many relatives in the Church.

**LIMERICK—Death of a Priest**

Mr. John Costelloe, of Greybridge, Meanus, County Limerick, has received a cable message conveying the sad news of the death of his son, which occurred at Kansas City on Sunday, April 9. The deceased, who was only 35 years of age, had a very successful career in his missionary labors, having been pastor of the Church of the Immaculate Conception at Lexington, Missouri, for close on a decade.

**WATERFORD—The University Question**

At a distribution of prizes at Waterford the Bishop of Waterford referred to the University question and the recent speech of Mr. Balfour on the subject. He believed that by a long, united, determined, and universal agitation the Irish people would win their rights in this matter.

**GENERAL****The Land Purchase Act**

According to a return issued by the Land Commission the total amount applied for by tenants for the purchase of their holdings up to the end of February was £15,797,157. It has taken sixteen months to sanction sales amounting to five millions. At that rate it will take over four years to complete the sales already agreed to.

**Not Encouraging**

Writing to the newly-formed Irish Industrial Development Association at Tullamore, Messrs. Gallaher, Belfast, say: Respecting tobacco culture in Ireland there are no statistics on this subject except that last year there were 20 acres of tobacco grown in Ireland. We have seen it, as well as former lots of tobacco grown in this country, and we are sorry to say that the most enthusiastic Irishman would not dare to smoke it by itself, and it would require to be largely mixed with other growths to make it palatable. This is caused largely by the fact that the qualities suitable for the growing of tobacco are not naturally in the soil of Ireland, and then we have not the proper climate to mature it. Artificial means should be used for drying it, but seeing that you have not the proper qualities in the soil, you cannot produce good tobacco. Later on we may be able to let you see some of the Irish-grown tobacco, so that you may be able to judge for yourselves. There is about £500,000 worth of manufactured tobacco sold in Ireland every year that is not manufactured in Ireland, which means the loss of about £50,000 a year to the Irish people in wages.

**The Chief Secretary and his Colleague**

Recent events go to show (says the 'Catholic Times') that the Right Hon. Walter Long and Sir Antony MacDonnell are working on distinctly separate lines. The former has been down to Belfast, where he was the guest of Lord Londonderry, who introduced him to a large gathering of Orange lambs in the Ulster Hall. The honorable gentleman did his utmost to win their favor, with what success remains to be seen. While the Chief Secretary was thus engaged, the Under-Secretary was away in the West visiting the congested districts and seeking the opinions of bishops, priests, and people undismayed by the threats which have again and again been hurled against him. Sir Antony has had the temerity to approach the Bishops of Galway and Clonfert, various clergymen, and even the president of the United Irish League Executive in North Galway, with whom he had a long interview. Needless to say the Orange fraternity are furious at his open contempt of their pious opinions. The Dublin Grand Lodge have met, and passed a solemn resolution demanding his removal from the position of Under-Secretary; they further protested against any attempt to entertain Mr. Long until this was done.

Boston now has two Catholic women editors. Miss Katherine E. Conway has been made editor-in-chief of the 'Boston Pilot,' a promotion in every way deserved. The other editor is Miss Mary B. O'Sullivan, under whose capable direction 'Donahoe's Magazine' has, during recent years, proved a distinct success. No doubt the ancient Puritans would have been amazed at the spectacle of women editing religious journals, could they have looked into the future.

Put this in your note book for coming harvester. Morrow, Bassett, and Co., Dunedin, are now booking orders for Donaghry Gold Medal Flax Binder Twine at 4½d per lb cash delivered at nearest railway station. We advise all farmers to book now and save money.

Woods' Great Peppermint Cure,  
for Coughs and Colds never fails. 1s 6d.

**People We Hear About**

Mr. Charles Bonaparte, barrister, Baltimore, and grand-nephew of Napoleon, has been appointed United States Secretary of the Navy. Mr. Bonaparte is one of the leading Catholic laymen of America.

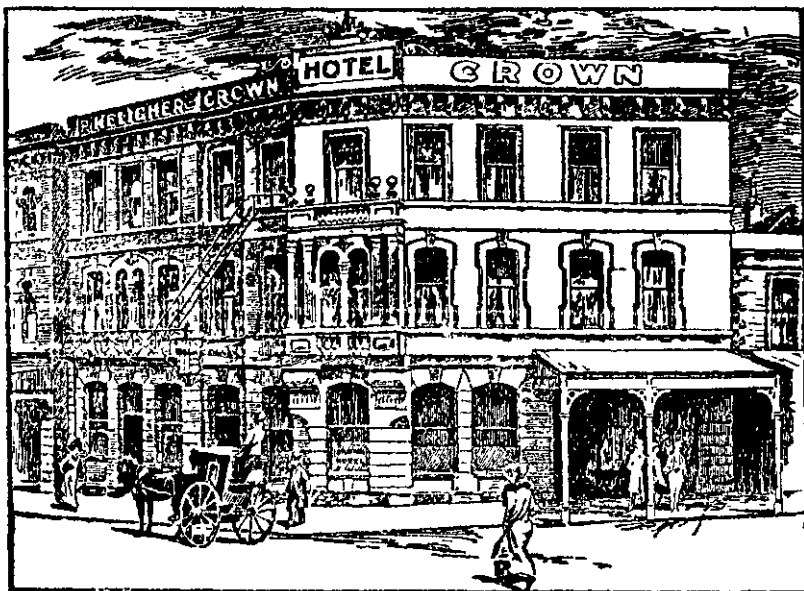
Mr. Thomas B. Fitzpatrick, upon whom the Laetare Medal has this year been conferred by the Notre Dame University, is a Boston man, and the National Treasurer of the United Irish League of America.

F. Marion Crawford, the famous author and traveler, was at a dinner in New York some time ago, and was presented by the host as 'Mr. Crawford' to a smartly dressed young woman, who did not suspect his identity. They chatted for half an hour, and later the host asked the lady what she thought of his friend Crawford. 'Oh, so, so,' she replied. 'He's handsome and lazy and conceited, you know, and all that, but he strikes me as being quite shallow and sadly lacking in knowledge of the world.'

Lord Bray, whose annual prizes for proficiency in Scriptural studies have just been awarded with the approval of the Pope, is a peer whose studious habits, out-of-the-way learning, love of retirement, and decidedly original and unconventional views on many subjects recall in some ways the striking personality of the late Marquis of Bute. Like Lord Bute, Lord Bray is an Oxford man and a convert to Catholicism, and, like him, he married a member of an ancient Catholic house. His Lordship has added to his family mansion a singularly beautiful Catholic chapel, in the purest Italian style. His London house is in Buckingham Gate, within a stone's throw of the Westminster Cathedral, whose elaborate services he much appreciates.

Sir John Knill Bart., D.L., J.P., is London's only Catholic Alderman. He is the son of the late Sir Stuart Knill, who was the first Catholic Lord Mayor of London since the 'Reformation,' and who commanded great respect during his tenure of that office in 1892-3. The present baronet was born at Blackheath on September 4, 1856, and was educated at Beaumont College, Windsor, and afterwards at Feldkirch, in Austria. He is the head of the great firm of John Knill and Co., wharfingers, Cox's Quay, London Bridge, whose business was established by his grandfather in 1827, and is a Justice of the Peace and a D.L. of the City of London. He is Alderman for the Bridge Ward, was elected to the Common Council in 1903, and made Alderman in 1907. He is a Liveryman of the Goldsmith's Company; Liveryman and on the Court of the Plumbers Company, and Master of the same, 1902; has been a member of the Blackheath Board of Guardians, and is a director of the Mercantile Branch of the Royal Insurance Company, and a member of the Point House Club, Blackheath.

With reference to a paragraph which appeared in our issue of May 18, a correspondent writes.—I noticed your paragraph about the purchase by Lord Howard of Glossop of the last inch of the property of the McDonnells of Clantanald, and the few words given as to how the estate of Loch Shiel came into Lord Howard of Glossop's hands. Perhaps I am the only person now alive who knows the history of Loch Shiel and Dorlin House. Mr. Hope-Scott, after his marriage with Lady Victoria Howard, a daughter of the Duke of Norfolk, under arrangement with Lady Victoria, purchased one half of Ardnamurchan, where the old religion has never yet been extinguished, and commenced the building of Dorlin House. It was intended, in the event of Lady Victoria surviving Mr. Hope-Scott, to make a settlement of religious ladies there under the charge of Lady Victoria. It happened that Lady Victoria died before her husband. Then the Howards of Glossop took up the work of looking after the Catholics of Loch Shiel and Ardnamurchan. That they have done so is well known. I know that after Mr. Hope-Scott acquired Loch Shiel the influx of ejected crofters upon his property, all of them Catholics without means, from other parts of Ardnamurchan, was enormous. Mr. Hope-Scott, a Parliamentary Barrister in large practice, could not personally inquire into the circumstances, and I, by request of his cousin, spent three months in that district finding out for Mr. Hope-Scott the condition of the people. I am not a Catholic, and I had to make a long journey to Fort William, where a priest resided. To him I explained my mission, and he kindly came with me to Shiel Bridge, a distance of more than 40 miles, stayed with me two days, and established my character as an honest man. After that every West Highlander could speak English. I do not know whether the present proprietor of Loch Shiel derives any revenue from the property. I know that Mr. Hope Scott never did.



# CROWN HOTEL

RATTRAY STREET, DUNEDIN

## P. KELIGHER,

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.

COMMERCIAL ROOM,  
LADIES' DRAWING ROOM,  
BILLIARD ROOM, &c

**BOTTLED ALE & STOUT.**

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.

## IN MEMORIAM.

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

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

Designs Sent on Application.

**THOMSON & CO.,**

MORAY PLACE,  
(opposite First Church).

## Branson's Hotel

Corner of KING & ST. ANDREW STS.

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

Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement.

## 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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Hotelkeepers and .

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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  
Staffordshire House**

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**MACALISTER AND CO**

(J. J. HISKENS),

CHEMISTS, INVERCARGILL.

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

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

P.O. Box 120, Telephone 90  
**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.

# 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 **HORNSBY-AKROYD OIL ENGINES.** Send for our new 1905 Catalogue.

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

—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

## Marseilles Red Roofing Tiles

(SALES IN NEW ZEALAND ARE INCREASING EVERY MONTH

**Light, Cool, Watertight, Everlasting, Inexpensive.**

**Uniform Colour throughout. Every Roof Guaranteed**

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

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

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

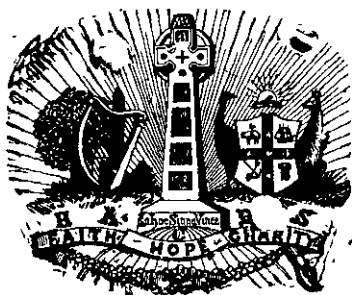
The most **PICTURESQUE ROOF** for either Private or Public Buildings.

**WUNDERLICH'S PATENT ZINC CEILINGS**, Cheapest, Safest, and most Artistic.

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Dunedin, Wellington, Christchurch,  
Auckland, and Invercargill.



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

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

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

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

W. KANE,

District Secretary,

Auckland

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Is the Foundation of Industrial  
Wealth.

An Invention skilfully and scientifically Patented is  
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GREY STREET, WELLINGTON.

Auckland, Christchurch, Dunedin, Invercargill.

## CLARENDON HOTEL, AUCKLAND

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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## A1 HOTEL, HOKITIKA.

MRS ELLEN KIDD ... Proprietress.

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  
and comfortable Under-  
clothing, see that you get

## Mosgiel

## Commercial

### PRODUCE.

London, June 9.—The wheat markets are quiet but steady; 31/6 was bid for an Australian cargo off the coast, and 31/6 to 32/3 for cargoes afloat.

Butter: Dull, and unchanged. The rain has checked the demand. There are but small offerings of colonial butter.

Wellington, June 12.—The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated London, June 10: 'No alteration in mutton market since last week's report. Lamb market steady, high prices restricting business, scarcity prime quality lamb. No change in price. No alteration in the beef market since last week's report. Butter market firm, with good demand. Average price choicest New Zealand butter to-day is 97/- per cwt. Cheese market rather more active. Average price finest New Zealand cheese to-day, 52/-. Hemp market dull, poor business being done. Price New Zealand hemp, good fair Wellington grade, on spot to-day, per ton, £26; July-August shipments, £27. Price Manila hemp, fair current grade, on spot to-day, per ton, £37. No alteration in the cocksfoot seed market.'

Wellington, June 12.—The New Zealand and African Steamship Co., which holds the contract for the West of England service, announces a reduction of butter freights for ports in the west of the United Kingdom from 3d to 9-16d per lb.

Invercargill prices current.—Wholesale—Butter, farm, 8d; separator, 10d; butter factory, pats, 1 1/4. Eggs, 1/6 per dozen. Cheese, factory, 6 1/4. 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, 1/- per cwt. Retail—Farm butter, 10d; separator, 1/-; butter, factory, pats, 1 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, 10/6 per bag. Bran, 5/- Chaff, 1/9. Potatoes, 14lb for 1/-.

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

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue was a large one, and with fair competition from a good attendance of buyers, nearly all lines on offer, with the exception of chaff, which was in full supply, were quitted at quotations. Prices ruled as under:—

Oats.—There has been a steady demand for shipment for all consignments of good feed quality. Garters are most in favor, but sparrowbills and other short oats also have good inquiry. Prime milling and seed lines have fair demand from buyers for these classes. Quotations: Seed lines, 1/9 to 2/-, prime milling, 1/8 1/2 to 1/9; good to best feed, 1/7 to 1/8; inferior to medium, 1/5 to 1/6 1/2 per bushel (sacks extra).

Wheat.—Prime milling lines have rather more attention, but at present holders show little disposition to sell at current values. Medium qualities are not inquired for, but fowl wheat has better sale at quotations. Quotations: Prime milling, 3/- to 3/2; medium, 2/10 to 2/11; whole fowl wheat, 2/8 1/2 to 2/9 1/2; broken and damaged, 2/6 to 2/8 per bushel (sacks extra).

Potatoes.—Although a fair quantity came forward for Monday's sale, consignments during the past week

have been exceptionally light, and prices have again slightly advanced. Quotations: Good to choice white potatoes, £6/10/- to £7; prime Derwents, £6/5/- to £6/15/-; medium qualities, £5/15/- to £6/5/- per ton (sacks in).

Chaff.—Monday's market was heavily supplied with medium to best quality. There was a slackening in the demand from local buyers, and consignments were correspondingly difficult to quit, late quotations being only maintained in a few cases. Quotations: Best oaten sheaf, £2/15/- to £3; medium to good, £2/7/6 to £2/12/6; light and discolored, £2 to £2/5/- per ton (bags extra).

Hay.—Full supplies are coming forward. Prime clover and ryegrass is saleable at £2/15/- to £3, and lower qualities difficult to quit at £2/5/- to £2/12/6 per ton (pressed).

Straw.—The market is barely supplied, and good wheaten straw is in fair demand at 35/-; oaten, 35/- to per ton (pressed).

Turnips.—These are in over-supply, and although most consignments are being quitted at 13/- per ton, this price is difficult to maintain in view of the quantity arriving.

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

Wheat.—There is very little change in this market, and prices remain the same, viz., prime milling, 3/- to 3/2, medium, 2/10 to 2/11; good whole fowl wheat, 2/8 to 2/9; broken and damaged, 2/3 to 2/7 per bushel.

Oats.—There is a good inquiry for bright clean seed lines, and prime milling and B grade also command attention at the following prices. Seed lines, 1/9 to 2/3; prime milling, 1/8 1/2 to 1/9; good to best feed, 1/7 to 1/8, inferior and medium, 1/5 to 1/6 1/2 per bushel.

Potatoes.—Supplies are somewhat scarce, and prices have again advanced. White sorts (seed), £6/10/- to £7, and best Derwents bring from £6/5 to £6/15/-; other sorts, £5 to £6 per ton.

Chaff.—Stocks are still very large, and prices have eased somewhat. Prime oaten sheaf, £2/17/6 to £3; medium, £2/12/6 to £2/15/-; light and discolored, £2/5/- to £2/10/-.

### Messrs. Nimmo and Blair report as follows:—

Wheat.—The market is if anything easier, but holders show no desire to reduce their reserves, and the value of business passing is small. We quote: Prime milling, 3/- to 3/1; fowl wheat (whole), 2/8 to 2/9 per bushel.

Oats.—All coming forward have been readily taken at late quotations. We quote: Prime milling, 1/8 1/2 to 1/9, good feed, 1/7 to 1/8 per bushel.

Chaff.—Large supplies have caused prices to recede slightly. We quote: Prime oaten sheaf, £2/15/- to £3 per ton.

Potatoes.—These are coming forward very sparingly, and prices have advanced in consequence. We quote Prime Derwents, £6/5/- to £6/15/- per ton.

Butter.—In firm demand. Dairy prints, 8d; best grade milled, 8d to 9d; separator in half-pound and one-pound pats, 9d to 9 1/2d per lb.

Eggs.—In good demand. Fresh, 1/8 to 1/9 per dozen; preserved, 1/2 per dozen.

Pigs.—Supplies are falling off. Prime baconers, 4d to 4 1/2d; porkers, 3 1/2d per lb.

Poultry.—Not so plentiful. Hens, 2/6 to 2/9; roosters, 3/- to 3/9; ducks, 3/- to 4/-; 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.

### WOOL.

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

Rabbitskins.—We offered a very large catalogue on Monday, to an average attendance of buyers, and prices had an easier tendency, although on the whole we had a very successful sale. We obtained up to 7d for small, summers to 8 1/2d, springs to 10 1/2d, autumns to 14 1/2d, early winters to 15 1/2d, winters (mixed bucks and does) to 17d, fawn to 14 1/2d; black to 31d, and we sold horse hair to 16 1/2d.

Sheepskins.—We offered a medium catalogue on Tuesday, and had a satisfactory sale, prices being on a par with those lately ruling. We can recommend consignments being forwarded at present, and we are sure returns would give satisfaction.

Hides.—No sale since last report.

Tallow and Fat.—There is a slightly easier tone in this market, although all coming forward is disposed of at late rates.

# South British Fire and Marine Insurance Company.

OF NEW ZEALAND.

|                                                      |            |
|------------------------------------------------------|------------|
| Capital                                              | £1,900,000 |
| Paid up Capital, Reserves & Undivided Profits Exceed | £420,000   |
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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,

104 Princes Street,  
DUNEDIN.

THE MOST UP-TO-DATE IN CITY.

10 First-Class Assistants.

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

Illustrated Catalogues Post Free  
on application.

## 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

Posted Free to any part of New  
Zealand at following prices:

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| Tea, Afternoon and Egg Spoons | 5s doz  |
| Dessert Spoons and Forks      | 10s doz |
| Table Spoons and Forks        | 15s doz |

SOLE AGENTS

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FURNISHING AND GENERAL  
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.

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NORTH-EAST VALLEY AND KENSINGTON.

## Bacon's Livery Stables.

UNDER NEW MANAGEMENT

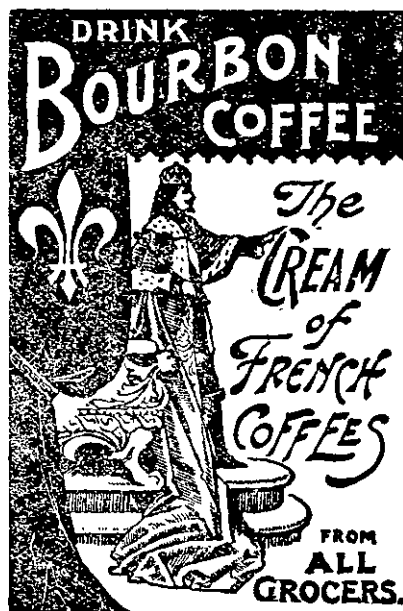
JAMES JEFFS (late proprietor Rink  
Stables) begs to notify that he has  
Purchased Mr Bacon's Sole Right and Inter-  
est in the above superbly-appointed and old-  
established Livery and Bait Stables. Up-to-  
date Vehicles, best Four-in-hand Turn-out in  
the Colony, Staunch and Stylish Hacks and  
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,

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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 11b Air-tight Canisters.

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OCTAGON, DUNEDIN.

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PORTLAND CEMENT—Highest Grade.  
Guaranteed equal to the best Imported  
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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, when we had a fair entry of 35 horses. Buyers were not plentiful, and bidding was slow. On the whole we had a fairly good turnover, a fair number of all sorts changing hands. We quote: Heavy cart mares and geldings, £50 to £60; plough horses (suitable for four-horse teams), £35 to £40; van geldings (young and sound), £38 to £48; spring-carters, £25 to £30; good buggy geldings, £20 to £25; pairs, £45 to £55; carriage pairs, £80 to £100.

ADDINGTON STOCK MARKET.

At the Addington Yards the entries of stock, except of fat sheep and fat cattle, were only fair, and there was a moderate attendance. Beef showed a recovery in values, but store sheep did not meet with quite so much inquiry, and fat lambs were about the same as the previous week. Fat sheep sold without change, except prime wethers, which were firmer. Heavy weight bacon pigs showed a little improvement, but other classes were again dull of sale. Dairy cows sold well, but there were only a few odd lots of store cattle offered.

Fat Lambs.—There was a moderate entry, which sold under good competition at late rates. Ten sold at from 19/6 to 22/-; lamb weights, 17/- to 19/-; lighter, 16/- to 16/9.

Fat Sheep.—There was a fairly heavy yarding, including some very prime lines of wethers, which sold at slightly increased rates. Other classes of wethers and ewes brought about the previous week's values. The range of prices was: Prime wethers, 22/- to 25/-; extra, to 26/10; medium, 19/6 to 21/6; light, 17/7 to 19/-; prime ewes, 19/- to 22/-; extra, to 25/-; medium, 17/6 to 18/9; aged, 14/- to 17/-.

Fat Cattle.—The entry numbered 195, and consisted mostly of prime quality. There were a number of lots passed at first, but bidding improved and the passed lots were afterwards sold, a good clearance being effected at improved rates. Eight steers from Messrs. H. D. and J. F. Buchanan (Kinloch) made £9/10/- to £12; 10 steers from Mr. A. Birdling (Lansdowne), £8/12/- to £10/12/6; and 13 steers from G. Geddings (Fernside), £7 to £8/10/. Other steers brought £6/12/6, so £10/2/6, heifers, £5/7/6 to £7/2/6; and cows, £4/8/6 to £7/12/6—equal to 19/- to 21/- for prime (a few extra at 22/-) and cows and inferior 15/- to 18/- per 100lb. A fair entry of veal calves sold at 7/6 to £3 each.

Pigs.—There was a medium yarding, which sold irregularly. Heavy baconers were in better request, but porkers were easier; while there was a dull demand for stores, which were mostly small. Light baconers made 35/- to 40/-, and heavier, 45/- to 56/—equal to 3½d to 4d per lb; porkers, 23/- to 32/—equal to 4d to 4½d per lb; medium stores, 15/- to 22/6; slips, 11/- to 14/-, weaners, 5/- to 10/-.

Late Burnside Stock Report

Per favor Messrs. Donald Reid and Co.

Fat Cattle.—111 head penned. The price for medium sorts kept fully equal to late rates. Best bullocks, £9 to £10, medium to good, £7/10/- to £8/15/-, light, £4 to £7; best cows and heifers, £6/10/- to £8; medium to good, £5/10/- to £6; light, £5 to £5/5/-.

Sheep.—There was a large yarding of 2117. A considerable portion of these were extra heavy wethers, and as there is a good demand for these prices were fully equal to and even better than those ruling last week. Medium sorts were also up to late values. Extra heavy wethers, up to 27/-, prime, 21/- to 25/6; medium to good, 21/- to 23/-, light, 18/- to 20/-, best ewes, 21/- to 23/-; medium to good, 15/- to 19/-; light, 9/- to 13/-.

Lambs.—There was a small yarding of 214, most of these being good to prime quality. There was a brisk demand for those suitable for export, and prices all round were satisfactory. Best lambs, 16/9 to 18/-; medium to good, 15/- to 16/6.

Pigs.—Only about half a dozen pens were offered, the total being 40. Baconers sold under brisk competition, as also the few suckers forward. Suckers (one pen), 9/-; slips, 11/- to 14/-; stores, 18/- to 25/-; porkers, 26/- to 31/-; light baconers, 36/- to 45/-; heavy do, 48/- to 60/-; choppers, up to 65/-.

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Send news WHILE IT IS FRESH. Stale reports will not be inserted.

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

Reports of MARRIAGES and DEATHS are not selected or compiled at this office. To secure insertion they must in every case be accompanied by the customary death or marriage advertisement, for which a charge of 2s 6d is made.

ADDRESS matter intended for publication 'Editor, "Tablet," Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, ESPECIALLY NAMES of persons and places.

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DEATHS

O'MALLEY.—On April 26, at her residence, Ikamatua, Grey Valley, Mrs. O'Malley, beloved wife of James O'Malley.—R.I.P.

GREELISH.—On June 7, at his residence, Fairview, Hook, Patrick, beloved husband of Honoria Greelish; aged 75 years. Deeply regretted.—R.I.P.

HILL.—On June 13, at her son's residence, Church street, Roslyn, Annie Hill, relict of the late Charles Hill, beloved mother of James and Thomas Hill and sister of Thomas and Edmund Carroll, Mornington.—R.I.P.



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

LEO XIII. to the N.Z. TABLET

THURSDAY, JUNE 15, 1905.

A MOSS-GROWN CALUMNY



THE Declaration of St. Petersburg and the Geneva Convention did much to mitigate the atrocities of war. There is still a crying need for an analogous code to stamp out well-poisoning and the free use of controversial vitriol in the inevitable theological word-wars that must separate creed and creed until the happy day when there shall be one Fold and one Shepherd, and a spiri-

tual peace greater than that of Nirvana shall wrap the earth as with an atmosphere of heaven. We are still sniffing—although in a much attenuated form—the air which blows from the hot and sulphureous controversy that stormed around the great religious revolution of the sixteenth century. Catholic writers generally are to this hour scrupulously careful—as was Bellarmine in his more difficult day—to avoid misrepresentation of the doctrines and religious practices of their separated brethren. But alas! for the rarity of Christian charity under the sun, their good example in this respect has not met with the flattery of extended imitation. On the contrary, more or less serious misrepresentations of our teachings constitute the stock-in-trade of the great bulk of non-Catholic controversialists. In their case, a serviceable calumny seems to be as difficult of surrender as a valuable vested interest in lands or buildings. And few anti-Catholic falsehoods have seen harder service in the cause of religious enmity than the old phosphor-bronze calumny that the Jesuits teach that a good end or purpose justifies the use of wicked means for its attainment. It has been refuted a thousand thousand times. At least three learned Protestant writers have exposed its utter and reckless falsehood—to wit, Starbuck, Brieger, and Staatsrath Fisher. The last-mentioned writer says of it.—

‘This much is certain. that it is not merely not true that the doctrine of a good end justifying bad means is a principle of the’ (Jesuit) ‘Society; but it is not even a plausible story, and has not once been alleged by the most thoroughly competent of the Society’s opponents. It springs simply from the shallowest sources of sensation-mongering and unsound logic, and rests upon a fixed prejudice.’

Some years ago we courteously directed attention to a peculiarly flagrant calumny that was flung at the Catholic body on the ‘Glorious Twelfth’ by a clergy-

man whose religious and political tint was a deep saffron. After some delay, the reverend author of the calumny replied by publishing (it was in the ‘Riponshire Advocate’) a written ‘opinion’ of the solicitor of the Victorian Grand Lodge to this effect. that we had no right whatever to expect proof of statements reflecting on the Romish Church, when ‘made on so important an occasion as a Twelfth of July celebration’! The anger—and sometimes the wrathful and explosive violence—with which many of our opponents meet the most inoffensively worded requests for evidence in support of ‘tall’ tales against the Old Faith go to prove that they regard No-Popery calumnies, as did the Victorian clergyman, in the light of privileged statements. The anti-Jesuit slander appears to be, at best, no conspicuous exception to this seeming rule of controversial morality that guides the conduct of so many credulous and unscholarly enthusiasts in our day. It is Thucydides who makes one party in a discussion say to the other: ‘While we bless your simplicity, we do not envy your lack of good sense.’ In a similar way we can excuse the hearts of the great bulk of the utterers of anti-Catholic fiction; for they are not manufacturers, but mere retailers. But the amazing belief in the privileged character of such injurious tales is nowhere more curiously evidenced than in the fact that even the stimulus of repeated challenges has time and again signally failed to secure even the semblance of an attempt at proof. Conspicuous among the innumerable challenges publicly issued in connection with the alleged Jesuit doctrine mentioned above were the following. (1) In 1852 the learned Jesuit, Father Roch, offered, in Frankfort, a thousand Rhenish guilders to any person who would prove that the members of his Society ever advocated the principle that a good end or object justifies evil means. He named as the judges in the case the Law Faculty of the University of Bonn or of that of Heidelberg—neither of which could be suspected of any undue leaning towards the Catholic Church or the Society of Jesus. The challenge was left open. After sixteen years (in 1868) the Protestant Pastor of Pfalz (Rev. Karl Maurer) came forward, submitted his ‘evidence,’ and claimed the thousand guilders. The Law Faculty of Heidelberg looked at his ‘proofs,’ and (we may, perhaps, presume) ‘smiled a low, wise smile.’ At anyrate, they advised him to let the matter drop and go back to Pfalz, as otherwise he would be simply courting public defeat and humiliation. And Pastor Maurer went back. Father Roch’s challenge is still open to the world, and the Rhenish guilders have never yet been awarded.

(2) Among the other challenges in point, of which we have made a note, was that which was issued in 1901 by Father Thurston, S.J., in the columns of the ‘Referee.’ There again there was a hopeless failure to advance even the decent semblance of ‘proof.’ (3) In November, 1903, the Right Rev. Dr. Ludden, Catholic Bishop of Syracuse (United States), met a statement of a professor of the local University by a challenge which runs in part as follows:—

‘I hereby solemnly assert that no Jesuit ever held such a principle, and would not be tolerated to hold, much less to teach, such a principle. And to emphasise the more my assertion, I hereby state that I shall pay to any student of the University the expenses of his board and tuition during the remaining years of his studies there, if he can find in any of the writings or teachings of the Jesuits, or from any authentic source whatsoever, that they ever taught the doctrine that the end justifies the means.’

To this day, Bishop Ludden’s challenge has not been taken up.

(1) Some two years ago, in Germany, the controversy on this moth-eaten old fable reached another stage. The Rev. G. Dasbach publicly offered a reward of two thousand florins to any person who should prove that the Jesuits taught this outrageous doctrine: ‘A good end (or object) justifies the use of bad means.’ The

challenger stipulated that the verdict should be given by a jury of Catholic and Protestant university professors. The sequel of the challenge is told in a recent issue of the American 'Messenger.' It says:—

'Count Hoensbroech, the ex-Jesuit and apostate Catholic, came forward and affirmed to have peremptorily proved that the Jesuits taught the doctrine, and published a pamphlet in which the proof was supposed to be found. In the meantime Father Dasbach had failed to obtain his jury, as the Protestant professors refused to serve. Then the Count sued the priest for the reward in the civil court of Trier. The court decided that the case was not actionable according to the German law, as it was of the nature of a wager, and consequently dismissed the case with costs. From this sentence the plaintiff appealed to the Supreme Court of the Rhine Province, in Cologne. This court rendered its decision on March 30. First of all, the sentence of the lower court was set aside, on the ground that this was not a wager, but a real prize problem. Then the court declared itself competent to deal with the controversy on its merits without any need of theological experts or specialists. Whoever claims the reward offered by the defendant, says the court, must have clearly proved that in any one passage of Jesuit writings the general principle is expressly enunciated that any action, though in itself morally bad, becomes licit when used as a means to compass a good end. The plaintiff asserts that in his pamphlet, "The End Justifies the Means," this proof is contained. The court, therefore, has only to deal with this pamphlet and not with any Jesuit works, the fidelity of the citations being accepted by both parties. The court then proceeded to the examination, one by one, of the passages alleged from Sa, Toletus, Mariana, Vasquez, Sanchez, Becanus, Laymann, Delrio, Castropalao, Escobar, Tamburini, Voit, Gury, and Palmieri, and after discussing them arrived at the conclusion that in not one of these texts is the general principle affirmed that the end justifies the means. The plaintiff therefore has failed to prove his point and is not entitled to the reward. His appeal is rejected.'

The learned Protestant divine mentioned above (Rev. Dr. Starbuck) showed in the 'S.H. Review' in 1899 that the man who really promulgated the immoral principle mentioned above was no other than the great 'Reformer,' Dr. Martinus Luther.

## Notes

### Not Very Enlightening

A correspondent sends us a lengthy report of a Bible-in-schools debate that took place recently at Levin. The members of the local Young Men's Christian Association flung sundry chunks of old red sandstone arguments at each other in a friendly way, and, perhaps, did as well, in the circumstances, as could be reasonably expected of amateur debaters, who usually, on such occasions, are often handicapped by youth, and 'nerves,' and superficial acquaintance with their subject. If—through the kind offices of some of our readers—a few of the speakers had assimilated the substance of the manifestoes of our Hierarchy on the subject, there would have been 'bone' enough in the debate to make it be remembered in Levin.

### Carnegie

In the last work that came from his pen, Max O'Rell wrote down every millionaire as an impostor, and (by implication) a fool into the bargain. Yet Carnegie may, without any Pharisaical self-conceit, lay the flattering unction to his soul that he is not quite like the rest of millionaires. He has, for instance, a goodly measure of saving common-sense, and his ideas of wealth are close akin to those which prevailed in Europe in pre-Reformation days, and which were restated in terms of much power by Leo XIII. in his Encyclical on the Condition of Labor.

'The other day,' says the 'S.H. Review,' 'it became known that Carnegie's niece had married a poor coachman. "Better a poor, honest man than a worthless

duke," commented Carnegie.' Again: one of the social principles introduced at the Reformation, and widely prevalent ever since, was the idea of absolute ownership in property. Then, for the first time in Christian history, and in defence of the sacrosanct 'rights' of 'property, property, property,' laws were passed which treated poverty and crime as indistinguishable. The old and more Christian idea regarded ownership in property as a stewardship. And such seems to be the substance of Carnegie's idea—apart from the question as to his manner of putting it into practice. His recent gift of £2,000,000 to pension American professors and teachers brings up the total of his money benefactions to some £25,000,000. To put it on the lowest ground, a man with a million pounds cannot eat or drink or multiply his wants and enjoyments a million times more than the man who has only one pound above his needs. Max O'Rell expresses this bit of homely philosophy by the rough mouth of a Whitechapel toper: 'If I was the bloom-in' Dook o' Westminster, I couldn't be—more—drunk—'n I—am.' Carnegie would give all his millions to have the hale and business-like stomach of a Scottish ploughman. But his mountain of dollars cannot buy him good health, which is the best kind of wealth in the physical order.

However, he has the good thought to spend his surplus shekels for the good of others. 'If,' said Leo XIII., in the Encyclical referred to above, 'the question is asked, How must one's possessions be used?' the Church replies without hesitation, in the words of the same holy Doctor (St. Thomas): "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need." When necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is over. It is a duty, not of justice (except in extreme cases), but of Christian charity.'

## ARCHDIOCESE OF WELLINGTON

(By telegraph from our own correspondent.)

June 13.

Members of the local branches of the H.A.C.B. Society attended early Mass at St. Mary of the Angels' Church on Sunday and received Holy Communion in a body. The Mass was celebrated by the Ven. Archdeacon Devoy, who congratulated the society on the excellent attendance. After Mass the members, to the number of nearly 80, marched in regalia to Carroll's rooms, where breakfast was laid. His Grace the Archbishop presided, and was supported on the right by Bro. C. Foley (president) and on the left by Bro. B. Doherty, P.P. Amongst those present were Ven. Archdeacon Devoy, Rev. T. O'Shea, and Messrs. J. J. Devine, Bro. M. Hodgins (Lower Hutt branch), Bro. J. J. Casey (Newtown branch), and H. McKeown (secretary of the Federated Catholic Young Men's Societies).

His Grace in a brief address expressed the hope that succeeding functions of this nature would be as successful and even more so than the present one, which was their first. The H.A.C.B. Society had his entire support, and he was delighted at the progress made by the Society, especially in Wellington. The good work they were doing had his blessing, and he would like to see every Catholic a member of the society if possible.

The Rev. Father O'Shea, chaplain to the city branch, congratulated those present on the magnificent profession of their faith which they had made that morning.

Mr. J. J. Devine, in referring to the early struggles of the society, said that great praise was due to those early pioneers to whose efforts the present satisfactory condition of the society was largely due.

Mr. Michael Bohan, the first district president of the H.A.C.B. Society in New Zealand, which was established thirty-five years ago, gave several interesting reminiscences of the society, the remarks of this aged officer being received with hearty applause.

Bro. P. J. Kelleher, stated that three years ago there were in the Wellington district only three branches of their society, with a membership of a hundred and seventy; to-day there are six branches, with a

membership of over three hundred and fifty. During the past three years the sum of £700 had been contributed in the way of sick pay and medical benefits, etc.

Speeches were also made by Bro. Hodgins, on behalf of the Lower Hutt branch, Bro. Casey, on behalf of the Newtown branch, and Mr. McKeown; on behalf of the Catholic Young Men's Societies.

### DIOCESE OF DUNEDIN

On Sunday, the feast of Pentecost, Pontifical 'High Mass was celebrated at St. Joseph's Cathedral by his Lordship Bishop Verdon, Rev. Father Cleary being assistant priest, Rev. Father Murphy deacon, and Rev. Father O'Malley subdeacon. His Lordship the Bishop preached.

The St. Joseph's Harriers held their run on Saturday, 16 being present. Starting from the St. Clair baths, the hares led a course round the second beach, past the back of Cargill's, over and round the abattoirs, and home. During the run the pack had some grand country to cover. They were out an hour and a half, and all thoroughly enjoyed the run.

There was a very good attendance at the usual weekly meeting of St. Joseph's Men's Club on Friday evening, when the programme consisted of a debate, 'Do the colonial youth devote too much time to recreation?' The Rev. Father Murphy presided. The affirmative side was taken by Messrs. Spain, D. Columb, and Adams, and the negative by Messrs. Wilkinson, Miles, and Hussey, the latter side winning by a small majority. The Rev. Father Murphy congratulated the speakers on the excellent arguments advanced on both sides, the debate on the whole being well above the average.

St. Patrick's Social and Literary Society, South Dunedin, held their first musical evening of the season in the schoolroom last Monday night. There was a large attendance of members and friends, who thoroughly enjoyed the varied programme presented, which consisted of a pianoforte solo by Mr. B. Knox, songs by Mrs. Scott, Misses Mahoney, Carr, Brennan, Fitzpatrick, and Messrs. P. Graham, B. Knox, and Master W. O'Connor. Mr. W. Donnelly played a violin solo, and Mr. F. Bevan gave a recitation. Misses Kerr, Fitzpatrick, and Mr. Knox shared the accompaniments. The Rev. President thanked the performers for their efforts and the audience for their attendance.

In moving the adoption of the report at the thirteenth annual meeting of the Dunedin Hospital Guild last week, Mrs. A. W. Morris, who presided, said:—I am sure it is a matter of extreme regret to the members of the guild that our very efficient secretary, Mrs. Callan, cannot see her way to continue her office. As ill-health is the cause of her giving up this position, we cannot, of course, ask her to accept office for another year. It will be a matter of great difficulty to get another to carry out the duties as successfully as Mrs. Callan has. We trust that ere long she will be restored to health and be able to continue her connection with the guild for many years. I am sure you all agree with me that a special vote of thanks is due to Mrs. Callan for her past services.

### Ballarat's New Bishop Enthroned

The enthronement of the Right Rev. Dr. Higgins as Bishop of Ballarat in succession to the late Dr. Moore took place on Wednesday of last week, the ceremony being a very imposing one. Great preparations had been made for the reception of the new prelate, whose fine commanding appearance attracted the attention of the thousands of persons who had assembled at and around St. Patrick's Cathedral in order to witness his entry into the edifice. Bishop Higgins was accompanied from Melbourne by Archbishop Carr, Bishop Corbett of Sale, Bishop Murray of Maitland, Bishop Reville of Bendigo, Father Maher, of the Vincentian Monastery; Prior Kindelan, of the Carmelite Order; Father Ryan, S.J., and Father Bartley, of the Carmelite Order. A number of representative metropolitan laymen, including Mr. John Gavan Duffy, also accompanied the party, who were welcomed at the Western Railway Station by the reception committee. The Alfred bells in the City Hall tower rang out a merry peal in honor of the new Bishop, and as the carriage passed along the thoroughfares hats were raised in respect to Dr. Higgins and his fellow-dignitaries. At the Cathedral a triumphal arch had been erected at the main entrance, the pillars of which were draped in purple, the episcopal color, relieved by Irish harps formed of gold on green ground. There was a profuse display of bunting at and around the entrance, and the main gate was surmounted with the Gaelic greeting, 'Cead mile failte.'

Dr. Higgins, on approaching the entrance to the Cathedral, was received by a guard of honor composed of members of the Young Men's Society, Hibernian Society, League of the Cross, and other bodies. The Cathedral, which had been beautifully decorated with evergreens, flowers, etc., was thronged. Among the congregation were the mayor of the city and town councillors, Sir Alexander Peacock, Sir Henry Cuthbert, M.L.C., and other representative gentlemen. An illuminated address of welcome from the clergy of the diocese was read by Monsignor O'Dowd.

#### The Bishop's Reply.

Bishop Higgins, in reply, said it was a special gratification to him that the first words of welcome on his arrival came from the faithful priesthood. He would strive to sustain the burden that had that day been laid upon his weak shoulders, but he would confidently rely upon the valuable assistance of the clergy and people. They had formed an estimate of his limited abilities which no performance in his past life could have justified, and which no effort of the future would be likely to realise. No doubt he had had the privilege of ministering in the young Australian Church for over fifteen years, and God alone must be the judge, as he had been the giver of any success that may have been attained during these years either in Sydney or Rockhampton. 'But this much he could say with truth—that whatever may have been its measure of merit, it was due, under God, not so much to him as to the willing helpers with whom he worked and the grateful soil it was his privilege to cultivate in the hearts of a docile people. He had been charged with the duty of maintaining at its present high level the religious life of the people, to foster that spirit of faith and practical piety that attached to their Church, and the generous devotion to her interests which placed Ballarat that day in so prominent a position among the ecclesiastical strongholds of Australia. He had been called upon to be a father to the orphan, a protector to the helpless, a friend to the poor, and an example of charity and goodwill towards his fellow-citizens if he was to prove himself worthy to occupy the place of him whose mantle had fallen upon his shoulders that day. Now all this called for a store of intellectual ability, an exercise of administrative tact and a generous devotedness of purpose, to which, unfortunately, he could not lay claim. It would be his earnest determination to devote the best efforts of his future years to the advancement of the cause of religious education among the Catholics of the diocese, recognising, as he did, the close connection it must ever bear, and the vital influence it must ever exercise, over the faith and moral well being of coming generations.

In the evening a musical entertainment was held at St. Patrick's Hall, at which Bishop Higgins, Archbishop Carr, and other prelates were in attendance. During the proceedings addresses were presented to Dr. Higgins by the laity and societies. During the musical entertainment addresses of eulogy of Bishop Higgins were delivered by Sir Alexander Peacock, Mr. John Gavan Duffy, the Bishop of Maitland and Archbishop Carr. In replying to an address from the League of the Cross, Bishop Higgins spoke strongly against the curse of intoxicating drink, and said he would do all in his power to combat the terrible vice of intemperance. Amidst applause a letter was read from Dr. Green, Anglican Bishop of Ballarat, addressed to Bishop Higgins, welcoming him to Ballarat, and intimating that he (Dr. Green) would take an early opportunity of calling upon the Bishop.

### Catholic Progress in Australia

#### A PROTESTANT EDITOR'S VIEWS.

The editor of the 'Imperial Review' is a Protestant. But he keeps his eyes pretty wide open. And this is what he has to say in reference to the solid progress that is being made by the Catholic Church in Australia:—

'The demise of Bishop Moore, of Ballarat, affords a text for some remarks on the much greater progress of the Catholic Church in Victoria and New South Wales as compared with that of any, or all, of the Protestants. The Catholics are only about a fifth of the population, yet everyone allows that they outweigh the four-fifths in religious influence, so far as that can be brought to bear in a secular way, and their almost universally crowded churches, on Sunday mornings, as compared with the meagre average of the Protestants, is a proof that their faith is very much livelier. Protestantism



clings to the mean skirts of the rich, while Catholicism and the Salvation Army are drenched with cash from the working classes.

'Let us go to the very fundamentals, and declare that clergy celibacy is the main explanation of the superior progress, in certain new countries of the Catholic Church. The married man cares for his wife, the single clergyman is absorbed in his Church. He has a great deal more influence, and is received with a great deal more confidence, in family life, because there is always more or less dread of the clergyman's spouse, be she good, bad, or indifferent. The married clergyman is always huddling and hustling for a rich city billet. Then look at the horrid poverty endured by most clergymen's wives, while the luxurious ones are contemptuously indifferent, and the public says. "It is just a trade with the doctrine adapted to what will take."

Archbishop Carr and Bishop Moore are very similar men, but Moore, although it was impossible for him to accomplish a tithe of what the Archbishop has done, had the more pleasurable task of building right up from the foundations. He was the constructive ecclesiastical statesman, not only in his fine Cathedral and numerous churches which he made out of nothing, except generous souls, mostly Hibernian, but also in launching off young men's clubs, with his St. Patrick's Hall, which gave the impulse to Archbishop Carr for his plucky establishment of the Melbourne Cathedral Hall, and our suburbs are well following suit in a determination to have the Catholic young men for God, while the Protestant efforts in that line are miserable trickles in comparison.

Archbishop Carr, one of the greatest men of his generation in the Catholic Church, dropped upon the Melbourne archdiocese in succession to the timid but sufficiently dogged Goold, who required to have his hands held up by such laymen as O'Shanassy and Duff. Carr has towered above every layman in bold initiative, and triumphantly breasting the adverse current of one of the most terrible financial crises in the world's history, a cyclone centred upon Melbourne. Out of this nettle of danger what a flower of safety he has plucked, not merely holding his own, but easily beating all the other denominations put together in church building, with such a maze beside of stone, brick, and wooden edifices, the outward and actual denoting the inward and spiritual, as Carlyle would say.

Nor has Sydney lacked a general of high capacity in Cardinal Moran. It was a mistake to place an Englishman there, even such a noble one as Vaughan. The Irish rose to Moran like trout jumping out of the Liffey, and he has not been afraid to declare himself an Australian Republican, while Archbishop Carr leaves Caesar alone.

## NEW ZEALAND GENERAL

We have received an anonymous communication from Wairoa, which, according to our rule, we are unable to publish.

A return furnished to the Inspector of Mines for the southern mining district by the five banks doing business in the Colony, and by one private gold buyer, shows (says the 'Mines Record') that 181,378oz of gold were purchased, the value of which is set down at £698,416, during the year 1904. That is nearly as much as the whole Colony produced in 1890, when only 193,193oz, valued at £773,438, was exported.

The programme submitted at the meeting of the Hokitika Catholic Literary and Debating Society on Tuesday evening, June 6 (writes a correspondent), consisted mainly of musical items. There was a large attendance of members and their friends. The following was the programme presented:—Overture, orchestra; song, Mr. Burger; song, Miss A. Dowell; recitation, Mr. O. Johnstone; song, Mr. Hills; song, Miss L. Harker; violin solo, Miss Burns; song, Miss Pfeifer; song, Mr. Geaney; Irish jig, Mr. Morrissey; selection, orchestra. All the performers met with a hearty reception, encores being frequent. For the remainder of the evening games of all kinds were indulged in. During an interval the president thanked the audience for their attendance, and also the performers for their kind assistance.

Interviewed by a 'New Zealand Times' reporter regarding the statement that it was intended to complete the Midland railway in 18 months to a point beyond the Broken River, Mr. Hall-Jones stated that the department wanted to get through to the Cass as soon as possible, so as to render that part of the line reproductive. The heaviest part of the work was at the beginning of the section, but that is now almost completed. 'I am anxious to get the rails laid through to Cass,' said Mr. Hall-Jones, 'so as to enable passenger traffic

to get through to the Coast in one day from Christchurch. The railway will bring passengers out on the road at Castle Hill, which will be the first meeting place of the railway and the main road.' The five-mile tunnel which is to debouch at Otiira, and so avoid Arthur's Pass, has not yet been commenced.

On June 1 (says the Greymouth 'Star') the Convent pupils assembled in St. Patrick's School to offer their congratulations to Mother M. de Pazzi on the occasion of her silver jubilee, the twenty-fifth anniversary of her religious profession. There were also present a large number of the friends of the Sisters. A congratulatory address was read by Miss Norah Trowland, in which, on behalf of the pupils, she thanked Mother M. de Pazzi for her many years of devoted service, and begged her acceptance of a statue, which will henceforth adorn the Convent grounds. Then followed a musical programme as follows:—Chorus, 'Jubilee greetings,' pupils; pianoforte duet, 'Tancredi,' Misses Guthrie and O'Reilly; recitation, 'Flo's letter,' Miss May Kilgour; pianoforte duet, 'Goldfinch quadrilles,' Misses E. O'Reilly and R. Hannan; vocal duet, 'The meeting of the waters,' Misses Matheson and C. Yarrall; recitation, Miss Aileen Campbell; clarinet solo, 'I Lombardi,' Master B. Peterson; chorus, 'Ten little servants,' junior pupils; recitation, Miss Gussie Rogen; pianoforte duet, Misses M. Clarke and L. Higgins; song, 'Oh! I love you, Doll, I do,' Miss V. Hannan; pianoforte solo, 'Scherzo,' Miss L. Guthrie; chorus, 'Harvest moon,' pupils; dumbbell drill, senior pupils. At the conclusion of the entertainment Very Rev. Dean Carew, on behalf of Mother M. de Pazzi, thanked the pupils for their good wishes and generous presentation. It was now twenty-one years, he said, since that good teacher had come to Greymouth, and he referred in eulogistic terms to the great work she had done during that time. The Dean concluded by expressing a wish, on behalf of all present, that Mother M. de Pazzi would live to see her golden jubilee.

## OBITUARY

### MRS. JAMES O'MALLEY, IKAMATUA.

A highly respected resident of Ikamatua, Grey Valley, in the person of Mrs. O'Malley, wife of Mr. James O'Malley, passed away on April 26, after a brief illness, the immediate cause of death being heart failure. The deceased was held in the highest esteem by all who knew her, and her husband and family have the sincere sympathy of a large number of friends in their bereavement. The deceased was a native of Waterford, where she was born in 1845. She came to the Colony and was married in 1868, and immediately after settled down at Little Grey, where she had resided until her death. In addition to her sorrowing husband there are left to mourn their loss two sons and four daughters. A sad coincidence was that Mr. Thomas Phelan, of Blackball, her brother, died a few hours before her. The funeral of Mrs. O'Malley and Mr. Phelan was the largest seen in the district for a long time, and was attended by mourners from Hokitika, Greymouth, and Reefton. The Rev. Fathers Hickson and Leen officiated at the interment in the Auhura cemetery.—R.I.P.

### MRS. A. HILL, ROSLYN.

We regret to record the death of Mrs. Annie Hill, who passed away at her son's residence, Church street, Roslyn, on June 13. The deceased, who was a native of Thurles, County Tipperary, arrived in Tasmania about 45 years ago, and shortly after came to New Zealand, settling in Tokomairiro district, and later on came to reside in the Kaikorai. The late Mrs. Hill, who was predeceased by her husband, the late Mr. Charles Hill, was mother of Messrs. James and Thomas Hill, and sister of Messrs. Thomas and Edmund Carroll, of Mornington.—R.I.P.

We have received from Messrs. Nimmo and Blair, Duredin, their catalogue of ornamental trees, fruit trees, agricultural and garden seeds, plants, garden and greenhouse requisites, etc., for the current season. The catalogue is a very comprehensive publication, beautifully illustrated, and contains a great deal of information which will be found most useful to amateur and also to practical horticulturists. The catalogue will be found most useful to residents in the country, who will thus be able to order what they require through the post. The firm of Messrs. Nimmo and Blair has a long-established and well deserved reputation for the excellence of their goods, and any orders entrusted to them will be filled to the entire satisfaction of their clients.



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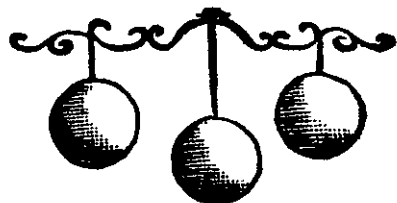
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# The Storyteller

## FOR THE SAKE OF A SOUL

If you had asked anybody in Deepdean who was the one indispensable person in the little parish, he or she would have answered immediately: 'Mrs. Pennywell.' Mrs. Pennywell was the only 'character' worth while, they would have told you, and although her first cousin, Father Devine, who was pastor of the church of St. Michael, called her 'Mrs. Pennywise,' half-jokingly, it was well for him that she was true to the name he gave her so facetiously. She was not 'pound-foolish' either; as careful with the none too plentiful resources of the rectory as if they had been her own—more careful, in fact.

She had been old Father Devine's housekeeper for eighteen years. Some said that in her girlhood and early womanhood great trouble had been her portion, and it was known that her two children were buried side by side in the little churchyard. She never spoke of them to any one. But if a child were ill or neglected Susan Pennywell's ready hands were there, and her sharp tongue also. She was a born nurse, and more than one lusty little fellow owed his life to her knowledge and her care.

She did not set aside the older folks—but her tenderness seemed all for the children, and there was no waif too poor to claim that tenderness, let his creed or color be what it might. Father Devine rallied her more than once on her 'young army,' and she gave him word for word, merrily and often wittily.

'What a mother Susan Pennywell would be,' said people often. 'What a pity her children were not spared to her.'

A strange light shone in the honest gray eyes when she heard this—not sorrow, rather the light of purpose and earnestness. They did not know how cheerfully and with what motive Susan Pennywell had laid her children side by side in the grave when the epidemic swept through the town a score of years before.

The Catholic church at Deepdean was a model of cleanliness, in which fact Mrs. Pennywell seemed to take a satisfaction amounting to pride. Often, when she was sitting in the back porch of the priest's cottage, she would lay aside her knitting or her sewing to 'run over' to the church for a look around, to see that nothing was awry. And generally nothing was. A village or two, perhaps, would be kneeling for a few brief moments before the tabernacle, for Father Devine kept the little church open, that those who so desired might rest from the world's care a little while and converse with God.

It happened one Match afternoon that Mrs. Pennywell had just taken from the oven one of the fine 'batches' of home-made biscuits which stamped her, in her opinion and that of her neighbors, the finest 'baker' in the town. She set the brown rolls on the table to cool, and surveyed them with silent satisfaction, her hands on her hips. Drawn perhaps by the savory odor—Father Devine was as bad as one of her 'young army' on baking-day—the priest appeared suddenly from the dining-room.

'I'll take ~~the~~ biscuit for my supper, Susan Pennywell,' he announced, chuckling.

'And be telling me what a fool I am to give you such things to-morrow,' she said, half-laughing. 'At your age, Cousin Luke, I'd be ashamed to ask for hot bread.'

'I've been eating yours a good many years now,' he answered. 'And I'm pretty sound.'

'Did you go to see Mrs. Daly?' asked Susan, irrelevantly.

'I did—the poor soul. She won't be living much longer.'

'And little Joe?'

The priest smiled.

'We'll do something for little Joe, Susan,' he said. Then looking back as he left the room, he added, quizzically. 'On one condition. hot biscuits—'

Susan nodded. Then she slipped her apron off and put on her hat.

'God make it easy for the poor thing,' she said under her breath. 'The poor thing!' Something choked her. 'Poor thing, poor thing!'

She knelt before the tabernacle, her kind heart sore for the woman who was dying, and for the little four-year-old boy who was being left motherless, and worse than fatherless. A shadow lay heavy on her forehead, and the lines about her mouth were set more deeply as she rose. Passing through the church, she noticed a man bending half over the top of the pew in front of

him, his gray head hidden in his hands. He did not look up, he did not hear her. The attitude of the body was that of a man exhausted either by fatigue or mental distress. When Mrs. Pennywell reached the door she turned, looking over the lounging figure with disapproving eyes.

'He don't belong to Deepdean,' she thought. 'Some tramp come in to sleep in the quietness of God's house.' She hesitated—then shook her head and went back to the cottage.

But, although she had much to do, and although she tried very hard, she could not get the memory of that bowed head and shrinking figure from her thoughts.

'Perhaps he was hungry,' she imagined. 'Queer if an ordinary tramp would come into St. Michael's. And if he wanted to sleep, why didn't he stretch himself out on one of the benches—'

Father Devine was sitting down to supper when word came that Mrs. Daly was dead. Susan Pennywell looked at her cousin with gloomy eyes.

'There's some strange feeling hanging over me, Luke,' she said. 'I'll go down and bring little Joe back with me. There was a poor old soul in church to-day who I thought was a tramp, and it seems to me now as if I ought to have spoken to him. I don't know why I feel this strange. If he's there when you go over to lock the door after supper, ask him if you can do anything for him. He's tormenting me, somehow.'

'Why, Susan woman, you're getting fanciful,' said Father Devine. 'Don't be letting such things bother you—'

'I'd hate to have a creature hungry near me,' said Susan. 'I—I was hungry myself—once—before you—'. That's past, Luke, but I can't forget it.'

Father Luke frowned.

'Good gracious, woman, you talk as if I weren't in your debt a thousand times over!' Susan Pennywell is the strong right arm of this parish. I'd like to know what I—'

But Susan was gone, and Father Devine left to finish his sentence to his untasted supper. He frowned portentously several times—Susan's allusions to the early years of her unhappy life always disturbed him.

She went down to Mrs. Daly's, where the neighbors were already engaged in the last kindly offices they could give the dead woman. There was nothing for her to do, so she stayed only a few minutes, and bundling up the frightened four-year-old child, she took him in her strong arms, comforting him with promises of the good things that were to be his when he reached Father Devine's house. Her way led past the church, and here she paused. The priest had not yet come to lock it up, and the lights from the two tiny lamps in the wall brackets shone dimly through the gloom.

'We'll go into the church, Joe,' she said tenderly. And we'll say a prayer that God may be good to poor mamma, dear. Remember, if you pray very hard and ask God with great love, He will listen to you.'

The little child nodded several times, and holding her hand, he walked fearlessly up to the plain wooden altar-railing. Susan peered about her anxiously, but she could see nothing, and she breathed a quick sigh of relief. She was glad that the man had disappeared. She said the 'De Profundis,' and whispered the 'Eternal Rest' to the little fellow, making him repeat it after her, and then she bade him ask the Lord to be merciful to his mother and take her straight to heaven.

Which she has deserved, God knows,' thought the good soul, as she left the altar-rail with the child. 'If suffering can earn it.'

And then her eyes, sharper now than when she had entered, saw an indistinct something in the corner of the pew nearest the door. She stopped.

'What are you doing here?' she asked, sharply.

'Who are you?'

The figure did not move.

'Come, come!' she said, more sharply still, although there was a tremor in her voice. 'Come, wake up! What is the matter with you?'

She was a brave woman indeed—she entered the pew—the child following. The man leaned forward and grasped at her dress, turning his head painfully.

'It's Susan,' he said. 'Susan—and little Jem. Ah, Susan, don't be hard on a dying man—don't be.'

Something in the ashen face made her blood run cold. Her hand slipped from his shoulder, and she fell into the seat with a groan.

'John Pennywell!' she said.

He tried to see her face, but he could not. He grasped the back of the pew in front of him, his eyes straining pitifully toward her. Her hands covered her face in the pain, the shock of that recognition. At last she drew them away and rose to her feet.

'Come outside,' she said in a low voice. 'This is no place to talk.'

He obeyed her, tottering after her. She turned on him with heaving bosom.

'Have you not harmed me enough?' she began. Have you not? What brought you here? Tell me. What brought you here?'

'Susan,' he said wearily, 'I am dying.'

She did not answer.

'I came back to see you. Just once. And the little ones—Kittie and Jem. Is that Jem? Jem was so like him—but he'd ought to be older—' He passed his hand over his forehead. 'I don't know, I don't know. I meant to ask some one where Susan Pennywell's house was, and then in the night to steal up quietly and look at you all. I knew I'd die after that—it was all was keeping me alive. Don't tell Jem or Kittie, Susan—I don't want them to see me. They'd only hate me.'

'No,' said Susan Pennywell, mechanically. 'They wouldn't hate you.'

'No?' with trembling eagerness. 'Then you didn't tell them I was bad to you—a drunkard—'

'No,' said Susan Pennywell. 'No.'

'God bless you,' said the man huskily. 'God bless you, Susan. And perhaps—would you maybe let me see them; talk to them—'

His hesitation was pitiful.

'Come home with me and have some supper,' said Susan. Her heart was aching with a new pain—her heart, that had not ached for her own sorrows for so long a time. 'And as for Jem and Kittie—'

'Yes, Susan.'

'They've been dead this eighteen years, John,' said Susan, softly. She put her one arm about his shoulders. 'They died within twelve months after you left me, John.'

There was silence. Then sobs began to shake him from head to foot. His limbs gave way beneath him, and but for Susan's supporting arm he would have fallen to the ground.

'Don't mind,' she said, in a very gentle voice. 'They've been watching, John, and they've been praying, too. They brought you back to where you could throw yourself on the mercy of God. Come now, come home with me, and Father Luke will bid you welcome, and make things easier for you than a poor ignorant woman like me knows how to do. Come home and get ready to die in peace—don't cheat Jem and Kittie this night of their prayers for you.'

Father Luke prepared the man for the death that he felt was imminent. Stayed with him hours, going over the long-past years with him. Shortly after that the poor creature's mind began to wander, and he thought that little Joe Daly was indeed 'Jem,' and would lay with the child's hand in his—content and happy only when he was in the room. Father Luke gazed long into Susan Pennywell's shadowed countenance.

'Had you not found him he would have died unshriven, Susan,' he said.

'Jem and Kittie were taking care of that, Cousin Luke.'

'And you forgive him, Susan?' he asked; there was a thrill in his voice. 'You forgive him—after all?'

'He led me a hard life, I know,' she answered. 'But his own life's been harder since, and I felt that Kittie and Jem would pray for his soul. Yes; it isn't anything but the soul that counts. Every day 'twas my prayer that God would listen to his two innocent children—'

'He certainly has,' said Father Luke, thoughtfully. 'He certainly has.'

'After all,' said the priest, 'we each have our apostolate.'

But there was a new feeling of reverence always in his thoughts for the cheerful woman who had so cheerfully wiped out from her memory, for the sake of one man's soul, all those long, long years of ill-treatment and neglect.—Benziger's Magazine.

## A BOY'S GOOD DEED

Money was not very plentiful in the Walcott family—that is to say, though there was enough for actual needs, the luxuries of life had either to be earned or to be done without.

Six-year-old Tommy knew this quite as well as did the elder members of the household, and therefore as he felt that he really could not do without the miniature motor car that, when wound up, ran all along the counter of the big toy shop in—steet, he plainly saw that he must just set to work and earn the money that was the price of the coveted toy.

But a dollar is a large sum for a six-year-old to earn, even when father and mother do their best to help. The cents came slowly to swell his little hoard, for it was only by running errands in his playtime, and by helping his mother and sisters in the house, that he could earn anything, and it was with cents and dimes that his money box was filled.

So the fall passed by, and one day when the shops had on their Christmas faces, for it was the eve of the Nativity, Mrs. Walcott told Tommy that the time had come to break the little china dog that for so long had guarded his treasure. For a moment the thought of this damped all his pleasure as Tommy's heart was very tender, and he had little faith in the use of glue; but when he saw the dollar bill that his father was ready to give him in exchange for the contents of his poor doggie, he gave way, and at last—at long last—his desire was on the point of being accomplished, and he had the price of the toy for his own.

It was a proud moment for Tommy when he stood all ready to start on his shopping expedition, wrapped up in his thick coat and woollen muffler; and the cold, muddy streets seemed part of a very happy world to the little lad as he trudged manfully along at his mother's side.

The tram-car that they entered at the corner of their own street carried them right away into the city, and for some time Tommy's attention was taken up watching the passers-by. Then, when the light outside began to fade, he turned his eyes on his fellow-travellers, leaning up against his mother's warm cloak as he did so. There were the usual mixture of people sitting on either side of the conveyance, but it was a boy of about his own age that he found the most interesting. Unconsciously his hand tightened in his mother's and he sat straight up and stared at the child opposite.

The threadbare suit that the other boy wore was torn and patched and torn again; a cotton rag of a shirt, collarless, buttonless, left the thin neck bare to the bitter wind that blew through the doorway; the blue-red hands were stuffed into the ragged pockets in vain hopes of getting a little warmth into their numbness; and through the gaping holes in the tattered remnants of boots the toes were plainly visible. The mother seemed no less wretched, and one wondered to see them in the tram at all.

But Tommy only looked at the poor boy, and as Mrs. Walcott stole a glance at the baby face that she knew so well she felt what was passing in her son's mind as clearly as he did himself. The color deepened in the soft rounded cheeks, the eye grew big and pitiful; every detail of the street Arab's misery seemed to be slowly impressing itself on Tommy's mind.

He looked down at his own strong leather boots; then at the tattered footwear opposite. Hesitatingly he opened the fingers that clasped the dollar bill which he had earned, which he had given his playtime for weeks and weeks to earn. The sight of it brought back the remembrance of what it was to buy, and every attraction of the toy came back to him. Once more his hand closed, a little stubborn line showed round his mouth and he raised his head half defiantly, but in so doing he met the sad, hungry look in the child's eyes opposite, and again his expression changed. His eyelids quivered and his lips began to tremble; then, with a sudden rush, as if afraid of his resolution giving way, he scrambled from his seat and darted to the poor boy's side.

'Buy boots,' he said; and, thrusting his cherished bill into the grimy hand, he was back in his seat again before any one but his mother realised what he had done. But he did not lean against her now; he had acted by himself and he must bear the consequences alone. And something seemed to engross his attention out in the street, for he turned his head right away and pressed his face against the glass; yet if the truth were known, he saw nothing of all that passed, for the sight in his eyes was blurred and misted with tears. He had fought and conquered, but the victory had its sting.

Mrs. Walcott had watched the struggle and its sequel with a beating heart and a choking in her throat, but she said nothing, only she put her arm round her little hero and held him tight.

She was not the only witness of the act: the other passengers had seen it too. A big, prosperous looking man stood up and spoke aloud.

'Ladies and gentlemen,' he said, and his voice was rather husky. 'Shall we let that baby shame us?' And diving down into his capacious pockets he pulled out a handful of loose change, and putting it into his hat he passed it round to his fellow-travellers, who all followed his example, and added more or less to its contents.

The little cold boy, not following what was going on, received the money in a half-dazed silence, and even

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| New Manual of the Sacred Heart. Red morocco ... ..                | 4s 6d  |
| Maxims and Counsels Blessed Margaret Mary ... ..                  | 1s 0d  |
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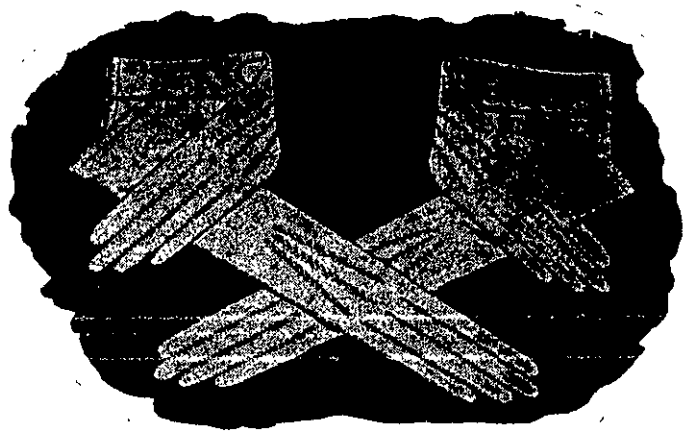
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the mother to whom this meant a little rest, a little comfort, one happy Christmas at least for herself and her child, could not put her thank into words.

Then as the church with the wonderful crib was not far distant, and the attentions of their fellow-travellers began to grow embarrassing both to Mrs. Walcott and Tommy, they left the car and once more were alone together in the street.

Even then they did not speak, only when at last they knelt side by side, still hand in hand before the representation of Bethlehem's manger, Tommy whispered tremulously:

'I gave it for Him, mammy.'

And his mother thought he had given the Christ child something that must please Him—'Ave Maria'

## The Catholic World

### BELGIUM—An Anniversary

Catholic Belgium this year celebrates the seventy-fifth anniversary of her national independence, and to commemorate the event a universal and international exhibition has been organised, and was opened at Liege on April 27, by Prince Albert.

### CANADA—Death of a Distinguished Catholic

The death of the Hon. Gedeon Ouimet, a distinguished French-Canadian public official, is announced from Montreal. Mr. Ouimet was Attorney-General in Mr. Chauveau's Provincial Administration from 1867 to 1873, and succeeded Mr. Chauveau as Premier in the latter year. When the Legislature re-established the office of Superintendent of Education, in 1875, Mr. Ouimet was appointed thereto, and discharged its duties till 1895, when he retired on a pension. In 1876 the Pope made him a Commander of the Order of St. Gregory.

### ENGLAND—A Redemptorist Church

Archbishop Bourne, on April 21, laid the foundation-stone of a new Redemptorist church and monastery at Lower Edmonton. It is being built mainly through the exertions of Father M'Mullan, from the Redemptorist Mission at Bishop's Stortford, who is the first rector.

### The Queen of Saxony

The Queen of Saxony was in the sanctuary at the Jesuit Church, Farm-street, when Father Bernard Vaughan preached the Three Hours on Good Friday. Before leaving London she sent Father Vaughan 2000 oranges for the children she visited in the East End.

### Maundy Thursday Ceremony

The ceremony known as the Washing of the Feet took place on Maundy Thursday at Westminster Cathedral. In an enclosed space twelve boys, representing the twelve apostles, sat on a green-covered bench, and during the singing of 'Beati Immaculati' the Archbishop removed his cope, and, with bare head and on his knees, washed and wiped the feet of the boys.

### Golden Jubilee of a Church

The Verv Rev. Father Murphy, Superior of the Marist Community at Spitalfields, E., has issued an appeal for assistance in paying off the debt of £600 on St. Anne's Church, which he hopes to have consecrated on the occasion of the golden jubilee in September.

### Westminster Cathedral

An anonymous benefactor has presented the Archbishop of Westminster with two handsome sets of Pontifical vestments, cut to the exact Roman measurements. One set is of white silk, embroidered with gold, and was worn on Easter Sunday for the first time by his Grace. Other gifts to the Cathedral include a very fine monstrance made from old silver ornaments, and a massive brass-bound copy of the Martyrology.

### An Ancient Custom Revived

The hop fields of Kent (says the 'Daily Mail') will this year witness sights which have been absent since the Reformation. When the hopping season commences, about the first week in September, a small party of the Friars of the Order of St. Francis, accompanied by a large party of members of the Third Order and several Sisters of Mercy, will proceed to the field to look after the spiritual welfare of the Roman Catholic portion of the hoppers. The Friars, in their picturesque brown habit, will conduct services by the roadside, and in fields, and in barns, and altars will be erected and Masses said whenever and wherever the opportunity offers. In order to increase their usefulness the Friars will have no set place of abode, but will sleep wherever they happen to be, in a cottage or

in the open if necessary. The significance of this mission, which is to be undertaken at the request of the Roman Catholic Bishop of Southwark, lies in the fact that the Friars and the members of the Third Order of St. Francis will be re-establishing a custom which was prevalent in pre-Reformation days, and that a start having been made similar open-air preaching missions are to be undertaken in other parts of the country.

### FRANCE—When the Concordat Disappears

Ecclesiastics and others who are in a position to judge of the state of religion in France continue to discuss the question whether the clergy will receive sufficient support from the people when the Concordat has been done away with. Father Boyle, C.M., President of the Irish College, Paris, points out in the 'Irish Ecclesiastical Record' that as the amount of the annual budget for worship is about forty million francs and the Catholic population of France is over thirty-eight millions, it would cost the country a voluntary offering of little more than a franc per head to make up the necessary sum. But multitudes of the Catholics are merely nominal adherents of the Church, and it is clear that if the clergy are to be supported the whole organisation of rural France must be changed. Small parishes must be united and served from some central point. Father Boyle is hopeful as to the future in the event of separation between Church and State. In his opinion the clergy, no longer bondsmen, will feel that they must be self-reliant. The Catholics who have contributed so liberally to charities at home and abroad will rally round them. As in Switzerland, committees will be formed to collect, under episcopal sanction, for the maintenance of religion. Father Boyle's forecast is that there will be a period of severe trial for the Church in France, followed by a new era of life and energy.

### ROME—The Diffusion of the Gospels

A very curious thing has been happening recently in Italy (writes the Rome correspondent of the 'Catholic Press'). Everybody knows about the old parrot cry of 'the chained Bible' of Catholics, and the old charge that Catholics are not recommended, or even allowed, to read the Scriptures. Well, a couple of years ago the 'Pious Society of St. Jerome for the Diffusion of the Gospels' was started here in Rome, and in that brief space it has sold over 400,000 copies of a new edition of the New Testament. The book is a marvel of cheapness, neatness, and accuracy; it contains over 500 pages, a small map, valuable notes, and some pertinent illustrations, and it is sold for 2d, that is to say at cost price. This result is extraordinary, for the Italians are not a reading people—they do not even read the newspapers. But the most remarkable feature of the phenomenal sale lies in the fact that many thousands of copies of this Catholic Testament have been sold—by the Methodists. Their agent here in Rome, finding that he could make a better profit by selling the Catholic version than by his own, driving a thriving trade for a while. But there is another sect of Protestants, called Waldensians, with a conventicle in the Via Nazionale, who were filled with indignation on learning of the strange conduct of the Methodist agent. He was promptly denounced by them in general assembly, and obliged to devote himself once more to the sale of Protestant Bibles.

### Letter from the Emperor of China

The Holy Father has received an autograph letter from the Emperor of China thanking his Holiness for a valuable gift which he sent to the Empress Dowager on the occasion of her 70th birthday, and announcing that the Empress Dowager is sending a gift to the Pope in return for his kindness.

### Private Audience

Monsignor Smith, Archbishop of St. Andrews and Edinburgh, who has spent the winter in Rome with great benefit to his health, was received most cordially on April 8 in private audience by the Pope, who bestowed the Apostolic Benediction. The Pope showed great interest in Monsignor Smith's report on Church matters in Scotland in general. His Holiness displayed particular eagerness to hear about the Italian colonies in Leith and Edinburgh, and sent them a special blessing. The Pope signed photographs of himself for Canon Alexander Stuart, of Edinburgh, and for Monsignor Smith himself.

### The General of the Jesuits

The Rome correspondent of the 'Catholic Herald,' writing on April 18, refers to the severe illness of the General of the Society of Jesus, and the operation rendered necessary through sarcoma, which located in the right arm. Dealing with the matter, the correspondent says:—'I have just seen one of the Jesuits, who tells

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## TALKS

(Introductory)

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- WHITE-FLESHED TURNIP, any Variety (4 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast.
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- YELLOW GLOBE MANGELS (17 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast; 3rd Prize, grown with Belfast.
- LONG RED MANGELS (15 entries)—1st Prize, grown with Belfast.
- WHITE CARROTS (6 entries)—1st Prize, grown with Belfast; 3rd Prize, grown with Belfast.
- HEAVIEST CARROT (2 entries)—1st Prize, grown with Belfast.

TURNIPS, MANGELS, and POTATOES, grown with **Belfast Manures** secured ELEVEN PRIZES at the DUNEDIN WINTER SHOW.

Full Particulars, Analyses, and Testimonials of all the above Manures supplied Free, at once, on application to:

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Special Quotations for Large Orders.

## GLADSTONE HOTEL

MACLAGGAN ST., DUNEDIN

JOHN COLLINS (late of the Al Hotel

Pelichet Bay), PROPRIETOR.

Having leased the above centrally situated Hotel, the proprietor is now prepared to offer First-Class Accommodation to the general public. The building has undergone a thorough renovation from floor to ceiling. The bedrooms are neatly furnished and well ventilated.

Tourists, Travellers, and Boarders will find all the comforts of a home. Suites of rooms for families.

Hot, Cold and Shower Baths.

A SPECIAL FEATURE—1s. LUNCHEON from 12 to 2 o'clock.

The Very Best of Wines, Ales, and Spirits supplied. CHARGES MODERATE.

Accommodation for over 100 guests.

One of Alcock's Billiard Tables.

JOHN COLLINS - PROPRIETOR.

**EAGLE BRAND**  
No. 1  
**STARCH**  
W. GREGG & CO. LTD.  
DUNEDIN N.Z.

The first STARCH manufactured in New Zealand, and the BEST. Established 1861.

# DEAR ME!

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

me they now hope to save the General's life. A couple of days ago I was informed there was no human hope. The Holy Father gave leave for the General to say Mass if he got well, with the assistance of a priest, although it is the right arm he has lost. It is strange the Father-General of the Augustinians is recovering from a somewhat similar affection of the leg.'

#### RUSSIA—Religious Liberty

A Rome correspondent says a plan to ensure the religious liberty of Catholics in Russia, elaborated by the Bishops by the order of the Czar, has been concluded. Archbishop Schembeck, Metropolitan of Mohileff, the Catholic Primate of Russia, will go to Rome soon to confer with the Pope. An agreement is likely to be reached, owing to the Vatican's conciliatory attitude in the Russian crisis.

#### SCOTLAND—In the Land of his Fathers

The Right Rev. Dr. Macdonald, Bishop of Prince Edward Island, was during April on a visit to the Scottish capital. His Lordship's forbears were among the Macdonalds who fought in the Rebellion of '45 under Prince Charlie, and who, owing to persecution, emigrated with their friends and formed a colony in Prince Edward Island—a colony which has prospered and given many men of standing to the literary, commercial, and ecclesiastical world.

#### SOUTH AFRICA—The Bishop of Transvaal

The Right Rev. Dr. Miller, the new Bishop of the Transvaal, landed at Algoa Bay on the morning of St. Patrick's Day, and in the evening was introduced to an audience at a St. Patrick's Day concert in Port Elizabeth by Bishop McSherry. He received an enthusiastic welcome, and, in replying, said they made him feel as if he were back in Ireland again. He hoped to be able to imitate Bishop McSherry in working for the progress of the Church.

#### UNITED STATES—A Brave Priest

The terrible catastrophe at Brockton, Mass., where more than three score employees of a shoe factory lost their lives by the explosion of a boiler and the burning of the building, developed a priest hero in the person of Father O'Rourke, who saved ten lives at the peril of his own, and assisted in the rescue of many others until exhausted by the heat and exhaustion, when he had to be carried himself unconscious from the fiery furnace.

#### Under the Stars and Stripes

The number of Catholics now under the aegis of the Stars and Stripes (says an exchange) is in the neighborhood of 23,000,000 or, to use the exact numbers, as given by the 'Catholic Directory,' 22,127,351. Of that number there are 11,887,317 Catholics in the United States; in the Philippines, 7,058,699; in Porto Rico, 1,000,000; Hawaii, 32,000; and in Cuba, 1,573,862.

#### GENERAL

##### Worthy of Example

The Government of Brazil, which owns the railroads of the country, has made special reductions to clergymen, nuns, and doctors going to attend the sick.

##### Earthquake in India

The earthquake in India damaged the convent at Mussoorie to the extent of 20,000 rupees. At Dehra Dun the Catholic chapel is in ruins.

'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.

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...

When Influenza stalks the land,

La Grippe or bronchial trouble;

Or croupy coughs are going round

Our misery to double.

Would you from every cough and cold,

Keep you and yours secure?

There's one, and only one advice—

Take WOODS' GREAT PEPPERMINT CURE.

## WEST AUSTRALIAN BLACKS

### CATHOLIC MISSIONS

In the course of an article in the 'Austral Light' on the West Australian natives and their brutal treatment by low white settlers and police the writer says:

Amidst all this cruelty and degradation there are forces at work which won the approval and admiration of the Commissioner. Speaking of New Norcia. Dr. Roth says: 'This, the oldest aboriginal institution in the States, is in a most flourishing condition, continues to carry on very excellent work, and is well worthy of the support extended to it by the department.' This mission was founded by the late Dr. Salvado in 1854, and is now in charge of the Right Rev. Dom. Fulgentius Torres. There are 200 aborigines and half-castes, and about 39 lay Brothers. The boys are taught by a Brother; the girls attend the convent school, and are under the Sisters. The children start work when about 14, but receive no wages (except pocket money) until 17 or 18. Then, according to their value, they receive pay, some getting £1 per month, some £2, and others £3, with board in the monastery, £1 8s being the maximum weekly wage, and on this they marry. Better off than most young couples, their houses are built and furnished for them, and a rental charged of one shilling per annum. The third generation of the original inmates are now at New Norcia. But

#### The Most Striking Instance

of whole-souled charity, like that of St. Vincent de Paul in its earnestness and intensity, is that of Father Nicholas, the parish priest at Broome. It is so interesting that I trust I will be pardoned for making some extracts from it:—

How long have you been working as a missionary amongst the aborigines?—Since the beginning of 1895, when I came out with a party of other Trappist Fathers on their way to found the Aboriginal Mission at Beagle Bay. My General Superior gave me a formal promise to let me live and die in Australia on behalf of the natives. From the date of landing I commenced work all alone at Broome without a penny in my pocket; a tent was my church; a bough-shed my room.

What was the nature of your work at this period?—Being dependent upon public charity, I was able, after a little time, to open an orphan school, in order to gather in the native full-blooded children of both sexes, as well as some half-caste girls, whom, to my sorrow, I found amongst the Asiatics. The Abbot of my congregation at Beagle Bay then commenced to give assistance in the way of provisions. With this help I succeeded in supporting during these three years 37 children and adults, and in paying a small salary for a school-mistress.

#### Further Steps.

Did you take any further steps yourself to look after the education of the children?—With the help of subscriptions from the inhabitants of Broome, I built a church here, and a residence for myself; the latter served as a school for the remaining children of my blacks.

Did you do anything for the welfare of the adult black population?—Yes. About the same time I bought seven or eight town allotments in close proximity to the church. Each allotment cost over £20. I also erected certain huts on these allotments for the Christian married couples.

Were these allotments and improvements paid for out of your own private pocket?—Yes.

Are they still your property?—No. I made them over to various of these native couples, and impressed upon the wives the necessity for always retaining them, so they might always have a permanent home here. They have now and again paid me back a little towards the cost of purchase. I am quite satisfied with what they have given me.

But when the time comes for you to be called to rest, and these blacks are no longer under your influence, is it not likely that some speculator or unprincipled person will contrive to get these allotments out of the hands of their present owners, especially as these lands are increasing in value?—I have thought of this matter since, and propose trying to make some arrangement by which these allotments may be held in trust for them.

At the present time, how many have you under your especial care?—Nine old and infirm women, two old men (one of whom is beginning to be mentally incapable), five little girls (one of whom is blind), two small boys two sick women, one man whose leg the doctor has lately amputated, two others very sick with incurable disease, one young man sick with consumption, one with pleurisy, one with disease of the leg. This total of 26 people I feed three times daily, and supply with

medicine. The food consists of rice, meat, bread, and tea, with vegetables, such as pumpkins, tomatoes, and water-melons, very frequently. Often some goat's milk is given to those who require it.

Who pays for all this?—I do. I have given all I have. I have no more. And now, for the first time after ten years' work amongst these people, I am in debt to the amount of about £100.

#### No Government Assistance.

Do you mean to tell me that the Government has given you no pecuniary assistance?—Not a penny, so far. But the time has now arrived at last when, unless the Government come soon to my assistance, I can no longer continue this expenditure, which, though I have to admit it with a wounded heart, will mean that I shall have to abandon all such sick natives to their fate. When Mr. Olivey travelled round here on behalf of the Aborigines Department, the Resident Magistrate spoke to him very forcibly on the necessity for giving some assistance to these blacks. Mr. Olivey promised to make the necessary recommendation to the proper quarters; I received only one box of medicine.

Does any religious body give you pecuniary assistance in this good and noble work?—No.

You are, then, dependent only upon the charity of the Broome public?—Yes.

Where do you keep all these sick people that you have just mentioned?—With the exception of three of the worst cases, which I have here at the back of my premises in a tent and a hut, they are all at the Point.

Where is this Point?—A headland, within the town boundary, where I have ten acres; a very healthy locality and exposed to the sea breeze.

Is there anything paid for this?—Yes, it is rented at £3 per year.

Who pays this £3?—I do. It is my blacks' camp.

Are there many old and infirm blacks in the neighborhood of Broome?—Yes; I have often found them dying of hunger, in the absence of a little care and kindness. Considering the many instances I have come across in Broome, how many must there be in other centres occupied by aborigines! I would suggest that all such cases, instead of being abandoned to their fate like dogs, should be collected into certain areas and looked after by someone friendly to the natives. But, for this, the assistance of the Government is essential.

#### Suggestions.

Have you any suggestions to make with regard to the young and healthy adults?—Let them work for their food, or hunt for it; there is plenty of game and fish about. If they were not lazy, the Government could grant them a piece of land which they might cultivate.

And what about the children?—These ought to be sent to mission schools (where there are Sisters or matrons), while the half-castes should be sent to Reformatories.

The half-caste girls, in my opinion, are in general of a very vicious temperament.

How many half-caste children are there at present in Broome?—About 30, of both sexes.

How many blacks are there at present in the neighborhood of Broome?—More than 300, of whom about 130 are in employment, but there are probably not more than 70 under contract.

#### Influence of Catholic Missions.

What influence has your work had on these natives?—They have become, comparatively speaking, law-abiding and good Christians. One of my great difficulties is the temptation offered to them in the way of drink, both by Europeans and Asiatics. I have baptised altogether 131 natives (45 men, 16 boys, 45 women, and 25 girls). Of the 33 Christians who have died, all the expenses in connection with the sickness, death, and interment have been borne by me. My work has borne good fruit in that the non-Christian natives in the bush invariably come to me for help and assistance in the way of medical and other comforts, and I frequently visit their camps for this purpose. I regret to state that I know of 44 non-Christian infants who have been killed by their mothers at birth, and one child even of four years of age who was killed and eaten by its mother. Now the latter is a Christian. I always let the blacks know when I visit their camps that I am fond of their children, and offer them so much rice and flour for any infant they do not want.

Mount Morgan people presented a chalice to Bishop Higgins on the eve of his departure.

The late Archpriest Kennedy, who died while on a visit to Rome, was uncle of the Rev. T. J. Rooney (Elmore), Rev. E. J. Rooney (Beechworth), Rev. T. M. O'Sullivan (Gernons), Dr. M. U. O'Sullivan (Collins street, Melbourne), Dr. F. U. O'Sullivan (Albert Park), and Dr. Kennedy (Cobram). The Rev. D. Griffin, Adm. (Albury, N.S.W.), is a cousin of the deceased priest.

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.

First comes the chills, with other ills,

To set us all a-sneezing

We pay our bills and make our wills,

With coughing and with wheezing,

Around our beds, with snaking heads,

The doctors keep us poor.

Till all our dread at last is sped

By WOODS' GREAT PEPPERMINT CURE.

## A. & T. BURT, Ltd., Stuart St., DUNEDIN

General and Electrical Engineers

Boilermakers, Brass Finishers, Plumbers, Copper-smiths, Tinsmiths and Electroplaters.

A Large Variety of

Church Bells

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And Fire Bells

In all Sizes for above purposes.

Manufacturers and Importers of all Descriptions of Drainage Requirements in accordance with the Dunedin Drainage Board Bye-Laws.

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Alpha-Laval Cream Separators.

Engelbert and Co., Lubricator Oils.

Snow Steam Pump Co., Boiler Feed and other Pumps.

J. Wright and Co., Gas Fires. Cookers, etc, etc,

**Electro-Plating.**—OLD GOODS MADE EQUAL TO NEW.

Send for our Price Lists.

Cash Buyers of Old Metals.

Highest price given for Old Lead, Zinc, Copper, and Brass.

**BROPHY & CO**

Grazing and Dairying capabilities of Property in the Manawatu and surrounding districts.

Having had over 20 years' experience of the district, are in a position to give valuable information as to the

## INTERCOLONIAL

Rev. Father O'Leary, of Rosalie (Q.), has been presented with a handsome gold watch by his parishioners. Father O'Leary took Father Lee's place during his latter's absence in the old country.

The presbytery at Parkes is to be added to and handed over as a convent to the Sisters, whose old home is deemed unsuitable. A new presbytery will probably be erected nearer to the church.

A special edition of the report of the Second Australasian Catholic Congress has been forwarded to the Vatican archives. It was printed and published at the 'Advocate' printing office, the medical section being included. The Sisters of the Good Shepherd, Abbotsford, covered it with elegant white water-wave silk, and embellished the cover with gold and scarlet ecclesiastical designs. The volume is enclosed in a handsome morocco case, with lock and key.

Four large estates, the aggregate value of which totalled nearly £330,000, paid 10 per cent. death dues to the Victorian Treasury the other day. That of James Russell, of Carnham, grazier, was set down at £118,759; that of the late John Robertson, of Skene, grazier, was valued at £116,559; that of the late John Connell, of Dunster House, Mark Lane, London, and of Melbourne and Sydney, merchant, was certified for duty at £63,660, and that of the late Francis Thomas Warren, Port Melbourne, was valued at £30,657.

The battle of the Bible in public schools is being waged in Melbourne by the routed advocates of proselytising the State scholars. Archbishop Carr has shown clearly that the Catholic attitude was supported by the great majority at the ballot-box. His Grace pertinently asks: 'If at present the fundamental truths of Christianity were denied, it was not by the Catholic people, and if ministers could be said to deny the virgin birth of Christ and other recognised doctrines, what must be said of the teachers to whom was committed the instruction of the children?'

The Bishop of Wilcannia, Right Rev. Dr. Dunne, has fixed Sunday, July 2, as the date of the opening of the new Pro-Cathedral at Broken Hill. His Lordship expects a number of distinguished visitors, including His Eminence Cardinal Moran, the Archbishop of Melbourne, the Bishop of Ballarat (Dr. Higgins), the venerable Bishop of Maitland (Dr. Murray), and the Bishop of Sale (Dr. Corlett). A trial of electric lighting installation was made recently in the presence of the Bishop, and proved highly satisfactory. Upwards of 60 lights are used in the illumination, and the interior shows to great advantage under their effects. It is estimated that the Cathedral can seat 1200 to 1300 people.

The diocese of Ballarat at date of latest ecclesiastical returns had a Catholic population of nearly 60,000, with 129 churches, 61 priests, 18 Christian Brothers, and 257 nuns of various Orders. Among the clergy are nine Redemptorist Fathers at St. Mary's, Wendouree, who give retreats and missions. Among its charitable institutions is Nazareth House, Ballarat, in charge of the Poor Sisters of Nazareth, established in 1888. Into it are received aged poor, and orphan and neglected children, without distinction of creed, the number of inmates at date of annual return being 310. Another notably successful and vigorous body is the Cathedral Altar Society. Its receipts last year amounted to £228 2s 7d. and during the six years it has been in existence it has collected £1330 9s 9d, which has been expended in decorating and beautifying the interior of the Cathedral.

Prior to his departure from Rockhampton his Lordship Bishop Higgins opened a bazaar for the reduction of the Cathedral debt. For the sake of opening this he postponed his departure for some days. To use his own words—'There were few Church interests in this diocese which enlisted a larger share of my sympathy,' and, we might add, perhaps none dearer to his heart. His Lordship appealed to the vast audience to help the good ladies who had labored so untiringly to make the bazaar a success, and who would dispose of their valuable goods 'on the most reasonable terms.' The Cathedral was begun thirteen years ago. Since then £24,131 had been expended on the material building and 3307 8s 4d on the interior ornamentation. Four thousand five hundred pounds still remained due, and to meet this the bazaar was organised. 'My first public address to my people,' continued his Lordship, 'after my introduction to this diocese was an appeal on behalf of St. Joseph's Cathedral, and my last parting words are spoken to you to-night in support of the same cause. I have delayed my departure for the express purpose of being here to-night and giving my lady friends all the assistance I can in their noble efforts.'

## Friends at Court

## GLEANINGS FOR NEXT WEEK'S CALENDAR

June 18, Sunday.—Trinity Sunday.

- " 19, Monday.—St. Juliana Falconieri, Virgin.
- " 20, Tuesday.—St. Silverius, Pope and Martyr.
- " 21, Wednesday.—St. Aloysius Gonzaga, Confessor.
- " 22, Thursday.—Feast of Corpus Christi.
- " 23, Friday.—St. Mark the Evangelist.
- " 24, Saturday.—St. John the Baptist.

## Trinity Sunday.

To-day we are not asked to imitate the virtues of some saint, or to contemplate the merciful dealings of God with man. We are taken up, as it were, into the Holy of Holies, and invited to gaze on the radiant perfection of God as the Blessed see Him—one God in three Divine Persons. Until the fourteenth century this feast was not generally celebrated in the Church, for the reason that all the festivals in the Christian religion are truly festivals of the Holy Trinity, since they are only means to honor the Blessed Trinity and steps to raise us to it as the true and only term of our worship. As Pope Alexander writes, in the eleventh century:—**'The Roman Church has no particular festival of the Trinity, because she honors it every day, and every hour of the day; all her offices containing its praises and concluding with a tribute of glory to it.'**

## St. Juliana Falconieri, Virgin.

St. Juliana was a native of Florence. Having, while still a child, lost her father, she found a second father in her uncle, St. Alexis Falconieri, one of the founders of the Servite Order. She is celebrated for her devotion to the adorable Sacrament of the Altar and to the Mother of God. Like so many other saints, she was singularly successful in reconciling enemies and reclaiming sinners. She died at an advanced age in 1340.

## St. Silverius, Pope and Martyr.

St. Silverius, by his refusal to favor the Eutychian heretics, excited the enmity of the Empress Theodora, who procured his banishment to Patris, in Asia Minor. He owed his release to the efforts of the Bishop of the place, who remonstrated with the Emperor Justinian over the indignity offered to the Vicar of Christ. 'There are,' he urged, 'many kings in the world, but only one Pope over the Church of the whole world.' Having again fallen into the hands of his enemies, St. Silverius died from hard usage, or, according to some, was put to a violent death, A.D. 538.

## St. Aloysius Gonzaga, Confessor.

St. Aloysius Gonzaga was born at Castiglione, Lombardy, in 1568, and died at Rome in 1591. He was the son of Ferdinand of Gonzaga, Marquis of Castiglione, prince of the Holy Roman Empire, and was page at the Court of Philip II. He entered a novitiate of the Jesuits (1587) at Rome, died of a slow fever contracted in taking care of those afflicted with the disease. He was canonised by Benedict XIII. in 1726. He is the patron saint of youth.

## Corpus Christi.

The first mention we have in history of the solemnity of a feast of Corpus Christi is in 1246, when Robert, Bishop of Liege, made arrangements to introduce it into his diocese, but death prevented his intention being carried into effect. After the Bishop's death the Cardinal Legate Hugh undertook to carry out his directions, and celebrated the festival for the first time in the year 1217, in the church of St. Martin at Liege. Several bishops followed his example, and the festival was observed in many dioceses, before Urban IV., in 1261, finally ordered the celebration by the whole Church. This order was confirmed by Clement V. at the Council of Vienna in 1311, and the Thursday after the octave of Pentecost appointed for its celebration. In 1317 Pope John XXII instituted the solemn procession.

## St. John the Baptist.

St. John the Baptist, the precursor of the Messiah, was born six months before Jesus Christ, and was the son of Zacharias and Elizabeth. He was the last representative of the Prophets of the Old Covenant; his work was to announce the way for and to prepare the advent of the promised Messiah. John was put to death by the order of Herod, at the instigation of Herodias, whose licentiousness he had the boldness to reprove.

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

ESTABLISHED 1824.

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LOSSES PROMPTLY AND LIBERALLY SETTLED.**MESSRS J. G. WARD & CO.**

Beg to announce that they have been appointed CHIEF AGENTS and ATTORNEYS of this old and wealthy Company for Otago and Southland.

OFFICES: No. 10 RATTRAY STREET (opposite Triangle). Telephone 87.

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**J. N. MERRY & CO.,**

34 Bond Street, DUNEDIN.

CASH BUYERS OF WOOL, SHEEPSKINS, RABBIT-SKINS, HIDES, TALLOW, HORSEHAIR, ETC.

Consignments Promptly Attended to.

Account Sales for same, with Cheque, returned day following Receipt of Goods.

NO COMMISSION CHARGED.

**A1 HOTEL,**

Corner Cashel and Colombo Streets, CHRISTCHURCH.

P. DEVANE (late of Ashburton),

Having taken possession of the above centrally-situated Hotel wishes to inform his numerous friends and the public generally that they can rely upon

ALL THE COMFORTS OF A HOME

And the

CONVENIENCES OF A FIRST-CLASS HOTEL.

The premises are electrically lighted, and furnished with view to the comfort of patrons.

LUNCHEON A SPECIALITY,

12 to 2 o'clock, 1s.

Best Brands Only.

Night Porter.

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MORAY PLACE, DUNEDIN.

SHEEHY &amp; KELLEHER (Successors to James Jeffs) Proprietors

Drags, Landaus, Waggonettes, Dog Carts, and Vehicles of every description. Saddle Horses always on Hire. Carriages for Wedding Parties. Horses Broken to Single and Double Harness, also to Saddle

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**W A V E R L E Y H O T E L,**

QUEEN STREET,

A U C K L A N D.

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

Best brands of Wines and Spirits always on hand.

MAURICE O'CONNOR

**JAS. SPEIGHT & CO**

MALSTERS AND BREWERS

CITY BREWERY, DUNEDIN

**J. M C C O R M A C K**

Late foreman for J. H. SMITH for the past seven years)

Begs to announce that he has started business next Melville Hotel, Timaru, and by strict attention to business will give every satisfaction.

JAMES McCORMACK.

**MOUNTAINEER HOTEL,**

QUEENSTOWN, LAKE WAKATIPU

P. MCCARTHY - Proprietor.

This new and Commodious Hotel has been well furnished throughout, and is now one of the most comfortable Houses in Otago. Suites of Rooms have been set apart for Families, and every attention has been paid to the arrangements for carrying on a first-class trade. Hot, Cold, and Shower Bath.

TERMS MODERATE.

Best Brands of Wines, Spirits, and Beers.  
FIRST-CLASS SAMPLE ROOMA Porter will attend Passengers on the Arrival and Departure of Steamers.  
First-class Stabling.  
Horses and Buggies for Hire.

—USE—

**Brinsley & Co's****CHAMPION RANGES**

THUS SAVING TIME &amp; MONEY

All Ironmongers. Catalogue Free.  
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IT NEVER FAILS.

Be Sure You Get

'RED &amp; CROSS.'

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TOTARA FLAT.

MR. H. ERICKSON (late of Orwell Creek) Proprietor.

An Excellent Table kept. First-class Accommodation. The Beers, Wines, Spirits etc., sold are of the very best. Refreshment Rooms at Railway Station. Billiard Table, with an efficient marker.

Mr. Erickson, having a thorough knowledge of the whole district, will be pleased to give directions and other assistance to travellers and persons interested in Mining

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VERANDAH CASTINGS of all kinds  
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(Opposite Knox Church)**GLOBE HOTEL**

OAMARU.

P. KELLY ... Proprietor.

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