

Public thought that the ceremony had been performed with a six-penny bottle of cough-mixture, and as a consequence, the harvest began to fail, the price of wool began to fall, and all the banks were on the point of closing their doors. And it was reported that King Bungleboo, who owns a half interest in a one-horse archipelago, south-east of White Island, was so disgusted with the Kaiser for permitting such a thing that he abdicated, sold the barrel he used to inhabit, and went and lived under the trees like one of his subjects. It was a great relief when that kind-hearted nunny of a cable-rigger sent us the facts of the case. The Australasian public no longer lies awake at nights, but takes its usual allowance of 'tired nature's sweet restorer'—when the baby lets it.

The Proof.

Our beloved benefactor stated further that Miss Roosevelt, the President's daughter, still retained the pieces of the broken bottle. Poor Miss Roosevelt! Any other woman in the United States is at liberty to go and have a look at Mr Seddon at the Coronation, but she cannot, because she is the President's daughter. Any other woman in the United States, or out of them, can throw the pieces of a broken bottle out on to the ash-heap or over the fence into her neighbor's yard, but Miss Roosevelt, evidently, has to keep them in her house. At this rate, there can't be much fun in being related to a President. One wouldn't mind going around christening yachts, etc., but I reckon it is too much to expect him (or her) to take the pieces of the broken bottles home with him. After a few years the little home would become so full of the mortal remains of these 'dead marines' that every time anyone walked across the room bare-footed he would have to spend ten minutes extracting from his tootsies the odds and ends in glassware he had collected en route. And if the partner of his bosom should happen to leave a piece of wet soap where he could step on it, it would take a fortune in emollients and poultices to get all the glass out of him. This kind of thing puts a man against wanting to be a President's relation. I'd rather be a toad and live upon the vapours of a dun-geon—that is, until somebody invents a wooden glass bottle that won't break when you smash it.

The 'Snipeshooter.'

In our church at White Island last Sunday, I discovered a new species of the genus 'snipeshooter.' I hope he dies in our neighborhood, so that I can attend his *post mortem*, and see if there really is anything where his brains ought to be. The 'snipeshooter' is the empty-headed imbecile that kneels on one knee about the church door during Mass. He kneels on one knee because he hasn't enough brains to raise himself off two knees, and he doesn't want to become a fixture in the building. The new species I observed, went into a seat. This may be its custom, or it may have wandered in during a fit of abstraction. Moreover, it didn't kneel on any knee. It didn't even kneel on its ankle. It assumed a comfortable half-sitting, half-kneeling posture and spent the whole time of Mass caressing its alleged moustache with its cigarette-stained finger-tips. And you should have seen the 'mo.' It wasn't worth mentioning. There wouldn't be enough in three like it to make a hair shirt for a supernumerary gnat. Yet only for what there was of it, the 'snipeshooter,' I am sure, would have fallen dead of ennui, and perhaps would have fallen on my hat. He didn't even seem to care what horse won the boat-race. He regained consciousness before the sermon and went out. If you see any of this kind of animal in your travels, tell someone to keep his eye on it till you get a stick. Behind the ear is the best place to hit it. Any museum will give you threepence for the body. It is really not worth threepence, though the animal is worth more dead than alive. but threepence is the price, I believe.

Quips

DIOCESE OF DUNEDIN.

The Very Rev. Father Boyle, C.M., and the Rev. Father McCarthy, C.M., will begin a week's mission in Oamaru on Sunday.

In the list of successful candidates at the New Zealand University examinations, held in November last, appears the name of Mr. J. B. Callan, jun., who passed in the final section of the B.A. degree.

On Wednesday evening of last week a very successful social gathering, in aid of the funds of the St. Vincent de Paul Society, was held in St. Joseph's Hall, when there was a large attendance.

The Very Rev. Father Boyle, C.M., concluded a week's mission in the Catholic Church, Port Chalmers, on Sunday. The various services during the mission were largely attended. Father Boyle is engaged giving a mission in Waikouaiti this week.

The Rev. Father Henry, C.M., gave a mission last week in the Catholic Church, Alexandra. The Rev. Father McEnroe, C.M., is at present conducting a mission in the Naseby district.

The Rev. Father Cleary, writing to a friend in this city, states that the Moana reached Suva on March 31, but the passengers were not allowed to land. He was in excellent health at time of writing. The steamer had a full complement of passengers, amongst whom were several from this Colony.

The executive committee of St. Joseph's Club have purchased a billiard table for the hall, which will be ready for use in a few days. This should be a source of considerable attraction to the members. The election of an executive committee for the coming year takes place on Friday evening.

The mission, which was held during the past week in the Sacred Heart Church, North East Valley, by the Rev. Father McCarthy, was brought to a close on Sunday evening, when the sacred edifice was crowded. The mission was very successful, and as a result close on 300 persons approached the Holy Table on Sunday morning. Father McCarthy is at present conducting a retreat for the students at Holy Cross College, Mosgiel.

INVERCARGILL.

(From an occasional correspondent.)

The local clergy, Brothers, and nuns have been preparing the children of this town and district for several weeks in anticipation of the Bishop's visit to give Confirmation. His Lordship arrived on Saturday last, and examined the children—boys and girls—in St. Joseph's. The examination occupied five hours, and his Lordship expressed his satisfaction with the religious knowledge of the large majority of those presented. On Sunday the Bishop celebrated the eight o'clock Mass, and administered Communion to about 300 persons, a large number of whom were men—the members of the male branch of the Confraternity of the Sacred Heart, whose Communion Sunday it happened to be. At St. Mary's, at 11 o'clock, the choir sang, with orchestral accompaniment, one of those beautiful Masses—Beethoven's—for the rendering of which this choir is becoming distinguished. The Very Rev. Dean Burke was the celebrant and preacher. At three o'clock the church was again crowded for the Confirmation ceremony. One hundred and ninety-one were confirmed, amongst them being six or seven adult converts. The Bishop addressed the congregation before and after the ceremony. Before Confirmation he explained the nature of the action of the Holy Ghost upon the soul, the necessity of devotion to the Third Person of the Holy Trinity in our time, and the peculiar need and fitness of the 'Seven Gifts' to the wants of our age. After Confirmation he referred to the special dangers against which those confirmed should be on their guard—viz., impiety, corrupt literature, evil example and companionship, and the absence of the spirit of self-denial and sobriety. He asked those confirmed to pledge themselves against bad books, bad companions, and intemperance. He asked all who understood the obligation and were willing to assume it to recite after him the pledge of the League of the Cross, and determinedly resolve to abide by it.

Though the Confirmation ceremony lasted two hours, from 3 to 5 o'clock, and the church was crowded, still the people seemed not tired. They returned again for Vespers at 6.30. The Church was well filled, and the Bishop used the opportunity to speak to the people on the importance of religious education for children. He went into the three great factors that contribute towards the moral and religious formation of the child's character—the home, the Church, and the school. He showed how these three powers must run together and help each other to make the training perfect, and how if one be wanting the others are crippled in their influence, sometimes nullified. The character of the child is formed in great measure during its earliest years; the child is then mostly under the influence of its parents. If they neglect their part in the first stages, and if afterwards they do not second the efforts of school and Church these efforts are often wasted, and school and Church are blamed for failures that are really attributable to parental neglect. Applying the principles laid down to the present place and occasion, his Lordship expressed his delight at the large schools established in this town and at the efficiency with which Brothers, nuns and clergy carried on the work of training the children of the parish. If some children were backward in religious knowledge he found that, on inquiring into the facts of each case, the backwardness was owing to the carelessness and indifference of their parents. He would call the attention of such undutiful people to the fact that most of the scandal and gainsaying to which religion and the Church are subjected is owing to their criminal neglect. He urged upon blacksliding parents to make full use of the grand instrumentalities and opportunities they enjoy in this town for the Christian upbringing of their children. Passing on to other matters connected with his pastoral visitation, the Bishop said he was pleased to find the great progress in spiritual life and vitality this parish had made in the three years since he was here last. The spirit and practice of faith were certainly very much in evidence in the parish. He was most gratified to find that they had flourishing male and female branches of the Confraternity of the Sacred Heart. He was edified beyond measure, he was amazed at the number of men—old white-headed men, men of middle age and youths of 18 and 20 years of age—whom he had seen that morning receiving Communion. It was a grand sight, delightful to the heart of the pastor and Bishop, and a guarantee that there was a great future for the Catholic Church in Southland. But still there was one thing for which he could not commend the Catholic people of the town, their church was not equal to the status of this rising city. He knew indeed that they were gathering funds for the undertaking and he hoped that their generosity would enable their able and worthy pastor soon to begin the great ambition of his life—the erection of a new church becoming the population and prosperity of Invercargill, one of the finest parishes in New Zealand.