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

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

LEO XIII., P.M.

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

LEO XIII., Pope.

Current Topics

Anti-Shouting

There are two kinds of invitations that seem to be looked upon as commands that must be obeyed. The first is an invitation to dine at the royal table. The other is an invitation to 'have a taste' or 'take a nip' or 'name yer pizen' at the bar of a public-house. Schiller says of obedience that it is a master-key which opens every door. But the door which is most frequently opened by obedience to this tyrant drinking custom is the one over whose lintel are inscribed those words of wild despair: 'All hope abandon ye who enter here.' And yet this wretched treating or (in colonial) 'shouting' habit has grown with the strangling grasp of parasitic ivy around our social life. Some years ago—so the story runneth—a French visitor, who was in a state of baptismal innocence as to colonial drinking customs, asked a New Zealand squatter: 'What moost I say eef a man ask me to dreenk?' 'Oh,' said the squatter, 'just you say, "All right," or "Don't care 'f I do"—and just sail in.' 'But eef I no want to dreenk, what moost I say?' The squatter cudgelled his brains for a few moments. Then he replied: 'Well, Frenchy, you've fairly floored me this time. Never knew a man to refuse.'

And yet it is necessary for every man, and especially for every young man, to know when to say 'No,' and to stick to his 'No,' when the wine sparkleth in the glass. One who is a John Littlejohn among our Stipendiary Magistrates well described the custom of treating as 'a foolish, stupid habit, and one of the curses of the country.' And he expressed regret that some legislation could not be devised to stamp it out of the country. For this reason we welcome (as we have likewise often urged) the appearance of a League having for its object to form a healthy revolt in public opinion against the pernicious habit of treating. The new League is being formed in Wellington. A circular issued in connection with it has the following remarks in connection with 'shouting':—

'The practice has so grown upon the community that it is a matter of every-day observation to see a man go into a hotel or club to get one drink, which he feels he wants or would like, but he meets incidentally three or four other men he knows, and custom dictates that one shall probably "shout" for all the others, each of whom in turn, not wishing to be outdone in courtesy or to appear mean, will make a similar offer, and the re-

sult frequently is that all these men have consumed enough to make them lazy and unfit for much work for the rest of the day, and have spent three or four times as much money as there was any need for spending, as well as wasted their time. I am only instancing a moderate and not an extreme view, and the further evils of the system will appear to every intelligent man.'

The pledge runs as follows:—

'I agree to become a member of the New Zealand Anti-shouting League, and do hereby pledge my word in the interests of society that I will, within New Zealand, neither drink intoxicating liquor at the expense of another person, nor pay for such liquor for another unless I be at the time either the bona fide guest or host of that other person, and I further promise to use my best endeavor to induce at least three other persons to join the League.'

This treating habit seems to have the vitality of a microbe. At any rate it has lived long, and it will probably die hard. Ages ago the Catholic Church in the British Isles pitted her strength against the 'bid-ales'—a custom which is said to survive in some parts of Yorkshire to the present day. She kept the custom in check, but she never succeeded in killing it 'fatally dead.' One curious canon of that olden time ran as follows: 'He who forces another to get drunk, out of hospitality, must do penance as a murderer of souls.' 'These canons,' says a recent writer, 'are sufficiently severe, when you consider that you had not to wait for the constable to catch you in your cups, but (as it was a matter of confession) your conscience had to be the constable.' But they serve to show that even in far-past ages the Church anticipated the movement which zealous and far-seeing persons are now organising against the grave evils of the 'treating' habit.

Anti-treating Leagues have a heavy contract before them. But we hope that they will bear in mind the good old philosophy of 'pegging away.' There was a time when duelling and the swilling of portentous doses of alcohol were so rooted in the marrow of 'high' society in the British Isles that they seemed to be 'proof and bulwark against sense.' But they were killed out at last by religion, right reason, and the dramatists' bombardment of destructive ridicule that smote like the fall of a lyddite shell. People are, in many respects, not at all squeamish in our day. But the coarse-grained whiskey-swiller who would prove himself a 'gentleman' after the fashion of the 'three-bottle man' of the Georgian period, would now be kicked out of decent society; and the well-dressed bully who would pump pellets of lead into the vitals of a neighbor at twelve paces, would get as short a shrift at the hands

of judge and jury, and as long a drop at the hands of Jack Ketch, as Bill Sykes or any other vulgar assassin. The day is, we trust, not far distant when the treating habit will be as dead among English-speaking peoples as the duelling custom, and when the oft-repeated order (of such deadly familiarity now), 'The same again,' will be almost as great a shock to the normal conscience as the opium-eater's 'pious' blasphemy: 'Next Friday, by the blessing of heaven, I purpose to be drunk.' The rapid conquests achieved by the great Catholic Anti-Treating League in Ireland (to which we have many a time referred) is, we trust, the earnest of the success of kindred movements in New Zealand. They would at least teach our young men to say 'No' at critical moments—and in more things than one. And that would be worth more to our male population than all the gold that has been won from all our mines. For, after all, it is virtue that exalts a nation, and not money-bags. And much of personal virtue and of the formation of high character depends on the capacity of saying 'No' at the proper time—and meaning it.

Some Bible-in-Schools Talk

A well-meaning Presbyterian clergyman in Dunedin has been working some thoughts on the Bible-in-schools difficulty out of his system. He favors Bible-reading only (from a Protestant version of the Bible, of course) and not 'religious instruction' being made part and parcel of our public school system. But, like his confreres in the sectarianising movement, it turns out that he really does not want the Bible in the schools at all. What he and they desire is a Thing called a text-book. And the text-book is a mutilated and emasculated caricature of the Bible. It even flings overboard (for reasons that have never yet been either explained or defended) the Virgin-birth of the Saviour of the world, it is packed with unauthorised dogmatic headings and devotional exercises, and was compiled as a manual of 'religious instruction' by a Protestant body which was officially named 'The Royal Commission on Religious Instruction in State Schools.'

The clergyman in question will have nothing whatever to do with taking advantage of the facilities afforded for religious instruction in State schools under the present Education Act. He seems to think it is a waste of useful energy. In this, his view coincides with that of pretty nearly all the Reverend Weary Willies of the Bible-in-schools League. But as recently as November 1, 1899, a Committee appointed by the local Presbyterian Synod to consider this very question reported that a faithful few among the clergy who had attended to this work 'all report success'; that 'every argument in favor of political agitation is tenfold an argument in favor of "doing what we can" under the present Act'; that if this were done, it 'would be a great success and remove the reproach from the Christian Church that she is not in earnest in the matter', and that 'in twenty years, it is confidently believed, a hearty working of this proposal would alter the very face of the land.'

Our reverend friend believes that 'something must be done.' So do all the Bible-in-schools clergy. But the 'something' must involve no personal effort or sacrifice. So much exertion as they can put forth resolves itself into a political agitation to get their proper work done by State officials at the expense of the general taxpayer. 'Indeed,' said he, 'I believe it will come to this: that if something is not done in the way of affording the children better instruction in the Bible, private schools will be set up. The Roman Catholics have done this already. From the beginning they have been dissatisfied with the State schools. Wherever possible they are establishing schools.' We have heard all this before. If, instead of empty talk, the Bible-in-schools clergy were to follow the example of the Catholics, the education difficulty would be practically

solved within forty-eight hours. And yet we are told that if Catholics do not like the proposed Protestantising of our public schools, 'they must just suffer for it.' The speaker sees 'no remedy' for them. And, in fine, is it not a comical misnomer for an organisation to call itself 'The Bible-in-schools Referendum League,' while, in reality, it does not want a 'referendum,' but merely a plebiscite, and is totally opposed to the introduction of 'the Bible' into the schools? 'Bulls' are not all raised on Irish pastures. And the 'bull' in the title of 'The Bible-in-schools Referendum League' should have a first-prize certificate hung between its horns.

Two Naval Mutinies

History—like the human experience of which it is (or ought to be) a record—has a trick of repeating itself. The great naval mutiny that has seized upon the remains of Russia's fleet and threatened to turn into a full-blown revolution had its close counterpart in the great upheaval of 'the handy man' that for a time menaced the separate national existence of Great Britain in 1797. In those wild and woolly days the 'wooden walls' of England were (according to Lecky and James) 'the last resort of tainted reputations and broken careers. Scapegraces in respectable families, disqualified attorneys, cashiered excisemen, dismissed clerks, laborers who through idleness and drunkenness had lost their employments, men from every walk of life, who, through want of capacity or want of character, had found other careers closed to them, poured steadily into' the navy. Among the recruits were thousands of helpless Irish peasants from the North and West, who were torn from their homes by the illegal violence of 'Satanides' Carhampton, 'without sentence, without trial, without even a color of legality,' during the first phase of the Orange Reign of Terror in Ulster. These heterogeneous elements, however, fused eventually into the splendid fighting material with which Duncan and Collingwood and Nelson faced the battle and the breeze and won such renown as had never before, and has never since, been achieved by the British navy.

But in 1797 things were far from gay with the men who went down to the sea in fighting ships. The careless, dauntless, childlike sailor-man of whom Dibdin sang lived under a savage regime. 'The ships,' says Lecky, 'were often bells upon earth. The pay was miserable. The allowances were inadequate. The lash was in constant use, and in no other English profession were acts of brutal violence and tyranny so common.' As in the Russian service to-day, the inferior quality and insufficient quantity of the food stood in the head and front of Jack Tar's indictment, side by side with the brutal and tyrannical conduct of many of the officers. A revolt was secretly planned. 'It was,' says a historian of the period, 'so perfectly concerted that the whole Channel fleet, on which the security of the English coast mainly depended, passed without a blow into the hands of the mutineers, and it remained in them from the fifteenth to the twenty-third of April, 1797.' Like the Russian naval mutiny, it took place while the country was in the throes of a long-drawn and anxious war. The Admiralty had no choice but to negotiate. Submission was purchased by a free pardon and the concession of the principal demands of the mutineers. Then a storm of doubt and suspicion as to the Admiralty's sincerity passed through the fleet. The mutiny broke out again. Again (this time through Admiral Howe, whom the sailors loved) the treaty was patched up. But, like the Russian naval upheaval, the contagion of revolt spread. It broke out at St. Helen's, and then at Sheerness. At Sheerness it was headed by one Parker, an educated sailor. As at Odessa, he, too, raised the red flag of revolution. Then he sailed for the Nore at the head of four-and-twenty ships, blockheaded the mouth of the Thames, seized passing merchant vessels, and scared the wits out of the inhabitants of the coast towns with the promised terrors of a bombardment.

At this stage the Government woke up and shook itself, took off its coat, and got to work. Improvised gunboats were got together. Volunteers got their war-paint on and marched with the regulars to the threatened towns on the coast. Batteries were planted where they were likely to do most good, and (profiting by the lessons of the last siege of Gibraltar) furnaces were constructed for the purpose of enabling the artillerymen to treat the mutinied ships to doses of red-hot shot. Intercourse, even by letter, with the mutineers was made punishable by the hangman's noose. Parker and his men ran the risk of starving for want of provisions. The mutiny gradually fell to pieces. Parker and a few other ringleaders were hanged at the yard-arm. The mutiny lasted thirty-five days. The authorities learned the lesson and redressed the graver grievances that had made a living hell of a life on the ocean wave in King George's ships. And then began the golden era of the British army. But to this day traces of the old barbarism still exist (as was recently proved in Parliament) in the brutal floggings that are inflicted for all sorts of trifling pretexts on young men in the King's navy. The rule of the gold-braided savage is not yet quite dead. But the Odessa lesson may shorten its days for other countries as well as for Russia.

SILVER JUBILEE OF DEAN O'DONNELL, ASHBURTON

As was briefly stated in our last issue, the silver jubilee of the Very Rev. Dean O'Donnell, Ashburton, was celebrated by the presentation of an illuminated address and a purse of sovereigns for the purchase of a motor car. The Oddfellows' Hall was crowded on the occasion, many of those present being members of other denominations, who had joined with their fellow-Catholic citizens in doing honor to a worthy and esteemed priest and a popular resident of the district. Among those present were the Right Rev. Dr. Grimes, Bishop of Christchurch, Very Rev. Dean Bowers (Geraldine), Rev. J. F. O'Donnell (Queensown), Rev. Father Hyland (Rangiora), Rev. Father Abern (Dunfield), Rev. Father O'Donnell (Christchurch), Rev. Dr. Keenan, (Akaroa), Rev. Father Creed (Ashburton). Among the prominent non-Catholic residents present on the platform were the Mayor (Mr. H. Davis), ex-Mayors Messrs. D. Thomas, R. Friedlander, and W. H. Collins, and Dr. A. B. Boyd. All parts of the extensive mission of Ashburton were represented. There were also representatives of the Catholic laity from Christchurch, Dunfield, and other parts of Canterbury.

The function took the form of a conversation. The hall was furnished with a number of tables for the convenience of the guests, who could thus, during the intervals between the musical items of an excellent programme, engage in conversation or pass the time in pleasant games, etc. The stage, which was handsomely furnished, was surmounted by a scroll in green and gold, bearing the words—Silver Jubilee of the Rev. J. J. O'Donnell, 1880-1905.

The arrangements were in the hands of the following committee, who discharged their duties in a manner that won universal commendation:—Messrs. M. J. Burgess (Chairman), T. O'Carroll, L. Hanrahan, W. Fouhy, J. P. McQuilkin, P. Haprahan, D. McDonnell, J. A. Carney, M. Lagan, R. D. Johnston, S. Madden, Denis McKendry, D. Fitzgerald, and A. J. Muller (Hon. Sec.).

Apologies for unavoidable absence were received from Very Rev. Dean Ginaty, Mr. J. McLachlan, M.H.R., Messrs. P. Pender, Hugo Friedlander, T. Bullock, and H. McSherry (Pahiatua). Telegrams and other messages of congratulation were received from clergy and laity all over New Zealand.

The following was the musical programme:—Orchestral selection, Misses Elsie Fletcher (piano), M. Brick (harmonium), E. Cullen (first violin), and W. Brick (second violin); song, 'Asleep in the deep,' Mr. J. Healy; song, 'The last rose of summer,' Miss M. G. O'Connor; song, 'The storytellers' club,' Mr. F. Healy; violin duet, 'Erin's wreath,' Miss E. Cullen and Miss M. Brick; song, 'Let me like a soldier fall,' Mr. M. J. Burgess; Irish jig, Mr. P. Wilson; song, 'Galilee,' Miss Winnie Brick, her encore item being 'The vale of Avoca'; comic songs, Messrs. P. and J. Healy.

The Presentation.

As chairman of the committee, Mr. M. J. Burgess took the opportunity during the interval of stating the object of the gathering. In the course of a happy and appropriate speech he said he desired, on behalf of the committee and of the Catholic community of the district, to extend to the Bishop and the Catholic clergy present, a hearty welcome. They would all feel that it was a high privilege to have the Bishop and his devoted clergy present that evening. He understood that one of the Rev. Fathers there that evening had travelled 350 miles to be present to do honor to Dean O'Donnell. He also desired to thank all those of the general public who were present or who had subscribed in so liberal a manner to the testimonial to be presented to the Very Rev. Dean O'Donnell. It said much for the esteem in which the Very Rev. Father was held when he said that many of the subscribers to the testimonial belonged to other denominations. It would perhaps not be out of place to say



Halma & Co., photo

The Very Rev. Dean O'Donnell

Ashburton

something about the origin of the testimonial. Two or three of the members of the present committee were one evening chatting together on current topics, when one of them casually mentioned that Dean O'Donnell would very shortly see his silver jubilee as a priest. Those present then and there decided to send out circulars to the whole of the Catholic members of the community and to those of the Dean's personal friends who resided in other parts of the Colony. A meeting was held in the local parish school—the greatest meeting, without exception, ever held in that building—and it was there decided that a worthy testimonial should be presented to the Dean. A committee was formed, collectors were appointed, and other things necessary were done, with the result that in a short space of time the handsome and liberal manner in which subscriptions had poured in had enabled them to carry out the wishes of the subscribers to the very letter. He again thanked the subscribers for their liberality, and said that he was sure it was the wish of all here present that the Dean might live to see his golden jubilee.

Mr. A. J. Muller then read the address, which was artistically illuminated by the Sisters of the local convent. The lettering was in black and red on a green ground, and was mounted on white satin, ornamented with floral devices. It was enclosed in a frame, very tastefully carved, also the work of the Sisters. The following was

The Address :

'We, the undersigned members of the Ashburton Catholic parish, desire to tender you, on behalf of your parishioners, our heartiest congratulations on this occasion of your silver jubilee. The twenty-five years that you have spent in the ministry of God, have been to the advantage of the Church in general, and the Ashburton parish in particular. We hailed your advent to this parish, some thirteen years ago, because you were known to the clergy and laity of New Zealand, as a priest possessing in the highest degree qualities of mind and heart, which were a guarantee to us that our spiritual and temporal welfare would be assured under your able administration. Your zeal as a spiritual director, and your extensive learning, have always fitted you to be an able exponent of Catholic truth and doctrine. When you arrived here the immediate needs of the parish were the erection of a church at Rakaia, the enlargement of the church at Methven, and the removal of the convent to a more central site. These works you accomplished, and they are briefly mentioned to prove your worth as an administrator. When you assumed charge the financial position of the parish was in an embarrassing condition; and it says much for your financial ability that the debt, which for a number of years had hindered the progress of the parish, is now extinguished. On this memorable anniversary, we desire to assure you of our deep sense of gratitude for the self-sacrificing manner in which you have carried out many important undertakings on our behalf. Your parishioners (assisted by your many non-Catholic friends, together with your brother diocesan priests), who desire to add to your personal comfort, have much pleasure on this memorable occasion in presenting you with an automobile. We trust that your acceptance of it will tend to strengthen the bond of sympathy that already unites you to us. Humbly praying God to grant you strength of mind and body to enable you to worthily continue to fulfil the sacred duties of your holy office, we beg to subscribe ourselves your devoted and loyal people.'

At the conclusion of the reading of the address Mr. Muller presented the Very Rev. Dean with a cheque for 300 guineas and two travelling rugs.

The Very Rev. Dean Bowers, speaking on behalf of the clergy of the diocese, said he had known Dean O'Donnell personally for the past twenty years. At all times and in all places, whether he agreed or disagreed with the Dean, he had always found him to be a true man in the best sense of the word. He had always been able to make a successful appeal to Father O'Donnell's sympathies in cases of necessity or destitution. There was no priest in the Colony more highly valued and appreciated by the Catholic clergy of New Zealand than Father O'Donnell of Ashburton, and there was no parish in Australasia where Father O'Donnell would not be welcomed. He paid a high tribute to the exceptional business capacity of Father O'Donnell. He had met many business people, contractors, and others on the West Coast, who had assured him that their business dealings with the Dean had been among the most satisfactory of their experience. He was present at Dean O'Donnell's ordination twenty-five years ago. Twenty-five years hence the Dean, if God spared him, would celebrate his golden jubilee, and if his parish then decided to give him a flying machine or such improved machine for locomotion as would then be in vogue, the speaker would, if he were still alive, come and attend that celebration.

The Mayor (Mr. H. Davis) said that he was present on behalf of the non-Catholic members of the community, and as representative of the Borough of Ashburton, and it gave him much pleasure to add his quota to the recognition of Dean O'Donnell's services. The longer anyone knew Father O'Donnell, the better they liked him. He had never known a case where the Father had turned away any poor soul who came to him seeking assistance or advice. He also hoped to be present at the Rev. Father's golden jubilee, and would travel fifty miles to see him made a bishop.

Messrs. D. Thomas, R. Friedlander, W. H. Collins (ex-Mayors of the town), also bore testimony to Father O'Donnell's courtesy, unfailing tact, and business capacity, and his general popularity as a citizen of Ashburton.

Tributes to the Dean's zeal on behalf of religion were paid by Messrs. P. Hanrahan, J. P. McQuilkin, and L. Hanrahan, as representing his parishioners.

Mr. A. J. Muller said that the fact that the address to Father O'Donnell was signed by several of the leading members of the congregation spoke for itself. There was no doubt the address truly represented the feeling of the congregation taken as a whole, and of the Catholic community throughout Ashburton. He was pleased to be able to say that with the exception of one case he had not to ask any person, Catholic or non-Catholic, for a subscription towards the testimonial; yet he had received £90. The success attending the committee's efforts was a striking testimony to Father O'Donnell's popularity among all classes. The second subscription of five guineas which the speaker received was given by a non-Catholic. It had been decided not to purchase for the Rev. Father an automobile, but to hand over the money to him and let him make his own selection. The speaker joined with previous speakers in trusting that the Dean would live to see his golden jubilee, and hoped that when the time came for the celebration of that event, it would find Father O'Donnell still amongst his Ashburton congregation.

His Lordship Bishop Grimes said he was present to show his appreciation of the act so well performed, not only by the Catholics, but by the citizens of Ashburton and the surrounding district. He at first intended to convey his sentiments by telegram or by letter, as it was not the custom for bishops to attend functions of this description. He might state that this was the first occasion on which he had been present at a presentation to any priest in his diocese. It had given him deep gratification to listen to the speeches made in honor of Dean O'Donnell. He had appointed Father O'Donnell one of the first Deans in Canterbury, and his position that evening was, therefore, a proud one. To find many leading citizens who were not Catholics present at a gathering held in honor of a Catholic priest was very gratifying to a Bishop. When the speaker came to Christchurch as the first Catholic Bishop of the diocese, Father O'Donnell had already done great work in the diocese of Wellington, to which the Christchurch diocese was then attached. He gave Father O'Donnell his first appointment in this diocese, having heard of his work on the West Coast. Since then he had seen, with his own eyes, what Father O'Donnell had done. He outlined the career of Father O'Donnell previous to coming to Ashburton. When the Dean first came to Ashburton there was a very large debt hanging over the parish. The speaker had been asked to take the responsibility for this debt on to his own shoulders and make it a diocesan liability, but although he was then a 'new chum,' he was hardly green enough to do that. Under Dean O'Donnell's able administration this debt had been wiped out, and the finances of the Church in Ashburton were now in an eminently satisfactory condition. He was pleased to hear a remark from Mr. Thomas which one would hardly have expected from anyone but a member of the Catholic Church. He referred to the suggestion that Ashburton needed a new Catholic church. He would be very pleased, if God spared him, to lay the foundation stone of a new Catholic church for Ashburton, and would also like to see Father O'Donnell installed in a new presbytery. Doubtless these improvements would be effected some time in the future. Should he be spared to live twenty-five years longer, even though he would then be a very old and worn-out kind of man, he would be glad to be present at Dean O'Donnell's golden jubilee.

Dean O'Donnell in Reply.

On rising to reply the Very Rev. Dean O'Donnell was received with long-continued applause. He said: 'I should be a great deal more than human if I were not deeply gratified to-night, and at the same time I should be a great deal less than a man if I were not highly pleased at the splendid demonstration got up by the members of my congregation, and the fine testimonial presented to me as a token of their regard. I have sometimes felt inclined to sneer when the recipient of some such testimonial as this has said that "words failed him to express his feelings," but I shall never sneer again, as I feel to-night that no words could adequately express my feelings. I thank you from the bottom of my heart. What more can I say? I am deeply grateful to you for your kindness to me to-night. There was hardly a priest ever ordained who, when the Bishop's hands were laid upon him and he was given his sacerdotal powers, did not make great plans and resolutions for the future work of his life for the glory of God and the furtherance of his religion. I was, perhaps, no exception to this rule, but no one knows better than myself how far the performance has lagged behind the intentions. I might be able very easily to discount the many complimentary things said about me this evening, but I find it impossible to discount the fact that a very handsome cheque has been presented to me,

and I am therefore forced to the conclusion that what was said was really meant. Some of the previous speakers (continued the Dean) had been good enough to refer to what had been done in the district since his arrival there but perhaps it had not occurred to them that in praising the work done during the past thirteen years they were really praising themselves. Although he had been the instrument by which much of the work was done, yet they had supplied the sinews of war, without which he could have done but little. When his Lordship the Bishop entrusted this district to his charge the finances of the parish were undoubtedly in a very bad condition, and one of the reasons why he had undertaken the work was that Father Coffey, under whose administration the parish had somehow got into debt, was a friend of his, and he desired to do all he could to retrieve the situation. He might say that he had never heard anyone say a word against Father Coffey, and he was very glad he had been able to assist in wiping out the debt. The erection of a new presbytery in Ashburton was more of a crying necessity than the erection of a new church, but if his congregation were able to contribute over £1600 to the Cathedral in Christchurch, and to give him the very handsome cheque he had received that evening, there was no doubt of their ability to raise the necessary funds to erect both a presbytery and a church. He would be pleased to devote the cheque he had received to the purpose indicated by the donors, and trusted that the purchase of an automobile would increase his facilities for the effective administration of the parish. He must thank all those who subscribed or who worked up the present demonstration, and would especially mention Messrs. Thomas O'Carroll, M. J. Burgess, and A. J. Muller. The last-named gentleman's duties as secretary had taken up a great deal of his time, which was most cheerfully given. He also thanked the performers at the concert, and last, but not least, he thanked his Lordship the Bishop for his presence. That was an honor he had not expected. He was pleased to see such men as Messrs. Friedlander, Thomas, Collins, and the Mayor there that evening. If people held different views to them as Catholics on the best way to worship God, that was no reason why they should look askance at them. They were all trying to work out their destinies in the way which to them seemed best, and he must make a plea for friendly relations with all outside denominations.

A pleasant feature of the evening's proceedings was the high level of excellence reached by the various speakers, the members of the local Catholic Debating Society being especially conspicuous in this respect.

Before the gathering dispersed Mr. M. J. Burgess, on behalf of the committee, thanked the performers for their services, the subscribers for their generosity, and the audience for their attendance.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 1.

The Archbishop returned from Nelson on Friday. His Grace experienced very unpleasant weather during his visit. Confirmation services were held at Nelson and Takaka.

Over £300 were realised by the charity concert recently held in aid of the Home of Compassion. This is a record, and shows clearly that the Sisters of the Poor have won the sympathy of the public of Wellington by their earnest and disinterested efforts on behalf of the poor and afflicted.

St. Patrick's College Cadets formed part of the guard of honor to his Excellency the Governor at the opening of Parliament on Tuesday. The boys looked well in their smart green uniforms, and were specially complimented by Colonel Webb, the officer in command of the district, on their appearance and bearing.

The Catholic Young Men's Debating Society will be represented in the coming debate between the various city debating societies by Messrs. A. H. Casey, P. J. Moran, and F. McDonald. The question of the advantages and disadvantages of commercial trusts will form the subject of discussion.

The members of the Catholic Young Men's Club have arranged a series of social gatherings during the winter months. The second of the series took place in Spiller's Hall on Wednesday evening, and proved a

most enjoyable affair. In connection with the club two sick visitors have been appointed for the purpose of keeping in touch with any members who may be incapacitated from time to time, and need the assistance and sympathy of their fellows. This arrangement will recommend itself to the other clubs in the Colony.

On Tuesday evening next the committee and stall-holders of the recent bazaar will meet in the Buckle street presbytery for the purpose of making a presentation to Mr. Fred. W. Crombie, who so ably filled the position of secretary to the fete. The clergy will also take the opportunity of making him some suitable gift in recognition of his valuable services.

The public conferring of degrees on the graduates of Victoria College took place in the concert room of the Town Hall on Thursday afternoon. The proceedings were at times marked by the noisy behaviour that seems to be a necessary characteristic of these functions. Some time ago the Registrar of the University wrote to the various Students' Associations asking for their assistance in securing order at the capping ceremonies, so as to give speakers an opportunity of bringing matters of educational importance before the public. The Victoria College students, in drawing up their programme, assigned fifteen minutes for the Chancellor's address. Sir Robert Stout, however, did not confine his remarks within this limit, and then the fun commenced. Sir Robert administered a severe rebuke, and threatened to discontinue the conferring of degrees in public. After this affairs proceeded in a more orderly fashion. Among the graduates was Mr. S. J. Moran, a member of a family well known in Catholic circles here. Mr. Moran has graduated as a Bachelor of Laws.

Napier

(From our own correspondent.)

June 29.

On June 27 a very successful social took place in the Gaiety Theatre, the commodious building being crowded. A feature of the programme was a series of tableaux arranged by Mr. T. Durney. A ladies' committee provided an excellent supper. Much of the success is due to the efforts of the energetic secretary, Mr. T. Durney.

June 21 being the feast-day of Rev. Father Goggan, the children of St. Joseph's Convent gave a concert in celebration of the event. A very acceptable programme of vocal and instrumental music and recitations was gone through during the afternoon by the pupils, who also took the opportunity of presenting their spiritual director with an address expressive of their esteem. A handsome present, in the shape of a benediction veil, beautifully worked by the Sisters, accompanied the address, which the rev. gentleman feelingly acknowledged. In the evening a number of parishioners assembled at St. Patrick's presbytery to offer their pastor felicitations on the occasion of his feast-day. Mr. John Higgins, on their behalf, asked the Rev. Father's acceptance of a purse of sovereigns as a mark of their regard. Father Goggan suitably replied.

Nelson

(From our own correspondent.)

June 27.

Last Sunday his Grace Archbishop Redwood administered the Sacrament of Confirmation at St. Mary's, Nelson, when over 70 girls and boys were confirmed. His Grace preached at the 11 o'clock Mass and at Vespers, both sermons being appropriate to the feast of Corpus Christi. The choir sang Gounod's 'Messe Solennelle' in a finished manner, the Rev. Father Moloney, of Wellington, assisting.

The first concert and social, under the auspices of the Nelson Catholic Society, was held on June 22 at St. Mary's Hall, and the excellent programme was highly enjoyed by the large audience. The following ladies and gentlemen kindly assisted: Mrs. Scott Cole, Misses Driscoll, Hanson, Rev. Father Moloney, Messrs. Wil-mott, Rosewarne, and Black. All the vocalists were enthusiastically recalled. Miss Duff proved an able accompanist. A social gathering followed the concert, when refreshments were handed round by the ladies' committee. At the close of the concert Rev. Father Clancy thanked all for their patronage, also the working committee, who did so much to make the entertainment so successful. Among those present was Archbishop Redwood, who expressed his satisfaction with the concert, which had given him much pleasure.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 3.

The Very Rev. Vicar-General was confined to his room over Sunday suffering from an attack of influenza. The Rev. Father S. Mahony is assisting at the Forty-Hours' Adoration at Temuka.

At the devotion of the Forty Hours' Adoration now taking place at Lyttelton the Rev. Fathers Richards (Lincoln) and O'Connell (Cathedral) are assisting.

The Very Rev. Dean Binsfeld, S.M., who has been at Hawarden since the departure of the Rev. Father Price, is at present assisting at the Cathedral. The Rev. Father Graham from St. Patrick's College is in temporary charge of the northern parish.

A sale of work is announced to be opened in St. Mary's schoolroom, Manchester street, on July 13, with the object of reducing the parish debt. The ladies of the congregation are energetically engaged in preparation. Among the varied attractions there will be numerous competitions.

A casual visitor to the Catholic Club rooms on last Tuesday evening would be thoroughly mystified at the strange company in possession, and enjoying itself to the full of its bent. After a somewhat careful scrutiny of the motley assembly, however, nothing worse was revealed than that the usual staid and highly respectable members of the club were at 'play.' The event in progress was what had been designated a 'Costume Social,' and here one met 'dead beats' and foreigners from various climes and of many callings, 'sundowners,' Chinamen, usurers, and costers, impersonated to life, and spending the time in song, speech, etc. The make-up of most was so effective that their identity was difficult and in some instances impossible to discover.

In the genial pastor of Lyttelton the Society of St. Vincent de Paul and its proteges, primarily the seamen visiting the port, have a sincere and warm friend. Speaking at the concert on last Thursday evening, the Rev. Father Cooney referred to the splendid results already achieved by the Conference's mission to seamen. The residents of Lyttelton had a duty to perform in regard to poor Jack. If it were not for seamen there would be no ships, and without ships there would be no Lyttelton. The Society of St. Vincent de Paul rightly conceived it to be part of its duty to help seamen and to remove some of their hardships. A faithful record of all Catholic seamen is kept, with their addresses and other particulars. Sick seamen are taken to the hospital, and numerous services are rendered them. Poor Jack is not ungrateful, and many of them write from time to time in appreciation of their kind treatment. These letters amply compensate the members of the Society for their work of love in a good cause. The social hall about to be erected would aid very materially the conference in its mission, and with the help so generously given that evening their hopes were brought much nearer realisation.

A grand evening's entertainment, promoted by the St. Joseph's Conference, of the Society of St. Vincent de Paul at Lyttelton, was given in the local Oddfellows' Hall on last Thursday to a crowded audience. The programme was provided by the choir of St. Mary's Church, Manchester street, and friends, and they carried out their self-imposed task admirably. The first part consisted of Mendelssohn's sacred cantata, 'Lauda Sion,' in which the choir achieved a distinct success. The names of the principal vocalists in their allotted parts appeared in last week's 'Tablet,' so that a repetition is needless. Quite the hardest task devolved upon Miss McLaughlin, who, as soprano soloist, sang the music artistically and with charming effect. An efficient orchestra led by Miss Matthews aided very materially in the success of the performance. Mr. W. H. Corrigan conducted, and he is certainly deserving of genuine congratulation for the high state of perfection attained in matters musical under his control. The second part consisted of concert items, and proved not the least enjoyable of the evening's bill of fare. Miss K. Robinson quite captivated the audience with sacred programme songs and recall numbers. Misses O'Brien and F. Gardner were well received. Mr. W. H. Corrigan contributed a clarinet solo, 'Aria,' and maintained his reputation as probably the best performer on that instrument we have heard here. Messrs. C. Goggan and A. Read sang with their accustomed success. Mr. R. Petersen, in his character songs, pleased the audience immensely, his two items mounting up to six before he was permitted to quit the stage. Mr. W. Densum, an entertainer of whom it is impossible to tire, delighted the audience in his musical monologues, being recalled again and again. 'The accompaniments' were

provided by Misses O'Brien, Cameron, and Casey, and Mr. R. A. Horne. Specially reserved carriages were provided on the train for the performers and others who went down from the city. Among those of the large party were several of the Particular Council of the Society, under the auspices of which the entertainment was given. Every preparation was made by the president and members of the Lyttelton Conference for the comfort and enjoyment of visitors. The hon. secretary, Mr. C. Delany, who worked with the utmost enthusiasm and energy to make the event the success it undoubtedly was, is deserving of the warmest commendation. At the conclusion of the entertainment the Rev. Father Cooney thanked most cordially the choir and the contributors to the programme, the audience, committee of management, and all who had assisted. He also spoke at some length on the object of their efforts, and the great boon to the residents of Lyttelton, as well as to the seamen, the projected social hall and club rooms would prove.

DIOCESE OF AUCKLAND

(From our own correspondent.)

June 29.

An entertainment in aid of the Sacred Heart parish fund will take place next Monday evening.

A committee meeting in connection with the approaching bazaar was held last Sunday evening in St. Benedict's Schoolroom, Rev. Father McMillan being in the chair. A large number of ladies and gentlemen was present, and much interest was shown in the proceedings.

The devotion of the Forty Hours' Adoration commenced at St. Patrick's Cathedral last Sunday at the 11 o'clock Mass. His Lordship the Bishop was present in the sanctuary. High Mass was celebrated by the Rev. Father Edge, Rev. Fathers Cahill and Mulvihill being deacon and subdeacon respectively, and Rev. Father Holbrook master of ceremonies. The Bishop explained the meaning, objects, and origin of the Forty Hours' Adoration. After Mass a procession of the Blessed Sacrament took place. 'The various parish confraternities took part in the procession. In the evening at Vespers Rev. Father Holbrook preached a fine sermon. The devotion continued through Monday until Tuesday morning.

Warner's 'History' book is just now the talk of the city and province. Last Thursday the 'Auckland Star' in a leader called for its removal from the schools. On Sunday afternoon an open air meeting of the Protestant Defence Association was held, at which Warner's book was extolled, and the Government and Auckland Education Board were urged to turn a deaf ear to the 'entreaties of Rome.' The Premier has replied to the Association saying that he has sent on the book to the Inspector-General of Schools for his report. Meanwhile letters gallop appear in the local press for and against the book. If anything were needed to convince the Government of the necessity for withdrawing Warner's history, its champions are supplying it in abundance.

The committee of the Sacred Heart parish have issued a circular dealing with the financial position. After thanking the coupon-holders for their generous help during the year, and expressing the hope that all who have not taken up coupons will do so immediately, the committee state that there is owing to the bank at the present time £169 15s 1d, after paying away £100 off the church debt; £375 for school play-ground; £183 10s 8d to his Lordship the Bishop for improvements to church and school; and the large sum of £55 18s for interest. The debt on the church is now reduced to £650, and the debt owing to the bank is £169 15s 1d, making a total still owing of £819 15s 1d. The receipts from all sources during the year were £571 0s 10d (including £258 5s 10d by sale of land in O'Neill street, and £278 9s 1d coupon subscriptions); whilst the expenditure amounted to £740 15s 11d (inclusive of £375 paid for land, £183 improvements to church, school and presbytery, and £100 paid off church).

The event of the season in Dunedin—Messrs. A. and T. Inglis' annual sale—will commence on Tuesday, August 1, and continue until Saturday, September 9, during which time the whole of their magnificent stock, amounting to upwards of £60,000, will be disposed of at very large reductions. This is the firm's sixteenth annual colossal sale, and, considering the great success of previous ones, it is safe to say that this will prove to be equally, if not more, popular...

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Irish News

ANTRIM Death of a Journalist

The death is reported of Mr. M. Lennon, who had been for many years a member of the literary staff of the Belfast 'Irish News.' The deceased had been connected with many newspapers in the North of Ireland and Scotland prior to joining the 'Irish News' in 1893, and was highly esteemed by all his journalistic brethren without distinction of class or creed. He was a staunch Catholic and an ardent Nationalist.

Capacity for Business

Mr. Labouchere, in 'Truth,' shows his intimate knowledge of Belfast and its affairs by the following remarkable paragraph:—Owing no doubt to the possession of a seemingly perennial question, no country is so beset with fallacies regarding it as Ireland. It is a well known process of falsehood to develop itself by constant repetition into a semblance of truth, that deceives at least the careless multitude. The superior industry and strenuousness from a business point of view of the Irish of the North of Ireland, and of Belfast in particular, is a fallacy which has succeeded in working itself into the position of an accepted fact. In this regard a few undeniable facts relating to the strenuous and successful business men of Belfast are interesting. In the great firm of Harland and Wolff, the former was English, the latter is a German. Sir Otto Jaffe, the present Lord Mayor of Belfast, is also a German, and Mr. Pirrie a Scotchman. Dublin, and not the Northern capital, has produced the richest and most successful man in Ireland and of Irish birth, Lord Iveagh. The Orangemen of the North are unquestionably strenuous in shouting and beating the drum; otherwise, however, it would not seem that they have shown a superior capacity for business.

DERRY—A Respected Resident Passes Away

The death is announced of a highly esteemed Catholic resident of County Derry, namely, Mr. Felix O'Neill, Dungiven. One of his sons is the popular Dean of St. Columba's College, Father Walter O'Neill. Mr. Felix O'Neill was known throughout the greater part of Ulster as a highly successful business man. He was a magistrate for the county, and was connected with several benevolent societies.

Death of a Priest

After Requiem Mass in St. Eugene's Cathedral, Derry, on May 11, the interment took place in the Long Tower Cemetery of the late Rev. Thomas Carlin. The deceased had for some years past been living in retirement in his native city, his health having failed after an exceptionally active and zealous life spent in the ministry of the altar. He had attained the ripe age of 75 years when he passed peacefully away, to the deep regret of a multitude of friends in the city and throughout the diocese of Derry. Father Carlin was ordained in 1851 by Most Rev. Dr. Whelan, Bishop of Bombay, and then started for missionary labors in Buenos Ayres, where he spent nine years performing his sacred duties, frequently under very trying circumstances, owing to epidemics of cholera and yellow fever. He himself was stricken down, and he went back to Ireland. When to some extent he regained his health, he was offered and accepted a position in the diocese of Newport and Merioneth, Wales, which he held till 1899, when ill-health caused him to retire.

DUBLIN—The Sisters of Charity

The Congregation of the Irish Sisters of Charity held an election on May 15 of a Mother-General, under the presidency of the Most Rev. Dr. Donnelly, Bishop of Canea, with the result that Mother Mary Canisus Cullen, Superior of St. Vincent's Hospital during the past twenty-four years, and niece of the late Cardinal Cullen, was elected. Mother Cullen is the fourth Superior-General of the Congregation since its establishment. Mother Margison, the late Mother-General, recently voluntarily resigned the office, having reached her 88th year.

A Temperance Bazaar

To raise a sum of £10,000 for the promotion of temperance was the object of the All Ireland Temperance Bazaar which was opened under promising auspices in the Royal Dublin Society's premises, Ballsbridge, on May 16. The undertaking was a huge one, but the promoters of it left nothing undone to achieve the purpose in view.

The Late Canon O'Hanlon

Our Irish exchanges to hand contain news of the death of the Very Rev. Canon O'Hanlon, the venerable

pastor of Sandymount, County Dublin, whose serious illness was referred to in our last issue. The late Canon O'Hanlon was born at Stradbally, Queen's County, in the year 1821. At seventeen years of age he entered Carlow College, in which he studied until he attained the age of twenty-one, when he emigrated to America with other members of his family. After a short time there he entered the Ecclesiastical Seminary in St. Louis, in which he finished his ecclesiastical studies. In the year 1847 he was ordained by Archbishop Kenrick. After six years on the foreign mission, he returned to Ireland and was appointed curate in the parish of SS. Michael and John, Exchange street, Dublin, where he had for a colleague the Rev. C. P. Meehan, author of 'The Flight of the Earls,' and other well known historical works. While here he acted as honorary secretary to the O'Connell Memorial Committee, a position which entailed heavy work. In 1880 he was appointed parish priest of Sandymount, in which he labored zealously until his health gave way some months ago. He effected many improvements in the parochial church, built a presbytery in Ringsend for the priest who lives in the district, and also a residence for the teacher of the schools attached to the Star of the Sea church. Deceased held a leading place among men of letters. The works which he wrote include an Irish-American history of the United States, a history of his native county, and a life of St. Laurence O'Toole. It is by his 'Lives of the Irish Saints,' however, that he was most widely known. For nearly fifty years he worked hard compiling this stupendous work, which will ever remain a monument to his learning and wonderful industry. Beloved by all classes, he was revered particularly by his own people and by the clergy of the archdiocese of Dublin, who knew his true worth. His memory will long be cherished by his countrymen at home and abroad for his sterling services to Faith and Fatherland.

KILKENNY—A Distinguished Visitor

The arrival of the Very Rev. Dean Phelan in his native place, Johnstown, County Kilkenny, after seventeen years' missionary labor in the archdiocese of Melbourne (says the 'Freeman's Journal'), was made the occasion of great popular rejoicings. The distinguished priest left Australia in February last, after receiving a magnificent send-off from the Catholics of Melbourne. On his way to Ireland he visited the Holy Land, and spent Easter in Rome. He was accompanied from Dublin by his brother, Rev. Michael Phelan, S.J., and on arrival at Kilkenny was met at the railway station by his father, Mr. Martin Phelan, and his brother-in-law, Mr. Patrick Burke. Mr. James Garrett Fitzgerald read an address to the Very Rev. Dean, who, in the course of his reply, referred in affectionate terms to his old country, and also referred to the missionary labors of the Irish race in all the countries through which he had passed.

LOUTH—Fashionable Marriage

The marriage of the Marquis of Bute and Augusta, daughter of Sir Henry Bellingham, Bart., and the Lady Constance Bellingham, is fixed to take place to-day in the parish church of Kilsaran, County Louth.

ROSCOMMON—Only One Case

Opening Roscommon Quarter Sessions Judge Wakely said he was happy to be able to congratulate the Grand Jury on the fact that there was only one small assault case to go before them. The fact showed the peaceable state of the country.

GENERAL

The Maynooth Synod

The Rome correspondent of the London 'Tablet' says the hierarchy and clergy of Ireland will be glad to learn that in a few weeks the decrees of the last provincial synod of Maynooth will be officially approved and published by the Holy See. When Cardinal Moran was in Rome nearly two years ago he instanced the case of this Irish Synod as a striking proof of the necessity of redistributing the work of the Roman Congregations, and especially of Propaganda. Some six or seven months ago Cardinal Martinelli was appointed as head of a special commission to examine the various decrees passed by the Irish hierarchy at Maynooth some five or six years ago. His labors are now practically finished, and the official publication may be expected immediately.

Emigration

Beyond question the saddest feature of Irish life is the appalling exodus of the people. Notwithstanding the fact that the population has dwindled down to little more than half of what it was fifty years ago, the people are still flying to foreign lands in great numbers. Since the emigration statistics were first com-

piled in 1851, over 4,000,000 people have left the country, and still they go on at a terrible rate. Nearly 4000 more persons emigrated during the four months ending April 30 this year than during the corresponding period of last year.

Decline of Catholic Population

An idea of the reduction which has taken place in the Catholic population may be formed from the following statistics regarding some of the Irish dioceses. During the thirty years ending on December 31, 1901, the Catholic population of the diocese of Armagh declined by 67,916, that of Meath by 48,958, Ardagh 33,012, Clogher 51,478, Derry 27,239, Dromore 17,568, Kilmore 45,232, Raphoe 20,354, Kildare 44,522, Ferns 26,358, Ossory 31,115, Cashel 42,839, Cloyne 51,426, Cork 29,886, Kerry 23,166, Killaloe 46,265, Ross 14,727, Limerick 31,318, Waterford 47,823, Tuam 46,808, Achonry 22,692, Clonfert 12,679, Elphin 42,500, and Galway 17,962.

Plain Speaking by Lord Dunraven

Lord Dunraven's speech at Manchester Reform Club has aroused a considerable amount of attention in Lancashire. Lord Dunraven is not a Liberal, but a member of the Carlton and Constitutional Clubs. Yet his words in Manchester must have sounded strangely in the ears of his Liberal hearers. Lord Dunraven spoke as a campaigner against the 'ascendancy' spirit and system—'I do not suppose that there is any unfortunate community on the face of the globe in which administration is so bad as it is in Ireland. I am of opinion that you never will have sound administration in Ireland until you give the people of Ireland some control over that administration. There is no sound or sign of prosperity in Ireland.' Sixty years ago the population of Ireland was about half that of Great Britain. Now the population of Ireland is about half that of London in its larger area—Post Office London. You have the best of the population, all its best brain and muscle, fleeing from the country as though from a plague-stricken city. You have lunacy and pauperism increasing in most terrible proportions. You have almost the lowest birth-rate of any community on the civilised globe. With the exception of the ship-building industry in Belfast, and distilling and brewing, it is no exaggeration to say that there are no industrial pursuits, no industries in Ireland save agriculture.'

A Victim of the Penal Laws

A remarkable 'find' of an autograph signature of the martyred Archbishop of Cashel, Dermot O'Hurley, in a volume belonging to the English College at Rome, has given rise to much speculation. A well-known Irish antiquarian writes to the Dublin 'Freeman' as follows—'There is scarcely a shadow of doubt as to the authenticity of the autograph of Archbishop O'Hurley. It was found in a book written by Cardinal Allen, and formerly belonged to Rheims. The date of the writing is 1581. As a matter of fact, Dermot O'Hurley at this date was Professor of Canon Law at Rheims, having graduated at Louvain, where his name appears on the College Register as 'a native of the Diocese of Emly, in Ireland'—born at Lica-doon, in the parish of Knookea. In that very year (1581) he paid a visit to Rome, and was appointed by Pope Gregory XIII. to the See of Cashel, being consecrated at Rome. Having received the pallium on November 27th of the same year, he returned to Rheims, for some months in order to prepare for his work in Ireland, and he arrived in his native country in 1583. Archbishop O'Hurley was not many months in Ireland before he was, in violation of the laws of hospitality, betrayed by the Baron of Slane, who gave him up to the agents of Dublin Castle on October 1, 1583. He was brought in chains before the Lords Justices, Loftus and Wallop, and was several times tortured. At length in May, 1584, the saintly prelate was submitted to the excruciating method of punishment known as 'the Boots'—that is, placed in the stocks with his feet and legs in tin boots filled with oil and salt, and a fire kindled beneath. But the Archbishop bore his torture as did the early Christian martyrs, and refused to acknowledge the supremacy of Queen Elizabeth. The hideous details of the roasting are fully set out in the State Papers, and must for all time stamp with infamy the names of Loftus and Wallop. Finally the Archbishop was hanged in Stephen's Green, Dublin, on June 30, 1584, obtaining a martyr's crown. His remains were interred in St. Kevin's Church.

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

People We Hear About

Lord Howard of Glossop, grandson of the thirteenth Duke of Norfolk, is 46 years of age. The owner of 20,000 acres, he came into the title in 1883.

Writing of this year's pictures in the Royal Academy, Mr. W. H. Lucy says: 'The place of honor in the second gallery is devoted to a wooden picture of the King, which one is selfishly glad to know is "painted for Belfast." Anything is good enough for Belfast, despite the boasted loyalty of the "Orange Gang."'

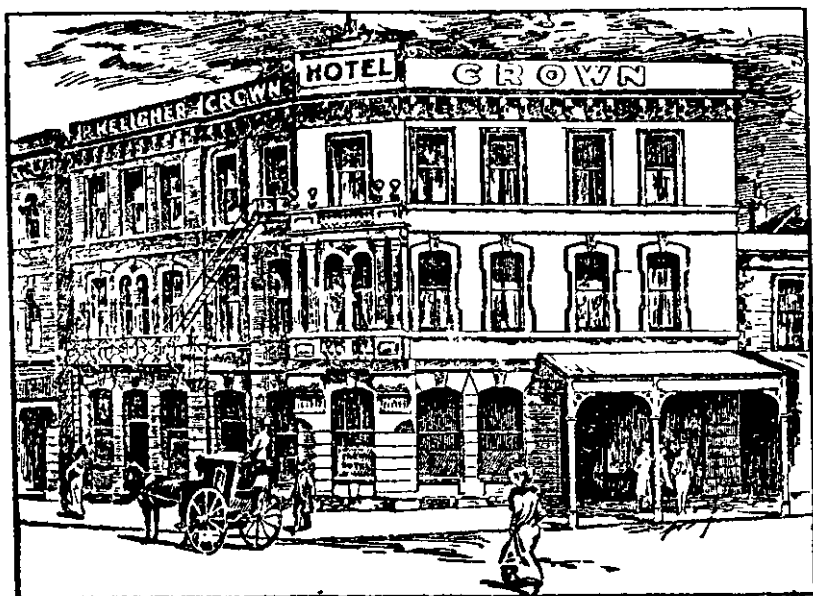
Much has lately been written about Royal pedigrees. Perhaps in the genealogical way one of the most splendid records is that of Menelik of Abyssinia, who insists on his descent in a straight line from Solomon and the Queen of Sheba. There is, however, a noble family in France, the Counts of Noe, who show on their family blazon the ark, and claim its commander as their ancestor. The French Louis who said 'Après moi le deluge' was not so literal in claiming precedence of the Flood.

A correspondent writes as follows to the 'Catholic Times': 'I met during the past week a commercial gentleman from Venice, who, in the course of conversation, gave me some interesting information about our Holy Father, with whom, as Patriarch of Venice, he had frequent opportunities of conversing. 'Himself a Protestant, he spoke in the very highest terms of his nobility of character and suavity of manners, and described him as a noble-hearted man who spent all his money in helping the poor, the aged, and the distressed.'

When Lord Cornwallis was Viceroy of Ireland (says an exchange) an address from Kilkenny was presented to him at Dublin Castle. One of his eyes, owing to some natural defect, was smaller than the other, and was always oscillating in its socket. On this occasion the organ was more than usually restless, and when the Bishop of Kilkenny read the opening words of the address, 'Your Excellency has always kept a steady eye upon Ireland,' the incongruity of the sentiment sent the assembly into an uncontrollable fit of laughter. 'Never,' said Curran, who used to tell the tale, 'did I hear of its match except in the Mayor of Coventry's compliment to Queen Elizabeth. "When the Spanish Armada attacked your Majesty, good, they caught the wrong sow by the ear."'

Nearly two centuries ago two young Catholic gentlemen left their native County of Limerick to seek in France the careers which persecution refused them at home. One of them, MacMahon, married a great heiress and founded a noble family. His descendant was 'the modern Bayard,' Patrick Maurice de MacMahon, Marshal of France, Duke of Magenta, first President of the third French Republic. 'The Marshal's son, the present Duke, is married to the Princess Margaret of France, great-granddaughter of King Louis Philippe. The other exile, Patrick Cleary, or Clary, founded a great house of ship-owners in the South of France. His grandson, James Clary, had two pretty daughters. One married Joseph Bonaparte, and became Queen of Spain. The other daughter refused the Great Napoleon when a young officer, married Bernadotte, and when that famous soldier became King of Sweden, Mademoiselle Clary reigned as his Queen. And from the French King and Irish Queen of Sweden is descended Prince Gustavus Adolphus. Thus it came to pass that in our own time of the descendants of the two Limerick adventurers one has wedded a daughter of the Kings of France, and one has married a daughter of the Kings of England.'

Writing of the late Canon O'Hanlon, of Sandymount, Dublin, whose death took place in the early part of May, the 'Catholic Times' says: 'His "Lives of the Irish Saints" is a monumental work. He spent twenty-six years in getting together the materials for it. Parts of it, each consisting of sixty-four pages, have been published successively for the past thirty-two years. The lives of no fewer than 3500 Irish saints were dealt with, and those who know how difficult is the task of securing particulars on a biographical subject which goes back to the twilight of history will appreciate the extent of his literary labors in this connection. So satisfactory was Canon O'Hanlon's execution of the work that congratulations poured in on him from men of eminence, including Aubrey de Vere, Denis Florence McCarthy, Cardinal Moran, and the late Cardinal Vaughan. Having spent six years on the mission at St. Louis in the United States, where he was a fellow-worker with Archbishop Ryan, Canon O'Hanlon took a deep interest in Irish America, and he wrote, besides many other works, an Irish American History of the United States' and a guide for emigrants to that country. His friends were very numerous, for his heart was full of kindness.'



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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 Princess 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).

List of Winners of Cash BONUSES in FIFTH KOZIE TEA CASH DISTRIBUTION, June 7, 1905.

Philip Pereta, Ormond, Poverty Bay	£5 0 0
Mrs Florence Jones, Kumara	5 0 0
St. Columbkille's Convent, Hokitika	5 0 0
Miss Reid, Union street, Milton	3 0 0
Miss J. M. Fitzgerald, Wainihinihi	2 0 0
Miss Freda Kennedy, Kumara	1 0 0
Mr W. Woodill, Pentland Hills, Waimate	10 0
Mr A. Young, Georgetown	10 0
Miss E. Jones, Dillmanstown, Kumara	10 0
Mr S. Shepherd, Scotland st, Roxburgh	10 0

The following are Winners of small sums :

Miss E. Gibbons, Seddon street, Kumara	
Mrs W. A. Nelson, Morven	
Mrs K. Benson, Ormond, Poverty Bay	
Mrs Geo. Robins, Morven	
Miss Lizzie Miller, Glenora	
Mrs S. Webb, Rangitara Station, S. Canterbury	
Mrs Jas. Kelly, Jacksons, Westland	
Miss Oldham, "Wernetti," Nelson	
Miss Kate Biggar, Croydon, Gore	
Miss M. Allan, Pembroke	
Mrs T. T. Young, Anderston road, Roslyn	
Mrs W. Dunn, Riversdale Farm, Milton	
Miss Ann Hanley, Clarksville P.O.	
Mrs W. Hardwick, Waimate South	
Mrs A. W. Stables, Duncan street, Dunedin	
Miss Mary Paskell, Manuka Creek	
Mrs R. Greig, Waimate	
Mrs Kate Rogan, High street, Caversham	
Mrs W. Haynes, Mill road, Waimate	
Mrs Burnside, Waikonaite	
Mr J. O'Connell, Brown street, Dunedin	
Mr G. Connor, 44 Howe street, Dunedin	
Miss R. Chamberlain, Katon street, Waimate	
Mrs R. H. Thompson, Argyle street, Mosgiel	
Miss A. M. Miller, Sulgrave, Manuka Creek	
Miss Audrey Doyle, Glenaven, N.E. Valley	
Mrs Jean Wilson, Milburn P.O.	
Miss M. Gale, Hokitika	
Box 28, Milton	
Miss A. Brodie, Crown Terrace, Arrowtown	
Miss C. Kirkpatrick, Temuka	
Mrs J. P. Bailey, North-East Valley	
Miss Gladys Taylor, Clarendon st, Dunedin	
Miss Ida Ironside, Pembroke	
Miss Powell, 20 Duke street, Dunedin	
Miss E. Chipman, Balfour	
Mrs Sinclair, North-East Valley	
Mrs Crone, P.O., Waimate	
Mrs T. Hansen, James street, Balclutha	
Mrs Scrimshaw, Cobden, West Coast	
Mrs H. W. Boyer, P.O., Makarewa	
Mr A. Langwill, 94 Dundas street, Dunedin	
Mrs Ellen Amer, Alton street, Nelson	

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

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Made of Best Hammered Scrap Iron—very few bolts—with Welded
Beams. Made to suit New Zealand soils.

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Latest Pattern Short

Three-furrow Ploughs,

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

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Marseilles Red Roofing Tiles

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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

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

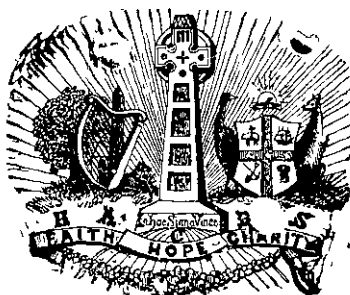
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

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

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

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,
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Commercial

PRODUCE.

London, June 29.—Wheat.—The firmness of the American market has steadied the English and Continental markets, which are quiet and steady, despite the fine, warm weather, which, following rain, is improving the crop prospects. Australian, float, is quoted at 31s 3d to 32s. Four cargoes sold at prices ranging from 31s 1½d to 31s 9d.

Flour is very quiet, 22s 9d to 23s being quoted. The Glasgow market is unchanged. Spot consignments are offering at 23s 6d.

The butter market is very firm. The Danish market has risen three kroners. Taranaki, 102s.

Invercargill prices current.—Wholesale—Butter, (factory), pats 1/0½; butter (factory) 1/-. Eggs, 1/3 per dozen. Cheese, factory, 6d. Hams, 9d. Barley, 2/- to 2/6. Chaff, £2/10/- per ton. Flour, £9 to £10. Oatmeal, £9/10/- to £10. Bran, £4/5/-. Pollard, £6. Potatoes, 5/- per cwt. Retail—Farm butter, 10d; separator, 1/-; butter, factory, pats, 1/2. Cheese, 8d. Eggs, 1/6 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, 1/6. Potatoes, 6/6 per cwt, 14lbs for 1/-.

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

We held our weekly auction sale of grain and produce at our stores on Monday. For nearly all lines catalogued there was fair competition up to late values, and in consequence a good sale resulted. Prices ruled as under:—

Oats.—There has seldom been a smaller quantity of oats offering at this season of the year. Buyers are keen to purchase at late quotations, but are not at present in a position to advance on same. Values are however, firm, with a tendency towards improvement. Quotations: Special seed lines, 2s to 2s 2d; ordinary do, 1s 10d to 2s; prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 7d to 1s 8d; inferior and medium, 1s 5d to 1s 6½d per bushel (sacks extra).

Wheat.—Local business during the week has been confined to a few sales of prime Tuscan and red wheat but no improvement in values is to be recorded. Fowl wheat is scarce and meets with good local demand. Quotations: Prime milling, 3s to 3s 1d; medium to good, 2s 10d to 2s 11d; whole fowl wheat, 2s 8d to 2s 9½d; broken and damaged, 2s 5d to 2s 7d per bushel (sacks extra).

Potatoes.—Consignments have come forward freely during the past week and with heavier supplies offering, it has been difficult to maintain late values. Prices to-day suffered to the extent of about 5s per ton. Quotations: Best seed sorts, £7 to £7 10s; best Derwents, £6 10s to £6 15s; white sorts, £6 to £6 15s; all conditioned lines, £5 to £6 per ton (sacks in).

Chaff.—There is a good local demand for really prime lines of bright, well-cut oaten sheaf, and this class is saleable at £3 4s to £3 2s 6d per ton. Nearly all consignments coming forward are deficient in color, and are selling at £2 10s to £2 17s 6d; inferior and light, at £2 to £2 7s 6d per ton (bags extra).

Hay.—This is in full supply. Best clover and rye-grass sells at £2 15s to £3; medium, £2 5s to £2 10s per ton (pressed).

Pressed Straw is in over-supply, and selling at reduced values. Quotations: Best oaten, 32s 6d to 35s; wheaten, 27s 6d to 30s per ton.

Turnips.—The market is again very fully supplied, and in consequence prices to-day receded to 11s per ton (loose, ex truck).

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

Oats.—Supplies are scarce, but prices, although firm, do not show an advance. Prices: Prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 7d to 1s 8d; inferior and medium, 1s 5d to 1s 6½d. Special seed lines, 2s to 2s 3d.

Wheat.—Business has been quiet during the week, and there is no change to report in prices. Fowl wheat, however, is in good demand. Quotations: Prime milling, 3s to 3s 1d; medium to good, 2s 10d to 2s 11d; whole fowl wheat, 2s 8d to 2s 9½d; broken and damaged, 2s 5d to 2s 7d.

Potatoes.—Supplies are now more plentiful, and prices eased about 5s per ton. Best seed sorts, £7 to £7 10s; best Derwents, £6 10s to £6 15s; white sorts, £6 to £6 15s.

Chaff.—There is a good demand for prime samples, which bring from £3 to £3 2s 6d per ton.

WOOL.

London, June 29.—Wool: At the Antwerp wool sales there was a large attendance, and the bidding was animated. Ordinaries advanced five centimes, prime 10, and seconds 15. There was a good competition for a small quantity of crossbreds.

The Bradford wool market is very strong, and more business is doing. Forties, 17d; 46's, 18½d; common 60's, 25½d; super, 25½d.

At the sheepskin sales 3000 were offered and sold under good competition. Merino combings and clothings were ½d to ¾d dearer, and crossbreds, 1d dearer.

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

Rabbitskins.—We offered a large catalogue at our sale on Monday to the usual attendance of buyers, and prices were quite up to last week's, viz., winters (mixed bucks and does) up to 17½d, autumns to 14½d, summers to 8½d, fawn to 14½d, and blacks to 33½d. Winter does (selected) to 19d.

Sheepskins.—We submitted a large catalogue on Tuesday, and competition was again very keen, prices being a shade better than last week's, best halfbreds bringing up to 9½d per lb. We can confidently recommend consignments at present, and we are sure returns would give satisfaction.

Hides.—We offered a catalogue of 525 hides at our sale last Thursday to an average attendance of buyers. Prices for heavy and medium weights were somewhat easier, but light weights held their own. We obtained up to 6½d for ox hides, and for cow hides up to 4½d, but we had nothing of exceptional merit forward.

Tallow and Fat.—There is an easier tone in the market, although there is no change to report in prices since last report.

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 on Saturday last, when we had a fair entry of 35 draughts, light harness, and spring-cart horses, and a fair attendance of farmers and town carriers. Competition was not so keen as has been the case for the last few weeks. This, however, was naturally to be expected after so many large sales being held lately. We had no heavy geldings forward, and in consequence no sales in this class were made. A few useful light spring-van horses were included in our list, and the bulk of this entry found new owners at satisfactory prices. Spring-carters were fairly well represented, and a number of buyers were present for them, consequently a number of changes of ownership took place, young horses of course taking the lead in values, although geldings, seven to nine years old, brought extremely good values. Quotations: Heavy draught mares and geldings, £50 to £60; plough horses, suitable for four-horse teams, £40 to £45; van geldings, £40 to £50; order-cart horses, £22 to £30; heavy spring-carters, £25 to £32.

ADDINGTON STOCK MARKET.

At the Addington yards there were fairly large entries of stock in nearly all departments, and there was a good attendance. Beef sold at about the previous week's rates, and there was no change in the values of prime fat lambs. Store sheep, except wethers, were firmer, but pigs of all classes were dull of sale. Prime fat wethers were firm, but unfinished sorts and ewes that were not really prime were easier. There was only a moderate demand for store cattle and dairy cows.

Fat Lambs.—There was a fairly large yarding of fat lambs, a considerable portion being unfinished. There was good competition for prime lots, which maintained

South British Fire and Marine Insurance Company.

OF NEW ZEALAND.

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

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Tea, Afternoon and Egg Spoons	5s doz
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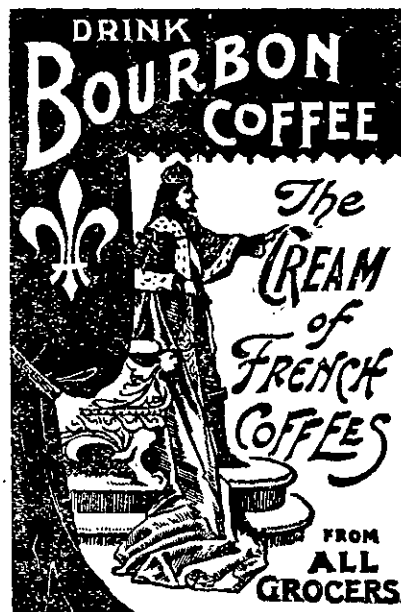
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Stables) begs to notify that he has
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last week's prices, but backward sorts were easier. Togs made 19s 6d to 20s 9d; standard weights, 16s 6d to 19s; light and unfinished sorts, 13s to 16s.

Fat Sheep.—The yarding was a fairly large one, composed chiefly of wethers. Some of the wethers were not well finished, and only a few lines of ewes were prime. The best of the wethers and ewes sold well, and were, if anything, firmer; but unfinished wethers and inferior ewes were easier. In consequence of the dearness of prime ewes, there were but few bought for freezing. The range of prices was. Extra prime wethers, 29s 6d to 30s; prime 23s to 26s 11d; medium to good, 20s to 22s 6d; others, 17s 3d to 19s 6d; prime heavies, 20s to 22s 4d; medium, 16s to 19s 6d; aged and light, 11s to 15s; prime merino wethers, 18s 11d to 20s 7d; inferior, 10s 8d.

Fat Cattle.—The entry totalled 230 head, which were nearly all good to prime quality and handy weights. There was fair competition, and, though the market was a shade easier, there was no quotable alteration in values. A line of 11 steers from Mr. R. H. Rhodes (Otago) made from £9 19s to £10 10s; 14 from Mr. T. Chapman (Mount Somers), £8 15s to £9 15s; 8 steers from Mr. C. D. Crossley (Hawarden), £6 10s to £8 12s 6d; 7 heifers from Mr. Birdling (Port Levy), £4 15s to £5, and 10 cows £4 7s 6d to £5 7s 6d; and 6 steers from an Ashburton client, £5 10s to £8 15s. Other steers brought £5 17s 6d to £9, heifers £5 5s to £8 12s 6d, and cows £4 17s 6d to £6 5s, equal to from 19s to 21s for prime and 16s to 18s for cow and inferior beef per 100lb. A medium yarding of veal calves sold at from 7s 6d to £2.

Pigs.—There was a fairly large yarding, all classes meeting with a very dull sale. Baconers made from 42s to 50s, and heavier weights to 56s, equal to 3½d and extra prime 4d per lb; porkers, 25s to 32s, equal to 4d per lb; large stores, 20s to 24s; medium, 12s 6d to 18s; weaners, 2s 6d to 7s 6d.

Late Burnside Stock Report

Per favor Messrs. Donald Reid and Co.

Fat Cattle.—There was a large yarding of 194 head forward, the majority of these being good to prime bullocks, with a few pens of extra. Prices at the commencement of the sale were fully equal to those ruling last week, but towards the end they eased somewhat. Best bullocks, £9 10s to £10 15s; medium to good, £7 10s to £9; light, £5 10s to £6 15s; best cows and heifers, £6 10s to £8 5s; medium to good, £5 to £6 5s; light, £4 10s to £5.

Sheep.—There was a small yarding of 1550 forward. Prices were more than equal to late rates. Extra prime wethers met with a brisk sale, a pen of extra heavy being sold at 30s. Prime wethers, 23s to 27s; medium to good, 21s 6d to 22s 6d; light, 17s 6d to 20s; prime ewes, 20s to 23s; medium to good, 16s 6d to 20s; light, 12s to 16s.

Lambs.—About 200 were penned, nearly all of which were fit for export. Prices were about on a par with late rates. Best lambs, 17s 6d to 19s 3d; medium to good, 15s to 16s 9d; light, 14s to 15s.

Pigs.—There was a small yarding of only 80 forward, most of which were porkers. Pigs of good quality of this class were in far demand, as were also baconers. Suckers and slips were in short supply, but there was little demand except for good sorts. Suckers, 6s to 9s; slips, 11s to 15s; stores, 18s to 23s; porkers, 28s to 35s; light baconers, 40s to 48s; heavy do, 50s to 58s; choppers, up to 68s.

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LEO. XIII. to the N.Z. TABLET

THURSDAY, JULY 6, 1905

A STATE SCHOOL 'HISTORY'



THE rod has fallen in so many and divers ways upon the shoulders of Catholics that, in a way, they fulfil the droll description given by Samuel Butler in his 'Hudibras':—

'Some have been beaten till they know
What wood a cudgel's of by the blow;
Some kicked, until they can feel whether
A shoe be Spanish or neat's leather.'

One of the coward cudgels that have been used upon our co-religionists in New Zealand is the too frequent use of mixed or public funds to place upon the shelves of many of our public libraries the filthy lucubrations of black-guardly adventurers like Chimiquy, and samples of brimstone-and-treadle No-Popery fiction—from the bigoted pages of Kingsley's 'Westward Ho!' down through the thin flummery of anti-run and anti-Jesuit romance, and onward to the hysterical stuff turned out by Marie Cor-elli and Joseph Hocking and Michael McCarthy, Esquire. We have even had to complain from time to time of the system of prizes being utilised—and in schools which we mentioned by name—to sneak doses of the meanest order of No-Popery into the minds of Catholic children who had to depend upon the State for their instruction in the primary branches of secular knowledge. And during the past few weeks a controversy on an allied theme has been bubbling and flowing like a geyser in the Auckland secular press. It centres around an effort to introduce into the elementary schools under the control of the Auckland Education Board an alleged 'history' to which Catholics have taken exception, on grave and sufficient grounds,

The book to which we refer is Warner's 'Brief Survey of British History.' This text-book is not the work of a historian, nor of one who has read widely, or deeply, or to much purpose around about the subject on which he presumed to set up as a teacher of youth. It is, in fact, the 'scratch' production of a literary hodman. Exception has been taken to the following references to the Catholic religion: (1) In dealing with Queen Mary and her marriage to Philip of Spain, the writer says: 'It was bad enough for the country to return to the obedience of the Pope.' (2) In the account of the accession of Queen Elizabeth the following passage occurs: 'We had exchanged a Catholic Queen for a Protestant Queen, and that, so far, was good.' (3) The 'author' has the following further tilt at 'Rome' in reference to the fears of Elizabeth as to her

successor: 'Mary, Queen of Scots, would succeed her, and she, too, was a Roman Catholic, and, what was worse, a woman who would entangle England with some foreign State.' All this is, in good sooth, serious enough to damn a book that is intended for use in schools of mixed religion, and under a system of public instruction which is said to 'depend on the rigid exclusion of sectarianism from the educational sphere.' But there stands against the writer of that queer 'Survey' a still graver charge than that of harsh and indiscreet expressions of personal opinion. For, in some respects, his book gives an entirely false or misleading presentation of matters of fact affecting Catholics, and it has little more claim to real impartiality than an electioneering squib. To this phase of the subject we may, perhaps, return again.

In a leading article marked by eminent fairness of mind, the 'Auckland Star' presents the Catholic and common-sense view of the offensive passages already quoted. The writer is dealing with the contention that the expressions referred to 'are meant to reproduce the opinion held by the people of England in the days of Mary and Elizabeth, and that they are simply part and parcel of the historic record.' To this error in fact and knock-kneed fallacy in logic the 'Star' makes effective reply:—

'To this, the Roman Catholics may reply that, whether this be so or not, any ordinary child into whose hands this book was put would certainly be impressed with the idea that it is a bad thing to be a Roman Catholic. Now, however mistaken such an impression may be, and however far it may be from the wish of the writer of Warner's History to convey it, still we fancy that every unbiassed reader will admit that this would be the natural effect produced in the mind of any average child who came across these passages in the book. For this reason we consider the choice of the work as a school text-book unfortunate; and we think that Roman Catholic parents may reasonably ask for the selection of a text-book which records the facts of history without introducing comments upon their religion of a needlessly offensive kind.'

'A record of fact,' says our Auckland contemporary, 'is one thing, invidious comment is quite a different matter; and it is on this second count that we think a fair case can be made out against Warner's History.' 'Surely,' it adds, 'if Roman Catholics can find any just cause of complaint on sectarian grounds against the teaching in our schools, we can hardly expect them to send their children there.' Our Northern contemporary concludes by deprecating the injustice which 'would be inflicted by the introduction or retention in our primary schools of any text-book for children that superfluously and consistently suggests a contemptuous or depreciatory view of any special Church or religious creed.'

Catholics are entitled on grounds of sheer public right to the exclusion of books such as Warner's from the State schools. And so long as we are taxed for the support of the State education system, this right is perpetual and inalienable, whether the number of Catholic children at this or that public school be nought or one, nine or nine hundred and ninety-nine.

Notes

Those 'Divinity' Degrees

Sir Maurice O'Rorke is again to the fore with his fantastic scheme for conferring degrees in 'divinity'—without the divinity. If Sir Maurice values consistency he should crown his proposal by a scheme of diplomaed quackery in law and medicine as well as in theology. For the life of us we cannot see why Parliament should treat one kind of quack as fish, another kind as flesh, and a third kind as red her-

ring. 'Equality before the law' is, or ought to be, the motto of a democracy, even in its dealings with charlatans. And who, by the way, is to contribute the shekels for establishing a 'faculty' for this farcical brand of Act-of-Parliament 'divinity'? Or does Sir Maurice merely desire to affirm the principle of a State Church for New Zealand?

Sectarianism in History

History is one of the founts or sources of theology. It is day by day 'wrested' by 'the unlearned' and the 'unstable,' as even the Sacred Scriptures are, to a sense which it does not bear. The history of the religious revolution of the sixteenth century is a case in point. Brewer, Child, Pocock, Blunt, Green, and other noted Protestant historians have broken into smithereens many of the gaudy legends that long hung like iridescent baubles about 'popular' stories of the period. Some of the broken bits of these fables appear in Warner's 'Brief Survey,' referred to above. Most of those 'popular' histories of the sixteenth century revolt are as 'sectarian' in their way as the Thirty-Nine Articles or the Westminster Confession of Faith. Two years ago a Catholic teacher was prevented imparting instruction in profane history—even from a text-book approved by the Education Board of Scotland—at the Dumfries Academy, which is a public school, supported by public taxation, and claims to be 'undenominational' and 'unsectarian.' History is, of course, not necessarily sectarian. But Warner has made his droll manual offensively and aggressively so. This is what has merited for it the support of the Orange faction in Auckland. Commendation from such a quarter is the severest form of condemnation.

The Sham Referendum

The plebiscite egg is not yet laid. But our Bible-in-schools friends are already beginning to count their chickens. They are busy framing the form of question to be put to the free and independent elector at 'the coming referendum'—which, by the way, is about as much a 'referendum' as it is a parallelopiped. The form favored by some (so we learn from the 'Outlook') is this: 'For Bible lessons'; 'Against Bible lessons.' This form of reference is identical as to substance with the one suggested last year by the Bible-in-schools Conference. There is only one thing the matter with it: It is a complete misrepresentation of the position. It serenely assumes that a change in our Education Act has been already decided upon, and that the only question that the electors have to decide is this: What is to be the nature of the change? Are Bible lessons to be introduced, or are they not? Or must some other sort of scheme be devised? Obviously, the first issue to determine, if a plebiscite were to be forced upon the electors, would be this: Whether or not our system of public instruction is to be secular, as at present?

Every form of reference thus far put forward by the Bible-in-schools party has been studiously vague and reticent and clearly intended to throw dust into the public eye. Our Bishops 'sized' them all up in the following terse manner: '(1) It gave no information whatever regarding the nature and source of the Scriptural and other religious instruction proposed to be introduced, or (2) regarding the nature of the explanations thereof which it was intended to give. (3) Worst of all, the terms of reference were so worded as to suggest that the new scheme would be something added, by way of extension, and not—as it would really be—an alteration of the most radical kind in our Education Act. It is difficult to avoid the conviction that the form of ballot paper to which we allude was deliberately intended to confuse the electors of the Colony, and to snatch a victory by a ruse de guerre rather than by a straightforward appeal to the country on a clear-cut and definite issue.'

'For ways that are dark and tricks that are vain,' the heathen Chinese is not alone in being 'peculiar.'

What He Prayed For

Elsewhere in this issue we have referred to two notable upheavals in British naval history, of which the recently ended mutiny in the Russian fleet forms a curious and instructive counterpart. According to Lecky ('Ireland in the Eighteenth Century') and James ('Naval History') the unfair and unequal distribution of prize money was one of the heavy budget of grievances that led to the mutinies of Spithead and the Nore. It was also—worse luck for the men—one of their well-grounded subjects of complaint that remained rankling in the breast of Jack Tar long after the bones of Parker and his fellow-leaders were nibbled clean by the fish that swam in the North Sea. Some weeks ago 'T.P.' told the following story in point.—

'A Lieutenant of H.M.S. "Revenge," just before the battle of Trafalgar, discovered one of the gunners on his knees before his gun.

"What the— are you doing?" shouted the amazed and angry lieutenant. "You're not afraid, are you?"

"Afraid!" cried the gunner scornfully, rising from his knees: "no, I'm not afraid; I was praying."

"What were you praying for, if you're not afraid?" retorted the lieutenant.

"I was praying, sir," was the response, "that the enemy's shot may be distributed in the same proportion as the prize money—almost all of it among the officers!"

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration was begun in the Sacred Heart Church, North East Valley, on Friday, and brought to a conclusion on Sunday. The various services were very well attended.

A combined run from Wingatui was held last Saturday by the members of the St. Joseph's, University, South Dunedin Presbyterian, and Dunedin Harriers. The pack was a very large one, numbering about 60 and a good run was found over the surrounding country.

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

On Monday last the Bishop presided at the ceremonies of reception and profession at the Dominican Priory, Dunedin. The following young ladies received the religious habit: Miss Oakley (Palmerston North), in religion Sister Mary Hyacinth; Miss K. Culhane (West Plains), in religion Sister Mary Gerard. Two young ladies also made their religious profession, namely: Miss Plunkett (Dunedin), in religion Sister Mary Felicitas; and Miss Hayes (Cromwell), in religion Sister Mary Cuthbert.

A highly successful minstrel entertainment, to provide funds for furnishing a stall for the proposed bazaar in aid of the St. Vincent de Paul Orphanage, was held in St. Patrick's Schoolroom, South Dunedin, on Wednesday evening of last week. The entertainment was given entirely by ladies of the congregation, who acquitted themselves in a very creditable manner, their jokes, songs, etc., being productive of much amusement, and were greatly appreciated by one of the largest audiences that had ever assembled in the schoolroom. The leaders of the minstrels were Misses Brennan, Connor, A. Heffernan, M. Mahoney, and McLean. The accompaniments during the evening were played by Mr. Bert Knox. At the conclusion of the proceedings Rev. Father Coffey thanked the performers for their excellent entertainment, and the audience for their attendance.

The St. Vincent de Paul Society, which is doing such good work in a quiet and unostentatious manner, has decided to forego its annual entertainment, which is usually held about this time of the year, and appeal directly to the congregation for aid to carry on its highly meritorious work. A collection for this object will be taken up at all the Masses at the Cathedral on Sunday. His Lordship the Bishop both at the 9 and

11 o'clock Masses on Sunday earnestly recommended the Society to the generous support of the congregation. The ladies of the Society worked very earnestly, and did all in their power to assist the poor and the helpless who were always amongst us even in the most prosperous times. In conclusion his Lordship trusted that there would be a generous response on Sunday to the appeal on behalf of the funds of a Society which is doing so much to relieve those in necessity.

The gymnastic class in connection with St. Joseph's Men's Club is this season a decided success, and the progress made by members reflects the greatest credit on their efficient instructor, Mr. Ferguson. Owing to the necessity of some urgent expenditure, a euchre party in aid of the gymnasium will be held in St. Joseph's Hall on next Monday evening.

There was a very good attendance at the meeting of the St. Joseph's Men's Club on Friday evening, when Rev. Father Murphy, Adm., occupied the chair. The programme consisted of a lecture on St. Columba by the Rev. Brother Brady. The rev. lecturer dealt with his subject in a very comprehensive manner, and held the close attention of his audience for nearly an hour and a half. Nearly every known event of the Saint's career, from his birth in Donegal, in the early part of the sixth century, to his death towards its close—a life of missionary zeal and self-sacrifice—was touched upon. The lecture was one of the best yet delivered before the Society, and was greatly appreciated by the members.

The closing scene of the recent Hiriwa Marama Fair, Oamaru, was enacted on Friday, when a number of the friends of Mr. and Mrs. Cooney met to mark their appreciation of Mr. and Mrs. Cooney's great services in connection with the fair. The net proceeds of the fair were £763 0s 5d, which, with cash handed direct to the Sisters, brought the net total up to £800, the expenses being just £100. It was recognised that Mr. Cooney's unselfishly placing his store (to the disorganisation of his business) at the disposal of the committee, was a large factor in the success achieved. The presentation took the form of a massive gold Albert, with Maltese cross pendant, suitably inscribed, while Mrs. Wise, on behalf of the ladies, presented Mrs. Cooney with a solid silver cakedish, of very handsome design. Both Mrs. Wise and Mr. Grave laid stress on the great value of the services rendered the bazaar by Mr. and Mrs. Cooney, not only in giving their store for the function, but in a hundred other ways. Mr. Cooney, who was taken completely by surprise, very heartily thanked the donors for their splendid presents to himself and his wife, stating at the same time that they had looked for no reward for the little assistance they had been able to give, and that at all times they considered it a privilege to help on the noble work which was being carried on by the good Sisters in Oamaru. The whole ceremony was a most pleasing tribute to the esteem in which Mr. and Mrs. Cooney are held throughout the district. The inscription on the cross was: 'To Mr. Cooney from a few friends of the Hiriwa Marama Fair.' 'That on the cake basket presented to Mrs. Cooney was similarly worded. The Sisters desire to place on record their appreciation of the services of Mr. Spiers, chairman of the fair committee, and Mr. Mulvihill, hon. secretary, and also the committee, whose energy and zeal contributed so much to the signal success of the undertaking.

ONEHUNGA

The Rev. Father Mahoney, Onehunga, writes as follows with regard to the report of his reception, which appeared in our issue of June 22:—"I am reported to have said 'I was not sent to Onehunga. . . as a reward for labor, but because I was senior priest to Monsignor O'Reilly.' What I did say was that 'I was not sent to Onehunga, etc., altogether as a reward for past labor, but because I was also next senior priest to Monsignor O'Reilly,' so you see what a difference the omission of a few simple words made. The reference of course was to the fact that Monsignor O'Reilly was the only immovable rector in the diocese, and I as being the next to him in length of service in the diocese, was the first eligible for the vacant rectorate of Onehunga, the only other immovable rectorate in the Auckland diocese at present."

Our reverend and esteemed correspondent supplies the following interesting item of information regarding the Onehunga mission: You may be interested to know that the founder of this mission was a namesake of yours, Rev. E. J. Clery, an elder brother of Major-General Clery, who fought in the Boer war. Father Clery was the predecessor of Monsignor Paul, and left Onehunga for England in 1856, where he died as rector of Chichester only a few years ago.

WAIMATE

(From our own correspondent.)

July 2.

Thursday being the feast-day of our devoted pastor, Rev. Father Regnault, he was presented with a beautiful travelling rug by the pupils of St. Patrick's School.

The members of the H.A.C.B. Society played their second match in the card tournament, against the Druids, the game ending in a draw. A week later they were defeated by the Foresters by 13 games.

His Lordship Bishop Grimes arrived here on Friday, and in the evening made his visitation, in the presence of a large congregation. On Sunday morning he administered the Sacrament of Confirmation at Morven, and in the afternoon at St. Patrick's Church, Waimate, where the candidates numbered about 70 boys and girls. On Tuesday morning his Lordship goes to Makikihi to administer Confirmation, and in the evening the parishioners of Waimate will entertain him at a conversazione in St. Patrick's School.

PALMERSTON NORTH

(From our own correspondent.)

July 2.

It is with great regret I have to record the death of Mr. John Kavanagh, Rangitikei street, and late of Ashurst, brother of Mrs. Roger Mulrooney, of Palmerston, and brother-in-law to Mr. Michael O'Reilly, of Awahuri. The deceased gentleman passed away after a very short illness, fortified by all the rites of Holy Church, on Thursday, 22nd ult. His funeral took place on Sunday last at the Palmerston Cemetery, and was largely attended. He leaves a wife and child to mourn their loss.—R.I.P.

The quarterly meeting of the H.A.C.B. Society was held on Tuesday last, there being the largest muster of members and the greatest cash receipts since the branch was started. Three benefit members were initiated, and several candidates proposed. The usual nomination of officers for the ensuing half-year took place, and two more doctors were added to the list, making three in all, namely, Drs. O'Brien, Patterson, and Peach. A visit was received from Bro. D. Doherty (past president, Wellington), who was introduced by Bro. Dallow. He was warmly received, and later in the evening gave a short address, which was listened to with close attention.

BIBLE-IN-SCHOOLS

A PROTESTANT CLERGYMAN'S VIEWS

Some of the most solid, convincing, and outspoken criticisms on the Bible-in-schools movement in New Zealand are those which proceed from the pen of a gifted Presbyterian clergyman in Otago, the Rev. Mr. Fraser. Thus far he has had practically a 'walk-over,' so far as the newspaper discussion on the subject is concerned, the local magnates of the sectarianising movement clearly regarding him as 'an out-and-outer to be let alone.' Among the other Presbyterian clergymen in the southern Province who are hostile to the Bible-in-schools scheme are the Rev. J. Chisholm and the Rev. J. J. Cairney. At a meeting of the Dunedin Presbytery held on Tuesday, the Rev. Mr. Chisholm moved an amendment to a motion endorsing the platform of the Bible-in-schools Referendum League. We quote the report of the rev. gentleman's speech as given in yesterday's (Wednesday's) 'Otago Daily Times':

'I am going to move an amendment, albeit with very great hesitation indeed. I have for the last 30 years been working as heartily as I possibly could in the interests of this movement; but my reading of history for the last year or two has been gradually leading me to see that we are not, in prosecuting this movement, aiming at the right way to accomplish the end we have in view. I shall read first of all

The Amendment

I have to make: "The Presbytery declines to order such contributions as Dr. Gibb in his letter suggests. The Presbytery deprecates the existence of conditions that make it possible for children to grow up in the community without a knowledge of the elementary truths of Christianity; and, while gratefully acknowledging the good work done in Sunday schools, and not in any way disparaging the efforts that are being made to introduce Bible lessons into the public schools, the Presbytery is convinced that the most effective way of meeting the necessity that exists for the religious training of chil-

dren lies in the direction of using all available means which the Church can command to quicken the sense of parental responsibility and revive family piety and make the home what it was meant to be, and what all Scripture and all history proves it capable of becoming—even the seat of Christian discipline and nursery of noble youth." I do feel very, very strongly that our energies are being to some extent misdirected. This amendment does not disparage in any way the efforts being made to introduce Bible lessons in public schools, and I have nothing to say meanwhile against that. But we overlook what this amendment declares to be the best way of meeting the necessity that exists for the training of our children. I feel strongly that the agitation that has been carried on for so many years has diverted the attention of our people from the much more important matter of Christian training in the home. I look about me; I have had my own experience during these last years; and it seems to me that the real weakness of our whole church life, the weakness that is undoubtedly growing amongst us, is just a defective family life and training; and all the agitation that has existed in this other matter seems merely to have diverted the attention of our people from that. I think that if half the amount of energy that has been spent in trying to introduce Bible lessons in schools had been spent in endeavoring to revive family piety our Church would have been vastly the better by now. I am not disparaging the efforts being made; but, at the same time, I feel that there is very little likelihood of accomplishing the end in view; and I feel very strongly that if that end were accomplished very little good would be achieved. I read Scottish history. I take Scotland because that country is very often referred to in this connection, and we are pointed to Scotland as a country furnishing striking and conclusive evidence in this matter. We are told that the Bible in schools has done more than anything else to nurture Scottish character and bring it to the excellence it has attained. My reading of Scottish history does not lead me to come to that conclusion. I read the lives of those who have made the deepest mark on the world's history—those of them who have been born and brought up in Scotland—and I find that the germs of all that was good in them, all that afterwards grew and developed to the benefit of God's kingdom, were deposited in the home. Read the lives of men such as Robert Moffat, David Livingstone, James G. Paton, Robert Chalmers; and you will find that all of these men gratefully ascribe any usefulness they accomplished in life to their home training. Anything that is diverting the attention of our people from this most necessary

Work of the Home

must be to some extent injurious. I know very well that if Bible lessons were introduced into our public schools they would perhaps supplement the teaching and the training of the home; but it seems to me that the strong tendency of parents now is to roll over the burden of their responsibility on others. Whilst the Sunday school has done an incalculable amount of good—and any man who knows anything of the history of the Church in recent times can see that the Sunday school came just at the opportune time, in order to supply a very clamant want in the Church, and has accomplished a great deal of good—yet, I say, I am sure that even the Sunday school has to some extent lightened the sense of responsibility parents ought to feel for the training of their children. This agitation for the Bible in schools has had the same effect. And the agitation has been of little use otherwise: I should, indeed, say very little or nothing at all has been accomplished during all these years we have been struggling to have the Bible lessons introduced in schools. We should, therefore, now turn the energies of the Church in that other direction, where they would be more fruitful in meeting the difficulty. While not seeking to oppose the Bible in schools in any direct way, yet I feel that the real way out of the difficulty is to direct the attention of parents and guardians to their great personal responsibility in this matter. I am not in opposition to this agitation, but I am certain that this is not the right way of getting at the necessity that exists. I say again, the excellence of the Scottish character and the stamina that Scotsmen have everywhere shown have not come from the Bible in schools, but from the pious homes—from the intense piety of the parents—from the way in which, in the earliest years of their children, the parents have consecrated them to the service of Christ, and by their prayers and training have endeavored to bring them up in the way of God.

The motion was carried. So, likewise, was the amendment, after much discussion, the first section being deleted.

OBITUARY

MRS. MULQUEEN, WESTPORT.

It is with extreme regret (writes a correspondent) that I have to record the death of Mrs. P. Mulqueen, who passed away at her residence, Bright street, Westport, on June 16, at the age of 62 years. The late Mrs. Mulqueen, who was born in the County Clare, was a highly respected and very old resident, having arrived in the Colony in the early sixties, and lived for over 30 years in Westport. Fortified by the rites of Holy Church, and surrounded by the members of her sorrowing family, her end was indeed a holy and edifying one. The deceased leaves two sons and five daughters to mourn their loss, the eldest son, Mr. Edward Mulqueen, being in the employ of the Union S.S. Company at Suva Fiji. The members of the family, who have lost a good and affectionate mother, have the deepest sympathy of the community in their sad bereavement. The funeral took place on Sunday, June 18, and the high estimation in which the deceased was held was manifested by the large and representative gathering which attended to pay the last tribute of respect to her memory. The Ven. Archpriest Walshe officiated at the graveside.—R.I.P.

NEW ZEALAND: GENERAL

The Wellington electric trains carried 9,437,924 passengers during the year ended Friday. The cars ran 1,082,911 miles, and the receipts totalled £53,035.

Mr. W. Gray, secretary of the New Zealand Postal Department, and Mr. J. B. Heywood, secretary to the Treasury, have been made Companions of the Imperial Service Order.

A constable giving evidence in a case of vagrancy at the Christchurch Magistrate's Court on Friday declared that all the work he had seen accused do was to carry a bottle of beer.

The usual weekly meeting of the Hokitika Catholic Literary and Debating Society (writes our correspondent) was held on the evening of June 27. The debate had to be postponed owing to the absence of one of the leaders till next Tuesday evening. The question of erecting a suitable club room was discussed, and all agreed that it was very desirable, and it was resolved to give the matter further consideration at the next meeting.

The Catholic school in Akaroa (writes a correspondent) was examined some weeks ago by Dr. Anderson, Inspector under the North Canterbury Board of Education. The results were most satisfactory; all the children passed with one exception, in the lower standards. In his report Dr. Anderson commended the Sisters for their earnestness in meeting the requirements of the new syllabus, with results in most respects very satisfactory, some of the work submitted being distinctly commendable.

A lengthy and very appreciative notice of the volume of the Second Australasian Catholic Congress, written by the Rev. Charles Coppens, S.J., appears in an issue of 'The True Voice,' (Omaha, Nebraska), just to hand. 'Our brethren under the Southern Cross (says the writer) are evidently wide awake; it is the second time in four years that they have arrested the attention of the thinking world by a solemn meeting of their clergy and laity, combining their efforts for the glory of God, the strengthening of His Church, and the widening of her influence for the salvation of souls; and they announce the third congress for 1908. Their united action forms a notable spectacle not unlike that presented to the admiring world by the grand Catholic party in Germany. The difference is chiefly that the latter is a political organization, the former is not, but purely religious and social. Yet it is evidently a power to be reckoned with if any would attempt to trample on the civil rights of Catholics there.'

Persons about to plant will find a full stock of seeds, plants, and bulbs at Messrs. B. Reid and Co.'s, George street, Dunedin, also all requisites for the farm and garden.

The Commissioner of Crown Lands, Dunedin, notifies that certain sections on lease-in-perpetuity in the Duncan Settlement, Taieri County, will be open for selection at the District Lands and Survey Office, Dunedin, on Tuesday, July 18.

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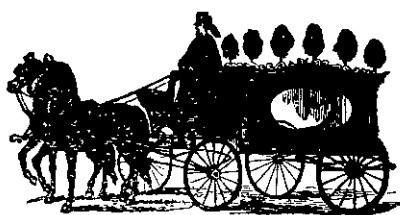
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The Storyteller

A PAGE FROM A MEMOIR

The relatives of the famous beauty, Gracia Wells, who was so greatly admired at Newport, when the French officers were there in the days of the American Revolution, were shocked when she married a 'Papist,' the Count de Lac-Joselle. At Newport he had paid marked attention to this 'prim and proud beauty,' as his brother officer, De Lauzun, had called her. It was not until she met him in President Washington's house at Philadelphia that she condescended to notice him. It was curious that she—a strict Protestant—should have wandered into the 'Popish' chapel one afternoon, and been pleased to see the young Count on his knees before the mysterious lamp in front of the altar. His friend, De Brugere, had asked her to marry him; and, as De Brugere was 'liberal' in all beliefs, her people preferred him to any other foreigner. Gracia, tall and blonde, with a face, as De Brugere said, 'like that of the Princess de Lamballe, only beautiful,' waited for him. He started and flushed when he saw her, and he began to apologise. 'I am far from home,' he said, 'and my mother—'

'Why is it,' she asked, with sternness in her blue eyes, 'that you French are ashamed of all that is good and of nothing that is bad? If your nation is all like you, there must come a terrible reckoning.'

He blushed again, and fumbled with his gold-laced hat.

'You are right,' he said gravely, 'but you must not judge all our nation by myself, or by my friends, De Brugere, De Lauzun—'

The two walked in silence eastward to the Delaware, and then to Gracia's aunt's house in Trent street. But the silence brought them together in a way that the white heron's plume, the fan painted by Frangard, and the scented gloves, which Gracia's mother had allowed her to accept in the simple American way, or a thousand witty speeches had never done. In time Gracia had her way, in spite of all arguments; and, in the 'Popish' chapel, she consented to become Madame Lac-Joselle, having adopted the faith of her forefathers, and she and her husband sailed, with the troops of the Count de Rochambeau to France. Her husband's friends, who were very gay, called her 'Mees Prim,' but they admired her, and the songs and speeches of more than poetic license, which some of the ladies of society did not object to, were hushed in her presence.

Once she had a stormy scene with Fernand de Brugere, one of her husband's friends. It was after dinner at the Chateau de Lac-Joselle. De Brugere had joined the party of Robespierre, and he had come, very amiably, to say good-bye to the aristocrat, Lac-Joselle. The thunders of the Terror were beginning to be heard.

'I drink to Reason, the Goddess of Reason,' De Brugere said, raising his glass: 'Reason, the enemy of lies, of superstition, of religion,' and he laughed.

Lac-Joselle knew De Brugere's power, and his heart sank as he saw his wife rise from her chair, and take her boy's hand in hers.

'Monsieur de Brugere,' she said, 'you must respect children and women. You were once an innocent child, though I can scarcely believe it—and your mother would do what I do now.'

She courtesied very low, drew her boy of ten after her, and left the room. De Brugere did not rise; he lolled in his chair lazily, but his eyes flashed.

'The American blood!' he laughed harshly. 'I told her once that if you were dead, I would marry her. Ciel! she is splendid, and I believe that my mother would have done the same thing. I told her once—and I will swear to her again—that I will be even for her scorn of me! She knows that I shall soon hold your fate and hers in the hollow of my hand, and yet, for her religion, she defies me! Good-bye, Lac-Joselle. I came to dinner to-day only for a sight of her. Henceforth we are enemies!'

Forgetting prudence and the fact that De Brugere was his guest, Lac-Joselle put his hand on his sword.

'Come, Monsieur de Lac-Joselle, do not let us fight. I shall not avenge your wife's insult now,' De Brugere said, with his hand on the knob of the door. 'Your wife is a good woman, a valiant Catholic; but France does not need such women now; they make us uncomfortable!'

He was gone. Lac-Joselle shuddered. He could hear wild shouts from the village. The parish church was in flames. 'Ca ira!' yelled the crowd. 'Ca ira!' It meant death to all within the chateau. And he realised now that De Brugere, who had dined with him in a half-friendly way, was his enemy.

'The goodness of my wife has ruined us,' he said. 'Well, we must try to escape.'

At the garden gate, Lac-Joselle, his wife, and little Louis met the mob.

'Aristocrats!' cried the leader, who was masked. 'The father and the cub must die! As for you, madame,' the man added in a voice Gracia knew too well, 'you are a child of the sister nation for which I fought. Go, madame,' he added, with a cynical laugh, 'and see whether you can live by your goodness.'

She clung to the little Louis. His yellow hair shining in the moonlight was the last thing she saw, as she fell back fainting into the bed of heliotrope, at the foot of the statue of Niobe.

The rage and sin of Paris, the hatred of God, pent up for years, was having its way. Priests had gone out in crowds from the Carmelite monastery, now a den of murderers, to their death in blood. An actor from one of the theatres, more kind-hearted than the others, had sat behind the blood-stained table, acting as judge for some time. He had just been relieved by the Citizen Brugere. A pale man, with a blonde child by the hand, had come through the reek and smoke and the rank of pikes, to be examined.

'Ah, ha!' Brugere said, looking more cynical than ever, in his red shirt and cap of liberty. 'Two aristocrats! The big one and the little one! You'll have to die, my friends. The little one may grow up, and he will be harder to kill!'

Lac-Joselle made no reply; he stood erect, but he seemed to have lost consciousness. A woman, draped in a long, black cloak, made her way, in spite of all opposition, to the opposite side of this terrible table of judgment. She was white, but her eyes were luminous with grief and hope.

'The little one,' she said; 'my husband! The little one!'

The child held out his hands. De Brugere's face lighted up.

'Madame,' he said in a whisper, 'deny that this is your husband or your child. You are American—the tribunal knows it. Deny that you are the wife of Lac-Joselle and the mother of his child. They are not known; I may, then, say that they are of the people. Let your wife lie with grace,' he said in a low tone to Lac-Joselle, 'and disown you. You and the boy may go then.'

Gracia stood erect, facing her husband and the boy, who dropped his hands to his sides at a sharp, low word from his father.

'Ah, woman of America, formerly the Countess Lac-Joselle,' said De Brugere, with evident enjoyment of the situation. 'These persons claim, from pride or foolishness, to be your former husband and son. They are fools, idiots! And the guillotine is not for idiots.' The circle about the table were breathless. What would she do?

To deny her child, to lie in his face, to cast him off, to save the two she loved most in life by a falsehood? Her husband looked at her, hope and love in his eyes. To lie in her child's presence, even to save his life? It would be best to die with him.

'There are my husband and my son,' she said in a low voice. There was silence in the group immediately around the table, but loud cries came from the courtyard. De Brugere started, and looked straight into her eyes. 'The goodness of my wife has destroyed us!' Lac-Joselle muttered.

De Brugere heard him and laughed.

'A good woman!' he said solemnly.

'Of the race of Regulus,' cried the stony-faced man at his side.

The mob took up the shout.

'Your goodness,' he said half mockingly, 'has enabled you to live. If you had lied,' he added, in her ear, 'I would have killed them and you. The loss of one bad woman would not have mattered; but you are too rare a creature to kill. Go with your husband and child. The way will be made for you.'

'Of the race of Regulus!' the mob said.

And drunken murderers in the courtyard echoed it, as she passed with her precious ones to freedom!

When Madame de Lac-Joselle died, twenty years after, the lawyers found, in her will, a bequest of perpetual Masses for the soul of Fernand de Brugere.

'At least,' he had said, when he was on his way to the guillotine with the Duke of Orleans, 'I can recall one good deed!'

Orleans laughed. 'You have an unusual memory,' he answered.—'Benziger's Magazine.'

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BIDDY GILLIGAN'S FAIRY

Some time or other, between two and three o'clock in the afternoon of each Monday, Wednesday, and Friday, Pat Nealon reached the little cabin where Biddy Gilligan lived. Pat was one of the local letter carriers attached to the post office in Lisnaskerry; and for the modest sum of ten shillings a week he, on these days, distributed the contents of the brown leather bag he carried among the inhabitants of the district lying south of the town.

The wind was blowing boisterously one late March afternoon, and Pat had long been due at Biddy's cabin, according to its inmate's calculation. She was a bent old woman of perhaps eighty years of age, with snow-white hair and curiously bright black eyes. As she sat on a stool by the hearth she kept an anxious look on the small window by which the letter carrier had to pass before reaching the door.

'It takes Pat longer than ever on his rounds,' she muttered querulously, as she placed a fresh sod on the fire. Then, with many a groan and ejaculation, she raised herself from her seat and hobbled, by the aid of a stick, to the door.

'Yonder he is at last,' she remarked to herself, as Pat came into view. A few moments brought him to the street.

'I was near giving you up, man,' Biddy said, in tones of mingled welcome and fault-finding. 'It must be long after three o'clock.'

'It wants a minute of three'; Pat consulted the watch he carried, 'a minute exactly.'

'It must be more,' the old woman disputed. 'Any-way the kettle's on the boil this hour past, so come in.'

The pair entered the house, and Pat produced two miniature packages containing tea and sugar, and a buttered bun from the bag he carried, and proceeded to prepare his meal. 'Biddy had taken her seat by the fire,

'There's milk in the bowl,' she said.

'All right,' Pat responded. 'Nothing strange?'

'Oh, nothing particular. The new curate was in yesterday evening and stayed a brave while.'

'Father Ryan. He's a fine young man entirely,' Pat said. 'Sure never a one of us ever heard the like of the sermon he preached last Sunday.'

Biddy sniffed. 'Oh, I suppose he can talk; but I haven't much opinion of him. He's fresh from college.'

'He is, I believe,' Pat assented.

'When I told him about the amount of land the Gilligans used to own, sure he didn't seem to take it in at all. And when I mentioned the fairies—Well, you should have seen the look he gave me. "My good woman," said he, "there isn't such a thing as a fairy."'

Pat was pouring out tea.

'Well?' he said laconically.

'I told him how every Saturday night in the year, let it blow fair or foul, there is a white shilling left under the door there.'

'And what did he say?' Pat had got settled to his meal.

'He laughed, and said it was a human fairy, and that I should have more sense than to believe in such nonsense. Father Brady never made a remark like that.'

'Did you hear that Ned O'Connor has got his ticket for America?' asked Pat, moving his stool to the fire.

'Not a word. How should I hear anything? And has he got his ticket?'

'Ay, and isn't it well? There is more rent and debt against the place than it is worth. Sure the old man, his father, was the terrible ill-doing man entirely.'

'And the mother always at death's door,' Biddy said. 'And who sent him the ticket?'

'His cousin, Peter O'Connor, that went to America seven years ago. Sure Mary Blake won't like Ned going away.'

'Mary Blake, a girl without a penny! Ned wouldn't be seen speaking to her.'

'Troth, he would! It isn't many pennies he has himself, and Mary's the brave little girl.'

'I have no opinion of the Blakes,' the old woman said. 'Only for Denis Blake going to law with my father—God rest him—over a bit of bog that always belonged to the Gilligans, it isn't here I'd be now, Pat Nealon. And 'tis you yourself might know that.'

'Oh, to be sure. The law put both the men to the bad, that's what it did. Still, Mary Blake had no hand in it.' Pat laughed.

'You're like all men,' Biddy rejoined, contemptuously, 'easily taken with a handsome face, and I suppose Mary Blake has that, though I have no liking for her.'

'She works hard enough at the lace-making to support her bedridden mother. She's your nearest neighbor, too.'

'Well, I don't see her, nor want to see her, that's all. I never had nor never will have any neighborhood with one of the name.'

'Oh, well,' Pat said pacifically, 'that's right enough, or anyway, it is your own affair. And now I must be going. There's a grain of the tea and sugar there; maybe you'll use it, Biddy.' Pat rose hastily. 'Good evening and good luck to you.'

Such was Pat's usual mode of departure. Biddy brewed the remainder of his tea and pondered, as she drank it, on what Father Ryan had said to her.

'A human fairy! I'd like to find out. Well, please God, I'll sit up next Saturday night and see for myself,' she muttered.

Biddy did as she said. On the following Saturday night she left the door pushed to, but unlatched, and took a position on a stool beside it. She had kept her place for a very lengthened period according to her reckoning, and was about to retire to bed satisfied that Father Ryan was totally wrong, when she caught the sound of a cautious step, and the next instant the gleam of something white beneath the door caught her eye. With a speed with which few would have credited her, Biddy flung open the door and made a grasp at the shawled figure that stood for a brief second thunder-struck. After that momentary pause the figure dashed away, leaving the shawl in Biddy's hands.

'And so the new curate was right,' the old woman soliloquised sadly as she sat huddled up over a smouldering sod. For years—ever since the rheumatism had taken such a grip of her—she had risen every Sunday morning to lift the silver coin from the threshold, in the belief that, however low the last of the Gilligans had fallen in the social scale, the fairy folk still remembered them. And now she knew that the shilling had been left weekly by a woman, and worse still, by a woman she did not love.

'Sure Mary Blake's mother had just such a Paisley shawl for her wedding! And Mary goes with the lace to the convent every Saturday, Pat says; and she could come home this way. Oh, dear, 'tis chilled I am to the heart!'

Whether old Biddy had caught cold by sitting at the door on the frosty March night, or whether the shattering of her cherished beliefs had, as she expressed it, chilled her to the bone, a neighbor who called to see the old woman, on her way back from second Mass at one of the country chapels, found her in such a bad state that she deemed it well to summon Father Ryan and the dispensary doctor. 'The two met in the evening in the cabin.'

'She'll go out like the snuff of a candle,' the doctor said. 'Weak heart, bad circulation, and bronchitis.' And the priest set about preparing the lonely old woman for her last journey.

'And now, your Reverence,' Biddy said, when the last rites were administered, 'sure I have to ask your pardon. You were right about the fairies. The shilling was left by a neighbor, and there are a few things I'd like to dispose of.'

'Very well,' Father Ryan said kindly.

'I leave none of my own behind me,' Biddy went on, 'and I'd like Jane Conway, the woman that's outside, to have the few bits of things inside, except the bed and the fiddle. I always intended to leave the bed—a fine feather bed it is—to Pat Nealon. He can get it.'

'And the fiddle?' the priest asked.

'It is in the case under the bed. Maybe your Reverence would pull it out. The fiddle was my father's, and he set terrible store by it. Sure he could all but make it speak.'

'To whom do you wish to give it?'

'To the fairy that left the shilling on the Saturday nights.' Biddy gave a wheezing laugh. 'That's her shawl inside the case.'

Father Ryan walked home through the purple dusk of the March evening with the fiddle and the Paisley shawl in the old black case under his arm. It so chanced that a former college friend who had been abroad studying music was his guest, and to him the priest told of Biddy's bequests.

'Let us see the fiddle,' Philip Derey said, and he gave a cry when he beheld it. 'Why, it is a Stradivarius; a genuine Stradivarius,' he cried after a brief examination. 'It is worth—' He mentioned a sum that sounded preposterous to the priest's ears.

And thus it was that Mary Blake became in course of time an heiress in a small way. Matt Gilligan's fiddle was sold by Philip Derey for a sum that enabled Ned O'Connor to clear up the debts on his farm and start farming afresh when he married Mary Blake, or, as Father Ryan termed her, 'Biddy Gilligan's Fairy.'—'Benziger's Magazine.'

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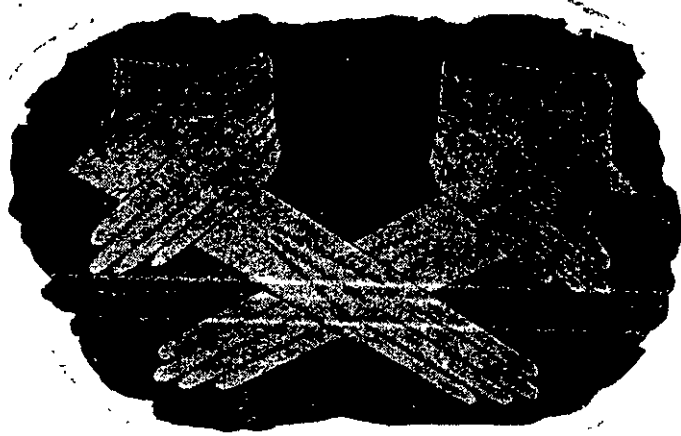
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CHINA—Murder of Missionaries

Monsignor Deublat, Procurator-General of The Foreign Missions at Shanghai, has telegraphed to Rome that, according to a despatch from the Bishop of Thibet, four missionaries and many lay Christians have been killed at Bathang. The names of three of the missionaries are known: Father Henry George Mussot, Father Peter Bourdonnet, and Father John Andrew Solier. They were French and between forty and fifty years of age.

ENGLAND—An Invitation

The Archbishop of Westminster, in response to the invitation sent by the Bishop and the Burgomaster of Fulda, was to leave London on June 1 to be present at the celebrations which were to be held in that city from June 4 to June 11 in honor of the 23rd jubilee—reckoning the jubilee as 50 years—of the martyrdom of St. Boniface.

University Distinction

Mr. Noel J. Campbell, S.J., of Pope's Hall, Oxford, has been awarded the Marquis of Lothian's Prize for History, an annual award of £40, which is open to graduates and undergraduates alike, and is considered one of the highest University distinctions in History. Mr. Campbell, before entering Oxford, studied at Stonyhurst.

Death of a Missionary

The Rev. Michael O'Grady, Superior of the Missions of St. Joseph's Foreign Missionary Society in the Congo, news of whose demise arrived at Mill Hill, London, on May 10, in a telegram, died of fever on April 25, at Bakakata. At the time of his death he had been but two months in the country, and his last letter to the Superior-General at Mill Hill was full of joyful plans for his new work.

FRANCE—Liberty of Conscience

The Socialists (writes a Paris correspondent) have great notions of liberty of conscience. An incident which has just occurred at Toul provides a fresh illustration of this, if any were needed. A poor old woman was in receipt of outdoor relief to the extent of ten francs per month, barely enough to buy dry bread day by day. The Socialist Mayor of Toul has now deprived her of this pittance because she committed the crime of signing a petition in favor of the maintenance of the Concordat!

GERMANY—The Emperor and the Holy See

In presenting the Order of the Holy Sepulchre to the Emperor of Germany at Metz on May 15, Cardinal Kopp explained that the late Patriarch of Jerusalem had conferred the highest honor in his power on his Majesty, to make his pilgrimage to the Holy Land one of everlasting memory, and as the crowning high idea which the Emperor had expressed in his gift to German Catholics of the site of the house where, according to tradition, the Blessed Virgin Mary lived. The Emperor, replying to his Eminence's address, said that the Cardinal's words recalled to him the time when he was privileged to stay with the Empress in the holy places of Palestine. It had filled him with high gratification that, thanks to the Sultan's courtesy, he had been able to obtain a piece of consecrated ground in Jerusalem and to present it to the German Benedictines, whose splendid work he had been able to observe at Monte Cassino. He trusted that the seed then sown might bear fruit rich in blessing for German Catholics. Continuing, his Majesty referred to the presence of Cardinal Kopp at the consecration of the Cathedral of Metz as Legate of Pope Leo XIII., the venerable old man whom he (the Emperor) had personally known. To-day the Cardinal was fulfilling the charge laid upon him by the present Pope, for whom his Majesty, on account of the work he had done up to the present, already entertained deep respect. At the wish of the noble Patriarch of Jerusalem, who confers the Order on behalf of the Holy See, he gladly accepted the Order of the Holy Sepulchre. He saw in the honor conferred on him a new tie between him and the Christian activity of the Holy Land.

ROME—The General of the Jesuits

A Rome despatch states that the Very Rev. Father Martin, General of the Jesuits, whose arm had been amputated is doing well. He has received a dispensation from the Holy Father enabling him to celebrate Mass.

The Sacred College

Since the election of the present Pontiff five Cardinals have died, viz., Cardinals Mocenni, Clesia, Herrero y Espinosa, Langenieux, and Ajuti. Two new Cardinals have been created, viz., Cardinals Merry del Val and Callegari. This leaves the number of the Sacred College 60, or 10 less than the full number.

Ordinations

The Rev. W. H. Wonercot, student of the Beda College for the diocese of Southwark (writes a Rome correspondent), has been ordained subdeacon. Mr. Wonercot is a convert from Anglicanism. He was formerly a clergyman at Bovey Tracey, in Devonshire. The Rev. William Henry Drage, student at the same College and for the same diocese, has been ordained deacon. Mr. Drage was a curate at All Saints' Church, Plymouth, before his conversion.

Death of an Australian Priest

A Rome correspondent gives the following particulars of the death of the Very Rev. Archpriest Kennedy, of Beechworth, Victoria, who passed away on May 10 at the Nursing Home of the Little Company of Mary. By the Sisters he had been tenderly cared for, as also by his nephew, Dr. O'Sullivan, of Melbourne; by the Very Rev. Dean Phelan, and other Australian friends. Archpriest Kennedy had passed half a lifetime on the mission in Australia without revisiting the country of his birth, Ireland. In England, late in Lent, shortly after his arrival and before he had gone over to Ireland, he decided to spend the ensuing sacred season in Rome. A chill taken in London, neglected at first, and aggravated by travel, developed into double pneumonia, and he reached Rome in a dying condition. After the Last Sacraments, and repeated reception of the Viaticum, he was favored with the Apostolic Benediction before his tranquil, holy death. As the deceased had had two nieces, Sister Mary Thecla and Sister Mary Philip, among the Poor Servants of the Mother of God, the Requiem was sung in the Church of St. George and the English Saints on May 12, and the funeral started from that church.

RUSSIA—A Memorial

Monsignor Pallulon, Bishop of Samogitsie, Russia, has presented to the Pope a copy of the memorial which the Catholic Bishops in Russia have sent to the Government at St. Petersburg. The memorial begins by admitting the broadness with which Russian law treats the Catholic Church, nominally allowing it free worship, but it deplors the successive ukases which modify the law to the detriment of Catholics, preventing the Bishops from visiting their dioceses, rendering the seminaries useless, and interfering with the clergy administering the Sacraments. The memorial concludes by asking not for reforms, but only respect for the existing laws which, if applied, are sufficient for the present needs of Catholicity in Russia.

SCOTLAND—A New Church

A very interesting ceremony took place in Musselburgh on Sunday, May 14, when the new Catholic church, dedicated to Our Lady of Loreto and St. Michael, was solemnly dedicated by his Grace Archbishop Smith. The new church, which is late Gothic in style, and cruciform, will cost about £7000. The sacred edifice derives its title of patronage partly from the pre-Reformation Church of St. Michael, which occupied the summit of the neighboring hill, and partly from the famous chapel dedicated to Our Lady of Loreto, which is in the district of Newbigging. At the ultimate destruction of Loreto in the sixteenth century its stones went to build the famous Tolbooth—the pillars becoming the old steps of that institution.

Death of a Canon

The diocese of Dunkeld is the poorer by the death of the Very Rev. Canon Clapperton. The deceased Canon was born at Fochabers, and belonged to a family which had given three of its members to the Church, viz., the late Father Clapperton, of the diocese of St. Andrews and Edinburgh, the Right Rev. Mgr. Clapperton, of the diocese of Dunkeld, at present the venerable Provost of the Dunkeld Chapter, and the deceased himself. The late Canon received his education at Fochabers and at Blairs, and was ordained at Presthorne Enzie in 1844. He went to Buckie in 1857, when the present church there was opened, and continued priest in charge until 1900, when failing health compelled him to retire. On the occasion of his silver jubilee as parish priest of Buckie the Faithful of the district, who were deeply devoted to their worthy pastor, presented him with an address and £150. Canon Clapperton was of a very charitable and kind disposition, and gave assistance to the poor irrespective of creed or country. He devoted many years



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(Introductory)

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of his valuable life to compiling the memoirs of missionary priests from 1560 to 1800. He was a gentleman of considerable musical culture and a skilled mechanic. The organs for the Cathedral at Aberdeen and many other churches were built to his specifications. For over forty years he was Procurator of the Aberdeen diocese, and he was counted a very wise and prudent counsellor.

SPAIN—The Religious Sentiments of Cervantes

The Bishop of Madrid, in a Pastoral Letter on the fourth centenary of Cervantes, dwells upon the religious sentiments of that author. He calls attention to the Don Quixote's advice to Sancho as to the duties of governors: 'Above all, my son, you should fear God, because in the fear of God there is wisdom.'

The Catholic Missions in British New Guinea

On the order of the Commonwealth Government (says the 'Catholic Press') the annual report concerning the affairs of British New Guinea for the year ending June 30, 1904, has been printed, and in it is contained valuable information regarding the work of the four missionary bodies engaged there. The Missionaries of the Sacred Heart have charge of the Catholic Mission in British New Guinea, the present Vicar-Apostolic being Archbishop Navarre, M.S.H. His Grace has a Coadjutor, the Right Rev. Dr. de Boismenu, M.S.H., who visited Sydney last year. Although the world hears but little of the labors of our missionaries, their work nevertheless is bearing great fruit.

In the report it is stated that 'the staff of the Catholic Mission increases steadily as they extend their sphere of labor. In the year under notice they had 55 European priests, Brothers, and Sisters. In almost all of the villages to which their influence has extended there is a resident priest, with a Brother and some Sisters. Unlike the other missions here, this mission does not make use of Polynesians as teachers. They, however, have a few colored men—mostly Filipinos—who perform the duties of catechists. By taking great pains to learn the native dialects, and by a systematic house-to-house visiting organisation, the members of this mission exercise a deep influence upon the natives, and in return the natives treat them with respect, while giving them their fullest confidence.'

The Catholic Mission has steadily progressed since its establishment in 1885 through the zeal of the Sacred Heart Fathers, Sisters, and Brothers, who have never hesitated to brave any danger to secure the salvation of souls. Let us compare, from the official report, the number of Europeans on the staff of the London Missionary Society, which is the oldest of the three Protestant Missions, having been started in 1871, several years before the annexation, with that of the Sacred Heart Mission. Despite the fact that the London Missionary Society was commenced 14 years before the Catholic mission, it has a European staff of only 13, eight of whom are married, and, as the wives engage in mission work with their husbands, the total is brought up to 21. The Catholic Mission, on the other hand, has a staff of 55 European priests, Brothers, and Sisters. We have taken the number of Europeans on the staff of each, as it affords the surest proof of the missionary spirit in braving the many dangers attendant upon such a life in the Islands. The following comments in the report render this fact all the more remarkable: 'The Catholic Mission was established 14 years later. The field allotted to them is very much smaller. It embraces the thickly-populated Meko district, with headquarters on Yule Island. Latterly they have extended further inland, their station at Dinawa, in the mountains, being three days' journey from Hall Sound. This zealous and enterprising mission are about to push yet further into the interior.'

The White Sisters

The terrible disease known as the sleeping sickness has for some time been the scourge of Equatorial Africa, and thousands upon thousands have fallen victims to this strange and merciless malady.

Foremost among those who have come to the succor of the unfortunate in those torrid zones must be mentioned the White Sisters, and the following account of their noble work will no doubt be of interest to many:

In the Vicariate of Northern Nyanza, worked by Car-

dinal Lavigerie's White Fathers, it was computed at the end of last year that the sickness had carried off upward of 70,000 natives. So far it has proved invariably fatal, for though the microbe—or as some say the fly—which causes the mischief has been found, no cure has as yet been discovered. To the horrors of the hopeless disease there are, moreover, added the horrors consequent on panic, and the selfish brutality it arouses among the heathen natives, who, in their dread of contagion, drive into the bush every man, woman, and child suspected of infection, there to fall victims to starvation or beasts of prey. Needless to say that as soon as the scourge appeared in the Vicariate, the missionaries, helped by the Sisters, did what they could to aid the helpless natives, and afforded all possible shelter and assistance. When the tidings reached them, rising like

A Beacon of Hope out of the Darkness,

that there was one spot in the land where the sick were not treated like dangerous wild beasts, but were cared for like brothers, the sufferers within a certain radius were drawn towards Ruhaga, the Christian settlement. Many died on the way from disease and exposure, but the survivors came, and come, dropping in, to be tended by the Sisters in isolated huts, and cared for to the end.

It is, however, not merely the bodies of the sufferers which are so tenderly nursed. The work done for their souls is far greater, and is, in a way, unique. It would indeed be hard to count the number of souls which, thanks to the watchful care of the valiant daughters of Cardinal Lavigerie, have had, and are still having, the gates of heaven thrown open to them.

A Word About the White Sisters

Themselves, who, under the missionaries, are carrying on the work of evangelisation. When, in 1869, Cardinal Lavigerie bethought him of founding an Order of women to co-operate with his missionaries, one of his first objects was to make it an Order of capable, valiant women, fitted to cope with the difficulties and dangers, known and unknown, of the Dark Continent. In Algeria, where they began their work, it devolved on them to be the pioneers of civilisation as well as of religion. It was they who cut down the trees and cleared the ground preparatory to the raising of the Christian settlement; it was they who planted the vines and sowed the crops, and they, equally, who reaped and garnered the harvests. If this virile work formed an essential part of their vocation in Algeria, still more was it called for in the barely explored tracts of Equatorial Africa where at every turn they might have to confront wild beasts and wilder men.

There, in British East Africa, these gentle, cultivated women—to converse with whom is an experience in life—carry on their work with a bright and fearless spirit, fired now with renewed zeal by the arduous task of caring for those sick of the fatal scourge. Their labors in this respect are heroic. So deadly is the contagion among the blacks that the Sisters will not allow the natives to help them except remotely. It is, indeed, difficult to persuade even the best among the Christian converts to go within yards of the hospital. It is, therefore, the nuns who search the jungle for the stricken, they who bear them home, and they, finally, who often dig their graves and bury them. On them alone devolves the necessary care of the patient through the tedious months of sickness, and above all on them devolves the anxious waiting and watching for the intervals of intelligence on which, humanly speaking, the eternal welfare of the sufferer depends.

Urgent to school two urchins sent
The truant played and fishing went;
One caught it hot, his parts were thin
One caught a cold, for he fell in;
The cold grew worse and caused alarm,
Till some kind neighbors brought a charm,
A charm it proved that did endure,
They call it WOODS' GREAT PEPPERMINT CURE.

On Thursday last a very successful trial of the Benicia Plough was held at the farm of Mr. Thos. Parer, Stirling, in the presence of a number of interested spectators. All expressed the opinion that the implement was the coming plough, and far surpassed their expectations. The plough was sold on the ground to Mr. Parer. On the following day a further trial was given at Mr. G. H. Gilroy's farm, similar results being obtained as on the previous day. In this instance also the plough was sold, the purchaser being Mr. Gilroy. Mr. W. Aitken, representing Messrs. Morrow, Bassett, and Co., Dunedin, supervised the operations...

The Home

By Maureen

Cakes, and How to Make Them.

In the matter of cake-making there are a few simple rules which should always be observed, unless the contrary is distinctly specified in the particular recipe in question. Everything being ready, and the tins well greased with butter or lard, the first thing is to beat the butter and sugar to a cream, putting plenty of energy into the whisking. Next the eggs should be added, then the flour and baking powder, first mixed together, and finally the fruit or other ingredients. The mixture must then be beaten thoroughly to ensure its being perfectly mixed. If the cake in question be a fruit one, or a cake in which fruit plays a principal part, it should be made rather stiff, as otherwise the raisins, currants, etc., may sink to the bottom. Should it happen that the mixture is a very soft one, then the fruit should be dusted with flour before being added to the cake, as this simple precaution prevents sinking. The oven door should not be opened for twenty minutes after the cakes have been put in, unless specially specified, and then only very gently and carefully, as, if the door is opened quickly, the cakes are liable to fall in the middle and become heavy and uneatable. This rule does not hold good with small cakes or other mixtures which only require from ten to fifteen minutes to cook. For beginners it is advisable to use self-raising flour, as inexperienced cooks are apt to come to grief in the matter of baking-powder—using too much or too little, the result in either case being unsatisfactory. If self-raising flour be used mistakes and disappointments will be avoided. Should self-raising flour be unobtainable, the baking-powder should be carefully measured and mixed with the flour as directed.

A Good Pound Cake.

Cream half a pound of butter with half a pound of sugar, add gradually 4 eggs (the yolks and whites beaten separately). Then add half a pound of sifted flour with a teaspoonful of baking-powder and half a teaspoonful of cinnamon. Finally, the fruit—6oz sultanas, $\frac{1}{2}$ lb currants, $\frac{1}{2}$ lb raisins (stoned), $\frac{1}{2}$ lb lemon peel. Sift flour, etc., gradually into butter, eggs and sugar, beating well all the time with a wooden spoon. When thoroughly mixed beat for five minutes. Put mixture in a well greased tin, and bake in a moderate oven for 2½ hours. After cake looks done it will improve by being allowed to remain in a cool part of the oven to 'soak' for some time. This is a rich cake, and will keep well for a fairly long time.

Victoria Roll.

Whisk the yolks of two large eggs, or three small ones, to a froth, and then add to them 3oz castor sugar. Mix well, and add 2oz self-raising flour, and finally the whites of the eggs, whisked to a froth. Butter a shallow tin thickly, pour in the mixture, and bake for ten minutes in a very quick oven. Spread quickly with jam, roll up, sprinkle thickly with castor sugar, leave till cold before cutting.

Lemon Butter Cake.

Take the weight of 1 large egg, or two small ones, in self-raising flour, castor sugar, butter, and ground rice. Cream the butter and sugar together and then add the egg, previously well whisked; then add the ground rice and flour, which should be first mixed together. Whisk all well for five or six minutes. Then spread on two thickly buttered plates. Bake for ten minutes in a quick oven, then take out. Spread liberally with lemon butter and place the two halves together. Dust with castor sugar, leave till cold and serve.

Lemon Butter.

One tablespoon butter, 1 tablespoon sugar, half a lemon rind grated, the juice of 1 lemon, and 1 whole egg. Stir over fire in enamelled saucepan till thick. Use when cool.

Raspberry Sandwich.

Take the weight of 2 large eggs, or 3 small ones, in butter, sugar, and self-raising flour. Whisk the butter and sugar to a cream, then add the eggs whipped to a froth, and mix again. Finally add self-raising flour, or, failing this, the flour mixed with a teaspoonful of baking-powder. Whip together lightly, yet thoroughly, pour the mixture into thickly buttered tins, and bake in a slow oven. When done, turn out carefully, spread thickly with raspberry jam, place the two halves together, dust with sifted sugar, leave till cold, and use as required.

Strawberry sandwich is made in precisely the same way, substituting strawberry for raspberry jam.

A Delicious Sponge Cake.

Two cupfuls flour, 2 cupfuls sugar, 12 eggs. Beat whites and yolks separately for thirty minutes, putting the yolks with the sugar. Add one teaspoonful of baking-powder, if self-raising flour is not obtainable. Add flavoring to taste.

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INTERCOLONIAL

The Very Rev. Thomas Bartley, O.C.C., Provincial of the Irish branch of the Carmelite Order, accompanied by the Rev. Patrick Canavan, O.C.C., is on a visit of inspection of the various Carmelite foundations in the Australian States, and it is probable that his visit will extend over several months.

Randwick Town Hall was crowded on the occasion of the parishioners' parting with the Very Rev. Peter Treand, M.S.H., Superior of the Order of the Sacred Heart, who has left for the meeting of the Chapter of the Order in Europe. The farewell took the form of the presentation of an address, at which the leading parishioners and many visitors were present.

The Diamond Episcopal Jubilee of Archbishop Murphy, of Hobart, is to be celebrated in October by clearing off the debt of £1200 on the college he is completing in Hobart, in commemoration of his having attained his ninetyeth birthday anniversary. This event was celebrated on Sunday, June 18, by special devotions at St. Mary's, Hobart. Congratulations have been received by him from all parts of the State and Commonwealth.

By the R.M.S. 'Oroya,' which sailed on June 17, the Rev. J. Sullivan, S.J., of St. Ignatius' College, Riverview, left for Europe, where he will complete his studies for ordination. He was born in Melbourne, and was educated at St. Patrick's College, Melbourne, which is conducted by the Jesuit Fathers. After passing the Matriculation Examination in 1894, he joined the Jesuit Order. When his novitiate and earlier studies at Loyola were completed he went to Riverview, where he spent seven years as a master.

May 30 was the 25th anniversary of the ordination of the Rev. D. O'Kennedy, P.P. of Cowra, and the event would have received due celebration had not the popular priest absolutely forbidden any such tax upon a very willing flock. Father O'Kennedy, who is a native of Ballinacally, County Clare, Ireland, was one of the first fruits of St. Charles' Seminary, Bathurst, established by the first Bishop, Dr. Matthew Quinn, and which later on became merged in the diocesan College of St. Stanislaus.

Bishop Dunne, of Wilcannia, in the course of an interview respecting Mr. Reid's statement that he (the Bishop) had protested against the socialistic aims of the Labor party as propounded in his diocese, expressed himself as surprised and greatly annoyed at Mr. Reid's misrepresentation of his views. 'It is not fair,' the Bishop said. 'I did not attack the Labor party. On the contrary, I explicitly declared my opinion that the aims and ambitions of the party were sound. What I did protest against was the abuse of moral teachings by organs for which the party is responsible, and the revolutionary, immoral, and irreligious declarations of isolated members of the party in Broken Hill, which I was careful to say, were repudiated by and abhorrent to the great body of the party.'

At the Austral Society's Competition, recently concluded at Bendigo, Victoria (writes a correspondent), a scholarship, open to pupils of the State and Catholic schools, was offered, subject to certain conditions, and was won by Eugene Gorman, a pupil of the Marist Brothers, Bendigo, who carried off the prize with flying colors against 26 competitors. 'It entitles him to three years' education at any college in the Commonwealth, and he has selected the Marist Brothers' College, Sydney. He is at the present time enjoying another scholarship that he won last Christmas, and which was the gift of the Hibernian Society. Previous to that he was the dux of the Marist Brothers' School for two years. Master Gorman, who is only 14 years of age, is a boy with charming manners, and is a general favorite.

Sub-Inspector Burke, of Queensland police, who retires after 39 years' service in the Queensland Police Department, is a native of Galway, Ireland, and entered the service in December, 1866, when 21 years of age. He played a prominent part in the capture of the offender who stuck up and robbed the Brisbane-Ipswich mail. He served on the Western frontier till 1872, and did duty in connection with a long list of crimes, including the arrest of Griffin for murdering two troopers, which crime Rolf Boldrewood has written of lately. Burke received a reward of £100 from the Maranoa Cattle-stealing Prevention Association for zeal and activity in suppressing cattle-stealing. Leaving Roma the citizens presented him with a gold watch, and his brother-officers added a gold chain and locket. He served at the most southern stations and finished in Brisbane. Mr. Burke's career, which is closely connected with the early settlement of Queensland, has been very eventful.

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- July 9, Sunday.—Fourth Sunday after Pentecost. Prodiges of the Blessed Virgin Mary.
 „ 10, Monday.—The Seven Holy Brothers.
 „ 11, Tuesday.—St. Pius I., Pope and Martyr.
 „ 12, Wednesday.—St. John Gualbert, Abbot.
 „ 13, Thursday.—St. Anacleto, Pope and Martyr.
 „ 14, Friday.—St. Bonaventure, Bishop, Confessor, and Doctor.
 „ 15, Saturday.—St. Henry, Emperor.

St. Pius I., Pope and Martyr.

Aquileia, in Northern Italy, was the birthplace of St. Pius, who occupied the Chair of St. Peter from 142 to 157. According to some writers, he was beheaded; according to others his death was the result of hardships endured for the Faith.

St. John Gualbert, Abbot.

St. John was born in Florence of noble parents in 999. Like many of the class to which he belonged, he grew up imbued with a pride which would neither brook opposition nor allow any injury to pass unavenged. Having, however, on one occasion in obedience to the promptings of Divine Grace, forgiven a defenceless enemy, this exercise of Christian charity proved the beginning of his complete conversion. He entered a Benedictine monastery, and afterwards founded the famous abbey and Order of Vallombrosa. He died in 1073.

St. Anacleto, Pope and Martyr.

St. Anacleto, the second successor of St. Peter, was martyred under Trajan about the beginning of the second century.

St. Bonaventure, Bishop, Confessor, and Doctor.

St. Bonaventure, surnamed 'Doctor Seraphicus,' was a Franciscan, and distinguished for his piety and learning. He was born in 1221, at Bagnarea, in Tuscany, and was educated at the University of Paris, where, as early as 1253, he obtained a professorship of theology, and at the age of 35 years he became the general of his Order, the internal disorders and contentions of which he brought under due regulations. Pope Clement IV. wished to make him Archbishop of York, but desisted at the request of Bonaventure; on the other hand, Gregory X., in 1273, compelled him to accept the bishopric of Albano. In the year following, Bonaventure attended the Ecumenical Council of Lyons, and died while it was in session, July 15, 1274. Bonaventure acquired great fame by his mystical writings. But both his philosophical and scholastic-theological works, of which the principal ones are the 'Breviloquium' and the 'Centoquium,' are highly esteemed, although their author does not on these subjects reach the level of St. Thomas.

St. Henry, Emperor.

'Those who are placed in high stations,' writes St. Fulgentius, 'must necessarily be to very many an occasion of eternal perdition or salvation. Of St. Henry of Germany it is to be said that his public and private life were such as to produce an excellent effect on those over whom he ruled. Guarding himself against the evil influences to which his position exposed him, he used all his efforts to promote the spiritual and temporal welfare of his subjects. He died in 1024 at the age of 51.'

Archbishop O'Reilly, in a postcard to a friend in Adelaide, remarks that he is 'qualifying for a certificate as an AB seaman.' It is evident that his Grace is, as usual, using his opportunities to acquire fresh knowledge.

The Rev. Dr. P. C. M'Kee, D.D., D.C.L., who is in charge of the parish of Wallabadah, in the diocese of Armidale, intends to leave shortly for the old country, to enter the Carthusian Order, his health having been restored in Australia.

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