

THE NEW ZEALAND TABLET

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

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

LEO XIII., P.M.

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

LEO XIII., Pope.

Current Topics

'Errors' and 'Abominations'

A Northern correspondent sends us a newspaper cutting, the date and source of which are not stated. It contains a brief report of a July sermon in which a vociferous and reverend illuminator lays to the charge of the 'Romish' Church Dr. Martin Luther's doctrine that the end justifies the means, and sundry other 'errors' and 'abominations' besides. The good man's pulpit manners—or, rather, lack of manners—towards the first and most ancient Christian creed constitute the most flagrant 'abomination' in the report, and the worst 'error' contained therein is the calumnious imputation, to the Catholic Church, of doctrines and tenets which she utterly repudiates and abhors. The preacher seems to belong to a class of clerics of low brain-power or limited education, who cannot keep the domestic pot boiling unless they throw on the dying embers beneath it, from time to time, a straw effigy of the Pope. Their proper vocation is cabbage-growing, not preaching. At any rate, they would be more honorably and usefully occupied in raising Drumheads or Early Yorks than in outraging truth and the decencies of social life from pulpits that are called—too often, alas! by courtesy—Christian.

A Plague of Mice

Locust and mice plagues are visitations from which we are, happily, wholly free in this favored country. Some idea of what a plague of rodents is like may be gathered from the following paragraph which appeared in a recent issue of a Victorian paper:

'A resident of the Donald district, Victoria, killed 17,027 mice during the seven weeks ending June 15.'

Some twelve years ago we personally witnessed a plague of mice (they were really voles) in Western Victoria. They swarmed in fields and barns and stables and dwellings along the path of invasion. They were a dire calamity to householders, although they never attained the capacity for inflicting annoyance which was achieved by the rats of Hamelin, which (according to Robert Browning)

'Fought the dogs, and killed the cats,
And bit the babies in the cradles,
And ate the cheeses out of the vats,
And licked the soup from the cook's own ladles,
Split open the kegs of salted sprats,

Made nests inside men's Sunday hats,
And even spolloed the women's chats,
By drowning their sneaking
With shrieking and squeaking
In fifty different sharps and flats.'

In 'Bab's' ballads, Ferdinand underwent a long and toilsome search to find out, for his curious Elvira, who wrote 'the pretty mottoes which you find inside the crackers.' A French savant went still farther afield—in the hinterlands of Algeria—to discover the original centre from which locusts went forth at irregular periods in devastating swarms. But scientists in Victoria were nonplussed by the onward march of myriad voles that came from nobody knew where, and went no one knew whither. Even the omniscience of 'the oldest inhabitant' was forced to capitulate to this eerie triple mystery of sudden fecundity, of migratory instinct, and of Providential compensation in nature, which scientific men find so deep a riddle. In far-off Norway there are big cousins of the Australian vole (lemmings) that gather periodically and march steadily westward in vast hordes. They fling themselves boldly into the rivers that bar their course, they scale the high hills, they swarm through towns and hamlets, swerving neither to right or left till they reach the shores of the ocean. They plunge into its waters and swim out ever westward until they are drowned, down to the last. Ships have sailed through miles of the dead migrants. But even Romanes, for all his keen guesses and ingenious theories, has been unable to solve this strange mystery of migration.

Organised Slander

It used to be said that the Ten Commandments had no currency east of Suez. But there are apparently regions to west of the city of riff-raff cosmopolitanism where their operation is likewise suspended—as regards at least the precept which places a discount on bearing false witness against one's neighbor. Some years ago we gave particulars of a bureau of anti-Catholic slander that was conducted by a Swiss criminal and had its headquarters in Milan. His methods were a complete departure from the usual style of no-Popery calumny, with its studied vagueness, and its careful suppression of names of persons and places, dates, and other circumstances that would facilitate investigation. The Swiss gaol-bird's bureau filled in the minutest details and rounded off a tale that would deceive the elect and make Ananias green with envy. Inquiry, however, almost invariably elicited the fact that the names were all fictitious, the dramatic personae of the bureau's anti-

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priest and anti-convent tales non-existent, and the whole business a fabrication from beginning to end. But in the meantime the evil tale had gone round the earth on seven-league boots, while slow-paced truth was drawing on its sandals. L'Estrange, in his 'Fables,' tells of a cavalier who ordered his lawyer to draw up the sort of affidavit that would suit his case—a false one, to wit; 'and let me alone,' he declared, 'to do the part of a gentleman and swear to it.' Among the 'cavaliers' that conduct the anti-clerical gutter-press of Continental Europe and its foreign echoes there is a steady demand for anti-priest and anti-convent fiction. The Swiss-Milanese bureau played to them the part of the pettifoggish lawyer. And the cavaliers swore 'like gentlemen' to the truth and honor-bright of every concocted tale. We had a part in exposing the perjured character of some of the Swiss-Milanese productions that found their way into the New Zealand secular press. The operations of the slanderous association ceased through the imprisonment of its principal for a nameless and abominable crime against morality.

A Brace of Falsehoods

The fellow mentioned in the last paragraph—or one of his school—seems to be 'at his dirty tricks again.' The anti-clerical 'Etoile Belge' recently reported a 'great scandal,' which (it alleged) had taken place at St. Quentin. Horrible accusations (it declared) had been laid there against a Catholic priest, the Abbe Jacques Lefebvre, who was born on October 23, 1856, and was Professor of Humanities in the College of St. Joseph in that city. The accusers were three young men, whose names, ages, and places of abode were all duly given. The police were investigating the matter, and the whole story was as circumstantial as the envenomed romances that emanated from the 'Bureau of Press Information' in Milan before its gaol-bird chief went, like Judas, 'to his place.' But mark how plain a tale did put the St. Quentin story down. Here is the result of the investigation conducted on the spot—we take it from the 'Catholic Times' of May 26:

'There is no priest of that name at St. Quentin; there is no college of St. Joseph, the police know nothing at all about the matter.' Yet this scandalous report has been issued broadcast, and has, doubtless, been read by thousands, who, in their simplicity, believed it to be true. One can only conclude that some infamous agency exists for the manufacture and dissemination of these fiendish lies against priests. And as if to support the conclusion, we see that a number of men in Brittany have publicly apologised to the clergy for spreading scandalous tales against them, and have thanked them for not insisting on their being punished by law!'

Another 'yellow yarn,' in the same general style, comes from farther afield. It tells about a priest 'offering himself as a human sacrifice at the altar of his own cathedral, at Cuale, State of Guadalajara, Mexico.' The poet Gay laid down in the following couplet, the guiding principle of the ungentle art of falsehood:

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

This lesson of caution is, however, lost upon those who venture upon a description of Catholic usages which they do not understand. A 'priest' with a 'cathedral' of 'his own' would indeed be a curiosity in the Catholic Church. This Mexican story is thus disposed of by the 'Southern Messenger' (San Antonio, Texas):—

'We do not usually pay any attention to the sensations and horrors of the yellow press, and we advise our readers to pursue the same course. Even if this horrible story were true, it would indicate nothing more than that the poor wretch was a madman. But

there is every evidence that the story is nothing but a miserable invention. The clipping before us is from the yellowest kind of a yellow journal, published in New York. The story is dated from "Houston, Texas," and the scene of the event is said to be "the Cathedral at Cuale, State of Guadalajara, Mexico." Now, there is no Cathedral at Cuale, and there is no such State as Guadalajara. There is a city named Guadalajara, but it is in the State of Jalisco. The story is false on the very face of it, and about as clumsy a falsehood as we have lately come across.'

The moral of these stories is this: Readers should be very sceptical—or at least suspend judgment—regarding anti-Catholic stories that are imported into this country from lands that are far away.

The French Tyranny

The following brief cable-message appeared in the New Zealand secular papers a few days ago: 'The Chamber of Deputies passed by 311 to 223 the Bill for separating the State from the Church.' This marks a fresh and distinct advance in a course of legislation which comprises the wholesale plunder of the property of the Church and the proscription and banishment of tens of thousands of persons the head and front of whose offending consisted in their efforts for the cause of Christian education and their devotion to the sick and suffering poor. The object of the dissolution of the unequal partnership between State and Church is to enable the State to more effectually gag, cripple, and strangle the Church. The recent vote of the Chamber of Deputies is merely the latest step in the long-drawn campaign to destroy the last traces of the Church's rights and liberties which even the great Revolution spared.

From the fifteenth century till the outbreak of the Revolution in 1789 the Catholic Church was the religion established by law in France. All this was brought to an end when the great upheaval swept like a tidal wave over the country. On August 26, 1789, the Revolution Assembly voted the declaration which severed the olden bond between Church and State. The possessions of the Church were swallowed up. Many of the bishops and clergy were banished, or had their heads shorn off by the fall of the guillotine, and a 'Goddess of Reason'—of shady reputation—was set up and worshipped in the Cathedral of Notre Dame. By the time that Napoleon became First Consul, on December 15, 1799, the sane bulk of the nation were sick with horror and loathing of the bloodthirsty and irreligious excesses that had been brought into play by the Revolution. Napoleon himself realised (says a historian of the period) 'that it is impossible to rule over a people destitute of religion, and that, to restore order and peace to the State, it was absolutely necessary to re-establish the Church' in France. At his request, negotiations were opened between him and Pope Pius VII. They resulted in the historic Concordat or agreement of July 15, 1801, which the Chamber of Deputies has now set aside.

Pope Pius VII. accepted the Concordat under moral compulsion, as the lesser of two great evils—open persecution (including the absolute confiscation of Church property), and a threatened schism. The Concordat consisted of seventeen articles. The Pope, on his part, allowed the rulers of France certain privileges in connection with the nomination of bishops and pastors, the determining of the boundaries of new parishes, etc. He furthermore guaranteed that neither he nor his successors would in any way disturb those who were in possession of the ecclesiastical property seized and sold during the Revolution. Napoleon, on his side, guaranteed, in the very first article of the Concordat, the 'free exercise' of the Catholic religion in France. He also, in the name of his Government, pledged himself to make adequate provision for the due and proper maintenance of the bishops and priests, and to sanction any new foundations that pious persons might make in the interests of the Catholic religion in France.

The letter and the spirit of the obligations assumed towards the Church by the State have been grossly violated ever since Grevy, by a stroke of the pen, decreed on March 30, 1880, the dissolution of the various Jesuit communities throughout France. The laws adverse to religious Orders are opposed not merely to the provisions of the Concordat, but—as sixteen hundred lawyers have declared—to the 'droit public' as well, which gives to religious congregations the same right to exist as associations of any other kind, without special authorisation, so long as they show due obedience to the laws of the land. The new legislation, when in force, will confiscate all the cathedrals, churches, episcopal residences, presbyteries, seminaries, etc., that were erected by the generous piety of the faithful in France. All will become the absolute property of the State—to be hired, under such galling and impossible restrictions, for the purposes of religion, that priests and people will, in all probability, frequently prefer to worship under the blue dome of heaven. It is also proposed by a Freemason Ministry to force upon the Church in France a new constitution and organisation—in a word, 'to work her utter destruction. Brisson, one of the leading Freemason and anticlerical politicians, set forth the Radical-Socialist programme with brutal frankness in a recent speech in the Chamber of Deputies. 'We have,' said he, 'turned God out of the schools, the barracks, the navy, the hospitals, asylums, and other public institutions, and it is now our duty to consummate our great work by turning Him out of the State.' Commenting on this declaration of policy, the London 'Saturday Review' said in a recent issue: 'It is remarkable that, in a country which so ostentatiously boasts of its Christianity as England, the press should treat the effacement not only of Catholicism, but even of the bare idea of God, from a neighboring and just now favorite nation, with indifference or approval.' With one or two honorable exceptions, the same remark applies to the secular newspapers of New Zealand. It applies without any exception to the non-Catholic religious press.

AN ORANGE FALSEHOOD

A SLANDER ON A CONVENT REFUTED

The Orange organ in Melbourne published the other day a vile slander on the Abbotsford Convent, which was promptly refuted by our esteemed contemporary, the 'Advocate.' As the slanderous attack, without the refutation, will probably be reproduced in the 'religious' columns of some of the New Zealand secular papers, we publish both for the information of our readers. 'It is not so very long since the public of Sydney (says the 'Advocate') were startled by a series of charges against the administration of a charitable institution, conducted under the auspices of the Sisters of the Good Samaritan in that city. It was soon made evident that the charges emanated from the Orange clique, whose moving spirit is that malignant assailant of Catholicity, Dill Macky. The charges were, of course, promptly met, and, needless to say, were completely refuted, and the Orange conspiracy exposed. Although hopelessly beaten in their malevolent enterprise, Dill Macky's followers were not daunted, and the bright thought occurred to them that a change of venue might enable them to retrieve the disaster that they had sustained in Sydney. Accordingly, it was determined to commence the publication of their organ, the 'Watchman,' in Melbourne, in addition to the Sydney issue, and, with such help, to initiate a campaign of slander in this city against the local Catholic institutions. At first, of course, they proceeded cautiously; but, becoming emboldened by the apparent apathy of the Catholic body, and its contemptuous indifference to the torrent of vituperation and slander which was poured out every week, they at last ventured upon a bold coup, and with the aid of one of those abandoned creatures whom they invariably enlist for such enterprises, they managed to fabricate a charge against the Nuns of the Good Shepherd at Abbotsford. This appeared the other day in the 'Watchman,' in the shape of a string of malignant falsehoods, purporting to come from a former inmate of the Abbotsford in-

stitution. These statements were made in due form before a justice of the peace, who signed the declaration as having been made before him, but who, when publishing the statement in the 'Watchman,' modestly refrained from giving his name in full, and signed himself T. A. R.—, J.P. Apart from the obvious falsehood of the girl's story, this circumstance was calculated to arouse suspicion. A representative of this journal was deputed to investigate the case, with the result that the foul conspiracy was exposed, and even the identity of the too modest T. A. R.—, J.P., was disclosed. The following is the full text of the statement that appeared in the 'Watchman' of June 24 last:—

The Abbotsford Convent.

The following narrative of a Melbourne girl's experiences at the Abbotsford Convent—how she came to be an inmate, and why she escaped—is told by the girl herself, and needs no comment to point any moral. The statement was made to our representative, and subsequently attested by a sworn declaration before a magistrate. Here is the story:—

'I, Ella Laughton, was born at Penshurst, September 2, 1885, and will be twenty years of age next September. My father was killed in the July flood, and my mother died about two years ago in the Melbourne Hospital.

'I have no relations, only my grandmother's sister, I have been to service, but this distant relation, as I call her, asked me about ten months ago to go for a tram-ride, and, getting out of the Abbotsford tram, escorted me into the convent without knowing it was a convent, until I was told so. I was then asked by the nuns what I could do, so I told them I had always been in service. I was then asked if I would stop there for two or three months, as it would do me good to be there, so I agreed.

'When the three months lapsed I asked permission to go out, and was refused, and told it would do me good to be there, and I received the same answer every time I asked to go out. I did no wrong in there, and did no wrong before I was taken in the convent, so I determined to escape when I got the chance.

'I told the nuns that I would try to escape, and did so on Sunday morning, June 4, 1905. I thought I would go towards Richmond, and try and find this distant relation, but failed. While in the convent I was informed by a young girl that mentioned she stayed with an old lady in Otter-street, Collingwood, and had a daughter named Lizzie. I asked where this street was, as I thought they would allow me to do my hair, and give me an old hat to wear, as I had none on my head.

'I found the street, and, on making inquiries, I related my story of escape to a young girl. She informed her mother, and this kind person received me in her home, and, having been attended to by her, I was kindly asked to remain which I did. I have been asked by this lady to remain in her home as one of her daughters, and to be treated as such, or to remain until I got a light situation. I consented to stay with this lady, and feel comfortable and happy.

'I was working in the convent for nearly nine months in the ironing room. I am a Protestant, and was obliged to go to Mass, also to catechism, and also to witness all in their religious service.

'They wanted me to go to the confessional box, and tried very hard to get me to go, but they did not succeed. Many Protestant girls try and escape. Three or four escaped the same week as I did. One girl in particular, from Kensington, has been in there four or five years against her will, and would do anything to get away, and made a number of attempts to escape. There are some girls who are there for life, and they are kept constantly on the watch to prevent any getting away, or attempting to escape.'

This young woman is now being well cared for by a member of one of the Orange ladies' lodges. This good sister took her in and gave her a home for as long as the girl liked, and also secured employment for her. The dress she escaped in, and the little white cap and all the clothing worn at the convent, are numbered. These will be kept as a memento of her nine months' incarceration.

The Girl's Declaration.

'I, Ella Laughton, do solemnly and sincerely declare that I was an inmate of the Abbotsford Convent, and that the documents following, Nos. 1, 2, 3, 4, and 5, consist of the statements made by me, and it is a true and faithful account of my experience and treatment during the time I was in such institution. And I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions

of an Act of Parliament of Victoria rendering persons making a false declaration punishable for wilful and corrupt perjury.

ELLA LAUGHTON.

'Declared before me, this 14th day of June, 1905, at Collingwood.

T. A. R.—, J.P.

This, on the face of it, was such a palpable concoction of falsehoods that very little difficulty was experienced in exposing the miserable conspiracy of the 'Watchman' and its 'Orange' backers. Our representative waited upon Mrs. Goldspink, a Catholic lady of this city, whose charitable and philanthropic work on behalf of the abandoned and unfortunate females who are constantly brought before the city magistrates is well known. This lady, aided by the records which she keeps, and those of the police and gaol authorities, was enabled to identify Ella Laughton as a young woman whom she had taken from the Melbourne Gaol and placed with the Nuns of the Good Shepherd. We shall let Mrs. Goldspink give the details in her own words, as follows. Mrs. Goldspink says:—

'I first heard of the girl Laughton through a telephone message received from the Richmond police, intimating that a female prisoner was to be charged with some offence, and that the case was one which might be dealt with by some charitable reformatory institution. I was absent from home when the message came, and when I returned the girl had in the meantime been sentenced to seven days' imprisonment, and been sent to Melbourne Gaol. I was, therefore, unable to do anything further in the matter. Subsequently the girl's mother called upon me at my house, and begged of me to visit her daughter in gaol, whom she said was a Catholic, and try to get her admitted to the Abbotsford Asylum for Fallen Women. I said I could not do this unless by request of the girl herself, and by permission of the gaol authorities. Later on I received a message, intimating that the girl Laughton was about to be discharged, and that she desired me to take her to Abbotsford. I immediately went to the gaol, and there saw Laughton, who begged of me to take her to the Abbotsford Convent, and said that she was a Catholic. When leaving the gaol, her mother met her at the entrance. The girl Laughton then kissed her mother, and bade her good-bye, saying that she was coming with me to Abbotsford. I took Laughton to the convent, and she expressed her willingness to remain for a period of twelve months, in order to be taught laundry work. I visited the convent several times subsequently, but she never made any complaint, nor did she express any desire to leave the institution. I learned recently that she had absconded from the institution. I have read the statement in the 'Watchman' purporting to have been made by Ella Laughton with regard to her admission to the convent, and I declare it to be a tissue of falsehoods from beginning to end.'

We ('Advocate') leave our readers to form their own opinion as to the foregoing facts, but one interesting circumstance remains to be mentioned. We have no difficulty in arriving at the conclusion that T. A. R.—, J.P., who so modestly refrained from disclosing his identity in this unsavory case, is no other than T. A. Rogers, the accredited representative of the 'Watchman' in Melbourne, and whose name is so frequently mentioned in the paper in connection with several Orange functions. It is just possible that something more will be heard of this shameful conspiracy, which has been bolstered up by the usual Orange methods of falsehood, and, in this instance, gross perjury.

Attention is directed to the advertisement of Messrs. James Shand and Co., Wine and Spirit Merchants, and General Importers, Hereford St., Christchurch, which appears in this issue...

Those in quest of bargains in all kinds of drapery should not miss the opportunity of visiting the establishment of Messrs. Brown, Ewing, and Co., Dunedin, whose sale is now taking place. The goods are of that first-class quality for which the firm is noted, and are placed at the disposal of the public at prices that are sure to meet with the approval of patrons...

Messrs. Laidlaw and Gray, Ltd., Rattray street, Dunedin, have on hand a very large and comprehensive stock of household and general ironmongery, including sewing machines, chairs, bedsteads, fenders, crockery, lampware, electroplated goods, grates, stoves, carpenters' tools, fencing wire, incubators, etc. This firm has been for many years in business in this city, and as the turnover is steadily on the increase, it is proof sufficient that the public are satisfied with the quality of the goods, and especially with the moderate prices

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 8.

His Grace Archbishop Redwood left on Thursday for Kaponga, where he will hold a Confirmation service. He is to return to town during next week.

In order to provide funds for the erection of a shelter shed as a means of protection for the school-children in the wet weather, the Rev. Father Ainsworth will hold a social in the Victoria Hall on the 19th inst.

The parishioners of Thorndon will hold their annual social in aid of the schools on Wednesday, the 19th inst, in the Sydney street schoolroom. Arrangements are now being made by an energetic committee under the direction of Mr. H. F. O'Leary, as secretary.

The annual social gathering of the St. Patrick's College Old Boys' Association was held in the Sydney street Schoolroom on Wednesday evening. The hall was beautifully decorated, and the arrangements made by the committee left nothing to be desired. There were about two hundred persons present, and the evening was pronounced by all as a most enjoyable one. Mr. A. H. Casey carried out the duties of secretary.

Dr. Hugh St. Leger Gribben, the only son of Mr. H. Gribben, late superintendent of the Asylum at Hokitika, and now a resident of Christchurch, returned to the Colony by the 'Ayrshire' on Saturday last. Mr. Gribben is a native of Hokitika, and has been absent from New Zealand for the last nine years, during which period he was engaged in medical studies at Edinburgh, from whose University he has graduated as M.D. I understand that Dr. Gribben, who has devoted special attention to mental diseases, has accepted the position of assistant-superintendent at the Sunnyside Asylum.

Four marriages were celebrated during the week. On Thursday, at St. Joseph's, Buckle street, Mr. Walter F. Larkin, eldest son of Mr. James Larkin, of Auckland, was married to Miss Ethel K. Carroll, eldest daughter of Mr. J. Carroll, now of Manukau, and formerly of Lyttelton. The ceremony was performed by the Rev. Father O'Shea. Mr. R. P. Hood was best man, and Miss Dora Carroll, sister of the bride, acted as bridesmaid. After the ceremony the party drove to the Island Bay Hotel, where the breakfast was laid. Mr. and Mrs. Larkin were the recipients of many beautiful and valuable presents, among them being a handsome solid silver tea and coffee service and a cheque from the directors of Sharland and Co., in whose office Mr. Larkin occupies an important position.

It is my sad duty to record the death this week of Mr. John Walsh, son of Mr. Walsh, of Tinkari Road. The deceased was about twenty-three years of age, and was of a most genial disposition, and a general favorite with all. For the past few years he had resided in Wanganui, where he contracted a chill, the neglect of which sowed the seeds of the disease that caused his untimely end. His death was a very happy one, one of his last acts being a request to a friend, who had through carelessness neglected his religious duties, that he should promise to fulfil them in the future. The funeral, which was a very large one, took place on Wednesday. The Rev. Father Holley officiated at the graveside. He was assisted by the Rev. Fathers Walsh and Venning. The deepest sympathy is felt for Mr. and Mrs. Walsh and family, who are highly esteemed throughout the district.—R.I.P.

On Tuesday evening the stallholders and committee of the recent bazaar met at St. Joseph's presbytery, Buckle street, for the purpose of making a small presentation to mark their appreciation of the services of Mr. F. W. Crombie. The Rev. Father O'Shea, in a happy speech, testified to the able manner in which the secretary had carried out his duties. It gave him much pleasure to meet the ladies and gentlemen who were so prominently associated with a very successful undertaking, and he took advantage of the occasion to thank them one and all on behalf of the parishioners and the clergy for the good work they had done. It was very gratifying to find that the greatest harmony had prevailed in all their dealings—a fact that helped in no small measure to secure the grand results obtained. He asked Mr. Crombie's acceptance of a pair of gold sleeve links, suitably inscribed. Mr. Crombie, in a feeling reply, thanked the donors for their gift, which he said would ever remind him of an occasion on which all were united

for a good purpose. He felt it was a pleasure to be associated with the ladies and gentlemen who were connected with the bazaar. Mr. Crombie was also the recipient of a very useful gift, made on behalf of the clergy of the parish.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 10.

The Ven. Archdeacon Devoy, S.M., (Provincial) is now on a personal visit to Canterbury.

The war against consumption was advanced another stage locally on last Thursday evening by a public meeting, under the auspices of the Canterbury section of the British Medical Association, to establish "a sanatorium in the vicinity of the city. A considerable amount of interest was displayed in the proposal. Among the speakers on the platform was the Rev. Father O'Connell, who, as representing his Lordship Dr. Grimes, said the Bishop had asked him to assure the meeting of his Lordship's sympathy with the movement. It was true, he continued, that the people of the Colony were set to work to lessen the evil, or end it, if possible. The people of Canterbury, when there was a cry for help, had always done their part loyally, and would do so again in the present case. He was glad to be able to enter into the crusade, and heartily supported the motion.

Among the many sided incidents of human nature witnessed in the courts daily, the following is quoted from the Press:—"The usual court audience was entertained yesterday by the 'turn' of a pig-tailed Celestial, who being called as a witness, elected to be sworn in the picturesque fashion of his country. A wax match was lighted by the Court orderly, and placed in the Chinaman's right hand. The charge had to be interpreted, and as this took some little time, the ceremony resolved itself into a race, and all heads craned eagerly forward to see whether the flame would reach the witness's fingers before the blowing-out moment arrived. It looked as though the match would win, for the thin red flame flared up merrily. Seeing the danger, the Court orderly put on pace, and won by a fraction of a second, the Chinaman extinguishing the flame with much haste as it was hungrily melting.

The ordinary monthly meeting of the Particular Council of the Society of St. Vincent de Paul was held on last Monday evening at the presbytery, Barbadoes street. Representatives of the Cathedral, St. Mary's (Manchester street), and St. Joseph's (Lyttelton), Conferences, were in attendance. Owing to the indisposition of the spiritual director, the Very Rev. Vicar-General, the Very Rev. Dean Binsfeld, S.M., kindly acted as chairman on the occasion, the Rev. Father Melu, S.M., of Otago, being also present. A considerable amount of correspondence was dealt with, especially in connection with the recently founded Sacred Heart Conference at Timaru. Regarding the work of extension of the Society a very favourable report was received from a Brother, who recently visited the southern districts, of personal interviews with the resident clergy, the outcome of which promises well for the founding of additional conferences in the immediate future. Reports regarding the various conferences attached to the Particular Council were presented, that in reference to the mission to Catholic Seamen being especially interesting and instructive. Inter-communication and co-operation between the society at Lyttelton and the new one at Timaru in the interests of Catholic seamen is already established. The next ordinary meetings were fixed to be held in St. Mary's, Manchester street, on August 7, and on September 3, at Lyttelton. After a few interesting remarks by the Very Rev. Dean Binsfeld, the meeting adjourned.

The half-yearly meeting of the St. Patrick's branch of the H.A.C.B. Society was held on Monday, July 4, Bro. Pearce (vice-president) in the chair. A letter was received from the trustees suggesting that steps be taken to dispose of the hall, and it was decided to convene a special meeting on July 17 to discuss the question, together with several other important matters. The balance sheet and auditors' report for quarter ending June 19 were read and adopted. The report showed a substantial increase for that period, financially and numerically. The printed report of the annual meeting of the district was laid on the table, and consideration held over till the special meeting. The resignation of Bro. P. Borlase as president, through ill health, was accepted with regret, and a hearty vote of thanks accorded for past services—services recognised by all to

have been of lasting benefit to the Society. A letter sympathising with the brother in his illness was ordered to be forwarded. The election of officers for the ensuing term resulted as follows:—President, Bro. P. Pearce; vice-president, Bro. J. J. Hendron; secretary, Bro. G. J. Sellars (re-elected); assistant secretary, Bro. M. Mannix; treasurer, Bro. L. Haughay (re-elected); warden, Bro. M. Dineen; guardian, Bro. G. Nee; sick visitors, Bros. J. McCormick and Pender; medical attendants, Drs. Brownlee, Devonport, and Moorhouse; auditors, Bros. Doolan and Mannix; benevolent committee, Bros. G. J. Sellars, Doolan, and Evans. The installation of officers (Bro. Doolan, assisted by Bros. Evans and McCormick, officiating) took place on July 6. Mrs. and Miss Doolan presided over the refreshments. The receipts for the quarter amounted to £117 17s 2d.

Timaru

(From our own correspondent.)

July 7.

On Tuesday Confirmation will be administered in St. Andrew's Church to about 27 candidates.

The first round of the Friendly Societies' card tournament is now finished, and the Hibernians have proved the winners.

On Monday night last St. Mary's branch of the H.A.C.B. Society held its usual half-yearly meeting in St. John's Hall. The principal business of the evening, the election of officers, resulted as follows:—President, Bro. J. Venning, vice-president, Bro. M. Flanagan; secretary, Bro. J. O. Fitzgerald (re-elected); treasurer, Bro. J. Sullivan (re-elected); sick visitors, Bros. Moriarty and Venning; assistant secretary, Bro. M. F. Dennehy; auditors, Bros. Lynch and Doyle. On the termination of the formal business an adjournment was made to the boys' school, where a banquet was tendered the retiring president, Bro. T. Connor. The chair was taken by Bro. J. Venning, and he was supported on the right by the Rev. Father Tubman, and on the left by the guest of the evening. A lengthy programme of toasts, songs, and speeches was gone through, all the speakers making mention of their guest as a thorough Catholic, a patriotic Irishman, and a true Hibernian, who had contributed by his tact and judgment in bringing about the pleasant state of unity and brotherly feeling which pervades the Timaru branch. Father Tubman, on behalf of the branch, asked Bro. Connor to accept a handsomely framed past president's certificate as a perpetual reminder to him of the good work he had done in the branch, first as member and then as president, and further remarked that he subscribed fully to the sentiments expressed by his brother Hibernians regarding him. Bro. Connor replied in a short and feeling speech, thanking the members for their handsome gift, which he would look upon as one of his greatest treasures.

The 'old boys' of our Catholic school met the present pupils at a friendly game of football on the Athletic Grounds on Thursday. Though the school showed superior play, the weight and size of the ex-pupils secured them the victory by three points to nil.

His Lordship Bishop Grimes commenced his visitation of the parish on Friday. On Sunday morning he celebrated the nine o'clock Mass and also preached. Large numbers approached the Holy Table at the early Masses, among them being those who were preparing for the Sacrament of Confirmation. At three o'clock, the hour fixed for the administration of Confirmation, the church was filled to its utmost capacity. The candidates numbered 160—75 girls, 65 boys, and 20 adults, 10 of the last-mentioned being converts. The boys had been instructed by Brother Martin, and the girls by the Sisters of the Sacred Heart and Rev. Father Finnerty, who also had instructed about 25 children from country schools. After a thorough examination of their knowledge of Christian doctrine, his Lordship expressed himself as highly pleased at their proficiency, and after a short address he proceeded with the administration of the Sacrament, being assisted by Rev. Fathers Tubman, Finnerty, and Buckley. In the evening his Lordship preached, addressing his remarks principally to the newly confirmed. At the conclusion of an eloquent sermon the children renewed their baptismal vows, and took a pledge to abstain from all intoxicating drink till their 21st year. Then Master Gerald Vertue, on behalf of the boys, read a consecration to St. Joseph, and Miss M. Schaab read a similar act to the Blessed Virgin for the girls. His Lordship officiated at Benediction, assisted by the Rev. Fathers Tubman and Finnerty, and a procession was then formed to the Priory grounds, where, after a few words from his Lordship, the children dispersed.

WAIMATE

(From our own correspondent.)

July 10.

Another old resident of the district, in the person of Mrs. A. Montgomery, of Hook, has passed to her eternal reward. The funeral, which took place on Tuesday, was largely attended. The Rev. Father O'Connor officiated at the church and graveside.—R.I.P.

At the half-yearly meeting of the H.A.C.B. Society the following officers were elected: President, Rev. Father Regnault (re-elected); vice-president, Bro. C. Wheeler; secretary, Bro. J. Hickey; treasurer, Bro. M. Healy.

His Lordship Bishop Grimes was entertained at a conversazione, given by the parishioners, in St. Patrick's Schoolroom on Tuesday evening. Vocal and instrumental items were given by Misses Dudley, Flynn, Nicholls, Bartos, Weddell, and Wheeler, Messrs. O'Shea and Moore. During the evening the Rev. Father Regnault, presented his Lordship, on behalf of the parishioners, with a cheque for the Cathedral fund.

A quiet wedding took place at St. Patrick's Church on Wednesday, July 5, when Mr. John Connolly, second son of Mr. M. Connolly, Georgetown, Temuka, was united in the bonds of Matrimony to Miss, Celia Callinan, of Newtown, Wellington. The Rev. Father Regnault celebrated the Nuptial Mass. The bride was given away by Mr. J. T. Quinn. Misses Lizzie and Agie Connolly acted as bridesmaids, and Mr. Owen Connolly was best man. After the ceremony the party drove to the Studholme Junction Hotel, where the wedding breakfast was held. The young couple were the recipients of many valuable and useful presents. The groom's gifts to the bride were a gold chain and locket, and to the bridesmaids gold brooches. The happy couple left by the afternoon express for Dunedin, their future home, carrying with them the best wishes of all.

DIOCESE OF AUCKLAND

(From our own correspondent.)

July 6.

The Right Rev. Mgr. Mackay, who was visiting Te Aroha, came to Auckland last Saturday. He left for the South via the West Coast last Monday.

Rev. Father Meagher, of Devonport, preached on devotion to the Sacred Heart last Sunday night at St. Patrick's.

Negotiations are in progress for the acquirement of a hall, with a fine piece of ground attached, at Birkenhead. The Bishop intends it for a school and church.

The asphaltting in front of the Cathedral is now finished, and presents a nice appearance. The Bishop is deserving of the hearty thanks and, above all, the hearty support of his people in this highly necessary work of improving the Cathedral.

His Lordship the Bishop attended the Sacred Heart Church, Ponsonby, last Sunday, in honor of the feast of the Sacred Heart, and preached there.

The Vincent de Paul Society held a matinee yesterday in St. Patrick's Hall, and it was most successful.

In anticipation of the mission by the Redemptorist Fathers in September next a census is being taken of St. Patrick's parishioners by the clergy of the parish.

At the meeting of the local branch of the H.A.C.B. Society last Tuesday evening four new members were initiated, and the following officers elected for the ensuing term:—President, Bro. M. J. Sheahan; vice-president, Bro. John O'Brien; secretary, Bro. W. Kane; treasurer, Bro. D. Flynn; warden, Bro. T. Pound; sick visitor, Bro. C. Mulholland; guardian, Bro. A. Walsh. It was decided to commemorate the thirty-second anniversary of the opening of the branch with a social gathering towards the end of July.

Last Monday evening a most successful entertainment was held in the Sacred Heart Schoolroom in aid of the the school improvement fund. The evening was opened with a lecture on phrenology. Vocal items were capably rendered by Mrs. Wenzel Schollum, and Messrs. P. B. Darby and Arthur Dobbs. The Very Rev. Egan convulsed the audience with a humorous reading. The entertainment closed with a farce, in which the parts were sustained by Mrs. W. Schollum and Messrs. W. E. Darby, J. McDermott, J. Corbett, and J. B. R. Stead.

First comes the chills, with other ills,

To set us all a-sneezing;

We pay our bills and make our wills,

With coughing and with wheezing.

Around our beds, with snaking heads,

The doctors keep us poor,

Till all our dread at last is sped

By WOODS' GREAT PEPPERMINT CURE.

The Catholic World

ENGLAND—Death of a London Priest

The Rev. Michael Moloney, of the Westminster Cathedral, passed away on May 23. The deceased was a leader in the Gregorian movement, and it was he who originated the Summer School at Appuldurcombe, Isle of Wight. His name is on the programme as Registrar for this year's sessions. An Irishman, fond of the ancient tongue of his country, he showed a great interest in the St. Patrick's Day service in Irish at Westminster Cathedral, and took an active part in the selection of the sacred music.

A Liverpool Philanthropist

The statue to be erected in Liverpool to the Right Rev. Mgr. Nugent, the well known Liverpool philanthropist and temperance advocate, who has just returned from his tour in America, is expected to be ready soon. The movement to raise a statue to the eminent prelate in appreciation of his life-long service in behalf of the poor and suffering in the great city was warmly taken up by the citizens of Liverpool without distinction of class or creed, prominent amongst them being the Earl of Derby and Mr. Cohen, a former Lord Mayor of Liverpool, and a member of the Jewish body, who was the originator of the proposal. Monsignor Nugent, who has already been presented by the people of Liverpool with his portrait in oils, was born in Liverpool in 1822, but his parents belonged to Tyrone. He enjoys a pension from the Government, having acted as chaplain—the first appointment of the kind—for over twenty years of Walton Gaol.

FRANCE—The Separation Bill

A cable message received last week states that the Chamber of Deputies passed by 341 to 233 the Bill for separating the State from the Church.

ROME—An Official Organ

With the object of preventing the spread of inaccurate reports, the Holy See contemplates founding a weekly gazette in the month of September next. This newspaper will be issued from the Vatican printing press, and will thenceforth be its sole official organ.

RUSSIA—Religious Freedom

As a consequence of the recent Imperial Ukase on religion, wholesale changes from the Orthodox Church in Russia to the Catholic Church are reported. Altogether 26,050 persons are so far reported to have left the Orthodox for the Catholic Church in the Governments of Siedlee and Lublin. The Censor has forbidden the Polish press to make any reference to the subject.

SCOTLAND—Silver Jubilee

The silver jubilee of the Very Rev. Canon Ritchie, diocesan secretary, was celebrated recently in St. Andrew's Pro-Cathedral. High Mass was celebrated in honor of the event. His Grace Archbishop Maguire occupied the throne in the sanctuary. A large number of clergy were also present. In the afternoon a banquet was given the rev. jubilarian in the Grosvenor, at which His Grace the Archbishop presided, and over 80 clergymen sat down to dinner. An address and silver casket were presented the Canon on behalf of the priests of the archdiocese. Canon Ritchie was born at Huntley in 1857, was ordained in Rome on May 22, 1880, and held the position of Professor of Theology at St. Peter's Seminary, Bearsden, for eighteen years. The rev. gentleman was P.P. for a few years at Parkhead, and for several years past has been the diocesan secretary.

Residents of and visitors to Christchurch will find the Turkish, Steam, and Hot Baths at 121 Cashel St., fitted up on the most modern and scientific principles. Messrs. Young and Co., the proprietors, leave nothing undone to insure the comfort and convenience of patrons, civility and attention being a special feature of the management...

Mr J. Tait, 'Monumental Sculptor, Cashel street, Christchurch, manufactures and imports all descriptions of headstones and monuments in granite, marble, and other stones. This old-established firm has a reputation, which extends over very many years, of turning out only first-class work, and of giving complete satisfaction to patrons...

Residents in Oamaru and district are requested to note that Mr. A. J. S. Headland, Thames St., is an importer of all kinds of ironmongery, glass, chinaware, groceries, wines, spirits, and of goods suitable for house and farm work...

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29th August, 1904.

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TRUST, 50 STRONG, until your bill is passed. Kindly advise your members to instruct
their constituents to use only 'CHAMPION,' which will assist us greatly."

VIRTUE

Northern Milling Co., Auckland.

"Telegram noted; satisfactory to know that someone will hold the fort in the
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2nd September, 1904.

TRUE COPIES—E. FORD, J.P.

VIRTUE,

Northern Milling Co.

R. J. SEDDON.

Grain & Produce Season, 1905.

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M. O'DONNELL.

Dunedin, 1st May, 1905.

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Irish News

CORK—Death of a Leading Catholic

The death is reported, at his residence in Queens-town, of Sir James Carroll, chairman of the local District Council.

A House with a History

Mr. William O'Brien, M.P., has taken Rockforest, near Mallow, for the summer. Rockforest is the seat of Sir James Cotter, Bart., and is a very noble mansion on the Blackwater. The house has a history, for it was at one time the residence of Lord Ludlow, regicide, who was so hated by the people that it is said, the crows never afterwards nested in or flew over the lands. His descendants, the Cotters, were strong on the people's side. Sir James Cotter was a gallant soldier of King James II., and held Cork for that Prince. His son was, says the hostile Froude, 'a brilliant cavalier, the idol and darling of the Southern Catholics.' This son was tried, convicted, and executed on the undoubtedly false charge of abducting a Quaker heiress.

DONEGAL—Priests Honored

Our Holy Father Pius X. (writes the 'Derry Journal') has graciously conferred the degree of Doctor in Theology on the Rev. J. C. MacGinley, and the degree of Doctor in Philosophy on the Rev. P. A. O'Doherty, at the request of the Most Rev. Dr. O'Donnell, Lord Bishop of Raphoe. Dr. MacGinley has been for thirteen years Dean in Maynooth College. Dr. O'Doherty, after acting for a considerable period as President of St. Eunan's, Letterkenny, has been Professor of Philosophy in the Irish College, Paris, for nine years. Both began their course as boys in the early days of the Intermediate examinations under the Rev. Dr. Maguire, in Letterkenny, and both are accomplished Gaelic scholars. As class-fellows in Maynooth, out of a class of 108 students Dr. MacGinley held first place in theology and Scripture, Dr. O'Doherty in rhetoric and philosophy.

DUBLIN—Orange Tolerance

A meeting of Dublin Orangemen, held in the Orange Hall, Rutland Square, recently, passed a resolution demanding the dismissal of Sir Antony MacDonnell, Captain Shawe-Taylor and Mr Woods, secretary of the Irish Reform Association, attempted to address the meeting, but were prevented, were roughly handled, and were ejected from the hall.

Death of a Convert

A very old convert has passed away in the person of Mr. Henry Bedford, M.A. It is over half a century since he was received into the Church. Born in London, he served as an Anglican curate in that diocese, and was known as a pleasant writer and an effective preacher. Having preached a sermon which was held to be 'advanced,' he was summoned by the Bishop of London to give an account of his creed, with the result that he soon followed the example of friends who had become Catholics. In 1852 he visited Ireland, and at the request of the late Dr. Moriarty, Bishop of Kerry, joined the staff of All Hallows' Missionary College as Professor of Natural Science, becoming also treasurer of the college and one of the directors. For the long period of fifty years he remained at the college, fulfilling his duties with a fidelity which gave edification to all those with whom he lived. Mr. Bedford, often lectured to Catholic students and societies. He wrote a life of St. Vincent de Paul, and years ago was a regular contributor to Catholic periodical literature. His style was graceful, and in the treatment of any subject that he handled he displayed extensive knowledge. A loyal son of the Church, it afforded him genuine pleasure to be of any service to religion.

Temperance Bazaar

The All-Ireland Temperance Bazaar, at Ballsbridge, Dublin, proved a most successful gathering. The enterprise, which was designed to raise funds for the promotion of temperance effort in Ireland, embraced all sections of temperance workers—Catholic and Protestant, Unionist and Nationalist. The committee promoting the bazaar ranked among its members most of the Catholic and Protestant Archbishops and Bishops of Ireland, as well as Mr. William Redmond, M.P., Sir Thomas Gratian Esmonde, M.P., and other members of the Irish Party, Sir Antony MacDonnell, The O'Connor Don, and many members of the Irish nobility. During the time it was opened nearly 60,000 persons passed through the turnstiles, and the amount taken in entrance fees was £1500.

Church Building

The Most Rev. Dr. Walsh, Archbishop of Dublin, speaking at a meeting held for the purpose of completing the Aughrim street church, said:—I think it is since I was last amongst you here that a number of busybodies have been endeavoring, with supreme folly, and I may add without a particle of success, to check the praiseworthy efforts of our people to provide themselves with churches in which fitting provision may be made for the worship of Almighty God and for the discharge of their various religious duties. This topic is one that for my part I have never thought it worth while to refer to. I am satisfied to leave it, as I have had many opportunities of seeing that I am perfectly safe in leaving it, in the hands of the Catholic laity to deal with as it deserves, in so far as they think it worth their while to deal with it at all. It frequently becomes my duty to take part in parochial meetings, such as this meeting, held in connection with the enlargement of an old church or of the building of a new one. I always find that as a matter of course such an occasion is seized upon with avidity by one or more of the laymen who speak at the meetings to denounce the impertinence of those busybodies who seem never to tire of interfering in our religious affairs—affairs that in no way concern them—while they are notoriously, at least some of them, leaving undone, or all but undone, their own proper business—business that they are well paid for doing—but, to judge by results, they seem practically incapable of doing, or even endeavoring to do in any serious practical way.

KERRY—Death of a Baronet

The death has taken place at San Remo of Sir Daniel Ross O'Connell, of Lakeview, Killarney, third baronet, in his 45th year. He was born in 1861, and was the oldest surviving son of Sir Maurice James O'Connell, by Emily, daughter of Rear-Admiral Sir Richard O'Connor. He was educated at Trinity College, Dublin, and succeeded to the baronetcy on the death of his father in 1896. Sir Ross O'Connell was a J.P. and D.L. for County Kerry, and was High Sheriff in 1891. He was also vice-president of the Society for the Protection of Birds. He is succeeded in the title by his brother, Mr. Ross O'Connell, who was born in 1862.

The Late Bishop

At a public meeting held in the Town Hall, Killarney—Mr. M. Leonard, J.P., presiding—it was decided to have a memorial erected to the memory of the late Most Rev. Dr. Coffey, Bishop of Kerry, and those present were appointed a committee to carry out the project. A subscription list was opened, and £33 subscribed.

LIMERICK—A Brave Policeman

Sir John Ross of Bladensburg has telegraphed as follows to Mr. Edmund Sheahan, Ballygilteneane, Glin: 'I beg to sympathise most deeply with you and all your family in the very sad loss you have sustained by the death of your gallant son, who showed such conspicuous courage and noble devotion to duty. You have the sincere sympathy of the whole Dublin Police Force. His Excellency sent a telegram of condolence on this subject, copy of which will be sent you by post.'

LOUTH—White Gloves for the Judge

There being no criminal business at the opening of Dundalk Quarter Sessions before County Court Judge Kisbey, Mr. J. J. Russell, sub-sheriff, presented his Honor with a pair of white gloves. In acknowledging the presentation, his Honor said he looked upon that county as occupying almost, if not altogether, the premier position in the respect of crimelessness. In County Louth over and over again—sometimes for the four seasons of the year—this was the case both in Drogheda and the town of Dundalk, which comprised the greater portion of the county. It spoke well for the people, and it also spoke well for the prosperity of the county. At the opening of Drogheda Quarter Sessions his Honor also received white gloves, there being no prisoners for trial.

MAYO—A Venerable Priest

Canon Gibbons, of Balla, near Castlebar, who died lately at the advanced age of 86, with a life of 58 years in the priesthood, was buried on Monday, May 15, at Balla. Canon Gibbons was in Clifden during the great famine of '47.

MEATH—A Hunt Case

In the Meath Hunt case, in which the plaintiff, Miss Corrigan, sought damages from Messrs. Watson and Briscoe, members of the Meath Hunt, for injury to her cattle on the occasion of a hunt in January, 1904, the jury awarded the plaintiff £110 damages.

J. O'ROURKE,

CLOTHIER, MERCER, & OUTFITTER, STAFFORD STREET, TIMARU.

High-class Tailoring under the management of a First-rate Cutter. Grand assortment of Tweeds, Suitings, etc. Perfect fit Guaranteed.

MONAGHAN—Lord Plunket's Estate

It is stated by a London paper that Lord Plunket has, through his Dublin agent, sold his estate, which covers five townlands in Monaghan. This estate has been purchased by his tenantry, but Lord Plunket retains the sporting rights over the property. The New Zealand Governor, it is added, has no seat on the estate, his Irish residence being Old Connaught, a fine place near Bray.

TIPPERARY—A Priest Passes Away

The death is announced of the Rev. Edmond Hogan, of Ballincor, at his residence, Knockgriffin, County Tipperary. Father Hogan, who had reached his 64th year, was ordained about 35 years ago. Four of his uncles were priests, and he had three sisters in religion.

WATERFORD—Death of a Marchioness

Christiania, Marchioness of Waterford, died recently at her residence in London. Deceased was the widow of the fourth Marquis of Waterford, and mother of Lord Charles Beresford.

WESTMEATH—A Convert to Home Rule

At a meeting of the United Irish League, held recently in Mullingar, among the principal speakers was Sir Walter Nugent, who said that men of all classes and creeds are gradually coming to the conclusion that the present system of government in Ireland was a failure, and that Irishmen should be allowed to manage purely Irish affairs in their own way. Some expressed this desire of change by what was called 'Devolution,' and others by the words 'Home Rule.' For his part he thought it would be better if this 'play upon words' were ended and if all Irishmen whose views and aspirations are similar were united on one common platform and expressed themselves through some common channel. Mr. Redmond recently, in the House of Commons, gave a definition of the Irish demands which was sufficiently plain and sufficiently moderate to command the support of any Irishman who believes in his country's rights, and, therefore, he thought that an organisation whose sole object is to advance those claims should be supported by all who believed in their justice.

GENERAL**The Orange Faction**

The 'Daily Chronicle' states the case against the Orange Ascendancy Party with admirable frankness. 'Fair-minded Englishmen,' it writes, 'can only view with disgust the endeavors of the Orange faction to monopolise all offices in Ireland, and their willingness to sacrifice their country for place and power.' The writer goes on to say that the Orange lodges and landlords have lost whatever influence they possessed with the British electorate, 'which would be ready to welcome a well-considered scheme for the extension of self-government such as Lord Dunraven has sketched out.' Ascendancy is at present as strong in Ireland as it has been at any time during the last fifty years, and as for the anxiety of the British electorate to do justice to Ireland, it is entirely in proportion to the power and influence of the Irish Party in the House of Commons and the constituencies.

Tactics of the Unionists

The 'Daily News' fully realises the significance of the attempt that is being made by interested Unionists to get up a scare in Ireland in the interests of Coercion, with the idea of helping the Unionist Party at the next election. 'Mr. Walter Long,' it writes, 'is stirring up revolt in Ireland by sending his police into the peasants' houses late at night, precisely in the manner with which the Russian people are so thoroughly familiar. This provocation,' it is most truly pointed out, 'is intended to produce disorder, and the disorder will be made a pretext for Coercion.' That is the formula. And then, when Liberal candidates oppose Coercion, Conservative candidates will naturally expect to get some of their votes, on the plea that Ireland is again in a state of disturbance, and must be dealt with by 'a firm and resolute Government.' That is the game being played, and the 'Daily News' thinks the English people won't stand it.

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

People We Hear About

Jules Verne, says 'La Croix,' of Paris, lived a Catholic, died a Catholic, and was buried from an Amiens Catholic church.

Charles Johnston, who collaborated with Carita Spencer in the production of 'Ireland's Story,' just issued by a firm of New York publishers, is a son of the late Mr. William Johnston, of Ballykilbeg, Ireland.

A Capuchin, expelled by the French Government from the convent at Bayonne, has just been decorated by the Spanish Government for an act of heroism. Near his convent of refuge in Burgos a child was badly burnt. To save it from death, by the process of grafting this brave monk gave 29 pieces of his own skin.

Monsignor Luigi Cerrebotani has arrived in Paris for the purpose of explaining and exhibiting before the War Office authorities his marvellous telephonic and telegraphic apparatus. The prelate has already exhibited his 'Selector' in England, and in Rome and Milan, as well as his tele-autograph, by which pictures and handwriting can be transmitted to long distances. Monsignor Cerrebotani was born on the banks of the Lake Garda, studied in Rome, and has lived several years in Munich.

Sir Walter Nugent, Bart., of Donore, Westmeath, who, it is announced, has joined the United Irish League, and subscribed to the Irish Parliamentary Fund, is one of three Nugent baronets (two of them Catholics), and will be forty next December. He was educated at the Benedictine College of Downside and at the Catholic University College, Dublin, and succeeded to the title and 8000 acres of land ten years ago. His mother is the only daughter of the late Right Hon. Richard More O'Ferrall, M.P.

The death is announced of Sir George Glynn Petre, K.C.M.G., which took place on May 17 at Brighton. He was the son of Mr. Henry William Petre, grandson of the ninth Baron Petre by marriage with Elizabeth Ann, daughter of Mr. Edward John Glynn, of Glynn, Bodmin, and was born in 1822. Sir George was educated at Stonyhurst College, and entered the diplomatic service in 1846. From 1881 to 1882 he was Envoy Extraordinary and Minister Plenipotentiary at Buenos Ayres, and subsequently occupied a similar post at Ascension. From 1881 to 1892, he was Minister at Lisbon. The deceased diplomat was a relative of Mr. F. W. Petre, the well known architect of Dunedin.

Lord Edmund Talbot, who has been appointed a Junior Lord of the Treasury in the place of Mr. Gerald Loder, defeated at Brighton, is the Conservative member for the Chichester division of Sussex, which he has represented since 1891. Up to now Lord Edmund has never had to contest an election. He was returned in every instance unopposed. He is a brother of the Duke of Norfolk, was born in 1855, and educated at the Edgworth Oratory. Lord Edmund took the name Talbot in lieu of that of Howard in 1876. He has been an officer of Hussars, and served through the South African war. His activities now are divided between company directorship and Catholic educational matters.

By the death of Sir Daniel Ross O'Connell, the Irish Baronetcy loses a distinguished figure. Sprung from the O'Connells of Iveragh, he, like his relative, the Liberator, was a Kerry man by birth, the family seat being at Lakeview, Killarney. During the troubled reign of the two Jameses his ancestors were prominently mentioned, two of them being slain, one at Aughrim and the other at Derry. 'Another warlike character was Daniel Count O'Connell, a Peer of France, who fought first with the Irish Brigade for the Bourbons, and later with the Fourth Regiment of the Irish Brigade under the British flag. The late Sir Daniel was educated at Trinity College, owned some 18,800 acres, and was married to May Pauline, daughter of Lieutenant-Colonel Hickey, of Sleevoyre, Borrisokane.

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

When Influenza stalks the land,
La Grippe or bronchial trouble;
Or croupy coughs are going round
Our misery to double.
Would you from every cough and cold,
Keep you and yours secure?
There's one, and only one advice—
Take WOODS' GREAT PEPPERMINT CURE.

BEATH & CO. DRAPERS, CHRISTCHURCH, respectfully request your support and kind recommendation.



CROWN HOTEL

RATTRAY STREET, DUNEDIN

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

FIRST-CLASS ACCOMMODATION.

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

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LADIES' DRAWING ROOM,
BILLIARD ROOM, &c

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SPEIGHT'S CELEBRATED

PRIZE ALES & STOUTS.

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Bottlers, Wine & Spirit Merchants.

Country Orders Punctually attended to.
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Corks, Tinfoil, Wire, Sypons, and all Bottlers
Requisites in Stock.

RAILWAY HOTEL

THORNTON QUAY, WELLINGTON.

JAMES DEALY Proprietor.

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

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

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

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

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

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, Glenore	
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. Dann, Riverdale 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, Waikouaiti	
Mr J. O'Connell, Brown street, Dunedin	
Mr G. Connor, 44 Howe street, Dunedin	
Miss R. Chamberlain, Eaton 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. Bailes, North-East Valley	
Miss Gladys Taylor, Clarendon st, Dunedin	
Miss Ida Ironside, Pembroke	
Miss Powell, 20 Duke street, Dunedin	
Miss E. Shipman, 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. Langwell, 94 Dundas street, Dunedin	
Mrs Ellen Amer, Alton street, Nelson	

J. J. TUDOR & Co.,

DYERS & CLEANERS,

171 Princes St., Dunedin.

LADIES' SKIRTS, COSTUMES, AND GENTLEMEN'S CLOTHING

CLEANED, DYED AND PRESSED.

Suits Made to Measure from ... 50/-

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

Charges Strictly Moderate.

A trial solicited.

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Outlery, Lamps, and Crockery Lent on Hir

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

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PURE NATURAL LYMPH FOR VACCINATION.

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

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

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

STAPLES BEST

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

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

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

IN MEMORIAM.

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

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

Designs Sent on Application.

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(opposite First Church).

Reid & Gray's Double-furrow Ploughs

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

SEE OUR
Latest Pattern Short

Three-furrow Ploughs,

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

SOLE AGENTS for the famous HORNSBY-AKROYD OIL ENGINES.

Send for our new 1905 Catalogue.

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

—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

Marseilles Red Roofing Tiles

SALES IN NEW ZEALAND ARE INCREASING EVERY MONTH

Light, Cool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed

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

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

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

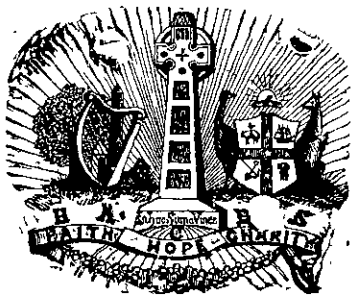
The most PICTURESQUE ROOF for either Private or Public Buildings.

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HIBERNIAN-AUSTRALASIAN CATHOLIC
BENEFIT SOCIETY,

NEW ZEALAND DISTRICT, No. 3.

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

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

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 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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Is the Foundation of Industrial
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An Invention skillfully and scientifically Patented is more than half sold

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

We will advise you, without charge, whether your Invention is probably patentable.

We shall be glad to send our Booklet on all Patent Matters and including Illustrations of nearly 400 mechanical movements free on application.

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GREY STREET, WELLINGTON.

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PLANTING SEASON.

Fruit Trees—Apples, Pears, Peaches, Apricots, Cherries, etc.

Bush Fruits—Currants, Gooseberries, Raspberries, etc.

Hedge Plants—Hollies, Macrocarpa, Laurels, Olearias, Berberis, etc.

Roses—A large variety of Tea, H. Tea, and H.P., including Newest Introductions.

Flowering Shrubs—Rhododendrons, Escaltonias, Philadelphus, etc. All clean, strong grown and well rooted.

Catalogues and Prices on Application.

HOWDEN & MONCRIEFF, Nurserymen,

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How to Succeed!

The key to success lies in good health. To be well a man must feel warm and comfortable. To feel thus he requires really good and heat-conserving Underclothing. To find this in perfection he must needs wear "A' AE 'OO" "MOSGIEL." "Mosgiel" equips a man for the battle of life!

Commercial

PRODUCE.

London, July 8.—The wheat markets are quiet, but steady. There is a little inquiry for cargoes, and 32s is asked for Victorian off the coast, 31s 9d to 32s 6d afloat.

Butter: Firm. Danish, 110s to 112s. New South Wales is the only colonial offering, and sells steadily at from 90s to 98s; Canadian, 96s to 98s.

Cheese: Firm. White New Zealand, 66s; colored, 51s.

Wellington, July 10.—The Department of Industries and Commerce has received the following cablegram from the High Commissioner, dated London July 8:—Mutton market dull, owing to poor demand. Average price to-day for Canterbury mutton (light weights), 4½d; North Island mutton, 4½d. Canterbury mutton (heavy weights), 4d; North Island mutton, 4d. Holders are making every effort to push sales. Average weight carcasses, 31s 8d. The lamb market is quiet. The stock of light-weight lamb is light, and firmly held in a few hands. The average price to-day for Canterbury brand is 5½d; New Zealand lamb brands other than Canterbury, 5½d. The beef market is quiet. The average price to-day for hindquarters (New Zealand beef) 3½d; forequarters, 2½d. The butter market (very strong supply) does not meet requirements. The average price for choicest New Zealand butter to-day is 101s per cwt (nominally); Danish, 111s; Canadian, 100s; Argentine, 100s. There is no alteration in the cheese market since last week. The hemp market is dull, and there is very little business doing. Stock is accumulating, and the number of bales in stock is 2907, against 927 for the same period last year. Average price for New Zealand hemp, good fair Wellington grade, on the spot per ton, £26. The July and August shipments brought £27.

Messrs Nimmo and Blair report as follows:—

Wheat—Little or no business is passing. We quote: Prime milling, 3s to 3s 1d; fowl wheat, 2s 8d to 2s 9½ per bushel (sacks extra).

Oats—Although no change in values can be recorded, the market is if anything slightly firmer. We quote: Prime milling, 1s 8½d to 1s 9d; best feed, 1s 7d to 1s 8d per bushel (sacks extra).

Chaff—Consignments of bright oatens sheaf have not been so heavy the last few days, and in consequence the market shows a decided improvement. We quote: Prime oatens sheaf, from 60s to 65s per ton (sacks extra).

Potatoes—Supplies not sufficient to fill immediate requirements. We quote: Prime Derwents, from 130s to 135s per ton.

Butter—Market bare of supplies. Dairy, 8d; first grade milled, 8½ to 9d; separator, in ½lb and 1lb pots, 9d to 9½ per lb.

Eggs—In fair supply. Fresh, 1s 2½ to 1s 3d; preserved 1½d to 1s per dozen.

Pigs—Short supply. Baconers, 4d; porkers, 3½d to 4d per lb.

Poultry—Good demand. Hens, 2s 6d to 3s; roosters, 3s to 4s; ducks, 3s to 4s; turkeys—hens, 5d to 6d; gobblers, 7½d to 8d (live weight).

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

Invercargill prices current—Who esale: Cheese, 6d; butter (factory), pats, 1s 0½d; ham, 9d; eggs, 1s 3d per dozen; barley, 2s to 2s 6d; chaff, £2 10s per ton; flour, £9 to £10; oatmeal, £9 10s to £10; bran, £4 5s; pollard, £6; potatoes, 5s cwt. Retail: Farm butter, 10d; separator, 1s; factory butter, pats, 1s 2d; cheese, 8d; eggs, 1s 6d per dozen; bacon, 9d; hams, 10d; flour, 200lbs, 20s; 50lbs, 5s 9d; 25lbs, 3s; oatmeal, 50lbs, 6s; 25s, 3s; pollard, 10s 6d per bag; bran, 5s; chaff, 1s 6d; potatoes, 6s 6d per cwt; 14lbs for 1s.

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

We held our weekly auction sale of grain and produce at our stores on Monday. All good lines of feed oats, fowl feed, potatoes, and chaff were well competed for, and met with satisfactory sale. Medium and inferior chaff was not so well supported, and Hay was in over supply, and difficult to quit. Prices ruled as under:—

Oats—Moderate consignments have been coming forward, and for all good shipping lines (B grade preferred) there is ready sale on arrival. Special seed lines move off slowly at 2s to 2s 3d; other sorts, 1s 10d to 2s. Prime milling sorts are in fair demand at 1s

8½d to 1s 9d; and good to best feed lines are readily taken at 1s 7½d to 1s 8½d; for medium and discoloured lines there is fair inquiry at 1s 5d to 1s 7d per bushel (sacks extra).

Wheat.—No business of any importance has been done during the week and late quotations are practically unchanged. We quote: Prime milling 3s to 3s 1d; medium to good, 2s 10d to 2s 11d; whole fowl wheat, 2s 8½d to 2s 9½d; broken and damaged, 2s 5d to 2s 7d per bushel (sacks extra).

Potatoes.—There has been fair demand for all good to prime Derwents arriving lately. For to day's sales we have none to offer, but white sorts were in fair supply, and sold at £6 to £6 15s, according to quality. We quote:—Best Derwents £6 10s to £6 15s; medium to good, £6 to £6 10s; seed sorts, good and true to name, are worth £7 to £7 10s per ton (sacks in).

Chaff.—At to-day's sale prime oatens sheaf was well competed for, and raised prices somewhat in advance of late quotations. Best quality of this sort is worth £3 to £3 2s 6d; while extra bright and heavy lines realise £3 5s. Medium and discoloured lots are out of favor and difficult to quit at £2 to £2 10s; good ordinary chaff, £2 10s to £2 17s 6d per ton (bags extra).

Straw.—The market has been fully supplied, and prices are a shade easier. We quote: Oaten straw, 30s to 32s 6d; wheaten, 25s to 27s 6d per ton.

Hay is in over-supply, and meets slow sale at £2 5s. to £3 per ton, according to quality.

Turnips:—We quote: Best swedes, 11s to 12s per ton (loose, ex truck).

Messrs Stronach, Morris and Co. report for the week ending July 11th as follows:—

Wheat—There has not been a great deal of business passing, and prices remain the same, viz, prime milling, 3s to 3s 1d; medium, 2s 10s to 2s 11d; best whole fowl wheat, 2s 8d to 2s 9½d; broken and damaged, 2s 3d to 2s 7d per bushel.

Oats—Business has been quiet during the week, although seed lines and prime milling have a fair inquiry. Quotations: Seed lines, 1s 10½ to 2s 3½; 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.

Potatoes.—The market remains steady at the following prices: Seed sorts (white), £7 to £8; prime Derwents, £6 10s to £6 15s; medium, £5 to £6 per ton.

Chaff—Prime samples have a good enquiry, and are readily disposed of. Prime oatens sheaf, £3 to £3 2s 6d (extra, to £3 5s); medium, £2 12s to £2 17s; light and discolored, £2 5s to £2 10s per ton.

WOOL.

London, July 4.—At the wool sales 9822 bales were catalogued, chiefly inferior crossbreds. There was a record attendance from all parts, and there was keen general competition, including Americans. Compared with the May closing rates, coarse crossbreds advanced 10 per cent., and fine from par to 5 per cent. Merinos were irregular, but on an average there was fully a 5 per cent. advance.

London, July 7.—Competition is brisk at the wool sales, and all classes are hardening.

Messrs Stronach, Morris and Co. report for the week ending July 11th as follows:—

Rabbitskins—We offered a large catalogue on Monday, and prices were quite up to last week's, viz., Summers, to 8d; autumns, to 15½d; early winters, 15½d; winters, 17½d (mixed bucks and does); winter does, to 18½d; blacks, to 33½d; and fawns, to 15½d.

Sheepskins—We submitted a fairly large catalogue on Tuesday to an average attendance of buyers and prices were again very high and showed an advance on last week's quotations. We can confidently recommend consignments of these at present, and are sure that returns would give great satisfaction.

Hides—No sale since last report.

Tallow and Fat—No change to report in this market.

DUNEDIN HORSE SALEYARDS.

Messrs Wright Stephenson and Co. report as follows:—For Saturday's sale there was a poor entry of horses, the whole lot, with two exceptions, being very stale, and horses of that description are exceedingly hard to place, consequently business was very limited. There has been a much improved inquiry this week for good, young useful draughts. We quote: Superior young draught geldings, at from £50 to £55; extra good (prize horses), £56 to £65; superior young draught mares and geldings, £30 to £45; aged do, £17 to £30; upstanding carriage horses, £25 to £35; well-matched carriage pairs, £30 to £100; strong spring-van horses, £30 to £35; milk cart and butchers' order-cart horses, £20 to £28; light hacks, £10 to £18; extra good hacks, £20 to £30; weedy and aged hacks and harness horses, £5 to £8.

THE ADDINGTON STOCK SALES.

At Addington yards there were moderate entries in almost all departments, and a fair attendance. There was a keen demand for forward store sheep and breeding ewes, and a small yarding of fat cattle resulted in a rise in prices. Prime fat lambs sold at about late rates, and backward sorts were easier. Fat wethers were very firm, while ewes showed a decline. Pigs of all classes were firmer. There was a poor sale for store and dairy cattle.

Fat Lambs—The yarding was smaller than of late, and the bulk of them were unfinished. There was little competition, but prime sorts sold at about the previous week's rates, and unfinished

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lots were easier. The range of prices was—tegs, 19s 6d to 20s 7d; standard weights, 17s to 19s 6d; and others, 14s 10d to 16s 6d.

Fat Sheep—The entry was a fairly heavy one, and was made up principally of large lines of prime wethers. The offering of ewes was not large, and medium and inferior sorts were rather lower in value, a few lots being taken for freezing. On the other hand, wethers were very firm, and prices showed an advance. The range of prices was—prime wethers, 23s to 26s; extra, to 31s 6d; light, 20s to 22s 6d; ewes (heavy lines), 20s to 22s 7d; medium and good, 17s to 19s 6d; others, 14s to 16s 6d.

Fat Cattle—The yarding comprised only 117 head, mostly useful steers. A large number of pens were passed at first, but were afterwards sold, the market showing an advance of 10s to 20s per head over the previous week's prices. A line of 12 steers from Mr O. Dampier Crossley (Hawarden) made £7 17s 6d to £9 12s 6d, and 17 heifers from Hawkwood £5 12s 6d to £8 2s 6d. Steers sold at £7 5s to £10; heifers, £5 to £6; and cows, £4 17s 6d to £6; one extra, £8 5s—equal to 21s to 23s for prime, and 18s to 20s for medium per 100lb. Veal calves sold at 7s 6d to £2 5s.

Pigs—There was a moderate yarding, and an improvement all round in prices, especially in stores. Baconers made 45s to 49s, heavier weights to 62s, equal to 3d to 4d per lb; porkers, 28s to 36s, equal to 4d per lb; large stores, 20s to 30s; medium, 12s 6d to 7s 6d; weaners, 6s to 10s 6d. A line of 16 baconers from Mr J. A. McRae Peacock (Swananoa) made 44s 6d to 62s.

Late Burnside Stock Report

Per favor Messrs. Donald Relfa and Co.

Fat Cattle—There was a yarding of 177, the larger proportion of these being medium quality, with a pen or two of extra prime. Prices were about on a par with last week's rates. Best bullocks, £9 15s to £11 5s; medium to good, £7 10s to £9 1s; light, £6 5s to £7 5s; best cows and heifers, £8 10s to £7 15s; medium to good, £5 15s to £6 5s; light, £4 5s to £5 5s.

Sheep—There was a large yarding of 1949. A fair proportion of these were of prime quality, but the majority were only of medium weight. Prices were about equal to those ruling last week. Best wethers, 24s to 26s 9d; medium to good, 22s 3d to 23s 6d; light, 18s to 21s; best ewes, 21s to 24s 3d; medium to good, 19s to 21s 6d; light, 15s 6d to 19s.

Fat Lambs—There was only a small yarding of 187. All fit for export were quitted at satisfactory prices. Best lambs, 17s 6d to 18s 6d; medium to good, 16s to 17s 6d; light, 14s to 15s.

Pigs—200 forward, the most of these being porkers and baconers. For baconers the demand was a brisk one, and all forward sold at satisfactory prices. Porkers also met with a fair demand, as also did suckers and slips. Suckers, 6s to 10s 6d; slips, 11s to 15s; stores, 17s to 23s; porkers, 25s to 30s; light baconers, 39s to 50s; heavy do, 51s to 55s; choppers, up to 70s.

HOKITIKA

(From our own correspondent.)

On Sunday, July 2, the devotion of the Forty Hours' Adoration was commenced, terminating with a Missa Cantata on Tuesday morning. This is the first occasion on which the devotion has taken place in Hokitika. Rev. Father O'Connor, of Ross, preached on Sunday evening, and celebrated Mass on Monday morning, whilst on Monday evening Rev. Father Taylor, of Greymouth, was the preacher and celebrated Mass on Tuesday morning. The presence of priests from other parishes was made the occasion of large numbers availing themselves of the opportunity of complying with their Easter duties.

Our church has lately undergone some extensive alterations, and now presents the appearance of quite a new edifice. The sanctuary has been enlarged to over double its former size, and a large stained-glass window has been presented by a member of the congregation, and is now in place at the rear of the altar. The side altars, which were formerly outside the sanctuary rails, are now in alcoves within the rails, whilst on the Epistle side of the sanctuary a nuns' chapel has been added for the accommodation of the Sisters, and on the Gospel side a sacristy has been added. The contractors have carried out their work in a very efficient manner, and the artistic pillars and arches which now adorn the sanctuary greatly enhance the beauty of the church.

An old Hokitika resident, in the person of Mrs. McCarthy, who, until recently, lived at the foot of the Cemetery Hill, died in Wellington a few days ago. She was the mother of Miss McCarthy, so well and favorably known as a nurse at the Westland Hospital. Miss McCarthy has the distinction of being the first-born female in Hokitika.—R.I.P.

I regret to have to record the death of Mr. James Butler, which took place recently. The deceased was a brother of Mrs. Cooke, proprietress of the Pioneer Hotel, and was an old colonist, having arrived in Otago in 1864. He was 74 years of age.—R.I.P.

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

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

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LEO. XIII, to the N.Z. TABLET

THURSDAY, JULY 13, 1905.

BIBLE-IN-SCHOOLS: THE LATEST MOVE



NCE upon a time there was a merry gambol at the Lambs' Club in London. Maurice Barrymore was there—the idle visionary, the talker whose tongue wagged volubly of grand projects to which he never set his hand, the man who was happiest in verbose indolence. On him Wilton Lackaye wrote the following mock epitaph—as good in its pungent way as that which was composed for 'Nolly Goldsmith, for shortness called Noll':—

'He talked beneath the stars,
He slept beneath the sun;
He led the life of going to do,
And he died with nothing done.'

This mocking epitaph might be placed on the gravestone of the average cleric of the Bible-in-schools League. For a generation these good people have 'talked beneath the stars' about the crying evil of letting the children of their various faiths grow up in comparative ignorance of religion; in synod and assembly and conference they have been 'going to do' great things to illuminate the young idea with knowledge of the world to come; but they lolled and dozed and 'slept beneath the sun' through all the precious years, while Catholics were up and doing; and hundreds of them have died, and hundreds more will die, 'with nothing done.'

A few weeks' spasm of sporadic activity stirred the dreamers here and there when their flagrant neglect of one of the most sacred duties of the Christian ministry was exposed by our Bishops in their second manifesto. Then came Nepenthe again and closed their eyes, and they 'slept beneath the sun' with the same 'masterly inactivity' as before. The recent formation of a 'National Education Defence League' in Dunedin has waked some of them up again. It has led to a merciless castigation, through the secular press, of the faithless pastors who have neglected in so flagrant a way an elementary duty of their calling, sought to shuffle its unwelcome burden to the shoulders of State officials, and get it done at the cost of the general taxpayer. Here and there the lash of stinging comment has got beneath the outer skin. It has goaded a few—though only a few—of the Bible-in-schools clergy in Otago to gird up their loins and undertake the work of imparting religious instruction to the children of their flocks in the public schools. It is better to fulfil one's obligations from the wholesome internal impulse impaired by a sense of sacred duty than from the outward application of journalistic raw-hide. But it is better that it be done from the less exalted motive than not at all. The appetite often comes (as the French say) with eating; and those clergymen of the Bible-in-schools League who begin under the impulse of less perfect main-springs of action will, we hope, soon share with Catholics the joy of doing good to Christ's little ones for Christ's dear sake. In the meantime, their action, considered in itself, is at the same time an example and a

reproach to the armor-clad consciences of their indolent confreres who still 'lead the life of going to do,' and are likely to die 'with nothing done'—so far as personal effort or sacrifice on their part is concerned.

For the determination of those Bible-in-schools clergy—late-born though it be—to do their own duty themselves, we have nothing but words of encouragement and commendation. But from the methods on which they propose to set to work, we wholly dissent. In their first manifesto, our Bishops said:—

'Valuing as we do the written Word of God, and teaching it in our schools, we would gladly see it brought home to the mind of every child, Catholic and Protestant, in New Zealand. . . . We are in sympathy with every effort to impart religious instruction to non-Catholic children in the State schools after working hours, so long as those of our faith are first permitted to retire without taunt or interference. But we strenuously object to the introduction of Scriptural or other religious lessons or exercises into public schools as part and parcel of the programme of education.'

Now this is, in its practical effect, what some of the waked-up clergy of the 'Referendum' League are demanding of sundry School Committees here and there. Their method was put in a nutshell some days ago by a clergyman in Dunedin. He says:—

'I have applied for one half-hour a week to impart Scripture lessons to the children attending the schools, my lessons to be given within the ordinary school time. The time required by the Act is four hours per day. The St. Clair school hours are five, fixed so by the School Committee, as they have a right to do. I cannot come in within the four hours without fresh legislation, which we have been trying to get in vain for years, but I can come in, Bible and all, within the five hours, if the Committee will give me permission, which is within their rights.'

The further information was tendered that this plan is in operation in Nelson—where, we may add on our own account, sectarian feeling is higher and (as the last report of the Minister of Education shows) the educational efficiency of the State schools is lower than in any other district in New Zealand. Into the question of the legal rights of School Committees we do not propose to enter. We merely ask: Is our 'free, secular, and compulsory' Education Act so clumsily drafted that one of its groundwork provisions can be, in effect, set aside at the mere fiat of a School Committee? Are they, in being allowed to increase the school-hours by one per day, thereby empowered to introduce into the fifth hour items of instruction which are expressly barred by Act of Parliament during the other four? Does our Education Act permit Committees, during this magical fifth hour, to introduce religious tests into the public schools (in the shape of written protests against particular brands of spiritual instruction), or, failing the imposition or acceptance of such tests, to permit what would amount, in effect, to something like wholesale and systematic proselytism? For these are, substantially, the alternatives presented to little recusants by what is now talked of as 'the Nelson plan'. If the Bible-in-schools clergy can get behind the plain intent of the Act in this way, the sooner it is amended the better it will be for the educational peace of New Zealand.

It may, of course, be urged, that Catholic, Jewish, or other parents would be under no obligation to send their children to school except during the four hours appointed by law. But (1) this obviously does not meet the case of Catholic teachers and pupil-teachers who would be required, by the terms of their employment, to be present to preserve order, etc., at the proposed courses of sectarian religious instruction. Sundry incidents of public school life in Victoria, to which we have more than once made reference, furnish a bitter experience of the outrage to religious sentiment which Catholic teachers might expect under the proposed new departure of

the Bible-in-schools clergy in New Zealand. And the upshot of the 'plan' would be this: that Catholic teachers would have no chance of employment by Committees who would permit the proposed scheme of religious instruction within working hours in the schools under their control. In other words, the common adoption of 'the Nelson plan' would inevitably lead to the general imposition of a religious test in the matter of appointments to schools. As for the conscience clause, all the talk about it is so much gammon and spinach.

(2) Neither is it any comfort to Catholic parents to be told that they would be under no obligation to send their children to the public schools except during the legal hours. All this supposes that (as in Balclutha and elsewhere) Catholic children would stand up at the beginning or in the middle of the extra hour and leave the school as naturally and with as little interference as at the mid-day recess. 'It takes but little experience with, or knowledge of, children to be certain that this cannot be done. There are two broad forms of compulsion, physical and moral. In Victoria, under such a scheme as is proposed for use in New Zealand, the religious rights of minorities have been violated with impunity and in an altogether flagrant way, and the 'May remain' of the Act of Parliament was over and over again interpreted 'Must remain.' We commend to the School Committees concerned the following warning words of our Hierarchy:—

'Even a scrupulous observance of an ideal conscience clause by teachers would still leave Catholic children exposed to a serious measure of moral pressure or compulsion to remain for Protestant religious instruction—namely, to the jeers and insults of their companions and to the other forms of social martyrdom which children know so well how to inflict on those whom they deem foreign to their modes of thought and action. Catholic pupils in State schools would, in a word, be placed between these two alternatives—proselytism, or penalties to which no children should be exposed.'

We Catholics have before our eyes the melancholy experience of the wholesale, shameless, and predetermined proselytism that was so long carried out, under the sham 'protection' of a 'conscience clause,' by visiting clergy in the National Schools of Ireland. We have before us the still later warning example of the State and Industrial Schools of Massachusetts. In view of the new menace to the faith of our little ones, the voice of the Catholic clergy and Catholic parents should be raised, and raised loud enough to be heard, wherever 'the Nelson plan' or any similar arrangement is mooted. Let the Committees formally and properly dismiss the schools under their control at any point they wish in the fifth hour; let the Catholic children 'be permitted to retire without taunt or interference'; then let the Bible-in-schools clergy have their innings. And we will wish them God-speed in the good work which they have so long and flagrantly neglected. But against such instruction in schools of mixed religion, during school hours—whether legal or non-legal—the voice of the Catholic body will ever be raised.

Notes

'Gambling'

The Rev. Dr. Gibb has sent to the 'N.Z. Times' (Wellington) one of his characteristic communications—that is to say, one that betrays not even a nodding acquaintance with the amenities of the 'Polite Letter-Writer.' The subject was 'Church and Charity Lotteries.' It is not a theme that in itself, or in the circumstances in which the pugnacious Doctor wrote, was calculated to provoke high controversial temperatures. But the good man's letter glows with the heat of an electric furnace, with which he endeavors to toast both the editor of the 'N.Z. Times' and the Catholic Church. Instead, he himself gets 'done brown' in an editorial comment which charges him with distortion,

misstatement, studious all-round offensiveness, and an epistolary style which sorely needs amendment. 'We could,' says the editor, 'probably teach the Rev. Dr. Gibb a good deal, including the arts of polite letter-writing and honest discussion.'

The emphatic Doctor has, apparently, not improved in his knowledge of, or manner towards, our co-religionists, since the days when we publicly convicted him, in the columns of the Dunedin secular press, of wholesale misrepresentation of the doctrines and practices of our Faith, of garbled and bogus 'quotations' from Catholic authors and divines, and of silly credulity in publishing a Munchausen story of diabolical papal duplicity, which he 'had' from somebody who knew somebody that had met somebody who thought that he had read something about it in the London 'Times' 'some fifteen years ago.' Dr. Gibb may be an authority of the first rank on the cut of a Moderator's frill. But we decline to accept him as a witness in regard to anything affecting Catholic faith or practice. As regards church and charitable lotteries, we Catholics have clear-cut and definitely stated principles. We claim the right to be judged by them. The Rev. Dr. Gibb and his ministerial confreres have no fixed principles on the subject which they call 'gambling.' They are marvelously shy about even defining their terms. 'Playing for a stake' and 'playing for money' are very protean terms. We have more than once pointed out that they cover actions which are almost as different in intent and effect as a friendly dig in the seventh rib and an angry stroke of a twelve-inch bowie-knife; as ha'penny euchre and the staking of fortunes on one's 'fancy' in horse-flesh or on the trembling chances of rouge-et-noir. A gulf separates the injury done to God's honor, to the individual, to the family, to society, by the different forms of what is loosely termed 'gambling.' And it can serve no good to the crusade against a growing evil to pin the same label to them indiscriminately and damn them all to the bottom of the same deep pit of Tophet. Catholic teaching on the subject is, on the other hand, clear and unmistakable, and in full accordance with both Scripture and right reason. It has already been set forth more than once in our columns.

Official returns (see, for instance, those presented to Parliament on July 12, 1898) show that Dr. Gibb's own co-religionists in New Zealand are by no means all averse to church and charitable lotteries. Moreover, we would lay Lombard Street to a China orange that Dr. Gibb and many of his confreres have substantial 'gamblers' in life and fire insurances—nay, it is even within the bounds of blushing possibility that they may now and then in a quiet way 'do' a little on the Stock Exchange. The late Dr. Salmon, Provost of Trinity College, Dublin, was, we ween, a nobler Roman (we mean Protestant) than them all. A few years ago his praises were sounded in Dunedin by Dr. Gibb, through a fog-horn letter to the press. Now if our Wellington friend turns to MacDonnell's 'Life of Archbishop Magee' (Anglican) he will find there a letter by the late Provost of Trinity, in which the writer says: 'One form of betting is recognised as a prudential duty. I mean life assurance. You bet with an assurance company that you will die; they bet you will live—and you are well pleased to lose your bet. Betting is, you say, buying a chance; but suppose that each 'would rather have the chance than the price to be paid for it, why not? Two boys want to see a show. Each has only half the price of admission. If they toss up, one of them has his wish; if they don't, neither. If people take tickets at a bazaar, no one feels the loss of a shilling for a ticket, but if the object to be raffled for is pretty, the winner may feel the gain as much. A clergyman once at a bazaar, when I professed to be shocked at his having a raffle, declared that he did it

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on the highest moral grounds. Without a raffle, none but a few rich people had the chance of obtaining the really valuable articles. By a raffle he accomplished the Christian duty of putting rich and poor on terms of perfect equality.'

Archbishop Magee (according to his biographer) said of the letter quoted above: 'Good and very Salmonian!' It is not, of course, quite the Catholic position, which gets back to the bed-rock principles underlying the subject. But it is interesting as the point of view of a prominent Protestant divine to whom the Rev. Dr. Gibb offered much incense once upon a time.

Catholic Boarded-out Children

In the days of old, long before artillery was dreamed of, the old Roman armies did some notable work in breaching city walls with nothing more formidable than the iron-shod nose of a weapon (a tree or mast) that was known to the armor-clad warriors as a battering ram. The process took time, but it was a case in which it was 'dogged as did it.' In the world of to-day there are abuses that are, perhaps, best battered down by the steady tip-tap of repeated expostulation and exposure. But there exists in North Canterbury at the present time an abuse of so grave a nature that it demands an urgent remedy, if the sky were to fall.

We refer to a system of boarding-out by which the faith of Catholic children, that are the wards of the State, is endangered or destroyed. The Christchurch Catholic clergy and the St. Vincent de Paul Society have been battering away steadily at the abuse to which we refer. Their efforts have, thus far, met with a promising measure of success. For a time, for instance, all information was refused them regarding the whereabouts of the Catholic children that passed from the courts through the Government Receiving Home in Christchurch. It was at last supplied through the intervention of the Education Department, and the missing children were traced and removed to a Catholic atmosphere and Catholic surroundings.

So far good. But a grievous wrong is still being perpetrated upon the hapless Catholic children that are under the control of the Charitable Aid Board. We are informed by those who claim to know, that a majority of the Catholic children boarded out by the Board are being brought up in Protestant homes, that some of these are not even baptised, and that this grave public scandal is crowned by the refusal of the Board's officials to furnish our clergy or charitable organisations with information which would enable them to attend to the spiritual interests of those neglected waifs and strays. We are aware that a difficulty was experienced by the Board in placing the boarded-out children, whether Catholic or non-Catholic, in suitable homes. But in the case of the little ones of our faith the boarding-out difficulty was met by an offer from our institutions that would have settled the matter in a manner satisfactory alike to the ratepayers and to the material and spiritual well-being of the children. The authorities of St. Mary's Orphanage (Stoke), the Sacred Heart Orphanage (Mount Magdala), and the Sisters of Nazareth (Christchurch), have all signified their willingness to receive the children at the same rate that is now paid by the Board, with such unsatisfactory results, to private individuals—or even less, if necessary.' This arrangement was intimated to the Board by the Very Rev. the Vicar-General in a letter dated June 20—long before the failure of the boarding-out system was debated by the Board.

The Vicar-General wrote requesting information on the following points:—

(a) The name, age, and present home of each Catholic child boarded-out by the Board; (b) as our various Catholic institutions are prepared to shelter, board, clothe, and educate all Catholic children under the care

of the Board, at the same rate now being paid private individuals—or will accept even less, if necessary—will the Board place all such children under our charge, or state why the course above suggested should not be adopted?'

The Vicar-General's letter from which we make this extract was (as stated) written on June 20. A meeting of the Board was held on July 5. On the following day (July 6) the Board's secretary wrote stating that the letter 'was held over until the Board met yesterday,' and that the information called for would not be forthcoming until the question 'has been further discussed.' Curiously enough, in the various newspaper reports of the proceedings of the Board on July 5, there appears no mention whatever of the Vicar-General's letter having been brought up for consideration. The omission may, of course, be possibly due to the reporters or subeditors. But the Catholics of North Canterbury are face to face with a grave public scandal in the matter of the treatment of the waifs and strays of our faith. And we trust that there—as was recently done by Act of Legislature in Massachusetts—steps will be promptly taken to effectually protect the faith of the Catholic children that are the wards of the State. We shall return to this subject at an early date.

DIOCESE OF DUNEDIN

The Right Rev. Mgr. Mackay, who had been on a visit to the Hot Springs, has returned to Oamaru greatly improved in health.

On Sunday last at St. Patrick's Basilica, South Dunedin, there was Exposition of the Blessed Sacrament. Throughout the day large numbers of the congregation paid a visit to the church, and in the evening the members of the various confraternities took part in the procession.

Collections on behalf of the St. Vincent de Paul Society were made at the Masses at the city and South Dunedin churches on Sunday, with the following results: St. Joseph's Cathedral, £31; St. Patrick's Basilica (South Dunedin), £13; Sacred Heart Church (North East Valley), £3 6s 9d.

An entertainment is to be given by the members of the St. Patrick's Literary and Social Club in the Town Hall, South Dunedin, on the 25th inst. The object of the entertainment is a very laudable one, viz., in aid of St. Patrick's School fund; and it is to be hoped that the efforts of the members of the Club will be rewarded by a large attendance.

The St. Joseph's Harriers held their weekly run on Saturday, starting from St. Joseph's Hall. They took their course along the drive through the Reservoir and home by way of Bunting's. The run was much enjoyed, and all the members are looking forward to the combined run, which takes place on August 5 from St. Joseph's Hall. This should prove to be one of the largest gatherings of harriers held in Dunedin.

On Wednesday evening of last week St. Joseph's Ladies' Club entertained the members of St. Joseph's Men's Club and friends at a progressive euchre party and musical evening. Refreshments were handed round by the ladies and prizes presented to the winners. During the evening Messrs. Wilhelmsen and Miles, and Misses Hannigan, Davis, and Poppelwell contributed to the musical part of the programme. Great credit is due to Miss Staunton for the many pleasant evenings she provides for the members and their friends.

During the winter season there is nothing more comforting to those who suffer from cold feet than a hot water bag. It applied to any part of the body it is wonderfully effective in removing pain, besides being soothing, comforting, and stimulating. Messrs. Johnstone and Haslett, Chemists, Dunedin, have a large stock of indiarubber bags, at extremely moderate prices....

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New Publications

'The Red Funnel'

On Tuesday last a select gathering assembled at the offices of Wilkie and Co., Dunedin, to celebrate the issue of the first number of a new monthly literary magazine, 'The Red Funnel.' The new literary venture is issued under the auspices of the Union Steam Ship Company, is edited by Mr. Brown, and is published by Wilkie and Co. It starts with a guaranteed monthly circulation of some 16,000. The manner in which it has leaped so suddenly into public favor is sufficiently explained by the remarkable excellence of the magazine both on its literary and artistic side. It comprises 92 pages of a high class of reading matter and a great number of illustrations, the bulk of which are from original wash-drawings and pen-and-ink sketches by that accomplished artist, Mr. Hawcridge. Up to the present time the magazine literature of Australasia has been sicklied o'er with the pale hue of hardly tolerable mediocrity. But the present literary venture makes its bow in the full blossom of a sudden success, and with a wealth and variety and high-water level of contents that the best English illustrated magazines might well envy. And yet it sells at the modest price of sixpence. The name of the Union Company, and a glance at the portly bulk of its advertising pages, are sufficient guarantee of 'The Red Funnel' from the commercial standpoint. This handsome magazine has come to stay. It will take a high and legitimate place among the best magazine literature of the Empire, and we heartily wish the plucky venture the full and flowing measure of success which was promised to it by the gathering that witnessed with so much surprise, last Tuesday, the high artistic and literary merit of the advance copy of the first (August) number which was placed in their hands.

'Faug-a-Ballagh'

An esteemed Wellington correspondent writes us as follows: While it is true that the generally accepted meaning of the phrase or term 'Faug-a-Ballagh' is (as you said in your issue of last week) 'Leave the road' or 'Clear the way,' yet the strictly literal translation of the Gaelic phrase is, 'Leave the home' or 'clear out from home.' It was evidently used and applied to the Irish in connection with so many of them being forced to leave their home and country through persecution, and was probably first applied to the portion of the Irish army who took service under the French, Austrians, and others on the Continent, and perhaps also to those who had to flee to the mountain wilds of Connaught. This may possibly have given rise to its adoption as a motto or battle-cry by the now famous Connaught Rangers—though the term is scarcely reminiscent of fame or glory for a motto. The Connaught Rangers certainly use it in the sense 'Leave the road' or 'clear the way.'

OBITUARY

MRS. DUNNE, BALCLUTHA.

Sincere regret was felt in Balclutha on Sunday, July 2, when it became known that Mrs. Dunne, wife of Mr. John Dunne, the popular Mayor of the town, had passed away shortly after mid-day, after a brief illness. The deceased lady was 59 years of age, and had been married 41 years, the greater part of her married life having been spent in Balclutha. Among the many who sent telegrams and other messages of condolence were the Premier, Sir J. G. Ward, Hon. T. Duncan, and Mr. Massey (leader of the Opposition). The funeral took place on Wednesday afternoon of last week, being one of the largest ever seen in the district. All the members of the Borough Council were present, four of whom acted as pall-bearers. The remains were taken to the Church of St. Virgilius, where the first portion of the burial service was read by the Very Rev. Father O'Neill, who also officiated at the graveside.—R.I.P.

REV. FATHER BENEDICT, O.P., AUCKLAND.

On Wednesday morning we received a telegraphic message from Auckland, conveying the sad intelligence of the death of the Rev. Father Benedict, O.P., who had passed away on the previous day after a protracted illness. The deceased had been engaged principally in giving missions in various parts of the Auckland diocese for a number of years, where his labors were productive of much spiritual good. The obsequies take place to-day (Thursday), after which the remains will be interred in the Panmure Cemetery.—R.I.P.

The Home

By Maureen

Household Hints.

To render cloth or any fabric fire-proof, dip it into a weak solution of chloride of zinc.

It is not generally known that the olive, applied externally, softens the skin, reduces inflammation, and allays pain.

To keep paste for any length of time, add a small lump of alum to it while cooking. To strengthen it add a small quantity of glue.

To take iron rust out of linen, hold the part that is rusted over a bowl filled with boiling water, rub it out with lemon juice and salt, or with a solution of oxalic acid. When the spot disappears rub out the place in hot water.

To remove obstinate stoppers from glass bottles, dip a piece of woollen cloth into boiling water and wrap it round the neck of the bottle. In a few minutes the stopper can be removed.

To clean plaster figures, dissolve a small amount of whiting in just enough water to make a paste, and put it over the figure with a brush. A little glue dissolved in the water before the whiting is added, will prevent its rubbing off.

To make gum arabic that will remain sweet, dissolve 1lb gum arabic in 1 pint of boiling water, adding a piece of borax the size of a walnut. Pour into a large-mouthed bottle. Shake once or twice a day for four days, and then add 1 tablespoonful of alcohol.

To suppress a sneeze—a thing very often desirable—press the finger hard against the upper lip. It will always prevent a sneeze.

Fresh paint stains may be removed with turpentine. Grease stains can be removed with benzine; if possible the part should be subsequently washed with warm water. Candlegrease can be removed from carpets or chair covers with a hot iron. Lay a sheet of brown paper or blotting paper on the stain, pass the iron over the spot, moving the paper so as to give a fresh surface for each application; when no further trace of grease shows on the paper, apply a thick coat of fullers' earth to the surface operated on, and leave overnight.

Never wipe gilt frames or other gilding with a linen cloth. It deadens the brightness. Use a feather brush for dusting them.

There is nothing that so promptly cuts short congestion of the lungs, sore throat, or rheumatism as hot water, when applied promptly and thoroughly.

Maureen

The Government has decided to call the township on Flaxbourne estate Ward, after the Minister for Railways. The receipts at the winter show at Palmerston North totalled £1014.

Four leading auctioneering firms in Wellington have combined to erect a huge fruit, produce, and grain mart on the reclaimed land at the Te Aro end of the town. The contract has been let for £14,500. The mart will be up-to-date and complete, and will be equipped with electric hoists.

There were on March 31 last three ex-inspectors, 14 ex-sergeants, 22 ex-constables, two ex-detectives, two widows, and three children on the police Provident Fund, their aggregate annual allowance being £1138 12s 8d. There is a balance to the credit of the fund of £24,875 11s 2d, being an increase of £3081 12s 11d on the amount at the corresponding date of the preceding year.

There was an excellent attendance (writes a Hokitika correspondent, under date July 5) at the meeting of the Catholic Literary and Debating Society held last evening. Mr. M. Moloney (vice-president) occupied the chair. The subject of debate was, 'Which would be more beneficial to the town of Hokitika—the improvement of the harbor or a water supply and drainage system?' Mr. G. Maher supported the former and Mr. McKay the latter. A very interesting debate was the result, a good number of members taking part. All brought forward very strong arguments in favor of their contentions, and on a vote being taken, the meeting decided in favor of the improvement of the harbor. A letter was read from the Greymouth Hibernian Society extending an invitation to the Club to be present at a progressive euchre party to be held on July 18. The invitation was accepted.

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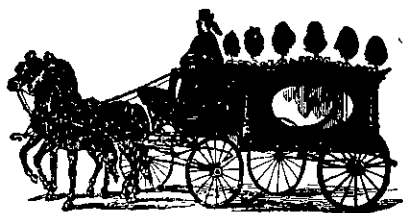
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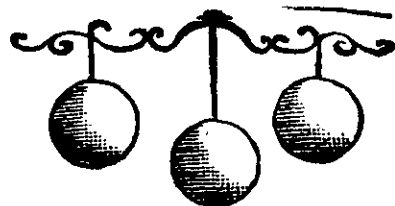
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The Storyteller

MARGA'S DRESSMAKER

I.

We were strolling in one of the suburbs of Vienna. 'Look,' exclaimed my friend Marga. 'Here comes my dressmaker—a nice little body, is she not?'

A refined-looking, neatly-dressed woman passed us, with a smile and a graceful bow. She was walking rapidly, and a small boy followed her carrying a large wide box.

'She has crowds of fashionable customers,' added my friend; 'and I wonder how she can retain them all without extra help. But she is positively indefatigable. Her husband is a "Beamter"—that is, you know, in the State service, with a good salary.'

'Then he ought to be ashamed of himself!' I said. 'Fancy making his wife work like that!'

'You wrong him,' returned my friend; 'and here is where my story comes in. I must tell you why I am so interested in her. I went one day to see if she could manage to finish a theatre bodice of mine earlier than we had arranged; and, on entering, found the room occupied by a huge blonde gentleman, lounging about in the most nonchalant manner, and puffing a cigarette. He removed the latter on seeing me, but his face expressed a certain bewilderment.'

'Is Madam Strell at home?' I asked, somewhat puzzled.

'Certainly, Madam,' he replied; and called 'Gretta! Gretta!' with true marital authority.

A startled, anxious face looked out from an inner door for a moment, and Gretta's voice said:

'Please wait one moment: I am coming.'

In a short time she appeared, came forward, and to my surprise shook hands with me.

'This is my husband,' she said, introducing him formally.

She then began to chat; behaving in general like a lady who was receiving a visit from one of her acquaintances. 'My woman's instinct kept me on the alert, and I carefully followed her lead.'

'Do let me show you the new hat Raimund bought for me,' she said at last, leading the way to an inner room.

The Beamter profited of the move to make an elegant bow and take himself off. I then turned to my companion with a face that very probably represented a point of interrogation—like yours just now.

And Marga broke off with a laugh.

'Oh, do go on!' I said. 'I acknowledge I am curious.'

'Well,' continued Marga, 'she thanked me earnestly for not alluding to the dress. "The truth is," she said, "my husband is well-to-do—a Beamter, in fact—and he sees no necessity for my keeping up my trade. Madam will understand, however, that there are many people I cannot see my way to refuse—particularly friends who patronised me before my marriage, and have got so used to me they do not like to employ a stranger." (I was not one of these, but I did not say so.) "I did not expect Madam to-day," she went on volubly, "as it is a holiday, and Raimund would be at home. Of course it is wrong to have secrets from one's husband, but men are sometimes so unreasonable—and there are so many things wanted in a house. Why should I be idle, Madam? I am happy when I work; and my earnings are my own, are they not?"'

'Of course,' I said, recalling all my woman's independence theories. "You are quite right to work, and it is surely more praiseworthy than to pass your free time in dressing and visiting like so many other Beamters' wives. But perhaps your husband finds you overdo it and neglect your health?"'

'Oh, no!' she said, with a pleasant laugh. 'He doesn't mind my stitching, and only jokes at my vanity, for he thinks it is mostly for myself I take such pains.'

She then opened the ottoman on which we had been seated, and drew from among a pile of other materials the half-sewn bodice which had been the cause of my unannounced visit, at the same time resuming her professional manner, which she did not again lay aside.

'Raimund will peep into that box one day,' I declared.

'No,' replied Marga. 'He probably has no idea that it opens.'

'All the same, she cannot go long undiscovered,' I insisted. 'Spite her plannings and combinings, he will come home unexpectedly some day and find her pinning linings on you or me.'

'What?' exclaimed my friend. 'So you will patronise her, too? Merely for the pleasure of outwitting a man, I feel sure.'

'No,' I said. 'Your dresses are well made. I do not see why I cannot also help an industrious little woman who wishes to have a small income of her own, instead of being a parasite on her husband.'

'Very true,' answered Marga. 'That is just how I felt. But, do you know, if it had been anybody else that this good, quiet creature, I should not like to continue a customer.'

'Quite naturally,' I assented. 'But hard work can have nothing wrong in itself. It is a refutation of any unworthy motive. Besides, the face of that woman does not allow of suspicion.'

'How much you manage to see in one glimpse!' she laughed. 'My story is not lost, I see.'

'Give me her address,' I said. 'I admire her pluck or industry, and I am sure there is some serious reason at the bottom of it. But I shall not look her up at her own place, for I do not care to encounter the blonde lion. Are you sure he does not profit by her busy fingers?'

'I think not. I was curious enough to make inquiries, and my husband tells me he is quite a model clerk.'

'All the same, he can't be nice,' I maintained; 'otherwise his wife would not need to have this secret from him. She must want for money.'

II.

It was about a year later that Marga and I happened to be again together, driving in the Prater, when she called my attention to a tall, well-dressed man walking toward us.

'That's Madam Strell's husband,' she said. 'As you see, he won't salute me; although he never failed to lift his hat most correctly when we used to meet after our first introduction. He looks sourly on those who patronise his wife and enable her to follow her trade, I suppose.'

'So he knows about it!' I exclaimed. 'I often wanted to ask you about her. Are you still satisfied with her work?'

'Well, no,' said Marga. 'I am on the lookout for another dressmaker. She has been very unpunctual and careless of late.'

'Poor thing! She looks so pale and tired!' I said. 'She must work harder than ever, now that there is no longer any concealment.'

'Yes,' she told me her husband saw how difficult it was to make both ends meet, and does not hinder her.'

'I am sorry to hear it,' I said; 'for I think she is working herself to death.'

'Let us drive there,' proposed Marga, with a sudden impulse. 'She has a promenade costume of mine in hands for over a month. Would it bore you?'

'Not at all,' I answered. 'Let us go by all means, although I have never been to see her about my clothes. Indeed, till lately there was no need to do so, as she used to be exactness itself.'

'Unfortunately, it is not,' said Marga; 'though she works late and early, and he has been promoted.'

We waited for some moments after Marga had knocked at a small door on the third storey. This had a tiny card pinned on the top panel, bearing 'Madam Strell, Dressmaker,' in her own handwriting. My heart sank at the wan face of the little woman who opened the door for us. I remembered her so brisk and pleasant—a different being. She led us into the room where she had evidently been at work, and began to apologise for delay.

'I see you have a great many things in hand,' I said. 'You should not accept more than you can do. You look worn out. Give yourself a rest.'

'Oh, no, Madam!' she replied, with a smile. 'I am not tired, and I can be happy only when I work. It is important, too, that I should earn.'

'But you will make yourself ill,' protested Marga. 'You are not reasonable. Don't you see that if you break down you will be obliged to give up your customers?'

'That is what I fear,' she said, with a startled look from Marga to me. 'But what can I do?'

She sank into a chair and clasped her hands.

'You won't withdraw your custom from me,' she murmured, 'when I tell you how—'

All at once she turned deadly pale and closed her eyes.

Marga and I looked at each other for a moment in utter dismay. I then stooped down and took the cold hands in mine, while Marga rang violently.

'Shall I get you a glass of wine?' I asked, as a small stubbalden appeared. 'Here are salts. Only keep quiet and tell us what to do.'

'Here is the cordial,' said the little maid, taking a bottle from the mantelpiece. 'She'll be all right when she takes it.'

And so it proved.

'You are overwrought,' said Marga gently, as the woman sat up, apparently revived, and dismissed the maid with a friendly smile. 'Have you consulted a doctor? For I see you are subject to such attacks.'

'No—quite seldom,' she answered evasively. 'It is not worth speaking of, and work has nothing to do with it. But—I have been in great trouble. My brother—'

Here she broke down and sobbed despairingly.

'O God! my own brother! my only friend! We loved each other so—from childhood. And he had nobody but me. Since I married, nothing went well with him. I tried to help him—but he was so unhappy! And now—he is gone from me forever.'

'Is it long since you have lost him?' I asked compassionately.

'Some months,' she murmured in a low voice. 'I lost heart—although I promised him not to fret. I should work more than ever for the child's sake—he left me a little girl to look after. I cannot bring her here—my husband would not like it—and I cannot bear to send her to an orphan asylum. I have found a home for her with nice people—but it is a struggle.'

'And your health is failing. You must bring her here!' I said indignantly. 'Your husband cannot object when he sees how you are wearing yourself out in order to pay for her elsewhere.'

'Oh, no!' she said quietly. 'I do not ask to bring her here; and—Raimund is not fond of children.'

'Is the child's mother dead, too?' asked Marga.

'His wife?'

For the first time I saw the pretty, patient face darken with anger.

'Ah, no! She is alive, but she has abandoned the child. And he loved her so! But she it was who drove him—to death. My poor, poor brother! He was so good, so religious as a child. He would not hurt a living thing or wrong a soul. And so gay, so cheerful always. Everybody loved him.'

Her tears welled forth afresh, and Marga—tender-hearted Marga—sat down by her side and drew her head on to her breast.

'Cheer up!' she said. 'The child will not be neglected, and who knows? Herr Strell may consent to adopt it when it is a little older. Do not worry yourself any more just now. We shall all try to help you, and God will reward your sisterly devotion.'

We left her calm and comforted, if not consoled.

'Did I not say there was some noble sacrifice at the bottom of her untiring industry?' I said as we drove away. 'Now do you know what I propose?' She must have rest; and the villa at Baden is empty, for we go to Marienbad next week. She could go there with the child till we return in a month or so. My old Martha will feed her and nurse her and pet her, if I only give a hint.'

'Splendid!' cried Marga. 'That would set her up. Write to her at once about it!'

I did so, but my offer was declined—very gratefully, of course, but still declined.

'I do not feel justified in accepting Madam's kind offer,' wrote Frau Strell, 'and shall explain my reasons on the first occasion when I shall have the honor of meeting Madam.'

But it seemed to me that she avoided this explanation, and I took care not to force her confidence.

'She speaks and acts as if there were some disgrace attaching to the child,' said Marga. 'And she never mentioned its name, which would be her own maiden one, too. Poor thing! Just think of her toiling and moiling day and night probably to provide luxuries for that other woman. And all for love of a brother. But I must say I understand her husband's feeling aggrieved.'

'Nonsense! He is a conceited, selfish brute!' I declared. 'Surely no fit mate for that little golden-hearted wife of his. If he were worth his salt, he would have divided her cares and been a solace, not a hindrance.'

'True,' said Marga. 'But why fall upon him thus? His role in the affair is negative.'

'And that is just what I reproach him with,' I insisted, as the carriage drew up before Marga's door. 'I have a perfect spite against the man. A Christian's role in life is never negative.'

III.

Life in Vienna is a selfish, absorbing whirl. True, it is pretty much the same in other capitals; but I am trying to find an excuse for the fact that, amid a thousand cares and pursuits, I lost sight of Marga's dress-

maker for a considerable time. We had continued to employ her (although she spoiled our gowns, which we often got remade or altered without her knowledge; and in spite of her extravagant prices) until she herself ceased working, owing to the death of the child.

Next time I saw her it was on a hospital bed in the Cancer Ward. She had written to Marga, asking her to come.

'I hope you do not mind my having come too,' I said, as we approached the bed. 'I am truly sorry to find you here. Let us hope it won't be for long.'

'Oh, no! it won't be for long,' she said. 'But the next move is to the grave, and to the better life beyond it. I want to ask a last favor of you, Madam'—turning to Marga.

I moved away quickly, but she called me back.

'Don't go, please,' she said, with her old, timid smile. 'I want to ask your pardon, too, for having deceived you. My brother is not dead.'

Her tears began to flow, and Marga tried to soothe her.

'Only tell us what we can do for you,' she said.

'Bring Albert to see me,' she sobbed. 'He is in prison, but if Herr B——' (naming Marga's husband) 'would speak a word, surely they would let him come to say good-bye. He knows I am dying, poor fellow, and he wants to come. The warders would be with him, of course; nor would he try to escape, for his life is ended too. Ah, God! what has he to look forward to, now I am gone?'

My eyes were wet and so were Marga's.

'You must tell me his name,' she said, 'if I am to procure your wish. I promise you I will do my best.'

'It is Albert M——,' said the invalid, in a low voice, pronouncing the name of a bank defrauder with which all Austria had rung some years before. 'She made him take the money, and he got twenty years. She escaped to spend it and he gave himself up. Poor boy!'

Yes, we remembered. A sensational drama that thrilled us at the time.

'Be assured,' said Marga, 'that we shall try to obtain his liberty under escort for a couple of hours. But do not count on it too much. Prison regulations may stand in the way.'

'Does your husband come regularly to see you?' I asked.

'Well, no, Madam. He knows this long time that I am incurable,' was the answer; which seemed to her—poor wife!—a natural explanation.

We tried to cheer her by speaking with compassion of the unhappy convict, declaring that we had never in our hearts found him so deserving of blame; it was clear he had been led away, and so forth.

She listened, clasping her rosary, while the tears coursed down her pale cheeks. But her face lit up with a smile of welcome as the Sister in charge came near.

'Sister,' she said, 'I think I am not going to wait for the other side to have a taste of happiness, after all! It is possible that I shall see my brother; but if not—God's will be done!'

Marga and I paused outside the door of the ward.

'To think of it!' she murmured. 'Such heroism, such devotedness! These things do exist among us; and for the sake of this one soul, perhaps, are many of the cowardly and selfish spared.'

'I thank God,' was my reply, 'for the lively faith in a better land that sustained her in her weary task all these years.'

Marga lost not a moment in endeavoring to compass the invalid's wish; but there were inevitable delays, and she died—this humble heroine of sisterly devotion—with her last earthly wish unfulfilled.

We saw the husband at the funeral, in coldly correct mourning. Some months later we saw him again, apparently well pleased with himself and with a stout, smiling young woman on his arm. Evidently he wished to impress her with his high connections; for, as he caught sight of the livery, he actually turned out of his way to accomplish an elaborate salute. But Marga sat straight and gave him a haughty stare.

'You are thinking of that poor little woman who was his wife?' I said, with a sigh.

'Yes,' replied Marga. 'I cannot excuse him. While she was happy and healthy, he liked her well enough. When trouble fell on her he drew off. Had he been a man she need never have fretted and worked herself to death.'

'You said once his role was negative,' I reminded her. 'As for me, I prefer the brother, convict as he is, who sobbed in remorse over her coffin, to the heartless husband.'

And Marga acknowledged that she agreed with me.—
'Ave Maria.'

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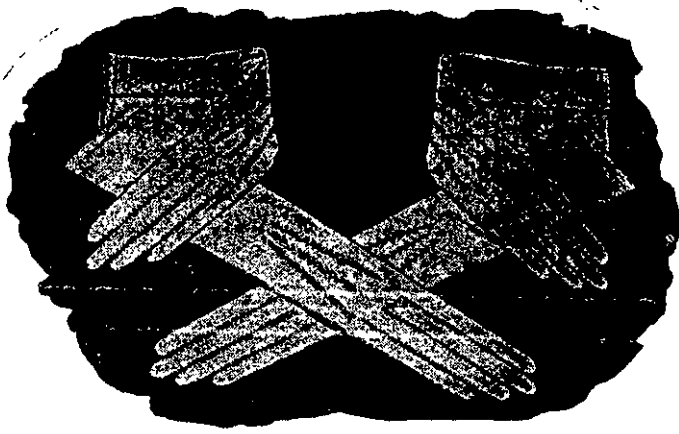
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On the Spiritual Needs of Our Time

On Sunday, May 14, in the presence of a very large gathering of prelates, clergy, and laity, Archbishop Glendon, of St. Louis, was invested with the pallium by his Eminence Cardinal Gibbons. At the close of the ceremony Archbishop Ireland, of St. Paul, the golden-tongued orator of the West, preached the occasional sermon, which was described by the local 'Republic' as the most eloquent and scholarly discourse ever delivered in the St. Louis Cathedral. The Archbishop took for his text—'And he (Eliseus) took up the mantle of Elias, that fell from him, and the sons of the prophets said: "The spirit of Elias hath rested upon Eliseus."?' The symbolism visible in the Palestinian scene of long ago (said his Grace) reappears in the ceremonial of this morning. Then it was Elias casting his mantle upon Eliseus, shedding upon him rays of his own glory and authority; now, it is the Pontiff of Rome investing with his mantle the Bishop of St. Louis, communicating thereby a part of the supreme pastoral office of which he himself is primarily the custodian and the dispenser.

The Bishop of Rome is the Bishop of Bishops; he feeds the whole flock—not the lambs only but the sheep also. He confirms even his own brethren, his fellow-apostles, appointed with him by the Holy Ghost to rule the Church of God. The accepted image of this supreme magistracy is the pallium, or mantle, floating on solemn occasions from the shoulders of the Pontiff. The pallium is his by innate right, as is the authority which the pallium betokens.

A Bishop-Metropolitan, or Archbishop, takes precedence over other Bishops in his Province and exercises within limitations authority over them and over their dioceses. This does not happen from any divine right inherent in the episcopate. By divine right the episcopate is equal in all Bishops, save only the episcopate of Peter, which is the centre of unity for the whole Church and the headship of universal government. What special privileges or rights appertain to the office of a Metropolitan are appointments of the sovereign shepherd, concessions from the fulness of his own authority voluntarily made by him for the better administration, as understood by him, of the general interests of the Church. The pallium, borne from the hands of the sovereign shepherd to the shoulders of the Bishop-Metropolitan, figures those concessions. It is an adumbration of Rome's own pallium—an adumbration of Rome's own power and mission; without it the prelate of St. Louis is the Bishop; with it he is the Archbishop.

Before the pallium was taken from the hands of the Pontiff of Rome it had reposed beneath the dome of the Basilica of St. Peter upon the tombs of SS. Peter and Paul. The pallium is a grant of authority—a grant from the Pontiff of Rome. But whence the right of the Pontiff of Rome to make the grant? The tombs from which he lifts the pallium are his argument.

The tombs are those of Peter and of Paul; they speak forth the authority which was in Peter and in Paul—the authority of Christ, the incarnate God, they speak forth the apostolate of Christ to the nations, which in Rome, and in Rome alone, survives unto this day in unbroken succession; they speak forth the supreme guidance over the whole flock, given by Christ to Peter, whose seat of power when he passed from earth was the City of Rome, whose successor in office and authority is the Bishop of Rome.

Origin of the Pallium.

The original grant was from Christ to Peter: to-day it is from the successor of Peter to the Bishop of St. Louis. And here another question: To what purpose the grant, whether that of 2000 years ago, or that of the present day? The pallium of itself gives reply. This is the story of the blending of the threads in its texture. Pure-white lambs were blessed in the Basilica and on the natal day of the Virgin Agnes; taken afterwards into the care of the holy nuns, they were in due time shorn of their wool; and from this wool the pallium was woven. Simple, if you will, the symbolism; but deep and beautiful the meaning. 'Feed my lambs, feed my sheep'—this, the purpose for which power is given to the kingdom of Christ—that those receiving it guard the flock of Christ, guard in purest unselfishness, unspotted in themselves by evil, bent upon holding the flock equally unspotted.

The giving of the pallium is of ancient date in the history of the Church. Antiquity mingles with sacred symbolism to lend solemnity to the ceremonial

witnessed this morning in St. Louis. So far back as the sixth century Pope Pelagius sent the pallium to the Archbishop of Arles in Gaul, 'that constituted as Vicar of our See, and in lieu of ourselves, you may hold the place of the First Priest in those parts of Gaul.' Gregory the Great granted the pallium to Syagrius of Autun, in Gaul, to John, Bishop of Corinth in Greece, to the Bishop of Laureancus in Pannonia, he, too, invested with the pallium St. Augustine of Canterbury in England.

Over the very cradle of the Anglo-Saxon Church hung the glory of the pallium, and with the pallium the glory of union with Peter and his successors. These the words sent with the pallium by Gregory to Augustine. 'And in regard that the new Church of the English is, through the goodness of the Lord and your labours, brought to the grace of God, we grant you the use of the pallium, so that you ordain in several places twelve Bishops who shall be subject to your jurisdiction, so that the Bishop of London shall for the future be consecrated by his own synod, and receive the honors of the pallium from the holy and apostolic See which I now serve. We give you no authority over the Bishops of Gaul; but all the Bishops of Britain we commit to your charge.' Surely the fountain-head of spiritual jurisdiction in the Church of Augustine was none other than the Pontiff of Rome.

Under Saxon rule every successor of Augustine, despite distance and hardship of travel, either sent to Rome for the pallium, or went thither to receive it. Among those going to Rome were the great saints of those centuries, Odo, Dunstan, and Elphege. 'When the Norman seized the sceptre of England there was no change in the Church of England. From the days of William to those of Mary seven and thirty Archbishops of Canterbury, successors of St. Augustine, received the pallium of Rome in token of their union with and of their submission to the Pontiff of Rome. The great Saint Anselm walked with bare feet to meet the Legate Walter, bringing to him the pallium. Unshodden, too, Thomas a Beckett went forth to salute the bearer of his pallium—so well did scholars and saints understand the meaning of the consecrated wool; so deeply did they feel in their souls that Peter spoke through the pallium, and that Christ spoke through Peter. Cranmer himself placed upon his shoulders in Westminster the pallium received from Rome and swore 'to be faithful and obedient' to the Bishop of Rome—a perjuror, it is true, in his heart, but unable as yet to break away from the traditions of ages, and unwilling as yet to defy the olden faith of the people of England. Again, Cardinal Pole wore the pallium; he, the faithful servant of Rome; but Pole dying, dark days came to England and the pallium no longer shed its effulgence over English-speaking peoples—the people of martyred Ireland excepted—until it lifted its symbolic glory over Carroll in Baltimore and over Wiseman in Westminster. The pallium is the

Banner of the Spiritual Empire

of Rome. As it enters the Cathedral of St. Louis, Catholics hail it in the fulness of your faith. Rome rises before you in its storied majesty, in its sky-born authority.

Rome, thou art the Eternal City. Eternal thy pagan poets and seers fondly believed thee to be; their dreams were not vain, though vain were the shadowy forms which beguiled them into such dreams. In their Rome they had seen the embodiment of highest human might, of highest human grandeur. Should not their Rome, they believed, mock time and the ravages of time? But nothing that is human lasts, and of olden Rome naught now remains save shattered columns and tenantless sepulchres. And yet not vain were the dreams that it was indestructible. Another—a greater Rome—was to arise on Tiber's banks—a Rome of which the Rome of pagan bards and seers was the precursor and prophet—the Rome of Peter. 'Thou art Peter,' it had been said in Galilee, 'and on this rock I will build My Church, and the gates of hell will not prevail against it.' One day this Peter walked along the Appian Way into the Rome of the Caesars.

He brought with him the new Rome, the Church built upon himself by the Eternal Christ, endowed by its Founder with its Founder's eternity. The Rome of the Caesars passed away; the Rome of Peter remains. Nineteen centuries went by—centuries of revolutions and changes, centuries of kingdoms and empires now towering in strength and power to the very skies, now 'strewing the earth with their ruins and their dusts, of men and institutions coming to-day and going at the dawn of the morrow—each of those centuries heralding its birth-morn with the message, 'Behold, I make all things new'—but, meanwhile, Rome stood, the Rome of Peter,



TALKS

(Introductory)

TO WIVES.

THE Proprietors of "TIGER TEAS" have every reason to feel gratified at the fact that, in the face of additional competition and the added number of coupon teas put on the market of late years, the steady yearly increase in the output of "TIGER" continues undiminished.

This is the most eloquent testimony that could be given of the sterling quality and constant reliability of this, the most popular New Zealand blend.

To the large number of wives throughout New Zealand who enthusiastically proclaim the virtues of the "TIGER" brand, and have used it constantly since its inception, and to that ever-increasing army of younger wives who are daily recognising that it is the standard of Tea value, we return thanks.

If you watch this space we hope to have a number of agreeable and friendly talks with you on mutually interesting topics.

THE PROPRIETORS.

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WAI-RONGOA MINERAL
WATER.

Bottled only at Springs, Wai-Rongoa.

The New Zealand Medical Journal says:

In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office.

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IN Opening a STORE for the SALE of DAIRY-FED PORK, POULTRY, &c., we hope by strict attention to business and keeping only the best possible articles to merit a share of public patronage.

It is also proposed to keep for sale COOKED POULTRY, PORK and SMALL-GOODS; to take Orders for and Prepare Cold Suppers or Luncheon Dishes Served at other Table facilities.

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HEAVIEST TURNIP (5 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast.
YELLOW GLOBE MANGELS (17 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast; 3rd Prize, grown with Belfast.
LONG RED MANGELS (15 entries)—1st Prize, grown with Belfast.
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HEAVIEST CARROT (2 entries)—1st Prize, grown with Belfast.

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Hot, Cold and Shower Baths.

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Accommodation for over 100 guests.

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

challenging the very gates of hell, victorious ever! immortal ever! The indestructibility of Rome! We bow in awe before it. It reveals the divinity to which alone indestructibility may be ascribed—the divinity which spoke in Galilee to Peter, which in fulfilment of solemn promise was with the empire built upon Peter, which with it will be 'until the consummation of the world.'

'Thy mission, Rome, is to sway with imperial rule the peoples of earth.' Such the bidding of the Mantuan poet; such too, the meaning of the commission of the Galilean Christ to Peter. Material arms, the sword and the lance—Virgil would have put into thy hands. Only the arms of truth, justice, and holiness does Christ allow; none other are worthy of thy God, worthy of the spiritual empire which is thine by His appointment. Though truth, justice, and holiness thou dost sway the nations. Great and wondrous is the sway of Rome. Great and wondrous it was yesterday; great and wondrous it is to-day. Catholic it is, this empire of Rome: it embraces all nations.

The Mightiest of Human Empires

are limited, a sea, a river, a mountain range bid them go no further. The sons and subjects of Rome are everywhere, 'across every ocean, through every continent, upon every island the standard of Rome is uplifted, beneath it souls quiver in love and devotion to Rome, separate otherwise, but united as if all were one being, when Rome edicts the law. Deep-reaching and penetrating it is as the spirit of the Almighty, this empire of Rome. It is not outward obedience, not bodily submission that Rome obtains, it is the yielding up of mind and heart. Rome tells what the faith is that was by Christ; its subjects believe. It proclaims the law of righteousness; its subjects obey in word, in act, in thought. Rome speaks, the voice of Christ is heard. Purely spiritual, purely moral is the might of the empire of Rome. Rome is the great moral power in the world, having authority solely in the name of truth and righteousness. All that conquerors and lawgivers count upon is absent from Rome; naught is there but weakness and helplessness; yet its speech reaches to the end of the earth, honored everywhere and revered as it wings itself on its way, illumining the intellect, cheering the soul, strengthening the heart, elevating the whole man to more blissful regions, making earth know that truth and righteousness are mightier than stoutest navies and most valiant armies. What is there then, in Rome that its empire be so mighty? Peter is there—Christ is there. Never in the story of Christendom was there such need as there is to-day of the mightiness of the

Moral Power of the Pontiff of Rome.

This is an age of revolutions and of upheavals in religion and in every form of thought, in civil society and in every form of public polity and public order. Men and nations are departing from old moorings, venturing upon new seas, driven from billow to billow by uncertain winds, no guiding star overhead, no haven visible beyond the maddening waters. The need supreme is a voice, proven and authorised, to ring out clear and sonorous above the roar of storm and wave—and proclaim where safety lies, whither the ship must turn its prow. The voice—the herald of salvation—is the voice of Peter, who, as the Pontiff of Rome, speaks in defence of religion and of revelation, who, as he proclaims the law of social justice and social rights; who, as he guards the family hearthstone, shields the weak, warns the oppressor, and by building up a moral conscience, fits men separately and collectively to live human lives on earth and aspire to the better life of the skies hereafter? The moral power of the Pontiff of Rome is an unspeakable blessing to all mankind. Peoples are recognising the fact, and the more the seas around them rage, the more ready will they turn toward the rock to which Christ made promise of immortality. Thy mission, Rome, is to sway with the imperial rule—the rule of truth and righteousness—the nations of the earth.

I will name the Pontiffs of to-day, Leo and Pius. The sun of Leo's day is but setting, the skies are still illumined with the brilliancy of its rays, the earth is still fragrant of the sweetness of its light. Leo's task was to startle an indifferent and forgetful world into a consciousness of the power of Rome. His grand deed of personality fitted him for the task. Eyes were at once riveted upon him, ears were at once alert to his words. He rose into highest altitudes accessible to human genius, and with him rose unto sublime mountain tops the spiritual power of Rome. All saw and heard, and all wondered. 'The humblest wage-earner and the most potent prince, the scientist and the philosopher all felt that Leo knew them and understood them, and all bowed before the majesty of his thought and word. The Vatican shone with new and brightest effulgence; the

moral power of Rome was as supreme as ever in the most glorious epoch of its story. When Leo died the world was silent in its grief and in its reverence. His task was done; the world was conscious of the greatness and the power of Rome. And now another sun sheds splendor upon the horizon—Pius is the master, the teacher. Other is the mission of Pius: it is the complement of that of Leo.

Pius is the Reformer,

the strengthener of the inner life of the Church.

The highways of the world were opened to her by Leo; her spirit must be vivified, her arms of power furnished, that she may reach triumphantly over those highways in conquest of souls. It is not that Leo did not do the work of Pius, it is not that Pius will not do the work of Leo: but Leo was eminent in one form of work, as Pius is eminent in another. The work of Leo and the work of Pius together are destined by Providence to show forth with especial effect in these modern times the fulness of the divine life of the Church, the fulness of the grandeur and the power of Rome—both men of the hour, Pontiffs of their age, both destined each in his manner by Providence to rule the Church and feed the flock in these modern times—both born to shed lustre upon the throne of Peter and prove that to-day, as in the long past, Rome obeys its commission and reigns.

To fourteen Sees in the United States the pallium has been given, and amid the princes of Judea, St. Louis is not the least; it deserves the honor, the love of Rome.

His Grace then went on to speak of the history of the archdiocese, which has been popularly acclaimed as the 'Rome of the West.' The name of St. Louis is Catholic, it was that of the valiant old Crusader who led to martyrdom the knights of France to rescue from desecration the Sepulchre of Our Lord. Among those who had ruled the See was the able and gifted Archbishop Kearick, whose works and deeds will never be forgotten. Then came the whole-hearted Archbishop Kain. St. Louis had a noble past (continued His Grace), 'may the future be nobler still. The full meaning of this morning's ceremonials is not caught up unless, seized with the spirit of Leo and of Pius, we, Bishops, priests, and laymen, swear that we shall do for God's Church the best things that it is possible for us to do. The pallium is a blessing from Rome, challenging us to the battlefield, for truth and for justice, for God and for Church.

The Twentieth Century.

The twentieth will assuredly be a wondrous century in all that human thought and human contrivance can produce. The ambition of men is aroused to the utmost, and the material world seconds their aims and efforts by new and strange thrummings, by unwonted generosity in yielding up its secrets, and harnessing its forces into the service of science and industry. The question imposes itself: Will the ambition of the soldiers of Christ be equally intense? Will the forces of supernatural truth and grace be equally tasked into the working of unwonted miracles? The revolution and no cities in the material world bring forward new and audacious problems that must be solved if Christ and His Church are to reign; will they be solved, and solved as they should be, quickly and triumphantly?

Church (Catholic, Church of America—I pray heaven for thee. I pray first that grace divine be given, without which efforts of men are vain. Unless the Lord be the watcher and the worker, in vain they spend themselves who watch and toil. I pray for a holy, a learned, an earnest clergy. The clergy, bishops, and priests, are the leaders, the guides of the army. They form and drill the soldiery; they inspire and direct movements; they hold in their hands victory or defeat. They must be holy, such as to draw down upon themselves light and blessing from above; such as to teach by example while teaching the word.

Archbishop Glennon, you are rich in talent, you are rich in goodwill and energy, you are fashioned to conquer; and youth is yours. Forward to your God-given work. Clergy and laity trust you, and pledge to you unreserved and unwavering loyalty. Forward in the might of your soul, in the might of divine grace. Great things must you do for St. Louis and for America. You will build a Cathedral for St. Louis. But remember that when your career is over the Cathedral must draw its highest and sweetest honor from this, that it is a monument to the glorious deeds done by you in the spiritual work of your episcopate—deeds done for God and for souls, for Church and for country.

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J. HUTCHISON has had an experience, extending over many years, of the trade both in Scotland and in London, where he had been in the employment of some of the largest bread-makers. The firms with whom he was connected in London were noted for the excellence of their goods, being first prize-takers at the annual exhibitions held in the great metropolis.

Customers waited on Daily.

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Importer of all kinds of Ironmongery, Glass and Chinaware
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PROPHY & CO.

Having had over 20 years' experience of the district, are in a position to give valuable information as to the Grazing and Dairying capabilities of Property in the Manawatu and surrounding districts.

INTERCOLONIAL

The Corpus Christi celebration at Manly this year was even more successful than that of 1904. No less than 25,000 were taken over by nine steamers, the large concourse of people being from all parts of Sydney and suburbs.

A movement is on foot by the Bathurst ex-students of St. Mary's College to erect a suitable memorial in the cemetery to the late venerable Mother Mary Ignatius Croke, the foundress of the Order of Mercy in the West.

Two beautiful stained glass memorial windows have recently been presented to St. George's Church, Carlton, by Messrs. George and Lancelot Ievers, in memory of their father and mother, the late Councillor William and Mary Harrison Ievers.

There was a large gathering on Sunday, June 18, at the convent schoolroom, Tumut, for the purpose of presenting the Very Rev. Father O'Dwyer, parish priest of Tumut, with a purse of sovereigns. Father O'Dwyer has been ill for a considerable time, and proposes to take a holiday trip.

Rev. W. Gannon, S.J., of Riverview College, Sydney, has left for Ireland, where he will resume his studies for the priesthood. The rev. gentleman, who has been for the past three years a Master at Riverview, previously labored in a similar capacity at Kew College, Melbourne.

His Lordship the Right Rev. Dr. Dunne, Bishop of Bathurst, is now visiting different parts of his diocese, preparatory to proceeding to Rome and Ireland early next year. The Bishop of Armidale (Right Rev. Dr. O'Connor) and the Rev. Father J. Dunne, of Campbelltown, will probably accompany his Lordship.

The Victorian Government Statist, Mr. McLean, estimates the population of the Commonwealth, on March 31, exclusive of full-blooded aborigines, at 2,101,783 males, 1,898,152 females, total, 3,999,935. He returns Victoria as containing 604,587 males, and 695,934 females (total 1,310,530), and New South Wales 776,149 males, and 689,181 females (total 1,465,330).

The business of Messrs. Meagher and Co. has been converted into a limited company. It has been registered with a capital of £50,000, and will trade as John Meagher and Co., Limited. The governing director is the Hon. John Meagher, and the directors are Messrs. P. Meagher (Temora), M. Meagher (Bathurst), J. P. Meagher (West Wyalong), and M. J. Meagher (Sydney).

The portfolios of the Commonwealth Ministry have been allotted as follows:—Premier and Minister of Internal Affairs, Mr. Deakin (Victoria); Attorney-General, Hon. J. A. Isaacs (Victoria); Customs, Sir W. J. Lyne (New South Wales); Treasurer, Sir John Forrest (Western Australia); Postmaster-General, Mr. A. Chapman (New South Wales); Defence, Senator T. Playford (South Australia); Home Affairs, Hon. L. E. Groom (Queensland); Vice-President of the Executive, Hon. T. T. Ewing (New South Wales); Honorary Minister, Senator J. H. Keating (Tasmania).

The Very Rev. Father M. J. Buckley, of Junee, celebrated his sacerdotal silver jubilee on Sunday, June 25, amidst great rejoicings on the part of people of other denominations, as well as his own people. High Mass was celebrated for the first time in St. Joseph's Church, the preacher being the Very Rev. Father M. Slattery, V.G., who represented Bishop Gallagher. The banquet was afterwards held in the schoolroom, at which Father Buckley was presented with a purse containing 150 sovereigns on behalf of the Catholics of the district and his Protestant friends.

His Grace Archbishop Murphy (saves the Hobart 'Mercury,' June 17) celebrates his 90th birthday tomorrow (Waterloo Day), and will, doubtless, receive congratulations from all parts of the world. For exactly 40 years his Grace has labored in our midst, earning here as elsewhere golden encomiums from all those with whom he has been brought in contact. It is 67 years since he entered the priesthood, and 58 since he performed the funeral obsequies of the great Liberator, Daniel O'Connell, and commenced a twenty years' mission in India, which was attended with remarkable success. It is 17 years since his Grace celebrated the golden jubilee of his priesthood, when Hobart was raised by the Pope to the dignity of an archiepiscopal See, the pallium being conferred upon him in the following year, and finally, it is nearly nine years since the fiftieth anniversary of the episcopal consecration of his Grace was celebrated in all the churches of the land. We desire to be included among those who congratulate his Grace on the attainment of his 90th year.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

July 16.—Sunday.—Fifth Sunday after Pentecost. Our Lady of Mount Carmel.

„ 17, Monday.—St. Leo IV., Pope and Confessor.

„ 18, Tuesday.—St. Camille de Lellis, Confessor.

„ 19, Wednesday.—St. Symmachus, Pope and Confessor.

„ 20, Thursday.—St. Jerome Emilian, Confessor.

„ 21, Friday.—St. Alexis, Confessor.

„ 22, Saturday.—St. Mary Magdalen, Penitent.

St. Leo IV., Pope and Confessor.

St. Leo IV. was Pope from 847 to 855. The eight years of his pontificate were employed chiefly in arming and defending the Roman State against the Saracens, over whom he gained a complete victory. He encompassed the Vatican hill with walls and towers, and founded what has been called after him the 'Leonine City.' In 850 he crowned Louis II., son of Lothaire, emperor, and appointed as King the young Alfred of England, afterwards surnamed the Great. In 850 and 852 he held Synods at Rome, at which canons were enacted enforcing ecclesiastical discipline.

St. Camille de Lellis, Confessor.

St. Camille de Lellis was a priest of the diocese of Thiene, and was the founder of the Camillians, or Fathers of Good Death, a religious Order which was approved by the Holy See in 1585. These religious take care of the sick and wounded in hospitals and on the battlefield. St. Camille died in 1614, at the age of 65 years, and was canonised by Benedict XIV.

St. Symmachus, Pope and Confessor.

St. Symmachus, who was Pope from 498 to 514, was born in Sardinia. He was the successor of Athanasius II. He zealously combated the heresies of Nestorius and Eutyches, and some writers attribute to him the introduction in the Mass of the 'Gloria in Excelsis.'

St. Jerome Emilian, Confessor.

St. Jerome Emilian belonged to a noble Venetian family. Upon the death of his father, when he was about fifteen years of age, he entered the army, to the great affliction of his mother, who soon beheld him fall into a dissolute way of life through the bad example of his companions. Having received a commission from the Venetian Senate to relieve the garrison of Castellnuovo, which was invested by a German army, Jerome succeeded in effecting an entrance to the citadel, and in repelling for some time the assaults of the enemy. Upon the fall of the castle he was seized, loaded with chains, and cast into a dark dungeon. In these straits he began to reflect with anguish on the state of his soul, and with sighs and tears acknowledged the justice of God, in thus treating him according to his merits. Suddenly a ray of hope penetrated his heart when he thought of the tender mercy of our Blessed Lady, and he made a vow on the spot, in case of his deliverance, to visit barefoot her celebrated shrine of Treviso, and there publish aloud her bounty in his regard. As soon as he completed the terms of his vow he returned to Venice, and, renouncing the honors and offices of the State, devoted himself henceforth to the service of God and the relief of the afflicted poor.

Messrs. Ashby, Bergh, and Co., Ltd., the well known and long-established firm of wholesale and retail ironmongers, High Street, Christchurch, are now showing a very large assortment of goods suitable for presents of every description, including opera and field glasses, flower stands, silver hair brushes, toilet requisites, ornaments in gold and silver, card, cigar, and dressing cases, Gladstone and other bags, etc. The stock is a very extensive one, and of a very superior kind, and well worth the inspection of visitors to, or residents of the City of the Plains.

One of the most useful things about a farm in the winter time is a handy Root Pulper and Slicer, one with a double hopper is preferable so the one side can be used for pulping and the other for slicing, with a dividing leaf that shuts off either side as desired. By means of one of these pulpers the stock can be kept in good condition throughout the cold weather. The price of a Cockshutt Double Hopper combined Pulper and Slicer is £5 10s delivered. MORROW, BASSETT, & CO., DUNEDIN...

Hancock's Imperial ALE and STOUT.

GOLD MEDAL ST. LOUIS EXHIBITION,
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ALL THE COMFORTS OF A HOME

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CONVENIENCES OF A FIRST-CLASS HOTEL.

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

MAURICE O'CONNOR

J. S. SPEIGHT & CO

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CITY BREWERY, DUNEDIN

J. M C C O R M A C K

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

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QUEENSTOWN, LAKE WAKATIPU

P. MCCARTHY - Proprietor.

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

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Best Brands of Wines, Spirits, and Beers, FIRST-CLASS SAMPLE ROOM.

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