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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

Hard to Please

An association composed exclusively of members of the gentler sex is once more agitating for the admission of women into the Parliament of New Zealand. The dear creatures are very hard to please. Are there not already sundry old women on the floor of the House?

The Fatherland

In 1890 there were 17,671,929 Catholics within the European boundaries of the German Empire. This year the number is 20,189,266. In 1890 they were 35.8 per cent. of the population. They are now 37 per cent. They are ministered to by five Archbishops (one of them a Cardinal), twenty Bishops, one Vicar-Apostolic, and 21,458 priests, secular and regular. This gives an average of one ecclesiastic to 986 Catholics. In New Zealand there is one priest to every 600 Catholics, in the United States one to about every 1000. According to the annual religious statistics published by the New York 'Independent' (a non-Catholic journal) in January, 1901, 'there are only 90 Baptists on an average to one of their churches; 110 Methodists to each of their congregations, whilst the average number of Catholics to one church is not less than 767.' 'From the elaborate statistics of the diverse Christian denominations,' says the 'Independent,' 'we gather the result that the adjective "priest-ridden" attaches not to Catholics, but in its fullest sense to Protestant denominations.' Bentham had a splendid contempt for what he called 'question-begging epithets.' And yet they are to this hour strewn over the field of controversy as thick as shingle on the beach at Timaru. Statistics are happily ridding us of some of them. And 'priest-ridden' is one of the nagging terms of theological abuse that is no longer safe to fling at Catholics, either in Ireland or elsewhere. It is about high time that the term should be relegated to the dust-bin of obsolete terms of offense.

Chips from a Debate

The great debate on Home Rule for Ireland is still proceeding in the Senate of the Australian Commonwealth. But the cable-man heareth not, his bountiful ears being carefully filled for the occasion with cotton wool. Here are a few chips from the latest phase of the debate to hand as we write (we quote the 'Advocate's' verbatim report):—

'Although,' said Senator De Largie, 'the population of Ireland is constantly decreasing, still the taxation is increasing. Let us contrast the figures for 1820 with the figures for 1904. In 1820 the annual taxation was only £5,500,000, while the population was 6,800,000; but in 1904 the annual taxation had increased to £9,750,000, while the population had decreased to 4,400,000. From those figures I draw the inference that in Ireland there is the most disheartening state of affairs that perhaps has been witnessed in modern history. I do not think that it is rivalled in any part of Europe. When it is remembered that the annual taxation has increased by 85 per cent., while the population has decreased by 35 per cent., I think it will be admitted that no other country in Europe presents such a depressing picture.'

'In Ireland to-day,' said Senator Givens, 'on warrant signed by a magistrate, a man can be dragged along by any policeman, and put into gaol for six months, without a trial, simply because, in the opinion of the magistrate, he may be "reasonably suspected of being a disaffected person." . . . Every man in this Commonwealth, and in every other portion of the British Empire, that I know of, with the exception of Ireland, when arrested on any charge, must be brought before a magistrate. He has then the right to call a witness in his defence, to be represented by counsel, and he has the right to plead; but in Ireland a man has no such right.'

These things—and worse—show what may happen in a country when it is ruled by men who are alien to it in race, in aspirations, and in religion, and when the people that are governed have absolutely no voice in the election of so much as even one man in all the forty-one State Departments that control them.

'Christian' Polygamy

In a memorable speech delivered at Oxford in 1864, Disraeli sketched in with a few master-touches the 'flitting scene of spiritual phantasmagoria' that has come over non-Catholic Christendom through the misunderstanding and misuse of the Inspired Record. Referring to England, he said: 'There are no tenets however extravagant, and no practice however objectionable, we may not in time develop under such a state of affairs—opinions the most absurd and ceremonies the most revolting—

"Qualia demens
Aegyptus portentosa colit,"—

perhaps to be relieved by the incantations of Canidia and the Corybantian howl.'

The history of the past three hundred years furnishes abundant justification for even the hornet-sting in the tail of Disraeli's remarks. We recently gave some modern instances in point. Another contemporary instance is furnished by the July-September issue of the 'Journal of the Manchester Geographical Society' (vol. xx., nos. 7-9, 1904, p. 108). In the course of an article on 'The Development of West Africa,' the Rev. P. A. McDermott, C.S. Sp., of Onitsha (S. Nigeria), writes as follows on the 'Promiscuous Distribution of the Old Testament' :—

'But before I leave the question of polygamy, I cannot conscientiously omit to allude here, though with the utmost delicacy and the deepest respect for the motives that inspire it, to the practice, on the part of some religious societies, of the promiscuous and indiscriminate distribution of the books of the Old Testament. It is undeniable that it has greatly contributed to strengthen among those people and even to propagate polygamy. Now that they are learning how to read—and, unless in the very remote interior, you will rarely find a village without one or more young men able to do so—they will only be attracted to the reading of such of those numerous passages of the Old Testament as would tend almost to consecrate that practice in their untutored and naturally corrupt minds, unable yet to discriminate between the Old Testament in itself and the New Testament, by which it has been modified and supplemented, not to say corrected.'

We find the testimony given above borne out as to substance in Dr. Needham Cust's 'Missionary Methods' (pp. 38-39), as regards Lagos and Sierra Leone, in West Africa. Dr. Cust is himself a Protestant. He is, perhaps, the greatest living authority on non-Catholic mission-fields. And, curiously enough, he strenuously pleads for the recognition of the plurality of wives by Christian missionaries in all countries in which the practice is legally established. But he might easily plead in extenuation the example of sundry great 'Reformers' to which, no doubt, he attached uncommon weight. The Protestant writer Bax, in his 'German Society at the close of the Middle Ages,' says (p. 100) of Dr. Martin Luther 'He was opposed to divorce, though he did not forbid it, and recommended that a man should rather have a plurality of wives than that he should put away any of them.' In one of his sermons on the Pentateuch, given in his Collected Works ('Saemmt. Werke,' xxxiii., 323-4) he says 'It is not forbidden that a man should have more than one wife. I would not forbid it to-day, albeit I would not advise it. . . Yet neither would I condemn it.' In 1539 he adopted a far more decided attitude than one of mere passive tolerance towards polygamy: he permitted Philip, Landgrave of Hesse, to have two 'wives' simultaneously—Catherine of Saxony (his lawful spouse) and Marguerite de Stuhl. In return for this concession, Philip had piously promised to 'live and die more cheerfully in the cause of the Gospel' (that is, of Luther's new-fangled creed), 'and be more ready to undertake its defence. I engage,' he added, 'to perform, on my part, all that may be required of me in reason, whether as regards the property of convents, or matters of a similar description.' The bait took. Luther, Bucer, Melancthon, and five other Doctors of Divinity drew up, on December 7, 1539, the famous document acceding to Philip's request for a second partner of his joys and woes.

The permission for a polygamous union was given—so said these pious 'Reformers'—'that the glory of God may be promoted.' But they cautiously added: 'We are of opinion that it ought to be done secretly, that is to say, there should be none present beyond the contracting parties, and a few trustworthy persons,

who should be bound to secrecy.' The bigamous nuptials were celebrated by Melander, the sycophant and creature of the drunken, roystering, immoral Landgrave of Hesse. Some years ago a Paris newspaper contained this unique advertisement: 'A young man of agreeable presence, and desirous of getting married, would like to make the acquaintance of an aged and experienced gentleman who could dissuade him from taking the fatal step.' The 'experienced gentleman' who tied the bigamous slip-knot for Philip of Hesse was about the last man on earth to dissuade the uxorious Landgrave from his second 'fatal step.' On the contra-ry, as Humpty-Dumpty said in Looking-glass Land. The accommodating varlet (as the noted American Protestant scholar and divine, Dr. Starbuck, puts it) 'kept his master in good heart by marrying three wives without divorcing any.' When the magnitude of this scandal, so unexampled in Christendom, was brought home to them in a way that scared them for their 'cause,' Dr. Martin Bucer and Dr. Martin Luther, endeavored to show it under by what Dr. Starbuck calls a 'campaign of sanctified mendacity.' They planned a bold and public denial of the whole proceedings. Bucer—pleading that the Apostles and even Christ and God the Father were dissemblers!—said (Lenz, 175-80): 'So should we also not alone conceal from our enemies the truth wherewith they can hurt us, but also through antagonistic error turn them from it.' Luther stated his position with even greater frankness, as may be seen by reference to Lenz (372-7) and De Wette-Seidenmann (vi., 263-4). He contended that 'the private yea may remain a public nay, and vice-versa.' And at his conference with Hessian councillors at Eisenach in July, 1540, he laid it down as a working principle that a good, thumping lie is justifiable when told for the benefit of the 'Reformed' religion. 'What would it matter,' said he, 'even if one should, for some greater good, and for the sake of the Christian Church, come out with a good plump lie' ('eine gute starke Luege')? Here is the real origin of an immoral principle that is day after day laid to the charge of the Catholic Church—which wholly repudiates and abhors it—by well-meaning enthusiasts whose limited acquaintance with Reformation literature leaves them in blissful ignorance of its real source.

Chambers' 'Book of Days' (vol. ii., p. 669) tells how, at a later date, the Calvinistic clergy of Prussia surpassed Luther and his fellow-Doctors of Divinity by formally authorising Frederic William II. to have quite a little harem of 'three wives at the same time—Elizabeth of Brunswick, the Princess of Hesse, and the Countess of Eulhof. The authorisation granted by the divines was,' says Chambers, 'like that of Luther and his brethren, founded on the principle that it was better to contract an illegal marriage than to pursue habitually a course of immorality and error.' 'Strange as the facts appear,' says the same writer, 'they are perfectly authentic.' The untutored savages in the heart of the Dark Continent can therefore plead high 'Reformed' authority both for their simultaneous and their 'tandem' polygamy—alias, divorce. Some thirty years ago a naturalist in Medford (Massachusetts) accidentally let a few eggs of the gypsy moth get out of his control. The creature is now an expensive and dreaded pest in the Old Bay State, and people would give much to be rid of it. The principles affecting the marriage tie that were turned loose at the Reformation have, in an analogous way, produced the swarm of domestic and social evils that circle around the divorce-mill. The growth of these calamitous ills is no mere freak or 'break' of our time. It is the natural, foreseen, and inevitable outcome of the tampering with the unity and indissolubility of the marriage bond with which the Reformation both in Germany and in England was ushered in. The Catholic Church still remains what she has ever been, the real bulwark of domestic life, the fearless defender of woman's best and most sacred rights.

GREAT QUESTIONS OF THE DAY

THE AUSTRALIAN PLENARY COUNCIL'S
PASTORAL LETTER*(Continued from Last Week.)*

Man has a right to his family; and God has protected his right by establishing the

Indissoluble Bond of Marriage,

and by forbidding in the Sixth Commandment the violation of that right. The bond of marriage when it has been completely established between two Christians can be broken only by death. This fundamental principle of the Christian family, and therefore of Christian society, which is made up of families, has been tampered with in many countries by modern civil legislation on divorce, and is flatly denied by those would-be social reformers whose paths would lie over the ruins of the present social order. It has always been the aim of the Catholic Church to maintain amongst Christians this divinely appointed prerogative of Christian marriage, which she knows well to be necessary for the very existence of Christian society, and, as history testifies, she has not faltered in her purpose, even when the tyrant's might threatened her destruction in his dominions. To the modern Socialist, just as to the royal libertine, the Church says with divine authority: 'What God has joined together, let no man put asunder,' and we warn you, dearly beloved brethren, to beware of any doctrine which tends to abolish the bond of Christian marriage or to weaken its efficacy in maintaining our social order.

Man's right to hold as his own the goods of this world is declared and protected by the Seventh Commandment. Even before the finger of God wrote on the tables of the law, 'Thou shalt not steal,' man's right to possess what the Creator made for his use and benefit was acknowledged and respected. Man's individual right, therefore, to possess property of his own, a right he has from Nature itself, must not be called in question. This truth, dearly beloved brethren, contains a principle by which Catholics must be guided in considering systems that are propounded for the amelioration of the condition of the laboring classes. We set it before you as a useful criterion on which you may form your judgment. It is not our intention to treat exhaustively of a subject which the world over is now occupying the minds of the thoughtful, and arousing in many places the desires of all true lovers of the welfare of Christian society. In that society

Labor Has Ever Had a Dignity

unknown to the world before God became Incarnate in the Sacred Person of Him Who was known as the Carpenter of Nazareth, and, as we are perfectly certain, impossible apart from the religion He has founded and maintained. His Church will never frown on labor or on poverty, but will ever enable both to sanctify by virtue these conditions which His Providence has in wisdom permanently maintained.

Nor will she discourage men from using every lawful means of bettering the condition of their earthly career, whether it be individually or collectively, provided that always they obey Our Lord's command, which was made with a promise, 'Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.' We conclude this subject with the remark, that as to all such schemes as have for their object the settlement of the people on the land and the amelioration of the social condition of the laboring classes, and as to the State monopoly of such public conveniences, viewing them as far as they may be attained consistently with existing rights, whatever be their economic efficiency, we do not regard them as necessarily at variance with the principles of Christian morality.

The Church and Public Education

In a democratic community a minority is sometimes the victim of disabilities other than civil, or only directly civil, and of such injustice have we to complain in the matter of provision for public education. The Catholic Church is too old and too experienced an institution to insist everywhere and always on any measure involving sacrifice and trouble to her people, unless such measure is of vital importance for the welfare of souls and of society. Now the Church throughout the world insists on having in her own care the education of the children

of her flock, and this for the simple reason that she believes and knows that on such bringing up depends their eternal salvation. The Church in Australia has been no exception to this rule, and from the very beginning our Bishops have made primary education one of the most indispensable works of religious organization. In Australia, as in many other countries, owing to the State's unwillingness to assist denominational schools, the Church has had to carry out her education programme without her just share of the public moneys spent on the instruction of the people. She has thus been compelled to pay twice over for her children's schooling; and in keeping up a separate system in the face of an official and popular opposition almost amounting to hostility, Catholics have had to suffer what really amounts to

A Civil Disability.

But they have acted thus for conscience' sake, and the results have fully justified them. They can, in the words of St. Paul, say: 'We have fought the good fight, we have kept the faith'; and they may confidently look forward to the crown of justice, at least on the day of eternal retribution. The easy-going neglect of the spiritual interests of their children, which characterises so many non-Catholics amongst us, and their suspicion of the Church's intentions are likely for the present to preclude from the thoughts of Australian statesmen any change in the actual systems, but we are confident that one day the cause of justice shall triumph, and that the guardians of the public welfare will find it a good and a necessary policy to assist in her educational effort an institution which devotes itself, as the Catholic Church does, to the inculcation of the principles of Christian morality. In the interests of our country, we would wish that the neglect of Christian training for the children of a Christian people may not be carried so far as to exclude all hope of preserving their Christianity.

For the souls of our own children we hope, with God's blessing, to carry on the work of Catholic education even more energetically in the future; and on this occasion we remind the clergy of the grave duty of pastors to establish Catholic schools wherever they can be maintained, to foster them with diligence, and to do everything possible to promote their efficiency. The debt we owe to

The Religious Teaching Communities

on account of the achievements of Catholic education is a great one. Without their zealous assistance the success achieved would have been impossible, and while we are thankful to God's Providence for inspiring so many of Australia's sons and daughters to enter the ranks of the religious communities, we exhort them to keep always before them the highest standard of excellence, and not to be content with any lower. It should encourage our religious teachers to reflect that their labors are Apostolic in the strictest sense, because they share in one of the highest and in our day most necessary works of the Apostolic ministry—the teaching of religion.

While speaking of education we deem it our duty to impress on all who share with us in any way the pastoral burden the great importance of the study of Catholic history. In our primary schools we succeed admirably in teaching the little ones the rudiments of the Faith. The children who attend our schools learn their Catechism well, and, for the most part, they are fully trained in the difficult art of Christian living; but can we flatter ourselves that their subsequent careers always fulfil the promise of their prime? Is there not much room for improvement in the Catholic tone of many of our lads? Here it is that the importance of a knowledge of Catholic history makes itself felt. And are our schools, especially our higher schools, doing all they ought to do in this matter?

It is a question of the gravest import; and on the answer to it depends in a great measure the influence that religion will have in regulating the lives of many individuals, and especially the influence that the Catholic laity of the land is destined to exert, in promoting

The Christianity of its People.

Our youth show themselves most apt in conducting useful societies for literary purposes; but in these societies do they, by their choice of subjects and by their manner of treating ordinary topics, prove themselves to be educated Catholics? If they do not, it is not because their religion and history do not afford them the material, but because they have not been trained in that most useful and necessary part of a Catholic education. We therefore deem it a most pressing duty to urge on the clergy and on our Catholic teachers, espe-

cially those who conduct the higher educational establishments, the necessity of taking every care that those whom they prepare to be leaders in our social life shall not be compelled by their ignorance of the Church's glorious history to so demean themselves as if the popular errors regarding the Church were true, or as if it were no business of theirs to vindicate before the world her rights and her honor. We likewise commend to the parochial clergy the establishment and encouragement of literary societies, especially in populous centres; and we request the clergy to make it a point of duty to assist in making these societies the means of propagating among our young men a sound historical knowledge of our holy religion.

The Catholic Church and the Bible

In the domain of thought also, the Church has had to sustain a fierce conflict, and she has been enabled to come forth unscathed. From the days of Voltaire and the Encyclopaedists, at the end of the eighteenth century, the opposition of what is known as 'modern thought' and of popular literature to Christianity and to God has been very acute. And, owing to the great spread among the multitudes of the ability to read and the ready zeal of the Church's enemies to supply cheap reading matter, great havoc has been wrought with the faith of Christians, especially outside the Catholic Church. Then the triumphs of scientific discoveries in the domain of physics and chemistry, and their application to the daily needs of life, have given to physical science an undue influence with the multitude, an influence which some of the leading teachers of that science have not hesitated to use to the destruction of the Christian Faith. But in this conflict also we have already entered on a period of comparative triumph for the Church; and earnest men of every class are coming to realise that in philosophy, science, and other departments of human knowledge

'Our little systems have their day,
They have their day, and cease to be.'

But when the deluge of opinions subsides there is always found one institution which, instead of being engulfed by the waves, is carried on their surface, and borne to a higher plane than it has previously occupied. That institution is the Catholic Church, fitly typified by the Ark of Noe, in which the only survivors of humankind were saved from the deluge of waters.

In the Revolt of Modern Rationalism

against dogmatic revealed religion, the fiercest attack of the enemies has been against the Bible, which they would fain deprive of its sacred character and traditional honor among Christians by contending that it bears in itself the proofs of human fallibility, and cannot, therefore, be accepted as the Word of God.

It is well known that the section of Christianity called Protestants has made the Bible the full and sole rule of its belief, and thus, if the contention of rationalism were well founded, Christianity, as represented by Protestantism, would be doomed to pass into the region of false and abandoned systems. And, indeed, every serious student must be filled with grave misgiving for the future of Protestantism as a religious system when he finds the authorised ministers in no small number adopting the views of Rationalists on the Bible.

For the Catholic, on the other hand, there is no such fear. The depository of his dogmas and the rule of his belief is not the sacred text of Scripture, but a living society—a society constituted before one page of the New Testament was written, and guided in every moment of its existence by the same Holy Spirit who inspired both prophets and evangelists. The Catholic is equally certain that the Church which teaches him, and the Bible which that Church interprets for him, are both infallible, because both proceed from

The Same Spirit of Truth.

But, as a written code of laws would be insufficient to direct human conduct without living judges to interpret it, so can the Bible be regarded as an infallible guide only so far as it is presented and interpreted by living men, who have been commissioned by its Author to teach its lessons to mankind. The Catholic, therefore, believes the infallibility of the Bible, because he believes the infallibility of the Church; and he is not disturbed by the opposition of Rationalism, because he knows that reason, man's most God-like natural endowment, when rightly used, cannot contradict Revelation, which is the supernatural light of God's spirit showing man his high origin and his exalted destiny. The Catholic of the present day has, moreover, the confidence inspired by the success with which the Church has defended the teachings of the Bible

through nineteen centuries against every form of attack that human reason, often impelled by depraved human passions, could devise. And so, even by the test of success, he judges the Bible still worthy of his trust and reverence as the written code of God's revelation. Nor has he the least doubt that the ever-living tribunal which can adapt itself to the fresh circumstances that may arise, will be as successful in the future as it has been in the past in protecting and interpreting

God's Written Word

for the instruction and edification of man unto life eternal. While the Catholic, with a firm faith, accepts from the Church the Bible, and the interpretation of it, he does not ignore or belittle the value of learned research into the records of the past, by which the origin of the Sacred Writings, the immediate purpose of their composition, and other similar matters, may be inquired into. On the contrary, in such studies the Church's scholars have always been in the front ranks of the learned; and the Church authorities have fostered and promoted such research, and have never hesitated to acknowledge any corrections of traditional views, when the sound and mature results of study have shown these corrections to be reasonable.

And so it is to-day. One of the last and most important of the many golden Encyclicals of the late glorious Pontiff, Leo XIII., was that entitled, 'Providentissimus Deus,' in which that eminent patron of learning and wisdom reviewed the question of Biblical study, and taught as a master the principles that should regulate it. In this letter the Pontiff, in his 'long-cherished desire to give an impulse to the noble science of Holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day,' exalts the importance of these studies, and vindicates to the Church what is often denied to her, the claim, 'that she has never failed in taking due measures to bring the Scriptures within reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred on her by Almighty God for the protection and glory of His Holy Word.' He directs students on various points as to the proper manner of treating the study of the Bible, and of defending it against the attacks of modern criticism and the supposed opposition of physical science. A few months before his death the indefatigable Pontiff constituted a commission of Cardinals and learned consultants, called the Commission of Biblical Studies. These he charged, not only to defend the Catholic faith regarding Holy Scripture, but also to keep themselves informed of all that is written on the Bible, and not to neglect any of the special sources, such as philology, the Oriental languages, and the study of early manuscripts, from which light may be gained in this difficult matter. His present Holiness, Pope Pius X., has enlarged the scope of this Commission, and empowered it to grant degrees in Biblical theology.

The Study of the Bible

by non-Catholic Christians has not been conducted on these lines. The non-Catholic Christian, having cast aside the authority of a living Church, must needs go forth on the ocean of enquiry without the staying power which fallible human reason needs in a voyage so full of difficulty and danger. Instead of looking to the Church which Jesus Christ established, as the depository and guardian of religious truth for all ages, he must regard his own Church as a society of men seeking after the truth, which they have no guarantee of ever finding, no test of recognising. If perchance they should come across it in their searching. Then again, with many of them, though professing to be believers and to have divine faith, their assent to the truths of faith is such as to produce rather opinion than certitude. Having no divinely-appointed teacher 'to look to, they take human reason as their supreme guide, and, studying the supernatural truths of God by the light of mere nature, setting reason above faith, their conclusions must needs be defective and uncertain. Every day is bringing about more fully the undoing of the Christianity of such as these; and their right to the name of Christian is daily growing less. To-day they shock the pious ears of Christians by calling in question the virginity of the Most Holy Mother of God—denying to this most exalted of God's creatures that privilege which she herself hesitated to forego even for the dignity of the Divine Maternity, and which the universal voice of mankind has recognised by calling her The Virgin. If they still regard Jesus Christ as something more than a mere man, it does not require a prophet's powers to foretell that before long they will also despoil Him of His claim on the reverence of men by denying His Divinity.

It is not a new thing in the world to hear opinions like these. The Ebionites and Corinthians, in the first and second centuries, professed similar views regarding the Virgin birth, and the Arians, in the third century, denied the Divinity of Christ. But all these were deemed heretics, and were cut off from the body of Christian believers. What is new in the history of Christianity is to see men teaching such doctrines, and thereafter continuing to be the accredited ministers of a Christian Church. St. John said: 'Every spirit that dissolveth Jesus, is not of God; and this is Anti-Christ' (1. Epist. 4, 3); and we may take it as certain that, if that vigorous opponent of heresy were to describe the new Arians among our separated brethren, he would not hesitate to apply to them the words of the prophet: 'In the temple the abomination of desolation' (Dan. 9, 27).

The Present Attitude

of many Protestants towards the Bible is strangely inconsistent with the old cry of 'The Bible and the Bible only' as a rule of faith, and with their boasted championship of the sacred volume against the supposed opposition to it of the Catholic Church. In view of later developments among Bible Christians, it does not seem very far to the time when Protestants shall have thrown the Bible aside as an out-of-date collection of doubtful documents, no longer claiming their belief or reverence. It will then be seen that the Church which received from the synagogues the Sacred Writings of the Law and the prophets, and witnessed within its own fold the birth of the New Testament, which presented the whole Bible thus composed to the successive centuries that have passed over her, and interpreted it through them all to Christian believers—it will then be seen that she has been the true protector of God's written word, and by keeping it as a document of His Revelation in its due place in the divine organism of religion, she will stand before the world, it is to be feared, as the only defender of Christianity.

To you, reverend brethren of the clergy, we commend most earnestly a renewed zeal in the constant diligent study of the Sacred Scripture. 'Eat this Book, and go speak to the Children of Israel,' was God's expressive command to the Prophet of old, and it is still the daily prayerful reading of the Divine Word that best prepares the priest for his most necessary and most divine work of preaching. It will serve us priests to reflect how have we kept the resolution made in seminary days, to read at least one chapter of the Bible daily, and how easily we might do it, and how much we lose by not doing it. Those of the clergy who can do so, should keep themselves acquainted with the progress in Biblical studies made by the learned, and especially with the investigations of the Pontifical Commission on these studies, recently organised by the Holy See.

To the faithful laity we commend the devout reading of the New Testament, especially of the Gospels, and we hope that a reverent familiarity with the Sacred Text will become amongst our people more frequent than it has been. The children in our schools should be familiarised with the beautiful stories of Bible history and the important lessons they were intended to convey, and wherever possible, classes of the grown-up children who have just left school should be established for the study of Bible History.

Popular Catholic Literature

We live in an age that is by many considered an age of light, but is certainly an age of reading. The widespread facilities of popular education leave few amongst our people who do not read; and a quick commercial instinct keeps them plentifully supplied with cheap reading, in book and booklets, magazines, journals, and daily newspapers; but, under the guidance of that commercial instinct, the supply of reading matter is ordered to suit the tastes of the millions, who, as a rule, care little for serious knowledge, and run chiefly in their reading after diversion and frivolity. Never before have St. Paul's words been so fully verified: 'There shall be a time when they shall not endure sound doctrine; but according to their own desires they will heap to themselves teachers having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables' (II. Tim. 4, 3-1). The multitude of the itching ears have indeed heaped to themselves teachers; and to these teachers their mandate is: 'Behold not for us those things that are right: speak unto us pleasant things: see errors for us' (Isai. 30, 10). The writers who cater for the people's reading are, no doubt, largely influenced by the commercial instinct, but this instinct does not explain fully their marvellous capacity, for 'seeing errors,' and their singular ingenuity in set-

ting forth vice in the most attractive garb. To understand the almost universal animosity of popular writers against the Church, and their glorification of paganism, one would suppose them to be led by the instinct of that Spirit who is the enemy of truth, and to have as their motto, 'let the Holy One of Israel cease from before us' (Isai. 30, 11). This hostility of writers towards Revealed Religion, and especially towards its divinely appointed guardian, the Catholic Church, coupled with the widespread popular taste for reading, makes it necessary to supply an antidote to check the evil of rationalistic literature by the spread of cheap Catholic literature, and to withstand the influence of anti-Catholic newspapers by newspapers that will publish the truth about Catholic affairs, and enable Catholics to 'convince the gainsayers' (Tit. 1, 9). We have to thank God that His Providence has raised up, to meet the needs of religion in these times, numerous writers of ability and literary merit; and that in their hands the cause of Christianity has been vindicated against infidelity and heresy of every kind. But the great need of the times is to put the work of these writers in the hands of the people, in other words, to publish them cheaply.

(To be concluded next week.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 30,

The Rev. Father Hickson, S.M., is at present in town for the purpose of collecting funds for the Cathedral.

Miss Mary Bourke, daughter of Mr. James Bourke, of Kilmorie, is to be married on Tuesday next to Mr. Allan Vickers, of Feilding.

The local University College debating society will be represented at the next inter-University College debating contest by two members of the Catholic Young Men's Club, Messrs. Kelly and Fitzgibbon.

There is, I believe, a movement on foot in the city to organise some method of bringing under the notice of the public the question of Home Rule for Ireland. This question is receiving considerable attention in Australia, and the present time seems opportune for its discussion by the people of this Colony. It is possible that a conference of the Hibernian and Catholic Young Men's Societies will be convened at an early date to consider what initial steps should be taken in the matter.

On Wednesday last at St. Anne's, Wellington South, the marriage of Miss Lizzie Stacey to Mr. James Stratford was celebrated by the Rev. Father Moloney, assisted by the Rev. Father Venning. The bride was given away by her father and was attended by Miss Austin as bridesmaid. Mr. W. Stratford acted as groomsmen. A Nuptial Mass was celebrated, at which a large number of the relatives and friends of the parties were present. A reception was afterwards held at the Victoria Hall, where the usual toasts were duly honored. Mr. and Mrs. Stratford are spending their honeymoon in the Wairarapa.

(From an occasional correspondent.)

September 30.

The art of debate and public speaking receives much encouragement at the local University College Debating Society. In addition to the Plunket Medal, which caused such keen rivalry this year, the students had also a chance of winning what has been named the Union Prize. This prize, which was offered for the first time this year, is to be an annual one to the value of four guineas, to be awarded to the student who gains most points at the various debates during the term. The points are allotted by a judge appointed for each debate. On Saturday evening last the final debate of the series took place, and the result of the contest was announced. The prize was awarded to Mr. E. J. Fitzgibbon, who gained the first place in each of three debates and secured a total of twenty-four points for the term. The competitor next on the list gained sixteen points. Mr. Fitzgibbon has thus won the two prizes offered at the University this year. The election of the representatives of the College for the annual inter-university college debate next Easter was held, during the evening, and resulted in the election of Messrs. Fitzgibbon and Kelly to uphold the honor of the College at the tournament.

At the meetings of the city and Newtown branches of the H.A.C.B. Society held this week resolutions were passed congratulating the winner of the Plunket Medal, who has always taken a very keen interest in matters Hibernian.

New Plymouth

The following pupils of the Sisters of Our Lady of the Missions, Taranaki, passed the theoretical examinations held in connection with Trinity College, London, in June last—

New Plymouth (Monastery of the Presentation).—Intermediate honors—Pansy Whitten, 83. Junior honors—Norah Walsh, 100; Katie King, 98. Preparatory—Ila Henderson, 96, Helen Holmes, 95.

Stratford (Monastery of Our Lady of Perpetual Succor).—Intermediate—Millic Brake, 67. Junior honors—Annie Curd, 86. Junior pass—Dorothea Bayley, 71. Preparatory—Kathleen Sexton, 91; Annie Kennedy, 93.

Opunake (Monastery of St. Theresa).—Senior honors—Helen Middleton, 90. Senior pass—Maude Middleton, 72. Intermediate honors—Katie McReynolds, 81. Intermediate pass—Annie McReynolds, 69. Junior honors—Olive Fischer, 97. Junior pass—Kenneth Brennan, 72. Preparatory—Maggie McReynolds, 86, Allan Brennan, 76.

At the practical examinations in connection with the above college, conducted by Mr. Mistowski, M.B., Oxon., on September 16, the following pupils were successful.—Monastery of the Presentation (New Plymouth): Higher examination, certificated pianist—Amelia Smith. Senior pass—Mary Dolan, 66. Junior pass—(Singing) Mabel Clarke, 77, (piano) Ila Henderson, 71; Katie King, 71; Alice Corry, 61. Preparatory—Daisy Fussell, 82, Irene Connell, 78, Doreen Healy, 76, Aileen McClelland, 72.

Monastery of Our Lady of Perpetual Succor (Stratford): Intermediate pass—Mary Callaghan, 73, Agnes Blair, 70, Millic Brake, 68. Junior honors—Dorothy Bayly, 85. Pass—Margaret Corkill, 75, Madge Cuthbertson, 70, L. Reader, 61.

Monastery of St. Theresa (Opunake). Senior pass—Helen Middleton, 61. Intermediate pass—Maude Middleton, 71. Junior honors—Katie McReynolds, 80. Pass—Olive Fischer, 75.

DIOCESE OF CHRISTCHURCH

(From our own correspondent)

October 2

The first distribution of prizes in connection with the Cathedral Christian doctrine classes is fixed for Sunday next.

The Rev. Father McDonald, of St. Mary's, Manchester St., who, I regret to state, has been in bad health of late, has gone to Wanganui on sick leave.

The Rev. Father O'Connell, having completed his labors in the interests of the Cathedral fund sabbath-school collections in the centre of the city, commences this week his visitation of the Sydenham portion of the parish.

The annual collection in aid of the diocesan charities was made on Sunday. At the Cathedral the Very Rev. Father Le Menant des Cheneaux, V.G., made an eloquent appeal on behalf of Mount Magdala Asylum, which at the present time contains about 150 inmates, the adjoining Sacred Heart Orphanage having 45 children.

The Rev. Father O'Connell, who recently made a tour of the Hawarden parochial district, was much impressed with the various centres, and people he met. Very pretty and nicely equipped churches meet the requirements at Cheviot, Hammer, and Waiau, whilst at Hawarden itself almost everything needful is supplied. The pastor, the Rev. Father Price, is due to arrive back in the Colony from his trip home on October 9.

The fifth annual meeting of the Catholic Club took place last evening, Mr. J. R. Hayward presiding over the attendance. The committee's report stated that the club had undoubtedly had the most successful year since its inauguration. The club was in a thoroughly sound financial position, thanks to the secretary, Mr. G. Dobbs, and the committee was convinced that, under capable management, it was certain to go ahead with leaps and bounds and become an up-to-date Catholic club, second to none in the Colony. There were 61 financial members. The balance of assets over liabilities stood at £103 12s 10d, and there was a credit balance of £1 1s 7d on the profit and loss account, after deducting £10 15s for overdue subscriptions and writing off £10 18s for depreciation

of the billiard table and furniture. A number of socials, concerts, and lectures had been successfully given, and there had been an interesting debate. The incoming committee was urged to try and foster these styles of entertainment and enlightenment. The committee expressed regret at the retirement of Mr. R. O. Duncanson from the active management of the Club, and also at the departure of Mr. J. F. Shanley. The thanks of the club were due to Messrs. L. Birks, P. Pender, and G. R. Hart, for lectures, to Mr. H. Rossiter for his services as musical director, and to Bishop Grimes and the clergy, especially the Rev. Father Mahony, and Sir George Clifford for assistance of various kinds. The balance sheet stated that the receipts had amounted to \$105 8s 5d, and the expenditure had been £85 9s 1d. The report and balance sheet were adopted, on the motion of Mr. Rossiter, seconded by the Rev. Father Mahony, who said that he was very much in favor of having a literary side to the club, and he would recommend that this be one of the first considerations of the incoming executive committee. A special vote of thanks was accorded the 'N.Z. Tablet' and local press for reports. The election of officers resulted as follows:—President, Mr. J. R. Hayward, vice-presidents, Messrs. M. O'Reilly, H. Rossiter and G. Dobbs; executive committee, Messrs. J. Chase, Beveridge, D. Edmonds, D. O'Connell, and J. Cronin, treasurer, Mr. W. Hayward, jun.

In the Catholic portion of Linwood Cemetery and overshadowed by the great pines which surround it, there is a plot reserved as the last resting place of the religious of Our Lady of Missions. Some few months ago a small number of laymen of the Cathedral parish took upon themselves the duty, as a tribute of the love, respect, and veneration held for the Sisters, to enclose their little 'God's acre,' and erect in its midst a noble, yet eloquent memorial. The enclosure consists of a concrete foundation, surmounted with an iron railing. From the centre of the plot there rises a massive Latin cross from a pedestal of five tiers, all of white stone. Carved in the centre of the cross is the emblem IHS, with the words, 'Religious of Our Lady of the Missions' at the base. On the topmost tier is inscribed the name of Rev. Mother St. Therese, Vicar-Provincial; on the second tier, Sister Mary St. Joachim and Sister Mary St. Thomas, on the third, Sister Mary St. Sophia and Sister Mary St. Brendan. Inland in the centre of the bottom tier appears, 'Requiescat in pace.' As an appreciation, the following letter has just been received from the Superior-General—

Dear, July 26, 1905.

Gentlemen,—On reading Mother M. St. Philomena's letter I felt that I should write to you personally to express my deepest gratitude in acknowledgment of the great kindness and generosity you have testified to our dear Sisters at Christchurch. Among the many instances of your kind-hearted benevolence, the one which touched me most profoundly was the thoughtful and delicate attention you have had in enclosing our Sisters' burying ground and erecting the symbol of our holy Faith over their last resting place. When the photo was unfolded the sight of their graves caused us a bitter pang, for it recalled the memory of those departed ones, who had left all near and dear to them to labor for God's glory in a distant land. Nevertheless it is an unspeakable joy to think they spent themselves amongst a people unsurpassed for generosity and endowed with the most noble sentiments of fidelity and gratitude. I am sure our dear Sisters, who are lying under the shadow of the Cross, are mindful of their benefactors and will obtain for you many graces before the throne of God. At the mother house we have placed you amongst our most special friends and benefactors, and daily prayers are offered up also in each of our convents to obtain the choicest blessings for yours and your dear families. Having been faithful through life to the precepts of Him Who first bore the Cross, may you reap, both here and hereafter, the magnificent reward promised to the faithful servant.

Renewing the expression of my most sincere gratitude for all your kindness, both past and present, towards our Sisters—I remain,

Yours very sincerely in J.C.

MARIE DU ST. ROSAIRE,
Superior-General.

'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.

W. LANGFORD, Furnishing Undertaker and
Certificated Embalmer.
Funerals Furnished—Lowest Prices

Established in Auckland 1842
Christchurch 1881

W. LANGFORD.

Private Residence, 41 Hereford Street.
Telephone 1501
Workshop, N.E. Belt Telephone 689
Office 132 Cashel Street, Christchurch

NO DOUBT ABOUT IT.

Established 1861

"Beard's"

Established 1861

The Oldest Musical Firm in the Colony

SUPPLY

With a Reputation never questioned

Pianos, Organs,

- AND ALL -

Musical Instruments

Of the Highest Grade at the LOWEST POSSIBLE PRICES.
Their Stock comprises

Selected Instruments from the the World's Best Makers.

Art Catalogues Free for the asking.

**DUNEDIN, WELLINGTON, INVERCARGILL,
TIMARU & LONDON.**

Mention 'Tablet' when writing.

VISITORS TO DUNEDIN

... will find ...

**COUGHLAN'S NEW
SHAMROCK HOTEL**

MACLAGGAN STREET, DUNEDIN,
the Best place to stay at

The Tariff is 4s 6d per day. The bedrooms
are newly done up and sunny.

The house though central is away from the
noise of the principal thoroughfare.

Address:—SHAMROCK HOTEL, DUNEDIN

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Our Assortment for New Season's Trade
is Exceptionally Choice.

SIMON

Country Friends send
for our new Price List
and prove money can be
saved.

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TELEPHONE 93. (Near Railway Station)

FUNERALS conducted in town or country.

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JOHN MOORE for Italian and French

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See my SPRING MATTRESS.....

and you are sure to buy

SUITES OF FURNITURE made on.....

Shortest Notice, and kept in stock.

BEDDING OF ALL KINDS. Bachelors

reduced in number by giving me a call, as
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If your Rooms require Papering!

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Old Custom - House Street,

And 42 Victoria Street,

WELLINGTON.

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PREMIER PLEASED

"CHAMPION"

Holds the Fort

The following Telegram was sent to the RIGHT HONOURABLE MR. SEDDON
Wellington:—

29th August, 1904.

"We are in no way connected with any MILLING TRUST, COMBINE, or ASSO-
CIATION; free in every respect, and we promise that we will, single handed, try and
"protect the "BREADWINNERS OF NEW ZEALAND from the ravages of the FLOUR
"TRUST, 50 STRONG, until your bill is passed. Kindly advise your members to instruct
"their constituents to use only 'CHAMPION,' which will assist us greatly."

VIRTUE

Northern Milling Co., Auckland.

"Telegram noted; satisfactory to know that someone will hold the fort in the
"interim."

VIRTUE,

Northern Milling Co.

R. J. SEDDON.

2nd September, 1904.

TRUE COPIES—W. FORD, J.P.

UNEQUALLED For
HIGH QUALITY,
EXQUISITE FLAVOUR & DIGESTIBILITY.

van Houten's Cocoa



"Pure and Unmixed"—THE LANCET.

"In flavour it is perfect."

THE BRITISH MEDICAL JOURNAL.

"None of the numerous Cocos have as yet
equalled Van Houten's in solubility, agreeable
taste, and nutritive properties."—HEALTH.

BEST & GOES FARTHEST.

ASHBY, BERGH & CO., Limited,

Wholesale and Retail

 **Ironmongers,**



217 High Street,

CHRISTCHURCH.

Are now showing a very large Assortment of Goods suitable for Presents of every description, including—

OPERA GLASSES FIELD GLASSES FLOWER STANDS SILVER HAIR BRUSHES PURSES
COMBS AND ALL TOILET REQUISITES KNICK-KNACKS IN GOLD AND SILVER
CARD CASES CIGAR CASES DRESSING CASES GLADSTONE, BRIEF, AND FITTED BAGS
WALLETS CHATELAINE BAGS IN BEST LEATHER WITH SILVER MOUNTS

 **Inspection Cordially Invited** 

 **TO HOUSEHOLDERS.** 

Kaitangata Coal

The BEST and ONLY HOUSEHOLD COAL in the market; gives every satisfaction.

Kaitangata Nuts

Unequalled for KITCHEN RANGES, BAKERS, and Steaming Purposes generally.

SOLD BY ALL COAL MERCHANTS.—An ample Supply of both COAL and NUTS on hand.
Prices can be ascertained from any Coal Merchant or the Company.

Offices: Provident Buildings, 14 Rattray Street.

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**Ironmongers, Iron and Timber Merchants. Woodware Manufacturers,
DUNEDIN.**

The Best House in the City for—

ELECTROPLATE AND ALL HOUSEHOLD IRON-
MONGERY, BUILDERS' IRONMONGERY, GRATES,
RANGES, TILES, MANTEL-PIECES, etc., etc., in
great variety.

Importers of Hardware of the Best Quality—

To suit the requirements of all classes.

Prices Settled at the Lowest Possible Rates

consistent with good quality.

THOMSON, BRIDGER & CO., Ltd., Dunedin and Invercargill.

**Good
Clothes**



Good Clothes imply good material, good workmanship and good style.

Some garments possess the first qualities, but they are woefully lacking in the latter.

The "Standard" Ready-to-wear Clothes are made and designed in the Standard Factories.

They are really good Clothes, and every one who sells or buys them is proud of them.

Look at the ticket on the next Clothes you buy and see that it bears the "Standard" Brand.

You'll then know that you are getting the best Clothing produced from the best wool by the best manufacturers in the best little Country in the World.

The Electric Tea Rooms,

169 GEORGE ST., DUNEDIN,
Are now entirely under New Management
We have the Cosiest Rooms in town, nicely
warmed for the winter, and you can get a
Refreshing Cup of Tea, Coffee, or Cocoa,

With Cakes, Pies, Scones, etc.,
at any hour.
Open from 8 a.m. till 10 p.m.

 GRILLS TO ORDER
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MADE CLOTHING, New or Second-hand,
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J. J. TUDOR & Co., DYERS & CLEANERS,

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LADIES' SKIRTS, COSTUMES, AND
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CLEANED, DYED AND PRESSED.

Suits Made to Measure from ... 50/-
Country Orders will receive ever attention
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 Charges Strictly Moderate.
A trial solicited.

BEATH & CO.

Best Value in CHRISTCHURCH for Mantles, Millinery,
Dresses, Etc.

Irish News

CORK—Sale of an Estate

For some time negotiations have been in progress between tenants on the Newmarket estate of the Earl of Cork, and their landlord, with a view to the purchase of their holdings under the present Act. Lord Cork owns a vast area of land in the district lying between Newmarket and Abbeyfeale, a considerable portion of which is wild and mountainous. Up to the present about 120 tenants have signed agreements to buy, the purchase money being in or about £50,000. Those tenants occupy eleven townlands, comprising upwards of 10,000 acres. The terms of sale are 20½ years' purchase of the reduced rent, all arrears to be wiped out, the landlord to receive, pending the completion of the sale, 3½ per cent. interest on the purchase money, to date from September, 1904. The negotiations on behalf of the tenants were conducted by the Rev. M. P. Norris, Adm., Newmarket, and the Rev. Father Rea, Meelin. Mr. Wm. Barrington, solicitor and agent, represented the landlord; Mr. D. E. Ferguson, LL.B., solicitor, Kanturk, acting for the tenants.

Tenants Purchase their Holdings

The tenants on the O'Connor estate, which occupies five townlands in the parish of Kilmurphy, have bought their holdings. The agreement was effected under the guidance of the Very Rev. Canon O'Mahony, P.P., under whose supervision the negotiations for the sale of the Bandon, Warren, and Nettleville estates were carried out.

DONEGAL—A Goldfield

The interesting fact was learned the other day that a consignment of machinery passed through Derry from Belfast to be delivered at the site of the recent find of gold in County Donegal. This machinery is being conveyed over the Lough Swilly Railway to Carndonagh, whence it will be taken by roadway to Glentogher, where the mine is situated. There has been a great deal of theorising of one kind or another lately as to the real value of the discovery. 'Now, however, the path to a palpable experiment is clear. As far as it is possible to conclude from a merely superficial examination of the site of the Glentogher mine, and the aspect of its outcrop, combined with the fact that the locality has had a previous history, by no means discouraging in nature as to mining operations, there is a very fair basis for sanguine hopes. It has been claimed that tests conducted there some time ago on a small scale have panned out to what represents two ounces of gold to the ton. Should there be anything like continuous proof of this value given at depth there is no doubt but that the mine is an exceedingly rich one.

DUBLIN—The Under-Secretary

When the last mail left Home Sir Antony MacDonnell, who was for some weeks a patient at a private hospital, had returned to the Under-Secretary's Lodge, Phoenix Park. Sir Antony had made a complete recovery, and was the recipient of congratulations from his numerous friends.

Death of a Priest

The death is announced of the Rev. J. P. O'Brien, O.M.I., which took place at Inchicore. Father O'Brien who was a native of Dublin and 57 years of age, was one of the most gifted and popular members of the community at Inchicore. He was ordained in 1885, and his pious zeal found expression in the missions which he conducted in America, England, and Ireland.

The ex-Tammany Leader

Glencairn Castle, the future home of Mr. Richard Croker, is a picturesque place within five minutes' train journey of Dublin, and doubtless one of the things which have most strongly commended the locality to the ex-Tammany leader is the fact that the famous Leopardstown racecourse is close at hand. The first thing that strikes the observer is the massive character of the work. Granite is the material chiefly used, but in order to relieve the monotony of tint red sandstone and Somerset stone are also employed to a certain extent. A prominent feature of the house is the square tower, four or five storeys high, surmounted by a huge flagstaff, flying the Stars and Stripes, and with a walk round the top, from which unrivalled views may be obtained of Howth and the bay on one side, and of the park and monuments on the other. The grand staircase is built of the finest Irish marble. The original specification was for oak, but as Mr. Croker has become much interested in the work of the Irish industrial revival, he had the specification altered in favor of Irish

marble. Irish workmanship has been employed throughout, and connoisseurs in architecture are enthusiastic over the results achieved.

KERRY—Fatal Accident

A fatal accident occurred on August 12 to a youth, aged 15, son of Mr. Dundon, Limerick, who lost his life by falling over the high cliffs at Ballybunion. Deceased was accompanied by his brother at the time of the fatal occurrence. This was the second fatality at Ballybunion within ten days.

A Distinguished Family

Very Rev. J. J. Fitzmaurice, D.D., rector of St. Michael's, Philadelphia, who has been created a Monsignor by the Holy Father, is a native of Newtownsandes, County Kerry. He comes of a family which has for generations given many devoted priests to the Church. Ordained in 1866, he has spent a most active and fruitful life in the great Republic. His brothers include the Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie; Rev. Francis B. Fitzmaurice, rector of St. Joachim's, Frankford, Philadelphia; and the late Rev. Edmund W. Fitzmaurice, of Hazleton; and Rev. Edmund J. Fitzmaurice, D.D., Church of the Annunciation, Philadelphia, is a nephew of his. Mr. William Fitzmaurice, Ballydonohue Cottage, Glin, is Monsignor Fitzmaurice's youngest brother.

KILDARE—Electro-peat Fuel

The Belfast 'Irish Weekly' understands that the first plant for the manufacture of electro-peat coal has been erected at Kilberry Bog, near Athy, County Kildare, upon the estate of his Grace the Duke of Leinster, and will be in operation immediately, when the fuel will be placed upon the market. The importance of this fact will be manifest not only to the hundreds of thousands who will welcome a cheap and effective substitute for ordinary coal, but also to those interested in the utilisation of the peat lands of Great Britain and Ireland, in which latter country particularly a new era of enterprise and profit is opened up by the industry.

LEITRIM—A New Zealand Visitor

The Dublin 'Freeman's Journal' of August 5 notes the arrival in the Irish metropolis of our old friend, Mr. John Barrett, of Christchurch, who was on his way to his native place, Carrick-on-Shannon, for a short holiday. 'Mr. Barrett (says our contemporary) left Ireland in 1859, and has paid one visit in the meantime, in 1891. At the antipodes Mr. Barrett has never forgotten the old land. He is enthusiastic about the prosperity and freedom of New Zealand. In recent years, he testifies, the cause of Home Rule for Ireland has made great progress in New Zealand. . . In common with other Irishmen in New Zealand, he has been much interested in Cardinal Moran's scheme for joint Australian action in support of the Irish Party. He is certain that New Zealand will do its share and subscribe as liberally as it did in the old days before the split. Mr. Barrett is very proud of the New Zealand land system, under which the squatters are compulsorily expropriated and the lands divided into farms of at least fifty acres, and distributed among proper applicants by ballot. The price given for the land is fixed by arbitration. In fact, New Zealand is the land par excellence of arbitration, even strikes having been abolished by this means. He recalled that it was John Ballance, a Newry man, who initiated the radical land legislation in New Zealand.'

MAYO—Bequests

Mrs. Anne Deane, of Ballaghaderreen, County Mayo, left personal estate valued at £28,857 3s 6d, of which £209 is in England, and probate of her will, which bears date March 4, 1904, with a codicil of May 31, 1905, has been granted to Mr. John Dillon, M.P. Mrs. Deane left £3000 in trust for Mr. Dillon for life, with remainder to his wife and children; £100 to the Rev. F. O'Hara, £50 to the Sisters of Charity at Ballaghaderreen, £30 to her shop assistant, Sarah Partridge; £2000 to her niece, Mary MacCormack; £100 to Most Rev. Dr. MacCormack, Bishop of Galway; and £100 to Katherine Dillon. She bequeathed £1500 to Mrs. Elizabeth Dillon, but, having given this sum to her during her lifetime, this legacy is revoked by the codicil. Subject to certain provisions as to the disposal of shares, the testatrix left the ultimate residue of her estate to Mr. John Dillon, M.P.

QUEEN'S COUNTY—Destructive Fire

On the night of August 11 a fire broke out in Portarlington, which demolished the entire premises of Messrs. Lee, drapers, and all but the residential portion and shop of Mr. J. T. Mathews, one of the largest bakers in the Midland Counties. The area affected by the fire covers fully a statute acre. No personal injuries of any

moment were sustained, but all Messrs. Lee's premises, lately improved at a big outlay, and more than half their stock in trade were destroyed; while in the case of Mr. Mathews, the newly-erected bread-making plant, with a large stack of flour, forage, and the out-offices, are all demolished.

ROSCOMMON—A Priest passes away

The death is reported of the Right Rev. Mgr. Reddy, V.G., pastor of Cloghan. The deceased was well to the front in the early days of the land agitation, more especially in connection with the cases of the Kilronan tenants on the Kingston estate, County Roscommon, of which parish he was at one time parish priest. It was here, in the interests of over 150 families on this estate, that he made himself prominent in securing concessions for the tenants, and brought a bitterly-fought Plan of Campaign struggle to a successful conclusion. Monsignor Roddy was brother to Mr. Michael Reddy, M.P., the member for Birr Division of King's County.

SLIGO—Payment in Cash

The Marquis of Sligo, replying to a memorial from the tenants, states that while he is willing to sell to them for payment without delay in cash, he sees no possibility of money for the purposes of a sale being available soon, and thinks that the proposed meeting for the discussion of terms of purchase would serve no useful purpose at present.

TIPPERARY—Preference to the Local Article

At a meeting of the North Tipperary County Council, Mr. Fogarty proposed and Mr. James Meagher seconded the following resolution, which was unanimously adopted: 'If Irish manufactured cement and all other materials can be had equal in price and quality to imported articles, we recommend such Irish cement and other materials be given preference to any other material in works under this Council.'

A Well-known Man passes away

A sterling Irishman has passed away at Castle-moyle, near Cashel, in the person of Mr. Michael Ryan. Throughout a long life deceased was identified with the National movement, and suffered imprisonment for his principles in 1881. Two of his sons are priests in Denver, U.S.A., Fathers William and Philip Ryan. The former is editor of a Catholic newspaper.

A Social Revolution

In declaring the Clonmel Feis open, the Bishop of Waterford said one would search in vain in the history of modern times for a social revolution as great as the Gaelic League had accomplished in Ireland, and attributed the success of the Gaelic League to the fact that it appealed to the souls of the Irish people.

WESTMEATH—The Glencarra Estate

The tenants on the Glencarra estate of Major Hume Kelly have purchased their holdings, the terms being 20 years' purchase and all arrears due to 1st November to be added to the purchase money together with the half-year's rent, the sporting rights to be reserved to the vendor and his two sons during their lifetime, and interest at the rate of 3½ per cent. to be paid on the purchase money from the 1st June, 1905.

WEXFORD—In Irish and English

Name plates in Irish and English characters are to be erected in the principal streets of Wexford by order of the Corporation.

GENERAL

A Barren Result

The Christmas Day Closing of Public-houses Act is the only measure which Ireland obtained during the session of Parliament which has just concluded.

CARRARA PAINT.

In white and colors, mixed ready for inside and outside use. Why use old style paints when past experience proves that in a few months' time you wonder if your home has ever been painted. Carrara costs no more than old style paints and retains its color and lustre for at least five years. A beautifully illustrated booklet entitled 'How to paint a house cheap,' will be forwarded free on application.—K. RAMSAY & CO., 19 Vogel street, Dunedin....

'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.

People We Hear About

Germany, for the first time since the Reformation, has a Catholic Chief Justice, Baron von Seckendorff, late Under-Secretary of State for Prussia.

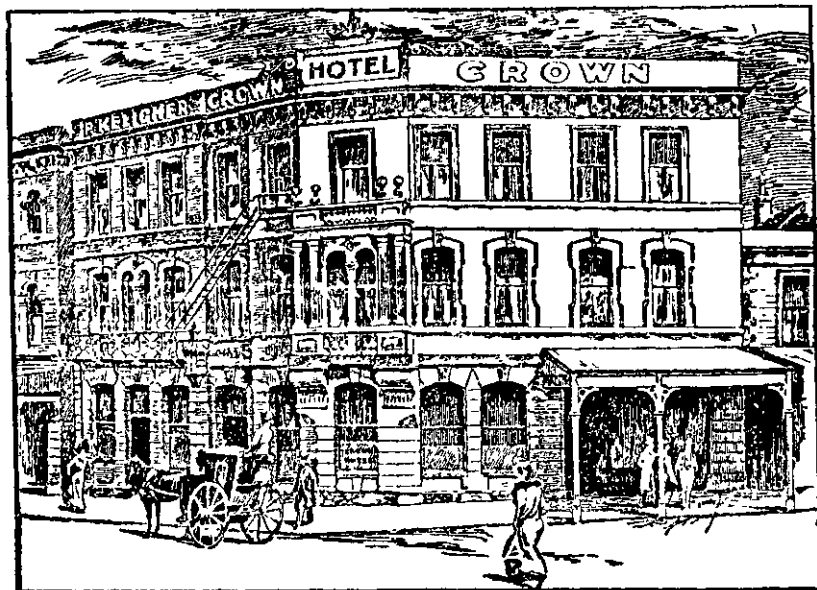
When a rumor got round that the King of Italy had been seriously hurt in a motor accident, the Pope, who was seated at lunch, abandoned his meal and telephoned for definite tidings. 'When the truth came he clasped his hands and exclaimed, 'God be thanked that Italy is spared a fresh tragedy.'

In noting the return of Rev. Father David Fleming, O.F.M., to England the Edinburgh 'Catholic Herald' says: 'Father David is a Kerry man, and a man of the ripest scholarship. He comes of a scholarly family, and might be said to have lisped in logarithms. For a long time he taught as a Professor in a college of his Order abroad. Within safe lines, he is one of the boldest and profoundest thinkers the Catholic Church has got in English-speaking countries. Father David, who is still a comparatively young man, full of vigor and vim, will go a long way yet before he reaches the apex of his career.'

Lord Braye is one of the least known of Catholic noblemen. A London paper prints some interesting particulars of his ancestry:—Lord Braye, who has given notice to call the attention of the Government to 'the dirty state of the wood pavement in London, claims to be twenty-first in direct descent from Edward III. His ancestor, Sir Reginald Bray, was Prime Minister to Henry VII., for whom he built Henry VII.'s Chapel at Westminster Abbey, as well as the greater part of St. George's Chapel at Windsor. Lord Braye was a third son, and had no apparent prospect of succeeding. But his eldest brother, Capt. Verney-Cave, of the 17th Lancers, fell at the battle of Ulundi in Zululand, and the second brother died unmarried at the age of nineteen. Lord Braye is a Catholic peer, and President of the Fifteen Club, which concerns itself with the progress of Catholicism in England. Lord Braye's eldest son is married to a great-niece of Dr. Pusey. His Lordship is greatly interested in the promotion of Biblical studies.

By the death of the seventh and last Earl Cowper an estate and country house of considerable historic interest comes into Catholic hands. Brocket Hall, near Hatfield, one of the three splendid seats left by the deceased peer (who died without issue), devolves upon his only surviving sister, Lady Amabel Kerr, together with an income of several thousands a year. Lady Amabel has been married for more than thirty years to Admiral of the Fleet Lord Walter Kerr, G.C.B., late First Sea Lord of the Admiralty, and uncle of the present Marquis of Lothian. Both Lord Walter and Lady Amabel are converts to the Catholic Church of many years' standing, and the latter has made a considerable name in the Catholic literary world. They have six children, of whom the eldest son, after a distinguished career at Oxford, is now a priest of the London Oratory, while their elder daughter is a nun. The second son has followed his father's profession, and is now a lieutenant in the Royal Navy.

Wednesday next, October 11, will be the 59th anniversary of the consecration of the Most Rev. Dr. Murphy as Bishop of Philadelphia, and Vicar-Apostolic of Hyderabad, India, the ceremony having been performed in 1846 in the parish church of Kinsale, of which Dr. Murphy's brother was at the time pastor. To realise the lengthened period that has elapsed since the venerable prelate was consecrated it is only necessary to state that at the time the cities of Dunedin and Christchurch did not exist, flax and tussock then covering the sites of the now flourishing and progressive capitals of Otago and Canterbury. The map of Europe, we might say of the world, has been altered considerably since Dr. Murphy was born at Belmont, County Cork, on the day of the battle of Waterloo, June 18, 1815. He received his ecclesiastical education at Maynooth College, and was ordained priest in 1838, the year after the late Queen Victoria ascended the throne. After his ordination he went to India, where, after some years of laborious work as a missionary priest, he was selected as Vicar-Apostolic of Hyderabad. In consequence of failing health Pope Pius IX. transferred him to Tasmania, where he arrived in 1866. In 1888 he celebrated his golden jubilee of the priesthood, and on the occasion his Holiness the late Pope, as a mark of his appreciation, raised Hobart to the dignity of an Archiepiscopal See with Dr. Murphy as its first Archbishop. The Most Rev. Dr. Murphy is now the oldest prelate in the Catholic Church.



CROWN HOTEL

RATRAY STREET, DUNEDIN

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FIRST-CLASS ACCOMMODATION.

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

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Sole Agents in Dunedin for A. B. Mackay
"Liqueur" Whisky.
Agents for Auldana Wines (S.A.)
Corks, Tinfoil, Wire, Syphons, and all Bottlers' Requisites in Stock.

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JAMES DEALY - Proprietor.
This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early Trains.
Guests may depend upon being called in time, a Porter being kept for that purpose.
The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.
The Wines and Spirits are all of the choicest and Best Brands. Dunedin XXXX Beer always on Tap.
Table d' Hote daily from 12 to 2, and Meals at all hours for travellers. Free Stabling.

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The Best in town for all Household Requisites, Tea, Dinner, and Bedroom Ware Cutlery, Electroplate, Decanters, Tumblers, and Glassware of every description is

RITCHIE'S STAFFORDSHIRE HOUSE.

Cutlery, Lamps, and Crockery Lent on Hire

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Ritchie's
Staffordshire House
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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 Sac 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.,
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Please mention this paper.

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.
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(opposite First Church).

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PURE NATURAL LYMPH FOR VACCINATION.

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

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

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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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Oxford Blue

As every housewife knows, never fails to give satisfaction. Don't take risks with inferior cheap Blues when you can easily order KEEN'S "OXFORD," which has stood the test of a century's washing days. Unlike the common Blue, it is always full weight, and it costs no more either.



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Three-furrow Ploughs,

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—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

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

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

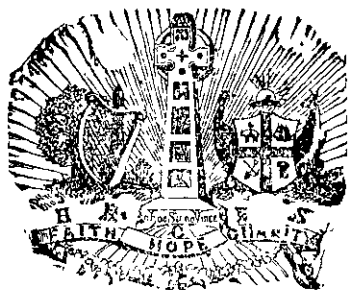
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

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

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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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Commercial

PRODUCE.

Invercargill prices current.—Wholesale: Cheese, 6d. Butter (farm), 8s; separator, 1s; factory (pats), 1s 2d and 1s 2½d. Eggs, 8d per doz. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £2 15s per ton. Flour, £10 to £11. Oatmeal, £9 10s to £10s. Bran, £3 15s. Pollard, £5 10s. Potatoes, £9 per ton. Retail: Butter (farm), 10d; separator, 1s 2d; factory (pats), 1s 4d. Cheese, 8d. Eggs, 10d per doz. Bacon, 9d. Hams, 10d. Flour—200lbs, 22s; 50lbs, 6s; 25lbs, 3s 3d. Oatmeal—50lbs, 6s; 25lbs, 3s. Pollard, 10s 6d per bag. Bran, 5s. Chaff, 1s 9d. Potatoes, 11s per cwt.

Wellington, October 2.—The Department of Industries and Commerce has received the following cablegram from the High Commissioner, dated London, 30th ult.:—The mutton market is weak, trade for all classes being very slow. Prices are barely maintained. The average price to-day for Canterbury mutton is 3½d (7 4½d) per lb; for North Island mutton, 3½d per lb, of which there is a moderate supply. Prime Plate mutton is in large supply. The average price is 3½d per lb. Lamb: The market is very dull, stocks in hand being heavy. There is a scarcity of prime quality lamb. The average price to-day for New Zealand lamb is: Canterbury brand and for brands other than Canterbury, 5d per lb for light-weights and 4½d per lb for heavy-weights. Beef: The market is quiet, and supplies of River Plate beef heavy. Stocks of New Zealand beef on hand are light. The average price to-day for New Zealand beef is 3½d per lb for hinds and 2½d per lb for forees. The butter market is firm, with an improved demand. Danish, 12s; Canadian, 10s; salt, 11s; saltless Australian, 10s; salt, 11s. The demand for saltless butter has been caused by b ending. The cheese market is firm, and there is a better demand. Canadian, 5s 6d per cwt.

Messrs. Nimmo and Blair report as follows:—

Wheat.—There is fair inquiry for prime milling samples at values a shade higher than were ruling last week. Fowl wheat is in firm request for local consumption. We quote: Prime milling, 3s 3d to 3s 4d; whole fowl wheat, 2s 11d to 3s bushel, sacks extra.

Oats.—With local stocks very much reduced all late arrivals are finding ready sale at an advance on last week's ruling rates. We quote: Prime milling, 1s 11d to 1s 11½d; good to best feed, 1s 10d to 1s 11d bushel, sacks extra.

Chaff.—Since our last consignments have slackened off considerably, in consequence of which values have decidedly improved. We quote: Prime oatens sheaf, from £3 10s to £3 15s per ton, sacks extra.

Potatoes.—The market is quiet. Supplies are coming forward most freely, but considering the extra quantity offering values are fairly well maintained. We quote: Prime Derwents, from £9 10s to £10; white sorts, from £8 10s to £9 per ton.

Eggs.—In good demand at 9½d per dozen.

Butter.—Coming forward sparingly. We quote: Dairy, prints, 9½d to 10½d; prime milked, 10d to 10½d; separator, in ½lb and 1lb pats, 10½d to 11½d per lb.

Pigs.—Fair demand. Baconers, 3½d to 3¾d per lb; porkers, 3½d to 3¾d per lb.

Poultry.—In splendid demand. Hens, 2s 6d to 3s 9d; roosters, 3s 6d to 4s 9d; ducks, 3s 3d to 4s 6d per pair; turkeys—hens, 5d to 6d; gobblers, 12lb and over, 7d to 8d; lighter weights, 6d to 7d per lb.

Donald Reid and Co., Ltd., report:—

We held our weekly auction sale of grain and produce at our stores on Monday. We submitted a full catalogue which met with a good reception from a full attendance of buyers. Prices ruled as under:—

Oats.—Local stocks are not heavy, and only small consignments are coming forward from the country. These are readily absorbed by the local trade at prices which give shippers little opportunity of securing stock. Milling oats are in fair demand, but not so keenly competed for as feed lines, all of which, from A grade to inferior, have strong inquiry. We quote: Prime milling, 1s 11d to 1s 11½d; good to best feed, 1s 10d to 1s 11d; medium and inferior, 1s 7d to 1s 9½d per bushel (sacks extra).

Wheat.—Local inquiries are almost entirely confined to choice lines (Tuscan preferred). Medium quality still finds little favour with millers, and any lines of this class offering for positive sale are being gutted as fowl wheat. This has fair demand at quotations locally, but prices ruling leave no margin for shippers in comparison with values at northern ports. We quote: Choice milling, 3s 3d to 3s 4d; good do., 3s 1d to 3s 2d; whole fowl wheat, 2s 11d to 3s; broken and damaged 2s 6d to 2s 10d per bushel (sacks extra).

Potatoes.—In the present state of the market, with so few going into consumption, sales cannot be forced, but, considering the quantities lately imported into the colony, values are fairly well maintained. Prime Derwents have most attention, and next in favour come good lines of Up to Dates. We quote: Best Derwents, £9 10s to £10; medium, £9 to £9 7s 6d; best white sorts, £8 10s to £9; others, £7 10s to £8 5s per ton (bags in).

Chaff.—Weather conditions have not been favourable for cutting, and in consequence supplies have not been heavy. For prime, bright oatens sheaf there is good demand at prices a shade in advance of late values. Medium and inferior sorts have not by any means the same attention. We quote: Prime oatens sheaf, £3 10 to £3 15s; medium to good, £3 to £3 7s 6d; inferior, £2 10s to £2 15s per ton (bags extra).

Straw.—Moderate supplies coming forward. We quote: Prime oatens, 37s 6d to 40s; wheaten, to 35s per ton (pressed).

Hay.—We quote: Best clover and ryegrass, £3 to £3 5s; medium to good, £2 10s to £2 15s; inferior and damaged, £1 15s to £2 5s per ton.

Turnips.—Best swedes, 20s per ton (loose), ex truck.

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

Oats.—The quantity offering is limited, and prices remain firm. Quotations: Prime milling, 1s 11d to 1s 11½d; good to best feed, 1s 10d to 1s 11d; medium and inferior, 1s 7d to 1s 9½d per bushel.

Wheat.—Business is being done principally with choice lines, and there is very little demand for medium quality except as fowl wheat. Quotations: Choice milling, 3s 3d to 3s 4d; good do., 3s 1d to 3s 2d; whole fowl wheat, 2s 11d to 3s; broken and damaged, 2s 6d to 2s 10d per bushel.

Potatoes.—Considering outside competition, and the falling off in local consumption, prices are fairly well maintained, and quotations are as follows: Best Derwents, £9 10s to £10; medium, £9 to £9 7s 6d; best white sorts, £8 10s to £9; others, £7 10s to £8 5s per ton.

Chaff.—Supplies are somewhat scarce in consequence of the recent bad weather, and there is a good demand for prime oatens sheaf, which brings from £3 10s to £3 15s; medium to good, £3 to £3 7s 6d; inferior, £2 10s to £2 15s per ton.

WOOL.

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

Rabbitekins.—We offered a large catalogue on Monday, when prices were a shade easier if anything. Winter does brought to 20½d, winters (mixed) to 17½d, blacks to 32d, and fawns to 14½d.

Sheepskins.—We submitted a large catalogue at Tuesday's sale to a full attendance of buyers. Competition was very keen and prices were a shade firmer.

Hides.—No sale since last report.

Tallow and Fat.—No change to report, prices being as follows: Best rendered tallow, 18s to 20s per cwt; medium to good, 16s 6d to 17s 6d; inferior, 14s 6d to 16s; best caul fat, 14s 6d to 15s; rough fat, 12s 6d to 13s 6d.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

As was to be expected after our special horse sale on Friday entries for Saturday were not so numerous as usual, and all the horses forward were of a rather unsaleable class, consequently business was not as good as on the previous day. There was a good attendance of buyers, many town contractors and farmers were present, most of them on the look-out for sound young horses, suitable for shafting and farm work, and anything offering of these descriptions is readily placed at satisfactory prices. 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; upstanding 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 £13; extra good hacks, £20 to £30; weedy and aged hacks and harness horses, £5 to £8.

ADDINGTON STOCK MARKET.

There were again only moderate entries of stock at the Addington yards, and there was a fair attendance. Beef was somewhat irregular of sale, but without much change in values. Fat lambs sold well, and there were only a few small lots of store sheep offered. Competition for fat sheep was confined to butchers, and prices ranged at a rather lower level than last week for all but prime heavy sheep. There was a poor sale for store and dairy cattle and store pigs.

Fat Lambs.—There were 30 fat lambs penned, and they sold well, best sorts making from 20s to 24s 6d, and smaller 15s to 18s.

South British Fire and Marine Insurance Company.

OF NEW ZEALAND.

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

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BRANCHES IN NEW ZEALAND:—AUCKLAND, A. S. Russell, Manager. WELLINGTON, C. W. Benbow, Manager.
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Fire and Marine Risks of every description accepted at Lowest Current Rates.

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THE MOST UP-TO-DATE IN CITY.

'10 First-Class Assistants.

Ladies' Own Comings made up, and
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Fraction of the Cost.

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Tea, Afternoon and Egg Spoons	5s doz
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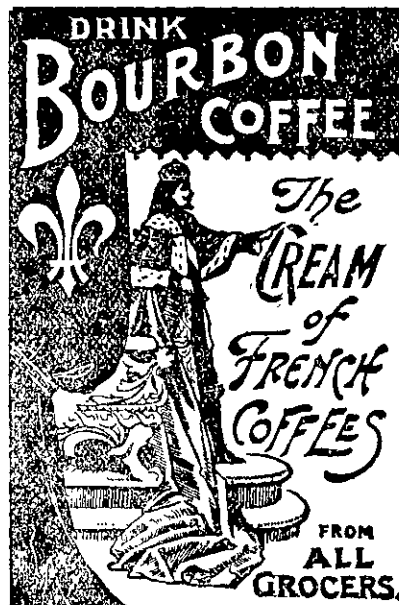
Bacon's Livery Stables.

UNDER NEW MANAGEMENT

JAMES JEFFS (late proprietor Rink Stables) begs to notify that he has Purchased Mr Bacon's Sole Right and Interest in the above superbly-appointed and old-established Livery and Bait Stables. Up-to-date Vehicles, best Four-in-hand Turn-out in the Colony, Staunch and Stylish Hacks and Harness Horses. Large staff of competent coachmen. It will be the proprietor's endeavour 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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from at lowest prices.

In 1lb Air-tight Canisters.

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NAPIER, GISBORNE and AUCKLAND—
Tuesdays and Fridays.
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Every Sunday.NEW PLYMOUTH and ONEHUNGA, via
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Corinna Fortnightly.WESTPORT and GREYMOUTH via Oam-
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calling at Nelson Fortnightly (cargo
only)—

Every Thursday.

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Regular monthly Trips from Auckland
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FIRE AND MARINE.

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Late Burnside Stock Report

Per favor Messrs. Donald Reid and Co.

Fat Cattle.—189 head yarded, only half a dozen pens of these being extra prime, the balance being medium steers and heifers. Prices were about equal to last week's rates. Best bullocks, £9 10s to £10 15s; medium to good, £7 10s to £8 5s; light, £5 15s to £6 10s; best cows and heifers, £7 to £8; medium to good, £5 10s to £6 15s; light, £4 5s to £5.

Sheep.—1810 yarded, these being mostly wethers. Prime sheep sold at rates fully equal to those ruling last week, but light and medium sorts were easier. Best wethers, 24s to 27s; extra heavy, up to 28s 9d; medium to good, 22s 6d to 24s; light, 20s to 21s 6d; best ewes, 21s to 24s; light, 16s 6d to 19s.

Fat Lambs.—25 forward, all of which sold at satisfactory prices. Best, 18s 6d to 22s 6d; others, 16s to 17s.

Pigs.—Of the 100 forward porkers and small sorts formed the bigger proportion. Suckers were fully equal to last week's prices, but porkers were somewhat easier. Suckers, 7s to 11s 6d; slips, 12s 6d to 16s; stores, 17s to 25s; porkers, 26s to 35s; light baconers, 36s to 43s; heavy do, 45s to 52s; choppers, up to 60s.

NAPIER.

(From our own correspondent.)

October 1.

The pupils of St. Joseph's Convent High School (Sacred Heart) were very successful at the recent musical examination held by Mr. Mistowski, examiner for Trinity College, London. Of the 13 candidates presented, 12 were successful, as follow:—Senior division—M. McGrath. Intermediate—M. McGlone. Junior—M. Barry, R. Moeller, T. Rose, A. Winter. Preparatory—A. Anderson, M. Higgins, A. Kenny, D. Kenny, O. Norwood, M. Wilson.

It is with regret I have to record the death at the early age of 46 of Mr. F. O'Kane, which took place on September 23, after a short illness. The deceased was a prominent Hibernian, having held the position of president. He leaves a widow and young family to mourn their loss, and for whom much sympathy is felt.—R.I.P.

WAIMATE

(From our own correspondent.)

October 2.

Sunday being the first Sunday of the month, there was exposition of the Blessed Sacrament from the 11 o'clock Mass until the evening devotions.

The Waimate Brass Band paid a surprise visit to their president, the Rev. P. Regnault, on Wednesday evening. After playing a few selections on the lawn, the Rev. Father entertained them for half an hour. Before leaving he presented them with a cheque towards their contest expenses.

The members of the Literary and Debating Society at their last two meetings were treated to lectures illustrated with limelight views by the Rev. Father Regnault. The first was 'A trip to Ireland,' and the second 'A trip to Europe.' The members of the society contributed vocal and instrumental items during both lectures, and a hearty vote of thanks was passed to the rev. lecturer for his interesting and instructive entertainment.

When a locally made article is as good as the imported and sold at the same price, it is the duty of every person in the community to support the colonial manufactured article. A local industry is a benefit directly or indirectly to every man in the Colony. It employs local capital, is an employer of labor, and in many ways helps to circulate money which would otherwise be sent abroad, and from which the people of the Colony would reap no benefit. The Milburn Company's cement is equal if not superior to the imported article, is just as cheap, and therefore should be used by all who have the welfare of the Colony at heart, and desire to see our New Zealand industries flourish....

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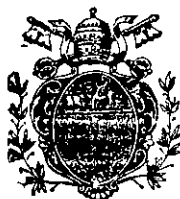
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Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

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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 credit to themselves.

Students are prepared for UNIVERSITY JUNIOR SCHOLARSHIP, MATRICULATION, SENIOR AND JUNIOR CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' and BARRISTERS' GENERAL KNOWLEDGE EXAMINATIONS.

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

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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 Archbishop and Bishop of New Zealand, and under the immediate personal 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.

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

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

PRINTING.—**FOREMAN** wanted for Printing department, New Zealand Tablet Printing and Publishing Co., Ltd., Octagon, Dunedin. Apply Manager, enclosing copies of Testimonials.

Meanee Art Union.

THE DRAWING FOR PRIZES in the above Art Union will take place on

SATURDAY, OCTOBER 14th, 1905.

H. McDONNELL, S.M.

ANSWER TO CORRESPONDENT

'FACTS.'—Kindly forward address.



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

LEO XIII. to the N.Z. TABLET

THURSDAY, OCTOBER 5, 1905.

THE SPY IN EXCELSIS

SOME months ago we dealt with the revelations regarding the system of espionage organised by the Freemasons in the army of the French Republic. In one short year alone the chiefs of that dark-lantern fraternity, in collusion with their brethren of the War Office, issued no fewer than twelve thousand 'lettres de cachet,' gathered together from their uniformed spies, for the purpose of ostracising, banishing, depriving of due or merited promotion, or 'breaking' all officers of the army, no matter how high their qualifications may have been, if they, or any of their relatives, had dared to commit the high crime of assisting at Mass or practising in any way the religion of their fathers. It is needless to point out the outrageous character of this invasion of an indefeasible personal right, this act of high treason against the best interests of the State, whose final resort and last argument in the day of its need is its army. This great Masonic scandal took hold of France and shook it from end to end. General Peigne, one of the meanest and most active and ruffianly of the uniformed spies, was cashiered, in deference to the clamorous voice of outraged public opinion. His brethren of the War Office have now reinstated him, and their action will, when Parliament assembles, result in

the reopening of the greatest military scandal in history, and in the publication of the further mass of documentary revelations that are in the hand of M. Guyot de Villeneuve.

But the scandal, like a temporarily closed leak in an unsound dam, has broken out in a fresh place. The ungentle and cowardly arts of the sneak and spy have been officially introduced into the teaching profession in lodge-ridden France. Here is a translation of an official document addressed to an 'instituteur' (male teacher) and recently published in photographic facsimile by the 'Echo de Paris':—

FRENCH REPUBLIC.

Liberty, Equality, Fraternity.

Sub-Prefecture of Confolens (Charente).

Office of the Sub-Prefect.

Confidential.

Confolens,——1905.

REQUISITION.

Monsieur l'Instituteur,—I have the honor to beg you to be good enough to send me confidential information on the antecedents, conduct, morality, pecuniary position, family expenditure, and political attitude of M.—

Please to accept, M. l'Instituteur, the assurance of my respect.

SUB-PREFECT.

M. l'Instituteur,—

'This letter,' says the 'Echo,' occupies half the sheet: the other half is left blank for the teacher to fill in his reply.' Here is another French official scandal of no mean magnitude. How is it that our secular papers—that 'tore around' like wounded sperms over the Dreyfus case—have not uttered so much as a whisper regarding it? They can procure—by cable, too—details regarding the serious illness of a steeplechaser, or the death of a hound, or the matrimonial squabbles of a ballerina. But not one of them gave so much as a hint as to the connection of the Grand Orient with the amazing malpractices by which thousands of deserving officers were penalised for their religion in the French army, on the secret and oftentimes malicious reports of Freemason spies. 'Are our secular newspapers, like the French War Office and courts of law, under the 'occult jurisdiction' of the Grand Orient?

Notes

Ping-Pong

Dickens has said somewhere that 'the harder a bad hobby is ridden the better, for the sooner it is ridden to death.' The Maori up Rotorua way have been riding the billiard hobby 'a sperone battuto'—plying whip and spur like madmen—till it became an all-absorbing game-craze. And now we are told that the big brown men have broken loose from the fascination of billiards—which have yielded to the 'force majeure' of a more compelling charm, as the common or garden variety of headache surrenders to the more imperious will of neuralgia or lac-douloureux. The new craze is one that has already been through the system of the Pakcha—to wit, ping-pong. But for the moment it appears to have emptied and closed the billiard saloons. It got its death-stroke in America in the year of grace 1902, when sundry New York surgeons announced that it produced a painful inflammatory condition of the ankle-joint, to which the newspapers promptly gave this apt alliterative appellation, 'the Ping-Pong Pang.'

Nuts to Crack

We commend to our readers the able letter on the Bible-in-schools question, by the Rev. Mr. Chapple, which is printed in this issue. It appeared in the

'Timaru Herald' of September 30. Every paragraph contains a 'poser,' and the eminent fairness of mind of the writer (who is a Presbyterian clergyman) appears throughout the whole course of his letter. He pronounces the manifesto of the Catholic Bishops 'the best and sanest thing yet set in type on the subject,' and so far, he has 'neither read nor heard any equitable answer to it.' And neither has any one else. Two principles of elementary fair play laid down by the Rev. Mr. Chapple will be 'pizen' to the Bible-in-schools Executive. The first runs as follows: 'The special tenets of the Catholics are as precious to them as the sectarian views of any other branch of the Christian Church are to others.' Here is the other principle referred to: 'We must ever give to others the same liberty of thought in religion, politics, or aught else, which we like to enjoy ourselves.'

Sweet Consistency

It appears that the Wellington Presbytery some time ago reorganised their Bible-classes on 'new lines.' So much, at least, we learn from a paragraph in last Friday's issue of our local morning contemporary. But the 'new lines' do not seem to have been well baited. At any rate, they did not hook, to any great extent, the 'young fry' for whom they were cast. For the last meeting of the Presbytery reports a falling-off in attendance. The Rev. W. Wood and others furnished a possible solution of the trouble by pointing out that secular subjects were allowed to intrude too much upon the religious element in the classes. Here are some of the subjects for discussion at the 'Bible' classes: 'Will the motor-car supersede the horse?' and 'Are men superior to animals?' Some of the clergy pleaded, in effect, that a bit of Bible would be serviceable at Bible classes—a reminder of Artemus Ward's suggestion that a 'goak' (joke) once in a while is an improvement to a comic paper. This whole subject, however, has no interest for us except for the moral to which it leads up, and which was drawn with refreshing frankness by one of the speakers. 'In view,' said he, 'of the demand of the Church for the introduction of the Bible into the public schools, the discussion of such subjects on a Sunday afternoon would enable the editors of secular newspapers to call attention to the inconsistency of the Church in making the Bible take a second place in so-called Bible classes.'

Air ye listenin', Dr. Gibb?

DIOCESE OF DUNEDIN

The Forty Hours' Adoration was brought to a close in St. Joseph's Cathedral by the customary procession on Sunday evening.

The Right Rev. Dr. Kelly, Bishop of Geraldton, Western Australia, has been on a visit to Queenstown and Central Otago since last week.

At the recent examination held in connection with Trinity College, all the pupils presented from St. Joseph's Convent, Port Chalmers, passed with honors.

In an interview granted to a representative of the 'Evening Star' Mr. Seddon, before leaving Dunedin on Monday afternoon, among other subjects touched upon, stated he had visited the orphanage at South Dunedin, and he was very pleased with the children, who were clean, healthy, and tidy, and gave evidence of being well cared for and well fed. They were educated in the parish school, mixed with the other children, and were treated exactly the same as them. Next he went to the Home for the Aged and Needy. This home was very well situated, had a beautiful outlook, and the inmates were exceedingly comfortable.

A very pleasant time was spent by the members of the St. Patrick's choir a few evenings ago at the Very Rev. Mgr. O'Leary's residence (says the 'Tuapeka Times'). The object of the gathering was to bid farewell to Miss Rose Fahey, one of their members, and to make her a presentation to show their appreciation of her past services. The Very Rev. Mgr. O'Leary, on behalf of the choir, presented Miss Fahey with a handsome set of carvers and dinner cruet, and in doing so wished her happiness in her new sphere of life. Mrs. Jones (her sister) suitably responded.

The Rev. H. W. Cleary lectured to the Catholic Young Men's Club in South Dunedin on Monday evening. There was a large attendance of members and their friends.

A meeting of members of St. Mary's Literary and Social Club, Milton (says the 'Bruce Herald'), was held on Tuesday evening, when there were about 45 members present. The Very Rev. Father O'Neill presided. The annual report and balance sheet, which showed the past year had been a successful one, were read and adopted. The following office-bearers were elected for the ensuing year:—President, Very Rev. Father O'Neill; vice-president, Mr. W. P. Nolan; secretary and librarian, Mr. M. Curran; general committee, Messrs. W. Kirby, J. Curran, D. Hynes, D. Crowe, Messdames Keogh, Nolan, Misses K. Kirby, and E. Hanley. After the business had been disposed of, a pleasant evening was spent in games, music, etc. Refreshments, provided by the ladies, were handed round during an interval.

DIOCESE OF AUCKLAND

(From our own correspondent.)

September 28.

An entertainment was given last evening in honor of the Bishop's natal day. It was held over on account of the mission. It took place at the orphanage, Ponsonby, and was eminently successful.

On Sunday last the mission at the Cathedral concluded. At the 6.30 and 7 o'clock Masses very large congregations attended, and of these quite three-fourths approached the Holy Table. At 3 p.m. the Sacrament of Confirmation was administered to a large number of candidates, including several adults. His Lordship before administering the Sacrament explained to the children its nature and significance. His Lordship was assisted by the missionaries, and Rev. Fathers Holbrook, Cahill, and Edge. Mrs. Leonardo for the women and girls, and Mr. M. J. Sheahan for the men and boys acted as sponsors. At the conclusion the Bishop again addressed the children, and expressed his pleasure at seeing so many of the congregation present and taking an interest in the little ones, who were now enrolled as soldiers of the Cross, and to the end of their lives they should all bear in mind the high and noble duty they owed to Almighty God. The Bishop then asked them all to stand, and he administered to them a pledge of total abstinence from all alcoholic drink until they attained the age of 21 years, after which age they would be in a position to judge for themselves. Then all united in singing 'Faith of our fathers,' and the ceremony terminated. At 7 o'clock the church was crowded in every part. The Bishop said the Rosary in lieu of Vespers. Before leaving the pulpit he heartily congratulated the Rev. Fathers Clune, McDermott, and McGrath, of the Redemptorist Order, for their most successful three weeks' mission now about to close. He parted with them with regret, and in this he spoke for all. Father Clune then preached the closing sermon, in which he summarised the work of the mission, and in eloquent and stirring language appealed to the people to remain true to the good resolutions made in this time of grace. He thanked them for their constant attendance and assistance, without which their efforts would have been unavailing. He thanked the Bishop for his kindness to them, and also the priests of the Cathedral, the choir for its invaluable aid, the collectors, and Miss Gough and those who helped in the altar decoration. Father Clune then gave the Papal blessing, specially allowed at the close of their missions. Benediction was then given by the Bishop, and thus ended the memorable mission by the Redemptorist Fathers.

At the Sacred Heart Church, Ponsonby, at 10 o'clock on Sunday morning, the Rev. Father McGrath opened the mission, and Father Clune joined him on Monday.

Father Clune goes to Napier in a fortnight, where he will carry on a mission, assisted by Father McDermott. Father McGrath will remain on in this diocese, and later on will be joined by Father Clune.

GREYMOUTH

There was a large and representative gathering at the Opera House, Greymouth, on the evening of September 21, at the farewell gathering held in connection with the departure of Mr. M. Guthrie to Wellington. During the evening musical items were contributed by Mrs. Cadzow, Misses Harper, Weber, Brønner, Oxenham, Pike, Messrs. Spindeler, F. McCarthy, K. Dillon, G. T. Moss, W. B. Cadzow, and the Catholic choir.

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A presentation was made to Mr. Guthrie in the shape of a tea and coffee service and illuminated address on the part of the Catholic congregation.

Very Rev. Dean Carew also presented Mr. Guthrie with a travelling bag and dressing case combined and an enlarged photograph of the choir, and expressed the regret all felt at Mr. Guthrie's departure—one who had been a good friend to all.

The following address was read by Mr. Dillon:—
Dear Mr. Guthrie,—On the eve of your departure for Wellington, whither you have been transferred, we, the Catholic parishioners of Greymouth, cannot allow the occasion to pass without giving expression to the esteem and regard in which you are held by one and all, and conveying to you our sincere gratitude for the many and valuable services you have rendered the parish during your sojourn amongst us. We recognise the yeoman work you have done in securing our present beautiful organ. This alone will be a standing memorial of your untiring energy and noble devotion to the cause which enlisted your sympathy. It is also through your perseverance, zeal, and marked ability as conductor that the choir has attained its high standard of efficiency. Your many charitable and other good works for the several institutions of our parish will ever live in our memory, and our highest admiration and deepest gratitude have been won by the generous and devoted manner in which you have given your valuable assistance on all occasions for the welfare of the Church. We ask you to accept this address and its accompanying gifts as some slight mark of the esteem and regard in which you are held by us, and in recognition of your many sterling qualities. The wide extent of your good work is evidenced by the many friends and the several separate institutions taking part in this public recognition of your worth, and who, through delegated signatories, express their appreciation thereof. We assure you that, while regretting your departure from amongst us, you will depart bearing our most heartfelt gratitude, and you have our warmest, best, and most sincere wishes for a long and happy life in your new sphere of labor.

The address was signed by the Very Rev. Dean Carew, Rev. Father Taylor, and representatives of the choir, the St. Columba Club, Catholic orchestra, Sisters of Mercy and Marist Brothers' schools, Catholic Band, the Garrick Club, and the congregation. Speeches eulogistic of the services of Mr. Guthrie, and of his willingness to assist in getting up entertainments for every good cause were delivered by the Mayor, Messrs. Lord, Sheedy, and Moss.

Mr. Guthrie, in replying, returned his sincere thanks and expressed the regret he felt in parting from his Greymouth friends. Words, he said, could not express his feelings. All he did was to assist in profiting his fellows, which afforded him pleasure and satisfaction, and he would ever remember his good Greymouth friends.

BIBLE-IN-SCHOOLS

'POSERS' BY A PRESBYTERIAN CLERGYMAN

The following able and pointed letter appeared in last Saturday's issue of the 'Timaru Herald.' The Mr. Wright referred to is the official organiser of the Bible-in-schools League:—

Sir,—As Mr. R. A. Wright is to speak on the subject of Bible in schools to-morrow night, might I ask that he specially give us some light on the Roman Catholic aspect of the question. I ask this not as an opponent to the movement, but as one representing a large class who sincerely need light on the subject.

Some time back the Catholic Bishops then assembled at Wellington issued their manifesto, which by the way was the best and sanest thing yet set in type on the subject, and so far I have neither read nor heard any equitable answer to it. Would it be asking too much to request Mr. Wright to deal point by point with the articles in that manifesto? The explanations no doubt would be reported in the Timaru papers, and others like myself who could not attend to hear the address could probably get some help in the matter.

What appears passing strange is this. Almost to a man the nonconformist clergy in New Zealand sympathise strongly with the Passive Resisters in the old land, who are refusing to pay rates that go to the support of an educational system that is against their interests. Yet in this Colony, forsooth, these same men who pity the Resisters in England would thrust the same injustice upon the Catholics of this Colony by

compelling them to pay rates and taxes that help to support an educational system that is diametrically opposed to their religious training and beliefs.

In questions such as these we must rise out of our peculiar views and cabined beliefs to a higher altitude, and there view the whole question by getting things in their right perspective. The point is not 'what I would like,' or 'what I believe about the Bible,' but 'what is just and fair.'

The special tenets of the Catholics are as precious to them as the sectarian views of any other branch of the Christian Church are to others. We all by training and temperament accept our religious color through glass of varying tints, and it seems to me in a Colony such as this, where there are so many sects, that we need to leave all religious things strictly to the Churches and let the State adhere strictly to things secular.

If this wish of the 'Bible-in-schools' party is ever successful, then in all justice the Government must give a substantial grant for Catholic schools. We must ever give to others the same liberty of thought in religion, politics, or aught else, which we like to enjoy ourselves.

As Mr. Wright is here and is the mouthpiece of the party, he may accede to this wish and give us some light on this special aspect of the question. We all know the children need religious instruction and are deplorably ignorant of the Scriptures. These are commonplace truths. It is the thorny parts of the question that need dealing with.—I am, etc.,

JAS. H. G. CHAPPLE.

Manse, St. Andrews.

(Mr. Wright's meeting took place, as arranged, on Sunday evening in the Assembly Rooms, Timaru. The only reference made by him to the Rev. Mr. 'Chapple's challenge was the following: "A correspondent of the "Timaru Herald" had asked him to deal with the Roman Catholic Bishops' Manifesto point by point. As this would take at least three hours, he must decline to undertake the task that evening." Thus far he has very carefully avoided this very obvious "task." If he ever undertakes it—which we gravely doubt—his performance should be very interesting.—Ed. 'N.Z.T.')

Gregorian Music.

To the Editor.

Dear Sir,—As a lover of Gregorian music I am glad to see that his Lordship the Bishop of Christchurch, in his Pastoral, is moving in the way of conforming, as far as it may be possible in this Colony, to the Motu Proprio of our Holy Father on the subject of music in our churches. I presume it will only be in the larger towns that boys from our schools will be drawn to form choirs as far as the treble voices go. While the clergy are discussing with their choirmasters what appropriate music should be procured from home, I shall be very pleased to place at their disposal the Masses, offertory pieces, etc., mentioned at foot. They will all be found to exactly fill requirements, as the Latin words are not uselessly repeated, and there are no solos, but all beautifully harmonised music that, when properly rendered, will be found most devotional. The only expense would be having one copy taken here, and choirmasters could then copy out the number of copies their choirs would want, as I do not care to lend the original scores outside Wellington.—Yours, etc.,

ROBERT C. HOLCROFT.

Wellington, September 16.

Masses.—'Missa de Angelis' (Carolo Greith), 'O clemens, O Pia' (J. B. Benz), 'San Fidelis' (J. B. Molitor), 'Jesu Redemptor' (Adolfo Kaim), 'Sancho Bernado' (Casali), 'Missa I (brevis) in honorem B.V.M. (Carl Jaspers).

Offertory Pieces.—'O Bone Jesu' (Palestrina), 'Justus Germinabit' (Baini), 'Meditabor in Mandatis Tuis' (Casali), 'Per Signum Crucis' (H. Turner).

Miscellaneous.—Antiphons and Responses for the last three days in Holy Week (J. De Vico, S.J.), the music for Holy Week, as sung in the Sistine Chapel (Palestrina), 'Fratres, ego enim Accipere' (Palestrina), the Miserere for 4, 5, or 8 voices (T. Baini), the Improperia for Good Friday (Palestrina), the Miserere as sung in the Pontifical Chapel (arranged by Gregorio Allegri), Responsoria ad Missam (harmonised by Carl Greith), Responsiones Populi in Passione Domini Nostri Jesu Christi secundum Matthaeum et Joannem (T. L. de Vittoria Abulensi).

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St. Vincent de Paul Orphanage

On Sunday afternoon a number of prominent citizens attended by invitation at the St. Vincent de Paul Orphanage, South Dunedin, for the purpose of seeing how the work of the institution is carried out, and judging for themselves regarding the care and attention bestowed upon the children by the Sisters of Mercy. The visitors were shown over the spotlessly clean and well-kept institution by the Rev. Father Coffey, Adm. and the Mother Superior. Those of our readers who are in any way acquainted with institutions conducted by the Sisters of Mercy, need not be told that dormitories, lavatories, etc., were the pink of perfection.

Among those present were his Lordship the Bishop, Rev. Father Coffey, Rev. Father Howard, Rev. Father Liston, Rev. Father Corcoran, Right Hon. the Premier, Mr. Braithwaite (Mayor of Dunedin), Mr. C. C. Graham, S.M., Mr. Widdowson, S.M., Dr. O'Neill, Messrs. Gallaway, M. Cohen, etc.

After the visitors had made a thorough inspection of the institution they assembled in the refectory, which had been tastefully decorated, and here they were entertained with an address of welcome, admirably delivered by one of the girls; several nicely rendered choruses; and an exhibition of club-swinging.

At the conclusion of the programme the Rev. Father Coffey said they had all seen some of the work carried out in the institution, and although the Government gave a certain amount of assistance they did not do all, and it was necessary to have recourse to private charity, and that meeting was for the purpose of giving those ladies and gentlemen who had taken part in the entertainment in aid of the funds an opportunity of seeing the good work that was being done. The success of that entertainment had exceeded the most sanguine expectations. That result was due to the generous patronage of the friends of the institution, and he was pleased to say that these included persons of all denominations in Dunedin (applause). The building where they were assembled was used only for the housing accommodation of the children, as they received their education at the parish school, and mixed freely with the other children in the playground. This practice of allowing the inmates to mix with the outside children was productive of the best results, and helped to do away with the feeling that they were in any sense a body apart. On behalf of the Rev. Mother and the orphans he heartily thanked the ladies and gentlemen, and especially Mr. and Mrs. Fuller, for their great kindness in getting up the entertainment, and also Mr. Marlow, the hon. secretary, who spared neither time nor trouble in connection therewith; their thanks were also due to the Right Hon. the Premier for honoring them with his presence, to his Worship the Mayor of Dunedin, the other ladies and gentlemen present, and to the many kind benefactors and supporters of the institution (applause).

The Right Hon. R. J. Seddon, in the course of a brief address, expressed his appreciation of the very creditable entertainment which the little ones had provided, and the address of welcome delivered by one of them. The work carried out by the orphanage was a good and necessary one. He was pleased to hear that the entertainment was a success, and that pleasure was enhanced by the knowledge that in Dunedin Christian charity and good work knew no religious differences. It was a great pleasure to him to hear that the little ones were allowed to mix freely with the children of the parish school, and he would like to see this practice more generally followed. Addressing the inmates, he trusted they would prove themselves good children, and implicitly obey the Mother Superior and the good Sisters. In conclusion, on behalf of the visitors, he thanked the Rev. Mother Superior and the Sisters for the excellent work they were doing (applause).

The Mayor of Dunedin said that the work carried on at the orphanage was one which appealed to every right-minded man and woman. Should his services be required at any time he would gladly place them at the disposal of the institution.

Mr. John Fuller, jun., thanked Father Coffey for his kind remarks regarding those who had taken part in the play, and promised that next year's entertainment would be a still greater success (applause).

At the conclusion of the proceedings afternoon tea was dispensed to the visitors.

The Registrar of Friendly Societies states in his annual report that the new registration of societies during 1904 numbered 19, 6 of these being branches of the H.A.C.B. Society.

PUBLICATIONS

The latest publications by the Australian Catholic Truth Society are the Encyclical Letter of the late Pope Leo XIII. on the 'Condition of Labor' and the 'Life of St. Patrick' by his Eminence Cardinal Moran. There never was a period, perhaps, in the history of the world when the conflict between capital and labor was more acute and when the working classes are more likely to be led away by the shallow theories of extreme socialists than at the present time. The condition of labor in European countries lends itself to the propagandism of anarchy. In these colonies labor is more conservative, and is moving to ameliorate its condition by constitutional means. But even here some of the self-elected leaders show by their writings and speeches that they have not an elementary knowledge of the principles of sound social economy. The Encyclical on Labor goes to the root of the problem, and should be carefully studied by all who desire to see labor and capital working amicably together for the betterment of humanity.

Many volumes have been written on the life of the National Apostle of Ireland, but we doubt if any of them contain more information of interest to the general reader than that of the eminent Cardinal-Archbishop of Sydney, who has brought his great learning and research to bear upon a subject dear to the heart of every Irishman. His Eminence has had unequalled opportunities of consulting the best and most reliable authorities on the missionary labors of St. Patrick, and the publication of the A.C.T. Society bears the impress of the Cardinal-Archbishop's research and deep learning.

In the October issue of our local and popular monthly, 'The Red Funnel,' the editor has not only redeemed the promises made in the first number, but has exceeded the most sanguine expectations of his readers by the varied and excellent bill of fare provided. In the present number nearly all reasonable tastes are catered for. The pride of place is given to the Hon. C. H. Mills, who deals with matters commercial. Those of a literary bent will find much to interest them in the illustrated article on the Sir George Grey collection in the Auckland Library by Miss Myers; the serpents of Australia and their habits are treated in a brief and popular manner by Mr. J. O. Byrne; Miss Fenwick gives us an account of travel in Russia, her observations on the Muscovite Empire being particularly interesting at the present time, politicians will find something worth their attention in the rise and fall of Federal Ministries, whilst educationists will be interested in the comparison between the educational systems of New Zealand and Scotland. Light literature is well represented, and poetry is by no means neglected. The illustrations, as usual, are numerous and well executed. From whatever standpoint we look at it the current issue of 'The Red Funnel' is highly creditable to all concerned in its production.

Owing to next Wednesday being Labor Day, we will have to go to press on Tuesday afternoon, consequently all lengthy communications intended for insertion should reach this office not later than Monday, as only brief notices can be dealt with on the morning of publication.

We notice from a Home paper that among the successful New Zealanders studying medicine at the Edinburgh University is Mr. Richard Dorset, an ex-student of St. Patrick's College, and son of Mrs. W. L. Dorset, Mauriceville, Wairarapa, who passed in the July examinations.

The meeting on September 17 of the Hokitika Catholic Debating Society was well attended, Mr. M. Moloney being in the chair. The subject for debate was, 'Does the stage elevate the minds of the people?' Mr. H. Bock supported the affirmative, whilst Mr. Jas. Toomey championed the negative side. Several members took part in the discussion, amongst them being many of the juniors. At the conclusion the usual vote was taken, and the affirmative side won. The meeting was the most successful held this session.

The following is a list of successful candidates from the convent school, conducted by the Sisters of the Missions, who passed at the musical examinations in June last (writes a Nelson correspondent):—Associated Board of the Royal Academy and Royal College of Music—Local Centre—Rudiments, Edith Frank, 99 (honors); Nellie Vaughan, 99 (honors); Ivy M. Crisp, 86 (honors). Trinity College—Junior honors, Eileen Arnold, 89; Anne McCarthy, 86; Eulalie McArtney, 84. Junior pass, Ethel Saunders, 74. Preparatory grade, Mary Fitzsimmons, 89 (honors); Mary Stephens, 78; Mary Lodge, 77; Florrie Saunders, 74.

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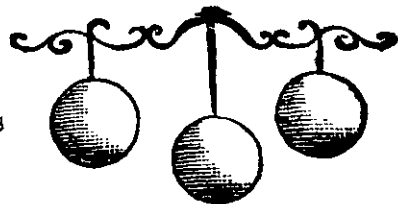
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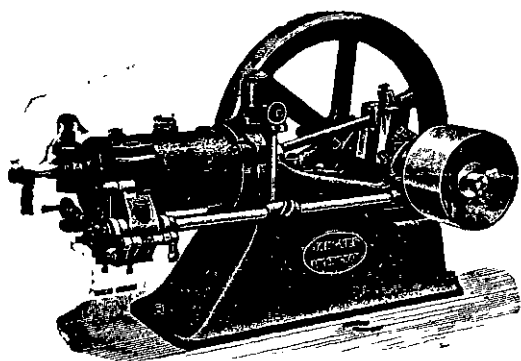
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The Storyteller

THE MESALLIANCE OF MARGARET

Mrs. Woods had a deep-rooted abhorrence of mixed marriages. She acknowledged that she liked this young man with whom Margaret had become so friendly of late, but he was wholly impossible as a son-in-law. He gloried in the unimpeachable patronymic of John Smith. Margaret had met him at a teachers' convention, met him through Mary Hammond, daughter of the Rev. Paul Hammond, rector of the Church of the Virgin, a girl friend such as the sentiment of school life sometimes makes.

The friendship of Margaret and Mary created not only between themselves but between their respective families a confidence of the most unquestioning and unsuspecting sort. There was nothing in the world about which the girls were not in the most hearty accord except religion, and that was a tabooed subject; not formally so, but by mutual though unexpressed assent.

On the day of the convention, which was held in John Smith's home town, he had, by virtue of a prior acquaintance with Mary, constituted himself squire to the girls, and had arisen to the full measure of the occasion and the position. So much so, in fact, that when the day was over it was strictly proper for him to receive and accept Margaret's invitation to call. Of course, it was given as a conventional second to one given by his older friend, Mary Hammond, but he detected the ring Margaret intended, which robbed it of much of its conventionality and gave warrant for his enthusiastic 'Indeed I will, the very first time I have occasion to go to Middleton.' Such an occasion came suggestively soon, and like occasions multiplied thereafter with such convincing frequency that the condition which vexed Mrs. Woods' soul was the result.

Nothing had been said in the Woods family circle about Smith and his status, but he had created the first and only stiffness that had ever disturbed its sacredness. The subject of 'John Smith' was tacitly avoided.

Mrs. Woods had once said to her husband, 'What do you think about Mr. Smith?' But she had chosen an unpropitious moment. He was engrossed in his pipe and newspaper, and only answered, 'Oh, I don't know. He seems like a good sort of a fellow,' in that don't-bother-me air which husbands sometimes assume. Mrs. Woods was hurt at the indifference and brevity of the reply, and she took her revenge in that mental determination never to mention the matter to him again, a resolve which seems so soothing to the feminine mind, and there the matter rested.

But the time had now come for action. She had made up her mind to put an end to the affair, and seized the first opportunity for taking the matter up with Margaret. It came on a Sunday morning, when she and Margaret were on their way to Mass.

'When will Mr. Smith call again, Margaret?'

'I don't know, Ma,' Margaret replied. 'He doesn't notify me when he intends to call.' She tried to keep up the casual tone of her mother, but she turned crimson as she spoke, for she had really been suspecting this talk for some time.

'Well, I know he'll call some time this week unless something happens. It must be stopped. I'm not going to have John Smith for a son-in-law unless he becomes a Catholic, and I don't know as I would want him even then. I don't want any made-to-order converts in my family, and I guess there isn't much chance of his really being converted.' Mrs. Woods was always very definite about things she had to say.

'I don't ask him to call, Ma,' Margaret replied somewhat apologetically.

'Now, don't talk nonsense to me, Margaret,' her mother answered, rather sharply. 'That might do with your father. He wasn't asked to call either, but he couldn't help himself very well. I wouldn't have to tell him not to come if I didn't want him, and I guess things are not much different now.'

This seemed to dispose of the matter and to leave nothing for Margaret to say, so nothing more was said for some time. But soon Mrs. Woods noticed Margaret suspiciously using her handkerchief, and saw tears in her eyes.

'Don't be silly, Margaret,' she said then, and added anxiously, 'I hope it hasn't gone far enough to make you miserable.'

Margaret's reply to this question was not exactly responsive. She only said, 'Oh, I don't know what to do!'

'Do!' her mother exclaimed. 'You think it over during your prayers and I guess it will appear simple enough. Has he said anything to you?'

'Not yet.'

'Not yet! Well, you must see that he doesn't, and see to it right off. The longer you let it go the harder it is going to be.'

Margaret made no promises, but she did stay in church after Mass while her mother hurried home.

'I hope you are satisfied, Jim Woods, now that you've made your daughter miserable,' she said to that gentleman, who was again absorbed in pipe and newspaper.

Jim Woods might have developed a capacity for managing a family of children if there had been occasion. He was a success in other lines of human endeavor. But he realised that he could never be the genius at managing (that his wife was, and so he simply listed himself as one of the family, and took his orders with the rest, with the distinction that he would occasionally assume a most tantalising imperturbability as to his good wife's state of mind. But just now he caught a certain mild infection in her tones that induced a more lively attention than usual.

'How have I made her miserable?' he inquired with astonishment.

'How? You've set round here and let your old pipe and your newspaper blind your sight to the fact that she was getting bound up in that John Smith. Pretty father you are to let a young man call on your daughter without knowing anything about him!'

'I didn't think Mary Hammond would introduce anybody who wasn't all right. What is the matter with him, anyway?'

'Matter! He isn't a Catholic!'

'Is that all? You knew that, too, didn't you?'

'Of course I knew it, but it wasn't my place to interfere. You are her father, and you should have put a stop to it.'

'I guess you're right, Neil,' he said humbly. 'I'll speak to him the next time he calls.'

'No, you won't. You keep your hands off it now. I have talked it over with Margaret, and we'll do the best we can without you.'

'All right, my dear,' he said, resignedly.

Margaret and her mother talked it over again that evening in Margaret's chamber, where, long after the girl should have been in bed, her mother found her on her knees. They had a long, earnest talk, and it was decided that Margaret should dismiss John Smith.

'I wish he were a Catholic, Margaret,' she said as she was leaving. 'We don't know much about him, but I believe he is a good young man and will make some girl a good husband. But mixed marriages, my dear, turn out badly very, very often. Wives have much to hear from the best of husbands, and when they are not of one faith it makes it much worse.'

But the matter of dismissing John Smith was not so easy as Mrs. Woods had thought it would be. Margaret tried all the old-fashioned methods her mother suggested, but without success. John was a modern young man, and those methods were not effective. His calls continued to be as frequent as usual, and he was even more attentive than ever. He could not understand Margaret's changed manner, which caused him considerable anxiety, but he felt that it was due to some misunderstanding that would sooner or later be explained, so he kept coming.

Margaret herself believed in John Smith. She believed that he would become in time a really devout and earnest Catholic, and she had certain more or less well-defined notions that it was her mission to bring John into the true fold; that way back before the dawn of time it had been fixed that John's everlasting salvation should be committed to her care. She suggested, though very timidly, some of those thoughts to her mother during their talk, but Mrs. Woods was a very prosaic woman, and utterly destroyed the dream by homely references to the downright foolishness of a woman's marrying a man to reform him.

It is really wonderful how womankind thrives on ordeals. So far as buoyancy and light-heartedness and all that sort of thing went, Margaret seemed to be just the same as ever, but her mother could see that she was not so happy as she was wont to be, and she herself became correspondingly depressed. Then one day there came a letter to Margaret from her elder brother, Jim Junior, who travelled for Stephens, Jenkins, and Co., and who did not come home often, wherein he said that he had accidentally met John Smith in his travels and that he was 'all right.' He treated John and her and their relations to each other with a drummer's facetiousness, too, that added to poor Mar-

garet's unhappiness. Jim Junior did not know that his mother's ultimatum had gone forth against John Smith, or he would have been more considerate.

Jim Junior was partly emancipated; that is, he only of all her numerous retinue inspired Mrs. Woods with any degree of trepidation. She did not like this "John Smith is all right" statement in that letter. She knew how strenuous Jim could be and how staunchly he would defend one whom he thought all right, and she determined to put an end to John Smith forthwith.

Accordingly, when Mr. Smith called again he found only Mrs. Woods 'at home.' She greeted him pleasantly, and, after formalities had been observed, said to him: 'Mr. Smith, I want you to know that you have the high esteem of Margaret and myself, but that the attentions you have been paying her must cease. I say this with Margaret's permission.'

'I have been fearing something like this for some weeks now,' John replied, 'but may I not know why I am condemned?'

'Certainly. Margaret and—I mean her father and myself—have very strong religious convictions, and a union with one not of our faith is wholly impossible.'

Then John Smith laughed, laughed so immoderately and impertinently that Mrs. Woods became righteously and properly indignant.

'This may be very funny to you, Mr. Smith,' she said, 'her lashes flashing sparks of fury that boded trouble to Mr. Smith, but the fun is not apparent to me.'

'I beg your pardon, Mrs. Woods,' he said. 'I really apologise. But may I ask if that is the only objection there is to me?'

'It is the only one we know,' Mrs. Woods replied, with much dignity; 'but it is sufficiently strong to make it unnecessary to look for others.'

'But, my dear Mrs. Woods, I am a Catholic.'

'You are what?'

'I am a Catholic; a good, holy Catholic.'

Ordinarily when people receive such astonishing information as this they are said to gasp. Maybe Mrs. Woods gasped. She surely did if it was the proper thing to do, for she was propriety itself. At any rate, there was a silence that was very awkward for her.

'But Mary Hammond—' she said presently, and then stopped abruptly.

'Did Miss Hammond tell you I was not a Catholic?'

John inquired.

'No, she did not,' Mrs. Woods replied, biting her words off sharp and clear, and then she asked, 'How long have you been a Catholic?'

'The only one of my family who was not always a Catholic was once a Druid, and there is a well-substantiated family tradition that even he was the first man St. Patrick converted when he landed in—Sligo.'

'Well, Jim Woods,' she said to that gentleman, enjoying his pipe and newspaper again, 'it's no thanks to you, but it's all right.'

'What's all right?' he asked, hardly looking up.

'John Smith.'

'I always had a suspicion to that effect. What's happened?'

'He's a Catholic and Irish, and has always been both.'

Jim's guffaw was very loud and very hard to hear, but not nearly so tantalising as his subsequent demand that John Smith produce his baptismal certificate before calling again, made to John in the presence of Mrs. Woods and Margaret, and accompanied—so that good lady has since averred—with a wink that Jim only half-tried to conceal.—'Guidon.'

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The Catholic World

ENGLAND—Death of a Priest

The Rev. Michael Thos. Bourke, M.A., who died recently at Penrith, was for 22 years rector at Wigton Catholic church. He was ordained in 1864, and last October celebrated the 40th anniversary of his priesthood. He was a member of the Wigton Board of Guardians.

FRANCE—Vacant Sees

The death of Monsignor Delannoy, Bishop of Airo (writes a Paris correspondent), brings up to seventeen the number of dioceses which are without Bishops. They are the archdioceses of Reims and Auch, and the dioceses of St. Jean de Maurienne, Bayonne, Ajaccio, Vannes, Nevers, Versailles, Chartres, Agen, Digne, Frejus, Aire, Dijon, and Laval. The diocese of St. Jean de Maurienne has been vacant the longest, viz., ever since June 8, 1902. It does not look as though the vacant Sees would be filled for a long time to come, at least not before the Separation Bill is on the Statute Book.

GERMANY—The Catholic Population

From statistics which have been published for the present year it appears that the number of Catholics in the German Empire is 20,189,266. They are distributed as follows:—Bavaria, 4,449,666; Prussia, 12,147,999; Saxony, 197,000; Wurtemberg, 650,311; Baden, 1,123,637; Alsace-Lorraine, 1,279,630. The hierarchy consists of five Archbishops, one of whom is a Cardinal; twenty Bishops, including the Prince-Bishop, Cardinal Kopp, and one Vicar-Apostolic. Ten Sees have Auxiliary Bishops. Two Bishops belong to religious Orders—Bishop Benzler is a Benedictine, Bishop Willi a Cistercian. There are 20,995 diocesan priests, and 1363 priests who are members of religious Orders, in all 21,458. From the latest census reports the proportion of Catholics to the entire population is reckoned at 37 per cent. In Alsace-Lorraine the proportion is 70.2, in Bavaria 70.6, in Baden 60.6. In all the other States Catholics are in a minority; in Prussia they make up 35 per cent., though in some provinces, as in Posen and Rhineland, the proportion is much higher.

Catholic Social Work

They have, in accordance with the wish of the Pope, been following in Italy the example of the German Catholics as social organisers and workers, and the 'Osservatore Romano' has collected statistics which show the flourishing condition of popular Catholic societies in Germany. There are no less than seventeen hundred Confraternities of the Blessed Virgin for young folk and adults with over three hundred thousand members, who take an active part in charitable undertakings. Then come the Catholic workers' societies, having for object religious and intellectual education and social instruction as well as the formation and support of societies of mutual help, popular banks, and so on, their number is one thousand three hundred and twenty, and they have two hundred and thirty thousand members. They maintain three special papers, with ninety thousand subscribers. Numerous committees for the study of social questions organise frequent conferences and hold fortnightly meetings. The directors of the Christian syndicates have been trained by the workers' associations. Of the Gessellensvereine there are one thousand one hundred and fifty, with one hundred and fifteen thousand members belonging to all classes of artisans. This excellent system of organisation accounts for the power the German Catholics wield in family and social life as well as in the Parliamentary arena.

ROME—The Pontificate of Pius X.

The Holy Father (says the 'Catholic Times') has just completed the second year of his Pontificate as the successor of St. Peter. It will be remembered that when he was selected for the Papal Throne by the Conclave the opinion was that, whilst he would perform the duties of his exalted office with great profit to the Church, he would scarcely set on foot bold movements. Time has shown that his policy is at once bold and prudent. He is fearless in facing difficulties and resolute in action. In Italy he is bringing about a political revolution, without abandoning the rights of the Holy See or ancient traditions. In his Encyclical, 'Il fermo propositio,' addressed to the Italian Bishops on June 11, this year, he mapped out a clear social, economic, and political programme for the Catholics of Italy. The differences between the various sections of Catholic workers were too serious to permit of immediate and united action

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All at Greatly Reduced Prices.

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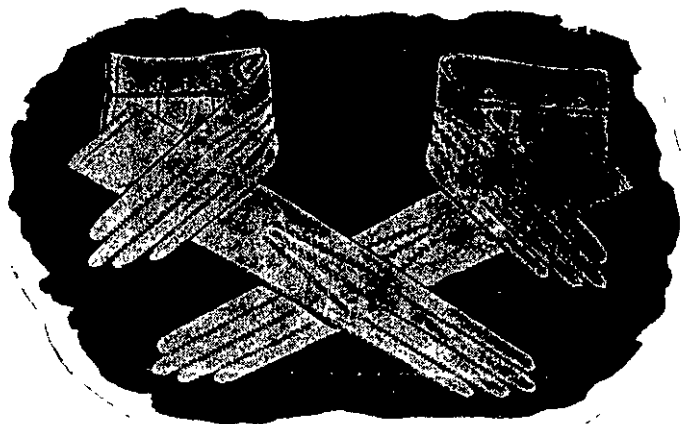
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PRICES ... 2/6 and 3/6 per Bottle.

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No better Remedy can be obtained for the Croup, Asthma, Bronchitis, and all Affections of the Throat and Lungs.

The following Testimonial is speak for themselves:-

EXPERIENCED GREAT RELIEF—Dunedin, August 14, 1902. To Mr J. Macdonald, Dunedin: Dear Sir,—I am pleased to say that I have experienced great relief by the use of your Celtic Cough Cure for a severe chronic bronchial affection, to which I had been a victim for months. I am glad to be able to recommend your remedy to my friends—Yours faithfully, G. R. STORY.

A COMPLETE CURE—"Fairview," North Sydney, N.S.W., April, 1903.—The Ven. Archdeacon Snodgrass, D.D., LL.D., F.R.F.S., being on a visit to Dunedin, had a severe attack of influenza, but was fortunate in taking the advice of a friend to try the Celtic Cough Cure, which effected a complete cure in a couple of days. The Archdeacon strongly advises all who are suffering from coughs and colds to purchase a few bottles of this really splendid preparation from Mr Macdonald.

To Mr J. Macdonald, Lyndhurst House, 45 Moray Place, Dunedin, N.Z.

Retailed by all Grocers, and Wholesale
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To a meal unless it includes a cup
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"KUKOS" TEA

This Tea can be obtained from the
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HOTELS FOR SALE.

HOTEL, Hawke's Bay—Lease 7 years;
trade about £130 weekly. Elegantly fur-
nished. Leading house.

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THE BEST I EVER USED

None Genuine without the Name.

for the objects named by the Pontiff, but he has sown the seed, and good fruit is sure to follow in the course of the coming twelve months.

Socialism in Australia

Miss Helen Jerome, a Melbourne journalist, who is touring the world in search of copy and who recently had an interview with President Roosevelt on the birth-rate and alien immigration, failed to obtain an audience with the Pope on Australian Socialism. Dr. Hagan, Vice-Rector of the Irish College at Rome, wrote to her as follows:—"In the long run the question is not far removed from a doctrinal one. So far as I can judge, the social programme approved by Cardinal Moran is no more real Socialism as we understand the term here than Catholicism is Paganism. It is simply what we know as Christian Democracy, which his Holiness Leo XIII. and the present Pope have warmly approved.

RUSSIA—Death of the Metropolitan

Our Home exchanges report the death of the Metropolitan of the Catholic Church in Russia, the Most Rev. Count George Schembek, who died on August 8, at the age of 54, on his ancestral estate at Poremby, near Cracow.

SCOTLAND—New Church at Stirling

The very fine new Catholic church at Stirling, built by the generosity of Mrs. Colonel Murray, was opened recently with impressive ceremonies. About one hundred priests from all parts of Scotland attended and took part in the ceremony. Solemn High Mass was celebrated and a sermon suitable to the occasion preached by Archbishop Maguire. The church is of the late decorative Gothic style of architecture by Messrs. Pugin and Pugin, London, and is now the finest ecclesiastical building in the town. It consists of a handsome nave and aisles with chancels and side chapels and ample vestries, with sitting accommodation for 1000. It has been erected at a cost of £12,000. The church takes the place of the former chapel built in 1838, when it was the only Catholic place of worship between Glasgow, Edinburgh, and Perth.

UNITED STATES—Death of a Prelate

Among those who had been carried off by the yellow fever in New Orleans in the early part of August, was Archbishop Chapelle, one of best known members of the American hierarchy. Dr. Chapelle, who was born at Rhunus, diocese of Mende, in 1812, was at first Bishop of Santa Fe. In 1897 he was transferred to New Orleans. Having acted as Apostolic Delegate for Porto Rico and later for the Philippines, his advice was considered most valuable by the Holy See and the American authorities in dealing with the new conditions that arose. The Archbishop was exceedingly popular in New Orleans, and his demise has been the cause of intense grief.

Cardinal Moran's Record

The Feast of the Nativity of the Blessed Virgin, September 8, being the 21st anniversary of the arrival of his Eminence the Cardinal on Australian shores, the 'Catholic Record' states:—"To-day he is the most prominent personality in Australia, and there is none who is more respected. Throughout the great archdiocese which he has been appointed to administer there are abiding memorials of his energy and zeal, and in every department of his sacred ministry he has worked with the enthusiasm and tireless activity of a pioneer. In purely secular matters his Eminence has given an example of vast learning, of patriotism, of prudence, and of statesmanship. And if there is one thing more than another for which his countrymen of Irish blood will gratefully thank his Eminence, it is that by his learning and patriotism and force of character he has insisted on the uplifting of every Irish cause in Australia, that the Irishman, be he rich or poor, has a noble tradition to be proud of, and deserves, equally with men of other nationalities, the respect of those who in the early days of the century affected to despise everything Irish.

The following statistics speak most eloquently for the work done by the Cardinal in the archdiocese of Sydney. In 1883 there were, besides the Archbishop, 100 priests, of whom 59 were seculars and 41 regulars. In 1905, besides the Cardinal-Archbishop, there are 186 priests—112 seculars and 74 regulars. In 1883 there were 78 teaching religious Brothers; in 1905 the number is 171. In 1883 the nuns were 252, in 1905 they number 1113. In 1883 the number of children attending Catholic schools was 10,936, in 1905 they are 23,171. In 1883 the chapels and churches in the arch-

diocese were 120; now they number 240. In 1883 there were 5 Catholic institutions of charity; now the number is 24. This is a noble record to look back upon, and we trust that his Eminence will be spared for many years to add yet more to his golden list of good works for religion and charity. With his Eminence on the occasion of his coming to Australia was associated, as private secretary, Right Rev. Mgr. O'Haran. As already stated, his Eminence has marked the occasion by handing to Dr. O'Haran a Papal Brief appointing him Prothonotary Apostolic.

Entertainment in Aid of the Orphanage

The production of 'My Sweetheart' at the Princess Theatre on Wednesday, Thursday, Friday, and Saturday evenings was a great artistic success, taking professional not amateur acting as a standard. It was a finished performance from start to finish, and had not one weak feature in it. Many professional companies are made up of a couple of stars and several lights of very inferior brilliancy, but in the impersonation of characters in 'My Sweetheart' all shone with a brilliancy in proportion to what their respective parts demanded. Naturally the burden of the play fell on Mrs. John Fuller, who acted the heroine, Tina, and the natural, vivacious, and artistic manner in which she sustained that character was fully and generously recognised each evening by the highly delighted audience. The thankless role of the adventuress, Mrs. Fleeter, was admirably filled by Miss T. Brennan, her conception of the character being extremely natural. As the bustling Mrs. Hatzell Miss Addie Heley excelled herself, and made the most of the humorous situations which she was called upon to fill. A great deal was expected of Mr. B. Stevens as Tony, but even those who are best acquainted with his dramatic abilities were unprepared for the undoubted success achieved, both as a vocalist and an actor. Mr. Percy James filled the part of Dudley Harcourt to perfection, his portrayal of the inamities of the typical dude being productive of considerable amusement. Mr. King as Dr. Oliver did remarkably well, whilst the adventurer, Harold Bartlett, was faithfully impersonated by Mr. J. Dee. Mr. John Fuller had not much occasion to display his talents as Joe Shotwell, but he made the most of his opportunities, and gave a true-to-life impersonation of the broken-down sport. As Farmer Hatzell Mr. J. Stoyke had little to say, but what he had to do he did well. Little Miss Myers sang very nicely in the first act, 'Won't you come to my tea party?' and was admirably supported by a number of little ladies, who gave unmistakable evidence of the training they had received at the hands of Mr. J. Stoyke. An efficient orchestra under the leadership of Mr. Robertshaw contributed to the enjoyment of patrons. Appropriate scenery was the work of Mr. G. P. Hoskins, and the production, which reflected credit on all concerned, was under the direction of Mr. Percy James. It was an ambitious undertaking, and its success from the business point of view was solely and wholly due to Mr. J. J. Marlow, who, as secretary, spent much time and labor on it, and deserves the thanks of all interested in the welfare of the orphanage for the benefit of which the play was given.

The original intention was to have a season of three nights, but the attendance was so large on Friday evening that it was decided to stage the play again on Saturday. Mr. Marlow in making the announcement took the opportunity of thanking the public of Dunedin for the generous support given to the admirable institution conducted by the Sisters of Mercy.

A cable message received last week announced the death at Glin, County Limerick, of Mrs. May Fitzgerald, at the remarkable age of 114 years. As the Knight of Glin is a Fitzgerald, it is probable that the deceased lady was one of that family.

As its name implies, the Benicia Disc Plough is a kind of combined plough and disc harrow, performing the work of both at the one operation. It may be had with anything from one to five discs, and is quickly converted into a two, three, or four furrow plough if required. The discs are 21 inches in diameter and are of great strength, being set at such an angle that they revolve and cut well under the soil, severing all roots, such as fern, rushes, manuka scrub—nothing can escape them. They throw the soil well over, pulverizing it in a manner quite foreign to the mouldboard plough, leaving a perfect seed bed.—MORROW, BASSETT, & CO., DUNEDIN....



CHILDREN'S XMAS BOX COMPETITION.

THE Proprietors of the favourite TIGER TEAS invite those desirous of joining the "Tiger Tea Juvenile League" to send in DESIGNS of AN ORIGINAL ADVERTISEMENT of TIGER TEA. Each Competitor will be enrolled as a member of the League, the objects of which will be to provide amusement for, and to develop by healthy and well-rewarded competition latent talent in, our young friends. The designs should contain a sketch (humorous or otherwise) in black ink on white paper, accompanied by reading matter of an appropriate character. Please remember that the chief aim of a good advertisement is to sell the article advertised. There will be

SEVENTEEN PRIZES—Totalling £8.

One of £2 0 0 | Four of £0 10 0 each
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Abbreviated Rules.—(1) Designs must be in black ink on white paper, and the space of the advertisement 6½ in. wide by 5½ in. deep. (2) Each competitor may submit not more than three designs. (3) Any child not over 18 years may compete. (4) Put in left hand top corner the words "Competition No. 1," and put on the back of your design your name, address, age, and the words "Original Work," signed by parent, teacher, or adult friend. (5) Cut off from a packet of Tiger Tea the end containing the number, and attach it to each design sent in. (6) Designs must all be in by December 1, and the prizes will be awarded by December 20. Address:

"TIGER TEA JUVENILE LEAGUE," P.O. Box 111, DUNEDIN.

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Bottled only at Springs, Wai-Rongoa.

The *New Zealand Medical Journal* says

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

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

THOMSON AND CO,
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GRIDIRON HOTEL PRINCES STREET SOUTH, DUNEDIN.

This popular and centrally-situated Hotel has been renovated from floor to ceiling and refurnished throughout with the newest and most up-to-date furniture. Tourists, travellers, and boarders will find all the comforts of a home. Suites of rooms for families. Charges strictly moderate.

A Special Feature—Is LUNCHEON from 12 to 2 o'clock.

Hot, Cold, and Shower Baths. The very best of Wines, Ales, and Spirits supplied.

A Night Porter in attendance.

Accommodation for over 100 guests.

JAS. CALDWELL, Proprietor.

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PURIRI NATURAL MINERAL WATER.

FOR RHEUMATISM, INDIGESTION ETC.

At all Clubs, the Leading Hotels, and on board the U.S.S. Co.'s Steamers.

PURIRI NATURAL MINERAL WATER

THOS. G. PATRICK

FAMILY BUTCHER,

MACLAGGAN STREET (Next A. and J. McFarlane's)

IMPORTANT TO FARMERS BELFAST MANURES

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At the Ashburton Winter Show, Farmers using BELFAST MANURES took the following Prizes:

SWEDE TURNIPS. (10 entries)—1st Prize, grown with Belfast.
GREEN-TOP YELLOW ABERDEEN (8 entries)—1st Prize, grown with Belfast
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HEAVIEST TURNIP (5 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast.
YELLOW GLOBE MANGELS (17 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast; 3rd Prize, grown with Belfast.
LONG RED MANGLES (15 entries)—1st Prize, grown with Belfast.
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HEAVIEST CARROT (2 entries)—1st Prize, grown with Belfast.

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

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

DONALD REID & CO., Ltd., Vogel-st., DUNEDIN.

Special Quotations for Large Orders.

GLADSTONE HOTEL MACLAGGAN ST., DUNEDIN

JOHN COLLINS (late of the Al Hotel Pelichet Bay), PROPRIETOR.

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

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

Hot, Cold and Shower Baths.

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

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

Accommodation for over 100 guests.

One of Alcock's Billiard Tables.

JOHN COLLINS - PROPRIETOR.



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

FOR SALE—The Campbell Gas, Oil, and Steam Engines, Boilers, Pumps Hydraulic Machinery, Jacks Pulleys, Blocks etc.

FOR SALE—Centrifugal, also Duplex Pumps; on water 500gal to 4000gal pumps.

QUOTATIONS given and Indent executed for all classes of Tangye and other Machinery.

R. B. DENNISTON & CO.

Stuart street

A. E. SMITH, DENTIST,

Dee Street,

INVERCARGILL

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

Science Siftings

By 'Volt'

The Longest Day.

The longest day of the year in London is 16½ hours, in New York 15 hours, in St. Petersburg 19, in Tornea (Finland) 22, and in Spitsbergen three months and a half.

Cause of Sunstroke.

Sunstroke, it is pointed out, is due to the chemical and not to the heat rays. The active rays penetrate anything except a color screen, and an Egyptian army officer has effectively protected himself by lining his helmet and coat with yellow.

Where Music is Prescribed.

Vocal or instrumental music as a therapeutic agent has been found by Dr. F. S. Kennedy to be a useful aid in melancholia, insomnia, hysteria, family affliction, business reverses, delirium, pain, and mental or physical fatigue. A German physician has used music to lessen the distress and after effects of applying anaesthetics.

One of Nature's Mysteries.

The problem of the ascent of sap in trees, an English botanist points out, is yet unsolved. It appears that in the highest trees the total pressure would be nearly 100 atmospheres, and as we cannot suppose that leaves can exert so intense osmotic suction, the only theory at all probable is that the living cells exert some sort of pumping action in the wood.

Wireless Telegraphy on Trains.

The Chicago and Alton Railway announces that it has made all arrangements for the establishment of a wireless telegraph system on all its trains running between Chicago and St. Louis, and that eventually all its trains will be in wireless telegraphic communication with the larger cities. The announcement was the result of careful tests made on a limited train running between Chicago and St. Louis. The observation car was equipped with the wireless apparatus. Messages were received while the train was running at a speed of fifty miles an hour.

Voice Museums.

Collections of voices are being made for various purposes. The phonograms of the British Museum are designed to preserve for future generations the voices of famous people of our time; but the Vienna Academy of Sciences is going further, and seeks phonograms of languages and dialects for the comparative study of languages. Already its collection includes popular songs of gypsies and Arabians, favorite airs of Red Indian tribes, the idioms of Negroes and Malays, and so on. It is sending out special voice-hunting expeditions every year, and its agents are now scouring Hungary, Roumania, Istria, and other localities. Its latest plan is to phonograph the voices of animals, for scientific study.

Steel Pens.

We owe the steel pen to a man named Gillott—Joseph Gillott—an Englishman. Gillott was a jeweller. He lived in Birmingham. One day, accidentally splitting the end of one of his fine steel jewel-making tools, he threw it peevishly on the floor. An hour later it was necessary for him to write a letter. Where, though, was his quill pen? He searched high and low, but couldn't find it. Looking finally on the floor he discovered not the pen, but the broken steel tool. "I wonder if I couldn't make shift to write with this," he said. And he tried to write with the split steel, and, of course, he succeeded perfectly. To this episode we owe the steel pen, which has superseded the quill all over the world.

The testimonial which is being got up to aid the family of the late Dr. O'Doherty is meeting with a generous response. The Sydney 'Freeman's Journal' has received a cheque of £15 towards the fund from St. Brigid's Convent, Masterton.

'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.

The Home

By Maureen

For Sore Throats.

A sore throat should never be neglected, especially in the time of epidemics. A cleansing gargle is made by dissolving a heaped saltspoonful of salt and carbonate of soda, mixed in equal quantities, in half a tumblerful of water.

Cooking Old Fowls.

Fowls which are old, and therefore likely to be tough, should be steamed for two hours, and afterwards roasted in a rather quick oven for half an hour, and kept well basted. If this is done they will be very much improved.

Toilet and Laundry Soaps.

All soaps, toilet or laundry or household, go much farther if kept for some time in a dry place before using. New soap lathers too freely to waste, therefore it is more economical to buy a quantity and keep the bars or cakes some time, instead of buying it as you actually want it.

To Distinguish Cotton from Linen.

To distinguish cotton from linen when you are choosing handkerchiefs, moisten the tip of a finger and place it on the handkerchief. If it is wet through at once it is linen, but if cotton be present in its manufacture it will take some seconds to penetrate the threads. In linen the threads are less even than in cotton.

Worth Knowing.

During hot weather nothing is so good for preserving perishable eatables as the common red flower-pot, as it acts as a perfect non-conductor of heat. Butter placed underneath a flower-pot having its head crowned with a wet napkin will remain hard and firm. Fresh milk, if placed in a can of cold water and covered with a large flower-pot, the pot again covered with a napkin, the ends of which should hang in the water to keep it constantly wet, will keep sweet and free from evil germs for ever so much longer than if left about in the ordinary way.

To Strengthen the Eyes.

The eyes will be greatly strengthened by putting the face down into a glass or eye-cup of water the first thing in the morning and opening them under water. This is somewhat difficult to do at first, but if the water for two or three days be tepid and gradually be made colder by imperceptible degrees until it is no shock to put the face into quite cold water, it will soon become easy, and is very invigorating and refreshing. The eyes should be wiped after this by passing a soft towel very gently from the outer angle inward toward the nose.

To Ease a Headache.

Take a sponge and a basin of hot water as hot as it can be used. Pass the hot wet sponge slowly and steadily over the face and forehead for eight or ten minutes, keeping the sponge as hot as it can be used. By this time the face will seem as if it were parboiled. Dry it in a soft towel. Next bathe the back of the neck as you have done the face, carrying the sponge each time well up the back of the head. Keep up the bathing for some length of time, then, if thirsty, take a cooling draught, and lie quietly for half an hour to rest. If sleep is not likely to visit you, just lie in a darkened room with closed eyes, and try to rest the brain.

Shabby Clothes.

A woman of wonderful resource has just discovered a new and very sure way of renovating and restoring to their former appearance spotted, soiled, or faded cloth or serge gowns. Pick about twenty ivy leaves—young green ones for choice, wash them carefully and place them in a jug or basin; add about one pint of boiling water, cover up the basin or jug, and leave to soak for two or three hours, when it will be ready for use. Meanwhile the garment must be thoroughly brushed inside and out, and all untidy braiding or lining removed from the bottom. When ready spread it on the table and carefully sponge with the ivy water. It must then be hung out to dry, when it will be found to have recovered its former color and to look quite like new.

Maureen

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INTERCOLONIAL

Among recent deaths is that of Mr. John O'Brien of Hallston (N.S.W.), a brother of the late Mr. J. F. X. O'Brien, M.P., for Cork.

A meeting was held recently in Sydney for the purpose of taking steps to commemorate the elevation of the Right Rev. Mgr. O'Haran to the dignity of Prothonotary Apostolic.

It is expected that the new Cathedral at Lismore will be opened early next year. It will then be far from complete, but the portion to be dedicated will provide much-needed church accommodation for the growing Catholic population.

Cardinal Moran celebrated his 76th birthday on September 16, the occasion being, according to his Eminence's desire, kept very quiet. This, however, did not prevent many persons from calling at St. Mary's to wish his Eminence many happy returns, or the various religious communities sending in recognitions of affectionate regard to his Eminence.

It has been decided, on the suggestion of Dr. Higgins, Bishop of Ballarat, to erect a new Catholic church at St. Arnaud, on a site adjoining the presbytery. The new building is expected to cost between £3000 and £4000. Ten parishioners have promised £50 each (including a donation of £50 from the Bishop), and other promises bring the amount guaranteed to over £1000 already.

Senator Givens (Q.), in his speech supporting the Home Rule motion, on the Commonwealth Parliament, said that he was an Irish Protestant, born in a southern county where over three-fourths of the population were Catholics, and he could testify that the utmost good feeling prevailed between the two bodies. He added that he never experienced there one quarter of the sectarian bitterness he had witnessed in Australia.

The death is reported from Brisbane of Sister M. Magdalen (Rooney), Superior of St. Joseph's Convent (Sisters of Mercy), Kangaroo Point, who passed away recently after an illness extending over three months. The deceased Sister, who was a native of Dublin, arrived in Queensland with the late Rev. Mother Vincent Whitty and a number of other Sisters of the Order in 1873. During her long religious life in Queensland she filled the position of Superior of many of the convents of the Order in various parts of the State. In January last she celebrated her Golden Jubilee, and since then she had been gradually failing in health.

The Right Rev. Dr. Frayssé, Bishop of New Caledonia, whose death was announced by cable the other day, was within a month of the completion of his episcopal jubilee, he having been 25 years a Bishop. Revered and beloved by all classes in his island-home, his death will be especially mourned by the Catholic community, members of which recently subscribed between £3000 and £4000 for the erection of a new episcopal residence at Noumea. Under the French law dealing with religious communities, Bishop Frayssé was recently expelled from his old residence by the Government, as it was the property of the State. He was about 63 years of age.

Of the Third Plenary Council (says the 'Freeman's Journal') it may be said that it is unlikely the Decrees will be published before they shall have been approved by the Holy See. Prior, however, to the assembling of the prelates, a lengthy syllabus of matters to be discussed was widely distributed. The subject holding the place of honor on the list of suggestions by their Lordships the Bishops was that the 'Primacy of the Australian Church be decreed to the Metropolitan See of Sydney.' That this has been done is no longer a secret. It was evidenced by the words of Archbishop Cair at the banquet given by Cardinal Moran at Manly on Sunday, September 10, to the Synodales and the laity of Sydney—when his Grace of Melbourne, in a happy speech, felicitated his Eminence on having become the 'First Primate of the Australian Catholic Church,' as he was already the 'First Australian Cardinal.' Another matter is the issue of a new and improved Catechism, embracing various suggestions made by their Lordships the Bishops, and by appropriate committees of the Synodales and the various Diocesan Commissions appointed to revise the Catechism. His Eminence the Cardinal has been requested by the Bench of Bishops to supervise the new issue.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- October 8, Sunday.—Seventeenth Sunday after Pentecost. Maternity of the Blessed Virgin Mary.
 „ 9, Monday.—St. Denis and Companions, Martyrs.
 „ 10, Tuesday.—St. Francis Borgia, Confessor.
 „ 11, Wednesday.—St. Canice, Abbot.
 „ 12, Thursday.—St. John Leonard, Confessor.
 „ 13, Friday.—St. Edward, King.
 „ 14, Saturday.—St. Callistus, Pope and Martyr.

Maternity of the Blessed Virgin Mary.

To-day the Church commemorates the great privilege which God bestowed on the Blessed Virgin Mary in selecting her to be the mother of His Divine Son—a privilege the greatest that could be conferred on a creature, and which was the reason of all the other graces and privileges of which the Blessed Virgin was the recipient.

St. Denis and Companions, Martyrs.

St. Denis was the first Bishop of Paris. He is believed to have been identical with Dionysius, the Areopagite, converted by St. Paul. St. Denis was martyred, with several companions, on the hill of Montmartre, in Paris, about the year 119. He was one of the most illustrious writers of the early Church.

St. Francis Borgia, Confessor.

St. Francis Borgia, Duke of Candia, was born in Spain in 1510. For some time he resided at the Court of the Emperor Charles V., who was much attached to him, and by whom he was employed on many affairs of importance. On the death of his wife, St. Francis hastened to carry into effect the desire which he had long entertained of consecrating his life entirely to God in the religious state. Having entered the Society of Jesus and being ordained priest, he labored for many years with extraordinary zeal and success for the salvation of souls. Appointed General of his Order, he proceeded to Rome, where he died in 1572.

St. Canice, Abbot.

St. Canice was born in Ireland in 527. His zeal and labors in propagating the practice of Christian perfection have caused him to be ranked amongst the most glorious saints of the island. He died in 599.

St. John Leonard, Confessor.

St. John was born near Lucca, in Italy. As a priest he effected such a complete reformation of morals in Lucca that its inhabitants rivalled the early Christians in fervor. He himself seemed to have imbibed that burning zeal which caused the Apostles to traverse the world in order to convey to all nations the teachings of Christ. Anxious for the propagation of the true faith, and unable himself to leave Italy, he devoted his time and abilities to the training of suitable young men who were destined, after their ordination, to proceed as missionaries to heathen and heretical countries. He died in 1609, at the age of 63.

St. Edward the Confessor, King of England.

Among the many saints who have adorned the English Church, no one perhaps has been more beloved and held in greater honor by his countrymen than King Edward, surnamed the Confessor. This great prince was the son of Ethelred II, and was driven into exile by the Danish usurper Canute, who had seized upon the throne of England on the death of Edmond Ironside. For many years Edward wandered from court to court, frequently in danger of his life through the machinations of his enemies, but at length, in A.D. 1012, when he had attained the age of 40, he was unexpectedly called to England to occupy the throne of his fathers. Though Edward assumed the sceptre in most difficult times, and seemed by his piety and simplicity better fitted for the cloister than a crown, yet never was there a reign more blessed or a monarch more beloved. Even the turbulent Danes, who considered England their own by right of conquest, cheerfully submitted to his just and gentle rule. He was, in fact, the father of his people; his only thought was to alleviate their burdens, relieve their miseries, and promote in every way their prosperity and happiness. But Edward was not only beloved by his people as a gentle, just, and generous ruler, he was also esteemed and revered by them as a saint. He calmly expired on January 5, A.D. 1066, in the 64th year of his age and the 24th of his reign.

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