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Current Topics

AT HOME AND ABROAD.

THEY BANISHED THE SHAM NUN. THEY do some things better in America—at least in Richmond, Pa. And the *Ave Maria* explains the reason why. 'Women,' says the *Ave*, 'are better than men, which nobody can deny; but the women of Richmond are better than most other women, which everybody must admit.' The editor of our American contemporary is referring to the Protestant ladies of the Virginian capital. Their action will be, at the present moment, of interest to their New Zealand sisters. 'A notorious creature,' says the *Ave Maria*, 'who has travelled all over the country and lectured in many places against the sisterhoods of the Church, lately made her appearance in the capital of Virginia and announced a series of revelations of convent life "for women only." The ladies of Richmond are not that kind of women. They would not listen to her, and took steps to rid the city of her unwelcome presence. The newspapers refused to insert advertisements of her lectures, as they were called; but the announcement that the chief of police had warned the creature to take her departure was published as a prominent news item. We reiterate our praise of the ladies of Richmond. On the principle that "handsome is as handsome does," they deserve to be ranked among the best and fairest in all this broad land.' And so say all of us. Here is an example for the Protestant ladies of New Zealand.

LETTING HALLS FOR 'EX-PRIEST' LECTURES. A WORD to the wise is, or ought to be, sufficient. If all the proprietors or lessors of public halls were as careful as the respectable secular Press, public nuisances like the Slatterys would soon find their occupation gone. The point of view taken up by respectable papers everywhere with regard to the Slatterys found vigorous editorial expression in the Hull *Eastern Morning News* when it said: 'We shall defend free speech and free controversy, but we will not open our columns to free lying, free slander, and free obscenity.' This was the view taken by the Town Councils of Hawthorne, Brunswick, Oakleigh, etc., by the Y.M.C.A. of Auckland, by the proprietors of the Theatre Royal, Napier, of the Opera House, Wellington, and by many others in Australia, England, Scotland, and the United States. We have been assured that the proprietors of the Foresters' Hall in Auckland and of the Gaiety Theatre, Napier, would have likewise refused the use of their buildings to the dismissed inebriate and the sham nun had they known the disgraceful character of the lectures that were to be delivered by this wretched pair of roving slander-mongers. Well, for the comfort of hall-proprietors generally throughout the Colony, we can assure them that the law of the land will support them in acting upon such change of heart as may come to them with fuller knowledge of the antics which this low 'combination' play before high heaven. Contracts for the letting of halls to lecturers of the Slattery class may be cancelled at any time. At least two judicial decisions on the subject have been recorded in England. The latest ruling was given by Judge Wilmot under the following circumstances: On September 4 of last year (1899) the Oddfellows' Hall at Gorleston (England) was let by Mr. A. W. Riches for an anti-Catholic lecture which was to have been delivered on the third following day (September 7) by the notorious convict and sham monk, Nobbs, *alias* Widdows. The hiring fee was duly paid in full and a receipt obtained in due form. Like Slattery, Nobbs has had a bountiful acquaintance with the prison cell, he lectures in priest's vestments, and pours out a tide of venomous and malignant falsehood against the Catholic Church, her ministers, and her practices. At Gorleston the sham monk had his tickets out, his handbills posted, and his cheap show duly advertised. Things were moving gaily for the ex-convict when his true history and the nature of his crusade at Gorleston dawned upon the trustees of the local Oddfellows,

Hall. Then—at the dinner hour on September 7—the bogus 'ex-monk' received a brief and peremptory written notification that he could not have the hall. Knots of the usual class that favour such degrading exhibitions gathered around the hall between 7.30 and 8 o'clock. But the doors remained locked and barred; there was none to pronounce an effective 'open sesame'; the groups dispersed; and the announced lecture never came off.

The next and final act in the little drama took place in the Yarmouth County Court on Friday, November 10. His Honour Judge Wilmot presided, and Francis George Widdows (*alias* Nobbs) sued Alfred William Riches, of Gorleston, to recover £5 5s for breach of contract by refusing to allow plaintiff possession of the Oddfellows' Hall, Gorleston, which had been hired for a lecture. The proceedings were reported in full in the *Eastern Daily Press*, of November 11, and in the *London Tablet* of November 18. The contention of defendants was that they had let the hall in ignorance of the lecturer's antecedents and of the nature of his discourses, and that they cancelled the agreement as soon as they became acquainted with these. Nobbs contended that the engagement once entered into could not be broken. Judge Wilmot held that certain matters referred to above, which were 'elicited in cross-examination,' 'quite justified the cancelling of the contract.' He, moreover, held that there had been no unusual delay in doing so. 'Defendant,' said he, again, 'rightly cancelled the contract, believing that the lecture might lead to very unpleasant discussion, and probably a breach of the peace.' Judge Wilmot went even farther than this. 'If you take a hall,' he said, 'and the letter of the hall does not know the nature or character of the lecture you are going to give, he is justified in cancelling the contract, and you have no remedy against him for breach of contract. If the letter of the hall thinks the lecture will lead to a breach of the peace, he is justified in breaking the contract.' And again: 'If this lecture was likely to lead to an acrimonious controversy, defendant was within his rights in cancelling the contract.' 'Nothing could be plainer than Judge Wilmot's decision. He gave judgment against Nobbs, with costs. And Nobbs did not appeal. A New Zealand solicitor of long experience has assured us that the law is the same in this Colony. In the course of a trenchant comment on the Gorleston case and a further exposure of Nobbs's disreputable character, *Truth* lays down two useful principles which hall-proprietors and newspaper men and decent Protestants of every position and calling would do well to paste in their hats: (1) that 'free speech in public must be subject to the restriction that public decency shall be observed'; and (2) that 'it is as much in the interest of Protestantism as of Roman Catholicism that such performances should be curtailed.' The notorious gaol-bird and sham ex-priest Riordan (*alias* Ruthven) secured the use of the Derry Guildhall (Ireland) for his scurrilous lectures in January, 1899. The facts of his infamous career and the offensive character of his handbills were thereupon placed before the Mayor by Mr. W. O'Doherty, Town Councillor, in a letter dated January 7, 1899, which was published, together with a report of the subsequent proceedings, in the *Dublin Freeman's Journal* and in the *Edinburgh Catholic Herald* of January 13 of the same year. The Mayor and the Councillors—the majority of these are Protestants—decided, after consultation, to cancel the contract for the use of the Guildhall. This was accordingly done, and the wrathful adventurer and impostor speedily rid the Maiden City of his unsavoury presence. The examples of Gorleston and Derry well deserve the flattery of imitation in New Zealand.

THEY CANNOT CENSURE 'SCAPE.

THE South African campaign has wrought red ruin with the scarlet tunics and the gold lace and the brass buttons and the milk-white steeds and the flashing steel that have hitherto added such an external glory to the trappings of war. Such bright objects offered too good a mark to the Boer riflemen. Therefore were they discarded. And now horse and foot and royal artillery court the chances

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of battle in a uniform of brown khaki that is almost undistinguishable in colour from the sun-toasted veldt over which they march and fight. Armies have at length learned the lesson of 'protective colouring' which the great Creator taught long ago to the quail and the skylark and the hare and the polar bear and thousands of others of His irrational creatures. 'Twas ever thus in life. The dull mediocrity of intellect or of virtue or of energy that never shines amidst its surroundings offers a poor mark for the steel-tipped bullets of envy, hate, or calumny. It therefore generally plods its weary way across the rolling veldt of life with little molestation, and comes at last to its final halting-place without having attracted much of either hostile or of friendly notice. In this dull, khaki-coloured world shining intellect is the best mark for hostile criticism and shining virtue for calumny—just as the scarlet tunic and the glancing steel were the best targets for the levelled Mausers of Oom Paul's burghers. In ancient Greece there were street-corner politicians and mugwump 'lecturers' who could not tolerate hearing the noble-minded Aristides surnamed 'the Just.' They hounded him down and kept hounding him down till he was sentenced to 10 years' banishment—solely because of his too conspicuous domestic and civic virtues. Joan of Arc had her detractors. So have had most of the great saints and servants of God from the days of the prophets—who were stoned to death, sawn in twain, etc.—even down to Father Damien, whose spotless character was aspersed by one Dr. Hyde, who was small-minded enough to envy and hate the simple Belgian priest whose heroism he did not dare to imitate. And this, too, explains why roving impostors, from Maria Monk down to Joseph Slattery's female companion, have selected the noble and devoted band of Catholic Sisterhoods—who have given up all that the world holds dear to serve their neighbour for Christ's dear sake—as the target for calumnies the commercial value of which is in direct ratio to their foulness and obscenity. So true are Shakespeare's oft-quoted words:—

Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.

And again:—

No might nor greatness in mortality
Can censure 'scape; back-wounding calumny
The whitest virtue strikes. What king so strong
Can tie the gall up in the slanderous tongue?

TWO
GOOD
EXAMPLES.

BUT the conspicuous boycott of Slattery and his sham nun by decent Protestants and by clergymen of every non-Catholic denomination furnishes us with fresh evidence—if such were needed—that this sort of crusade is

being fast confined to the tag rag-and-bobtail of the populations of big cities. In due course it will be beaten back to the quarters from which it originally emerged—the house of ill-fame. There is no more pleasing sign of the times than the growing readiness, and even enthusiasm, with which enlightened non-Catholics recognise the wealth of virtue and self-sacrifice—even to the farthest verge of utter heroism—which exists among the religious Orders of women in the Catholic Church. The reckless bravery of Catholic nuns in the Spanish-American war, and more recently still in shell-riven Kimberley and Mafeking, are not merely isolated instances of their devotion to duty. They are merely fresh links of gold added to the long chain that extends away through the ages back to and far beyond the days of Fabiola, and lead us up at last to the feet of Christ the Consoler. A recent and conspicuous example of high appreciation by Protestants of the work of Catholic nuns comes to us from Aberdeen, in the land of John Knox. An annual grant had been made to the Sisters of Nazareth for the schools which they conducted in the Granite City. One fine day news got about that the local County Council proposed to discontinue the grant. Thereupon a number of leading Protestant citizens generously came forward of their own accord and unsolicited, and promptly laid down before the Superior a sum equal to the full amount of the withdrawn grant. 'The County Council,' says the *Ave Maria*, 'experienced a change of heart: the grant was allowed, and the Sisters returned the money to their Protestant friends with a gracious note of thanks. Honour to the Protestants of Aberdeen!'

The Aberdeen incident recalls to our minds a similar attempt that was made by the Washington Orangemen (or A.P.A.) to exclude the Providence Hospital from any share in the district charitable appropriations. The attempt failed, owing to the manly speech of Speaker Henderson in favour of the nuns—and such failures add to the happiness of human existence. The *S. H. Review*, of December 16, gives the following extract from Mr. Henderson's speech. At the present juncture it is well worth republication in New Zealand:—

Gentlemen may think that I feel deeply on this question. I do. It is well known that I am no Catholic. Perhaps I am in big luck if I can be regarded as a thoroughbred Protestant. I do not wear any religious shackles. The religion of God is unfettered, I

realise the claims of humanity, wherever I find it, in health or in suffering. But I can remember the time in 1861, when, in the Good Samaritan Hospital of St. Louis, these 'Little Sisters,' with their white bonnets and their pure, innocent faces, received into that institution my comrades who had measles and smallpox, and nursed them as only wives and Sisters nurse. And from that hour in 1861 I swore that I would defend them in their works of mercy. And I have done so on the floor of this house, with the A.P.A. organised in my city. And I do it to-night, defying those who would throttle an orphan child and bow the supple hinges of the knee to worse than 'sectarianism'—to more bitter tyranny than 'sectarianism.' No cross or crescent is more dangerous to this republic than these men who meet in the street and try to intimidate Congress from the discharge of a sacred duty to the fatherless and motherless. I have discussed this question before. I feel all that a man can feel in my earnestness about this matter. I feel the impulses of a man who should do his duty even if a Damascus blade in the hand of some secret organisation is held over him.

A wholesome and manly speech! And the moral of it all is this. It is manifestly easier and cheaper to vilify Catholic nuns than to imitate them.

THE POPULAR AND THE TWENTIETH CENTURY. It has been a ruinously rainy summer down South. And the knight of scissors-and-paste who conducts the religious column in the *Dunedin Evening Star* probably goes to his cucumber patch to extract therefrom stray sunbeams with which to cheer the drizzling and melancholy hours. At least we should not be surprised if he did so. For does he not habitually go to equally unlikely sources for practically all the light he throws on Catholic happenings? He apparently never dreams of referring to Catholic sources for Catholic news, and avoids the 'Romanist' Press as if every square inch of it were peppered over with germs of the bubonic plague. His latest exploit is to make Pope Leo XIII. declare the present year of grace, 1900, the beginning of the twentieth century. This was in the *Evening Star* of last Saturday. In our issue of February 8 there appeared an editorial note which, for those who read it, ought to have clinched the matter and placed it beyond the reach of further discussion. But the religious editor of the *Star* neither 'found' nor 'made a note of' this item of Catholic news. As a matter of fact, the Pope has issued no special decree whatever regarding the question, but incidentally accepts the first instant of the year 1901 as the beginning of twentieth century. Thus, 'in the course of the Universal Decree regarding the Jubilee (dated November 13, 1899) the Congregation of Rites expressly states that 'at midnight of the last day of December of the coming year [1900] the present century will come to an end and a new one begin.' The Church of all the ages, which reformed the Calendar, ought to be a good judge of such matters as the opening and close of the centuries. The words of the Universal Decree will, therefore, carry due weight. In the course of a recent interview on the subject, Father Cormack, of Cardiff, quoted a circular letter issued by Bishop Hedley on December 16. The Bishop says: 'At midnight on December 31, 1900, the nineteenth century ends, with all its good and evil, and the new century begins, with all its hopes and fears.' Continuing, Father Cormack said: 'The National Committee of England for the regulation of the different events by which the Holy Year or Year of Jubilee 1900 is to be celebrated, also treats the year 1900 as the last of the nineteenth century.' This committee is presided over by Cardinal Vaughan; and his Holiness the Pope, in his encyclical letters and communications to the clergy and faithful, accepts, as a matter of course, that the nineteenth century ends with December 31, 1900, and that the twentieth century begins with January 1, 1901.'

THAT
RESOLUTION
OF
CONDOLENCE.

HATRED is, perhaps, of all passions, the one that lives longest and dies the most lingering death. Hence all of us that are acquainted with the bottomless depth and intense bitterness of the Orange Society's hatred of the Catholic clergy—unless when they are cashiered for bad conduct—received a mild shock of pleased surprise on reading our Auckland correspondent's statement that the local Grand Lodge had expressed its regret at the demise of the late Monsignor Macdonald. The same Grand Lodge had eight or nine months previously invited to our shores the dismissed inebriate, Joseph Slattery, and the female impostor that accompanies him. Singularly enough, on the very same day (January 5) that the New Zealand Grand Lodge passed this resolution of sympathy, it concluded arrangements with this unhappy pair of vagrant disturbers and sent instructions to all the lodges in the Colony to receive them with open arms and accord them their utmost support in a campaign of abominable calumnies which represents the priesthood of the Catholic Church as monsters of vice—as diabolical Franksteins who, every moment that they cumber and blight the earth with their presence, are robbing the hangman and the devil of their due. At least two of those who assisted in passing the vote of condolence on the death of Monsignor Macdonald stood by the side of Slattery on the platform of the Foresters' Hall ten days later, on January 15.

PRICE & BULLIED,

7AY ST., INVERCARGILL.

BUYERS OF DRAPERY AND READY-MADE CLOTHING, BOOTS, AND SHOES WILL DO WELL TO SEE OUR CASH PRICES BEFORE GOING ELSEWHERE.

STRANGERS SPECIALLY INVITED.

We have a suspicion that the feeling of the Auckland brethren on the death of the beloved and saintly old Father Walter was less correctly represented by the Grand Lodge than by the indignant Orangeman who writes in brief but blank amazement to the *Victorian Standard* of January 31 to protest against the resolution of condolence on the death of 'a priest.'

THE LODGE
AND
THE CATHOLIC
SCHOOLS.

It was, of course, to be expected that the same Grand Lodge would raise its voice in angry protest against Dean O'Reilly's request to the local Education Board for the inspection of Catholic schools. And—also of course,—the Lodge expressed no objection, on principle or otherwise, to the inspection of private schools that are not Catholic. Its protest, briefly, was directed against the Board doing that which an Act of Parliament, in express terms, authorised and empowered them to do, and which is actually done at the present time by the great majority of Education Boards in the Colony. The protest of the scarved brethren was not made on grounds of public policy. It is simply part of the Orange Society's century-old campaign against the rights and liberties of the Catholic body. Orangemen carried on so violent and rebellious a campaign against Catholic Emancipation that the Society was suppressed by Act of Parliament in 1825. It was likewise suppressed eleven years later for the Cumberland Plot, which was a set attempt by the leaders of the organisation to prevent the accession of the Princess (now Queen) Victoria and to place on the throne in her stead their 'Imperial Grand Master,' the infamous Duke of Cumberland. To this day the Orange leaders, in their speeches and writings, deplore the passing of the Emancipation Act. Their 'accredited organ,' the *Victorian Standard*, referred to it as 'a fatal error' in its issue of May, 1893; and as recently as last November 5, a noted lodge chaplain in Toronto (reported in the *Toronto Sentinel* of December 21) denounced in flowing speech the repeal of the penal laws and the melancholy fact that 'Atheists, Jews, and Romanists are now permitted to share in the Government of the British Empire.' In Belfast, Derry, and Armagh—those strongholds of the fraternity—Catholics were systematically excluded from every public position of emolument and trust and deprived of many of the chief benefits of the Emancipation Act. At length the scandal reached such dimensions that the British Parliament was compelled a few years ago to protect to some extent the Catholic body in the three places mentioned by passing the Belfast Corporation Act, the Derry Improvement Act, and the Armagh Provisional Order, with the Healy clauses attached. All this was done amidst considerable uproar on the part of the lodges and with much fiery denunciation from their organs in the Press.

It is not generally known that every Orangeman, even on initiation to the first degree, takes an illegal and unconstitutional oath which, among other things, binds him to never vote for a Catholic at municipal or parliamentary elections. His oath likewise binds him to support members of the lodge, however disreputable their character may be, against decent Protestant candidates who are not members. This oath is made still more rigid during the blasphemous ceremonies and the coarse horse-play which the Orangeman has to pass through, almost quite naked, on initiation to the 'two-and-a-half' or 'purple arch' degree. Walking with or marrying a Catholic girl, attending a Catholic ceremony, presence at a bazaar or entertainment in aid of a Catholic institution or charity, are all matters for expulsion from the Order. And in the case of business men or employes of business firms expulsion generally carries with it a degree of great and petty persecution which makes forced severance from the Order a very serious penalty indeed. Members are constantly warned that any sort of dealings with Catholics is a violation of the bed-rock principle of the society. It is, in the eyes of the Order, a serious crime indeed for a member to purchase a ticket for a Catholic concert, for an Orange cyclist or athlete to compete at Catholic sports, for an Orange shopkeeper to exhibit in his shop windows the handbill or placard of a Catholic entertainment, or for any member of the fraternity to be intimately associated with an individual Catholic in any private or public enterprise. Mr. Lewis, a former chaplain of lodge 130 (Melbourne), sums up as follows the attitude of the ideal Orangeman towards Catholics, and the whole history of the organisation furnishes an overwhelmingly abundant justification of his words: 'The ideal Orangeman must wage a relentless and unscrupulous warfare against his Catholic fellow-citizens, giving no quarter or fair play, stopping at no injustice or even treachery to inflict a foul blow upon the character, business, or social position of any member of the hated creed.'

Our readers in Christchurch and district who are about to furnish are recommended to visit Messrs. Ballantyne and Company's furniture show rooms. Messrs. Ballantyne and Co. contend that a visit will demonstrate the fact that their prices are in accord with the highest standard of quality, and that no attempt is made at cheapness at the expense of excellence of material and work.—*.*

MARIA MONK.

THE FIRST SHAM NUN.

THE SHOCKING CAREER OF MRS. SLATTERY'S HEROINE.

In the course of a recent pamphlet on *Mrs. Slattery* we have given a brief history of the malodorous trade of sham nun. We showed that it was inaugurated by two creatures of immoral life who had never been members of the Church whose alleged enormities they professed to disclose. The male partner in this conspiracy of organised slander was a low rascal. The inevitable female partner in the venture—one Maria Monk—was a thief, impostor, gaol-bird, and prostitute, who later on closed her evil career behind the iron doors of a Canadian prison. Like Maria Monk, the whole tribe of her unsavoury imitators were, with two exceptions, non-Catholics and impostors. To this class Mrs. Slattery belongs. Our readers are quite safe in challenging her for independent proof that she was ever at any period of her life a Catholic. For our part, we hereby offer a substantial donation to any public charity in New Zealand if any of this itinerant impostor's friends can substantiate the statement that she ever was a Catholic.

Doctrinal differences and theological controversy will ever continue until the happy day when 'there shall be one Fold and one Shepherd.' But the use of the stench-pot is going out in controversy as it has long ago passed in physical warfare. The falsity of the monstrous story attributed to Maria Monk has been long ago so triumphantly demonstrated by Protestants and Catholics alike that no clean and sane controversialist would dream of having recourse to it nowadays. The noisome romance endures to this day for this chief or sole reason: that it appeals to the corrupt imagination of the lewd and prurient. No decent printer would set it up; no respectable publisher or bookseller would handle it; no decent family would allow it into their home. Nowadays it is supplied only in quarters in which more or less indecent publications are exposed for sale, and by chance roving impostors who appeal to the pruriency even more than to the bigotry of their hearers. It is being hawked about by the Slatterys and sold to swell the profits of their tour. All this is, of course, quite in keeping with their discreditable antecedents and with the loathsome character of their trade. Slattery—as we have shown by his own thrice-repeated confession—was imprisoned in Pittsburgh for the sale of indecent literature. Mr. Labouchere, M.P., editor of *Truth*, says of Slattery's lectures: 'It must be perfectly obvious to anyone with the slightest knowledge of the world that these lectures are delivered simply for the purpose of putting money into the lecturer's pocket, and that to gain his end the lecturer is appealing to pruriency and indecency under the guise of religion.' Of the ravings of the female impostor who accompanies Slattery, Mr. Labouchere says: 'Decent women really ought to know better than to attend lectures to "ladies only" by "escaped nuns," whose appeals to the bigotry of their hearers are as notorious for their nastiness as for their mendacity.' But, then, decent women *do* know better: they don't attend such lectures.

There are few things that more forcibly illustrate the vile character of the Slattery crusade and the moral evils likely to result from it than the use they are making of the filthy publication entitled *The Awful Disclosures of Maria Monk*. A fellow-feeling makes us wondrous kind. And Mrs. Slattery belauds to the skies the sham-nun and fallen woman of Montreal, terms her 'the famous nun,' and dares to set her before the womanhood of New Zealand as a creature deserving of an altogether special measure of admiration. In the pamphlet already alluded to we have given (pp. 1-2) in brief and summary terms, the story of the unfortunate fallen woman who inaugurated the fraudulent profession of which Slattery's female companion and Margaret Shepherd are such bright particular adornments. What we have already written upon the subject was intended to furnish our readers with a brief and provisional reply to those who from levity or malice might fling Maria Monk at them in shop or factory or elsewhere. But the story deserves a more extended treatment at our hands, and for three principal reasons: (1) because it furnishes an amazing instance of the faith which roving impostors of this class repose in the gullibility of a low class of hearers to whose pruriency and bigotry a joint appeal is made: (2) because of the triumphant refutation of the story, on its first appearance, by prominent Protestants: (3) because during the Slattery tour in New Zealand the name of Maria Monk is likely to be flung at Catholic young men and women in shops, factories, etc., and the details of the refutation of the gross tale are by no means so well known to the man on the street as the story itself; (4) because a further examination of the facts of this notorious conspiracy of slander will serve to exhibit in a fuller light the degradation of those who would make use of it in a campaign which is nominally run in the Sacred Name of the God of Holiness and Truth, but the real object of which is to fob as much money, money, money as may be raked in at the monstrosity show rates of 'front seats one shilling, back seats sixpence.' It is no wonder that the *Western Mail* (South Wales) described Slattery a 'simply a mischief-maker of the most contemptible kind.'

MARIA'S TALE.

We shall now let Maria Monk (or, rather, the male conspirators whose tool she was) tell her tale. The contradictoriness and absurdity of vital portions of it will at once appear to the instructed Catholic reader. Non-Catholics who have patience to follow us will at the proper time come across large facts which will break up the savage tale of *Maria Monk* as if it had been struck by an earthquake. In the restricted space of a newspaper article it is impossible to give either the original story or its refutation with much detail. Briefly, the story attributed to Maria Monk runs as follows:—

Her parents were from Scotland. They lived at Montreal, and were both Protestants. She describes her father as an officer under the British Government. After an early training at a non-Catholic school, she was sent to the schools of the Sisters of Charity, at 10 years old, to learn French. Adjoining these schools was the Hotel Dieu Nunnery, called 'the Black Nunnery' on account of the colour of the dress worn by the inmates. Labour, charity, and the care of the sick were their duties 'and the religious observances which occupy a large portion of their time. They are regarded (she adds) with much respect by the people at large.' [At that time, 1831 both these religious houses had been in existence for over half a century.] In the Black Nunnery there was a hospital for sick people. Once, when she was ill, she was sent there. 'A physician attended it daily; and there is a number of the veiled nuns of that convent who spend most of their time there. These would also sometimes read lectures and repeat prayers to us.' After two years spent at the school of the Sisters of Charity, Miss Maria left and 'attended several schools for a short time.' But she 'soon became dissatisfied,' and 'as my Catholic acquaintances,' she said, 'had often spoken to me in favour of their faith, I was inclined to believe it true, although, as I have before said, I knew little of any religion. While out of the nunnery I saw nothing of religion.' At this time Maria (as she tells us) suddenly took it into her head to become 'a black nun.' She was introduced by an old priest, and after some preliminary delay she called to the convent one Saturday morning 'and was admitted into the Black Nunnery as a novice, much to [her] satisfaction.' And this at the ridiculously early age of 12 or 13 years, without the preliminary trouble of becoming a postulant, and before she had received the Sacrament of Confirmation.

She correctly states (p. 28) that the usual period of the novitiate is about two years and a half, but that it is sometimes abridged; but five pages further on (p. 33) she informs us that after she had been a novice for four or five years—twice the usual period—she expressed resentment at some trifling act of a nun which had displeased her. Maria was thereupon requested to beg the nun's pardon. 'Not being satisfied with this,' says she, 'although I complied with the command, nor with the coolness with which the superior treated me, I determined to quit the convent at once, which I did without asking leave. There would have been no obstacle to my departure. I presume, novice as I then was, if I had asked permission; but I was too much displeased to wait for that, and went home without speaking to anyone on the subject.' During all these 'four or five years' she had noticed nothing wrong in convent life. After this she next appears as assistant teacher in a school at St. Denis. Here, according to her account (pp. 35-36), she married a man of bad character after a very brief acquaintance, and despite fair and full warnings as to the reputation he bore. A separation became necessary. Having nothing else to do, she again resolves to become a nun. In order to shield herself from inquiry on the subject of her marriage she (by her own account) deliberately fabricates a false statement—in which she induces another teacher to join her—to say to the Lady Superior I had been under her (the teacher's) protection during my absence, which would satisfy and stop further inquiry, as I was sensible, should they know I had been married, I should not gain admittance' (We may here state that a marriage, without a proper separation sanctioned by the Church, is utterly inconsistent with the vows which a nun must make.) With this lie upon her lips she obtains permission to again reside in the convent as a novice. She then proceeds to give us a piece of information which, by her own showing, would be enough to disqualify her in any court of justice in the world. The money usually required for the admission of novices had not been required or even 'expected' from her. She nevertheless made up her mind to pay it. 'I therefore,' she says (or is made to say), 'resolved to obtain money on false pretences.' She procured it from 'the Brigade-Major' and from several of her mother's friends. She further tells us that on the day of her Confirmation she deliberately committed three shocking acts of sacrilege. She persevered in the same course of sin, and a year later took the veil, having still concealed the vital fact of her marriage, although she knew it was a bar to her admission as a nun, and consequently (by her own showing) thus committed a fresh sacrilege of an aggravated form. She was then initiated into the crimes which, she tells us, the nuns were in the habit of committing—immorality, infanticide, and murder. It is unnecessary to pursue the filthy course of the vile narrative further, beyond adding that Maria Monk confesses that even after she had taken the veil she twice quitted the convent, and that at last the need of preparing for her *accommodement* obliged her to run away altogether. She found refuge, as she informs us, in an alms-house in New York, where she is subject to terrific dreams and visions. And there, for the present, we leave her.

A GENERAL COMMENT.

Such is, briefly, the story of this abandoned woman, or rather the story attributed to her by the little knot of adventurers and conspirators whose tool she permitted herself for a time to be. Nobody who has the slightest acquaintance with convent life in the Catholic Church will need to be reminded that the story, on the face of it, deserves not the slightest credit. We might leave the work to its fate out of evidence furnished against the alleged author out of her own pages: her visions and hallucinations; the hopeless improbability of her story of being received as a novice at twelve or thirteen years old, and previous to receiving Confirmation; the 'four or five years' of her novitiate; her marriage with a man whose evil moral reputation was well-known to her; her wilful lying and conspiracy of lying; her obtaining money under false pretences; her life of unbelief and shocking hypocrisy, double-dealing, and sacrilege in the convent; her departure from it and her admission of immorality; her confession of being a party to a foul murder which she never denounced to the King's Attorney-General or to any competent authority that would avenge it. And so on. The clumsy conspirators furnished in the text of their foul story abundant evidence of the thorough-paced

unreliability of its writers. We shall in due course see the strong points of resemblance between the tale attributed to *Maria Monk* and the equally mendacious production which bears on its title-page the name of that other gross impostor, Mrs. Slattery. Mrs. Slattery's story is, in fact, built upon the plans and specifications of that of *Maria Monk*. There are, however, two important modifications (1) *Maria Monk's* reputed story has it that the period of the novitiate was marked by strict propriety of conduct, and even by a degree of piety. In Mrs. Slattery's tale, the novitiate is brim-full of horrors. The blood flows and the full flower of high tragedy is abloom from the first act. (2) *Maria Monk* has it that she was perfectly free to walk out of the convent at any moment without consulting or asking permission of anybody. This is too tame and life-like for Mrs. Slattery. Besides, had she not the stories of the escaped nun 'and of the rescued nun' before her? She combines the two, makes a non-existent 'Lady Morton' 'rescue' her from captivity, and on the Slattery handbills appropriates the title 'escaped nun,' of which Edith O'Gormaa was the sole inventor and patentee. In a notice of a recent anti-convent romance the *London Spectator* has this sarcastic remark: 'When nuns want to leave a nineteenth century convent, a far more convenient method of escape is to walk out of the front door and not (as represented on the cover of this book) to take an open window and a ladder.'

AUTHORITIES.

Happily for the cause of truth and decency the publication of that remarkable imposture, *The Artful Disclosures of Maria Monk*, was fast followed by overwhelming evidence, official and non-official, which triumphantly proved it to be from beginning to end a tissue of abominable falsehoods. The chief authorities that deal with the story of *Maria Monk* are: (1) The universal testimony of the Protestant Press at Montreal. (2) The thorough investigation of the whole affair carried out by Colonel W. L. Stone, editor of the *New York Commercial Advertiser*, and some leading Protestant gentlemen of Montreal, and published in the *Refutation of the Fabulous History of the Arch-Impostor Maria Monk* (Art and Book Company, Leamington, 3d); (3) the affidavits of many persons of good character and reputation residing at the time in Montreal. Among them is that of *Maria Monk's* own mother, who appears to have been always a respectable woman, and who was housekeeper at Government House Montreal. A number of these affidavits are contained in *The True History of Maria Monk*, reprinted from the *Dublin Review* of May, 1836, by the Catholic Truth Society (London, 28 pages, 1d). Eighteen valuable additional affidavits are to be found in *An Artful Exposure of the Atrocious Plot formed through the Intervention of Maria Monk*, published by Jones and Co., of Montreal, in 1836. (4) To these we may add the information contained in the *Boston Pilot* of the period, and in sundry other publications, to some of which brief reference will be made in due course. We give the salient facts of the vile conspiracy of defamation hereunder in brief and summary form, and refer our readers for fuller information to the pamphlets published by the Art and Book Co. and the Catholic Truth Society. These can be obtained through any Catholic book-seller.

THE TRUE STORY.

1. *I half-acted Lion*.—*Maria Monk* was the daughter of Scottish parents, both Protestants. They had settled at Montreal, where her father, before his death, held a minor position as a prison official. She was brought up a Protestant, and so far as she professed any creed, she remained a Protestant to the end. Her mother, as already stated, became housekeeper at the local Government House. According to the mother's affidavit, sworn before Dr. Robertson, J.P., of Montreal, on October 24, 1835, *Maria Monk*, when about seven years old, 'broke a slate pencil in her head,' and, whether from this or other cause 'was frequently deranged in her head,' that 'since that time her mental faculties were deranged, and by times much more than at other times, but that she was far from being an idiot, that she could make the most ridiculous but most plausible stories.' Similar evidence of the mingled insanity and mendacity of *Maria Monk* is given in the affidavit of the above-mentioned Dr. Robertson (a Protestant physician), sworn at Montreal before Benjamin Holmes, J.P., on November 14, 1835. He deposed that, on November 9, 1835, she was prevented by three men from committing suicide by drowning herself, and that she—although quite unknown to Dr. Robertson—had represented herself as his daughter. His subsequent inquiries into her evil career led him to declare in his affidavit that he 'considered her assertions upon oath were not entitled to more credit than her bare assertion, and that he did not believe either.' Subsequent investigations amply justified his total unbelief of her unsupported word.

2. *Not a Nun*.—Like Mrs. Slattery, *Maria Monk* never was a nun. In her affidavit referred to above, her mother says that 'As to the history that she had been in a nunnery, it was a fabrication, for she was never in a nunnery; that at one time I wished to obtain a place in a nunnery for her, that I had employed the influence of Mrs. de Mont-nach, of Dr. Nelson, and of our pastor, the Rev. Mr. Esson, but without success.' The fable of her life in the convent is further contradicted by the affidavit of Dr. Robertson, of Mrs. Duncan Cameron, McDonnell, manager of the Magdalen Asylum, Montreal; by Col. Stone and the nuns of the Hotel Dieu; by the Montreal Press; by the contradictory statements of *Maria Monk* herself, to which further reference will be made later on; and by the affidavits of eighteen of her employers published in the pamphlet referred to above. *An Artful Exposure of the Atrocious Plot*, etc.

3. *What Maria Monk really was*.—*Maria Monk* was, and remained to the end of her days, a prostitute. This melancholy fact is testified to in the lengthy affidavit of her own mother, which is given in full in the *Dublin Review* of May, 1836. Mrs. Tarbert, friend of Mrs. Monk, deposed on oath that when sent by the latter to fetch *Maria* home, she found the unfortunate creature 'in a house of bad fame.' Dr. Robertson gives similar testimony as to the immoral life of Mrs. Slattery's heroine. He deposes that on one occasion he, 'as a Justice of the Peace, sent her to gaol as a vagrant.'

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Fuller information as to her character is given in the affidavit of Mrs. McDonnell, (manager of the Magdalen Asylum, Montreal), sworn before a public notary of the city. This lady deposed that Maria Monk 'had for many years led the life of a stroller and prostitute', that she 'entered the asylum for fallen women, and became an inmate thereof' in November, 1844, that deponent 'received her into the asylum with the hope of effecting her reformation; that in the progress of her acquaintance with the character of the said Maria, she found her to be very uncertain and grossly deceitful; but that she nevertheless did persevere in her efforts to reclaim her to the paths of virtue and morality.' Her efforts were, however, in vain. Maria violated one of the most radical rules of the institution, by holding a secret communication with one of her paramours, showed every 'disposition to relapse into her former vicious courses,' 'was not touched by the remonstrances addressed to her, but became more indecorous in her conduct every day,' and 'deponent was obliged to dismiss her from the Asylum.' Maria Monk persevered in her evil ways to the last. She was several times convicted of various crimes and sent to prison. At length she was convicted on a charge of robbing a paramour at a den near Five Points and sent to prison, where her career of crime and misery was cut short by death on October 9, 1849. As she lived, so she died. And now the unfortunate creature that could not be tolerated even in a home for fallen women, and that passed her last days between a house of ill-fame and a prison-cell, is being presented by Mrs. Slatery as the model for the decent womanhood of New Zealand! The unfortunate creature's career of crime led her to the slums of New York. There she fell in with the reprobate preacher Hoyte, became his paramour, and he with two other evil spirits like unto himself concocted, or rather republished, the vile charges which to this day pass current under the title of *The Awful Disclosures of Maria Monk*. In another article we shall tell the story of this foul conspiracy of slander and of its swift and triumphant exposure by prominent Protestants who did not believe that the cause of the God of Truth and Holiness can be advanced by gross calumny and the publication and indiscriminate circulation of prurient and indecent literature.

(Conclusion in next issue).

CATHOLIC OFFICERS AT THE FRONT.

THE *Weekly Register* of a recent date gives the following list of Catholic officers serving in the British army in South Africa, and the names of the schools where they were educated—

Lieut.-General Kelly-Kenny, C.B., commanding 6th division; Colonel W. F. Stevenson, M.B., R.A.M.C., Principal Medical Officer (lines of communication); Lieut.-Colonel M. D. O'Connell, R.A.M.C.; Bt. Lieut.-Colonel R. J. Tudway (Essex Regiment), commanding Mounted Infantry, 2nd Brigade, Cavalry Division; Major Arthur Hamilton, 6th Dragoon Guards; Major N. J. R. Blake, 2nd in command, Middlesex Regiment; Major A. Keogh, M.D., R.A.M.C.; Major F. A. B. Daly, R.A.M.C.; Captain E. A. Herbert, 6th Inniskilling Dragoons; Captain T. H. O'Brien, Loyal North Lancashire Regiment; Rev. Father Lewis J. Matthews, Chaplain, 3rd Class; Rev. Father William Keatinge, Chaplain, 1st Class.

Clongowes.—Lieut.-General Sir C. Francis Clery, K.C.B., commanding 2nd Division; Lieut.-Colonel Edmond J. Gallway, commanding Somerset Light Infantry; Lieut.-Colonel W. Donovan, R.A.M.C., Principal Medical Officer, Cavalry Division; Major R. J. Copeland, M.B., R.A.M.C.; Dr. Thomas Crean, Imperial Light Horse, wounded at Elands Laagte; Dr. M. Corcoran, R.A.M.C.; Dr. Geoffrey Gill, R.A.M.C.

Private School.—Major-General Howard.

Oscott.—Colonel Ivor Herbert, C.B., late Grenadier Guards; Major G. N. Prendergast, King's Royal Rifles; Captain R. Longueville, Coldstream Guards; Lieut. Percy D. Fitzgerald (11th Hussars); Indian Cavalry Contingent; Mr. Frank R. Mandy, Captain Kimberley Veterans.

Stonyhurst.—Lieut.-Colonel McCarthy-O'Leary, commanding 1st South Lancashire Regiment; Colonel J. A. Clery, M.B., R.A.M.C.; Colonel F. J. Gallway, M.D., C.B., R.A.M.C.; Captain P. A. Kenna, V.C. (21st Lancers), staff; Captain E. S. Bullin (Yorkshire Regiment), staff; Captain John White, Shropshire Light Infantry; Captain G. Molyneux (Durban Light Infantry); Captain Edward Molyneux (12th Bengal Cavalry), attached to the Natal Carbineers; Captain J. N. Whyte, 2nd Lancashire Fusiliers; Captain F. C. Loftus, Royal Inniskilling Fusiliers; Lieut. W. White, Scottish Rifles; Lieut. L. Creagh, Manchester Regiment; W. J. Maxwell Scott, Cameronians; Lieut. W. T. Synnott, R.A., Mr. T. Stapleton, B.S.A. Police; Midshipman M. Maxwell Scott, R.N.

Oratory.—Major Lord Edmund Talbot, 11th Hussars (lines of communication); Major Baker, R.A.; Captain John A. Bell-Smyth, King's Dragoon Guards (A.D.C. to General Lord Methuen); Captain Stephen Pollen, Wiltshire Regiment; Captain W. Saunders, Suffolk Regiment; Lieut. Adrian Cave, 10th Hussars; Lieut. M. Archer-Shee, 19th Hussars; Lieut. E. Longueville, Coldstream Guards; Lieut. C. Chichester, Somerset Light Infantry; Lieutenant R. H. Miers, Somerset Light Infantry; Lieut. A. E. Macnamara, Royal West Surrey; Lieut. C. Berkeley, Welsh Regiment; Lieut. H. Kane, South Lancashire Regiment; Lieut. W. Butler-Bowdon, Duke of Cornwall's Light Infantry; Lieut. E. Bellingham, Royal Scots; Mr. Wilmot Vaughan (late 20th Hussars); Mr. Francis Pope, M.D.; Mr. F. Murray, Mafeking; Midshipman W. A. Egerton, H.M.S. Doris.

Beaumont.—Major T. M. Berkeley, Black Watch; Captain V. J. Kelly, Royal Irish Rifles; Captain Frank Fuller, R.E.; Captain Harrison, R.E.; Captain Evelyn M. Wood; Lieut. Carlos Hickie, 1st Battalion Gloucestershire Regiment, wounded at Rietfontein; Lieut. Cuthbert Fuller, R.E.; Lieut. James Lyons, 13th Hussars; Lieut. J. L. Lawlor, 6th Inniskilling Dragoons; Lieut. Peter van den Nest, 19th Hussars; Lieut. W. R. Codrington, 11th Hussars; Lieut. the

Hon. Reginald Forbes, Gordon Highlanders; Lieut. H. E. Green, Scottish Rifles; Lieut. Charles Wood, Northumberland Fusiliers; Lieut. E. M. Vaughan, 3rd Grenadiers, wounded at Belmont; Lieut. C. T. Martin, Highland Light Infantry, traffic manager at Durban; Lieut. W. M. Weldon, Royal Inniskilling Fusiliers; Mr. Duke Lattey, Cape Mounted Rifles; Mr. J. Burnand, Cape Mounted Police.

Woburn (Lord Petre's).—Captain H. F. Clifford, Suffolk Regiment.

Mottingham House.—Captain Philip Clement Scott, A.S.C.; Lieut. J. Ingram, Gloucestershire Regiment.

Eton.—Lieut. Cecil Harrison, 2nd Battalion Rifle Brigade.

Westminster.—Lieut. L. K. D'Arcy, Loyal North Lancashire Regiment.

Weybridge.—Lieut. J. A. Bryne (Inniskilling Fusiliers), now with the Devonshire Regiment.

St. Edmund's.—The Rev. Father W. B. L. Alexander, chaplain, 2nd Class; the Rev. Father E. M. Morgan, Chaplain, 2nd Class; the Rev. Father Edward Ryan, Chaplain, 3rd Class; Lieut. J. W. Leake, R.A.M.C.

Downside.—Lieut. W. J. Gallway, Natal Contingent (prisoner); Mr. C. de la Pasture, Mr. A. Pursell, Mr. F. Worswick, Mr. A. Sidgreaves, Mr. B. Ware, Mr. Mackey. (We are informed that the above are on the Rhodesia and Bechuanaland borders.)

St. Charles.—Lieut. A. L. J. M. Kelly, Royal Irish Fusiliers (taken prisoner at Nicholson's Nek); Rev. R. F. Collins, Chaplain, 1st Class.

Mount St. Mary's.—Lieut. R. Chisholm, Cameronians. Ampleforth.—Mr. George Melville, Cape Mounted Rifles; Mr. Sebastian Smith, Cape Mounted Rifles; Mr. Cyril Swarbrick, Cape Mounted Rifles; Mr. Vincent Hansom, Cape Mounted Rifles.

Ratcliffe.—Major Francis Lambkin, M.D., with the 13th Hussars.

Ramsgate.—Major Gerrard, M.B., R.A.M.C.; Dr. L. Gerrard Carre.

Jesuit College, Cork.—Major R. E. Kelly, R.A.M.C.

R.I.P.—Colonel D. Scott Chisholme, 5th Lancers, commanding Imperial Light Horse, killed at Elands Laagte, October 21; Mr. J. Forrester Cunningham, Imperial Light Horse; Captain Knapp, Imperial Light Horse, killed in a reconnaissance at Ladysmith; Lieut. Francis Owen, 14th Bombay Infantry, killed near Gras Pan on November 24; Mr. Nicholas J. Walsh, Colonel Baden-Powell's Light Horse, killed at Mafeking on October 15; Mr. Hubert Joseph Wolseley, Imperial Light Horse, killed at Elands Laagte on October 21.

Several of the Canadian and Australian officers are also Catholics, including three officers of the Sydney Irish Rifles, Major Murray, Major Lenehan, and Captain Garvan who left with the second, and Lieutenants McInerney, Heritage, Thorn, and Campbell who left with the first Australian contingent.

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

February 17.

On Sunday Rev. Fathers Morris and Lee, both from Brisbane, left here for the Hot Lake district *via* Nelson and New Plymouth.

The Rev. Father Fay, of Blenheim, who is taking a short holiday to recruit his health, was the guest of the Very Rev. Father Lewis during his stay in Wellington.

The spiritual director of the students at St. Patrick's College this year is the Rev. Father Goggan. He took charge this week and will deliver periodical instructions to the boys.

The Rev. Father McCarthy, from Melbourne, and a namesake from Sandhurst, were the guests of the Ven. Archdeacon Davoy during their stay in Wellington. They left for Rotorua *via* Wanganui River on Monday.

Mr. W. F. Ross, who for years past has rendered great service in the choir of St. Mary of the Angels, is one of the finally accepted volunteers in the Wellington section of the fourth New Zealand contingent.

It is to be hoped that the members of the juvenile branch of the local Hibernians will take a greater interest in the Society, which has lately been re-organised, than has been hitherto shown. It is to the boys and youths that the seniors must look for recruits, and a Society such as this—the only Catholic benefit Society in the Colony—should have on its roll the name of every Catholic man in the parish. At a meeting held on Tuesday over 20 members were initiated and the following officers elected:—Vice-president, Brother F. Murphy; secretary, Brother R. Robinson; treasurer, Brother P. Carmody; warden, Brother J. Carmody; guardian, Brother J. Gosling.

The committee of the Easter carnival and fancy fair in aid of the Sacred Heart Basilica is as thorough in its arrangements as it is energetic in its efforts, and judging from appearances the carnival will be carried out on a much larger scale than anything yet attempted in the Colony, and great financial results are anticipated. A general supervision of the bazaar and the direct control of the entertainments and amusements have been placed in the hands of Signor Borzoni, of Christchurch. He was for a time the stage manager for the Royal Italian Opera Company which some years ago toured Australia, and comes here with a great southern reputation as an organiser. He is expected to arrive towards the end of this month, and will at once commence drilling his numerous assistants.

The Ven. Archdeacon Devoy presided at the half-yearly meeting of the Marist Brothers' Old Boys' Association, held on Tuesday evening. The report showed that the old boys of the school were taking a very keen interest in the work of the Association, and congratulated members on the flourishing condition of the finances as shown in the balance sheet. Mention was also made of the valuable assistance rendered the Association by Mr J. Kays as chairman of the Literary and Debating Society. The election of officers for the half year resulted as follows:—President, Ven. Archdeacon Devoy (re-elected); vice-presidents, the Rev. Fathers Lewis, O'Shea, Moloney, Goggan, Messrs. J. J. Devine, M. Kennedy, J. Curran, J. O'Meara, and Drs. Grace and Mackin; hon. sec., Mr. H. McKeown (re-elected); hon. treasurer, Mr. F. McDonald (re-elected); committee, Messrs. O'Brien, Gibbs, Collins, Gamble, Guthrie, Gallagher, McKenzie, Blewman, and McGovern; auditors, Messrs. A. Nidd and Weybourne (re-elected); librarian, Mr. C. Collins.

The Slattery's commenced business here on Tuesday in the Exchange Hall. Efforts on their behalf were made to engage the Opera House, but the directors absolutely declined to have any dealing with them. I have been informed by a gentleman whose duty compelled him to attend the lectures that the audiences consist of just the class of people whom he expected to meet. I am sorry to have to say that the proportion of women to men attending is about four to one. No comment on, nor even mention of, the lectures has been made in the columns of the local papers, while among the advertisements Slattery's notice of his meetings is overshadowed by one concerning Father Cleary's pamphlets. The coldness of their reception and the fact that so far no minister of any denomination has openly taken them up have no doubt tempted Slattery to make his usual controversial challenge to the Catholic clergy of Wellington. By the way, he doesn't offer to give the clergy half of the takings for the night. As the attendance of a priest at his lectures would ensure a full house, it is not likely our local clergy are going to assist him in that way. It is worthy of note that Messrs. Whitaker Brothers' first parcel of Father Cleary's pamphlets was cleared out in record time.

The following are the marks of the successful candidates from the local convent at the Trinity College Musical Examinations in theory and practice held here in October last:—

Theory.—Senior Honours: Mary Waldegrave 65. Senior Pass: Alice McDonald 78, Annie Quinn 77, Mary Butler 76, Daisy Reilly 68, Cecilia Sullivan 61. Intermediate Honours: Mary McKenny 75, Ethel Crombie 68, Alice McDonald 60. Intermediate Pass: Muriel Waldegrave 89, Mary Monaghan 79, Constance Reilly 78, Jessamine Evatt 74, Isabel O'Galligan 67, Irene Pearce 73, Winifred Richardson 66. Junior Honours: Serena Butt 94, Annie Jenkins 88, Mabel Murray 86, Bessie Flynn 86, Lita Truman 85, Lily White 79, Theresa O'Connor 79, Eva Evans 67, Constance M'Loskey 62. Junior Pass: Michtilde Evans 96, Kate Connell 93, Ethel Falconer 92, Mary McEwen 92, Olive Blake 91, Norah Dwyer 89, Eileen Truman 88, Emily Whitaker 87, Bessie Flynn 86, Bessie Gamble 82, Hesse Whitaker 82, Eveline Collins 81, Edith Waddy 81, Annie Twohill 79, Elsie Watson 79, Marion Goulter 79, Mary Redmond 77, Winifred Clayden 76, Gladys Philp 67.

Practice.—Pianoforte Playing.—Senior Division: Dora Maudsley 65 (winner of Mr Begg's gold medal).

Intermediate Division: Mary Butler 68, Constance Reilly 61, Irene Pearce 64.

Junior Honours: Constance M'Loskey 81, Irene Webb 81. Junior Pass: Teresa Rowe 72.

Preparatory Division: Maud Parker 90 (especially commended), Eanie Martin 67.

Solo Singing.—Senior Division: Kate Connell 96 (winner of Mr Brookes's gold medal).

Intermediate Division: Vincent Meredith 82, Bessie Flynn 77.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent)

February 19.

Rev. Mother Provincial and Rev. Mother St. Philomena, of the Sisters of the Missions, returned on Friday from their visit to Kaikoura.

The High School attached to the Monastery of the Sacred Heart, Barbadoes street, has reopened with a very satisfactory increase of pupils and boarders.

The Sisters of the Missions have been successful in passing Misses Margaret and Mary Cassidy and Katie Pichen in the recent shorthand examination and obtaining Pitman's certificates.

His Lordship the Bishop commenced a mission on Sunday at Loburn, in the northern district. During his stay contributions will be received in aid of the Cathedral building fund.

Comprised in the Third Contingent which left on Saturday for South Africa are six Catholic troopers. During the encampment at the Addington Show Grounds frequent visits were made by the Rev. Father Marnane.

The Very Rev. Father Corcoran, of Morpeth, in the Maitland diocese, and the Rev. Father MacMillan are at present guests at the episcopal residence, and celebrated the early Masses at the Pro-Cathedral on Sunday.

The departure of the Third Contingent of New Zealand Rough Riders to the seat of war in South Africa was a memorable occasion so far as Christchurch was concerned. Never in the history of the province has such an enormous crowd been seen in the city as on Saturday last, and the excitement was intense. At Hagley Park valdictory speeches were made by the Mayor, the Right Hon. R. J. Seddon, and the Right Rev. Dr. Grimes. His Lordship spoke as follows:—Your Excellency, Ladies and Gentlemen, and Soldiers of the Empire.—This grand demonstration forcibly reminds me of an event which took place long centuries ago; an event which stands out strikingly in the history of the past as that of to-day will stand out in the history of the future. A cry once arose from the far-

away East, and was borne to the several countries of Europe. It told them how that land, wherein the light of truth first shone—that land made more than venerable by the footprints of the Messiah—was about to fall into the hands of the Mussulmen, the bitterest foes of true civilisation. That cry re-echoed through castle and cot. It was heard by prince and peasant, high and low, rich and poor, by the noblest and the best in every land. But nowhere was it more enthusiastically responded to than in the British Isles, the land of the brave and the free (applause). That cry became the historical 'God wills it! God wills it!' was taken up by hosts of our forefathers. Bidding farewell to home and family and friends and country—farewell to all that is nearest and dearest on earth—they enrolled themselves beneath the standard of the cross. With 'God wills it' on their lips, courage and trust in their breasts, they were followed to the shores of Old England by anxious parents and relations, and by thousands of admiring friends and acquaintances, who, with a cordial God speed, saw them fearlessly set out to encounter countless perils on sea and on land. Many never reached the Holy City. They were doomed to leave their bones to bleach on the banks of the Mediterranean, but in sight thereof. Yet they died rejoicing that they had obeyed the call of duty. Their more fortunate companions in arms entered the battle-field, whereon they fought and bled, gladly giving up their lives for God and for right. Whatever be thought of the origin and final result of these historical wars—that civilisation is indebted to them for blessings innumerable, none can deny (applause). A few months ago a cry reached us from the distant shores of Europe. It told us how the liberty and the right of those bound to us by the ties of flesh and blood or the bonds of common brotherhood, had been trampled under foot. It told us how a threat of defiance had been hurled in the face of our Mother Country. This by a tyrannical oligarchy, the foe of all true civilisation or progress. That cry told us how the gauntlet had been thrown down by a race reckless of truth, unfaithful to the most solemn promises. A race described as one subject to alternate fits of lethargic sloth and wild animal-like courage—a race as narrow-minded, prejudiced and fanatical as it is full of craft and cunning. That cry was taken up by everyone beneath the Southern Cross. But nowhere did it find a more sympathetic response than in the hearts of our young New Zealanders. Like the Crusaders of old, it was taken up by a first, then a second, and now by a third contingent, made up of the noblest and the best in this fair land (cheers). With a 'God wills it! God wills it!' they answered in deed and in word. 'We, too, will it.' We, too, are willing, aye, eager to go to the rescue of our down-trodden brothers or kinsfolk. Is it not right and meet that we should be gathered together in our thousands to-day to bid our dear modern Crusaders a hearty God speed. Is it not right that we, in our thousands, should gather together to congratulate that noble band on the splendid lesson they are giving the whole world? Have we not reason to be proud and grateful to witness an outburst of loyalty and patriotism which receives its culmination in the 'send-off' of this day? I repeat, an outburst, not merely spasmodic or sentimental, but an enduring outburst of practical loyal patriotism unparalleled in the annals of any nation, ancient or modern! For, where or when before, was so cheering a sight displayed as that of every colony, even the remotest, rallying round their Sovereign and Mother Country in the hour of her own or her children's distress? Others may marvel thereat. For us there is no room for surprise. From the descendants of a noble race we look for deeds worthy of their noble sires. Ye men of this Canterbury Contingent like those who have gone before you—you, too, are worthy sons of a valiant race. You will be worthy of their name and their fame. Whatever be the accident of your birth—be it Briton, or Saxon, or Celt—does not British blood flow in your veins? Are you not ready to shed that blood for your Queen and Mother Country, whence you directly and indirectly receive it? (Cheers.) We feel that with men like you the honour of our common country and of our Queen is in safe keeping. Brave-hearted New Zealand Rough Riders, we envy you your solemn sacred charge. Compelled by circumstances beyond our control to remain behind, we will accompany you in spirit, in heart, and desire. Our ardent aspirations and most fervent prayers will follow you, too (Applause.) Before concluding I would crave your indulgence to utter a word of warning. It would seem that grave mistakes have been made; others no less grave may recur. You may have reason to deplore fresh reverses or appalling disasters, but never harbour or encourage a spirit of criticism against legitimate authority. Blind obedience is a soldier's duty, the sole pledge and assurance of success. No matter the present or the future reverses, British valour must ultimately triumph and be victorious. Never be downcast or disheartened. To lose courage or be dismayed is neither British nor brave. The memory of your deeds, together with that of this day, will long be enshrined in our hearts. They will be handed down to posterity and be treasured by those who come after us. Brave men and true, go forth to defend the outraged rights of your own kith and kin. Go forth, strong in the strength of your calling, and may the God of armies guard, guide and defend you. May He make you victorious and bring you back safe to the homes and hearts of those who, with the deepest, holiest emotion, bid you God speed. Farewell, once more, with mingled feelings of admiration, trustful anxiety. Farewell! or rather *ans adieu; mais au revoir!* (Cheers.)

(Diocesan News continued on page 30.)

Lyttelton Times says:—"Gawne and Co., the manufacturers, of George street, Dunedin, send us a sample of their Worcestershire Sauce, made like Lea and Perrin's—'from the receipt of a country nobleman,' who must have been a fastidious feeder, and Gawne and Co. must have got the same receipt, as their sauce is indistinguishable from the famous Lea and Perrin's. People who like a relish with their meats—and what man does not—should be grateful to that anonymous country nobleman for spending his time in experimenting to such good purpose.—"

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

February 25, Sunday.—Quinquagesima Sunday.
 " 26, Monday.—St. Margaret of Cortona.
 " 27, Tuesday.—St. Marcellus, Pope and Martyr. Ven. Anne Line.
 " 28, Wednesday.—Ash Wednesday.
 March 1, Thursday.—St. Hyginus, Pope and Martyr.
 " 2, Friday.—Feast of the Crowning of Our Lord with Thorns.
 " 3, Saturday.—Feast of the Seven Founders of the Order of the Servites of Blessed Virgin.

THE SEVEN FOUNDERS OF THE ORDER OF SERVITES.

In A.D. 1233 there lived at Florence seven rich and noble gentlemen, who were distinguished among their fellow-citizens for virtue and piety. Being all members of a sodality established in honour of the Blessed Virgin, they often met together to celebrate the praises of their beloved Queen and Mother. Now it happened one day that, while they were thus employed on the Feast of the Assumption, our Blessed Lady appeared in the midst of them and sweetly admonished them by an interior light to abandon the world and embrace a more perfect way of life.

As soon as they had finished their devotions, they consulted with one another as to the manner in which they could best obey their heavenly call. It was determined by common consent to refer the matter to the Bishop, and, after taking counsel with him, they renounced their worldly goods, distributed abundant alms amongst the poor, and clothed themselves in coarse garments with hair-shirts next the skin. Finally, on the Feast of our Lady's Nativity, they retired to a poor cottage near one of the gates of Florence, determined to take the Virgin Mother as their mistress and model, and to begin on that day when she came into the world a life of prayer and penance.

It was remarked with admiration that when the members of this devout community passed through the streets in quest of alms or on their visits to the churches, they were everywhere greeted by the children with the title of 'Servants of Mary.' Even the very infants in their mothers' arms, and among the rest St. Philip Beniti, then five months old, had their tongues loosened by the Spirit of God and cried out in childish accents, 'Servants of Mary.' Great was the joy of these holy men in hearing that which was the desire of their hearts confirmed by the voice of infants, and greatly was the ardour of their love increased by this token of the favour of their benign patroness. Retiring to the solitude of the mountain, they erected there a number of little cells in which they led the life of hermits, practising great austerities and rendering obedience to one of their number, Bomfilio Monaldi, whom they elected as their Superior.

Some years later Brother Peter, of the Order of St. Dominic, who was afterwards martyred for the Faith, contracted during his stay at Florence a close friendship with these holy hermits. Believing that it would tend greatly to the glory of God and the salvation of souls if this new institute were established on a firm basis and extended to other countries, he urged the saintly founders to take steps for this purpose. The whole community accordingly united with him in prayer to obtain from our Blessed Lady some intimation of her own wishes. Whereupon she appeared to Brother Peter and declared to him that she had chosen these seven hermits with their followers as her special servants, and that it was her desire that an Order should be instituted in the Church to honour and compassionate her bitter sorrows.

The eminent sanctity of the seven founders of the Servites having been confirmed by numerous miracles, they were solemnly canonized by Leo. XIII., and their feast was appointed to be kept on this day throughout the Church.

VEN. ANNE LINE, WIDOW, MARTYR.

During the cruel persecution which raged in England in the reign of Elizabeth, the Faith was kept alive in the hearts of the people by zealous priests, who, at the risk of their lives, travelled from house to house to say Mass and administer the sacraments. Those who received them or allowed the sacred rites to be celebrated under their roofs were subject to the same terrible penalties as the clergy themselves. Among the many generous souls who laid down their lives in so good a cause was the Ven. Anne Line, who was executed at Tyburn on the sole charge of harbouring a seminary priest. Mrs Line was a widow lady residing in London, whose house was a favourite resort of the persecuted clergy, being furnished with ingenious places of concealment in case of sudden danger or surprise. At length the happy day arrived on which the Almighty God vouchsafed to bestow on Anne Line the favour she had so long and so earnestly desired, that of martyrdom. On Candlemas Day, when the priest was already at the altar, the doors were beset by pursuivants. Some time elapsing before they were able to effect an entrance, the priest was able to make good his escape. Finding themselves baffled of their expected prey, the pursuivants apprehended Mrs Line and conducted her to prison. The Lord Chief Justice, who was a violent persecutor, on very slender evidence, directed the jury to bring her in guilty, and immediately sentenced her to death. She was then conducted back to prison, where she spent the few intervening days before her execution in fervent prayer and pious contemplation. The day appointed for her combat having arrived, the generous confessor of the Faith was conveyed from Newgate to the usual place of execution at Tyburn. The scene of the glorious victories of so many martyrs.

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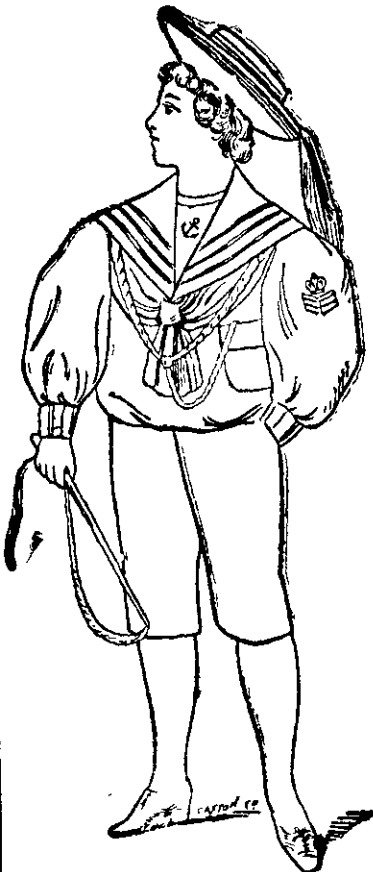
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J. F. NIXON

WITH reference to the above, we feel that it is hardly necessary to assure our Friends and the Patrons of the 'City' that no effort will be spared on our part to merit the Patronage so liberally bestowed on our esteemed predecessor.

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Irish News.

ANTRIM.—The Utitlanders of Belfast.—A correspondent of the *Tasmanian Monitor*, writing on the grievances of the Utitlanders in the Transvaal points out how Catholics are treated in Belfast. He says:—How do the Nationalists fare in Belfast? Corporation, 40 members, all Protestants; 91 officials, of various grades, the Town Clerk receiving £2,500 a year, a sum just £100 more than twice the salary of the Town Clerk of Dublin; of the officials, 2 are Catholics, receiving a combined yearly sum of £265. Harbour Commissioners, 22 members, all Protestants; 37 officials, all Protestants. Water Commissioners, 16 members, 1 Catholic; 7 officials, all Protestants. Poor Law Board, 22 elected members, all Protestants; 22 *ex officio* members, 1 Catholic; 94 officials, of these, 2 of the 5 work-house teachers and 1 of the 41 nurses Catholics. Asylum Board, 22 governors, 3 Catholics; 73 officials, of whom 8, out of the 68 attendants, are Catholics; 6 petty session clerks, all Protestants; 2 clerks of the peace for the borough and county, Protestants; recorder, coroner, sub-sheriff, Protestants. (Minutes of evidence, 9th May, 1892, before the select committee on the Belfast Corporation, Lunatic Asylums, etc., Bill.) The committee, consisting of 2 Irish Unionists, 2 Nationalists, 2 Conservatives, 1 Liberal, 1 English Unionist, struck out of the Bill the clauses giving to the Belfast Corporation the same powers, in respect of reformatories and industrial schools, as the Corporations of Dublin, Cork, and Limerick actually exercise. The evidence clearly convinced the committee that their exclusive dealings towards their Catholic fellow-citizens rendered the Belfast corporators unfit to exercise powers that are, with safety, entrusted to Catholic corporations.

ARMAGH.—A Valuable Present from the Holy Father.—Signor Tanfani (writes a Roman correspondent, January 6) has executed a tasteful work for his Holiness the Pope. This is a set of Mass vestments in cloth of gold, with rich ornaments in silver and gold. The chasuble is in the Roman shape. The three divisions of the back are filled with richly-embossed symbols of the Blessed Eucharist, and the lowest part of the middle division bears the arms of the Pope. The lines of separation are filled with shamrocks, as are also the borders around the neck and elsewhere on the several pieces. The gift is to be sent to his Eminence Cardinal Logue, Archbishop of Armagh, for the benefit of the fund which is being raised for the completion of St. Patrick's Cathedral in the primal city.

DERRY.—Alleged Ritualistic Innovations.—On the Saturday before Christmas the members of the Goovah Select Vestry went into the church and finding it decorated for Christmas Day, they removed the decorations from the communion rails, from behind the communion table, and from the reading desk, they being nailed to the latter, contrary to a resolution of the Vestry prohibiting the driving of nails into the church walls and furniture. They also found a large red banner or cloth, with a white cross, on the second reading desk, which they also removed. The few decorations in the body of the church they allowed to remain. At the service on Sunday morning the curate, the Rev. S. H. Orr, by direction, it is understood, of the rector, Rev. W. A. Smyly, alluded to this matter, deprecating the removal of the decorations, which, he said, had been the same as for many years past and had the approval of the respectable portion of the congregation. This latter remark led to a trampling of feet on the part of some members of the congregation.

DOWN.—A Successful Egg Exhibitor.—It might interest some of our lady readers in this Colony to know that at the Birmingham Fat Stock Show there was a special class set apart for preserved eggs, and that out of 22 competitors, an Irish exhibitor, Mr M. Braddell, of Gilford, County Down, got the second prize with a collection which had been painted over with lard and then packed in peat mould. The collection to which the first prize was awarded was preserved by being painted with a solution of starch water and rum and packed in bran, with the large end upwards.

DUBLIN.—Death of the Parish Priest of Skerries.—The death is announced of the Rev. James K. Walsh, parish priest of Skerries, Dublin. The deceased clergyman had been in feeble health for some time, and being in the 79th year of his age death was not unexpected. He was of an old and esteemed family in the parish of Athy, County Kildare. He was elder brother of the late Rev. Michael Walsh, P.P., Saggarth, and uncle of the Rev. James Cullen, C.C., Bullymun, County Dublin. For 18 years he laboured for the spiritual and temporal welfare of his beloved parishioners in Skerries, how zealously the fruits of his labours testify. His previous mission, where he was equally beloved, was Glencullen, in the parish of Sandryfold.

Belleek Pottery.—The Belleek pottery (says Mr. T. D. Sullivan in the *Dublin Nation*) has not, like the porcelain manufacture in other countries, a long history; it is a product of our own time; but it will have a long-continued existence if the classes of our countrymen who have means, who are not devoid of artistic taste, and who profess to be imbued with a feeling of 'practical patriotism,' will only give it a fair share of support. The founder of the industry and the first proprietor of the works was Mr. David McBirney, a wealthy merchant of Dublin, who died so recently as 1882. After his death the business was acquired by a company, consisting mainly of local gentlemen of Fermanagh and Donegal, who are carrying on the work in a spirited and successful manner, but who could turn out a much larger supply of goods if they only got the demand for them. In *Chambers's Journal* of October last there is an interesting article on the Irish industry, from which I take the following passages:—'The glory of Belleek and its speciality is this exquisite Parian and ivory china, on which

the stamp of approval has been set by many nations. It is to be found in all the cities and large towns in England, Ireland, and Scotland, and also in Paris and the chief cities of America. . . . Besides this fancy china, which includes dinner, breakfast, and tea services, and toilet sets, commoner wares are produced for household and sanitary purposes. All requisites for kitchen, pantry, and dairy use are included in this household ware, while the sanitary is well known and recommended by the most eminent sanitary engineers in the United Kingdom. Many tons of this ware go to Paris annually.' The writer of the article from which the foregoing extract is taken quotes the following passage from a paper which appeared in the *Art Journal* some time before:—'The chief peculiarities of Belleek ornamental ware are in its lightness of body, its rich, delicate, cream-like, or ivory tint, and the glittering iridescence of its glaze. Although the principal productions hitherto have been found of this white ware, local clays have been found which yield jet, red, and cane-coloured wares, and fac-similes of sea-shells and of branches of coral are shown by some of the agents which might well be supposed to be natural. The iridescent effect produced is somewhat similar to the ruby lustre of Gubbio majolica, that famous Italian enamelled ware of which an unrivalled collection is to be seen at the South Kensington Museum.'

Mr. Chamberlain's Visit.—The *Morning Leader*, London, referring to the honorary degree conferred upon the Secretary for the Colonies by Trinity College, Dublin, says:—'Somehow one finds it difficult to associate Mr. Chamberlain with the idea of a University degree. One does not think of culture and the Colonial Secretary in the same connection. It is not very long either since Trinity College, Dublin, would as soon have thought of asking Mr. Chamberlain to dinner as of inviting itself, long spoon in hand, to sup with—well, not the Czar.'

Christmas Day in the City.—Christmas Day was observed in Dublin with the true Christian spirit. There were no throngs in the street, no disorder or noise. The churches were filled with devout worshippers at the several Masses in the early part of the day. The evening devotions were also well attended, and in the interval numbers of people made the visitations of the different churches and went through devotions before the Cribs. In all the churches Mass was celebrated at 5 a.m., and there were Masses every half-hour until 12 o'clock, when High Mass was sung. Large congregations assisted at all the Masses, and the greater number of the people received the Holy Eucharist. The Catholic sentiment of the metropolis was represented in the presence at the Pro-Cathedral of the Lord Mayor, the High Sheriff, and members of the Corporation, who attended in State at the High Mass at 12 o'clock, at which his Grace the Archbishop presided. This was the first civic function of the day. In the afternoon the Lord Mayor entertained the members of the Corporation and a number of guests, invited to meet them, at luncheon in the Mansion House.

Death of a Popular Soldier.—The name of Colour-Sergeant Magee, of the Dublin Fusiliers, appears among the list of men killed at the Tugela River. The deceased, who was widely known in Dublin and popular with all who were acquainted with him, was a young man of much promise. Physically he was a splendid specimen, and one of the duties which he discharged for some time before going abroad was that of instructor in athletics. He was well educated and of a refined disposition. It is little more than three months since he was married.

KILDARE.—Death of a Prominent Nationalist.—An active figure in the Nationalist movement in County Kildare has passed away in the person of Mr. Thomas Timmins. He was an ardent and unflinching patriot, who rendered conspicuous service to his county under the Land League and National League agitations.

LIMERICK.—The Freedom of the City.—The crowning honour of an Irish practising surgeon was attained by Dr. Thomas Myles, of Limerick, when he was appointed to the presidency of the Royal College of Surgeons in Ireland. His fellow-citizens, in celebration of the event, have voted him the freedom of the city. The only other freemen declared within the past three-quarters of a century were Daniel O'Connell and Marshal MacMahon. Dr. Myles is a staunch Home Ruler. His brother, who is also a doctor, was for some years practising on the West Coast of New Zealand.

WATERFORD.—Death of a Sub-Sheriff.—Much regret was felt in Waterford on the announcement of the death of Mr. Hanrahan, Sub-Sheriff and petty sessions clerk for the city. For some time past Mr. Hanrahan had been in failing health. He was extremely popular in the city, where his quiet, unobtrusive disposition made him hosts of friends.

GENERAL.

Fleeing the Foolish.—In commenting on a circular issued by the Irish Church Missions Society in England for the purpose of gathering funds for the disseminating of proselytising literature in Ireland, the *Daily Nation* says:—'It is worthy of note that the special appeal now referred to contains nothing in the nature of a balance-sheet or statement of accounts showing the revenue of the Society or how it is expended. We have repeatedly charged, and we now again reiterate the accusation, that the Society for Irish Church Missions is an organisation maintained primarily for the pecuniary benefit of its large body of officials, and that the funds so employed are obtained from credulous and victimised folk across the Channel, by the circulation of statements which those who are responsible for their formulation must know are romantic and absurd. It cannot be amiss that we should mention, in this connection, that we have applied in vain at the offices of the Society, both in Dublin and London, for copies of the annual reports and balance-sheets. As might have been expected, the publication which is now being circulated in Great Britain with a view to obtaining contributions from the deluded British Protestants, con-

tains very little tangible evidence as to the amount of the actual revenue of the Irish Church Mission Society, or as to the manner in which it is being expended. We are told that "The committee are much concerned that the ordinary income, apart from the uncertain revenue from legacies, falls short of the expenditure by nearly £9,000 a year." We are heartily glad of the fact, and we trust that the announcement made in the words just quoted may be regarded as evidence of the growth of common-sense and of ordinary discrimination amongst the class who have been for fully half a century fleeced by the Society. Later on, we are, however, afforded another glimpse of the financial methods of the Society, when we are told that its "expenditure is, in round figures, £20,000 per annum, and the ordinary income, exclusive of legacies, is under £12,000." Assuming that the figures quoted may be regarded as representing the average expenditure of the Society, it follows that a sum of, at least, £200,000 has been expended, during the last ten years, on the work of securing the "conversion" of benighted Irish Papists! We shall, probably, not be far wrong if we assume that fully half of the Society's expenditure of £200,000 has been employed in Dublin. It would, therefore, appear that the 246 "convert" families secured during the last ten years have cost the Society no less than £160 apiece. We doubt if the article purchased was worth the cost.

A New Zealand Colonist's Experience of Castle Rule.

—A 'Returned Colonist' has contributed a series of interesting articles to the *Tuapeka Times* on what he saw in Ireland during a recent visit. He had an unpleasant experience during a visit to a town in Connaught, where a public meeting, which was to have been held, had been 'proclaimed.' He says:—True enough the meeting was held in the centre of the little town, but before two sentences had been spoken there was a rush of about two hundred police armed with batons through the assemblage of people, and then followed the most unmitigated piece of brutality I have ever witnessed or almost read of. Men and women, many of them not improbably attracted by a feeling of curiosity to the gathering, were felled to the ground stunned and bleeding, whilst the speaker and his friends were hustled and struck and carried away in the rush, battered and dishevelled but still protesting and unyielding. The writer, who was present as a spectator on the fringe of the crowd, was viciously struck at once or twice, but managed to escape without carrying away any more serious memento of the incident than a feeling of contempt for the statesmanship that makes such things possible at the close of the nineteenth century. It all recurred many times to me when I read of the parallel brutality of the Boers in suppressing meetings of the Uitlanders when they attempted to give public expression to their grievances at Johannesburg. One of the chief complaints of the Uitlanders was that they were bludgeoned and maltreated when they attempted to ventilate their grievances, and this formed one of the charges in the bill of indictment which the Right Hon. Joseph Chamberlain formulated against the tyrannical Boer oligarchy. Well, personally I would much rather be a Uitlander citizen of the Boer Republic than a citizen of Connaught under the rule of Lord Salisbury's Government.

The Irish Parliamentary Party.—A cable message received last week states that Mr. J. E. Redmond has issued a manifesto appealing for funds to conduct the Irish campaign and combat in the House of Commons. The manifesto indicates that Home Rule and compulsory land purchase will be the chief issues of the campaign. The message does not say whether Mr. Redmond is acting on behalf of the whole of the Nationalists, or only that party of which he has been the leader for some years.

The St. Vincent de Paul Society.—At the beginning of last year there were in Ireland 155 relieving branches, or 'conferences' as they are called, of the St. Vincent de Paul Society, with 2500 active members. These conferences meet weekly, they are spread over every county in Ireland, and several exist in each of the large cities and towns. In fact, there are no less than 33 conferences in Dublin city and county. In Cork there are four such branches, in Limerick city four, in Waterford city three, in Galway city two, in Belfast 14, in Derry city three. Besides these, 92 conferences flourish in other Irish towns, too numerous to particularise here. The families visited and relieved at their abodes by the members were, in 1898, 15,018, number of individuals comprised in those families, 56,894; number of visits by the members, 78,286. The society aims at assisting chiefly, not chronic mendicants, but persons in temporary distress, whose condition there is some hope of permanently improving by timely assistance. The cost of relief in kind given to the poor in their homes amounted to £739; relief in money, £1578; total expenditure in relief of the poor in their homes, £10,317; pensions paid for children placed in orphanages, £1128; total cost of relief, 1898, £11,445. Conspicuous among the auxiliaries to the relief work of the conferences is the Orphanage of St. Vincent de Paul at Glasnevin, where 120 boys were maintained last year at a cost of £2552. Several patronages and night schools for boys and adults are carried on in Dublin, Belfast, and Cork. With stunted funds the society is doing most valuable work for Church and State, without making the least parade or ostentation, for such would be a violation of one of its primary rules.

The Late Captain Connor.—Her Majesty the Queen has written to Mrs. Connor, whose son, Captain H. B. Connor, of the 1st Royal Irish Fusiliers, died from wounds received at Glencoe, expressing sympathy with her in her bereavement. Her Majesty also said she would like to have a photograph of Captain Connor.

MR. P. LUNDON, Phoenix Chambers, Wanganui, is still busy putting people on the soil. He has also hotels in town and country For Sale and To Lease. Write to him.—"."

THE MUSIC OF THE MASS.

A SIGNIFICANT CRITICISM.

THE London correspondent of the *Melbourne Advocate* writing on the musical setting of Masses says:—

There was recently a discussion in one of the London papers as to who set the finest musical setting of the Mass, and from the general tenor of the correspondence, it is evident that Gounod's 'Messe Solennelle' was far and away the first favourite in the competition. If any proof were wanting of the extraordinary popularity of this melodious composition, it was supplied on Monday last, Christmas Day, when, according to an inquisitive calculator, it was sung at 11 o'clock in no less than 135 London churches, chiefly Roman Catholic and Anglican, of course, but with a fair sprinkling of minor Protestant places of worship as well. It is not difficult to discover the reasons for this remarkable partiality towards Gounod's famous Mass. The combination of dreamy mysticism and sensuous sweetness that is the predominant feature of Gounod's musical style, is carried to its highest point in the 'Messe Solennelle.' Gounod was an ecclesiastical student in Paris, and was on the point of being ordained a priest when his ideas were diverted to a different direction. Both sides of his character and experience, the religious and the secular, are illustrated in his music, which consequently appeals to two very different classes of people.

In the opinion of some French Bishops some of Gounod's Masses are positively dangerous, and one of them denounces them in very strong terms indeed. The particular Mass under notice produces a considerable effect on highly nervous and sensitive people, more especially on women of a hysterical temperament; but it is doubtful that the sensation so produced is healthy, still more doubtful that it is religious. It produces for the time being an elevation of mind, but that condition is evanescent. It passes away very quickly and then there is a reaction, the relaxing effect of which on mind and body leaves the person subject of it in a condition not at all likely to be receptive of sober religious influence. Dr. Walsh, the Archbishop of Dublin, does not, I believe, allow the 'Messe Solennelle' to be sung in the churches of his diocese, but he does sanction the singing of another of Gounod's Masses, that of the Sacred Heart, which is certainly the most devotional, and, from the strictly religious point of view, the best of all his settings of the words of the Mass. But although Gounod's 'Messe Solennelle' is, and probably long will be, the prime favourite with the crowd, both Catholic and Protestant, by reason of its richness and melody and unique combination of the sacred with the voluptuous, there has never been any doubt in the minds of cultured musicians that Beethoven's in C is the finest Mass that ever was or ever will be composed.

Mozart's 12th, which once held a high place in this connection, is now generally discredited, and is rarely heard in this part of the world. It has been conclusively established that Mozart had no hand whatever in its composition, and it is now boldly classified in the catalogue of the British Museum under the heading of 'Spurious.' It is something to be thankful for that this style of Mass is going out of fashion, with its wearisome repetitions and the 'Amen' at the end of the *Gloria* and the *Credo* strung out to a degree that is little less than grotesque. There is a French composer named Louis Niedermeyer whose Masses are much admired on the Continent and in England, but I do not remember ever having heard one of them in Australia. I would commend his sacred compositions to the colonial choir-masters. His Masses are wonderfully impressive, what the musical critics call ear-haunting. I frequently hear them at the Italian Church, Hatton Garden, where we have a full choir and orchestra all the year round, the latter drawn from the ranks of the best instrumentalists in London. One of Louis Niedermeyer's Masses in particular, as performed at Hatton Garden, is absolutely awe-inspiring in its effects. I do not know any Mass that goes so straight to the heart and the conscience. Whenever I hear it on a Sunday, its sublime strains linger in my memory for the whole of the week. Niedermeyer is also the composer of a splendid setting of the *Pater Noster*, which is in frequent use here as offertory piece for a bass voice. He is really a composer who ought to be much better known in the colonies than he is.

AN UNGRATEFUL SAMOAN.

MALIELOA TANG of Samoa is very ungrateful for what has been done for him and his people by the missionaries. In a letter by him in the *London Times*, of January 4, he says the position of Samoa is a gross violation of the treaties, and also a crime against the law of nations only equalled by the dismemberment of Poland, Denmark, and France. He thinks, if it is for the Great Powers to promote wars and annexations and distract the minds of the people, the Hague Conference was the greatest farce of the century. The writer also asserts that the civilisation in the South Seas, Africa, and elsewhere is inferior to the primitive state of the countries stolen, leading to war through breach of faith on the part of the Government officials and to the decimation of the people by contagious diseases and spirituous liquors. He continues:—'Missionaries who graced our country with their holy and unholly presence introduced the same religious influences and hatreds against each other which pertained at the hour in civilised States. The missionaries live in palatial concrete houses, with all the luxuries the countries can afford, and charge us for Bibles and Prayer Books, which we understand are sent us as a free offering.' Malietoa further charges the missionaries with extracting all the money possible from them, in return for which they receive a Bible and Prayer Book. A Wesleyan missionary is charged with collecting £27,000 pounds at a single meeting at Tonga, adding, 'Missionaries aroused a great spirit of emulation by telling the natives the largest giver would be the most acceptable in the sight of God, and thus reversing the spirit of the widow's mite.'

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Commercial.

(For week ending February 21).

MR. J. A. CHAPMAN, Sharebroker, Dunedin, reports as follows:
BANKS.—National, from 2/16/0 to 2/17/0; New South Wales, from 39/0/0 to 40/0/0; Union of Australia, Ltd., 35/0/0 to 36/0/0; Bank of Australasia, 65/0/0 to 65/10/0.

INSURANCE.—National, from 16/5 to 17/0; New Zealand, 3/1/0 to 3/2/0; South British, 2/14/0 to 2/16/0; Standard, 13/6 to 14/0.

SHIPPING.—New Zealand Shipping, from 4/14/0 to 4/15/0; Union Steam, 10/9/1 to 10/10/0.

COAL.—Westport from 3/6/6 to 3/7/6.

LOAN AND AGENCY.—Commercial Property and Finance Company, from 5/0 to 5/6; National Mortgage, 28/0 to 30/0; Perpetual Trustees, 12/6 to 13/0; Trustees and Executors, 29/6 to 30/6.

MISCELLANEOUS.—Kaiapoi Woollen Co., from 6/5/0 to 6/6/0; Mornington Tramway, 16/0 to 16/6; Mosgiel Woollen, 4/0/0 to 4/2/0; New Zealand Drug, 2/12/0 to 2/13/0; New Zealand Drug, new issue, 1/18 6 to 1/19/0; Milburn Lime and Cement, 2/0/0 to 2/2/0; do., new issue, 1/0/0 to 1/0/6 (30/- paid); Otago Daily Times, 13/4/0 to 13/5/6; Emu Bay Railway, 7-6 to 8/6; Wellington Woollen, 5/0/0 to 5/2/6; Silverton Tram, 4/14/0 to 4/16/0; New Zealand Refrigerating, 1/10/0 to 1/11/0; Roslyn Tramway, 5/3 to 5/9.

GOLDFIELDS.—Reefton: Big River Extended, from 7/0 to 8/0; Keep-it-Dark, 25/0 to 26/0; Alpine Extended, 2/3 to 2/9; Croesus (Paparoa), 4/0 to 4/0.

DREDGING COMPANIES.—Chatto Creek, 40/0 to 41/0; Clyde, 65/0 to 67/0; Dunedin, 12/0 to 14/0; Empire, 3/17/0 to 4/0/0; Enterprise, 8/5/0 to 9/0/0; Evan's Flat, 33/0 to 35/0; Ettrick 3/6 to 3/9; Golden Gate, 140/0 to 144/0; Golden Beach, 52/0 to 55/0; Golden Point, 34/0 to 35/0; Tuapeka, 38/0 to 40/0; Vincent, 40/6 to 42/0; Hartley and Riley, 11/5/0 to 11/10/0; Jutland Flat, 4/0 to 4/3 (contrib.); Macraes Flat, 5/6 to 7/0; Golden Run, 60/0 to 62/0; Golden Terrace, 12/0 to 14/0; Magnetic, 69/0 to 70/0; Matau, 110/0 to 115/0; Molyneux Hydraulic (B), 30/0 to 32/0; Nevis, 27/6 to 28/0; Otago, 39/0 to 41/0; Upper Waipori, 2/3 to 2/9; Waimumu, 23/0 to 24/0; Sunlight, 33/0 to 35/0; Cromwell, 69/6 to 71/0 (prem.); Riverbank, 7/0 to 8/6; Nil Desperandum, 41/0 to 43/0; Klondyke, 34/0 to 37/0; Waikaka Forks, 1/3 to 2/0 (prem.); Dunstan Leads, 18/0 to 19/0; Ophir, 2/9 to 3/3; Golden Gravel, 2/3 to 3/0; Dunstan Pioneer, 3/3 to 3/9; Golden Reward, 1/0 to 1/6; Halfway House, 17/0 to 19/0.

SLUICING COMPANIES.—Moonlight (contrib.), 13/0 to 14/0; Roxburgh Amalgamated (contrib.), 6/9 to 7/0; Deep Stream, 22/0.

PRODUCE.

London, February 13.—The total quantity of wheat and flour afloat for the United Kingdom is 2,040,000 quarters, and for the Continent 840,000 quarters.

Napier, February 16.—Messrs. Nelson Bros. have received the following cable from the Colonial Consignment and Distributing Company:—"Best Canterbury mutton, 3d; best Dunedin and Southland, 2½d; best Napier (North Island), 2½d. Lamb: First quality, 4½d; second, 4d."

The New Zealand Loan and Mercantile Agency Company have received the following cablegram from their London house:—"Wheat: Market firm. New Zealand wheat average is worth 28s 9d per 496lb; New Zealand long-berried is worth 30s per 496lb. Tallow: Market brisk. Fine mutton is worth 30s 6d, and local beef 29s 6d per cwt."

London, February 17.—The wheat market is firm, but quiet. Three thousand quarters of Victorian February shipment sold at 29s 7½d; and parcels of January at 29s.

Butter, quiet, and less demand; prices are maintained. Cheese is hardening. Wellington, February 19.—The Agent-general cables:—"Butter, 100s; market firm. There is a good demand for cheese, which is quoted at 59s."

London, February 18.—The hemp market is dull; fair Wellington, January and March shipments, L31. Mutton and lamb for all classes remain unchanged.

AUSTRALIAN COMMERCIAL.

Sydney, February 14.—Wheat: Chick, 2s to 2s 4d; New Zealand, 2s 3d to 2s 5½d; milling, 2s 8d. Flour: New, L6 10s to L7; Manitoba, L9 10s. Oats Prime New Zealand, 2s 5d. Maize (best), 2s 6d. Barley: Cape, 2s 4d to 2s 6d. Bran, 8½d. Pollard, 9d to 9½d. Peas: Prussian blue, 3s 6d. Potatoes: Locals (prime), L3 4s to L3 15s; Circular Heads (prime), L5. Onions: Local, L2 10s; Victorian, L3 10s. Butter: Creamery, factory, 8½d; dairy, 7½d. Cheese, 3½d to 5d. Bacon, 5½d to 6d.

[The above quotations are those ruling between merchant and retailer, and do not represent the slightly lower values obtained by the recognised broker.]

Melbourne, February 14.—Wheat, 2s 8d to 2s 9d. Oats (active): Algerian, up to 2s 3d; stout white, 2s 2d to 2s 3½d. Barley: Cape, 2s 2d to 2s 3d. Maize, 2s 7d. Bran, 8d to 8½d. Potatoes, L2.

Adelaide, February 14.—Wheat, 2s 8½d. Flour, L6 7s 6d to L6 10s. Oats, up to 2s 2d. Pollard, 10d. Bran 9d.

Messrs. Donald Reid and Co. report as follows:—

OATS.—Only medium quality was catalogued, and for this class there were few buyers present. Good to prime sparrowbills are in demand for export, at prices fully equal to late quotations. We quote: Prime milling, to 2s 1d; good to best feed, 2s to 2s 0½d; medium, 1s 10d to 1s 11d; inferior, 1s 8d to 1s 9½d per bushel (sacks extra).

WHEAT.—Prime milling quality is in fair demand at late values. Medium quality is not wanted, except as fowl wheat, for which there is steady demand. We quote: Prime milling, 2s 5d to 2s 6d; medium, 2s 3d to 2s 4d; whole fowl wheat, 2s to 2s 2d; broken and damaged, 1s 9d to 1s 11 per bushel (sacks in).

POTATOES.—The market is well supplied, and only ripe, freshly-dug lots are in favour with buyers. We quote: Best kidneys, L2 10s; others, L2 to L2 7s 6d per ton (sacks in).

CHAFF.—Prime quality continues to be in most demand, and is readily saleable at quotations. Medium is not wanted, and difficult to place. We quote: Best oatens sheaf, L2 15s to L3; good, L2 7s 6d to L2 12s 6d; medium, L2 to L2 5s per ton (bags extra).

SOUTHLAND PRODUCE MARKET.

The Grainbrokers' Association report:—"The oat market firmer, with good inquiry, but holders generally are asking prices slightly above buyers' values. Business would be practically about 2s 2½d for B grade, but merchants are reluctant to sell at less than 2s 3d to 2s 3½d; C grade, ½d less. Trade is thus restricted, but stocks in store are so light that shippers can afford to adopt an independent attitude for a few weeks, especially as the harvest is likely to be late."

Invercargill prices current:—Wholesale: Butter, fresh, 7d, factory, 11d; eggs, 10d per doz; cheese, farm, 3½d; bacon, farm, 7d; do (rolled), farm, 6d; hams, 8d; potatoes, 4s per cwt; barley, 2s to 2s 6d; fowl wheat, 2s; chaff, L2 10s; flour, L7 10s; oatmeal, L9 to L10; pollard, L3; bran, L2 10s, including bags. Retail—Fresh butter, 9d, factory, 1s; eggs, 1s per doz; cheese, 6d; bacon, rolled, 8d, sliced, 9d; hams, 10d; potatoes, 16lbs for 1s; flour, 200lb, 16s; 60lb, 4s 3d; oatmeal, 50lb, 5s; 25lb, 2s 9d; pollard, 5s 9d per bag; bran, 3s 6d per bag; chaff, L3 per ton; fowls' feed, 2s 3d per bushel.

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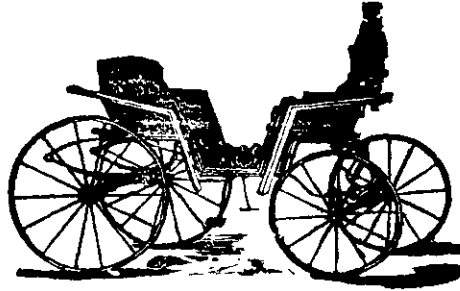
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gave very great satisfaction last Season). Fosterton
Hybrid. *Whites*: Devon Greystone. Lincoln
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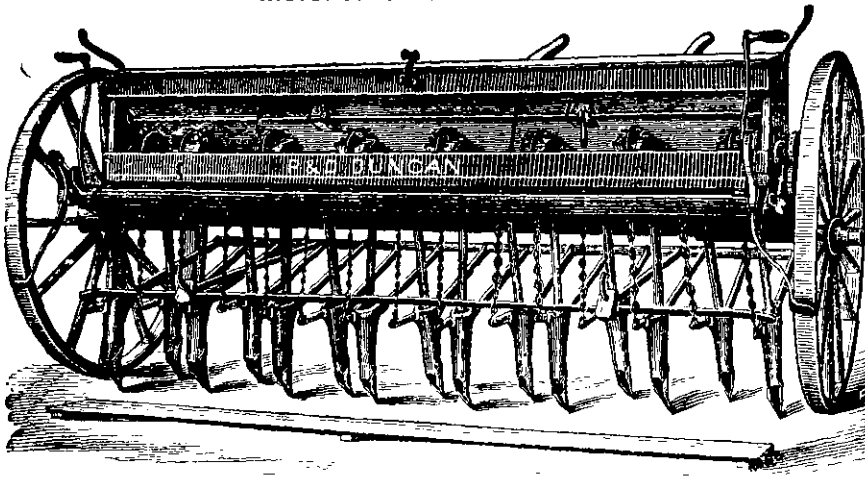
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Te Anau	Fri., Feb. 23	3 p.m. D'din
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SYDNEY, via WELLINGTON—

Monowai	Thurs., Feb. 22	2.30 p.m. tr'n
Waikare	Thurs. Mch. 1	3 p.m. D'din

SYDNEY via AUCKLAND—

Waihora	Tues., Mch. 6	2.30 p.m. tr'n
Mararoa	Tues., Mch. 20	2.30 p.m. tr'n

MELBOURNE via BLUFF and HOBART—

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Cargo only.

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Ovalau	Tues., Mch. 13	From Auckland
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Taviuni	Wed., Feb. 28	From Auckland
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"DEAR ME! I've forgotten that **SYMINGTON COFFEE ESSENCE**, whatever shall I do! Call at the next
Store you pass; they All Keep it."

Messrs. Stronach Bros. and Morris report as follows:—

WHEAT.—Market unchanged. Prime milling velvet and Tuscan, 2s 5d to 2s 6d; medium, 2s 3d to 2s 4d; fowl wheat, 1s 9d to 2s 2d per bushel (sacks in).

OATS.—Market firm. Prime milling, 2s 1d; good to best feed, 2s to 2s 0½d; medium, 1s 10½d to 1s 11½d; inferior, 1s 9d to 1s 10½d per bushel (sacks extra).

CHAFF.—Market over-supplied. Prime oaten sheaf, L2 17s 6d to L3; medium, L2 10s to L2 15s per ton (bags extra).

POTATOES.—Best kidneys, L2 10s per ton (bags in).

MR. F. MEENAN, King street, reports:—Wholesale price only—Oats: Quiet demand. Feeding, 1s 11d to 2s; milling, 2s 1d. Wheat: milling, 2s 6d; fowls' wheat, 1s 9d to 2s 1d. Hay: ryegrass and clover, best, L3. Straw: pressed, 27s; loose, 28s. Bran: L2 15s. Pollard: L3. Flour: L6 10s to L7. Butter: best brands factory, 10d to 11d; dairy, 6d to 8d. Oatmeal: L11. Chaff: fair demand; L2 15s to L3. New potatoes. Local, L2 10s best. Market glutted. Eggs, 1s.

WOOL, SKINS, TALLOW, ETC.

Messrs. Dalgety and Co. have received the following cable from their London office, dated 13th inst.:—The third series of wool sales have been fixed to open on the 8th May. The quantity of new wool to be admitted is limited to 300,000 bales.

London, February 14.—At the tallow sales 1125 casks were offered and 1100 were sold. Mutton. Fine realised 30s 3d; medium, 29s. Beef: Fine, 29s 9d; medium, 28s 6d.

London, February 15.—The third series of wool sales will commence on the 8th of May. The catalogue is limited to 300,000 bales.

WELLINGTON WOOL SALES.

The third wool sale at Wellington for the current season was held on Thursday. Prices for coarse and medium crossbreds ruled quite on a par with the January sales, but fine crossbreds and merinos showed a further drop of a penny. Bellies, locks, and pieces sold at full rates. Fine crossbreds fetched 6½d to 7d, up to 7½d for superior; medium crossbreds, 6d to 6½d; coarse crossbreds, 5½d to 6d; log stained crossbreds, 4½d to 5d; lambs' wool (superior), 7d to 8d; medium, 6d to 6½d; do seedy, 5d to 5½d.

Messrs. Stronach Bros. and Morris report as follows:—

RABBITSKINS.—No sales this week.

SHEEPSKINS.—Market firm at late quotations.

HIDES.—In good demand. Prime heavy ox, 4d to 4½d; medium, 3½d to 3½d; light and inferior, 2d to 3d per lb.

WOOL.—Our next sale takes place on Friday, 22nd February.

TALLOW.—Market firm. Best rendered mutton, 15s 6d to 17s; medium, 13s 6d to 15s; rough fat, 10s 6d to 13s 6d per cwt.

LIVE STOCK.

ADDINGTON STOCK MARKET.

There was an average attendance at the Addington Yards, but to a large extent it consisted of those who were prevented by showery weather from prosecuting their harvest work, and, with large supplies and indifferent bidding, values had a disposition to weaken. The entries comprised 448 cattle, 13,631 sheep, and 317 pigs.

FAT CATTLE.—The entry of 214 head was chiefly made up of heifers and cows, and the yarding as a whole was of mixed quality. The demand was dull, and withdrawals were large. Some of the best beef sold privately. Prime beef sold at the rate of 18s to 20s per 100lb; medium, 16s to 17s; and inferior, from 10s. Per head, steers fetched L5 12s 6d to L8 and L9; heifers, L4 2s 6d to L6 7s 6d; and cows, L3 10s to L6 7s 6d, and one at L8 5s.

FAT SHEEP.—The sale opened well, but the entry consisting mostly of ewes, competition and prices fell off towards the finish. Wethers fetched from L4 10d to L7s 6d; maiden ewes, to 15s 6d; butchers' prime ewes, 13s to 14s 11d; others, from 11s; merino wethers, 10s 6d to 11s 6d.

FAT LAMBS.—Heavy weights, 13s 6d to 13s 9d; prime freezers, 11s 6d to 12s 7d; others, from 10s 8d.

STORE SHEEP AND LAMBS.—The largest entry of the season. The sale opened well, but buyers not being numerous bidding fell off, and the latter part of the entry met a dragging demand.

PIGS.—A large entry, especially of stores, and, with the limited competition, prices receded all round. Prime baconers sold at 3d per lb, and porkers 3½d. Per head baconers sold at 30s to 39s, porkers 24s to 31s, stores 12s 6d to 21s, weaners from 6s 6d.

DUNEDIN HORSE SALEYARDS.

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

The entries were not so numerous as at its predecessor, still there was a very fair muster of horses, and as the supply was made up for the most part of country consignments, from Tuapeka, Tokomairi, North Canterbury, and Hampden, a good amount of trade was done. Buyers for almost all classes were present in force, and sales were not difficult to effect where vendors were reasonable in their ideas of values. A few heavy draught geldings, six and seven year old horses, the only ones forward, were sold at from L37 to L45; one heavy spring-van mare brought L33, and about a score of useful hacks and harness horses were sold at from L10 to L18, and a couple of extra good remounts privately at L25 and L22 respectively. Most of the light harness horses were sold for the up-country rabbit trade. The demand for all classes of horses has been more active during the past fortnight than we have seen it for some months. We still recommend our country friends to send in at once any good draughts or light

horses they have for sale. We quote as follows:—Superior young draught geldings, L40 to L45; extra good prize horses, L46 to L50; medium draught mares and geldings, L30 to L38; aged do, L20 to L27; upstanding carriage horses, L25 to L30; well-matched carriage pairs, L50 to L60; strong spring van horses, L22 to L28; milk cart and butchers' order cart horses, L15 to L20; tram horses, L8 to L12; light hacks, L6 to L10; extra good do, L15 to L25; weedy and aged hacks and harness horses, L2 to L5.

THE WEEK'S DREDGING RETURNS.

During the week ended Monday, 19th inst. (says the *Otago Daily Times*), returns were reported from the following 29 dredges, the total yield being 712oz 9dwt. 18gr or an average of 24oz per dredge:—

Matau (Clyde), 111oz; Magnetic (Cromwell), 7 days 15 hours, 51oz; Enterprise (Alexandra), 126 hours, 48oz 9dwt; Golden Gate (Island Block), 41oz 11dwt; Hartley and Riley (Cromwell), 39oz 11dwt; Empire (Waipori), 36oz 17dwt; Clyde (Alexandra), 35oz; Unity (Clyde) 5 days, 31oz 10dwt; Lawrence (near Lawrence), 21oz 9dwt; Success (Waipori), 21oz 2dwt; Inch Valley (near Palmerston), 114 hours, 21oz; Jutland Flat (Waipori), 134 hours, 20oz 2dwt; Waimumu (near Gore), 135 hours, 20oz; Klondyke (Matakanaui), 19oz 5dwt; Charlton Creek (near Gore), 130 hours, 18oz 15dwt; Evans Flat (Tuapeka), 18oz 7dwt; Chicago (Alexandra), 5 days, 17oz 11dwt 18gr; Manorburn (Manuherikia), 17oz 8dwt; Golden Terrace (Lower Shotover), 14oz 4dwt; Otago, (Miller's Flat), 13oz 2dwt; Dunedin (Roxburgh), 105 hours, 12oz 10dwt; Junction Electric No 1 (Cromwell), 12oz 4dwt; Alpine (Riley's Beach, Cromwell), 36 hours, 12oz; Morning Star (Manuherikia), 120 hours, 11oz 10dwt; Chatto Creek (Manuherikia), 108 hours, 11oz; Golden Point (Alexandra), 3 days, 10oz; Galtee More (Manuherikia), 9oz 8dwt; Junction Electric No 2 (Cromwell), 9oz; Macraes Flat (Macraes), 123 hours, 5oz 14dwt. Total, 712oz 9dwt 18gr.

LATE BURNSIDE STOCK REPORT.

(Per special favour Messrs. Stronach Bros. and Morris.)

Wednesday, 5 p.m.

FAT CATTLE.—230 yarded. Prices showed a decline of 10s per head. Best bullocks, L7 15s to L8 12s 6d; medium, L6 5s to L7 10s; best cows and heifers, L6 to L6 15s; medium, L4 10s to L5 15s.

SHEEP.—2540 penned, prices slightly easier. Best crossbred wethers, 15s to 16s 3d; medium, 13s 9d to 14s 9d; best ewes, 13s 6d to 14s 3d; medium, 12s to 13s 3d.

LAMBS.—1156 penned. Prices same as last week. Best lambs, 11s to 11s 6d; medium, 9s 6d to 10s 9d.

PIGS.—118 forward, all classes being dull. Suckers, 5s to 10s; slips, 11s 6d to 16s 6d; stores, 18s to 20s; porkers, 28s to 36s; baconers, 39s to 41s.

The Right Rev. Dr. Kelly, Bishop of Geraldton, has received an official communication from the Cardinal Prefect of Propaganda informing him that the Vicariate of Port Victoria and Palmerston, formerly administered by the Jesuit Fathers of Norwood, had been placed under his jurisdiction. By this addition Dr. Kelly's diocese, which already embraced an area of some 70,000 square miles, becomes the largest in the world. Port Victoria has had a precarious existence from the beginning. The first Bishop was Right Rev. Dr. Serra, O.S.B., who was consecrated in Rome, 15th August, 1848, and transferred in 1849 (before taking possession) to Daulia. The second was Right Rev. Rosendo Salvado, O.S.B., consecrated in Naples, 15th August, 1849. Before the possibility of his Lordship taking possession of the diocese, viz., in the year of his consecration, the whole European population of his diocese abandoned not only the new town of Victoria, at Port Essington, but also the whole of that diocese. His Lordship returned to his former mission in New Norcia, in Western Australia, where he resides as Abbot Nullius of that Benedictine Abbey. His Lordship resigned the See of Port Victoria, 1st August, 1888.

The popular Pollard Opera Company have been drawing large houses at the Princess Theatre, Dunedin, since the commencement of their season. 'The Geisha' was the opening piece, and from all appearances its popularity would not wane for some time had the management decided to continue it. It is to be succeeded on Thursday night by 'The Belle of New York,' which met with such a good reception on the last occasion of the Company's visit.—*.*

MYERS AND CO., Dentists, Octagon, corner of George street. They guarantee highest class 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. Read advertisement.—*.*

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NOTICE.

Copies of "THE ORANGE SOCIETY," by the REV. FATHER CLEARY, can be had from the TABLET Office. Price, 1s 3d; per post, 1s 8d.

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PROSPECTUS

A.M.D.G. ET S.P.H.

(Sectare Fidem.)

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NOTICE.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

DEATHS.

ENGLISH.—On the 15th February, at Waikouaiti, Mary, the beloved wife of Thomas English; aged 55 years. R.I.P.

O'CONNELL.—On the 16th February, at her residence, Seaclyff, Catherine, beloved wife of Daniel O'Connell; aged 60 years. Deeply regretted. R.I.P.

ANSWER TO CORRESPONDENT.

'LOS VON ROM.'—We have several times dealt editorially with the treasonable Austrian political movement in favour of Germany, which was accompanied by the sham 'conversion' of some bad Catholics to some form of Protestantism. The movement was denounced by leading Evangelical ministers—such as Dr. Johanny, of Vienna—as 'unpatriotic and irreligious in its origin.' The 'converts' were set down at 80,000, 50,000, 20,000, 10,000, 5000 and under. But at last the miserable dimensions and true character of the miserable affair became fully known, and the respectable Protestant newspapers wisely dropped it. The affair proved a miserable fiasco, and the few hundred 'converts' whose political feeling was stronger than their religion or their loyalty have disappeared. The revival of the story in the *Sunday at Home* is only a further evidence of the truth of Mark Twain's saying that 'the difference between a cat and a lie is this: that a cat has only nine lives.'

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, FEBRUARY 22, 1900.

DR. MIVART'S DRIFT.



DR. MIVART has drifted away from the Catholic Church. His article in the *Fortnightly Review* for January contains professions of personal belief which cut him adrift from any and every form of even the most comprehensive Christianity. Dr. MIVART became a convert to the Catholic Church in 1844. He attained some note as a biologist, published six works between 1871 and 1885, was a polished and popular magazine writer, a clever theorist on the lines of theistic evolution, but neither a deep thinker nor reasoner, and as an original investigator ranks third-rate or fourth-rate even in his own special branches of research. Dr. MIVART is best known to the random or superficial reader by his frequent contributions on all sorts of subjects to more or less popular magazines. But not one in a thousand of those who have a casual acquaintance with the fugitive pieces which kept him most in the public eye could furnish even the most partial list of the few facts in biology or comparative anatomy to which he first directed attention. To the general treasury of natural knowledge he has made no notable contribution. In his article in the *Fortnightly* he tells us that he is 'not a theologian.' The reminder is quite unnecessary for those who are acquainted with his writings. But, none the less, like TYNDALL and DARWIN—whose agnostic spirit he happily never shared—he lately made the fatal mistake of applying the experimental method (the only one with which he had ever any close acquaintance) to the discussion of the profoundest questions of philosophy and religion. The indications of his doctrinal eccentricities began some seven years ago with the publication of his extraordinary article on 'Happiness in Hell.' Its condemnation by the Holy See followed swiftly on its first appearance. For some time past the Doctor's doctrinal ground has evidently been rapidly shifting. His letters to the *Times* over the DREYFUS case and his later magazine articles display a notable falling off from his old mental vigour and charms of style, and are characterised by the thinly-disguised enunciation of heretical ideas and by a singularly violent, vindictive, and hysterical abuse of the Roman Curia. But in the January issue of the *Fortnightly*, he takes a definite doctrinal stand which raises a cloud-high barrier between him and every Christian Church. Under the ignominious cover of anonymous and non-existent witnesses he denies or doubts such cardinal doctrines as the Fall, original sin, the inspiration of the Scriptures (in the Christian sense), and

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the Incarnation and Resurrection of the Saviour of mankind. Dr. MIVART's position, as the London *Tablet* says, is now plainly that of 'an outsider and opponent of the Catholic faith.' With such beliefs as he holds his only possible place is outside the Church's pale. Says the *Tablet*: 'Men who have ceased to believe in Catholic dogmas can work nothing but mischief while they stand within. Outside, the best of them are as harmless as the Protestant Alliance or the merest no-Popery lecturer, and the Church of God is all the stronger and better for their prompt elimination.' The aged biologist—for he is now seventy-three years old—tells us, however, that he still prizes 'continued conformity' with the Catholic Church. And many will join with us in praying that the Bestower of all grace may yet again give him the light to see the true way and the grace to once more humbly walk therein.

Dr. MIVART fell into and made the most of two blunders from which even a slight acquaintance with Catholic theology would have saved him: (1) that the infallibility of the Church is necessarily involved in the decrees of Roman Congregations; and (2) that the mission of the Church is to teach physical science as well as to save souls. No well-informed Catholic contends or ever did contend that the decisions of the Roman Congregations are infallible. As to the Church's relations with the physical sciences, they are best expressed in the words of the Vatican Council: 'The Church, far from being opposed to the progress of human arts and sciences, assists and encourages them in every way. . . . She does more, and recognises that, coming from God, the Author of science, their proper use should, with the assistance of His grace, lead to God.' The principles of theology are as true as those of experimental science. And 'revealed truth,' says Cardinal NEWMAN, 'enters to a very great extent into the province of science, philosophy, and literature, and to put it on one side in compliment to secular science is simply under colour of a compliment to do science a great damage.' To draw just conclusions scientists must perforce have recourse to another and higher order of knowledge. Without the light of revealed truth, what they say may be, in NEWMAN'S words, 'true, but not the measure of all things; true, but, if thus inordinately, extravagantly, and ruinously carried out, in spite of other sciences, in spite of theology, sure to become but a great bubble and burst.' Dr. MIVART himself fully recognised the need of this corrective to unbridled and illogical hypotheses in his *Lessons from Nature*, which first saw the light in 1876, long before he set forth on his career of amateur dabbling in theological theorising. In that work he has words of fiery condemnation for those who in public lectures and writings maintain the inconsistency of science with religion. 'In such lectures,' he says, 'attempts have again and again been made to strike theology through physical science, or to blacken religion with coal-dust, or to pelt it with chalk, or to smother it with sub-Atlantic mud, or to drown it with a sea of protoplasm.' In the following year an investigator beside whom Dr. MIVART is the merest pygmy—namely, Dr. VIRCHOW—in his address to the Congress of German naturalists at Munich, denounced those who 'attempt simply to dispossess the Church and supplant its dogmas forthwith by a religion of evolution.' Dr. VIRCHOW is no friend of the Catholic Church. But he added: 'Be assured, gentlemen, that every such attempt will make shipwreck, and its wreck will also bring with it the greatest perils for the whole position of science.' The great German pathologist stands firmly to this day by the principles which he formulated in 1877. His lesser English *confrère* has, in the sere and yellow leaf of his life, reversed the sound principles which he so vigorously defended in the full green summer of his intellect and manhood. He has reversed the natural order of things and made religion the handmaid of science and not science the handmaid of religion. He has, so to speak, relegated the lady of the house to the kitchen and sent the maid to preside in the drawing-room. And in his mental household as in that of others whose example he formerly condemned but now follows, the result has been a noisy and not altogether decorous sample of 'high life' upstairs.

The true man of science is modest. He has, like VIRCHOW, little patience with those parasites of science who make use of the labours and discoveries of others to spin

fantastic theories and flimsy hypotheses which they endeavour to force upon the world as so much proven and veritable fact. The illustrious Catholic chemist, J. B. DUMAS, of the French Academy of Sciences, says in this connection:—

It is quite different with people who have made discoveries themselves. They know by experience how limited their field is, and they find themselves at every step arrested by the incomprehensible. Hence their religion and modesty. Faith and respect for mysteries are easy for them. The more progress they make in science, the more they are confounded by the infinite.

The history of the advance of all true and genuine science—as opposed to mere theory-spinning—abundantly proves the truth of M. DUMAS' observations. 'All the great scientists of the world,' says ZAHM, 'have been, are, and ever must be men of faith, men of religious instincts, men who have felt on them the spell of religious teaching.' Very few of the world's great scientists have been men of irreligious mind. KEPLER, SIR ISAAC NEWTON, SIR HUMPHREY DAVY, MÄDLER, JAMES CLERK MAXWELL, are random names taken from the roll of great and convinced Protestant scientists. The Catholic Church has furnished by far the grandest bead-roll of illustrious names in the field of scientific research. To her devoted sons—GERBERT (afterward Pope SYLVESTER II.), ALBERTUS MAGNUS, and ROGER BACON, the friar—the world owes the inductive or experimental method of study which has contributed so materially to the development of the physical sciences. And the greatest names in this department of human learning have been those of her faithful children: COPERNICUS, GALILEO, DA VINCI, FOURIER, FIGUIER, BUFFON, VOLTA, AMPERE, GALVANI, FATHERS SECCHI, PERRY, DE VICO, and DENZA, DESCARTES, PASCAL, BARRANDE, CHAVREUL, HERMITE, VAN BANEDEN, PASTEUR, and hundreds of others that attained to high eminence in the various branches of natural science. The late Mr. GLADSTONE wrote the following appropriate remarks in point:—

Since the first 300 years of persecution the Roman Catholic Church has marched for fifteen hundred years at the head of human civilisation, and has driven, harnessed to its chariot as the horses of a triumphal car, the chief intellectual and material forces of the world: its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of.

The illustrious Catholic investigators into the natural sciences have ever been aware that there is nothing in the teachings of the Church incompatible with the highest exercise of reason and the deepest inquiry into the realms of physical research. God is the Author of all truth. And no genuine and proven finding of true science can be inconsistent with any doctrine of true faith. The illustrious Dr. BROWNSON, one of the greatest philosophers of the present century, says in his *Concert*:—

I never in a single instance found a single article, dogma, proposition, or definition of faith which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed or modified, or in any respect altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church, or felt it restrained, or myself reduced to a state of mental slavery. I have as a Catholic felt and enjoyed a mental freedom which I never conceived possible when I was a non-Catholic.

Such, too, were the sentiments of Dr. MIVART in the full flush of his mental vigour. Such, by the Divine grace, may they be once more before his passage to the great Beyond!

THE SLATTERY ANTIDOTE.

OUR PINK PAMPHLETS.

WE have on hands a full stock of our two Pink Pamphlets on the Slattery pair, who are now engaged in an endeavour to arouse and profit financially by sectarian passion against the Catholic body in this Colony. The first is entitled *Joseph Slattery: The Romance of an Unfrocked Priest*. It consists of 28 pages, chiefly of reprint from the N.Z. TABLET, with additions, and is the most withering exposure of the man yet published. It is published at this office at the small charge of 2d per copy, and 8s 4d per 100, carriage extra. The other (now ready) is entitled *Mrs Slattery: The Romance of a Sham Nun*, and is published at the same price. We strongly urge the Very Rev. and Rev. clergy and the laity to purchase these pamphlets well in advance of the Slaterrys' visits and, at the proper time, to scatter them broadcast by the thousand. These pamphlets have everywhere proved themselves the best antidotes for the Slattery plague.

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DIOCESE OF DUNEDIN.

The following are the results of the Trinity College examinations in musical knowledge held at St. Dominic's College, Dunedin, in October last:—

Intermediate Honours.—Miss E. Millar, 66.

Intermediate Pass.—A. Lake, 77; J. Griffen, 68; G. Meenan, 64.

Junior Honours.—W. Heenan, 94; M. Ross, 94; M. Kelman, 88; E. Kircaldy, 88; M. Shain, 87; K. Hannigan, 78; C. Watt, 68; M. Cutten, 62.

Junior Pass.—W. Heenan, 99; A. Kerr, 94; K. Hannigan, 94; A. Lobb, 91; M. Carey, 87; E. Hay, 85; I. Leslie, 80; H. McKay, 77; V. Blakely, 73; L. Freed, 71; C. Watt, 66.

The results of the practical examinations held in November are as under:—

Senior Division.—Singing: A. L. Bridger, 67 (pass).

Intermediate Division.—Pianoforte: E. Hay, 92 (honours); K. Cartwright, 84 (honours); E. Ward, 83 (honours); E. Kircaldy, 71; K. Melmon, 69; C. Watt, 67; K. Hannigan, 66.

Junior Division.—M. Montagne, 85 (honours); M. Carey, 85 (honours); M. Jachman, 80 (honours); A. Kerr, 76 (pass); M. King, 74 (pass).

Preparatory Grade.—E. Hooper, 76 (pass); M. Gawne, 66.

The Rev. Father Walsh, late of Kaikoura, was on a visit to Dunedin last week prior to his departure to the Home countries.

An extremely pleasant social evening was given by the Cathedral choir to their friends on Tuesday evening in St. Joseph's Hall.

The Dublin correspondent of the *New Era* reports that the Rev. Michael Headen, for the diocese of Dunedin, was ordained at Clonliffe College, on Sunday, December 24, by his Grace Archbishop Walsh.

The new Catholic church at Ranfurly, now in course of erection, will be a very handsome and commodious building when completed. It will be finished in a few weeks, and will probably be opened for worship shortly after the arrival of his Lordship Bishop Verdon.

At the musical knowledge examinations held here in October last under the auspices of Trinity College, London, the whole of the pupils sent up by the Sisters of Mercy, South Dunedin, succeeded in passing. The following are the names—Junior pass: Annie Sheridan 93, Maggie O'Mahoney 87, Norah Twomey 80.

Among the Irish people in Dunedin much satisfaction is expressed at the fact that the relief of Kimberley—the first real success of British arms in South Africa—was carried out by three Irishmen: Lord Roberts (Waterford), General French (Roscommon), and General Kelly-Kenny (Clare).

The Rev. Father Moore, who recently left Bendigo (Victoria) for a trip to the Old Country, reached Dunedin on yesterday (Wednesday) morning by the Monowai for a short tour in New Zealand. Previous to his departure from Bendigo, Father Moore was made the recipient of the most flattering testimonials and valuable presentations from people of all classes and creeds in and about the Golden City.

OBITUARY.

MRS. ENGLISH, WAIKOUAITI.

We record with deep regret the death of Mrs. English, wife of Mr. Thomas English, of Island Farm, Waikouaiti, on February 15. The deceased lady was highly respected and very popular, and her demise, which occurred at the comparatively early age of 55 years, caused general regret in the district. Mr. English and family have the sincere sympathy of a large circle of friends in their bereavement. The funeral took place on Saturday, the service at the cemetery being conducted by the Rev. Father McMullan.—*R.I.P.*

MRS. O'CONNELL, SEACLIFF.

General regret was felt at the announcement of the death of Mrs. O'Connell, wife of Mr. Daniel O'Connell, which occurred at her residence, Seacliff, on Friday morning. The deceased, who had attained the age of sixty years, was an old and highly esteemed settler, having been a resident of the Colony for many years. Besides her husband she leaves a family of ten children to mourn their loss. Mrs. Sheehy (Moonlight), Mrs. Kelly (Oamaru), Mrs. Toomey (Waikouaiti), and Mrs. Henry Coughlan (Dunedin) are daughters. Of the sons Messrs. James and John O'Connell are residents in Otago. The interment took place on Sunday at the Waikouaiti Cemetery, when the Rev. Father McMullan, of Port Chalmers, conducted the service at the graveside.—*R.I.P.*

After a most successful season in Melbourne and Sydney—nearly half a year in both cities—Fitzgerald Brothers' Circus has arrived in New Zealand, and will open in Dunedin on Monday, February 26. It is unnecessary to inform our readers of the excellence of the show, for nearly every person in the Colony has, at one time or another during past visits, enjoyed the varied and entertaining programme provided by the popular and enterprising proprietors. On this occasion many new features and novelties, procured at considerable expense in Europe and other parts of the world, will be produced, and as an evidence of the public appreciation of the bill of fare provided, the fact that the circus had a season of three months in Sydney is a guarantee that the proprietors have left nothing undone to make it the most complete ever seen in the Australian colonies. A glance at the posters will give our readers some idea of the many novelties which will be introduced during the brief Dunedin season.—*.

THE WAR IN SOUTH AFRICA.

On Saturday came the news that General French had succeeded in relieving Kimberley on the previous Thursday. The intelligence, it is needless to say, was received with great enthusiasm throughout the Colony. From the particulars to hand, it appears that on the 12th General French crossed the Modder River and captured three laagers, with stores. On the same day Generals Kelly-Kenny and Tucker crossed the Riet River. On the 14th General Kelly-Kenny outflanked the Boers at Jacobdal, when the enemy was compelled to retire across the Modder River from his position at Magersfontein, where it will be remembered the Highland Brigade under General Wauchope met with such a severe reverse. Prior to entering Kimberley General French seized the enemy's laager South of Kimberley, containing stores and ammunition. From this it is evident that the Boer force, which was commanded by Cronje, had to make a hurried retreat, and was not able to take away its stores. It is supposed that the larger portion of Cronje's force is retreating towards Bloemfontein, the capital of the Free State, and that the smaller is going northward. It is said that the Boers were compelled to cross the Modder in order to avoid starvation. General Kelly-Kenny's troops are harassing Cronje's rear guard, and as the enemy's cattle are dead beat, it is expected that the Boers will be intercepted before being able to get to Bloemfontein, which is about 90 miles from Kimberley. The whole of these movements were carried out under the direction of Lord Roberts. It was a significant coincidence that the relief of Kimberley—the first real success of the British forces during the war—was conducted by three Irish Generals—Lord Roberts, and Generals French and Kelly-Kenny, representing respectively the counties of Waterford, Roscommon, and Clare.

NEW ZEALAND: GENERAL.

At the last meeting of the Ashburton Catholic Literary Society Mr. J. Healy was appointed librarian.

We have received a parcel of used postage stamps for Rev. Father Kreymsborg's mission from Miss A. Riordan, Charing Cross.

The Floa Soap Works at Petone, near Wellington, were totally destroyed by fire on Thursday morning. The fire originated in the upper story, and had obtained a firm hold when discovered.

It is said that a new township in the Wanganui district, sections in which were recently offered for sale by auction, has been named Ladysmith.

The many friends of Mr. Robert Darroch (says the *Wairarapa Times*) will be pleased to hear that he has been selected by the Wellington Education Board as instructor in school management to the city pupil teachers.

The *Government Insurance Recorder* for the current quarter is to hand. The number contains a quantity of useful information with regard to life insurance business, as well as reading matter of a lighter character.

In a recent issue of the *N.Z. TABLET* our Auckland correspondent stated that Mr Maurice Lavery, who had passed his matriculation examination, had been a student at the Marist Brothers' College for three years. A correspondent informs us that Mr Lavery had been at the college only 18 months, and that he scored 80 per cent for Latin in the examination.

The Very Rev. Dr. Pestre, S.M., who had been making a short stay at Waimate, left there on yesterday (Wednesday). It is understood that Dr. Pestre will shortly be leaving for France to attend the General Chapter of his Order which takes place in the month of September of every seventh year. Two delegates from the New Zealand province will be elected and will accompany him on his journey and take part in the deliberations of the Chapter.

The attention of our readers is directed to the lengthy list which appears elsewhere (p. 5) of Catholic officers at the seat of war. This is the second list of the kind which we have published. Both combined give a very incomplete return of our co-religionists that hold commissions in the British army in South Africa. But, none the less, the lists afford striking evidence of the extent to which not merely Catholic men in the rank-and-file, but also Catholic officers, are engaged in the defence of the Empire.

We learn from a Christchurch correspondent that the Slattery pair are expected in Christchurch this week, and that steps have been taken, by the distribution of pamphlets and otherwise, to place the full facts of their discreditable career full square before the local public of all creeds. Dunedin may look forward at an early date for the infliction of the presence of this undesirable pair, and possibly the chief centres of population between Christchurch and Dunedin.

ACCORDING to statistics published by some of the London papers regarding the use of telephones in this Colony, it is shown that New Zealand has 60 telephones to every 10,000 inhabitants, whereas Great Britain and Ireland have only 18. The only countries ahead of New Zealand in this respect are Sweden, with 113 telephones per 10,000 inhabitants; United States, with 101; Norway, with 97; Switzerland, with 93; and Canada, with 67. Germany, with 29, is behind New Zealand, but ahead of Great Britain; Switzerland, with 16, Belgium, with 14, are slightly behind Great Britain, and Austria (9) France (7), Spain (6), Italy (4), and Russia (2) are practically nowhere in comparison.

The following pupils of the Sisters of Mercy, Greymouth, passed the Trinity College Practical Musical Examinations:—Senior honours—Mary C. Sheedy (piano), 83. Senior pass—Mary C. Sheedy

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WAVERLEY CYCLE DEPOT, 217 Colombo St., Christchurch and John Orr and Co., Ashburton.

(singing), 66. Intermediate honours—Maggie Algie (piano), 92; Nellie McDonnell (piano), 80. Intermediate pass—Rosabel Weber (singing), 67; Florence Foot (piano), 67. Junior honours—Winifred White (violin), 85; Mechtilde Campbell (piano), 83. Junior pass—Daisy Hamblen (piano), 73; Nellie Griffen (piano), 64. Preparatory—Eliza Mahony (piano), 70. The following pupils also passed the second grade drawing examination in connection with the Technical School, Wellington.—Geometery, Alice Dix, Annie Malone; freehand, Annie Malone, Kate McKendry.

THE ladies of the social committee, finding that they had a substantial surplus in hand after paying all expenses in connection with the recent social (says the *Inangahua Times*) decided to purchase therewith a souvenir for Mrs. O'Regan. The selection made was a gold bangle set with pearls and a handsome dressing case. The presentation was made by Mrs. Potts, who, on proffering the gifts, expressed the hope on behalf of the assembled ladies present that the recipient would be spared many long and happy years to make use of both. Mrs. O'Regan responded in a few grateful words, and said that the valuable offering she had just received would always remind her of the kind friends she was leaving behind her in Reefton.

THE Wellington correspondent of the *North Otago Times* writes: I learn that the Takitu settlement (formerly known as the Clarkesfield estate), which was recently acquired by the Crown from Messrs. Wait and Bunbury, has been sub-divided for settlement purposes, and will be disposed of on Thursday, March 1st. The estate, which consists of 9674 acres, is situated on the Waitaki River, and the altitude ranges from about 400 feet to 2020 feet above sea level. There are about 1000 acres of flat land on the Waitaki, varying from rich to light stony land, well grassed, undulating and rolling downs, and steep rough terraces and gullies. The quality of the soil on the ploughed land is regarded by the department as generally good, in places very good, with a fair depth of soil. The country is well watered, and the sections are to be disposed of as small grazing runs, for which they are admirably adapted.

FROM a chatty and interesting article on 'A Visit to Westland,' in the *Canterbury Times* we take the following extract:—'One of the especial productions of which Greymouth seems to be very proud, is one of their own Greymouth boys. With the fine fraternal spirit which characterises the Coasters, persons of all denominations delight in the splendid abilities of Father Ainsworth. This thin, slim boy, reared beneath the shadows of the Greymouth hills, gives every promise of becoming the Cicero of the Catholic Church of Young New Zealand. If the "Little Johnny Ainsworth" of long ago be, indeed, what Father Ainsworth was in the past, it is no wonder that his fellow townspeople marvel at the process of evolution which has transformed the raw lad into a fine speaker whom, as man and priest, they admired and loved in the pulpit of the Greymouth Catholic Church on the 21st January 1900. With the picturesque blue cloak of the Marist missionary hanging gracefully from his shoulders, this eloquent young Greymouth priest was a pulpit picture to be remembered. Truly, indeed, this strange, wild Westland has added in a generous fashion to the intellectuality of Church and State in New Zealand.'

INTERCOLONIAL.

His Lordship Dr. Kelly, Bishop of Geraldton, left for Rome at the beginning of February. The Bishop of Sale (Right Rev. Dr. Corbett) has also left for Rome.

A new convent was opened recently at Heledon, near Ipswich, by Archbishop Dunne, of Brisbane. There was a large gathering, including all the prominent non-Catholics of the district, who subscribed liberally.

Two members of the New South Wales Contingent which left Sydney on January 17—Troopers Cox and Meehan—have died *en route*, the former at Melbourne of pneumonia and the latter at Adelaide of typhoid.

His Lordship the Right Rev. Dr. Murray, O.S.A., Bishop of Cooktown, leaves for Europe on February 20. One of the objects of his Lordship's trip, it is reported, is to lighten the financial burden with which the Vicariate is encumbered.

The *Brisbane Age* reports the death of the Rev. Father Jerome Davadi, of Stanthorpe. The funeral was the largest ever seen in the district. The deceased priest arrived in Queensland about 30 years ago, 25 of which he spent in Stanthorpe.

There died recently at St. Vincent's Hospital, Sydney, a very old colonist in the person of Mr. Cornelius Clune, who for many years was well known in the Bourke district. The deceased, who was born at Quinn, County Clare, 61 years ago, came to New South Wales nearly forty years ago and by energy and industry had acquired a competence, the greater portion of which goes to his relatives in the Old Country. He had never married, but had several relatives in Sydney.

The Public Service Board of New South Wales has received from the Board of Examiners (says the *Sydney Freeman's Journal*) the result of the examination which was held for admission to the clerical division of the Public Service on December 18 last and four following days. The number of vacancies submitted for competition was 50. Of these fifty places, competitors sent up from our Catholic schools secured against all-comers six. J. E. O'Grady, of St. Stanislaus' College, Bathurst, in the order of merit was third on the list. The other Catholics among the lucky fifty were:—Muriel M. Swain, Convent of Mercy, Parramatta; L. J. Jones, Marist Brothers' High School, St. Mary's, Sydney; P. J. Ryan, St. Patrick's College, Goulburn; J. P. S. McCarthy, Sacred Heart College, West Maitland; D. J. Roche, St. Patrick's College Goulburn.

The Rev. Father Edward O'Brien, S.J., died at St. Mary's Presbytery, North Sydney, on January 23. The deceased priest had attained the ripe age of 82 years, and in earlier life laboured in the Braidwood and Cooma missions, and afterwards was in charge of St. Benedict's with the ecclesiastical dignity of Dean. Upon his retirement, some years ago, from the important administration of St. Benedict's parish, the Very Rev. Dean O'Brien joined the Society of Jesus and was attached to the North Sydney mission, where he laboured until his death. Both in the country and city, in fact wherever he dwelt, Father O'Brien won friends among not only Catholics but other denominations and was well loved for his grand character and universal charity.

The children attending the schools at Greenough, which are under the charge of the Dominican Nuns, gave a concert recently (says the *N. A. Record*) which was in every way an unqualified success. Mr. Hugh Hamersley, chairman of the Greenough Roads Board, occupied the chair, and there were also present Bishop Kelly and the Rev. Father Ryan from Geraldton. The chairman, in the course of a short address, referred to the excellent progress the Greenough children had made in the short space of time that the Sisters had had to tutor them. He alluded to the great interest he had always taken in educational matters and the pleasure he had experienced when he first heard of the prospective event of a Convent School on the Greenough. The school was now a matter of fact, and the entertainment provided by the children that evening would testify to the quality of the education dispensed by the nuns. His Lordship, the Bishop, in responding thanked the chairman, on behalf of the Sisters, for his encouraging remarks. Such warm praise, he added, the nuns would always endeavour to merit.

At St. Mary's Church, Kalgoorlie, a few Sundays ago, the Rev. Father O'Gorman intimated that he was about to leave for Europe, his impaired health having necessitated a change. During the course of his remarks the rev. gentleman exhorted his flock to accord to his successor in the ministry of Church affairs the same assistance and generosity as they had always evinced towards himself. Priests would come and priests would go, but the Church would go on forever. He also paid a high tribute of praise to his Lordship the Right Rev. Dr. Gibney, at whose hands he had always received the greatest kindness and assistance. In view of the early departure of the Rev. Father O'Gorman from Kalgoorlie, a number of the citizens of the district and the Boulder City have initiated the idea of presenting the Rev. Father with an address and testimonial. He is held in the highest esteem here by all sections of the community—Catholic and Protestant alike. To this end a strong committee has already been formed, headed by the Mayor of Kalgoorlie, the Mayor of Boulder City, the Chairman of the Roads Board, and other leading men.

The Very Rev. Father Patrick C.P., of Marrickville, who has left for South Africa with the second New South Wales contingent, as Catholic chaplain, was born in Dublin in 1860, and is now a little over 39 years of age. He entered the Passionist Order at the early age of 16 years, and served his novitiate at Broadway, Worcestershire, England, and was professed in 1876. He was ordained in London in 1883, and devoted himself to the work of giving missions in England, Scotland, and Ireland. He was one of the first Passionist Fathers to come to Sydney when the Order was established in Marrickville some twelve years ago (1887). For the past six years—ever since the return to England of the Very Rev. Father Marcellus, C.P.—Father Patrick has been parish priest of St. Brigid's, Marrickville, during which time he has won golden opinions from all classes of the community. Father Patrick (says the *Freeman's Journal*) volunteered to accompany our first contingent to the Transvaal, but no chaplains were taken. When a second contingent was decided on, he again offered his services, this time successfully. He was presented with an address and purse of sovereigns by the residents of Marrickville, without distinction of creed, prior to his departure.

THE NEW WINDOW CLEANER.

HERE is a good story of a man called William, who is engaged as a window cleaner at a certain big hotel in London. One morning William, instead of doing his work, was amusing himself by reading the paper, and, as bad luck would have it, the manager looked in.

'What's this?' he said. William was dumfounded. 'Pack up your things and go,' said the manager.

So poor William went to the office, drew the money which was owing to him, and then went upstairs to put on his Sunday clothes. Coming down he went to say 'good-bye' to some of the older servants, and there he happened to run across the manager, who did not recognise him in his best coat.

'Do you want a job?' asked the manager.

'Yes, sir,' said William.

'Can you clean windows?'

'Yes, sir.'

'You look like a handy sort of chap. I only gave the last man 22s, but I'll give you 25s.'

'Thank you, sir,' said William, and in half an hour he was back in the same old room—cleaning the windows this time and not reading the paper.

If a man would keep his opinions to himself no one would deny his right to them.

It is more blessed to give than to receive, but the majority of us know it merely from hearsay.

The greatest truths are the simplest; so are the greatest men and women.

A man is known by the promises he keeps.

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One bottle makes 8 gallons. Of all Chemists & Stores.
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N.Z. Price: 8d. per Bottle.
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A Bottle will make a Gallon of delicious Wine. Sample bottle post free for stamps.
A Lady writes:—“The bot. of Gluger Wine Essence made several bottles of most delicious wine.”
NEWMAN & MASON, NOTTINGHAM.
Mason's Extract of Herbs for making delicious non-intoxicating beer. A bot. makes 8 gals. Sample bot. stamps or a sample of both Wine Essence and Extract of Herbs, post free, for 15 stamps. Agents wanted.

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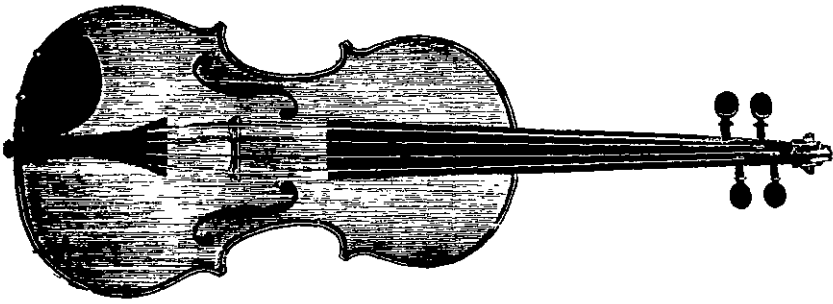
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Visitors to Dunedin are respectfully invited to call and inspect.

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AGENT.—W. F. WARNER,
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The Storyteller.

THE SHADE OF DARELL.

A FEW miles west of the town of Credition in Devonshire, there is a picturesque and unpretentious house standing in a cluster of oak-trees that bear the evidence of extreme age. The spot has been for centuries the home of the Darells. The only portion of the ancient family mansion now remaining lies about fifty yards from the present dwelling, and with a modern adjunct forms the stabling. There is a weird incongruity in the aspect of the place. The piece of grey ruin and the ancient oaks rise towering above their surroundings, the stubborn survivors of a past age, the memories of which overshadow the present with an influence that dominates the minds of all living within a radius of many miles of the homestead. No Darell during the last two centuries has permitted an oak to be felled, or a stone of the ruin to be dislodged, for their clings to these relics of his house a ghostly tradition which is cherished by the family with as sedulous a care as they guard the rust-eaten sword and suit of armour that once belonged to the founder of their race.

In the year 1549, when ten thousand of the people of Devon marched on Exeter, bearing crosses before them, in execution of their resolve to 'keep the old and ancient religion as their forefathers before them had done,' Reginald Darell rode with them by the side of Humphry Arundel, the Governor of St. Michael's Mount. When the rising had been suppressed, and his kinsman, the vicar of St. Thomas, had been hanged on the tower of his own church in his vestments, with his beads at his girdle, Darell lay in hiding from the State messengers. He had more than an average share of the quality that had given their name to his race—'Dare-all' and though a price was on his head, he refused to quit the country, vowing that neither Protector, nor Prince, nor pursuivant would prevent him from hearing Mass in the home of his ancestors on the following Christmas Day. He kept his vow, but was surprised at night in his home through the treachery of one of his retainers. Weakened by his wounds in the fierce struggle with his intending captors, he placed one hand, wet with his own blood, against the wall of the room for support, and, gripping with the other the hair of his traitorous servant, he sank in death on the floor. When the body was moved it was found that the servant, who had fallen with his master, was lifeless too, with a red stain of Darell's blood in the centre of his forehead. One of the pursuivants before departing had hewn in rough characters on the stone of the wall the following lines

The laws defied
Here Darell dyed.

And beneath were five red marks made by the finger-tips of Darell's hand. The scroll and the marks have survived the wasting effect of time, and are still faintly discernible on the wall of the chamber. Tradition tells that it was the first time a liegeman of the house had been false to the Darell motto of 'True to you,' and that during the centuries that succeeded, no Darell had ever maintained an unfaithful dependent. Any act of dishonesty committed by one of them had been sure to rouse the troubled spirit of Reginald Darell, and some ghostly portent had revealed the deed, and driven the unworthy servitor from the house.

'He's restless to-night,' said old Mr Darell, as a weird note, sounding like a distant cry of rage that ended in a wail, startled the ears of those assembled at the dinner-table. 'He's very restless to-night.'

'What on earth is it?' said one of the guests.

'Mr. Reginald, sir,' solemnly responded the grey-haired butler, who was at the moment presenting a dish to him.

The inquirer looked at his host for an explanation.

'The spirit of my ancestor Reginald Darell,' he replied.

'Oh, that's it,' said the guest, with a laugh; and the old servant bestowed on him a look of undisguised contempt.

'Yes,' continued Mr. Darell gravely, 'at this season he always reminds us of his presence. But that's only natural, if one may say so of the supernatural. You know his history. He never fails to keep his Christmas with us.'

'Really,' said another gentleman—he was a member of the Psychological Research Society—'that's most interesting. It would be very gratifying now if you would tell us something of the phenomena of the case, and the character of the evidence on which it is based.'

'Ah,' replied Mr. Darell, 'I'm sorry I can't satisfy you. What you ask just indicates the mistake you make. You modern investigators approach the matter from an utterly wrong standpoint. A little of the experience that men with my privileges possess would teach your society that no spirit in ghostdom with any pretensions to respectability would submit himself to your methods. Your modern "spooks"—the very name you give them is an insult to their order—may allow themselves to be examined and cross-examined like an arranging debtor in a bankruptcy case, but no spectre with claims to a lineage or a history would subject himself to the gross indignity to satisfy some prying sceptic's curiosity. No, a reverent spirit is an essential condition of mind in the mortal who hopes to bridge the gulf that lies between the material world and the higher order of spirits; but he who has once succeeded can never afterwards harbour a shadow of doubt as to the reality of the manifestation. But those thus favoured are the few—the chosen few. And yet,' continued Mr. Darell, with a reminiscent smile, 'I have seen the shade of a Darell myself, in the haunted room, and I am not likely to forget it.'

And then, at the general request, he consented to relate his experience.

'Down to the days of my own early youth,' he began, 'the tradition of the Darell ghost still held such sway over the neighbouring country as to be occasionally a source of some slight embarrassment to our family. Servants left our employment, sometimes on the shortest notice, from no other reason than that, being of a timid or imaginative disposition, they refused to submit themselves and their acts to the vigilant care with which the spirit of Reginald Darell was supposed to guard the interests of our house, and it was often a matter of difficulty to fill their places. My father, though true to the traditions of his race, had imbibed somewhat of the spirit of cultured scepticism that gave its tone to the thought of the latter half of the eighteenth century; and, partly from this tendency, and partly from a desire to avoid the inconveniences that sprang from an exaggerated belief in the spectre's powers, he did his best to allay the feeling. But in vain did he argue that the wailings of Darell were nothing more than the north winds of winter sighing through the secret recesses of the old ruin, and that most ghostly experiences had their origin in atmospheric or gastronomic disturbances: the memory of his ancestor was too strong for him. I myself, who had been bred on the traditions of our house from my infancy, remained quite unaffected by his reasoning. In the year 1848 our old coachman died, and we had to look for someone to succeed him. This was a matter of unusual difficulty, as the coachman's dwelling was in the stable-building adjoining the haunted room, and we were at length compelled to accept the services of a man named Crump, who had not much in the matter of references to recommend him. The family records told that each hundredth anniversary of Darell's death had been marked by ghostly manifestations of the most awe-inspiring kind, and, as this period was approaching, it was generally believed that Crump's frequent visits to the neighbouring inns were made with a view to fortifying himself against the dread of disembodied spirits by spirits of another kind. He was a morose, disagreeable man, and, before many months' service, he had proved himself thoroughly unsatisfactory.

The year 1849 came, and with it the supernatural terrors that had been anticipated. The coachman reported nightly disturbances in the haunted room. Each morning, with terrified looks, he told of unearthly sounds and mysterious occurrences—the displacement of furniture, and the disappearance of oats from the bins—that threw the household into a state of keen nervous agitation. Among the servants there was a young Irishman—Denis O'Connor—whose vivid Celtic imagination, nurtured on tales of the fairies, or "Good People," of his own land, yielded a respect to the tradition of the Darell ghost that bordered on veneration. Yet, strange to say, he was now the one member of the household who showed an inclination to be sceptical. He was no friend of Crump's, and, having formed a bad opinion of his character, was sorely puzzled at the man's hardihood in facing the alleged terrors of his situation.

"Ye see, sir," he said to me in one of his confidences, "there was never a man with a bad conscience that could face any spirit, let alone Mr. Reginald, the terror of bad servants. It's just lies the man's tellin', so it is, to keep a hold on the place he's not fit to be in. At the whisper of a real ghost he'd be off in the shake of a duck's tail."

'Now, here was a matter touching the honour of the family. The possibility of our faith in my ancestor's ghost being thus exploited by one of our own dependents for a dishonest purpose, and turned in a manner against ourselves, was an idea I could not brook. I was a youngster of eighteen at the time, and O'Connor's words suggested to me a boy's method for testing the truth of his suspicion. I determined to play the ghost myself, to see the effect it would have upon Crump, and I arranged my plans with O'Connor.

'One night, when all was quiet, and the usual hour for Crump's return from the nearest inn was approaching, I stole from the house in my ghostly habiliments.

'When I had gone a few steps I paused. The black stillness of the night seemed to close in upon me, and I was seized with a sense of lonely isolation from everything human that filled me with a sudden awe. What if the coachman's reports were true? Would the spirit of Darell permit the spot hallowed by his death to be desecrated by an irreverent fraud? A vision of the haunted room, garnished as in the past, rose before me, and I saw the old tragedy re-enacted. Then a horrible revulsion of feeling took possession of me. I felt myself powerless to advance. An invisible influence seemed forcing me back to the house. But there was nothing in life I so dreaded as the thought of yielding to fear: I could not belie my name, and I vowed that, come what might, I would carry out my resolve. Mastering my repugnance by a strong effort, I drew near to the stables. The hideous whiteness of my attire heightened my nervous foreboding by a strange, fanciful dread. It seemed to me the garb of a doomed man—the livery of death, in which he is clothed to be led to his fate. The silence was unbroken by the rustling of a leaf, and I would have welcomed any sound, even the moaning of Darell, to relieve the acute tension of my nerves. I reached the door of the building and pushed back the bolt, and, without a pause, though the grating of the rusty iron made my pulses throb, I entered the stable. As I passed a stall that was used for one of the horses, I stretched out my hand and felt for him in the darkness—I sought for a scrap of comfort in the thought that anything that breathed was near me. The horse started violently at my touch, and stood trembling under my hand; then I passed into the haunted room. Placing myself as nearly as I could judge in the centre, I stood with my back to the dreaded wall, while in front, to the right and left, were two doors through which Crump should pass on his way to his bedchamber. Had the place not been in utter darkness I could not, I think, have supported the strain of my overwrought feelings. It was a kind of relief to me that I could see nothing. But even as it was, as I stood breathlessly awaiting the moment for the performance of my part, the terror of my surroundings gradually overmastered me, and I could scarcely resist an impulse to fly from the building. Then a slight sound

from without told me of Crump's approach. As he entered the stable, and the walls of the chamber became dimly visible from the rays of his lantern, I raised my arms and held them outstretched. He appeared at the door to the right and came in rapidly on his way to the other. When he was half across the room, he saw me and stopped. Raising his lantern by an apparently half-conscious effort, he peered at me through the gloom, the picture of mortal fear. With a face of stony horror, he kept his gaze on me for some moments. Then his eyes dilated, and he seemed to look through me and beyond me, as his whole frame shook.

"My God," he breathed at last, in an awestruck whisper, "two of them, two of them!"

"At his words I was seized with a thrill of terror. I became conscious of some awful presence that caused my pulses to throb and my limbs to shake at the same moment with a mingling of heat and cold. By an involuntary movement I turned my head, and the blood rushed back to my heart. A tall, black figure stood behind me, bending slightly over me with open arms as if about to seize me in its grasp, with something in its indefinite, wavering outline that told me it was nothing human. I felt myself powerless to move, and stood as if I had been turned into stone. A low, unearthly laugh sounded through the chamber. Then Crump's voice rose in a shriek:

"Two of you," he cried again—in the frenzy of his terror he seemed beside himself—"two of you! But devils or Darells, I don't fear you!"

"Then I felt an overpowering shock; how or whence it came, I knew not. Sick and dizzy I felt myself reeling under it, and my senses left me.

"When I became conscious again I was lying on the floor of the chamber, which was faintly lighted by the morning twilight. Crump's lantern was near me, with the glass shattered. It was some time before I had strength to rise from the ground; then I dragged my faltering feet to the house, and stole up to my bedroom. A ghastly image faced me as I stood before the looking-glass. My white clothing was spattered with blood, and my face looked haggard and colourless, save for a red stain in the centre of my forehead.

"And that," concluded Mr. Darell, "was the manner in which the spirit of my ancestor punished the impiety of his descendant. You may see a slight mark on my forehead where the wound healed.

"What became of Crump? Oh, he disappeared, and was never heard of again. It was said that the following morning a man answering his description was seen more than 10 miles from the house speeding across the country like a hunted animal. But he never reappeared, and Denis O'Connor became our coachman, and is our coachman still.

"You think it was courageous of him to take the post," he continued, in response to a nervous lady, who seemed much impressed by the recital. "Well, so everyone thought at the time, except my father, who had nothing but scoffs for my ghostly experience. He said that, through some dark hints thrown out by O'Connor, Crump had anticipated the trick that I was going to play: that his awe at sight of the ghost was feigned, and, seeing in the situation an opportunity for displaying his resolution in the face of supernatural terrors, and at the same time of taking a safe revenge on me, he had attacked me with his lantern, and that, my face being half averted at the moment, I had been stunned by the assault, without knowing whence it came; and that then, in dismay at the belief that he had killed me, Crump had fled."

"But the real ghost?" inquired the lady.

"Ah," replied Mr. Darell, "my father had his theory about that too. He said it was only my own shadow thrown on the wall behind me, which my heated imagination had transformed into the black figure of Reginald Darell. But then," he added, with a whimsical smile, "even if he was right, it was the shade of a Darell still."

—*St. Peter's.*

The Catholic World.

ENGLAND.—Death of a Victoria Cross Hero.—It may not be generally known (says the *Catholic Times*) that the late Colour-Sergeant Booth, V.C., of Briery Hill, was a Catholic. The deceased won the Victoria Cross for conspicuous bravery in the Zulu campaign, 1878-9, and it is now decided to place a memorial stone over his grave.

FRANCE.—About to Settle in London.—The Sisters of the Good Shepherd, of Nancy, have sold their property in that city, and are, a French paper says, about to settle in London.

A Sequel of the Dreyfus Case.—A pleasing sequel to the Dreyfus case is the promotion of Commandant Breon and Commandant Ducros to the officership of the Legion of Honour. The first voted in favour of the ex-captain's innocence at the Rennes court-martial, and the second gave evidence which refuted the depositions of certain officers. Both officers were distinguished pupils of the Jesuits.

ROME.—The Pope's Jubilee Festival.—It is said that 280 bishops will take part, with 35 cardinals, at the opening ceremony at the Pope's Jubilee Festival this year.

SCOTLAND.—The Growth of the Church.—The Rev. Father Etherington, S.J., delivered a series of sermons recently in St. Joseph's Church, Glasgow, on the growth of the Catholic Church during the present century, and gave some interesting particulars regarding its progress in Scotland. He said:—"At the dawn of this century it was estimated that in Scotland (not including the

Highlands) there were but a few thousand Catholics, mainly of the poorer classes, administered to by forty pastors at the outside. In the first thirty years of the century eighteen new churches were built; during the next twenty the number was doubled, and now, at the close of the century, 450 pastors ministered to over 400,000 Catholics, whilst, churches, convents, and schools had multiplied in the same proportion. Alluding to Glasgow in particular, the rev. gentleman pointed out that fifty years ago there were seven churches in the city, with 20 priests administering to 70,000 Catholics. To-day there were 30 churches in the city, with over 100 priests to do the work amongst a Catholic population of 200,000. This progress was nowhere visible in any other religious body. There was no doubt that the coming century would see a greater growth than the one which preceded it, and that the example set by Catholics in years gone by who had toiled in poverty and patience for the faith would be handed down as a legacy to Catholic generations following.

THE PHILIPPINES—Catholic Soldiers and Chaplains.—It is claimed that there are now fully 20,000 Catholic soldiers in the Philippines. They have, however, only two chaplains.

UNITED STATES.—A Priest Preaches against Strikes.—A crusade was started in all the Catholic churches in Shamokin, in the Harrisburg diocese, on December 8, against a threatened strike of miners. More than 2000 United Mine Workers attended the churches. The principal address was delivered by Vicar-General Joseph Koch, of the Harrisburg Diocese, and pastor of St. Edward's Church. He said: "In the 34 years I have been among you I have had considerable experience in strikes, and you know that in every one the working man has been the loser and the community the sufferer. My advice to you to day is, don't be led into a sympathy strike. This advice comes from a friend, for I have always been willing to stand by you and work for your interests so long as they have been for peace and for right and just purposes. I speak to you to-day for your own good, and appeal to you to keep out of a strike. If a strike is ordered refused to obey, and if necessary you had better leave the order that would bring this ruin on your head. The only way to adjust a grievance is by arbitration and going about it in a cool, deliberate, and just manner. I am and always have been a friend of the working men so long as they fight for just principles and peace, and if in the future you have grievances and desire my services to help adjust them, come to me and, as always, you will find me ready to work and intercede for best interests." The priest's address caused a big sensation with the men and public, and it was thought would avert the strike.

Cardinal Gibbons at the White House.—A whole crowd of Episcopalian Bishops (says an American exchange) recently called on President McKinley, and the visit merited no other newspaper notice than a mere mention of the fact. Cardinal Gibbons recently called to see the President, and the papers gave the fact several columns of notice and comment. Archbishop Chapelle and Father McKinnon paid their respects to the Chief Executive, and there are those ready to believe that the result of their brief stay in the White House was union of Church and State in the Philippines.

A Church for Croation Catholics.—Croations in Chicago are pushing forward a movement to build a Catholic Church. Support has been promised by people of the nationality throughout Illinois and in several parts of the United States. With this aid the 20,000 supporters of the plan in Chicago hope soon to collect sufficient money to erect a fine building. There are more than 250,000 Croations in the country. The only two Croation churches in the United States are in Pennsylvania, where the immigrants first formed settlements.

Bequests to Catholic Charities.—By the will of the late Vice-President Hobart, probated, bequests of £1000 each are made to five charitable institutions, two of which, St. Joseph's Hospital and St. Joseph's Girls' Orphan Asylum, Paterson, are Catholic.

The Propagation of Total Abstinence.—A Catholic total abstinence lecture bureau has been established in the diocese of St. Paul, Minnesota, with the blessing and encouragement of Archbishop Ireland. Six priests have undertaken to give their services as temperance lecturers in response to an invitation from any pastor, to help in establishing total abstinence societies in parishes where they do not yet exist and to do all that is possible to infuse new vigour into old societies.

Not Favoured by the Bigots.—Mr. David B. Henderson, of Iowa, has been elected Speaker of the United States House of Representatives. Prior to the election every member of the House received circulars protesting against the election of Mr. Henderson on the ground that he got money voted for what the writers considered sectarian purposes. The real reason was that he had by his broadmindedness and liberality incurred the enmity of the A.P.A. Society. During the closing hours of last session he delivered a powerful speech in denunciation of the action of the district of Columbia Committee in cutting off Catholic charitable institutions in the district from Government aid whilst others received it. In the course of his speech on that occasion he said: "I feel deeply on this question. It is well known I am no Catholic. Perhaps I am in big luck if I can be regarded as a thoroughbred Protestant. I do not wear any religious shackles. The religion of God is unfettered. I realise the claims of humanity, wherever I find it, in health or in suffering. But I can remember the time in 1861, when, in the Good Samaritan Hospital of St. Louis, these 'Little Sisters,' with their white bonnets and their pure, innocent faces, received into that institution my comrades who had measles and smallpox and nursed them as only wives and sisters nurse. And from that hour in 1861 I swore that I would defend them in their works of mercy. And I have done so on the floor of this house,

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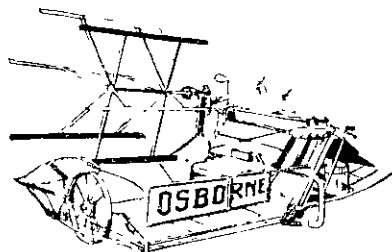
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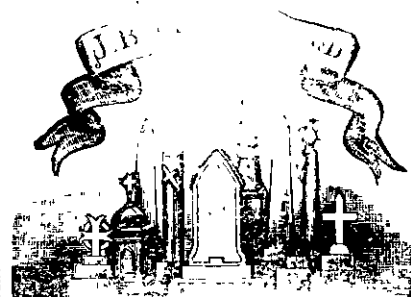
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with the A.P.A. organised in my city. And I do it to-night, defying those who would throttle an orphan child and bow the supple hinges of the knee to worse than 'sectarianism'—to a more bitter tyranny than 'sectarianism.' No cross or crescent is more dangerous to this republic than these men who meet in secret and try to intimidate Congress from the discharge of a sacred duty to the fatherless and motherless. I have discussed this question before. I feel all that a man can feel in my earnestness about this matter. I feel the impulses of a man who should do his duty even if a Damascus blade in the hand of some secret organisation is held over him.

Generous Bequests.—Mr. Patrick Callaghan, formerly a New York lawyer, whose death occurred in Poughkeepsie, left a will in which he bequeathed the greater part of his estate, valued at £200,000, to the following institutions: Society for the Protection of Destitute Catholic Children, Convent at Morrisania, Foundling Asylum of the Sisters of Charity of New York city, Home of the Good Shepherd, New York city, and St. Mary's Church, Poughkeepsie. The will does not state how much each institution is to have, but after dividing about £25,000 among relatives the remainder is left to the institutions named, presumably to be equally divided among them.

GENERAL.

Nuns who Served in the Crimea.—Preaching recently in connection with the Diamond Jubilee celebration of the Sisters of Mercy, Bermondsey, England, Canon Murnane stated that four of the Sisters served during the Crimean War, when, with Miss Florence Nightingale, they undertook the work of nursing the wounded soldiers. Their heroic conduct has been brought before the notice of the Queen, and the three who still survived had received communications of a most cordial character from her Majesty.

The Propagation of the Faith.—The Association for the Faith is supporting in foreign countries over 5,000 priests and 10,000 Sisters. The Catholic Church in America has received from it £1,120,000 for establishing churches and spreading the faith.

THE WAR IN SOUTH AFRICA.

THE GLENCOE TIE.

A London draper shows in his window a greenish tie, which is labelled: 'The Latest: the Glencoe.' The verdant hue of the article is evidently meant as a compliment to the prowess exhibited by the Dublin Fusiliers.

GENERAL BUTLER.

The *Western Independent* of Devonport has the following pointed comments on the manner in which General Butler's opinions with regard to South African affairs were treated by the War Office authorities—Dreyfus aroused the wholesome sense of justice of the whole world. He was at any rate permitted the privilege of opening his mouth though his enemies believed him not a word. General Butler remains with his lips sealed, yet every development of the campaign justifies the view that is attributed to his prescience. His mistake has apparently been that he held a strong view that, before negotiations were commenced with the Boers, our army should be in possession of Natal territory. This showed him to be a statesman as well as soldier, and events have proved that it is only the highest type of soldier who is qualified to be statesman. Is it really true that General Butler recommended that the fighting strength in South Africa before the commencement of hostilities should be at least 100,000, and that Lord Wolseley dismissed his calculation as a chimera? And was that the real cause of General Butler's exchange? The questions imperatively demand an answer.

IRISH AND SCOTCH AT THE FRONT.

Of non-commissioned officers and men killed at the Tugela River, General Buller, in his despatch, returned the number killed at 76, but the published list contained 137 names, more than half of whom belonged to Irish regiments, the Connaught Rangers suffering the most severely of all the regiments engaged. The unanimity with which all the commanders in South Africa order Irish troops to attempt practically impossible feats is most peculiar. From the battle of Dundee down to that of the Tugela Irish troops have been placed in the very heart of the hottest fighting, and though they have never flinched, they have, of course, suffered very severely. Somewhat similar treatment has been meted out to the Scotch regiments.

LORD ROBERTS'S EXPERIENCES.

Lord Roberts's experiences of active service have all been associated with India. He served throughout the Mutiny, including the siege and capture of Delhi, the relief of Lucknow, the operations at Cawnpore, and the defeat of the Gwalior contingent. It was during the Mutiny that he received the Victoria Cross. 'This was conferred upon him for his valour in re-cu-ing a standard at Khodagunji. Lord Roberts's name is, however, prominently associated with the Afghan Wars of 1878 and 1880. His famous march to the relief of Kandahar is one of the most brilliant episodes in his career. Over 300 miles were accomplished in 20 days, and at the end of the march Lord Roberts defeated the enemy outside Kandahar. The great march received the warm admiration of Moltke, Skobloff, and all the chief military authorities on the Continent. Another fact connected with the sending out of Lord Roberts to Africa is the circumstance that in 1881, after the defeat of Majuba Hill, he was appointed Commander-in-Chief and High Commissioner in South Africa. Fifteen thousand troops set sail with him for the Cape, but before they could reach the scene of operations in Natal, peace was concluded by Mr. Gladstone and the Boers.

KIMBERLEY AND ITS MINES.

In connection with the relief of Kimberley on Thursday last by the British force under General French, who, by the way, is a Fermanagh man, the following report on the town and its mines by Mr. Stowe, the United States Consul at the Cape, will be of special interest:—

Kimberley Mr. Stowe found to be a city of 35,000 inhabitants, most of them attracted to the place by the greatest diamond mines in the world. The general manager of the mines, Gardiner F. Williams, is also the United States consular agent. 'I was pleased to find,' said the consul, 'that many of the most responsible positions in the mines are filled by Americans. The United States also furnished most of the 2000 horses and mules used in the mines and some of the 200,000lb of beef and 25,000lb of mutton consumed by the 15,000 natives and 25,000 whites employed in the mines.'

'I was not at all surprised to see American machinery here,' Mr. Stowe remarks. 'The immense driving gear of a pumping engine "made in England" has to be sent to Chicago to have the cogs cut. The company is operating an ice plant, made in Chicago, and three more have been ordered, each with a capacity of five tons a day, and 20,000 cubic feet of cold storage besides a complete dynamite plant, with an American to manage it. The 150 miles of railroad in and about the mines are laid with American rails, and every tie and sleeper is of California redwood, which in this country is the wood par excellence for this purpose. Three ships from California have recently arrived with cargoes of redwood and Oregon pine. The ice company sells its product for half a cent a pound, while in Cape Town the price is four cents. All the water used in and about the city flows through pipes made in the United States. I was pulled to Kimberley by an American engine, and there are several others in use in Cape Colony.'

'No company in the world,' declares Mr. Stowe, 'does more. It has built the village of Kenilworth, covering 500 acres and occupied by white employees at a nominal cost. Water and light are supplied free, and there is a clubhouse, a library, reading rooms, athletic grounds, a park and vegetable gardens, with vines and fruits of all kinds in profusion.' The natives are housed in compounds. 'On the four sides of a large square are erected one-storey buildings of corrugated iron, opening to the centre of the square. They are divided into rooms which hold twenty persons, who sleep in bunks three high. Within each compound is a store which supplies the natives with clothes, food, etc., at very reasonable prices. In the centre of the square is a large swimming pool, well patronised. Adjacent to the compound is a hospital, free to the sick and injured. Extended over the whole enclosure, which occupies several acres, is a wire netting to prevent the throwing over of diamonds enclosed in tin cans, etc., as was once the natives' practice. Outside the compound and ten feet from it is a barbed wire fence ten feet high, with fourteen strands of wire. An underground passage leads to the mine shaft, and the men are examined as they return from work. Within the compound I visited (there are three), were 3500 natives. The natives are under contract for six months and receive from one shilling to three shillings a day.'

The Kimberley mine has often been described, but Mr. Stowe's account has the merit of freshness. 'The mine,' he writes, 'is the crater of an extinct volcano. What is now a level prairie was once a volcano. Cropping out on the surface appeared a blue rock, which was found to contain diamonds. The mouth of the crater is 312 feet below the surface. They dug 300 feet lower, so that the mine is now 612 feet deep. The rock is elevated to the surface by powerful machinery and conveyed to the floors or level ground, at present occupying about 200 acres. Here it is left for a year to the action of the sun, wind and rains, until it decomposes and falls apart. It is then taken to the crushing and washing machines and afterward to the pulsators, which separate it into different sizes and again wash it. Finally, it passes over shaking tables, covered with grease, which catches and retains the diamonds. These are then washed in acids and taken to the valuator. Roughly speaking, out of 3,000,000 tons of blue rock three-fourths of a ton of diamonds are obtained. The valuator sorts the diamonds according to color and purity. I saw on this table the output of one week, worth £300,000. A syndicate of buyers takes the product of the mines.'

Another writer gives the following additional particulars:—The arid and treeless wilderness—once known as Colesburg Kopje—upon which Kimberley is located, was formerly in possession of the Gribuas, people of a mixed Dutch and Kaffir origin, and it was not until 1867 that the existence within its borders of the boundless wealth which has since made it famous was suspected. In that year, it is said, a Boer, Schalk Van Niekirk by name, secured from a youthful Kaffir a peculiar-looking stone with which he was playing. On becoming aware of its commercial value he disposed of it to an Irishman named O'Reilly for £500. Thus encouraged, Van Niekirk invested £400 in purchasing another and larger stone from a guileless Kaffir warrior, and immediately sold it at Cape Town for £10,000.

Then the murder was out. The diamond deposits became known. Adventurers flocked to Colesburg by thousands, and two years after Van Niekirk's 'deal' came the opening of the mines, and the rapid building of a city in their vicinity. The city was named Kimberley, in honour of the then Colonial Secretary. The methods pursued at first in digging diamonds were rude and primitive, and the diggers had to contend against many disadvantages—especially against a depreciation in prices due to excessive haste in making sales. All that is a thing of the past, however. The digging—no longer a matter of individual enterprise—is done by machinery and overproduction is controlled by a consolidation of interests.

At the outbreak of hostilities, the Kimberley mines were furnishing 90 per cent. of the world's output of diamonds. The authoritative writer of a standard work upon this subject estimates that, thus far, nine and a half tons, or 40,000,000 carats, have been extracted from the mines at Kimberley—the value of this product, in the rough, being £60,000,000, and in the finished state, twice that amount.



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A TREMENDOUS FIGHTER, BUT NOT A MAGNANIMOUS COMMANDER.

An English officer, a Major Graham, is alleged to have given the following description of General Buller to a Chicago newspaper. How much of it is the Major's and how much the reporter's the reader must judge for himself.—General Buller is a man of the stamp of your Grant, first of all an aggressive fighter. He is disliked heartily at home. Officers under him have never liked him; I don't myself. He is to have free hand in Africa, however. He is not so much a strategist as a hammer and anvil. He cares nothing for men's lives, so he gains his point. God pity the Boers if, defeated in battle, their lines become broken. He would turn his artillery on their retreating mass and order his cavalry to ride through their rout without quarter. Personally, I would like to have seen a more magnanimous commander in South Africa, but his worst enemy can't deny that Buller is a tremendous fighter.

WHAT LADYSMITH IS LIKE.

Ladysmith has (says a *Daily Chronicle* correspondent) an evil reputation. Last year the troops here were prostrated with enteric. There is a little fever and a good deal of dysentery even now among the regulars. The stream by the camp is condemned, and all water is supplied in tiny rations from pumps. The main permanent camp is built of corrugated iron, practically the sole building material in South Africa, and quite universal for roofs, so that the country has few 'architectural features' to boast of. The cavalry are quartered in the tin huts, but the Liverpools, Devons, Gordons, and Volunteers have pitched their own tents, and a terrible time they are having of it. Dust is the curse of the place. We remember the Long Valley as an Arcadian dell. Veterans of the Soudan recall the black sand-storms with regretful sighs. The thin red dust comes everywhere and never stops. It blinds your eyes, it stops your nose, it scorches your throat till the invariable shilling for a little glass of any liquid seems cheap as dirt. It turns the whitest shirt brown in half-an-hour, it creeps into the works of your watch and your bowels. It lies in a layer mixed with flies on the top of your rations. The white ants eat away the flaps of the tents, and the men wake up covered with dust, like children in a hayfield. Even mules die of it in convulsions. It was in this land that the ostrich developed its world-renowned digestive powers, and no wonder.

BUSINESS IS BUSINESS.

Various conjectures are being indulged in as to the probability of the Boer reserves of ammunition running out at an early date, and the cablegram stating that they were manufacturing their own material is of interest. Mr. Labouchere's opinion on the subject is, therefore, worth quoting. Writing in *Truth*, he says—'With respect to ammunition, I should fancy that the Transvaal had enough to carry on the war for a considerable time. The Boers do not seem to be quite such fools as many took them to be, whilst in all pertaining to military matters they appear to be past masters. It is not likely, therefore, that before going to war they did not estimate the amount of ammunition needed to carry it on; all the less, as there was nothing to prevent them from buying as much as they thought they would need. Messrs. Kynoch seem to have supplied them with many of their cartridges, and thus Arthur Chamberlain (one of the firm) may be said to be fighting brother Joseph. Business is business.'

NAPIER.

(From a correspondent)

February 11.

On Monday the Hawke's Bay portion of the 'Rough Riders' Contingent, 45 in number, left here for the seat of war. His Excellency Lord Ranfurly arrived at an early hour in the Bay by the Tutanekai from the North, but was obliged to leave again in the forenoon overland for Wellington on important business, Lady Ranfurly remaining behind for a few days in Napier. The send-off was a great success in every respect. The weather was all that could be desired, the programme, perfect in itself, was carried out without a hitch. The marine parade, the hillsides, the balconies and windows were crowded with spectators, every part of the province being well represented. It is commonly supposed there must have been 20,000 people present.

The Slattery impostors were here for three days, but left again direct for Wellington. Their unsavory mission was not a success, partly because such missions are pretty well played out and always looked upon with suspicion even by those who do attend them, and partly because the past career of Slattery and his female companion was well to the front before their arrival, through the

leaflets and pamphlets from the N. Z. TABLET Office, which our priests were careful to have distributed in every part of the town. Besides these several letters appeared in the *Daily Telegraph* giving a synopsis of the lives of both impostors, which must have unhinged their plans very considerably. On the first two evenings, his audience was very scanty indeed, no respectable citizens being present. The third evening, having reduced his admission charge to sixpence, he had a sprinkling of the larrikin element, who, it seems, gave him a lively time with a few of last year's eggs thrown in gratis. It is said that of all those of his disreputable class—Chiniquy, Biddy O'Gorman, and all the rest—for foulness of language, downright falsehoods, and calumnies about the Catholic religion, Slattery can beat them all. His books, too, are of the same infamous and purulent style. Even Protestants say they are unfit to be read. No doubt you will hear of him later on even in Dunedin.

The Catholic schools are again in full swing after the holidays, with still larger numbers than before. The new wing to the Brothers' school is a great boon to the teachers and children, as well as an improvement to the general aspect of the establishment.

Preparations have already commenced for the celebration of St. Patrick's Day which promise to make it a great success.

KAIKOURA.

(From our Christchurch correspondent)

Leaving Christchurch by the steamer Wakatu on Thursday the 5th ult., the Rev. Mother Provincial and the Rev. Mother St. Philomena, Prioress of the religious of Our Lady of Missions of the Sacred Heart Monastery, Christchurch, accompanied by three Sisters, arrived in Kaikoura. The object of the visit was to found a new community of the Order, and install the three Sisters in their charge of the local parish schools. The party of religious was met on arrival by Mrs. O'Donnell and Mr. William Smith, J.P., and driven to the residence of the latter, where they were hospitably entertained during the day. On the Sunday following, the congregation gathered in their numbers after Mass, when Mr. Smith expressed the great pleasure it afforded him in the name of the Catholics of the district to welcome the Sisters, congratulating them on their safe arrival and wishing them every comfort and happiness in their new field of labour. He also read and presented them with an address.

The address, which was signed by the Rev. Father Golden and Messrs. W. Smith, P. Keenan, and H. Mackie, offered, on behalf of the congregation, a warm welcome to the Sisters, who had come on a noble mission—the Christian education of the children. Education, to be thorough and worthy of the name, must not be divorced from religion, for religious teaching and secular instruction should proceed hand in hand in the schoolroom.

The Rev. Father Golden replied on behalf of the Sisters, and expressed his great satisfaction at the advent of a teaching Order whose efforts had always proved so successful. Of his energetic and hard-working predecessor in charge of the parish he could not speak in terms sufficiently complimentary for the complete and ample arrangements of the parish and his self-sacrificing efforts on their behalf and loving solicitude for the cause of religion and education.

The handsome church of the Sacred Heart is a lasting memorial of the zeal and energy of the departed rector, the Rev. Father Walsh. An excellent description of the building appeared in a recent issue of the TABLET on the occasion of the opening. A few extra details, in reference to the beautiful high altar may, however, be permitted. The work of its design, sculpture, and erection was accomplished by Mr. J. A. Hickmott, of Christchurch, and would grace an edifice of far larger and grander proportions. It is built of Oamaru stone. On the front centre panel the sacred monogram I.H.S. is artistically let in, the material used being pure alabaster. A sacred device is also placed upon each side panel of the altar front. The canopy screen over the tabernacle is constructed sufficiently large to afford room for the monstrance during Benediction. The floor upon which it rests projects sufficiently to allow the crucifix to stand. The finial is a Celtic cross. Trefoil crosses and other embellishments enrich the general appearance of the altar, and the beautifully polished pillars of green Galway marble impart a striking effect.

Over 60 children are attending the school, and this number is expected to be increased to 70 by the end of the month. The Sisters took charge on the Monday following their arrival. They are accommodated in a very neat little habitation which will for the present do duty for a convent.

The Rev. Father Golden has, although but a short time in the district, already endeared himself to the people.

DUNEDIN WOOL SALES, 1899-1900.

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We are pleased on this occasion to be able to congratulate our numerous friends and Wool Growers generally on the cheering prospects for the season's sales. It is a long lane that has no turning, and after long and weary years of abnormally low prices we may reasonably hope for the continuance of better prices for some time to come.

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We would remind Wool Growers that our Stores offer unequalled advantages for exhibiting and selling wool, and for expeditious handling of same.

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We make careful examination of every lot (large or small) prior to sale, and as every department of the business is conducted under our personal supervision, consignors may rest assured that no lot will be sold below its full market value and that their interests generally will be thoroughly protected.

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Second Sale will be held on FRIDAY, 12th January, 1900
Third Sale will be held on FRIDAY, 2nd February, 1900
Fourth Sale will be held on THURSDAY, 22nd February, 1900

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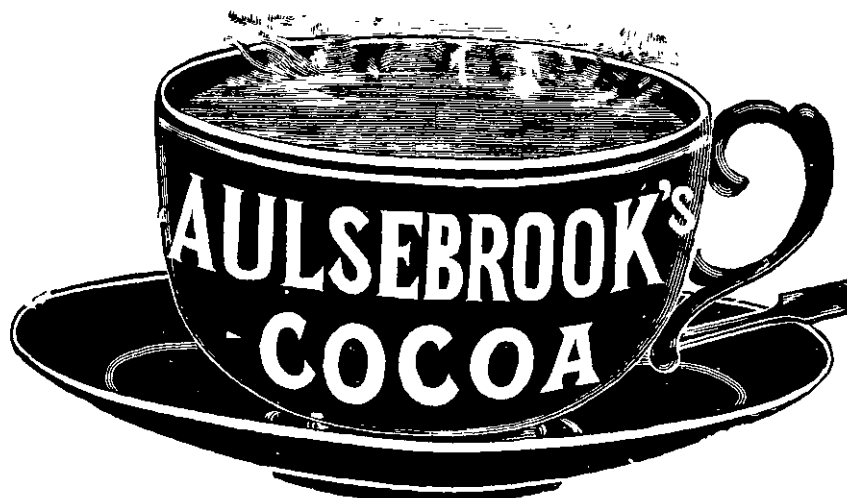
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DIOCESE OF AUCKLAND.

(From our own correspondent.)

February 8.

Three of the district officers of the H.A.C.B. Society, Brother John Patterson, D.P., Brother D. O'Sullivan, D.V., and Brother W. Kane, D. Treas., at the invitation of the Thames Branch, paid an official visit last week. They subsequently visited Paeroa, and the district officers said they thought that it was possible to form a branch there.

The Catholic schools of the city opened last Monday. The attendances were good, but not what they ought to be. Upon this subject the Very Rev. Dean O'Reilly spoke very strongly last Sunday. In St. Benedict's parish the Rev. Father Gillan is ever on the war-path hunting up the stay-aways from our schools. It is a pity that our good priests should be put in such a position through the gross negligence of Catholics.

At a meeting of the Auckland Branch of the H.A.C.B. Society, held last evening, Brother Stead was elected President, Brother J. A. Callaghan vice-president, Brother W. Kane secretary, Brother D. Flynn treasurer, Brother McKenna warden, Brothers J. J. O'Brien and James Smith auditors, Brother P. O'Kane assistant secretary. A unanimous vote of congratulation was accorded to Brother Maurice Lavery upon his success in passing the recent Matriculation examination. Brother Lavery thanked the members.

The request by the Catholic body of Auckland to the Board of Education to have their schools examined by the Board's inspectors came up for discussion again yesterday. Two protests were handed in against it—one from the Executive of the Grand Orange Lodge of New Zealand, and the other from the Kamo School Committee, a little hamlet away in the back blocks in the North. On the motion of the chairman (Mr. Hobbs) it was decided to send the following reply to the Kamo Committee and the Grand Orange Lodge:—“Without committing the Board to a decision on the question of granting or refusing the application now under consideration, I am directed to remind you that the inspection of such private schools is distinctly contemplated and provided for by the Education Act, 1877, under which the present system of public primary education, free, secular, and compulsory, exists. Section 98 of the Act enables the teachers or managers of “any private school” desiring such inspection to apply to the Board to authorise the same; and declares that such inspection, when authorised, shall be conducted in like manner as the inspection of public schools. The question at issue is not that of the recognition of a particular religious denomination nor does it involve any danger or injury to the public school system in operation throughout the Colony. The application is made by the managers of 20 private schools, having an aggregate number of about 1800 scholars. The secular instruction of those scholars is now carried on by private enterprise and without cost to the State. The managers ask under the express terms of the Act for the public inspection of their schools, whereby the secular instruction given therein may be tested by a competent outside authority, and the scholars may be placed on the same footing as the scholars of the State schools in regard to qualifying for positions in the public service and other departments of employment by the passing of certain standards of education prescribed under the Act. The inspection of such private schools is undertaken by nearly all the Boards throughout the Colony, and if it should be determined to grant the application the Board would assure you

that nothing would be authorised which would be repugnant to the spirit of the Act or inimical to the interests of free and secular education.” The Board secretary unearthed a two-years-old motion adverse to the inspection of our schools; it, therefore, was necessary to give notice of motion to rescind that. This was done and the question will be decided at next meeting.

[This letter arrived too late for insertion in our last issue.]

February 15.

Our city just now looks like a semi-garrison town from the number and variety of military uniforms to be seen in the streets. War and how to wipe out the Boers, is the one question considered.

The Rev. Father O'Shaughnessy, of Goulburn, arrived here on Sunday evening from Sydney. He is on a holiday tour and goes back via the south.

Rev. Fathers Mulvihill (Gisborne) and Ryan (Dunedin) arrived in Auckland at the end of last week. They have gone to the springs at Te Aroha. The Rev. Father T. McKenna, of Pahiatus, is also here on a visit.

The intended public meeting to inaugurate the Convalescent Home under the guidance of the Sisters of Mercy, has been postponed for a time in consequence of the war-fever predominating the public mind at present. It was felt by the committee that the time for enlisting public sympathy was inopportune. In this the committee was wise.

The *Herald*, *Star*, and *Observer* have each in their editorial columns urged the Auckland Education Board to grant the request of the Catholic body to have their schools examined by the Board's inspectors. The majority is that way of thinking, and at next meeting of the Board the question will most assuredly be decided in our favour. It is late in the day, but better late than never.

St. Patrick's Day Celebration Committee meets every week. It was decided at the last meeting that the committee should themselves run the four stalls, representing St. Patrick's, St. Benedict's, Ponsoby, and Parnell, on the Domain Cricket Ground. The National Concert will this year be held on the eve of the festival, and in the Opera House. The Rev. Father Brodie has sent a donation of £5 which he stipulates shall be apportioned to a thoroughly Irish event on the sports programme.

The concert in St. Benedict's Hall last Friday evening in aid of the cemetery improvement fund was a decided success. The vocal and instrumental items were of a very high order of merit, and the performers were greeted with loud applause, and in every instance had to submit to an encore. There were present the Very Rev. Dean O'Reilly, the Very Rev. Father Lighthouse, Very Rev. Dr. Egan, Rev. Fathers Kehoe, Mulvihill, Purton, Brodie, Ryan, Darby, Gillan, and Kamp. Dr. Egan and Father Kehoe assisted in the orchestra. To the Rev. Father Darby is due the greatest praise for his successful promotion and carrying out of the programme. He was untiring in his efforts and scored a decided success.

His Lordship the Right Rev. Dr. Lenihan wrote from Dublin under date January 11. He arrived in the Irish capital on the day previous, and intended to visit several places in Ireland, and expected to see his Eminence Cardinal Logue, his Grace Archbishop Croke, his Grace Archbishop Walsh, and the Bishops of Wexford and Derry. Concerning his return to New Zealand his Lordship says:—“I hope to leave early in March, provided there is a suitable boat calling at Melbourne and going round by the Bluff to pay my respects to my brother Bishops. I hope the St. Patrick's Day Celebration will be a success. Every good wish for it.” We may therefore expect our dear Bi-hop in the latter end of April or early in May.

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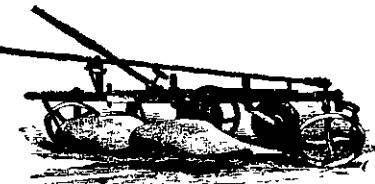
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