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

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

LEO XIII., P.M.

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

LEO XIII, Pope

Current Topics

Seeking a Remedy

'So when a raging fever burns,
We twist from side to side by turns;
And 'tis a poor relief we gain,
To change the place but keep the pain.'

In our leading columns of last week we referred to the manner in which the religious leaders and guides of our non-Catholic fellow-colonists have been, year after year, shifting from position to position in their efforts to find a remedy for the nagging evils of our present godless system of public instruction. After our remarks had been dressed up in type, a clerical writer in the 'Otago Daily Times' gave a brief resume of a few of those variations. They began with the open adoption of the Protestant principle of 'Bible-reading without note or comment.' They gradually swung round a big segment of the circle of possible positions on the subject, and, at last week's Bible-in-schools Conference in Wellington, they paused, for the time being, at a programme of Bible-reading with comment, which includes elementary dogmatic and other religious instruction. But the remedy for the godlessness of our public schools is not to be found in the diluted form of Evangelicalism proposed by the Wellington Conference. By the latest proposal to which they have shifted, our Protestant friends merely 'change the place, but keep the pain.' The real remedy lies deeper. It has many a time and oft been pointed out in our columns. It is in active operation in Canada, England, and Germany. And it is sectarian, rather than political, considerations that stand in the way of its adoption in Australia and New Zealand. The new platform of the Bible-in-schools people will probably be submitted to a referendum of the electors of New Zealand during the year. But there are more problems involved in the scheme that can be finally settled by a count of heads.

They were 'Dismayed'

The French writer Chamfort was the author of many sharp and pungent sayings that scorched and bit like vitriol. A lady once remarked that a conversation with the hard-faced cynic left her in a state of melancholy till bed-time. And yet it was Chamfort who coined the saying that 'the most wasted of all days is that on which one has not laughed.' Now there is somewhere in England a body of more or less pious people that has recently saved the English-speaking public, or a goodly portion of them, from letting a day go to waste. We refer to the Church Association. We know nothing whatever of the Church Association beyond the fact that it has added to the gaiety of the nations by cabling to King Edward last week expressing 'dismay' at his proposed visit to the

Pope! In his book, 'If Christ came to Chicago,' Mr. Stead flailed American Orangeism for dressing up 'Popery,' as their Ulster brethren do, 'with its familiar hoof and horns and tail,' and 'scaring the old women of both sexes with the bogey of impending massacre.' The 'Church Association' in England is probably, like the 'Protestant Defence Association' in New South Wales, merely a branch of the Orange tree. And to every Orangeman it is, of course, an article of divine faith that the Pope is the Man of Sin and 'Rome' the Beast of the Book of Revelations. Possibly the collective 'dismay' of the Church Association may have arisen from the awful thought that King Edward might be devoured alive by the seven mouths, or impaled upon the ten horns, of the Beast. The Pope has been charged with greater impossibilities than playing the Dragon of Wantley to a live King.

This is by no means the first time that King Edward and the royal family have been howled at and spat upon by 'dismayed' fanatics for having manifested a friendly feeling towards Catholic persons or institutions. In 1893, when the present King was Prince of Wales, he was denounced in frothy speech at an Orange assembly in Victoria for the esteem in which he held the late Cardinal Manning. Queen Alexandra and the present Prince of Wales were likewise flailed in angry style by 'the accredited organ of the Orange institution' in Melbourne for having dared to visit 'the head of the Popish Church in Rome.' We could compile a curious anthology of the rough abuse and fierce threats directed against the late Queen Victoria by the Irish members of the fraternity at various periods of her long reign, but especially in 1868-9, when, at the great Orange gatherings at Newbliss and elsewhere, the raucous watchword rang out among the brethren that their allegiance to her would cease and they would 'kick her crown into the Boyne,' if she dared to give her royal assent to the Bill for the Disestablishment of the then dominant Church in Ireland. The Church Association seems to have caught some of the infection that is endemic here and there north of the Boyne. The cackling of 'dismayed' geese is said to have once saved Rome from the Gauls. Last week's cable message was, perhaps, an effort to repeat the experiment on behalf of a British King.

Margaret Shepherd

Death has a thousand doors. And not one of them, we woen, is pleasant to pass through. But whether it comes as 'a short, sharp shock on a big black block,' or as a long-drawn agony on a feather bed, matters very little in the end. The essential thing is to die well. Thackeray, in his 'Vanity Fair,' paints a dark picture of the death-bed of the angry, sleepless, suffering Miss Crawley. 'Picture to yourself, O fair young reader,' says he, 'a worldly, selfish, graceless, thankless, religionless old woman, writhing in pain and fear, and without her wig. Picture her to yourself, and ere you be

old, learn to love and pray.' But in God's goodness there are hope and pardon for worse sins than those of the peevish and worldly Miss Crawley. The gates of mercy are shut upon none that seek Him, and we trust that they have been opened wide to receive the soul of Margaret Shepherd, that (according to our American exchanges) took wing some weeks ago in the Harper Hospital, Detroit. She never rallied from the shock of an operation. 'She died a horrible death,' says a Detroit correspondent of the Philadelphia 'Catholic Standard,' 'unattended by a minister of religion. Before she died she requested that her body be cremated. Her remains were interred in the Woodlawn Cemetery, this city, on the 4th inst' (March).

Margaret Shepherd was one of a curious set of freaks of the law of demand and supply. She was a bright particular ornament of that branch of professional criminals, sham 'ex-nuns,' who cater for a taste for the horrible, the impossible, and the preternaturally immoral that prevails among the Orange and kindred societies and the lower class of unorganised anti-Catholics fanatics of both sexes. 'Sin,' as the gentle Autocrat of the Breakfast Table reminds us, 'has many tools, but a lie is the handle that fits them all.' And Dryden has remarked that

'Bold knaves thrive without a grain of sense,
But good men starve for want of impudence.'

The remarkable impostures of the poor, half-witted non-Catholic gaol-bird and fallen woman, Maria Monk, proved that there is money—nay, shekels galore—in the sordid business of lying appeals to the prurient sense of the lewd and the bigotry of fanatics at 'front seats a shilling, back seats sixpence.' The chief blame of this evil trade does not, however, rightly fall upon unfortunates like Margaret Shepherd, whose moral sense is warped or blunted by life-long crime and contact with crime, and the evil associations of prison life. The real offenders are the rabid societies, thoughtless and gullible clergy, and the prurient rag-tag-and-bob-tail of various minor denominations that 'blazon evil deeds and consecrate a crime' and furnish audiences and special funds to this noisome and dangerous class of imposters and gaol-birds. So long as there's money in the business, our prisons will continue to supply sham 'ex-nuns' of the Margaret Shepherd type to the no-Popery pulpit and platform, just as they furnish 'crooks' and 'crib-crackers' and 'magsmen' to the more risky and less hypocritical walks of professional crime.

The career of Margaret Shepherd has long been before the public in pamphlets, newspapers, and the reports of the police and criminal courts. We have been following it on and off for the past eight years, and had gathered together materials for an interesting biography of this bold imposter in view of her threatened return visit to New Zealand. Briefly: She was born in India, but at the assize court in Toronto (in the Marron-Youman libel suit) she was unable to trace her paternity. 'If I had fifty children,' said the Maiden Aunt, as she perused the police-court news, 'I'd never name one of them Alias.' Seems as if they're sure to go wrong! Margaret Shepherd, like the rest of her class, had a whole collection of aliases. The Rev. Lord Archibald Douglas was one of the many persons whose daughter she claimed to be. She had been arrested for forging his name, and when the distinguished convert appeared in court, on a subpoena, it was seen that he was younger than his alleged daughter. In addition to forgery, she was guilty of swindling and sundry other crimes and was sentenced to various terms of imprisonment in Millbank, Brixton, and other places in Great Britain. She never was a Catholic, much less a nun. Her sole connection with any Catholic convent was as an unreformable inmate of the Good Shepherd Home for fallen women at Arncliffe, Bristol. She was taken in hand by Mrs. Ballington Booth, of the Salvation Army, while leading a life of shame in England. But she was found so hopelessly incorrigible that the Army had to cast her out. The versatile adventuress next appeared upon the lecture platform in the United States and Canada as an 'ex-nun,' and—as the Rev. J. A. McDonald, a Presbyterian clergyman at St Thomas, Ontario, declared in the 'Canadian Presbyterian,' of December 20, 1893—proved herself 'one of the worst frauds, one of the most dangerous agents of political and social strife and moral

corruption that—whether as a journalist or preacher—I had ever come in contact with.' On April 8 of last year a warrant for her arrest on a criminal charge was issued at Brooklyn at the joint instance of the International Catholic Truth Society and the Society for the Suppression of Vice. When the police went to her address to execute the warrant, the bird had flown. This is what led to her appearance in Australia and New Zealand. The unhappy woman died a fugitive from justice. She was, after all, merely a shareholder in what we may call the great joint-stock company of infamy that conducts this evil business of moral filth and no-Popery defamation through the medium of gaol-birds and fallen women. Of the worldly, prayerless, duelling, hard-drinking squire of the olden time, who met his death in the hunting field, it was written that

'Between the stirrup and the ground
He mercy sought and mercy found.'

And the final word of Catholics for Margaret Shepherd is the prayer that God may have mercy on her soul.

SKETCHES OF TRAVEL

VIII.—VANCOUVER, B.C.

By the Editor.

Two weeks ago I told how the first Vancouver—Vancouver of the weather-board stores, the slab huts, and the wooden shacks or shanties—arose among the cedars and the pines as the western terminus of the Canadian-Pacific Railway. Slabs, studs, and weather-boards were ripped from the freshly-felled trees and placed in hot haste—clammy with bleeding sap—in the rude dwellings that constituted the new city. And thus the Vancouver of the wooden age grew up as swiftly as Jack's beanstalk—a city of fresh green timber walls and iron and shingle roofs in a wilderness of massive stumps that studded the ground like rugged headstones. It arose in the Canadian spring of 1886, when May had come

'To make
The paths of June more beautiful.'

humming tune of the flying circular saws a month later, when, one warm day in June, a fire started in the forest close by. It tore through the trees like a hunted elephant, pursued by a swift-footed wind, and tumbled out Vancouver of the wooden age from the face of the earth. One building alone was spared. It still stands—the solitary relic of the city's early days. This is the customary evolution of towns and cities in the north-west and west of Canada and the United States. They never rise to a high order of commercial importance till they have been burned down. We

Pass Through Flames

to brick and mortar,' said a Vancouver pioneer to me, as he pointed out the track of that locally historic fire on our way by trolley-car to New Westminster. Fire may be described as the measles of western cityhood. The fortunate places get it over early in life, and, therefore, lightly. It comes upon others, as it came upon Chicago, when they are full grown, and it has wider room and verge for destruction and more to feed and rage upon.

Somebody has remarked that the wounds of fire are hard to heal. Vancouver, however, recovered fast. Its citizens pulled off their coats—if they happened to have saved them from the flames—and set to work to raise up a new and finer Vancouver upon the ashes of the old. Its embers were still smouldering and the smoke-haze lingering in the forest thickets when great train-loads of building materials were puffing westward from Ontario on the Canadian Pacific Company's freight cars, and on the sites of the modest and hastily-raised structures of the burned-down city there rapidly rose tall and solid buildings in iron and brick and stone. In the meantime the city fathers met and transacted public business in a tent, rude shanties were improvised, and auctioneers, store-keepers, and boarding-house proprietors transferred themselves to improvised homes in great hollow trees, the gaping stumps of some of which are still to be seen, like decayed molars, in the side streets and outer areas of Vancouver. The Canadian Pacific Company poured money freely into the place, the fine frenzy of

A Building Boom

set its compelling grip upon the rising city: its boulevards and streets fast took shape and comeliness, and in four years it had a number of thoroughfares as broad as those of Melbourne, stately banks and other edifices in

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY.

granite and brick, and a population of some 16,000 souls. At the time of my visit, a little over twelve months ago, the number of its inhabitants must have been close on 30,000.

It would be difficult to find anything more lovely than the situation and setting of Vancouver. Like Queenstown, the city sits

'Leaning its back against the hills
And bathing its feet in the ocean'

The city front faces Burrard Inlet, which is a long, deep fiord, shaped like a boomerang, and penetrating the tall Cascade Mountains for a distance of over three score miles from the Straits of Georgia—the Mediterranean of the West. The city bestrides the round saddle-back of a long peninsula roughly shaped like the sole of a boot. On the wider part—which is joined to the mainland by a narrow neck—Vancouver sits. The greater part of it is on the northern slope, which is lapped by the waters of Burrard's Inlet. But it also scrambles across to English Bay, a favorite and fast-growing bathing resort, which you can reach in fifteen minutes by the electric street cars. The heel, or seaward bulb of the peninsula on which Vancouver is built, is occupied by the beautiful bit of primeval forest known as Stanley Park. It is nine or ten miles round, and, like the town and city 'belts' in New Zealand, is preserved in its native state, but pierced in various directions by broad carriage ways and shady forest tracks that lead to the taller trees. Here you can see in all their massive splendor the

Giant Trees

of British Columbia. They do not attain the dizzy heights that are reached by the stately sequoias of the Yosemite Valley, which are out-topped only by the Australian giant gumtrees that, at Mount Baw-baw and the Cape Otway Ranges, have soared to an elevation of 415 to 471 feet. But the 'brotherhood of venerable trees' in Stanley Park are, nevertheless, in good sooth, sturdy specimens of the forest growths of a sturdy young land. One cedar there has the portly girth of fifty-six feet above the roots. Several spruces, Douglas firs, etc., measure forty feet round; trees with a circumference of twenty to thirty feet around the bole are fairly common. The taller ones rise as straight as a Doric column from two hundred to three hundred feet. The lesser trees of the kind in the province are in demand for the masts of sailing vessels. Under a rocky bluff, not far from a group of soaring cedars, lies the wreck of the 'Beaver': a historic little craft, for it waltzed over the waves of Cape Horn some sixty years ago and was the first steamer that ever cut a furrow in the waters of the Pacific. It is now gored by the rocks, is going to pieces, and lies a sheer hulk, like poor Tom Bowling.

In Stanley Park, and, generally, in the forests of British Columbia and the Rockies, you miss the many tints that make the New Zealand bush a

'Crowded umbrage, dusk and dun,
Of every hue from wan declining green
To sooty dark.'

Its color is almost as monotonous as that of the Australian forest: the sombre green of pine and cedar and fir, relieved by the bright emerald of poplars and maples that are few and far between, and by a close and matted undergrowth of tall mountain fern, juniper, lianas, flowering currant, a creeping plant known locally as the blackberry (but different from the thorny fruit-bearer of that name with which we are so familiar), and other trailing and climbing plants that are reminiscent of the undergrowth that one sees in the forests of Gippsland, Tasmania, and New Zealand. One misses, too, the loud bird-talk of the open Australian woodlands and the more subdued whispering notes which befit the dim, religious light that penetrates the jungle undergrowth of clematis and fuschia and lawyer-vine in the forests of New Zealand. The West Canadian forests are almost as voiceless as net and snare and shotgun have left the thickets of the French Pyrenees. When the wind is down and the tree-tops sleep and the leaves of the poplar cease to dance, a solemn stillness pervades the forest-aisles, and there falls upon the soul a sense of the majesty and grandeur of God's created things that soothes the mind and raises it to the contemplation of higher things.

Vancouver spreads out over several gentle slopes. They face towards various points of the compass, and afford diverse and

Exquisite Pictures

of mountain, forest, and inland sea. Northward, across Burrard Inlet, the Cascade Ranges rise, heavily-wooded below, snow-tipped and cone-shaped above, to heights of more than 9000 feet. East: still they run in an endless chain of white-caps, like a frozen sea with its tossing waves lifted on high. South-east: they are still

there, and above the wild confusion of their densely crowded summits rises Mount Baker. It seems to be peering down at Vancouver over the shoulders of the neighboring hills. In reality, it is over seventy miles away, in the Washington territory, and its blunt, arrow-head cone pierces the sky-line at an elevation of 10,700 feet. South and south-west: mountains and ever more mountains—the white-headed legions of the Olympian Range. Westward: mountains again. These are the sheltering highlands of Vancouver Island, which forms a gigantic breakwater and shoulders off the long Pacific swells from the young city to which nature has been so prodigal of gifts. Under those western mountains across the Strait, and almost opposite Vancouver, a faint and distant smudge of smoke indicates the site of the great coal-mines of Nanaimo. It is the only place on the Pacific coast where this precious fuel is found in great quantities and of good quality from Cape Horn to Puget Sound. Both for purposes of commerce and defence, Vancouver Island is a treasure well worth guarding at the western gate of the

King's Great Highway to China and Japan.

The many British Columbians with whom I conversed are proud of their province, and in their mind's eye its future is circled round about with a rose-tinted halo. Vancouver, for instance, is built with an eye to vast further expansion. Like Melbourne, it is laid out on generous lines. It has broad streets, city-blocks laid out on the chess-board pattern, handsome and solidly-built banks, offices, stores, hotels, and public buildings. From the electroplated taps in your bed-room there flows a stream of sparkling mountain water that has come in great mains across Burrard Inlet from an inexhaustible river supply in a steep ravine in the mountains beyond. In the early forties, the Pasha of Belgrade, in Kinglake's 'Eothen,' could not find words to adequately voice his astonishment at the wonders wrought by the steam-engine on British commerce. He could merely repeat as a sort of a formula learned by rote: 'Whirr! Whirr! all by wheels! Whizz! whizz! all by steam!' But a new giant has been set the work since the days of Kinglake's droll interview with the Turkish Pasha.

Electric Power

is fast invading the realm long consecrated to steam, and finding ever and ever more fresh fields for its expansive and mysterious energies. In Australia, electricity as a source of light and heat and power is barely in its infancy. It is even more neglected in New Zealand, a land of mountain lakes and bountiful rivers and tumbling waterfalls sufficient to supply electric energy for a continent. Even a casual visit to Victoria and Vancouver, to the mining towns of British Columbia, to Niagara, or to any Canadian or American city, would suffice to show to the most superficial observer from these countries that so far as applied electric science is concerned, we are almost as far behind our northern trans-Pacific kith and kin as Turkey of the days of the wondering old Pasha of Belgrade was behind the England of the early forties in the use of steam. Young Vancouver, for instance, has a splendid service of up-to-date electric street cars (furnished with electric light, electric signal bells, etc.), electric lighting on a generous scale, two or three daily papers printed by electric power, factories, etc., worked by electricity, and a busy and far-reaching telephone exchange. On the other hand, our Canadian and American cousins have much to learn from us in the matter of street and road construction. No city in Australasia would, for instance, tolerate for four-and-twenty hours the 'uneven, rutty, and slushy condition of the sett-paved streets in some of the most crowded business quarters of Chicago and New York. In Vancouver the principal thoroughfares are well paved. In others a streak of macadamised wheel-track runs down between two lines of green sward. In the rest, the surface for wheel-traffic is the virgin sod—a pleasant, springy carpet in summer and autumn; an oceanic quagmire when winter brings its weeping skies over Vancouver. For mud is cheap and plentiful in and around Vancouver. In damp weather it attaches itself, like a homeless cur, to anyone that makes overtures to it; and it possesses the clinging quality of the dark surface-mud of Winnipeg, which curls around your boot-uppers like the tip of a black ostrich-plume. But timber is also happily cheap and abundant at Vancouver. In Australia and New Zealand we make the roadway first; the finished sidewalk is a municipal afterthought. In Canada,

The Side-walk

is the first consideration; the street formation comes at last, after, perhaps, many years have passed away. All, or nearly all, the side-walks of Vancouver, as of Victoria, B.C., are wooden. They run through every street,

and are built on little blocks a few inches above the surface of the ground. There are scores of miles of them, as well as some odd hundreds of wooden crossings. Timber still remains the principal building material for the neat and handsome homes in the outskirts of the city. The three finest buildings in Vancouver are the tall and finely situated Church of the Holy Rosary—the city's most striking architectural landmark—the Canadian Pacific Railway Depot, and the Canadian Pacific Company's Hotel, which we made our temporary headquarters. It is, I think, larger than any hotel in Australasia, and is said to be the best in Canada west of Montreal. The Canadian Pacific Railway—famously known all over Canada as 'the C.P.R.'—created Vancouver. It still remains Vancouver's tutelary deity. 'Everything in Vancouver,' says Douglas Sladen, 'is C.P.R., from the big hotel downwards. When we landed at Vancouver by a coasting steamer from San Francisco, on our return from Japan, an American working man landed likewise. The first thing he did, being accustomed to ruling a great country, was to inquire of a man working on the wharf: "What's the Government here?" "The C.P.R.'s the Government here," was the sage reply and virtual truth.'

THE GOVERNOR OF FIJI

INDIGNATION MEETING IN LEVUKA.

It will be remembered that at a Methodist Conference held in Sydney in March it was decided that the Imperial Government should be memorialised, and their attention directed to the disturbing influence alleged to have been caused by the appointment of a Catholic Governor. The New Zealand Methodists, at their Conference at Christchurch later on recommended the Board of Missions to communicate with the British Government their strong sense of the unsuitability of the appointment of a Catholic Governor to Fiji.

When the purport of these resolutions became known in Fiji the greatest indignation was aroused, and a well-attended public meeting was held in Levuka for the purpose of protesting against the action of the Methodist bodies in these colonies. We take the account of the proceedings, necessarily condensed, from the 'Polynesian Gazette' of April 4. The meeting was held in the Oddfellows' Hall, Captain Robbie, Warden, presiding.

Mr. D. J. Solomon, in proposing the first resolution, said they had met there that evening to protest against the action of religious bodies in Australia or elsewhere interfering with the politics of the colony. He hoped that the chairman would see that no religious discussion was allowed. It seemed a most peculiar thing that such resolutions would be passed by any religious body, and he might say it was impudence on the part of the Methodist Mission to ask for the recall of any man, Governor, or anyone else on account of his religion. When we in Levuka were agitating for federation, when religious bodies could have helped us, what did they do? Stood aside! and now because a certain religious sect had got a knock, they cried out and wanted things their own way. Again we have a resolution by the same body, something about the peace of Fiji. This is an old cry. We heard how the natives were going to rise whilst the agitation for federation was going on, and again when this last disturbance occurred, but so far there is no rising, nor is there likely to be, although Mr. Duncan tells the people of Australia firstly 'they only want a leader for a rising', shortly after that 'the native is the happiest of the British subjects.' Gentlemen, we in Levuka have nearly always been against the Government, anyway we have never asked for a Governor to stay, but now we are in the unique position of upholding the Governor and denouncing those who asked for his recall, and why? Because he is the only man who has ever really shown us he wishes to do something for Fiji. Before our delegates went to Suva on the question of representation this Governor had already written Home proposing it, and when the delegates visited him he was only too glad to talk the matter over and consult those who knew the requirements of Fiji. . . . We have every confidence in Sir H. M. Jackson: we do not wish him removed. We in Fiji are the people to ask for the recall of the Governor, not outsiders, and when we ask for such a thing I think it is time for the Home Office to take action. We in Fiji do not want to know any man's religion, and any man that is competent for the position of Governor, it does not matter what his religion is. (Resolution read as follows) — That this meeting protests against the action of religious bodies in Australia and New Zealand interfering in the politics of this colony and view with surprise and alarm their intention of petitioning for the removal of Sir H. M. Jackson, as Governor of Fiji, on the score of his religion, and further we wish to express our entire confidence in the ability, justness, and courtesy displayed by Sir H. M. Jackson as Governor up to the present moment of his Governorship of this colony.

Mr. Carr said he had much pleasure in seconding the proposition and he could also thoroughly endorse all that Mr. Solomon had said. He noticed that it had

been remarked in New Zealand that Fiji was a special field for Wesleyan missionary enterprise. This was quite true if applied all round, but it was not and could not be considered an enclosed field to the exclusion of equal opportunities to all other missionary efforts. The Government had no more right to favor any particular religion or sect than it had to favor the interests of any particular trader, and this was well borne out by the facts, because the Christian population of natives was fast dying out and was much faster being replaced by a Mahometan population. It was hardly necessary to point out that New Zealand and some of the Australian colonies had had Roman Catholic Governors. A successful Governor-General of India had been a Roman Catholic, while judges and many other high appointments were held by them; in fact a man's religion was not taken account of by the British Government at all. Those met there that night were not so much doing an act of justice to the Governor as to themselves. It would be a disgrace to allow our Governor to be maligned by strangers when we have had nothing but fairness and impartiality from him.

The resolution was carried unanimously.

Mr. S. Wilson said that Sir William Hackett, the best Judge the colony ever had was a Roman Catholic. He well remembered when the Attorney-General used the word 'expediency' before him, he said: 'Mr. Attorney-General, this is a court of law and does not recognise the word "expediency"'. Let me never hear that word in this court again.' In moving that the foregoing resolution be forwarded to his Excellency the Governor, for transmission to the Secretary of State for the Colonies, Mr. Wilson further said, as one of the oldest colonists in Fiji, I beg to deprecate any introduction of the religious element into the politics of the colony.

Messrs. S. Edwards and W. Craig also spoke in support of the resolutions. The latter said he was sorry that such a question had been brought up as to religion, but was of opinion that we were quite able to work out our salvation and grind our own axe. We did not wish to see these axes being ground on a religious stone. It seemed extraordinary that the religious views held by the Governor should interfere with his position of Governor. The Governor had done all he could to improve the condition of the colony. By some it may be considered that the Governor was not the article ordered, but his Excellency had grasped the necessity for a change, and had himself recommended Representative Government.

In the course of a letter to the 'Western Pacific Herald,' of April 3, the Rev. A. J. Small, chairman of the Methodist Mission, Fiji, wrote:—'During the few months that his Excellency has resided in our midst he has won the esteem of all by his impartiality and Christian courtesy. To myself and colleagues he has, from the first, shown marked kindness, has visited several of our mission Stations, addressed our native ministers, teachers, and students in words that they warmly appreciate, and, moreover, has borne generous and unstinted testimony to the good work that God has enabled this mission to accomplish in these once savage isles. Speaking for myself and colleagues, we have strong hopes that under his Excellency's able administration the best interests of all classes of the community will be promoted, and that at the expiration of his term of office he will retire with even a higher reputation than he brought with him to these shores.'

When the letter from the Rev. Mr. Small appeared in our last issue (says the 'Herald') it was felt by several of our leading citizens that in view of the extreme resolutions which had been passed by the Wesleyan Conference in Australia in reference to his Excellency, the letter should be immediately cabled to Sydney to rebut the statements made in that city, and the inferences which would naturally be drawn therefrom.

The following cable message, signed by the leading citizens of Suva, was forwarded to Sydney for publication.—The opinion given respecting the Governor in the letter from the chairman of the Wesleyan Mission in Fiji, published by the local Press, is endorsed by undersigned and Europeans generally in Fiji.

One of the Pope's oldest Chamberlains writes to the 'Westminster Gazette'—'Though it is true that the house cannot be identified where the Pope stayed when in London, it is certain that he stayed either in Regent street or just out of that street, close to the Warwick street chapel. His Holiness told me this himself after his election, when I was in waiting at the Vatican as one of his Chamberlains (Cameriere Segreto), and I made a note of it at the time.' The statement would seem to confirm that of the late Rev. Monsignor Talbot as forwarded to us by the Rev. Sir D. O. Hunter-Blair.

Mr. W. Bouke Cockran telegraphed to Mr. John Redmond, the chairman of the Irish Nationalist Parliamentary Party, that although he was progressing satisfactorily towards health he regrets that it would be impossible for him to attend the Irish National Convention in Dublin as he had promised to do. Mr. Cockran fell ill while on a visit to Wilfrid Blunt, who lives every winter in a desert near Assuan, Egypt in regular Arab fashion even wearing Arab dress. His wife, Lady Ann Blunt, is a grand-daughter of Lord Byron.

Dr. D. M. O'Donnell, of Melbourne, who had been spending a short holiday in Sydney, was entertained by his many admirers in the New South Wales capital at a garden party held at the grounds of Riverview College, and in the evening at a dinner given at the Woolpack Inn, Parramatta.

RIDE "ANGLO SPECIAL" CYCLES.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

May 2.

The reception of Miss Anastasia Quealy (in religion, Sister Mary Peter) took place on Tuesday last in the convent chapel, the altar of which had been beautifully decorated for the occasion. The Very Rev. Father Lewis, V.G., performed the ceremony. There were present in the sanctuary the Very Rev. Father O'Farrell, C.S.S.R., Fathers Holley, Walsh, and McGrath. Father O'Farrell preached a sermon suitable to the occasion.

Exposition of the Blessed Sacrament was held at St. Joseph's Church on Sunday last. The usual procession of the Blessed Sacrament took place after Vespers, when the different confraternities took part.

His Grace the Archbishop returned from the South on Wednesday last. He left for Nelson immediately, accompanied by Ven. Archdeacon Devoy, to enquire into and settle matters in regard to the rebuilding of the Stoke Orphanage.

By the bazaar and art union just concluded in aid of the Church of the Sacred Heart, a sum of over £1000 is expected to be cleared.

Very Rev. Father O'Farrell, C.S.S.R., who has been engaged in giving missions for some time past in the archdiocese, has been the guest of the Very Rev. Father Lewis, Adm. He leaves to-day for Sydney, and will be accompanied by Rev. Father O'Donnell.

On Friday evening last a meeting of the executive of the Marist Brothers' Old Boys' Association was held in St. Patrick's Hall, when it was decided to entertain members and their lady friends at a conversazione to be held some time this month. It was also decided to hold social gatherings in Spiller's Hall in the months of May, June, July, and August. The secretary was instructed to write to Mrs. Dr. Grace conveying the Association's deepest sympathy with her and her family in her bereavement. The late Hon. Dr. Grace had always taken a keen interest in the workings of the Association and general regret at his death was expressed by members.

The complimentary social tendered to the lady stallholders and their assistants took place in St. Paul's schoolroom on Tuesday evening last, and proved a most enjoyable affair. The stage was most tastefully decorated for the occasion. During an interval in the proceedings the Very Rev. Father Lewis, V.G., apologised for the absence of the Archbishop, and desired on his Grace's behalf and on behalf of the clergy of Thorndon to thank all those who had worked so well to make the late carnival such a success. In a special manner he referred to the help he had received from non-Catholics, and for their generous assistance he felt deeply grateful. He also specially mentioned the committee, who had brought everything to such a successful issue. He concluded his remarks by calling for three hearty cheers to be given for the ladies who had helped to forward such a noble work. The dance music was provided by Cimino's orchestra, and an excellent supper was provided by Mr. Godber. On the following evening the children who had taken part in the dances were entertained in the Guildford Terrace Schoolroom. Some excellent magic lantern views were shown during the evening by Messrs. C. Ward and Horn, and were greatly appreciated by the children. Songs and recitations were also given.

WANGANUI.

(From our own correspondent.)

May 2

Rev. Tobias Dabdah, a Maronite priest, is at present in Wanganui. Father Dabdah has been instructed by his superiors to come to New Zealand to minister to the spiritual wants of his countrymen. He was for many years in charge of important parishes in his own country and from 1896 till January 1902 was chaplain of the hospital of St. John of God, Nazareth. His Grace the Archbishop has authorised Father Dabdah to exercise his faculties in his diocese.

The Very Rev. Father Smyth, pastor of Hastings, spent a few days in Wanganui this week, his object being to see the Very Rev. Dean Kirk, whose health shows no signs of improvement.

Southland News Notes

(From our own correspondent.)

The medals given by the Irish Athletic Society for the school relay race have been manufactured and inscribed. They are fine solid medals, and reflect credit on the Society. It will be remembered that the High School team was the first to come in at the competition, but that team has since been disqualified on account of one of the lads being over age, and the prizes have been allotted to the Waihopai District school. The pennant is being made at the local convent.

A branch of the Hibernian Society is likely to be opened shortly, with headquarters at Invercargill. Mr. Giffedder, who consented to take charge of the branch formation, informs me that 35 men have already signified their intention of becoming members. It is proposed to extend the Society to the country districts, and as the weekly subscription is only about one shilling there is no reason why the Society should not have 200 members.

A marriage took place at St. Mary's Church during the week; the contracting parties being Mr. R. Waterson, son of Mr. W. S. Waterson the well-known ship owner, and Miss Kate Grace, second daughter of Mr. Thomas Grace, Tweed street.

Mr. T. O'Brien, of Winton, who recently underwent serious surgical treatment, is now out of danger.

A Remarkable Nun

MOTHER M. XAVIER WARDE.

Marlier and Company (Boston, U.S.A.) have recently published a highly interesting biography of that remarkable Irishwoman, Rev. Mother Mary Xavier Warde, who was the foundress of the flourishing Order of Mercy in the United States. The work is written by the Sisters of Mercy, Mount St. Mary's, Manchester, N.H., United States, and is well illustrated. It tells the life story of the noted Irish nun, her birth at Mountrath, her early training, her work among the cholera patients during the fearful visitation of that epidemic in 1832, and, eleven years later, of her departure, with seven other Sisters of Mercy, to found the first house of the Order in the United States, in Pittsburg. Schools were established by Mother Warde in quick succession in Pittsburg, Chicago, Providence, Rochester, Hartford, Newhaven, Manchester, and over fifty other places. A stirring chapter in the book tells the story of

The 'Know-Nothing' Attack

on their house in Providence on March 22, 1855. These no-Popery fanatics had planned the attack on a great scale and made no secret of their movements.

'Some days before the mob appeared,' the authors write, 'the Mayor of the city, Mr. Knowles called on Reverend Mother, and requested her to depart with her religious from the city, as ten thousand "Know-Nothings" from different parts of New England were to arrive on a certain evening to demolish the convent.'

'Reverend Mother, with a quiet air and gentle ease, made answer to this astounding threat: "Your honor, we have disregarded no duty, nor responsibility of good citizenship. As a body of religious women we are laboring here in our own sphere. Have we given any provocation for this interference? Will Christian men constitute a mob against unoffending women? Are our rights as citizens not to be protected?"'

'The Mayor replied that he could not control the uprising, and the only means of safety for the Sisters lay in flight.'

'Mother Warde turned graciously to the perplexed official, and, in dignified tones (with, perhaps, just the slightest flavor of gentle sarcasm), replied, "If I were Chief Executive of municipal affairs, I would know how to control the populace." With her strength of character, and calm, honest purpose, she certainly could have ruled a kingdom, and did not understand the vacillating attitude of the Mayor shirking the unpleasant performance of his duty. His Honor still urged the departure of the Sisters from Providence; but Reverend Mother gently affirmed, "We will remain in our house, and, if needs be, die rather than fly from the field of duty where in God has placed us."

'During the crisis of affairs, she seemed more calm and peaceful in her whole manner than ever before; so certain it is that "true virtue shows its mettle amid trials and contradictions." She spent long hours before the Blessed Sacrament, and from the King of kings she asked and received help in the day of trouble.

'On an eventful evening, shortly after the Mayor's interview, the mob surrounded the convent. As the rioters made their way up the street, the Catholic men of Providence, well armed, took up their places, rank and file, in the Sisters' garden. Perfect quiet reigned within the convent. The novices knew nothing of what was going on without. They enjoyed their evening recreation as usual, said their night prayers, and retired. The older Sisters remained on guard before the Blessed Sacrament. A few assisted Rev. Mother, who, with the utmost self-control, quietly made her way through the ranks of men within the convent enclosure, and exacted from each a promise that no fire-arm should be raised nor offence given, unless they were called on to do so in self-defence.

'The rioters noted the calm dignity and self-possession of the Reverend Mother as they drew up in line before the convent; and one was overheard remarking to his colleagues on either side, "We made our plans without reckoning the odds we will have to contend with in the strong controlling force the presence of that nun commands. The only honorable course for us to follow is to retreat from this ill-conceived fray. I, for one, will not lift a hand to harm these ladies." But the mob hissed and hooted at these words, and threatened the Sisters with death if they did not leave their convent. At this juncture the Bishop and Mr. Stead, the former owner of the convent, appeared on the front entrance. Mr. Stead, with the courage of a Spartan and the serenity of a saint, addressed the mob in the following words: "The first shot fired at this house will go through my body. Let me tell you there is a strong force of brave Irishmen, well armed, within the enclosure of the garden walls. If you dare attack the convent of the religious, they will defend them with their hearts' blood."

'The Bishop then came forward, and said, in grave, clear tones, "My dear friends, in God's name, let not

this city, nor the free institutions of this Republic be tarnished by any dastardly uplifting of your arms against those who have wrought you no harm, but whose blameless lives are their sure defence before God and man. Depart in peace to your homes, and sully not your honor in act so vile."

As the Bishop finished speaking, the mob withdrew in peaceful detachments, and thus ended this uprising of bigotry in that fair city which can boast to-day of some of the finest Catholic institutions in the country.

The story of the astounding labor of Mother M. Xavier Warde in the cause of religion forms very interesting and edifying reading for religious institutions and the family circle, and is a very useful addition to the list of prize-books for our Catholic schools.

The Church in Japan

When the mail left Japan on March 14 the Right Rev. Dr. Gallagher (Bishop of Goulburn), the Right Rev. Dr. Higgins (Bishop of Rockhampton), and the Very Rev. Dean Slattery (Newtown) were within a few days of their departure, which was fixed for the 18th. The following interesting remarks (says the Sydney 'Free-man's Journal') form part of a letter from Dr. Gallagher, dated Nikko, March 13:—

"I must say that Japan is well worth a visit. In truth, it is an all-important matter for Australians to realise what is being done here. I have hardly any hesitation in saying that, so far as a passing visitor can judge from what comes before him externally, Japan is fast becoming one of the most advanced nations on earth. The railway extension, the telegraph and telephone systems, electric lighting, both in streets and private houses, the hotel accommodation, the schools, primary, technical, and university—are all, I certainly believe, in advance of Australia, more like the United States. But they are all on purely secular lines. The immense number of temples, their wealth of adornment, and the care even still bestowed upon them, show that formerly the Japanese must have been, in their own way, a religious people. But, with the exception perhaps of remote districts, all that is now changed. The educational system is altogether based on secularism and materialism. I am told that the university students are intimately acquainted with such writers as Huxley and Spencer, and Kant and Hornack. It is to be feared even that those who attend the schools of the missionaries—Catholic included—come to learn the English and French languages, and to become acquainted with European habits and knowledge of business; but not many genuine and sincere conversions to Christianity. Japan is, in a word, a wonderful—probably the most surprising—illustration the world has ever seen of progress and civilisation in the purely material order. From all we can learn, the moral tone in private and social life is at a very low ebb. But externally, and so far as any casual visitor can see, there is nothing to offend the most sensitive. Everything is orderly, becoming and decorous."

"The Catholic missionaries are doing a noble work. In Tokio alone there are some 15 or 20 priests, with an Archbishop, Monsignor Osouf, at their head—all learned, laborious, devoted, and zealous men. The Sisters also have fine schools—the one we visited in Tokio having over 300 children in attendance. Among these Sisters we met an Irish lady, a cousin of Mr. McSweeney, of Chiltern, Victoria, strong, bright, cheerful, and happy. In all there are some 60,000 Catholics under one archbishop and three suffragans—not so very many, when we consider that Japan has a population of over 45,000,000. Some of the clergy seem to me to be depressed and to regard the future as gloomy; others are more sanguine and hopeful, and think that in the disruption of all indigenous religion and disappearance of Buddhism and Shintoism, there is a grand field for missionary enterprise. The missionaries received us everywhere with extreme kindness, speak English wonderfully well, and are as conversant with the outer world and trend of modern thought as we are in Australia. The great division and quarrelling among the innumerable sects that are here everywhere and from every country, are a great obstacle to the spread of Christianity. In Tokio alone there must be more than 20 religious sects, well provided with resources—each in its own way working zealously for the conversion of the heathen. The Russian Cathedral is by far the finest building. But probably the American missionary bodies have most money at their backs. The Catholics are poorest, but have more Japanese Christians than all the others combined. On the whole, and from every point of view, this is a most interesting country to visit."

"We have hardly seen the word 'Australia' mentioned in any paper or in any form since we left. Both China and Japan dislike Australia on account of the Exclusion Act. I believe the day will come when they will force its repeal—and then Australians must look out for the supremacy of the white race."

A little wonder is the Broadcast Patent Seed-sower, sold by Morrow, Bassett, and Co. For sowing turnip, rape, grass, and clover seed it has no equal, while for oats, wheat, and barley you have only to see it to know its value. A boy can work it. Sow four acres per hour, and any quantity up to six bushels per acre. Price only 20s.—***

King Edward and the Holy Father

A cable message under date Rome, April 30, states that responding to the Pope's wish, King Edward yesterday paid an informal private visit to the Vatican. He started from the British Embassy in a closed private carriage, declining an escort of carabineers. A procession of Papal officers escorted King Edward to the Pope's apartments, where Pope Leo advanced, shook hands, and asked King Edward to enter his private cabinet. Sitting in armchairs, they conversed in French for half an hour. At King Edward's request, the Pope promised him a signed photograph.

After the interview King Edward returned direct to the Quirinal. The crowds in the streets acclaimed him. Numbers of Irish pilgrims visiting Rome cheered enthusiastically.

The King wore a field-marshal's uniform and the Order of the Garter. The Pope wore a white cassock with a splendid diamond necklet and cross and a velvet mozzetta.

The Pope referred to Queen Victoria receiving him in London in 1846. He alluded to the Duke of Norfolk's recent visit to Rome.

The newspapers say King Edward was surprised at the Pope's clearness of mind and good health, and declared that he looked like a man of not more than 63 years of age.

Statistics of Divorce

The Most Rev. Dr. Kelly, preaching a few Sundays ago in St. Benedict's Church, Sydney, delivered a most impressive sermon on the evils of divorce. The advancing invasion of immorality due to divorce (said his Grace) is made evident even by figures. Statistics upon this subject show that the number of petitions at the beginning of divorce procedure has been multiplied by three or four, and in some places by five within twenty or thirty years.

For the five years, 1867 to 1871, marriages and divorces were: In England and Wales, marriages 905,000, divorces 724; in Scotland, marriages 115,000 divorces 177; in Ireland, marriages 142,000, divorces 4. For the five years, 1882 to 1886: In England and Wales, marriages 1,009,000, divorces 1891; in Scotland, marriages 128,000, divorces 390; in Ireland, marriages 108,000, divorces 17.

It is worthy of note that judicial separation only is legal in Ireland, also that of her 5,122,000 inhabitants in 1881, 3,952,000 were Catholics. Coming to home statistics, it is ascertained by our most trusted authorities that the rate of divorce for New South Wales is higher than that of any country of the world except two, the United States and Switzerland. The parent State is giving bad example to Australasia. For the five years, 1876-80, the rate of divorce per 10,000 marriages was 33.6 in New South Wales. For the five years, 1891-95, it was 272.3.

Roman Catacombs

An archaeological discovery of great importance has just been made in the catacombs of St. Cecilia (writes a Rome correspondent).

Some laborers were engaged in removing a quantity of soil in the adjacent fields belonging to the Trappist monks, who act as custodians and guides to these catacombs, when their pickaxes struck what turned out to be the stone roof of a subterranean building.

Abbe Wilpert, the well-known archaeological expert, having been sent for, the excavations were proceeded with under his direction, and soon a number of ancient paintings, including a Greek portrait of Christ, were brought to light, all in a wonderful state of preservation.

Further search resulted in the finding of the tombs of St. Mark and St. Marcellinus, who were put to death in Rome for their adhesion to the Christian faith by the Emperor Diocletian at the beginning of the fourth century.

It was known from early extant records that these martyrs were buried in the region of the sandpits on the Appian Way; but the exact spot had never been ascertained until now.

The excavations are still being actively prosecuted. The diggers have unearthed a fine Damasine inscription, and, as it is believed, the actual tomb of the great Pope Damasus himself, who did so much towards preserving and ornamenting the Roman Catacombs.

Archaeologists on the spot are confident that what is now in process of discovery is a large underground basilica used by the early Christians. Traces of the altar and episcopal chair have been found.

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The 'Excelsior' plough is 'Champion of the World.' On hillside, lea, swamp, tussock, or stubble, it is equally at home.—Morrow, Bassett, and Co., sole agents in New Zealand.—***

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Alpha-Laval Cream Separators

A trial of Hand Cream Separators, lasting nearly a year, and conducted under the auspices of the Swedish Government Institute at Alnarp, has been recently concluded, 35 Separators having taken part, with results as undernoted.

At the 19th General Meeting of the Swedish Agricultural Association held at Gefle this year, the Prizes awarded for Separators were based on the trials conducted at the Government Agricultural Institute at Alnarp, as above mentioned, when the

HIGHEST PRIZE OF HONOR (GOLD MEDAL)

Was awarded to **ALPHA-LAVALS** only.

Silver and Bronze Medals were awarded to inferior Machines.

At the Hand Separator Trials held at Christiana (Norway), Buda-Pesth (Hungary), Warsaw (Russian Poland), and Alnarp (Sweden), during the present year, the **Alpha-Laval Separators** were alone awarded **Highest Score.**

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Irish News

CORK.—Street Preaching

The following letter from the Most Rev. Dr. O'Callaghan was read in all the Catholic churches in Cork on a recent Sunday:—It is well to remind the congregations at the Masses on Sunday next of the old law in Ireland, which has always been strictly enforced, forbidding Catholics to be present at religious meetings of other denominations, or to listen to sermons, and withdrawing from ordinary Confessors faculties to absolve in such cases. You are aware that religious meetings, intended for the edification and conversion to Protestantism of the Catholics of Cork, are held in our streets on Sundays, and not unfrequently in prominent places when large crowds are leaving our churches on their way to their homes. Our attention has been called to the fact by many, who are both pained and offended, and with whom we fully agree, that it is strange such things are allowed in a city like Cork. We Catholics certainly do not treat our Protestant fellow-citizens in like manner.

DUBLIN.—Irish Language Week

The procession through the streets of Dublin on Sunday, March 15 (writes a correspondent) to inaugurate what has come to be known as 'Irish Language Week,' assumed enormous proportions, while nothing could exceed the orderliness and sobriety of the vast throng that composed it, and of the large numbers of spectators. Two ideas underlie this annual demonstration, the first the propagation of the Irish language, and the second, the providing of a fund to carry on the work of the Gaelic League throughout the country. Both objects were benefited by Sunday's proceeding to an extent that could hardly have been hoped for. The most remarkable of the various sections which composed the procession were, after the language section, which needless to say, was the most imposing feature of all, those which represented education and temperance, of both of which the members of the Gaelic League are ardent propagandists. The Christian Brothers' pupils alone numbered 3000 in the educational contingent. The pupils of St. Patrick's Training College presented a fine appearance; so also did the students of the Catholic University Medical School, headed by Rev. Father Darlington, S.J., and the other professors. Nearly 1000 boys from the National schools of the city, headed by their teachers, also marched. The temperance section was headed by the boys of the Catholic Brigade, Church street, numbering 1500. The Father Mathew Hall furnished 800, the Rathmines Boys' Brigade 1000, St. Patrick's Total Abstinence League, Phibsborough 400, the Workmen's Club, York street, over 200, and so on with the many temperance societies which happily flourish in the city.

Forthcoming Motor Car Race

It is possible (writes a London correspondent) that there may be a change in the date fixed for the Gordon Bennett Cup race. July 9th was the date provisionally fixed some time ago, but July 2nd is now proposed, as it is said it would fit in better with the other automobile events which it is intended to hold in Ireland about that time. The officials of the Automobile Club are very busy just now making arrangements for the race, and have already secured a large number of rooms and hotel accommodation in Dublin and towns along the course. At no time during the competition will the contestants get more than 70 miles from Dublin, so that it is very easy for those who take their cars with them to make Dublin their base.

GALWAY.—St. Patrick's Day

Writing in the early part of March with reference to the proper observance of St. Patrick's Day the Most Rev. Dr. McCormack, Bishop of Galway, said:—To ensure its becoming celebration the 17th March should be regarded ecclesiastically and civilly as if it fell on Sunday. No fair or market should be permitted on that day, and houses licensed for the sale of liquor should be kept closed all the day long. It is thus the day is kept by our Irish brethren in the United States, and is it possible that the mother country of our Irish race is to continue to give a lower meed of honor to our National Apostle, while her scattered children of other hemispheres follow the programme of higher honor and more fitting type of celebration? The instinct of religious patriotism has been happily aroused and loyally proclaimed, but it is high time for Ireland to do her duty to our National Apostle.

LONGFORD.—Accident to a Member of Parliament

Mr. J. P. Farrell, M.P., was the victim of a serious accident which took place at the 'Longford Leader' office, Longford, about the middle of March. Mr. Farrell, who is the proprietor of the 'Leader,' had been supervising some repairs to a gas engine, when an explosion took place, with the result that he sustained severe injuries about the face, it being thought at the beginning that he had lost his eyesight. It was only a short time since Mr. Farrell came out of gaol, where he was imprisoned for a lengthy period under the Coercion Act. He was on the point of leaving for Scotland, where he had some St. Patrick's Day engagements to fulfil.

TYRONE.—Death of a Catholic Magistrate

The death is announced of Mr. Joseph Falls, J.P., Curlew House, Dungannon, who died on March 10 in his 73rd year. He was buried in Tullydonnell, Rock, and the funeral was attended by a numerous cor-

tege of mourners drawn from all parts of the country. Mr. Falls was a magistrate, and was one of the first Catholics in his district to be elevated to the Bench. The district where he lived was intensely Orange, and party troubles were of frequent occurrence. Although for many years quite isolated as being the only Catholic magistrate on the Bench, and usually sitting among a concourse of Orange magnates, Mr. Falls never failed to show a staunch and sturdy concern for the rights of his co-religionists.

GENERAL

A Public Holiday

The Bill for making St. Patrick's Day a public holiday in Ireland, which was successfully piloted through the House of Commons by Mr. O'Mara, was taken charge of in the House of Lords by Earl Danraven, who had the satisfaction of seeing it read a second time on March 17.

T. P. O'Connor's Views

On his recent visit to Liverpool, Mr. T. P. O'Connor was entertained at luncheon at the Town Hall by the Conservative Lord Mayor, Mr. Rutherford, M.P. Mr. O'Connor evidently felt quite at home amongst the Conservatives and Liberals who assembled there to meet him. He spoke with all the facility of utterance for which he is distinguished, a speech which they understood and sympathised with, the hon. member deploring 'the misunderstandings' which divided Irishmen and Englishmen, and dwelling upon what Irishmen had done and would do for the British Empire and the great world-wide harmony of that Empire.

The United States Mission

The political mission of Mr. Joseph Devlin, M.P., in the United States continues to be attended with remarkable success. At a meeting held in Elmira, New York, lately, and addressed by Mr. Devlin, one of the principal speakers was a United States Senator, the Hon. J. S. Fessett. A subscription exceeding 1500 dollars in aid of the Irish Parliamentary Fund was raised at the meeting.

The Language Movement

The rate at which the Gaelic revival is progressing is shown by some official figures published at Dublin. Two years ago the Gaelic League administered funds amounting to about £1200. The total of its receipts in the current financial year is expected to be £10,000. Two years ago there were scarcely 200 branches of the League; now there are 500. In the same period the number of national schools giving tuition in Gaelic has increased from 113 to about 3000. The latter total is being added to almost daily. Last year the League sold 213,000 copies of books in Irish, and issued 40,000 pamphlets, and many books put on the market by the ordinary publishing houses obtained a large circulation. The League claims that the workers in the Gaelic cause, who are now recruited from all political and religious camps in Ireland, 'have preached most effectively against treating, drinking, gambling, against immorality and vulgarity in the theatre, music hall, and concert hall, and against vanity and vulgarity in literature.'

Mr. Redmond Praised

Speaking at a public luncheon in the Liverpool Town Hall the Conservative Lord Mayor of that city paid the following graceful tribute to the abilities of Mr. John Redmond, the Chairman of the Irish Parliamentary Party.—If Mr. Redmond had been able to accept his invitation he would have been additionally gratified, for Mr. Redmond was one of the ablest and most eloquent men in the House of Commons. He ventured to think that they were on the eve of very great developments of a most important and far-reaching character with regard to their sister isle. He was authorised by Mr. Redmond to state that it was not in any spirit of hostility or any unwillingness that he was unable to be with them, but simply because of engagements elsewhere made a long time ago, and which made it impossible for him to be at the Town Hall on that occasion. The Town Hall of Liverpool knew no politics, and should have no prejudices. In other places and other capacities they fought their battles, let them fight to the best of their skill and as gentlemen. There, at all events, the sword was in the scabbard, they met as friends to extend to the great men of any creed and any political shade of opinion a hearty welcome to the city, always remembering, as he thought every Chief Magistrate of Liverpool ought to remember, that he was the Chief Magistrate of that city, which included within its boundaries men of all shades of political opinion.

Depopulation of the Country

The emigration figures for 1902 show a considerable increase on those of the previous year. The total number of emigrants who left Ireland during the past year was 40,401, or 9.1 per thousand of the country's population as estimated in the middle of the year. These emigrants comprised 18,893 males, or 550 more than the previous year, and 21,508 females, a decrease of 19. Of these emigrants, 40,190 were natives of Ireland, and 211 not; and, in comparison with the figures of the previous year the number of emigrants natives of Ireland shows an increase of 557, and the number of those natives of other countries a decrease of 46. Of the native emigrants, 3694, or 3.2 per thousand of the province in 1901, were from Leinster; 15,872, or 14.7 per thousand, from Munster; 9,091, or 5.7 per thousand, from Ulster, and 11,533, or 17.8 per thousand, from Connaught—making a total equal to 9.0 per thousand of the native-born population of Ireland, and these figures, compared with those of 1901, show an increase of 294

emigrants from Leinster, a decrease of 509 from Munster, an increase of 351 from Ulster, and an increase of 441 from Connaught.

The National Holiday

St. Patrick's Day of 1903 (says the 'Irish Weekly') was celebrated with a universality and an enthusiasm seldom if ever displayed in any previous year. The banquet at the Hotel Cecil, London, over which Mr. John Redmond, M.P., presided, was one of the notable political events of the day. By a happy coincidence Mr. O'Mara's excellent Bill declaring St. Patrick's Day a bank holiday in Ireland passed its second reading on March 17 in the House of Lords without opposition. In Dublin and through the greater part of Ireland that day, though not yet a legal bank holiday, was practically treated as such. All sects and all kinds of politicians agreed in honoring the day. The great majority of the business houses were closed, as was the Stock Exchange, and many of the public houses remained shut. In Limerick and Wexford, and other towns the public houses did not open at all. For the success of the endeavor to treat the observance of St. Patrick's Day as a truly National festival, great credit is due to the United Irish League and the Gaelic League. Under the auspices of those wide-spread organisations important meetings were held in different districts. Everywhere a patriotic anxiety was shown to make the 17th of March 'a great day for Ireland.'

The Land System

In the course of a speech at the National Liberal Club, London, on the Irish land question, Mr. T. W. Russell said: The present system could only be got rid of by offering an inducement to the landlords to sell. A bridge ought to be built by the State, but that was a hard doctrine for the British taxpayers, who had paid £250,000,000 for the millionaires of South Africa. There was an historical and moral obligation on England in this matter. Where did the Irish land system come from? It was not an Irish system, but an English system. England abolished the Irish land system, and there had never since been an hour of tranquility or peace. England not only introduced the system, but brought the men, planted them as its garrison, and they were permitted to call themselves the garrison; yet, although England had no further use for them—there was no function for them to perform—there was nothing for them to do but to march out, and if they could not march out with all the honors of war—bands playing and flags flying—England might decently provision them for the march. The British taxpayers' hands had been in the Irishman's pockets for a hundred years, and, added Mr. Russell, I hope we shall find more in your pockets than you have found in ours.

A West of Ireland Industry

It is only in a humorous sense that the carpets can be said to be beneath one's notice, for all who appreciate color must be aware, says the London 'Times,' that the floor of a room demands almost as much attention as the walls and ceiling. Their hue, color, and durability, but especially the former, have for a long time recommended Turkish and Persian carpets; but what would happen asked William Morris, if the East failed us, and if, as he feared, the East lost 'that last gift, the gift of the sense of harmonious color?' His conclusion was that, in that case, we should have to make our own carpets, and he proceeded, therefore, to master the business, and to set up his hand looms, first in one of his attics in Queen Square, then in his coach-house at Hammersmith, and finally at Merton Abbey. One other good quality at least his carpets had besides color. They were not mere mechanical productions but showed the individuality of the artist. The exhibition that is now open at the Grafton Galleries results from a laudable endeavor to extend this hand-made carpet industry to the West of Ireland, where a small central depot has already been established, and the manufacture is conducted on artistic principles. There can be no two opinions as to the beauty of the work here shown. In point of color it is more characteristic of the aesthetic West than of the gorgeous East; there is generally harmony rather than contrast, and often a pleasing use of different tones of the same color, in some cases with a design of Celtic origin. The texture is that of a good Turkish carpet. Any addition to the industries of so poor a country as the West of Ireland is praiseworthy. In the present instance the economic conditions seem, for once, actually favorable to the enterprise. Steam power and coal are not wanted, and the employment of power looms would rob these carpets of something of their charm. As things are, they are hand made and as their value comes mainly from simple industry, it must be mostly repaid in the shape of wages. It is hoped that before long an impetus may be given in Donegal, where the work is carried on to the production of wool, wool being the material used, and that many poor families will find occupation in the preparation of the wool as well as in the actual making of the carpets. Messrs. Morton, of Darvel, the promoters of the industry, will welcome all that patriotism or benevolence can do for it, but for its ultimate and permanent success they rely, not on the claims of the workers, but on the intrinsic merit of the work. There is no reason that we know of why their hopes should not be justified. It should be added that Messrs. Liberty are the organisers of the exhibition.

People We Hear About

President Roosevelt received a box of shamrocks from Mr. John Redmond, M.P., for St. Patrick's Day.

When the last mail left England Lady Weld (Sister Gertrude Dolores), widow of the late Sir Frederick Weld, K.C.M.G., was lying dangerously ill at the Benedictine Convent, Fort Augustus, Scotland.

The University of Notre Dame, Indiana, has conferred the Lactare medal upon Mr. Charles J. Bonaparte, descendant of Napoleon's brother, Jerome Bonaparte, of Baltimore, in acknowledgment of his services in behalf of the Catholic Church. It is the highest honor the University can bestow, and is annually presented to some distinguished member of the Catholic Church.

Rev. Father T. P. O'Keefe, chaplain of the 12th U.S. Cavalry, at present stationed at Fort Clark, Texas, has successfully passed an examination to practise law. Father O'Keefe has frequently had occasion to help his soldiers in a legal capacity before judge advocate courts, probate courts and otherwise, and has always done so without fee or reward. His formal admission to the Bar will still further enhance his usefulness by giving him a recognised standing before the courts.

The late Rev. William Gleeson, pastor of St. Anthony's Church, East Oakland, California, was well acquainted with 15 languages. He regularly received and read as a recreation periodicals not only in French, Spanish, Italian, German, and Portuguese, but in Hindostani and Arabic. In his early life as a priest he had labored 10 years in India, where he became familiar with certain languages of Asia, but when over 60 years of age he was studying Hebrew and Chaldee, and added to these the study of Irish.

In view of the interest aroused by the lectures of the Rev. Bernard Vaughan, S.J., the brother of Cardinal Vaughan, at Gardiner street, Dublin, says the 'Freeman's Journal,' it is interesting to know that the King, when Prince of Wales, once attended a series of discourses by Father Vaughan in London. He seems to have taken a great interest in them, and being unable to be present at the last lecture, as he had to leave London early in the day, he wrote Father Vaughan pointing out the fact and expressing his disappointment. Father Vaughan, however, got out of the difficulty by delivering his lecture twice that day; once early in the day, at which the King was present, and again later on at the usual time.

On Friday last the Right Hon. Mr. Seddon, who on that day completed his tenth year as Premier of the Colony, received numerous letters and telegrams of congratulation from all parts of New Zealand, and also from several places in Australia. It is just forty years since Mr. Seddon became an Australian colonist, having arrived in Victoria in 1863, and twenty-four years since he entered the New Zealand Parliament as member for Hokitika. He accepted office in the Ballance Ministry in January, 1891 as Minister of Mines. On the death of Mr. Ballance Mr. Seddon was chosen by the Liberal Party as leader, although it was contended at the time that Mr. Ballance favored Sir Robert Stout as his successor.

The 'Scientific American' in a recent number describes the new telescope of the Jesuit College at Montreal, Canada. This telescope, it appears, was built from the designs of Rev. Father Garias, by the members of the Jesuit College. The spherical mirror of this telescope is in point of size the third in North America, being excelled only by those of the Yerkes and Lick observatories. 'No little admiration is due,' says our esteemed contemporary, 'to the man who has not only designed the whole and constructed the principal parts of so intricate an instrument, but who has, moreover, with his own hand erected the machinery required for its production. The working gear was prepared under the supervision, and according to the directions, of Father Garias, who also designed all the parts and furnished the wooden models.'

The mental and physical activity of the late Mr. W. T. L. Travers up to the very time of his death was astonishing. His scientific studies embraced chemistry, geology, and the fauna and flora of the Colony. He contested one of the Wellington city seats a few years ago, and when he was twitted with his age he promptly challenged any of his opponents, the oldest of whom was not much more than half his age, to run to the top of Mount Cook. Needless to say the challenge was not accepted. It was during this campaign that he quitted an obstreperous individual in an audience he was addressing by stopping in his address, going into the hall and putting out the noisy interrupter. He had a very ready wit, and during the election campaign retorted to he declared himself in favor of the three-fifths majority in regard to the local option principle. Some one in the audience asked if he would not be prepared to trust the people. 'Well, you see,' promptly replied Mr. Travers, 'the people were trusted by Pilate, and they called out "Barabbas." There was a burst of applause, and the questioner was silent during the rest of the meeting.

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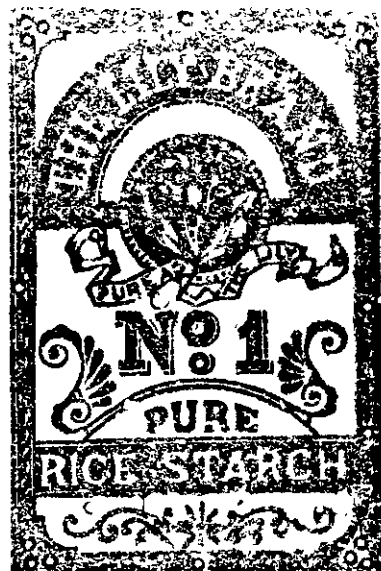
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London, May 1.—Wheat: River Plate is selling at 27s 7d; freight from Plate to London, 16s 9d. Minneapolis flour, 3dol 50c per 196lb.

Butter: The Waiwera's shipment arrived in excellent condition. Sales were made at 101s to 103s. Danish, 107s.

Cheese is slightly easier. New Zealand, 67s to 68s. London, May 2.—Frozen Meat—Sheep: Canterbury, light, 4½d; medium, 4½d; heavy, 4d; Dunedin and Southland, 3½d; North Island, 3½d. Lambs: Canterbury, light, 4½d; heavy, 4 13-16d; Dunedin and Southland, 4½d; North Island, 4½d. New Zealand beef (180lb to 220lb, fair average quality): Ox fores, nominal, 3½d; hinds, 4½d. River Plate lamb, 4½d; sheep, heavy, 3 1-16d; light, 3 9-16d; beef (nominal), fores, 3½d; hinds, 4½d. (The Frozen Meat Trade Association's Smithfield market quotations for the above classes of frozen meats are based on actual sales of not less than 100 carcasses of mutton or lamb, or 25 carcasses of beef of fair average quality. These quotations are not for selected lines, but for parcels fairly representative of the bulk of the shipments now on the market. New Zealand sheep—crossbred wethers and maiden ewes—Canterbury, light, 48-56lb; Canterbury, medium, 56-64lb; Canterbury, heavy, 64-72lb; Dunedin and Southland, 56-64lb; North Island, 55-65lb. New Zealand lamb: Canterbury, light, 28-36lb; Canterbury, heavy, 36-42lb. Dunedin and Southland, 28-42lb; North Island, 28-42lb.)

Wellington, May 4.—The Agent-General's cable, dated London, 2nd inst, is as follows:—"Mutton: The market is dull and weak, with stocks heavy. Canterbury, 4½d; Dunedin, Southland, and Meat Export, 4d; North Island, 3½d. A good demand for lamb, but the market is weak. Stocks are heavy, and widely distributed amongst agents, who are pushing sales. Canterbury lamb, 4½d, other brands, 4½d. Beef is quiet, with stocks light. New Zealand hinds, 4½d, fores, 3½d. Butter is steady at 102s. Buyers of cheese are holding back, expecting prices to go lower. New Zealand cheese, 68s and 69s."

SOUTHLAND PRODUCE MARKET.

Invercargill prices current:—Wholesale—Butter (farm), 8d; butter (factory, bulk, 11d; pats, 11½d cash, 11½d booked. Eggs, 1s 3d per dozen. Cheese, factory, 6½d. Hams, 9d. Potatoes, £3 10s per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £5. Flour, £10 10s to £11 10s. Oatmeal, £10 10s to £11. Bran, £4 10s. Pollard, £6 10s. Retail—Fresh Butter, 10d. Butter (factory), pats, 1s 1½d; bulk, 1s. Eggs, 1s 6d. per dozen. Cheese, 8d. Bacon, 11d. Hams, 10d. Potatoes, 5s per cwt. Flour, 200lb, 23s 6d; 50lb, 6s 6d. Oatmeal, 50lb, 6s 6d; 25lb, 3s 6d. Pollard, 10s 9d per bag. Bran 5s 6d. Chaff, 3s.

Mr. F. Meenan, King street, Dunedin reports:—Wholesale prices only—Oats: Milling, 1s 9d to 1s 10d; feed, 1s 6d to 1s 9d. Wheat: Milling, 4s to 4s 3d; fowls' wheat, 3s 6d to 4s. Potatoes: Derwents, £3 15s; kidneys, £2 10s to £3 10s. Chaff: Old, £2 10s to £3 5s, new, £3 5s to £3 15s. Straw: Pressed wheat, 30s, oats, 35s; loose, £2. Flour: Sacks, £10; 50lb, £10 15s; 25lb, £11. Oatmeal: 25lb, £10 10s. Pollard, £6. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Old, 6½d; new, 5½d. Eggs, 1s 10d. Onions: Melbourne, £5 10s; Christchurch, £4.

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

We held our weekly auction sale of grain and produce at our stores on Monday. The catalogue submitted comprised oats, fowl wheat, potatoes, and chaff, for all of which there was fair competition up to current values. Prices ruled as under:—

Oats—Prime feed and milling lines have not been offering so freely and are in fair demand, prices being firm at late quotations. For lines a shade off color but in sound condition there is also good inquiry, but small supplies coming forward. Quotations: Prime milling, 1s 9d to 1s 10d; good to best feed, 1s 8d to 1s 9d; medium and inferior, 1s 6d to 1s 7½d per bushel (sacks extra).

Wheat.—Only very prime to choice lines have much attention from millers. Medium qualities are in the meantime almost neglected. Fowl wheat has been offering more freely at slightly reduced rates. Quotations: Prime milling, 4s 1d to 4s 3d; medium to good, 3s 11d to 4s; best whole fowl wheat, 8s 8d to 3s 10d; broken and damaged, 3s 3d to 3s 7d per bushel (sacks extra).

Potatoes—During the past week consignments have been more numerous, and in consequence supplies are somewhat in excess of the demand. Fair sales have been effected on the basis of last week's quotations, but during the past few days these have been difficult to maintain, and in order to clear consignments lower values have to be accepted. Quotations: Prime Derwents, £3 10s to £3 12s 6d; medium, £3 to £3 7s 6d; other sorts, £2 15s to £3 5s per ton (bags in).

Chaff—The supply during the past week has been considerably heavier than for some time. Most of the chaff

coming forward is of medium quality, for which there is limited inquiry. Prime, bright eaten sheaf still has fair attention, choice lines being saleable at prices which show no reduction on late values. Medium sorts, however, have declined fully 5s per ton. Quotations: Best eaten sheaf, £3 10s to £3 15s; choice, to £3 17s 6d; medium to good, £3 to £3 7s 6d; light, damaged, and discolored, £2 to £2 15s per ton (bags extra).

WOOL.

London, April 29.—At the Antwerp wool sales 1914 bales were offered and 1168 sold. There was a numerous attendance and good competition. Prices showed an advance of from 10 to 15 centimes on the March sales.

At the tallow sales 800 casks were offered and 450 sold. Mutton, fine, 32s 6d; medium, 30s 6d. Beef, fine, 34s 6d; medium, 30s.

London, May 1.—Wool: The Bradford market is brisk. Forties are quoted at 9½d; forty-sixes, 1s 0½d; common sixties, 24d; super, 25½d.

The Antwerp wool sales closed firm. There was keen competition, prices averaging 15 to 20 centimes for fine crossbreds and merinos and 10 centimes for other qualities over the March sales. Six thousand eight hundred and nine bales were offered and 3622 sold, besides 1906 sold privately.

HIDE SALES.

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

We held our fortnightly sale of hides on Thursday, April 30, when we submitted to an average attendance of buyers a record catalogue of 657 hides, yearlings, and calfskins. This is the largest catalogue ever submitted in Dunedin, being 109 in excess of the previous record, and we think is also the largest offered by any firm in New Zealand. Competition for all offered was most satisfactory, and the result was that for several lines we obtained very high prices. In ox hides we sold one weighing 74lb at 8½d (net return £2 8s 10d), and in cow hides one weighing 84lb at 6½d (net return £2 1s 8d). Some of our other prices were also very gratifying, as shown by the following list:—Ox hides: Two weighing 70lb, 8d; seven, 66lb, 7½d; four, 72lb, 7d; one, 72lb, 7d; three, 70lb, 7d; one, 79lb, 6½d; one, 71lb, 6½d; one 70lb, 6½d; 21, weighing from 60 to 70lb, 6½d to 6d. Cow hides: Two, weighing 60lb, 5½d; eight, 63lb, 5½d; four, 60lb, 5½d; 26 weighing from 54lb to 62lb, 5½d to 5d. Actual prices paid may be quoted as follows:—Prime ox hides, 6d to 7½d; extra stout do, 8d to 8½d, medium do, 5d to 5½d; light and inferior do, 2½d to 4½d; prime cow hides, 5d to 5½d; extra good do, to 6½d; medium do, 4d to 4½d; light and inferior do, 3½d to 3½d per lb; yearlings, 2s 10d to 4s 6d each, calfskins, 9d to 2s 7d each.

LIVE STOCK.

DUNEDIN HORSE SALEYARDS.

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

There was a medium yarding of horses at our sale last Saturday, most of them suitable for light harness work. Draughts were hardly represented, and only a few aged horses were sold, prices ranging up to £34 10s. A consignment of nine light harness horses from Mr. Thos. Crossland, of Waikiki, included some very fair horses, one dog cart gelding bringing £24 10s, and the remaining eight up to £16 10s. A five-year-old spring-cart gelding was disposed of at £27, and a number of aged hacks and harness horses at quotations. In the draught class there are numerous inquiries for powerful young geldings for shafting work. Staunch spring-van and spring-cart horses are also wanted, and a number could be placed at good prices. We quote: Superior young draught geldings, £50 to £55; extra good, prize horses, £56 to £62; medium draught mares and geldings, £35 to £45; aged do, £25 to £34; up-standing carriage horses, £30 to £35; well-matched carriage pairs, £70 to £85; cart and butchers' order-cart horses, £30 to £38; tram horses, £24 to £30; light hacks, £15 to £22; extra good hacks, £18 to £25; weedy and aged hacks and harness horses, £5 to £10.

ADDINGTON STOCK MARKET.

There were fair yardings and a good attendance at the Addington market to-day.

Fat Cattle.—There was an entry of 150, which consisted principally of cows and heifers. The demand was keener than usual, and prices consequently higher than recent rates. Steers realised £8 10s to £10 15s. Heifers fetched £6 7s 6d to £8 10s. Cows sold at from £4 17s 6d to £8 7s 6d. Beef ruled from 27s to 30s per 100lb.

Fat Sheep.—There was a large yarding, which comprised a fair proportion of prime wethers and good quality ewes, but many of the pens were filled with half fat ewes, and for these the demand was poor, and a dragging sale resulted. Butchers and export buyers competed keenly for wethers, which maintained late rates, but in ewes there was a drop of fully 1s per head. The late hour at which the sale concluded tended to injure the market. The range of prices was—Freezing wethers, 16s 3d to 19s 1d; extra heavy, to 20s 5d; best butchers' ewes, 16s to 18s; medium, 12s 6d to 15s 6d; freezing ewes, 11s 3d to 16s 9d; others, 8s 3d to 12s.

MUTUAL CO-OPERATIVE STORES,

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The Cheapest Place for Country Settlers to
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GEORGE AND HANOVER STREETS,
JOHN BEATTY,
Manager.

A NOTED HOUSE.

THE SHADES
DOWLING STREET, DUNEDIN.

This old-established and Popular Hotel is
most carefully managed by the proprietor,
C. TILBURN,
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
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Catalogues from all Ironmongers,
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Begg to Announce that he has commenced
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CENTRALLY SITUATED PREMISES
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Corks, Tinfoil, Wire, Sympans, and all Bottling
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IRISH MOSS
The Great Remedy for
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Ask for Bonnington's

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and Berwick-on-Tweed.

My Establishment has now been Renovated
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is Replete with Every Appliance to Facilitate
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to me, and you can be perfectly sure
that the materials in them will be exactly as
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Best Quality,—and that the Medicine will be
Compounded with the Utmost Care.

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JOHNSTONE & HASLETT,
CHEMISTS AND OPTICIANS,
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MANSE STREET, DUNEDIN.

JOHNSTONE'S HEADACHE AND
NEURALGIA POWDERS are a safe, in-
stant, and reliable remedy. Sold in boxes
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HASLETT'S IRISH MOSS Cough Cure
is quick to cure any ordinary cough or cold,
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to the best the world can produce.

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FRANK OAKDEN, Manager.

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The undersigned, having purchased the
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COMPANY OF NEW ZEALAND
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Mararoa	Tues., May 12	3 p.m. D'din

NAPIER, GISBORNE and AUCKLAND—

Te Anau	Fri., May 8	3 p.m. D'din
Mararoa	Tues., May 12	3 p.m. D'din

SYDNEY, via WELLINGTON and

COOK STRAIT—

†Talune	Thurs., May 14	3 p.m. D'din
†Monowai	Thurs., May 21	2.30 p.m. tr'n

†Tranships to Mokoia at Lyttelton for Sydney

SYDNEY via AUCKLAND—

Mararoa	Tues., May 12	3 p.m. D'din
Waikare	Tues., May 26	3 p.m. D'din

MELBOURNE via BLUFF and HOBART—

Warriewood	May 10	3 p.m. D'din
*Moeraki	May 17	2.30 p.m. tr'n

*Twin Screw.

NELSON and NEW PLYMOUTH via
Oamaru, Timaru, Alameda, Lyttelton, and
Wellington—

Upolu	Mon., May 18	2 p.m. D'din
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WESTPORT and GREYHOUND via Oam-
aru, Timaru, Lyttelton, and Wellington
(cargo only)—

Corinna	Tues., May 7	2 p.m. D'din
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SUVA and LEVUKA.

Moula leaves Auckland, Wednesday, May
20 (connects at Suva with Moula for
America and Europe).

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

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BROWN, EWING & CO., Ltd., Dunedin

Christian Brothers' Novitiate, Dublin

We have received the following communication from the Rev. Brother Hughes, Christian Brothers' College, East Melbourne, in which he makes an appeal to the generosity of the Catholics of New Zealand on behalf of the building fund of the Christian Brothers' Novitiate, Dublin:—

'Permit me through the medium of your excellent paper to return my very sincere thanks to the generous people of New Zealand for the donations they have so kindly sent in aid of our new Centenary Novitiate. Our object is, now at the end of the first century of our existence as a religious Order, to build what was so much needed, namely a training college for the young members of our Brotherhood. Irish people and their descendants the wide world over know what the Brothers have done for education and helping on in life the children of the laboring classes, of those who from stern necessity must "eat their bread in the sweat of their brow." Our people are not unmindful of this and of what the Brothers did for them in the terrible years of the famine and the fever. They are now desirous of showing their gratitude by handing over to the Brothers the new building free from debt.

If every one of your readers will but subscribe a few shillings for this deserving charity the end will be accomplished. Donations will be thankfully received by the Rev. Brother J. F. Fogarty, St. Joseph's, Dunedin, as well as by me. A beautiful engraving of the "Mother of Sorrows" will be presented to every subscriber of 10 shillings or upwards, on receipt of a penny postage stamp. Every shilling so subscribed will be duly acknowledged in the "Tablet." I would respectfully ask subscribers to write their names and addresses legibly, and to make sure that they put the money order in the envelope. Mistakes in this way have frequently occurred. Those who have sent, or thought they sent, donations, and did not afterwards find the amount acknowledged, should at once write for an explanation.

Once more I thank sincerely all who have so generously subscribed, and I trust that others will follow their noble example.'

Mr. Alex. Harris,

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ALEX. HARRIS & CO.

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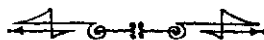
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Splendid Programme.

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Doors Open 7.30 p.m.; Commence 8.

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J. GARSIDE, Bath street, begs to intimate to his Customers and the Public generally that he has REMOVED to More Commodious Premises in CASTLE STREET (between Stuart and St Andrew streets).

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

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

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

The College re-opened on Saturday, February 14th.

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.

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

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Tucker's Prize Medal Wax Candles, 3s. per lb.
Incense, Charcoal, Floats and Wax Tapers.
Sanctuary Lamps, Glasses and Altar Cruets.
Statues in all sizes. Crosses, Crucifixes, Medals, Holy Water Fonts, Scapulars (five in one).
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For all MUSICAL EXAMINATIONS
(Practical and Theoretical).

Boarders received at St. Joseph's Convent, Surry Hills.
Terms on application to the Superior at St.
Benedict's or Surry Hills.

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.

No notice can be taken of anonymous communications. Whatever is intended for insertion must be accompanied by the name and address of the writer, not necessarily for publication.

ST. PATRICK'S COLLEGE, WELLINGTON.

CONDUCTED BY THE MARIST FATHERS
Under the Distinguished Patronage of His Grace the Archbishop of Wellington.

The object of the Marist Fathers in this country, as in their colleges in Europe and America, is to impart to their pupils a thoroughly Religious and a sound Literary education, which will enable them in after-life to discharge their duties with honour to Religion and Society, and with credit and advantage to themselves. Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

Students not preparing for the learned Professions have the advantage of a Special Commercial Course, under efficient management, where they are taught all that will be of use in mercantile pursuits.

Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Elocution, Drawing, and all other branches of a Liberal Education receive due attention.

Physical culture is attended to by a competent Drill Instructor who trains the students three times a week in Drill, Rifle Practice, and Gymnastics. A large and well-equipped Gymnasium is attached to the College.

The religious and moral training of the pupils is an object of special care, and particular attention is bestowed on the teaching of Christian Doctrine.

A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

For TERMS, etc., apply to

THE RECTOR

THE CHRISTIAN BROTHERS' NOVITIATE, CLONTARF, IRELAND.

The Rev. Bro. T. R. Hughes, Christian Brothers' College, Victoria Parade, Melbourne, respectfully asks the former pupils of the Christian Brothers and friends of Christian education to help in building the Centenary Novitiate, wherein the young members of the Order will be trained for all parts of the English-speaking world.

Sincere thanks are returned for the following amounts:—

Mme. M. Ryan, Broadfield, 10s 2d; Miss E. A. Kinney, Hyde, 10s; Mr. D. Fitzgerald, Ashburton, 10s; Mr. C. O'Hagan, Pukerua, 10s; Mr. T. Dillon, Southland, £1; Mr. James Scott, Otago, 10s; Miss J. Turner, Southland, 10s; Mr. John Duncan, Canterbury, 10s; Mr. James Small, Southland, 10s; Mr. J. Sullivan, West Coast, 10s; Mr. P. Brosnahan, Seadown, 10s; Mr. E. A. Hart, Roxburgh, 10s; Mr. J. J. Wilson, Christchurch, 10s; Mrs. Kerr, Macetown, 10s; Mr. John Lynch, Waikiki, 10s; Miss Mary Kaveney, Otautau, 10s; Mme. May Ryan, Otago, 10s; Mr. M. Coakley, Cheviot, 8s 6d; Mrs. M. Kennelly, Southland, 10s; Mr. P. O'Neill, Dunedin, 10s 6d; Mr. E. Sheehan, Southland, 10s; Mrs. H. O'Sullivan, Gisborne, 10s; Mr. M. Ford, Auckland, 10s; Mr. T. Harron, Auckland, 5s; Mr. James Burke, Auckland, 10s; Mr. D. Hughes, Invercargill, £1; Mr. James Kean, Dunedin, 10s; Mr. A. Regan, Auckland, 10s; Mr. D. Tither, Gore, 10s; Mr. M. Kelly, Auckland, 10s; Miss J. Scannell, Temuka, 10s; Mr. M. Maley, Invercargill, 3s 6d; Mr. T. Pound, Auckland, 3s; Mr. F. H. Smith, Albany, 10s.

(To be continued.)

FRIDAY, 22nd MAY, 1903,
At 2.30 p.m.

At the Otago Corn and Wool Exchange,
Vogel street.

SALE OF VALUABLE CITY FREEHOLD PROPERTY AND BUILDINGS.

DONALD REID AND CO., LIMITED, have received instructions from the Trustees in the estate of the late Francis Meenan to sell, on the above date, the following Valuable Freehold Property, with buildings thereon:—

Section 17, Block 23, containing one rood, situated in Great King street, Dunedin, with two-storeyed brick and stone dwelling and shop and two-storeyed brick and stone stable, together with store and outhouses thereon.

An old-established and successful Produce Business has been conducted on this property for very many years, and the purchaser will have the option of taking over the good-will and the stock-in-trade of the business at a valuation.

The Auctioneers would draw special attention to this sale, offering, as it does, the opportunity to acquire valuable freehold property in the centre of the City, together with an old-established business.

For conditions of sale and full particulars apply to
Messrs. CALLAN AND GALLAWAY,
Solicitors, Dunedin;

Or to

The Auctioneers.

KINGSLAND & FERGUSON

UNDERTAKERS AND MONUMENTAL MASONS, SPEY AND DEN STREET

INVERCARGILL.

Funerals conducted to or from any part of Southland

Every description of Monuments in Stock. We supply and erect all kinds of grave fences. Inscriptions neat cut. Telephone

. A . .

GRAND BAZAARwill be held in aid of the Catholic Presbytery
in the . . .**TOWN HALL, LAWRENCE,**

. . opening on . . .

THURSDAY NIGHT, MAY 14,

. . and closing on . . .

SATURDAY NIGHT, MAY 16.Persons sending donations would greatly oblige by forwarding
at their earliest convenience. All donations thankfully received.**JAMES AIREY,***Hon. Sec.***THE SISTERS OF MERCY**Beg to inform the public that they are now prepared to
take Pupils for the**VIRGIL CLAVIER METHOD**
of Pianoforte Playing.

Terms on Application.

CONVENT OF MERCY, SOUTH DUNEDIN.The Religious of Notre Dame des Missions recommend
to the prayers of the faithful the soul of their dear Sister,
Mdlle. Josephine Fénot (in religion Sister M. Ste. Thérèse),
Provincial, who died at the Monastery of the Sacred Heart,
Christchurch, May 3, 1903, fortified by the rites of Holy
Church, in the 56th year of her age, and 35th of her reli-
gious life.—*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, MAY 7, 1903.**THE PROPOSED EDUCATIONAL
REVOLUTION.**CONSISTENCIE'S a jewel.' So the old-time
poet wrote. But, according to the contradic-
tory EMERSON, 'great souls' will have simply
nothing to do with it. We have full many a
great soul of this barocco style of mental
architecture in New Zealand. It used to be
the fashion among some of them to grill
Catholics in fiery pulpit and platform denuncia-tion for their supposed lack of patriotism in refusing to fall
down and adore the State Idol—'Our Great National
System'—which our political BABUCHONOSORS set up a
quarter of a century ago. 'Speak what you think to-day,'
says EMERSON, 'in words as hard as cannon-balls, and
to-morrow speak what to-morrow thinks in hard words
again, though it contradict everything you said to-
day.' 'Our Great National System'—free, secular, and
compulsory—was inaugurated with the blessing or the tacitapproval of the non-Catholic denominations. Now their
united voices pronounce an anathema maranatha against its
agnostic attitude towards religion. For years they have
been busy planning, arranging, conferring, to overturn the
Great Idol of their early worship. A mixed assembly of
Anglican, Presbyterian, Methodist, Congregational, Baptist,
Primitive Methodist, and Church of Christ representatives
at Wellington has at last drawn up a definite scheme. They
demand the reading of the Bible (Protestant version), with
'simple explanations of a literary, historical, and ethical
character'; and this programme of religious instruction is
to 'form part of the (State) school curriculum under the
inspectors.' The manual of Scripture lessons drawn up by
the Victorian Commission in 1900 has found favor in the
sight of the Wellington Conference on the Bible-in-schools
and, with slight modifications, is accepted as the central
item in the great revolution which is to turn our State-
school system from secular (or rather Secularist) into
sectarian.

Hitherto, leading Protestant denominations, and some
odd groups of denominations, had each its separate—and in
many respects contradictory—prescription for the godless-
ness of our system of public instruction. Now, for the
first time, we have a definite scheme before us. It does not
represent the unanimous views of all the Churches whose
leaders met in Conference in Wellington. But it has at
least the merit of furnishing a clear-cut subject for com-
ment and consideration. And this is better than the sound
of many and contradictory voices that we have been
accustomed to since the days when the leaders of the non-
Catholic creeds began to realise that godlessness and
agnosticism in the school work out at last in diminishing
church attendance, in a gain to unbelief, a loss to
Christianity, and threaten to leave the minister of the Lord
a voice crying in a wilderness of empty benches. Over two
and a half years ago, when the Victorian Commission's
dire labors were completed, we predicted that the scheme
evolved by them would be followed by the Bible-in-schools
League in New Zealand. Our prediction has been verified
at every point. And the Commission and the Conference
alike emphasise what we have over and over again pointed
out—the hopeless tangle of difficulties that surround any
attempt to introduce Bible lessons into the public
schools in countries of such mixed religion as Australia
and New Zealand. A plebiscite of the voters of
the Colony is asked for to deal with the radical
change in our State system of education which
the Wellington Conference demands. The machinery
for the proposed referendum does not yet exist. It will
probably be manufactured by our law-makers during the
next session of Parliament. And then the country is to
decide whether the rights of minorities are to be adequately
protected and whether our public schools shall be secular or
sectarian. For that is the whole question in a nutshell.
The Wellington scheme proposes nothing less than this:
that the teaching of what is practically Unitarianism shall
be part of the curriculum of our State instruction, and that
'Our Great National System'—which is now free, compul-
sory, and secular—shall become free, compulsory, and
sectarian.

The scheme detailed in the report of the Victorian
Commission on the Bible-in-schools, and now adopted by
the Wellington Conference, was dissected in a masterly way
by the Archbishop of Melbourne in the 'Argus' of October
8, 1900. His remarks have, therefore, a special appropriateness
to the circumstances that have arisen in New Zealand.
'We do not,' said the distinguished prelate in the course of
his observations, 'object to a system of education because it
is religious. And it is equally needless to say that we do
not object to denominational schools having the Bible read
and taught in them. It is taught in our own schools, and
we should wish it could be taught, under proper supervision,
to every child, Catholic and Protestant, in the Colony.
But we do object to Bible lessons in mixed schools. We
hold that the Bible is the depositary, not the organ, of God's
revelation to man. We hold, therefore, that it requires an
interpreter; and we hold that the Church, through its
representatives, is the divinely constituted interpreter or
organ of revealed truth. We hold, too, that dogmatic truth
is the basis both of faith and of morality.' Catholic teach-
ing is, therefore, wholly irreconcilable with the position

RIDE "ANGLO SPECIAL" CYCLES.

taken up by modern rationalists and agnostics who reject the Bible as the depository of revelation and 'abjure dogmatic truth.' A totally different stand is also made upon Bible teaching even by denominations 'who take God's revelation as it stands.' The various Protestant creeds reject the living authority of the Catholic Church and adopt, instead, various methods of private interpretation of the Sacred Word—'the most prolific source of division and religious disunion. Nor, indeed,' added his Grace, 'need we go beyond the members of the Commission to find proofs of the lamentable divisions and differences which the reading of Scripture with private interpretation, or with an unreliable internal standard, is capable of producing.'

'The Commission,' said the Archbishop, 'was composed of men who all, in some sense, recognised the authority of the Bible. They must be regarded as favorable exponents of the results of Scriptural interpretation made according to one or other of the methods to which I have referred. And yet how lamentable are the differences and how wide the divisions that exist amongst them! Even in regard to what must be looked upon as the most important truths of religion—such as the doctrine of the Trinity, the Virgin Birth of the Saviour, the Divinity of CHRIST, the inspiration and authority of the Scripture, the Atonement, the constitution of the Church established by CHRIST on earth—on these and other revealed truths an impassable gulf lies between them. How could it be hoped, then, that suitable Scripture lessons could be drawn up by that heterogeneous Commission, or taught with safety in State schools to Catholic and non-Catholic children alike?' The Scripture manual of that Commission—which it is now seriously proposed to place upon the curriculum of our New Zealand public schools—was of a singularly unsatisfactory kind. Their Scripture lessons—which have been accepted by the Wellington Conference—are the result of endless discussion, amendment, and rescission, with the word 'compromise' written large across the face of every page. They are supposed to be consistent with belief in and denial of the doctrine of the Trinity, with belief in and denial of the Incarnation and Divinity of Christ, and with belief in and denial of His Atonement for the sins of the world. In other words, the Victorian Commission's Scripture lessons are (as the Archbishop of Melbourne said) deemed by their compiler to be consistent with 'belief in and denial of Christianity as it is ordinarily accepted and professed by the general body of Christians.' And he adds this damning bit of information: 'By the use of unauthorised headings, favorable selections, capital letters, and italics, an effort has been made, if not to reconcile the jarring elements, at least to give expression to the various views that prevailed among the members of the Commission.'

The Commission might, in fact, be compared to the house which was so divided against itself that it did not know which way to fall. But on one—though only one—point its members were in cordial agreement: in their determination to make the lessons as Protestant as possible by using King JAMES's Protestant version of the Bible, with all its heavy burden of inaccuracies and errors, down even to the exploded Protestant termination of the Lord's Prayer, which is not found either in the Douay (Catholic) translation, nor in the Revised (Protestant) version. 'What is true of the text,' says the Archbishop, 'is also true, to a great extent, of the suggested hymns and forms of prayer—namely, that, in what is omitted, as well as in the general tone of what is expressed, they help to make the whole volume as Protestant as it could well be made in the circumstances.' Such is the manual that—with a 'conscience clause' which, as Victoria's experience has amply proved, could give no practical protection to Catholic children—the members of the recent Wellington Conference have adopted and seriously proposed for use in the State schools of New Zealand. And from its tangled texts—torn from their context—our teachers are supposed to perform a feat of pedagogical legerdemain which its compilers failed to accomplish—namely, to dose the young idea with 'historical and ethical' truth without revealing their own beliefs or unbeliefs! The age of miracles is by no means past.

You can protect yourself from any serious after effects arising from a bad cold by taking TUSSICURA.—*

Notes

Our Divorce Laws

It is easy to go slithering down a slippery slope. And the path of divorce, like the descent of Avernus, is a smooth and easy one. Our Divorce Act of 1898 sandpapered and greased the track, and made it so easy that 85 couples went down it in 1900, as against 32 in 1898, before it came into operation. We are following fast in the evil track of legislation which is working such fearful havoc upon domestic ties and family life in America. In some States of the Union there is, happily, a revulsion against the scandals of the divorce-while-you-wait laws. The legislature of California, for instance, has (according to one of our exchanges) 'passed a Bill which suspends the action of a divorce decree for twelve months. This object was attempted by a former legislature, but the "Reno" and "tug-boat marriages" defeated the provision. It is said that the present measure is efficacious. Our legislators have in this matter taken a step in advance. They have stopped the giddy waltz from the divorce court to the license office. Nothing has scandalised the people more than the marriages following so quickly on the heels of divorce. Hardened as the public is it could not stomach these frequent and flagrant outrages on decency. Of course,' our American contemporary adds, 'the measure does not abate the nuisance. It merely minimises the smell.'

A Nut to Crack

In last Saturday's 'Tuapeka Times' (Lawrence), Mr. Hugh Craig, who lately returned from a trip round the world, describes as follows Salt Lake City, the cradle and capital of Mormonism:

'The city is alive with industries. Everybody seemed to be occupied and very busy; there were no such indications of poverty as you see in European cities that boast a much higher state of theoretical morality and a loftier form of religion. Mormonism, even as it exists to-day, may not . . . be able to stand the test of criticism and examination; it may indeed be intrinsically bad and as a religion a very unholy and unlovely thing altogether. But from physical and material and worldly points of view it seems to pan out all right, and as it is represented by the people and the homes that came under my observation it seems to agree very well indeed with the Mormons.'

Here is another nut for those callow pulpiteers to crack who maintain that the possession of riches by a community is confirmation strong as proofs of Holy Writ or right faith and godly life. 'If I was asked,' says Josh Billings, 'what is the chief end of man now a daye, I should immediately reply "Ten per cent."' Only those who are badly bitten by the ten per cent. spirit and innocent of all knowledge of the histories of ancient pagan Babylon, Egypt, Greece, and Rome, could seriously adduce the possession of wealth by a people as an evidence of the truth of its religion. And yet this is a standing argument of a class of disputants who have aired their views from time to time in the New Zealand press. There is only one place in the New Testament where a promise of riches is made: it is where Satan showed the Saviour 'all the kingdoms of the world and the glory of them, and said to Him: "All these will I give Thee, if, falling down, Thou wilt adore me."'

Happy though Married

Brillat-Savarin's 'Physiologie du Gout' is one of the most curious books ever published. It is the prose epic of gastronomy. One of his sayings is to the effect that the happiness of nations depends upon the way in which their food is cooked. For this reason there was, perhaps, a good deal of philosophy as well as of common-sense in the advice said to have been given by a knowing matron to a young bride as to the secret of happiness in her married life: 'Feed the brute!' An American exchange gives some quaint advice of a more extended kind on the same subject that may be of interest to our lady readers:—

'First be careful in your selection. Do not choose one who is too young, and take only such varieties as have been reared in a good sound atmosphere. When once the selection has been made, let the past remain forever settled, and give the entire thought to the future.

Some insist on keeping the husband in a pickle, while others prefer hot water. It does not seem to be

GEO. T WHITE

LATEST NOVELTIES AT LOWEST PRICES

Importer, Watchmaker, Manufacturing Jeweller, Medalist, etc., etc
LAMBTON QUAY, COLOMBO STREET, CHRISTCHURCH,
WELLINGTON ESTABLISHED ... 1875.

generally known that even poor varieties may be made sweet, tender, and good by garnishing them with patience, smiles, and affection.

'They should then be wrapped in a mantle of charity and kept warm with a steady fire of devotion. Thus treated, they will keep for years as when first selected. Sometimes they improve with age.'

DIOCESE OF DUNEDIN

His Lordship Bishop Verdon will administer the Sacrament of Confirmation in St. Joseph's Cathedral on Sunday afternoon.

There was Exposition of the Blessed Sacrament in St. Joseph's Cathedral on Sunday from last Mass until Vespers. In the evening the usual procession, in which the children of the parish schools and the members of the Sacred Heart Society took part, was held. As it was the first Sunday in May our Lady's altar was beautifully decorated.

The many friends of Dr. E. J. O'Neill will be pleased to hear that his father has received a cable message from him conveying the news that he has passed his examination for the qualification of F.R.C.S., Edinburgh. On the 21th ult. Dr. O'Neill resigned the position of surgeon to the Lock Hospital, Soho, in order to proceed to Edinburgh for this examination, for which he sat on April 28.

The Right Rev. Mgr. Mackay leaves for Europe from Dunedin on Tuesday next by the Mararoa. By the Tauranga he goes from Auckland to Suva (Fiji), where he joins the Moana, bound for Vancouver. Monsignor Mackay intends crossing the greater part of Canada, and will go by one of the Transatlantic steamers from New York to England. A token of the high esteem in which he is held by his people will be given him on this (Thursday) evening in the shape of a social and presentation.

At the half-past nine o'clock Mass on Sunday his Lordship the Bishop earnestly exhorted the young men of the parish to become members of the St. Joseph's Men's Club, which was an excellent society and deserved better support than it had received in the past. His Lordship also commended the Hibernian Society, and said it was not right that Catholic young men should join other friendly societies when they had such an excellent benefit society of their own.

A bazaar in aid of the building fund of the Catholic presbytery will be held in the Town Hall, Lawrence, next week. The bazaar will be opened on Thursday evening and will be continued on Friday and Saturday. An energetic committee of ladies has been making preparations for this event for some time and the expectations are that it will be most successful. Donations towards the fair are earnestly requested and will be thankfully received.

The inaugural meeting for the current session of the St. Joseph's Men's Club was held in St. Joseph's Hall on Friday evening when there was an excellent attendance. Mr. T. Dehn presided in the unavoidable absence of the president, Rev. Father Murphy. A very good programme was submitted, consisting of recitations by Messrs J. Hill and J. B. Callan Jun., vocal items by Messrs J. McKinnab and H. Miles, the latter being accompanied on the clarinet by Mr. W. Miles, a flute solo by Mr. T. Dehn, photographic selections under the direction of Mr. W. H. Haydon Jun., and a short lecture on New York by Rev. Father Cleary.

The annual general meeting of the Catholic Literary and Social Club, Milton, was held on Tuesday evening of last week. Mr. J. A. Scott presided, and amongst those present was the Very Rev. Father O'Neill. The annual report and balance sheet for the past twelve months, read at the meeting, showed that the club had had a very successful year. The election of officers resulted as follows:—President, the Very Rev. J. O'Neill; vice-president, Mr. J. A. Scott; secretary and treasurer, Mr. W. Kirby. The following committee of five ladies and five gentlemen was elected: Mrs. W. Kirby, Miss Scanlan, Mrs. Keogh, Miss Connor, Miss O'Neil, Messrs J. Ward, Jos. Lynch, J. Wright, Jas. Scanlan, R. Lockhart, and P. Walsh, assistant secretary and librarian, Mr. James Curran. The coming session will be formally opened with a presidential address by the Very Rev. Father O'Neill.

The annual entertainment on behalf of the fund of the St. Vincent de Paul Society takes place in the Garrison Hall on Friday evening, 22nd inst. The good work which is being done by the members of this Society is well known by all and worthy not alone of all praise but of the most generous encouragement. The poor and deserving are assisted, the orphans are rescued from unsuitable surroundings and placed in institutions where they will be trained so as to be useful members of society, whilst those who have fallen are assisted to make another start in life. All this is done by the Society in the most unostentatious manner and with very slender resources. The extent of their benevolence is only limited by their means, and they appeal with confidence to the public to aid them in extending their good work, which is not confined by considerations of race or creed.

Mr. A. Harris (late with Messrs. Park, Reynolds and Co.) migrates to his friends that he has commenced business under the style of Alex. Harris and Co., as auctioneers, valuers, land and fruit agents, etc., at 131 Princes Street, Dunedin. All business entrusted to the new firm will receive prompt, careful, and personal attention.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 4.

Mr. H. H. Loughnan, who was for some years a member of the former City Council, was, at the election held last week, returned as one of the members for the Central Ward of Greater Christchurch.

Mr. G. Richmond Fleming, a gentleman who has held the position of organist in several important centres, a composer of ability, and the possessor of excellent credentials, has received the appointment of organist at St. Mary's, Manchester street, recently vacated by Miss Katie Young.

The Rev. Father Rouillac, S.M., after spending some time in South Canterbury is at present in Christchurch and assisted morning and evening on Sunday last in the Pro-Cathedral.

In the Pro-Cathedral on Tuesday last Mr. James Mercer (a recent convert to the Church) was united in the bonds of holy Matrimony with Miss E. C. Funston. His Lordship the Bishop, attended by the Very Rev. Father Le Menant des Chesnais, S.M., V.G., and Rev. Father O'Connell, celebrated a Nuptial Mass at 9 o'clock, and officiated at the marriage ceremony. There was a numerous congregation, and his Lordship in impressive terms addressed the newly-wedded couple. Members of the Pro-Cathedral and St. Mary's Chorus sang the 'Kyrie' from Haydn's Mass No. 2. Miss Katie Young presided at the organ, and as a recessional played the 'Wedding March.'

A successful entertainment was given at St. Mary's Schoolroom on last Monday evening in the presence of a large gathering, including several of the clergy, in aid of the local educational requirements.

PALMERSTON NORTH

(From our own correspondent.)

May 3

The mission at St. Patrick's was brought to a close on Sunday last at Vespers. The Very Rev. Father O'Farrell, C.S.S.R., preached a most impressive and earnest sermon. The renewal of Baptismal vows and the giving of the Papal blessing made a fitting close to the work of the mission.

The Rev. Father Tymons, speaking at the 11 o'clock Mass this morning, announced that, beginning with next Sunday, there would be a 9 o'clock Mass for the children of the parish, at which hymns would be sung, making three Masses in all on Sundays, viz., at 8, 9, and 11 o'clock.

Mayor, Dunk was returned as Mayor on Wednesday last, beating his opponent by a large majority.

The certificates awarded by the St. John's Ambulance Association to the Palmerston North ladies' branch was presented by Mr. Fred Pirani on Wednesday evening last, some 45 ladies receiving certificates. During the evening Mr. Pirani gave an interesting speech on ambulance work generally. I am pleased to note that many of our Catholic ladies are earnestly taking up this good work, great praise being due to Mr. E. Hitchings, their indefatigable secretary.

A most successful mission was brought to a close at St. Columba's, Ashurst, by the Rev. Father O'Donnell on Thursday last.

OBITUARY

REV. MOTHER M. ST. TERESA, CHRISTCHURCH.

(From our own correspondent.)

The Rev. Mother M. St. Teresa, Provincial of the Order of Notre Dame des Missions in New Zealand, passed peacefully away to her eternal reward, after a protracted illness, on Sunday in the Monastery of the Sacred Heart, Barbadoes street. The late religious was a native of France, and after spending twelve years at Deal (England) was appointed to the position which she has held during the last ten years in this Colony. She was a niece of the late Right Rev. Bishop Elloy, S.M., late Bishop of Central Oceania (including Samoa and Tonga), and was a cousin of the late Rev. Father Hurin, S.M., formerly of Fiji. The deceased was in the fifty-sixth year of her age and the thirty-fifth of her religious profession, and bore her long period of suffering with exemplary patience and fortitude. She was surrounded in her dying moments by the members of her community, who had learned to love and revere her for innumerable excellent qualities. This love and reverence was shared in by all those connected with the numerous branch establishments scattered throughout this Colony and in the States of the Commonwealth, and by all who knew her. Besides many other admirable characteristics, the deceased religious was a great organiser, and was possessed of exceptional administrative abilities, and her death is a severe loss to the Order. During her long illness the late Rev. Mother continually venerated a relic of the true Cross which was placed in her room by the Bishop, and it is somewhat remarkable that she died on the feast day of the Finding of the Cross. At all the Masses on Sunday, the day of her death, she was recommended to the prayers of the congregation, and just as the church bell announced the 'Regina Coeli' the last agony began. A message was at once despatched to the Very Rev. Vicar-General, who was concluding

Mass, and going at once to the convent he read the last beautiful prayers of Holy Church for the departing soul.

A Solemn Requiem Mass was celebrated on Tuesday morning in the presence of his Lordship the Bishop, Very Rev. Father O'Donnell (Ashburton), and Rev. Father Marnane (St Mary's) being deacons at the throne. Very Rev. Father Le Menant des Chesnais, V.G., was celebrant, Rev. Father Cooney (Lyttelton) and Rev. Father Rouillac (Solomon Islands) deacons of the Mass, Very Rev. Father Gnaty (Mount Magdala) assistant priest, Rev. Father Richards (Lincoln) and Rev. Father O'Connell (Pro-Cathedral) cantors, Rev. Father McDonnell master of ceremonies. The Rev. Father Geggan (Leeston) and the Rev. Father Hyland (Rangiora) were also present. There was a very large congregation.

His Lordship the Bishop preached an impressive sermon from the text: 'I am the Resurrection and the Life,' and sketched the life of the deceased, who belonged to the family of Fenot, whose missionary spirit gave bishops, priests, and religious to the Church. The deceased, whilst in her teens, joined the Sisters of the Mission, having an ardent desire to go on the foreign mission. Soon after her novitiate she went to a house of the Order in England, where eventually she had charge, and spent several years in the mother-house in France, which has since suffered at the hands of the Government. She was for two years in India, and then came to New Zealand. Quoting the words of Our Lord to Martha and Mary, when visiting the house of Lazarus, 'I am the Resurrection,' etc., his Lordship said these were words of comfort and consolation. With the assurance of future life they were not to mourn as those without hope—'God sees blemishes where mortals see perfection.' The deceased was endowed with remarkable faith and religious fervor, and had great devotion to the suffering souls in purgatory. The deceased was touchingly grateful for acts of kindness during her last illness, and with deep Christian spirit was often heard to exclaim: 'What a happy thing to be a member of the Catholic Church.'

In the singing of the Gregorian music the clergy were assisted by members of the Pro-Cathedral Choir. Miss Katie Young was at the organ and played the Dead March from 'Saul' as the funeral cortege left the church.

The interment took place at the Linwood Cemetery, the ceremonies at the graveside being conducted by the Very Rev. Father Le Menant des Chesnais, V.G., assisted by a large number of clergy.—R.I.P.

New Catholic Church at St. Andrews

On Sunday last the new Catholic Church at St. Andrews was solemnly blessed and opened by his Lordship Right Rev. Dr. Grimes, Bishop of Christchurch. It was only with considerable discomfort (says the Timaru 'Post') that Dr. Grimes was able to be present, as he had been recently laid up with a painful accident, and Sunday's ceremony was the first at which he had been able to officiate for six weeks. The church was packed to the doors both morning and afternoon and by far the majority of these came from a distance determined not to be absent on such an auspicious occasion, despite the miserable weather.

The Church stands on an admirable site of over nine acres, of course facing west, and on that side of the railway, a very good view of it is obtained from the line. The inside finishing and furnishing are particularly worthy of notice, the wood lining and rafters of the roof and the carved altar and other fittings presenting a most solid and good appearance. Exceedingly chaste and handsome, too, are the cathedral glass windows, in various tints, and the tout ensemble of the interior is most striking and beautiful. The acoustic properties of the building were, of course, an unknown quantity until Sunday, when they proved to be everything that could be desired, each word that was uttered or sung, and every note of the music being most clear and audible. Nor was any fault or blemish discoverable in the exterior, and it would be hard to find a more perfect little church of its kind. As is generally known, it is constructed of brick, plastered, the effect being most pleasing and handsome. To return to the interior once more, the seating accommodation (for about 300) is plain, but substantial and comfortable, and the carved stone bosses add not a little to the beauty of the walls. The total cost of the church was about £1300, and of this large sum no less than £1000 has already been collected, a tribute to the generosity of the givers and the earnestness of the Rev. Father Tubman, their pastor, which speaks nobly for itself. Shortly before eleven o'clock

The Ceremony of Blessing the new church was performed by Bishop Grimes, immediately after which Mass was celebrated by the Rev. Father Tubman, the choir rendering Farmer's 'Missa Cantata' in B flat, excepting the 'Benedictus' and 'Agnus Dei,' which were from Weber's in G. The choir consisted of Miss McGuinness (soprano), Misses McKenna and Fgan (alto), Mr. Jefferson (tenor), Mr. McDonald (bass), Mrs. O'Meehan, Miss E. McGuinness (organist), and Messrs. Coombs (violin), O'Leary, Knight, Kane, and Coughlin. At the afternoon service the church was crowded again, though by this time the rain had set in heavy and steady. The devotions consisted of the recitation of the Rosary, sermon by the Bishop, and episcopal benediction, at which the celebrant was assisted by the Rev. Fathers Tubman and Taylor. Dr. Grimes also

gave an eloquent discourse in the morning after the first Gospel. The Bishop had not intended to preach in the afternoon, but did so on account of the large congregation, at the earnest request of Father Tubman. After the sermon at Mass his Lordship made an appeal to the congregation to give according to their means, so that the church might be as far as possible free of debt, not a mortgaged and encumbered house of prayer. At the collection subsequently taken up, nearly £100 was received. Father Tubman heartily thanked those who had contributed towards the church in any way, the Bishop for his great kindness, the choir, and all who had helped or sympathised, including many kind friends of other denominations. Father Tubman likewise said he fully appreciated the motives of the Bishop in not even mentioning his own great building of a new Catholic Cathedral in Christchurch, and promised, on behalf of the congregation, that they would not forget it, but would help the work to the utmost of their means. The Bishop then appealed to the Catholics of the district to initiate contributions of 6d a week. He felt sure that none of them would wish to see the great work stopped for want of funds, and that he could look to them for the small contribution for which he asked.

At Mass his Lordship preached an eloquent sermon from the text, 'I have heard thy prayer, and I have chosen the place to myself,' the words of God to Solomon on the completion of the Temple at Jerusalem. In conclusion Dr. Grimes heartily congratulated the congregation, for on that day they could take a legitimate pride in their church. Passers-by would notice the beautiful landmark, and would recognise in it the faith, piety, and generosity of its Catholic builders. In the afternoon his Lordship preached from the Epistle of the day, giving a history of the Cross, and explaining the meaning of the Sign of the Cross.

St. Andrew's Church is the first in the diocese of that name, and is also, we believe, the only church in the Colony of the same name as its parish.

The Late Dean Mahoney

Just as we were going to press we learned that the Month's Mind for the late Very Rev. Dean Mahoney will take place at Nelson on Wednesday next, the 13th inst.

WEDDING BELLS

Brady-Smith.

A wedding which attracted more than ordinary interest (writes a correspondent) was celebrated at the Sacred Heart Church, Reefton, last week, the contracting parties being Mr. Philip Brady and Miss Agnes Smith. The ceremony was performed by the Rev. Father Hickson. Mr. W. Smith, brother of the bride, gave her away. The bride was attired in a dress of silver grey cashmere, with pearl and silk trimmings, and wore a cream tuckered chignon toque, trimmed with ostrich feathers and pear blossom. The bridesmaid, Miss Sarah Smith, wore a dress of strawberry voile with trimmings of string-colored insertion and black picture hat trimmed with ostrich feathers and pink roses. Mr. Terence Brady acted as best man. The bridegroom's present to the bride was a handsome diamond brooch and ring, and to the bridesmaid a pretty brooch. The bride presented the bridegroom with a pair of gold sleeve links and a set of gold studs. After the ceremony the bridal party drove to the residence of Mr. and Mrs. O'Malley, where the wedding breakfast was laid. The happy couple left by the evening train for Greymouth on the honeymoon trip, taking with them the best wishes of their many friends for a prosperous married life. Mr. and Mrs. Brady were the recipients of numerous handsome and useful presents.

The Rev. Father Costello (says the Rangitikei 'Advocate') has been presented by the Catholics of Hunterville and Pohorua with a valuable harness horse for his private use. In connection with the Hunterville bazaar, the Catholics in the same portion of the parish have donated a cream pony which is to be sold, the proceeds to be devoted to the bazaar funds. The liberality of his people is much appreciated by Father Costello. Mr. Ronald Cameron, of Turakina Valley, has presented a valuable saddle horse to be disposed of at the same bazaar.

Those of our readers in Otago and Southland who intend to buy stylish carriages, or useful vehicles of any kind, would be consulting their own interests by inspecting the very fine stock displayed in the establishment of Messrs. Hordern and White, Princes street south, Dunedin. The proprietors of the Dunedin Carriage Factory will be always pleased to quote prices and supply all other necessary information to persons requiring carriages or vehicles.

Messrs. Donald Reid and Co., acting under instructions from the trustees of the estate of the late Mr. Francis Moenan, will sell at the Corn Exchange, Dunedin, on May 22, a valuable freehold property with buildings thereon, situated in Great King street. The purchaser of the property will have the option of taking over the goodwill and stock-in-trade of the old-established produce business on a valuation.

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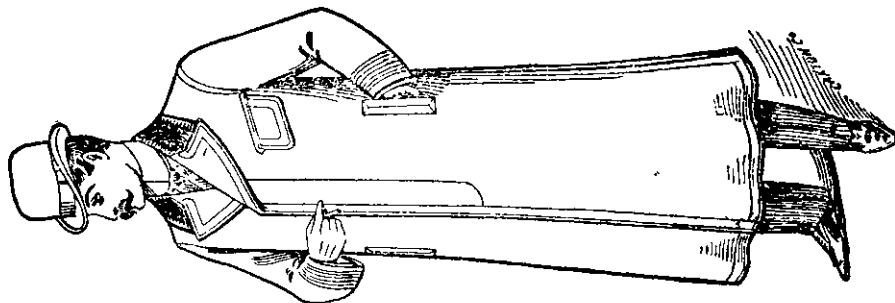
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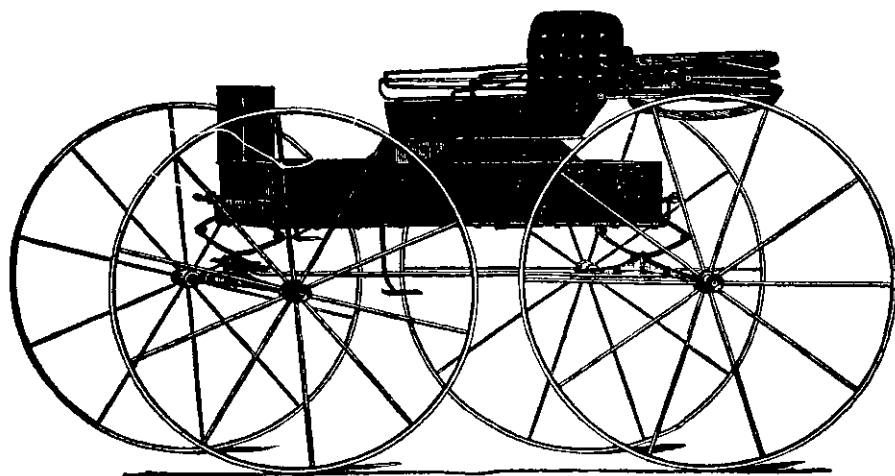
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P. J. HELEAN

The Storyteller

FATHER MACCARTHY'S CHRISTMAS DINNER

No need to tell you, when you have seen the name, that Father Daniel MacCarthy belonged to the nation that more than any other, perhaps, has helped to evangelize the earth.

A spare little man with a weather-beaten face and a pair of clear, well-opened eyes, the thirty years of his priesthood had been spent in going here, there, and everywhere (which means wherever there was work to do) at the bidding of the superiors who, humble as his estimate was of himself, knew his worth.

At the time this story begins, Father MacCarthy had been sent to seek out 'the lost sheep of the House of Israel,' in a long neglected district, and possessing 'nor gold nor silver, nor money in his pockets, nor scrip for his journeyings, nor two coats, nor, certainly, a change of shoes, he had packed up his few possessions in a little carpet bag and started off, and settled down in the village that seemed most central for his purpose.

Father MacCarthy's courtesy had the trick of disarming rudeness. The people, indeed, stared at him as they whispered to each other he was 'a priest,' but they soon accustomed themselves to his going out and in among them, and learned to return with something like cordiality his gentle 'good-day.'

'There was no harm in him,' was the verdict of the Protestant widow with whom he first lodged, and she made no bones of declaring her regret when he went into a cottage a little higher up the village and made one end into a chapel and the other into a living-room, and engaged one of the faithful to come in and 'do for him' by the day.

Half-a-dozen grown-up Catholics, all of the laboring class, with the best will in the world, cannot do much to support a pastor, and how the priest lived was a problem that even the village gossips could not solve—often as the question came to be discussed. To be sure, a sack had arrived somehow from somewhere, and somebody had seen it carried into the house, and a rumor got abroad that he lived on—oatmeal porridge and skim milk.

Ellen Simpson, who 'did' for the Father (and who had been chosen for her discretion), refused to divulge the mystery, and the most that could be got out of her was this, that there was no doubt about it, his Reverence 'enjoyed a potato'; but however it might be, Father MacCarthy lived and flourished, and after a year or two at Lesser Barton looked no sparer than he had done on his first arrival.

It was little Mrs. Bruton, the doctor's bride, who took it into her head as she unpacked one Christmas hamper after another, sent to her from her old home, to wonder whether 'Mr. MacCarthy,' her opposite neighbor in the long and straggly street, had a Christmas dinner. 'You see, Teddy,' she said as she brought her husband from the surgery to look at the good things spread out on the kitchen table, 'we could never eat all these, and people don't pickle fowls, do they?'

'Put them into salt, you mean? Well, I've read they do something like that with geese in Westphalia, but chicken or turkey in brine!' The doctor shook his head.

'Mother's turkey and tongue and plum-pudding, and Aunt Bate's pair of fowls and ham, and Uncle Jack's chickens, and Aunt Robina's fat duckling. Teddy, we could set up a poulterer's shop!' Mary Bruton laughed.

'See what comes of being the first bride in the family, madam,' her husband responded as he looked proudly at his pretty young wife.

'Are brides supposed to have such big appetites?'

Mary lifted her eyebrows. 'Teddy—'

'Well, madam, what are you going to say now?'

'You know Mr. MacCarthy?'

'No, I don't know him. I have seen him, if that will satisfy you.'

'Don't tease. I should like to send him Uncle Jack's chickens.'

'Mr. MacCarthy?'

'I don't believe he has anyone to send him a Christmas dinner, and he looks good, Teddy,' lowering her voice, 'he makes me think of St. Stephen.'

'St. Stephen? what next?'

Mary Bruton nodded. 'Full of faith and the Holy Ghost' that's what he looks like.

'Curb your imagination, young woman. We'll be having you turn Papist next.'

'No, I shall never do that, but that does not prevent me seeing the good in a man like Mr. MacCarthy. You have told me what a good man you think he is yourself.'

'Yes, from all I hear of him he is good, as you put it. I suppose,' the doctor acquiesced, 'and pray is it as a reward of virtue you are going to present him with a pair of fowls?'

'Teddy, what a tease you are. But please let me. I'll do them up in paper and Phyllis shall run across with them at dark and pop them in at the door. He'll never guess who sent them.'

'A most ingenious plan, but why shouldn't you have the credit of giving Mr. MacCarthy his Christmas dinner?'

Mary shook her head. 'No, I don't want him to know; it would take away half the pleasure.'

'Your pleasure or Mr. MacCarthy's pleasure?'

'Oh, Teddy, do be quiet: may I send him Uncle Jack's chickens?'

'I have no voice in the matter,' Doctor Bruton shook his head. 'If you don't know your rights, Mrs. Bruton, it is time I taught them to you. There is such a thing as the Married Woman's Property Act. Mark, learn, and digest that fact, if you please, madam. The chickens—no longer the property of Uncle Jack—are your own.'

'Teddy, how provoking you are! But if they are mine, I shall give them to Mr. MacCarthy.'

'Which you meant to do from the beginning, madam, and might have done without disturbing my peaceful slumbers.'

'Oh, Teddy, were you asleep?'

'Were you up half last night, madam, may I ask?'

'Oh, Teddy, I shouldn't have awakened you.' The little wife was penitent.

'You are forgiven, and listen; I think it was a kind thought to think of Mr. MacCarthy, and just like my little woman. They tell me he's poor, poorer than his flock, and that is saying everything.'

'Then I'll tell Phyllis to stuff them,' Mary returned with such conviction that her husband went off to the surgery in a roar of laughter.

It was the eve of Christmas Day, and Father MacCarthy—he had been trudging through the sleet and rain all day hunting out the scattered members of his fold and exhorting them, even with tears, to celebrate the birth of Him Who was born for them in a stable, by coming at least to Mass—had at last got home from his rounds.

Ellen Simpson had gone home to her own cottage, leaving the key in the door, and as the Father turned it in the lock he stumbled over something lying on the threshold. So when he had struck a match and lighted his candle he went back to see what it might be, and found a brown-paper parcel neatly tied up and addressed with careful hand to

'The Reverend

D. MacCarthy.'

With best wishes for a happy Christmas.'

Now who could have sent him this? The Father shook his head, as he puzzled over the strange handwriting while he unknotted the string.

A pair of fowls! Who could have sent these? The Father's memory ran over his flock. Mrs. Tomlinson, in the Church Lane, had 'poultry,' three hens and a cock, but they had been scraping in her scrap of a garden when the Father passed it at dark, and these were chickens, young, plump, trussed, stuffed. The odor of Phyllis' stuffing rose to the Father's nostrils.

Providence had, at any rate, sent them to him and to do with them what he liked, and—God reward the sender—here was a dinner for Kitty Cadman! Yes, what a treat for Kitty! The Father's eye beamed; yes, Kitty, who turned from all that was proffered to her, would here, surely, find something she could eat. And the other? Now who should have the other? The Father considered Jem Collyer of course. Certainly, Jem Collyer. The Father rubbed his hands together as he thought what the pleasure would be of the recipients, and then he touched with delicate hand the golden plumage of the heads that Uncle Jack's factotum had left on the poor plucked chickens 'just to show Miss Mary as was that he hadn't forgotten she thought a heap of them Indian fowls.'

Well, Christmas Day came, cold, windy, and wet, but a doctor must work, even on Christmas Day, and Dr. Bruton, after taking Mary home from the parish church, went off in his mackintosh to see one or two of his patients.

An unusual and savory odor greeted him as, after an unanswered knock, he opened Kitty Cadman's door. Kitty was at least going to have a Christmas dinner, he noted that with satisfaction. Kitty, her best filled nightcap on her head in honor of the day, was sitting up in bed (a feat she had not performed for weeks), while Sara Bucknill, the friend who shared her room, spoon in hand and flushed in face, was bending over a Dutch oven hooked to the bars of the little grate.

For the first time in the doctor's acquaintanceship with Kitty, she had no new symptom to proclaim, but she had a tale to tell. Father MacCarthy, the priest himself, had brought her a 'hen,' a hen, according to her, about as big as a turkey, and Mrs. Bell, next door, had lent her her Dutch oven, and Mrs. Potts, at the Greyhound, had given Sara (who had gone up to buy a pennyworth) the size of an egg of dripping, and Mrs. Martin, the baker's wife, had sent down a couple of mince-pies, and Sara and she were going to feed like 'queens.' 'Here's your Christmas dinner,' Father MacCarthy had said, 'and pray for those that sent it to you.'

But it was himself, no doubt about that, Kitty opined, and just like him; why, if he'd a penny to spare he'd leave it under a book maybe, or on a corner of the dresser. It was queer, but the taste of a chicken was just what she had been longing for, and—here it was! And then Kitty called out to her friend to take care the 'bird wasn't drying,' and Sara, redder than ever, had to unhook the oven and give the 'bird' a good 'lasting.'

Here was news for Mary. Dr. Bruton chuckled to himself as he walked down the street after bidding the old woman good-day.

As he passed Jem Collyer's door the doctor hesitated, he was past help, long past human help, poor suffering old fellow, but a shilling might gladden even his

Christmas Day. Jem was deaf, so the doctor did not trouble himself to knock, but walked into the room, to find his nostrils again greeted by—surely not fowl again?

Jem, who was alone in the world, was doing his own cooking in his own way over a handful of cinders, but the little roast that hung from a nail by the string which he was twirling between his finger and thumb, dry and blackened though it was, still preserved the shape of a fowl.

'The priest it was that brought it,' Jem explained, when he had apologised for not getting up from his chair, and still twirling at his string, 'and a lovely bird it is, and a fine-looking creature it must have been.' The old man fumbled in the ashes and held up a golden head, 'It's the very breed they have up at the Earl's,' he said, 'I see that by the feathers, and a heap they think o' them there.'

More news for Mary! Dr. Bruton's eyes were dancing with amusement, as, his shilling given, he hurried home.

Mary was in the kitchen, quite a pucker of care between her eyebrows as she superintended the cooking of her dinner, but in her dismay at her husband's tidings she sat down on a chair by the table.

'He shall have a dinner,' she said at last, and to emphasise the words, she gave the table a little tap with the spoon she had in her hand.

'He shall have a Christmas dinner, and, Teddy, you shall take it to him.'

'I suppose I must do as I am told.' The husband shrugged his shoulders. 'Wrap it up, then, and I'll take it over.'

'Wrap it up? Do you think I am going to send Mr. MacCarthy another pair of fowls to give away?' Mary looked at her husband with contempt. 'No, you shall take him over a wing of the turkey and a big bit of the breast.'

'My dear, you cannot do such a thing,' the husband remonstrated. 'It would be an insult to Mr. MacCarthy.'

'No, it wouldn't,' Mary was firm. 'And, Teddy, you will have to take it.'

'Not I,' Dr. Bruton shook his head.

'Then I shall. Yes, I will, Teddy; you don't understand. Men never understand these things. Mr. MacCarthy is going to have a good dinner, and I am going to take it to him.'

'How do you know he is not eating a very good dinner at this moment?'

'I know he isn't.'

'He may have his larder so full of turkeys and geese that he was glad to get rid of your Indians.'

'You know he has not.'

'Well, well,' The doctor began to laugh. 'Have it your own way, but don't ask me to take it, that's all.'

'I shall take it myself. Phyllis, that is not the turkey burning. Oh, Teddy dear, do run away and leave Phyllis and me to finish the dinner.'

'Can't I do anything? Stir the plum-pudding?'

'Stir the plum-pudding? That shows how much you know about cooking, sir. Go and smoke a cigar and stay in the surgery till I call you.'

At two o'clock Mary opened the door. 'Please, Teddy, will you come and cut off Mr. MacCarthy's wing for me?'

'Certainly,' Dr. Bruton followed his wife to the dining-room. 'And so that Mr. MacCarthy may have a Christmas dinner, I am to sit down to a mutilated turkey.'

'You are not to tease, Teddy. Now give the plate to me—so—under my cloak; and now open the front door, please, my hands are full.'

'So I see. Well, I hope Mr. MacCarthy may enjoy having his dinner taken to him like a pauper.'

'Teddy! As if anyone could see.'

'Anyone could smell, at any rate.'

'There isn't anyone to see or smell either, everyone is at dinner. Quick, Teddy, open the door or it will get cold. I shall be back in a moment.'

'In less if you like. I quite appreciate your sentiments about turkey getting cold!' But in spite of his words the doctor's face was very tender as he stood on the doorstep watching his wife go down the steps.

Mary Bruton went carefully across the street. Not a creature was to be seen, and—balancing her plate and its cover as well as she could—she knocked at the priest's door. No answer came and she knocked again. Still no answer, so she tried the handle of the door, and, finding it gave, pushed it softly open and stepped into the passage, and then—she stood still.

Facing her, by the table, in the little room he used as a parlor, stood the priest, one hand upraised as he besought the blessing of God on the food that lay before him—a plate of porridge. But his face of content and recollection—there must be good in the faith that made a man look like that: 'Full of faith and the Holy Ghost.' Yes, that was it. Mary did not hesitate. Gently as she had come she slipped away and re-crossed the street, plate still in her hand.

'Wouldn't have it?' her husband cried triumphantly.

'Wouldn't have it? Oh, Teddy! Mary, her dish put on the table, threw herself on her husband's breast. 'I believe Mr. MacCarthy has the only good dinner in Lesser Barton to-day.'

'Father,' Dr. Bruton asked when Christmas Day had come round again to find the priest (who had that morning baptised the doctor's and Mary's first-born) a guest at his table. 'Father, what had you for dinner last Christmas Day?'

Mary shook her head vigorously at her husband from the head of the table.

The priest considered—'What had I for dinner last Christmas Day. Let me see. Yes, I remember, some charitable soul sent me a pair of fowls.'

'I believe he thinks he ate them,' Mary almost cried aloud.'

'You never heard of a Christmas dinner bringing two sinners into the fold? three if you count thatascal there,' Dr. Bruton added, under his breath, as he looked at the bundle in Phyllis' arms.

'Teddy!' Mary expostulated.

'I am afraid I don't quite understand.' The priest looked from his host to his hostess.

'Father, he is always talking nonsense,' Mary looked entreatingly at her husband.

'And nonsense is a very wholesome thing, sometimes,' the priest returned. 'But I am waiting for an explanation.'

Teddy looked at his wife; he could not withstand the entreaty in her eyes. 'Forgive me, Father,' he said, as Mary says, 'I am always talking nonsense; but I stick to it, I was converted by a Christmas dinner!'

The priest, on consideration, giving up the problem, gently shook his head—'Messenger of the Sacred Heart.'

The Catholic World

CANADA.—Irish Catholics

An American exchange states that the Irish Catholics in Montreal, Canada, at present number about 50,000, or one-fifth of that city's population.

ENGLAND.—The Royal Declaration

A petition to Parliament on the subject of the Royal Declaration is being prepared, and will shortly be offered for the signature of Catholics in every parish in England.

The Pope's Remarks

When receiving the members of the deputation of the Catholic Union of Great Britain, an officer of the Royal Navy was presented to the Pope by the Duke of Norfolk. Leo XIII., in giving him his blessing, remarked: 'Ah! La potenza Inglese e la marina.'—'The power of England lies in her navy.'

No Religious Test

Replying to a resolution of the Executive committee of the 'Protestant Reformation Society,' calling attention to the number of Catholics admitted into the Diplomatic Service, Lord Lansdowne says that no religious test is exacted in the case of candidates seeking employment under the Crown, and that, in his opinion, such proceeding would be repugnant to the feelings of the great majority of Englishmen.

FRANCE.—The Premier's Threat

A Paris paper announces that the Premier has sent to the various Prefects an order to ascertain whether the nuns belonging to the congregations dissolved by the Government decree are still living in their convents and continuing the same work which they carried on before the promulgation of the decree. If so, a period of 10 days will be allowed to the delinquents, after which legal proceedings will be taken against them and against the owners of houses in which they live, and anyone who receives them.

The Premier and the Monk

A short time ago a venerable French priest, Father Marie Antoine, of the Capuchin Convent, Toulouse, addressed a letter to M. Combes, the French Premier, but the latter has not so far replied to the appeal. Father Marie Antoine informs M. Combes that, though burdened with years and on the brink of the grave, he is threatened with expulsion from a convent which he founded 50 years ago, of which he is the legal owner, and for which he has regularly paid taxes. Now, after 50 years' work, he is to be flung out of his cell, in which he had hoped to end his days peacefully. The device of the Republic, he reminds the Premier, is 'Liberty, Equality, Fraternity.' For over half a century he has acted in the spirit of that motto; and now, he asks, is his reward to be violent expulsion from his home? He further tells M. Combes that he has personal claims on his sympathy, being a native of the department in which the Premier was born, having had as a friend a priest who was M. Combes' uncle and who acted as father to him, and having done acts of kindness for a brother of M. Combes when he desired to become a Capuchin. 'If,' says Father Marie Antoine, 'you do not prevent my expulsion; at least spare me in my old age the hardship of being thrown into the street and give me a shelter in one of the prisons, where I may live on equal terms with prisoners and console them in their captivity.'

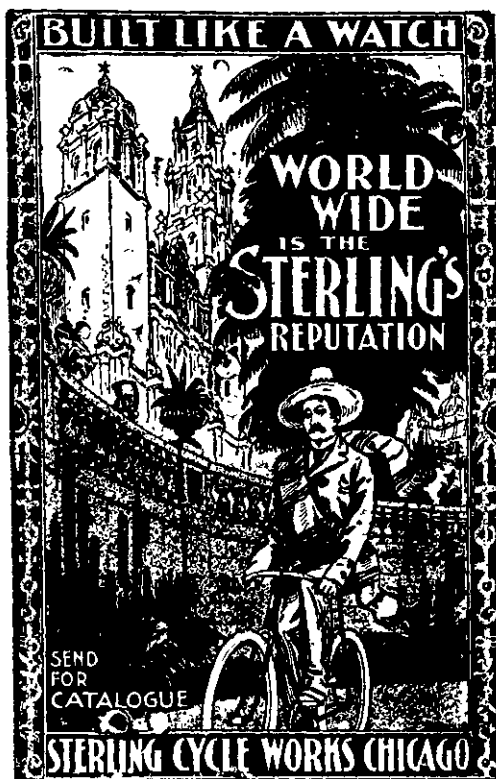
INDIA.—More Catholic School Successes

We take the following from the 'Indian Daily News' of January 31.—We referred recently in these columns to the remarkable success of the Catholic schools in the High School examination for European schools. Now that we have the complete lists for the primary, middle, and high before us, and which we tabulate elsewhere in this issue, we find that this success is still further established. The six schools at the head of the tabulated list are all Catholic, with the exception of the Victoria School, Kurseong, which, being a Government institution, is undenominational. Four of these schools—viz., St. Joseph's High School, Bow Bazar; St. Michael's

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Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz:—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhoea, and cholera.

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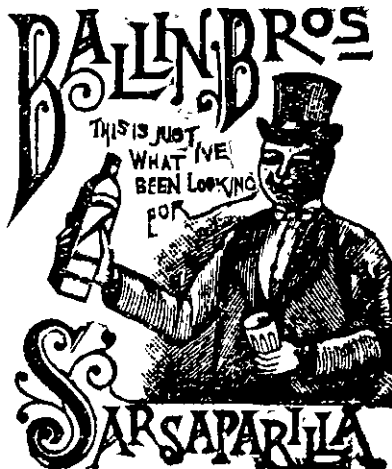
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The Cure!

Q—What Cure?

A.—**Warner's Safe Cure**

Q.—What does it cure?

A.—All diseases of the **kidneys** and **liver**.

Q—Are there many diseases of the kidneys and liver?

A.—Not very many; but there are a great number of diseases caused by a diseased or inactive condition of those organs.

Q—Name some.

A.—**Rheumatism, Gout, Lumbago, Backache, Gravel & Bladder troubles** are all caused by a deranged condition of the **kidneys**. Uric acid and other urinary poisons are retained in the system, and the diseases named are the result. On the other hand, when the **liver** is working imperfectly, **Indigestion, Biliousness, Jaundice, Sick Headache, General Debility** and **Blood Disorders** are developed.

Q—Will Warner's Safe Cure cure all the diseases named?

A.—Yes; simply because it restores the kidneys and liver to health and activity when all urinary and biliary poisons are duly expelled from the system in a natural manner.

Q—Will Warner's Safe Cure cure Bright's Disease of the Kidneys?

A.—Yes, in nearly every instance when the cure is taken in time.

High School, Coorji; St. Patrick's High School, Asansol; and the Catholic Male Orphanage—are under the direction of the Irish Christian Brothers. The other, St. Joseph's College, Darjeeling, is under the direction of the Jesuit Fathers. St. Joseph's, Bow Bazar, as usual heads the list, having the greatest number of passes—namely, 52, with 51 distinctions. St. Michael's, Coorji, comes next, with 37 passes and 62 distinctions, the middle school alone accounting for 37 of these distinctions. Amongst the girls' schools, the convent schools have maintained their reputation. Loretto, Asansol, besides taking the twelfth place amongst all the schools, heads the primary list.

ROME.—A Reception

Cardinal Perraud, Bishop of Autun, whose stipend from the State was suspended in consequence of his censure of the Government, was received with particular cordiality by the Pope when in Rome for the Jubilee celebration. He was granted two special audiences. It will be remembered that when the stipend was suspended three times the amount was contributed by the faithful.

The Pope's Health

A message from Rome on St. Patrick's Day states: The Holy Father continues in good health, and astonishes everybody by his vigor and his unfailing memory. Dr. Lapponi in vain urges him to spare his strength, his Holiness refusing to listen to his exhortations and persisting in granting audiences and receptions and in occupying himself with the work of his high office. From the fatigues attending on high functions he appears to emerge with fresh strength, and is now preparing to give a cordial reception to the German Emperor, towards whom his sympathies become more marked as the causes of differences between the Vatican and France increase.

Consecration of Mgr. Stanley

The consecration of Monsignor Stanley, Bishop of Emmaus and Auxiliary Bishop of Westminster, took place on Sunday, March 15, in the Church of St. Gregory, on the Coelian, Rome. Cardinal Gotti, Prefect of Propaganda, was the consecrating prelate. He was assisted by Monsignor Stonor and Monsignor Merry del Val.

SOUTH AFRICA.—Return of a Prelate

Bishop McSherry received an enthusiastic reception on his return home. A meeting to welcome him, held in the Town Hall, Port Elizabeth, was attended by the Mayor, Mr. Bell, C.M.G. (Acting Resident Magistrate), the Hon. A. Wilnot, Father Bader (who presided), J. Wynne, M.L.A., R. S. Drungoole, and many other representative men. Dr. McSherry was heartily greeted by the speakers, and the Hon. Mr. Wilnot said they thanked Divine Providence for having given them a good Bishop. In Dr. McSherry they had a masterly man, an able administrator, and a guide whom they could thoroughly trust.

Honoring St. Patrick

Special services of a unique and edifying character were held on Sunday, March 15, in St. John's Church, S.S., Glasgow, when two thousand of a congregation from all parts of the city gathered together to take part in a Gaelic Catholic service in honor of St. Patrick. The Rev. Justin White, of St. John's, recited the Rosary in Irish, and the responses of the vast congregation were also made in Irish. The Rev. Father Cunningham, of Gweedore, Donegal, Ireland, preached in Irish, while the Very Rev. Canon MacLuskey, assisted by Fathers Cunningham and White, gave Solemn Benediction of the Most Blessed Sacrament. The hymns, which were in Gaelic and Latin, were rendered effectively by the Gaelic League Choir. At the close of the Benediction service the Very Rev. Canon MacLuskey congratulated the promoters of the service on the large turn-out, and said that everybody would pray that God would bless and direct this Gaelic movement.

The Shrine of St. Mungo

With a view to mark in a special manner the thirtieth centenary of St. Mungo, who died in 603, the Catholic Teachers' Association in Glasgow and district resolved to visit the shrine of the founder of the city and the diocese. At the request of the president, Mr. J. Bonner, F.E.I.S., Coatbridge, the members were fortunate in securing the services of the well-known authority of the Cathedral, Mr. MacGregor Chalmers, I.A., F.S.A. (Scot.), who very kindly consented to explain the leading architectural and historical features of this old relic of Catholicism in Scotland. The lecturer had the crypt lighted for the occasion, and it was, indeed, a strange and novel experience, to hear 'Faith of our Fathers' sung round the crypt by a band of Catholic teachers in a building where rarely, if at all, has a Catholic hymn been sung for the last three centuries.

SCOTLAND.—Obituary

Our last exchanges report the death of two Scottish priests in the early part of March—Rev. Father Rochard, of Rutherglen, and Rev. Father John Mackintosh, of Campbelltown. Father Rochard was a native of Leith, and was born in 1857. He studied for the priesthood at Blairs College and at the Scots College, Valladolid, and was ordained in 1882. After laboring for some years in England and America he returned to Scotland in 1894, and was appointed to Partick, and later on to Rutherglen, where he died. Father Mackintosh was born at Lochaber in 1859, and entered Blairs College at the age of 13. He pursued his ecclesiastical studies at Douai, Issy, and Valladolid. After his ordination he

was appointed to Moldart, then to South Uist, and later on to Campbelltown, where he passed away.

UNITED STATES.—A Benefactor

Mr. J. J. Daly, of Salt Lake City, has donated 5000 dollars to the building fund of the new Cathedral now in course of erection in that city. This, with the 5000 dollars recently donated by his wife, makes one of the largest family contributions to the fund.

University Education in Ireland

The final report of the Royal Commission on University Education in Ireland was issued in the early part of March. The following is a summary of the principal conclusions and recommendations in the report:—

1. That the present arrangement by which the Degrees of the Royal University are obtainable by examination alone has lowered the ideal of university life and education in Ireland, and should be abolished.

2. That the system by which, in making appointments to the Senate and all the offices of the Royal University, account must be taken of the religious profession of the persons to be appointed with a view to maintain the even balance between the Churches is educationally indefensible.

3. That the system by which an indirect State endowment for certain Colleges is provided by means of Fellowships in the Royal University held by Professors in these Colleges, who act as University Examiners, must be condemned.

4. That the Royal University should be converted into a teaching University.

5. That the present Senate of the Royal University should be superseded by a governing body constituted on an academic basis in the manner explained in Section VI. of this report.

This section proposes to replace the Royal University by a 'teaching University,' in which each of the Colleges 'should have a large measure of autonomy,' and in each college should be held the University Examinations 'counting towards the degree.' For the purpose of this scheme it is proposed to add 'a new Roman Catholic College' to the three existing Queen's Colleges.

6. That the reconstructed Royal University should be a Federal University with constituent colleges.

7. That the constituent Colleges should be Queen's College, Belfast, Queen's College, Cork, Queen's College, Galway, and a new College for Roman Catholics to be established in Dublin, and constituted on the lines suggested in Section VI. of this report.

8. That the endowment and equipment of the new College in Dublin should be on a scale required by a University College of the first rank, which is intended to draw its students from all parts of Ireland.

9. That the Catholic University School of Medicine should be absorbed into the new College in Dublin.

10. That the present Government and constitution of the Queen's Colleges should be remodelled on the lines suggested in section VI.

11. That the Colleges should be accorded a large measure of autonomy, so that each may be enabled to develop freely on its own lines while at the same time conforming to the common standard of culture prescribed by the University.

12. That a liberal increase should be made in the endowment and equipment of Queen's College, Belfast, so as to remove the deficiencies which at present hamper its work and hinder its expansion.

13. That, while we are aware of existing deficiencies in the equipment of the Queen's Colleges of Cork and Galway, we are unable to recommend that any addition should be made to the present endowments of these Colleges, until in altered circumstances they give evidence of increased utility.

14. That the Law Schools in the Queen's Colleges at Cork and Galway should be abolished, and that the School of Medicine in Queen's College, Galway, should be limited to the first two years of the medical curriculum.

15. That the Degree of the reconstituted University should be open to women on the same terms as to men.

16. The attendance at lectures in one of the four constituent Colleges of the reconstituted University should be required from all candidates—without distinction of sex—who seek the advantages of University training, due exception being made in the case of matriculated students at present engaged in a course of extern study.

17. That Halls of Residence for men and for women students be provided in connection with the two Colleges in Dublin and Belfast.

18. That the duplication of extensive equipment for the teaching of applied science should, as far as possible, be avoided. With this view, courses at the Royal College of Science for Ireland should be recognised as qualifying, in whole or part, for certain degrees of the University.

19. That provision for higher technical instruction should be made in Belfast, and that the co-operation of the authorities of the Queen's College and the Municipal Technical Institute for this purpose is desirable.

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Yes, two years makes a distinct notch in the life even of a centenarian; and then, you see, very few of us can reasonably hope to become centenarians, which makes the matter worse. Notwithstanding the benefits conferred upon humanity by our marvellously improved sanitary arrangements, modern habits and customs don't on the whole tend towards increased length of life. It is, therefore imperative that everyone should as vigilantly watch that he loses no time by transgressing the laws of health as it is that he should avoid transgressing the laws of the land; for the first of these transgressions is responsible for a vastly larger amount of lost time than can be ascribed to the second.

"After suffering from indigestion for over two years I was completely cured by Mother Seigel's Syrup in five weeks." Thus writes Miss Helena Easton, of 50, Pacific Street, Newcastle, N.S.W., on October 21, 1902. Miss Easton is a young lady of about twenty-six summers, just at that golden period of life which cannot be abbreviated by two years, or even two months, without inspiring infinite regret. Miss Easton continues: "In the summer of 1898, when residing in Auburn Street, Goulburn (of which city I am a native), I first became conscious that my health was giving way. My appetite left me, and I felt languid, weak, and nervous. The little food I ate caused dreadful pains in the chest and stomach, to say nothing of many other distressing symptoms. A doctor whom I consulted informed me that my complaint was acute indigestion; but his treatment did me no good whatever. The efforts of a second doctor being equally futile, I took a great variety of patent medicines, which in turn were recommended to me by various friends. But I did not find that any of them did me the least good. And so for two years I grew paler, thinner, and feebler. I never went out, but moped about the house all day, dull and listless, the slightest effort being painful to me. Noise, or excitement of any kind, would cause my heart to palpitate violently, after which it would almost cease to beat.

"While I was in this miserable condition a lady friend, Mrs. W. Cook, came from Sydney to spend with us the Christmas holidays of 1900. This lady persuaded me to try Mother Seigel's Curative Syrup, at the same time asserting that she knew several persons who had derived great benefit from it, and that she was sure that it was the only thing that would do me good. I accepted her advice and acting upon it found that in a surprisingly short space of time—before indeed I had finished the second bottle—Mother Seigel's Curative Syrup had wrought a change in my condition and appearance which nothing else had been able to effect. I could eat and sleep; the heart trouble disappeared; and I recovered all my old-time capacity for work and the pleasure of life. At this distance of time, I entertain no doubt whatever that my cure is absolutely permanent." 1

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SEASON 1902.

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WEEKLY AUCTION SALES.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

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ENGLAND AND AMERICA

INFLUENCE of IRISH-AMERICAN SENTIMENT.

Captain Shawe-Taylor, a West of Ireland landlord, who had acted as secretary to the Irish Land Conference, visited the United States and Canada recently for the purpose of finding out the views of leading Irishmen there on the land question. Having concluded his mission he returned to Ireland towards the end of February, and on his arrival in Queenstown was interviewed by several Press representatives. In the course of his interview he said:—

Immediately after the Land Conference had concluded its sittings I left for America in order to discuss the new and extraordinary situation created in Ireland with the leaders of Irish political thought and sentiment across the water. My object was to ascertain whether Irishmen in America entertained a really undying and irreconcilable hatred to England, or whether, in the event of England displaying a sincere endeavor to restore peace and prosperity to the country by finally settling the land question, there would be any possibility of a

Change in Irish-American Sentiment.

My visit has lasted for five weeks, and during that time I have met the Irish leaders in conferences in New York, Boston, Chicago, in the United States; and in Ottawa, in Canada. It addressed 250 delegates from all the States of America before the Irish-American Historical Society, the National Council of the United Irish League of America, the Irish Club, and the Irish National Club in New York, and the English Victorian Club of Boston; and also visited Washington, Richmond, Montreal, and Buffalo.

In Washington President Roosevelt received me. I also met, amongst others, Senator Kearns and the Hon. James G. Walsh.

In New York, the Hon. William MacAdoo, ex-Secretary of the U.S. Navy, Judge Goff, Attorney-General; T. St. John Gaffney, John E. Mulholland, Mr. J. O'Sullivan, Mr. Patrick Egan, Mr. Patrick Ford, editor 'Irish World,' and also the leaders of the Clan-na-gael.

In Boston, the Hon. James A. Collins, Mayor of the city, Mr. James Jeffrey Roche, editor of the Boston 'Pilot'; the Hon. J. Fitzpatrick, Mr. Joseph Smith, Mr. H. Shuman.

In Chicago the Hon. John Finerty, Colonel United States Army and proprietor 'Chicago Citizen'; Mr. William Dillon, Mr. Emmott Clare, Mr. J. Barry, Mr. J. O'Shaughnessy.

In Ottawa, the Governor-General the Earl of Minto, Sir Wilfrid Laurier, Prime Minister of Canada; the Secretary of State, the Hon. A. Scott; the Attorney-General, the Hon. A. Fitzpatrick, the Hon. John Costigan, Mr. D'Arcy Scott, Dr. Freeland, President GIL of Canada, and many others.

President Roosevelt,

who is himself half an Irishman, and extremely proud of the fact, received me most cordially. He follows Irish affairs with the keenest interest and I believe there is no one in the United States more anxious for the promotion of Ireland's welfare than the present President. Referring to the Conference, he said, 'I am not speaking now as a politician when I say that in company with the whole civilised world I heartily welcome the prospect of a final settlement of the Irish land question.'

Sir Wilfrid Laurier, too, is a firm believer in the future of Ireland, and said he sincerely hoped the recommendations of the Conference would be carried out, 'for this would not alone confer a great boon on Ireland, but also on England, Canada, and the whole British Empire.'

A resolution, embodying this sentiment, will be submitted to the Canadian House of Commons on its re-assembly after March 12 by the Hon. John Costigan and will be supported by Sir Wilfrid and the Government of Canada.

(We were informed by cable that the resolution was submitted to the Canadian House of Commons and unanimously agreed to.)

Briefly put the situation in the United States is this: The Irish-American Party, having abandoned all hope of obtaining reform in Ireland except by force, have adopted on all possible occasions offensive and hostile measures against England. There are

Eighteen Million Irish-Americans,

and they exercise a power out of all proportion to their numbers, owing to the fact that they practically govern the large cities, and hold the highest official and financial positions throughout the country. Their influence on the American Press, too, is phenomenal. Their method of procedure in thwarting England is extremely simple. In the United States all foreign treaties and arrangements have to come before the Senate for ratification. In all treaties affecting Great Britain the greatest pressure is put on the Senate by the Irish-American Party to wreck any Bill which can by any stretch of the imagination be considered as offering anything approaching reasonable terms to Great Britain. They are in a position to influence 75 per cent. of the Senate, and the remaining 25 per cent., who are Democrats from the South, cannot be considered as a hostile element to the Irish—themselves natural Democrats.

As examples of how effectually this has been done, the wicking of the British Extradition Treaty and the

Hay-Pauncefote Treaty in its original form, may be mentioned.

In Canada the situation is different, and no country is, I believe, more alive to the advantages to be gained by

An Amicable Settlement

than the Dominion of Canada. Her frontiers march parallel with the United States. Canada, therefore, offers to the Irish-American Party the nearest and readiest object for an attack on the hated British Empire. I quote the words of the Secretary of State, the Hon. A. Scott:

'Canada has suffered in blood and treasure, through no fault of her own, owing to the Fenian raid.'

'The hostile attitude of the Irish-American Party leads to frequent and grave international complications with the United States. Canada has lost at least 1,000,000 Irishmen as emigrants owing to the hatred of the Irish to the British flag, and their unwillingness, therefore, to make Canada their home.' Small wonder, then, continued Captain Shawe-Taylor, that Canada, with the Alaskan Boundary coming up for ratification by the Senate of the United States and with other international problems requiring readjustment, is anxious to let her voice be heard in the present crisis.

Now during my visit I have had the opportunity of meeting Irishmen of all shades and degrees of political opinion, and I have the highest possible authority for making the following statement—

'A final settlement of the land question by removing the barrier at present existing between Ireland and England will greatly improve the relations between America and England, and will also link in closer friendship the Dominion of Canada to the British Empire.'

A few Sundays ago his Grace the Archbishop of Melbourne blessed and opened a handsome High School for the Christian Brothers at North Melbourne. Brother Hogan said that business at the High School had begun last January with an attendance of 44 boys, and it had increased to 93. Those numbers proved the great necessity of a High School at North Melbourne. It would not be out of place, on that occasion, to say something regarding the outlay. The grounds, buildings, and furnishings had cost £4516 12s.; £256 17s had been expended on St. Mary's school. Father Carey had given £2000 and Father O'Connell (Carterton) £1000. At the present time they were £1800 in debt. There were 550 boys in the three schools. His Grace the Archbishop delivered an impressive address, and speeches were also delivered by the Rev. Father Carey, and the Mayor, Mr. Prendergast, M.L.A.

For many years (writes the Melbourne correspondent of the 'Freeman's Journal') the sphere of the Christian Brothers in Victoria was limited to the East Melbourne College, St. Francis' School, the South Melbourne Orphanage, the Ballarat College, and the primary schools, and the Geelong Orphanage. Of late years their sphere has gradually widened. They have now charge of West and North Melbourne schools, and last Sunday his Grace the Archbishop blessed and opened a fine High School at North Melbourne, of which the Rev. Brother Hogan is the principal. The North Melbourne community have also charge of the Carlton school. In time, the whole of the suburban boys' schools will be under their control.

A very useful tool is Mawson's Patent Lifting Jack, for lifting waggons and carriages while oiling, etc. It is one of the handiest and best Jacks made. One man can easily lift a ton, and its weight is only 14lb. It is quick in action. A trial will demonstrate its wonderful utility as a great saving in muscular exertion. See it. The price is only 15s. Morrow, Bassett, and Co., sole agents.—***

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MAKE NO MISTAKE!—You may fancy a cough is a trivial affair, but unless you take precautions you will find it rapidly develop into something very serious. Take warning, therefore, and at the first symptom of trouble try TUSSICURA, which everyone who has once taken it acknowledges to be the only certain remedy for complaints of the Throat and Lungs. There will be no difficulty in obtaining it, as all Chemists and Storekeepers keep TUSSICURA, and you should insist on having that and nothing else.—***

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Proprietor.

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R. C. CHUTE (late of Temuka Hotel) has much pleasure in informing his friends and the travelling public that he has taken over the above well-known hotel and trusts, by keeping only the best brand of liquor and giving the best accommodation, to merit a share of their support. First-class table. Hot and cold shower baths. Letters and telegrams promptly attended to.

R. C. CHUTE, Proprietor

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Wines and Spirits of the best brands.

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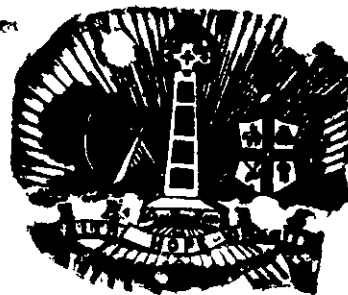
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The Entrance Fees are from 5s to £4, according to age at time of Admission.

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 designation of Honorary Members, Reduced Benefit Members, and that 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



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This Tea can be obtained from the leading Grocers and Storekeepers throughout Otago and Southland, and is, without doubt, the VERY BEST. It is put up in four qualities, packed in 1lb. and ½lb. packets, and 5lb. and 10lb. tins.

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Valuable Country Hotel, 17 years' lease, rent £10 yearly, takings said to be £ 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 £4000; Hotel, Marlborough, 7 years' lease; Hotel Tanaaki, 9 years' lease, £2,500.

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NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

The Rev. Mother of the Lewisham Hospital, Sydney, has received a cheque for £110 from Dr. Donovan, K.C.S.G., who at time of writing was travelling in Italy.

Mrs. Spencer Nolan has presented a fine harmonium to the Sisters of St. Joseph for their residence at Bondi. Mrs. Nolan's generosity is the more striking as she is not a Catholic.

The Very Rev. Dean Hegarty, of Melbourne, who read the burial service at the graveside in Glasnevin Cemetery on the occasion of the interment of the late Sir C. G. Duffy, is expected back from Europe this week, when he will receive a public reception.

Dr. Dwyer, Coadjutor-Bishop of Maitland, presided recently at the ceremony of profession at the Convent of the Sisters of Mercy, Singleton. Among those who made their profession was Miss Ellen Moya, Ross, New Zealand.

The Rev. Father O'Sullivan, Administrator of the Goulburn Cathedral, was, on April 17, the recipient of a soutane and biretta from the ladies who conducted the recent bazaar. The presentation took place at a social gathering given as a compliment to Father O'Sullivan.

The Rev. Mother of the Loretto Convent, Ballarat, will shortly celebrate the 50th anniversary of her profession as a nun, and a number of the Convent's former pupils are arranging to make her a presentation in commemoration of the event.

The oldest priest in New South Wales, now that the Very Rev. Dr. Hallinan has passed away, is Monsignor Rigney, of Smithfield, near Parramatta. Born in 1814—the year before Waterloo—he was ordained in 1837, and arrived in Sydney with seven priests, all of whom he has survived, in 1838.

A large and handsome stained glass window has just been erected in the Chapel of Nazareth House, Ballarat. The window, which is dedicated to the memory of the late James Coghlan, K.S.G., consists of three lights, with tracery. Across the base runs a scroll with the words, 'Erected to the memory of James Coghlan, K.S.G., by his family.'

At the annual district meeting of the H.A.C.B. Society, of Victoria, the report presented showed that during the past year 10 branches of the society had been established in Victoria, four of them being ladies' branches, at Elsternwick, Footscray, Geelong, and Hawthorn. The position of the district had been more than maintained during the year, the funds amounting to £38,416, and the membership to 7888.

The Inspector of Charities (writes a Melbourne correspondent) has paid his annual visit to St. Vincent's Hospital, and while going through the wards expressed his great satisfaction with everything he saw. On the occasion of his visit there were 17 Catholic patients in the institution and 13 non-Catholic, while at the outdoor department several thousands of patients of all denominations had been registered as having received medical treatment during the past 12 months.

Mdlle Dolores before leaving Auckland for America sent a telegraphic message of thanks to the people of Australia for the magnificent receptions accorded to her during her two years' sojourn in the Commonwealth. Commenting on this message the Melbourne 'Age' says: 'Between Mdlle Dolores and the Australian public there exists a mutual warm appreciation. The public has unmistakably demonstrated this feeling on many occasions when they have had the great singer before them. She, on her part, demonstrates it in the kindly message which she telegraphed from Auckland.'

The gift of music seems to have fallen to both male and female members of the Castles family. Miss Amy Castles and her sister, Miss Dolly Castles, are now to be followed to Paris by their brother, Mr. George Castles. Mr. Castles, who is said to possess a fine tenor voice, was entertained at the Vienna Cafe by a number of his friends. Father Robinson, who presided, spoke of Mr. Castles' sterling worth, his courage, and his energy, and declared that these fine qualities would surely secure for him some recognition in the great centres of Europe.

The death is reported of the Rev. James Vincent Grant, of Coburg, Victoria, who died suddenly after having taken a hot sea-bath. The obsequies took place in St. Patrick's Cathedral on April 15, and were attended by his Grace the Archbishop and a large number of clergy. Father Grant was a native of Waterford, Ireland. He was ordained in All Hallows' College in 1880, and spent some 20 years in Victoria, with the exception of a few years in the United States. The scenes of his labors here were at West Melbourne, Williamstown, and Coburg.

The Rev. Father Dorrigan, of St. Mary's Church, South Brisbane, has left on a six months' holiday, during which he will visit Ireland. Prior to his departure he was the recipient of a substantial purse of sovereigns from his parishioners. Mr. Leane, in making the presentation, said that Father Dorrigan had been the first parish priest of St. Mary's, and although he had built both presbytery and church, he had done so without saddling them with a debt. He might mention that during the 1893 flood Father Dorrigan had provided for 300 people of all creeds and colors in the church, finding them food and bedding. He had also housed 32 in the presbytery.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- May 10, Sunday.—Fourth Sunday after Easter. St. Comgall, Abbot.
 „ 11, Monday.—St. Alexander I., Pope and Martyr.
 „ 12, Tuesday.—Saints Nereus and Achilleus, Martyrs.
 „ 13, Wednesday.—St. Stanislaus, Bishop and Martyr.
 „ 14, Thursday.—St. Carthagh, Bishop and Confessor.
 „ 15, Friday.—St. Dymphna, Virgin and Martyr.
 „ 16, Saturday.—St. Brendan, Abbot.

St. Comgall, Abbot.

Comgall, the renowned abbot of Bangor, was of the family of Dalaradia. The annals of Ulster assign the year 516 as that of his birth. After receiving instructions in various branches of learning from able masters, he was admitted into the monastery of Cloncagh in Leinster, over which St. Fintan presided. He remained there for several years with St. Fintan, who, at length, finding him fully qualified for the purpose, advised him to return to his own country and form some religious establishment. We are told that he spent some time in solitude and prayer in an island on Lough Erne, and that soon afterwards he founded the monastery of Bangor, now Bangor, near the town of Carrickfergus, about the year 559.

The fame of Bangor soon spread over Europe, and was much enhanced by the celebrated men educated there, particularly St. Columbanus. It is related in St. Comgall's life that in the seventh year after the founding of Bangor he went to Britain in order to visit some saints there. It is most likely that it was on this occasion he and St. Brendan, and others, paid a visit to St. Columbkille at Iona. While in Britain he is said to have established a monastery in that country. He is also said to have been the means of converting Bridens, King of the Northern Picts. After his return to Ireland he died in his abbey at Bangor, in the year 601, on the 10th May, after receiving the Holy Viaticum from St. Fiachra. St. Comgall was remarkable in his life, and holy in his death, and has justly been reckoned one of the Fathers of the Irish Church.

St. Carthagh, Bishop and Confessor.

Lismore Cathedral is said to have been founded by St. Carthagh (McCarthy) about the year 636, and was subsequently repaired and partly rebuilt in the year 1130 by Cormac, the son of Mauretus, King of Munster. We have but very imperfect accounts of this saint and his works.

When St. Carthagh founded the Cathedral of Lismore he also established an abbey of Canons Regular. These monks lived in the same manner as the Trappists at present, confining their diet to vegetables, which they raised with their own hands. When Carthagh was a youth, like David, he watched his father's flocks. His piety, gentleness, and grace attracted the notice of the prince of the province and his wife, who was daughter to the King of Munster, and they became very fond of the boy. While tending his herd one day a bishop and suite passed, chanting hymns. The boy was so captivated by this psalmody that he followed them to the gate of the convent, where they stopped, and passed the night outside listening to them. The prince, who loved the boy, sought him everywhere, and when he returned he asked him why he did not come as usual on the previous evening. 'My Lord,' he replied, 'I did not come because I was ravished by the divine song of the holy clergy; please heaven, lord duke, that I was with them, that I might learn to sing as they do.' The prince admitted him to his table, offered him a sword, buckler, lance, and other gifts to turn him from his purpose; but the boy refused them, saying 'that he wanted no gifts, he wanted but one thing, to chant hymns like the saints of God.' In the end he prevailed, and was sent to the bishop to be made a monk. St. Carthagh was the first abbot of Rathny, in Westmeath, which he founded, and in which he is said to have governed over 800 monks. About the year 631 he was driven from Rathny by King Blathmac. Afterwards he became Bishop of Lismore, where he built a cathedral and several schools. He did not survive his labors long, for he died in the year 638, full of the odor of virtue and sanctity.

St. Brendan, Abbot.

St. Brendan was a native of Ireland, and a disciple of St. Finian. Passing into England he established there two monasteries. On his return to Ireland he continued the same good work, and founded, among others, the famous abbey of Clonfert. He died in 578, in the 94th year of his age. According to a legend, accepted by some historians, St. Brendan voyaged to America, and landed in the neighborhood of the present State of Virginia.

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I've a secret in my heart

You must hear—

A tale I would impart—

Please draw near.

Every foot that's warmly clad

Makes the wearer's heart feel glad,

And that footwear may be had

At LOFT & CO'S

Chorus

To Loft and Co.'s you must go—

Royal Arcade, don't you know—

Where the busy throng is passing

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You'll be suited, never fear,

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If you are anxious 'bout the War, TRY A "WELLINGTON,"

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When the winter draweth nigh

unto thee,

And the rain clouds cross the

sky, gloo-mily,

Then the Boot that's Watertight

Makes its owner feel all right!

We keep them strong and light—

LOFT & CO.

Loft and Co.'s Boot Emporium

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Wines and Spirits of the Best Brands.

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The very best of Wines, Ales, and Spirits supplied.

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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.

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Meals commence:—Breakfast 8 a.m. Lunch 1 p.m. Dinner 6 p.m. Dinner 1 p.m. on

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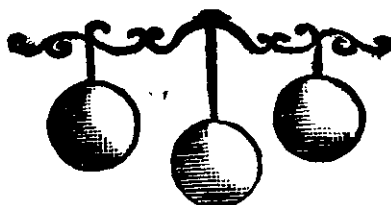
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