

# THE NEW ZEALAND TABLET

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

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

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

LEO XIII., P.M.

LEO XIII, Pope

## Current Topics

### The Commonwealth and Ireland.

Senator Stewart, a Labor Member in the Commonwealth Senate, has given notice of a motion which, although it has been conveniently ignored by most of the daily papers, is yet undoubtedly of distinct and far-reaching importance. It is a motion protesting against the recent revival of legalised tyranny in Ireland by the Imperial Government and is worded as follows:—

1. That, in the opinion of this Senate, the suppression of public meetings in Ireland at a time when that country is practically free from crime of an agrarian character, and more especially at this most critical period in the Empire's history, when every endeavor should be made to cement all sections and denominations in a union of hearts, is not only a serious invasion of the free speech which is the birthright of every Briton, but is highly detrimental to the best interests of the British people.

2. That a copy of this resolution be forwarded to the Prime Minister of Great Britain and Ireland.

The importance of the motion lies not so much in its subject-matter as in the question of principle involved. The resolution has been objected to, strangely enough, by certain ardent Imperialists on the ground that Australia has nothing to do with the Irish Question and that it is presumption on the part of the Commonwealth to suggest to the Imperial Government what they should do in the matter. Coming from men who call themselves Imperialists this is certainly very remarkable. The very essence of Imperialism is that all the parts are interested in the welfare of the whole, and now that the parts are called upon to share in the burdens and responsibilities they are surely entitled to some little say, at least by way of respectful suggestion, in the management and government of the Empire. This principle has been already clearly and emphatically recognised in connection with the present war. When Mr. Seddon sent his famous cable, on behalf of the people of New Zealand, endorsing the Imperial policy in South Africa, it was recognised on all hands that the message was a historic one, and Mr. Seddon gained great kudos for having done the right thing at the right time and in the right way. Precisely the same principle applies as to the right of the Colonies to express an opinion on the present state of things in Ireland. It is surely the duty of all parts of the Empire to resist disintegration from within as well as from without, and a policy of coercion in Ireland undoubtedly tends to disintegration from within. According to a true Imperialism, therefore, the Colonies are clearly entitled to give voice to their feeling, in a respectful and constitutional way, as to the present action of the Imperial Government towards Ireland. If Mr. Seddon was justified in endorsing the Imperial policy in South Africa, the Commonwealth Senate are equally justified, so far as the principle is concerned, in condemning that policy in Ireland. To say otherwise is equivalent to saying that the moral influence of the Colonies must only be exerted in the direction of supporting, and never in the direction of checking or restraining, Imperial policy—which is surely absurd. Senator

Stewart's motion has unfortunately been placed at the bottom of the Order Paper, and so may never be discussed, but if it should come to be debated the result will be awaited with great interest.

### Catholics an Easy First.

One of the surest signs of decaying vitality in any religion is to be found in the falling off in the attendances at its regular services, and, tried by this test, the Protestant sects appear to be in a very bad way indeed. The decline in Church-going among Protestants in recent years has been rapid, continuous, and universal—alike in Germany and in America, in England and in Australia, Protestant Churches have the same woful tale to tell of the ever-increasing number of empty benches and vacant pews. Even in Scotland, where the people were, a generation ago, almost universally religious, and where Presbyterianism was so strongly entrenched there now exists a most deplorable state of things. The Rev. Dr. Howie, of Govan, who is declared by the Edinburgh correspondent of the *Otago Daily Times* to be the greatest living authority on the subject of Church attendance in Scotland, recently submitted to the Free Church Assembly some statistics he had gathered, and, according to the *Daily Times*, these figures 'showed as their net result that there is in Scotland to-day a churchless population of 1,000,000, or 37 per cent. of the whole population.' Nor is this state of things confined to the grown-up people. Sunday school statistics show that the children are following only too faithfully in their elders' footsteps. Thus, according to the figures of Sunday school attendance recently published in the *London Christian World* the Sunday schools of the Established Church have a decreased attendance of 7000 scholars, the Wesleyan of 4500, the Baptist of 7000, the Calvinistic Methodists of 4200, and the United Methodists of 3000. The same dismal leakage amongst the children is apparently going on, on quite as large a scale proportionately, in the Protestant Sunday schools of this Colony. Only the other day the Rev. C. H. Laws in presenting the Sunday Schools' Report at the Wesleyan Conference in Dunedin had to point out to the Conference the extreme gravity of the condition into which their Sunday school work had now drifted. 'It will be at once noticed,' he said, 'that we have again to report decreases in almost every column. An occasional decrease may be accounted for by extraordinary circumstances, and may be nominal rather than real, but such a steady decrease, year by year, as our returns have shown can only be set down as ominous, and I cannot conceive of any way in which this conference could better serve the Church in this Colony than by patiently and thoroughly going into this matter. I find that the total decrease in scholars for the past 12 months has been 1024, or nearly 5 per cent., while the decrease in teachers has been 3½ per cent.' And there is every reason to believe that what is taking place amongst the Wesleyans is taking place, to a great or less extent, amongst all the other Protestant sects.

\* In marked contrast to all this is the steady and robust vitality of the Catholic Church as everywhere shown by church attendance statistics, even when the enumeration is made by Protestants. In the United States, for example, the members of the Catholic body are, in the matter of regular church

Hancock's "BISMARK" LAGER BEER.

NEW ZEALAND'S  
NEW INDUSTRY.

attendance, an easy first. A Protestant authority, Mr. Reni Bache, who is described as a 'well-known newspaper man and grandson of Benjamin Franklin,' has made an elaborate compilation of statistics on the subject, and this is what he gives as the result of his investigation:—

'Nearly one-third of the churchgoers of the United States are Roman Catholics. Considerably more than one-fifth are Methodists. More than one-sixth are Baptists. One churchgoer in sixteen is a Presbyterian, and one in seventeen a Lutheran. One in thirty-nine is an Episcopalian, and one in thirty-nine a Congregationalist. The balance of the church-going people is split up into minor sects. New Mexico is almost wholly Roman Catholic; Arizona is three-quarters Catholic; Connecticut, Colorado, and California are half Catholic. Methodists are strongest in Delaware, South California, and Florida, numbering fifty per cent. of the churchgoers. Baptists are more numerous in Mississippi, Georgia, and Virginia, claiming fifty per cent. and upwards in those States. Twelve in every thirteen religious people in Utah prefer the Mormon faith; two in three are Mormons in Idaho, and one in eleven in Nevada. Catholic New Mexico is the most pious section of the Union, with sixty-eight per cent. of its population church communicants. Utah comes next with sixty-two per cent., for Mormons are first-rate churchgoers. Rhode Island, Massachusetts, and Connecticut are high up on the list with over forty per cent.; but Vermont falls much below, and New Hampshire has a record of only twenty-seven per cent. Maine drops below twenty-five per cent. The really heathen States, however, are those of the far West, where the percentage of churchgoers drops off to a lamentably small fraction.'

It thus appears that of the whole of the churchgoers in the United States Catholics number no less than one-third, all the other religious bodies being far behind. And this in a country which, according to Protestant pulpit orators in Dunedin, 'stands for Protestantism.'

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It is gratifying to find that, according to the latest statistics, the Church maintains in the Australasian colonies the same proud pre-eminence in church attendance which she has acquired in other lands. The Government statistician of New South Wales has furnished an official return on the subject, which is published in the *Sydney Morning Herald* of the 22nd March last. The following are the official figures:—

| Denomination.           | Clergy or Ministers. | Churches. | Other Buildings for Public Worship. | Total. | Accommodation. | Habitual Attendance at Sunday Services in Churches and Buildings. | Attendance at Public Worship on week days in buildings where public services are not held. | Approximate number of Public Services performed during the year, including week-day services. | Vices.  |
|-------------------------|----------------------|-----------|-------------------------------------|--------|----------------|-------------------------------------------------------------------|--------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|---------|
| Church of England       | 373                  | 779       | 868                                 | 1,627  | 146,362        | 95,842                                                            | 10,122                                                                                     | 70,648                                                                                        | 87,867  |
| Roman Catholic          | 334                  | 527       | 696                                 | 1,226  | 132,574        | 123,605                                                           | 80                                                                                         | 26,177                                                                                        | 26,177  |
| Presbyterian            | 184                  | 312       | 586                                 | 898    | 50,736         | 27,030                                                            | 1,006                                                                                      | 11,013                                                                                        | 11,013  |
| Congregational          | 51                   | 77        | 161                                 | 117    | 24,150         | 12,129                                                            | 1,013                                                                                      | 48,906                                                                                        | 48,906  |
| Methodist               | 177                  | 588       | 613                                 | 1,351  | 120,137        | 85,491                                                            | 836                                                                                        | 7,909                                                                                         | 7,909   |
| Baptist                 | 37                   | 41        | 76                                  | 117    | 14,820         | 7,580                                                             | 13,719                                                                                     | 3,048                                                                                         | 3,048   |
| Salvation Army          | 160                  | 116       | 223                                 | 341    | 43,800         | 17,811                                                            | 340                                                                                        | 8,414                                                                                         | 8,414   |
| Other Denominations     | 11                   | 49        | 36                                  | 85     | 13,975         | 5,843                                                             | 26,446                                                                                     | 263,880                                                                                       | 263,880 |
| Total—All Denominations | 1,357                | 2,119     | 3,113                               | 5,562  | 546,654        | 375,691                                                           | 26,446                                                                                     | 263,880                                                                                       | 263,880 |

It is a case once again of 'Catholics first, the rest nowhere,' the number of habitual attendants at Sunday services amongst Catholics being 123,605, or one third as many again as the Church of England, half as many again as the Methodists, nearly five times as many as the Presbyterians, more than seven times as many as the Salvation Army, ten times as many

as the Congregationalists, and nearly eighteen times as many as the Baptists. It is a record which speaks for itself and which bears eloquent testimony to the vigor and enduring vitality of colonial Catholicity.

### 'Bloody' Mary and 'Good' Queen Bess.

'Give a dog a bad name and you may hang him' says the proverb, and there are few characters in history whose memory has received such a deep and lasting stain from the stigma of a bad name as the English Queen Mary. Branded after her death with the epithet 'Bloody' by partisan historians, the name has been handed down from generation to generation and from one writer to another, no one thinking it at all necessary to examine and inquire for himself as to how far the odious soubriquet was deserved. Nowadays, however, history is being largely re-written; a careful sifting process is being applied to many of the hitherto most widely accepted 'facts,' and historians instead of being content to merely copy the statements of their predecessors go direct to the best documentary sources in order to arrive at the truth. The result, in the present instance, of modern historical research is to demonstrate how entirely unjust and false is the contrast which has so often been drawn between 'Bloody Mary' and 'Good Queen Bess.' The simple truth is, as a recent writer puts it, that Mary was at least as good as Elizabeth, and Elizabeth was at least as bloody as Mary. Both ladies undoubtedly persecuted under the influence of the intolerant spirit of the time, the only difference being that Mary persecuted Protestants and Elizabeth persecuted Catholics. Mary's persecution lasted only four years; Elizabeth's extended over forty-four. According to Miss Strickland—a recent authority—the victims of Mary's persecution numbered 'above two hundred,' and according to Lingard, 'almost two hundred.' The Catholic victims under Elizabeth amounted, according to Milner, to two hundred and four, and 'many others,' says Hallam, 'died of hardship in prison.'

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Concerning the general character of Elizabeth's persecution, J. R. Green, an eminent historian and himself a Protestant clergyman, has the following:—'To modern eyes there is even something more revolting than open persecution in a policy which branded every Catholic priest as a traitor and all Catholic worship as disloyal. . . . If we adopt the Catholic estimate of the times, the twenty years which followed [1580-1600] saw the execution of two hundred priests, while a yet greater number perished in filthy and fever-stricken gaols in which they were plunged. The work of reconciliation with Rome was arrested by this ruthless energy.' This is how a competent Protestant writer describes the work of Elizabeth, and it shows precisely how much claim she has to be celebrated as 'good Queen Bess.' As to Mary's personal character and her personal share in the persecution which took place during her reign, the matter has been carefully dealt with in a new history just published, compiled at first hand from contemporary documents by Miss J. M. Stone, and this is what the writer says in her summary of Mary's character:—'Apart from all misrepresentation, exaggeration, distorted evidence, and positive fiction, there remains the fact that a considerable number of persons did perish at the stake in Mary's name. . . . Mary did but sanction that which was not only the common practice throughout Christendom, but which had been the law of England more than 150 years, and which continued in force for upwards of a century after her. . . . We must admit that Mary, and those whose business it was to carry out the law, far from entertaining feelings of vengeance, provided every possible loophole of escape for those under examination. Moreover, the accused, even on the showing of Fox, instead of being the meek and lamblike martyrs we have been led to consider them, persistently flouted their judges and treated them with flippant insolence and contempt.' That is the last word of history as to the character of Mary, and it is a complete vindication from the reproach of personal cruelty and bloodthirstiness with which her name and memory have so long been associated. The historian of the future will depict her character in a very different setting from that of 'Bloody' Mary.

### Catholic Chaplains in the British Navy.

The shameful treatment meted out to Catholics in the Navy, through the deficiency of Catholic chaplains, was brought under the notice of the House of Commons recently by Mr. John Dillon, Lord Edmund Talbot, and Mr. Joyce, and a vigorous effort was made to secure from the Government an undertaking that for the future Catholic seamen would receive something like an approach to fair play in this matter. The attempt, however, met with no practical success. The claims put forward by Mr. Dillon on behalf of the Catholic seamen were modest enough in all conscience. They did not ask that there should be a Catholic chaplain in every ship that has an Anglican chaplain, but they did ask that a Catholic chaplain should be attached to each squadron and that,

with regard to rank and pay, he should be placed in the same position as other chaplains. Even this measure of justice was not conceded and beyond affording an opportunity for the ventilation of the Catholic grievance the debate produced little practical result. The grievance is a very long-standing one, and the history of the Government's treatment of this question is a history of broken promises and pledges unfulfilled. Twenty-four years ago a solemn pledge was given on behalf of the Government by the late Mr. W. H. Smith, then First Lord of the Admiralty, that a fleet would never be sent to sea without having at least one Catholic chaplain on board who would be available for the Catholic sailors in any emergency. That pledge was not then, and never has been fulfilled. At the siege of Alexandria, after that promise was given, there was no Catholic priest on board the British squadron though the first three men of the navy killed in the bombardment were Irish Catholics. Again in 1896 the Government gave a further promise to carry out its undertaking in the matter, but it again failed. Last year the bishops of Ireland took the matter up and passed a resolution embodying the following outspoken advice to Catholic parents—'We deem it our duty,' said their Lordships, 'to advise Catholic parents not to allow their children to join his Majesty's ships until suitable arrangements shall be made to minister to the wants of Catholic seamen in the fleet.' It really looks as if attention to this advice is the only means by which this question will ever be fairly settled. There are 15,000 Catholic sailors in the Navy, and if their places were left unfilled as they became vacant there can be little doubt, as the Dublin *Freeman* remarks, that Catholics would soon receive justice in this matter.

## 'STUFFING' THE PUBLIC SERVICE.

### TIMARU.

THE following are the particulars regarding the salaries or wages and religious beliefs of the employees of the Railway Department in and around Timaru:—

| Grade.          | Salary.        | Religion.    |
|-----------------|----------------|--------------|
| Stationmaster   | £250 per annum | non-Catholic |
| Clerk           | £210 "         | "            |
| "               | £150 "         | "            |
| "               | £140 "         | "            |
| "               | £140 "         | Catholic     |
| "               | £120 "         | non-Catholic |
| Cadet           | £110 "         | "            |
| "               | £60 "          | "            |
| "               | £60 "          | "            |
| "               | £60 "          | "            |
| "               | £50 "          | "            |
| "               | £40 "          | "            |
| "               | £30 "          | "            |
| "               | £30 "          | "            |
| Storeman        | 8s per day     | "            |
| "               | 7s "           | "            |
| Goods Foreman   | £160 per annum | Catholic     |
| "               | £160 "         | "            |
| Shunter         | 8s per day     | non-Catholic |
| "               | 7s 6d "        | "            |
| "               | 7s 6d "        | "            |
| "               | 7s "           | "            |
| Porter          | 5s 6d "        | "            |
| "               | 6s 6d "        | Catholic     |
| "               | 6s 6d "        | non-Catholic |
| "               | 5s "           | "            |
| "               | 3s 6d "        | "            |
| "               | 6s 6d "        | "            |
| Guard           | 10s "          | "            |
| "               | 10s "          | "            |
| Acting-Guard    | 8s 6d "        | "            |
| Guard           | 8s 6d "        | "            |
| Porter          | 7s 6d "        | "            |
| Crane driver    | 8s "           | "            |
| Laborer         | 6s 6d "        | "            |
| Crossing-keeper | 6s "           | "            |
| Night watchman  | £2 2s per week | "            |
| Shed foreman    | £210 per annum | "            |
| Turner          | 10s per day    | "            |
| Driver          | 12s "          | "            |
| "               | 12s "          | non-Catholic |
| "               | 12s "          | "            |
| "               | 11s 6d "       | "            |
| "               | 11s 6d "       | "            |
| "               | 11s "          | "            |
| "               | 11s "          | "            |

|                       |                |              |
|-----------------------|----------------|--------------|
| Fireman               | 9s per day     | non-Catholic |
| "                     | 8s 6d "        | "            |
| "                     | 8s 6d "        | "            |
| "                     | 7s 6d "        | "            |
| "                     | 8s "           | "            |
| "                     | 7s 6d "        | Catholic     |
| Acting do & cleaner   | 4s 6d "        | non-Catholic |
| Cleaner               | 4s "           | "            |
| "                     | 4s 6d "        | "            |
| "                     | 4s 6d "        | "            |
| "                     | 4s "           | "            |
| "                     | 3s "           | "            |
| "                     | 3s 6d "        | "            |
| "                     | 3s 6d "        | "            |
| "                     | 3s 6d "        | "            |
| Coalman               | 6s 6d "        | Catholic     |
| Apprentice fitter     | 1s "           | non-Catholic |
| Ganger                | 8s per day     | Catholic     |
| "                     | 8s "           | non-Catholic |
| "                     | 9s "           | "            |
| Platelayer            | 6s 6d "        | Catholic     |
| "                     | 7s "           | non-Catholic |
| "                     | 6s 6d "        | "            |
| "                     | 6s 6d "        | "            |
| "                     | 6s 6d "        | "            |
| Horsedriver           | 8s "           | Catholic     |
| Lead'g b'dgecarpenter | 11s "          | non-Catholic |
| Bridgeman             | 7s "           | "            |
| Bridge carpenter      | 9s "           | "            |
| Bridgeman             | —              | Catholic     |
| Laborer               | 6s 6d "        | "            |
| Train examiner        | 8s "           | non-Catholic |
| Bridge inspector      | £190 per annum | "            |
| Inspector per. way    | £235 "         | "            |
| Carpenter             | 9s 6d per day  | "            |
| "                     | 10s "          | Catholic     |
| "                     | 11s "          | non-Catholic |
| Apprentice carpenter  | 1s "           | Catholic     |
| "                     | 1s "           | non-Catholic |
| Plumber               | 9s 6d "        | "            |
| Blacksmith            | 10s "          | "            |
| Striker               | 7s "           | "            |
| Painter               | 9s "           | "            |

Out of the 89 employees of the Railway Department in the above district 13 are Catholics, or about 1 in seven. Of these 10 are wages men, their pay varying from 1s to 10s per day. As this is one of the departments of the Government service where it is alleged that Catholics are unduly favored, the statistics for the district show the recklessness of such assertions.

## The State of Ireland.

AN ounce of fact is worth a ton of fiction, especially the fiction regarding the state of Ireland which is cabled out to the colonies from London. The statement made some time ago by Mr. J. Redmond that there was less crime in Ireland than in any other part of the United Kingdom, as proved by Government statistics, received confirmation from Mr. T. W. Russell, in a speech delivered in the House of Commons in the early part of March. Mr. Russell, it must be remembered, is neither a Nationalist nor an Irishman; he is a strong Unionist, a staunch Presbyterian, and a cool-headed Scotchman, so that his remarks cannot be discounted on the score of political or religious bias: For the fourth time in 40 years (said Mr. Russell) we find the old familiar facts, the horse going round and round in the barn mill, and never getting one step further forward. Trouble sprang from the land. That was the first thing. Then a League was formed. Men addressed public meetings; they were sent to gaol; public feeling was embittered. He regretted the absence of the Chief Secretary and also its cause, but he asked the question, was that method of governing Ireland to go on for ever? Was there no way out? Was that the best that English Government could do for that unhappy land? That was his question? In his opinion there was a way out—a perfectly straight and safe way out—and it was because he believed that from the bottom of his heart that he ventured to occupy the time of the House. The figures had been read out that night as to the agrarian crime. There had not been such

### A Clean Calendar for Fifty Years

with regard to agrarian crime. Had the Executive Government to deal with ordinary crime? There was more crime in one English county in a week than there was in the whole of Ireland in a year. The Executive Government had to deal with an absolutely crimeless country. That was the first fact. His own attitude was that of a man who had seen during 40 years in Ireland four serious upheavals of Irish Society. The trouble and every bit of disorder by which the Executive Government of Ireland was confronted sprang truly and literally from the ground, from the bogs out of which those hundreds and thousands of people were vainly endeavoring, day in and day out, to extract what was called a living. That was the source of all the trouble, and there was no

other cause whatever; and whilst he should support the Government in maintaining the supremacy of the law over everybody and everything, he asked the Attorney-General for Ireland, who was also the member for North Derry, was there not a more excellent way of dealing with Ireland than the one which he and his Government were pursuing at the present time. He asked whether it would not be truer statesmanship for the Government of the country, rich and strong as it was, to face

#### The Terrible and Horrible Facts of Life

in the West of Ireland, and so to make life at least a little tolerable for the people who had to live there. They were sending men to gaol almost every day for speeches delivered in those regions, for alleged intimidation, and for incitement to boycotting. He most deeply deplored it, but he admitted that no one in the place of the Attorney-General or the Chief Secretary could do anything else. The King's authority must be maintained, but his chief complaint was not of the Government's action so much as of their inaction. Let them take the case of the De Freyne estate, out of which all the difficulty arose. How many members of that House had gone to gaol for language used in regard to that property? He had heard it said that they said what he (Mr Russell) had said in the North. He did not think it was so. At any rate, he should continue to say it. How many members of that House had any sort of idea what the De Freyne estate was like? It was simply one of those tracts or bogs, on which the people were driven, and which they had reclaimed by spade work. Out of that bog land all this trouble sprang. There was not a penny of economic rent to be had. The rent was paid by the devotion of children in the slums of New York and Chicago, and laboring men in this country and Scotland. All this disorder did not arise from falling prices in agricultural produce nor on account of the weather, but from one thing alone, the action of the State Department over which the Chief Secretary presided. As the representative of that Department, he spent £300,000 of public money in the purchase of the Dillon estate. Under ordinary circumstances he (Mr Russell) would have regarded that as a beneficent act, for the result was the tenants of that estate had discovered a new heaven and a new earth. But the fact was that the two classes of tenants were living under totally different conditions, and men were going to prison. Naturally the De Freyne tenants had struck against it, and had caused all this disturbance. But there was a way out. Why should not the Government of this country, rich and strong as it was, face the real facts? Why should they stand shivering on the brink? Did anybody imagine that the House could not see that the Chief Secretary did not like what was done? His predecessor (Mr. Gerald Balfour) was in the House, and he fought and resisted the pressure in his time. The Government were being pushed from behind. There were four or five

#### Great Irish Landlords in the Cabinet

and men in that House who ought to represent the tenants and not the landlords were busy on public platforms in Ulster hounding on the Government to this stupid catastrophe. One great, generous, statesman-like act for the benefit of these poor people and the police might be disbanded, the resident magistrates dismissed, and the Government would earn the gratitude of those not ungrateful by nature. As regarded boycotting, he knew what it meant in Ireland. The great joke of it was he had felt it from both sides. Boycotting ought to be punished, but the persons who conspired and brought it about could not be got at. The lesson had been learnt that when the whole opinion of a locality was united against a family or an individual there was no need for conspiracy. They had to ask the executive where it stood in Ireland. They must not blame the Irish League for what might follow the denial of justice. He condemned the misrepresentation of Irish affairs which appeared in the London Press. The English Government had not got into a tight place. Up to 1868 the policy of conquest was in force, but in that year the Church was disestablished, and since then there had been Land Act after Land Act, and the people were able to speak through three-fourths of their representatives. But no remedy as yet had come for the people of the West of Ireland, who, if they had been foreigners, would have become Anarchists. It was different in Ulster where there were no ruined houses, as in the West of Ireland. General Gordon when he visited Ireland did not talk of party, he only spoke of the attempt that had been made to promote the welfare of the people. But after all the resistance of Irish landlords and their friends their folly had found them out. The heartless laughter and ironical cheers he had been received with by some hon. members was a disgrace to them and the English Parliament, which had stood so long in the way of progress in Ireland. It was not a question of the League's authority; they stood far in the background. When the people lost faith in legislation, the secret societies forming at this moment shot their landlords, and the blame was put upon the League. The thing was suffered by a callous and indifferent Executive. It was the land system of Ireland that still kept the Irish people in anger and apart, and the duty of the Government was to get at the root of the trouble written deeply, and remove it from the brain of the Irish people.

St. Anselm was a native of Aosta, in Piedmont. At the age of 27 he became a member of the Benedictine Order at the Abbey of Bec, in Normandy. In 1093 he was consecrated Archbishop of Canterbury, a dignity which he held for 16 years. A considerable portion of this time was spent by St. Anselm in exile, in consequence of his refusal to submit to the intolerable pretensions of the English Kings, William Rufus and Henry I. As a profound thinker, St. Anselm holds a prominent position among the Doctors of the Church.

Anyone who can drive a team can operate the 'Excelsior' plough. Morrow, Bassett and Co., sole agents in New Zealand.

## The Bishop of Maitland.

DURING the coming week, the venerable Bishop of Maitland, the Right Rev. Dr. Murray, will celebrate the golden jubilee of his ordination as a priest. The date proper fell within Holy Week, and was postponed until the 22nd inst. The celebration of the important event will be opened with Pontifical High Mass in St. John's Cathedral, West Maitland, at which the visiting prelates and priests and the diocesan clergy will assist. His Lordship's birthday fell on March 25, so that in the same week he was entitled to celebrate two anniversaries. His Lordship was 74 years on March 25, having been born in County Wicklow in 1828. The vocation to a religious life (says the *Sydney Freeman's Journal*) was manifested very early in life, and at the age of 14 the future Bishop entered the College of the Propaganda at Rome, where for 10 years he remained studying for the priesthood. Here he was a contemporary of Cardinal Moran; and here, too, in the College chapel, on Passion Sunday, March, 1852, he was advanced from deacon's orders to the priesthood. Returning to the diocese of Dublin, for which he was ordained, Dr. Murray spent over 12 years there, 11 of which were passed in the onerous office of private secretary to his episcopal superior and relative, Archbishop (afterwards Cardinal) Cullen.

Of this period of Bishop Murray's life we may employ the testimony of Very Rev. Dean Beechiner, of Launceston, Tasmania: 'The scene of 25 years ago, when his Lordship was consecrated (said the Dean, speaking on the occasion of Bishop Murray's Episcopal Silver Jubilee in 1890) was still vivid in his memory. He was a witness of that scene, but his knowledge of Dr. Murray did not begin there, for he was connected with the same diocese, the diocese of Dublin, in which Dr. Murray labored before his elevation to the Episcopate. With the curates, and indeed with the whole of the clergy, Dr. Murray was singularly popular, and when the news got about that he was to go to Australia as Bishop of Maitland, there was a genuine sorrow expressed on all sides. Of course they realised in Dublin that what was Ireland's loss was Australia's gain, but they were loth to part with him all the same, and he (the Dean) doubted if ever a man left Ireland whose departure was more regretted by priests and people. They were fellow-travellers from Ireland to Australia; they came out together with a wonderful crew of priests and nuns in the good ship *Empress*, which was 93 days on the water. To him Dr. Murray had endeared himself before he left Ireland, and he had conceived a warmth of love and affection for him which, he confessed, scarcely any other prelate in Australia commanded to the same degree.' Dr. Murray was only 37 years of age when

#### The Burden of Episcopal Responsibility

was imposed upon him by the Supreme Pontiff. The younger generation has often wondered why Bishop Murray has always taken such a special interest in the diocese of Bathurst, and why his Lordship is looked upon almost in the light of their Bishop by the people of the Western diocese. It has been explained by the warm personal attachment which existed between Bishop Murray and Bishop Quinn, and the memory of which was strengthened when one of Bishop Murray's first priests provided Bathurst with its second Bishop in the person of the late Dr. Byrne. The history of that attachment is an affecting one indeed. At the very time, in 1865, when the Rev. James Murray was appointed Bishop of Maitland, his friend, the Rev. Matthew Quinn, was selected to rule over the new See of Bathurst. The two were consecrated at the same time, and they came together to Australia. And no country ever had the benefit of two finer prelates than these, upon whom the late Cardinal Cullen put the Apostolic seal on the Feast of St. Laurence O'Toole, November 14, 1865. Figures are not attractive to the general reader. But they are sometimes useful, and may be here used to exemplify the

#### Progress made in Religion and Education

under Dr. Murray's rule. The Catholic population returns of the diocese are not available before 1870, when they stood at a total of 21,200. The Catholic population was returned last year at 30,000, so that it may be presumed to have increased only about 50 per cent since 1866, when Bishop Murray took possession. In that year there were in the diocese 8 missions, with a total of 16 churches, administered by 9 priests; at the end of last year there were 17 missions, 69 churches, and 61 stations, with 39 secular priests and 5 Redemptorist missionary priests with headquarters at Mount St. Alphonsus, Waratah. In 1866 there was in the whole diocese but one convent and five nuns; last year there were 30 convents, 189 nuns, and 19 Brothers. In 1866 there were 11 Catholic primary schools, all State-aided, and no secondary schools; last year there were 37 primary and 16 secondary schools, all maintained by the Catholic body. In 1866 there were 1161 scholars attending Catholic schools; last year there were 3936. At the end of last year there were in the diocese 9 Guilds with 199 members, 4 branches of the Hibernian Society (since increased) with 170 members, 35 branches of the League of the Sacred Heart with a membership of 4881, 25 Societies of the Children of Mary with a membership of 437, and 6 other religious confraternities with a membership of 702, and 92 Christian Doctrine classes attended by 3309 pupils. This progress has studded the diocese with buildings for the service of God, the religious training of youth, and the housing of priests and religious.

This is truly a marvellous record of achievements in a single generation. But while working so enthusiastically and with such well-directed zeal to establish the true spirit of religion throughout his extensive diocese, and while leaving unavailing of no opportunity to adorn that diocese with institutions of piety, education, and charity, his Lordship has by no means allowed his zeal for the spread of religion to be confined within the limits of his own particular field of labor. To the services rendered by his Lordship

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S  
NEW INDUSTRY.

outside his own diocese in the promotion and extension of the Church, and in the performance of which all diocesan and parochial considerations were swallowed up in a great and broad Catholicity reference has so frequently been made that they need not be referred to now.

## The Holy Father's Jubilee.

THE Romans are accustomed to solemn and impressive ceremonies at St. Peter's (writes the Rome correspondent of the *Catholic Times* under date March 3), but many of Rome's oldest citizens, whom I have had occasion to hear discussing Monday's celebrations in the Vatican Basilica, were of opinion that the thanksgiving service in honor of Leo XIII's Pontifical Jubilee far surpassed anything that they had ever seen even in the days when the Eternal City was still under the sway of its legitimate rulers.

Little did the invaders dream while their artillery was effecting the famous breach of Porta Pia, which they fondly hoped would mark the beginning of the Papacy's downfall, that little more than a quarter of a century later that same Papacy would be glorified, in the person of its august representative, as it had perhaps never been before. And yet anybody who was privileged to assist at to-day's solemn celebration in St. Peter's stepped back into the streets of modern Rome with the sensation that at no other time in the history of the Church were the power and world-wide influence of the Papacy more striking and awe-inspiring than on Monday. Long before the appointed time lines of carriages slowly threaded their way through the crowds of pedestrians hurrying towards the Vatican Piazza, a portion of which was kept free by a double cordon of troops, who held back those who had not been so fortunate as to obtain tickets.

The vast Basilica was crowded by nearly 60,000 expectant and enthusiastic people when the Holy Father, shortly after 11 o'clock, descended from his private apartments into the Chapel of the Blessed Sacrament, proceeding at once to the Chapel of the Pieta, where he assumed the sacred vestments. Ascending the 'Sedia Gestatoria,' the Sovereign Pontiff then made his solemn entry into the Basilica, surrounded by all the Cardinals 'in Curia,' by the members of the Pontifical Court, and escorted by the noble Swiss Guards, while the Palatine Guard lined the central nave leading to the altar of the 'Cattedra.' To describe the scene of enthusiasm and the deafening cheers which greeted the venerable Pontiff's appearance would be utterly impossible. No writer, however eloquent and graphic, could ever find adequate words.

Leo XIII. appeared to be in excellent health, and, although deeply moved, seemed almost transfigured by the joy and paternal consolation which he derived from his apotheosis. Mass was celebrated by Cardinal Serafino Vannutelli, the first Cardinal whom Leo XIII. raised to the purple, and at its conclusion the Holy Father, rising from his throne, pronounced in a clear and impressive voice the words of the Apostolic Blessing, which he bestowed on the kneeling thousands. Prof. Lapponi, whom I saw after the ceremony, tells me that the Holy Father is in excellent health and not at all fatigued.

## The Education Question in New South Wales.

HIS Grace Archbishop Kelly opened a bazaar a few days ago in St. Benedict's parish, Sydney, in aid of the funds of the new house for the Marist Brothers. In the course of an address on the occasion the Archbishop referred to the education question. 'What,' said he, 'were the principles of primary education? They needed only to be understood. If the people of this country were restricted to partial nourishment or constrained to use unwholesome food, could it be expected that physical well-being and corporal strength would be promoted? The only reply to this question was a protest against the abuse of reason implied by the very supposition. Thus it was with Catholics in the present question. They regarded it as impossible to secure the perfection and happiness of man in any sphere without a sound and complete education from youth upwards. They did not find this indispensable provision in any secular school, however perfect within merely secular limits. Reading, writing, arithmetic, geography, history, science, and technical instruction, with drill, music, drawing, etc., were good and necessary. No fault was conceivable in zeal for these branches according to circumstances of person, time, and place, but reason itself asserted that man needed in addition the culture of his moral and religious capacities. The Catholic Church taught that parents were in natural duty bound to provide

### A Complete and Perfect Education

for their children. From the first beginnings of conjugal affection the duty of consulting for the interests and well-being of their offspring was inculcated upon parents as paramount. To them alone belonged the correlative right of educating physically, intellectually, morally and religiously. The Church had a special mission direct as to faith, morals, and discipline; indirect as to human culture in learning, arts and science, and professional training. The acknowledgment and exercise of these rights from the beginning of the present era were attested by all historians. In latter times the State existed to protect the rights of individuals and society. It might coerce culpable parents in all matters of public cognizance. Society must be protected from the consequences of degeneracy, disease, ignorance, immorality, and irreligion. Thus with good grace the State proposed to apply public funds to educational work. The parent and the Church welcomed this aid without prejudice to their natural and divinely given inalienable right. When difference of

religious denominations prevailed among parents the State might not deprive citizens of any particular creed of their share in financial or other assistance towards procuring a better education for the physical and intellectual faculties of their children. Such deprivation or denial was sectarian animosity and injustice combined. If the State would refuse to give to Catholic citizens what was their due, the Catholic Church faced the inevitable with trust in God and in her children. She opened schools such as were necessary to her mission. All branches of human culture were included in her standards. She engaged teachers, compiled her own books, supervised her work, and invited public inspection. Thus she acted at present here and throughout the universe. In Australia within 21 years she had accomplished in the domain of secular instruction work which

Would Have Cost the State £2,500,000.

Her children formed one-fourth of the population. She claimed to have her schools recognised by their efficiency in the standards of secular education. She had been unjustly refused. She did not acquiesce in this injustice. She could not attribute it to any but motives rooted in sectarian animosity, or inspired by dislike at least of practical faith. She could not—even though some would—desist from her determination to maintain a complete system of education for her children. This would be to abandon mankind and nations to error or corruption, or to both. Her mission was that of 'the light of the world and the salt of the earth.' Otherwise Christ and His Church could not claim their belief. That Australia urgently needed the heaven of religious doctrine and the filial fear of God was confessed by the majority of her citizens. This fact would strike any reader of the articles published in their daily press. For the sake of Australia all should sustain the principle of bringing education up to their actual requirements. The Catholic Church did so in the spirit of duty, and, God willing, she would continue to do so. The bazaar they were opening was carried on in aid of funds to defray necessary expenses. No work more laudable or more meritorious. Opponents had said and repeated that Catholics won't content themselves with State school education. If they would have the luxury of denominational schools, well, let them pay for the daintiness. The reply could be no other than the imputation of wilful hypocrisy on the part of men who blushed not to utter and to publish

Such Ignoble and Cruel Cant.

But even though it were as the adversaries of the Catholic Church suggested, the State was not excusable from sectarianism if it refused to religious schools remuneration for their work in the secular standard. Why should the State refuse to pay the same price for secular teaching in two schools built side by side? The teachers in St. Benedict's Public School were paid for educating the children of that locality in reading, writing, arithmetic, etc., but the teachers of children of the same district in St. Benedict's Catholic School imparted the same instruction and they were refused payment by the State. That was an injustice not to be tolerated, and never to be accepted by any citizen who loved justice and freedom and equality. In apologising for the length of his remarks, the Archbishop said the subject called for their best and fullest efforts. Again and again should they, as Catholics, return to the topic connected with their Catholic schools. It was happiness indeed to be of use in a cause so vital to the happiness of the people, their homes, and the Commonwealth as a whole.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

April 11.

His Grace Archbishop Redwood and Ven. Archdeacon Devoy (Provincial) left on Thursday morning for a short holiday in the Hot Lakes district.

Exposition of the Blessed Sacrament was held at St. Mary of the Angels' on Sunday last. The 11 o'clock Mass was celebrated by Rev. Father Herbert, when Haydn's 'Second Mass' was repeated by the choir. The Ven. Archdeacon Devoy preached to a crowded congregation at Vespers.

The Marist Brothers' Old Boys' Association will have some difficulty in finding a substitute for Mr E. J. Fitzgibbon, who has, I understand, tendered his resignation of the editorship of the 'Catholic Magazine.' Mr Fitzgibbon finds that his pursuing a university course will make a heavy call on his time, and he is reluctantly compelled to take the step indicated. He has, during his connection with the Association, been an indefatigable worker on its behalf, and his loss will be a very serious one to that body.

At St. Mary of the Angels' on Easter Monday the marriage of Mr Frank McMahon, only son of the late Mr James McMahon, to Miss Margaret O'Brien, youngest daughter of the late Mr John O'Brien, was celebrated by the Rev. Father O'Shea. The bride wore a dress of cream figured lustre, trimmed with silk and chiffon, with toque to match. The bridesmaids were the Misses O'Brien and McMahon, sisters of the bride and bridegroom respectively. They were neatly attired in lavender dresses trimmed with cream silk, and wore gold brooches, gifts of the bridegroom. Mr J. Kershaw acted as groomsmen.

The bazaar is still drawing crowded houses, and the money required for the Newtown Convent should be easily raised. The production of the 'Pirates of Penzance' on Tuesday, Wednesday, and Friday evenings proved the great attraction for the week. In the opera cast Miss Sheen made a charming Mabel, and scored a great



success in her singing, especially in 'Poor wandering one.' Miss White, who made her debut in opera, acquitted herself very creditably. Mr P. Palmer, in the part of Frederic, sang his solos with taste and acted with considerable ability. As the Pirate King, Mr Cronin was well suited and did ample justice to the character. The part of the Major-General was taken at a very short notice by Mr J. M. Izett. His acting and singing improved with each performance. Mr J. G. Nowlan as sergeant of police, and Mr W. Tabor as Samuel, added much to the success of the opera. Mrs J. G. Nowlan, Misses Hyde and Lawless, as Edith, Kate, and Isabel respectively, sang and acted very well. The bazaar concludes with an auction sale this evening.

NELSON.

(From our own correspondent.)

April 10.

The Very Rev. Dean Mahoney arrived home from Wellington last Monday, his health having been greatly improved during his short holiday, which is very gratifying indeed to his congregation. He has definitely decided to leave New Zealand for the Old Country by the Athenic, which sails from Wellington on May 8. On Sunday evening after Vespers, a meeting was held in St. Mary's Hall, Rev. Father George Mahony being in the chair, to consider what form the farewell to the Very Rev. Dean Mahoney should take. It was ultimately decided that a conversazione should be held, also that a purse of sovereigns be presented to him. A strong and influential committee was formed to carry the above into effect. A subscription list was handed round, when a considerable sum of money was promised. On the following Wednesday the committee met and arranged all details for a systematic canvass being made for subscriptions towards the presentation, and judging by the amount of enthusiasm that is being shown it promises to be a very great success.

On Easter Sunday a very edifying ceremony took place at St. Joseph's Church, Wakefield, when over 20 young girls were enrolled as members of the confraternity of Children of Mary by the Rev. Father George Mahony. The office bearers are:—president, Miss E. Houlst; vice-president, Miss K. Shea; secretary, Miss M. Hagen.

## DIocese OF CHRISTCHURCH.

(From our own correspondent.)

April 14.

The many friends of Dr. Morkane in Christchurch have heard with pleasure of his appointment as Resident Medical Superintendent of the Ross Hospital, Westland.

At the enormous public meeting held in Canterbury Hall last week to make a presentation to the Premier, the Catholic body was represented by his Lordship the Right Rev. Dr. Grimes. His Lordship had been a member of the committee since its inception.

A movement is being vigorously promoted to arrange a testimonial to Ex-Inspector Pender on his retirement from service. Press and public are unanimous in extolling the splendid work done by him whilst in charge of the Canterbury district, and his deep concern in the interests of charity and humanity. At a public meeting held last week an executive committee was appointed, which is both representative and influential, to carry out proposals which were then submitted and agreed to.

A numerously attended meeting was held in the boys' school-room on last Thursday evening to endeavor to put into effect the scheme outlined by his Lordship the Bishop in a recent pastoral with reference to the building fund of the new Cathedral. His Lordship the Right Rev. Dr. Grimes presided, and there were also present the Very Rev. Father Le Menant des Chesnais, V.G., Very Rev. Dean Foley, and Rev. Father Galerne, Mr. E. O'Connor acted as secretary. In his opening remarks the Bishop expressed his pleasure at the good attendance, and especially at seeing so many ladies present, thus showing their deep interest in the great work now going on in their midst, the nature of which they, as well as himself and all concerned, had every reason to be delighted with, every possible satisfaction being given by the contractors. The scheme suggested, if promptly and vigorously acted upon, and the effort sustained throughout the duration of the contract time, would ensure a constant stream being directed to the fund, remove much cause for anxiety, and prevent at any stage a cessation of operations. His Lordship here read the following paragraph from his Lenten Pastoral in which the proposal was outlined:—'The Catholic population of our diocese is two and twenty thousand all told. Now, if half that number, or say ten thousand only, including men, women, and young people earning wages put by sixpence per week, or two shillings per month for the Cathedral fund, we should have within the required time—viz., two years—all that is necessary to complete the noble pile which could be presented to the Most High unfettered and untrammelled without the least debt the very day of its dedication. With their usual good-will on the part of our zealous priests, religious and faithful laity, this scheme might be most workable without too greatly interfering with any of the most pressing local wants in the diocese. The parish priest or his devoted assistant, when he has the advantage of such an assistant, might form a committee in each district, and choose some of the more active parishioners who, for the sake of the noble cause, would collect or receive the several amounts every week, month, or quarter, and hand them over at specified times to be sent to us, to Dean Foley, or the Vicar-General by whom the amounts would be duly acknowledged, and the names and donations might be affixed to the church door in every parish, quarterly or so.'

To put the proposed scheme into effect a resolution was unanimously adopted, and the Very Rev. Dean Foley, who had mapped out the city and suburbs into convenient areas, defined the various boundaries, after which all present, having previously been formed into a general committee, determined to aid by every means in their power the carrying out of the scheme. A number of collecting books were distributed, each area having a head collector and several assistants. It was resolved that the committee meet monthly, when subscriptions would be handed in.

## The Need of a Catholic Press in France.

No argument has ever been advanced for the existence of a properly supported, vigorous Catholic Press so strong as that which Mr F. Hugh O'Donnell casually makes in the London *Tablet*, in concluding his essay on the causes which have led to the present enfeebled state of French lay Catholicism. Mr O'Donnell remarks, in speaking of that grand figure of French Catholic journalism, the late Louis Veuillot, of the *Univers*, that a great many of the evils Veuillot sought to prevent or to eradicate might never have become a danger, if it had not appeared to be as a fixed piece of impolicy to deprive French Catholicism of lay journalism as of lay learning. 'The absence of the latter,' says our writer, 'no doubt reacted upon the former. At any rate, at no period since the French Revolution, any more than before it, has there been a Catholic Press in France, at once popular, polished, eloquent, and convincing.' Mr O'Donnell minces few words in placing the blame for this condition of affairs.

'Though' he says, 'even the dimmest vision might have apprehended generations ago that reading must take a place that hearing could never fill, and that the congregations of the thinker who addressed the eye must be millions as compared with the hundreds who could be reached through the ear, this most obvious of decisive facts remained as unregarded as if the provocation of calamity was the first duty of the shepherds of the people. . . . The indifference of hostility toward the provision of a popular press, clean in thought, bright in execution, fascinating in treatment, judicious in guidance, remained, as it remains, a characteristic note of the dominant imbecility. If ever it could be said of any Christian nation that it was carefully neglected at every perilous turning point and on every critical occasion, this can be said of Catholic France since the Revolution, as well as long before that landmark of destruction.'

'You could obtain,' points out the *Tablet* writer, 'the means for a stone memorial to any of the saints, or all the virtues; but the best medium of Catholic civilisation and culture for an entire nation remained an unnoticed necessity, until the devil, that excellent man of business, had securely covered every access to the popular mind with his dirtiest and his largest circulations.'

## Propaganda College.

In a previous issue we gave some particulars regarding Propaganda College, which we now supplement by the following written by the Rome correspondent of the Philadelphia *Catholic Standard*:—

I am indebted to the Rector of the Urban College of Propaganda, Mgr. Camassei, for an interesting account of the condition of the institution in this first scholastic year that has opened during the new century. Probably this is the most celebrated college in the world. The seat of the college is small; the means of support are fair; the demands for admission are enormous.

The arrivals in the college during this scholastic year are four Australian students—two from the diocese of Geraldton, one from the diocese of Lismore, and one from that of Wilcannia; four American students—one from the diocese of Ogdensburg, one from the Josephinum College, which lies within the diocese of Columbus, and two from the diocese of Buffalo; three Oriental students, one Swiss student, one from Zante, one from Albania, and one from Zululand, whence have come three students already in the college. As many as 22 students took the mission oath at the hands of the Cardinal Prefect of Propaganda this scholastic year.

Mr Albert Nequahnquet, a member of a tribal family in Indian Territory, was a newcomer in the college, as were two of the three Chinese, whose conduct keeps up the very satisfactory tradition established by their compatriots in the Urban and the reputation of its Chinese students for aptitude in philosophical studies, and these facts, with those just cited, show that the variety of races which is the distinctive of the Urban grows with the growth of the college. With the arrivals of this year counted, there are in all 122 students from all parts of the Christian world, taken in its widest, general signification. The first ten students stand as a good example; they are respectively for the Patriarchate of Chaldea, the Vicariate Apostolic of Constantinople, the Apostolic Administration of Cephalonia, the Diocese of Cattaro, the Apostolic Vicariate of Norway, the Maronite Patriarchate, the Diocese of Harbor Grace, that of Smyrna, and that of Mo-sul. Beginning with the second hundred, the first ten students are for the Diocese of Buffalo and Halifax, N.S., the Vicarates Apostolic of Constantinople, St. George, N.E. and Southern Ho-Nan (three students), the Dioceses of Damascus, Lismore, Dublin, and Lugano.

Miss Mary A. Anglim, of New Jersey, U.S.A., would be thankful for any information regarding her brother, Mr John Anglim, who left the United States for Ireland, and later on came out to New Zealand. Any particulars sent to the *TABLET* office will be forwarded to the inquirer....

## INTERCOLONIAL.

Miss Amy Castles had a brilliant debut in Melbourne last week where she gave three concerts. A Wellington paper says that she is expected in New Zealand early next month.

Mr. Byrne, of Goodna (Queensland), who is over 100 years of age, marched in the procession to the sports ground at Ipswich on St. Patrick's Day.

Mr. Benjamin Hoare (of the Melbourne Age) is about to re-enter the marriage state, his fiancée being Miss E. Tuite, a prominent member of the Geelong Children of Mary. Miss Tuite was recently the recipient of some valuable presents from the members of the Sodality.

According to the Cumberland Argus Lieutenant H. Morant, 'one of the Australians shot by court-martial at South Africa for murder (shooting unarmed Boers) was a kind of rouseabout in the Hawkesbury district, and earned a precarious living writing verse and riding horses at shows.'

Very deep sympathy is felt in South Australia with the Right Hon. C. C. Kingston and Mrs. Kingston in the death of their son, Master Kevin Kingston. Both parents were devotedly attached to the boy, and Mr. Kingston left his important duties at the Federal Parliament to spend hours watching at the patient's bedside in the Hospital. The funeral took place on St. Patrick's Day, and after a short ceremony at St. Patrick's Church, the body was interred in the Kingston family vault at West-terrace, Adelaide. Rev. Father McGrath conducted the ceremony at the grave.

Churches, convents, schools are spreading throughout the length and breadth of this State (writes a Melbourne correspondent), no less than in the sister States of the Commonwealth. Week by week some work of this kind is either initiated or the finishing touch is given to it by a member of the Hierarchy or his deputy. Recently the memorial-stone of what will be a handsome brick church was laid by the Right Rev. Dr. Reville, O.S.A., Bishop of Sandhurst, at one of the important centres of the Goulburn Valley—Numurkah. His Lordship was presented with an address at the luncheon, which followed the function. The pastor, Rev. Jas. McCarthy, has been attached to the Bendigo diocese for the past 25 years. He was promoted from Shepparton to Numurkah as pastor.

By the lamented death of the Rev. T. McElligott the Ballarat diocese has sustained a severe loss. Young and enthusiastic to a degree, the deceased clergyman threw himself heart and soul into his work. He labored successfully in several parishes and missions of the diocese ruled by the Right Rev. Dr. Moore. Death found him 'in harness' as pastor of Clunes. Father McElligott, who was a native of County Kerry, Ireland, was in his 38th year. The immediate cause of death was consumption—that fell disease which is, unfortunately, rampant in Australia, no less than in Europe and America. The presence at the obsequies of a large body of his fellow-priests and many of the laity of both sexes testified to the very high respect in which the rev. gentleman was held. Father McElligott was an alumnus of the famous missionary college of All Hallows, Drumcondra, Dublin.

His Grace Archbishop Kelly presided at the final meeting of the Sydney St. Patrick's Day Committee, when the financial results of the recent celebration were announced. The report disclosed the fact that the gross takings on St. Patrick's Day amounted to £1050 13s 2d, and the expenditure £499 2s 10d, leaving a net profit of £551 10s 4d. It was proposed that of this amount £535 should be divided amongst the following seven orphanages in the proportion of £75 each:—St. Vincent's Home for Destitute Boys, Westmead (conducted by the Marist Brothers); St. Joseph's Orphanage for Boys, Kincumber (conducted by the Sisters of St. Joseph); St. Joseph's Orphanage for Girls, Lane Cove road (conducted by the Sisters of St. Joseph); St. Anne's Orphanage for Girls, Liverpool (conducted by the Sisters of Charity); St. Brigid's Orphanage for Girls, Ryde (conducted by the Sisters of Mercy from Parramatta); Industrial Orphan Reformatory for Girls, Manly (conducted by the Sisters of the Good Samaritan); Foundling Hospital, Waitara (conducted by the Sisters of Mercy).

L. J. Brient, late editor of the Sydney Daily Telegraph, was a fruit-box maker by trade at Hobart before he took to journalism. When he first wrote for the Press he received 4s a week. On the Telegraph his salary was £1000 a year. He is now in London. Mr Courtney, the Telegraph's powerful leader-writer, was brought up on a farm, and did manual labor for a time in Sydney. He taught himself to write. John Farrell, another leader-writer, has also had a chequered career. He was running a little brewery when he was called to the editorial chair of the Telegraph, some 12 years ago. The third leader-writer on the paper, Mr Taparell, confesses that he was 19 before he had any notion of English grammar. He had been apprenticed to a barber, a blacksmith, a draper, and an auctioneer before he found his way into the office of the Wairarapa Daily Times in this Colony. These men (says the Catholic Press) were turned out of the University of Hard Graft, which is not endowed by Governments, and has no frock-coated professors, yet can claim among its students the most successful men in Australia and in the United States of America.

Mr. P. J. Ryan, late of the Ranfurly Hotel, has become proprietor of the Waterloo Hotel, Caversham, and hopes by strict attention to business to merit a fair share of public patronage. The hotel is situated in a central position, and has excellent accommodation for travellers, having just been renovated and fitted up in the most modern style. Patrons will find the proprietor most obliging, and ever ready to do everything possible to ensure the comfort of boarders....

## Friends at Court

## GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 20, Sunday.—Third Sunday after Easter. Feast of the Patronage of St. Joseph.  
 „ 21, Monday.—St. Anselm, Bishop, Confessor, and Doctor.  
 „ 22, Tuesday.—Saints Soter and Cains, Popes and Martyrs.  
 „ 23, Wednesday.—St. George, Martyr.  
 „ 24, Thursday.—St. Fidelis of Sigmaringen, Martyr.  
 „ 25, Friday.—St. Mark, Evangelist.  
 „ 26, Saturday.—Saints Cletus and Marcellinus, Popes and Martyrs.

## PATRONAGE OF ST. JOSEPH.

THIS feast was instituted by Pius IX. shortly after his elevation to the pontificate. Later on, in 1870, the same Pontiff declared St. Joseph Patron of the Universal Church. Few, if any, of the saints, with the exception of the Mother of God, appeal more strongly to our love and veneration than St. Joseph—spouse of the Blessed Virgin and foster-father of our Redeemer. As the Son of God was subject to him on earth, so we believe his intercession to be most efficacious in heaven. St. Thomas of Aquin says of him, 'Some saints are privileged to extend to us their patronage in certain cases with peculiar efficacy; but to St. Joseph is given to assist us in all cases, in every necessity, in every undertaking.'

## ST. GEORGE, MARTYR.

St. George is honored throughout Christendom as one of the most illustrious martyrs of Jesus Christ. In the reign of the first Christian Emperors numerous churches were erected in his honor, and his tomb in Palestine became a celebrated place of pilgrimage. But his history is involved in great obscurity, as no early records of his life or martyrdom are at present in existence. The following are the traditions concerning him which have been handed down to us by the Greek historians, and which are celebrated in verse by that illustrious saint and poet of the eighth century, St. John Damascene. St. George is said to have been born in Cappadocia, of noble Christian parents. After the death of his father he travelled with his mother in Palestine, of which she was a native. Being strong and robust in body, he embraced the profession of a soldier, and was made a tribune, or colonel, in the army. His courage and fidelity attracted the attention of the Emperor Diocletian, who bestowed upon him marks of special favor. When that prince declared war against the Christian religion, St. George laid aside the signs of his dignity, threw up his commission, and complained to the Emperor of the severity of his bloody edicts. He was immediately cast into prison, and alternate threats and promises were employed to induce him to apostatise. As he continued firm he was put to the torture and tormented with great cruelty, and later on beheaded.

## ST. MARK, EVANGELIST.

St. Mark, who was a Jew by birth, was probably one of the converts made by the Apostles after our Lord's Resurrection. He seems to have attached himself to the company of St. Peter, who in his first Epistle written at Rome calls him his son. He composed his Gospel at the request of the Romans, who desired to have set down in writing what they had heard from St. Peter by word of mouth, and he wrote it in the Greek language, which was used at that time in the Sacred Liturgy and was familiar to the people of Rome. Rome was the capital of the world, and St. Peter therefore chose it as the seat of his episcopate. He had already erected his chair at Antioch, which was the chief city of the East. The next city of importance was Alexandria, the capital of Egypt and of Roman Africa, and thither St. Peter sent his disciple Mark to preach the Gospel and rule the flock of Christ.

Upon his arrival in Africa St. Mark labored for some time in the district of Pentapolis and in various parts of Egypt and the adjacent provinces, until, by a particular call from God, he entered the important city of Alexandria. Here he soon established a flourishing church, composed in part of Jewish converts and partly of Gentiles. The rapid progress of the faith stirred up the fury of pagans, whereupon St. Mark, leaving St. Anianus to rule the Church in his absence, quitted the city and returned to Pentapolis. Upon revisiting Alexandria a few years later he found the faithful greatly increased both in number and in fervor. Again, however, the rage of the heathen became excited against the venerable Evangelist, whom they called a magician on account of his many miracles. Having resolved upon his death, they sought him for a long time in vain, for God concealed him from their hands. At length, upon the feast of their idol Seraphis, those who were in search of the holy man discovered him standing at the altar, offering the Adorable Sacrifice of the Mass. Overjoyed at finding him in their hands, they immediately bound him with cords and dragged him by the feet through the streets of the city to a place near the sea full of rocks and precipices. The stones along the way were stained with his blood, and the ground was strewn with pieces of his flesh, but all the while he ceased not to praise and thank God for his sufferings. As he was still alive when evening closed in, they cast him into prison, but next day they recommenced their cruel sport. In the midst of these barbarous torments he happily expired on April 25, A.D. 69, three years after the martyrdom of Sts. Peter and Paul.

## STs. CLETUS AND MARCELLINUS, MARTYRS.

St. Cletus, the third Bishop of Rome, suffered martyrdom under Domitian about the year 89. St. Marcellinus occupied the throne of St. Peter during a period of eight years. He died in 304, after having endured many sufferings for the Faith in the cruel persecution of Diocletian.

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# Irish News.

## ANTRIM.

The meeting which was held in the Town Hall, Belfast, at the call of the Lord Mayor, to discuss the best means of perpetuating the memory of Lord Dufferin (says the 'Irish Weekly') was most successful. That the deceased nobleman was regarded with affection by his fellow-citizens in Belfast is undoubted. It was not alone the glamor of his great abilities and his success that appealed to the imagination, but the surpassing traits of character he possessed, as well as his charming personality, and the particular interest he took in everything bearing on the welfare of the citizens. The most favored proposal at the meeting was that to erect a statue of the Marquis, to be placed in the front of the new City Hall, and the idea will we venture to think, be received with general acceptance. Considerably over £1000 were subscribed at the meeting.

## CARLOW.

Oak Park, two miles from Carlow, the magnificent residence of the Right Hon. Henry Bruen, D.L., was on Sunday morning, February 23, almost completely destroyed by fire. The north wing was the only portion saved. The valuable pictures (except those in the hall), plate, books, and a quantity of furniture were also saved.

## CLARE.—A Difference.

The 'Manchester Guardian' notes some extraordinary proceedings at a Coercion Court in Ennis, and comments editorially on them as follows:—'The charge was over an intimidation to prevent a Mr. Normoyle from occupying certain lands which he had a right to occupy. But Mr. Normoyle, the sufferer whose wrongs the prosecution was to redress, seems in the witness-box to have treated his would-be protectors with chilling indifference, so much so that first his own champion, the prosecuting counsel, had to cross-question him as a hostile witness, and finally the Court committed him for contempt. His wife and son were next put into the witness-box; they likewise failed to testify against the defendants, and were likewise committed. At this point one might have expected those in the dock against whom nothing was testified, would be discharged. Such an expectation would, however, have ignored one important factor—the difference between justice in England and justice in Ireland. The magistrates admitted that there was no case, but proceeded to order the defendants either to be bound over in substantial security to keep a peace which they had shown no sign of breaking or to go to gaol for three months. The defendants refused to give bail in a case where they were quite innocent, and have gone to prison accordingly. It is not quite clear from the report whether the Normoyle family are there also.' The English writer (says the 'Freeman's Journal') thinks that these facts throw a ludicrous light on the judicial attitude of Coercion Court magistrates. Of course they do. But, except in the 'Manchester Guardian,' and perhaps one or two other papers in all England and Scotland, there is no chance whatever in these days of having them recorded.

## CORK.—Priests Honored.

The Holy Father has conferred the title of Doctor of Divinity upon the Rev. P. A. Sheehan, P.P., Doneraile, the author of 'My New Curate,' 'Luke Delmege,' and other works. His Holiness has further signified his appreciation of literary merit in the priesthood by sending, through his Lordship the Bishop of Cloyne, two costly medals, one for the Rev. B.

McCarthy, D.D., P.P., Inniscarra, and the other for Dr. Sheehan. Dr. McCarthy is an eminent Celtic scholar.

## KILKENNY.—An Election.

Mr. Joseph Devlin, of Belfast, has been returned unopposed as M.P. for North Kilkenny, a vacancy having occurred through the resignation of the sitting member.

## TYRONE.—Candid Admission.

A correspondent writing in an Ulster Orange paper essays to explain the position of the South Tyrone Unionist Association, with whose organisation and working he professes to be acquainted. 'The association,' he makes clear, 'was originally formed, not in the interests of landlords or tenants, nor yet was it promoted on the lines of the Orange institution,' and he proceeds with refreshing logic to say:—'Our testaments together' and 'Keep Protestants together' and 'Keep Popery down.' The last motto exactly hits off Ulster Unionism.

## WICKLOW.—A Memorial.

A monument is about to be erected in Baltinglass, County Wicklow, in memory of 'Antrim Jack,' otherwise Sam McAllister, the trusted comrade of Michael Dwyer, whom he died to save under tragic circumstances.

## GENERAL

### Plain Speaking.

In the course of a letter in a Dublin newspaper, Mr. T. W. Russell replies to Sir E. Carson, who called him a traitor because of his action in the South Down election. Mr. Russell writes in part as follows:—Sir Edward Carson speaks of me as a traitor. Yes—but the Ulster tenants will be quick to recognise who and what Sir Edward Carson is. They will recognise that this is the gentleman who watched over the landlords' interests on the Morley Committee (1894), who sprawled into Lord Ardilaun's arms when that distinguished nobleman ran amuck against the Unionist Government in 1896, who conspired with Lord Londonderry to wreck and render worthless the Land Act of 1896, who used language toward Mr. Arthur Balfour in the House of Commons that made every man of honor and of feeling in the House (and who knew what Mr. Balfour had done for his assailant) hang his head in shame, and who for it all holds an office which last year brought him £11,000—for work as well done by the law officer of Lord Rosebery's Government for £5000. Treason is not treason when it is successful. The Ulster tenants know Sir Edward Carson. To be attacked by men of his stamp is an honor, and his opposition to the land movement will make it the more popular in every Ulster county. My 'treason' consists simply in this—that I supported a candidate in East Down chosen by a representative Unionist Convention, against a gentleman selected by Lord Arthur Hill and the landlords. All this fury about East Down simply represents the last dying kick of Irish landlordism. In the debate on the Address last year I told the House of Commons that the country was face to face with a new Ireland. The revolt in Down is revolt against a tyrannous and an impossible system.

### A Significant Fact.

The London 'Tablet' points out that Lord Rosebery's programme of the 'clean slate' as applied to Home Rule has not received the adhesion of any Catholic peer who was to be found among the supporters of Mr. Gladstone's Bills.

### The University Question.

The evidence given before the University Commission by Lord Chief Baron Pilles, Monsignor Molloy, Professor Mahaffy, Mr. Lecky, and Mr. N. Synnott, appears in the second volume of the proceedings. The Lord Chief Baron said he con-

sidered a Catholic College in the University of Dublin on the same terms as Trinity as the ideal solution of the question. The only other satisfactory solution in his opinion would be the foundation not of a new college affiliated to the Royal University, but of a new University. A college affiliated with the Royal University would not ensure finality. Mr. Synnott also spoke strongly in favor of a Catholic college side by side with Trinity in the University of Dublin. Professor Mahaffy does not appear to oppose this proposal, and Mr. Lecky, on being asked his view, declined to express it.

### Candidates' Expenses.

A blue book gives interesting particulars of candidates' expenses at the last general election. In Ireland votes are cheaper than elsewhere. The county vote averages 4s 6d, the borough vote 2s 9d, which makes an average of 4s only. One hundred and forty-nine thousand three hundred and ninety-three Irishmen recorded their votes. The electorate numbers 762,518, and returns 103 members to the House, at a cost of £33,068 4s 10d. The candidates for North Down, Mr. Corbett and Colonel Sharman Crawford, spent £1137 16s 6d and £1118 17s 9d each. Mr. J. F. X. O'Brien makes a record by obtaining his votes at Cork for 7d each, while Colonel Singleton's beating at North Leitrim cost him 14s 10d per vote. The cheapest victory in the three kingdoms was gained by Mr. J. P. Kennedy at North Westmeath for £148 18s. These are very large sums when compared to the modest three half-crowns which the junior member for Wellington spent at the last general election in this Colony.

### An Illegal Proceeding.

Referring to the imprisonment of Irish members the 'Speaker' says: 'Here are two members of Parliament of unquestioned integrity sent to prison for making speeches at orderly meetings, kept in prison on bread and water and the plank bed, and treated as common criminals! Chief Baron Pilles, the greatest Irish Judge, holds that magistrates who passed these sentences had no jurisdiction to try the prisoners, that the charge against them did not come within the Crimes Act, and that the whole proceeding was a "bad, illegal thing!"'

### Naval Chaplains.

Nowhere in the United Kingdom (writes a Dublin correspondent) is the spiritual desolation to which Catholic seamen are subjected in the Royal Navy more keenly felt than in Ireland. About nine-tenths of these men are Irish, or of Irish extraction, and the almost insurmountable difficulties which they have to overcome when desirous of approaching the Sacraments are well known to their friends and relatives. It is believed the appointment of even a small number of Catholic chaplains, with the same rank and status as Protestant ministers now enjoy in the navy would do much to remedy their grievances. To these the Catholic sailor could make known his difficulties, with the certainty of their being redressed if it were at all possible. At present his complaints fall upon unsympathetic ears and remain unheard. Notwithstanding the plausible statement made by Mr. Forster in reply to the speeches of Messrs. McKillop, Joyce, and Dillon in the House of Commons the other night, the Irish people place little or no reliance on promises made on behalf of the Admiralty. That they have good grounds for this distrust is certain. Over 23 years ago Mr. W. H. Smith, then first Lord of the Admiralty, in reply to an eloquent appeal of the late A. M. Sullivan, said:—'It will be the duty of the Admiralty to endeavor to make such provision by attaching a Catholic clergyman to every fleet of five or

six large ships off any port, so that in case of illness or danger, or any other emergency, he might be at hand to afford the consolations of religion which might be required. I cannot hold out any hope of providing additional chaplains for additional ships, but I will do all I can to bring within the reach of Catholic sailors the ministrations of their religion.' Neither this specific promise nor many others of a similar nature since made have been fulfilled, in consequence of which the Catholic hierarchy assembled in Maynooth in 1901, after carefully considering the question, adopted the following resolution:—'That as we have frequently asked his Majesty's Government to make adequate provision for the spiritual needs of Catholic sailors in the Royal Navy, and notwithstanding these repeated promises to do so, such adequate provisions have not yet been made, we now deem it our duty to advise Catholic parents not to allow their children to join his Majesty's ships until suitable arrangements shall be made to minister to the spiritual wants of Catholic seamen in the fleet.' This resolution still stands good and is acted upon by Catholic parents and guardians.

#### A Good Suggestion.

The Most Rev. Dr. Kelly, Bishop of Ross, in his evidence before the Irish University Commission described the agricultural department in connection with the Louvain University, and said the idea was that they should have in the proposed Irish University a Faculty of Agriculture, that that Faculty of Agriculture should be largely theoretical, that in addition they should have in Dublin a College for higher agricultural education, separate from the University Faculty, and that the students should be taken to work at Glasnevin. Cork Queen's College could, he said, be utilised to a very large extent as a technological college, and the Model Schools could be utilised for the purposes of agricultural and technical education.

#### The Other Side.

In an article in one of the London reviews Judge O'Connor Morris opposes the compulsory purchase of land in Ireland, giving an array of arguments to show what a disastrous effect it would have upon the fortunes of Irish landlords. He enumerates a number of reasons why the landlords of Ireland deserve better of the British Government than to be compelled to sell their land to their tenantry, and conjures up a heartrending picture of the landed proprietors 'driven summarily from their hearths and their dwellings, and cut off from their associations, often of ages, which property in land almost always creates.' This is all very well, but is it not curious that Judge O'Connor Morris has nothing to say about the countless thousands of Irish tenant farmers, with their wives and families, who, under an iniquitous landlord system, have been hunted from 'their hearths and their dwellings' during the past century?

Although it is not at all unusual to hear people speak slightly of 'patent' medicines, the enormous demand for them throughout the whole of the civilised world is in itself proof that they are regarded generally as one of the necessities of life. The majority of housewives would consider themselves as wanting in their duty if they did not have at hand the remedies which experience has taught them to use in cases of emergency, and nobody will venture to question the wisdom of this. Among the remedies which no household should be without is EVANS'S WITCH'S OIL, an invaluable cure for rheumatic complaints of every description, which has proved itself to be unequalled both as an embrocation and an internal medicine.—\*\*\*

## People

It is said that the Earl of Pembroke will be the next Lord Lieutenant of Ireland.

Mrs. Dick-Cunyngham, widow of the late Colonel Dick-Cunyngham, who fell at Ladysmith, who recently mourned the loss of her son has now sustained a fresh bereavement (says an exchange) in the death of her daughter. The Dick-Cunynghams are Catholics, and the bereaved lady has for some time been lady-in-waiting to Princess Christian at Cumberland Lodge.

Mrs. Allies, who has just passed to her reward (says the 'Catholic Times') was received into the Church whilst her distinguished husband, Mr. T. W. Allies, was yet an Anglican clergyman. In 'A Life's Decision' Mrs. Allies tells how her conversion preceded his own. For many years she resisted his advance towards Catholic views, and then she went forward more rapidly than he did.

The marriage at the Brompton Oratory of Miss Enid Dickens, daughter of Mr. Henry Fielding Dickens, K.C., Recorder of Maidstone, and granddaughter of the novelist, with Mr. E. B. Hawksley, solicitor to the Chartered Company of South Africa, is an event (says the 'Catholic Times') in which a wide interest has been taken. Charles Dickens in some parts of his works shows strong prejudices against the Catholic Church, but they are manifestly the prejudices of an honest man, due to misunderstandings.

It is suggested that a mural tablet to the memory of the late Professor Thomas Arnold should be placed in the University Church, Stephen's Green, Dublin, where he worshipped so often. It is a year since the death of this member of the group of distinguished scholars who entered the Church with Newman.

Lieutenant Robert C. L. Stapleton Bretherton, Royal Fusiliers, M.I., who was killed at Ronderan, in the Frankfort District, South Africa, on January 30, was the son of Mr. F. Stapleton Bretherton, of Heathfield Hall, Fareham. The deceased officer had only been three weeks in South Africa when he met his death. The deceased was educated at the Jesuit College, Beaumont. He is the fourth officer from Beaumont who has lost his life in the war.

Mr. H. D. Courtney, a well-known apostle of the Gaelic revival, is about to make a tour of the United States and Canada, accompanied by Gaelic speakers and lady vocalists, for the purpose of promoting and popularising the Gaelic language movement. A strong committee, headed by Dr. Douglas Hyde, Canon O'Hanlon, Brother Kenny, and Father Nicholas has been formed to make arrangements.

A flutter of excitement was caused at the National Liberal Club, London, recently by the report that Colonel Lynch was in the smoking-room with a number of Irish patriots. Inquiry elicited the information that Colonel Lynch had taken part in a farewell dinner earlier in the evening, and later was to leave Waterloo for America, having booked passage by the steamer which took out Prince Henry of Prussia. There was a mild inquiry for the police, and one ex-member of the House of Commons left hurriedly, explaining that he 'did not wish to be mixed up in a scene.' Then it leaked out that the Colonel Lynch who had created such a flutter was not the fugitive member for Galway, though an Irishman, and by a noticeable coincidence was at Ladysmith during the investment. His

friends at the National Liberal Club secretly derived no little pleasure from keeping up the imposition, which seems to have been taken quite seriously by members.

It is perhaps a little difficult (says the London 'Sun') to associate the House of Commons with the flower of sentiment, and yet in the spectacle of Mr. James Cathcart Wason quietly knitting a pair of woollen stockings in an obscure corner of the smoking-room, while hon. members around him play draughts and chess, smoke, tell stories, is embodied one of these refreshing little stories that reconcile us to life even in these modern times. When Mr. Wason, who represents Orkney and Shetland, and rightly supports the Government on Unionist lines, on his return to the House after an illness, sat down in an obscure corner of the smoking-room, and pulling out an unfinished pair of Shetland woollen stockings and knitting needles, got to work, the men around him stared for the moment, covertly snickered, and exchanged a few humorous references. In time gentle badinage died away, as these things do. Mr. John Burns, Major Jameson, and a few others who take life seriously insisted on the right of a gentleman to entertain himself in his own way without comment or observation.

After a long and honorable connection with the police force of this Colony, Inspector Pender retired from active service a few days ago in Wellington. Seventy-three years ago he first saw the light in Wexford, and at the age of 17 he joined the Irish Constabulary (it was not the 'Royal' Irish then). After only four years of service he became sergeant, and after serving eight years he volunteered for service in the Crimea, where he remained for two years, being attached to Lord Raglan's mounted staff. He accompanied Colonel Grant to Turkey, and assisted in organising a Turkish cavalry corps. On returning to Ireland he got back his rank as sergeant in the police force, but only to relinquish it in a few months, as he had decided to try his fortune in Australia. On the way out the crew mutinied, but were subjugated by Mr. Pender, assisted by three of his Crimean war mates, three Royal Irish Constabulary men, and some of the passengers. Shortly after his arrival in Melbourne he joined the police, and in that capacity had several brushes with bushrangers. In 1861 he was selected with Mr. Shearman to come to New Zealand to organise the Canterbury Police Force. Soon after his arrival he rose to the rank of Inspector, which office he had filled until his retirement with credit to himself, and to the satisfaction of the public, having been stationed for a number of years in Christchurch, Timaru, and Wellington. No police official (says the Wellington 'Free Lance') ever carried out his duties with less of red tape and more bonhomie. He was never a martinet, never forgot he was a citizen as well as a policeman, but when the occasion demanded it there was always the iron hand beneath the velvet glove. Inspector Pender retires from the force without having made a single enemy. He has been singled out for the special kudos of the Chief Justice and the Grand Jury, and the public are now recording their appreciation in the solid and convincing form of sovereigns.

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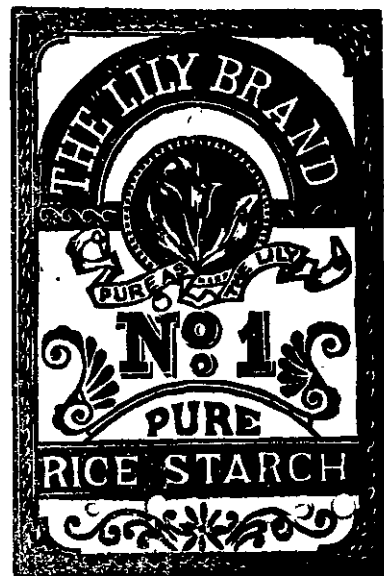
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 "Mac" will only keep the same brands of Liquors and the same table he did at the Bendigo, which is a guarantee that the wants of his patrons will be well attended to. Accommodation for 60 guests. Night porter kept. Telegrams and letters receive immediate attention.

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 Bedsteads and Bedding, all kinds fresh  
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 A large assortment of Bamboo Tables,  
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 A large stock of New Furniture of latest  
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First-Class Accommodation for Travellers.  
 TERMS MODERATE.

## Commercial

(For Week ending April 16th.)

### PRODUCE.

London, April 11.—The English wheat market is firm, owing to rumors of the imposition of a duty. Heavy arrivals are depressing the Continental markets. There is a better inquiry for cargoes. A Sydney steamer shipment (February) realised 29s 10½d.

London, April 12.—Wheat—Two Sydney cargoes sold at 29s and 29s 3d respectively.

Frozen Meat.—Mutton (cross-bred wethers and maiden ewes), Canterbury, 3 13-16d; Dunedin and Southland, 3½d; North Island, 3½d. Lamb: Prime Canterbury, 5½d; fair average, unchanged; River Plate, unchanged; New Zealand beef is scarce. Prices nominally are: Fores, 4½d; hinds, 5½d. No Australian beef is offering. (These prices are the official quotations furnished by the Frozen Meat Trade Association. The basis of quotations is sales of lines of not less than one hundred carcasses of mutton or lamb or twenty-five quarters of beef. All quotations for mutton are for fair average quality. Quotations for New Zealand lamb do not include sales of small lambs or heaviest of inferior quality.)

Sydney, April 14.—Breadstuffs are very active, and there is a continued advance. Best brands of flour realise £9. Wheat has been sold up to 4s 3d.

Wellington, April 15.—The Agent-General's cablegram, dated London, 14th, states:—Frozen meat. Mutton, very firm; average price. Canterbury, 3½d; Dunedin, Southland, and W.M.E. Company's, 3½d; other North Island mutton, 3½d. Lamb, quiet. Canterbury brand, 5½d; other New Zealand lamb, 5d. The beef market is excited and very firm. Supplies of American chilled beef small and likely to decrease. Stocks of New Zealand on hand light. New Zealand hinds, 5½d; fores, 4½d. The markets for butter and cheese are good. Butter, 105s; cheese, 51s.

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

Oats.—During the past week there has been keen demand for all good to prime feed lines at prices in advance of last week's values. Owing to the large quantity of crop damaged by bad weather, milling lines are scarce, and are readily saleable. We quote:—Prime milling, 2s 5½d to 2s 6d; good to best feed, 2s 4d to 2s 5d; inferior and medium, 2s 1d to 2s 3d per bushel (sacks extra).

Wheat.—There is practically no prime milling offering, and quotations for such are therefore nominal. Medium quality commands ready sale as fowl wheat, for which there is good inquiry. We quote: Prime milling, 4s to 4s 3d; medium, 3s 9d to 3s 11d; whole fowl wheat, 3s 4d to 3s 8d; broken and damaged, 3s to 3s 3d per bushel (sacks extra).

Potatoes.—Moderate supplies have been coming to hand, and, with fair demand, values have slightly improved. We quote: Prime Derwents, £4 to £4 5s; other sorts, £3 10s to £4 per ton (sacks in).

Chaff.—The market has been almost without supplies, and for all sorts there is ready sale at improved prices. We quote: Best oaten sheaf, £5 to £5 10s per ton (bags extra).

### SOUTHLAND PRODUCE MARKET.

Invercargill prices current—Wholesale—Butter (fresh), 8d; butter (factory), bulk, 10½d; pats, 10½d; eggs, 1s 3d per doz; cheese, 4d; bacon, farm, 7d; do, rolled, farm, 6d; hams, 9d; potatoes, £3 to £3 10s per ton; fowl wheat, 3s 3d; barley, 2s to 2s 6d; chaff, £4 10s; flour, £11 to £12; oatmeal, £12 5s to £12 15s; bran, £4; pollard, £4 15s. Retail—Fresh butter, 10d; butter (factory), pats, 1s; bulk, 1s; eggs, 1s 6d per doz; cheese, 6d to 7d; bacon, rolled, 9d; hams, 10d; potatoes, 4s per cwt; flour: 200lb 24s; 50lb, 7s. Oatmeal: 50lb, 7s 3d; 25lb 5s 9d; pollard, 8s per bag; bran, 5s; chaff, 2s; fowls' feed, 3s 9d per bushel.

Mr. F. Meenan, King street, reports.—Wholesale prices only—Oats: Feed, fair to good, to 2s 4½d; milling, 2s 5d to 2s 6d. Wheat: scarce. Milling, 3s 6d to 3s 8d; fowls', 3s 4d. Potatoes: Oamaru and Taieri, £3 10s to £3 12s 6d. Chaff: Inferior to medium, £3 to £3 6s; good to best, to £5. Straw: Loose, 32s 6d; pressed, 30s. Flour: 200lb sacks, £11; 50lb, £11 15s; 25lb, £12. Oatmeal: 25lb, £13 10s. Butter: Dairy, 6d to 8d; factory, 11d to 1s 0½d. Cheese: Dairy, 4½d; factory, 5d. Eggs, 1s 5d. Onions: Melbourne, new, £6; Christchurch, £5.

### WOOL.

London, April 9.—Tallow: 1550 casks offered, and 300 sold. Fine mutton, 37s 6d; medium, 32s. Fine beef, 32s 6d; medium, 30s.

Sydney, April 10.—At the wool sales 4000 bales were submitted. There was good competition. The better class of wools (greasy) sold up to 8d, while the top price for scoured was 17d.

London, April 10.—The Antwerp wool sales last from the 15th to the 18th inst. Nine thousand and eighty bales, including 875 of Australian, will be offered.

London, April 11.—The Bradford wool market is animated. Common sixties, 20d; supers, 21½d.

### DUNEDIN HORSE SALEYARDS.

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

Very few horses came forward for to-day's sale, and consequently no business of any consequence was done. The bulk of the entry was made up of inferior hacks and light harness horses, three or four useful draughts were offered, but failed to find buyers, reserves being too high. A good few of the better class of harness horses changed hands at from £15 5s to £16 5s, and a number of inferior sorts at from £5 to £8 10s. Sound young draughts are in good demand, and we have every confidence in recommending consignments of these, as well as of strong spring-carters, with good action and a fair amount of pace. We quote: Superior young draught geldings, £42 to £52; extra good prize horses, £55 to £60; medium draught mares and geldings, £35 to £42; aged do, £20 to £29, upstanding carriage horses, £30 to £35; well-matched carriage pairs, £75 to £85; strong spring-van horses, £30 to £35; milk-cart and butchers' order-cart horses, £22 to £29; tram horses, £12 to £18; light hacks, £10 to £16; extra good hacks, £20 to £26; weedy and aged hacks and harness horses, £3 to £8.

### ADDINGTON STOCK MARKET.

At the Addington stock market there was on the whole keen competition.

Fat Cattle.—157 were yarded, mostly good sorts. There was a rise of 10s to 12s per head. Beef brought 19s to 24s, and up to 26s for extra quality. Prime heavy steers brought £9 to £11 12s 6d; others, £6 to £8 10s; prime heifers £8 17s 6d to £9 17s 6d; others, £5 15s to £8; prime cows, £8 10s to £9 15s; others, £5 2s 6d to £8.

Fat Sheep.—About 4000, including more wethers than usual, were offered for sale. Export buyers competed keenly, and also buying good ewes, which rose 1s to 1s 6d. Prime wethers made 15s 6d to 17s 6d; lighter, 13s 6d to 15s; prime ewes, from 15s 7d to 16s 11d; good, 12s 6d to 15s; others, 9s 6d to 12s.

Fat Lambs.—The total brought forward was 880, mostly of good quality. There was a rise of from 6d to 9d per head. Six hundred were sold for export at from 10s 6d to 14s, averaging 12s 9d; 200 went to butchers at 8s 9d to 10s 8d.

Store Sheep.—16,000, mostly from Nelson, were offered for sale, and there was a good sale for all sorts; especially for forward wethers and young ewes. Forward wethers brought from 12s to 13s 7d; medium, 10s 9d to 11s 9d; backward and small, 8s to 10s 3d; good young ewes from 12s 9d to 13s 1d; fair sorts, 9s 2d to 10s 6d; aged, 6s 6d to 8s 1d; forward lambs, from 7s to 8s 5d; backward, 6s 6d to 8s 1d; shorn, 4s.

Pigs.—560, including some good lots, were placed in the fat pens. There was an improved sale for these, porkers being scarce, and large stores were kept up by a southern buyer, but little pigs were unsaleable. Baconers brought from 30s to 47s 6d, or 3d to 3½d per lb; porkers, from 24s to 31s, or 3½d to 4d per lb; strong stores, 12s to 23s.

Several stoats have been seen in the Linwood (Canterbury) district lately, and a full-grown one was found asleep in a baby's cradle. The mother was just putting the child into the cradle when she noticed the animal. In her fright she dropped the baby on to the floor and ran, and so did the unwelcome visitor.

Messrs. Donald Reid, and Co., Dunedin, take the opportunity of the advent of the grain season to offer their services to their many clients and farmers in general for the disposal of produce or for shipment of same to other markets, making liberal cash advances thereon if required. The firm have special facilities for the satisfactory storage and disposal of all kinds of farm produce. Their stores are dry, airy, thoroughly ventilated, and, being connected with the railway by a private siding, produce is delivered direct and is saved the loss of waste incurred in unloading and again carting into the warehouse. The firm lay particular stress on the fact that their charges are extremely moderate. They secure the highest current rates, and sale returns are made with promptitude.—\*

There are many ways of killing a cat besides drowning it. In like manner there are many ways of getting a new hat or bonnet without purchasing it on the credit system. The proprietor of Hondai-Lanka tea has a system which is safe, easy, and acceptable to all. It is neither patented nor copyrighted. He says that if any good housewife will only use his Cock o' North tea for three months she will save as much money as will purchase a new hat or bonnet. In addition to which there will be peace and contentment in the household, for this brand has all the qualities which tend to soothe the most irascible temper and make a man contented with his home. The suggestion is well worth a trial, and should be put into practice at once by every housekeeper who believes that her looks would be improved by a new hat or bonnet.—\*



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### BEST MANURE DRILLS ARE:

EUREKA " GRAIN, TURNIP AND MANURE DRILLS, and " MAST " AMERICAN GRAIN AND MANURE DRILLS, with Turnip Feed.

DISC HARROWS and CAMBRIDGE ROLLERS, with Wooden or Steel Frames; any sizes.

CULTIVATORS, WINDMILLS, HARROWS, SEEDSOWERS, and all kinds FARM IMPLEMENTS.

SOLE AGENTS BURRELL'S TRACTION ENGINES and CLAYTON AND SHUTTLEWORTH'S THRESHING MACHINERY.

HORNSBY ACKROYD OIL ENGINES.

RUDGE WHITWORTH and YELLOW FELLOW BICYCLES on easy terms to suit purchasers.

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**THE SHADES**  
DOWLING STREET, DUNEDIN.

This old-established and Popular Hotel is most carefully managed by the proprietor,

**J. TOOMEY**

Everything of the Best and all Drawn from the Wood.

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# ORION

COOKING RANGES are the Most Popular, the Most Economical, the Cleanest, the Easiest to Work, the Cheapest.  
Single or Double Ovens High or Low Pressure Boilers.

### CASTINGS OF ALL DESCRIPTIONS.

Catalogues from all Ironmongers,

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Monuments and Tombstones erected of New Zealand Granite, Scotch Granite, and Italian and American Marble.

Tomb Railing in great variety.

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Town and Country Orders promptly attended to

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BOTTLEERS OF  
SPEIGHT AND CO'S PRIZE ALES  
AND STOUT.

### DECISION OF COMPETENT JUDGES AT TASMANIAN INTERNATIONAL EXHIBITION

Including Eight English Competitors:—  
Powley and Keast—First Award (Gold Medal) against the world for Bottled Stout.  
Powley and Keast—Second Award (Silver Medal) against the world for Bottled Stout.  
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Bottlers, Hope Street, Dunedin.

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.. GOOD ACCOMMODATION FOR ..  
COUNTRY VISITORS.

**E. POWER - PROPRIETOR**

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THE NATURAL EXCELLENCE of the REAL and ORIGINAL KAITANGATA COAL for every purpose is so universally recognised by all HOUSEHOLDERS and MANUFACTURERS throughout the Middle Island now, that it would be superfluous for the Company to detail the special features of its superiority over all other coals in every notice like this. The present, therefore, is only to assure the Public generally that the Coal maintains its excellence, and is sold by all Merchants in the trade.

The KAITANGATA ALMANAC will be delivered to Consumers as usual.

**W. P. WATSON,**  
General Manager

Offices: Crawford street, Dunedin.  
12th November, 1896.

## MOUNTAINEER HOTEL,

QUEENSTOWN,  
LAKE WAKATIPU.

Proprietor - **P. MCCARTHY.**

This New and Commodious Hotel has been well furnished throughout and is now one of the most comfortable Houses in Otago. Suites of Rooms have been set apart for Families, and every attention has been paid to the arrangements for carrying on a first-class trade. Hot, Cold, and Shower Bath.

### TERMS MODERATE.

Best Brands of Wines, Spirits, and Beers.  
FIRST-CLASS SAMPLE ROOM.

A Porter will attend Passengers on the Arrival and Departure of Steamers.  
First-class Stabling.

Horses and Buggies for Hire.

## GEORGE DENNIS,

Late of Park Hotel, Newtown, Wellington and West Coast South Island,

Has taken over **BARRETT'S HOTEL** Lambton Quay, WELLINGTON, where he is prepared to provide for his old patrons and the public generally every accommodation.

Two minutes' walk from Post Office and wharf.

Tram passes door.

## THE BEST CEMENT EXHIBITED—MAORI BRAND.

Vide Jurors' Report N.Z. Exhibition.

The above was given, with TWO FIRST-CLASS AWARDS, after most thorough tests by experts, proving our Cement to be equal to the best the world can produce.

Having recently erected extensive works, supplied with the most modern plant obtainable, which is supervised by a Skilled Cement Maker from England, with confidence we request Engineers, Architects, and others to test our Cement side by side with the best English obtainable.

Milburn Lime at Lowest Rates.

**MILBURN LIME AND CEMENT COMPANY (LIMITED), DUNEDIN.**

**FRANK OAKDEN, Manager.**

## DOUGLAS HOTEL

Corner Octagon and George streets,  
Dunedin.

**JOHN CRANE, Proprietor.**

Mr. Crane wishes to inform his friends and the public that he has taken the above hotel. The building has undergone a thorough renovating from floor to ceiling, and now offers unrivalled accommodation to visitors and travellers. The bedrooms are well and comfortably furnished, and the fittings are all that could be desired.

Travellers called in time for early trains. The wines and spirits are of the Best Procurable Brands.

One of Alcock's prize medal Billiard Tables. Hot, Cold, and Shower Baths.

TELEPHONE 1306.

## SANITARY PIPE AND STONEWARE FACTORY KENSINGTON.

The undersigned, having purchased the above Works, is prepared to sell at Lowest Current Rates.

**J. H. LAMBERT,**  
NORTH-EAST VALLEY AND KENSINGTON.

## UNION STEAM SHIP COMPANY OF NEW ZEALAND LIMITED

Steamers will be despatched as under (weather and other circumstances permitting):

**LYTTELTON and WELLINGTON—**

(Booking Passengers West Coast Ports)—

|         |                  |              |
|---------|------------------|--------------|
| Moura   | Fri., April 18   | 3 p.m. D'din |
| Monowai | Thurs., April 24 | 3 p.m. D'din |
| Te Anau | Fri., April 25   | 3 p.m. D'din |

**NAPIER, GISBORNE and AUCKLAND—**

|         |                 |                |
|---------|-----------------|----------------|
| Moura   | Fri., April 18  | 3 p.m. D'din   |
| Te Anau | Fri., April 25  | 3 p.m. D'din   |
| Waikare | Tues., April 29 | 2 30 p.m. tr'n |

**SYDNEY, via WELLINGTON and**

**COOK STRAIT—**

|         |                  |                |
|---------|------------------|----------------|
| Monowai | Thurs., April 24 | 3 p.m. D'din   |
| Waihora | Thurs., May 1    | 2 30 p.m. tr'n |

**SYDNEY via AUCKLAND—**

|         |                 |                |
|---------|-----------------|----------------|
| Waikare | Tues., April 29 | 2 30 p.m. tr'n |
| Mararoa | Tues., May 13   | 2 30 p.m. tr'n |

**MELBOURNE via BLUFF and HOBART—**

|          |          |                |
|----------|----------|----------------|
| Talune   | April 20 | 2 p.m. D'din   |
| Warrimoo | April 27 | 2 30 p.m. tr'n |

**NELSON and NEW PLYMOUTH, via OAMARU, TIMARU, AKAROA, LYTTELTON and WELLINGTON—**

|       |                |              |
|-------|----------------|--------------|
| Upolu | Mon., April 21 | 3 p.m. D'din |
|-------|----------------|--------------|

**WESTPORT and GREYMOUTH via OAMARU, TIMARU, LYTTELTON, and WELLINGTON (cargo only)—**

|              |                |              |
|--------------|----------------|--------------|
| Janet Nicoll | Wed., April 16 | 5 p.m. D'din |
|--------------|----------------|--------------|

**SUVA and LEVUKA.**

Taviuni leaves Auckland, Wednesday, April 23.

**TONGA, SAMOA, FIJI, and SYDNEY**  
(From Auckland.)

Manapouri Wednesday, May 7

**RARATONGA and TAHITI.**

Ovalau leaves Auckland, Tuesday, April 22.

**BEATH AND CO.,**

**DRAPERS, CHRISTCHURCH,** respectfully request your support and kind recommendation.

## Conference of Catholic Young Men's Societies.

A CONFERENCE of delegates from the Catholic societies of Ashburton, Timaru, Wellington, Napier, and Christchurch was held in the Christchurch Catholic Club's rooms, Barbadoes street, on Easter Sunday. Mr J. J. Wilson, senior vice-president of the Catholic Club, occupied the chair. The various societies were represented as follows: Ashburton—Messrs D. Moriarty and N. McDonnell; Timaru—Messrs J. G. Venning, M. Mahoney, and J. P. Fitzgerald; Wellington—Messrs J. Stratford and B. A. Guise. Mr H. McKeowen (Wellington) represented Napier. Christchurch was represented by Messrs F. Doolan and G. Dobbs. Mr R. J. Hayward, a vice-president of the Christchurch Club, was also present and took part in the discussions.

Mr Wilson opened the proceedings with a few appropriate remarks, and called upon Mr H. McKeowen as the organiser of the conference to explain the objects, benefits, etc., of the proposed federation.

Mr McKeowen having done so, and to allow discussion, moved—'That the federation of the various Catholic Young Men's Societies in New Zealand be effected.'

This was seconded by Mr J. Stratford (Wellington).

Mr G. Dobbs (Christchurch) asked what would be the benefits resulting from such a federation.

Mr McKeowen replied, pointing out the many advantages to be derived from a federation of this kind, but as to its definite outcome he was not in a position to foresee. Time was the only solution of that question.

All the delegates expressed themselves in favor of federation of the description indicated, after which the motion was put to the meeting and carried unanimously.

At this stage the chairman pointed out the advisability of appointing a secretary *pro tem* for the conference, and nominated Mr H. McKeowen as having a thorough knowledge of the business for which the conference had been called. The motion was agreed to.

The next business was to draw up rules for the guidance of the federated clubs. Mr D. Moriarty submitted rules which were drawn up by Mr H. McSherry, a vice-president of the Ashburton Society, a few years ago when the federation of the various clubs in Canterbury was contemplated.

After some additions and deletions the rules were adopted, and read as follow:—

1. That the various Catholic Literary and Mutual Improvement Societies in New Zealand form a federation under the name of the 'Federated Catholic Societies of New Zealand.'

2. The aim of the federation shall be the mutual advancement of the affiliated societies.

3. There shall be a council of the federated societies, consisting of two delegates from each affiliated society, appointed by the members thereof. In the event of a society not being able to be represented by delegates it be allowed to be represented by proxy.

4. That for the purpose of carrying out the aims of federation the following rules shall apply:—(a) The council shall meet at some central place, on the 25th December (Christmas Day) in each year. (b) That a member of any affiliated society, shall, on receiving a certificate from the secretary of his society, that he is a financial member thereof, be entitled, on removing to a town in which there is another affiliated society, be admitted as a member of such society, without payment of any entrance fee. (c) That the secretaries of societies from which such a member has so removed, shall inform the secretary of the society in the town to which such member has removed, of the fact of such member having taken up his residence in such latter town. (d) That the various affiliated societies shall endeavor to secure an interchange of original papers read by members at the meetings of such societies, and of lectures given etc. All papers etc., to be exchanged and forwarded through the general secretary. (e) There shall be an executive consisting of a president, vice-president, treasurer and secretary, to be elected annually by delegates of the council. These officers to be members of the society in the town where the next conference is to be held. Should any vacancy occur in the executive during their term of office, the executive shall have the power to fill such vacancy. (f) That each affiliated society shall pay the sum of 10s per annum towards the management fund of the federation. (g) The management fund of the federated societies shall not be responsible for expenses incurred by delegates attending the conference. (h) Any club desiring an alteration in the rules shall give at least one month's notice to the general secretary before the date of conference. (i) The Council nor executive shall not have power to interfere with the internal management of affiliated societies, save as is herein excepted.

In accordance with clause 'A' of rule 4, the appointing of a centre in which to hold the next conference was considered. A lengthy discussion arose out of two proposed centres, Ashburton and Wellington. On a division being called Wellington secured the majority of votes. The executive officers were then elected as follow: Rev. T. O'Shea, S.M.; vice-president, Mr J. J. Devine; treasurer, Mr. E. J. Fitzgibbon; secretary, Mr. H. McKeowen.

On the motion of Mr J. Stratford (Wellington), seconded by Mr J. G. Venning (Timaru), it was decided that, recognising the benefits to be derived, the clergy be requested to use their influence in forming in each centre a Catholic young men's society. This concluded the business.

The chairman thanked the delegates for their attention during the conference and wished the federation every success. Mr J. P. Fitzgerald (Timaru) proposed a hearty vote of thanks to the chairman for the able and impartial manner in which he presided over

the proceedings. This was seconded by Mr. H. McKeowen and carried by acclamation. Mr. G. Dobbs (Christchurch) proposed a vote of thanks to the secretary (Mr. H. McKeowen) for the zeal and energy displayed by him in connection with the conference, as to him was undoubtedly due the inauguration of the federation. This was seconded by Mr. R. J. Hayward (Christchurch) and agreed to.

At the close of the proceedings his Lordship Bishop Grimes attended and addressed the delegates, and complimented them on the steps they had taken. His Lordship wished the federation every success, and said it was the desire of his Holiness the Pope that links of amalgamation should be formed between the various Catholic societies.

All communications relating to the Federated Catholic Societies should be addressed to the secretary, Mr. H. McKeowen, St. Patrick's Hall, Boulcott street, Wellington.

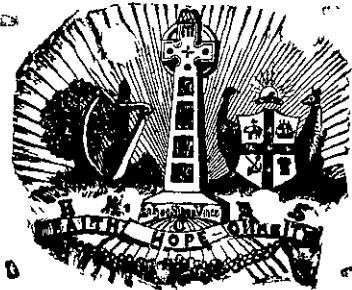
## Some Religious Orders.

ST. BRUNO, the founder of the Carthusians, whose eighth centenary has recently been celebrated in his native city of Cologne (says *Church Progress*) is the second founder of one of the great religious Orders who can be claimed by Germany. The other was St. Norbert, founder of the Premonstratensians, or White Canons, who was born at Sauten, in the duchy of Cleves, in 1080.

Of the founders of the other more celebrated religious Orders and congregations of the Church Spain claims those of the Dominicans (St. Dominic), the Jesuits (St. Ignatius), and the great reformer of the Carmelites (St. Theresa), France the founders of the Cistercians (St. Robert and St. Bernard), and the Lazarists (St. Vincent of Paul), while Italy has given to the world among others the founders of the Benedictines (St. Benedict), Franciscans (St. Francis), Servites (the Seven Founders), Theatines (St. Cajetan), Barnabites (St. Antonio Maria Zacariah), Oratorians (St. Philip Neri), Redemptorists (St. Alphonsus Liguori), Passionists (St. Paul of the Cross), besides the Oblates (St. Charles Borromeo) and the Fathers of Charity (Rosmini).

England had a share in the foundation of the Cistercians in the person of St. Stephen Harding, but her only native Order was the now extinct one of the Gilbertines, founded by St. Gilbert of Sempringham.

That great queen of song, Mdls. Dolores, better known as Tre belli, commenced a short season of song recitals in the Garrison Hall on Wednesday evening. All lovers of music should not fail to attend the Dolores recitals, which, apart from the great pleasure to be derived therefrom, are of splendid educational value. Mr Clarence Newell, an American pianist, will assist Mdls. Dolores. The season will be limited to four or five recitals. The second recital is announced for Friday evening....



## HIBERNIAN-AUSTRALASIAN CATHOLIC BENEFIT SOCIETY, NEW ZEALAND DISTRICT, No. 3.

The Catholic Community is earnestly requested to support this excellent Organisation, for it inculcates a love of Holy Faith and Patriotism in addition to the unsurpassed benefits and privileges of Membership.

The Entrance Fees are from 5s to £4, according to age at time of Admission.

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

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

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

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

W. KANE,

District Secretary,

Auckland

## EDITOR'S NOTICES.

*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.*

*Subscribers desiring to have obituary notices inserted in this paper should either communicate with the editor or send copy of local paper containing particulars. Unless they do this they must not be disappointed if notices of recent deaths do not appear in our columns.*

## NOTICE.

**NOW READY**—Nos. 1 and 2, Catechisms of the Christian Doctrine.

Approved by His Grace the Archbishop of Wellington and the other Catholic Bishops of New Zealand.

To be had from—

His Grace Most Rev. Dr. REDWOOD, Wellington  
Right Rev. Dr. GRIMES, Christchurch,  
Right Rev. Dr. LENIHAN, Auckland,  
Right Rev. Dr. VERDON, Dunedin,  
Whitaker Bros., Wellington and Greymouth.  
E. O'Connor, Stationer, Christchurch.  
P. F. Hiscocks and Son, Auckland.

Also from the

TABLET Office, Octagon, Dunedin.

## NOTICE TO SUBSCRIBERS.

All Communications with the Commercial Department of the 'N.Z. Tablet' Newspaper are to be addressed to John Murray, Secretary, to whom all Post Office Orders and Cheques are in all instances to be made payable.

Complaints re irregular Delivery of Paper should be made without delay to the Manager

Annual Subscription, 25s. booked; 22s. 6d. if paid in advance; shorter periods at proportional rates.

NOTE.—Our limit of Credit is Six Months.

## THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND.

## HOLY CROSS COLLEGE, MOSGIEL.

In conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. The Holy Cross College is situated at Mosgiel (10 miles from Dunedin) in a fine building hitherto known as Mosgiel House, which, with 11 acres of rich park land surrounding it, was purchased for use as a Seminary for the Ecclesiastical Province of New Zealand.

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

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

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

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

The Seminary is under the Patronage and Direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin, who will act as Rector.

For further Particulars apply to the Vice-Rector, Holy Cross College, Mosgiel.

## GARRISON HALL.

MOLLE, ANTONIA DOLORES.

## SONG RECITALS.

Commencing  
This (WEDNESDAY) Evening,  
AND ON  
FRIDAY Evening, 18th.  
Also Next Week.

MR. CLARENCE NEWELL (Pianist).

Entire Change of Programme for Each Recital.

PLAN AT THE DRESDEN.

For Full Particulars see Daily Papers.

## BIRTHS.

GAWNE.—On 2nd April, at her residence, Douglas Hotel, Dunedin, Mrs A. P. Gawne of a son.

RODGERS.—On the 3rd inst., at her residence, corner of Arthur street and York place, Dunedin, Mrs C. Rodgers of a son.

## DEATH.

M'BRIDE.—On the 7th April, at Antrim Farm, Frankton, Francis F. M'Bride, second son of Francis M'Bride; aged 29 years. Deeply regretted.—R.I.P.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, APRIL 17, 1902.

## A BIBLE-IN-SCHOOLS CAMPAIGN.



FRESH Bible-in-Schools Campaign, under the auspices of the Presbyterian General Assembly of New Zealand, has just been inaugurated, and elaborate preparations are being made for a vigorous and united Protestant effort in support of the movement. The programme and plan of campaign were unfolded by the Rev. Mr. GIBB, Moderator of the Assembly, at a meeting of the Presbyterian Synod of Otago and Southland held in Dunedin the other day. The assembly had, it was explained, appointed a committee, with Mr. GIBB as convener, to confer with the leaders of other Churches, and to endeavor to come to an understanding and formulate a platform. Mr. GIBB and the Dunedin members of the Assembly's Committee had accordingly conferred with the leaders of other Churches and in particular with certain delegates from the Wesleyan Conference, and the result of this conference was, to quote Mr. GIBB's own words, 'the adoption of a resolution to abandon the platform for which they had been contending—namely, simple Bible-reading, with the repetition of the Lord's Prayer, and to go in for reading, with explanations by the teachers, such explanations to be wholly contained in a book to be supplied by the combined Churches.' It will thus be seen that this latest platform is a compromise between the original demand for Bible-reading only, with the repetition of the Lord's Prayer, on the one hand, and the New South Wales system with its text-book to be explained by the teachers and definite denominational instruction once a week by the ministers, on the other. It is intended to be an advance on the demand for mere Bible-reading which was manifestly a hopelessly inadequate proposal, and at the same time to obviate the objections commonly urged against the danger of allowing the work of explaining Bible lessons to be left in the hands of the teachers by having not only the lessons but the explanations also, officially supplied by the Churches themselves.

\*

Mr. GIBB had also a good deal to say as to the attitude of the other religious bodies towards this platform, and according to his showing it would almost appear as if our Protestant friends were really likely at last to secure what they have never been able to secure before—namely, some sort of practical unity on this question. First of all, Mr. GIBB intimated, after the platform had been formulated, the Wesleyan Conference had unanimously adopted it. Then he had had some correspondence with the Bishop of Wellington, from which it appeared that this is the platform the Bishop has been for some time advocating, and on behalf of which he had formed an influential association, representing nearly all the churches in Wellington. Mr. GIBB had further had an interview with Mr. NEILD, warden

RIDE 'ANGLO SPECIAL' CYCLES.

of Selwyn College in Dunedin, and convener of the Diocesan Committee on Bible-in-Schools, and ascertained from him that the Anglican Church in Otago was prepared to fall in heartily with the basis now proposed. And finally he had consulted all the members of the committee of the Presbyterian Assembly not resident in Dunedin, and found that they were heartily in favour of the proposal, too. It would thus appear that the Presbyterian and the Wesleyan Church throughout New Zealand and the Anglican Church in the provinces of Wellington and Otago have officially committed themselves to the basis of the proposed platform, and their adhesion may not unreasonably be regarded as sufficient to justify a presumption that the remaining Protestant bodies will sooner or later officially follow suit.

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So much for the programme. The plan of campaign was also very distinctly and fully laid down at the same meeting, and was practically agreed to. Mr. GIBB announced first of all that it was his intention, as Moderator of the General Assembly, to send through the *Outlook* an intimation to their ministers and congregations as to the platform and what could be done to further it, and this he has already done. Then, in order to bring into line all the other churches, meetings are to be held in all the congregations, which will be addressed by ministers of other denominations than their own. At a later stage a plebiscite on the question will probably be taken throughout the various presbyteries. It appears that the Oamaru Bible-in-Schools Committee (which consists of the members of the Oamaru Presbytery) had already agreed to take a plebiscite of the electors within the bounds of the presbytery. The promoters of this plebiscite are sanguine enough to anticipate that there will be a majority of 10 to 1 in favor of the new platform, and if the venture proves successful in Oamaru it is to be followed out in the other presbyteries. After a time, when the interest of the people has been stimulated by means of the congregational meetings, public meetings are to be arranged for in suitable centres, at which resolutions are to be adopted pledging those present to make Bible teaching in schools a living question at the approaching election. As the election draws near the presbyteries and associations or groups of churches are to arrange to have a representative at every meeting held by candidates in their districts, and by the asking of suitably-framed questions and by various other means are to keep this matter well to the front. In a word Protestants are to marshal all their forces, get as near an approach as they can to an 'organised block vote,' train all their guns on the one position, and when December comes victory will be theirs.

\*

Is the hope well-founded? Is it really the case that the Bible-in-schools votaries are going to carry all before them at the next election, and by a sudden coup snatch an easy victory? We do not anticipate anything of the kind. Apart altogether from what Catholics may think about it, the proposed scheme has in itself elements of weakness that that will effectually operate to prevent its success. In the first place, it does not require a great deal of penetration to see that the unity, of which Mr. GIBB made such a brave show, is a purely official unity. The clergy, no doubt, are united on the matter, but there is no corresponding unity among the laity, or if there is any unity at all it is a unity of opposition to religious teaching in the schools. On this point the clergy never have been able to carry the laity with them, and there is no reason in the world to anticipate that they will be able to do so now. The one objection that has weighed with the laity against the various schemes proposed in the past will apply with even greater force to the present proposal—the objection, namely, that it is the thin edge of the wedge of denominationalism, and must eventually lead to the granting of the Catholic demands. As the Rev. Dr. BEVAN, the Victorian Congregationalist leader, expressed it in an interview published in the Presbyterian *Outlook*: 'If we have Bible-reading and Bible lessons in the schools given by the State, I do not see how we can resist the claims of our Roman Catholic fellow-citizens.' That is precisely the way in which a large portion of the non-Catholic laity will view the position, and they will refuse to support the proposal from a fear that any concession to the Protestant demand may likewise involve a recognition of the Catholic claims in the matter of education. As the N.Z. TABLET has before

expressed it, 'Rather than see Catholics benefit even to the extent of a capitation grant, many of our Protestant fellow-colonists are prepared to abide by the consequences of a system of godless instruction which, in the practically unanimous opinion of their religious leaders, is sure to work spiritual havoc among the rising generation.'

\*

And then the Catholics, too, have something to say on this proposal. As Dr. BEVAN, in the interview already referred to, remarked, 'If we satisfy the Protestant conscience in this way, we should have to satisfy the Roman Catholic conscience also,' and the Roman Catholic conscience could never by any possibility be satisfied with the settlement now proposed. Catholics object to it, in the first place, because it is essentially and emphatically a Protestant scheme. It consists of Bible lessons, selected by Protestants, from a Protestant Bible, with Protestant explanations, and Catholics very naturally object to being taxed in order to propagate a form of religion the very aim and essence of whose existence is to 'protest' against the Catholic Church. As a colonial secular paper has very aptly put it, 'Why, in the name of all that's fair, should the Roman Catholics, who provide their own religious instruction, be compelled to help in paying for the particular brand that the Anglican, Presbyterian, and Wesleyan clergy want the State to undertake and supply,' and especially when that brand happens to be diametrically opposed to Catholic teaching and belief. Again, even apart from the flagrant injustice of the thing, the principle on which the proposed scheme is based is one which Catholics could not, with any reasonableness or consistency, accept. The scheme is based on what is known as 'non-sectarian religious instruction'; in other words, on religion without doctrine, and thus it has as its foundation nothing better than what has been aptly described as the residuum of all the heresies. 'Religion without doctrine' would reduce the revelation of the living God to a collection of abstract principles or a mere pious sentiment. It is a contradiction and an impossibility. It is, as a great thinker and worker once said, 'like mathematics without axioms, or triangles without base or sides.'

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We believe that even amongst our own non-Catholic friends themselves those who are in earnest in the matter of religious education would soon discover the hollowness and delusiveness of the solution now proposed. The scheme would not provide a really effective religious education, but whatever religious instruction was given would be given by the State, and would be looked upon as a part of the State's recognised duty. Both the Church and parents would then consider themselves relieved of all responsibility in the matter, the good work now done by those two agencies would be left undone, and the last state of the children would be worse than the first. The only true and lasting remedy for the trouble is a remedy based on the lines laid down in the Archbishop and Bishops' Pastoral Letter recently published in our columns. It is the remedy which has been successfully adopted in England and in Germany in connection with the general system of education in vogue in those countries. It is in force in Ireland without overthrowing or injuring the national system of education. It is in operation in Ceylon and in other British possessions without having any of the disrupting and disturbing influences which are so gravely feared from its introduction in this Colony. It is the one true statesmanlike solution, and sooner or later it will be adopted here. Our Protestant friends may clamor loudly and ever more loudly for their own particular programme, but it remains unalterably true that there will never be a full, fair, and final settlement of this question until the principle we are battling for has been recognised.

THE following particulars regarding Catholic schools examined have been presented to the Grey Education Board by its Inspector, Mr W. L. T. Fetch, M.A.:—There were 270 pupils presented, nine of whom were in the secondary class and above Standard VI., and 92 in the preparatory class. Of the 161 children present 160 passed in the following standards:—VI., present 19, passed 19; V., present 30, passed 29; IV., present 23, passed 23; III., present 28, passed 28; II., present 37, passed 37; I., present 24, passed 24.

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## Notes

### Child Slavery.

A Wanganui Education Board inspector stated last week that he had recently inspected a school in his district, and, in questioning a number of children who came late, elicited the information that one of them, a girl of twelve years, milked six cows in the morning and evening, and walked four miles to school. A boy of the same age milked thirteen, night and morning, and rode three miles to school; while a child of eight milked ten cows twice a day and rode three miles to school. These revelations disclose a condition of things far too prevalent in dairying districts. We have frequently seen complimentary references made to the magnitude of the monthly cheques drawn by milk suppliers from dairy factories, and it has sometimes occurred to us to wonder how much of what is practically child slavery lay behind this prospective affluence. Parents are sometimes very fond of recalling, for the edification of their juniors, the privations and hardships which they underwent in their youth. But the rigorous outline of those hardships is now softened by the mist of distance. It may be regarded as certain that they did not then enjoy the hardships they now declare to have been so beneficial, and they quite forget to account for the less fortunate or robust ones who were injured in the process. Toil, when it exceeds a disciplinary extent, or is calculated to inflict bodily or mental injury, should not be imposed upon mere children. It may be only for a few years, until the farm becomes established and other branches are added, but in these years irreparable injury may be done to the minds and bodies of the children. To ask a child of eight years to milk ten cows night and morning, to ride three miles to school, and then to expect that child to possess a well-developed body and mind, is to ask an impossibility, and a serious responsibility rests on the parent who makes such demands. An honorable and a comfortable home is a legitimate object of ambition, but to achieve this at the expense of the arduous labor of children is to rob the gain of all its blessings.

### The Eternal Want of Pence.

That devotion to the public interest carries poverty in its train is well illustrated in the case of the late Lord Dufferin, who in his latest years was rewarded with a pension of £1600 with which to maintain the position he was entitled to adorn. He devoted forty years of his life to the service of the State. He was Viceroy of Canada and India, and performed brilliant services in each capacity. He was one of the most remarkably gifted men that the Empire possessed during the last century, and he was also one of the most consummately useful. He prevented many costly wars. Yet in his old age he was so poor that he was compelled to sell his name to the company monger, who completed his ruin, and threw his wife on the mercy of £1000 gifts from sympathising shareholders. It is almost a truism to point out that Lord Dufferin was not singular in experiencing public ingratitude. Indeed, it is sometimes surprising to find men, with the warnings of history before them, entering upon a public career that they must know can bring them no profit. The man who enters public life must cast aside all hope of personal gain. And he must also be prepared to find himself cast aside as a useless and worn out instrument as soon as his day of usefulness has ended. This proves that men adopt a public calling from some irresistible impulse, as other men take to literature or science. In letters a few prizes fall to the lot of the fortunate, and an Edison may reap a colossal fortune by his inventive genius, but to the vast majority the way is rugged and the end cheerless. One tithe of the talent and application necessary to ensure success in public life would be infinitely better rewarded in almost any other capacity. A successful general receives the thanks of the nation, and a rich monetary reward. Nelson, Wellington, Napier, Roberts were all munificently rewarded. On the other hand the salary of Mr. Schwab, manager of Carnegie's colossal steel trust, would almost pay the salaries of the whole British Cabinet. There is something inequitable about this. It is not creditable that a man like Lord Dufferin, who did such good service to the public, and who beneficially influenced the history of the human race, should be left to die in what to him must have been the most bitter poverty.

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The unthinking man in lowly circumstances painfully contrasts the apparently large rewards that accrue from public service with his own lot, and murmurs against the apparent injustice. Let him console himself with the reflection that he is probably better off in every way than those he envies. The working man is taken from his side, and raised on the shoulders of a shouting mob to an elevation that seems to confer immunity from manual labor, and an income of six pounds a week. But the working man who becomes a member of Parliament merely exchanges one kind of toil

for another which is infinitely more arduous and incomparably more precarious. His eminent position makes him the mark for envious intrigue and the victim of parasites. He is besieged with applications for patronage that he cannot satisfy, and with demands for money that he cannot comply with. If he is an artisan he cannot follow his ordinary pursuits, and if, on the other hand, he is in trade, his public duties are performed at the expense of his business. The public is an inexorable task-master, and woe betide the man who allows himself to become infatuated with his bonds. Some day another will wear them, and he will then be cast aside, unfitted then by inclination, and possibly by years, from achieving that success that was at one time assured. Men of this kind are not to be envied. Rather is their fate to be avoided. It would seem that when men betray a capacity, which in some cases amounts almost to genius, for public business, they should become wards of the State, for assuredly they neglect their own affairs, and in some cases consign their families to poverty and themselves to oblivion.

### Cryptograms.

There are few ciphers so 'refractory,' to use a mining term, that they will not yield to the efforts of the cryptologist to solve them, and yet a good many people still use them in the 'agony' column of the newspaper, in the belief that their communications are hidden from prying eyes. If they only knew that inquirers of even ordinary intelligence can penetrate the mystery they suppose so deeply hidden, they would probably feel slightly uncomfortable. For example, a writer in a contemporary has amused himself by deciphering the following message, which appeared on a recent Saturday in the Melbourne *Argus* :—

'Osmy sdse' dpyx dvap;  
'Pslqdae,' d'vll oee; ksmv  
rlyxcyc, Will write next week.  
Kgrpdeccvyw. Love.

To the uninitiated no doubt this looks very formidable, but in reality it is a cipher of the simplest kind, consisting merely in a mutual exchange of function between one letter of the alphabet and another, as c for r, and r for c, q for f, and f for q, and so on. Apparently the key to the cipher was arbitrarily fixed, but nevertheless it is quite a common method to employ a cipher in which each letter is represented by another at a given distance from it in the alphabet. Thus if two is the interval fixed on, a would be represented by c and so on. In the foregoing example the solution is as follows :—

Take away when wish; 'halfway,' will try; make clearer  
Will write next week. Much worried. Love.

There is nothing very serious in it when solved. It is evidently an answer to another message, and might as well have been written in ordinary language. Some people, however, love to make mysteries of ordinary transactions. It will be observed that the writer has made two errors, for which we suppose we must charitably blame the printer. 'Make clearer' reads 'make cleder,' and 'much worried' reads 'much warried.' As our contemporary says :—If it is absolutely necessary to confide an important secret to the advertising columns of the papers, the best thing to do is to make it look as if it were not in cipher. If you can shun the 'agony column' and make your communication seem to be a subscription list for a football club presentation, or a testimonial to the virtues of Somebody's Soap as a combined clothes washer, hair dye, and baking powder, you may by that device possibly evade the curiosity of the inquisitive expert. If you can't do that, your next best plan is either to say your say in plain English in the 'Government Gazette,' or else to leave it unsaid, which is perhaps the safest plan of all.

## In Lighter Vein

(By 'QUIP.')

\* Correspondence, newspaper cuttings, etc., intended for this department should be addressed 'QUIP,' N.Z. TABLET Office, Dunedin, and should reach this office on or before Monday morning.

'THERE'S nothing like a little judicious levity.'

R. L. STEVENSON.

### The Cable-rigger.

We are an ungrateful people in these parts if we do not erect an equestrian statue in ice-cream to the inspired idiot that controls the European end of the cables. Only that my hair is not my own, I would willingly sell him a lock of it as a sincere token of my humble esteem. Imagine the kindness of heart which prompted him to flash along the ocean-bed the news that the Kaiser's yacht was christened with Moët and Chandon's champagne and not with Rheingold. Up to the time the glad tidings came, the Australasian



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 o' 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.

On Monday his Lordship administered Confirmation to 30 candidates at the Bluff. He explained to them that this was their Pentecostal day and that the Holy Ghost would do for them in their measure and according to their dispositions and needs what He had done for the Apostles on the first Pentecost. He sanctified, enlightened and fortified the Apostles who sadly needed these influences. He showed by giving instances from the Gospel history how imperfect, ignorant, and timid the Apostles had been before the descent of the Holy Ghost upon them, and how changed in mind and character they became on His descent. We need very much in our circumstances piety, light, and courage, gifts which those confirmed would receive according to their needs and dispositions. He then pointed out the difficulties and dangers to be met with, and exhorted the children to receive the Sacrament with the greatest fervor, and to esteem, cherish and preserve for long the gifts that day received. He hoped that the children confirmed—the first lot trained by the nuns in this town of Bluff—would be a leaven for good in their families by their modesty, self-control, piety, and fear of God. He congratulated the congregation of the Bluff on having a convent amongst them. Who would think, even a few years ago, that there was an early prospect of a Catholic school in the port—not to say a convent of Dominican nuns? But the port was growing rapidly. He had noticed a vast extension in it since he saw it two years ago on his return from Europe; and with the growth of the town—nay, outstripping it—was the coming into evidence of the Catholic religion in the place. The nuns had made a great and generous venture in establishing themselves here. The best house and the choicest section in the place came providentially into their hands. The debt, no doubt, was great; but he felt sure that the generosity of the people of Invercargill and the surrounding places attached to it would leave no cause to the parish priest and the religious communities for alarm as to the success of the vast undertakings entered upon in the parish. Meanness, stinginess, selfish hard-heartedness did not benefit the close-fisted. Sacred Scripture and daily experience showed that God rewards a hundred-fold those who expend in the promotion of works of charity and religion.

On Tuesday his Lordship administered the Sacrament of Confirmation to 54 children in the Church of the Sacred Heart, Waikivi.

## Death of Captain Tubman.

THE news of the death of Captain G. R. Tubman in South Africa was received by his many friends in Otago, and especially in Dunedin, with feelings of the sincerest regret. It will be in the memory of our readers that the deceased left with the Fourth Contingent as Lieutenant, and that he was not long in South Africa when he was promoted to a captaincy. When that contingent returned to New Zealand the deceased elected to stay behind, and after a time he joined the Seventh. Some time ago he was appointed provost-marshal with General Garrett's column, a post which he held until his death. Prior to his departure for South Africa, Captain Tubman had been engaged as State school teacher in North Otago and Dunedin, and wherever he resided he made hosts of friends. In 1895 he was married to Miss Bessie Culling, daughter of Mr. John Culling, of Hillgrove, but he lost his wife shortly after his marriage. Captain Tubman was of a most kindly and charitable disposition, and he never refused assistance to those in need.—*R.I.P.*

## Obituary.

MR. F. F. M'BRIDE, FRANKTON.

Very general regret was felt throughout the whole of this district (says the *Wakatipu Mail*) when it became known that Mr. F. F. M'Brade, second eldest son of Mr. F. M'Brade, of Frankton, had passed away on Monday night, April 7, after an illness extending over a little more than two days. Mr. M'Brade was pursuing his usual avocation on his father's farm at Frankton on Saturday last, and in the afternoon of the same day, whilst on horseback, he felt a giddiness coming over him. He at once dismounted and, feeling very unwell, walked home and took some rest. He became unconscious in the evening and Doctors Douglas and Thomson were both summoned to his bedside. On Sunday deceased regained consciousness at times, but on Monday he seemed to grow worse, being unconscious all day, and, notwithstanding the constant care of Dr. Douglas, he passed peacefully away in the evening. The late Mr. M'Brade was a native of Frankton, and had reached the age of 29 years. On Wednesday the remains were followed to the Frankton cemetery by a large number of people from all parts of the district, there being over 50 carriages besides numbers on foot and on horseback. The members of the Sacred Heart Society, of which deceased was a member, headed the procession. The Wakatipu Mounted Rifles, of which deceased was also a member, and the Queenstown Rifles, to the number of 40, including officers, marched to the cemetery with reversed arms and as the gate was approached formed up on each side of the road and allowed the procession to pass through. The volunteers subsequently took up a position on one side of the grave. The Rev. Father O'Donnell conducted the burial service. The coffin was covered with many beautiful wreaths, including one from the Wakatipu Mounted Rifles. Mr. and Mrs. M'Brade and family have our sincere sympathy in their sad bereavement.—*R.I.P.*

MR. JOHN KELLEHER, WANGANUI.

It is with deep regret (writes our Wanganui correspondent) that I record the death of Mr John Kelleher, the eldest son of Mr B. Kelleher, Castlecliff, Wanganui (late of Invercargill). The deceased,

who was but 23 years old, succumbed to a short illness, at the Wanganui Hospital, on Friday, 4th April. He was a popular member of the newly-formed Castlecliff Rifles, and was buried with military honors, the Battalion Band and the members of his own corps being fully represented. Rev. Father O'Sullivan attended the deceased, and administered the last rites of Holy Church. Mr and Mrs Kelleher and family are well known here, and many have been the expressions of sympathy tendered to them in their sad bereavement.—*R.I.P.*

## NEW ZEALAND: GENERAL.

INSPECTOR PENDER has three months' leave of absence and a pension of £240 a year. Inspector Pardy's pension is £213 6s 8d a year.

THE Very Rev. Dean Grogan, of Napier, was to preach in St. Teresa's Church, Philadelphia, on Sunday, March 16, on 'The Life and Work of St. Patrick.'

A HOKITIKA message states that Dr Morkane, of Dunedin, and until lately connected with the Christchurch Hospital, has been appointed surgeon superintendent of the Ross Hospital.

THE following list (says the *Oamaru Mail*) gives the results of the season's play by the Oamaru Schools' Cricket Association, the teams being in order of merit. Each team has played ten matches: St. Patrick's won 9, South won 7, Middle won 7, Waitaki B won 3, North won 2, Waitaki A won 2.

It is stated that the Bank of New Zealand's profits for the year ended March 31 are said to be greater than the profits for the preceding 12 months. The Bank will not only be able to discharge all statutory disbursements, including £50,000 to the Assets Board, but will pay a further sum of £100,000 to the Board towards meeting any deficiency in realisation, as well as a five per cent. dividend to shareholders.

It will be gratifying to everyone who wishes well to our New Zealand industries to hear that the Orepuki Shale and Oil Works are not to be closed down indefinitely. Work, except refining, has been stopped, pending the arrival of new machinery, which will enable the company to conduct operations more economically. The plant will arrive in a few weeks, when operations will be resumed on a large scale.

A REARRANGEMENT of portfolios in consequence of the Premier's departure has resulted in members of the Ministry temporarily taking over the following:—Sir J. G. Ward, the Premier; Treasury, Public Trust, Commission of Taxes. The Hon. Hall-Jones, Defence and Labor. The Hon. C. H. Mills, Old Age Pensions. The Hon. W. C. Walker, Government Insurance. The Hon. T. Duncan, Land for Settlements.

IMPERIAL sentiment runs very high in the Pohangina Valley (says a correspondent of the *New Zealand Times*). The settlers won't touch German wire, and willingly pay a pound a ton more for the English article. One dairy farmer is alleged to have sold a Holstein-Friesian cow because of the animal's origin. German sausages, even though made in New Zealand, and Dutch ovens will probably be the next things to come under the ban of these ultra-local residents.

A 'PRESBYTERIAN Protestant' writes in part as follows in the *Oamaru Mail* regarding Bible reading in the public schools: 'It was a false step at the outset, when the Education Act was passed in 1877, to have allowed the Government to assume a monopoly of primary education—without a full understanding that provision was made for a true education, embracing, as it does, the moral, mental, and physical training of children. The Colonists quietly acquiesced in the measure, and never ceased to glorify and belaud the free, secular, and compulsory system as a system sacred and inviolable. The fruits of the secular teaching are becoming manifest, and now, and for some few years back, spasmodic efforts are made and have been made to restore the Bible to the daily schools. The Presbyterian Synod seem to complacently assume that their present endeavor will be successful because it is a compromise and a compact amongst the Protestant churches—a reading of the Bible with some agreed-upon explanations of undenominational features. This would be all very well, were there not a church outside which could never agree to the reading of a Bible it considers erroneous. The Roman Catholics are the only consistent body right through in holding religious teaching as essential, and until as sensible and just men we agree to give them a grant of public money commensurate with the sacrifices they make, there is absolutely no hope of the Bible being introduced to our public schools. The moment it was permitted, the Roman Catholic right to a grant would be irresistible. Of course we know the cuckoo cry of unthinking people that if they get a grant why not other churches? and thus begin denominational education. But the reply is obvious and unanswerable. These other churches have weakly assented to the exclusion of the Bible, and have not in the smallest degree made a sacrifice for principle. They want the State to do all for them, and think the Roman Catholics are silly in not following their callous practice of allowing children to grow up in ignorance of the only true basis of morality. I am sick of the insufferable cant of pooh-poohing the righteous claims of the Catholics. Much as I deplore the errors (to my mind) of the Church of Rome I cannot see one reasonable objection to give them their civil rights. For example, if the Catholics were in a similar majority to the Protestants now, and prevailed upon the Government to introduce the Douay Bible in our national schools, what would the minority of divided Protestant sects do? I presume they would consider it hard and oppressive. But what is "sauce for the goose is sauce for the gander," and it is well always to judge fairly and impartially.'

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# The Storyteller

## A CANADIAN TALE.

Reader, have you ever been in the old church of the Riviere Ouelle? In one of its side chapels is an ex-voto which was placed there many long years ago by a stranger who was miraculously preserved from death. It is a very old picture, full of dust, and of no artistic value, but it recalls a touching story. I learned it when very young on my mother's knees, and it has remained as fresh and vivid in my memory as when I first heard it.

It was a cold winter evening, long, long ago. The snow was beating against the window-sashes, and the icy north wind howled and shrieked among the naked branches of the great elms in the garden. The whole family had assembled in the salon. Our mother, after playing several airs on the piano, allowed her fingers to wander restlessly over the keys—her thoughts were elsewhere. A shade of sadness passed over her brow. 'My dear children,' said she, after a moment's silence, 'see what a fearful night this is, perhaps many poor people will perish before morning from cold and hunger. How thankful we ought to be to God for our good food and warm comfortable beds! Let us say our rosary for the poor travellers who may be exposed to such dangers during the night.' And then she added, 'If you say it with devotion, I will tell you all a beautiful story.' Oh! how we wished that our rosary was finished! At that age the imagination is so vivid and the soul so impressionable. Childhood possesses all the charms of the golden dawn of life; enveloping every object in shade and mystery, it clothes each in a poetry unknown to any other age.

We gathered around our mother, near the glowing stove, which diffused a delicious warmth through out the apartment, and listened in a religious sort of silence to her sweet and tender voice. I almost think I hear it now. Listen with me to her story—

Toward the middle of the last century, a missionary, accompanied by several Indians, ascended the south bank of the St Lawrence River, about thirty leagues below Quebec. The missionary was one of those intrepid pioneers of faith and civilisation, whose sublime figures are thrown out from the dark background of the past, surrounded by a halo of glory and immortality. Nailed on Golgotha during the days of their bloody pilgrimage, they shine to-day on a new Tabor, and the light which radiates from their faces illuminates the present and throws itself far into the future. At their names alone, the people, seized with wonder and respect, bow low their heads, for these names recall a courage almost superhuman, a faith most admirable, and a devotedness most sublime. He whom we are following at this moment was one of those illustrious children of the Society of Jesus, whose entire life was consecrated to the conversion of the savages of Canada. He was not very tall, and stooped slightly, his beard, blanched prematurely by hardships, and his pale and attenuated features seemed to indicate a want of strength and endurance for so hard a life, but this frail body concealed one of those grand souls which draw from the energy of their will an inexhaustible strength. His large, expansive forehead suggested a proportionate intellect, and his features were an expression of incomparable sweetness and simplicity; the least shade of a melancholy smile played over his lips—in a word, his whole face seemed filled with that mysterious glory with which sanctity illumines her predestined souls.

The leader of the little band was a few steps in advance. He was an old Indian warrior, who, a long time before, had been converted to Christianity by this holy missionary, and who, from that time, became the faithful companion of all his adventurous wanderings.

The travellers advanced slowly on their 'raquettes' over a soft, thick snow. It was one of those superb December nights, whose marvellous splendor is entirely unknown to the people of the South, with which the old year embellishes its waning hours to greet the advent of the newcomer. Innumerable stars poured their light in silver tears over the blue firmament of heaven—we might say tears of joy which the glory of the Sun of Justice draws from the eyes of the blessed. The moon, ascending through the different constellations, amused itself by contemplating in the snowy mirror its resplendent disc. Toward the north luminous shafts radiated from a dark cloud which floated along the horizon. The aurora borealis announces itself first by pale, whitish jets of flame which slowly lick the surface of the sky, but soon the scene grows more animated, the colors deepen, and the light grows larger, forming an arch around an opaque cloud. It assumes the most bizarre forms. In turn appear long skeins of white silk, graceful swan plumes, or bundles of gold and silver thread, then a troop of white phantoms in transparent robes execute a fantastic dance. Now it is a rich satin fan whose summit touches the zenith, and whose edges are fringed with rose and saffron tints; finally, it is an immense organ, with pearl and ivory pipes, which only awaits a celestial musician to intone the sublime hosannah of nature to the Creator. The strange crackling sound which accompanies this brilliant phenomenon completes the illusion, for it is strangely like the sighs which escape from an organ whose pipes are filled with a powerful wind. It is the prelude of the divine concert which mortal ears are not permitted to listen to. The scene which presented itself below was not less fascinating in its savage beauty than that of the sky above.

The cold, dry atmosphere was not agitated by a single breath, nothing was heard but the dull, monotonous roaring of the gigantic river, sleeping under a coverlet of floating ice, which dotted its dark waters like the spotted skin of an immense leopard. A light white vapor rose like the breath from the nostrils of a marine monster. Toward the north, the blue crests of the Laurentides were clearly defined, from Cape Tourmente to the mouth of the Saguenay. In a southern direction the last slopes of the Alleghantes stretched along covered with pines, firs, and maples; almost the entire shore was densely wooded, for at the remote period which we describe those vast clearings along the banks covered with abundant meadows were not to be seen, nor the pretty little whitewashed houses grouped in villages along the shore so coquetishly a person could easily compare them to bands of swans sleeping on the river banks. A sea of forest covered these shores. A few scattered houses appeared here and there, but this was all.

### THE APPARITION.

The travellers advanced in silence toward the middle of the wood, when suddenly the leader of the party stopped, making at the same time a sign with his hand for his companions to do likewise. 'You are mistaken, comrade,' said the missionary

to him, 'the noise which you have just heard was only a tree split by the frost.'

The Indian turned slowly toward him, an almost imperceptible smile passing over his face. 'My brother,' said he, in a low voice, 'if you saw me take your holy word, and try to read in it, you would laugh at me. I do not wish to laugh at you, for you are a black-gown, but I tell you, you do not know the voices of the forest, and the noise which we have just heard is a human voice. Follow me at a distance, while I go on to see what is happening yonder.' The travellers walked on for some time without seeing anything. The Father began to think he had not been deceived, when they came to an opening in the woods and saw the Indian stop. What was his astonishment, when, following the direction in which the savage was looking, he saw at the extreme end of the opening a very extraordinary light, apparently detached from the obscurity of the trees. In the midst of this luminous globe appeared a vague, indistinct form, elevated above the ground. Then another spectacle, that the brilliancy of the strange vision had prevented him from seeing before, was presented to his gaze.

A young man dressed in military uniform was kneeling at the foot of a tree. His hands were clasped and his eyes turned towards heaven; he seemed absorbed in the contemplation of a mysterious and invisible object. Two corpses, which were easily recognised as an officer and a soldier from their uniforms, were lying by his side in the snow. The officer, an elderly man with gray hair, was lying against a maple, in his hands was a little book, about to slip out of them. His head was leaning on his right shoulder, and his face had that ashy hue which too plainly told that death already claimed him. A bluish circle surrounded his half-closed eyes, and a last tear stood congealed on his livid cheek. A placid smile was on his face, indicating that a supreme hope, which faith alone could inspire had consoled his last moments.

The noise made by the travellers' feet in the snow caused the young man, who was still on his knees, to turn suddenly round. 'O Father, my Father!' cried he, rushing toward the missionary, 'it is Providence who has sent you here to save me. I was about to share the terrible fate of my unfortunate companions, when—a prodigy!—a miracle!—suffocated by his tears and sobs, he could say no more, but throwing himself into the arms of the missionary, he pressed him to his heart.

'Calm yourself, my dear son,' said the old man, 'for in your feeble and exhausted state such violent emotion might prove fatal.' Scarcely had he finished the words when he felt the young man's head sink heavily on his shoulder, and his body became a dead weight—he had fainted.

The travellers eagerly bestowed on him every care that his situation required and that lay in their power. His two friends, alas! were beyond reach of human succor. The savages dug their graves in the snow, and the saintly missionary, after reciting some prayers over their bodies, cut with his knife a large cross in the bark of the maple at the foot of which they had breathed their last—a simple but sublime monument of hope and love, destined to guard their earthly remains.

### THE CANADIAN HOME.

See you yonder on the slope of the hill, that pretty cottage so neat and white, with its little thatched barn, so clearly defined against the caressing foliage of that beautiful copse of maples? Well, that is a Canadian home. From its high green pedestal it smiles at the great

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rolling river, in whose wave is mirrored its trembling image, and which so gently comes to expire at its feet, for the happy proprietor of this pretty dwelling loves his great, beautiful river, and has been careful to establish his home on its banks. Sometimes, when necessity obliges him to go away, he is always homesick, because he must listen to its grand voice, and contemplate its wooded islands and distant shores; he must caress with his eyes its waters, sometimes calm, sometimes foaming and turbulent. A stranger who is not familiar with the 'habitant' of our country, and who imagines that there is an affinity to his ancestor—the peasant of old France—is much mistaken. More enlightened, and, above all, more religious, he is far from sharing his precarious condition. The former is, in comparison, a veritable prince, perfectly independent on his sixty or eighty enclosure, he is furnished with everything necessary for an honest and comfortable subsistence.

Let us now peep under this roof, whose exterior is so attractive. I should like to sketch it just as I've seen it so frequently. On entering the 'tambour,' or passageway, two pails of fresh water, standing on a wooden bench, and a tin cup hanging against the wall, hospitably invite you to quench your thirst. In an inner room the mother of the family is quietly spinning near the window, while the soup is boiling on the stove. A calico cape, a blue skirt of domestic manufacture, a caline neatly fixed on her head, completes her toilet. The baby sleeps in its cradle at her side, from time to time she smiles at its bright little face, as fresh as a rose, peeping out from the quilt, whose triangular patches of the brightest colors are ingeniously distributed over it. In a corner of the room the eldest daughter sits on a chest, singing merrily while she works at her loom. Quickly and skilfully the shuttle flies between her hands, she makes in a day several measures of cloth, which she will use next year to make into garments. In another corner stands the huge bed, with its white and blue counterpane, and at its head a crucifix surrounded with pictures. That little branch of withered fir above the cross is the blessed palm. Two or three barefooted little children are playing on the floor, harnessing up a dog. The father, bending over the stove, gravely lights his pipe with a firebrand. He is accoutred in a red woollen cap, vest and pants of a grayish material, and rough, heavy boots. After each meal he must 'take a smoke,' before going out to plough or to thresh in the barn. There is an air of thrift and comfort about the house; the voices of the children, the songs of the young girl, with her spinning-wheel accompaniment, the appearance of health and happiness written on their faces, tell of the peace and serenity of their lives.

If ever, in travelling through this country, you are overtaken by a snowstorm or severe cold, go and knock without fear at the door of the Canadian cottager, and you will be received with that warmth and cordiality which their ancestors have transmitted to them as a souvenir and a relic of the old country, for this antique French hospitality, which can scarcely be found now in certain parts of France, seems to have taken refuge under the roof of the Canadian habitant. With his language and religion he has piously preserved many of his old habits and customs. The traveller who rested under his roof a century ago would to-day find the same manners and characteristics.

It is in the parish of the Riviere Ouelle, in the bosom of one of these good Canadian families, that we find again our missionary and his companions. All the family, eager to hear the extraordinary adventures of the young officer, had gathered

round him. He was a young man, from 20 to 25 years of age, with fine delicate features; his dark hair fell over and partially shaded his high forehead, and his proud glance revealed the loyalty of the French soldier, but an extreme pallor, consequent on the fatigue and privations he had undergone, had left a touching and melancholy expression on his face, while his refined and finished manners told of an equally finished and careful education.

(To be concluded in our next.)

## Catholic World

### AUSTRIA.—A Warning.

The Prince Archbishop of Prague and his suffragan bishops have published Pastoral denouncing the Los von Rom movement as both anti-Catholic and anti-dynastic.

### CANADA.—A Strong Protest.

At a meeting in Halifax called to protest against the Accession Oath, and presided over by Archbishop O'Brien, the following resolutions were passed:—Resolved—That the Catholics of Halifax, N.S., in meeting assembled protest emphatically against the insult offered to their dearest religious convictions in the declaration to the oath of accession and as loyal Canadian subjects of the Empire keenly resent both the offensive assertions and insinuations contained therein. Resolved—That as the religious belief of Catholics does not diminish their loyalty nor restrain them from shedding their blood in the cause of the Empire, they protest against and resent the singling out of any article of their faith for special rejection or condemnation by the Sovereign and respectfully ask that this unnecessary and offensive reference be entirely blotted out from the aforesaid declaration. And further, that the resolution and proceedings of this meeting be transmitted by the chairman to the Right Honorable the Secretary of State for the Colonies. What will Hon. the Secretary of State for the Colonies do about it? asks the 'Ottawa Union.' Probably throw the resolution into the waste-paper basket. Like the majority of his countrymen he thinks the question is dead, and he has reason to think so, when he sees the English Catholic peers bothering about their regalia and their precious seats in Westminster Abbey for the coming coronation. The Catholics of the British Colonies, irrespective of nationality, have entered their protests against the enormity in the most emphatic manner, even to petitioning for redress through their own colonial Parliament. Nothing of a practical character has resulted. The Catholics of England do not take hold of the subjects with sufficient earnestness nor with that boldness and confidence which their numbers and state ranks are equal to support. Hence the fiasco of the report of the commission some time ago to amend the accession oath. If the Catholics of the colonies keep at it they may possibly shame the Catholics of England into something like action and determination.

### ENGLAND.—A Contradiction.

An anonymous scribe asserted recently in the columns of a London paper that the late Rev. Dr. Lee was received into the Catholic Church against his wish and without his consent. The assertion was promptly denied by the priest who received him, and also by one of Dr. Lee's family.

### A Valuable Gift.

The 'Dupplin carvings' consisting of fifty-four splendid cathedral stalls have been purchased from the Earl of Kinnoull and presented to Cardinal Vaughan for Westminster Cathedral. The donor has intimated his intention of

bearing the whole expense of fitting the carvings into their resting-place in the Cathedral. The carvings originally formed the complete interior of the Monastery of St. Urban, near Lucerne.

### The Catholic Association.

The Catholic Association, Pater-noster Row, of which the Earl of Denbigh is president, telegraphed to the Pope on his reaching the 25th year of his pontificate:—The Catholic Association, under whose auspices the English pilgrims have journeyed to Rome each year since 1898, express homage and veneration to your Holiness upon reaching the 25th year of your glorious pontificate. The following reply was received from Cardinal Rampolla, Secretary of State: 'The homage of your Association, that guided with zeal so many pilgrimages to Rome, was especially acceptable to his Holiness, who with fatherly love sends the Apostolic blessing.'

### Death of Father Clifford.

The death is reported of the Hon. and Rev. Walter Charles Ignatius Clifford, of the Holy Name, Manchester. The 'Catholic Times' gives the following particulars of the deceased priest:—Father Clifford, who was a son of Lord Hugh Charles Clifford of Chudeleigh, the seventh baron and a count of the old German Empire, was born in Rome on December 5, 1830, and was therefore in the 72nd year of his age. His mother, Mary Weld, was a daughter of Cardinal Weld, who was married before becoming a priest. The deceased priest, who was an uncle to the present Lord Clifford of Chudeleigh, was a brother of the late Lord Clifford of Chudeleigh, the late Bishop of Clifton (Right Rev. Wm. Jos. H. Clifford), and Sir W. Clifford. He entered the Society of Jesus in 1848, when he was just 18 years of age, and received his education at Stonyhurst and other great educational centres of the Jesuit Order. He was subsequently ordained priest at St. Bono's College, North Wales, and served in the Jesuit missions at Liverpool (St. Francis Xavier's), Bristol (St. Mary's-on-the-Quay), and Manchester (the Holy Name), where he died. The late Father Clifford was stationed at Bristol for over a quarter of a century, and went to Manchester about six years ago. Shortly after his transfer to Manchester a deputation from St. Mary's, Bristol, waited upon him in Manchester and presented him with an address in recognition of his great services for the faith in Bristol. During his sojourn in Manchester he endeared himself to the congregation of the Holy Name and the secular clergy to a remarkable degree. At the eleven o'clock Mass on Sunday morning Father Ward, S.J., in asking the prayers of the congregation for the soul of Father Clifford, dwelt principally upon the two great characteristics of his life: his great love and reverence for the liturgy of the Church and his deep love and attachment for the services of the Church. He also spoke of his great simplicity, and recalled the fact how intensely happy he was when instructing little children and taking his share in the work of the schools, and how grieved he was when, a few months ago, he had to abandon this on account of his health.

### Necessary Alterations.

Alterations in the Coronation Oath (says the 'Catholic Times') are rendered necessary by the King's new titles of Emperor of India and Sovereign Lord of the British Dominions beyond the seas, and it is thought probable that the form employed at the coronation of William and Mary will be used. According to this the King promises to maintain 'the laws of God, the real profession of the Gospel and the Protestant reformed religion, established by law.'



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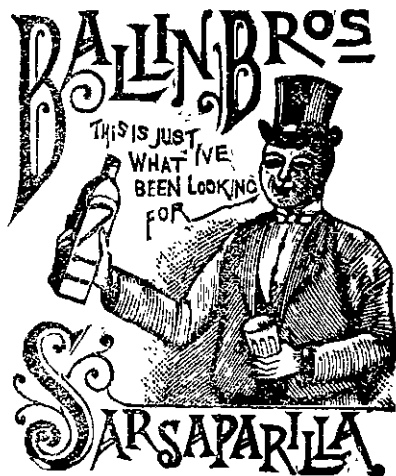
Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

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## WARNER'S SAFE CURE.

## FRANCE.

The present which President Loubet is making to the Holy Father on the anniversary of his coronation consists of two pieces of tapestry specially manufactured at the famous Gobelin State manufactory. They were designed by M. Jean Paul Laurens, one of the leading painters of the present time, and represent Joan of Arc's visions and her visit to the court of Charles VII. of France.

## GERMANY.

The Emperor William will send a special mission to congratulate the Pope on his Jubilee, and Prince Luitpold, of Bavaria, will do the same. This (writes a Berlin correspondent) is not merely an act of courtesy, but is of political significance. German policy has for many years been anxious to emphasise that it no longer recognises the hegemony of the so-called Catholic Powers, especially of France, in Catholic matters. This was why Germany declared that she claimed for herself the protectorate over the German Catholics in the East. The 'Norddeutsche Allgemeine' published a semi-official paragraph congratulating the Pope on the fact that he enters upon the 25th year of his pontificate. It points out that for years the relations between the Vatican and the Emperor have been most cordial. Pope Leo XIII. owes the great successes of his pontificate to the cultivation of good relations with Germany, and the international authority of the Papacy has been greatly promoted by the attitude of that Power. Added to this, says the paper, the Emperor William feels for the Pope sympathies which exceed the limits of that courtesy which is customary between sovereigns. This semi-official paragraph, as well as the sending of a mission to Rome, will, of course, also produce an excellent impression upon German Catholics, who are thus to be shown that their Protestant sovereign is fully alive to their Catholic interests.

## HOLLAND.

The Right Rev. John Aclen, the newly-consecrated Bishop of Temis-tonia, and Auxiliary to the Most Rev. Dr. Colgan, the venerable Archbishop of Madras, is, like his predecessor, Bishop Mayer, a member of St. Joseph's Foreign Missionary Society. He was educated at St. Joseph's College, Mill Hill, London. Bishop Aclen spent many years as a missionary priest at Vepery, in the archdiocese of Madras, whence he returned to Holland, his native country, just 12 years ago. He was the founder and first rector of St. Joseph's Mission House at Rozendaal in North Brabant. At his consecration Rozendaal was en fete. The burgomaster had provided for the decoration of the streets, and there was a brilliant display of many-colored bunting, countless flags and streamers flying from windows and across the thoroughfares. In

the neighborhood of the mission house the concourse was densest, and as the new Bishop and the prelates who had officiated drove up after the ceremony they were received with enthusiasm, which reached its climax when Dr. Aclen gave his first blessing to the multitude.

## ITALY.—The Divorce Bill.

Though the Divorce Bill had been mentioned in the King's speech to the Italian Parliament, political parties recognised that it must be abandoned.

## ROME.—The Pope's Jubilee.

His Holiness the Pope on February 20 received in the Throne Room the Committee charged to organise the celebrations on the occasions of the 25th anniversary of his pontificate. The Committee presented to his Holiness a specimen of the commemorative medal which will be distributed among the pilgrims. The Pope also received the Lombardy Pilgrimage Committee, which offered him a medal specially struck for him. The Pontiff thanked the committee for the presentation. A solemn 'Te Deum' was sung at St. Peter's in the afternoon in celebration of the 25th anniversary of the election of the Pope. The service was conducted by Cardinal Rampolla, and among those present were 24 Cardinals, about 40 bishops, the Pontifical Guard in full-dress uniform, for the first time since 1870, 300 representatives of Catholic associations in Rome bearing lighted tapers, Italian and foreign religious institutions, and a congregation of about 20,000 persons. The Basilica was opened to the public at the conclusion of the service. The Pope, who was at the window in his apartments, watched the gathering disperse. The people respectfully saluted him, waving their hats and handkerchiefs.

## SCOTLAND.

The 'Catholic Herald' gives the following particulars regarding the late Very Rev. Mgr. Campbell, whose death was briefly referred to in our last issue: Father Campbell was a native of Aberdeen, where his father was a bookseller and stationer. When he was only a few years old his parents removed to Glasgow. After studying at Blairs College, he went to the Scots College at Rome in 1858. He was ordained priest in 1865, and after a short period of missionary work in Glasgow, he was appointed vice-rector of the Scots College in Rome. His scholastic career was exceptionally distinguished. In the Gregorian University he won several medals, took the Doctorship of Philosophy by public examination, and obtained the degree of D.D. as the result of an open examination. On the death of the Rev. Dr. Alexander Grant, he was appointed in 1878 Rector of the Scots College, an office which he filled until a few years ago. As a proof of the high esteem in which he was held at the Vatican, the Pope made Dr. Campbell one of his Domestic Prelates. Under his direction

the College considerably increased its number of students, and several improvements were effected about the buildings. Owing to the increasing infirmities he retired from the Rectorship, and has since resided in a home for invalid priests kept by an English community of nuns at Fiesole, the charming suburb of Florence. He was in his 63rd year.

## Not Convinced.

There are still a few deluded people in Scotland who believe in Widdows, the anti-Catholic lecturer, who is now serving two years for an offence against public decency, among these being the Rev. Jacob Primmer. The 'Dunfermline Express,' in a recent issue wrote as follows:—'The crowds of people who rushed to St. Margaret's Hall, Dunfermline, two, three, and four years ago to hear "Ex-Monk" Widdows preach what was represented to be the Gospel of Christ, will surely be convinced now of the error they made. Again and again the people of Dunfermline were warned against Widdows, but, blinded evidently by a desire for Sunday demonstration, the "ex-monk" had large and enthusiastic audiences. The demonstrators would do well to read what appears to-day in another column of the 'Express.' At the Central Criminal Court, London, on Saturday, Widdows was convicted of an offence too terrible to name—loathsome, vile, wicked—and was sent to prison for two years. In Townhill Church on Sunday Mr. Primmer gives an explanation of the conviction. In view of the fact that Widdows has been convicted of bad offences three times, we are not prepared to accept Mr. Primmer's explanation. A man of Mr. Primmer's high moral character would do well to drop Widdows.'

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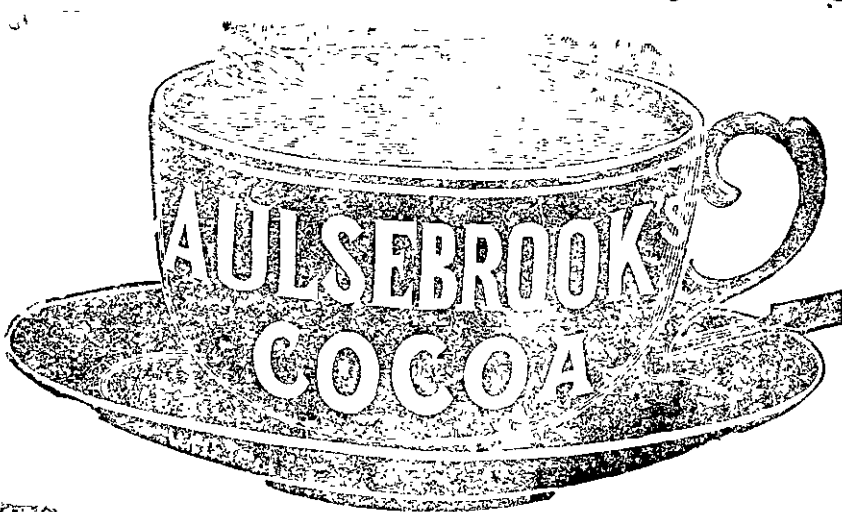
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TAYLOR ST., INVERCARGILLBUYERS OF DRAPERY AND READY-MADE CLOTHING, BOOTS, & SHOE  
WILL DO WELL TO SEE OUR CASH PRICES BEFORE GOING ELSEWHERE  
STRANGERS SPECIALLY INVITED



## Why the Church Uses LATIN.

Why does the Church use the Latin language? For these reasons, says a writer in an American exchange—Because a universal community requires a universal language. The Church of Christ is universal.

Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of Baptism she would have been obliged to change it over 60 times. In the so-called Anglo-Saxon of 1000 years ago she could not be understood now except by experts.

Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilisation and deserves to be the language of an unchangeable religion.

Because it lifts the liturgy of the Church above that of everyday usage of words, which alters their senses and debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-American Episcopalians.

Finally, a universal language speaks of a universal brotherhood and makes a Catholic at home in all the Roman Catholic Churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the Church or from his prayer book, which contains its entire meaning in his own tongue.

## What is a Mile.

English-speaking countries (says an exchange) have four different miles—the ordinary mile of 5280 feet, and the geographical or nautical mile of 6080 feet, making a difference of about one-seventh between the two, the Scotch mile of 5929 feet, and the Irish mile of 6720 feet, four various miles, every one of which is said to be still in use.

The German mile is 21,318 feet in length, more than four and a half times as long as our mile. The Dutch have a mile of 19,295 feet, the Danes one of 21,875 feet, and the Prussians one of 21,856 feet, and the Swiss get more exercise in walking one of their miles than we get in walking five of ours, for theirs is 27,459 feet long, and ours is but 5280 feet.

The Italian mile is only a few feet longer than ours, the Roman mile is shorter, and the Tuscan and the Turkish miles are 450 feet longer. The Swedish mile is 22,023 feet long, and the Vienna post mile is 25,037 feet in length.

Besides this list of twelve different miles there are other measures of distance, not counting the French kilometre, which is rather less than two-thirds of a mile. The Brazilians have a milha that is one and one-fourth times as long as our mile; the Neapolitan miglia is about the same length; the Japanese ri is about two and one-half times as long as our mile; the Russian verst, five-eighths as long. The Persian standard is a farsakh, about four miles long, which is not far from the supposed length of the parasang, so familiar to every schoolboy who has read Xenophon's 'Anabasis.' The distance indicated by the league also varies in different countries.

At first signs of the approach of consumption, ward off all danger by taking TUSSICURA.\*\*\*

You can make no mistake in buying the 'Excelsior' plough. Price: double furrow, £11 10s; three furrow, £16 10s. Any trial given. Morrow, Bassett and Co sole agents in New Zealand.\*\*\*

Save time, money, and horse flesh by using the 'Excelsior' plough. Morrow, Bassett and Co. sole agents in New Zealand.\*\*\*

## The First Post Office.

In 1658, early in the reign of Louis XIV., M. de Velaye established a private penny post. Boxes were set up at the street corners for the reception of letters. Offices were opened in various quarters of Paris. Collections were made once a day from the street boxes, followed many hours later by a single delivery, and thus the first post office in the world was established.

M. de Velaye was so greatly encouraged by the success of his enterprise that, in order to develop it still further he printed certain forms of billets or notes which were intended to cover all the ordinary requirements of business in great towns. These forms contained blanks, which were intended to be filled up by the pen with such special matter as might be necessary to complete the writer's object. The idea at once became popular, and the printed forms accompanied the expansion of the postal service throughout the larger cities of France, and it was many years before they fell into disuse.

In an article on 'The Fun of Reporting Parliament,' the 'Daily Mail' tells some rather good stories about 'The Gallery.' Dr. Magee, the late Protestant Archbishop of York, was made to declare in the House of Lords that 'drunkenness is jolly,' what he really said being that 'drunkenness is folly.' There is a story about O'Connell which seems new—He once complained in the House of a report in a London paper which, he said, put into his mouth opinions he had never expressed, and he declared that if the editor did not apologise he would move that he be brought before the Bar of the House for a breach of privilege. Next day the reporter of the speech waited upon O'Connell and gave a most remarkable explanation. He stated that during his walk from the House to his office in Fleet street the rain streamed into his pockets and obliterated the notes of the speech. 'I accept the explanation,' said O'Connell, good-humoredly, 'but let me say that it must have been a very extraordinary shower of rain, for it not only washed out of your note-book the speech I delivered, but washed in another of an entirely different character.'

## THE HOLIDAYS ARE HERE!

What are you going to give your boys and girls for a Christmas present? If you use 'Book Gift' Tea you can have your choice from our catalogue of over 500 good and useful books, absolutely free. If you cannot procure catalogues of books from your grocer, send to W. Scoular and Co., wholesale agents, Dunedin, and a copy will be posted you by return mail. The following useful books are on our catalogue:—Mrs. Beeton's Book on Cookery and household management, given with 6lb of tea; 'The Doctor at Home,' a book that should be in every house, given with 10lb of tea; 'The Amateur Carpenter,' given with 10lb of tea; 'The Enquirer's Oracle, or Enquire within upon everything.' The money spent by others in extensive advertising and showy labels and tins is given by us to the customer in the form of high class literature.\*\*\*

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GLADSTONE ROAD, GISBORNE.  
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**BILLIARD SALOON**  
Containing Two First-class Tables.  
**COMMODIOUS SAMPLE ROOMS**  
are now available for Commercial Travellers and every care and attention guaranteed.  
Meals commence:—Breakfast 8 a.m. Lunch 1 p.m. Dinner 6 p.m. Dinner 1 p.m. on  
SATURDAYS, as a convenience for Country Visitors.  
Speight's Beer always on Draught.

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Valuable Country Hotel, 17 years' lease, rent £10 yearly, takings said to be £60 weekly, price £3500, £1000 cash required; Hotel, Wellington, doing £160 weekly, moderate rental; Hotel, Marlborough, 14 years' lease, price £1800; Hotel, Auckland, trade £300 weekly; Hotel, Napier, price £1350, half cash required; Hotel, Wairarapa, sound business, 10 years' lease, price £3700; Hotel, railway line, excellent lease containing purchasing clause, freehold, price £2600; Hotel, Wellington 12 years' lease big business; Hotel, country, paddocks, etc., freehold, £2500; Hotel, Manawatu, price £1000; Hotel, Marlborough, 7 years' lease, Hotel, Tauraki, 9 years' lease, £2500.  
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desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clarke and MacLaggan streets, Dunedin.  
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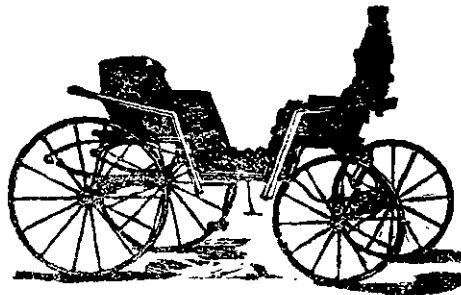
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