

THIRTY-THIRD YEAR OF PUBLICATION.

VOL. XXXIII.—No. 33

DUNEDIN: THURSDAY, AUGUST 17, 1905.

PRICE 6D

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

France and England

Baron Verulam (commonly called Lord Bacon) was, like Johnson and La Rochefoucauld, somewhat sceptical on the head of personal friendships. But no age and no philosopher that we know of cherished illusions about friendships between nations. Like Sidonia in 'Coningsby,' nations have no friends. The cheap and mostly interested courtesies that pass between country and country, and the passing public opinion that holds them together with bonds of straw, are not even good counterfeits of what, in private life, would pass for friendship. That which now passes between England and France is known as an 'entente' or 'understanding,' based in the main upon commercial interests—the ruling consideration in the international politics of our day. It is a welcome change from the hot animosities that raged around the mud-walls of Fashoda and brought the two nations perilously near their hundredth bout of blood-letting. The good understanding between them has been, we hope, greatly strengthened by the grand festivities that welcomed the French fleet to British waters during the past week. Nothing like it has, we think, been witnessed in England since the Crimean War and the visit of the French Emperor and Empress to their former allies behind the white cliffs of Albion. Popular huzzas count for very little—they are like the Bagdad Khalif's favor, that showed itself on Monday in gifts of gold and costly robes of state, and turned on Tuesday to burning pitch and flaming faggots of dried bulrushes. But we hope that the present 'entente' between England and her ally of fifty years ago will make for a long peace, and for so much of good-will as nation may have for nation.

The vast tidal wave that was raised by the great eruption of Krakatoa, in the Eastern seas, in 1883, sped round the earth and rocked vessels that lay at anchor at Bordeaux and Brest and Panama. In an analogous way, the epoch-making events that have lately taken place on the face of the ocean in the Distant East have stirred the course of international politics in the West. The Anglo-French 'entente' is one of its early results. In a manner, the two Powers need each other. England has a great naval superiority. It is needed to protect her commerce and her colonies. Their warships are almost in sight of each other across a narrow channel of sea. France's navy is the second in the world. She is

greatly superior to England in military strength. Together, the two nations could probably impose peace on Europe. But a French army could never surround London; nor could a British army, without one or more Continental allies, ever circle Paris with a ring of iron, as the Germans did in 1870. It is doubtful if Mr. Atkins could even effect a hostile landing. And even if he did, he would be pounded into bonedust before he would see the spires of St. Omer or Rouen. A war nowadays between the two Powers would—even if confined to them—be a calamity of the first magnitude. Yet, only eight years ago easy-chair warriors on both sides of the Straits of Dover were busy fanning the flame of ancient national antipathies that for eight centuries have time and again found vent in blood. A dozen closed or closing sores were opened by both sets of disputants—disputes in the West Indies, fishing rights in Canada, the occupation of Egypt, and chafing spots in Tonquin, Madagascar, and the islands of the Pacific. French, like German, colonising is on a small scale as compared with that of Great Britain; but the magazine and newspaper war that circled around it in the Fashoda days was more than sufficient to revive, and in a dangerous form, the traditional jealousy of neighbors who (as a recent English writer says) 'have known each other too long and met each other too often.'

No very lasting good-will has existed between Frank and Briton since the Normans landed on the coast of Sussex in 1066. A long and ingrained hostility has separated them. Few nations have hacked and hewed each other with greater zeal. But for the past eighty years and more there has taken place between them that steady, if slow, approach towards similarity in matters of politics and social customs which furnishes one solid groundwork for the hope of a better understanding in the future. Hamerton, in one of his books, has, indeed, expressed the conviction that 'there will never be any firm friendship between England and France.' In the Sidonian sense, at least, that would be quite true. 'All I hope for,' said he, 'and all that seems to me really desirable, is simply mutual consideration. That is possible, that is attainable. In the higher minds of both countries (with a few exceptions) it exists already.' But, as is well known, no such friendly feeling towards Albion has got its grip on the mass of the people. The opposition to England is particularly keen among the convinced Republican proletariat of France. And (says Hamerton) 'it exists in degrees exactly proportioned to the degree of democratic passion in the Frenchman. When he is a mode-

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rate Republican he dislikes England moderately; a strong Republican usually hates her; and a Radical Republican detests her.' This feeling was, no doubt, fostered by the habit of tranquil insular contempt which the average Briton abroad so long manifested—and still, though in a chastened measure, manifests—for foreign peoples among whom he deigns to travel. Time and the tourist agencies will at last work the cure of this form of mental aberration—at least in so far as it affects the educated classes of both countries. For travel tends to broaden out little provincial conceptions and to teach toleration.

'And, ground in yonder social mill,
We rub each others' angles down.'

It takes time to rub down national prejudices and affections even among people of some mental training. It takes longer still to rasp the sharp, obtrusive angles off the minds of the masses. And, back of all these considerations, there lie the great commercial factors that dominate the whole Anglo-French situation. How these may shift from year to year, no man can say. But at any rate, it is well for the cause of international tranquility to have in Great Britain the guiding mind of a Koenig am Berg—of a King whose voice is for peace, and who moves and works above the mists of racial passion.

Bible-in-Schools Consistency

What worlds away the Bible-in-schools clergy are from the example of the village pastor of Auburn, who allured his little flock to brighter worlds, and led the way! Billings wrote a quaint and practical variant on Goldsmith's lines when he said: 'To bring up a child in the way he should go, travel that way yourself.' But the ease-loving clerics of the sectarianising movement are up to the eyebrows in a political campaign to force upon the shoulders of reluctant State officials the duty of bringing up the little ones in the way they should go; and, so far as the black-coated agitators are concerned, their spiritual children are serenely left, in their school-hours, to gang their ain gait, as best they may, to the portals of Paradise or the pit of Tophet. How like the heartless 'woman's-right' mother whom the dramatist flays for gadding about the country addressing political meetings, while her little ones are callously left in cold and hunger and ragged squalor and neglect within the four walls that are called, by mocking courtesy, a home!

One of their number, speaking some time ago, expressed his readiness to take the risks of 'sectarianism' that might be associated with their scheme for Protestantising the public schools of New Zealand. Well, in 1870 M. Ollivier entered 'd'un coeur léger' (with a light heart) on one of the most disastrous campaigns of history. He, too, gaily took the risks. The Bible-in-schools party go farther still. Rather than take off their coats to their own proper work, those somnolent clerics are prepared to take the certainly of greatly aggravating the present educational difficulty, of making schools, and school-committee elections, and vacant teacherships in schools, so many centres for the play of sectarian passion. They—or many of them—have raised their voices in benediction over the cheap martyrs of the 'passive resistance' movement in England; but they are determined—if they can—to inflict a real and vastly graver wrong upon their fellow-citizens of other creeds in New Zealand, by compelling Catholic, Jewish, Protestant, and other objectors, by imprisonment or fine, to pay tithes for the direct and official teaching, by State employees, of the proposed Unitarian State creed, in schools that have been built, from foundation to chimney-coping, out of the public pocket.

A Bible-in-Schools Boycott

'One man's yawning makes another man yawn.' And the solemn blessing recently given by the Bible-in-schools

leaders to the sectarian system pursued in 'the old Eastern States' of the American Union is still being echoed by sundry coy controversialists of the daily press, who conceal their identity under sundry 'noms de guerre.' They, too, raise their little paeans of praise to the 'educational peace' which is fabled to have fallen like that of Nirvana in the States where Protestant forms of prayer and a Protestant version of the Bible are taught in the public schools. The story of this mythical peace was blown to pieces by us in our issue of August 3. We merely gave some samples of the evidence in point in our possession. Among other things, we showed how flagrantly those model States justify the prediction of our Bishops, that the sectarianising scheme now before the country would inevitably lead to the general imposition of a religious test in the matter of appointments to schools.

The teaching profession in the public schools of the United States is mostly in the hands of the gentler sex. The Eastern Teachers' Agency (50 Bromfield street, Boston) was one of the many that regretfully testified to the widespread and scandalous boycott practised against Catholic teachers in those 'old Eastern States' that are now set up as shining examples for New Zealand's imitation. The Agency just referred to writes as follows to the Boston 'Republic':—

'The prejudice against Catholic young women is very marked. It is more difficult than one would believe to secure appointments for Catholic girls. Some of our brightest applicants are Catholics, yet not only can we not get them appointments, but find it impossible to obtain trials.'

A specific instance will, perhaps, best illustrate the depth and intensity of the religious intolerance in the matter of teachers' appointments that exists in the States where the project urged by our Bible-in-schools League is in full operation. The following illuminating letter is (says the Boston 'Republic') the last of three that passed between a young man, who was seeking a position as teacher, and the superintendent of a public school in a Massachusetts town:—

'Hyannis, Mass.

'Mr. Chas. H. Early,

'Dear Sir,—The chairman of our Committee has learned that you are a Roman Catholic. I write to ask if this is true. If true, I shall be obliged to withdraw my offer of a school, as the Committee in question will not acquiesce in your appointment. My position is just this. Personally I am not opposed to Catholics teaching in our schools. In fact I have two in my service. In Cotuit or Osterville a Catholic would not be acceptable to the parents or people generally. I assume that, if you are a Catholic, you would not care to teach where the people would be bitterly opposed to you. Of course, you could not find your work congenial under such circumstances, nor could you do your best work under such circumstances, nor could you do your best work under the community arrayed against you.

'Mr. Boyden thinks you are a Protestant, for I told him I could not appoint a Catholic, as the prejudice against such was so strong. You will understand that, in my appointments, I cannot ignore the wishes of the parents. For my part I do not share in such prejudices. Kindly reply before Saturday. Yours truly,

'(Signed) F. W. KINGMAN, Supt.'

Here is something for the free and independent electors of New Zealand to read, mark, and inwardly digest. A pound of experience is worth half a ton of theory. A pound of actual Bible-in-schools experience is worth half a ton of the fine-spun gossamer theories that our Bible-in-schools Executive has been spinning and setting afloat upon the breezes of New Zealand. The introduction of a Pan-denominational Protestantism into our public schools would create a hundred Rongaheres for the one that was before. Our Bishops spoke with the lessons of bitter experience before their eyes when they said: 'Religious tests for teachers and for members of School Committees are the natural and necessary corollary to the scheme that is at present before the country.'

THE FAMOUS VICTORY AT SALE PRICES Easy Terms

CARDINAL MORAN ON SOCIALISM

TRUE AND FALSE DEMOCRACY

In the course of a speech at the opening of a new college at Ashfield, his Eminence the Cardinal-Archbishop of Sydney made the following further comments on the subject of Socialism:—

Looking back upon the series of statesmen who had been Premiers in successive Governments, he thought every one of them had declared that he was carrying out the principles of genuine democracy, and he (the Cardinal) thought that genuine democracy it was that was destined to crown the great work hitherto carried on, and to lead Australia to attain its true destiny. If they asked him what he meant by genuine democracy, he replied, just precisely that genuine spirit of freedom which gave to everyone his rights, asserted the rights of every citizen, be he the highest or the humblest, and which at the same time insisted that the State should do its duty, and do it not merely to monopolists and high individuals, but to the very humblest citizens in the whole Commonwealth, and in asserting the rights of the citizens, and seeing that the State performed its duty, would endeavor to bring peace and contentment, and a certain amount of comfort, even to the humblest homes amongst our citizens. There were some States at the present day, some countries, where the great wealth of the country was concentrated in the hands of a very few, whilst at the same time a great mass of the people was overwhelmed in the depth of misery, almost on the verge of starvation. Well, he thought the

Object of True Democracy

was to remedy such matters, to try to make the wealth of the country the heritage of every family in the place, as far as anyone was entitled to it, and at the same time to bring within the reach of all those blessings which they said were the true inheritance of Christian civilisation. He thought no statesman among them, whether he called himself a Free-trader, or a Protectionist, or a Home Ruler, or whatever he was, would say that those were not genuine principles on which all our political programmes should rest. While he advocated that, he might say that he never identified himself with any political party, and he trusted he never would. And perhaps he might be permitted to add that, instead of him trending on any political ground, he feared that some politicians had been trending upon religious ground. But he did not know that he should enter into those matters except to amuse them.

He had some communication from Brisbane, from Queensland, during the past few days, and he was asked the question was it true 'that he had repeatedly declared that he had the Labour Party under his thumb. It seemed a ridiculous thing to ask such a question, and to be obliged to answer it. But he said in the fullest and amplest way that he had never used such words, and never given expression to any such sentiments. He admired the Labour Party for their energy and devotedness to Australia, just the same as he admired all the other political parties in contending who would show the best patriotism, the greatest devotedness in developing Australian interests. But, at the same time, to say that he had a party under his thumb was so supremely ridiculous that those people must have been awakened from a dream when they imagined he had given expression to such a statement. While referring to such a matter, it would seem, too, that some persons asked was it true that he was antagonistic to the Holy Father. That seemed almost more ridiculous than the preceding matter, inasmuch as he happened to have the privilege to be a privy councillor of the Holy Father. It would be strange indeed if he were antagonistic to his teachings. That reminded him of some quixotic scene that had been on the stage during the past few weeks. They knew the Cervantes' tercentenary was being celebrated with great pomp throughout Spain, and it would not do if they did not have some scenes corresponding here. Well, he thought the most quixotic scene his attention had been called to was when two redoubtable knights, in full panoply, appeared on the stage to state that it was their mission to tell the Cardinal what was the teaching of the Roman Catholic Church. It seemed that one of those knights declared that he had a special mission to say that a most useful lesson had been given by the See of Rome. Those were the words of Sancho Panza, the companion of Quixote. He did not think there was any antagonism in the lessons of the Holy Father. They were identical with

those he (the Cardinal) had given expression to. The Pope commended democracy in all its legitimate aims, but at the same time he condemned, and condemned in the fullest manner, just as every sensible man amongst us condemned, what was known as

Continental Socialism.

Continental Socialism had four distinctive branches, and the latest letter of the Holy Father to the Bishops of Italy condemned one special feature of it. I say it has four special developments. One feature was called anti-monarchical socialism, specially predominant in Italy and Germany. Its special aim was to remove all monarchical or imperial forms of government. It aimed at what they called universal republicanism. It was the dream of these men, and they called themselves Socialists—what we would call academic Socialists. They spoke of it as a matter to attain by political means, but the real agents in that anti-monarchical socialism were the secret societies in Italy and Germany, which did not hesitate to avail themselves even of the assassin's dagger to accomplish their purpose. They had seen how the King of Italy was assassinated not many years ago, and how the Empress of Austria fell a victim to the same conspiracies. That was what was known as anti-monarchical socialism. Another branch was anti-clericalism. That was especially triumphant in France at the present time. Its greatest object was to clear away the Catholic Church. They thought that, if once they removed the Catholic Church, the world would be at peace, we would have perfect order and perfect republican ideas, and society would attain its end without coming into collision, as it so often did at the present hour, with Catholic principles. In France it had been in a great measure triumphant during the past years, and it seemed bent on achieving, as far as it could, its diabolical purpose, not restricting itself to judicial or just means, but merely to accomplish its end, and banish, as far as it could, the Church from all connection with the State in that country.

The third feature of Continental Socialism was the anarchical.

The Anarchists

were not satisfied with clearing away the monarchy and the Catholic Church; their special aim was to do away with the Ten Commandments. They said if only the Ten Commandments were swept away, then matters would be very peaceful, and people would get on without much trouble here below. He was reminded of a dream that one of those leading Socialists had that was published in one of the papers many years ago. He had a vision—a dream he supposed. Probably he had taken a glass of wine before he went to bed. He dreamed that he had been summoned before the Eternal Judge, and after giving his career in life he got sentenced to go to hell. He replied at once to the Judge, 'But our Parliament has decreed there is no hell.' The Judge replied, 'You go to hell and you will find your Parliament there before you.' When he woke up he thought that was a curious thing. So it was. Men would say, 'Abolish the Ten Commandments,' but whether they were pleased or not, those were the Divine guide given to man, and no matter what man decreed those were the rules they were bound to follow in conscience, and it would be the criterion of their judgment. Besides the anarchists there was a fourth class known as communists. They would put an end to all private property, thinking it would be a great advantage to make use of everything going around, especially those who had nothing of their own, and take advantage and take hold of something that belonged to others. Their aim was to pull down every institution that Christian civilisation had built up in these past 1900 years. It was in that uniformity of ruin, that levelment of all institutions, that they would find their purpose. Well, he said when men stated that these decrees of the Holy Father condemning European Socialism referred to our Australian democracy, they did not understand what they were talking about.

There were several other decrees of the Holy Father years ago which he well remembered, although the younger people present might not. They condemned what was known as

Liberalism.

There was a great hubbub at the time. The Liberals of England protested that the condemnation was levelled at them, and the great Liberal party in Canada felt terribly annoyed. He supposed that those who called themselves Liberals in Australia would say that they also were condemned in those encyclicals. Nothing of the sort. 'It was that false liberalism which was known as Continental Liberalism. It was only another

name for irreligion and indifference to all religion. In the very same way, when the Holy See condemned Socialism it was 'Continental Socialism.' It was the four schemes he had briefly set before them. Anyone who read the Holy Father's encyclicals, especially that beautiful one of 1891 or the beautiful one just issued to the Bishops of Italy, would recognise that the Holy Father commended in the highest way legitimate democracy, and encouraged those who were engaged in the amelioration of the condition of the masses throughout the world—encouraged them to persevere in their mission and noble efforts, and gave his blessing to all who were engaged in such work. He trusted that genuine democrats in Australia, to whatever party they belonged, would continue their work, and that they would walk in the light of the beautiful encyclicals that the Holy Father had issued from time to time, and that they would find themselves strengthened, in the noble cause in which they were engaged, by the blessing which the Holy Father communicated to them. For his part he thought it was not intruding in any way on any political party to commend such genuine and legitimate development of Australian ideas. He felt sure that the different schools which they saw erected would be so many factors in bringing home to families and places those true principles, and true fruits of such genuine Christian democracy.

SLANDER ON THE ABBOTSFORD CONVENT

METHODS OF THE ORANGE LODGE

Further developments (says the Melbourne 'Advocate') have taken place in connection with the case of the girl Ella Laughton, whose declaration containing a number of charges against the Sisters of the Good Shepherd was published in the Orange journal, the 'Watchman,' by Mr. T. A. Rogers, and was witnessed by T. A. R., J.P. Our readers will remember that, in our issue of July 1, we made a complete exposure of the falsity of that declaration, and commented upon the many suspicious circumstances connected with it, notably the fact that the mysterious T. A. R., J.P., evidently desired to conceal his identity under the initials mentioned. We showed that T. A. R., the justice of the peace who signed the declaration in his magisterial capacity, and T. A. Rogers, the chief representative of the virulent Orange 'Watchman,' were identical, a connection in itself sufficiently suspicious to suggest the bogus and untruthful nature of the charges. In our issue of July 8 we gave the declarations of both parents of the girl Laughton, whom she declared to be dead, and the whole fabric of falsehood and conspiracy was completely destroyed. Up to that time, and for some weeks later, the Laughton girl was harbored by the 'good Orange sister' who, in conjunction with T. A. R., had engineered this shameful transaction. Within the past few days Laughton returned to her parents' home, and some additional particulars have been disclosed, which show how industriously the parties concerned have worked out the plot. It appears that the 'good Orange sister' who sheltered the Laughton girl, and kept her from her parents' home, is no other than a Mrs. Hickman, who made herself so conspicuous at the V.P.D.A.-cum-Orange Society meeting which took place at Collingwood on July 22, at which she put forward a number of

Slandrous Statements

against a convent, and which, we may safely affirm, are as gross a tissue of falsehoods as those which she was instrumental in having published in the 'Watchman.' It appears that the girl Laughton, after absconding from the convent, was induced to enter Mrs. Hickman's home, and that the latter piously ejaculated that 'her prayers were answered, as she had got a girl from the convent at last.' The next step was to put certain leading questions to the girl, and then to invoke the valuable aid of T. A. R., J.P. With such an experienced assistant, little difficulty would be experienced in turning out a spicy bit of 'copy' for T. A. Rogers and the readers of the 'Watchman.' On Wednesday last our representative interviewed Mrs. Laughton, who was accompanied by her daughter, at the office of a Melbourne solicitor. The girl, Ella Laughton, seemed penitent for all the annoyance she had caused her parents, and for the wrong done to the nuns at Abbotsford through her misconduct. She pleaded, in extenuation, that she was ashamed to return home after leaving the convent, and that most, if not all, the statements made by her about the nuns were suggested to her by carefully pointed

questions. She further declares that she told Mrs. Hickman the nuns never ill-treated her, but, on the contrary, were always kind to her. The following brief

Statutory Declaration

made by the girl was taken down in presence of her mother, Mrs. Goldspink, and our representative, and was declared before Mr. James Ormond, J.P.:

I, Ella Laughton, of No. 4 Tyrone street, North Melbourne, in Victoria, do solemnly and sincerely declare—(1) that the statements made by me to Mrs. Hickman about my treatment in the convent are untrue, and such statements were made by me in reply to questions put to me by the said Mrs. Hickman. (2) That I was not aware that I was making a sworn declaration when I signed the statement in the presence of Mr. Rogers, and neither he nor Mrs. Hickman explained to me that it was a sworn declaration. (3) That Mrs. Hickman, in addition to what is contained in such declaration, asked me how the nuns treated me in the convent, and did they not lock me up in a room and strap me, but I informed her that they treated me well, and gave me plenty of food, and never locked me in a room, or used the strap, and that I left because I wished to get a situation. (4) That on the day on which I went to Mrs. Hickman's house, the said Mrs. Hickman said to her husband, 'What do you think? My prayers have been answered; I have got a girl from the convent.' (5) That I have been in Hickman's employ up to the 26th July, 1905. 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 liable for wilful and corrupt perjury.

Declared at Melbourne this 2nd day of August, 1905,

ELLA LAUGHTON.

Before me,

JAMES ORMOND, J.P.

It is not improbable that further steps will be taken in this matter, for it is impossible to permit this shameless conspiracy of slander to continue without making some effort to bring the guilty parties to account. These cowardly defamers of those pious ladies who have given up their lives to the work of reclaiming the fallen and destitute creatures that abound in the city, have found, by experience, that those whom they most shamefully malign never think of defending themselves. But surely it would be a reproach to the manhood of the community if such infamies were permitted to be perpetrated with impunity. We therefore hope that the exposure of those vile conspiracies that have been made in these columns recently will rouse public opinion, and that decent people of every creed will join in denunciation of deeds that are only worthy of a band of assassins.

Another Slander.

It is only a few weeks since (continues our Melbourne contemporary) we exposed an Orange slander in reference to the Abbotsford Convent, but no sooner is one slander refuted than another one is concocted. This is the essence of Orangeism. Lies and slanders, often and well, are its mottoes. The slanderous statement, of which we now complain, was made at the meeting of the Protestant Defence Association at Collingwood, when, according to the 'Argus,' Mrs. Hickman stated that a girl, whom she would not name until a sworn declaration was obtained from her, had volunteered information conveying imputations against the manner in which a certain convent—Abbotsford—was conducted. The girl had stated to her that she had been beaten with a buckled strap, and for three days locked in a room where there was no bed, and fed on bread and water.

In a letter to the 'Argus' Mr. J. Fitzgerald called upon the officials of the V.P.D.A. to bring forward some evidence in support of the accusation, or in the interests of truth and decency withdraw it. To this the president of the association replied that the accusation was made by Mrs. Hickman at the meeting, and that the obligation of substantiating it rested with her. In a further communication Mr. Fitzgerald reminds the president of the P.D.A. that 'if there is to be no responsibility in the circumstances, any irresponsible and malicious person may speak the thing she or he will, and malign a great charitable institution without being brought to task. From the press reports of the proceedings it may be fairly inferred that the statements made had the association's encouragement and approval, as they became public through the channel of the association, and were not discountenanced by the chairman, and there is, therefore, an honorable obligation on its part either to disavow or to disprove the allegations made.'

THE POPE AND ITALIAN CATHOLICS

AN IMPORTANT DOCUMENT

Some weeks ago the cable messages announced the publication of a new Encyclical dealing with the action of Italian Catholics in the public life of the country. It is a lengthy document and is addressed in Italian to the Bishops of Italy. It indicates a turning-point in the activity of Catholics in every part of the country.

The Holy Father begins by stating that it gives him much pleasure to address words of consolation and encouragement to the faithful in Italy—all the more so because he had previously found himself compelled to condemn undisciplined tendencies which threatened to seriously damage the Catholic cause. The Pope then defines Catholic action as the effort to renew all things in Christ, to promote Christian culture, and to fight anti-Christian civilisation by all legitimate means. Thus understood, Catholic action is, he says, peculiarly the affair of the Catholic laity. This help the Church has at all times accepted from her children, but in different forms, according to the needs of the times. Not everything that was useful in other times is useful and opportune to-day. The Church has clearly shown during long centuries and in all cases a wonderful capacity for adapting itself to changing circumstances. His Holiness then sets forth the conditions which must be fulfilled in order that Catholic action may really be effective.

Above all things, men expect from a Catholic character and manly virtue. Next the works to which Catholics devote themselves must correspond with the requirements of society to-day, must be so adapted to promote the

Moral and Material Interests

of the people and the proletariat that they will be readily understood and welcomed, whilst at the same time the zeal of the leaders is stimulated through the excellent fruits to be secured. The difficult problems of modern life demand prompt and sure social solution, and Catholics must find out what the solution is and make it operative with the aid of an energetic, tactful, intelligent, well-organised propaganda directly calculated to meet opposition. The most earnest demand of Leo XIII. in the Encyclical "Rerum Novarum" was the practical solution of the social question on the ground of Christian principles. For this object there must be perfect unity amongst Catholics. Here the Pope recommends the German Catholic Volksverein, or People's Association, and the Unione delle Opere Economiche. Catholic action must be made effective by all those practical means which the advance of sociology, experience and the conditions of social and public life suggest.

The civil rights which the present Constitution of the State give to all, Catholics as well as others, must be preserved. Those rights are of different kinds. They even raise the question of taking a direct share in the political life of the country by means of representation in Parliament. Weighty reasons dissuade his Holiness from abandoning the rules laid down by his predecessors, Pius IX. and Leo XIII., of blessed memory, by which the participation of Catholics in

The Parliamentary Elections

is forbidden in Italy. But other equally weighty reasons concerned with the highest interests of society, which must be safeguarded at any cost, may bring it about that in special cases the rules referred to will be dispensed with, especially when Catholics are convinced that such a dispensation is absolutely necessary for the salvation of souls and the highest interests of the Church.

His Holiness then advises the Catholics to prepare themselves for public life and form electoral associations and other organisations having for their aim the welfare of the people. He recommends the holding of meetings, and declares that in the work that is to be done, whilst due freedom is to be allowed, the advice and leadership of the Bishops is necessary. As to the priests, they must be above parties, and must be careful not to compromise their person and dignity. They are therefore to take no part in the political and social organisations except after mature reflection and with the assent of their Bishops.

The Benicia Disc Plough is made to meet all conditions and all circumstances, and in actual experience we are able to demonstrate that the draught is much less than the ordinary plough, a 3 Disc being lighter than the double furrow mouldboard plough. Turning an extra furrow every round makes a big difference even in a day's work, not to mention leaving a good seed bed.—MORROW, BASSETT, & CO., Dunedin....

Home Rule Demonstration in Sydney

As we were briefly informed by cable message at the time, a great mass meeting, to bid farewell to Mr. W. K. Redmond, M.P., and to inaugurate the Home Rule Tribute from Australia, was held in the Town Hall, Sydney, on Friday evening, July 28. The Town Hall, which can accommodate between five and six thousand persons, was crowded shortly after seven o'clock, although the meeting was announced for eight. Not to disappoint the late arrivals an overflow meeting was held in the extensive basement of the hall, which was presided over by Archbishop Kelly, and was addressed by Mr. Redmond, Sir William Manning, and others.

At a few minutes to eight (says the 'Freeman's Journal') His Eminence the Cardinal, Mr. Redmond, M.P., Archbishop Kelly, and others appeared on the platform, and were accorded a rousing welcome. Scarcely was his Eminence seated with Mr. Redmond on his right, than the tall figure of Mr. Andrew Mack strode briskly to the front of the stage. The house rose to him as one man and cheered. They cheered an Irish cheer that shook the building. Bowing towards the chair, Mr. Mack acknowledged the welcome with a sweep of his right arm, and as soon as the last echo of the plaudits had died away, his voice burst forth into the strains of 'The minstrel boy.'

Lieutenant-Colonel Frechill, one of the hon. secretaries of the Home Rule Tribute, read an apology for absence from Mr. Allen Taylor, Lord Mayor of Sydney, who had promised to preside. A serious business matter had unexpectedly called Mr. Taylor out of town for some days. He expressed his deep regrets at being unable to take the chair and hoped the committee would not be inconvenienced. The duties of chairman, in consequence, fell upon his Eminence Cardinal Moran. Some time was swallowed in reading subscriptions, and the speechmaking was prolonged until past eleven o'clock.

Correspondence.

The correspondence was of interest. There was a letter from Colonel J. H. P. Murray, Chief Judicial Officer of British New Guinea. He enclosed £5. The next letter was from the Hon. J. A. Toke, Auckland, enclosing a subscription. 'It is worth reading, every word of it,' declared the hon. secretary, when he came to a letter from the corresponding secretary of the Hibernian A. C. Benefit Society (Mr. J. L. Sutton). It enclosed £100 as a first instalment from the Hibernians of Victoria. The Hon. A. J. Thynne, M.L.C., wrote from Brisbane that Queensland would do her full share towards the Tribute. Senator Keating was unable to come from Melbourne because the Senate business detained him. Dr. O'Donnell wrote for the United Irish League of Melbourne. There was a tremendous outburst of applause as the apology of Mr. J. C. Watson, M.H.R., leader of the Federal Labor Party, was read. The accomplishment of Home Rule would, he said, greatly assist the harmonious consolidation of the Empire. His Lordship Dr. Gallagher, Bishop of Goulburn, wrote a cordial letter of encouragement to the old cause. Mr. Octavius C. Beale, President of the Combined Australian Chambers of Manufactures, wrote upholding the principle of Home Rule for Ireland and Scotland as the best means of restoring the people to the land and reviving the manufacturing prosperity of the towns. The Bishop of Maitland (Dr. Murray) wrote that he could not understand how any Australian would deny to Ireland the right of Home Rule. Bishop Delany said there were very few Australians who were not in entire sympathy with Home Rule. Bishop O'Connor (Armidale) regretted his inability to be present. He gladly urged the indisputable right of Ireland to self-government, and enclosed £10.

The Speeches.

The opening words of his Eminence lifted the Irish question above the level of party politics or sectional contention. He pointed to the words of the greatest statesman of the Victorian era in support of the restoration of self-government to Ireland, of which she was robbed by a corrupt and unrepresentative legislature which formed a Union based upon crime. He showed that the deeds forming part of the price by which that corrupt Union was purchased were still preserved in the archives of the land. These deeds which gave landed title to the traitors are still preserved, the equivalent of the Judas silver. They are part of the enormous price paid for the majority that carried the Union in the corrupt Irish Parliament which was not a Parliament in any representative sense, seeing that no Catholic could enter it, nor many incorruptible Protestants for that matter. In beautiful language his Eminence set forth the undying attachment of Erin to her lost liberty.

The address of Mr. W. H. K. Redmond was a masterpiece of advocacy of the cause of Ireland. In words that would carry conviction to the most sceptical or indifferent he brushed aside the stock arguments against an Irish Parliament, and made the well-worn Tory platitudes look pretty cheap when he had done with them. With sweeping logic he brushed aside the cobwebs of misunderstanding and misconception which have long clung to the mouldering halls of musty Conservatism. He demolished bogey after bogey—the disruption of the Empire bogey, the "Rome Rule" bogey, and all the other ancient gags that have been utilised to prop the rotten cause of bureaucratic mis-government in Ireland. And withal he held his audience in rapt attention, and roused them to enthusiasm as point after point was driven home. In his second address, acknowledging the vote accorded him, Mr. Redmond swept his audience off their feet with the fire of his eloquence. Altogether he excelled himself. Nor was his speech devoid of raciness. Here and there he gave a touch of Irish politics that appealed to the fighting blood. An encounter with an Orange drumming party in Fermanagh was entertaining. He satirised the lip-loyalists who are always threatening the throne and dragging the King's name into party politics.

The speeches of the Hon. John Hughes, M.L.C., and Dr. Warren seemed to compass the hall, and were particularly in excellent accord with the spirit and sentiment of his Eminence and Mr. Redmond. And his Lordship Coadjutor-Bishop Dwyer made a speech which set a good example for brevity, and was otherwise admirable as coming from an Australian born.

At the close of his principal speech, Mr. Redmond was called to address the overflow meeting in the lower hall. Meanwhile Col. Frechill kept announcing the donations while the collectors got to work among the audience. Sums ranging from £100 to five shillings were read out. At the overflow meeting, which opened at 8.30, his Grace the Coadjutor-Archbishop of Sydney (Most Rev. Dr. Kelly) presided. Besides Mr. Redmond, the speakers were Sir William Manning, Hon. John Hughes, M.L.C., Vice-President of the Executive Council, and the Hon. John Meagher, M.L.C.

At the conclusion of Mr. Redmond's speech Mr. John Hughes, M.L.C., Vice-President of the Executive Council, moved the following resolution:—

'That this meeting of citizens of Sydney, in the Commonwealth of Australia, in the interests of the Empire, affirms the desirability of the recognition of the right of Ireland to self-government as enjoyed by the States of the Commonwealth of Australia, the Dominion of Canada, and the province of New Zealand, and pledges itself to support the Federal Home Rule Tribute movement inaugurated by his Eminence Cardinal Moran at a public meeting on March 17, 1905, in aid of the aspirations of the people of Ireland and the National Irish members of the House of Commons under the leadership of Mr. J. E. Redmond, M.P.; and further pledges the people assembled to support by every means the petition to the people of Great Britain, in Parliament assembled, to grant to Ireland that measure—self-government—which has been so conspicuously successful in Australia; and desires that the foregoing be expressed by a resolution of the Parliament of this Commonwealth, and transmitted to the Imperial Parliament.'

Mr. Frank M'Donnell, M.L.A., seconded the motion, which was supported by the Right Rev. Dr. Dwyer, Coadjutor-Bishop of Maitland, and carried amid cheers.

Mr. John Meagher, M.L.C., moved a vote of thanks to Mr. Redmond.

Dr. Warren seconded, and Dr. M'Carthy supported, the vote, which was heartily accorded.

Mr. Redmond briefly responded, and proposed a vote of thanks to Cardinal Moran, which was supported by Mr. O'Sullivan, and briefly acknowledged by the Cardinal.

'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 colds and influenza rage,
They add to life a dismal page,
They make us all look twice our age—
And scatter death around.

'Tis then we find a friend so sure,
In WILLIAM WOODS' GREAT PEPPERMINT CURE.
Which, always certain, always pure,
Will save us many a pound.—O.

FREE RAILWAY PASSES

CHILDREN ATTENDING CATHOLIC SCHOOLS

In the House of Representatives on Wednesday (says the 'New Zealand Times') the Government replied to a question by Mr. Fisher, asking whether the attention of the Minister for Railways had been drawn to the following resolution passed by the Council of Churches:—'It is reported that the children of certain Roman Catholic residents in a suburb of one of our cities are carried to school by the Government railway free of charge, whereas the children of Protestants have to pay their way.'

The Minister for Railways addressed the question to the general manager, and received a reply from his department stating that the practice was one which had been followed by the Railway Department for the past nineteen years. The privilege granted to the Catholic children in this respect is, moreover, extended to the children of members of the community who are of Protestant persuasion in cases where they desire to send their children to private instead of to State schools. When the regulation governing the issue of free school tickets was first gazetted it applied only to the children up to fifteen years of age who attended the State schools for primary education, and those members of the community who desired to send their children to private schools for primary education had to pay the ordinary school fee of 10s per quarter for the tickets necessary to enable the children to travel by train.

After explaining very minutely the alterations in the regulations which had been gazetted from time to time, the general manager pointed out that it would appear that the Rev. Mr. Blamires (who brought the matter up at the meeting of the Council of Churches) had endeavored to show that a differentiation was being made in favor of Roman Catholic children. Such a conclusion was incorrect and opposed to facts, which could have been ascertained by the most casual inquiry. The facilities which are granted to the children of Catholic parents in respect to primary education are governed by the regulations, which are applied impartially to the children of all members of the community. To show the absurdity of the contention that Catholic children are being favored in respect to the regulations, he had taken out the number of free school tickets issued by the Railway Department for the year ending March 31, 1905. The particulars showed:—

To children attending Government schools for primary education	4562
To children attending Government schools for secondary education	4449
To pupils attending manual and technical instruction	1100
To pupils attending private schools for primary education (other than Catholic)	100
To pupils attending Catholic schools for primary education	2056

It was stated, in conclusion, by the General Manager that the existing regulation governing the issue of free school tickets to the children of all members of the community had been in operation since 1889, and it was interpreted in its broadest sense by the Railway Department alone. The children of every member of the community are given all the benefits they are entitled to under the regulation without respect to their denomination.

Messrs. Callan and Gallaway, solicitors, Dunedin, have trust money to lend in large or small sums, for long or short periods. The firm's clients do not insist upon borrowers effecting insurances in any particular office.

The Westport Coal Company, Rattray street, Dunedin, notifies that the well known Coalbrookdale Coal can be procured from all coal merchants at a moderate rate, considering its undoubted superiority....

Messrs. Herbert, Haynes, and Co., drapers, etc., Dunedin, are now making their first show of spring novelties, procured from the leading fashion centres in Great Britain and the Continent....

Mr. E. O'Connor, proprietor of the Catholic Book Depot, Christchurch, notifies our readers that he keeps a full stock of 'The Illustrated Catholic Readers' always on hand. These readers are copiously illustrated, elegantly and substantially bound, and carefully graded to suit the New Zealand National Education Code....

Heads of families in Timaru will be interested to know that Messrs. T. McWhirter and Sons, proprietors of the Zealandia Butchery, are determined to maintain the prestige of their well known business by supplying only the very choicest meat and small goods. A trial will convince anyone of the superiority of the firm's goods....

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Pianos, Organs,

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Musical Instruments

Of the Highest Grade at the LOWEST POSSIBLE PRICES.
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Tombstone etc., made to order. Any
design.

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and prove money can be
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CIATION; free in every respect, and we promise that we will, single handed, try and
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TRUST, SO STRONG, until your bill is passed. Kindly advise your members to instruct
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VIRTUE

Northern Milling Co., Auckland.

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interim."

R. J. SEDDON.

2nd September, 1904.

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a pure cocoa with a delicious natural
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Irish News

CORK—No Dissension

Mr. H. A. Hinkson, the husband of Katherine Tynan, in a letter to the 'Pall Mall Gazette,' points out that the return of Mr. Roche for Cork shows no dissension in Ireland with regard to the Home Rule demand—'If Mr. Roche had differed in essentials from Mr. Redmond he would not now be member for Cork.'

DERRY—Religion of Magistrates

The Chief Secretary for Ireland, in replying to a question in the House of Commons recently, admitted that there was not a single Catholic justice of the peace in Limavady, the present bench consisting of six Episcopalians, four Presbyterians, and one Methodist.

Death of a Priest

On June 29 the death occurred at the parochial house, Coleraine, after a lengthened illness, of Rev. John Carroll, St. Malachy's, Coleraine. The rev. gentleman had been about 28 years parish priest of Coleraine, and three years ago he celebrated his silver jubilee.

DUBLIN—The Lord Lieutenant

Lord Dudley, addressing a public meeting recently in England, said that though he must soon relinquish the Viceroyalty of Ireland, they must not understand he wished to sever his connection with the Irish people. He sincerely hoped that when his tenure of office was ended he might still be permitted to associate himself with those who were striving and hoping for the advancement of Ireland.

The Recorder's Court

Sir Frederick Falkiner, Recorder of Dublin for the last 30 years, has retired from the Bench. The vacancy thus created has been filled by the appointment of Mr. Thomas O'Shaughnessy, K.C.

University Scholarships

His Grace the Archbishop of Dublin has given to the press the names of the gentlemen who have been selected for the administration of the University Scholarship Fund, established by the Bishops at their recent meeting in Maynooth. The following have kindly consented to act as members of the committee: The Right Hon. the Lord Mayor of Dublin; Mr. Michael F. Fox, M.D.; the Very Rev. William Delany, S.J., LL.D., President University College, Dublin; Mr. John Dillon, M.P.; his Honor Judge Drummond, K.C.; Sir Thomas H. G. Esmonde, Bart., M.P., Chairman General Council of the County Councils of Ireland; Mr. John McNeill, Vice-President Gaelic League; the Right Rev. Mgr. Molloy, D.D., D.Sc., Rector Catholic University of Ireland; the Very Rev. Andrew Murphy, President St. Munchin's College, Limerick, Hon. Secretary of Catholic Headmasters, Ireland; Mr. Patrick J. O'Neill, J.P., Chairman Dublin County Council; Mr. Laurence A. Waldron, M.P.

Clonliffe College

The annual distribution of prizes at Holy Cross College, Clonliffe, took place in the early part of July, and the number of students who were successful in the examinations for degrees at the Royal University shows that the college maintains a very high place among the educational institutions of Ireland. It is worthy of note that his Lordship Bishop Verdon was for many years rector of the college. In the entrance examinations in connection with the Royal University Mr. Laurence Kelly, a student of the College, took first honors in English and second in Latin. Fifteen passed in the various sections of the M.A. degree, including Messrs. Denis O'Keeffe and Michael Toher, who passed the final examination.

Religion and Education

At Blanchardstown, County Dublin, on the last Sunday in June, his Grace the Archbishop presided at a meeting of parishioners convened by the Rev. S. Fennelly, P.P., with the object of raising funds for the parochial and educational requirements of the parish. Since his promotion to the pastorship of the district, some few years ago, Father Fennelly has spent £520 in improving the schools and repairing the parish church. £320 of that has been subscribed in penny-a-week collections, leaving £200 still due. In addition to this, £380, which was borrowed some years ago at four per cent. to build a parochial residence, remains unpaid. This latter sum the Most Rev. Dr. Walsh generously undertook to pay, and appealed to the parishioners to enable Father Fennelly to go on with the erection of new schools and other much-needed works. His Grace's appeal met with a generous response, £695 being subscribed on the spot. According to a high official, 'they can

find money for everything but education.' It would be only a simple act of justice for the author of the charge to withdraw it in the most unqualified manner.

GALWAY—A Praiseworthy Undertaking

An influential meeting of the people of Galway was held recently in the Town Hall, with the object of devising means to establish in the different towns of the county restaurants for the humbler classes, in which they may obtain non-alcoholic refreshments instead of intoxicating drinks.

KERRY—Sale of Estates

The majority of the tenants on the Collic-Sandes estate, Brosna, have accepted the Congested District Board's terms of 18½ years' purchase of the tenants paid up to September, 1904; and 19½ years' to those owing not more than one year's rent, September, 1904; and tenants with over one year's arrears to buy at 19½ years' purchase, all other arrears wiped out. The tenants on the Barker estate, Brosna, have offered to buy at 20 years' purchase of non-judicial rents. The landlord has accepted this offer.

Local Manufactures

The Thrale Feis, which was opened on June 22 by Mr. Thomas O'Donnell, M.P., proved a great success; the various exhibits of Irish manufacture were much admired by all who attended the fete.

KILKENNY—The Woollen Industry

At the first meeting of the Kilkenny Woollen Mills Company Captain the Hon. Otway Cuffe presided, and there was a good attendance of shareholders. From the report submitted by the directors it appeared that over £11,000 capital had been subscribed, and the shareholders numbered nearly 500. Contracts had been entered into for the construction of turbines, waterways, etc., and very satisfactory progress was being made.

Presentation to Archbishop O'Reilly

Nothing (says the 'Freeman's Journal') could be more characteristic of the better side of Irish life than the scene that was enacted on Saturday evening, June 25, in the Town Hall of Kilkenny, when, at a specially convened meeting of the Kilkenny Corporation, the Most Rev. Dr. O'Reilly, Archbishop of Adelaide, was presented with the freedom of his native city. The Mayor presided on the occasion, and the members of the Corporation were almost all present. Dr. O'Reilly's reply was extremely interesting. He pointed out that the Catholics of Australia were liberal to an extent Irish Catholics had no idea of. In Ireland itself he had noticed considerable improvements—the people were now better housed than they were forty years ago. Dr. O'Reilly pointed out that when the young Irishman goes to Australia he finds himself a citizen of a free State, and develops accordingly. He showed, however, that the condition of the Catholics of Ireland was very different from the condition of the Catholics in Australia. Here, he said, you have one-fifth of the population, the Protestant minority, ruling the majority, with the assistance of the British Parliament. So far as Trinity College is concerned, Dr. O'Reilly regards it as 'a scandal and a disgrace to the civilisation of the nineteenth century.' It would not, he declared, be tolerated for a moment in Australia. 'It would not be borne with for five minutes in the several Parliaments of Australia, and in the central one for the whole continent it would be swept out during the very first session, if the conditions were anything like what they are in Ireland.'

LIMERICK—The Franciscan Order

Rev. Thomas Moloney, O.S.F., Guardian, Franciscan Church, Limerick, has been transferred to Waterford. He will be succeeded by Rev. Father Slattery, O.S.F., late of the Australian mission.

A Protest

Speaking at the distribution of prizes at St. Philomena's Academy, Limerick, the Most Rev. Dr. O'Dwyer said: 'The Bishops have determined, with the aid of their people, to establish a number of scholarships for Catholic students who desire to follow a course of University studies. We have taken that step mainly as a protest against the unworthy means by which Trinity College seems to have entered on a new era of proselytism.'

A Bogus Outrage

Towards the end of June there was a tremendous sensation at Dublin Castle. The telegraph wires announced the commission of a terrible crime: The Knight of Glin had been fired at in the precincts of his own town of Glin. Here at last was a real, a true, a genuine, a fearful outrage, the telegraph wires rang with queries and despatches, and the Castle lawyers plunged deep into Coercion Acts and proclamations. It need not

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be said that police inquiries were at once addressed to the supposed victim, the Knight of Glin. He was profoundly amused. A sportsman, a man of high respectability, was out rabbit shooting, and fired at and shot a rabbit. He was a little too near the road and a few grains of small shot whistled unpleasantly near the car on which the Knight was driving. There were apologies from the sportsman, and the genial Geraldine drove on to Glin Castle in his usual very excellent health and spirits. And thus dissolved into smoke the latest Dublin Castle bogus outrage!

MAYO—Croagh Patrick Oratory

Archbishop Healy stated at a meeting of the Catholic Truth Society in Dublin that the oratory erected on the summit of Croagh Patrick would be dedicated to St. Patrick on the last Sunday of July.

TYRONE—A Serious Fire

A disastrous fire occurred on June 22 at Omagh, County Tyrone, a whole street of valuable property being completely destroyed. The damage was estimated at about £20,000.

WATERFORD—No Work for the Judge

The Waterford Summer Quarter Sessions, which opened before his Honor Judge Fitzgerald, possessed no feature of public interest save the fact that not a single case of crime came before the court.

WEXFORD—Death

A well known and highly respected Catholic layman passed away a few weeks ago in the person of Mr. Laurence Boggan, of Monroe, Enniscorthy. Deceased was a greatly esteemed personal friend of the editor of this paper, and his loss will be severely felt by a wide circle of friends.

GENERAL

The Language Movement

During the last twelve months £20,000 have been collected in the United Kingdom for the purpose of reviving the Irish language.

Block in the Land Court

Applications amounting to over £20,000,000 sterling have been received under the Land Act of 1903. As the Treasury have decided to allot only £5,000,000 annually, there is a block in the Land Court, and the Act may turn out a failure.

Irish Education

Sir Antony MacDonnell, in the course of a speech delivered at the annual dinner of old students of the Queen's Colleges, in the Holborn Restaurant, said with reference to the criticisms to which he had been subjected recently, that he was perfectly content to await events and to be judged by those to whom he was known. He looked forward with perfect confidence to the time when, instead of having to face opposition, he would find support. The question of Irish education was not one of party politics. It should be regarded, without religious or sectarian bias, for it and the prosperity of Ireland depended not on any religious party, but on freedom of thought and the unity of the whole nation.

Economy in the Public Service

The Judicature and Development Grant (Ireland) Bill provides for the reduction of the salary of the Lord Chancellor of Ireland from £8000 to £6000 on the occurrence of the next vacancy in the office, and for the reduction of King's Bench Judges in Ireland from ten to eight by not filling an existing and the next future vacancy. The money thus saved, with other savings, is to be devoted to the Irish Development Grant.

The Parliamentary Fund

Our Home exchanges report the receipt by Mr. John Redmond, M.P., on behalf of the Irish Parliamentary Fund, of a cheque for five hundred guineas from the Irish Nationalists of Kalgoorlie, Australia.

CARRARA PAINT.

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People We Hear About

The Duchess of Norfolk has given birth to a daughter.

The Rev. Henry Denifle, O.P., who died at Munich recently while on his way to Oxford to receive an honorary degree, was the greatest living authority on mediæval history, and had been for over twenty years attached to the Vatican Archives.

As a little illustration of the universality of the Church, the 'Sacred Heart Review' notes the wide separation of an Irish Catholic family, the Kennellys of North Kerry. Of two brothers, one is a missionary in China, the other a parish priest in South Australia; and two sisters are members of the Order of Mercy in California.

Captain Travers H. Falkiner, of the Connaught Rangers, rode with the unemployed from Leicester to London. Falkiner is the son of the ex-Recorder of Dublin, who gained the blue ribbon of the Northern Circuit of Ireland. Captain Falkiner addressed the Leicestersmen in Trafalgar Square, and promised £1000 to their funds.

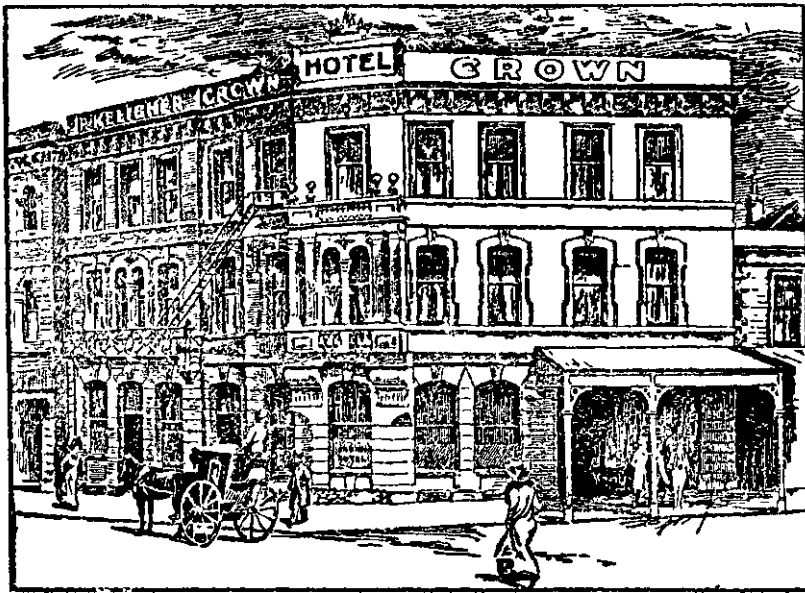
The death is announced from Scranton, Pennsylvania, of Mrs. Mary Padden, a sister of Michael Davitt. Mrs. Padden was widowed many years ago, and although left in anything but affluent circumstances, she would accept no aid from anybody, but by her own efforts determined to maintain her family. She did so successfully, leaving them all in comfortable, well-to-do circumstances.

His Eminence Cardinal Gibbons, of Baltimore, celebrated his 71st birthday on July 23. He was born in Baltimore of Irish parents, and educated in Ireland. He was ordained priest 44 years ago, consecrated Bishop in 1868, appointed Archbishop of Baltimore ten years later, and received the red hat in the same year.

The death of Lord Massereene in London the other day will recall the fact that he was the lineal descendant of Mr. John Foster (Lord Oriel), the last Speaker of the Irish House of Commons. The mace of that assembly, which Mr. Foster, as its Speaker on the extinction of the Irish Parliament, refused to deliver except to the authority—the Irish House of Commons—from whom he had received it, is preserved as a precious heirloom in Antrim Castle, the country seat of Lord Massereene, who was the holder of Mr. Foster's coronet and peerage.

Dr. Thomas Addis Emmet was honored on his 77th birthday (says the 'Irish American' of June 3) at a dinner given at Delmonico's by his medical friends. About 125 guests were present. Dr. Emmet was escorted to the dinner by Archbishop Farley, who pronounced the blessing and also made a brief speech. Dr. E. C. Dudley, of Chicago, made the address of introduction. Others who spoke were Dr. W. M. Polk, Dr. W. H. Baker, of Boston; Dr. S. C. Gordon, of Portland, Me.; Dr. George T. Harrison, and Dr. F. J. Quinlan. In his remarks Archbishop Farley said: 'I never felt more of a layman than I do at this dinner given to the eminent physician, Dr. Emmet. Honor is due to him who stands at the head of the medical profession. What he has achieved in literature, medicine, and surgery is more than sufficient for any one man. He has lifted up for himself a monument for work that will stand long when he is in his grave.'

The inquiry into the methods of the War Office has again brought the name of General Sir William Butler into prominence. The 'Westminster' printed the other day some interesting details of the career of this remarkable Irish Catholic soldier—Sir William is one of many Irishmen, as his speech readily betrays, who have risen to fame in the ranks of the British Army. But his chances in this respect looked slender enough at one time. These were the days of purchase, and the £1500 needed to get him his company was hopelessly beyond his resources. A bright idea occurred to him, however, and on the inspiration thereof he cabled to Wolseley, then in command of the Red River Expedition: 'Please remember me,' followed up by his wife by the first Canadian boat, and by the sheerest good luck obtained the appointment coveted. His wife has a personality scarcely less distinguished. Sir William had caught malaria in one of his campaigns—As he lay recovering from the fever in Netley Hospital he heard wonderful accounts of a picture named 'The Roll Call,' by a certain Miss Elizabeth Thompson, which was drawing all London to Burlington House, and when later, on his first day in London, he went to see it, his eagerness to know the painter was irresistible. Miss Thompson became the lion of the London season, the Duchess of St. Albans introduced the soldier to the artist, and three years after they were man and wife.



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

Oats.—Consignments have been light during the week, and prices remain firm. Quotations: Choice seed, 2s to 2s 3d; good do, 1s 10d to 2s; prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 8d to 1s 8½d; good to best feed, 1s 8d to 1s 8½d.

Wheat.—The milling demand has slackened, and second quality milling can only be sold as fowl wheat. Quotations: Seed lines, 3s 3d to 3s 6d; Prime milling, 3s 2d to 3s 2½d; medium do and best whole fowl wheat, 2s 11d to 3s; broken and damaged, 2s 6d to 2s 9d per bushel.

Potatoes.—Are in short supply, and prices show an advance of about 30s. Derwents, none forward; white sorts, £9 10s to £9 15s per ton.

Chaff.—Prime samples are in good demand, and are readily disposed of, but medium has not the same attention. Choice oat sheaf £3 7s 6d to £3 10s; good to prime, £3 to £3 5s; medium, £2 12s 6d to £2 17s 6d; light and inferior, £2 5s to £2 10s per ton.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a representative catalogue to a good attendance of buyers, who competed well for the various lots on offer. Values ruled as under:—

Oats.—The quantity of oats coming forward during the past week has scarcely been sufficient to fill local requirements, and consequently very little shipping has been done. Values remain firm at about late rates, but very little business is passing. There is good demand for prime seed, while suitable milling lines also meet with ready sale. Quotations: Choice seed, 2s to 2s 3d; good do, 1s 10d to 2s; prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 8d to 1s 8½d; inferior to medium, 1s 5d to 1s 7d per bushel (sacks extra).

Wheat.—The demand for prime milling wheat has slackened considerably, and it is difficult to make sales at prices lately ruling. There is no sale for second quality wheat as milling, and this can only be disposed of as fowl wheat. Quotations: Seed lines, 3s 3d to 3s 6d; prime milling, 3s 2d to 3s 2½d; medium milling and best whole fowl wheat, 2s 11d to 3s; broken and damaged, 2s 6d to 2s 9d per bushel (sacks extra).

Potatoes.—At Monday's sales potatoes were in very short supply, and those on offer sold at prices which show an advance of about 30s per ton. There were no Derwents forward, while white potatoes sold at £9 10s to £9 15s per ton (sacks in), according to quality.

Chaff.—Prime oat sheaf has been in steady demand during the past week, and all consignments have been readily cleared on arrival. Medium quality is not inquired for, and is slow of sale at late quotations. Quotations: Choice oat sheaf, £3 7s 6d to £3 10s; good to prime, £3 to £3 5s; medium, £2 12s 6d to £2 17s 6d; light and inferior, £2 5s to £2 10s per ton (bags extra).

WOOL.

Rabbitskins.—We offered a large catalogue at our sale on Tuesday to the usual buyers, competition being good and prices well maintained. Winters (mixed) brought up to 19½d, winter does 20½d, and blacks 34d.

Sheepskins.—We submitted a large catalogue on Tuesday to a full attendance of buyers, and prices were again very high, being quite up to last week's. We recommend consignments at present, and are confident that returns would give great satisfaction.

Hides.—We submitted a catalogue of 287 at our sale on Thursday last, and had a satisfactory sale, prices being a shade better than those ruling at the previous sale. We obtained up to 6½d for ox, and up to 4½d for cow hides.

Tallow and Fat.—There is no change to report in this market, all coming forward being readily disposed of at the following prices: Best rendered tallow, 18s to 20s per cwt.; medium to good, 15s to 17s 6d per cwt.; inferior tallow, 12s to 13s 6d per cwt.; best caul fat, 14s to 15s; rough fat, 12s to 14s per cwt.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson, and Co., report as follows:—

There was only a moderate number of horses forward for Saturday's sale. The supply of sound, fresh young horses, both draught and light, falls far short of the demand, and good sorts of both kinds meet a ready sale at quotations. The following include a few of our transactions on Saturday: Bay gelding, four years, at £48; grey gelding, six years, at £43; bay gelding, seven years, at £40; bay gelding, seven years, at £36; bay spring-cart mare, at £26; chestnut buggy mare, at £24; and several aged and inferior light harness sorts at up to £15. We quote: Superior young draft geldings at from £50 to £55; extra good, do, (prize horses), £56 to £65; superior young draught mares, £60 to £75; medium draught mares and geldings, £30 to £45; aged do, £17 to £30; up-standing carriage horses, £25 to £35; well-matched carriage pairs, £80 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.

Late Burnside Stock Report

Per favor Messrs. Donald Reid and Co.

Fat Cattle.—162 head yarded, only two pens of these being good prime quality, the majority consisting of light to good bullocks, with a pen or two of good heifers. Prices were more than equal to those ruling last week. Best bullocks, £9 10s to £10 5s; medium to good, £8 to £9; light, £5 10s to £7 15s; best cows and heifers, £6 15s to £8; medium to good, £5 5s to £6 10s; light, £4 5s to £5.

Sheep.—Of the 1568 penned the most were good to prime wethers, only two or three pens of ewes being forward. Prices were fully equal to late rates. Extra prime wethers sold up to 29s; prime, 24s to 26s; medium to good, 22s 6d to 23s 6d; light, 20s to 21s 9d; best ewes, 20s to 21s 9d; others, 17s to 19s.

Pigs.—117 yarded, about half of which were suckers and slips, the balance being porkers, with a few pens of baconers. Prices for all sorts, with the exception of bacon pigs which were easier, were fully equal to last week's rates. Suckers, 8s to 13s; slips, 14s to 18s; stores, 19s to 23s; porkers, 21s to 30s; light baconers, 33s to 36s; heavy do, 38s to 43s; choppers, up to 50s.

Cambridge

(From an occasional correspondent.)

At St. Peter's Church, Cambridge, on Sunday evening, August 6, after devotions, the members of the choir and other friends of the organist (Miss A. Plescher) remained for the purpose of offering a slight tribute for the services rendered by her during the past three years. Rev. Father Darby, on behalf of the donors, presented Miss Plescher with a gold bangle, and said he was pleased to see the spirit that had led the choir and others to show such well-deserved esteem. The recipient (who was more than surprised), through the choir-master (Mr. Vandyke), expressed her sincere appreciation of the gift, and assured each one that she would ever remember the kindly feelings shown towards her.

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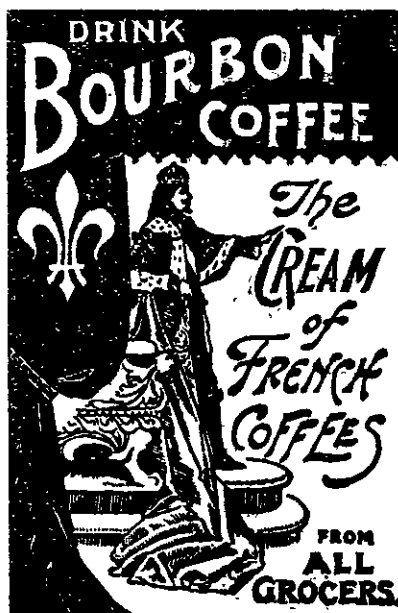
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WEDDING BELLS

O'SULLIVAN-DOLAN

A quiet wedding (writes a correspondent) was celebrated at the Catholic church, Rakaia, on August 1, by the Very Rev. Dean O'Donnell, the contracting parties being Miss Lizzie Dolan, second daughter of the late Daniel Dolan, of Kyle, Rakaia, and Mr. Denis O'Sullivan, of Rosevill, Timaru. The bride was given away by her brother, and looked very pretty in a charming gown of blue crepe de chene, with hat to match. She was attended by Miss Frost (niece of the bridegroom). Mr. Eugene O'Sullivan (brother of the bridegroom), acted as best man. The bridegroom's present to the bride was a beautiful diamond brooch, and to the bridesmaid a gold bangle, while the bride's present to the bridegroom was a diamond ring. After the ceremony the wedding party was entertained at the residence of Mr. and Mrs. A. A. Craighead at a wedding breakfast, Mrs. A. Craighead being sister of the bridegroom. The toast of the newly-married couple was proposed by the Very Rev. Dean O'Donnell, who referred to the many good qualities of both, and wished them long life and happiness. Mr. and Mrs. O'Sullivan left by the afternoon's train en route for Auckland, where the honeymoon is being spent, taking with them the best wishes of their many friends.

OBITUARY

MRS. F. S. MURCHISON, WAIKAIA.

It is with sincere regret (writes a correspondent) that I have to record the death of Mrs. Murchison, wife of Mr. F. S. Murchison, Waikaia, which took place at Invercargill on August 8. Mrs. Murchison was the youngest daughter of the late Mr. Angus Macdonell, Glengarry, Invernesshire, and was born 54 years ago. During the last 25 years she had lived at Waikaia, where she was highly respected. About a month ago she went to Invercargill for medical treatment, and during her illness was attended by the Very Rev. Dean Burke and Rev. Father Lynch, from whom she received the last rites of the Church. The body of the deceased was brought to Waikaia for interment, and at St. Aidan's Church a Requiem Mass for the repose of the soul of the deceased was celebrated by the Rev. Father Keenan, who also officiated at the grave. The funeral cortege was one of the largest ever seen in the district. The deceased leaves a husband, five sons, three daughters, and three brothers—Messrs. Ewen Macdonell (Napier), and Alexander and Archibald Macdonell (Waikaia)—to mourn her loss.—R.I.P.

There was an excellent attendance (writes our Hokitika correspondent, under date August 2) at the meeting of the Catholic Literary and Debating Society last evening, the president, Mr. Sellers, sen., being in the chair. A very interesting debate took place on the question, 'Should preference be given married men as against single in the selection of men for Public Works by the Government?' Mr. A. Stapleton led for the affirmative, while Mr. Jas. Toomey supported the negative side. After a very keen discussion a vote was taken, with the result that the negative side won by a narrow majority.

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Prospectuses on application to the Director.

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EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. State 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.

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DEATH

MURCHISON.—Of your charity pray for the soul of Annie Macdoneil, wife of Finlay Stanislaus Murchison, Waikata, who died at Invercargill on August 8, 1905, fortified by the rites of the Church.—R.I.P.



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

LEO. XIII. to the N.Z. TABLET

THURSDAY, AUGUST 17, 1905.

THEOLOGICAL NICKNAMES



HISTORY of nicknames would fill a void in the curiosities of literature. The subject offers a promising field for book-wormish students of what is termed the philosophy of history; for, until the contrary is proved, we will stoutly maintain against all comers that there is as much of national character and of local manners and feeling locked up in the nicknames of an age or

people as there is in its proverbs. Coarse nicknames are the shadows cast by coarse manners. They abound most in the lower depths of society—even among the wealthy lower orders—just as sediment falls to the bottom of a water-tank. Even the clarified 'upper circles' (so-called) are never quite free from them. Beau Brummel had his. So has Chauncey Depew. So have we all. Zimmerman was wrong when he made the broad statement that nicknames stick for ever. Very clever ones do. But the mass of nicknames, like the mass of men, are not clever. They come and go and alter their style and cut as fashions do. Take one class only—ecclesiastical nicknames. Dip into Luther's 'Table-talk' (unexpurgated German edition, if your stomach is strong), and into the long procession of publications issued by the Parker Society—there are over forty of these on our shelves—and then say, if you can, that the fierce temper and the coarse-grained manners and morals of the Reformation period did not find fitting expression in the vile and indecent terms which were then flung at the Pope and the Church of Rome, even from the sanctified heights of the pulpit. Manners have altered mightily during the last two generations. Ecclesiastical nicknames have altered with them. Men who wear clean linen would not nowadays use some of the fierce terms that were so gaily flung at the Catholic Church by learned divines three centuries ago. Many of those old-time terms of theological slang have long been obsolete in the English tongue. Others are fast becoming so; they survive nowadays chiefly in the peculiar dialect affected by organisations like the Orange Society.

Among the last-mentioned class of survivals, that are rapidly becoming obsolescent, and are already obsolete in good society, are the terms 'Papist,' 'Popery,' 'Romanist,' and 'Romish.' These are mere brute-force epithets—ecclesiastical nulla-nullas, so to speak. Such verbal bludgeons are, happily, very rarely used

nowadays by Protestants of education and refinement. From such we are entitled to better courtesy. In a recent issue of the Presbyterian-Methodist-Congregationalist organ of New Zealand the use of the nicknames 'Papist,' 'Popish,' 'Popery,' and 'Romish' was painful and frequent and free. It was a departure from that journal's better traditions; for the offensiveness of these terms is written large over their history and application down to the present hour. The term 'Papist' was, it is supposed, an invention of that master-coiner of fierce epithets, Dr. Martin Luther. Many years ago we pointed out that it was intended and used as an offensive nickname. As such it was, in 1559, expressly forbidden by the fiftieth Injunction of Queen Elizabeth as one of the 'slandorous words and railings whereby charity, the knot of all Christian society, is loosed.' The Queen (says the Injunction) 'wills and straitly commands all manner of her subjects . . . not to use in despite or rebuke of any person these convicious words, Papist or Papistical heretic, or any such-like words of reproach.' The words 'Papist,' 'Popish,' 'Popery,' 'Romish' are peppered like London soot-spots or 'blacks' all over the savage penal codes of William III., Anne, and the Georges, with every accompaniment of biting epithet which could enhance their intended offensiveness. They were flung out of the statute-book on the repeal of the penal laws. During the greater part of that long period they had all the sanction that custom, law, the pulpit, and the press could give them. Yet Catholics have ever regarded them as terms of studied offence, or as marks of ill-breeding. Among Protestant divines who have learned the lessons of history and of travel, they are to-day as obsolete as Walton's 'papistical' and Whitgift's 'papistry,' 'Romery,' etc. Those who nowadays cling to those ill-mannered old nicknames pin upon themselves thereby a social label which would be a social libel upon a man of cultivated intellect and refined manners in our day.

But it is not necessary to delve into history in order to satisfy one's self as to the offensive nature of the epithets to which reference is here made. An Irish writer in the 'Contemporary Review' for August, 1896, points to the well known current fact that the word 'Papist' is the most opprobrious epithet in the vocabulary of an Orangeman, and that it is used only when the deadliest insult is intended. This old nickname of the penal code is naturally a precious verbal heirloom to an association whose 'accredited organ' editorially laments the passing of the Catholic Emancipation Act as 'a fatal error.' The veriest schoolboy, by dipping into the pages of good dictionaries—which faithfully reflect the usage of our day—would readily ascertain the offensiveness of the terms of which we complain. The great 'Encyclopaedic Dictionary,' for instance (vol. V, part I, p. 374), says that the term 'Papist' 'is designed to be contemptuous.' Webster's 'International Dictionary' (ed. 1894) describes it as 'an offensive designation applied to Roman Catholics by their opponents.' 'Stormonths Dictionary' (9th ed.) and others that we have consulted are, on this point, in full agreement with their more voluminous rivals. They all testify, with equal unanimity, as to the opprobrious character of the epithets 'Popery,' 'Popish,' and 'Romish.' We have merely used the dictionaries that happened to be nearest to our hand. The same tale is told by every standard lexicon that deals with what we may term the social aspect of the words in question.

In this connection, we may state that such corresponding terms as exist in French ('papiste,' 'papisme'), and in Italian and Spanish ('papista,' 'papismo') are likewise used in a contemptuous and offensive sense, and by a certain class of Protestants only. As regards the theological barbarism, 'Romish,' we commend to our Presbyterian-Methodist-Congregational contemporary the following words from the 'Westminster Review' of (we think) March, 1895: 'Why will Protestant divines in-

sist on using the silly word "Romish"? It is neither English nor polite; it is merely a specimen of ecclesiastical slang, and why should not theologians, as well as ordinary men, write good English? We rather think that a good deal of this theological slang arose, and still endures, because it is far easier to make faces at opponents and to pelt them with nicknames than to squarely meet and refute their arguments. As for our Church, its name is Catholic. We know no nobler or better. And we desire no other.

Notes

Register!

We strongly urge all Catholics of both sexes who are entitled to vote at the forthcoming Parliamentary elections to have their names entered without delay upon the electoral rolls. This is all the more necessary, in view of the eager and organised efforts that are being made to Protestantise the public schools and compel Catholic and other objectors to contribute towards the expenses of the process or go to gaol. Sundry platform and pulpit addresses of various Bible-in-schools advocates, certain avowals made in the course of newspaper controversies, and a recent vehement attack on 'Papists' and 'Popery' in the chief organ of the party in the religious press, all tend to show that, in New Zealand as in Victoria, many of the clerics of the sectarianising movement will do what lies in their power to decide some of the issues of the next general elections by an appeal to religious prejudice and rancor. We may deal with this evil and significant phase of the Bible-in-schools campaign at a later period, when our columns are less crowded.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 12.

The various schools of the parish will be examined by the State inspectors during the month.

His Lordship Bishop Lenihan is at present on a visit to Wellington, and is the guest of the rector of St. Patrick's College.

The many friends of Mr. J. Eccleton, of the teaching staff of St. Patrick's College, will regret to hear of the sudden death of his mother at her home in Waipawa on Thursday. The deepest sympathy will be felt for the bereaved family, who are well-known in many parts of the Colony.—R.I.P.

References of a very complimentary nature by qualified men have been made concerning the new organ at the Sacred Heart Basilica. There seems no doubt that our Thorndon friends have the very best instrument in the city. It is quite likely that a public recital will be given early in September next.

On Thursday evening St. Patrick's Hall was well filled, when the members of the Catholic Club entertained the members of St. Patrick's College Old Boys' Association. A euchre and billiard tournament was arranged, and each was won by the Catholic Club. Songs and recitations added to the general enjoyment. The musical accompaniments to the various items were played by Mr. C. McDonald.

The Executive of the Catholic Young Men's Club has decided to arrange a series of lectures to be given in the club rooms, Boulcott street. The first of these will be given on Thursday next by Mr. E. J. Fitzgibbon. The subject of the lecture is the 'Life and Work of Daniel, O'Connell.' The lecture is open to members and the general public, and admission in each case will be free.

Mr. John Deehan, formerly of Westland, and latterly resident in Wellington, died in the district hospital here on Wednesday night. He was a native of King's County, Ireland, and came to the colonies at the time of the Bendigo rush. He worked at Charleston for some years, and then settled in Reefton,

where he lived until six years ago. Since then he has lived in Wellington with his daughter, Mrs. Devory. Deceased was eighty years of age.—R.I.P.

The funeral of Mr. B. Sullivan, son of Mr. William Sullivan, of Cardale street, Wellington South, took place on Sunday last, and was largely attended. The remains were first taken to St. Anne's Church, where a touching address was delivered by the Rev. Father Ainsworth. The body was interred in the old Catholic cemetery in Mount street, the Rev. Father Barclay officiating at the graveside. The deceased was in the service of the Postal Department at the time of his death. The bereaved ones have the sympathy of a large circle of friends.—R.I.P.

The members of the Catholic Young Men's Tennis Club are to be heartily congratulated on the success of their first social, which took place in the Alexandra Hall on Wednesday evening. There was a large attendance, and the affair was voted by all as being most enjoyable. The arrangements were of a highly satisfactory nature, and were made by a committee consisting of Misses Meston, Williams, Sullivan, and Messrs. Searle, Moran, Mullins. The duties of secretary were efficiently discharged by Mr. M. F. O'Connor.

The Rev. Father Ainsworth, the popular parish priest of Wellington South, will shortly leave on holiday for Sydney. The Rev. Father has been very unwell for some considerable time, and his medical advisers have ordered a complete change and rest. The parishioners and general public join in hoping that Father Ainsworth will return to their midst in the full enjoyment of his previous good health. During his absence it is probable that the Rev. Father Moloney will carry out the duties of the parish.

The medal for oratory, presented by Lord Plunket for competition among members of the Victoria College Debating Society, is a silver one, bearing on the obverse side the Plunket arms and on the reverse side a wreath of oak. The rules governing the competition have been framed on lines similar to those governing the medal for oratory at Trinity College, Dublin. The winner will be selected by the popular vote of the students. The competition for this year's medal will take place on the 6th of September next. Each speaker will have ten minutes, and may choose for his subject the life of any man or woman of history.

Nelson

(From an occasional correspondent.)

August 10.

Last Sunday being the feast of the Transfiguration of Our Lord, a procession of the Blessed Sacrament took place in the evening.

The Technical School, which has been in course of construction for some time past, is now completed, and will be ready for use in a few weeks.

Yesterday Mr. O'Brien, of the West Coast, presented to the church a very nice picture of Our Lady of Perpetual Succor.

The usual fortnightly meeting of the Children of Mary took place last Sunday, and was well attended. The Rev. Father O'Dwyer, who presided, spoke in high terms of the good which these meetings did, and urged all to attend regularly.

The Sisters of Our Lady of Missions contemplate holding a bazaar early next year. They have already engaged the services of Signor Borzoni. Everyone should assist, as the proceeds go to defray the cost of an additional building at the girls' orphanage.

The Marlborough football team has been here for a few days. They drove out to the Stoke Orphanage last Sunday afternoon, and were met by the Rev. Father G. Mahony, who kindly threw the building open for their inspection and provided afternoon tea.

On Monday evening a social was given by the junior Catholic choir, and was largely attended, Rev. Father Clancy presiding. The programme was an excellent one and reflected much credit on the Sisters and Miss Duff, who trained the children. After the concert Father Clancy thanked all those who had assisted.

DIOCESE OF DUNEDIN

His Lordship Bishop Verdon, assisted by the Very Rev. Father O'Neill, administered the Sacrament of Confirmation in St. Virgilius's Church, Balclutha, on Sunday.

The month's mind for the repose of the soul of the late Very Rev. Father Sheehan will take place in St. Joseph's Cathedral on Tuesday next, August 22, at 9 a.m.

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On Thursday evening of last week the members of the choir of St. Patrick's Basilica, South Dunedin, made a presentation to their late pastor, Rev. Father Coffey, Administrator of St. Joseph's Cathedral. The presentation was made by Mr. E. Eagar, who referred in eulogistic terms to the work done by Father Coffey. Mr. J. P. Matheson also spoke a few words, and Father Coffey suitably replied.

The Port Chalmers Catholic schools were examined on Thursday by the Government Inspector, whose report thereon was very satisfactory, the answering of the pupils on several subjects being described as 'excellent,' whilst many were recorded as 'very good.' The educational work done in the school is highly appreciated not alone by Catholics but also by persons of every creed in the town, whilst the children have a well-deserved reputation for their excellent manners.

The Christian Brothers' Defence Cadets paraded on last Thursday evening for inspection by Captain Hughes, inspecting officer from Wellington. The uniforms and accoutrements were closely inspected, and Captain Hughes expressed himself pleased with the general appearance of the corps. The corps was then put through various movements by its captain, and the section commanders were also told off to handle their respective sections in the open. At the conclusion the inspecting officer complimented the members on the progress made, and hoped, later in the year, to see them at skirmishing practice on the neighboring hills. The parade state was: 1 captain, 1 lieutenant, 1 color-sergeant, 3 sergeants, 4 corporals, 43 cadets; total, 53.

On Sunday at the nine and eleven o'clock Masses at St. Joseph's Cathedral the Rev. Father Coffey, Adm., spoke of the work which was being done by the parish societies—especially the St. Joseph's Men's Club—and recommended them to the more generous support of the congregation than has been the case in the past. The Men's Club was doing excellent work, and was capable of incalculable good, if it were accorded the support that it deserved. He counselled parents to make the homes pleasant, and if possible to provide recreation for their children, such as music, for after all the home was the best training place for young people. If, however, young men were not content to stay in their own homes in the evenings the next best place was the club, which offered many attractions that would keep them off the streets, and for this reason should have not alone the support of all young men but also of the heads of families.

The Lawrence correspondent of the Dunedin 'Evening Star' of last Tuesday writes as follows: A case possessing features of more than local interest cropped up at the S.M. Court here yesterday. The Very Rev. Mgr. O'Leary was sued by the Borough of Lawrence for the recovery of £4 odd for rates due on the R.C. presbytery. Mr. Poppelwell (of Gore), who defended, contended (1) that under the Rating Act, 1894, the building was exempt, because it was used by the Very Rev. Mgr. O'Leary in his capacity as head of St. Patrick's School; (2) that he was not the owner of the property on which the rates were claimed; and (3) that it had not been proved that he was the occupier by virtue of a tenancy which was for not less than six months (vide clause 2, sub-section 1, of the Rating Act, 1894). A lengthy legal argument followed, after which the magistrate consulted the borough, with £1 1s costs, ruling that he was with defendant on the second and third points, and with plaintiff on the first point.

The Sacred Heart Schoolroom, North East Valley, was well filled on Tuesday evening on the occasion of a concert in aid of the school funds. A somewhat lengthy programme was gone through with commendable despatch, and the various items were given in a manner which evoked the hearty applause of the audience. Songs were contributed by Mrs. Lemon, Misses K. Carter, C. Finnerty, Wood, M. Bernech, and Messrs. Oliver, Flynn, and Olsen; a humorous duet was given by Miss K. Johnston and Mr. T. J. Anthony, a comic song by Mr. Duff, pianoforte solos by Miss M. Bernech and Miss McTigue, a cornet solo by Mr. W. Wood, a clarinet solo by Mr. J. Wood, recitations by Messrs. R. Burke and H. Hangerford, an Irish jig by Miss P. Higgins, and an Irish jig and hornpipe by two small performers who were designated on the programme as 'The fairies.' A small but efficient orchestra contributed three items. The accompaniments were played by Miss McTigue, Messrs. Lemon and Hilliker. Before the final item Rev. Father Coffey, Adm., on behalf of the organisers of the concert, thanked the performers for the very enjoyable entertainment provided, and the audience for their attendance. A good deal of credit for the success achieved was due to the work of the energetic secretary, Mr. J. M. Casey, who left nothing undone to bring about that result.

The following clerical changes in the diocese of Dunedin take effect this week: Rev. Father Howard from Port Chalmers to the Administratorship of South Dunedin; Rev. Father Hearn from Gore to the pastoral charge of Port Chalmers; Rev. Father O'Neill (Invercargill) replaces Rev. Father Hearn as assistant priest in Gore.

Impromptu speeches formed the programme at the meeting of St. Joseph's Men's Club on Friday evening. Prior to the opening of the meeting Mr. Deehan, vice-president of the club, extended a very hearty welcome to Rev. Father Coffey, Adm., and expressed the pleasure which the club members had felt when they learned that such a zealous supporter of young men's clubs had been appointed administrator. Mr. P. Hally also spoke eulogistically of Father Coffey's enthusiasm in club matters, and felt convinced that his abilities would do much to further the club on its present road to success. Father Coffey, in replying, thanked Mr. Deehan and the members for their very hearty welcome, and hoped that he might, in his connection with the club, merit the very high compliments that had been paid to him. His work as administrator must necessarily take up a large amount of his time, but, after that work, he considered the club his next care, and he would make it his duty to spare no pains in working for its advancement. With the assistance of the members he was convinced they would continue to advance as rapidly in the future as they had in the past. At the conclusion of the meeting Father Coffey expressed his pleasure at the facility with which the speakers treated their subjects at a moment's notice. He gave some useful hints on speaking. Mr. P. Hally also gave some good advice, and recounted some amusing stories of his early efforts as a speaker.

DIOCES OF CHRISTCHURCH

(From our own correspondent.)

August 14.

The Sisters of Nazareth are at present in retreat, which is being conducted by the Very Rev. Father Le Menant des Chesnais, V.G.

The feast day of the Rev. Mother Mary St. Philomena, Mother Prioress of the Sisters of Our Lady of the Missions, was celebrated in the Sacred Heart Convent on last Friday.

During the hearing of offences against the by-laws in the local Court last week, a witness in reply to counsel's query, "You were riding on the footpath?" replied, "I never rode on the footpath in my life, nor do I intend to."

Playing in the public schools' senior football competition on Wednesday, the Marist Brothers' boys met and defeated the boys of the West Christchurch School in the South Park by 40 points to nil. For the winners, Mason and Dwyer potted a goal each, and tries were scored by Edmunds (4), Mason (1), Woodham (1), Moran (1), and Birmingham (1), two of which were converted by Edmunds, one by Poff, and one by Mason. The Marist Brothers' School has now secured the senior flag, its boys having won all their matches, and placing to their credit 167 points, there being none against.

Members of the Catholic Club, who recently appeared in a character social among themselves, repeated the performance last Tuesday on an extended scale. The hall was filled to overflowing by a delighted audience, with whom the comical 'get-up' and eccentricities of the performers found great favor. The programme consisted of twenty-two items, and concluded with a musical sketch, 'The Blind Beggars.' All taking part did their best to entertain, and were most successful. Mr. H. Rossiter was musical director, and also worked hard at the preliminary arrangements and rehearsals.

Temuka

(From our own correspondent.)

August 14.

As there is only one priest in the Temuka parish at the present time, there will be but one Mass at Pleasant Point on next Sunday. It will be celebrated at eight o'clock.

A commencement has at last been made with the re-building of the long-promised station in this town. It will occupy a site a little north of the present one, and bids fair to become quite an ornament to Temuka.

Word was received here on Saturday to the effect that Very Rev. Dean Binsfeld would not be able to come to Temuka, as at first intended; and further that Ven. Archdeacon Devoy would arrive on Saturday week for the purpose of assisting, for some time, in the work of the parish.

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Mr. P. Sullivan, late of Timaru, and well known in connection with matters Hibernian, is at present residing in Temuka, and is endeavoring to form a branch of the Society here.

Arrangements are now well in hand in connection with the band contest to be held in Temuka during the second week in October. So far eight bands have entered, and over 80 entries have been received for the solos and quartettes.

After second Mass on Sunday last a meeting of the parishioners of Pleasant Point was held, and it was unanimously decided that steps should be taken immediately to raise funds for the erection of a Catholic school in the district. Already there are about thirty Catholic children attending the public schools in the locality, so it will be seen that there is necessity for a school.

The usual weekly meeting of the Catholic Young Men's Club was held on Tuesday evening. There was an exceptionally large attendance. One new member was elected and one candidate proposed. After the transaction of the business the members were entertained at a capital spread by an anonymous friend, who was heartily thanked for his kindness. Several members of the club contributed various items for the amusement and entertainment of the rest, amongst whom were Messrs. Z. Beri, M. Moriarty, J. Reilly, C. Spillane, J. McAuliffe, and J. Moriarty.

Greymouth

(From our own correspondent.)

August 10.

The addition of the tower and spire to St. Patrick's Church, Greymouth, is now approaching completion. The massive brickwork of the tower and porch gives a most imposing appearance to the solid structure, one of the few brick buildings on the Coast. The graceful spire in woodwork is to be slated, and already lifts itself in admirable proportions. As the church itself is on an elevation, the cross will stand high over everything else in the town. From the open sea it will be a conspicuous object.

About fifty members attended the St. Columba Club's usual weekly meeting on Monday night. For a vacancy on the committee there were three nominations. The ballot resulted in favor of Mr. T. Ryan. During the evening the club's orchestra played two overtures. Songs were given by Messrs. Fraser, F. McCarthy, T. O'Doherty, R. Phillips, and M. Phillips, instrumental items by Messrs. F. McCarthy, R. Phillips, and Master Peterson, recitations by Messrs. J. McGrath, P. Smyth, Snow, and Fraser.

A euchre and ping-pong tournament was held in the St. Columba Club rooms last Thursday evening between the members of St. Columba and Trinity Clubs. After refreshments had been partaken of several musical items were rendered, including songs by Messrs. Fraser, Doo-gan, Cocks, and G. Sweetman, instrumental selections by Messrs. R. Phillips and W. Geoghegan, and a recitation by Mr. P. Smyth, all of which were greatly appreciated. Before breaking up, Mr. G. W. Sampson (president of the Trinity Club) returned thanks for the hospitality extended to them, and wished the club every success.

It is with extreme regret I have to record the death of one of the pioneers of the Coast, in the person of Mr. Michael Ward, of Nelson Creek, which took place at his brother's residence, Bondigo (Victoria), on July 20. Deceased left here about three months ago to visit his relatives in Victoria. The late Mr. Ward was well known and highly respected throughout the Grey Valley, and his death will be sincerely mourned by his many friends. The deceased was a practical Catholic and an enthusiastic Irishman, and his kind actions will long be remembered on the Coast. The deceased was a native of County Clare, Ireland, and was 67 years of age.—R.I.P.

DIOCESE OF AUCKLAND

(From our own correspondent.)

August 10.

The parochial school at Onehunga has been taken over by the Sisters of Mercy.

Rev. Father O'Connor has improved in health, and has left the Mater Misericordiae Hospital. He is now at Parnell.

The entertainment tendered to the Sisters of the Mission by the Minstrel Troupe of the H.M.S. 'Phoebe' at Panmure realised £17.

His Lordship the Bishop left for Wellington yesterday, and will be away till the 27th. He returns via the East Coast, making a short stay at Gisborne, where the Redemptorists are giving a mission.

Mr. R. H. Pope, Government Inspector of Orphanages, has visited our Industrial Schools, and expressed himself thoroughly well pleased with their working and condition.

Exposition of the Blessed Sacrament took place at St. Patrick's after the 11 o'clock Mass last Sunday, and continued until Vespers. Rev. Father Cahill preached, after which the usual procession took place.

A body of sailors from H.M.S. 'Challenger' received Holy Communion at the 9 o'clock Mass at St. Patrick's on Sunday, and were afterwards entertained at breakfast in St. Patrick's Hall by the Bishop and Rev. Father Holbrook.

Rev. Father Meagher was farewelled at Devonport last evening at St. Leo's Academy, and Rev. Father Furlong, the new parish priest, was heartily welcomed. Father Meagher was the recipient of a purse of sovereigns from the parishioners, the presentation being made by Mr. Mulholland.

By the 'Moana' from Sydney last Monday en route to catch the White Star liner 'Persic' for Home, Messrs Carran, of Auckland City; Foy, Thames; and Keran, Onehunga, left to continue their studies for the priesthood at Thurles College. The two first-named were for some time at Holy Cross College, Mosgiel, and Mr. Keran was a student at the Sacred Heart College, Auckland.

Last evening the annual social in aid of St. Patrick's Building Fund was held in the Federal Hall, which was tastefully decorated. The committee comprised Mesdames Swann, Tobin, Foley, Kearns, Middleton, and Misses Rist, Donovan, McDermott, McAuley, Stitt and Mahoney. Mrs. Leonards as hon. secretary worked well. Rev. Fathers Holbrook and Cahill attended in the early portion of the evening.

The feast of St. Ignatius, the feast day of the Superior of the Sisters of Mercy in Auckland, was celebrated on July 31 at St. Mary's Convent, Ponsonby. The pupils of the high school gave a musical evening in honor of the event on the previous Saturday, to which the parents of the pupils were invited. On Monday morning Mass was celebrated in the convent chapel, during which Dr. Egan, O.S.B., as representative of his Lordship Dr. Lenihan, received the vows of Miss Mary McKendry, of Braxton, Australia, who took the religious name of Sister Mary Gonzales. In the afternoon the ceremony of reception took place, when the Bishop presided, and gave the white veil to the following young ladies:—Miss Linda Kauter (Braxton), in religion Sister Mary Nolaseo; Miss Kate Defahunty (Maitland), Sister M. Barbara; Miss Annie Myall (Maitland), Sister M. Bonaventure, and Miss Veronica Myall, Sister M. Calixtus.

Mr. W. Redmond, M.P. for East Clare, accompanied by Mrs. Redmond, has come and gone. It was by the merest chance that it was discovered that he was coming over from Sydney in the 'Ventura.' Though the notice was short a large gathering of Irishmen and women assembled and gave him an enthusiastic reception. The first to greet him was a fellow-Wexford man, in the person of the Rev. Father Holbrook, the members of whose family are well known to Mr. Redmond. At the Bishop's palace another Wexford priest greeted him in Rev. Father Furlong, whose relatives were also acquainted with the member for East Clare. The Bishop presented Mrs. Redmond with his photograph and autograph, and some very choice specimens of Kauri gum. With the Bishop's palace, particularly the handsome little chapel and the charming view from the tower, Mr. and Mrs. Redmond expressed unbounded delight. Those who were privileged to listen Mr. Redmond's two addresses on the upper deck of the 'Ventura,' particularly the first one, will not soon forget them. The fluency, eloquence, and above all the deep earnestness and feeling he threw into every word aroused the patriotism of everyone within earshot. His tribute to the Hibernian Society was beyond praise. Owing to the delay of the 'Ventura' by boisterous weather, she arrived at the wharf at 1.30 p.m., instead of 8 a.m. as usual. The best was done under the circumstances, and from the Bishop downwards Mr. and Mrs. Redmond were made to feel that their presence in Auckland was heartily welcomed and highly appreciated.

The correspondent who supplied us with the particulars of the obituary notice of the late Mr. A. Kerr, Dacre, inadvertently stated that Mrs. Condon, Wyndham, was his sister, whereas it should have been Mrs. P. O'Neill.

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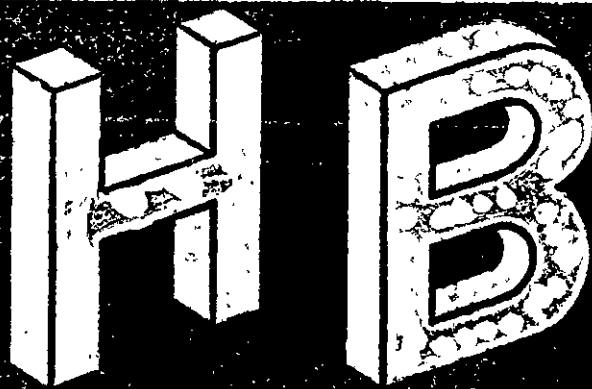
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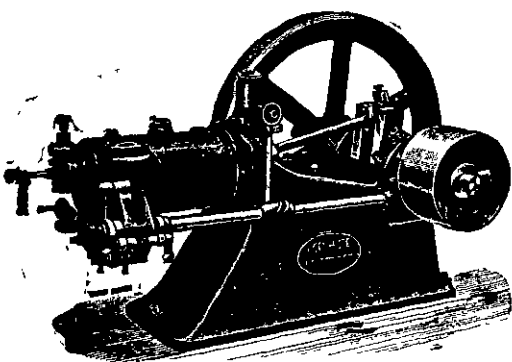


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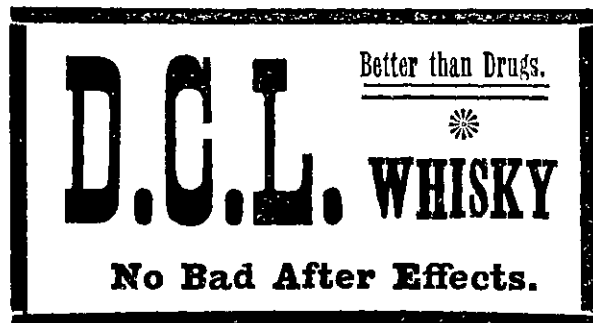
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The Storyteller

MY LADY HOPE

He was a great and mighty monarch. His subjects numbered millions, and his palace was the most magnificent since the time of Solomon the splendid. Daily he walked through stately corridors, where the floors were of beaten gold, lined on either side with courtiers clad in velvet and silken trappings, who prostrated themselves, faces to the earth, at his approach. His robe was of royal purple and rich ermine; his jewelled crown glistened above his brow, and when he waved his sceptre, so great was he and so mighty that even his counsellors trembled.

Yet he was the wisest and most peaceful king the world had ever known. He would have men at his feet because he was their sovereign—but only to raise them, to place them at his royal side, to rejoice with them, to sorrow with them, to counsel and advise them.

He was the conqueror of the world. Not by fear, for he abhorred it; not by trickery nor artifice, since before being a king he was an upright and an honorable man. But by the law of love—the universal love—the law God-given, God-imposed, nations from near and from far came to him, each after the other, yielding homage, for never, in the history of the universe, had there been united in one mortal so many graces of presence and of mind. Majestic in his power, lovable in his personality. His words were hung with wisdom as the vines bend under the burden of fruition. And the people hearkened. When he spoke his phrases were taken up and whispered from one listening courtier to the other, until the whisper grew and the murmur swelled, and, in a trice, a mighty roar from the echoing hills proclaimed the fact that the inhabitants of the earth were repeating his speech, rejoicing at it, blessing him.

And oh! the good he did; and oh! the wonders he accomplished. There was neither sin nor shame—each worked for the other's welfare; kindness to all was the motive of his schemes. On every side were evidences of his benefit—and the people were glad of heart, and their faces shone with the very joy of living.

One thing was to him a great annoyance—and this one thing perplexed him and disturbed him—like a thorn in the flesh it stung, and its pain would not be eased. It was a woman—a beautiful woman, with a white face that looked as if the moonlight were shining from within it, so luminous was its waxy pallor. And she was always weeping. He saw her very often. And being so tender-hearted, he felt sorry for her, and sat beside her, forgetful of his kingly dignity, forgetful, too, of the pain she caused him—allowing her to hold his hand in her little fingers. And at such times she put her arms about him and cried more bitterly than ever. And that was when the pain came, for her tears hurt him. She said she was his wife, but that was absurd, he told her gently. She was a beautiful woman—yes, he could see that, looking at her. But who had ever heard of a king marrying beneath his royal station. If she were indeed the queen, why did she not reign with him in this, his palace, and wear the robes and the crown of gold? All this he said to her in the tenderest of tones, trying to show her wherein she erred. But the woman would not be convinced. She clung to him still, with sorrowful little sighs, and he was silent out of pity for her until she went away.

There came a day, however, when she made him angry—even he, and he lost patience. He had just heard that morning the reports of his Ministers on the condition of the outlying provinces. These had been highly gratifying, but he was much wearied, and he had called to his jester to while away an hour or two. At his feet he lay, a misshapen little being indeed, but wittier and wiser in the king's eyes than any of his courtiers. There came word, just at that moment, that the woman craved audience. He rose at once forgetting his fatigue, and went to her, his jester following—the ugly being whom the kindly king had taken so much pains to instruct. He rolled into the room and stood before the beautiful pale woman, grimacing. And at the strange sight of him she cried out and covered her face with her hands. The king looking at them both felt that her emotion was disgust, and in mighty wrath ordered her from his presence.

She went, but she came again. For his sake, she told him meekly, she would try to like the jester—Prank, they called him. Yes, she would like him, and here was a bright ribbon she had brought. Wasn't it pretty? And now would he not please her also by trying to remember her? Did he not know Eleanor, his Eleanor? And dear old Callingsford, and the long lane

behind the little church where they used to walk on summer evenings—when he first told her he loved her and asked her to be his bride?

The court physician approached just then. The king, with her hands clinging to his arm, turned to him pitiingly.

'Poor creature, poor creature!' he said. 'She is really crazy, is she not? Take her away and do what you can for her.'

The physician held out his arm to the woman, and she leaned heavily upon it, sobbing as if her heart would break. The king and his jester stood staring after her. Then the jester made the guttural, grunting noise which meant with him superlative enjoyment.

But the great king felt something wet on his cheek, and put up his hand to wipe away the tears. And he was very quiet and melancholy all that evening, and forgot his grand dreams for his people.

He had been a sculptor of no mean attainments in the world of sense, this poor fellow who played at mimic king, and wore his gilded, pasteboard crown. The day came when he finished his life-work—a glorious creation in marble. He called it 'My Lady Hope,' and it was a splendid, strong-limbed, noble, female figure, upon whose face, under the magic of his fingers, had grown an expression at once uplifting and pitiful. He had put his soul into this, and the love of his soul, too—for he was wedded to a beautiful girl, and he had idolized her. When it was finished the critics viewed it, and it was too mighty for them to understand. They laughed at it and at him. They mocked it, and tore it to pieces, tearing his heart also with their bitter words. Startled, he lost confidence even in the beautiful thing he had wrought. His body, enfeebled by much labor, grew weak; his brain, enfeebled by much thinking, gave way under the strain. Dr. Morrison, the head at the sanatorium, had known him before his misfortune, and took a keen interest in him now. Every one was kind to him—no one could help being so—for he was an inoffensive fellow, full of spontaneous good nature, which cropped out in spite of his disorder. Visitors, when they passed, turned again to look at him the second time, inquiring who he was. He had a handsome, melancholy dark face, and his carriage befitted the royal part he felt himself called upon to play in the shadowy world he knew. And wherever he went the misshapen little being he called his jester rolled after him; as hideous in appearance as his master was imposing. The great head sunk into huge shoulders; the eyes devoid of intelligence; the hair matted across a low forehead; the under jaw resting on the breast; the tongue protruding. People shivered when they saw him, poor, discarded offshoot of humanity, and some of them, sensitive like Eleanor Satterlee, grew sick or afraid. It would have fared ill indeed with him had it not been for the deranged young sculptor. The sanatorium was not a public one in situation, and he was kept there through the doctor's charity only. Knowing this, the attendants paid but scant heed to him. His friend, however, showed infinite kindness toward the poor creature, who had no power in hands or brain—no sense to direct the dormant power, rather. If still living, those who were responsible for his being had long since gone out of his life, and if any one vouchsafed him a passing glance it was curious or filled with aversion. He had no wit to feel this, happily. His one recognition of things material was in evidence only at the sight of food, and of this he never seemed to have sufficient. At meal times the mimic king placed him at his right hand, and it was touching to see him lay aside his gilded crown patiently to feed the poor little being who sat beside him looking up at him helplessly, but with eyes of perfect trust. Privileged visitors who chanced to come among them turned away with tears of pity. The physicians, used to sights as curious, pointed to this combination as one of the dispensations of Providence.

'There is no hope for the child,' they said. 'None. The man is likely to recover his senses at any moment—or never. It is one of our strangest cases. Tomorrow may find him a raving lunatic—fit for the straight-jacket. Once that happens his death will be but a question of a few days. Or his sleep to-night may restore reason to him fully.'

'Is that so?' the visitor invariably exclaimed anxious to hear more.

'No telling what Prank will do without him,' the speaker would continue. 'No hand but his dare touch him—he bears no human voice but his. It will be a good thing the day the man sees light again. We are very much interested in the case—for we wonder what will happen to Prank.'

'How can he bear him—how can he bear him!' moaned Eleanor Satterlee, wringing her hands in agony. 'He loved beautiful things so, he was so refined, so

gentle always. Oh, when I see this poor creature near him—dear God forgive me the thought!—it seems as if it is he that is keeping him from me.

For five years, buoyed up by her faith and by her belief in the power of prayer, she had trusted implicitly that her loving husband, her other self, might be restored to her—might in time return to her from the darksome night that obscured his brain. His statue had outlived the pitiful attempts made to decay it. People drove out of their way to pass the sanatorium where perchance, a glimpse might be had of the sculptor whose work was now deemed a masterpiece, whom unkindness and lack of appreciation had driven mad. Week after week the faithful woman visited him, striving to bring back to him the memory of olden days. Month after month rolled by, year after year, and still there was no gleam of reason to tell her that the bond was loosening. Still did he hold his mimic court and wear his mimic crown.

And one day Eleanor Satterlee came to Dr. Morrison. 'I want you to listen to me,' she said simply, looking at him with eyes that were more eloquent than any speech her lips could frame. 'The years—the very best years—of his life are going one by one. And every day my heart grows heavier and heavier, until it seems as though it pulses but feebly—too feebly to sustain me. When I think of him I feel—the tears were running swiftly down her face—I feel as if I, too, will go mad. Madness would be a blessing, Dr. Morrison, for then I could not remember—all.'

Dr. Morrison looked at her sympathetically.

'My plan—I have one, you see—with a sorrowful little smile, 'is this. His statue, ours, is still in my possession, I would not part with it. Supposing,' she pleaded swiftly, seeing the growing wonder on his face, 'supposing that I have it brought here, set up in your room, and bring him in upon it suddenly. Do you think such a thing might aid him, might help him to—'

Her throat was very dry and her lips grew suddenly parched, for he shook his head, averting his eyes not to see the pain on her face.

'It may serve to drive him to the padded cell. My dear madam, consider. He is at peace now; he has no cares, no troubles; he may possibly recover in time. Why disturb him, perhaps condemn him to—'

'No, no; do not say it, do not say that word,' she cried, pressing her hands to her heart. 'I beg you, I beseech you, do not say that word to me. God—you do believe in God, don't you? God wouldn't be so cruel to me. If—if you knew how much—' her voice grew faint and weak—'if you knew how much I love him, and how he loved me until that miserable day! I am so unhappy,' she went on. 'Night and day he is with me, night and day I think of him, dream of him, hope for him, plan for him, love him, love him, love him. Oh, Dr. Morrison, be pitiful. See, I kneel to you. Let me try to save him; for it means death to me if I cannot.'

She was at his feet indeed, her hands clasped across his knees, her face, luminous in its pallor, raised to his, her blue eyes dark with anguish. The professional man was vanquished. His heart was stirred. Suddenly he saw her as she had been on that day when she first realised the dreadful truth. He remembered her, sorrowful and stricken, but not like this, for her beauty then was young and sweet and fresh, pink and white and delicate, not strained to the mere shadow of a vanishing loveliness, like the white countenance turned up now to his pitying gaze. He felt that she spoke truth—that present conditions meant death to her.

'Women should be made of sterner stuff,' she went on sobbingly. 'I should be brave and strong, I know, but I cannot. He was all I lived for. At first I was desperate. I am so much alone, Dr. Morrison, and I am not brave. Because I seem so at times does not argue that I am, and maybe—maybe if I showed myself the coward that I am really, you would not let me come so often. My heart was wild with its pain. I would throw myself upon my bed, begging God to give me strength to save him, or to let me die. It would have been easier to me to die than to struggle. I cannot fight—'

'You are the bravest little woman I ever knew,' said Dr. Morrison, softly. The tears were in his kind eyes.

'Just hear me,' she begged. 'Just hear me. I have prayed and prayed so. I asked Our Lady to have pity, Our Lady, my Mother, the only mother I have ever known. I prayed to her as I sat looking at the statue he had made, the statue that proved his undoing. It was "My Lady Hope," he had given it that name, his ideal figure. And Our Lady showed me then that though all else was gone I still had hope. Afterwards, when my mind dwelt on the future, the dreadful thoughts that tortured me were driven from me by the prayer, "Dear Mother, let me hope." And last night

like an inspiration something came to me. Something whispered to me that since through her he had lost all that makes life worth living, through her, by Our Lady's grace, all would be restored.'

Her voice thrilled him. He looked down at her, not knowing that the tears that had come into his eyes were thick upon his lashes, for he was not easily moved—he had seen so much misery.

'It shall be even as you desire,' he said to her. 'It is a venture, but of that you are aware. You abide the consequences?'

'I abide the consequences!' She sprang to her feet transformed, her eyes glowing. She seized his hand covered it with kisses. 'Oh, I shall succeed, I shall succeed! I have hope and Our Lady both with me. How can I fail?'

And while Dr. Morrison felt that he had done an unwise thing now, he excused it to himself on the grounds that for the past five years he had taken more than a professional interest in the case and in the woman. He had yielded, true, and even realising what her failure meant to both, he could not say that he regretted doing so. He had seen weeping wives in his day, young and beautiful even as she, some of them. They had come, distraught and anxious, to this tomb of buried and lost ambitions. Unlike this woman, however, they had accepted the inevitable, they became reconciled. Some of them, indeed, the greater part, were easily consoled, and Dr. Morrison had grown sceptical where woman's grief was concerned. But Eleanor Satterlee, her eyes, shadowed by long watching and sleepless hours, shining out of her moonlight face—well, she was different. She commanded not alone his intense respect, but even his regard. She fought for this man's reason with desperate resolve. She left after her weekly visit, and the physician knew that she scarcely left her knees until she returned again. That, was chiefly why he consented to the trial, having but a vague idea of what she meant to do or how she meant to do it. And though he told her part of the consequences, he did not tell her that failure meant death to Herbert Satterlee. He was not troubled by the scruples a Catholic practitioner would have in such a case, and mayhap he felt that death would be a merciful thing—how merciful only those who come much in contact with it knew.

They set up the glorious statue in the doctor's private parlor, placing it carefully in the alcove, and drawing the red velvet curtains so as to hide it from view. Behind the portieres that led into an inner room the doctor and his assistant concealed themselves, in case, the physician told her, of some accident. Dr. Morrison's lips were set, his brow bent. Now that the trial was imminent his heart misgave him—to his surprise he became afraid of her. Not for the blighted mind that knew nothing of what was coming, but for this frail shadow, buoyed up by hope and Our Lady. What if she failed? The man was an agnostic, a freethinker, but at that moment his soul was stirred. 'I shall be tempted to believe in your existence, Mother of Christ, if she succeeds,' he said. And then he smiled. The thing seemed so impossible—that she should succeed.

The mimic king was led into the little parlor alone. His clouded brain saw the bare corridors outside transformed into royal paths, but the rich furnishings of this room struck pleasantly upon his senses. He looked about him with evident delight. Dr. Morrison, with his keen gaze upon the patient's face, was suddenly startled by a woman's voice, that broke the silence; a rare contralto, that most beautiful of God's gifts to creation, and it was singing Mattei's 'Non e ver.' How its deep tones throbbed through the room, filling it with speech and sound. The deranged man turned quickly, clasping and unclasping his hands in nervous fashion. Then out from behind the curtain she came. She had slipped off her long dark cloak, and was clad in simple white, her beautiful hair thrown carelessly back from her face. The woman's soul was desperate, the emotion that gave that thrill to her voice was passionate fear, but she was singing as she walked. She looked up to meet her husband's gaze and the song died upon her lips. She ran to him, holding out her hands.

'Why, Herbert!' she cried. 'You have not answered me. What is the matter with you? You are very strange—'

'Am I, sweetheart?' he asked. 'I did not answer, dear, because, because—'

She had startled his sleeping brain with a vision of herself as she had been when he wooed her in the country lanes, when they sang together the songs they both loved. But after that first effort he grew troubled. He put his hand to his forehead and pushed the hair away. The old blank look settled across his face.

(To be concluded next week.)

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JUST RECEIVED:

History of England for Catholic Schools. By E Wyatt-Davies, M.A., Trinity College, Cambridge. New edition, with 14 maps, 539 pages, with very complete index of principal events. Strong binding. 2/6 (post free 3/1). [This work has been adopted by the Australasian Catholic Congress, lately held in Melbourne, for use in Catholic Schools throughout Australasia. Its price has been reduced in favor of Australian Schools only from 3/6 to 2/6d.]

The Catholic Scholar's Introduction to English Literature. A text-book for the use of Catholic Schools. By Matthew; revised by Very Rev. W. A. Sutton, S.J., Rector of Mungret College, Limerick, with an Appendix on Irish Authors. 456 pages; strong cloth binding. 3/6 (post free 4/-). [This work has received enlogies from Dr. Gasquet, Professor Dowden, LL.D., Dr. Wilberforce, etc.]

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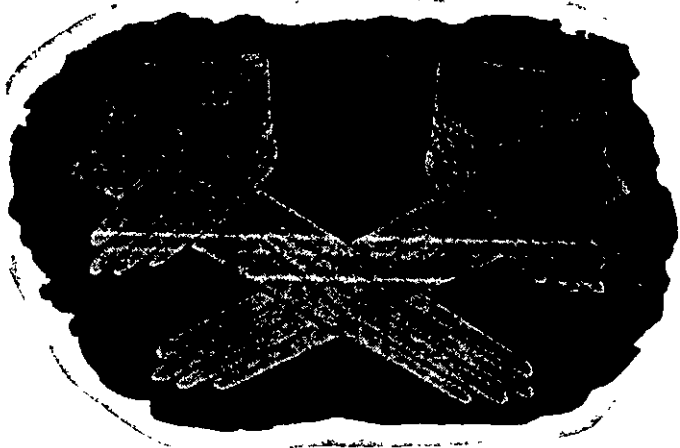
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The Catholic World

ENGLAND—Education Council

A pastoral letter signed by the Archbishop of Westminster and the Bishops of all the Catholic dioceses of England and Wales on the work of the new Catholic Education Council was read recently in all the Catholic churches. The pastoral points out that the Education Council has been established in order to have one strongly-constituted central body to deal with Catholic education under all the aspects which fall under the purview of the Board of Education, and as it is estimated that the income necessary for the most pressing needs of the Council will be £6000 a year, an appeal is made by their Lordships to the faithful for funds.

Death of Mgr. Nugent

By the death of the Right Rev. Mgr. Nugent the Catholic Church has lost one of its most distinguished prelates and Liverpool one of its most notable citizens. The venerable clergyman, who had reached the patriarchal age of 83, had for some years past lived in retirement after a long and arduous career, which was spent in the service of his fellow-man. His native city was the principal scene of his labors, and the monuments to his philanthropy are numerous and practical. He was a great educational worker, introduced the Sisters of Notre Dame into Liverpool, founded a boys' refuge which saved many a lad from ruin, and organised the League of the Cross, one of the most successful temperance associations of the present day. His zeal for the advancement of Catholicism, his work as a social reformer, and his unceasing labor among the poor won for him the title of Monsignor in 1892, a well-merited distinction which drew him congratulations from all quarters. He was the founder of the 'Catholic Times' and the 'Catholic Fireside,' both of which papers have a very large circulation among English-speaking Catholics. Touching tributes were paid to his memory by the press of Liverpool, the Magistrates of the city, the Council of the Chamber of Commerce, the Volunteers, the Good Templars, and others.

FRANCE—The Associations of Worship

There can be no doubt now (says the 'Catholic Times') that the French Government, by instituting Associations of Worship in place of the canonical parishes, intend to weaken the collective power of the Church. In the discussion of the details governing these new-fangled Associations, the Ministry resisted every attempt to give them the smallest measure of liberty. They may not receive foundations, nor legacies; they may do practically nothing which a free committee can do. They are tied hand and foot. The money they receive from the church is to keep the priest and the services, and outside these two objects the Associations have no power or control over their own funds. Nay, they may not even accept financial help from the department or the commune, should such help be offered. They are to be kept strictly in tutelage, and their real master will be the State auditor. It is impossible to foresee the effect of this plan of replacing the ancient parishes by new Associations of Worship. But one thing is already evident, the Bishops and priests henceforth have no more power, in matters of finance, than an office boy in the Bank of England. The Separation Bill has reduced them both to mere functionaries. Their position under the Act will be regrettable, and perilous to the best interests of ecclesiastical order.

ITALY—Catholic Organisation

The Catholic press in Italy has received the Papal Encyclical with expressions of deep gratitude. For some time past, whilst the Pontiff had been maturing his proposals, uncertainty has reigned amongst the Catholics. Many feared that it would not be possible to restore unity in the Catholic ranks. The Encyclical has dissipated all such fears. It is admitted to be a document of high practical value, laying down the basis for a speedy development of the Catholic electoral strength. Already the work has begun. The Pope has appointed a Commission to organise the Catholic forces, and a programme of forthcoming meetings has been drawn up. It is the desire of his Holiness that the Italian Catholics should follow the example set them by their German brethren. He is a close student of Catholic action in Germany, and has been very favorably impressed by the legislation which the Centre Party has succeeded in enacting for the benefit of the workers. If, under the direction of his Holiness and the Bishops, the Italian Catholics can, in the course of time, point to equally

useful measures, as the fruit of their efforts, it is probable that there will be a general organisation of Catholics throughout the world on similar lines.

ROME—Catholic Missions in the East

According to a cable message received last week the Holy Father has transferred from France to Italy the protectorate of the Franciscan Convents and Missions in Constantinople, Adrianople, Bosnia, and Moldavia. This is regarded as a significant illustration of the improvement in the relations between the Vatican and the Quirinal.

SCOTLAND—Progress in Glasgow

The progress of the Catholic Church in Glasgow and surrounding districts (writes the correspondent of the 'Freeman's Journal') is truly marvellous. There are to be found in the city to-day many who remember the time when one church did duty for all the Catholic inhabitants. A few Sundays ago, another new mission was opened in the city, viz., St. Luke's, Govan street, which makes the sixth church and parish on the south side. Sixty years ago we had but two priests in the same district; we have now 35. In like manner is the Faith spreading in the north, west, and east of the city. Wherever a new church is opened it is at once filled with earnest congregations. It would seem as if Providence has favored to an extraordinary degree the reign of the present Archbishop. He is constantly being called upon to perform opening ceremonies and invariably preaches on these occasions. That he has been richly endowed with oratorical powers, those who have heard him on both sides of the Channel readily admit, but where he excels most is in administration.

UNITED STATES—Progress of the Church

Mrs. Jerome, a lady well known in journalistic circles in Sydney and Melbourne, is now now on a visit to the United States, and succeeded a few weeks ago in obtaining an interview with Cardinal Gibbons regarding the position of the Catholic Church there. In reply to a question as to the extent of the work before the Catholic clergy his Eminence said: 'At the present moment the Catholic population of the United States of America numbers about 14,000,000, which is about four times the entire population of your country of Australia. If we add to these figures the Catholic population of the Philippines and Porto Rico, the Catholic population under American Government would exceed 20,000,000! In the hierarchy of the United States the Bishops number about 100, and these include one Cardinal, 13 Archbishops, and 86 Bishops, and every year we are adding new Sees in the country, and I am happy to say that conversions are occurring in every direction.'

In his letter of apology to the secretaries of the Home Rule meeting at Sydney, the Hon. C. C. Kingston, M.H.R., the Federal ex-Minister of Customs, states that his health and business matters prevented him from leaving Adelaide for a while. And he adds: 'Let me, however, take this opportunity of assuring you that neither my friendship for Mr. Redmond nor my sympathy with the great cause of Irish Home Rule has diminished, or is likely to diminish in the slightest degree. All honor to such patriots as he, and his brother, who for many years have been fighting to secure to Ireland those blessings of self-government which we all enjoy in Australia. And may the good God speed the early accomplishment of their hopes.'

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The world's peat centre is not in Ireland—which, however, has more than 3000 square miles of bog—but in the north of Germany and the adjacent parts of Denmark and Holland. A square mile of bog ten feet deep is estimated to have a heating power equal to more than 300,000 tons of coal. Single bogs in Friesland are found to cover 1500 square miles, and Germany has more fuel in peat than in coal.

Flight of Birds.

This is the result of calculation by recent American, English, and French observers, taking the carrier pigeon as a base of comparison; tests made on extended level tracks, where timekeepers with stop watches stand on the lines, at given distances apart, and time the shadows of the flying birds as they pass from one line to another, recording the miles per hour—Swallow, 65; marten, 60; carrier pigeon, 50; teal duck, 50; mallard, canvasback, 45; wild goose, eider duck, 40; pheasant, 38; quail, 25; crow, 25. Small birds appear to fly more rapidly than the large ones, and deceive many observers. The humming-bird does not fly as fast as many very much larger, slow-flapping birds. Birds in rapid flight must overcome an atmospheric pressure of from 112lb to 130lb to the square foot of flying surface.

The Art of Cheesemaking.

The art of the cheese-maker now depends to an ever-increasing degree on bacteriology. While bacteria seem to play a smaller part in the ripening of cheese than was formerly supposed, lactic bacteria are found necessary for acidifying the milk, and specific moulds are essential for the flavors characteristic of some kinds of cheese. The newest discovery is that of certain bacteria, known in Holland as 'langvey,' that tend to prevent deterioration of cheese. These harmless organisms appear to exhaust the food of objectionable forms, and thus give a good product where without them no cheese at all could be made.

Mystery of the Diamond.

The origin of the diamond, the hardest and in some ways the most remarkable of minerals, is one of the perplexing problems of geology. The idea has been held that great heat played an important part in its formation, and Moissan has confirmed this theory by causing small diamonds to crystallize out from fused iron on suddenly cooling the surface of the latter. Some recent observations, however, seem to indicate that such crystals have formed at ordinary temperatures, growing to large size like ordinary water-deposited crystals. For instance, apophyllite, a silicate of lime and potash containing 16 per cent. of water and easily fused by the blowpipe, has been found inside a diamond, and gold also has been reported as an inclosure in the centre of a crystallized Brazilian stone.

The First Starcher.

Starch originated in Flanders. It was introduced into England, with the big ruff, in the time of Queen Elizabeth. It was like our starch of to-day, except that it was made in colors—red yellow, green and blue. The effect of this was to tint delicately the white linen to which the starch might be applied. Before Queen Elizabeth's time ruffles were made of fine holland, which required no stiffening. Then the ruffs of cambric came, and these must of necessity be starched. It is recorded that when the Queen had ruffs made of lawn and cambric for her own royal wearing there was no one in England could tell how to starch them, but the Queen made special inquiries for some woman that could starch and Mrs. Guilham, wife of the royal coachman, was the first starcher. In 1564 a Flanders woman, Frau Van der Plasse, came to London and established there a school for the teaching of starching. The school succeeded, and the Flanders frau got rich. She charged £5 a lesson and an extra 20s for a recipe for the making of starch out of wheat, flour, bean, and roots.

Though Boreas on biting blast

Howls from the Frozen Pole,

And swept before him, flying past,

The sullen storm-clouds roll.

Though coughs and colds are in his wake,

Yet still I feel secure,

And fear him not, because I take

My WOODS' GREAT PEPPERMINT CURE.

The Home

By Maureen

Cabinet Bread Pudding.

Butter the sides of a pudding mould and arrange crystallised fruit on the bottom and sides of the mould. Place a layer of stale bread, rolled fine, then a layer of fruit, and so on until the dish is full, the top layer being crumbs. Make a rich custard and pour it over the top of the pudding, and bake three-quarters of an hour. To be served with whipped cream.

Banana Fritters.

Select very ripe bananas for this purpose. Pare these and cut them in small pieces. Beat the yolks of three eggs very light and add to the bananas, and beat to a pulp. Then add a tablespoonful of sugar, a tablespoonful of butter, a tablespoonful of lemon juice, a little grated nutmeg, a cup of milk, and one and one-half cups of flour, or enough to make a batter thick enough to drop easily from a spoon. Sift a teaspoonful of baking powder in the flour before mixing. Beat the white of the eggs to a stiff froth, and fold into the batter. Drop from a spoon into hot fat, and fry a light brown.

A Good Cleaning Mixture.

For tin covers, etc., the following mixture is excellent—Shred half a pound of soap into a bowl with a large ball of pounded whiting, and add enough warm rain water to make a paste of the consistency of cream. Take a little of this paste on a piece of clean flannel, and with it rub the metal. When dry, polish with a leather and a little dry whiting.

In Cooking Pies,

To prevent the juice from running out while baking make an opening in the centre of the upper crust and insert a little roll of brown paper perpendicularly. The steam will escape from it as from a chimney, and the juice be retained in the pie.

A Remedy for Toothache.

Fill a small cup with boiling vinegar. Dip a piece of cotton wool into the vinegar and rub the gum; let the vinegar be as hot as you can endure. Stop the aching tooth with some wool. Toothache caused by a cold in the facial nerves may often be relieved by wringing a soft towel out of cold water and sprinkling it with strong vinegar. This should be laid on the face like a poultice, and it will often be followed by refreshing sleep.

How to Serve Toast.

There is hardly a well-appointed table to-day on which toast is not served at each meal. It is the fashion to place a tiny toast-rack before each person—a truly dainty custom and one to be commended. The little silver racks, too, are pretty, and add much to the appearance of a table. But what of the toast which they hold? Toast wants as much care in its preparation as any article of the menu, and much that passes for toast is unworthy of the name.

It is not sufficient to cut a slice of bread, more or less thin (generally less than more), and hold it to the fire so that part is scorched while the rest is not baked, then to put three or four of these pieces in a rack, where by close contact they quickly become sodden and unwholesome.

Good toast is a dainty which is worthy the cook's best attention. For its achievement take a tin loaf and cut from it a thin slice. Place this for a few minutes on the rack over the range or in the mouth of the oven to dry; then toast it lightly or evenly on both sides before a clear fire, put it on the rack again to keep hot and be quite crisp before serving.

Trim it neatly, cut into three-cornered pieces, and serve. The result will be excellent, and the difference between it and the thick, sodden stuff generally served as toast will be as wide as the poles are asunder. The one is wholesome and delicious; the other, alas! is too often met with to need description here.

Maureen

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for Coughs and Colds never fails. 1s 6d.

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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.

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INTERCOLONIAL

Inspector Hervey Fitzgerald, of Rockhampton, retires from the police force on a pension. He has had 39 years' service.

In the second Deakin Ministry there are three Tasmanians—Sir William Lyne, Senator Keating, and Mr. T. T. Ewing (Vice-President of the Executive Council).

The Brisbane people are taking steps to raise a memorial to the late Dr. Kevin Izod O'Doherty. The Irish Association has held a meeting, and the fund promises to achieve its objects of providing a memorial, and also making provision for Mrs. O'Doherty.

The Right Rev. Mgr. O'Haran, of Sydney, is an old college mate and personal friend of both Mr. William Redmond and Mr. John Redmond, the leader of the Irish Parliamentary Party, all three having been at Clongowes Wood, the principal college of the Jesuit Fathers in Ireland, at the same time.

Prior to leaving Sydney Mr. William Redmond received from Mr. T. Brien a case of choice Emperor mandarins, as a memento of the visit of the Irish delegates (Messrs. Dillon, Deasy, and Sir Thomas Esmonde) to Australia in 1889. The fruit was picked from a tree planted by Mr. John Dillon in Mr. Brien's orange grove at 'Hollywood,' near Parramatta.

One of the most popular members of the Irish Rifles Corps in Sydney, Sergeant M. A. Fallon, met his death under very sad circumstances on Saturday afternoon, July 29. He was engaged with others of the corps in a competition at the Randwick Rifle Range, and was lying down to take aim when a bullet from a rifle, which a comrade accidentally stumbled over, hit him, and killed him instantly. After a Requiem Mass at St. Patrick's Church on Monday, the remains were interred with military honors in the Waverley Cemetery. The late Mr. Fallon was born in Strokestown, County Roscommon, Ireland, 45 years ago, and had been a resident of New South Wales for 18 years. During the past 11 years he had been employed as commissionaire in the head office of the Bank of New South Wales. He was a devoted Catholic, and an uncompromising nationalist, and always identified himself with every national movement.

Much sympathy has gone out to Dr. A. L. Kenny, K.S.G., his father, Mr. J. Kenny (one of Victoria's most-respected citizens), the Rev. J. Kenny, and the other members of the family, at the lamented and sudden death of Mrs. J. Kenny, a model wife and mother, who gave to the Church a priest, and to the ranks of the laity the well-known and highly-respected specialist of Collins-streets Dr. Aloysius Leo Kenny (writes the Melbourne correspondent of the 'Freeman's Journal'). If for no other reason the Church in Australia owes the latter gentleman a debt of gratitude for his eminent and valuable services as hon. secretary of the Second Australasian Congress. Mrs. Kenny died on July 27, after a few hours' illness. A great gathering of the clergy and laity were present at the Requiem in St. Patrick's Cathedral. His Grace the Archbishop of Melbourne presided at the Office, and Requiem High Mass. His Grace paid a tribute of praise to the memory of the deceased lady.

When distributing the prizes in connection with the competitions in St. Joseph's Hall, Collingwood, Premier-Bent, surrounded by the members for the district and the adjoining electorate, said: Catholics had nobly responded to their duties regarding education. In addition to contributing to the system of Government instruction, they had put their hands in their pockets, and had their children taught in the way they desired. And the work was done creditably, too. When he went to Parliament it was with the intention of acting without favor to the people of any creed or class. He had been taught to respect the feelings of others. Of the head of the Roman Catholic Church in Melbourne he would say if any man would go to heaven it would be that dignitary. Archbishop Carr certainly was a Christian gentleman. The Rev. Father Carroll, in introducing him (Mr. Bent), had made a veiled reference to what had been said recently by a clergyman of another denomination. The charge had been made that he had connived with Archbishop Carr to prevent the people exercising their wishes fully and freely on the question of the referendum respecting the introduction of religious lessons into State schools. In his best and plainest English he had told the rev. gentleman who had made the charge what he thought.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 20, Sunday.—Tenth Sunday after Pentecost. St. Joachim, Father of the Blessed Virgin Mary.
 „ 21, Monday.—St. Jane Frances de Chantal, Widow.
 „ 22, Tuesday.—Octave of the Assumption.
 „ 23, Wednesday.—St. Philip Beniti, Confessor.
 „ 24, Thursday.—St. Alphonsus, Bishop, Confessor and Doctor.
 „ 25, Friday.—St. Bartholomew, Apostle.
 „ 26, Saturday.—St. Zephyrinus, Pope and Martyr.

St. Joachim, Father of the Blessed Virgin Mary.

The Fathers of the Church unite in extolling the sanctity of St. Joachim and St. Anne, whose privilege it was to be the parents of the Most Pure Mother of God.

St. Jane Frances de Chantal, Widow.

This saint was born at Dijon in 1573. She was married at the age of twenty to the Baron de Chantal, but eight years later she had the misfortune to lose her husband through an accident. Having completed the education of her children, she founded under the direction of St. Francis de Sales, and with the co-operation of some other ladies of rank, the religious Order of the Visitation. She died in 1641.

St. Philip Beniti, Confessor.

St. Philip Beniti, a priest of the Servite Order, was born at Florence about the beginning of the thirteenth century. He was remarkable for his extreme humility, which caused him to refuse all offices of distinction, and for a burning zeal which brought about the conversion of innumerable sinners in the different parts of Italy which he visited. He died in 1285.

St. Alphonsus, Bishop, Confessor, and Doctor.

St. Alphonsus Liguori was born at Naples in 1696. At the age of 30 he abandoned the legal profession, in which he had already made a name for himself, and, in spite of the opposition of his father, he became a priest. Applying himself zealously to the duties of his sacred calling, he touched by his fervent discourses the hearts of the most inveterate sinners. Still more abundant was the fruit which he gathered in the tribunal of penance, where he joined a singular prudence and firmness to the most tender sentiments of paternal affection. He founded and for a long time governed the 'Congregation of the Most Holy Redeemer.' For eight years he was Bishop of St. Agatha, but at length obtained leave to resign this responsible office, which he had accepted only very reluctantly. In the midst of his labors he found time to compose a number of doctrinal and devotional works, which have earned for him the title of 'Doctor of the Church.' St. Alphonsus died in 1787, at the age of 90.

St. Bartholomew, Apostle.

St. Bartholomew was one of the twelve Apostles, and is generally supposed to be identical with Nathaniel. He carried the Gospel to India, i.e., Arabia, Felix, or Yemen. A century later traces of Christianity were found in these countries by Pantaenus of Alexandria, who also discovered a copy of St. Matthew's Gospel in Hebrew, which had been left there by St. Bartholomew. Armenian writers inform us that he afterwards traversed Persia, Babylonia, Mesopotamia, Syria, and Asia Minor. Thence he passed into Greater Armenia, and there, after making numerous conversions, suffered a cruel martyrdom at Albanopolis. By order of King Astyages, whose predecessor and brother, Polymius, had been converted by him, the Apostle was flayed alive and beheaded.

St. Zephyrinus, Pope and Martyr.

St. Zephyrinus became Pope in 202, the year in which the Emperor Septimius Severus began a general persecution of the Church throughout the Roman Empire. His pontificate was troubled by many heresies, which the holy Pontiff resolutely combated. Whether his death was that of a martyr, or this title was given to him on account of his previous sufferings for the faith, cannot be accurately determined.

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