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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

The Toothpick Remedy

Our clerical friends of the Bible-in-schools League are now, like the other politicians, in recess. Are they evolving new schemes for the new year? Or will they still continue to mock the spiritual starvation of so many little ones among their various flocks with 'an emasculated caricature' of a Protestant version of the Bible, a vague, spineless, and unpractical Unitarianism, and desultory Scripture readings that are to be used merely as pegs on which to hang up lessons in grammar and geography? Up to this hour, they have been playing the part of Douglas Jerrold's 'wise philanthropists,' who, when famine came upon the land, fancied they had done their whole duty by voting the hungry people a supply of toothpicks.

Learning the Lesson

La Rochefoucauld's 'Maxims' is a book which sets one's teeth on edge. But it holds the mirror mercilessly up to so much of selfishness as there is in human nature. There is, for instance, an odious amount of truth in one of his best-known sayings: 'In the adversity of our best friends we often find something that is not exactly displeasing.' In the adversity of French Catholics, their Protestant and Jewish fellow-countrymen for many years found 'something that was not exactly displeasing.' Some of their organs (like many of those of their co-religionists abroad) were openly on the side of spoliation and proscription. Others among them were at pains to convince the persecuted Catholics that the Church would be all the better for being bled white and plucked to its wing-feathers. They remind one of Lapet's plea for nose-tweaking in Beaumont and Fletcher's 'Nice Valor':—

'LAP. For the twinge by the nose,
'Tis certainly unsightly, so my tables say;
But helps against the head-ach wondrous strangely.
'SHAMONT. Is't possible?
'LAP. Oh, your crush'd nostrils slakes your opilation,
And makes your pent powers flush to wholesome sneezes.
'SHAM. I never thought there had been half that virtue
In a wrung nose before.
'LAP. Oh, plenitude, sir.'

Well, in due course it became manifest that the French persecution was directed against all religion, al-

though the chief fury of the onset was against the Church of the Ages. And then our friends, who had long borne our trials with such equanimity, had to patch their own griefs with proverbs as best they could. The ducks of Pontus are said to have waxed round and corpulent by feeding on poison that would have incontinently 'laid out' any other members of the family of the anatidae. And Protestant and Jewish journals in France are now in dread that their communions will be utterly poisoned and undone by the very remedies—plunder and proscription—which, in their days of fancied safety, they declared would help the Catholic Church 'wondrous strangely' to future triumphs. French Protestants and Jews (says the Milwaukee 'Catholic Citizen') are now 'no less opposed than Catholics to the separation of Church and State, especially in view of the expropriation by the State of synagogues and temples erected by private subscriptions and donations, but brought within the meshes of law by the bestowal of slight subventions from public funds either of the State, the Department, or the Commune. It was pointed out by a deputy in the Chamber, that in one arrondissement in Central France, where £70,000 had been spent in church buildings, towards which a grant of £10,000 had been made by the public authorities, the whole of the sum would be confiscated, while in the case of the synagogue in the Rue St. Lazare, the discrepancy is still larger. A parallel is drawn between the present policy and that of the First Revolution, when churches were closed and confiscated on the most trivial pretexts. St. Eustache became the Temple of Agriculture, St. Roch the Temple of Genius, St. Merri the Temple of Commerce, St. Sulpice the Temple of Victory, and so on through a long list. One of the lately confiscated churches of the congregations, built recently for £8000, has been sold to contractors for £48, so that the State does not even make spoliation lucrative.'

Jews and Protestants now also feel where the shoe of persecution pinches. The experience may serve the cause of charity by generating among the victims of a common tyranny that fellow-feeling which is said to make people wondrous kind.

Slave Holders

Some evil traditions live long and die hard. Just a century ago, English Tories were making dramatic appeals to the British public against the abolition of slavery in England. To-day they are again on bended knees, beseeching the British voter to stay his hand and let servitude still endure under the shelter of the Union

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Jack in the gold-mines of the Rand. Little more than a hundred years ago, the Tories supported the traffic in human flesh because from it flowed half the wealth of Liverpool, owing to the vast and long-continued monopoly in slave-dealing which had been won by the victories of Marlborough. To-day they stand for a big monopoly of slave-importation, in the interests of a knot of hook-beaked capitalists with mostly German names. But the slave-traffic, and (in 1807) slavery itself were abolished by what we may by anticipation call a Liberal Ministry, in the teeth of stubborn opposition by Tory obscurantists and their capitalist friends. History seems about to repeat itself in this year of grace 1906. Another Liberal Administration is—again in the face of Tory opposition—sounding the death-knell of slavery in the Rand. 'If,' said Sir H. C. Campbell-Bannerman a few days ago, 'a representative Legislature desires Chinese in South Africa, we do not desire to meddle, but Chinese labor under conditions bearing a taint of servitude cannot be tolerated within the King's dominions. The Balfour Government must bear the responsibility of that villainous system. It is too bad to denounce the present Government, even if it has blundered in trying to get rid of the evil.'

Cowper sang, though somewhat in advance of events, the song of liberation:—

'Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall.'

In the outlying members of the Empire freedom came later to the slave. On August 28, 1833, King William IV. affixed his signature to a Bill for the emancipation of all slaves throughout the British colonies. The Act came into force on August 1, 1834. That was the new year's day of year one of negro freedom in the outskirts of the Empire. It was a splendid piece of philanthropy, and cheap at the £20,000,000 in minted sovereigns which it took to satisfy the claims of the slave-owners. Years afterwards, Great Britain risked war with the United States rather than give up the fugitive slave Anderson, who had killed one of his pursuers and escaped to Canadian soil. Yet, a short time afterwards, when the great American Civil War broke out, English statesmen, clergymen, journalists, and the vast mass of 'the classes' in Great Britain were, strangely enough, enthusiastic supporters of the slave-holding South against the Abolitionist North. It was a passing lapse from grace. The legalising of serfdom under the flag in South Africa is another. The fording millionaires on the Rand and their English confreres want to fob more millions—at shent. per shent. The cheaper the labor the bigger their profits. British workers are fastidious enough to wish to live like human beings—as they did in the days of Oom Paul. Even Kaffir labor is too dear to suit the purses of the Rand millionaires. So, hey! for Chinese cheap labor; and ho! for the slant-eyed pagan chattels from the slums of the Distant East, that are content to live on rice and tubers, and to pig together in sweltering prison-pens called compounds. The hard-fisted monopolists of the Transvaal are shaking in the face of the British public the bogey of vanishing dividends. So did the Liverpool slavers more than a century ago. But in the one case as in the other the bogey was only a limp old rag doll, with most of the sawdust knocked out of it. Liverpool survived the abolition of the slave-traffic. The Transvaal will outlive the deportation of its last pig-tailed serf. Against the coming reform, the nabobs of the Rand are puffing like a fumarole. But humanity will sing a *Te Deum* over the final passing of, serfdom from its last great stronghold in the Empire. It was abolished by the Church in England in the old Catholic days. The Reformation revived it. It is high time for the public executioner to get his slip-knot around the neck of the 'villainous system' of servitude now in force in the Transvaal mines.

Excommunication

The Catholic Church sails on an even keel. She has not one law for broadcloth dress-coats and Worth costumes, and another for moleskins and Paisley shawls. She, for example, impartially excommunicates every Catholic divorced person who attempts a second marriage while his or her spouse is living. This was the folly that was recently perpetrated by a millionaire woman in Bishop Scannell's diocese of Omaha, in the United States. The Church's sentence of excommunication reached her through her rampart of bulging money-bags as easily and as surely as it touches tandem bigamists at the other end of the social scale through their pathetic rags. It fell likewise upon one or two Catholics of paralytic spine who took part as witnesses in what their faith teaches them is an act of legalised bigamy. A clamor went up from the plutocrats and their friends. Some spaniel journals yapped in tune with them. So far as we can discover an articulate voice amidst the swelling clangor, it seems to be contended that it is time for a bishop who administers an excommunication to a leader—and especially a millionaire leader—of 'sassiety' to take lodgings in a tree; that such a sentence is part of the ancient armory of the Church of Rome only; and that it is as unknown among the Reformed creeds as are the arquebuse and the blunderbuss upon the modern field of battle.

A North Island contemporary seems to make some such views as these its own. But the views are none the saner, nor the statements as to fact any truer, on that account. For some people are born with a gift for riding rough-shod over truth and tumbling head-foremost into fallacies—like the top-heavy knight of the wooden sword that was such a tribulation to little Alice in Wonderland. Now, as is well known, every grade of society has its own little code of excommunication. Of course they do not call it excommunication. But that is precisely what it comes to, for each petty 'set' or coterie rigidly ostracises from its social intercourse or inter-communion any of its members whose company has become, from any cause, undesirable. Every secret society, every social club, every benefit organisation, every college and school, claims, and on occasion exercises, the right of excommunication—that is, of expelling members from union with it and from participation in its benefits. In every civilised country the law excommunicates, or segregates from the ordinary daily life of the community, many evil-doers whose conduct is deemed to be inimical to its well-being. Some of these are excommunicated from the social life of the community for a period, during which they are placed under lock and key in gaol. Others are permanently segregated, by life-long imprisonment, or by the hangman's noose, or the guillotine, or the electric chair. Some of the early 'Reformers' excommunicated each other in language that was painful and frequent and free. Luther, for instance, excommunicated Osiander as 'a devil incarnate.' Osiander retorted in kind. The leaders of one of the two rival Reformed sects in Magdeburg publicly excommunicated 'en bloc' every soul among his opponents. 'I cut them off,' said he, 'as stinking, corrupt members from the community of Christ; I close the door of heaven against them, and throw open the gates of hell, and I consign them to the devil himself to be plagued and tormented for ever.' The ancient and apostolic weapon of excommunication is by no means obsolete among our separated brethren at the present day. But they use it more rarely and with more dignity and discretion than did their spiritual forbears of the sixteenth century. The 'Saturday Review' of May 21, 1898, and 'Reynolds's Newspaper' of May 22, 1898, record, for instance, the infliction of the major (or greater) excommunication upon a clergyman who had been found guilty of serious crimes. The sentence was passed with great solemnity by the Anglican Bishop of Lichfield in his cathedral. The offender (according to

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the newspaper report of the ceremonial) was excluded not alone from the Sacraments, but 'from the company of all Christians.'

The Presbyterian 'Confession of Faith' (chap. xxx., 2-3-4) empowers the officers of the Church 'to shut that Kingdom (Heaven) against the impenitent, both by word and censures'; 'to proceed by admonition, suspension from the Sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime and demerit of the person.' The usage is an apostolic one. It is laid down by implication or in set terms by St. Paul—even to the avoidance of the person excommunicated—in II. Thess., iii., 6, 14, 15; I. Cor., v., 4, 5, 13; Tit., iii., 10. Sentences of excommunication were frequently resorted to during the Middle Ages. 'They were,' says Lingard, 'the principal weapons with which the clergy sought to protect themselves and their property from the cruelty and rapacity of the banditti in the service of the barons. They were feared by the most powerful and unprincipled, because at the same time that they excluded the culprit from the offices of religion, they also cut him off from the intercourse of society. Men were compelled to avoid the company of the excommunicated, unless they were willing to participate in punishment.' Nowadays the p'lecceman, the magistrate, and the judge of assize create, for certain kinds of 'banditti,' a well-guarded seclusion that renders ecclesiastical prohibition of intercourse with them unnecessary. But the spiritual penalty of excommunication still remains needful for certain forms of vice and evil-doing of which the criminal law does not take cognisance. And, for Catholics, one of these is the relation that has received the apt name of 'tandem polygamy.'

THE WALTHAM ORPHANAGE

THE COMMISSIONER'S INQUIRY

The postponed inquiry into the charges against the management of the Waltham Orphanage was resumed on Wednesday morning before Mr. H. W. Bishop, S.M., the Commissioner appointed (says the Christchurch 'Press').

The Charges

before the Commissioner were as follow:—

(1) That the Charitable Aid Orphanage is and has been improperly managed and controlled. (2) That the Charitable Aid Board has in its management and control of the Orphanage departed from the real purpose of such Orphanage, inasmuch as, instead of it being used entirely as a home for Orphanage children, it has been made, in very many cases, a receiving home to pass them along to other institutions and places. (3) That there is, and has been, an absence of sound moral training and teaching, apart from controversial doctrines, in the bringing up of the Orphanage children in such Orphanage, and no effort is made, or has been made, to form and strengthen the character and develop the intelligence of the children placed therein. (4) That the example and influence of those responsible for the children do not tend to implant in the children such foundations of conduct as are essential to make them good and upright and useful members of the community. (5) That the matron of such Orphanage has been unduly harsh in the treatment of certain of the children inmates of such Orphanage. (6) That she has dressed Orphanage children in grotesque costumes with the intention of holding them up to ridicule and merriment. (7) That she has taunted children with the fact of their relatives belonging to the unfortunate class of the community, and called them mockingly by the names of such relatives, and made flippant references to them. (8) That the persons or person responsible for the internal arrangements and economy of such Orphanage have been incompetent, inasmuch as there has been no proper feeding and no proper dietary arrangement, or system or fixed hours for meals, and distinction is, and was, made at such meals by having the table divided into two departments, containing different quantities and kinds of food. (9) That the children were improperly punished and for trifling offences by long periods of silence. (10) That there was no proper superintendence of the children, particularly in the bathroom and

bedrooms. (11) That the matron has used bad language and objectionable names to the children. (12) That the children Gertie Andrews, Emma Andrews, May Burbury, Eva Bashford, and Ellen Attwood have been ill-treated by those in charge at the Orphanage. (13) That neglect and inattention have been manifest in the care of the boy Percy Whittle during his illness and antecedent thereto by those in charge of such lad at the Orphanage. (14) That permission is asked to refer to other matters which form part of the grounds of complaint, and are set out in the report of the proceedings at the Charitable Aid Office.

The Evidence.

George Scott, ex-member of the Charitable Aid Board, continued his evidence, which was commenced at the previous sitting, on December 22. He said that Mrs. Carpenter's attention was called to the condition of Percy Whittle by Mrs. Peachy on August 6. The latter said the child was dying, and his mouth and nose were covered with sores. From the 6th August until August 25, the child was sent to school, although in such a delicate state, and on August 25 he had his ear boxed, and was sent to school after having dry bread for breakfast. On August 28 the doctor ordered the boy to the Hospital, and on August 30 witness and Messrs. Harris and Horrell (members of the Charitable Aid Board) saw the child, who was then merely a skeleton, and was practically dying. Witness enlarged on the fact that Mrs. Carpenter allowed the boy to go on from August 6 without attention when he was in such a delicate condition, and referred to the difficulty experienced in obtaining evidence in support of charges against the management. There was an Institution Committee on the Board, but of course nobody would suggest that they knew what was going on in regard to mis-management.

Witness went on to refer to what he alleged was the dietary of the Orphanage. On Sundays breakfast consisted of a piece of bread and butter and the rest of bread and dripping; there was no porridge. On the other days the children had porridge and bread and dripping, and it was only within the past twelve months that milk had been allowed for the porridge. That improvement was brought about by the strong efforts of Mrs. Wells, a member of the 'Charitable Aid Board. There were no regulations as to dinner, and for a very considerable time the children were deprived of potatoes. The vegetables consisted of swede turnips, cabbage, beet and carrots. 'But at the same table we find,' said witness, 'the assistant matron sitting there with mashed potatoes and butter for her dinner; whilst the Charitable Aid Board appears to have been too poor to purchase potatoes for the children, the assistant matron could have them. It is well known that there were two Catholic children in the Orphanage, and, of course, they were not allowed, by their religion, to eat meat on Fridays. In making my enquiries I find no effort whatever has been made to provide these two children with a satisfactory dinner for a Friday; they have been compelled to have soup made from meat and with meat in it. The matron and the secretary of the Board knew perfectly well that this was not the food that these children should have on Friday. Only on one occasion—and I am not sure about that—do I find that there was any fish for them. Coming to the tea, on Wednesday and Sunday the children had a piece of cake, and for the rest of the week they had bread and dripping and no cake, and the larger girls a piece of bread and butter. What I consider the worst feature in connection with the table is that the matron and the assistant matron and their friends sat, at the same table with the children, and had all the dainties it was possible for the Charitable Aid Board to provide.' Continuing, witness said in such an institution a certain amount of fruit was necessary to preserve the health of the children, but they had none provided; the only fruit they got was what they begged from the green-grocers or bought themselves. It was not until he moved in the matter that a case of fruit was sent down. Witness also alleged that the matron had admitted calling the children 'little devils' and other improper names. If the children did anything wrong, they were not allowed to speak to each other for days and weeks; he could prove that on one occasion a child was not allowed to speak to the others for a month. He could prove that some of the children had been sent to bed at 8.30 in the morning, and it was a very common practice to send them to bed immediately after tea. On August 27 he said the chairman of the Board paid a surprise visit to the Orphanage at about 6 o'clock p.m., and found two of the children had been sent to bed. Witness went on to give instances of alleged ill-treatment of inmates. One girl was locked up for a fortnight and another was kept in the orchard until 11 o'clock at night. He should prove that two of the children on August 26 got 'such

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a lambing down' that they were heard outside.' Another girl was shut up for a week. On November 2 he received a telephone message that Mrs. Peachy wished to see him on his way to town. He called and she showed him a child lying on the carpet with a bandage round its head. She said it was May Burbury, from the Orphanage. Witness said it was a very bad thing that the child should have been kept from the Orphanage. Mrs. Peachy said the child was crying and would not go back. The child told him that her back was bad before she left for school, but she had to make either six or eight beds before breakfast. She said she had not told the matron, because Mrs. Carpenter never believed them when they said they were not well. They called in the doctor, who lived close by, and a Justice of the Peace was also called in, at the suggestion of witness, so as to see what condition the girl was in. Continuing, Mr. Scott said May Burbury had been thrashed and put to bed till next morning, for not washing one of the boys, and was also called a 'bitch.' Dealing with the two Catholic children, he instanced one Sunday where the matron mimicked the confessional before the other children. He need not comment on that. On another occasion—and she admitted it—Mrs. Carpenter said one of the Catholic girls 'must say grace because she crosses herself upside down.' And instead of calling the two children by their names she called them 'those Catholics,' and they were told off to hear the prayers of the Protestant children. She had taunted Emma Andrews and reflected on her parentage. Gertie Andrews had often been sent to bed after tea, and she had told the two one tale, that of 'Spring-heeled Jack,' which had frightened them almost to death, and told them not to tell the others. A great deal of blame for the trouble was due to the Board and its secretary for not carrying out their duties. At a meeting, the whole of the committee! were of opinion that Mrs. Carpenter's services should be dispensed with.

Cross-examined by Mr. Harper, witness said he had been a member of the Board for twelve months. He was present at the enquiry held by the Board into the charges against Mrs. Carpenter. He remembered that at the official enquiry Gertie Andrews said that Mrs. Carpenter was kind, and looked after her well. She said she liked the Orphanage and got everything she wanted. Emma Andrews also said that she liked Mrs. Carpenter. Gladys Wilson said that Mrs. Carpenter never sent her to bed hungry; she always got as much as she could eat.

Mr. Scott interposed that he had never complained that the children did not get enough to eat; it was the quality, not the quantity, that he objected to.

Under further cross-examination by Mr. Harper witness said Sarah Smith had stated that she looked on Mrs. Carpenter as a mother. The result of the enquiry before the Board was a vote of censure on Mrs. Carpenter for using expressions towards the Catholic children. The Board held that there was no proof of any ill-treatment of other children.

Cross-examined by Mr. Lane: Witness said he visited the Orphanage twice while he was a member of the Board. He first heard complaints in June or July, and first mentioned them to the Committee on August 30th, after the chairman had received, through Mrs. Wells, a letter from Mrs. Peachy. The opinion expressed by all the members of the committee on August 30th was that Mrs. Carpenter's services should be dispensed with. The Board decided to hold an enquiry on September 30th. Witness held the private enquiry after the Board had decided to hold its enquiry.

The next witness called was Wm. Wilcox Tanner, M.H.R. He remembered being called to Mrs. Peachy's house in November last. There were Mrs. Peachy, Mr. Scott, a Mr. Mellish, and a reporter. There was a girl present, and she seemed to be faint and in a state of exhaustion amounting almost to collapse. She was lying on the couch, and was being treated with cloths on her head. Dr. Clayton was sent for, but witness left before he arrived.

To Mr. Bishop: He would not like to say that the child looked neglected or uncared for, but she seemed thoroughly ill, and should not have been allowed to reach that state without a doctor being called. She complained of having been ill-treated, and seemed frightened. He should say she was not in a fit condition to have made beds that morning.

Mary Agnes Peachy, 32 Ferry Road, said she had known Mrs. Carpenter for eight years. She had no idea that anything was wrong until after the Orphanage was removed, when a boy named Frankie Hammond, who had only one leg, made charges to her alleging cruelty on the part of the matron. Witness went to the Orphanage and saw the matron hit one boy on both sides of the head, knocking him down. On August 6th she saw Percy Whittle at the Orphanage, sitting in front of the fire. She drew Mrs. Car-

penter's attention to the boy, who was very ill, and could hardly hold his head up. Witness advised a doctor being sent for, but Mrs. Carpenter said she did not want one; she knew as much as the doctor. Witness said some emulsion should be given him then, but Mrs. Carpenter said the Board would not allow it, and she had bought cod-liver oil out of her own money. Mrs. Carpenter's daughter, who was present, called the boy "a sulky little wretch" and a "surly little brute." She supposed he had had the usual bread and dripping. Mrs. Carpenter said he could eat all right. Witness wrote a letter to Mrs. Wells on August 27th concerning the state of the boy, on the return of Mr. Friedlander (chairman of the Board) from Australia. That was before the boy had been taken to the hospital. Three of the children told her that on the Friday before he went to the hospital he was given dry bread for breakfast. When she saw him she did not consider he had proper clothing on. She was present at tea one Sunday. The staff and children were all at one table, and the staff had their bread and butter, jelly, jam-sandwiches, and fruit cake; the children had their bread and dripping, bread and butter, and one piece of cake. The children sometimes went to her and asked for something to eat. Witness had only once seen a child struck, but Mrs. Carpenter told her that she had thrashed children while they were held down.

Continuing after the luncheon adjournment, Mrs. Peachy said Mrs. Carpenter had told her she had turned Eva Bashford out of the old Orphanage, on account of temper witness thought it was. From what she had heard from other children witness believed Ellen Attwood was 'more of a little slave than anything else.' Witness never saw the child, who was about fifteen, sitting down to meals with the other children. She believed she worked in the kitchen. The Christmas before last Mrs. Carpenter told witness she had given the girl 'a — of a time.' The boy Frankie Hammond had complained to witness about being beaten, and also Gertrude and Emma Andrews, two little children. Witness thought the Andrews got 'pretty rough treatment on account of their religion.' The 'silence punishment' was chiefly used in the Orphanage. On one occasion, said witness, Gertrude Andrews told her she 'would rather go into her coffin than go back to the Orphanage.' The children told her that they made all the beds in the morning, and did most of the household work. There was no playroom for the children.

Cross-examined by Mr. Harper, witness said all the complaints she had heard about the Orphanage came from the children. It was within the past six months that the complaints had been made to her.

In reply to Mr. Lane, witness said she had never seen the children in the Orphanage playing or talking together. In regard to the food, 'such as there was there was plenty of it; rather too much perhaps.' It was the quality she objected to.

Replying to Mr. Bishop, witness was sure Mrs. Carpenter had said she had given the girl mentioned 'a — of a time.'

The evidence of Sister Mary, one of the witnesses called by Mr. Lane, was taken next, to enable her to get away for her holiday. Witness stated that when the Orphanage was in Lyttelton she had attended frequently, to teach the children. They had all the appearance of well-kept children, and never made any complaints to her. Their clothes were always comfortable, and they appeared well fed when she visited them on Sundays. She had seen them on weekdays coming from school, and they also looked well-cared-for then.

In reply to Mr. Cassidy, witness said the children had no opportunity of complaining to her when she visited, as they were under discipline. She was not acquainted with the internal arrangements.

Gertie Andrews was then called. She said she was ten years of age, and was five when she went to the Orphanage. At night she had to hear some of the Protestant children say their prayers, but she went to the Catholic church. She had been sent to bed and punished for laughing, and on one occasion she was held down while Mrs. Carpenter beat her with a stick until she screamed. She was punished by being 'put on silence' once, and not allowed to speak at all for a week. That was for talking out loud when she ought not to have been speaking. Ellen Attwood was 'put on silence' for a month, and they were not allowed to speak to her. Two other girls were punished in the same way. She used to get burnt porridge for breakfast, and when she did not eat it, then she had to have it for dinner. They got up at 7.30, and made beds and swept up and dusted before breakfast. They had a bath once a week, but there was nobody there to see whether they washed or not. On one occasion she squealed because another girl kicked her, and Miss McArthur went into the bathroom and hit her on the back with a strap. She had

to go to bed immediately after tea for a week, once because she went to Mrs. Peachy's. Mrs. Carpenter called them 'little devils' and 'little bitches.' After the Orphanage enquiry one of the girls accused her of taking some money, and Mrs. Carpenter punished her by not allowing her to speak or play with the others for a week, and to have her meals by herself for a week. She had not taken any money, but it was 'all blamed on to her.' Witness made other allegations concerning the treatment of the inmates. They did not have potatoes for a month, but Mrs. Carpenter and Miss McArthur had them at the same table.

In reply to Mr. Harper, witness said she did not like being at the Orphanage, and had never said that Mrs. Carpenter had been kind to her. The first person she had complained to was Mrs. Peachy, who asked her questions.

In reply to Mr. Bishop, the girl said that she and her sister used to be sent to church in green dresses and bonnets trimmed with pink, and they did not like that. They had white dresses too.

SECOND DAY.

The following evidence was given at the sitting of the Commission on Thursday:—

Gladys Wilson (15) was called by Mr. Cassidy. She said that at present she was living at Ashburton, but at the beginning of last year she was in the Orphanage at Lyttelton for six weeks. She was very miserable there. Witness said she was put 'on silence' on the Sunday, because she told the other girls Mrs. Carpenter dare not put her 'on silence.' Two other girls were put 'on silence,' and witness said Mrs. Carpenter told her to 'Shy something at her head' if one of the girls 'on silence' spoke to her. Witness was also given dry bread for breakfast because she spoke to the others. She got up at 6.15, and had to make beds. The little boys and girls had to sit upstairs till eight o'clock in the morning, and there was nobody to look after them. Ellen Attwood used to work in the kitchen. They were kept at work until about 2 o'clock in the afternoon, scrubbing and cleaning. Ellen Attwood used to go without food at times, when 'she had long fits of misery.' She still continued to work during those periods, and nothing was done for her. Witness had heard the children being beaten. Frankie, a little boy with one leg, was taken upstairs by Mrs. Carpenter and beaten, because he had been told to stay downstairs and did not. They had bread and dripping for breakfast, and never milk with their porridge. They were never taught sewing, cooking, or anything of that kind. They had no amusements, or books, or pictures. The children were never brought together and given instruction. Being put 'on silence' was not being allowed to speak during the whole day or night. There was never any jam or fruit while she was there. If a child 'on silence' spoke to another, on going to bed Mrs. Carpenter would punish it by giving it dry bread for breakfast, or a dose of cod-liver oil. The two girls named Andrews were dressed in green and pink, which caused them to be laughed at.

Cross-examined by Mr. Harper: Witness was never at Waltham. At the enquiry at the Orphanage she said Mrs. Carpenter had never ill-used her or sent her from the table hungry. She also said that there was no difference between the food given to the children and that taken by the staff. She was not satisfied with the bread and dripping. They had good dinners and always enough to eat. It was not very often that the children were punished by being put on silence. She made no complaints, except to her aunt. Mrs. Carpenter always treated her kindly. She heard no bad language, but other children complained to her about that.

May Burbury (15) was then called by Mr. Cassidy. She was at both Lyttelton and Waltham Orphanages, and left the latter place last November. Her brother took her away. Witness corroborated Gladys Wilson as to what constituted the silence punishment. She was put on it for a week at a time on three occasions. She was held down by Miss McArthur once, whilst Mrs. Carpenter thrashed her with a strap. In the morning she had been given dry bread for breakfast for talking; she did not eat it, and went to school hungry. She had dry bread for dinner also. She often had dry bread for punishment. She had heard Mrs. Carpenter use 'nasty words.' The matron was very unkind to the two little Andrews's, and used to call them 'little devils.' Witness got up at 6.30 and made the children's beds and swept and dusted. She was about twelve to thirteen when she was held down and strapped. Percy Whittle was beaten by Mrs. Carpenter with a stick in August; that was after he had been in the Hospital. Witness remembered going to Mrs. Peachy when she was not well. She had told Mrs. Carpenter before, but the matron would not believe her, and would not let her

stay at home. She had never been to Mrs. Peachy's before, and went because another girl advised her to, and showed the way. Mr. Norris took her back to the Orphanage, and she went to bed and stayed there several days, the doctor attending her. Shortly after her brother took her away. She was not happy at the Orphanage. Once Eva Bashford was put 'on silence' for a month, but left before the month was up. On another occasion Eva was put in the washhouse all day, and had nothing to eat until night, when she was given some bread and treacle. The girl had to sleep in a little room by herself that night.

To Mr. Harper: When she went to Mrs. Peachy's she was suffering from enlarged tonsils; Mrs. Carpenter knew about that. When she was held down and beaten, it was because she had not dressed Percy Whittle. Mrs. Carpenter was not kind to her, nor was Miss McArthur.

Wm. Thos. Burbury, brother of the previous witness and a warder at Sunnyside Mental Hospital, was called by Mr. Cassidy. Witness said he saw the Board and took the girl away from the Orphanage, because he thought she was not doing well there. He thought she wanted a change. She also complained of her treatment there, and he was forced to believe there was some truth in her statement. She had so improved since leaving, that she was now about half a stone heavier. She was now living at Rangiora.

Arthur George Mellish, called by Mr. Cassidy, said he had volunteered to teach Frankie Hammond the cane-chair business at his lodgings with Mrs. Peachy. The boy told him that he was beaten at the Orphanage with a piece of oilcloth until it was in shreds; the boy had only one leg. On one Saturday he went to the Orphanage and saw the boy Percy Whittle, who was lying on a couch in the farthest corner of the room, and between two windows. Whittle looked very poorly indeed, and witness formed the opinion that the boy's condition was due to neglect. Prior to that, he had seen Percy and found him a bright, healthy boy. When he returned home he told Mrs. Peachy the boy seemed 'all head and no body.' He had seen the two Andrews' girls in green and pink; the dress was more like a clown's get-up than anything else, and the hats like a jockey's in a circus. They would cause comment anywhere. When he took Hammond back to the Orphanage he heard somebody being thrashed. Hammond remarked: 'Oh, it's only Emma and Gertie getting a hiding.' Witness spoke to Mrs. Peachy about it, and to a friend, who referred him to Mrs. Wells, whom he saw. Frankie had told him at Mrs. Peachy's that he was hungry, and used to make 'remarkably good meals there.' He had heard Mrs. Carpenter call the children 'little devils' and liars. He had been told of the silence system by the children.

Cross-examined by Mr. Harper: He had only heard thrashing going on on the one occasion. Mrs. Carpenter said she was thrashing them because of the upsetting of a candle, and she was afraid of a second fire. From what he saw of the children generally, he thought they were a bright, healthy-looking lot.

Emma Andrews (12) said she was at the Orphanage at Lyttelton and also at Waltham. She and her sister had been put 'on silence.' Mrs. Carpenter used to call them nasty names and her sister 'Squeaky.' Mrs. Carpenter used to mock the priest in front of the other girls. If they broke silence when being punished, they were given dry bread for breakfast. The girls 'on silence' played by themselves, and were not allowed to speak. Ellen Attwood had something the matter with one of her eyes, and Mrs. Carpenter told the others to call her 'cockeye,' which they did. Ellen used to clean out the kitchen and the flues. She and her sister used to wear green and pink dresses on Sundays, and people used to laugh and call them 'guys.' She did not think Mrs. Carpenter knew they were laughed at.

To Mr. Harper: Mrs. Carpenter used to be good to her. She cried when taken away from the Orphanage because she did not like to leave May Burbury.

In reply to Mr. Lane witness said she had never made any complaints.

To Mr. Bishop: She and her sister had white dresses, which they wore in summer; they wore the green and pink dresses in winter.

Mrs. Elizabeth Holland stated that she took the Andrews children to the Mt. Magdala Orphanage. They were very glad to go. Mrs. Carpenter said she hoped there would be an enquiry, and she admitted she had ridiculed their religion. It was not true that the children cried bitterly when they were taken away.

THIRD DAY.

On the enquiry being resumed on Friday morning Mr. Cassidy asked that certain documents and papers which were in the custody, control, possession, or procurement of the Charitable Aid Board or its officials, should be produced for the information of the Commission.

The Commissioner directed that the papers should be produced.

Mrs. Ada Wells was called by Mr. Cassidy. She was now in her sixth year of membership of the Charitable Aid Board. Witness was very sorry Mrs. Carpenter had been forced into such a position. She thought the matron had carried out the work under the dominating influence of a dominating person on the Board, and the Board was largely to blame. She did not think Mrs. Carpenter would be aggressively unkind; the Board was very largely to blame. Since the enquiry the children who had given evidence had been dispersed in various directions. She had never been satisfied with the physical condition of the children. All mothers knew that children ought to have a bath daily, instead of once a week, and that without supervision. Then, as to morals, the diction of the children had shocked her, and savored of Billingsgate. And there had been no proper amusement or recreation provided, the whole being very unsatisfactory. Witness repeated that she did not desire to attack Mrs. Carpenter; she was sure that had the matron attempted to carry out witness's ideas she would have lost her position. She (Mrs. Wells) would never begrudge money spent on the Orphanage, but she considered that they were not getting a proper return for the outlay. After Mrs. Temby had left the Orphanage, witness visited the institution—allowing a reasonable interval to elapse—and found it in 'an indescribable state of filth.' 'The kitchen and scullery were,' said witness, 'shamefully neglected, and there was half an inch thickness of grease. The dining-room was in a similar state, and there appeared to be no tablecloths. The bedrooms were in a corresponding state of misery—dirty old beds and bedding, unclean blankets and sheets, of which there were very few.' She was forced to make public allusion to the state of affairs, and on subsequent visits found an improvement had taken place. Then the old Orphanage was burnt down. Witness went on to detail the circumstances under which the charges against the Orphanage were brought to her notice by Mr. Melish and Mrs. Peachy, and went on to the case of the boy Percy Whittle. At a committee meeting after Messrs. Harris, Horrell, and Scott had seen the boy in the hospital, Mr. Harris said he had seen a sight which shocked him, and he declared, in effect, that the services of the matron ought at once to be dispensed with, or the Board would have the town about its ears. After all the enquiry into the matter, Mrs. Carpenter sent a letter to the Board, practically dictating her terms, and the Board took the very undignified course of accepting her demands, although Mrs. Black fought strenuously against it, witness not being present at that meeting. Then the children were gradually boarded out, and the Orphanage had become practically a receiving home. At subsequent meetings of the Board the Orphanage had been the cause of much discussion. At the November meeting Mrs. Carpenter reported that May Burbury had been guilty of insubordination, and the Board took the very mean and undignified course of trying to shelter itself behind that little child. That meeting was talked about in Wellington, and probably led to the institution of the present inquiry. The boy Frankie Hammond was a tuberculous subject, and ought never to have been beaten. She had remonstrated with Mrs. Carpenter, but the matron said the boy was well. Witness entirely disapproved of the 'silence' system.

Further examined by Mr. Cassidy, witness said she had opposed the motion at the Board Meeting that a master and a matron should be appointed; she thought it would be better to have two women, who would be more likely to criticise and keep themselves and things in order. She had had to make complaints publicly, because it was absolutely useless to hope that the secretary would attempt to carry out her wishes. She would not wonder at any children having 'fits of misery' at the home, from what she knew of it. Children—and especially those in such circumstances—needed brightening influences brought to bear on their lives. The child Attwood was always in the kitchen when witness visited, and looked dirty and uncared for. There had been no attempt at bathing at all, until the Board was brought to indulge in the 'new-fangled idea of hot baths.' In reply to the Commissioner, witness declared that she had been kept off the institution's committee, and that a persistent effort had been made to exclude her from it. She was keenly interested in the children, as all members well knew.

Mr. Cassidy: Is it not a fact that a circular was issued to members asking them to keep you off the institution's committee?

The commissioner said he would not take secondary evidence on such a point. If such a circular had been issued, it must be in existence, and could be produced. He should be very much surprised if such a circular had been issued.

Mr. Cassidy said a copy of the circular could be produced.

Mr. G. Scott: I will bring it this afternoon.

In further reply to the commissioner witness said Mrs. Carpenter's diction was not choice, as a rule. She had frequently objected to Mrs. Carpenter's written reports, as they contained 'objectionable terms and allusions.' Witness thought there should be a regular dietary system at the Orphanage; the food that the children were given was not the sort to build them up. It was quite wrong to give them dry bread as a punishment.

Mr. Lane then proceeded to call witnesses on behalf of the Board.

Hugo Friedlander, Chairman of the Charitable Aid Board for two years, stated that it was his desire to assist the enquiry in every way. Mrs. Carpenter was appointed in 1900, while an inspector under the Board. The following year she was relieved from the inspectorship. The complaint he received from Mrs. Wells was the first he had heard. He had paid surprise visits to the Waltham Orphanage, and as far as he could judge the children had plenty to eat, and the food was wholesome. They had always told him that they were given as much as they wanted, and were never allowed to go hungry. At one dinner he saw there was vegetable soup, Irish stew, containing meat, and afterwards a nice milk pudding. The table was very nice and clean and neatly set out. At the tea he saw them having bread and butter and two kinds of cake. As to breakfast, Miss McArthur told him that a jug of milk was put on the table with the porridge for the children to help themselves, as some did not like the milk. When Mrs. Wells complained, however, the matron thought she had better put milk on all the porridge, whether they liked it or not. He made it his business to talk to the children, took them lollies, etc., and questioned them as to their happiness; during all the time he never had a single complaint from the children. He had visited the Invercargill Institution without being known, and could honestly say that the children of the Waltham Orphanage compared favorably with those at the former institution in every respect. The Invercargill Orphanage was better managed in some respects, but there an expenditure of £11,000 had been incurred. Mrs. Carpenter, although not an ideal matron, had done her duty to herself and to the Board. A big question was opened up, but he held that it was not the duty of the Board to bring up the children 'as ladies and gentlemen.' So long as the children were taught to be honest, truthful, and able to take care of themselves, he considered Mrs. Carpenter had done her duty.

On resuming after the luncheon adjournment, Mr. Friedlander read a list of about 28 children who had passed through the Orphanage, under Mrs. Carpenter, not one of whom had a bad record. After reading various letters received in connection with the complaints, witness said there was no doubt that after the children began visiting Mrs. Peachy, discipline could not be maintained as well as previously. Witness repudiated the statement that the Board was controlled by the secretary, and quoted statistics of the work done during the year. Referring to the case of Percy Whittle, who was admitted to the hospital on August 28, witness read a letter he had received from Dr. Crooke, house surgeon, as follows:—'I examined him on admission, and found his general condition fairly good. He was thin, but that, in my opinion, was accounted for by his having had pneumonia three days before admission. We have frequently had children from the Orphanage here, and, in my opinion, they all seem to have been thoroughly looked after and attended to. Percy is a delicate child, and frequently ailing, and were he not well looked after he would soon show signs of it.' As to the statement made by Mrs. Wells that she had been deliberately kept off the committee she would like to be on, witness said they had to have regard to equity. It was left to the members whether Mrs. Black or Mrs. Wells should be appointed to the Institutions Committee. As to the boarding-out system, some of the homes were by no means suitable. He made visits and enquiries; and it was decided to remove children who were not in approved houses. The Board authorised him to advertise for suitable homes, and over a hundred replies were received. All the houses were carefully inspected, and when suitable homes had been obtained, the children were drafted into them from the undesirable places, and also some from the Orphanage. With reference to the 'silence' punishment, he had been repeatedly at the Home, especially during the past twelve months, and he had never seen the children in any way repressed; he had seen them playing about in the garden as happy as children could do. The behaviour of the four children who had been called as witnesses, ought to be a proof of their brightness. As to the 'stick' used for punishment, it was not much thicker than a penholder, and about twice as long.

(Continued on page 15.)

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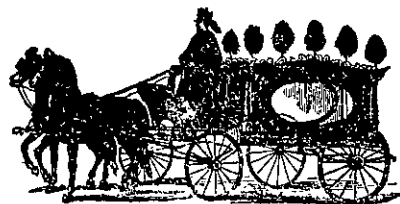
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Irish News

CLARE—The Only Banner

Writing to the organisers of a public meeting held in Ennis under the auspices of the United Irish League, the Most Rev. Dr. Fogarty, Bishop of Kilaloe, said: This timely demonstration in the capital of Clare, at which three important interests are represented on the same platform, will help to put some life into our languishing country and clear the way for national unity, progress, and liberty. We are on the eve of a general election and a new Parliament. Ireland will get from any English Parliament, in the shape of remedial legislation, just as much precisely as she could force it to give, and we know with certainty from our past experience that the only effective means which we possess of applying salutary pressure to the House of Commons is to send into the field a vigorous and united pledge-bound Parliamentary Party, and, having put them there, to support them and respect them as the elected representatives of the people, and to give up calumniating and abusing them. There is only one banner that would lead Ireland to victory—the banner of the United Irish League—and I am glad to think that that is the only one which this, the banner county, means to follow.

CORK—Fire at a Factory

A fire which broke out on the premises of the factory of the Bandon Hosiery Co., Ltd., towards the end of November, caused damage estimated at £1000.

Death of a Former Resident of New Zealand

Sincere regret was felt in Fermoy and district when it became known that a well known lady, in the person of Mrs. Julia Mahony, relict of the late Mr. Timothy Mahony, of Kilclare and Garryantagart, had passed away, the sad event having taken place on November 4. The deceased, with her husband and two children, came to New Zealand in 1874, and after a residence of 21 years returned to her native land. The late Mrs. Mahony, who was aunt of Canon Hegarty, leaves a son and daughter in this Colony to mourn their loss, besides many relatives and friends in the Home country.

DUBLIN—Death of a Religious

News has been received by her friends in Dublin of the death, which took place in the Dominican Convent, New Orleans, on November 7, of Sister Mary Imelda, daughter of the late Mr. John McEvoy, Lower Bridge street. Deceased made her vows in Cabra in 1861 and went to New Orleans in 1863.

A National University

At a meeting of the committee of Irish Catholic laymen, held in Dublin recently, a resolution was adopted stating that in the interest of the whole Irish community it is imperative that, either by Royal Commission or by other effective means, an inquiry should be forthwith directed by his Majesty's Government with the view of testing how far the University of Dublin and its sole college, Trinity College, have provided, or are capable of providing, higher education for Irishmen adapted to the needs and circumstances of every denomination.

Proselytism Condemned

The Most Rev. Dr. Walsh, Archbishop of Dublin, speaking at a meeting in aid of the Sacred Heart Home, Drumcondra, which has been established to save Catholic children from the efforts of proselytisers, said that proselytism was an abominable and sinful system. In referring to a comment and a letter which had appeared in the Dublin 'Daily Express,' he said that all that he had ever looked for in this matter, and so far had looked for in vain, was a plain authoritative declaration from some competent authority in the Protestant Church in Ireland that the proceedings euphemistically described by the 'Daily Express' as 'certain methods of gaining converts' to that Church are essentially sinful proceedings. All that I have ever looked for, added the Archbishop, is a plain and authoritative declaration to that effect by the accredited teachers of Christian morality in that community, followed up by an unqualified acceptance of it by those who wish to be regarded by their Catholic neighbors as really hostile to the ungodly work that has so long been practised in the homes of our poor by energetic Protestant workers, backed up as they undoubtedly are by a good deal of warm and practical sympathy from Protestants, and so far as I can see disavowed by no one of authority in that Church, although it is for the supposed benefit of it or in the supposed interests of it that these 'certain methods of gaining converts' are being pursued.

A Curious Will

One of the quaintest bequests on record (says the London 'Daily Express') is to be found in the will just proved of Mr. Thomas Hayes, of Leopardstown Park, Stillorgan, County Dublin. Mr. Hayes was a director of T. Lyons & Co., Ltd., drapers, and left personal estate valued at £52,875 7s 1d. By his will, which consists of about one hundred folios of 9000 words, the testator left his estate in trust for such persons as his daughter, Gertrude Frances Talbot Power, wife of Mr. James Talbot Power, shall appoint. In default of such appointment, Mr. Hayes directed that £199 19s should be paid to his said daughter on the first day after his death (should she so long survive him), £199 19s on the second day after his death (should she so long survive him). This phrase is repeated throughout the will for each day until the 250th day after his death is reached. It is added that the sums thus paid are to be for Mrs. Power's own separate use.

GALWAY—A Moral

In complimenting the nuns and children of the Presentation Convent, Tuam, on the success of an entertainment, the Archbishop of Tuam pointed the moral intended to be conveyed by the Irish play, 'An Deoraidhe' (The Exile), produced by the children, and advised the people against the allurements with which foreign letters were often filled.

KERRY—The Late Bishop

An influential committee has been formed in Tralee with the object of raising funds for the proposed memorial to the late Bishop of Kerry.

KING'S COUNTY—Death of a Priest

The death is announced of Rev. Father Kinsella, pastor of Edenderry. The deceased, who had been in poor health for some time, had attained the age of 72 years.

LIMERICK—An Appointment

Mr. J. J. Nunan, B.A., B.L., who has been appointed Solicitor-General for British Guiana, is the eldest son of the late Mr. Patrick Nunan, George street, Limerick. He was educated in the Sacred Heart College of his native city, where he distinguished himself at the Intermediate Examinations.

LONGFORD—Evicted Tenants Re-instated

Mrs. Reilly, of Aughnagarron, near Granard, has been restored to her homestead in that townland, from which she was evicted twenty years ago. Mrs. Reilly obtained from the Estates Commissioners a grant of £50 to assist her in building a dwelling on the ruins of her former residence. More than two hundred people assembled to lend a hand in the construction of the building, and there were about one hundred horses and carts on the scene. Mr. Wm. Ganly, J.P., Chairman North Longford Executive, was present directing operations, as were also a number of representative men from the northern portion of the County Longford.

LOUTH—The Parliamentary Election

Mr. T. M. Healy, who had been acting quite independent of the Irish party in the House of Commons during the last Parliament, was to have been opposed by a pledge-bound candidate at the general election, but owing to representations from Cardinal Logue and Archbishop Walsh Mr. John Redmond has decided that the Nationalists will not oppose Mr. Healy's return.

MAYO—The Diocesan College

His Holiness the Pope has given the Bishop of Killala a prize for the bazaar which will be held in May, 1906, in aid of the new Diocesan College, Ballina, which is to cost about £11,000.

The Nuns Complimented

At a recent meeting of the Ballina Board of Guardians a report was read from Dr. Smyth, Local Government Board Medical Inspector, stating that since his inspection of the Workhouse Hospital in August last, when lay nurses were in charge, cleanliness and neatness had displaced dirt and disorder. The very pleasing improvements in the condition of the Infirmary were, Dr. Smyth stated, most creditable to the zeal, and care of the Sisters of Mercy.

MONAGHAN—Purchasing their Holdings

The tenants on the Glasslough portion of the estate of Sir John Leslie, Bart., Glasslough, County Monaghan, comprising about thirty-five townlands and 8,000 acres, have signed agreements for the purchase of their holdings under the Land Purchase Act. The terms

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are as follows:—First term rents, a reduction of 6s in the £1; second term rents, a reduction of 4s in the £1; non-judicial tenants to be dealt with individually so as to put them on the same footing as the other tenants. Sporting rights to be reserved to the landlord during his lifetime and during the lifetime of Colonel John Leslie, and afterwards reservation to the tenants.

ROSCOMMON—A New Oratory

On the Feast of the Presentation Very Rev. Canon Coyne, P.P., V.F., opened a new oratory for the use of the Presentation Brothers, Boyle. The chalice used by the Canon at the celebration of Mass on the occasion was one that was used over 300 years ago by the Cistercian monks in the now dismantled Abbey of Boyle.

The Recent Find

Regarding the 'find' near Roscommon of Henry VIII.'s 'Defence of the Seven Sacraments,' an Irish antiquarian writes to the Dublin 'Freeman' as follows:—The 'find' which was so minutely detailed in the last issue of your valuable paper is of no particular importance. Henry VIII. wrote (by deputy, as Mark Twain would say) his famous 'Assertio Septem Sacramentorum adversus Martin Lutherum,' in Latin, printed and published by Richard Pynson, the Royal Printer, in 1521. A copy of the first edition of this work, for which Pope Leo X. conferred upon Henry the title of 'Fidei Defensor,' is now in the British Museum. Three years later Pynson printed a Psalter and Hymn Book, a copy of which is in Marsh's Library, Dublin. According to the English title page of the recent 'find,' the volume discovered in an old box dates from the middle of the 18th century. Though, no doubt, of local interest, the marketable value of the book is not very great.

TYRONE—A Centenarian

An old woman named Mary Campbell died at the advanced age of 107 years recently near Stewartstown. After the death of the deceased she was registered at the Stewartstown dispensary as 102. The Inspector of Deaths in Dublin took exception to the extraordinary age, and wrote to Dr. Harris to make minute inquiries respecting her age, and as a result of his inquiries he came to the conclusion that she was five years more than what she was registered. This remarkable old woman was born in the townland of Innevale, and died in the townland of Dooragh.

WATERFORD—Bonmahon Copper Mines

Once more the copper mines of Bonmahon, in the County Waterford, are to be worked. Situated a few miles from Tramore—the Brighton of Ireland—the quiet little bay of Bonmahon will soon witness the ore-laden ships leave the coast for the smelting foundries of Swansea. Bonmahon copper mines were originally worked by miners from Cornwall. Lead and iron are also to be found there, but not in sufficient quantities to prove workable from a financial point of view. The introduction of up-to-date machinery by the company at present in course of formation should make Bonmahon a good competitor with the copper ore producing mines of the United Kingdom. The total output of copper ore from Irish mines from 1880 to 1903, inclusive, was 4652 tons, value £25,425. That the profitable working of Bonmahon mine would mean much for the district there is no doubt; but its success would have a further benefit in encouraging investors to put their money in a mine they can visit in preference to some more or less imaginary mines in distant countries.

WEXFORD—A Native of Wexford

Monsignor Howlett, D.D., who has been appointed Administrator of Westminster Cathedral, is a member of a well known and much respected Wexford family.

GENERAL

The Language Movement

Over 10,000 copies of the Gaelic League publications were sold during the month of October, a fact which shows clearly that the language movement is progressing rapidly.

Proposed Memorial

An influential committee has been formed with the object of taking steps to erect a memorial to Sir Samuel and Lady Ferguson, whose labors in the field of Gaelic literature are widely appreciated.

The Rev. R. A. Corbett, who has been in Bathurst during the past two years, has been transferred to Wellington. The Rev. J. Dunne, of Wellington, takes Father Corbett's place.

People We Hear About

The rumor which had been in circulation for some time that General Sir William Butler would probably contest an Irish seat at the general election, had evidently no foundation, as we were informed by cable last week that he had started on a Government mission to South Africa to inquire into any subject requiring attention, and to report upon the general state of the country.

General O'Connor, who until recently was Commander-in-Chief of the French Forces in Algiers, died last month at Paris. He was, as his name implies, of Irish descent, and was a most enthusiastic and painstaking soldier. He saw active service in many parts of the world, including Madagascar and the Far East. But it was in Algiers that the best part of his life was spent. He was 58 years of age.

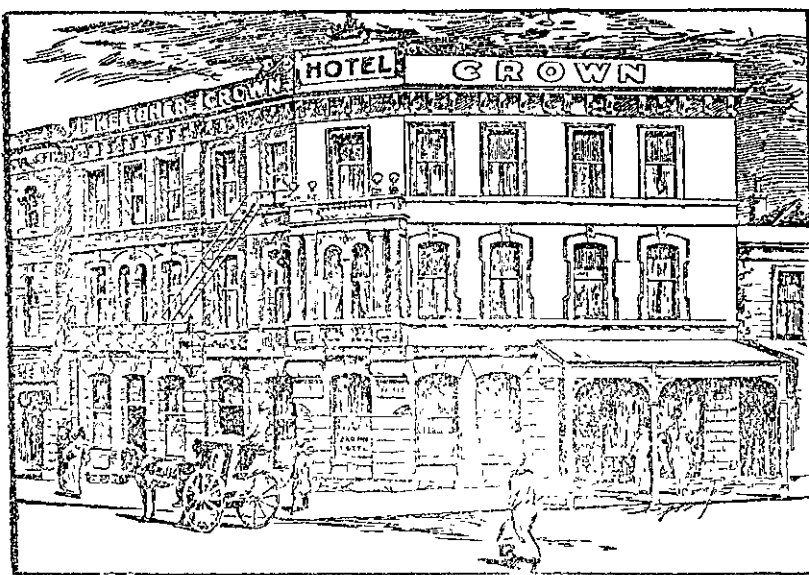
October 27 was President Roosevelt's 47th birthday. There was not much prospect in his youth of Theodore Roosevelt developing the fine constitution which he possesses to-day. He was puny and sickly, and there was a fear lest he would not survive childhood. But Roosevelt set himself to train his strength, running, jumping, riding, boxing—with the set ideal of becoming strong. If he were asked to sail, he would only agree to row; if asked to ride, he would prefer to walk—anything, indeed, to increase his strength.

The London correspondent of the Dublin 'Daily Express,' in the course of a complimentary reference to Mr. Justin McCarthy, who celebrated his 76th birthday the other day, writes: 'Mr. McCarthy was—and I am sure still is—a strong Nationalist, but he has left some kindly memories behind him in the House, and, if he is almost forgotten as a politician, he will be remembered for many years because of the contributions he has made to the literature of our times. When the last word is said he will be remembered as a kindly man who, although he clung tenaciously to his party and had many political foes, left not an enemy behind.'

The Right Rev. Dr. Higgins, Bishop of Ballarat, who accompanies the Archbishop of Melbourne on his visit to this Colony, is a native of Westmeath, and is about 65 years of age. He received his early education at St. Finian's Diocesan Seminary, Navan, thence he passed to Maynooth. He was raised to the priesthood in 1863, and after four years on the mission in his native diocese he was appointed President of the Ecclesiastical Seminary, a position which he filled with much distinction for a period of 16 years. In 1889 Dr. Higgins was appointed Auxiliary Bishop to his Eminence Cardinal Moran. On the death of Dr. Cane he was appointed Bishop of Rockhampton. Owing to the death of the Right Rev. Dr. Moore, in 1904, a vacancy was created in the See of Ballarat, to which he was transferred last year.

His Grace the Archbishop of Melbourne, who is at present on a health visit to Rotorua, is in his 67th year, having been born in County Galway in 1839. He pursued his first studies at St. Jarlath's College, Tuam, and afterwards proceeded to Maynooth College, where he read with great distinction the higher ecclesiastical course. He was ordained priest on May 17, 1866, nearly forty years ago. During the first years of his missionary career he labored with singular zeal in his native diocese, and as professor in St. Jarlath's College. In 1873 he returned to Maynooth and successively discharged the duties of Dean and Professor of Theology, and Prefect of the Dunboyne Establishment. In 1880 he was appointed Vice-President of the College, and three years later he was appointed Bishop of Galway. In 1886 Dr. Carr succeeded the late Archbishop Gould in the See of Melbourne. He was invested with the pallium in Rome on St. Patrick's Day, 1887, and arrived in Melbourne in the following June. In 1897 his Grace had the happiness of seeing St. Patrick's Cathedral consecrated, the whole of the cost—a quarter of a million sterling—having been subscribed. This happy result was due in a great measure to the zeal and energy which he put into this great undertaking—one of the finest ecclesiastical monuments in the Southern Hemisphere.

Monsignor O'Riordan, Rector of the Irish College at Rome, has presented the Peter's Pence from the archdiocese of Sydney to the Pope, and a letter from Cardinal Moran concerning the progress of Catholicism in Australia. The Pope, in thanking Monsignor O'Riordan, intimated that he intended to answer the letter personally.



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JAMES DEALY .. Proprietor.

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

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PLEASE NOTE.—Forty-eight Cash Prizes are given away every half-year as a cash discount to Regular "KOZIE" TEA Users, instead of spending it on extensive advertising; and the quality of the Tea is well known to be better than any other Tea at the same price.

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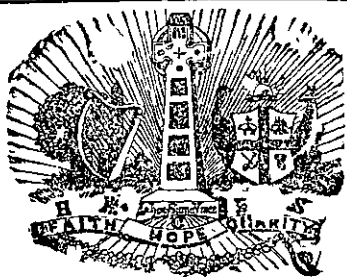
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Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

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

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

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Invercargill Prices Current.—Wholesale—Butter (farm), 6d; separator, 7d. Butter (factory), pats, 1s 0½d. Eggs, 10d per dozen. Cheese, 6d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £3 5s per ton. Flour, £10 to £11. Oatmeal, £10 to £11. Bran, £4. Pollard, £5 10s. Retail — Farm butter 8d; separator 9d. Butter (factory), pats, 1s 2d. Cheese, 8d. Eggs, 1s per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 22s; 50lb, 6s; 25lb, 3s 3d. Oatmeal: 50lb, 7s; 25lb 3s 6d. Pollard, 9s 6d per bag. Bran, 5s. Chaff, 2s.

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

Oats.—Business continues quiet, and quotations for this week are as follow: Prime milling, 2s 1½d to 2s 2d; good to best feed, 2s to 2s 1½d; medium to good, 1s 10d to 2s per bushel.

Wheat.—Business is limited to fowl wheat and prime milling, prices being as follow: Prime milling, 3s 6d to 3s 7d; medium to good, 3s 3d to 3s 5d; whole fowl wheat, 3s 1d to 3s 2½d; broken and damaged, 2s 10d to 3s per bushel.

Potatoes.—The market is fairly well supplied, and prices if anything are a shade easier. Quotations: Best local and Oamaru potatoes, £14 to £15 per ton.

Chaff.—Supplies are fairly plentiful, but business is confined pretty well to prime quality. Quotations: Prime oaten sheaf, £4 2s 6d to £4 7s 6d (extra choice to £4 10s); medium to good, £3 10s to £4; inferior and light £3 to £3 7s 6d.

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

We held our weekly auction sale of grain and produce at our stores on Monday. We submitted a catalogue suitable chiefly for the local trade. There was a good attendance of buyers, and, with satisfactory competition, nearly every lot was disposed of at valuations. Prices ruled as under:—

Oats.—Only a very limited business is being done for export. Shippers are having fair quantities offered them for direct consignment from country stations, but find no outlet at prices quoted. Business here is almost entirely confined to sales for local consumption, and, considering that millers are practically out of the market, these must be considered fairly satisfactory. We quote: Prime milling, 2s 1½d to 2s 2d; good to best feed, 2s to 2s 1½d; medium to good, 1s 10d to 2s per bushel (sacks extra).

Wheat.—There is no change in the market to report as regards either value or demand. Local millers are still inclined to purchase the small lots of choice quality offering on the spot, but are rarely to be tempted with medium sorts. Fowl wheat is still scarce, and late values for same are well maintained. We quote: Prime milling, 3s 6d to 3s 7d; medium to good, 3s 3d to 3s 5d; whole fowl wheat, 3s 1d to 3s 2½d; broken and damaged, 2s 10d to 3s per bushel (sacks extra).

Barley.—A few sales of malting quality are passing, but at this season business in barley of this description is not heavy. Feed lines are not offering plentifully, and are in fair demand for export. Late quotations are nominally unchanged.

Late Burnside Stock Report

Per favor Messrs. Donald Reid and Co.

Fat Cattle.—206 head yarded, mostly medium sorts. Prices were about on a par with last week's rates, but towards the end they eased somewhat. Best bullocks, £8 10s to £10 5s; medium to good, £7 to £8 5s; best cows and heifers, £6 to £7 15s; others, £4 to £5 17s 6d.

Sheep.—1874 penned, this number proving in excess of requirements, prices eased. Best wethers, 18s to 20s 6d; extra, to 23s; medium to good, 16s to 17s 9d; best ewes, 18s to 21s; others, 16s to 17s 6d.

Lambs.—470 yarded; a fair sale for prime sorts resulted. Best lambs, 14s to 15s; others, 12s 6d to 13s 9d.

Pigs.—187 forward, these being mostly porkers and baconers. Prices were easier for these sorts, but for suckers and slips last week's rates were fully maintained. Suckers, 6s 6d to 11s; slips, 12s to 17s; stores, 19s to 25s; porkers, 26s to 34s; light baconers, 36s to 42s; heavy do, 44s to 48s; choppers, up to 52s.

WEDDING BELLS

VENNING—KENT.

(From our Timaru correspondent.)

A pretty double wedding was solemnised in St. Patrick's Church, Waimate, on Tuesday, January 9, when two highly respected and popular young ladies of that parish, the Misses Lucy and Elizabeth Kent, second and third eldest daughters of Mrs. Kent, of 'Glenbane,' Michael street, were joined in Matrimony to Messrs. John and Edward Venning, first and third eldest sons of Mr. and Mrs. J. Venning, 'Roslyn,' Timaru. The ceremony commenced at nine o'clock in the presence of a very large number of relatives, friends, and well-wishers of the happy couples. Rev. Father Charles Venning (brother of the grooms) officiated, assisted by Rev. Fathers Tubman, Regnault, and O'Connor. In a short address he congratulated the young couples on the step they were taking, reminded them of the similarity of their union to that of Christ with His Church, and then before concluding referred to his own personal interest in the ceremony. The brides, who looked charming in beautiful white silk dresses and veils with orange blossoms, were given away by their brothers, Messrs. John Charles and James Francis Kent. The bridesmaids were Miss Mary Kent and Miss Mary Venning, and Miss Caroline Kent and Miss Zeta Venning, and Misses Dorothy and Annie Delahunt acted as flower girls. After the celebration of the Nuptial Mass the Wedding March was played by the organist as the happy couples left the church for the residence of the brides' mother, where the wedding breakfast was laid. Some seventy guests sat down to the well-provided tables. Rev. Father Regnault presided, and proposed the health of the 'Brides and Bridegrooms.' He said that by the marriage two of the best and most Christian families in South Canterbury were united. Waimate had no reason to rejoice in losing two of its best young ladies, who were indefatigable in all Church work, and zealous and regular attendants in the choir. It was over sixteen years since he first met the brides he now saw before him, and even then they gave promise of that noble Catholic womanhood into which they had since developed. Mr. W. Evans, of Timaru, and late chairman of the Timaru Harbour Board, said that he was not long acquainted with the brides, but the bridegrooms he knew well; they were two of the most straightforward and conscientious young men he had ever come across, and had been in his employ since they left school. Mr. and Mrs. Venning were old friends of his, and exemplary people they were. Mr. Venning had worked with him for the past 30 years, and he sincerely hoped that his sons would ever keep before them the fine example set by their parents. Rev. Father Tubman proposed the toast of the 'Parents,' and referred to them as examples of true Christians. This toast was seconded by Rev. Father Regnault, and replied to by Mr. Venning, senr., and on behalf of Mrs. Kent, by Mr. M. J. Brennan, of Opunake (uncle of the bridegrooms), and Mr. J. Charles Kent. During the day and evening scores of telegrams arrived felicitating the happy couples. At two o'clock the whole party, in five vehicles, went for a short drive up the Gorge, and the day being a particularly pleasant one, the outing was thoroughly appreciated. On returning afternoon tea was dispensed, and then the happy couples were driven to Studholme, and given a right royal send-off by the whole party as they left for their honeymoon by the express, Mr. and Mrs. J. Venning going to Christchurch and Akaroa, and Mr. and Mrs. E. Venning to Dunedin. In the evening quite a large number of guests were entertained at a social evening in St. Augustine's Hall, the first-class music being supplied by the Misses Flynn and others, and a most enjoyable time was spent. It may be mentioned that Mr. W. Knight was best man, and Mr. S. Venning groomsman to Mr. J. Venning, and Mr. G. Venning best man, and Mr. M. J. Doyle groomsman to Mr. E. Venning. The wedding presents were very numerous and valuable.

TO THE CLERGY.

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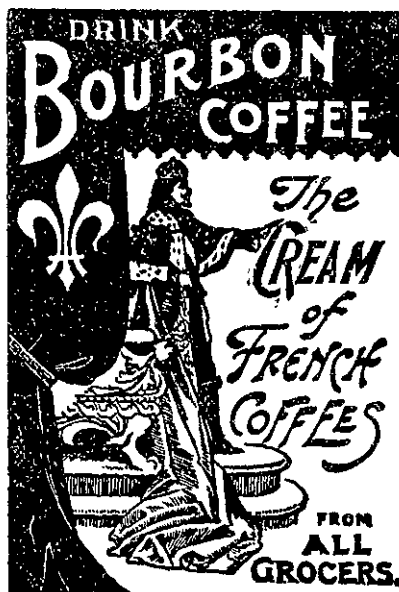
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Statistics show a great Mortality amongst
Infants, due for the most part to Improper
Feeding.

A Grand Food for Infants is "ROBIN-
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(Continued from page 6.)

To Mr Cassidy: As far as he knew there were no regulations drawn up for the management of the Orphanage. Mrs. Carpenter was given practically a free hand, but received verbal instructions, he believed, from the Institutions Committee. Up till the enquiry was held he had always regarded Mrs. Carpenter as doing her duty thoroughly; he had become aware since, however, of improper language which she had used, and which he would not have allowed to go on if he had known before; he would have taken steps to secure her dismissal. He had not been aware that children were punished by being put 'on silence' for weeks at a time; he did not approve of it, nor of changing the children's food as punishment. As to the two green dresses, he was told that they were procured at the special request of a priest.

Mr. Harper interposed with the remark that Mrs. Carpenter said it was not the priest but the children themselves who asked for the dresses.

When the enquiry was about to be adjourned, Mr. Cassidy produced the circular referred to in the morning, which, it was alleged, asked the members to keep Mrs. Wells off the Institutions Committee.

It was a type-written circular marked 'confidential,' and ran as follows:—'Agreed (privately) between Messrs. Harper, Friedlander, McMillan, Scott, Horrell, Harris, and Wolfe, as follows:—(1) To attend the meeting on Wednesday, December 7th, at 3 p.m., and support the nomination of Mr. Friedlander for the chair; (2) to support other proposals, namely, to hold the ordinary meetings of the Board in future on Wednesdays at regular intervals of six weeks, at the hour of 11 a.m., the first of such meetings to be held on January 18th, 1905; to limit the number of members of the Charitable Aid Distributing Committee to seven, including the chairman of the Board, who shall preside at the meetings of such committee, which shall be held on alternate Wednesdays at 1.45, when those of the above-named members who may be appointed will endeavor to attend as regularly as possible. (3) To support the nomination of the following members on the several committees, and the limitation of the number on each as shown—Charitable Aid, seven members, Mrs. Black, Messrs. FRIEDLANDER, HARRIS, HORRELL, SCOTT, and Radcliffe, and Mrs. Wells; Institutions Committee, six members, Messrs. HARRIS, DOBSON, McMILLAN, FRIEDLANDER, SAMUELS, and Mrs. Henderson; Finance, six members, Messrs. HARPER, FRIEDLANDER, DOBSON, DAVIDSON, SCOTT, and Cooper; Tuarangi, six members, Messrs. HARPER, FRIEDLANDER, HORRELL, WOLFE, and Mrs. Henderson, AND to VOTE SOLID for all those whose names are in capital letters. If any substitutes should be suggested let them be made by other members, and be settled to please themselves. Copy sent also to Messrs. Dobson and Davidson, with Mr. Harper's compliments.'

In reply to Mr. Cassidy, Mr. Friedlander said Mrs. Wells was anxious to get on the Institutions Committee, but the Board as a whole thought the members elected were just as capable of doing the work as Mrs. Wells. Personally he should be very glad to see Mrs. Wells on any committee on which she desired to sit.

The document was put in and the enquiry was adjourned until 10.30 a.m. on last Monday.

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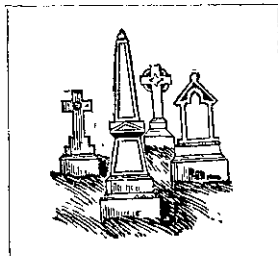
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ANSWER TO CORRESPONDENT

'ONE INTERESTED.'—(1) Very likely; (2) Such information could only be got by applying to the various Government Departments; (3) Yes, and it would be well to have the assistance of the local Parliamentary representative.

MARRIAGE

VENNING—KENT.—On Tuesday, January 9, 1906, at St. Patrick's Church, Waimate, by the Rev. Father Charles Venning (brother of the grooms), assisted by the Rev. Fathers Regnault, Tubman, and O'Connor, Lucy Agnes and Elizabeth Catherine, second and third eldest daughters of Mrs. Kent, 'Glenbane,' Waimate, to John George and Edward Lotan, first and third eldest sons of Mr. and Mrs. J. Venning, 'Roslyn,' Timaru.

DEATH

MAHONY.—At Fermoy, County Cork, Julia, relict of the late Timothy Mahony, of Kilclare and Garryan-taggart farms, and aunt of Canon Hegarty.—R.I.P.



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

LEO. XIII. to the N.Z. TABLET

THURSDAY, JANUARY 18, 1906

CONGO AND OTHER ATROCITIES



YOU may 'break' a general or impeach a Minister. But it is 'dour work' to impeach a nation. And this—judging by newspaper reports before us—seems to be the task set for himself by one Mr. Smith or Brown or Jones 'of London,' who is touring New Zealand with a magic lantern and a gory story. The impeached nation is Belgium. The impeachment covers its administration of the Congo Free State. And the impeacher is a money-raising missionary agent who thrills audiences in small halls with a grand assortment of atrocities at so much per thrill.

It is, perhaps, undeniable that serious oppression and even grave cruelty were practised upon natives by unworthy or brutal officials in the raw young days of the Congo Free State. A document before us, signed by long-established white residents, charges as much to the period from 1879 to 1884, when the great English explorer, Sir Henry M. Stanley, founded the new negro State and directed its early fortunes, under the auspices of the King of the Belgians. Later days may also have witnessed much isolated violence and wrong, especially among the hinterlands of the young Banfu State. It is largely a matter of men—and of opportunities. There is, thanks to Christian teaching and civilisation, a vast deal of cultivated good in human nature. But there is also, in a section of it, a world of unregenerate brute passion and impulse, that shows itself not merely amidst the throes of a French or Russian revolution, but may even turn a harmless festive celebration into the frantic pandemonium that has given to the English language the new word 'mafficking.' There is

more than a slender foundation for the saying of a noted writer that, were it not for the tremendous power of modern law, we should witness in our day a recrudescence of the red barbarities of the Coliseum. When the 'low white,' with power in his hands and the moral restraints of religion thrown aside, gets loose among unwelcome native races, beyond the reach of the King's writ, humanity may prepare to shed her tears. Witness the brutalities practised in recent years upon the hapless aborigines of Western Australia, and more lately still (as the official investigator testified early in 1905) upon slant-eyed Eastern serfs in the Nourse Deep, Witwatersrand, and other mines in the Transvaal. If such things come to pass in south latitude twenty-five, in white men's countries, with the British flag flying over them, may they not also happen under the equator, in a black man's land that is rising painfully towards Christian civilisation over its old dead or dying savage self of twenty years ago?

There is nothing inherently improbable in all this. But an impeachment of an individual or of a nation must have something more solid to stand upon than the mere absence of inherent improbabilities. It must stand, if at all, on fact and evidence duly attested—on the truth, the whole truth, and nothing but the truth. And here it is that we have a grievance against the man with the magic lantern and the bagful of atrocities. He manipulates his facts as well as his lantern. And the manipulation covers what he says as well as what he withholds. His case against Belgium is marked by gross exaggeration, by frequent misstatement, and by the wholesale suppression of facts that are vital to a proper understanding of the history of the 'Congo atrocities.' He may hold that the end he has in view justifies the use of such means. We do not. We therefore proceed to fill in some details that, if supplied by him, might possibly have diminished the thrills and the threepenny pieces, but would have given a fairer presentation of the facts of the anti-Congo agitation. The 'atrocity' campaign was begun and carried out chiefly by what is known as the Congo Reform Society. One of its founders was Mr. Holt, Vice-President of the Liverpool Chamber of Commerce. It was (as Mr. Fox Bourne admits) backed and in part financed by Liverpool merchants and shippers; and the 'Glasgow Observer' of December 23, 1904, describes it—accurately, we think—as a conspiracy to secure the profitable trade of the thirty million souls that form the population of the Congo. Liverpool merchants and shippers waxed fat and prosperous upon the negro slave. From Liverpool merchants and shippers came the last, longest, and most factious opposition to the abolition of traffic in human flesh. It is, no doubt, a touching sight to see their sons and grandsons weeping over the sorrows of the kith and kin of the Congolese who were steeped to the eyebrows in the nameless horrors of 'the middle passage' on board Liverpool slave-ships. But we think of sundry things as we see the big tears falling through the jewelled fingers. We ask ourselves, for instance: Was it a mere coincidence that the Congo Reform Society was launched at a time when trade—and especially the shipping trade—was flat and stale and unprofitable? Was it likewise a mere coincidence that the moneyed men of Liverpool started their 'Reform' only when they had before their eyes the financial success of a similar agitation for 'the women and children' and 'dear humanity's sake' in the Transvaal? We are a virtuous people and, alack! we know it. But we are given to get our virtue in fits. The Rand millionaires brought on one of the spasms. And in due course virtue had its own reward—in mines that return twenty millions sterling per annum, and Chinese slaves galore to work them for the price of an old song. But perhaps it was sheer softness of heart that moved the Liverpool merchants and shippers to invest their inherited slave-trade shekels in the interests of the negro under another flag? Mayhap. But it sets one wondering, all the more, that they had no shekels for such an investment when white children were dying like flies in insanitary concentration camps in South Africa; or when black men and women in Queensland and in Jamaica (British West Indies) were made the victims of admitted atrocities that were worse, we ween, than the doubtful or more than doubtful ones that our itinerant entertainer lays to the charge of the Congo administration.

There are many things in the history and proceedings of the Congo Reform Society that need strenuous explanation. And the man with the lantern owes, but has not given, it. The Congo Reformers were not as skilful engineers as were the nabobs of the Rand. In the first place, they had a harder nut to crack. For the independence of the little Dutch Republics was protected by no international guarantee. The position of the

Congo Free State was secured by the international compacts of 1885, 1894, and 1895. Moreover, the Reformers blundered splendidly. It was, for instance, scarcely tactful (to put the matter very mildly) for the Reform Society to offer in writing to Mr. Benedetti, a former Congo official, bribes amounting to some five thousand pounds to give evidence against the Congo Free State. The whole of the sordid story is before us as we write, and the publication of the documents by Mr. Benedetti was one of the most sensational exposures of the methods of 'reform' adopted by those philanthropic merchants and shippers and their commercial friends. That was in 1904. In the same year one Captain Burrowes wrote a book of 'atrocities.' He offered to sell the manuscript to the Congo Government, hoping that they would purchase it in order to prevent its publication. He was met with a blank refusal. Then he published the book. He was injudicious enough to name names. His indiscretion resulted in his being adjudged by the Court of King's Bench (London) to have maliciously libelled sundry officials of the Congo Free State. The missionaries were more discreet. So, we presume, are the men who travel about raising money on the Congo atrocities at so much per atrocity.

The Congo Reform Society also blundered through its secretary. In his unguarded hours he wrote a book. It was (says the 'Glasgow Observer' in the course of a destructive article) 'packed with falsehoods and suppressions of truth.' It was riddled by hostile criticism. On pages 49 and 225 of the book there appeared photo-process blocks of chained and mutilated natives. 'La Verite sur le Congo' (October-November, 1904) declared that these pictures were 'faked.' For reasons best known to himself, the secretary could never be induced, despite repeated public challenges in the British press, to produce the negatives. The Society also blundered in the selection of its witnesses. One of these was the runaway convict Tilkens. But the bulk of their testimony was supplied by missionaries, who entered with their usual zest into what, until quite recently, the newspaper devoted to the interests of the Congo Free State characterised as a 'campaign of calumny.' One of these was not ashamed to publish, in the 'Missionary Herald of the Baptist Missionary Society' for February, 1903, the scandalous methods of calumny adopted by him against the Catholic Church in the Congo. We have read non-Catholic missionary reports a-plenty. We have perused the works of Dr. Needham Cust, Marshall, and others. We have got upon the track of missionary tales in a score of different countries, and the results of our investigations have appeared from time to time in these pages and in the columns of the secular and the non-Catholic religious press. We have before us the terrible anthology of non-Catholic missionary inveracity that was compressed—chiefly from the official reports of missionary societies—into the 'National Review' for December, 1897. And we are unable to come to any other conclusion than that which was reached by Rev. H. H. Henson, an Anglican divine: that uncorroborated missionaries' statements can scarcely be considered evidence at all. We might enlarge greatly upon this sad phase of a bad business. But let this suffice.

Something more remains. A commission of three foremost jurists—one a Belgian, one a Swiss, the other an Italian—were appointed some time ago by King Leopold to investigate the internal affairs of the Congo. Not one of the three Commissioners could be accused of the slightest leaning towards the Catholic body. On the contrary, their animus and lack of true judicial temper was shown in a deplorable way during the course of their inquiries. A large body of experienced Catholic missionaries were desirous of giving evidence before the Commission. Not one of them, and not one Catholic missionary of any kind, was allowed to testify. Worse still, some of them were condemned unheard, and on the hearsay testimony of Protestant missionaries and other hostile witnesses. The united protest of the Catholic missionaries is, as to its substance, before us. Protestant missionaries were encouraged to give evidence—even hearsay evidence—freely. As to the alleged mutilation of negroes: this barbarous native mode of punishment has, no doubt, often been inflicted by dusky Bantu chiefs in the Congo. But in their report, the members of the Congo Commission state that no case of such mutilation has been proved against any white man, or against any native acting under the orders of any white man. And thus the whole frippery of the lantern-man falls to the ground.

A fair-minded man could scarcely have failed to remind his readers of the wonders of progress that the

Belgians can claim to have effected in so vast a territory in a mere quarter of a century. They have lifted the people out of savagery; they have practically extinguished slave-traffic, cannibalism, human sacrifices, and tribal feuds; and out of the most unpromising materials they have created order, taught thrift, and laid the foundations of a promising civilisation. What a contrast to the fate that is so fast overtaking the black man in Australia and the red man in North America! And what a contrast with the adjoining British territory of Lagos! The Congo Free State is the only prohibition country in the world. The importation, manufacture, and sale of alcohol is forbidden throughout its vast area. In the British territory of Lagos, according to Mr. C. Diamond, the duty collected on alcohol rose from £121,000 in 1896 to £185,000 in 1902-3. The rum-bottle is helping to civilise the Lagos negro as it did the Australian black. By all means let us, for sweet humanity's sake, strike at cruelty and oppression and wrong wherever they show their demon heads. But falsehood, exaggeration, and suppression of truth serve no good cause. And there is neither patriotism nor charity in playing the part of Rabelais' witches and having eyes focussed only to see beyond our own garden fence. Let us keep our own housefront clean of mire, and then we can, without danger of rebuke, point to the dead leaves on the doorstep of our neighbor.

Notes

A Privileged Sect

Freemasonry is a sort of 'imperium in imperio' in every country in which it is established. It enjoys some curious exemptions under British law. We learn, for instance, from Harris's 'Principles of the Criminal Law' (6th ed., pp. 53-4) that, in Great Britain and Ireland, persons who take or administer unlawful oaths make themselves liable to seven years' penal servitude. Freemasons are, by special privilege, exempted from the operation of the Act. Another privilege enjoined by the brethren in the Green Isle cropped up in the course of a recent prosecution in Dublin. There is in Ireland a Club Act, passed with the consent of the labor organisations. One of its sections provides for the withdrawal of a club certificate in the event of persons being seen leaving the club premises in a state of intoxication. All this is very reasonable and proper. The law was recently put into operation in Dublin against the United Trades and Labour Club and Institute. And then the public discovered, much to their surprise, that 'this section shall not apply to any lodge of Freemasons duly constituted under a charter or warrant from the Grand Lodge of Ireland.' 'The carpenter and the plumber,' said Mr. T. M. Healy, 'dare not look crooked at a glass of porter, but Freemasons may get as drunk as Bacchus if their club has the sanction of the Grand Lodge.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 13.

Rev. Father J. O'Connell, of Christchurch, is in Wellington on a short holiday.

Rev. Father Gondringer, who was recently ordained left Wellington during the week for Greymouth.

Rev. Fathers Herring and Smythe are assisting at St. Mary of the Angels, Wellington.

The Sacred Heart Convent at Island Bay is nearly completed, and will be ready for the reception of boarders early next month.

Mr. Thomas Quirke, J.P., Konini, Pahiatua, and Miss Kathleen Bridget Burke, fourth daughter of Mr. James Burke, J.P., Kilbirnie, were united in the bonds of Matrimony at St. Anne's Church, Newtown, on Thursday morning last by the Rev. Father Ainsworth, assisted by the Rev. Father McKenna, of Pahiatua. The bride was attended by her sister, Miss Mabel Burke, as bridesmaid. Mr. P. W. Gough, of Wellington, was best man.

A number of striking improvements have been made to the Catholic church at the Lower Hutt during the past year. The organ loft has been extended, side-doors erected, and special attention has been given to ventilation and extra lighting. The tabernacle, throne,

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and sanctuary have been beautifully picked out in suitable colors, and the whole has been artistically finished.

DIOCESE OF DUNEDIN

Rev. Father Kerley, of Temuka, passed through Dunedin on Friday on his return from a trip to Central Otago and the Cold Lakes district.

The annual retreat of the clergy of the diocese of Dunedin commences at Holy Cross College on January 22, and will be conducted by the Very Rev. Father Clune, C.S.S.R.

We understand that Mr. W. F. Connor, son of Mr. J. J. Connor, of Dunedin, who has been in the employ of Messrs. Hallenstein Bros. for many years in Dunedin and Auckland, has received the appointment of manager of their retail business in Princess street, Dunedin. The many friends of Mr. Connor in Dunedin will be pleased to hear of his promotion, and to welcome him back to his native city.

At the meeting on Sunday evening of the general committee in connection with the schools' annual picnic it was reported that the Dunedin Jockey Club had kindly granted the use of the Wingatui Racecourse for the holding of the gathering, and that arrangements had been completed with the railway authorities for a special train to leave about half-past nine for Wingatui, returning at half-past six. The fares are to be: Junior pupils 8d, senior 1s, adults 1s 3d.

The ceremony of profession took place at the Convent of Mercy, South Dunedin, on Friday morning. His Lordship the Bishop performed the ceremony, the priests present being the Very Rev. Father Keating, S.J. (Melbourne), Rev. Father Kerley (Temuka), Rev. Father Howard, and Rev. Father Corcoran. The ladies professed were Sister M. St. Michael, Sister Mary Regis, and Sister Monica.

The Rev. Father Slattery, C.M., of St. Stanislaus' College, Bathurst, who had been spending a holiday in New Zealand, left Dunedin for Melbourne by the 'Moe-raki' on Sunday. The Very Rev. Father Keating, S.J., of Melbourne, left on the return journey by the same steamer. Very Rev. Father Meredith, O.S.A. (Rochester, Victoria), and Rev. Fathers Hogan (Chiltern, Victoria), Murphy (Meredith, Victoria), and Hegarty, C.M. (Malvern, Victoria), also passed through Dunedin during the week.

The first business meeting of the year of the H.A.C.B. Society took place on Tuesday evening, when there was a fair attendance. The balance sheet for the quarter was read and adopted, and the Government returns were read. From the latter we take the following interesting items: The benefit members at the beginning of 1905 totalled 205; admitted during the year, 41; defections, 22; net increase, 19; total at end of year 224, of which number 147 members were under 35 years of age. The sick fund increased during the year by £101, management fund by £47, and the benevolent fund by a small amount. The sick pay for the twelve months amounted to £212, and the medical attendance and medicine to a like sum. Investments bearing interest amount to £1700, the sum received from this source being £76. P.P. Bro. J. Casey installed the following officers: President, Bro. P. McDermott; vice-president, Bro. P. McQuillan; secretary, Bro. J. O'Connor; treasurer, Bro. J. Hally; warden, Bro. W. Butler; guardian, Bro. W. Menton; sick visitors, Bros. Saunders and McQuillan. Four candidates were proposed for membership.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 15.

Mass was celebrated at Sumner on Sunday by the Rev. Father Mahony, the little church, 'Star of the Sea,' being prepared for the occasion with the assistance of visitors to the popular seaside resort.

The Commission of inquiry in connection with the Waltham Orphanage is causing considerable stir in the city, very lengthy reports of which are appearing in all the daily papers.

A branch of the H.A.C.B. Society is likely to be established in the near future at Darfield. At a meeting recently held for the purpose Bro. F. J. Doolan, P.P., of the Christchurch (St. Patrick's) branch, attended and explained the objects of the Society and the steps necessary to open a branch. The pastor of the district, the Rev. Father Ahern, is in perfect accord with the endeavor, and intends to use his best efforts for its accomplishment.

His Lordship the Bishop returned on Monday night from Cheviot, where he had spent a part of the previous Saturday and all Sunday. His Lordship preached

to large congregations on Sunday, and administered the Sacrament of Confirmation to 24 candidates prepared by the Rev. Father Price, pastor of the district of which Cheviot is a part. The church, which is situated on the finest site in the settlement, was most beautifully decorated for the occasion. In his discourse of the morning the Bishop congratulated the people on the evident signs of progress everywhere visible in the thriving locality.

The ordinary monthly meeting of the Society of St. Vincent de Paul Particular Council was held at Lyttelton on last Tuesday evening at the residence of the Rev. Father Cooney, and attended by representatives of the Cathedral, St. Mary's (Manchester street), and St. Joseph's (Lyttelton) Conferences. The report and balance sheet for inclusion in the annual report, published by the Superior Council (Sydney), were presented by the president and adopted. The presidents of the various Conferences reported thereon. That by Bro. H. Anthony, president of St. Joseph's Conference, on the progress of the mission to seamen, was exhaustive and particularly encouraging, showing the results of much patient labor and zeal of the members engaged. Very sincere sympathy was expressed towards Bro. J. McAdam, who was seriously ill, and a vote of thanks was passed to the Sisters of the Missions and pupils of the Sacred Heart High School and Convent day school for a successful matinee in aid of the funds.

The Late Dean Foley

The Month's Mind of the late Very Rev. Dean Foley will take place in the Cathedral, Christchurch, at the close of the annual retreat and diocesan synod on Tuesday, January 23.

Hokitika

(From our own correspondent.)

January 9.

A very successful bazaar was brought to a conclusion on the 5th inst. The object aimed at—namely, the liquidation of our parish debt—was accomplished to the satisfaction of all concerned. Great praise is due to the stall-holders and workers and the Sisters of Mercy for the manner in which they worked to make the function such a success, and the thanks of the congregation are due to all, who, by their presence and liberality in giving, have achieved the object aimed at.

On Friday evening, 5th inst., Mr. E. J. Fitzgibbon, of Wellington, who is spending a short holiday on the West Coast, delivered a lecture in the Town Hall to a large and sympathetic audience. The lecturer, who won the Plunket Medal for Oratory at the Victoria College, Wellington, last year, took for his subject 'The Life of Daniel O'Connell, Ireland's Great Reformer.' An unusual amount of interest centred round the lecturer on account of the fact that he is a native of the district and received his early education here; nor was the large audience disappointed in their expectations, as he showed himself thoroughly conversant with his subject, and treated it in a masterly manner. The Mayor (Mr. J. Mandl), who presided, introduced the lecturer in a few felicitous words, and at the close of the lecture he voiced the sentiments of all present when he said, 'that they had received a very pleasant surprise and a rare treat that evening, and that the frequent applause, which punctuated the lecture was proof positive of the feelings of those present.' At the conclusion of the lecture a hearty vote of thanks was accorded by acclamation to Mr. Fitzgibbon for his able lecture, and his courtesy in coming forward at such a short notice to help a deserving object—the repayment of the debt on St. Mary's Church, and, incidentally, the beautifying of the House of God.

Greymouth

(From our own correspondent.)

January 12.

On Wednesday evening Mr. E. J. Fitzgibbon, president of the Federated Catholic Young Men's Societies of New Zealand, and a young West Coaster, who has made a name for himself by winning the medal presented by Lord Plunket for oratory, gave a lecture on the 'Life of Daniel O'Connell' in the St. Columba Hall. There was a very large attendance, the speaker being repeatedly applauded. Before commencing his address the speaker congratulated the club on the possession of such up-to-date rooms, which, to use Mr. Fitzgibbon's own words, were easily the best Catholic club rooms in New Zealand. He also took this opportunity of thanking the club members for the kindness shown him during his stay in Greymouth. After the address refresh-

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ments, kindly provided by the ladies, were partaken of. Songs were given by Miss E. Hannan, Messrs. Dillon and Doogan, a cornet solo by Mr. R. Phillips, and a recitation by Mr. P. Smythe.

A very pretty wedding was solemnised at St. Patrick's Church last Monday morning. The contracting parties were Mr. Michael J. Phillips, assistant County Clerk, and fourth son of Mr. Michael Phillips, sen., Clerk of the Grey County Council, and Miss Clara Burke, fourth daughter of Mr. E. A. Burke, an old and respected resident of this town. A Nuptial Mass was celebrated by the Very Rev. Dean Carew, assisted by Rev. Father Taylor and Rev. Father Aubry. The bride was attired in a beautiful costume of cream crepe-de-chene. She wore a handsome Limerick lace veil, beautifully worked and presented to the bride by the Sisters of Mercy, by whom she was educated. The bride was attended by three bridesmaids, Miss M. Burke (sister of the bride), Miss Phillips (sister of the bridegroom), and Miss Lizzie McDonnell (cousin of the bride), all of whom wore gold brooches, the gift of the bridegroom. The bridegroom was attended by his brothers, Messrs. T. and R. Phillips, and J. Burke (brother of bride). The bridegroom's present to the bride was a handsome gold muff chain, and heart pendant studded with sapphires. The bride's gift to the bridegroom was a gold sovereign case with monogram inscribed. As the bridal party left the church Miss Kimple (organist) played the Wedding March. The party then adjourned to the residence of the bride's mother, where the breakfast was laid. The young couple received numerous congratulations and good wishes for their future happiness. The happy couple left in the afternoon for Christchurch, where the honeymoon was to be spent.

The Catholic bazaar was brought to a close last Saturday night, after a run of thirteen nights. The result has been a great success both financially and otherwise. The bazaar was got up to raise funds to pay for the tower that will shortly be completed, and which will put the finishing touches to St. Patrick's Church. It was something unheard of in Greymouth for any entertainment to run for thirteen nights. The hall was crowded every evening. The ladies who acted as stallholders and their young lady assistants worked with a will towards one object, that being to make the undertaking the greatest success of its kind ever held on the West Coast. Thus they succeeded in doing, even surpassing their most sanguine expectations. A great deal of the success of the entertainment must be given to Signor Borzoni for the good result that attended the dancing held under his direction. It was without doubt the greatest draw of the festival. Those who took part acquitted themselves admirably. The closing performance was responsible for packing the hall, and it was almost impossible to move about. Before the dancing came on Princess Te Rangi Pai, Miss E. Hannan, and Messrs. Cadzow and Dillon contributed to the enjoyment of the evening by singing several solos. A pleasing wind-up to the festival took place on Monday evening, when all who assisted were invited to a musical evening at the St. Columba Hall. Dean Carew referred to the success which had attended the festival, and he desired to thank one and all for their services. The Dean announced that the gross takings amounted to £1168, and after paying all expenses there would be a net profit of over £950. The result was very gratifying. It was impossible to thank the workers adequately, but the result of their being able to beautify their church would have its own reward. He desired to publicly thank the local press for their support and for their kindly references, Miss Cottle, who acted as pianist, the Catholic Band and orchestra. Signor Borzoni expressed his heartfelt gratitude for the kindly treatment he had received from the good people of Greymouth. The success of his part of the festival was mainly due to those who participated. It always took him eight weeks to put the dances on, yet he had accomplished it in four weeks in Greymouth. During the evening an excellent musical programme was provided, the items being well received. Refreshments were handed round by the ladies' committee.

Waimate

(From our own correspondent.)

January 15.

At the half-yearly meeting of the H.A.C.B. Society the following officers were elected:—President, Bro. J. Sims; vice-president, Bro. C. Costello; secretary, Bro. J. Hickey (re-elected); treasurer, Bro. M. Healy (re-elected); warden, Bro. F. Lundon; guardian, Bro. M. Lyons; sick visitors, Bros. Costello and Twomey. The Society is at present in a very healthy position, having on the books 70 members, and over £200 to its credit in the bank.

During the absence of the Rev. Fathers Regnault and O'Connor from the parish, owing to the clergy's retreat, the Rev. Dr. Kennedy, of Meane, will take their place.

A wedding which created a lot of interest on account of being a double one, was celebrated in St. Patrick's Church on Tuesday. The contracting parties were the Misses Lucy and Elizabeth Kent, of Waimate, and the Messrs J. and C. Venning, of Timaru. The Rev. Father C. Venning (brother of the grooms) performed the ceremony, assisted by the Rev. Fathers Regnault and Tubman.

(A report of the ceremony appears elsewhere in this issue.—Ed. N.Z.T.)

DIOCESE OF AUCKLAND

(From our own correspondent.)

January 12.

The visit of his Grace the Archbishop of Melbourne and his Lordship Dr. Higgins created an unusual interest in the Catholic community in Auckland. No wonder at this, because, associated with his Eminence Cardinal Moran, his Grace is looked upon throughout the colonies as a champion of Faith and Fatherland. Hence the desire to see him and hear him preach, and for this purpose many people came in nine miles last Sunday to St. Patrick's.

Lord Plunket, replying at Waihi last Wednesday to an address of welcome, said inter alia:—'The people of this Colony were happy and prosperous, but they would need to watch their children. There was some danger in children not being kept in sufficient subjection. He did not refer particularly to New Zealand, but to the colonies generally. There was a great difference between the Home training of children and the training given the children in the colonies. Perhaps it was overdone at Home, but it was of such importance that it needed careful and earnest watching. The great principles of religion ought to be taught to children. These things should be kept carefully in mind.'

The Children of Mary confraternity, connected with St. Patrick's parish, held their annual picnic on last Wednesday at Northcote. Rev. Father Cahill (chaplain), and Rev. Fathers Holbrook, Buckley, and Dignan were present. A most enjoyable day was spent.

The annual meeting of the Onehunga branch of the H.A.C.B. Society was held in the Hibernian Hall, Onehunga, last Tuesday evening. There was a large muster of the members, Bro. T. Crisp, president, being in the chair. The following officers were elected for the ensuing term:—President, Bro. W. Wade; secretary, Bro. J. Bolan; guardian, Bro. F. Morris; Warden, Bro. H. McGehan; auditors, Bros. T. Crisp, and J. Higgins; sick visitors, Bros. R. Donovan and T. Howard. The report and balance sheet showed a most successful year, both financially and numerically. The outgoing officers were specially commended for their successful labors.

Pressure on our space compels us to hold over editorial Notes and other matter.

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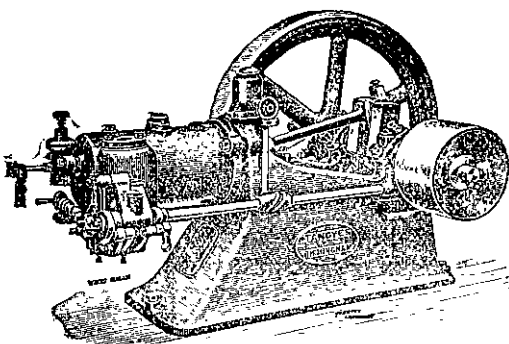


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THE MASK OF ILLUSION

The rain pattered shot-like against the cracked window panes, making the dressing-room more desolate—if that were possible. Water oozed under the loose casement, and dripped dangerously near the Old Woman's trunk. I slid the travel-worn box to a dry place; she thanked me, and I resumed my chair on the other side of the mirror, which divided our proprietary rights to the shelf where the make-up was spread out.

Theatre dressing-rooms had been the first disillusion of the world of enchantment to which I had strayed, but the worst was not revealed until the company began a tour of Southern one-night stands.

This night in August was the climax.

On occasions of greatest discomfort, accommodation for the star and the leading lady were, at least, endurable, and the stage manager made personal note that the ingenue's quarters had been swept and provided with a possible looking-glass and wash basin. But my lot in the laying out of the dressing-rooms was whatever happened to be left, a remnant I shared with Miss Briar, the old woman of the company.

Years of hardship had drilled her into making the best of things, and often, as this night when we dressed in the damp cellar, by the flare of one spluttering gas-jet, and climbed a rickety stair to the stage to be asked by the leading woman, 'Are you comfortable, dear?' the brave old veteran answered, 'Thank you!' and rolled her eyes drolly at me. The solicitation was mere habit with the favored one; she asked the question each time they met, and each time forgot she had graciously inquired before.

I puzzled whether Miss Briar ever had any beauty—the first requisite for the stage—her face seemed so hard, so lifeless, and the 'fiddle strings' under her chin had the repulsiveness of age; but her arms had retained their roundness and might have served a sculptor as models to restore Venus. Her wheezy cough was more annoying than usual, and she had thrown a towel over her thin shoulders, yet she shivered as she sat before the cracked mirror trying to conceal with cosmetics the tracks Time had made across her leathery face.

I stared into my half of the glass. Outside the rain pelted as I had heard it so often at home. Tears blurred my eyes—bubbled over and gullied the rouge down my cheeks—a sob betrayed me.

'Got the blues?' asked the old woman, never glancing towards me. 'Yes,' and all the homesickness pent up during the excitement of first experiences, burst forth in one great boo-hoo.

'You'll spoil your make-up,' was the only comfort offered.

From the time the call-boy shouted 'Half-hour!' until his voice jarred again with 'Fifteen minutes!' no word was spoken between us; then my companion began as if we had but paused in a conversation laying bare my homesick confession.

'Letters made me lonesome, too, when I first went on the stage,' she said.

I snatched up two envelopes and thrust them in my bosom, lest this woman who had read my heart could also divine the annoyances in these closely-written letters.

'Miss Wray!' the call-boy tapped at the door. 'Mr. Kildare wants to know whether you are comfortable down here?'

'That's kind of him—' I began.

'Tell him yes!' said the old woman brusquely.

'I was sent to ask Miss Wray,' retorted the call-boy.

The old woman ignored the rebuff, but whispered to me, 'Say yes.' And I said so, adding 'Thank you.'

'How thoughtful of Mr. Kildare to take such notice of us!' I said, the star's favor quite dispelling the blue devils. Miss Briar did not reply, but I blamed her indifference to a hard cough from which she recovered with difficulty.

The long tragedy dragged to the final curtain, and Hamlet slept with his forefathers.

I was late getting to the dressing-room. The fairy, Fortune, had waved her wand and all was changed. The stairway was transformed into a starry path, and I walked on air. With a cry of joy I burst into the room which had once seemed so gloomy. 'Oh, Miss Briar! Miss Briar! Think of it; think of it! I am

to study Ophelia and to play the part at a matinee in New Orleans. Mr. Kildare says I will play it well—it suits my temperament.'

Miss Briar was standing before her trunk with a package of letters in her hand. She did not turn or look at me, but enthusiasm needs no eager listener, any ear will do. I went on:

'He says Miss Torrance has never got at the soul of her part, and he is to explain the business and all at supper to-night.'

The trunk lid slammed as Miss Briar turned.

'When?' she gasped, and the horrid, wheezy cough cut short any further inquiry.

'When? what? Oh, supper? Now—after the play,' and I took a dab from the cold cream jar. She sank down on her trunk, panting for breath. I flew to her. 'Miss Briar! What is it? Are you ill?'

'The damp cellar, I suppose. I'll hurry home. I've caught cold—my heart—' she gasped, and held her hands to her side to quiet the palpitation, as I left her to answer a knock at the door. It was the star's valet.

'Mr. Kildare's compliments to Miss Wray. E'll be pleased to have you share his carriage.' And without waiting for my answer (since request was command from his Grace, the star), he hastened along the passage, and I could hear his whispered gossip with the call-boy.

'The devil's to pay. The old man and the starlette quarrellin' again. 'Pullin' air this time.' The matinee idol was never a hero to that iconoclast—his valet.

The rain beat against the window as if it must shatter the remaining glass. I shivered with cold and hurried to overcome a return of the blue devils to spoil my impression at supper. I bundled my costume into the trunk and reached for my hat as old Miss Briar also tiptoed for hers. She tottered and I caught her in my arms.

Instantly the picture flashed before me of the poor soul facing the storm alone, while I rode along in a carriage, and, never daring let impulse halt before ambition, I fled to the star's room and begged to be excused—'my room-mate is ill, I must take her home.'

'Whifflins can do that,' he said.

'Oh, Mr. Kildare! your valet! But she is weak—I must put her to bed.'

'Unfortunate!' he said, with an impatient shrug, and after a curt 'Good-night,' hastened out of the stage door.

My eyes filled with tears as Miss Briar and I saw his cab disappear in the storm while we struggled home under one umbrella.

Her room was only a degree less cheerless than the one at the theatre, but the ash-smothered fire was soon poked into a blaze, the economical gas-jet turned to the height of extravagance, and then I went to work with the tea-things.

•

The weary creature huddled before the fire like a 'Macbeth' witch. She untied the soiled string which bound the letters I had seen her take from the theatre trunk, assorted, read each one slowly, then re-tied them; all the while unmindful of my presence and the sacrifice I had made for her.

'That toddy smells good,' she said at last, roused by the odor from the drink I had prepared for her. She had been staring at pictures in the spluttering coke blaze.

'It is good,' I answered, 'and you must drink it and get to bed.'

'Not yet; I can't breathe lying down, and it is nice and warm here. Sit down.'

I sat on the floor beside her, and we both became more cheerful as we sipped the hot drinks.

'You're a good girl,' she said, placing her small wrinkled hand on my knee; 'a good girl to care for an old woman, and now you will allow the old woman to talk to you?'

'Why, of course, Miss Briar! But if it's advice I may not take it, for you know I am my own mistress now. I am annoyed to distraction with advice. My mother and a friend—a man—even in these letters to-night—I took them from my bosom—and they have made me blue—and angry.'

'I know! I know! I have the same things here,' and she held up her faded yellow batch. 'I always carry them—they're nearly done for, though, jostled about in a theatre trunk.'

She began to wheeze again and I gave the fire a poke.

'How long have you carried the letters?'

'Over thirty years.'

'Oh, Miss Briar! that's a lifetime.'

'No, not a lifetime—an eternity!'

For a moment she straightened into the posture of the tragic muse, but it brought on the cough, and she doubled again into the crouched attitude of a weakened old witch.

'The world lies before you, girl, and you see nothing but flowers—but, girl! girl! It's the primrose path of dalliance. I know, for I've stood it. Your mother didn't wish you to leave home, and there is a sweetheart, eh?'

'A selfish one.'

'Oh, yes; so was he.' She held up the letters. 'But I defied them—just as you have done. I had a career—a mission—a name to make, and I was not to be hampered by conventionalities. Isn't that true?'

'Perfectly. But you see I surely have a future. You know what Mr. Kildare told me.'

'Ho! ho!' The old creature threw back her head with a sarcastic laugh, and tossed her arms out in a mild gesture. 'So had I; so had they all. I gave up everything for mine, and see where I am to-night. Hugging the cold grate in a cheap hotel—alone!'

'Don't talk of it, dear soul; you are not well, and—'

'If to do were as easy as to know what 'twere good to be done'—the worn voice had for the quotation all the timbre of youth, but it broke under the strain, and she breathed laboriously over the rest of the tirade. 'Girls are fools, but we never know until too late. I was not born in the business; I had a home probably as good as yours. A mother, too, and a sweetheart. But what were they to me when the chance came to go on the stage? You are no prettier than I was, but you won't believe that'—and I could not—'nor were your chances any better. New York—in the company of a great manager! I left home full of hope—no regrets—many promises. I even promised the sweetheart I would come back if I failed. The leading woman fell ill one night—I know it was because of a quarrel with the manager, but I didn't know it then. I only knew I was to play Ophelia. Ophelia! The hysteria of joy made the mad scene the more real. I laughed, I cried, I sang! and oh! I was so pretty. The star applauded from the wings, and even shared a curtain call with me. The favor of the audience meant nothing with the praise of that god—that Apollo. He invited me to supper that we might discuss my future. Wild with joy, I hastened to get ready. At the stage door as we came out stood Harry, from home. "Rose!" he cried, stepping out of the shadow. A shock of gooseflesh tingled all over me. "Why, what are you doing here?" I stammered. He laughed. "I came to surprise you, but you have surprised me. You were great, little girl; but come, let us walk on." I hesitated, blundered over an excuse, when the star called from his carriage: "Ready, Miss Briar?" I held out my hand, but Harry was not looking; his eyes were on the man waiting for me. "Rose," he gasped. "It's business. I must! Come to-morrow!" I whispered, as I stepped into the carriage. He didn't come; he never came. Here is his letter written in a hospital where he died from a bullet wound at Gettysburg.

'And then! that career! I had it. I gave my soul for it. I severed every tie which bound me to the writers of these faded letters. Ophelia! Juliet! Desdemona! I played them all, and I paid for it, too—just as every one of those women suffered for loving Hamlet—Romeo—Othello! Oh, vanity! Their torture was nothing to mine when I found myself dethroned for another aspirant—quite as young, as clever, as pretty as I had been—as you are now. The ladder broke and I went down faster than I had climbed.

'It has been twenty years since I read these letters; it was you that reminded me of them, for—well, I was as pretty as you are and as clever, and there are hundreds just like us.'

She paused with a sudden gasp and her head fell forward.

'Come, come, Miss Briar!' I urged; 'get to bed, the fire is dying.'

'I think I am, too,' she answered, tottering to the bed and slipping the old letters under the pillow.

I spent the rest of the night in my own cheerless room, thinking, and cried myself into a heavy sleep, from which I awoke with a shock, realising how long I had left the old woman alone. I knocked; no response. She lay quiet as I walked to the bed. She was at rest with the precious letters in her hand. The doctor said the end had been peaceful. The weak heart was unable to resist the violence of the cough.

The fund which provides burial for indigent actors—sparing them the indignity of the Potter's field—telegraphed arrangements, and we had a simple service at

the undertaker's. The leading lady brought roses and was becomingly hysterical. It was the only time I ever heard the stage manager praise her. 'A better actress off than on,' he whispered to the comedian.

The star expressed no knowledge of the event beyond selecting the understudy for the Widow Melnotte—the night's bill was to be 'The Lady of Lyons.'

'I am so much better, Miss Wray,' the golden-haired leading lady informed me during the performance at Savannah, 'you need not get up in the lines of Ophelia.'

'Oh, I shan't, dear lady, for I have given my two weeks' notice. I am going home—to be married.'—

'Catholic Times.'

The Catholic World

AUSTRIA—Catholic Congress

The Austrian Catholics (says an exchange) have reason to be pleased with the proceedings of the Catholic Congress held in Vienna. The attendance, which included the Cardinal-Archbishop and over twenty other members of the Hierarchy, was large, and the resolutions adopted were of a practical character. One of them proclaimed the necessity of suitable State provision for the aged, the infirm, widows and orphans, and the hope was expressed that the Government would at the earliest possible moment take in hand the question of old-age pensions and would have the aid of all parties in passing a good Bill. Another resolution urged the extension of Catholic social organisation and recommended that Catholic principles should be systematically explained by means of apologetic lectures, that the level of social life should be raised, and that the industrial classes should be carefully trained for the discharge of public duties. By way of antidote to the Protestant propaganda, it was resolved that there should be established a complete system of colportage, with the existing society in Vienna as the central body. Publications such as those brought out by Catholic Truth Societies in English-speaking countries will be circulated in the different parishes, and Catholic libraries are to be provided in all populous districts. Catholic solidarity and progress will, no doubt, be greatly promoted by the Congress.

ENGLAND—A Catholic Diplomat

Sir Arthur James Herbert, who has just been created a K.C.V.O. by the King on his appointment as the first British Minister at the Court of Norway, is a scion of the old Catholic house of Herbert of Llanarth, being the second son of the late Mr. John Herbert, and (through his mother) a grandson of the last Lord Llanover. Sir Arthur entered the diplomatic service about a quarter of a century ago, and had served in almost every quarter of the globe before his appointment two years ago to be Charge d'Affaires at Darmstadt, whence he has been promoted to his present post.

Death of a Venerable Convert

The death has occurred of the Rev. Father Richard Richardson. Before becoming a Catholic he was a Wesleyan preacher. He had worked along with his brother, the late Mr. George Richardson, at Ancoats, at which place he founded a Sunday school. Attracted by the preaching of the first Fathers of Charity, Dr. Gentili and Father Rinolfi, he joined the Order, and was for many years engaged in active work, especially at Newport and Cardiff. He was 86 years of age.

Honored by the Holy Father

The Holy Father Pius X. has conferred a Knighthood of St. Gregory the Great upon Mr. Charles J. Munich, Fellow of the Royal Historical Society, in recognition of his work for many years in advancing the interests of the Catholic Faith in England. Mr. Munich is well known in and around London as one of the most active workers in the Catholic cause. He is a member of the executive of the Westminster Diocesan Schools' Association and the Hendon and District Catholic Association; and he is also an active member of the Guild of Ransom, the Confraternity of Brothers of the Assumption, and other Catholic bodies. He is principally known, however, in connection with the Catholic Association, which he founded, in conjunction with the late Mr. Edward Lucas, in 1891. He was the first honorary secretary of the Association, and is at the present time a vice-president and a member of the Executive Council.

FRANCE—The Municipal Council and the Nuns

The Municipal Council, as was to be expected (writes a Paris correspondent) have followed in the steps of their Hospital Committee, and by 32 against 17 have

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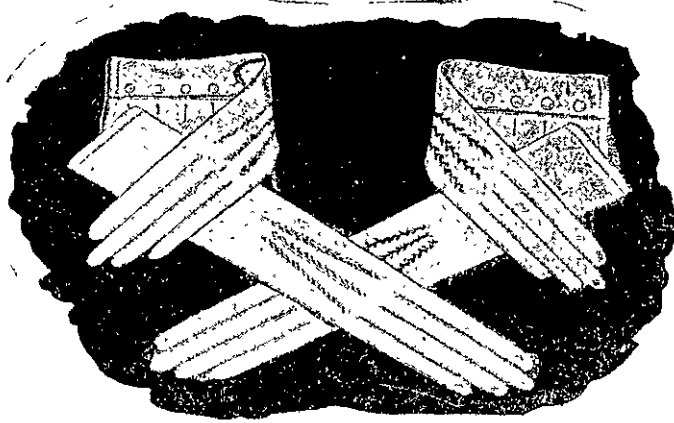
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decided that the Augustinian Nuns, who are in charge of the Hotel Dieu and of the St. Louis Hospital, under a Decree of 1810, should be expelled, and that lay nurses should be put in charge. The substitution is likely to cost the city something like 100,000 francs, and the real character of the decision may be judged from the fact that the nuns are to be expelled within a period of three months, and that in no case are the Augustinian Nuns to continue the performance of their duties under the costume of lay nurses. The majority, however, seem to have been somewhat frightened at their own decision, and their leader hastened to explain that it was not intended to enforce this decision. But we know what these declarations mean. The final decision, however, rests with the Government and the Conseil d'Etat, as the resolutions of the Municipal Council are, by themselves, powerless against the Decree of 1810, and it remains to be seen whether M. Rouvier will countenance the lachising propensities of the Council.

Preparing Inventories

It would be tedious to follow the course of the discussion of the Separation Bill in Senate (says the 'Catholic Times' of December 1). Suffice it to say that the debate goes on, and that article after article is passed unchanged. The Bill will soon become law, and will be enforced on the first day of 1906. But parts of it may be in operation before that date. By virtue of article three, the Government is empowered to proceed with the inventory of Church property the moment the law is promulgated! So that France may soon be startled by the apparition of functionaries who will enter the churches, and note down the candlesticks, censers, cruets, and chalices. They may even invade the tabernacles, and perpetrate unspeakable outrages on the Eucharistic species. For the Government is most anxious to learn what wealth the Church possesses. Some months ago it sent a request to all the priests that they should provide a list of church goods. Naturally, they declined to oblige their persecutors, who will now have to do the dirty work for themselves. And when we consider what class of men will be chosen for the task, we may well wonder whether they will perform their duties without offence. Perhaps some infamies might stir up the spirits of French Catholics to defend their religious rights.

ITALY—Brought to Book

A South Italian priest has just set a stirring example to those who are instituting and joining societies for the defence of the fair name of the national clergy, and to those who are not. The Syndic and chief magistrate having vilified him in the light and irresponsible fashion authorised by long custom, has been condemned to three months' imprisonment, costs, etc.

ROME—A Nunciature at St. Petersburg

Count Witte is about to propose to the Pope to establish a Nunciature at St. Petersburg. A Russian Minister has been accredited to the Holy See for several years, but the Russian Government would not permit a Papal Nuncio to be sent to St. Petersburg.

The Irish Dominicans

The Feast of St. Clement was celebrated in Rome by the Irish Dominicans with great solemnity. A grand banquet was given at St. Clement's, many Irish ecclesiastics of note being present.

Private Audience

The Holy Father towards the end of November received in private audience the Most Rev. Thomas Fennelly, Archbishop of Cashel, the Most Rev. Dr. Henry, Bishop of Down and Connor; and the Most Rev. Dr. Denis Kelly, Bishop of Ross. The three Prelates presented Peter's Pence, for which his Holiness thanked them most heartily, according to each a separate audience. The Pope made special inquiries concerning the condition of Ireland, for which country he expressed special love and attachment. His Holiness was delighted at the good prospects for her future, when he hoped that the people, being prosperous and happy at home, would not emigrate.

UNITED STATES—Total Abstinence Society

Archbishop Ryan, of Philadelphia, on returning to his diocese from Rome and Ireland, brought with him a cordial blessing from the Holy Father for the Priests' Total Abstinence League of America, which has already enrolled over 700 priests and several Bishops in its ranks. Archbishop Ryan is the honorary president of the League. He himself took the pledge one day nearly seventy years ago in the streets of Thurles from Father Mathew.

GENERAL

The First Missionaries in Ceylon

The Catholics of Ceylon recently observed the 400th anniversary of Portuguese occupation, which first brought Christianity to the island.

In Manchuria

In Manchuria two vicariates-apostolic have been established and count 34,000 Catholics. They are directed and evangelized by French Missionaries; one of the Bishops is Mgr. Lalouyer. The greater portion of the Manchuria mission was destroyed during the war of 1900.

The Church in Sweden

The Vicar Apostolic of Sweden, writing to Cardinal Gibbons, says: 'We are very few and live in an atmosphere which is not only anti-Catholic but rationalistic. Our hope is to found a Catholic school which could educate boys at least up to the time of their first Communion.'

The Harp in Ireland

The harp (says a writer in the Boston 'Pilot') is as old as the world almost, and figures in the relics of nations that were young with the world, and are now no more. It is more closely connected with Ireland's song and story, ancient and modern, than with that of any other of the great national families.

The Aryan settlers of Ireland brought their harps with them from Western Asia and Eastern Europe, upon which the praises of the Creator were played, and through all the stories of war and wassail, in great national gatherings and individual chieftain's festivities and at funerals the harper has been an important personage and the playing of the harp a regular and well paid profession.

Cambrensis tells of abbots and bishops who in the fifth century travelled about with their harps utilising their music to help to win souls to God—to melt sinners' hearts.

In 560 A.D. there was a great three-days' national parliament or feis at Tara at which over a thousand bards were present with their harps. In the fifth and sixth centuries Irish missionaries introduced the harp into England, and even so late as the eleventh century the practice continued among the Welsh bards of receiving instruction in the bardic profession from Ireland. At the Fisteddfod in Caerwys, in 1100, Welsh music was codified under the direction of the Irish bard Malachy, and 24 musical canons were adopted.

And so it went on. Not only was the harp a necessity in every Irish home, but Irish harpers were, down to the very days of the English invasion, a recognised institution in England, Scotland, and Wales. The musician was generally the poet and historian, though the bard and the poet were two distinct persons, the poet writing for the bard's singing. The great deeds of Irish kings and chieftains were thus sung at home and abroad and events of local as well as national importance kept before the people.

After the English invasion the bards' missions became even more important—they kept up the spirit of rebellion to the usurper and encouraged the people to hope and to fight until the jealousy and anger of the invader were aroused and death to harp and harper became a fixed English policy.

In the statute of Kilkenny in 1367 it was made penal to receive or entertain Irish harpers or minstrels within the English pale in Ireland. Henry VII. commissioned his marshals to imprison the harpers in Ireland and appropriate their goods and chattels, including their harps.

A notable exception to the English hatred to the Irish harp was that Charles I. was partial to it and encouraged the Irish harpers. Under James I. the harp, as the national emblem of Ireland, was first quartered on the English royal arms.

Under Charles I. the harp was still commonly in the hands of the Irish people, every house having one or two. Then came Cromwell and a fierce crusade was begun against Irish music. His rage could not stand the sight of an Irish harp, and by his orders they were not only confiscated, but broken into pieces wherever found in Ireland. Archdeacon Lynch, in Ireland at that time, in the secrecy of his hiding place, wrote a history of the Irish harp, giving the minutest details of its construction and appearance in its various forms, so that posterity might know that there had been such an instrument in Ireland in common use.

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The following are the Prize-winners in connection with Competition No. 1. Although the Competition was of a nature calling for the exercise of some ability, quite a number of excellent designs have been sent in. Postal Notes for the sums mentioned have been sent to the following Members of the League:—

Wilfred Powell, Caversham (age 12), 1st prize	...	£2	0	0
Stanley Wilkinson, Anderson's Bay (age 9), 2nd prize	...	1	0	0
Maurice James Guthrie, Christchurch (age 14), 3rd prize	...	1	0	0
Bertha Baker, South Dunedin (age 12), 4th prize	...	0	10	0
Joseph McEvoy, St. Kilda (age 15), 5th prize	...	0	10	0
Reginald Baker, South Dunedin (age 18), 6th prize	...	0	10	0
George W. Dawson, Kahuika (age 14), 7th prize	...	0	10	0
Lottie Mayhew, Waitona West, Feilding (age 16), 8th prize	...	0	4	0
Emily Kate Dennis, Enfield, Oamaru (age 18), 9th prize	...	0	4	0
W. S. Rae, Mornington (age 14), 10th prize	...	0	4	0
Robert Miller, Hokitika (age 17), 11th prize	...	0	4	0
C. E. Merrie, Mornington (age 11), 12th prize	...	0	4	0
Eva Dolman, King street, Dunedin (age 11), 13th prize	...	0	4	0
Janet Elizabeth Duncan, Eweburn (age 15), 14th prize	...	0	4	0
James Cuthbert, Chertsey, Canterbury (age 13), 15th prize	...	0	4	0
Phyllis Merle Smith, Maori Hill, Dunedin (age 8), 16th prize	...	0	0	0
Nellie Drummond, Oamaru (age 9), 17th prize	...	0	4	0

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HEAVIEST TURNIP (5 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast.
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WHITE CARROTS (6 entries)—1st Prize, grown with Belfast; 3rd Prize, grown with Belfast.
HEAVIEST CARROT (2 entries)—1st Prize, grown with Belfast.

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Science Siftings

By 'Volt'

A Great World Map.

The projected map of the whole world on a scale of 1 to 1,000,000, or about one-sixteenth of an inch to a mile, will embrace 437 sheets, of which 69 are reported to have been finished up to last March. On this map the United States will have a length of 16 feet.

Climate Cure.

Medical climatology, a medical writer tells us, is developing into a science, for it is in America, where the many types of men are out of their natural habitat, that the habit of seeking a change of climate as a general cure-all has become almost universal. The kind of change needed is gradually becoming understood. A dry and bracing climate is not adapted to all persons, and sunshine is too stimulating for many, while damp and fog seem to be necessary for certain nervous people and perhaps all blondes. An equable, relaxing climate acts as a sedative in disease of heart and kidneys.

How it Feels to Fall.

The sensation of falling down a precipice is one that few persons have had an opportunity of recording. Professor Albert Heim, a well known geologist, has been able to describe the experience to the Swiss Alpine Club, and relates that he was not troubled in breathing and felt none of the paralyzing terror that so often overwhelms victims of sudden catastrophe. He felt perfect tranquility, though remarkably quickened mental activity. Old memories were revived pleasantly, much of life was lived over, and then his ears were filled with soft, musical sounds, and consciousness was lost as the ground was struck. There was no pain nor sensation of shock.

Local Meteorites.

Meteorites are usually regarded as stones from space, differing in composition, but all having a similar origin and belonging to one general class. From 25 years of observation, the Director of the Geological Survey of Mexico reaches a novel conclusion. Mexico is a region of many meteorites, which range in size from a monster of 27 tons, downward, and a study of these stones gives evidence that there are three zones in the country—northern, central, and southern—marked by a different class of meteorites for each zone. This opens a remarkable field for speculation. Why certain localities should attract certain meteorites, or why the meteorites select certain places to fall upon, is difficult to guess, and a solution of the problem may show that some meteorites have a terrestrial or local origin.

How Camphor is Made.

Wherever camphor trees grow you will find camphor distilleries. They are low buildings of mud brick, and their odor is so aromatic that it can be detected two miles off. In each building there are a dozen fires. On each fire is a kettle of boiling water with a perforated lid. Fitted to the top of this kettle is an iron cylinder, filled with camphor chips of the size of your little finger. Fitted to the top of the cylinder is an empty inverted jar. There is the whole apparatus—a simple thing which works simply. The steam of the boiling water, passing up through the cylinder, extracts from the camphor wood its oil. This oil, mounting still upward with the steam, settles like brine on the sides of the inverted jar at the top. This brine, when the fire goes out, dries into substance like frost or snow. White and aromatic, the frost-like substance is the crude camphor. It is scraped off the sides of the jar, and refined and pressed into those attractive balls and cubes that you buy at a high price everywhere.

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Carrara Paint In White and Colors, Mixed Ready for Inside and Outside Use. **CARRARA** retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. **USE CARRARA**, the first coat of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

K. RAMSAY AND CO., 19 Vogel Street, Dunedin.

The Home

By 'Maureen'

Summer Sweets.

Three pounds of good apples, not too sweet; core and slice. Put in saucepan with $\frac{1}{2}$ pint of cold water, grated rind of lemon, and 3 tablespoonfuls of castor sugar; cook till all is soft pulp. Put in a buttered pie dish. Beat up 4 eggs and add $1\frac{1}{2}$ pints of milk and pour mixture on the apples. Grate some nutmeg over, and bake in a slow oven till the custard is well set. It should take nearly an hour. Served cold this makes a delightful summer dish.

Rhubarb Mould.

Take one quart of red rhubarb, wipe it, and cut in short lengths. Place in a stewpan, put on lid and let the rhubarb cook till quite a pulp. Melt $\frac{1}{2}$ oz gelatine in hot water. When dissolved put it with $\frac{3}{4}$ lb white sugar to the rhubarb and boil for a quarter of an hour. Add a few drops of essence of lemon, and stir it in well. Pour the mixture into a wetted mould. Next day dip the mould into hot water, turn out on a glass dish, and pour a nice custard round.

Summer Diet.

At this time of year, when the appetite is so inconstant, we are for ever on the look-out for something to tempt it. It is always easy to cater for hungry people, hunger being admittedly the best sauce, but the difficulty is with those people whose appetite disappears in summer. One of the most effective means is to present the food, however simple, in a tempting manner. The housewife will find an excellent means towards this end in the use of aspic jelly. If aspic jelly is well made it is always appreciated and looks pretty for all kinds of savories. Potted beet made into small eggs, mashed in aspic jelly and served on a bed of salad, or with brown bread and butter, is nice and looks appetising. Then there are endless dishes to be made with shrimps and prawns with the addition of aspic jelly. For instance, line patty-pans with puff paste and bake. Put a few shelled shrimps into each, garnish with chopped parsley, and over all put a coating of nearly cold aspic jelly. Then mince cold tongue finely, season it with curry powder, lemon juice, pepper and salt, moisten the whole with thick gravy, stir over fire till the flavorings are well blended, then put on a plate to cool, spreading the mixture evenly. When cold, cut into fancy shapes and set on a dish well apart; cover with aspic jelly, and when set serve on fried croutons of bread or a bed of watercress. This is a most tempting savory and a very good way of using up good food, which if just served up in the ordinary manner would be left untasted.

Aspic Jelly.

Have the best gelatine and take 1oz for each pint of water, add the juice of half a lemon, 3 tablespoonfuls of common brown vinegar, and 1 tablespoonful of tarragon, a couple of slices of onion, salt, a few peppercorns, and allspice, and the white of an egg whisked to a stiff froth. Put these ingredients in a saucepan, let them boil up once or twice, then strain through a warm jelly-bag or cloth.

For aspic mayonnaise mix together 2 large tablespoonfuls of good mayonnaise sauce with half a pint of liquid aspic jelly, stir well together, then use as it is setting.

Aspic jelly figures largely in cold sauce as well as in decorations, thus for aspic cream add 3 tablespoonfuls of whipped cream to half a pint of liquid, but not very hot jelly. This is useful for masking cutlets of fish or chicken.

When aspic cream is used, it should be tastefully garnished, when set, with pieces of beetroot, cucumber, pickles, etc. Cut into thin slices and stamp into fancy shapes. All these recipes are very simple and take only a little time to prepare, consequently they are well worth trying.

Maureen

The visit of the newly-consecrated Bishop of Rockhampton, Dr. Duhig, to Mount Morgan on December 12, was marked with all the warmth of welcome by which the people of the golden mount are characterised. Among those who accompanied Dr. Duhig were the Coadjutor Archbishop of Sydney (Dr. Kelly), the Coadjutor Bishop of Maitland (Dr. Dwyer), and the Bishop of North Queensland (Dr. Murray).

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CHRISTCHURCH

INTERCOLONIAL

The once-flourishing township of Inglewood, some 30 miles from Bendigo, has been seeing better days lately (writes the Melbourne correspondent of the 'Freeman's Journal'). A fine new church has taken the place of the old wooden structure. The Bishops of Ballarat and Bendigo joined in the opening ceremonies. Providence seems to raise up a generous soul where funds are required. A Miss Martin has given in money and kind over £1000 to the fund. Amongst her gifts is a beautiful marble altar.

Agricultural settlement in Victoria continues to progress at a rate which, considering the stagnation of the population, is remarkable and satisfactory. The return issued recently by Mr. W. M'Lean, the Government statistician, shows that the number of cultivated holdings of one acre and upwards in area is 52,598, as compared with 43,768 for the previous year. The number of acres in cultivation has risen also during the year from 4,021,590 to 4,175,614.

On Monday evening, December 11, about 30 gentlemen met in the Catholic schoolroom, Cue, to express the general gratification at Bishop Kelly's return home. Warden Troy, who presided, in a felicitous speech offered a welcome to his Lordship, which was supported by nearly everyone present. Bishop Kelly, after thanking those for their hearty welcome, gave a concise account of his few months' sojourn in the Eastern States. His Lordship stated his belief that business in Perth and Fremantle was on a more solid basis than anywhere else in the Commonwealth.

Patrick M'Gann, at the age of 103 years, died on December 31, in the Home for Aged and Infirm conducted by the Little Sisters of the Poor, at Randwick, New South Wales. M'Gann was a wonderful old man. Almost up to the time of his death he was in possession of all his faculties. He had a phenomenal memory, and could talk of events of 80 years ago as though they had occurred only the previous day. Deceased was a native of Galway, Ireland, and had passed three score years when he set out for Australia in a sailing vessel. M'Gann was a policeman in the early days.

The G.M.S. 'Grosser Kurfurst,' which called at Fremantle the other day, landed 124 passengers of the most varied nationalities and professions. They included 26 British, 21 Australians, 49 Italians, 10 Russians, 10 Germans, 3 Austrians, 2 Greeks, and 1 American, Pole, Roumanian, and New Zealander. The most favored calling was that of miner, there being no fewer than 39, mostly Italians. There were also four merchants, one hotel proprietor, four farmers, nine carpenters, five butchers, three bakers, three laborers, as well as a storekeeper, settler, engineer, gardener, smith, plumber, printer, groom, mason, fruiterer, and two fishermen.

The Very Rev. Father Bertreux, S.M., Prefect Apostolic of the southern group of the Solomon Islands, arrived in Sydney a few days ago. Father Bertreux was here at the beginning of last year (says the 'Freeman's Journal') and had printed at the Westmead Orphanage the first book of prayers in the Solomon Islands language. This book was prepared by the Marist Fathers for the use of their native converts, and the work of seeing it put through the press devolved upon the Rev. Father Bertreux, who had to do all the reading, correct proofs, etc. The strain was so much that when he returned to the Islands he found that his sight began to fail. He, however, thought it was only a passing affection and would not cause much trouble, but recently it became so acute that he was compelled to come to Sydney to consult an oculist. It is to be hoped that the devoted missionary will soon be thoroughly restored, and that he will be enabled to return to the Islands to carry on the work of evangelisation with the other self-sacrificing Marists, which up to the present has been so signally successfully.

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

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 21, Sunday.—Third Sunday after Epiphany, St. Agnes, Virgin and Martyr.
 „ 22, Monday.—SS. Vincent and Anastasius, Martyrs.
 „ 23, Tuesday.—Espousals of the Blessed Virgin Mary.
 „ 24, Wednesday.—St. Timothy, Bishop and Martyr.
 „ 25, Thursday.—Conversion of St. Paul.
 „ 26, Friday.—St. Polycarp, Bishop and Martyr.
 „ 27, Saturday.—St. Vitalian, Pope and Confessor

St. Agnes, Virgin and Martyr.

St. Agnes is one of the best known of the many martyrs whom the persecutions of the Roman emperors gave to the Church. She was but thirteen years of age at the time of her glorious death, in 304.

SS. Vincent and Anastasius, Martyrs.

These two saints, though commemorated on the same day, suffered at different times and in different countries. St. Vincent, a deacon, was a native of Spain. After enduring torments that are well nigh incredible, he died of his wounds at Valentia, A.D. 304.

St. Anastasius, a Persian monk, after having been cruelly tortured, was strangled in 628.

Espousals of the Blessed Virgin Mary.

In this feast we commemorate the providential care with which God assigned to the Virgin Mother and her Divine Child, in the person of St. Joseph, a faithful guardian and protector in the necessities and trials of their daily life.

St. Timothy, Bishop and Martyr.

St. Timothy was a disciple of St. Paul. He was Bishop of Ephesus, and martyr, and died in 97. Born at Lystra, Lycaonia; attached himself about the year 51 to St. Paul, who associated him in all his apostolic labors; became the first Bishop of Ephesus in 65, where, being opposed to the celebration of a feast in honor of Diana, he was stoned to death. We have two Epistles of St. Paul to Timothy.

Conversion of St. Paul, Apostle.

St. Paul was born at Tarsus, of Jewish parents, and studied in Jerusalem, at the feet of Gamaliel. While still a young man he held the clothes of those who stoned the proto-martyr Stephen; and in his restless zeal he pressed on to Damascus, 'breathing out threatenings and slaughter against the disciples of Christ.' But near Damascus a light struck him to the earth. He heard a voice which said: 'Why persecutest thou Me?' He saw the form of Him Who had been crucified for his sins, and then for three days he saw nothing more. He awoke from his trance another man—a new creature in Jesus Christ. He left Damascus for a long retreat in Arabia, and then at the call of God he carried the Gospel to the uttermost limits of the then known world. With St. Peter he consecrated Rome, our holy city, by his martyrdom, and poured into its Church all his doctrine with all his blood.

St. Polycarp, Bishop and Martyr.

St. Polycarp was Bishop of Smyrna. He was the immediate contemporary and friend of St. Ignatius, but nothing certain is known as to his origin or the place of his birth. Irenaeus, his disciple, tells us that he was instructed by the Apostle St. John, and appointed by him Bishop of Smyrna. About the middle of the second century he journeyed to Rome to consult with Pope Anicetus regarding the time of Easter. On this occasion he brought back to the Church many who had been led away by the Gnostics, Valentine and Marcion. It is recorded that on meeting Marcion in the streets of Rome, when the latter asked him whether he knew him, he replied that he knew 'the first-born of Satan.' He was close on a hundred years old when he died the death of a martyr by the sword—having been miraculously preserved from death by fire—under Marcus Aurelius, about 166, or, according to others, about 155.

The Rev. Father S. H. McGee, of SS. Peter and Paul's Cathedral, Bathurst, accompanies his Lordship Bishop Dunne to Rome, and will remain there, it being his intention to become a member of the Society of Jesus. His many friends are resolved not to let him leave Bathurst without showing their appreciation of his services.

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