

THE NEW ZEALAND TABLET

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

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

LEO XIII., P.M.

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

LEO XIII., Pope.

Current Topics

What Teachers May Expect

Little Red Riding Hood, of the nursery tale, thought for a time that the wolf was really her grandmother. It had donned the old grandam's clothes and lay in seeming helplessness upon her bed. But the old dame's trappings could not cover the long ears and the fierce eyes and the great mouth. These betrayed the creature's real nature. In the same way the Bible-in-schools League try to conceal the tyranny of their ultimate purpose with the tawdry frippery of a sham 'democracy.' But, despite their best efforts, fang and paw and pointed nose obtrude through the ill-fitting disguise which they have hastily donned in order to get their teeth into the flesh of the nation. And the Little Red Riding Hood, New Zealand, young as she is, has already seen enough to learn a lesson of caution from the League's proposal to decide questions of conscience by a count of noses, to start a new State creed, to make enforced levies of tithes for the endowment of an Establishment on Unitarian lines, and to inaugurate an era of religious tests in public appointments.

Some reverend members of the League, whose words we have quoted in previous issues, have plainly intimated the sort of mercy that public school teachers may expect if they dare to fall back upon the mock 'protection' of the 'conscience clause.' And last week, in the columns of the 'Otago Daily Times,' another of the controversialists of the sectarianising party, Mr. J. Neil, after having stated what he conceived to be the demands of the League, added these significant words: 'If the teacher has such a phenomenal conscience as to object to do this, then there will be found plenty who will do it.' Even under a supposedly 'secular' system Catholic teachers in Otago and Southland and in at least one place on the West Coast, have occasionally had, on account of their religious convictions, sufficient difficulty in securing or retaining the positions that their attainments merited. Our readers will readily recall the case of the Moa Flat school and the series of disgusting outrages—culminating in the burning of the school and the teacher's effects—which drove Miss Annett from Rongahere. 'If in the green wood they do these things, what shall be done in the dry?' The open boycott of Catholic teachers, which is now only an occasional incident of local educational poli-

tics, would then become a matter of settled policy, as we have proved it to be in the decadent States of the American Union where the sectarian scheme favored by our Bible-in-schools League is in full and malignant operation.

'Injustice and Imposture'

The Southern provincial champions of the school-sectarianising party usually shin up a tree when the Rev. P. B. Fraser (Presbyterian), of Lovell's Flat, Otago, takes up his gun and follows up their spoor. Mr. Fraser is a man of acknowledged ability and a keen and skilled debater. He is likewise a hard hitter, and has full many a time riddled the shifting fallacies of that noisy organisation which, calling itself the Bible-in-schools Referendum League, resolutely sets its Malaprop head against both the Bible-in-schools and the referendum.

The paid political agitator of the League recently applied for the use of the Rev. Mr. Fraser's church in order to expound therein 'the present objective' of his employers. Mr. Fraser replied that he 'never gave the church for political purposes,' and that the school was available for the object set forth by the 'official organiser.' In last Monday's 'Otago Daily Times' Mr. Fraser invited the political agent of the League to meet him on the platform 'at Milton and Kaitiāngata, at Oamaru, Dunedin, and Invercargill, and, if possible, at Christchurch, Wellington, and Auckland' to discuss the organisation's scheme and 'argue it out as sich.' 'I shall undertake to show,' says the Rev. Mr. Fraser, 'that the League's programme is a policy of injustice and imposture—of injustice, because a sect seeks to establish and endow sectarian teaching in the national schools, to the exclusion of the rights of all minorities; of imposture, because its text-book claims an authority from the Churches it never sought or obtained, and that, instead of being a bona-fide selection of Scripture suitable for the young, it is a garbled mutilation of the Scriptures and its teaching, practically identical with Unitarianism.'

Mr. Fraser suggests 'that candidates for Parliament be asked to pledge themselves never to submit any religious proposals to a referendum of the people until first Parliament itself has agreed, in both Houses, to such proposals as right and equitable; and that the present modus vivendi, the present system of so-called secular education, be maintained for another term, till such happy day when our ecclesiastical leaders agree on a

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better.' Perhaps 'the most unkindest cut of all' is the closing sentence of his letter. He gently hints that the monetary proceeds of the proposed public discussions 'would be better expended in paying a special school-children's missionary for each of the chief centres,' and that 'as a beginning,' the salaried politician of the League 'might go halves' in this work with a namesake of his who has for many years been doing earnest and useful work, in an unostentatious way, among the Protestant State school children in Dunedin.

Freemasonry

Foreign Freemasonry we know—by its words and works. And since the disgraceful revelations of espionage and persecution carried on by it in the French army, there is none so poor to do it reverence. But by many outside the Craft Freemasonry under the British flag is regarded as an association of well-meaning and, perhaps, somewhat peculiar citizens who vary the profession and practice of philanthropy with occasional bouts of good-humored horse-play and practical joking and hanky-panky mystery behind the closed and guarded doors of the lodge. Some old-fashioned and unsuspicious folk in England were, therefore, somewhat startled a few weeks ago to learn that the influence of the Craft was used, in connection with the Holborn (London) municipal scandals, to defeat the ends of justice. A special Investigation Committee of the Council had recommended that one of its officials 'be proceeded against under the Statutory Declaration Act, 1835, and that it be referred to the Law and Parliamentary Committee to take the necessary steps.' It so happened that the official in question was a Freemason. When the matter came before the Council, Dr. Smith (chairman of the Committee) declared (according to the report in the 'Westminster Gazette') that 'the greatest pressure had been brought to bear upon individual members of the Council' by the Freemasons 'in relation to the subject—"not only personal influence, but influence of an association which ought never to have been brought into any question of this kind."' 'I am a Freemason myself,' said Dr. Smith; yet he 'deprecated and condemned in every possible way' the pressure that had been brought to bear by the 'brethren of the mystic tie' to defeat the recommendations of the Committee. But it was in vain. The lodge had done its underground work, and done it well. The high official of the Holborn Borough Council stands unmolested. He was not invited to make his bow before the 'beak.'

Lear once spoke in the bitterness of his heart:—

'Plate sin with gold;
And the strong lance of justice hurtless breaks'
Arm it in rags, a pigny's straw doth pierce it!'

In our day the place of the corrupting gold that once shielded many from 'the butt-end of the law' seems to be taken by the oath-bound fraternities that work, not in God's open daylight like men, but in the dark like rats in a cellar. And if they use the cloak of night, even in England, to hide their friends from the pursuit of the law, may they not, with equal ease, work the ruin of unprotected innocence? United States President John Quincy Adams protested in his day against the evil influence of the Masonic fraternity upon the course of justice in the United States. And in England, Sir James Crichton-Brown put to a well-known Mason some years ago the following pointed reminders which have never yet been answered: 'If Masonry has a secret, the knowledge of which would benefit all mankind, then for Masonry to keep such knowledge to itself is immoral. If, on the other hand, the "secret" is not for the benefit of mankind, in professing it to be so, Masonry is again guilty of an immoral act. If you Masons say that it is only to benefit certain persons who are prepared to receive such knowledge, then there is an end of the universality of the brotherhood of Freemasonry.' We leave these nuts strewn about for the brethren to crack—if they can.

Vulgar Displays

The possession of wealth often brings its disillusion. Even Huck Finn found this out for himself. 'Being rich,' said he to Tom Sawyer, 'ain't what it's cracked up to be.' Without desiring to be as rich as Monte Cristo, most people would, nevertheless, cheerfully resign themselves to their fate if some fairy Robin Godfellow were to drop a modest £10,000 into their lap. The real trouble does not, as Buras seemed to think, lie in the unequal distribution of the motor-cars, the velvet-pile carpets, and the fat banking accounts. Such things must to some extent ever be, despite the bard's complaint:—

'It's hardly in a body's power
To keep at times frae being sour,
To see how things are shared;
How best o' chiefs are whyles in want,
While coofs on countless thousands rant,
And ken na how to wair't.'

Mere inequality of possession has never by itself alone created a social or political revolution. But great social upheavals have been caused by vulgar displays of wealth and the flaunting of bulging money-bags in the faces of people who felt the pangs of hunger unappeased. The French Revolution was not originally a revolt against the monarchical principle. It was in its first inception the wild anger of people who were fed—or starved—on buckwheat bread, and clad in rags and lived in windowless, chimneyless hovels, against the monstrous expenditure and the fantastic display of wealth and gaiety of the Court of Versailles.

The demon of this form of discontent, like many another demon, sometimes climbs in by the ears. But he commonly enters by the eyes. Of late years the upstart rich and others of the wealthy lower orders in English society have been making, right in the heart of London, those displays of vulgar ostentation that may yet bring dire, accumulated vengeance on their order. And the incidents of Mafeking day—when, for a time, a mob held London at its mercy—serve to show how near and real the danger may at any moment be. The latest of these afflicting aberrations of vulgar wealth and evil taste was a fantastic and (if we may use the expression) barbarously costly 'gondola' dinner given to a few guests in the courtyard of a London hotel, which was turned for the occasion into the counterfeit presentment of one of the canals of Venice. Champagne dinners to dogs are another phase of the craze for display by the gilded oafs who (to use Chesterfield's words) squander, without credit or advantage to themselves, more than men of sense would spend with both. Great wealth may be made a great blessing to a man, but (as Neuchatel says in 'Endymion') it becomes so only to him who knows what to do with it. But there are so many that do not know what to do with the shekels that fortune or inheritance has placed in their hands. The jewelled lower classes that gorged in the London gondola, with a trained elephant as waiter, belong to the same social category as the upstart governor of Brazil who had his horse shod with gold, and the rough Ballarat miners who warmed their limbs and lit their pipes with blazing banknotes, and took their morning tub in Moet and Chandon, and played games of ninepins with bottles of champagne—the player that broke fewest paying for all. They are all 'birds of a feather.'

Some poet—we cannot at this moment give him a local habitation and a name—has said:—

'When from a thousand, one alone
In plenty rolls along,
While others starve and faint for bread,
There must be something wrong.'

In the very city where the knot of beetle-headed plutocrats were devising new and fantastic means of idle display, there are 127,623 paupers—a number that equals the total population of the cities proper of Auckland, Wellington, Christchurch, and Dunedin. No fewer than

77,000 of these are interned in those physical hells-of-the-damned of decent poverty, the workhouses. Ten years ago there were some 10,000 fewer of these hapless mortals forced by the pressure of hunger into joining the dreary ranks of the indoor paupers in institutions where the dignity of manhood is not recognised, and where the spirit of Bumble still rules with a tyranny that has known no great mitigation since the days of Oliver Twist. In the past twenty years London's expenditure upon its paupers has increased by twenty per cent. Last year it stood at £4,355,531—an increase of £1,630,736 since 1894. There was no pauperism in England in its Catholic days. That is one of the evil legacies of 'the blessed Reformation.' In the old Catholic days, property was deemed to be held in stewardship. The social principles introduced at the Reformation looked upon it as an absolute ownership. In the first sixty years that followed the introduction of the new religion, no fewer than twelve Acts of Parliament were passed dealing with the distress that (as Thorold Rogers says) 'can be traced distinctly back to the crimes of rulers and agents.' And in these Acts, for the first time in Christian history, 'poverty and crime were treated as indistinguishable.' The evil that men do lives after them. Two such opposite phases of English social life as the barbarian luxury of the 'Lucullus-feast of the gondola, and the savage poverty of the 'workus,' may be equally traced to what Jessop calls 'the general scramble of the Terror under Henry the Eighth, and of the anarchy in the days of Edward the Sixth'—when the patrimony of the poor was 'plundered even to the very pots and pans' for the 'private and proper lucre' of the Sovereign and those of his complaisant favorites who had embraced the new creed.

PASTORAL LETTER

DIOCESE OF CHRISTCHURCH

The following Pastoral Letter has been issued by the Right Rev. Dr. Grimes, Bishop of Christchurch, to the clergy and faithful of the diocese:—

Dearly beloved brethren and children in Jesus Christ:

We have already too long delayed the official publication of two most weighty documents recently issued by our Holy Father the Pope to the universal Church.

For some time it was thought that the Holy See would grant certain concessions as to the instructions of the 'Motu Proprio' for countries situated like ours. Recent decisions, however, clearly show that the Sovereign Pontiff intends that the instructions contained in that decree must, as far as possible, be observed in their integrity.

The first of these weighty documents is known as the 'Motu Proprio,' a very epitome of ecclesiastical legislation on Church Music.

In it the Holy Father declares that sacred music, being a complementary part of the Church's liturgy, participates in the general scope of that liturgy which is the greater glory of God, the sanctification and edification of the faithful. Its office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful; to add greater efficacy to the text, in order that, through it, we may the more easily be moved to devotion. It must, therefore, be in harmony with the sacred liturgy whereof it is an integral part, and must suggest to its hearers that Divine worship is its supreme end. Hence, it must obviously be holy to the exclusion of whatever is theatrical, frivolous, or irreverent. It is therefore

The Desire and Command of the Holy Father—

1. That the music used in our churches be Gregorian, or, as much as possible, conformable to the Gregorian or Plain Chant.

2. That the Introit, Gradual, Offertory, and Communion be never omitted either at High Mass or Missa Cantata. In compliance with the wishes of our Most Holy Father, we now strictly enjoin that these proper parts of the Mass be invariably sung on such occasions to the Gregorian or Plain Chant. Where this may, at present, be impossible, they must be rendered in some more simple manner, as, for instance, in the Recto tono.

3. Whenever Mass or Vespers are sung in our churches they must be sung in their entirety. It were better to omit the singing of the same than to go through a

mutilated form thereof. In churches where the liturgical Vespers cannot at present be sung, the Rosary should be substituted, or the beautiful liturgical office of Compline, which is a most appropriate form of evening prayer. It is, of course, forbidden to sing anything whatever in the vernacular during our solemn liturgical functions.

4. The liturgical text must be sung without any alteration, or inversion, or undue repetition of the words, or any unnecessary prolonging of the Most Holy Sacrifice, thus, as our Holy Father reminds us, the Sanctus should be over before the Elevation, and the Gloria and Credo should be relatively short.

5. No musical instrument, except the organ, may be used in our churches, save by the special license of the Bishop of the diocese; nor should this permission be asked unless on very rare and exceptional occasions.

Let us, dearly beloved brethren and children in Jesus Christ, prove ourselves truly obedient to the Vicar of Christ, whose least desire should be to us a very command. Doubtless, we shall encounter not a few and grave difficulties in the way of fulfilling to the letter all that is contained in the 'Motu Proprio.' But surely we shall find no difficulty in obeying when, as in what we have enumerated, obedience is possible. For our part, in conformity with

The Injunctions of the Sovereign Pontiff,

no means shall be left untried to institute, as soon as possible in this our diocese, a special commission of competent persons to whom we shall entrust the task to watch over the music executed in our churches.

In the meantime let us one and all set our face against that worldly spirit which would fain invade the very temple of the living God, and turn it into a mere concert or music hall. Let us pitilessly banish therefrom all music no matter how beautiful, whenever it is in marked contrast with the solemn and sacred acts of our holy liturgy. These would raise our minds and hearts to God, whilst much, too much of the music hitherto heard in some of our churches, being of the earth, earthly, would necessarily lead our thoughts and feelings far from the Most High.

Most gladly do we avail ourselves of this occasion publicly to express our indebtedness to the religious Brothers and Sisters who so ungrudgingly devote themselves to the noble work of imparting the principles of true education to so many thousands of our dear children. Well do they deserve our heartfelt gratitude.

May we not make a further appeal to their devotedness? Will they not cheerfully help us to carry out the wishes and commands of the Apostolic See as to the reforms needed in our Church music? May we not rely on them to form, without delay, classes wherein the children confided to their care will be taught the words and meaning of the principal parts of the ordinary Masses, Vespers, and liturgical hymns, with the easy Plain Chant of the same? Let them judiciously intermingle with the prizes distributed during the scholastic year, Missals, Vespers, and other liturgical books. If our devoted teachers thus co-operate with our zealous priests, who, on their part, will do the utmost to fulfil the wishes of the Holy Father, we may, before long, have what the Supreme Pontiff so ardently desires, the whole body of the faithful singing our grand and glorious liturgy with voices and hearts in unison. Henceforth we wish it to be

A Rule in this Diocese

that neither our priests nor any choir masters shall be allowed to publish in the papers any notice of singers or singing in our churches. Whilst doing all in our power to reform any abuses that may have crept into our churches with regard to our music, let us strain every nerve to introduce simple devotional Masses which instead of being a distraction, will become so many aids to our devotion.

The Holy Father grants an Indulgence of seven years and seven times forty days to all the priests and faithful who add to the prayers prescribed by Leo XIII., to be recited after Low Mass, the triple invocation, 'Most Sacred Heart of Jesus, have mercy on us.' From this day forward this triple invocation must be added and recited throughout the diocese.

A recent Decree of the Sacred Congregation of Rites declares that whenever the Blessed Sacrament is in the Tabernacle this must be covered with a veil, any custom to the contrary notwithstanding.

Together with the 'Motu Proprio' you will receive and read to your flock the Encyclical Letter of our Holy Father the Pope on the teaching of Catechism.

This magnificent document breathes the apostolic spirit so eminently characteristic of Pius the X. It is our duty, dearly beloved brethren of the clergy, to call your attention to the six Precepts contained in this Encyclical, and to be found on the third and last page of the translation which we send you. Speaking of

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them the Vicar of Christ says: 'This, venerable brethren, we do prescribe and command in virtue of our Apostolic authority.'

It were superfluous to add any words of ours to those of the Sovereign Pontiff; but as it is his wish, may his command, that the Confraternity of the Christian Doctrine be canonically erected in each and every parish, we hereby impart to all Rectors of Missions the faculty to establish this Confraternity in their respective parishes where it is not already erected. We may add that excellent helpers for this holy work might be found among the members of the admirable Society of St. Vincent de Paul, a Society which we would gladly see established in every parish of the diocese.

Given at Christchurch, the octave day of our Lady's Assumption, and appointed to be read in all the churches and chapels of the diocese, on the Sundays following the receipt thereof.

When read, the Papal Letters, together with our short Pastoral, should be carefully preserved for reference in the parish archives.

✠ JOHN JOS. PH. GRIMES, S.M.,
Bishop of Christchurch.

Father Murphy: Further Presentations

In addition to the many presentations to the Rev. Father Murphy, on his transference from the Administration of the Cathedral parish to Riverton, an account of which appeared in our last issue, he was the recipient, before his departure from the city, of other tangible proofs of the warm place which he occupies in the hearts of the Catholics of Dunedin.

On Wednesday afternoon Father Murphy was entertained at a concert in the Sacred Heart School, North East Valley. Musical items were contributed by the pupils of the Santa Sabina Convent and the parish school, and at the conclusion of the programme Father Murphy was presented with a handsome album, vestments, and an address by the sodalities connected with the Sacred Heart Church and the pupils of the school. In the address the members of the sodalities and the children expressed their sorrow at his departure, reminded him that the greater number of those present had been baptised by him, and that it was owing to his untiring zeal they were provided with that fine new school in which they were assembled. In conclusion they trusted that he would enjoy many happy and prosperous years in the doing of God's holy work in his new parish of Riverton. Father Murphy, in reply, said that during the 14 years of his connection with the Valley he had watched the progress of the Catholic Church there, which he could compare in degree with that of the Universal Church. To the laborer in Christ's vineyard no greater consolation could be given than the generous co-operation which he had always experienced in that part of the city. He thanked those present for their touching address and handsome gifts, and for the very pleasant afternoon he had spent amongst them.

The following afternoon Father Murphy paid his farewell visit to the Christian Brothers' school. He received a cordial greeting from the pupils, who had assembled in one of the large rooms for the occasion. Here the Rev. Father was presented with an address, accompanied with some valuable presents. When the applause of welcome had subsided, Brother Brady expressed his regret and that of the Brothers that Father Murphy was leaving Dunedin. He referred to the happy relationship always existing between Father Murphy and the Brothers, bore testimony to the great interest in the school which marked his Administration, and concluded by wishing him every blessing in his new and important parish. Brother Ryan also spoke in affectionate and eulogistic terms of Father Murphy, who had always given practical proof of his deep interest in the work of the Brothers. Master Christopher Marlow then read an address, which was signed on behalf of the pupils by Masters W. Coughlan, E. Joyce, W. Higgins, and L. Casey. In the course of their address the pupils expressed their sincere regret at Father Murphy's departure, and assured him that their regard and love would continue through years to come, and the most pleasing memories of their schooldays would be associated with the abiding affection and solicitude with which he had watched over them, the pleasure he had at all times showed at their success, and the great interest which he displayed in their spiritual welfare. On rising Father Murphy was greeted with long-continued applause. He thanked the boys for their

thoughtful address and useful presents, and in feeling terms spoke of his interest in the school for the past fourteen years. He testified to the good work done by the Brothers and of its effects as evidenced by the good conduct of the boys. In touching and eloquent words he traced out for those listening to him the paths they should follow to become a credit to their school and worthy and devoted members of Holy Church. Should any of them find their way to Southland he would be happy in every possible way to further their interests. Lines composed specially for the occasion were feelingly rendered by a number of select voices, and the promise of a half-holiday brought the proceedings to a close.

On Thursday evening Father Murphy was entertained by the Children of Mary at a social gathering in St. Joseph's school. There was a large attendance. Among those present were his Lordship the Bishop, Rev. Father Coffey, Adm., and Rev. Fathers Cleary, O'Malley, and Corcoran. An excellent musical programme was submitted. Two choruses, 'Hymn to the Blessed Virgin,' and 'The meeting of the waters,' were given; songs were contributed by Misses, Treston, Brady, and Bryant; piano solos by Misses O'Sullivan, Murphy, Power and King; and recitations by Misses Heley, Clancy and Hanrahan. Light refreshments were dispensed by the ladies, and at the conclusion of the proceedings the Rev. Father Murphy thanked the members for their excellent entertainment, and expressed the hope that the society would continue to prosper.

At the annual meeting of St. Joseph's Cathedral Choir, on the same evening, a presentation of a beautiful hanging lamp was made by the members to the Rev. Father Murphy. Mr. Carolin, who acted as spokesman, said that they regretted very much Father Murphy's departure, as he had for many years been associated with the choir, and whatever sentiments they expressed towards him came from the bottom of their hearts. There was never any feeling but that of affection for him, and they would long hold him in memory for his many good qualities. Father Murphy, in returning thanks, said that he did not expect such a handsome gift from them. He did not take a very active part in the organisation of the choir, and it had attained a very good standard before he entered into office. His connection with the choir had been one of the most agreeable, and nothing but harmony had existed between him and the members. He thanked them very heartily for their present, and hoped he would one day be able to repay their gratitude.

On Thursday evening also the members of St. Joseph's Men's Club assembled at their rooms to bid farewell to their popular president, Rev. Father Murphy, and also to present him with a pendant in the form of a gold cross suitably inscribed. Mr. Deehan, vice-president of the club, in making the presentation, eulogised Father Murphy's work in connection with the club, which, he said, owed its present flourishing condition to the lively interest which Father Murphy had at all times taken in its welfare. He (Mr. Deehan) knew that he was expressing the sentiments of every member present when he said that Father Murphy had endeared himself to the members by the kindly interest he had always manifested in the progress of the club. The parting was hard to bear, but it was inevitable, and he hoped that Father Murphy would sometimes think of those with whom he had spent so many happy evenings. Father Murphy, in replying, thanked the members for their present, which he said was quite unnecessary to keep green in his memory his many kind friends in the club, as he looked upon it as one of the most useful societies in connection with the Church. When he had required funds or assistance in carrying out his duties, he had always received the help of the members, and whatever success attended the carrying out of many of those duties was very often due to the valuable aid he received from his friends in the club. Father Murphy in concluding said he could not let the occasion pass without referring to the great assistance Mr. Hussey had always given him in his work. In Mr. Hussey he recognised one of his firmest friends, and one who had always been ready with his aid and advice. He again thanked the members for their handsome present, and expressed the hope that the club would continue to do its good work.

Lady Dorothy Howard, the youngest daughter of the Countess of Carlisle, who has been for the last five-and-twenty years an enthusiastic supporter of the Irish National cause, has just taken a degree at Dublin University.

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SOCIETY OF ST. VINCENT DE PAUL

Cathedral Conference, Christchurch

(From our own correspondent.)

Patron, Right Rev. J. J. Grimes, S.M., D.D., Bishop of Christchurch; spiritual director, Very Rev. Father Le Menant des Chesnais, S.M., Vicar-General; president, Bro. E. O'Connor; vice-presidents, Bros. J. McCormick and G. C. Hayward; hon. treasurer, Bro. D. Edmonds; hon. secretary, Bro. W. S. Malaquin; wardrobe keeper, Bro. F. O'Connell.

Report and Balance Sheet for the year ended, July, 1905.

In submitting its eighteenth annual report the Cathedral Conference of the Society of St. Vincent de Paul begs to sincerely thank all who have assisted in any way the Society in its allotted task. In an especial manner the Society records its sincere gratitude to his Lordship the Bishop for his eloquent appeal in the form of a charity sermon on the last occasion; to the Very Rev. Vicar-General and assistant clergy for their consistent help and encouragement, and to several friends for practical assistance and generous donations. The founding of Nazareth House in Christchurch is recorded with every satisfaction, and with the devoted and self-sacrificing Sisters of Nazareth in our midst, the Society has been relieved of much anxiety, especially in regard to the helpless and afflicted aged poor. Nazareth House, too, has proved a haven of refuge for quite a number of little children who were otherwise more or less neglected. At the present time there are cared for in the institution sixteen children, ranging from the tender age of about two years upwards. The Sunday school at Woolston, founded by the Society, was felt during the year to have outgrown the teaching resources and general supervision of the Conference, and was accordingly handed over to the Sisters of the Missions, who have since maintained the standard and added to the instruction imparted. All the expenses in connection with the Sunday school are still a charge on the Conference. The principal duties undertaken by the Conference during the year are summarised as follows:—Temporary board provided, 30 men; orders issued for groceries, fuel, meat, etc., 54 families; visits to families, 75; visits to Hospital, 80; boots and clothing provided in 32 cases; cash assistance given in 15 cases; employment found for seven men. The Society has also been officially represented at the S.M. Court, Police Station, Charitable Aid Board, Mayoral coal and blanket fund distribution, etc.

BALANCE SHEET

For the year ended July 12th, 1905.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
To Balance forward	11 16 6	By Groceries	5 4 0½
„ Collections weekly meetings	8 18 4½	„ Coal and wood	6 15 6
„ Collection on occasion of last annual appeal	22 0 0	„ Meat	3 1 6
„ Donations—		„ Lodgings (casuals)	6 6 0
Private	22 7 0	„ Catholic literature and requisites	6 8 0
Hyman Marks' Trustees	2 2 0	„ Contribution to Superior Council	2 0 0
		„ Sunday School (Woolston)	8 10 0
		„ Jubilee Home (tram passes to inmates to attend church)	2 7 6
		„ Cash advances and sundry incidental expenses	3 5 6
		„ Passage (part)	3 0 0
		„ Hospital charges	2 0 0
		„ Wardrobe, clothing, boots, rent	3 6 0
		„ Contributions to Ladies' Association	9 0 0
		„ Cash balance in hand	5 19 10
	£67 3 10½		£67 3 10½

Ladies' Association.

President, Mrs. W. Holland; vice-president, Miss Mills; treasurer, Miss Nelson; secretary, Miss Murray; wardrobe keeper, Miss Gough; librarian, Miss Donnell.

In presenting the annual report of the Ladies' Association of Charity, an auxiliary of the Society of St. Vincent de Paul, grateful thanks are tendered all the kind benefactors for practical assistance and sympathetic interest during the year. Left-off clothing sent in has proved most acceptable, and a constant supply

would be thankfully received and distributed to the best purpose. The hope is also expressed that many more ladies will find it convenient to join the Association either as active or honorary members. A substantial donation of coals, contributed by a lady friend to the Association for distribution to deserving cases, was the means of relieving the needs of 25 families in this regard during the winter. During the year 47 meetings were held, 250 visits were made to poor families, 26 to the Jubilee Memorial Home, 33 to the Hospital, 40 to the Female Refuge, and 7 to the Samaritan Home. There had been attendances at the Police Court in connection with neglected children, and representation on the Mayoral coal and blanket fund, by which a fair share of the benefits was obtained for our poor people. The ladies had also assisted at the Woolston Sunday school. New garments to the number of 173 were made and distributed, 9 pairs of new boots were provided, and over 50yds of new material were given out, together with 50 bundles of clothing sent in for distribution.

BALANCE SHEET.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
To Balance forward	9 7 0½	By Drapery	21 12 8
„ Collection weekly meetings	5 12 8½	„ Boots	3 3 0
„ Donation from Conference (last annual appeal)	6 0 0	„ Groceries	3 19 1
„ Private donation	11 8 0	„ Meat	0 11 10
„ Honorary members' contributions	2 7 0	„ Coals	5 16 9
„ Disc unt	1 16 6	„ Sundries—	
	£36 11 3	Cash advances, incidental expenses, etc.	0 12 6
		„ Cash balance in hand	0 15 5
			£36 11 3

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 26.

His Grace Archbishop Redwood held an ordination ceremony at Meanee on Sunday. He was assisted by the Ven. Archdeacon Devoy.

The quarterly conference of the Deanery of Wellington was held this week at Wellington South. Dean McKenna, of Masterton, presided.

The Very Rev. Father A. J. Marion, S.M., Provincial of the Marist Order in Oceania, and the Rev. Father J. de Fenoyl, S.M., D.P., of Noumea, arrived from the Islands on Tuesday en route to Sydney.

The concert and social to provide funds in aid of the Sisters of Mercy, Newtown, promises to be a great success. The canvass for subscriptions, undertaken by a committee of gentlemen, has already resulted in the realisation of a considerable sum.

The St. Patrick's College Cadets were inspected on Friday by Captain Hughes. The lads went through various movements in a satisfactory manner, and earned the approval of the inspecting officer by their proficiency and smart appearance on parade.

In order to popularise the meetings of the Catholic Young Men's Literary Society it has been decided to hold an 'open' evening about once a month. This will give the general Catholic community an opportunity of showing their interest in the doings of the Society, and at the same time of spending a pleasant evening.

The examinations of the convent schools in the city have been completed, and the results are once more of a most satisfactory nature. On Sunday last at Wellington South the Rev. Father Moloney read a report on the local school by Rev. Father Ainsworth, who was informed by the State Inspectors that the standard of the teaching and the general equipment of the school were up-to-date in all respects, and at least equal in these regards to the State schools of the Colony, while in some special branches the efficiency of the convent schools was even greater than that of the public schools.

The annual reunion of the Catholic Young Men's Club was held in St. Patrick's Hall on Thursday evening, and proved a very pleasant function. His Grace Archbishop Redwood presided. The following toast list was duly honored:—'The Pope and King,' by his Grace, who gave a very interesting account of his Holiness; 'Our Patron,' proposed by Mr. A. H. Casey, and responded to by his Grace; 'Vice-presidents,' by Mr. E. Leydon, responded to by Very

Rev. Father Lewis and Mr. M. Kennedy; 'The Catholic Young Men's Club,' by Mr. Martin Kennedy; and replied to by the secretary, Mr. J. P. McGowan; 'Kindred Societies,' by Mr. J. J. Callaghan, and acknowledged by Messrs. H. McKeown and Foley (president of the H.A.C.B.S.); 'The Literary Society,' by Mr. T. F. Leihy, acknowledged by the chairman (Rev. Father Kimbell, S.M.); 'The Ladies,' by Mr. P. J. McGovern, and responded to by Mr. J. Coyle. Songs were given by Messrs. Twohill, Taylor, Leihy, Lawless, Guenett, McGovern, and Flanagan. Mr. H. McKeown contributed a recitation. During the evening Mr. Martin Kennedy announced amidst enthusiasm that he would donate the sum of £500 to the club for the purpose of erecting suitable premises. This offer is a most generous one, the members are deeply grateful to their benefactor, who has at all times taken a kind and practical interest in the doings of the club. It now remains for the young men to consult the ecclesiastical authorities, place their shoulders to the wheel, and endeavor to secure the erection of a hall worthy of the Catholics of the city. Such a desirable end could be easily attained if all the Catholic young men of Wellington joined the club, and gave their hearty support to the undertaking.

The fourteenth half-yearly meeting of the Catholic Young Men's Club was held on Tuesday evening. There was a large attendance of members, and the president, Rev. Father O'Shea, S.M., occupied the chair. The secretary's report disclosed that the affairs of the club were in a highly satisfactory condition. The number of members was on the increase, but means must be taken to secure an improvement even in this direction. The finances of the club were on a solid basis. The treasurer's report showed a credit balance of over £15, while the assets amounted to over £200. The report of the secretary referred in pleasing terms to the progress of the Literary Society under the able direction of Rev. Father Kimbell, S.M. Hopes were expressed that members would for the future avail themselves to a greater extent of the advantages offered by the meetings of the Literary Society. The various social functions arranged by the club during the season had proved very successful, and had resulted in promoting a healthy intercourse between members. Owing to certain difficulties the Brother Mark Memorial could not take the shape originally decided upon, and after consultation with the clergy it was decided to devote the proceeds to the erection of a new wing to the Brothers' school in Boulcott street. The amount available for this purpose is £80 9s 6d, while a sum of over £74 is available for renovating the school. The outgoing executive strongly recommend the revival of the annual picnic and sports gathering, and this will probably eventuate at an early date in the summer. The rev. president, in moving the adoption of the report and balance sheet, expressed his great pleasure at hearing of such a satisfactory state of affairs. He expressed the hope that members would endeavor to get other Catholic young men to join in order that the club should be really representative of the Catholic young men of the city. He urged them to prove themselves worthy sons of the Church by taking a keen and practical interest in any works undertaken by her. He especially desired that all should attend the Literary Society's meetings, so that they might fit themselves to take their proper place in public life. The election of officers occasioned considerable interest, and resulted as follows—Patron, his Grace the Archbishop; president, Rev. T. O'Shea, S.M.; spiritual director and chairman of the Literary Society, Rev. E. Kimbell, S.M.; vice-presidents, Very Rev. Father Lewis, Ven. Archdeacon Devoy, Rev. Fathers Holley, Venning, Moloney, and Messrs. C. P. Skerrett, O. McArdle, M. Kennedy, J. J. Devine, P. S. Garvey; hon. secretary, Mr. J. McGowan; hon. treasurer, Mr. H. McKeown; committee, Messrs. Leydon, Hamilton, Dee, McGovern, Casey, Lawless, Callaghan, T. O'Sullivan, and Pfaff; hon. auditors, Messrs. E. Fitzgibbon and F. P. Kelly.

Wanganui

(From our own correspondent.)

August 26.

It is with sincere regret that I have to record the death of Mrs. Leydon, of Harrison's Place, Wanganui, who passed away at the residence of her daughter, Mrs. Fitzpatrick, on the 16th inst. The deceased, who had attained the age of 79 years, was a native of County Roscommon, Ireland, and ar-

rived in the colonies 44 years ago, settling first in Melbourne. Afterwards the late Mrs. Leydon, in company with her husband, Mr. James Leydon, who predeceased her by a quarter of a century, came to the Wairarapa, finally settling in Wanganui, where she resided until the time of her death—a period covering over thirty years. The late Mrs. Leydon was noted for her exceptional kindness of disposition and devotion to her religious duties. Her figure was a familiar one at St. Mary's, and it is worthy of note that for eighteen years, in sunshine or rain, she was a regular daily attendant at early Mass. Of late her failing health forbade her continuing the exercise of this devotion, which was to her a source of real pleasure and comfort. During her illness she deceased was attended by the Very Rev. Dean Grogan and Rev. Father O'Sullivan, and died with all the safeguards that Holy Church affords the departing soul. Four sons and three daughters are left to mourn the loss of a devoted mother. Her daughters are Mrs. E. Cullinan (Hawera), Mrs. Fitzpatrick, and Miss M. Leydon, of Wanganui. The funeral services were attended by a large number of relations and friends of the deceased lady. The Very Rev. Dean Grogan conducted the services in the church, and Rev. Father O'Sullivan officiated at the graveside.—R.I.P.

Meane

(From an occasional correspondent.)

August 25.

On Sunday, August 20, his Grace Archbishop Redwood held an ordination service at St. Mary's Scholasticate, Meane. The following were ordained deacons: Rev. R. Hoare, Rev. A. Herring, Rev. B. Gendringer, Rev. T. McCarthy, Rev. P. Smyth.

In the afternoon the Archbishop, after delivering an appropriate discourse, blessed a life-size statue of the Blessed Virgin and Child, which has been erected in the garden in front of the Scholasticate. At night, after Benediction, the statue and grounds were beautifully illuminated, and the students gave an open air sacred concert, consisting of hymns and motets in honor of Our Lady, at which a large number of the congregation assisted.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 28.

His Lordship the Bishop was on an episcopal visitation at Rangiora on Sunday.

At Vespers in the Cathedral on Sunday evening 21 aspirants were received into the Confraternity of the Children of Mary by the Very Rev. Vicar-General (chaplain).

There was a meeting of the Cathedral choir after Vespers on Sunday, when proposals made by the conductor, Mr. H. Rossiter, for greater regularity of attendance at practices and more systematic record of membership, were considered and adopted.

Before leaving the Burnham Industrial School last week his Lordship the Bishop expressed in the visitors' book his impressions of the institution, the pleasure experienced by the visit, and the conduct of the boys; and added that the motto evidently followed by the manager was 'suaviter in modo, fortiter in re.'

Mass will be celebrated at the Church of Our Lady, Star of the Sea, Sumner, on Sunday next at half-past nine o'clock by the Rev. Father O'Connell. He will also attend there on the evening previous for the convenience of the Catholic residents who may be desirous of performing their religious duties. The Christian doctrine class, which numbers upwards of twenty children, will assemble on Sunday afternoon for instruction.

A great many people with an inclination for art—an unmistakable indication of latent ability—are asking themselves, 'How can I learn to draw? How can I become a successful illustrator for newspapers and magazines, and learn to do commercial work?' The Canadian School of Illustration was founded for the benefit of such people, for those who are ambitious of becoming illustrators by devoting to this art such leisure time as they have at their homes. The Canadian School teaches illustrating by the correspondence system in all parts of the world, and has lately established an office at 10 Rattray street, Dunedin....

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M. O'DONNELL

Dunedin, 1st May 1905.

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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, June, 1905.

The education war is going on briskly here in Ireland. The question, in a nutshell, lies between two parties: on the one side, the Catholic hierarchy and clergy (behind whom the country is solid), who desire to see their flocks remain Christians in whose hearts will remain firmly implanted that old-fashioned, but very wholesome belief that man is created for a higher destiny than to live a brief span here on earth. In the other camp we have the party now, unfortunately, growing daily stronger in the world, whose great end and aim seem to be the subversion of all religion. Into the hands of this latter party many, very many are playing, who would be shocked and indignant if told so much in plain words. But they are doing so, and some Catholics are, unthinkingly, working hard to the same end.

The most extraordinary efforts are now made to entice young Catholics into Trinity College, the latest proselytising device being an offer from Sir John Nutting, who was head of a great Dublin bottling store connected with Guinness and Co. Sir John Nutting offers a certain number of scholarships in Trinity College, Dublin, to boys and girls from the intermediate schools, and, strange to say, these scholarships are open to forms as low as middle grade students! That is to say, boys and girls who have passed a very narrow and merely crammed-for examination, not even in the highest grade of intermediate school curriculum, are offered prizes and may become graduates of the once brilliant Trinity College. What is the meaning of this? It is that far and away the greater number of successful intermediate pupils come from the Catholic unendowed schools of Ireland and from the Irish middle classes that have hitherto been the backbone of Catholicism in this country, and it is hoped that these bribes will draw such crowds of these youths into Trinity College that the rest of the Catholics will not have an excuse for a just demand of a University of their own. To try and meet this new plan for tampering with the faith of our Catholic youth, the Bishops, the heads of Colleges, and some—let us hope they may be many—of the Catholic laity are establishing scholarships that can only be held in Catholic colleges.

The Vale of Ovoca.

The first part of this letter was written as I was about to start for 'Rebel Wexford' and for a part of the county never visited by me before, often as I had heard of pretty Newtownhamlet and its neighborhood, watered by the beautiful river Slaney. To reach this neighborhood a traveller from Dublin journeys through some of the richest country in Ireland: the Vale of Shanganagh, Bray, Wicklow, pausing awhile in that 'sweet Vale of Ovoca,' Moore has made so famous by writing his sweet, loving lines, wisely describing nothing, but leaving each one to make a picture for himself, according to that which is loveliest in his own fancy. Which suggests the thought that were painters invited to send in to a gallery pictures painted from the ideals suggested by reading Moore's lines, what a gallery of varied landscapes we should have.

And what is the reality of that sweet Vale of Ovoca? Well—it describes the poem. It shows you no grand scenic effect, no rushing cascades, no alpine peaks blue as the skies they seem to pierce, no foaming torrent, no castle perched on hoary rock, no shepherds piping to their flocks, nothing grand, nothing striking, but just a sweet spot to rest in, to stretch at ease when you come there, city-tired or world-weary; stretch there, beneath the trees, and rest, rest, first looking round lazily, dreamily, resting, resting, till, perhaps, you fall asleep and have a long refreshing dream that you are in Tir-na-n-Oig, that Tir-na-n-Oig is precisely the scene your waking eyes last dwelt on; that the music in Tir-na-n-Oig is always a rippling, murmured accompaniment to thrush, blackbird, or robin, sometimes to all three; that Tir-na-n-Oig is a sweet, quiet valley enclosed between thickly-wooded hills, and winding in and out to suit the vagaries of a cool, shallow river which flashes in tiny cascades over boulder and stepping-stone, so that a wanderer by its banks can cross and re-cross at will wherever the sight of a cooler nook far in the woods, or a piece of velvet turf, sunny and soft beneath the foot, tempts him to pass from bank to bank, like a child longing to take every

pleasure. The sky is always sunny in the Vale of Ovoca, at least, often as I have seen it, it has always been so, and therefore I have firm faith in its everlasting blue. The trees are ever vivid green (for no one ever goes to the Vale in winter), relieved by dashes of golden gorse and yellow broom and the fresh lilac of rhododendrons that persist in bursting into bloom even in well clipped hedges. The very fact of the pretty river's shallowness makes it doubly fresh to look at, because it is so rapid that it bursts into little white wavelets over the stones in its rocky bed, while here and there patches of strand, ochre-tinted or silvery grey, give a sunny coloring wherever they are seen. Far up the glen the very iron mines that lend this russet coloring are a pretty picture in themselves, so framed are the rocks and yellow banks in luxurious trees, and flowers, while on every side one sees suggestive openings in the woods and amongst the hills that make the city dreamer—still resting with such a thorough sense of rest—begin lazily to form plans for endless excursions into these cool depths when he shall awake, refreshed and young again, in that sweet Tir-na-n-Oig.

This is Moore's Vale of Ovoca.

M.B.

COUNTY NEWS

ARMAGH—Wedding Gifts

Amongst the numerous wedding gifts to the Marchioness of Bute on the occasion of her marriage were two handsome rosaries presented by Cardinal Logue, one of opals and the other of topaz.

CARLOW—An American Visitor

Rev. James Foley, of Attumwa, Iowa, U.S.A., is on a visit to Tullow, County Carlow, his native town, after an absence of 29 years. He is the guest of his brother, Mr. John Foley, T.C.

DONEGAL—The Bishop of Raphoe

On July 10 the silver jubilee of the Bishop of Raphoe was celebrated in Letterkenny. His Lordship, in acknowledging the presentation of addresses and a testimonial delivered an eloquent speech.

DUBLIN—The Christian Brothers' Schools

At the Christian Brothers' Schools, North Richmond street, the Most Rev. Dr. Walsh presided recently at a large gathering of the friends of the well known institution. Rev. Brother Butler, Superior, gave some details of the work accomplished there recently. His Grace delivered a very important address, in the course of which he dealt trenchantly with the claims of Trinity College to superiority over the Royal University. In the words of a distinguished Fellow of Trinity, now dead, they had been 'branding their own herrings for the last 300 years'—conducting their examinations with closed doors. At length an Act of Parliament was passed to put a stop to this practice as far as the Medical Faculty was concerned. Dr. Walsh astonished all present with quotations from the report made by the Inspectors of the Medical Council on the Medical School of Trinity College. It simply played havoc with the pretensions of Dublin University as far as that department was concerned at least. His Grace announced his intention of giving two University Scholarships of £50 each for competition among the boys of the Christian Brothers' Schools of Dublin—one in mathematics and the other in modern languages and literature.

KERRY—Appointed Canon

The Most Rev. Dr. Mangan, Bishop of Kerry, has appointed Very Rev. P. Hayes, Adm., Killarney, Canon of the diocese.

KILDARE—Death of a Priest

The funeral took place recently at Caragh of the Rev. Austen Kinsella, who was one of the best known of the Kildare clergy. He suffered imprisonment in the Clontarf land war, and was mainly instrumental in the restoration of the evicted to their homes.

KILKENNY—A Grandson of the Liberator

At Foulkstown Cemetery, Kilkenny, on July 6, the remains of Mr. John O'Connell, a son of the late John O'Connell and a grandson of the Liberator, were interred. Deceased, who had served many years in the army, was highly esteemed by all classes in the City of the Confederation, where he settled down on his retirement into civil life.

LEITRIM—Charitable Bequests

The Rev. James O'Hagan, late pastor of Keelogs, Glenade, County Leitrim, who died on March 11 last, left a large number of charitable bequests. They include £100 each to All Hallows College and the Cath-

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olio College at Cavan; £50 to the Convent of Mercy, Cootehill; to the Orphanage at Cavan; Convent of Poor Clares, Ballyjamesduff; Convent of Poor Clares, Cavan, and Mater Misericordiae Hospital, Dublin, £20 each; the sum of £40 for the erection of a bell tower for Glenade Chapel, and £30 for the poor of his late parish.

LIMERICK—A Memorial

Sir John Ross of Bladensburg, Chief Commissioner of the Dublin Metropolitan Police, has erected a handsome tablet in the parish church, Glin, County Limerick, in memory of the late Constable Sheehan, D.M.P., who lost his life under such sad circumstances.

LOUTH—The Bute Wedding

In the pretty church at Kilsaran, County Louth, on Thursday, July 6, the Marquis of Bute and Miss Augusta Bellingham were joined in the bonds of holy wedlock. The ceremony was performed by the Rev. P. Fagan, P.P., assisted by the Rev. P. Murtagh, C.C.. After the ceremony a Nuptial Mass was celebrated, and Father Fagan, by the authority of the Holy Father, bestowed the Papal Benediction on the bride and bridegroom, the people of the parish, the past home of the bride, and the home to which she was going. The nuptial party drove to Castlebellingham, the home of the bride's father. They were greeted everywhere with great cheering and enthusiasm. The village was decorated with flags and evergreens for the occasion. After being photographed in the Castle grounds, the happy pair drove to Annagassan, where they embarked on the steamer 'Princess Maud,' which conveyed them to Scotland.

MAYO—An Esteemed Resident Passes Away

After a long illness, the death of Mr. Charles MacCormack, Castlebar, took place on July 6. Deceased was a brother of the Most Rev. Dr. MacCormack, Bishop of Galway, and was widely esteemed.

Demise of a Well-known Lady

In Ballaghaderreen, County Mayo, and the surrounding country much regret is felt for the death of Mrs. Deane, proprietress of the large business establishment known as Duff and Co.'s. Deceased, who had attained the age of 73, was a niece of John Blake Dillon, father of Mr. John Dillon, M.P., and was a confidante of the Young Ireland movement.

TIPPERARY—To Visit the Philippines

The Very Rev. J. Ryan, President St. Patrick's College, Thurles, has, says a Reuter's telegram from Rome, been commissioned by the Vatican to visit the Philippines.

TYRONE—An Objection Over-ruled

Wednesday, July 12, having been the anniversary of the Battle of the Boyne, the Orangemen of Ulster celebrated the event in the customary manner. At Clogher, while the Protestant church was being decorated with flags, Canon Haire Foster, rector, arrived, and protested against the proceedings, which were done, he said, to spite their neighbors. The rector's objection was, however, over-ruled, and the work of decoration carried out.

WESTMEATH—A Centenarian

Mrs. Margaret Mahon, Finea, County Westmeath, died recently at the age of 105. She retained her faculties to the closing days of her life. She was the wife of Mr. Thomas Mahon, a well known Irish piper.

GENERAL

Nearly all Catholics

At the last competitive examination for 31 clerkships in the Great Southern Railway Company, there were 450 competitors. The names of the successful candidates have just been published, and they seem to be nearly all Catholics. Mount Sion Schools, Waterford, alone won four places—so much for fair play.

If your Reaper and Binder requires overhauling for the coming season now is the time to get it done and not wait until close up to harvest, and you are busy with other things. All repairs done now are treated as an after-harvest account. Send your name to us not later than this month, so expert will know to call when in the district.—MORROW, BASSETT, & CO.

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.

People We Hear About

D. J. O'Donoghue, writing of colonial men in Dublin 'Freeman,' says of Cardinal Moran: 'Of Carlow writers, the most accomplished and learned is the venerable Cardinal Moran, who, curiously enough, was born in the same village as Tyndall. The Cardinal's valuable works in Irish history and archaeology are rather numerous—several of them have been brought within popular reach and have had a wide circulation; others are chiefly known to the learned, and can be best appreciated by them.'

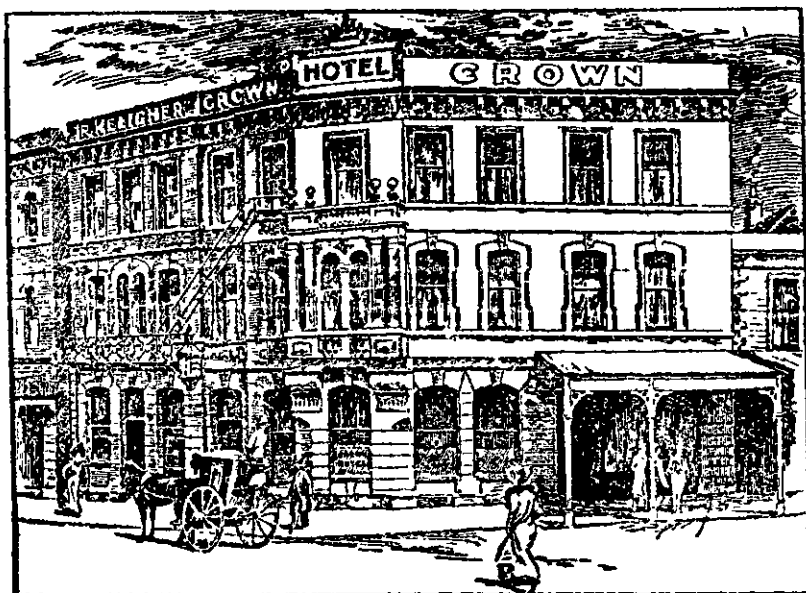
A few weeks ago Sir George White received the freedom of Edinburgh in recognition of his long military service and heroic and successful defence of Ladysmith. In acknowledgement, Sir George recalled being impressed by the beauty of Edinburgh 50 years ago, and he did not then think that on his seventieth birthday he would be made a freeman of that fair city. 'He had one disability—he was not a Scotsman; he was an Irishman, and proud to say it.'

Mr. Charles Santley, the Catholic baritone, owes much of his success in life to the generosity of one of his first employers, a draper, who invited his numerous employees to dinner, after which singing was indulged in as a means of entertainment. On Santley being called upon to contribute his share, he displayed a voice of such quality that his master, a musical amateur of much discrimination, at once informed him that with efficient training he would make his fortune, and generously volunteered to pay the expenses of three years' musical tuition in Italy. The offer was at once accepted, with such results as all the world knows.

The German Empress is an early riser, and sits down to breakfast with the Emperor, winter and summer, punctually at eight o'clock. At one o'clock the Imperial couple dine with their children; guests are but seldom invited to this midday meal, and when they are, they are treated quite 'en famille.' She is exceedingly fond of children, of all sorts and conditions; and when she is staying in the country she often stops her carriage at the sight of a group of children, and lets them climb into it in search of bonbons which she carries with her for the delectation of any little ones she may happen to meet.

Memorials to distinguished men of Irish blood promise to become numerous in America. One is projected by Congress to Commodore John Barry, Father of the American navy; the Legislature of Ohio last year appropriated \$10,000 for a monument in Somerset to General Philip Sheridan; a Bill was introduced in Congress last January providing for the establishment of a national military park on St. Michael's Island, Lake Champlain, to be known as McDonough National Park, in honor of Commodore McDonough, in commemoration of his victory over the British fleet in the Battle of Plattsburgh on September 11, 1814, and in memory of the American sailors and soldiers who perished there; a monument has been erected in Helena, Montana, to General Thomas Francis Meagher; and the Government of Canada is to raise one in Parliament Square, Ottawa, to Thomas D'Arcy McGee. In Boston there are monuments to John Boyle O'Reilly in one of the public parks and to Colonel Louis Cass, the gallant commander of the Ninth Regiment, on the Public Garden. The Celtic element played a creditable and conspicuous part in the history of the country and the leaders are well worthy of public memorials.

Mr. Chamberlain was 69 years of age on July 8; and, anopos, the 'Liverpool Post' publishes a note on him which contains information that will probably be new to most of our readers. 'Mr. Chamberlain's father,' says the writer, 'was a well-to-do shoemaker, and was living at the time in question in Camberwell, London. The future Tariff Reformer, who spent the last two years of his school life at the London University School, left school at the early age of sixteen, and began industrial life in his father's shop, working at the shoemaker's bench. Young Chamberlain, in his last school examination, came out as head mathematical scholar, was bracketed first in mathematics and French, and was "distinguished" in Latin. His connection with Birmingham began at the age of eighteen, when his father sent him to that town to attend to a screw business in which a portion of the paternal fortune was vested, and at the age of twenty-two we find a record in a local debating society's annals of Mr. Chamberlain opposing Mr. Bright on the subject of the causation of wars!'



CROWN HOTEL

RATRAY STREET, DUNEDIN

P. KELIGHER,

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

FIRST-CLASS ACCOMMODATION.

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

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JAMES DEALY - Proprietor.

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

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

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

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

Tables & Hots daily from 12 to 2, and Meals at all hours for travellers. Free Stabling.

IN MEMORIAM.

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

The above has been Purchased at a Large Discount of 1 anded Crest, and we are in a position to offer For Sale AT PRICES which CANNOT BE EQUALLED.

Designs Sent on Application.

THOMSON & CO.,

MORAY PLACE,

(opposite First Church).

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CUSTOMER OF OURS? If not, we want you to be. You may get as good elsewhere, but none can turn out a better article, whether in Frock, Dress, or Suits, Overgarments, or Ladies' Costumes. You will recommend us to your friends after we supply you. Give us the opportunity to prove the above assertion. Many of our clients have been dissatisfied with their previous Tailors—R U ?

Samuel Smith & Co., Merchant Tailors

72 Princes Street.

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CLEANED, DYED AND PRESSED.

Suits Made to Measure from ... 50/-

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Charges Strictly Moderate.
A trial solicited.

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

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

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STAPLES BEST

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

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

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Three-furrow Ploughs,

About the same length as the Double-furrow, and made of
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Light, Cool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed

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

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

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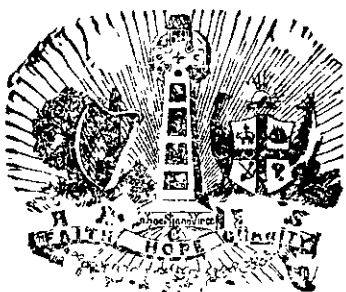
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

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

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

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

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

W. KANE,

District Secretary,

Auckland

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

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Newest Introductions.

Flowering Shrubs—Rhododendrons, Escaltonias, Phila-
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That's just how people feel who are wearing "Mosgiel" Wool-woven Underwear. It is designed and made for this end—and it fulfils its purpose! "Mosgiel" means satisfaction to the wearer.

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PRODUCE.

Invercargill prices current.—Wholesale—Butter, (factory), pats 1/0½; butter (factory) 1/-. Eggs, 10d per dozen. Cheese, 6d.; Hams, 9d. Barley, 2/- to 2/6. Chaff, 22/15/- per ton. Flour, £9 to £10. Oatmeal, £9/10/- to £10. Bran, £4/5/-. Pollard, 27. Potatoes, 26 per ton. Retail—Farm butter, 10d; separator, 1/-; butter, factory, pats, 1/2. Cheese, 8d. Eggs, 1/- per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 20/-; 50lb, 5/9; 25lb, 3/-. Oatmeal, 50lb, 6/-; 25lb, 3/-. Pollard, 10/6 per bag. Bran, 5/-. Chaff, 1/9. Potatoes, 9/- to 10/- per cwt.

Messrs. Nimmo and Blair report as follows:—

Wheat.—There is poor inquiry for milling wheat, while all lines of fowl wheat coming forward and ready sale on arrival. We quote: Prime milling, 3s 1d to 3s 2d; best whole fowl wheat, 2s 10d to 2s 11d per bushel (sacks extra).

Oats.—The supply is not by any means equal to the demand, which is firm for all grades. We quote: Prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 7½d to 1s 8½d per bushel (sacks extra).

Chaff.—Prime oat straw is in good demand; inferior and medium quality is difficult to quit. We quote: Prime well-cut oat straw, from £3 5s to £3 10s per ton (sacks extra).

Potatoes.—Supplies still continue to come forward in small quantities, which keeps the market very firm. We quote: Prime Derwents, from £11 to £11 10s per ton.

Eggs.—To-day's demand is limited at 9d per dozen, buyers not feeling inclined to give above 8½d per dozen.

Butter.—Scarce. Dairy prints, 8d; prime milked, 8d to 9d; separator in half and one-pound pats, 9d to 10d per lb.

Poultry.—In strong request. Hens, 2s 6d to 3s 6d; roosters, 3s to 4s; ducks, 3s to 4s per pair; turkeys, hens, 5d to 6d; gobblers, 7½d to 8d (live weight).

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

Oats.—Supplies offering are small, all arriving being readily sold. Quotations:—Special seed lines, 2s to 2s 3d; good do, 1s 10d to 2s; prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 7½d to 1s 8½d; medium and inferior, 1s 5½d to 1s 6½d per bushel.

Wheat.—Business is quiet in this cereal, and prices remain the same, viz: Seed lines, 3s 5d to 3s 6d; prime milling, 3s 1d to 3s 2d; good to medium, 2s 11d to 3s; best whole fowl wheat, 2s 10d to 2s 11d; broken and damaged, 2s 5d to 2s 8d.

Potatoes.—There is a good enquiry, and anything coming forward is readily placed. Best Derwents and up-to-dates bring from £10 to £11 per ton.

Chaff.—The market is fairly well supplied, but good bright lines are easily quoted at from £3 5s to £3 10s, and medium to good at from £2 15s to £3 per ton.

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

We held our weekly auction sale of grain and produce at our stores on Monday. Feed oats, fowl wheat, potatoes, and chaff met with good competition at prices fully equal to late quotations. Values ruled as under:—

Oats.—The quantity on offer is exceptionally small for this season of the year, and all consign-

ments coming forward are readily taken, either locally or for export. Seed lines have more attention, and prime milling sorts are also in good demand. We quote: Special seed lines, 2s to 2s 8d; prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 7½d to 1s 8d; inferior to medium, 1s 5½d to 1s 7d per bushel (sacks extra).

Wheat.—Last week was quiet, with a slight slackening in inquiry. Sales of milling lines are confined chiefly to a few choice samples. There is practically no inferior wheat offering, and orders for fowl wheat are being supplied with lower grades of milling quality. We quote: Prime milling, 3s 1d to 3s 2d; good do, 3s; whole fowl wheat, 2s 10d to 2s 11d; broken and damaged, 2s 5d to 2s 9d per bushel (sacks extra).

Barley.—Local stocks are not heavy, but at this season malsters' requirements are small, and lines on offer move off slowly at late values. Milling and feed lines are inquired for, but at reduced prices. We quote: Choice malting, 3s 8d to 4s; prime do, 3s 3d to 3s 6d; medium to good, 2s 8d to 3s 2d; milling, 2s 4d to 2s 7d.

Potatoes.—Despite the arrival of fair quantities during the past week, values are still maintained, and all sorts in good condition are sure of satisfactory sale on arrival. We quote: Best-conditioned sorts, £10 15s to £11; medium to good, £10 to £10 10s per ton (sacks in).

Chaff.—There is some inquiry for shipment, but mostly at prices that do not tempt local holders. Locally there is good demand for prime to choice samples, but lower grades are not in favor. We quote: Choice lines, £3 7s 6d to £3 10s; prime oat straw, £3 2s 6d to £3 7s 6d; medium to good, £2 15s to £3; light and discolored, £2 5s to £2 10s per ton (bags extra).

Straw.—Oaten straw is scarce, and in fair demand at 35s; wheaten, 30s per ton (pressed).

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

Hay.—The market is fully supplied, and best quality moves off slowly at £2 15s to £3; medium, £2 5s to £2 10s per ton.

WOOL.

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

Rabbitskins.—We offered a large catalogue on Monday, competition being good, and prices up to those lately ruling. We obtained up to 19½d for winters (mixed bucks and does), 20½d for winter does, and 35½d for blacks.

Sheepskins.—We submitted a fairly large catalogue on Tuesday, there being a good attendance of buyers, and prices were well maintained. We obtained as high as 14s 6d for merinos, and obtained up to 8s 5d for fine cross-breeds, 8s 10d for half-breeds, and 8s 1d for cross-breeds. We are sure that vendors would be well satisfied with returns of any sheepskins forwarded to our care.

Hides.—We offered a catalogue of 283 at our sale on Thursday, bidding being very spirited, and prices showed a good advance all round, especially for medium weights, which in some cases advanced fully 1d per lb. Our top price for ox hides was 6½d, and for cow, 5½d.

Tallow and Fat.—Prices remain the same, and all coming forward is readily disposed of.

DUNEDIN HORSE SALEYARDS.

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

At Saturday's sale there was a poor attendance of buyers, and a small number of horses of all classes forward. Draught horses were poorly represented, those forward consisting mostly of aged and inferior animals, and for these the demand was very slack. Our sales this week were confined to strong, light harness horses, and were as follows: Bay gelding, six years old, at £33; bay gelding at £29; bay gelding, aged, at £25; and worn-out buggy horse at £19 15s. We quote: Superior young draught 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; unstanding 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.

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Capital	...	...	...	...	...	£1,900,000
Paid up Capital, Reserves & Undivided Profits Exceed	...	...	...	...	...	£420,000
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Ladies' Own Comings made up, and
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Is a Solid Metal, takes a High Polish
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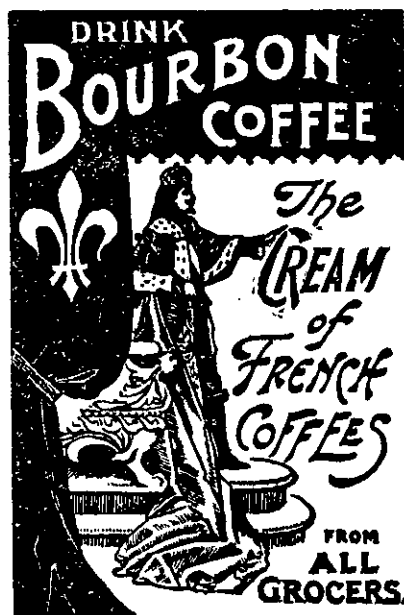
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the Colony, Staunch and Stylish Hacks and
Harness Horses. Large staff of competent
coachmen. It will be the proprietor's endeav-
our to maintain the high standard already
attained, and merit the liberal patronage
accorded Mr Bacon.

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Direct Importer of MARBLE AND GRANITE
MONUMENTS from the best Italian
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SYDNEY via EAST COAST PORTS and
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MELBOURNE via BLUFF & HOBART—
Every Sunday.NELSON and NEW PLYMOUTH, via
Oamaru, Timaru, Lyttelton, & Wellington—
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Monthly.WESTPORT and GREYMOUTH via Oam-
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Sec; TOWNSVILLE— —, Dis. Sec; ROCKHAMPTON—H. T. Shaw,
Res. Sec.

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Dis. Sec; SOUTHLAND—T. D. A. Moffatt.

ADDINGTON STOCK MARKET.

At Addington last Wednesday there were moderate entries of stock in almost all departments, and only a fair attendance. There was an improved demand for beef, and prices were firmer. Fat hoggets sold well, but the fat sheep sale was somewhat irregular, while prime sheep were very firm. The lines of store sheep offered met with a brisk sale. Fat pigs were dull of sale, but there was an improvement in stores. There was not much demand for store and dairy cattle.

Fat Sheep.—There was a moderate entry, made up principally of wethers, and included several lines of merinos. There were a few very prime lines of halfbred wethers, but other lines were light sheep, and prices consequently were comparatively low. Though the sale was somewhat irregular, prime quality was very firm at late rates. Little business was done by export-buyers. The few pens of ewes offered sold well. The range of prices was: Prime wethers, 24s to 27s 6d; medium, 20s to 23s; prime ewes, 21s to 23s 11d; medium, 18s to 20s; aged, 15s to 17s 6d; prime merino wethers, 18s to 21s 9d; others, 14s 6d to 17s 6d.

Fat Cattle.—The entry totalled 164, and the quality was chiefly good to prime. Included in the yarding was a line of polled Angus steers from Otago. There was an improvement both in bidding and prices as compared with late sales. For Mr. W. J. Stoddart (Ashburton) a first-prize steer and heifer sold at £14 17s 6d and £9 10s respectively, and for Mr. P. Iverach (Waiatu) 10 steers realised from £7 17s 6d to £10 12s 6d. Other steers brought from £7 15s to £10 2s 6d, heifers, £5 2s 6d to £8 10s; and cows, £6 2s 6d to £9—equal to from 22s to 24s for prime, 19s 6d to 21s for medium, and 18s to 19s for cow and inferior beef per 100lb. A fair yarding of veal calves sold at from 7s 6d to £2 17s 6d.

Pigs.—There was a fair entry, and fairs met with rather a dull sale at easier rates, while there was a very good demand for stores. Light baconers made from 35s to 40s; heavier, 41s to 45s; and extra, to 49s—equal to 3½d to 3¾d per lb; porkers, 25s to 35s—equal to 4d to 4½d per lb; medium to large stores, 15s to 24s; weaners, 6s to 10s.

Late Burnside Stock Report

Per favor Messrs. Donald Beu and Co.

Fat Cattle.—There was a yarding of 250, and of these about half were good prime quality, the balance being medium sorts. Prices, owing to the large yarding, were much easier. Best bullocks, £9 to £10 5s; ing, were much easier. Best bullocks, £9 to £10 5s, extra heavy, up to £10 15s; medium to good, £8 to £8 17s 6d; light, £6 15s to £7 15s; best cows and heifers, £7 to £8 (one extra heavy sold at £9); light, £5 5s to £6 10s.

Sheep.—There was a total yarding of 1712, and of these a few pens were prime and heavy butchers' lines, but the bigger proportion were light. For heavy sheep prices were about the same as those ruling last week, but for lighter sorts the rates were slightly easier. Best wethers, 26s 9d to 29s; medium to good, 23s to 25s; light, 19s to 22s; best ewes, 21s to 22s 6d; medium to good, 19s to 20s 6d; others, 17s to 18s 6d.

Pigs.—234 forward, the greater part of these being suckers and other small sorts, and as the market was glutted with these numbers were turned out unsold. Porkers were also easier, but baconers brought fully equal to late rates. Suckers, 6s to 9s; slips, 10s to 14s; stores, 15s to 20s; porkers, 23s to 32s; light baconers, 35s to 42s; heavy do, 47s to 52s; choppers, up to 60s.

Messrs. Louis Gille and Co., Melbourne and Sydney, notify our readers that they have just received copies of Father Sheehan's latest work, 'Glenanaar.'

The proprietors of Tiger Teas have decided to hold a Children's Christmas Competition. Particulars of the first contest will be advertised shortly, and the prizes will be awarded in time for Christmas. This should be of much interest to our young readers...

Clocks are very often more ornamental than useful, but there is no reason why they should not possess both qualities, at least such is the case with the French striking clocks, of which Messrs. G. and T. Young, of Dunedin, and also at Wellington, Timaru, and Oamaru, have a large selection. These are varied in design, beautifully finished, and accurate timekeepers...

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enable them in after-life to discharge their duties with honour to
Religion and Society, and with credit and advantage to themselves.

Students are prepared for the N.Z. University Junior and
Senior Civil Service, Medical Entrance, Solicitors' General Know-
ledge, Bank and all other Public Examinations.

Students not preparing for the learned Professions have the
advantage of a Special Commercial Course, under efficient manage-
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pursuits.

Special attention is also paid to the teaching of Physical
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and Gymnastics. A large and well-equipped Gymnasium is attached
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special care, and particular attention is bestowed on the teaching of
Christian Doctrine.

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

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The great object of the Brothers is to give their pupils a sound
Religious Education, and enable them to discharge the duties of
their after-life with honor to religion, benefit to the State, and
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Students are prepared for UNIVERSITY JUNIOR SCHOLAR-
SHIP, MATRICULATION, SENIOR AND JUNIOR CIVIL
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The Pension is 35 guineas per annum. A reduction of 10 per
cent. is allowed in favor of brothers.

Prospectuses on application to the Director.

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

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hitherto known as Mosgiel House, which, with more than 11 acres
of rich park land surrounding it, was purchased for use as a Semi-
nary for the Ecclesiastical Province of New Zealand.

Students twelve years of age and upwards will be admitted.

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

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

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

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

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

The Seminary is under the patronage and direction of the Arch-
bishop and Bishops of New Zealand, and under the immediate per-
sonal supervision of the Right Rev. Bishop of Dunedin.

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

The College RE-OPENED on WEDNESDAY, February 15.

The course of studies is arranged to enable students who enter
the College to pass for Matriculation, and afterwards the various
Examinations for degrees.

For further particulars apply to

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AKAROA CONVENT BUILDING FUND.

THE DRAWING OF PRIZES in aid of the Akaroa Convent
Building Fund, announced to take place on September 7th
prox., is unavoidably postponed until December 7th prox.

A List of the Winning Numbers will be advertised in the
'Tablet' of December 14th, and will be likewise mailed to
Subscribers.

Subscribers are requested to return Blocks to the Rev. F. A.
KENNEDY, or SISTERS OF MERCY, Akaroa, to whom remit-
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DEATHS

HAYDON.—On August 29, at his residence, Central Hotel, Princes street, William Henry, beloved husband of Catherine Haydon; aged 72 years.—R.I.P.

McKENNA.—Mary McKenna, relict of the late Charles McKenna, of Cromwell, and dearly beloved sister of Anne and Margaret Mulholland, of Dunedin; born in the parish of Lavey, County Derry, Ireland. Deeply regretted.—R.I.P.



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

LBO. XIII, to the N.Z. TABLET

THURSDAY, AUGUST 31, 1905.

SHIFTING COUNSELS

THE Bible-in-schools Executive's counsels are, like Muloch's world, 'full of change, change—nothing but change.' The leaders of the movement are roving uneasily about—each on his separate beat—in pursuit of a definite project, like the disconsolate Caleb in Search of a Wife, or like the lackadaisical maiden that gathered shells upon the shore and threw them one by one away. Thus far all the schemes evolved have one by one been cast aside. Not one has succeeded in gaining the assent of the party who are bent on turning our public schools, somehow, into sectarian institutions. The pearl of great price—a precise and definite scheme for effecting this radical alteration in the Education Act—has not yet been found. And its discovery seems as far off as ever. The Bible-in-schools party are racking their puzzled brains with permutations and combinations of 'simple Bible-reading,' 'Bible-lessons,' 'Bible-teaching,' 'religious instruction'—definite and indefinite, 'theological instruction,' 'the bases of all religion,' 'ethical explanations,' 'geographical and grammatical explanations,' 'the Bible as literature only,' 'the mutilated text-book,' 'the un-mutilated Word of God,' and so on and on. The storm of Babel voices whirls and eddies around a discredited and sectarian version of the Scriptures. This—or fragments of it, edited with a Unitarian bill-hook—it is proposed, in some vague and undecided way, to introduce into our public schools, at the public expense, and on distinctively sectarian lines.

The talking Walrus in Lewis Carroll's poem 'wept like anything to see such quantities of sand' upon the lone seashore. And at last Monday's annual meeting of the Council of the Churches in Dunedin there were oratorical tears a-plenty over the sandy shiftiness and uncertainty of the Wellington Conference's proposals. But from the beginning of the movement 'twas ever thus. 'We have never had much information,' said one of the reverend councillors; 'we are all at sea on the subject, and discussion is useless.' He moved a communication with the headquarters of the Bible-in-schools Conference, 'to get a definite statement as to its programme.' The motion lapsed when it was learned that 'such a statement had been asked for several times, but never received.' There the matter rests. And there—judging by past experience and present prospects—it is likely to rest till the toes of the Bible-in-schools Conference are turned towards the roots of the daisies. For—like the Duke in 'Twelfth Night'—their minds are

as shifting as the iridescent tints on the face of an opal; or like the Earl of Bath in the old political squib of 1742, they wobble from scheme to scheme, unable to hold fast to any, and constant only in their weathercock inconsistency.

'Each party thought t'have won him;
But he himself did so divide,
Shuffled and cut from side to side,
That now both parties shun him.'

But the shifting Earl of Bath knew his mind for at least an hour on end. Therein he differed from the Executive of our Bible-in-schools Conference. What is it precisely that they want? They cannot say. No man can say. Only, whatever it is, they—judging by their clamor—want it very badly. Hodge at a country fair would not buy his humble live stock in a poke. But the Bible-in-schools leaders serenely urge 'the advanced democracy of New Zealand to commit itself on blind trust to acceptance of a sectarianising scheme whose specific form (if form it has) is heavily masked in flowing cloak and domino noir and has never been seen of man.

We have given the most obvious and charitable explanation of the curious reticence of the captains of the sectarianising movement. There is an alternative theory which might readily enter as a suspicion into the minds of those who are acquainted with the squalid story of deliberate and predetermined proselytism of Catholic children that marked the imposition of what was, on the face of it, a much less objectionable scheme upon the national schools of Ireland. The alternative explanation to which we refer was recently outlined by the Rev. J. T. Hinton (Baptist), an able critic of the Bible-in-schools puzzle, in the course of a recent letter in the 'Otago Daily Times.' The Bible-in-schools leaders' 'lack of preciseness is,' said he, 'either helpless or wilful. If it be the former, and the party does not really know what it desires, it reveals the chaos over which darkness and ignorance brood. If it be the latter, and the party knows but will not speak out frankly what it precisely desires, then there is surely ground for grave suspicion as to ulterior purposes. The party needs most vigilant watching and challenge.' And so say all of us.

We hear less now about the 'marvellous unanimity' of the Bible-in-schools League than in the enthusiastic days when the pleasant fairy-tale of their oneness of heart and soul smote the mind of Mr. Seddon with a sense of deep 'impressiveness.' Then, as now, that 'unanimity' was of the kind of which the bard in 'Hudibras' once sang:—

'For discords make the sweetest airs,
And curses are a sort of prayers.'

The Anglican Primate of New Zealand (the Most Rev. Dr. Nevill) furnishes a curious instance of the hopelessly incompatible views that are held by large classes of those who are held together by the loose and slippery withes of the Bible-in-schools League. Last week, at one of the usual thin and chilly meetings that damn the movement, the Primate laid the cold steel on the raw nerve-pulp of some of his clerical hearers by an infant-terrible frankness of statement of some of the reasons which have led him to dissent from 'the Wellington plan.' He, for instance, dislikes the plebiscite. Worse still, he clubbed the listening clergy with the following declaration:—

'This scheme does not seem to me to lay the duty of religious instruction upon the right shoulders. God forbid that I should say a word against the teachers of our schools, many of whom are most estimable men within my knowledge; but at the same time I do think that the discharge of this duty rests upon the ministers of religion. . . . It seems to me that these are the proper persons to present the teachings of the Book to the children.'

He, too, frankly insists upon formal 'religious instruction' being imparted to the children—and that,

too, of a kind which would present 'a reasonable prospect of finality.' It does not, we think, require a particularly sharp guess to pierce the meaning that lies beneath the surface of this primatial declaration.

Dr. Nevill plies the cat-o'-nine-tails with refreshing vigor upon the compilers of 'the emasculated caricature' of the Bible which the Wellington Conference would force upon our public schools:—

'I cannot but hesitate to be a party to any scheme which may seem to be making reflections upon the Almighty by rejecting parts of His teachings. A committee for the human improvement of a divine revelation seems to me to be a rather improper thing for a clergyman to take part in. If you cut the Bible into minute fragments and say, in effect, that the Almighty and the All-wise was quite wrong in putting this or that before the people—if you say that this or that teaching is not at all fitting for the majority of mankind to have any knowledge of—I say that such an attitude seems to me to be a reflection on the Divine wisdom; and I, for my part, cannot be a party to any such chopping up of the Bible into bits.'

And yet it looks as if, up to a certain point, the Anglican Primate is prepared to give a general support to the Bible-in-schools movement. Unless we are doing him a wrong, we confess that his attitude on the question is a riddle that we cannot read. We frankly give it up.

Here are two extracts which we commend to the consideration of all whom they concern. A writer in this week's 'Outlook' (the Presbyterian-Methodist-Congregationalist organ) says: 'There is much talk about the Bible-in-schools. Why does not somebody get up an agitation for the Bible in churches?' A recent pastoral address to the Methodist Churches of Australasia gets further back towards the root of the question. 'Let there be,' it says, 'a revival of Bible-reading in the home, and let the spirit and act of worship become habitual, and be looked upon as an essential part of the daily programme.' Here is work for the clerical Weary Willies of the Bible-in-schools League! True, it will lead their unwilling feet to the quiet paths of unaccustomed duty, and away from the places where the limelight glows. 'Better fifty years of Europe,' says Tennyson, 'than a cycle of Cathay.' And for Christian clergymen, better and more fruitful in real good would be a few years of devotion to their proper duties than a cycle of noisy and squalid political agitation.

Notes

The Primate's Definition

Here is how the Anglican Primate of New Zealand 'sizes up' the Wellington Bible-in-schools Conference:— 'A committee for the human improvement of a Divine Revelation.' This well-put-home truth is one of the best things yet elicited by the Bible-in-schools controversy. It deserves to live.

A Tale from 'Truth'

Some time ago 'Truth' (Christchurch) published a sensational story which (it said) had been telephoned to the 'Mattino,' an anticlerical daily paper with which the city of Naples (Italy) is afflicted. It was, briefly, to this effect: that two Capuchin Fathers at Fiumara, in Calabria, quarrelled about a female penitent; that they pounded each other to the best of their respective abilities; that the other monks joined in the fray; and that a sort of Donnybrook melee proceeded merrily until the Prior, in desperation, rang an alarm bell, when the villagers appeared and the combatants dispersed. As soon as this tale from a far-off land appeared in our Christchurch contemporary we got upon its track. Inquiries are being made on our behalf at Fiumara. For the present it is sufficient for us to state, for the benefit

of our Catholic readers, that the story is denounced there as a fabrication through and through, and that the Capuchin Fathers, backed by the population of Fiumara, took prompt steps to vindicate their character before the proper tribunal, and the individual who first reported the story has made a complete retraction and apology. At latest accounts the case was still pending. We hope shortly to return to the subject.

That 'Relic of Barbarism'

'A relic of barbarism' is the appropriate designation bestowed upon the oath in which the King, on the day of his accession, is required by law to describe his Catholic subjects as idolaters. A few weeks ago Lord Llandaff moved in the House of Lords the following substitute for the present legalised outrage upon the faith and feelings of Catholics throughout the world: 'I, A.B., by the Grace of God, King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, declare and affirm that I am a faithful member of the Reformed Church by Law established in England. I firmly believe that the Articles and Formularies of the Church are in accordance with the laws of God, and with the true meaning of Holy Writ; and I will uphold and maintain to the utmost of my power the enactments which secure the Protestant succession to the throne of my Realm.'

DIOCESE OF DUNEDIN

The following are the results of the theory examinations of the Royal Academy, held in St. Dominic's Priory in June:—Local Centre rudiments—J. Miller 96, V. Fraser 95, E. Dey 92, K. Bridger 92, M. Gawne 89, R. Moritzen 89, A. Ralph 89.

Misses A. and M. Mulholland have the sincere sympathy of their many friends on the death of their sister, Mrs. McKenna, of Dunedin, who passed away on Sunday last. The interment took place on Tuesday at the Southern Cemetery, the Rev. Father O'Malley, assisted by the Rev. Father Cleary, officiating at the graveside.—R.I.P.

A bazaar and fancy fair in aid of the building fund of a convent for the Sisters of St. Joseph will be opened in the Garrison Hall, Port Chalmers, on Monday evening. The ladies of the parish have been working most energetically for several months, with the result that they have in hand the most varied and valuable collection of goods ever exhibited at such an undertaking in Port Chalmers. There will be three stalls devoted to the sale of fancy goods, one to refreshments, and another to confectionery. The bazaar will be continued during the week.

Mr. Feil, late acting conductor of St. Joseph's Cathedral choir, was at the annual meeting on Thursday night presented by the members of the choir with a purse of sovereigns on the occasion of his leaving after a membership of 14 years, during two years of which he acted as conductor. Mr. Stevens, in making the presentation, said that Mr. Feil was one of the most energetic members in the choir, and they were under a debt of gratitude to him for the services he had rendered as conductor during the past two years. Mr. Feil briefly returned thanks.

The annual meeting of St. Joseph's Cathedral choir was held in St. Joseph's Hall on Thursday evening. The Rev. Father Coffey, Adm., presiding. The committee in their report regretted the resignation of Mr. Feil as conductor, and paid a tribute of praise to Mr. Vallis (organist) for his work. To Miss Heley (assisted by Miss Whelan) the sincerest thanks of the whole choir were due, as she has always been most indefatigable in her work. Mrs. Woods (organist) was also to be complimented on the efficient manner in which she had carried out her duties. The financial statement showed a very satisfactory cash balance, although a fair amount of expense had been entailed. The collections had maintained a good average, and in consequence the cash balance showed an increase of £9 18s as compared with the previous year. The number of members on the roll at present was 46. The report and balance sheet were adopted. The election of a committee for the ensuing year resulted in the following being appointed:—Misses Heley and Whelan and Messrs. Stevens, Woods, and Carolin. At the conclusion refreshments provided by the ladies were partaken of, and a number of those present contributed enjoyable musical items.

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The 'Murihiku' fair in aid of the funds of St. Mary's by the Sea, Bluff, was opened on Wednesday, August 2, when a very fine display of useful and artistic goods was made. The Invercargill Dramatic Club (says the 'Southern Cross') gave valuable assistance, and the floral march by the children on the following night was a pretty spectacle. Mrs. C. A. Tipping, as president, was in the right place, and the following in charge of the various stalls contributed to the success of the fair:—Art stall, Mrs. Tulloch, Mrs. Rose, Mrs. Gillooly, and Mrs. McGrath; plain stall, Mrs. Mapletop; lollie stall, Misses L. and M. Roberts; toy stall, Miss M. Waddell; tea rooms, Mrs. Finnerty and Mrs. Gilroy. The takings, about £150, should mean a considerable increase to the church funds. An attractive feature was a guessing competition of a Shetland pony's name, the prize being the said pony. The competition excited a large amount of interest, no less than 360 names being selected. The lucky name turned out to be Hukanui, and the winner was Master Kane, of the Bluff.

DIOCESE OF AUCKLAND

(From our own correspondent.)

August 24.

Rev. Father T. Kohoe has been appointed to the pastoral charge of Tuakau.

The Redemptorist Fathers commence a three weeks' mission at St. Patrick's Cathedral on September 3.

The Very Rev. A. J. Marion, S.M., and Rev. Father de Fenoyl, S.M., who arrived by the 'Navua' from Noumea, New Caledonia, on Thursday, left for Sydney, via Wellington, on Saturday last.

The devotion of the Forty Hours' Adoration began at St. Benedict's Church on last Sunday, and ended on Tuesday. Very Rev. Father Gillan preached on Sunday evening, and Very Rev. Dean Hackett on Monday evening.

Rev. Father Ainsworth, S.M., Newtown, spent a couple of days in Auckland, and preached to a crowded congregation at St. Patrick's Cathedral on last Sunday evening. He left by the 'Mokoia' on Monday last for Australia, where he remains for a few months for the benefit of his health.

The Marist Brothers' Old Boys' Association held its first annual meeting in the club rooms on Monday evening, August 21. There were from 80 to 90 members present, including the Rev. Father Holbrook (spiritual director) and Rev. Father McMillan. The Rev. Brother George presided. The meeting was most enthusiastic, and when the balance sheet showed a deficiency of £40, debentures to that amount were immediately taken up by members. The committee in their annual report, after referring to the circumstances under which the association was started, paid a well deserved tribute to the work of the late Rev. Brother Mark in this connection, and also to the exertions of the Rev. Father Holbrook (chaplain), and the secretary. The association has about 150 to 180 members, and there is a steady growth of incoming members. In addition it has several very valuable branch societies in a healthy and financial state, and with the assistance of these—though the association is in debt to the extent of £40—there is every reason to anticipate a flourishing second year. During the year the following societies were established: cricket club, amusement, debating, and gymnastic branches, all of which in their respective spheres have advanced the interests of the association and promoted the general welfare of members. The cricket club played 18 matches and won 14, lost 2, and drew 2, which was undoubtedly a splendid record for the first year. In addition they have also been enabled to purchase and free from debt all the necessary materials in connection with the game. The amusement branch, too, has been highly successful. Besides promoting excellent social amusement for members they had formed a club of capital minstrel entertainers, who have rendered signal service to the association. The Debating Society is also becoming very popular. The gymnastic branch has only recently commenced operations, but by dint of perseverance and energy the condition of the branch is satisfactory. The members have secured the services of an instructor, besides all the necessary gymnastic gear.

NEW HEADFORD (Lincoln)

(From our Christchurch correspondent.)

On last Sunday week his Lordship the Bishop made an episcopal visitation of the New Headford (Lincoln) parish. Arriving on the previous Saturday evening, the Bishop assisted in the Confessional, and celebrated early Mass the next morning, preaching also on the day's

Gospel. The ceremonies of the visitation were carried out by his Lordship at the eleven o'clock Mass, which was celebrated by the Rev. Father Richards, pastor of the district. At four o'clock in the afternoon the Bishop examined the candidates for Confirmation and administered the Sacrament, preaching before and after the ceremony. On Monday the Bishop, accompanied by the Rev. Father Richards, drove to the Burnham Industrial School, where they were exceedingly well received. The manager, Mr. Archey, had the few Catholic boys resident there gathered together, the Bishop subjecting them to an examination on matters of faith, and they were afterwards given their usual periodical instruction by Father Richards, chaplain of the institution, who goes there for the purpose every week. Under the guidance of Mr. Archey the whole of the establishment was visited, the boys being seen at their various avocations in the class room and at drill. The fine band of the institution played during the time the visitors were at luncheon. His Lordship expressed the great pleasure afforded him by the visit and appreciation of the excellent management of the institution.

TIMARU

(From our own correspondent.)

August 27.

A Pastoral Letter from his Lordship Bishop Grimes, dealing with sacred music, was read at the Masses this morning.

Some Sisters of Nazareth are expected here during the coming week on a collecting tour for their Christchurch house.

At a meeting held in Pleasant Point this morning after Mass, it was decided to erect a school for the numerous children of the district. Two Sisters, it was considered, would be sufficient, and these will in all probability come from the Sisters of St. Joseph, Kerrytown Convent. Rev. Father Kerley presided, and expressed his pleasure at the forward step taken.

During the past fortnight two more games in the primary schools' football competition have been played and won by the Marist Brothers' boys. They beat the Main School by 3 to nil, their fine dribbling being spoiled by over-eagerness, resulting in the small score. Against the South School they played a back game, and put up the gigantic score of 41 to nil. Tries were scored by Kane (2), Fuly (2), Sullivan (2), Mulcahy (2), Cunningham (2), Hartnett (1); Lynch converted two tries, Sullivan and Fuly one.

TEMUKA

(From our own correspondent.)

August 28.

The members of the Young Men's Club are, through the generosity of one of their number, holding a shooting picnic at Rangitata on Thursday, September 7.

At a meeting held after last Mass on Sunday at Pleasant Point it was decided to organise a bazaar, to be held during next March, for the purpose of raising funds for the erection of a Catholic school there.

Wednesday next, August 30, being the anniversary of the death of the late Rev. Father Fauvel, a solemn Requiem Mass will be celebrated in St. Joseph's, Temuka. A great number of priests of the diocese are expected to be present.

The Rev. Father Kerley announced on Sunday that a meeting of all those interested in the formation of a Hibernian Society would be held on next Tuesday night in the club rooms. It is to be hoped that there will be a large number present, as such a society would do an immense amount of good in the parish.

The usual weekly meeting of the Temuka Catholic Young Men's Club was held on Tuesday evening last and was largely attended. The programme consisted of a debate on 'Town and country life.' Mr. J. Reilly championed the cause of the country, whilst the advocate of the noise and bustle of the city was Mr. P. Clarke. After a well contested debate, in which nearly every member present gave his views, the vote resulted in a win for the country.

A very successful entertainment was held in the Kerrytown schoolroom on Thursday evening last for the purpose of raising funds for the erection of a cottage for the priest at that place. There was an excellent attendance, and all the items were encored. The following contributed to the programme: Songs, Misses K. Daly, Beri, A. Story, Messrs. Lingard, Davis, C. Healy; vocal duet, Messrs. Denton; instrumental items, Messrs. Kearsley, Coombes; recitations, Messrs. Murray, J. Moriarty, and step dances, Mr. Lynch. The entertainment concluded with a farce, which caused much amusement.

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GREYMOUTH

(From our own correspondent.)

August 24.

The members of the St. Columba Club carried out a novel programme last Monday evening in the shape of a 'Hard-up social.' Some of the characters caused no end of fun by their clever make-up. Comic speeches, songs, and recitations helped to make a merry-making entertainment. On Tuesday evening the members of the club invited the ladies to a euchre and social entertainment.

At a meeting of the Children of Mary last Sunday it was decided to form a cricket club. The election of officers resulted as follows: Captain, Miss Annie Helfernan; vice-captain, Miss Annie Duffy; treasurer, Miss Peart; secretary, Miss Emily Roche. The colors of the club are to be pale blue and white. The first practice took place on Wednesday, and judging by the interest displayed the club should be one of the premier ladies' cricket clubs on the Coast.

It is with extreme regret I have to record the death of Mrs. Callanan, of Cobden, which took place on August 10. Deceased was well known and highly respected, and formerly lived at Barrytown. She leaves a boy and girl to mourn their loss of a devoted and loving mother. Deceased was a native of Melbourne, and aged 45 years. The funeral took place on Saturday, August 12. Very Rev. Dean Carew read the burial service at Cobden Cemetery.—R.I.P.

A very pleasing ceremony took place at the Council Chambers on Wednesday afternoon, when the Mayor and Councillors assembled to present Mr. Thomas Joyce with an illuminated address, on the occasion of his retirement from the Borough Council after twelve years' service. The Mayor, in making the presentation, said it gave him great pleasure to preside over such a gathering and for the opportunity of expressing his appreciation of the services rendered to the town by Mr. Joyce during his long term as Councillor. He had known Mr. Joyce for 40 years, and it would be impossible to find a man so highly respected and esteemed. They all regretted that failing health prevented Mr. Joyce from taking an active interest in borough matters. It was a pleasing duty he had to perform in asking Mr. Joyce to accept the address, which conveyed with it the respect and esteem of the Councillors and citizens of the Borough of Greymouth. The address was beautifully got up and framed. All the Councillors spoke in complimentary terms of Mr. Joyce, and the wishes were sincere for his improved health. Mr. Wm. Joyce, on behalf of his father, who was too unwell to reply, thanked those present for the kind wishes expressed.

WEDDING BELLS

KEENAN—SHEEHAN.

A marriage which took place at Fairlie on August 14 created more than ordinary interest, as the parents of the bride have been residents of the district for upwards of a quarter of a century. The contracting parties were Mr. P. Keenan, third son of Mr. P. Keenan, of Kaikoura, and Miss Mary Sheehan, eldest daughter of Mr. D. Sheehan, of Fairlie. The ceremony, which was witnessed by a large number of friends of both parties, took place in St. Patrick's Church, and was performed by the Rev. Father Le Petit. The bride, who was given away by her father, looked extremely well in a costume of white serge, beautifully trimmed with silk and silk lace, and wore the customary wreath and veil. Her sister, Miss N. Sheehan, acted as bridesmaid, and the bridegroom was attended by his brother, Mr. J. Keenan, of Kaikoura. At the conclusion of the ceremony the wedding party proceeded to the residence of the bride's parents, where the wedding breakfast was laid. The newly-wedded couple left by the afternoon train for Dunedin, where the honeymoon was to be spent. Mr. and Mrs. Keenan were the recipients of many valuable and useful presents. In the evening a very large number of guests were entertained by Mr. and Mrs. Sheehan in the public hall, which was very tastefully decorated for the occasion.

Messrs. Duthie Bros., of George St., Dunedin, are now showing the latest novelties for spring and summer wear, the quality and style of which cannot be surpassed. These goods have been purchased by the firm's London buyer, and will be found equal to anything ever offered to the public at this leading establishment....

Hancock's Imperial ALE and STOUT.

OBITUARY

MR. PATRICK DEEGAN, DIPTON.

We regret to record the death of an old and highly respected Catholic resident of Dipton in the person of Mr. Patrick Deegan, who passed away on August 16 at the age of 78 years. The deceased was the eldest son of the late Mr. W. Deegan, of County Tipperary, and was born on March 17, 1827. At the age of 18 he left his native land for Canada, where he spent seven years, returning to Ireland for a short holiday, at the end of which he came out to Victoria, being attracted by the reports from the goldfields. He came to New Zealand in 1863, returning shortly after to Victoria, where he married Miss Ann Madden. Immediately after that the newly wedded couple came to this Colony, where Mr. Deegan took up land at Ryall Bush, which he held for several years. Later on he farmed areas in other parts of district. About eight years ago Mr. Deegan, with a grown-up family of five sons and two daughters, migrated to Dipton. There the father and sons jointly secured 8000 acres of the best river-flat land, which has been put under most successful cultivation by the sons, Mr. Deegan retaining the controlling spirit, but being relieved of the more active part of the work, owing to his increasing years. Until the last few years, when he suffered greatly from rheumatism, Mr. Deegan enjoyed excellent health. The immediate cause of death was a heart affection, from which he had been suffering for some time. The deceased was a practical Catholic, and one of the most generous and charitable men in the district. He leaves a widow, five sons, and one daughter to mourn their loss. The funeral took place on August 19, and was the largest ever seen in Southland, there being over one hundred and twenty vehicles in the procession before it reached Winton, where the interment took place. The Rev. Father O'Neill officiated both at the house and the graveside.—R.I.P.

St. Patrick's College Football Club

To the Editor.

Sir,—In your issue of 24th inst. your Wellington correspondent states that, at the annual football match against Wellington College, the St. Patrick's College boys showed want of proper coaching. This is an unmerited reflection on Mr. White, our efficient and painstaking coach, who has given the college team the best possible coaching for years back. In justice to Mr. White I will thank you to publish this letter. Yours, etc.,

C. H. SEYMOUR,

Hon. Sec. St. Patrick's College Football Club.
Wellington, August 28.

We have received from the Frederick Harris Company, London, a copy of 'The Maoriland Waltzes,' by Maxime Heller. The waltzes are evidently the work of a thorough musician, are graceful and melodious, and should become very popular. 'They are in the key of B flat with changes to A flat and E flat. The cover is lithographed in colors, showing a Maori maiden and has a background of typical New Zealand scenery—lake and snow-clad mountain peak.

This is the 25th year of the founding of St. Ignatius's College, Riverview, Sydney, and the occasion has been taken advantage of to issue a jubilee number of 'Our Alma Mater,' the half-yearly publication of the students of the institution. This is the 20th year of publication of the college magazine, and although each succeeding number since its first issue has shown marked improvement on its predecessor the present one is no exception to the rule. It is very well got up, and the illustrations are numerous. In addition to the usual record of school happenings there are several original contributions in prose and verse which go to show that the editors and contributors have more than ordinary talent. On the whole 'Our Alma Mater' more than maintains its reputation as a well written school magazine.

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

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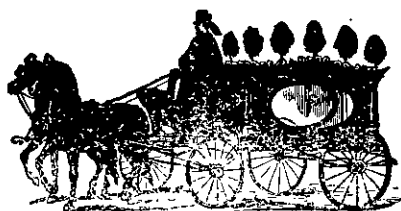
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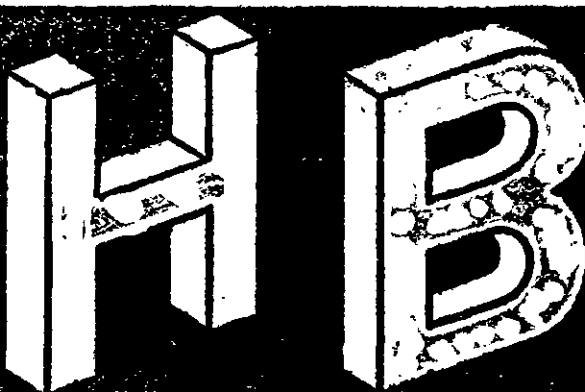
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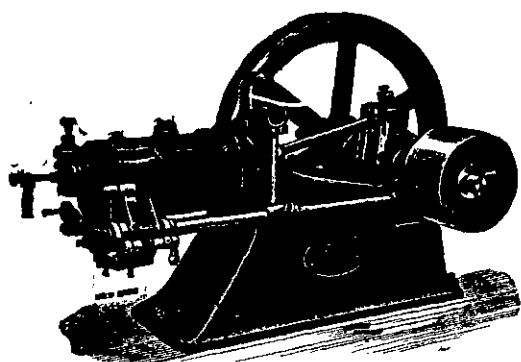
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The Storyteller

HER LEGACY

I.

The room was illuminated only by the glow from the open door of the stove. She sat on a low stool full in the cone of ruddy light, her fingers interlocked across her knees, her face grave and meditative, its paleness intensified by contrast with her dress of black. At her side, but a little further back, he was leaning forward in his rocking-chair, elbows planted on its arms, hands clasped at the level of his chin, his face just within the line of radiance, its expression, like hers, set in the fixity of silent reverie. Both were young—on the debatable borderland between youth and maturity. Sounds of the outside night crept into the stillness of the room—the intermittent swish of gust-driven rain against the window panes, the continuous drowsy hum of trolley cars a block or two away, the vague murmurs of a great city borne from the highways of traffic into the seclusion of a by-street.

'I can picture the whole scene,' he said at last, summing up the thoughts that had given pause to their conversation.

'Yes,' she responded, her eyes still fixed on the embers. 'You know those three uncles of mine well enough to understand my shame and indignation. And Aunt Mary, too—she kept talking about her husband's store, about bad debts and the latest rise in coal oil, while her brother lay dead in the next room. Poor Uncle Henry!—the only gentle and refined nature among them all—the only one whose life had not been given to sordid grubbing for cents and dollars.'

'I used to enjoy a chat with him when I went along for a book, and invariably ended by buying some old print as well. What a quaint and interesting shop, too, with the stacks of volumes climbing up the stairs! Book-lovers' Corner!—it was happily named.'

'He was devotedly attached to the place—the books among which he lived, the people who came to rummage through his treasure heaps, the daily intercourse with scholarly men and women who sought his advice. It was a pathetic little life story, Uncle Henry's. Do you know it?'

'Only so much as his surroundings suggested. I often wondered at the contrast between him and his brothers.'

'My mother told me a good many things last year, before she died. She was younger than her brother Henry—the youngest of all, although the first to go.' The girl paused, and breathed a little sigh. 'Henry was struggling, by teaching and in other ways, to enter college life long after his three elder brothers had become comfortably established in business. Dry goods, hardware, butchering—that was the bent of their minds. And Aunt Mary, too, had married the most prosperous groceryman of the district. Only Henry and my mother inclined to other things. My mother taught school before she married, just as I am doing now.'

Her voice had dropped, till the last words came but as an echo, soft and low, of saddened musing.

'Not for long now, sweetheart,' he interposed, with a gentle hand touch of sympathy upon her shoulder.

She started, roused in the instant from her lapse into dreaminess.

'Oh, I was not thinking of myself,' she replied brightly and resolutely. 'I was thinking of my dear mother, and of my father, whom I can just remember and nothing more. But we were speaking of Uncle Henry, weren't we?'

'Yes; he wanted to get to college.'

'Well, not one of his brothers offered a helping hand, and at last his health broke down. At first he was acutely ill—in a hospital for several months. Then he was discharged, in better state, able to crawl around, but with the verdict of "incurable" hanging over his head. His was a chronic case now—one of those insidious internal troubles that kill a man slowly but surely during a year or two of increasing misery and suffering. One doctor, however, declared that there was still hope—still the reasonable chance of recovery. But the invalid would have to leave New York at once—to go to a hot, dry climate, like that of Arizona or Egypt, and live there for quite a spell. To have advice was one thing; to act on it was quite another. Henry had no money. His father and mother were dead. He was alone in the struggles of the world.'

'But his brothers?'

'They were a handicap to him. The duty was so obviously theirs that others who might have helped naturally stood aside. My mother pleaded with Ebenezer, Hiram, James—not one had a single dollar that

could be spared from his business. Aunt Mary wouldn't even put the question to her husband; she wrote to Henry before he left the hospital, telling him that change of climate was useless, that she knew a young lady who went abroad afflicted just the same as he, but, after spending no end of money, returned home, only able to walk from her bedroom to her parlor for months, until she died.'

'Well, I'm blowed! That was cheerful for a sick man.'

'So, with plentiful words of affection, she counselled resignation, and sent him a little book about religion that perhaps cost her a dime.'

'Pshaw!'

'My mother read that letter, and she never forgave Mary her callous cruelty—never spoke an intimate word to her again so long as she lived. Well, the doctor, it seems, guessing at the truth, mentioned the case to Boone, of Booklovers' Corner. And it was he who sent the invalid to Arizona, kept him there for two whole years, and when he returned, cured and well, gave him a place in the book store. That is how Uncle Henry came in time to be a partner, and at last the only active member of the firm.'

'Mr. Boone is still alive?'

'Yes, the dear old gentleman has come north from his home in Florida to bury his dead friend. Now you will understand a great deal better what I am going to tell you next. Mr. Boone is Uncle Henry's executor, and it was in accordance with the latter's instructions that all relatives were called together the day before the funeral. That was how I came to meet my Uncles Ebenezer, Hiram, and James and Aunt Mary and her husband this morning in the dining-room above the book store.'

The young man sat up with quickened interest.

'But your Uncle Henry didn't die rich, did he?'

'No, not as the world counts men rich nowadays. But he had a little to divide. When we were all assembled, Mr. Boone read the will. There are legacies of a thousand dollars to each of my uncles, to Aunt Mary, and to me as his other sister's child.'

'You say he forgave them their contemptible meanness?—that he left a single dollar to the woman who had written him such a letter in the old days?'

'It was just like Uncle Henry's sweet forgiveness to treat everybody the same—to forget all that had happened. The rest of his estate he has left to the charities in which he was long interested—the Young Folks' Summer Holiday Association and the Hospital for Incurables.'

'And what do these bequests amount to?'

'That is what Uncle Ebenezer asked. But Mr. Boone replied that nothing would be known until the estate was realised. Uncle Hiram laughed at his share—a thousand dollars, he said, wasn't worth the trouble of his coming out of the house on such a rainy day. Then they all fell to discussing the reason of the condition attached to the legacies.'

Again the listener pricked up his ears.

'What was that?'

'That no one should attend the funeral—the legacy in each case was to be forfeited if the beneficiary followed the body to the grave.'

'By Jove, I don't wonder. It was a subtle little stroke. Your uncle wished no mockery of mourning before the world.'

'But my legacy is in exactly the same terms,' said the girl, glancing up at her lover. 'And Uncle Henry and I were always the best of friends.'

'Well, he treated you pretty shabbily in the end, ran'ing you merely with people who had used him so ill.'

'You must not speak like that,' was the firm rejoinder. 'Such a thought would be only worthy of those others, who went down their dead brother's stairs grumbling and disputing about the meaning of the will. It was a shameful, pitiful display. I shall never forget it—never, never!'

She shivered in the intensity of her anger and disgust.

'Like the greedy, thankless crew,' muttered the young man below his breath. 'Will they go to the funeral to-morrow?' he asked aloud.

'I think it hardly probable,' she answered.

'Well, there is no use quarrelling with the terms of a legacy,' he commented, with a shrug of his shoulders. 'A thousand dollars isn't much—but it is a thousand dollars all the same.'

The girl watched his face, in her own eyes an expression of mingled wonder and disappointment. But the young man was not looking at her. He got up from his chair, flung a shovelful of small coal into the stove, then stood erect, his form outlined against the leaping, gleaming flames that instantly filled the iron cavity.

'It will mean a lot to us, Nettie dear,' he went on. 'You needn't go back to the schoolhouse. Why can't we marry now, right away?'

She, too, rose to her feet, her lips compressed, her face paler than ever, her look of concern growing to one of real pain. But still her emotion passed unseen by him; she had turned aside and was resting an elbow on the piano.

'This is no time to talk of such a thing,' she said coldly. 'Only a few hours ago I gazed on my dead uncle's face, when the others had gone. For many a long day there will be sadness in my heart. Now leave me, Norman. This evening I wish to be alone.'

Her eyes sought his now, and at last their reproachfulness smote him.

'Oh, of course there will be the usual period of mourning,' he murmured, abashed and confused. 'I didn't mean anything else, Nettie. You know that, don't you?'

'Go, please, go.' She held out her hand; there was a sob in her voice, the shine of tears in her eyes.

Then he went his way into the rainstorm and the darkness, and she was alone with the fire glow, her chastened grief for the dead, the dull awakening consciousness that something in her golden dream of love had been changed to dross.

II.

On the following evening he found himself again in her rooms. She had been out all day, but it could not be long now before she would be home. So the landlady, who knew the relation in which the young people stood, had meantime made him comfortable, turning on the electric light and replenishing the stove. Heavy rain, unrelenting during several days, was still splashing dismally outside.

He was a handsome young fellow, square built and strong, comely of feature, with ability, self-reliance, and correct living written on every line of his face—such a man, by outward seeming, as any maiden might have deemed herself happy to have won. He paced the room disturbed and nervous, pausing every now and then to examine some trifle, aimlessly, half unconsciously—a photograph on the mantel, a book on the table, the broad-leaved pot-plant in the window recess.

At last he heard the outer door open, and he came to a halt. A minute later she entered the room. As he closed the door behind her he caught a glimpse of the dripping cloak, umbrella, and rubbers that had been surrendered to the landlady in the hall. But, disencumbered from her panoply of waterproofing, the girl was dry and warm, rosy with the cold and exercise. She gave him her hand.

'Where have you been?' he asked.

'Where would you think?' she answered.

He gazed at her black gown, her black hat—watched her drawing the black kid gloves from her fingers.

'You don't mean to tell me that you went to the funeral?' His voice vibrated with the restraint he was imposing upon himself.

'Yes, I have been to poor Uncle Henry's funeral.' With grave self-possession she unpinned her hat, and laid it by her side on the table.

He took a step forward, and looked down at her.

'What foolishness! What utter foolishness!' he exclaimed bitterly. 'When I didn't find you at home I began to fear it. So you have sacrificed common sense to sentiment. You have deliberately thrown away that legacy.'

Her face paled. She beckoned him to a chair at a little distance.

'Yes, I threw away that legacy. Sit down, Norman. When you left me last night I weighed every question involved. Was I to allow the uncle who had always been kind to me and my mother to go to his grave unwept and unhonored—no one of kin to him giving sign of regret for his loss or of respect for his memory? Would you have asked me to do that, Norman, for the sake of a thousand dollars or ten times a thousand?'

'His own deliberate act imposed the condition,' was the sullen rejoinder. 'I bet that not one of the others turned up at the graveside—they stuck close to their legacies.'

'Yes, his brothers Ebenezer, Hiram, James, his sister Mary, all were absent. It was the more fitting, therefore, that I should be there.'

'And you never thought of me—of our future! You know my struggle to get a start—my helplessness in the law business without some capital. You know quite well that that money would have got me the partnership with Kingston. I went to see him this morning; we talked it over; everything was settled. And now I come here to find that all my efforts are undone.'

In his agitation he had risen from his seat, taken but a moment before at her bidding. She surveyed him calmly; she spoke with gentle sadness, but with none of the trembling irresolution of the night before.

'Two days ago, Norman, I should have deemed it impossible that you would have spoken like this to me—that you would have counselled me to wrong my conscience, to go contrary to my sense of right, for the sake of money. You say I have thrown away my legacy. But I lose much more than that—I lose the faith I had in you. My dream of happiness is over.'

He moved uncomfortably and his face flushed.

'Oh, it needn't amount to that,' he murmured. 'I suppose we'll get over the loss of the money.'

'But the loss of faith?'

'Sentiment again,' he protested.

'Then sentiment shall rule my life,' she replied, drawing a ring from her finger and placing it upon the table. 'I begin to think that sentiment may be a better guide to one's conduct than reasoned judgment. Everything is ended. But I want you to learn the lesson that the instinct of right is always the wisest one to follow. Let me tell you what happened to-day, Norman. Please sit down again.'

Mechanically and without a word he obeyed her.

'Uncle Henry was laid in the grave by his old friend, Mr. Boone and myself. When all was over we returned to Booklovers' Corner. There, to my surprise, I found my three uncles and my aunt once more assembled. They had been sent for by Mr. Boone's instructions. For there was a codicil to the will to be read after the funeral.'

The glimmer of dawning intelligence was in the listener's eyes now. The girl continued:

'The first legacies were revoked, and 10,000 dollars were left to each brother or sister who had forfeited his or her benefit under the will by taking part in the funeral. An equal sum was left to me, but with no condition attached, doubtless for my dear mother's sake. However, the will further provided that if I had attended at the graveside I was to be sole residuary legatee after certain large charitable bequests had been paid out of the estate.'

'So he was rich after all?'

'In the old days of youthful ailing, it appears that he had gained the friendship of a miner in Arizona. Through this connection there came the chance, later on, to take a financial interest in a prospecting venture. For ten long years Uncle Henry paid contributions to a doubtful mine. Only two years ago it turned out to be a bonanza. But he would never leave the old shop—the Booklovers' Corner he loved so well—the business he was managing for his aged benefactor.'

'His brothers will fight that will.'

'That is what they at once threatened. But Uncle Henry had provided for this very contingency. A year before he died he had deeded all his property to Mr. Boone. So there was no real will—just an honorable understanding between two friends, sealed now by death. Why I am so late to-night is that Mr. Boone and I have been to a trust company's office, where everything has been transferred into my name.'

The young lawyer drew a deep breath. He stood erect and began buttoning his coat.

'You are right, Nettie. This ends our dream. If you had remained poor, some day I would have owned my fault, and begged your forgiveness for my ill-humor to-night. For even while I was blaming, in my heart I was admiring you. But, of course, my self-respect forbids apology now. Good-night.'

She made no move, uttered no word to detain him.

When he was gone, when the click of the closing front door had reached her ear, she rose, turned off the electric light, threw open the stove, and nestled down on the rug amid the warmth and the softened radiance. Thus for a long time she remained, searching her heart and weighing the life issues.

The fire had burned low, the room was almost in darkness. But at last she stirred, and, rising to her knees, reached forth a hand for the engagement ring still lying on the table. As she stooped towards the dull red of the ashes to gaze upon the discarded trinket, there was the shimmer of brilliants—and the gleam of love-light in her eyes as well.

Had the manliness with which he had taken his lesson redeemed him? Had her woman's heart been touched with new tenderness by his very need for her forgiveness? Had reflection brought realisation that love may not claim perfection, but can only hope to help toward it?

She did not restore the hoop of gold to its accustomed finger. But she looped it on a bit of ribbon at her breast, and, after a long, lingering kiss, slipped it within the folds of her dress.—Exchange.

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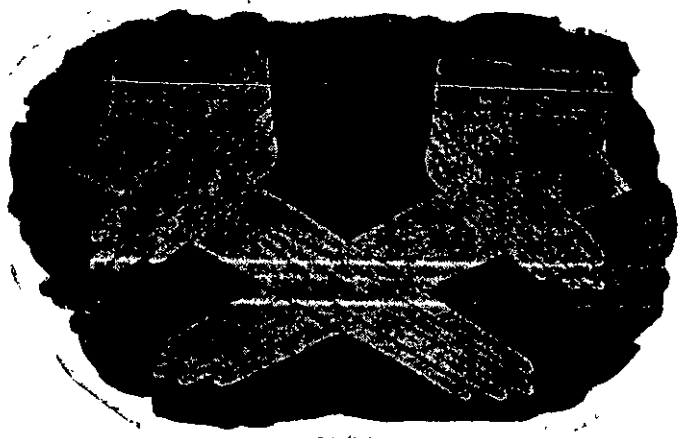
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The Catholic World

FRANCE—An Encyclical

It is stated that the Holy Father is about to issue an Encyclical as a guide to the action of French Catholics under the Separation Law.

The Separation Bill

Though the French Chamber has finished the task it took in hand three months ago, and the law of separation has been voted, in the opinion of the Comte de Mun it is dead, and only requires decent burial. This result has, he says, been due to the tenacity of those who fought the measure step by step, and insisted upon modifications and concessions.

Common Sense

The Chamber (writes a Paris correspondent) has had an unexpected fit of common-sense in dealing with some of the points arising under the Bill for the separation of Church and State. The points in question are the ringing of church bells, the wearing of ecclesiastical costume in public, processions, and the performance of acts of worship in a public place other than a church or place licensed for the purpose. Amendments were brought forward by the Radicals strictly prohibiting all the above. The Chamber, after a long and stormy sitting, defeated them, and reaffirmed its intention of not interfering with liberty in this respect. A curious decision, however, was arrived at in connection with the exhibition of religious emblems. These which are at present in place will not be removed, but it will be forbidden to put up any new ones.

The Effect of Separation

Naturally (says the 'Catholic Times') there is much speculation on the effect which the separation of Church and State in France will cause in religion. We have had the Pope's opinion, and may turn to 'Cisalpine's.' Writing in the 'Guardian,' he considers that no national or Gallican Church will arise; not enough faith in France for that, he thinks. So far from drifting back to Gallicanism, the clergy will become more united in obedience to and dependence on the Holy See. The Pope will start a missionary work for the revival of religion under its new conditions, and 'will find means similar to those which were found just a hundred years ago, when the Jesuits were suppressed to introduce new and keep alive the old Congregations in France.' 'Cisalpine' may not be a prophet or the son of a prophet, but one need be neither to forecast that the Holy See, having recovered its liberty, will make a vigorous effort to ameliorate the condition of the Church in France. Hitherto the State has had a voice in the appointment of Bishops; now, their appointment falls into the hands of the Pope. Everything considered, this is not a bad off-set for the misfortune of a Bill of Separation.

ROME—Death of the Rector of the Irish College

A Rome correspondent reports the death of the Right Rev. Mgr. Murphy, Rector of the Irish College. The deceased prelate retired to his rooms at about 10 on the night of July 6; he was at once, or within a short time, overtaken with heart trouble, and according to all the probabilities, died instantly and with brief pain, for his corpse was discovered at eight the next morning, and the eyes closed in a position of repose. The lights were still burning in his bedroom. During the later part of his rectorship Monsignor Murphy had been assisted by the Rev. Father Hagan as Vice-Rector, but the latter has been in Ireland for some time. The other ecclesiastics concerned in the administration are Italian, so the Very Rev. David Fleming, O.F.M., Secretary of the Biblical Commission, has acted virtually as Rector of the College. By his prompt care, which the students well seconded, all the arrangements were promptly made, and at half-past six on July 7 a large assemblage was at the College, and proceeded thence to the Basilica of Sant' Agata dei Goti, for the Office of the Dead. Father David officiated, assisted by students of the College. The Right Rev. William H. Murphy was born at Athy, County Kildare, on May 2, 1846. Giving early the bright promise which he was later so fully to realise, he was sent to Holy Cross College, Clonliffe, and then to Rome as a student of the Urban College, where he stayed from 1875 till 1880, taking his doctorate in Theology in the latter year. On his return to Ireland he was appointed to Holy Cross College, Dublin. Thereafter he became secretary to the Archbishop. Finally he was named Rector of the Church of the Catholic University, and he remained in this position until, in 1901, he was called to be Rector

of the Irish College in succession to his Grace Dr. Kelly, Archbishop titular of Acrida and Coadjutor of Sydney.

GENERAL

Convert Ministers

The band of convert ministers in England has been increased by recent ordinations (says the 'Missionary'). The Rev. William Henry Womercot, who has been a student at the College Beda in Rome for the diocese of Southwark, was ordained. He was an Anglican clergyman at Borey Tracey, in Devonshire. Mr. William Henry Drage, also a Southwark student at the same college, was ordained a deacon. He had been before his reception into the Church a curate at All Saints' Church, Plymouth. Father Charleson, whose conversion made such a stir some years ago in Glasgow, as being among the first of the Presbyterian ministers to come over to Rome, was ordained to the priesthood at the Scots College. When he was presented to the Holy Father the other day this fact was related to him, and it pleased the Holy Father very much. Father McPherson, who has been studying at Dunwoodie, has completed his course and has been ordained.

The Jesuit Order

The annual list for 1904 of the members of the Society of Jesus who died during that year would present an interesting subject for an insurance actuary, especially because the Jesuits, being more evenly distributed throughout all the climates and countries of the globe than any other religious Order or Congregation, fairly represent the average duration of active but well regulated human lives. At the beginning of 1904 there were 15,404 members in the whole Order. Of these, 202 died between the beginning and the end of that year, the average at the time of death being 58 years and 9 months. Of the 202 deceased Jesuits, 50 had spent 50 years or more in the Order, and the average age of these jubilarians at the moment of death was 79 years and 6 months. Of these 50 16 had from 60 to 68 years of religious life to their credit. One who entered at 16 died at 91, having spent 75 years in religion. Another, who is not among the jubilarians, because he entered the order at the age of 53, lived till he was 90. He would have been condemned as a 'bad risk' by any ordinary insurance agent at the time of his entrance, and yet he lived on for 37 years. These 202 deaths occurred in different parts of Europe, North and South America, Asia, Africa, and Australia, from Montreal to Valparaiso, from Beirut in Syria to Calcutta, from Oracew in Messina, from Alexandria in Egypt to the Zambesi mission in South Africa, from Manila to Fei-ho in China.

Church for Chinese Catholics

San Lorenzo, a small city in the State of Sinaloa, has the honor of having the first Catholic church built for and by Chinese Catholics in the Republic of Mexico, and perhaps in America. Of the 5000 inhabitants of that city, about 200 are Chinamen, the majority of whom are Catholics. They were converted at home by missionaries, and arrived in Mexico eighteen months ago at the invitation of an agent who was recruiting laborers in the Celestial Empire. Their first care was to insure the means of practising their religion, and, although there are several churches in the town, they insisted on having one of their own. They have finally succeeded, and the Chinese Catholic church was lately dedicated by the Right Rev. F. P. Uranga, Bishop of Sinaloa.

A New Catholic Quarterly

It is proposed, according to 'Illustrated Catholic Missions,' to start in January next an international scientific quarterly, to contain articles on ethnological, linguistic, and anthropological science, contributed by Catholic missionaries from various parts of the world in English, German, French, or Latin. The Rev. P. W. Schmidt is to be the editor.

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Science Siftings

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Land Basins.

The ocean basins and the land basins—the latter being regions without any surface flow of water toward the sea—are shown in a hydrographic chart lately prepared by a Swiss geographer. The greatest region without a flow seaward extends from the neighborhood of the Baltic Sea through Russia and Central Asia nearly to the Yellow Sea; and a smaller closed basin embraces part of Asia Minor and Arabia. Africa has three such basins, Australia has one, including its western part, North America has four—two east of the continental divide at the latitude of the Gulf of California, and two others more to the north and to the west of the divide. South America has two closed basins in the region of the Cordilleras.

Giant Trees.

The distinction of being the oldest living thing undoubtedly belongs to some giant tree, and many attempts to locate it and determine its age have been made. A century ago De Candolle found two yews—one at Fortingal, in Perthshire, and one at Hedsor, in Bucks—that were estimated to be respectively 2500 and 3240 years old. Both are still flourishing, and the older tree has a trunk 27 feet in diameter. A gigantic baobab of Central America, with a trunk 29 feet through, was thought by Humboldt to be not less than 5150 years old. Mexican botanists believe they have now discovered a life-span even greater than this, and from the annual rings a cypress of Chepultepec, whose trunk is 118 feet in circumference, is assigned an age of about 6200 years.

The Fuel of the Future.

This name is given by 'Popular Mechanics' to compressed briquettes of peat. One-seventh of the area of Ireland, it says, consists of peat bog, at present unprofitable, but soon to be worth as much as so many coal-mines, owing to improved and cheapened methods of collecting, drying, and preparing peat for fuel. Even now Sweden uses 2,000,000 tons of peat briquettes yearly, while within 50 miles of Chicago are unused fields of the substance containing enough to supply that city for a century. Of a new method of preparation the writer says:—

'In this new process the peat is excavated by machinery, and conveyed directly to the plant without the long delay of air-drying. Here it is packed into rotary cylinders, which are revolved at great speed, the peat being beaten by an interior heating device while the cylinders rotate. The centrifugal force expels the moisture, so that it is a very low percentage. Then, by means of electrodes connected by conductors with a dynamo, the centrifugally dried peat is included in an electric circuit; the resistance of the peat generates heat, and it is carbonised. A mass of black globules represents the results and retains all the valuable properties of the raw material. It then passes to kneading machines, and after being well kneaded it is either moulded into briquettes or left to dry and harden, in which latter case it is afterwards broken, screened, and graded.

'As has been stated, the value of this process lies greatly in the fact that in climates where the drying season is short it can be prepared despite the weather conditions. In Alaska a supply could hardly be prepared after other methods, and what a boon prepared peat fuel would be in that climate! It is a fact that the peat supply increases proportionately with the distance from the equator, and, under the eternal law of compensation, there must be some means by which it can be utilised in those cold countries where it abounds. Again, in the electrical process there is no loss, no escaping of valuable elements in the form of gases.

Prepared peat is an almost smokeless fuel. It burns to the last vestige, leaves a clean, white ash and no clinker.'

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

The Home

By Maureen

Choking.

Small children are very liable to choking, but instead of the old-fashioned thumping them on the back, a more simple remedy is to lift the little sufferer's left arm as high as possible. This affords relief more quickly than the thumping.

How to Poach Eggs in a Ball.

To poach eggs in a ball is a knack known to all clever cooks. The water is heated to boiling, and then rapidly stirred till a small whirlpool is produced, in the hollow part of which maelstrom the egg is cleverly dropped. The motion of the water crystallises the white instantly into a circular covering for the unbroken yolk.

The Use of Onions.

Onions, when roasted, make one of the best poultices for a sore throat, and are almost an unfailing remedy, when so applied, for that distressing but common complaint—during the winter—known as earache. Children often suffer cruelly with it; and mothers will find an onion poultice a safe and speedy cure. When boiled to pulp and strained, the juice being mixed with brown sugar, it forms an excellent syrup in cases of croup, or may be used with advantage for a cold when attended by an irritant tickling cough. Onions are a very safe but somewhat powerful narcotic, exercising a quieting influence on the nerves, so that a person troubled with wakefulness may often ensure a quiet night's rest by simply eating a couple of small onions before retiring to bed. The only pickle that may be taken at night without disastrous results to the digestive organs is the pickled onion, and even this should be sparingly eaten. A boiled onion, thoroughly soaked in milk, is about the best inward poultice for a sore chest, rivaling the world-famed bread and milk or gruel itself.

Putting on Gloves.

If there is anything that mars a woman's appearance it is a glove with the seams twisted and all the fingers awry. Here is the correct way to put on gloves. The first trying on of a glove is the most important, because by this the glove is set. First shake some powder into each finger of the glove, then place your elbow firmly on a table, with the hand upright and the thumb extended towards the palm. Draw the body of the glove over the fingers, and, after seeing that each seam of the body of the glove is straight with the lines of the finger, coax each finger into the finger of the glove. Be sure in the meantime that the stitching on the back of the glove is also straight. Next insert the thumb, and look once again to see if the seams are all straight; if not, pull the glove off and begin again. The seam at the tip of the thumb should be in line with the middle of the thumb-nail. Smooth the wrist neatly, and fasten the second button before the top one, which will not then suddenly burst off.

How to Act in Case of Fire.

At a recent lecture the following concise and simple directions how to act on the occurrence of fires were given:—Fire requires air, therefore, on its appearance, every effort should be made to exclude air—shut all doors and windows. By this means fire may be confined to a single room for a sufficient period to enable all the inmates to be aroused and escape; but if the doors and windows are thrown open, the fanning of the wind and the draught will instantly cause the flames to increase with extraordinary rapidity. It must never be forgotten that the most precious moments are at the commencement of a fire, and not a single second of time should be lost in tackling it. In a room a tablecloth can be so used as to smother a large sheet of flame, and a cushion may serve to beat it out; a coat or anything similar may be used with an equally successful result. The great point is presence of mind, calmness in danger, action guided by reason and thought. Always endeavor to attack the bed of a fire; if you cannot extinguish a fire, shut the window, and be sure to shut the door when making good your retreat.

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

Thursday, August 17, was the 22nd anniversary of the death of Archbishop Vaughan.

The Brothers of the Christian Schools, at the earnest request of his Lordship Dr. O'Connor, intend opening a college in Armidale about the end of the year, and will also have charge of the parochial schools.

On Friday, August 18, High Mass in honor of the Emperor of Austria's birthday was celebrated in St. Mary's Cathedral, Sydney. His Eminence the Cardinal presided, and the officers of the Austrian warship 'Panther,' now on a visit to Sydney, the Consul-General for Austria-Hungary (Baron O'Carroll), and other foreign Consuls attended.

The people of Bathurst do not intend to allow the Rev. Father J. O'Dowd, Adm., who has been removed to Gulgong, to leave them without marking in some way their appreciation of his ten years' devoted service in their midst. A meeting was held the other day for the purpose of taking steps to make him a suitable presentation. Father O'Dowd leaves the Bathurst parish free of debt.

The Very Rev. M. O'Connor, P.P., who, after 10 years at Chiltern, has been appointed to the charge of Beechworth, was on August 9 presented with a purse of sovereigns, the gift of the parishioners of Chiltern, Rutherglen, and Springhurst. Councillor Doolan presided. The Rev. D. Hogan assumes charge of the parish.

On Sunday, June 18, at All Hallows' Missionary College, the following were ordained priests by the Most Rev. Dr. Kelly, Bishop of Ross:—Rev. Joseph Rowan (Rockhampton), Rev. Bernard M'Frillan (Rockhampton), Rev. John O'Grady (Melbourne), Rev. Patrick Walsh (Sydney), Rev. Thomas Vaughan (Sydney), Rev. John Finnegan (Maitland), Rev. Thomas Lynch (Goulburn), Rev. Michael Tynan (Melbourne), Rev. James Lyons (Ballarat), Rev. Thomas Monaghan (Hobart), Rev. Patrick Casey (Bathurst), Rev. William Armstrong (Sandhurst), Rev. Charles Conlon (Melbourne). In Carlow Cathedral on the previous day the Rev. P. Healy was ordained for the diocese of Rockhampton, and the Rev. J. Walshe, also for the diocese of Rockhampton, was ordained deacon.

The 'Daily Telegraph' (Launceston) of August 7 has an extended notice of a great meeting of citizens held there to devise means for celebrating in a befitting manner the episcopal diamond jubilee of the doyen of the hierarchy, the Most Rev. Archbishop Murphy. On the motion of the Right Rev. Mgr. Beechinor, Senator Keating (hon. Minister in the Federal Cabinet) took the chair. He made graceful reference to the great work achieved by the venerable prelate, who was beloved by all classes and creeds. The establishment of a diocesan college was one of the greatest objects of the Archbishop's life, and if the people would help him to establish the college, and free it from debt in his lifetime, they could show him no honor which he would appreciate more highly. Subscriptions amounting to close on £100 were received.

During last week (says the 'St. Arnaud Mercury' of 9th inst.) the Mayor of St. Arnaud made a formal call on the Right Rev. Dr. Higgins, Bishop of Ballarat, at the St. Arnaud presbytery. The following morning the Bishop, accompanied by the Rev. G. Doyle, returned the call at the Town Hall. A number of representative gentlemen were present to meet his Lordship, including the Mayor and several councillors. The Mayor, in proposing the Bishop's health, said he was extremely pleased to extend a welcome on behalf of the citizens to a gentleman occupying the very high and important position as the head of the extensive diocese of Ballarat. His Lordship would be pleased to hear that all classes in St. Arnaud lived in harmony. Dr. Higgins said he was extremely pleased to hear of the harmony existing among the people, and he could assure them that, for his part, he would do his best to perpetuate that good feeling. The Bishop said he appreciated the compliment the Mayor had paid him very deeply. It was something unexpected, and he would not forget it.

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GLEANINGS FOR NEXT WEEK'S CALENDAR

- September 3, Sunday.—Twelfth Sunday after Pentecost. Commemoration of all the Holy Roman Pontiffs.
- 4, Monday.—St. Rose of Viterbo, Virgin.
- 5, Tuesday.—St. Laurence Justinian, Bishop and Confessor.
- 6, Wednesday.—St. Rumold, Martyr.
- 7, Thursday.—St. Eugenius III., Pope and Confessor.
- 8, Friday.—Nativity of the Blessed Virgin Mary.
- 9, Saturday.—St. Kyran, Abbot.

St. Rose of Viterbo, Virgin.

St. Rose, having failed to gain admittance into a convent of Franciscan nuns in Viterbo, in Italy, led in the neighborhood a solitary life marked by great austerity, and by assiduous contemplation and prayer. She died about 1252.

St. Laurence Justinian, Bishop and Confessor.

St. Laurence Justinian, who was the first Patriarch of Venice, was born in that city about the year 1380. He was General of the Canons Regular of the Congregation of St. George, was appointed Bishop of Venice in 1433, and Patriarch in 1451. He built at Venice ten churches and several monasteries.

St. Rumold, Bishop and Martyr.

St. Rumold, Bishop of Dublin, returning from a visit to the tomb of the Apostles, interrupted his journey at Malines, in Belgium. During his stay he preached with much fruit in that city and its neighborhood, and was eventually assassinated by a man whose notorious crimes he had not hesitated, in the interests of morality, to severely stigmatise.

St. Eugenius III., Pope and Confessor.

St. Eugenius III. was Pope from 1145 to 1153. Owing to the disturbed state of Rome, Eugenius III. was consecrated in the monastery of Farfa, and took up his temporary abode at Viterbo. He excommunicated the patrician Jordanes, and finally succeeded in re-establishing his authority in Rome. This Pope commissioned St. Bernard to preach the Second Crusade. It was to Pope Eugenius III. that St. Bernard addressed his 'De Consideratione,' in which he stated without disguise what were the duties of chief pastor, and urged the necessities of reform.

Nativity of the Blessed Virgin Mary.

The Feast of the Nativity of the Blessed Virgin Mary is celebrated on September 8. This festival was appointed by Pope Innocent XI., that the faithful may be called upon in a particular manner to recommend to God, through the intercession of the Blessed Virgin, the necessities of His Church, and to return to Him thanks for His gracious protection and numberless mercies. What gave occasion to the institution of this feast was a solemn thanksgiving for the relief of Vienna when it was besieged by Turks in 1683.

St. Kyran, Abbot.

St. Kyran, an Irishman, founded and gave a rule of life to many communities of monks in his native country. He established, among others, the famous Abbey of Clonmacnoise, on the Shannon. After his death, in 549, he was honored as principal patron of Connaught.

The Rev. Dr. McKee, until recently pastor of Wal-labadah, in the diocese of Armidale, has left for Europe to join the Carthusian Order. Notwithstanding his Celtic name Father McKee is a typical Frenchman, and was not able to speak English until he came to Australia.

South Australia intends to give his Grace Archbishop O'Reilly a royal welcome on his arrival from his trip abroad. Subscriptions have been pouring in from all parts of the archdiocese of Adelaide, and already a sum of over £300 has been received by the treasurers.

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

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