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

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

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

LEO XIII., P.M.

LEO XIII., Pope

Current Topics

A Fiji Incident

According to Chesterfield's maxim, 'the scholar without good breeding is a pedant, the philosopher a cynic, the soldier a brute, and every man disagreeable.' It is a pity that our New Zealand Parliamentarians or their guides did not remember this on the occasion of their recent visit to Father Rougier, his confreres, and his tribesmen at Naililili, in Fiji. As it was, their treatment of the Catholic missionaries and their hospitable people was marked by an exhibition of boorish disregard of good manners that must have left in the minds of the bronze-skinned islanders a contemptuous estimate of the tact and social standing of the law-makers of New Zealand and their travelling friends. An unpleasant significance can hardly fail to be locally attached to the incident by reason of the fact that one of the leaders of the expedition adopted (as reported by the cables) a strongly partisan attitude towards the Catholic party during the course of the agitation about the alleged holocaust of Wesleyan Bibles at Naililili—an agitation which began in a hurricane and ended in an 'audible smile.' We have awaited an explanation of this wretched incident. None has been forthcoming; and from private sources we have learned that the following account, by the special correspondent of the 'Otago Daily Times,' is, so far as it refers to the unpardonable slight cast upon Father Rougier and his people, quite correct.

'We landed,' says the writer, 'at Naililili Mission Station. This is the scene of the now historical Bible-burning episode. Here a rather unfortunate incident occurred, for which, however, none of the New Zealand party were in any way responsible. Word had been previously sent by the Colonial Secretary to Father Rougier, head of the mission, notifying him of our intended visit, and that our party would land their on the way up to Nanvuso. As we drew near we could see the Union Jack and other flags waving gaily over the mission buildings, and an abundance of refreshments and a native brass band were awaiting our arrival, and we could see from the launch that extensive preparations had been made to hospitably entertain the party. Instead of landing, as intended, the launch was slowed down, and Mr. Duncan, the Union S.S. Company's Suva agent, shouted to Father Rougier and his two confreres, who were awaiting us at the landing, that we would call on our return, and the launch steamed on up-stream. When we returned to Naililili there was no band to dis-course sweet music, no refreshments, no flags flying, and Father Rougier and his confreres were conspicuous by their absence. Instead of a pleasant welcome, as antici-

pated, we saw only a few sullen-looking Fijians. (These, by the way, were from another district, and had come to sell curios to the visitors. 'The local natives all stood by the missionaries in their protest against this unpardonable breach of faith. Ed. 'N.Z.T.'). The reason given for not carrying out the original programme was that the river was rapidly shoaling, owing to the ebbing tide, and if a halt was made, as originally intended, the launch would have been unable to make Nanvuso. Had this explanation been given to Father Rougier on our upward journey, as it undoubtedly should have been, a great deal of irritation would have been avoided. Apart from this incident, which our party deplored very much, a most pleasant day was spent on the Rewa.'

It will be admitted that Father Rougier and his people administered a severe but well-merited rebuke to the inconsiderate and ill-mannered visitors who were directly or indirectly responsible for this grievous offence against the laws of hospitality and good breeding.

The French Penal Code

Lecky sums up in one contemptuous sentence the character of the groups of stunted and knock-kneed politicians that have ruled the destinies of France since the days when the Second Empire met its death on the field of Sedan. In his 'Democracy and Liberty' (vol. i, p. 43), he says of them: 'Few French Governments have produced or attracted so little eminent talent, or have been, for the most part, carried on by men who, apart from their official positions, are so little known, have so little weight in their country, and have hitherto appealed so feebly to the imagination of the world.' They have waged a constant and fatuous war against the Church and against some of the natural rights of man that were respected even during the whirling storm and fury of the great French Revolution. The persecution of the Church reached an acute stage during the late administration of M. Waldeck-Rousseau. It has culminated in the bitter, far-reaching, and relentless proscription and spoliation which have marked the rule of his successor, M. Combes. M. Waldeck-Rousseau was a mere opportunist—a political marionette that had to dance and posture as his violent Republican, Radical, and Socialist manipulators pulled the string. He is by religion a Protestant. He was a persecutor of nuns, yet his daughter is a pupil in a convent in Rome, and his wife was recently a patient in one of the hospitals conducted by the Sisters in Paris. Like his predecessor, M. Combes is also an opportunist. He is worked by the same 'machine' and is bound to serve his anti-clerical masters by a course of proscription, confiscation, and exile for priests and nuns. Like Russell Lowell's 'pious editor,' he can sing:

'It ain't by principles nor men
My prudent course is steadiest.'

Pliancy, and not political principle, directs his policy.

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY.

It will, perhaps, secure him in office till the resources of persecution have been exhausted. And then he will probably get 'fired' like any other tool that has passed the days or the occasion of its use. But for the moment he struts with absurd pomposity upon the stage—a pigmy politician aping the Man of Blood and Iron, a Tom Thumb in the buskins of the giant Blunderbore.

M. Combes and the Radical-Socialist-Republican coalition on whom he depends for office make no secret of the fact that they aim, in effect, not merely at terminating the development of the Catholic religion in France, but its very existence. 'La Lanterne,' the Socialist organ, recently announced the programme in the following terms:

'The religious Orders have received a preliminary blow. Others must be dealt. After the religious Orders of males come the religious Orders of females, by no means the least pernicious. After the religious Orders the Church. After the friar, the priest. After the fulfilment of the law against the religious Orders, the termination of the Concordat and separation.'

The pace is usually fast and furious when the devil drives. And both M. Waldeck-Rousseau and M. Combes have found themselves constantly rushed from position to position, from lesser to greater instalments of persecution, to satisfy the insatiable demands of the rabid fanatics by whom they have been dressed in a little brief authority. Some weeks ago the viceroy of a Chinese province sent instructions to one of the mandarins under his jurisdiction to 'carefully try' a batch of political prisoners that were under arrest and 'then have them all beheaded.' A course analogous to this was the first political crime into which M. Combes allowed himself to be dragged by the wire-pullers. When the infamous Law of Associations was under discussion, the most solemn engagements were made that the case of each religious Order would be separately inquired into and decided on its own merits. But M. Combes' masters were not satisfied with this arrangement. The Orders were first suppressed wholesale and exiled. The farce of inquiry (if any) came afterwards. This secured him a short lease of office. He has just now contracted for a further extension of his shaky tenure of power by breaking another of his pie-crust promises. 'He started,' says the 'Revue des Deux Mondes,' 'by saying that he bore no ill-will save to the religious congregations, and that he would respect the position of the secular clergy as created by the Concordat, of which he was a partisan.' He has now been swept past that position. We are within easy view of the complete realisation of the penal code that was set forth with such brutal candor by 'La Lanterne.' And the words and actions of M. Combes clearly show that the ruling party and the puppet-Premier are both alike bent on what may be termed a war of extermination against the Church. A long-winded Bill of 98 clauses has been introduced by M. de Pressense—a tyrannical measure, worthy of the days of Queen Anne or the Second George. While nominally intended to separate Church and State, its real object is to bind the clergy hand and foot, to make the Church the wretched bond-slave of the Government, and to cripple its power for good among the people.

One Result

Meantime the work of proscription, spoliation, and banishment goes furiously on. In Paris, at the Grande Chartreuse, and many other places—especially in Brittany—the expulsion of the religious has been marked by strong, sometimes dangerous, manifestations of popular resentment. There is a more than ever rigid application of the long-established policy of penalising or dismissing from the public service those who dare to practice the duties of the Catholic religion or send their children to convent schools. As things stand, outside the army and navy, the practice or profession of the Catholic faith is almost as insuperable a bar to public employment as it was under the Irish penal code or as it is to this day in the Orange Corporation of Belfast. One result of this form of persecution has been to enormously increase the proportion of Protestant officials in the employment of the State. Numerically and socially, Protestants form an insignificant section of the population of France. They have for generations exercised the fullest and most absolute freedom of religious worship, and their clergy are to this hour salaried by the State. But 'they form a little world apart,' says the English Protestant writer Hamerton in his 'French and English,' 'which (except,

perhaps, in the most Protestant districts, and they are of small extent) appears to be outside the current of the national life.' A little over twelve months ago the 'Contemporary Review' pointed out what it termed 'the singular paradox' that 'while Protestantism as a form of Church life is declining' in France, its power in the State has been of late years steadily rising. 'On the one hand,' says the 'Contemporary' article, 'its influence so increases that Protestants are to be found in all sorts of positions of authority and power, far out of proportion to their estimated numerical strength; on the other hand, its temples are empty of worshippers, and the number of members, in both its confessions, diminishes with ominous rapidity.' It is estimated that the Protestants of France have dwindled to 600,000 in a population of over 38,000,000. And yet their political influence 'is,' says the 'Contemporary,' 'nearly seven and a half times as great as might be expected from the actual number of its professed adherents.'

We have no objection to the State securing the best service it can, irrespective of creed. But our readers will recall the hysterical fits into which a section of the non-Catholic press and pulpit in Australasia fell when the Orange lodges raised the false alarm that Catholics occupy a stronger relative position in the service of the various States than is warranted by their proportion to total population. One should have thought that, on similar grounds, our quill-drivers and pulpiteers would have stormed and thundered at the Lutherans and Calvinists of France for the manner in which they have been swarming, out of all proportion to their relative strength in the population, into posts of honor and emolument under the State from which practising Catholics are excluded almost as rigorously as if they were felons. But no voice of protest is raised. In Australasia a lying Orange rumor that Catholics have too great a share of the Government loaves and fishes almost led to an order to our co-religionists to step off the earth. And now forth steps one of our New Zealand papers and in its issue of last Saturday glories in the thought that the preponderance of Lutherans and Calvinists in the public service of France is merely an evidence of the 'dominating qualities' of Protestantism! It serenely omits to state that these 'dominating qualities' did not appear in French public life until the 'Protestantism' had so far evaporated as to be a negligible quantity in the moral development of the nation, and until the profession and practice of the Catholic religion had become a bar to public appointments.

A Sign of Hope

O'Connell, in a memorable utterance, says of bigotry that it 'has no head and cannot think, no heart and cannot feel. When she moves, it is in wrath; when she pauses, it is amidst ruin.' The description is a skin-fit on the rabid fanaticism that stands in the high places of France to-day. The fury against the Church is all along the line. In addition to the direct campaign for the plunder and expulsion of the religious Orders, M. Combes has issued a ukase of perpetual proscription and disability against every person that is or has been a member of a religious association. All over the country he is closing churches that were erected and frequented by the people—even the beautiful shrine of Lourdes is threatened. Priestly ministrations are forbidden to the sick and dying in hospitals, etc.; many of the bishops and the parochial clergy are harried and their meagre incomes—a small return from the confiscated property of the Church—withdrawn: 'the meanest of all the forms of controversy,' as Lecky calls it in his 'Democracy and Liberty' (vol. II, p. 84), and the stunted head of a tyrannical regime has even gone so far as to invade the episcopal domain by determining who shall and who shall not be allowed to divide the Word of God to the people from the pulpit. This has led to a defiant protest by the Bishop of Orleans, the Bishop of Nancy, and others, which constitutes the most hopeful feature in this campaign against religion. The Bishop of Orleans (Dr. Touchet) defied the edict, placed a preacher interdicted by M. Combes in his Cathedral pulpit, and at the close of the sermon declared to the assembled multitude: 'We hold our mission of preaching, not from any man, chief of State, or minister of Public Worship, but from Jesus Christ, and so far as the diocese is concerned, no one but the bishop has the right to inhibit any preacher.' The sturdy prelate's brave words were received with

thunderous applause. They mark a new and hopeful development in the struggle for religious liberty. The end of the war against religion in France will be near at hand when a few score of its bishops and clergy will go to gaol and rot there as a protest against the infamies of the present regime of proscription and tyranny. It was so in 1812. Three of the State prisons then held four Cardinals, four bishops, two superior-generals of religious Orders, one vicar-general, nine canons, and thirty-eight parish priests and curates. That was the beginning of the end. Thus far, clerical France, despite its deep piety and fervid zeal, has been, perhaps, overtimid or over-sluggish, as the result of a long tradition of political repression. We fervently hope that the vigorous action of some members of the episcopate is a sign that the leaders of what is Catholic in France are at length prepared to display that spirit which has made their countrymen and countrywomen such splendid martyrs on the most difficult of the world's foreign mission fields.

The Church in Germany has set them an example well worthy of imitation. She (says the London 'Spectator,' a non-Catholic publication, in a recent issue) 'did not yield before Bismarck, but fought on patiently and hardily, till by and by the Centre held the balance of power in the German Parliament, and the Falk Laws were abandoned as impracticable. Rome then was fighting Teutons, who are always hard to beat, and she won; won, too, on Parliamentary ground, in the chosen arena of democracy. . . . She called up no new power. She, so to speak, argued the question out, and finally convinced all German statesmen, if not all Germans, that needle-guns will not kill ghosts. She made that effort under Leo XIII., and he is still alive, and she may make it again.' Bismarck lived to go to Canossa. The First Napoleon, too, had at last to haul up the white flag in his long struggle against the Church. These were the two greatest and most commanding figures of the past hundred years. Where they failed, the Lilliputian French politicians of to-day can never hope to succeed.

All Ill Wind

In blessing others, France is singularly blessed. The persecution and exile of the French clergy and religious during and after the Great Revolution brought many a blessing to England, Ireland, America, and the other hospitable lands that gave them a shelter and a home. History is now repeating itself in favor of those countries that are affording a retreat to the religious that have been proscribed, plundered, and exiled by M. Combes and the fanatics whose tool he is. 'Tis an ill wind,' says the 'Ave Maria,' 'that blows nobody good. Norway and Denmark are profiting by the tempest of governmental tyranny that is dispersing the French Sisters to the four quarters of the world. At Drammen, at Rander, at Reykjavik, and in Copenhagen, hospitals and schools are being established with laudable diligence, extension of such work being made possible by the arrival of the exiled French nuns. Besides their free schools in Copenhagen, the Sisters have opened others, known as French schools—although, as a matter of fact, four languages are regularly taught therein: French, English, German and Danish. The blessing of the hospital at Reykjavik, capital of Iceland, was recently made the occasion of a veritable celebration, in which the governor, the prefect, the mayor, the doctors, and all other notabilities of the island, participated. Within a decade France will probably be offering inducements to the exiled nuns to return to their own country; and if a free hand is allowed to the present rulers for a year or two more, there can be little doubt that the Sisters' home-land will sorely need them.'

Mr. Frederick M. Korner, who was five years in the editorial department of the Sydney 'Evening News,' has been appointed editor of the Adelaide 'Southern Cross.' Mr. Korner was educated by the Jesuit Fathers at St. Patrick's College, Melbourne, and amongst his tutors was Rev. Father O'Malley, S.J., of Norwood, who speaks very highly of his pupil's ability. Mr. Korner matriculated at the Melbourne University, and is a good French, German, and Latin scholar. After serving on the 'Australasian' for some years, he obtained a position on the 'Barrier Miner,' and until his appointment to the 'Southern Cross,' he was holding a responsible position on the Sydney 'Evening News.' Mr. Korner was very highly recommended by the Right Rev. Dr. Dunne, the Hon. E. W. O'Sullivan, Minister of Works in New South Wales, and many of the clergy.

THE NANCY CASE

MORE PARTICULARS

We have more than once made passing observations on the manner in which the non-Catholic press mouths and chews upon what it considers a spicy tit-bit of 'scandal,' or alleged scandal affecting the fair fame of persons or institutions pertaining to the Old Church of the Ages. The decision of the Court of Appeal of Nancy in the case of the middle-aged 'orphan' woman Leconnet furnishes a luminous case in point. From day to day we still receive copies of recent issues of New Zealand papers that give the usual exaggerated and distorted view of the case, suppress all reference to the rebutting case, and, as usual in such cases, take it for granted that the corporate honor of the Catholic Church is involved in the conduct of each of its members—a principle which they never dream of applying to any other association or body. We have dealt editorially from time to time with the Nancy case, but the following article in the last issue to hand (May 2) of our valued contemporary the 'Glasgow Observer,' contains some further particulars which will be of interest to our readers:—

It is unfortunate that since the Court of Appeal of Nancy has given the decree for the closing of the institution of the Good Shepherd there, even some Catholics in this country conclude that the Sisters must have been guilty of the very grave charges alleged against them. One point of view from which the case might be viewed, however, is that the Sisters of the Good Shepherd are a religious congregation, and the Courts which serve the infidel French Government could scarcely be expected to show any consideration towards such a community, and it would be surprising if even ordinary fair play were allowed. That is not the aspect of the case that we desire to bring out, however, and we simply put before our readers briefly the charges against the nuns and their refutation.

The Bishop's Charges.

'The Bishop of Nancy, Monsignor Turinaz, from the elevated position he holds is the most formidable of the accusers of the Nancy penitentiary. His charges against the nuns are, briefly, that they sweat the penitents and orphans; that they employ them at useless labor, and that they use them for the purpose of making money for the nuns, and pay them no wages. Others who accuse the nuns are some of those who have been inmates of the Nancy refuge, and relate what they state were their own experiences. These 'experiences' indicate the most lively imagination on the part of some of the writers. By these the Sisters are accused of starving the children, of practising the most heartless cruelty. One child was said to have had an eye gouged out, and a frequent practice was alleged to have been that of kicking the children in the breast so as to generate consumption.

The Origin of the Trouble.

'The quarrel between the Bishop of Nancy and the Sisters of the Good Shepherd dates from 1893. Up till then Monsignor Turinaz was a warm friend of the community. In that year a chaplain was appointed to the convent who seems to have been unenlightened as to what was his exact duty at the institution. The Sisters, who had control of the penitents, found that the chaplain assumed an authority over them that belonged to the Sisters, and they protested; and according to the Sisters themselves (Defense contre les Attaques de Mgr. Turinaz) found that a number of the inmates of their refuge were incensed against them, and many had to be dismissed for insubordination and for causing dissension among the others, with the result that out of about 150 only a third of the number were retained. Monsignor Turinaz declined to change the chaplain, and the nuns were compelled to complain to the Cardinal-Prefect in 1894, and as the Holy See decided

In Favor of the Convent,

the chaplain turned completely against the convent (vide letter of Superior-General to Cardinal Protector). Following the decision in favor of the nuns, the Bishop was invited, if he thought fit, to refer the matter back to the Congregation to be re-heard in a plenary session, and two years were allowed to elapse in order that the Bishop and the nuns might fully state their respective cases. The second decision was given on March 27, 1896, and was also adverse to the Bishop.

'The Bishop of Angers, in whose diocese the Mother-house of the Order of the Good Shepherd is situated, was able to submit satisfactory answers to the charges of the Bishop of Nancy. With regard to the charge that the penitents are turned out of doors after having labored and earned a good deal of money for the institution, without resources, without situations, and without exhortations to revisit the house, the answer is that the girls had often to be taught their work, and it was not until after a long time that they were able to earn anything.

The Average Profit

of their work amounted to about 2s 3d per week—which would not suffice to pay for the maintenance of one person and pay her a salary on leaving. The difference between the amount earned and the amount of expenditure was met from private charity, from the dowries the nuns themselves bring to the Congregation, and sometimes from State grants. Besides all this, the Sisters answer that

they were not accustomed to send the girls away without any provision. If a girl became the cause of insubordination or dissension among other penitents, she had to be sent away; but even she would be given something with which to make a start. Should a girl, leaving under ordinary circumstances, lose her situation or be in danger of falling into misery or degradation, she would be welcomed back again to the convent to remain or to wait until she obtained and could take another situation. Monsignor Turinaz complained also of sweating, saying that the girls worked more than civil laws permitted—"twelve to fifteen hours being usually imposed." The answer is that in winter the girls had eight and a half hours sleep, and in the summer eight hours; so that if they worked from waking till going to sleep again, they would have sixteen or fifteen and a half hours' work. But the penitents heard Mass daily, they had breakfast, dinner, and supper, they had morning prayers, they had religious instruction in the course of the day, they had evening prayers, and had Benediction, and every day they had two hours for recreation, all of which, taken together, could not mean less than about five hours in which they did not work, to be deducted from the waking hours, so that the time at their disposal for work would be eleven hours in summer and ten and a half in winter. The Sisters assert that even the penitents did not work for more than ten hours.

'Father Sydney Smith, S.J.,

in an article in "The Month," for June, 1900, traced the origin of these charges made against the nuns by those who were formerly inmates of their houses to a series of articles penned for an anti-Catholic organ—the "Aurore"—by a person eminently suited for the task—an ex-priest (a type with which we are familiar) named M. Guineleau. We must be pardoned for believing that had these grave charges of cruelty been founded, Monsignor Turinaz, the Bishop of Nancy, would not have hesitated to formulate them himself against the convent. The "experiences" of those who have to be dismissed from refuges for misconduct have not to be accepted any more readily than the "experiences" of an ex-priest who trades upon the misrepresentation of the duties he was called upon to perform when he held his faculties; yet upon such alleged experiences were M. Guineleau's articles based. The articles of the "Aurore" stirred public feeling, which was not surprising considering the cruelty alleged to have been practised, but still the officials of the Government that sought to destroy the existence of religious Orders in France did not seem to attach importance to them.

Parliament Intervenes.

'It was then (November, 1899,) that a member of the French Chamber, M. Fourniere, believed to be an Atheist and a Socialist, demanded the more severe inspection of charitable institutions, to extend "lay" charitable institutions (i.e., godless institutions), and to inquire into the truth of the alleged facts (against the Nancy house). He cited the claim made to the Courts of Justice against the Nancy convent by

Marie Lecoanet,

who believed that nineteen others and herself had kept the entire institution with its two hundred inmates by their earnings. Abbe Lemire answered M. Fourniere with absolute denials. He reminded the Chamber that only the year before the Good Shepherd House at Nancy had received a silver-gilt medal from the State authorities as a special expression of gratitude, and quoted from an official report that the merits of the institution were "Very great in all respects." He, in justice to the convent, joined with M. Fourniere in demanding the nullst inquiry.

With regard to the claim of Marie Lecoanet, who left the convent anaemic and nearly blind, it is worthy of note that she left early in March, 1889, and that it was in November, 1899, that Waldeck-Rousseau delivered himself of these reports in the French Chamber. Bishop Turinaz, of Nancy, in November, 1889, eight months after the departure from the Good Shepherd of Marie Lecoanet—when she was alleged to have been cast on the streets without resources, nearly blind, and suffering from anaemia—furnished a long letter under the title of "Approbation de Monsignor Turinaz, eveque de Nancy et de Toul" in which he eulogises the work of the Good Shepherd convent at Nancy. Two years later, on the occasion of the canonisation of the foundress of the Order, he wrote another letter, in which he said: "We have ourselves a house of the Sisters of the Good Shepherd in our diocese, and we are made happy by all the good that these worthy Sisters have done with so much devotedness to the poor women who have been entrusted to their charity." Later still, in 1892, Monsignor Turinaz wrote on the occasion of the feast of the Mother Superior at Nancy: "I pray that St. Charles may protect and bless this house." It can scarcely be imagined that the Bishop would pray for a blessing on the work of the Good Shepherd if that work consisted, as he has since alleged it consisted, of exploiting their penitents as a source of wealth.

'As the matter stands at present Monsignor Turinaz is

Answered by his Own Words.

the charges are disproved by himself, by hundreds who have passed through the hands of the Sisters of the Good Shepherd by the Bishop of Angers, in whose diocese the headquarters of the Order are situated, by the Sacred Con-

gregation at Rome, by the reports of the inspectors appointed by an irreligious Government that seeks to suppress the religious Orders, and by Waldeck-Rousseau himself. The Freemasons, however, have succeeded, according to a local organ, "Est Republicain," and the decree has closed the Nancy House of the Good Shepherd.

'The Bishop of Nancy has perhaps followed his course of action without due thought, but his attitude has served as a bulwark from behind which Atheists and irreligious bigots fire upon convents and religious institutions generally, and since two years were allowed him to prepare a case to be stated before the Congregation and since the Congregation declared against him, we are justified in holding to the view that the Sisters at Nancy have suffered a severe injustice.'

Diocesan News

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 8.

The Antarctic relieving vessel 'Morning' is, it is stated, to remain at Lyttelton until December, when she will be again despatched with supplies for the 'Discovery,' there being now no reasonable possibility of the latter having been extricated from the pack-ice where, when the 'Morning' left those regions, the 'Discovery' was firmly embedded.

St. Mary's Cricket Club celebrated the close of the past season by a smoke concert on last Thursday evening in the school hall, Manchester street, with an attendance of 50 members and friends. The president of the club, the Rev. Father Marne, presided, and was supported on his right by the club captain, Mr. J. R. Hunt, and on his left by Mr. J. C. Chase, vice-president. During the course of a lengthy programme vocal items were contributed by Messrs. J. Fama, Wilson (2), R. McNamara, and Willoughby, a violin solo by Mr. E. O'Donnell, and a recitation by Mr. M. Finlay. Mr. J. Woodham acted capably as accompanist. The members expressed appreciation of the efforts made by visitors towards the evening's enjoyment. The president promised to donate a bat as a prize to the member who obtains the best bowling average in the competition matches during the coming season, and the vice-president also offers a bat as a prize for the best batting average.

In the course of an interesting descriptive article in last Saturday's 'Press,' headed 'Our Island possessions,' contributed by Mr. James Allen, M.H.R., containing a detailed account of the recent parliamentary excursion, the following appears:—"An unfortunate blunder was committed at Naitihiti mission station, Fiji, which considerably marred the pleasure of the visitors. When it became known in Suva that the Parliamentary party were going up the Rewa the Colonial Secretary sent word to Father Rougier, the head of the Catholic mission at Naitihiti, informing him that arrangements had been made for landing there on the way up the river, probably about 10 a.m. Father Rougier had travelled a long distance in order to be there to welcome the party, and he and his confreres had been busily at work from 5 a.m. that morning making preparations to entertain our party hospitably. No trouble had been spared to give us a hearty welcome, flags were gaily flying from the mission buildings, and a native brass band were in waiting to discourse sweet music on landing. Instead of landing, as previously arranged, steam was shut off as the launch came near the landing, and Mr. Duncan shouted to Father Rougier and his two confreres, who stood waiting to receive the party, that they were not going to stop, but would call on the way down instead. Many of our party at once realised that a painful blunder had been committed, likewise a distinct breach of faith. Consequently they were not at all surprised when we did land to find the band absent, no one to welcome us, no gay flags flying, nothing, in fact, save a few sullen Fijians who had come from a distant village to sell a few curios. All the Naitihiti villagers stood by the priests and purposely absented themselves."

OPENING OF A NEW CHURCH AT MAKIKIHI

(From our Waimate correspondent.)

May 8.

Trinity Sunday was a red-letter day for the parishioners of Makikihi, it being the occasion of the opening of the new church in the district. The ceremony was performed by his Lordship Right Rev. Dr. Grimes, Bishop of Christchurch. Mass was celebrated by the Rev. Father O'Connell, the choir, under the baton of Mr. C. J. Goldstone, rendering Farmer's Mass in B flat, the soloists being Messrs. C. J. and W. Goldstone, G. Evans, Miss Kent, and Mrs. J. T. Quinn, whilst Miss V. Wall presided at the organ which was lent by Mrs. W. Quinn. At Mass his Lordship preached an eloquent sermon from the gospel of the day, "And Jesus coming spoke to them saying: All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the

RIDE "ANGLO SPECIAL" CYCLES.

world.' After the sermon 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 from debt. At the collection subsequently taken up the people showed their generosity by contributing a sum of £165. Father Regnault heartily thanked those who had in any way contributed towards the church, and all who had helped or sympathised. He also thanked the Rev. Father O'Connell for coming to assist at the opening, he being the prime mover in having the church erected before he was removed to Christchurch. There was a crowded congregation.

The church stands on an admirable site on the west side of the railway, a very fine view being obtained from the line. Although not quite finished, the inside finishing and furnishing are worthy of notice, the wood lining and rafters of the roof presenting a solid appearance. The windows are of cathedral stained glass, those for the sanctuary being the gift of Mr. Nicholas Quinn. They are not as yet placed in position, but will present a very fine appearance when this is done. The plans of the church were kindly prepared free of charge by Mr. O'Connell, of Christchurch, who also supervised the erection of the building. Great praise is due to the contractors for the excellent way in which they have carried out their work. After the ceremony his Lordship and the clergy were entertained by Mr. Nicholas Quinn, whilst the choir was likewise treated by Mr. William Quinn.

In the evening his Lordship preached in St. Patrick's, Waimate, to a crowded congregation.

On Monday evening the Catholics of the district held a social gathering in honor of his Lordship and Father O'Connell, a report of which will appear in our next issue.

DIocese of AUCKLAND.

(From our own correspondent.)

June 4.

The parish of Gisborne is to be divided, and the Rev. Father Lane, now stationed at Onehunga, is to take charge of one half, and the present priest in charge, Rev. Father Mulvihill, the other half. This has been found necessary, owing to the growth of population. Rev. Father McGuinness, now curate at Gisborne, is to take Father Lane's place at Onehunga.

The body of the late Mr. Toohey, M.L.C., of New South Wales, was on board the inward 'Frisco' mail steamer, Sonoma, which passed through here en route to Sydney yesterday. Mrs. Toohey and her sister, Miss Egan, were passengers by the steamer. At this port their brother, the Very Rev. Dr. Egan, O.S.B., joined the vessel and accompanied the party to Sydney.

At a meeting of the Mothers' Union one evening this week in the city Lady Ranfurly, to her own accompaniment, sang the delightful Irish ballad, 'Sweet Vale of Avoca.' It is a matter for deep regret that our fine old Irish songs seem to have been relegated to obscurity. The spurious articles from the music halls are mostly chosen, even at our own Catholic concerts.

The Mapourika, with our picnicking legislators, returned from the Island cruise to this port last Monday. In the 'Star' appears an account of the trip by 'our special correspondent,' who appeared to have held a brief from the London Missionary Society which body, one would imagine, after reading 'our special,' caused the isles of the Pacific to live, move, and have their being. The 'special' saw the good chief Mataafa and his people, of whom he writes in high praise, saying: 'We saw no signs of demoralisation amongst the natives like that so painfully apparent in Tahiti.' This scribe quite forgot to tell the 'Star' readers that Joseph Mataafa and his people are Catholics.

On Monday afternoon last the Countess of Ranfurly and suite paid an official visit to the Sisters and inmates of the Sisters of the Poor, Shelly Beach road. On the arrival of her Ladyship 'God save the King' was played, and his Lordship Bishop Lenihan received the guests at the door of the home. There were also present: Rev. Father Patterson (Administrator of the Cathedral), Rev. Fathers Benedict, O.P., Furlong, Purton, and Holbrook, Mrs. Peacock, Mrs. and Miss Outhwaite, Mrs. Lonergan, Mr. Patrick Darby, and Dr. Bayntun. A thorough inspection was made of the convent, and Miss Casey, on behalf of the old people, presented a bouquet of flowers to the Countess. One of the inmates made an excellent speech of welcome to Lady Ranfurly, and Bishop Lenihan expressed himself highly pleased and delighted to see such a deep interest in the aged poor displayed by their honored guest, who, through the length and breadth of the Colony, had made herself endeared to the hearts of the poor. Lady Ranfurly made a most sympathetic speech, expressing her pleasure at being with them and her entire satisfaction at the comfort and cleanliness of the home and self-sacrifice displayed by the good Sisters. Her Ladyship served out tea and refreshments to the old men and women, and then all the guests adjourned to a room, where they were supplied with a light repast. At the departure of the Countess three hearty cheers were given by the old people.

A largely attended meeting of the Catholic body was held in the Marist Brothers' school on last Sunday afternoon, when his Lordship the Bishop presided. The object of the meeting was to see what steps should be taken to fittingly open the new Sacred Heart College at Ponsonby on Sunday, June 21st. The Bishop addressed the meeting, and explained the efforts put forth by the

Marist Order in the erection of the magnificent College, and stated that already £6000 had been spent on it. After discussion, Mr. W. Tole moved that collectors from the four city churches be appointed to collect at the opening ceremony and conduct the proceedings on the occasion. The following were appointed: Messrs. Nerheny, Carty, Duffin, Sheahan (St. Patrick's), Treston, Brophy, Taylor, Gormley (St. Benedict's), D. Flynn P. Darby, jun., J. J. O'Brien, P. Bryant (Sacred Heart), E. Mahoney, Gleeson (2), P. J. O'Sullivan (St. John's, Parnell). Mr. M. J. Sheahan was appointed secretary. The above committee met in the Marist Brothers' school-room last Tuesday evening. Mr. J. J. O'Brien, J.P., was appointed chairman. The details in connection with the opening ceremony were discussed very fully. The whole of the committee decided to visit the College next Sunday afternoon and there consider on the spot the best means to be adopted. In addition to his Lordship the Bishop, Rev. Fathers Brodie and Darby, ex-pupils of the Marist College at Hunter's Hill, Sydney, will speak at the opening ceremony. The lay speakers are to be the Hon. J. A. Tole, Mr. Mahoney (solicitor), and Mr. James Gleeson (an ex-pupil of Hunter's Hill College, Sydney). Sir Maurice O'Rourke, and his Worship the Mayor, the Hon. E. Mitchelson are also to be invited to address the assemblage. The opening is, therefore, likely to be a great success, and so it deserves to be, as the results of the Brothers' enterprise have given us a structure in which, not only the Catholics of Auckland, but of the whole Colony should feel a pride, as it is one more great advance in the march of Catholic education.

THE WONDERLAND OF THE NORTH

(By our Auckland correspondent.)

Rotorua, with its wonderful sights, has been brought, by a considerate Government, within easy reach of the people. Between this fire and steam riddled region and the northern capital there is now a daily train service. With a small party, which included Rev. Father Furlong, of St. Benedict's, your correspondent left Auckland station at 10 a.m., whirling through the country upon a bright autumn day past verdure clad fields and snug little homesteads and over swamp and bramble growth to the majestic waters of the Waikato and Waipa rivers. It is a new world to those habitually surrounded by brick and mortar and the bustle of a big city. Soon we pass the Matamata estate, covering 20 square miles of country, in the hands of the Assets Board, and which, before long, will be closely settled, as the Government has decided to take it compulsorily. Then our course lies by the model poultry farm, an extensive Government undertaking. After that we enter a vast tract of grazing country, where our panting engine halts to replenish its boilers from a round brick cistern, several of which may be seen along the line, recalling, on a miniature scale, the round towers of dear old Ireland. Quite a crowd of Maori children of both sexes gather in a group, and, with rolling eyes, extended arms, and swaying of their bodies, these young aboriginals attempt an impromptu haka, in the midst of which a few pence are thrown from the carriage windows. Away we go again. The shades of evening begin to steal upon us, and we enter the forest. For nearly an hour our engine draws its train slowly up the mountain side until it reaches the flag station, Mānukū, on the summit, 1888 feet above sea level, and 14 miles from Rotorua. In the twilight we descend the mountain, and very soon catch a glimpse of the blue waters of Lake Rotorua, and at 5.50 p.m. we steam into the busy station of Rotorua.

Through wide, well-cared streets, lighted with electricity, we reached our hotel. To a first visitor the sulphurous odor is strange and disagreeable. Upon alighting from the vehicle a cheery voice welcomes me to Rotorua, and looking around I saw an old friend in the person of the Rev. Father Holierhoek, one of the pioneers of the Mill Hill missionaries. After dinner the Government sanatorium and grounds were visited. Under the electric light we strolled over the spacious well-kept paths. It was here a first acquaintance was made with the boiling springs, several of which are to be seen close to the handsome band-stand, upon which a brass band was playing. Close by there is a large marquee, in which refreshments are served out by obliging Maori girls, with Maori mats dangling from their waists. This establishment is run by the Government. The three principal baths are the Blue, the Priest's, and the Duchess'. The latter was constructed specially for the Duchess of York, and the water was turned into it for the first time for the Duchess when she visited Rotorua, but her Royal Highness refused to enter it. In charge of one of the baths there is an Irishman about whom a good story was told me. Some time back a young sprig of the Irish aristocracy, accompanied by a lady, made daily visits to the grounds. It was summer time, and a big, fat half-caste Maori was in the habit of stretching out under the trees every day and indulging in a siesta. Pointing to the sleeper on one occasion, the young aristocrat asked the Irishman in charge 'if he were a specimen of the New Zealand working man?' 'No,' came the ready answer, 'he is a specimen of our New Zealand landlords, swelled out by fat rents, and who sleeps while his tenants toil.' The floral display on the grounds is on a large and magnificent scale. It would be difficult to find

a better display of chrysanthemums.

On the morning after our arrival we were early astir, and Father Holierhoek took us over the Maori settlement of Ohinemutu, on the banks of Lake Rotorua. Our party had to proceed in Indian file. The genial Maori missionary, who was in the lead, would every now and again look behind to see that we kept in line. Any deviation from the path would likely end in one's disappearance below. For a full hour we wended our way past boiling springs, the more dangerous of which were fenced round. Into one of these eight years ago a horse belonging to Father Holierhoek fell, and several days later was found completely boiled. It was a novel sight to witness food being cooked in the boiling springs all over the settlement, and the clothes boiled and washed, and snow-white at that. Going through this settlement at night, even the old hands never venture out without a lighted lantern. At the Runanga, or meeting house, where an important Maori meeting was being held, and attended by Maoris from the surrounding kiangas we were made most welcome.

The Catholic church was next visited. The interior is certainly unique and striking. Around the walls the following may be seen, 'Kia noho koe ki te miha i nga ratapu me nga haringa tapu.' Translation: 'Be present at Mass on Sundays and holy days.' The above is worked in white flax in narrow strips on a black ground. The Papal tiara and the keys of Peter are on one panel, and in it alone there are over 1700 stitches. On another are shown representations of the Sacred Heart; a monstrance; a cock crowing, reminding us of St. Peter's denial. In another panel is worked a harp, surrounded by shamrocks. The work on this panel was suggested to the designer through the fact of three sons of Erin always occupying a seat beneath it. The whole design was the idea of the Rev. Father Holierhoek. The choir loft was erected by the Rev. Father Kreyenborg, now in charge at Rotorua. This energetic priest is at present erecting a new presbytery next to the church, and was to be seen every day toiling in true orthodox carpenter's garb. The old presbytery close by has been given to the Sisters of St. Joseph, who have within the last month settled in the township. We visited their school, which had been opened within the last fortnight, yet there were fully 30 pupils present, and more promised for next week. A number of Maori children was amongst them. Upon the blackboard was written in chalk the hymn, 'Hail, Queen of heaven,' and the lusty manner in which it was sung showed how promptly the good Sisters had inculcated a love for eternal things in the minds of the children. The Sisters came over specially from Sydney to this district. On Sunday morning the Rev. Father Furlong preached on the Real Presence, and the Rev. Father Holierhoek immediately afterwards redelivered the same sermon in Maori to the natives present.

Whakarewareware

now received our attention. It is about two miles from Rotorua. The boiling springs there are certainly nerve stirring. One name Pohutu is a terror. It emits volumes of boiling water, which rise occasionally to a height of 60 feet. The Brain Pot is a round, angry seething mass, and is so named because in olden times the brains of captives were thrown into it. For an area of many miles round, under the able guidance of Father Holierhoek, we visited sights to describe which would cause my readers to say I was 'drawing the long bow.' We visited the carved house for which the German Government had offered £3000, but its deportation was forbidden. It is now owned by Mr. Nelson, proprietor of the Geyser Hotel, a hostelry worthy of any city in the colonies. The landlady is a Galway woman, and made our party at home right away. She gave us free use of the private hot baths connected with the hotel, and we made several journeys to Whakarewareware to indulge in them. The 'round trip' is the principal attraction of the tour. It is under Government management. Unless four or more tourists present themselves the trip will not be taken. At 7.30 a.m. we got into the coach at the door of our hotel, and when all had been gathered at the various houses we mustered 11 exclusive of our jehu. It was a lovely bright autumn morning, with a cloudless sky and a sharp bracing breeze. Leaving Rotorua behind us we traversed a manuka-clad plain, and soon entered the forest, wending our way through the giant trees, the early morning sun gleaming now and again upon a scene enhanced by a most luxuriant and varied undergrowth. It was most exhilarating. Suddenly in the depth of the forest we come upon Takitapu or the Blue Lake. It is like indigo in color, and while we are expressing our delight at the sight we had just left, another and much larger lake, green in color, is before us, and named Rotokakahi. The old settlement of Wairoa is now reached, where the party leaves the brake, and is taken in hand by a guide, who shows us the devastation all round caused by the eruption of Tarawera in the eighties. The ruined dwellings told us in language more eloquent than words of that awful time. Catching eagerly every word from the lips of Riri, and noting well every spot pointed out to us where whole families were enveloped, and miraculous escapes occurred, we reached the immense lake, Tarawera. Four stalwart Maoris were at the oars to row us over eight miles of blue waters. On the bow of the boat appeared the euphonious name 'Hineroeto,' which rendered into English means 'Lady of the Lake.' We passed right under the mountain of Tarawera, on whose top and sides great and ominous fissures were seen. From the mountain all vegetation has disappeared. Presently we disembark, and a walk of one mile brings us to Lake Rotomahana. Before the eruption it was possible in a canoe to go from Lake Tarawera to Lake Rotomahana. This mile of deb-

ris was thrown up in four hours, in fact, Lake Rotomahana was completely blown away, and with it the famous pink and white terraces. The water of Rotomahana is green in color. Our boat was rowed to that part of the lake where the geysers are very active. Here a novel sensation awaited us. Under the boat we could feel the boiling water thumping like a mighty propeller. One of the lady occupants cried out: 'Oh! do take us out of this.' The angry and active geysers here, into which the boat was backed consonant with safety, are truly marvellous. Disembarking again, we trudge away over volcanic debris extending over many miles, smothering all growth, and giving the country a dreary aspect. Desolation reigns all around. By a narrow beaten track we ascend a rugged range between 800 and 900 feet high. Strange sights are seen while ascending this hill. The action of the rain upon the volcanic debris has resulted in the formation of what might aptly be termed stalagmites covering the whole country side. At the summit a small hut has been erected, into which all enter, and, hampers being opened, a welcome meal was partaken. Looking down into the valley our guide points out to us

The Famous Waimangu Geyser,

the quiescent state of which would scarcely lead one to imagine that in its angry moods it throws up boulders and black, boiling, muddy water to heights varying from 200 to 1000 feet. The disappointing news was conveyed that Waimangu was not likely to go off before midnight. As a matter of fact it did go off that night at 10 o'clock. The indication of a 'shot' is that the contents rise to high water mark, which is plainly discernible in the geyser fully half an hour before. We struck low water. Danger posts are erected all around warning visitors, 'so far and no further.' A Minister of the Crown from the State of New South Wales recently had a narrow escape from death. During an eruption he foolishly crossed the danger line, and finding himself in too hot a corner he ran for one of the shelter sheds, amidst loud cries of alarm from the occupants, when an immense boulder crashed to the earth close beside him. Several tents were pitched in the locality, where numbers of people awaited an eruption. At the head of the rift a large wooden accommodation house was in course of erection by the Government Tourist Department in order that visitors might put up there, and view this wonderful geyser, alleged to be at the present time the greatest in the world. Fortunate are those who view it when in eruption. From the heights we were favored with a fine view of snow-capped Tongariro. At the Government house before mentioned the coach awaited us, and with a declining sun we wheeled away over a splendid road nearly twenty miles, back to Rotorua. En route we passed Earthquake Flat, so called because of its, in places, depressed surface. Inhabitants tell of its depressions during the great eruption of 1886. Father Holierhoek pointed out to us two native villages, in both of which he ministered a decade back, in primitive churches erected by himself, but which now may be classed with the loneliness of Goldsmith's 'Sweet Auburn,' owing to the migratory spirit if their former inhabitants. It was dark when we reached Rotorua. During the twelve hours that had passed since we left in the morning we had viewed sights and scenery to compare with which it would be difficult to find. Next morning in a steam launch we crossed

Lake Rotorua,

nearly nine miles across, and after a short walk reached Hamurana stream, where we embarked, the party filling two small boats. This is one of the most picturesque and charming spots of the many to be seen in this interesting district. The water is icy cold, and so clear that the bed of the stream is plainly discernible, and presents to the eye a kaleidoscopic view, the effect of which is quite entrancing. We shortly arrive at Hamurana's source, an immense hole, into which all gaze with wonder and astonishment. It emits in every 24 hours 5,000,000 gallons of cold water, all of which filters into Lake Rotorua. To the arid plains of the Commonwealth what a boon Hamurana would be. It is the custom to throw pennies into the spring, and so great is the force of water issuing that the coins sink but a few feet, where they hover for some time, eventually finding their way to ledges at the sides, which literally swarm with copper coins of the realm. No one has yet been venturesome enough to try and 'scoop the pool.'

We are soon aboard the launch, and shortly reach the island of Mokoia, which stands, sentinel like, in the midst of Rotorua's waters. Sixpence toll is collected of each passenger by the Maoris on the island. I was pleased to note that the natives exempted Fathers Holierhoek and Furlong. The principal attraction was Hinemoa's bath, in size about 12 feet square, about whom and her lover, Tutanekei, the Maoris have a pretty legend. Since, however, Hinemoa's immersion in the famous bath, an extra shovel or two of coal must have been heaped on below, for at present it would be too hot a trysting place for our New Zealand Romeo and Juliet.

Ngongotaha Mountain, on the mainland, was next visited. The Tourist Department has made a good coach road to the summit, from which an excellent panoramic view of the country around was obtained. White Island, in the Bay of Plenty, with its overhead sulphuric vapor, a goodly stretch of the east coastline, Lakes Rotiti and Rotoua, steaming Tikitere, and an admirable view of the rapidly extending township of Rotorua and its suburb Whakarewareware are seen from the mountain top.

(Continued on page 15.)

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PICKLES

Irish News

ANTRIM.—Belfast Tramways

The Belfast Corporation is making arrangements to purchase the undertaking of the Belfast Street Tramway Company, whose lease expires in 1907. A scheme for purchase and arbitration is being drafted, and if the company agrees to it the transfer may be carried out at once. If the company does not agree, the Corporation intends to promote a Bill in the next Session of Parliament.

CLARE.—An Over-Zealous Policeman

The lesson received by Sergeant John Cole at Ennis Quarter Sessions the other day (says the 'Freeman's Journal') will serve to remind him and other members of the Royal Irish Constabulary that they are the servants and not the masters of the public. Without any apparent cause the police officer interfered with a District Councillor, and that gentleman having protested against being addressed as a 'ruffian and a scoundrel' he was at once arrested. A charge of drunkenness and disorderly conduct which was preferred against him was dismissed, and the roles of plaintiff and defendant were reversed at the Ennis Quarter Sessions, when the jury brought in a verdict of £100 damages against the over-officious sergeant for illegal arrest, false imprisonment, and malicious prosecution. This decision, it is hoped, will have a useful effect in compelling men like Sergeant Cole to remember that after all they are not above the law and that their uniform does not always protect them from the consequences of their petty tyrannies.

DONEGAL.—Motor-Car Service

At a recent meeting of the Donegal County Council a letter was read from Lord Leitrim stating that it was his intention to establish a motor car service between Strabane and Rosapenna Hotel, each car being capable of carrying fifteen passengers, their luggage and mails. The route decided upon is via Letterkenny, Kilmacrennan, Milford, and Carrigart. As it would greatly add to the success of the service to prepare the surface of the road by steam-roller he asked the permission of the County Council to use rollers on these roads. He also asked to be held indemnified against any breakages of pipes or bridges. The Council decided to grant permission to steam-roll the roads, but stated they could give no indemnity with regard to breakages. Mr. Hanna pointing out that Lord Leitrim could use the roads with a steam-roller in the same way as the owners of traction engines, who were not liable for breakages, except in cases where warning regarding the unsafe state of bridges was given.

DOWN.—A Memorial

It has been decided that the memorial of the late Lord Russell of Killowen, which is to be presented to the town of Newry out of the surplus funds subscribed for the main memorial, shall take the form of a bust of the late Lord Chief Justice, from the chisel of Mr. Joseph Swynnerton, a sculptor well known in Rome and London.

DUBLIN.—A Marquis in Court

The Marquis of Downshire appeared at Dublin Police Court recently to answer to the charge of having negligently managed his motor car in Lower Dorset street, Dublin, whereby an elderly woman named Elizabeth McGee was knocked down and received injuries which proved fatal. Mr. Tobias, representing the Attorney-General, stated as the result of the investigations which had already taken place in that court and before the coroner, the Crown authorities had come to the conclusion that the unfortunate event which led to the woman's death was an inevitable accident, and the charge would accordingly be withdrawn.

A Missing Heir

In the Rolls Court, Dublin, recently, in the case of Colclough, deceased, Mr. Myles Kehoe, K.C., applied for directions as to what steps should be taken, by advertisements or otherwise, to ascertain whether John Colclough was alive or dead. John Colclough, who was the son of Thomas Colclough, senior, Dublin, had left Ireland for New Zealand in 1881. It appeared that he had been sometimes known by the name of Spain, and he had not been heard of since 1893, his last place of whereabouts being a place called Gisborne, a considerable distance from Wellington, New Zealand. The property involved was the farm of Adamstown. They did not allege that Messrs. Scallan had not done their best in the matter in order to trace him. Mr. Ignatius O'Brien, K.C., on behalf of Mr. Rooney, trustee of the settlement of the first marriage of Thomas Colclough, said everything had been done, but the advertisements did not state that John Colclough had also been known by the name of Spain, and they agreed that it would be well to have further advertisements embodying that fact. Mr. Leech, on behalf of Thomas Colclough, a brother of John Colclough, submitted that the advertisements already issued and the steps taken were sufficient. The Master of the Rolls said John Colclough appeared to have pursued a very curious course. He adopted a name that was not his own, and that was not inserted in the advertisements. Although everyone had done what they could it was absolutely necessary that there should be a further advertisement, but it should be worded in such a way that he must be brought forward if he had any claim to make. He had never offered a reward for such information be-

fore, but he would depart from that practice now, and would direct that a reward of £10 would be paid to anyone giving satisfactory proof of John Colclough's death.

KERRY.—Bravery Rewarded

At the last meeting in London of the Royal Humane Society testimonials were awarded to Thomas Garter, Michael Foley, Daniel Deady, and William Kelliher, all of Cloughmore, County Kerry, for their gallant action there on March 23. About 10 o'clock in the forenoon a man named Clifford, with a horse and cart, was proceeding along the submerged roadway, the river Maine having overflowed its banks, when the horse got out of its depth, and, plunging, overturned the cart into the dyke on the roadside. Clifford held on to the wheel, while the horse got loose and swam out. Owing to the volume and strength of the current, two attempts to reach him failed. After four hours in this perilous position the four men, by lashing themselves together with ropes, succeeded in reaching him in time to save his life.

KILDARE.—Death of a Priest

By the death of the Rev. T. Moloney P.P., Clonaslee, the diocese of Kildare and Leighlin has lost a useful and zealous priest, and the people of his parish a revered and beloved pastor. For some few years past Father Moloney had been in failing health, though he suffered from no particular form of disease.

LIMERICK.—The Late Dean Mahoney

The Very Rev. Dean Mahoney, S.M. (writes a Dublin correspondent) was attended in his last hours, and, indeed, during his long illness, by his friend of many years, the Superior of the Marist Fathers, Dublin, the Very Rev. Dr. Watters, S.M. The funeral took place on April 15, at Pallasgreen, County Limerick. Preceding the funeral were the Office for the Dead and Solemn Requiem Mass. The Very Rev. Canon Power, P.P., Emly, presided. High Mass was sung by the Very Rev. Dr. Watters, S.M.; deacon, Rev. James Humphreys, C.C.; sub-deacon, Rev. John Duggan, C.C.; master of ceremonies, Rev. John Power, P.P. A large number of local priests attended. The Society of Mary was represented by the Very Rev. James A. Moran, S.M., Provincial. The Dean's brother and sister and connections and friends filled the beautiful parish church. Before committing the venerated remains to earth, the Very Rev. Dr. Watters, S.M., addressed the large assemblage, and after outlining the Dean's career and enumerating his many works for the glory of God asked his sorrowing hearers to mingle their prayers with his for the happy repose of the soul of the deceased. The Dean was a great missionary priest, and no higher eulogy could have been paid him than that contained in a letter from Archbishop Redwood, of Wellington, who, last year, in expressing the hope that the holiday that he was about to take in Ireland would restore his health, spoke of 'the great works which he had undertaken and carried to success for 27 years in the archdiocese.'

MONAGHAN.—The Clan MacKenna

Mr. P. D. MacKenna, St. Mary's Hall, Belfast, who is at present engaged in making researches with a view to compiling an historical sketch of the Clan MacKenna, of Truagh, County Monaghan, writes, asking the assistance of the 'N.Z. Tablet,' that he may be enabled to elicit important facts from fellow-clansmen as well as from others interested in Irish historical investigation. Scattered as members of the MacKenna family are throughout the United Kingdom and the British Empire generally, as well as in France, Spain, Austria, Belgium, Italy, the United States, and the Spanish South American countries, and intermarried with other families of many nationalities it is not unreasonable to expect that valuable information, in connection with historical events of the last few hundred years, should be forthcoming. The nature of the information most useful in the compilation would comprise family documents, biographical sketches of remarkable individuals, bearing or allied to the name, monumental inscriptions, etc.

WATERFORD.—Manuscript Lost

Mr. Justin McCarthv, Mr. William O'Brien, M.P., and other public men have started a fund to indemnify Mr. M. F. Sheehan, of Ballyhussa, County Waterford, for the loss of the manuscript of a valuable work, containing a sympathetic and exhaustive series of pen pictures of life in Ireland. The manuscript was posted at the Newtown Post Office, County Waterford, being addressed to Benziger Brothers, New York, the well-known firm of publishers, but, unfortunately, it never reached its destination. The Postmaster-General has declined to reimburse Mr. Sheehan for his loss, on the ground that his Department is not responsible for the safe transmission of any letter or parcel which is not registered.

GENERAL

American Sympathy

Mr. Thomas B. Fitzpatrick, of Boston, national treasurer of the United Irish League in America, forwarded recently to the national trustees in Ireland 10,000 dollars to aid the Irish Parliamentary Party in maintaining its position in the House of Commons, and safeguarding the rights of the Irish tenants during the discussions on the new Land Bill. This makes the fourth instalment of a like amount, or 40,000 dollars in all which the League has sent to Ireland since the 1st of December. According to the 'Boston Pilot,' it is the intention of the national officers and national executive committee of the organisation to maintain a steady sup-

port of the men who are conducting the campaign in Ireland, so that friend and foe alike may know that the leaders in Ireland have the support of their kindred in America. The various branches of the United Irish League throughout America are taking active steps to swell the Irish National Defence Fund, the collections for which are now going on. The change for the better which has come about in Ireland has given a great fillip to the work of raising money, and new branches of the organisation are springing up daily.

The Royal Visit

It is now definitely announced that the King and Queen will spend six days in Ireland in the third week in July.

Need for Improvement

Mr. T. W. Russell, M.P., addressing his constituents at Clogher, said the new Land Bill was not a measure to be thrown out, as was the Bill of last year. The Irish members of every shade would unite to improve it where improvement was needed. It would be a horrible calamity if an act of theirs should cause its rejection.

Congratulations

We ('Catholic Herald of India') congratulate most heartily Mr. M. Finucane, C.S.I., on his selection as one of the three members of the Estates Commission which is to control the operations of Mr. Wyndham's Irish Land Bill. His experience in land questions and the well-known ability with which he grappled them as Land Officer of the Darbhanga Raja and as Director of Land Records fully qualifies him for the honorable position to which he is called.

The Future of Ireland

Many years ago Cardinal Newman, in an article appealing for a Catholic University for Ireland, made a remarkable prophecy about the future of Ireland. The passage is well known to students of his writings, and even to newspaper readers, for it has often been quoted. It has been brought forward once again by the 'Westminster Gazette' in view of the Land Bill. 'I contemplate,' he wrote, 'a people which has had a long night and will have an inevitable day. I am turning my eyes towards a hundred years to come, and I dimly see the island I am gazing upon become the road of union and passage between two hemispheres and the centre of the world. I see its inhabitants rival Belgium in populousness, France in vigor, and Spain in enthusiasm; and I see England taught by advancing years to exercise in its behalf that good sense which is her characteristic towards everyone else.'

Banking Statistics

The report on the Bank and Railway Statistics of Ireland for the year 1902, prepared by the Department of Agriculture and Technical Instruction, has been laid on the table of the House of Commons. It shows that the deposits and cash balances in joint stock banks at the close of the year amounted to £44,450,000 (exclusive of £1,890,000 Government and other public balances in the Bank of Ireland) as compared with £42,923,000 at the end of 1901. This represents an increase of £1,527,000, and is the highest amount ever reached, though the report is again careful to point out that these balances are not to be taken as complete bases on which to form an estimate of the prosperity of the country. The total amount in the Post Office and Trustees Savings Bank was £11,470,000 as compared with £10,797,000 at the end of 1901, being an increase of £673,000 for the year. £605,000 of this increase was in deposits in the Post Office Savings Banks, and £68,000 in those of Trustees Savings Banks. The report also shows that the amount to December, 1902, of Government Funds, India Stocks, Guaranteed Land Stocks, and War Stocks, on which dividends are payable at the Bank of Ireland, showed an increase of £1,362,000 as compared with the amount at the close of the preceding year.

The Gordon-Bennett Race

Preparations for the Gordon-Bennett race are being actively pushed ahead (says the 'Freeman's Journal'). According to Mr. Cecil Edge, who has thoroughly inspected the Irish course, the roads compare very favorably with those on which the Paris-Vienna race was held. 'Of course,' he said, in an interview with a 'Westminster Gazette' representative recently, 'you cannot compare any roads in these countries with those of France. There you get a stretch of straight road forty or fifty miles long, and you can put on your top speed and allow your nerves some relaxation. But on the Irish course, it will be a matter of a man being on his mettle the whole time. The longest straight piece of road is not more than nine miles at the most, though in the whole race of just over 351 miles there are 221 miles of straight. There are two rather bad hills on the Irish course, one known as Windy Gap and the other Kilrush Hill, the bottom of which is the finishing point of the race. The road has a good many sharp corners, though they are nothing like so dangerous as those in last year's race. A better road could have been found in England, but altogether it is a course over which a very fair race can be held, and that car which is the fastest will win.'

The last mail brought the gratifying intelligence (says the 'Freeman's Journal') that Amy, Dolly, and George Castles have safely reached their destination, and entered on their studies. M. Bouhy declares that Amy's voice is as fine as ever; he speaks in high terms of Dolly's, and expects great things from George Castles.

People We Hear About

Mr. F. Marion Crawford now produces on an average two novels a year, though 'Marzio's Crucifix' was written in ten days.

The Barings, who are the descendants of the Rev. Francis Baring, a German pastor, are the owners of no fewer than four peerages—those of Ashburton, Northbrook, Revelstoke, and Cromer.

Certain members of the House of Lords might take exception to their being called publicans. But are they not in a way? The number of licensed houses owned by Lord Derby is 72; Duke of Bedford, 50; Duke of Devonshire, 47; Duke of Rutland, 37; Duke of Northumberland, 36; Lord Dudley, 33; Lord Cowper, 22; Lord Dunraven and Marquis of Salisbury, 11 each. These nine peers thus own 319 public houses.

A charming touch was given to the debate on the Associations Bill in the French Chamber by Monsieur Lasies. He told how in the Church of Saint Philippe du Roule and in another Parisian church charming little addresses had been made on the occasion of the cure's feast day by the brightest and best boys in the catechism class, who were respectively the grandson of the highest magistrate and the son of one of the Ministers of the Republic. The Deputies of the Left made a loud call for names. 'The first, at St. Philippe du Roule,' then explained M. Lasies, 'was the charming little grandson of M. Loubet. The second, well, he is very intelligent, and takes after his father, who is M. Rouvier, Minister for Finance.'

A professor attached to one of the American Universities has endeavored to solve the riddle as to the order of priority of earth's greatest geniuses, by the length of the articles allotted to them in the six greatest and most important (English, American, French, and German) encyclopaedias in the world. Having selected the thousand celebrities to whom are devoted the longest notices, he next set to work to classify them according to the amount of space occupied by each name. According to this analysis, Napoleon comes out first, Shakespeare second, Mahomet third, and Voltaire fourth. George Washington obtained only nineteenth place.

Captain Shawe-Taylor, who was for many years stationed with his regiment in Limerick, has been staying in that county on visits to Lord Dunraven and other friends. The Captain is one of the best humored of men, and all attempts to 'chaff' him are gaily rebuffed. 'I suppose Captain,' said a stout Orangeman from the Black North, 'over the walnuts and the wine'—'I suppose, Captain Taylor, now that you have settled the liquor question and the land question, you will take up Home Rule next?' 'No,' was the reply. 'Home Rule is only Number 4 on my list; I am taking up religious intolerance as my next question, and am about to deliver a series of lectures to the Northern Orangemen.'

In the midst of the talk about the visit of Lord Middleton and his son, the War Secretary to their Irish Estates it may be interesting (says the 'Freeman's Journal') to note one point. 'Thom's Directory' gives Lord Middleton two Irish addresses—'The Grange, and 'Gahirmone'. As a matter of fact, the Earl is an absentee of the most arrant type. He has no home in Ireland, and during his flying visits stays at the house of his agent, Mr. Fitzgerald, a younger brother of Sir Penrose Fitzgerald. Long before a Broderick ever landed in Ireland the ancestors of Sir Penrose ruled the wide acres now ruled by Lord Middleton. They were those wild and turbulent Geraldines, 'The Seneschals of Iniskilly.'

In scholastic circles (writes the Wellington correspondent of the 'Otago Daily Times') there is a good deal of talk in consequence of the failure of the Government to appoint representatives of the leading churches in the Colony on the University Senate. Archbishop Redwood (of the Roman Catholic Church), Bishop Nevill (of the Anglican Church), and the Rev. Mr. Paterson (of the Presbyterian Church), many people think, might very well have been nominated by the Government. Archbishop Redwood was previously appointed by the Atkinson Government, and he would be a particularly useful member of the Senate in consequence of his attainments as a French scholar. The Rev. Mr. Patterson would also be a valuable member in dealing with matters of finance and in other directions. Both these gentlemen have rendered very valuable services in the past.

Mr. M. J. Redding, Park avenue and Bindle street, Baltimore, the first vice-president of the United Irish League of America, who spoke at the great National Convention in Dublin, is a Limerick man. Born in the city of Limerick 50 years ago, Mr. Redding emigrated to America with his parents when he was but 10 years of age. This is the first time since then he has come back to Ireland from his distant exile. Mr. Redding, in coming to attend the National Convention, availed himself of the opportunity to visit his native city by the Shannon. He has seen all the historic spots in Limerick, in which he took a deep interest, but was much depressed at all the squalidness he witnessed in the poorer parts of the old city. He visited Broadwood, County Clare, close by, which his parents were born, and while there he had the pleasure of meeting Lord Emly who had just addressed a very large and influential meeting of agricultural, trade, and labor bodies.

Cardinal Rampolla

The 'Nouvelle Revue' has published a striking paper on Cardinal Rampolla, who is still a young man, being on the right side of 60—young, that is to say, for a Cardinal of Holy Church, and for a man who has filled for several years now a position of extreme difficulty with the greatest success. The Cardinal comes from one of the oldest of the Italian patrician families, and was born on August 27, 1843. He made up his mind to be a priest almost when a child, and began his studies at the Vatican Seminary, where his wonderful mental gifts marked him out as a man destined for rapid preferment. At the age of 30 he was attached to the Papal Nunciature at Madrid. Then came the Carlist war, which afforded the young ecclesiastic an opportunity for the exercise of his gifts of diplomacy. For, during the absence of his chief, he had to meet both parties to the conflict, when he displayed extraordinary intelligence and astuteness. In time Monsignor Rampolla succeeded the Papal Nuncio at Madrid, when he was called upon by Leo XIII. to arbitrate in the difficult case concerning the Caroline Islands.

So pleased was the present Holy Father with the result of his mediation that he recalled the Nuncio from Madrid, and appointed him to the high office of Papal Secretary of State, a position which Cardinal Rampolla has filled now for 15 years. This one fact is probably

the surest test of the Cardinal's wonderful ability. He is described as tall, slight, and dark, full of energy, and blessed with the charming manners and high-bred courtesy which seems to be the birth-right of great Italian patricians. The suite of apartments occupied by Cardinal Rampolla is situated on the third floor of the Vatican, above those of the Venerable Pontiff Leo XIII. Both suites command a magnificent view over the Eternal City. The Cardinal rises at daybreak and says Mass in his private chapel. He then reads his correspondence and selects the innumerable documents and despatches which have to be shown to the Pope. Then comes breakfast, after which he has an interview with the Holy Father. Next there is the hardest task of all, that of receiving visitors of all classes and from all countries. On Tuesdays and Fridays his doors are only open to the Diplomatic Corps. Truly a busy life, full of care and anxiety.

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Mariolatry, by Rev. H. G. Ganss, cloth 2s 3d, wrapper	1s 3d
Month of Our Lady, by Rev. J. F. Mullaney, cloth, No. 11195	3s 3d
Mother of the Church, by Rev. J. Coleridge, No. 9281	4s 6d
Mother of the King, by " " No. 9282	8s 0d
Our Lady's Dowry, by Rev. T. E. Bridgett, No. 9325	5s 6d
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Corner of WATER & VOGEL STS., DUNEDIN.
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Are the Cheapest and Best in Dunedin for

FISH, OYSTERS, AND POULTRY.

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Telephone 620.

A L B I O N H O T E L

DEE STREET, INVERCARGILL.

M. METZGER, Proprietor (late Railway Hotel, Orepuki),

Having now taken possession of the above favorite and centrally situated house, which has been thoroughly renovated, will spare no pains to make travellers and the general public as comfortable as possible.

Only the best brands of Wines and Spirits kept.
A porter meets every train.

A single trial of MOUNTAIN KING ASTHMA POWDER
will convince the most sceptical of its efficacy.—***

Up-to-Date Tailoring, Clothing, and Mercery.

CHRISTCHURCH

Commercial

(For week ending June 10.)

PRODUCE.

Napier, June 4.—The Colonial Consignment and Distributing Company cable a fall of 4d in value of North Island mutton. The value of lamb of both qualities has advanced 4d. Quotations: Canterbury mutton, 3½d; Napier, Wellington, and North Island, 3½d. Lamb, first quality, 4½d; second, 4½d.

London, June 5.—Rabbits.—No demand.

Butter.—Very quiet. New Zealand is irregular, at about 94s; Danish, 96s to 98s.

Cheese.—Unchanged.

Wellington, June 7.—The Agent General cables under date London, June 6, as follows:—Frozen mutton: The market is weak at the same prices cabled last week. Stocks on hand are very heavy. There is a good demand for all lambs offering and the market is rising. The average price to-day is: Canterbury brand, 4½d; brands other than Canterbury, 4½d. There has been no alteration in the beef market during the week. The demand for butter is limited at 95s per cwt; cheese steady at 66s. Hemp is dull. The spot price for good fair Wellington grade is £34 a ton; July shipments, £31 10s. The stocks of hemp to-day amount to 603 tons, against 384 tons this late last year. During the week there has been no alteration in the position of the cocksfoot market.

SOUTHLAND PRODUCE MARKET.

Invercargill prices current:—Wholesale—Butter (farm), 8d; butter (factory), bulk, 9½d; pats, 9½d cash, 10d booked. Eggs, 1s 6d per doz. Cheese (factory), 6½d. Hams, 9d. Potatoes, £3 10s per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £3 per ton. Flour, £10 to £11. Oatmeal, £10 10s to £11. Bran, £4 10s. Pollard, £6 10s. Retail—Fresh Butter, 10d. Butter (factory), pats, 1s. Eggs, 1s 9d per dozen. Cheese, 8d. Bacon, 11d. Hams, 10d. Potatoes, 5s per cwt. Flour: 200lb, 22s; 50lb, 6s 3d. Oatmeal: 50lb, 6s 6d; 25lb, 3s 6d. Pollard, 10s per bag. Bran, 5s 6d. Chaff, 2s.

Mr. F. Meenan, King street, Dunedin reports:—Wholesale prices only:—Oats: Milling, 1s 9½d to 1s 10½d; feed, 1s 6d to 1s 9d. Wheat: Milling, 3s 9d to 4s 1d; fowls' wheat, 3s 4d to 3s 7d. 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; oatens, 35s; loose, £2. Flour: Sacks, £10; 50lb, £10 15s; 25lb, £11. Oatmeal: 25lb, £10. Pollard, £6. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Old, 6½d; new, 5½d. Eggs, 1s 9d. Onions: Melbourne, £5; Christchurch, £4.

Messrs. Donald Reid and Co. report:—We held our weekly auction sale of grain and produce at our stores to-day, when we submitted a fair-sized catalogue to a full attendance of buyers. Under fair competition most of the lines on offer were cleared at prices which show little variation from late quotations. Values ruled as under:—

Oats.—Good to prime feed lines have been offering more freely during the past week, but the reduction in values lately reported from the southern ports has had its effect on this market, and good to best feed qualities cannot to-day be readily placed at late quotations. Prime milling sorts have still fair attention, but inferior and damaged lines are not in demand. We quote: Prime milling, 1s 9½d to 1s 10½d; good to best feed, 1s 8d to 1s 9½d; inferior and medium, 1s 6d to 1s 7½d per bushel (sacks extra).

Wheat.—There is little change in the market to report. Prime samples are the only samples in favor with millers, and of these sorts Tuscan has a strong preference. Medium quality is almost neglected. Fowl wheat is in heavy supply, and difficult to place at late values. We quote: Prime milling, 4s to 4s 1d; medium to good, 3s 7d to 3s 11d; whole fowl wheat, 3s 3d to 3s 6d; damaged and broken, 3s to 3s 3d per bushel (sacks extra).

Potatoes.—The market is fairly well supplied, and last week's quotations are barely maintained. We quote: Good to choice Derwents, £3 7s 6d to £3 15s; others, £3 to £3 5s; kidneys and other sorts, £3 to £3 10s per ton (bags in).

Chaff.—During the past week the supply of prime quality has been small, and for this class there is a strong demand at prices a shade in advance of late quotations. Medium continues to move off at late values, but has not the free sale which is accorded to better quality. Straw chaff also has more attention. We quote: Best oatens sheaf, £3 10s to £3 15s; choice, to £3 17s 6d; medium to good, £2 15s to £3 5s; inferior and straw chaff, £1 15s to £2 10s per ton (bags extra).

Turnips.—We quote: Best Swedes, 14s to 15s loose, 20s (bags in) per ton.

WOOL.

London, June 5.—Bradford Wool: Merinos are neglected, but there is a good demand for crossbreds; common forties, 10½d; supers, 13½d.

LIVE STOCK.

ADDINGTON STOCK MARKET.

In consequence of the holiday there were small entries at Addington to-day.

Fat Cattle.—221 were yarded, including a fair proportion of steers and prime heifers. The market on the whole was fairly easy, but some pens of specially good quality sold remarkably well. Steers, £6 15s to £11 17s 6d; heifers, £5 17s 6d to £9 5s; cows, £5 10s to £9 10s. Beef, 25s to 29s per 100lb.

Fat Sheep.—As the entry was smaller than usual, keen competition of butchers and export buyers resulted in a satisfactory sale. Best freezing wethers, 18s 10d to 22s 5d; medium, 16s 7d to 18s; best butchers' ewes, 16s to 21s 9d; medium, 11s 9d to 15s 8d; wethers and ewes, 14s 6d to 20s.

Fat Lambs.—There was a small yarding, and the quality was above the average. There was good demand for export and prices ruled from 6d to 1s above those ruling last week. Tegs, to 17s; freezers, 12s 9d to 16s 9d; butchers', 9s to 16s 3d.

Pigs.—There was a poor entry and small attendance, and the prices obtained afford no indication of values.

DUNEDIN HORSE SALEYARDS.

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

Following on the winter fair, our weekly sale on Saturday was a tame affair. Only a few of the Tramway Co.'s reject horses, 12 in number, and about a score of aged draught and harness horses were offered. Considering their defects the tramway horses sold well, fetching from £6 to £12, but few of the others offered changed hands. Of the draughts, one was sold at £40 and another at £26. There is no change in the market. Good, sound, young horses of all classes are in demand, and find a ready sale at lately ruling values.

Watermarks on Paper

Watermarks are indentations made on paper, in various shapes, during the process of manufacture; the pulp being compressed by an engraved device called a dandy. The earliest known watermark is a globe surmounted by a cross found in an account book at the Hague, bearing the date 1301. Many early undated Italian manuscripts contain a plain cross as watermark. The fleur-de-lis, the Peter's cock, and the Paschal Lamb are all found in the books of the fourteenth century. The marks of the dolphin (the symbol of Christ) and the anchor (expression of hope) are of later date.

You often hear salesmen of reapers and binders say 'Just as good as McCormick,' but you never hear a McCormick salesman say 'Just as good.' The reputation and sales of McCormick machines are the greatest in the world.—***

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.—***

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.—***

For Absolute Strength, Extreme Simplicity, Freedom from Weak or Undesirable Points, and abundance of Excellent Working Features throughout, EXCELSIOR PLOUGHS are UNRIVALLED. They will do perfectly the work that can be expected of any plough, and are guaranteed to give satisfaction in any soils where a plough can work. They have extra length of land beam, specially made mould boards, and steering gear of the most complete and approved kind. Revolving swivel steel circular coulters. Double furrow, £11 10s; three furrow, £16 10s.—Morrow, Bassett, and Co., sole agents in New Zealand for Cockshutt Farm Implements.—***

The enormous output of McCormick machines defies the mental grasp of man. If the machines they manufacture were to issue from the gate of their works (the largest in the world), the spectators would see throughout the working day a McCormick machine emerging at full gallop every 30 seconds.—***

Morrow, Bassett and Co. have been appointed sole agents in New Zealand for the Cockshutt Plough Company's famous 'Excelsior' arm implements. Champions all over the globe. Send for catalogue.—***

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.—***

MUTUAL CO-OPERATIVE, STORES,

MACLAGGAN STREET, (next Arcade)
DUNEDIN.

The Cheapest Place for Country Settlers to
Purchase.

North Branch:

GEORGE AND HANOVER STREETS,
JOHN BEATTY,
Manager.

GERALDINE HOTEL GERALDINE.

MRS. McLEAN ... Proprietress.

This Hotel has just been renovated and
refurnished throughout. It is commodious
and up-to-date, and offers every inducement
to the general travelling public.

Commercially can rely on obtaining the
very best accommodation.

Only the best brands of Wines, Spirits,
and beers stocked.

SHACKLOCK'S

ORION

COOKING RANGES are the Most Popular
the Most Economical, the Cleanest, the
Easiest to Work, the Cheapest.

Single or Double Ovens, High or Low
Pressure Boilers.

CASTINGS OF ALL DESCRIPTIONS.

Catalogues from all Ironmongers,
or the
Maker and Patentee,
H. E. SHACKLOCK,
PRINCE STREET, DUNEDIN.

Important Notice to Householdors.

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D. & S. Coal Company, Limited, Castle st.)
Begg to Announce that he has commenced
business in those

CENTRALLY SITUATED PREMISES
At

No. 21 ST. ANDREW STREET
(3 doors from George street).

Under the style of

F. J. GUNN AND CO., LIMITED,
As COAL MERCHANTS and GENERAL
CARTERS.

Try us for Best Screened Coal of any kind.

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BOTTLED ALE & STOUT.

SPEIGHT'S CELEBRATED

PRIZE ALES & STOUTS.

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MESSRS. POWLEY & KEAST
HOPE STREET,
DUNEDIN,

Bottlers, Wine & Spirit Merchants

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Sole Agents in Dunedin for A. B. Mackay
"Lequer" Whisky.

Agents for Auldana Wines (S.A.)

Corks, Tinfoil, Wire, Sycons, and all Bottlers
Requisites in Stock.



**Stop that
Cough!
Take**

BONNINGTON'S IRISH MOSS

The Great Remedy for
WINTER COUGHS, BRONCHIA, INFLUENZA.
Ask for Bonnington's

J. P. THOMSON,

PHARMACEUTICAL CHEMIST,
11 RATTRAY STREET, DUNEDIN
(Roslyn Tram Terminus),
Formerly with Hooper & Co., chemists, Pall
Mall, London, and from Edinburgh
and Berwick-on-Tweed.

My Establishment has now been Renovated
and Re-stocked. The Dispensing Department
is Replete with Every Appliance to Facilitate
Dispensing. BRING YOUR PRESCRIPTIONS
to me, and you can be perfectly sure
that the materials in them will be exactly as
prescribed by your doctor—every one of the
Best Quality.—and that the Medicine will be
Compounded with the Utmost Care.

THOMAS JOHNSTONE] [JAMES A. HASLETT

JOHNSTONE & HASLETT,
CHEMISTS AND OPTICIANS,
(Licentiates of the Pharmaceutical Society
of Ireland),

MANSE STREET, DUNEDIN.

JOHNSTONE'S HEADACHE AND
NEURALGIA POWDERS are a safe, in-
stant, and reliable remedy. Sold in boxes
of 12 powders, 1s each box. A free sample
will be mailed to any part of New Zealand
on receipt of a stamped addressed envelope.

HASLETT'S IRISH MOSS Cough Cure
is quick to cure any ordinary cough or cold,
and can be safely given to children. It is
made from the Genuine Irish Moss *Cetraria
Hybernica*, which is noted for its soothing
and nourishing properties. 1s and 1s 6d per
bottle. Goods sent POST FREE when order
is accompanied by remittance. Send for
Pamphlet of Household Remedies.

NATIONAL HOTEL,

LAMBTON QUAY, WELLINGTON.

MRS. BUTLER

(formerly of Greymouth, and recently
licensee of the Prince of Wales Hotel,
Wellington)

Notifies her friends and the public that she
has taken over the above-named Hotel.

Only the Best Liquors stocked.

First-class accommodation for visitors.

Telephone No. 1212.

THE BEST CEMENT

* EXHIBITED—MAORI BRAND.

Vide Juror's Report N.Z. Exhibition.

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

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

Manufactured at Lowest Rates.

MILBURN LIME AND CEMENT COM-
PANY (LIMITED), DUNEDIN.

FRANK OAKDEN, Manager.

THOS. G. PATRICK,

FAMILY BUTCHER,

MACLAGGAN STREET (Next A. and J.

M'Farlane's).

SANITARY PIPE

AND STONEWARE FACTORY,
KENSINGTON.

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

J. H. LAMBERT,

NORTH-EAST VALLEY AND KENSINGTON.

UNION STEAM SHIP COMPANY OF NEW ZEALAND LIMITED

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

LYTTELTON and WELLINGTON—

(Booking Passengers West Coast Ports)—

Mararoa	Wed., June 10	3 p.m. D'din
Talune	Fri., June 12	3 p.m. D'din

NAPIER, GISBORNE and AUCKLAND—

Mararoa	Wed., June 10	3 p.m. D'din
Talune	Fri., June 12	3 p.m. D'din

SYDNEY, via WELLINGTON and
COOK STRAIT—

Mokoia	Thurs., June 18	2.30 p.m. tr'n
Monowai	Thurs., June 25	2 p.m. D'din

SYDNEY via AUCKLAND—

Mararoa	Wed., June 10	3 p.m. D'din
Waikare	Tues., June 23	2 p.m. D'din

MELBOURNE via BLUFF and HOBART—

Warrimoo	June 14	2.30 p.m. tr'n
* Moeraki	June 21	2.30 p.m. tr'n

* Twin Screw.

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

Upolu	Mon., June 15	2 p.m. D'din
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WESTPORT and GREYMOUTH via Oam-
aru, Timaru, Lyttelton, and Wellington
(cargo only)—

Koonya	Thurs., June 11	2 p.m. D'din
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SUVA and LEVUKA.

Moura leaves Auckland Wednesday, June 17
(Connects at Suva with Mowera for
America and Europe).

TONGA, SAMOA, FIJI, and SYDNEY—
Manapouri leaves Auckland Wed., July 1.

BAROTONGA and TAHITI.

Taviuni leaves Auckland Tuesday June 16

American Sheeting.



WE have just received a Large Shipment of this excellent **SHEETING**, made of Best American Cotton, and absolutely free from dress 80in. wide, 1/3 yard; well worth 1/9.

BROWN, EWING & CO., Ltd., Dunedin

The Wonderland of the North.

(Continued from page 6.)

Mr. Brebner, of the local Tourist office, an old St. Patrick's College pupil, was with us on the mountain, and next to Father Holierhoek, who was invaluable as a guide, we were indebted to him for his kindness and attention. The two gentlemen mentioned and I left the coach at the top of the mountain, and descended through the forest on foot to the base, where we rejoined it. Traversing the deep forest Father Holierhoek initiated us into the many and interesting phases of its growth and expansion; he is a veritable walking encyclopedia.

Our stay was drawing to a close, and we had seen nearly all that was of interest, the remainder for a future visit. On the morning of our departure we attended early Mass, breakfasted, and bled ourselves to the railway station. An unusually busy air was lent to the station owing to the great congregation of Maoris bent upon farewelling a young native couple starting upon their honeymoon. 'Seats, please, train going on,' from the guard, caused hurried adieus, and a speedy occupation of seats in the carriages, when, amidst wavings of hands, and handkerchiefs, and 'good-byes,' we rolled away from weird and wondrous Rotorua, aptly described by one of our present Cabinet Ministers as 'A fine place, if it only holds fast.'

South Sea Islands WINTER EXCURSION.

A 38-day Cruise in ideal tropical weather, 7,000 miles cruising and 18 days ashore

Passengers live on Vessel in ports

Tonga, Samoa, Fiji, New Hebrides, and Loyalty Groups
and
Norfolk, Wallis, Futuna, Rotumah, Tanna, Pines Islands
and New Caledonia.

The splendid new steamship "VI TORIA," 3,000 tons 15½ knots, will leave Sydney on **25th JULY**.

The party will be accompanied by His Eminence Cardinal Moran

For illustrated prospectus, plan of vessel, and passage rates,
Apply to

W. J. SPRUSON, 169 KING STREET, SYDNEY
or **THOS COOK & SON**, Tourist Agents,
AUCKLAND, WELLINGTON, DUNEDIN AND CHRISTCHURCH.

Mr. Alex. Harris,

(Late with Park, Reynolds & Co.,)

Desires to intimate to his Friends and the Public that he has commenced business under the style of

ALEX. HARRIS & CO.

AS . . .

Auctioneers, Valuers, Land,
Fruit, and General Commission Agents,

in those commodious and convenient Premises at No. 131
PRINCES STREET, at one time occupied by H. S. Fish
and Son, and lately by Mr. R. W. Waghorn.

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.—***

At this season everybody is liable to Coughs and Colds. Avoid all danger by taking TUSSICURA.—***

SACRED HEART COLLEGE, PONSONBY, AUCKLAND.

Conducted by the Marist Brothers, under the Special Patronage of his Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland.

The above College is now almost built. On the 21st of June, the Feast of the Sacred Heart, it will be solemnly blessed and formally opened by his Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland. Studies will be commenced therein on the 6th of July, and application for Boarders can be accepted forthwith.

The Site of the College is charmingly situated. It is within easy reach of Queen street, overlooks the Waitemata Harbor, and commands a magnificent view of the Waitakerei Ranges. Abutting the Richmond Road, the College lifts its stately form on a section of land 14 acres in extent. This will afford the students convenient grounds for games and recreations, and so contribute materially to their development, mental, moral, and physical. A plot of five acres is now in course of preparation for a football and cricket ground.

The College is large and commodious. It is built in brick, on concrete foundations. To secure dryness, all its outer walls are cemented; and to guard against fire, the inner walls are plastered and the ceilings built in steel. The dormitories are large and lofty, the class rooms well lighted and ventilated, and the baths supplied with water hot and cold.

For a Boarding School, Auckland possesses unique advantages. It enjoys an immunity from extremes of heat and cold, possesses a mild and salubrious climate, and has scenic surroundings that have made it the favorite city of New Zealand to reside in.

The great object of the Brothers is to give their pupils a Sound Religious Training, to teach them to be virtuous, and to accustom them to the regular practice of their religious duties. And at the same time to impart to them a knowledge of such subjects as will qualify them for Public Examinations, fit them for commercial and professional pursuits, and enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students will be prepared for Junior and Senior Civil Service and for the N.Z. University Examinations.

Terms.—Thirty-five guineas for Boarders, payable in advance at the commencement of each term, viz., the beginning of February, June and September.

Extras.—An entrance fee of two guineas for the use of Bedding; seven guineas a year for Instrumental Music; and medical fees in case of sickness.

A reduction of three guineas is made in favor of brothers.

Prospectuses can be obtained from the Director,
BRO. BASIL.

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

PHYSICIANS AGREE that every disease with which suffering humanity is afflicted is certainly due to the neglect of some trivial trouble, which could have been easily cured if a remedy had been applied in time. Most complaints make their early appearance in the shape of Affections of the Throat and Lungs, and what is required in the initial stage is a preparation that will arrest the development of serious trouble. **TUSSICURA** has proved its efficacy in this respect in thousands of cases throughout the length and breadth of the Colony, and for this reason its reputation is widespread and daily increasing. Price, 2s 6d per bottle. Obtainable from all Chemists and Storekeepers.—***

In the most obstinate cases of coughs and colds **TUSSICURA** can be relied upon to afford immediate and permanent relief.—***

RIDE "ANGLO SPECIAL" CYCLES.

THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND.

HOLY CROSS COLLEGE, MOSGIEL.

In conformity with arrangements made at the First Provincial Synod, held in Wellington in 1898, this Seminary has been established for the education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. The Holy Cross College is situated at Mosgiel (10 miles from Dunedin) in a fine building hitherto known as Mosgiel House, which, with 11 acres of rich park land surrounding it, was purchased for use as a Seminary for the Ecclesiastical Province of New Zealand.

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

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

Students will provide their own wearing apparel, including the Soutane, as well as Surplices 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.

THE CATHOLIC BOOK DEPOT,

35 BARBADOES STREET, SOUTH CHRISTCHURCH,

(Opposite New Cathedral)

ESTABLISHED 1880.

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).

Bibles in all sizes, Imitation of Christ, Prayer Books in great variety. Hymn Books.

"The Catholic Dictionary"—New and Revised Edition, 17s 6d

"Smith's Elements of Ecclesiastical Law" three volumes, 35s.

"Tickets of the Living Rosary," Badges of "The Sacred Heart," Religious Pictures.

"The Explanatory Catechism."

"The Children's Bible History"

"The Children's Companion to Christian Doctrine and Bible History."

Orders punctually attended to. E. O'CONNOR, Proprietor.

J. M. J.

S. T. BENEDICT'S SCHOOL, GLADSTONE STREET, AUCKLAND.

Conducted by the
SISTERS OF ST. JOSEPH.

Pupils Prepared for
CIVIL SERVICE and MATRICULATION EXAMINATIONS,

Also
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.

S. T. 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.

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The "Daily Telegraph": "It was an immensely delighted audience. . . The audience rose to its feet, and the scene was one of unprecedented excitement."

"S.M. Herald": "Mr. Hambourg's beautiful interpretation of the 'Appassionata Sonata' formed one of those musical moments which are cherished deep in the hearts of the hearers, there to remain whilst life and memory last."

The Melbourne "Argus": "An artistic Colossus."

"He completely had the audience at his mercy."

The "Age": "In the person of Mark Hambourg the people of Melbourne have with them the very finest pianist they ever heard, or are likely to hear if they go round the world to find another. His concert was a series of artistic triumphs; he roused his audience right beyond the stage when mere clapping of hands is sufficient outlet to the emotions, and they literally roared at him."

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Mr. Griffin (Nightcaps) ...	1	1	0
Mr. Wm. Murphy (Hamiltonburn) ...	0	10	0

We shall be glad to receive, acknowledge, and forward further subscriptions entrusted to us for this great and sorely-tried charity. Rev. P. Murphy, Adm., has kindly consented to act as Treasurer for moneys received by us for this purpose.

EDITOR, 'N.Z. TABLET,'
DUNEDIN.

MANAIA CONVENT ART UNION.

WINNING NUMBERS

10407, 1911, 3022, 1732, 3057, 1657, 544, 1387.

The Special Prizes have been won by T. McPhillips, Father Goggan, M. Paul, W. McCarty.

MARRIAGES.

MCKENZIE—BEIRNE.—On May 20, at St. Joseph's Church, Waimangaroa, by the Ven. Archpriest Walsh, William, the eldest son of the late Thomas McKenzie, Esq., of Waitahuna, Otago, to Katherine, youngest daughter of Francis Beirne, Esq., of Waimangaroa.

FITZGIBBON—BYRNE.—At St. Mary of the Angels', Wellington' on June 3, by the Ven. Archdeacon Devoy, assisted by the Rev' Father O'Shea, S.M., Miss Alice Byrne, daughter of Mr. William Byrne, Killenaule, County Tipperary, Ireland, to Mr. John Fitzgibbon, son of Mr. Michael Fitzgibbon, of Loburn, Canterbury, New Zealand.

DEATHS.

RYAN.—On June 4, 1903, at Waitahuna (suddenly), Michael Ryan, native of Thurles, County Tipperary, Ireland, in his 71st year. Deeply regretted.—R.I.P. Australian papers please copy.

McCOSKER.—At Riverside, on Saturday, May 30, 1903, Ann, the beloved mother of Hugh McCosker; aged 88 years.—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, JUNE 11, 1903.

THE NEW 'MORALITY'



It is nearly twenty years since, in our student days in France, we heard the elder COQUELIN recite, in his inimitable way, one of his own monologues which told of the sea of troubles that would break over the judge, the policeman, the father of a family, etc., '*si le bon Dieu n'existait pas*'—if there were no over-ruling Creator and Judge to whom each of us is responsible for his actions. It was, in effect, a long-drawn paraphrase of the saying of the First NAPOLEON: 'Without religion men will kill one another either for an apple or for a pretty woman.' Without God there can be no morality. 'It has neither foundation nor coping-stone, neither root nor sanction. Having no dependence on any person or thing, it depends solely on caprice. We may take or leave what we like, according to our passions.' Our belief, true or false, rules our conduct, whether for good or evil. The sense of duty is, as we know by common experience, the ruling sense of the human race. Religion supplies the only principle which can serve as the basis of our idea of duty. It alone can give to morality the fixed sanction which is its safeguard. It has for ages dominated, at least

in a considerable degree, the lives of men; it has made it possible for men to live together in society by securing their acceptance of those divine principles of guidance—or the rules of the game of life—which we call the moral law; and it has thus prevented the human race from acting on a large scale the tragedy of the Kilkenny cats.

Agnosticism and the new materialism, however, see no God beyond—no controlling Power, no guiding Mind. They have no sane message to give the world as to the origins and end of matter, life, mind, will, conscience. Their philosophy of life is mainly destructive. When they attempt to build up, their voices are the voices of Babel. They take away the last basis and sanction on which the moral code rests. But they know that human society cannot wag along without law. They have, therefore, cast uneasily about to find a new code, or at least for a new basis for the old. Willingly or unwillingly, they confess their inability to devise anything to supersede the grand old moral law; they acknowledge that charity, justice, brotherly love, etc., must continue to exercise their sway upon this old world if human intercourse is not to be turned into a red and raging chaos. In the old, old way when a man is tempted to crime or sin, he thinks of the all-seeing God, his great Creator, his loving Father, his all-just Judge, before whom he must one day stand to render an account of his life-stewardship. And the thought gives him pause. The fear of the Lord is the beginning of wisdom. The love of Him is its end. But the puny philosophers who try to get rid of God, endeavor thereby to snap the last strong ties that hold people fast to the only ultimate and effective sanction of right living and virtuous conduct. What new motive have they devised to keep mankind from kicking over the traces of moral law and turning human society into a raging anarchy?

The answer that comes from their ranks is a chorus of rasping discord and contradiction. The new 'morality' is an angry Babel, and the mutual recriminations of its professors are painful and frequent and free. Each one has his own theory as to the origin of things, the beginning of life, mind, will. Each has his bolus, his plaster, his Pink Pill for the prevention or cure of humanity's moral ill. Each has his patent kicking-strap, curb, bearing-rein, or mechanical whip to make the human race work creditably in harness and do away, if possible, with the need of the Divine Will of an infinite Creator as the Guide, Lawgiver, and Judge of our race. The discussions provoked by the Bible-in-schools agitation has elicited more or less bald statements of some of the many and varied and contradictory schemes for finding a substitute for the Deity as the source of the moral law. Each year a fresh crop of 'systems' comes up, like the flowers that bloom in the spring. To Professor TYNDALL, for instance, and to TAINIE, you are nothing better than a rather well-made clock—that has no Maker; you can no more control your actions, good or bad, than an old Dutch 'wall-wagger' can control its striking—a doctrine full of comfort for the burglar and the magdman; and virtue—which is the foundation of personal character, of domestic and social well-being, and of all true civilisation—is a mere 'product,' like sugar or alcohol! COMTE, HUXLEY, CLIFFORD, LESLIE STEPHEN, and other lights of the new-pagan school very properly declare this teaching to be 'degrading,' 'crass,' 'sheer nonsense,' 'too absurd a doctrine even for philosophers,' 'the most illogical form of metaphysics,' etc. Sir JAMES FITZJAMES STEPHEN blows a pretty little soap-bubble theory—a Pantheistic fancy of his own. But SPENCER HARRISON and all the rest fall upon him with great violence, burst his bubble, and (figuratively, of course) beat his brains out. Mr. HARRISON is a believer in Things-in-General. He puts 'Cosmic Emotion' (in capitals) in the place of God; advises you to calm your passions by thinking, for instance, of the beauty of a golden sunset or (say) of the petals of a 'daffy-down-dilly'; counsels the newly-bereaved widow and orphan to bear their bitter sorrow bravely, not by the thought of a future life of endless bliss with One Who wipes away the tear from the eyes of them that mourn, but by reflecting on 'stellar infinities.' For all useful purposes, he might as well ask them to think of the multiplication table. And all the rival professors of the new 'morality' join in ridiculing his fantastic substitute for a Divine Ruler. 'It would,' said one of them, 'be like offering roses to a famished tiger.'

RIDE "ANGLO SPECIAL" CYCLES.

Mr. SPENCER has also his own pet substitute for the Almighty. He would keep people in the path of moral rectitude by the worship of the Unknowable: an indefinite, sonorous Something—or Nothing—with a capital U and no mind or will. The rest of the 'philosophical' Babel greet this new agnostic 'god' with a storm of boisterous ridicule and protest. It is described by one of them as 'a sort of a something about which I can know nothing.' 'It might,' said another, 'be a gooseberry or a parallelopiped.' 'To make a religion out of the 'Unknowable,' Mr. HARRISON declared, 'is far more extravagant than to make it out of the Equator or the Binomial Theorem.' And they all spat upon the new idol and hacked it to pieces with the axe of their sharpest sarcasm. Mr. HARRISON's own little plan fared no better at the hands of the other professors in the Babel school of new 'morality.' It is Merely COMTE's idea hashed up and served hot: the cult of collective Man, 'the Religion of Humanity.' Mr. HARRISON would dethrone the Living God. But he finds that, if this old world is to wag creditably on, he must find a substitute for Him. So he makes Man in General—Humanity with a capital H—the god of Man in Particular: of JOHN of STYLES and JOAN of NOAKES, of JOHN ROE and RICHARD DOE. The drunkard, according to his theory of moral sanction, is to be kept from tasting the wine when it is red, the thief from his neighbor's till, the murderer from his victim, not by the thought of their responsibility to a just and all-seeing Judge of the living and the dead, but by a tender consideration for a pure abstraction called Humanity, and by the thought that, ages hence, some people would probably feel the better for his self-restraint! Now the other apostles of the new school of morals were not restrained by any sense of respect of Mr. HARRISON's Capital Letters. They fell with great violence upon his Plan, tore his Substitute for a Deity into Ribbons, and flung them to the four Winds of Heaven on a Storm of Ridicule. His fetish is contemptuously compared by one of them to Mr. SPENCER's Unknowable (with a capital U). By another it is irreverently described as 'a stupid, ignorant, half-beast of a creature,' worse than 'the ugliest idol in India.' 'Mostly fools!' is CARLYLE's description of the ruck of Humanity which Mr. HARRISON sets up as the god of the new dispensation.

It is needless to prolong the agony of clamorous contradiction. It will be time enough to take the professors of the new 'morality' seriously when they shall have evolved a sane theory of the origin of matter, life, mind, will and conscience, and presented at least some decent semblance of agreement among themselves as to the basis of the code which they would substitute for that which has dominated the human race from the dawn of its history to the present hour. The contradictions and absurdities of the new-pagan school are, however, instructive in so far as they furnish a melancholy, but luminous, proof of the vagaries of the human mind when it sets forth to devise a scheme of domestic and social relations which shall not be based upon GOD. 'I'm honest,' says 'Mr. Dooley,' 'because iv th' polis force.' Punishment is in the nature of things. Its necessity and value are recognised. It is an ordinary and necessary part of domestic and civil life, down even to the sewing union and the boys' debating club. But fear of the policeman's truncheon or of the soldier's bayonet is not everything in civil life. It may, and does, keep the small criminal in order, as fear of the cat o'-nine-tails suddenly stopped garrotting in London a quarter of a century ago when all other means had failed. But what control can it exercise on those in high places who hold the police and the judicature in the hollow of their hand? MONTESQUIEU's saying applies forcibly here: 'The laws are like spiders' webs: small flies are caught in them, but larger ones break through.' Let it once be proclaimed and believed that man's natural instincts are his moral law, and the last protecting barrier of civilised society is carried away, and the world would witness once again, and on a vastly greater scale, the red pandemoniums of the French Revolution and the Paris Commune. Hope in God and love of Him, and of mankind for His dear sake, sustained the martyrs in their torments from lapsing into the crime of idolatry, and led, and still lead, to those splendid acts of patient heroism—such as those of St. VINCENT DE PAUL, St. JOHN of GOD, and Father DAMIEN—that ennoble our race. But every human

soul does not, or will not, soar to the serene heights of doing all things for the love of its Creator. And in the spiritual as in the civil domain, for the less heroic or ignoble souls the fear of the punishments of violated law acts as a deterrent when right reason and hope and love have made their appeal in vain.

ROBESPIERRE was no Christian. Yet he exclaimed: 'Let us lay the foundations of our morality in GOD; no nation has ever yet ventured to socialise atheism.' In the course of an able article on the new 'morality' in 1884, EDMOND SCHERER said: 'Let us learn to see things as they are; the true, the good, the ancient, the authoritative morality needs the Absolute, aspires to the transcendental, and finds its mainstay in GOD alone. Conscience, like the heart, demands a future. Duty is nothing if not sublime, and life would be a comedy but for its relation to eternity.' Despite his fantastic theories, Sir JAMES STEPHEN admits that if there is to be religion—and there must be if there is to be a moral code and security from social chaos—the only workable system is Christianity. CHRIST, he says, has reigned so long, 'the object of passionate devotion and enthusiasm' to myriads of people in every time and clime, precisely because they believed that He lives, that He possesses an authority which His acts had proved to be divine. And he rallies the founders of fresh creeds with the well-known witticism of TALLEYRAND, who, when requested to furnish advice as to the best method of promulgating a new religion, counselled him to try the effect of being crucified and rising again on the third day.

NOTICE

TO SUBSCRIBERS, ADVERTISERS, Etc.

We beg to intimate to our Subscribers, Advertisers, and other Patrons that Mr. Charles Columb, Junr., has been appointed Secretary and Manager of the New Zealand Tablet Printing and Publishing Company, in lieu of Mr. John Murray, who is no longer connected with the Company.

Notes

Fiji's Governor

The New Zealand Methodist protest against a Catholic Governor in Fiji overhauled its purpose. Those who framed and passed this foolish and busybody protest were not prepared for the strong and emphatic resentment with which their impertinent interference with Governor Jackson's religion was received by the white population—Catholic and Protestant—of the islands. A letter received by us a few days ago from the Right Rev. Mgr. Mackay, at Suva, bears testimony to the popularity and success of the representative of the Crown whose religious faith was deemed to unfit him to be Governor of Fiji. 'During the voyage,' says the Monsignor, 'I have conversed freely with Fiji residents of various creeds—Anglicans, Free-kirkers, Presbyterians, etc. All were quite unanimous in asserting that there never was a better Governor in Fiji, that he is a model of even-handed justice, sympathetic, enthusiastic in promoting its interests and watching over its general welfare—in a word, the very jewel of a good Governor.'

Imported Experts

What is the matter with New Zealand brains and hands? Are the brains of brain or the hands less deft than those of the average white? They are not, we ween. Then why the craze for imported experts of various brands and divers calibre that seem to have possessed the soul of some of our State Departments? There are some branches of applied science—such as, for instance, electricity and bacteriology—that are, at worst, but slightly affected by climatic or other local conditions. In such as these the 'imported man' would, from the outset, stand on practically the same level as a New Zealand expert of equal attainments. But there are other important branches of science and industry which depend, directly or indirectly, to a great extent on soil, climate, etc. Such are, for instance, dairying, horticulture, agriculture, fruit-growing, forestry. In these important and growing branches of our trade and commerce, it would take the foreign expert years of patient observation—perhaps years of costly blundering—before he could hope to find himself working on equal terms

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with a New Zealander in whom a similar degree of theoretical and practical knowledge of his business is wedded to an intimate acquaintance with local conditions of climate and soil. For this reason we have always considered it as a serious error to import dairy and such-like experts from Canada and other countries where the climate and the conditions of work are widely different from those that prevail in New Zealand. In the first place, the risks of securing an 'inferior article' are sufficiently serious—for testimonials and such-like recommendations are painfully fallible. In the second place, their expert knowledge is lopsided and limping until they know the temper of the soil and climate in which they have to work. And very possibly, when they have reached the stage of real usefulness, they are prepared to flit to fresh woods and pastures new. We are, therefore, pleased to learn, from an utterance of the Minister of Lands at the Otago Winter Show, that the Government has it under consideration to make a beginning of a common-sense course of action by sending a few of our most promising young colonists to Denmark, Canada, and other dairying countries to learn the best methods, with a view to their introduction into New Zealand.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

June 6.

The Marist Brothers' Old Boys' Association held a conversazione at St. Patrick's Hall on Tuesday evening last. During the evening vocal and instrumental items were contributed by members, and other forms of amusement were indulged in. A most enjoyable evening was spent.

At St. Mary of the Angels' on Wednesday last the marriage of Miss Catherine Raines to Mr. F. McPhartland, of Carterton, was celebrated by Ven. Archdeacon Devoy. The bride was attired in cream silk and a wreath and veil. She was attended by her four nieces as bridesmaids, the Misses Eileen and Emily Sullivan and Irene and Nelly Raines, who carried bouquets of autumn leaves. Mr. Joseph Raines, brother of the bride, acted as best man, and the bride was given away by Mr. Matthew Raines.

Mr. P. F. McEvedy an ex-pupil of St. Patrick's College, and now a student of Guy's Hospital, London, was successful at the recent examinations in passing in anatomy and physiology.

STOKE ORPHANAGE

AN APPEAL BY ARCHBISHOP REDWOOD.

(From our Wellington correspondent.)

On Sunday evening, May 31, his Grace Archbishop Redwood preached in the Basilica of the Sacred Heart. 'We celebrate to-day,' said his Grace, 'the great feast of Pentecost, we commemorate one of the greatest events that ever happened in the world, the coming down of the Holy Spirit upon the Apostles and disciples of Christ. We commemorate the day and the hour when they were changed from ignorant and timid men into enlightened and fearless heroes, and went forth to preach the Gospel to the ends of the earth. The great characteristic of this feast is divine charity and perfect love. Those tongues of fire that appeared to the Apostles and disciples of Jesus Christ were symbols of the fire of charity which glowed in their hearts. You know, my dear brethren, the one great law, the great commandment, the one upon which depends our salvation is the love of God above all things for His own sake, on account of His own infinite perfections. That commandment has a twofold object, it regards God and our neighbor. We are told to love God with our whole hearts, with our whole strength, and with all our minds, and then we are told to love our neighbor as ourselves. Now we do not love ourselves if we do not love God, because by not having that love of God we are the direct enemies of ourselves. A man that does not love God cannot love himself, he is rather a hater of himself than a lover, and we cannot really love our neighbor, therefore, unless we love him for God's sake. There is a difference between mere philanthropy and Divine charity. Philanthropy teaches us to love man for man's sake, because he is our fellow-man, our equal in nature, but Divine charity teaches us to love our neighbor because he is a creature of God, because God commands us to love him, because he is made to the image of God, because he is destined to supernatural happiness. When we love our neighbor for God's sake we have supernatural charity.

True Charity

as distinguished from a mere natural philanthropy. Again, when we love our neighbor as a representative of Christ, as taking the place of Christ, our charity is truly Christian charity. Now our Divine Saviour, in His marvellous love and inestimable condescension, identifies Himself with the human race. We see, for instance, how He identifies Himself with His Church when she is persecuted. You know that fact re-

lated in the Acts of the Apostles. Saul, before his conversion, waging war against the Christians, was journeying towards Damascus, when suddenly a bright light shone before him and he heard the voice of Christ, saying, 'Saul, Saul, why persecutest thou Me?' Can anything be plainer? Is it possible to conceive a more perfect idea of how Christ identified Himself with the representatives of His Church when they suffer? He sympathizes with them when they are persecuted. In a word, he is identical with them in their suffering and in their glory. Now it has often been said by Catholic writers that though Christ has ascended into heaven and sits at the right hand of God, yet He has found means, in His Divine wisdom and infinite power, to remain with us in this world, and that in a threefold manner. He remains in His Church by the Spirit of Truth, He has given to her and by His guidance. He promised He would always remain with her, according to these words, 'Go ye forth, teach all nations, and behold I am with you all days even to the end of the world.' 'I will give you the Spirit of Truth to abide with you for ever.' Therefore Christ remains by that guidance or spirit in His Holy Church through the course of ages. Again, we Catholics know that He abides with us in the Blessed Sacrament, where He is perpetually our sacrifice and our food, a spiritual and heavenly food. But He also dwells with us in the person of the poor and the afflicted; and this is the point I wish to put before you this evening, because it is appropriate for the purpose for which we meet. Christ is always with us in the poor. 'The poor you have always with you,' He Himself has the poor and afflicted as His representatives. That seems an extraordinary proposition, yet it is one He has revealed to us in the most solemn manner possible. I do not know that there is any passage in the Holy Scripture in which He has taught any truth with such force and majesty as that one; for He puts Himself before us as the Sovereign Judge of mankind, coming in great power and majesty, and the nations will be gathered before Him and He will separate the good from the bad as the shepherd separates the sheep from the goats. He pictures to us that great final scene in which we shall all assist. First He will say to the good, 'Come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took me in, I was naked and you clothed Me; I was a prisoner and you visited Me.' They will say to Him: 'When, Lord, did we do this? When did we feed thee, and visit Thee, when did we take Thee in?' And 'What ye did unto the least of one of My brethren ye did unto Me.' There Christ identifies Himself with the poor, with the neglected, with the afflicted in every way, and therefore, my dear brethren, He is identified in a certain way with those poor neglected fatherless ones in

The Orphanage of Stoke.

This brings me to my subject; but before I appeal to you for generous donations towards that institution I will put before you in a few words its past story. Now, you know, it is characteristic of the works of God to begin in a lowly and obscure manner, and then to grow to perfection, spreading over the whole face of the earth, producing marvels of love and salvation. Many years ago one of the curates of Nelson was travelling in the Motuea district, and there he found some Catholic orphans who were staying with non-Catholics, and in danger of not being able to know and practise their faith. That suggested to him the idea of establishing a place in Nelson where the children would be educated and brought up to know their religion. It suggested the first idea of an orphanage in Nelson. The children were provided for in a very homely way at first; but a building by degrees was erected in the city of Nelson, the orphans grew in numbers, and the building had to be enlarged, for its use and good work spread all over the Colony. Then fatherless and neglected boys were by law sent to Nelson, and we were bound to build a larger institution. We bought a very large estate, borrowing money for the purpose; we made very great sacrifices for a large institution able to accommodate about 200 boys, and this work was going on in a thriving way when it met with the fate of every

Great Work of God,

it met with persecution; it met with the cross, it was tried in the furnace and tried severely; but it thrived still. Almighty God in His wisdom tried it once more in a manner which you all remember. Towards the end of last April, it accidentally caught fire and was destroyed. The children were saved from the fire, all of them in the first instance because the appliances were up to date, but one of the youngest, overcome by curiosity, returned from a distance of over a hundred yards. It happened in the early morning, in the dark, and he was not missed; he returned out of curiosity to some part of the building where some of the staff were trying to save a portion of the property from the flames, and he perished. The boys had nothing on but their night-clothes. The fire started where all the clothing was kept, and the staff of the house, the matron and teachers lost absolutely everything except the clothes they were wearing at the time. Immediately public charity in Nelson took up the matter, ladies came to the presbytery and worked, non-Catholics as well as Catholics, for these children, making clothes for them. We bought clothes in the city, we appealed to charity all round, and in a short time the children were fairly well provided. Then we had to erect dormitories; and all that was possible was done to make them comfortable. But they

have not a proper building yet; we have now to erect one. We have about £4000 in hand from the insurance on the old building and that will be a nucleus to begin with. The new building cannot be up-to-date, cannot be equal to requirements without an expenditure of about £8000, and the margin between four and eight or nine thousand pounds we have to get by the beneficence of well-wishers, both Catholic and non-Catholic, throughout the Colony. I might mention this: Mr. Tinline,

A Non-Catholic Resident of Nelson, has already handed in a cheque for £40, and that is only the beginning of what he intends to do. He has been ever a great benefactor to the institution and spent over £200 before the building was destroyed by fire for the plantation of the property and other purposes. It is hoped that these poor neglected children will one day be respectable members of society, and we want them to have a fair start in life; we want them to have a sound education, to be able to hold their own in temporal affairs; we want them to be trained in religion that they may have the requisite force of character, that they may have consolation in their sufferings, that they may have the means of struggling against temptations and become useful and happy members of the community. We wish to give them a good plain education and good Catholic instruction, so that they may be turned out good creditable citizens in the Colony. That is the position that stands before us. Now it is for this purpose that you are here in such large numbers; and allow me to tender to you my sincere thanks. I am delighted to see so many members of all Churches who sympathise with us and desire to assist us in this great work. Now I wish your assistance in this undertaking because it is a work of compassion, a work of great charity and most meritorious for heaven. And I wish all of you to give your subscriptions with the highest motives. Now the most perfect motive is to look upon these children as the representatives of Jesus Christ. This is the source of all the marvellous beneficence shown by the Catholic Church. This is the great secret of these wondrous charities which we find through out the Catholic world, this is the secret of that respect, that admirable patience, those delicate attentions which are found in those Catholic missionaries and Sisters of Charity who view the poor, the lowly, and the afflicted, not as mere human creatures, but as

Representatives of Jesus Christ.

It is thus you ought to view them; therefore when you give your money give it as if you were giving it to God Himself. If He were to come and ask you, and say: 'Give Me something for My children, for My dear neglected ones, give it to Me for them who represent Me,' is there one that would refuse Him? Oh, no, you would be too happy, too honored. But I may tell you with perfect truth that if you give to-night for that purpose you will be as much rewarded by Him one day as if you gave to Himself and your gift will be raised to a high level; it will be supernaturalised, it will be made worthy of the supreme reward of Jesus Christ. I need not say any more; but when the collectors go round, you will remember these poor fatherless, neglected children, you will give for them in order that they may be properly educated and treated for life in the same way as yourselves. View them also as children of Jesus Christ, so that one day when you go before your God and Sovereign Judge, He will say: 'Come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me to eat, I was thirsty and you gave Me to drink, I was naked and you clothed Me, I was a stranger and you took Me in, I was a prisoner and you visited Me. You did that in the person of those children whom you were invited to assist. Come now and enjoy your reward, the possession of Myself and My kingdom for all eternity.' Amen

As a result of this appeal and private contributions in the parish a sum of £140 has been added to the fund.

Mark Hambourg

The visit to New Zealand of the above-named star, who has earned such a reputation in all parts of the globe, and who is aptly styled the replica of Anton Rubinstein, is at present the topic of conversation in musical circles. Since his previous visit to the Australian States some eight years ago the Russian pianist has made marvellous strides, and, admitting at that time when he made his appearance, and even when he secured the crowning successes of his visit two years later, he was a player showing all the promise of a great artist, the interval has been spent in gaining that experience which was absolutely essential before he could be classed in the front ranks of modern pianists. That he has gained the latter position there can be no question. Mark Hambourg has a great temperament on the lyric side, as on his programme in Melbourne were such poetic creations as the A flat Chopin 'Ballade,' Beethoven's 'Appassionata,' and the beautiful Chopin 'Berceuse.' He will be assisted by Mr. Boris Hambourg (a younger brother of the pianist, and a cellist of extraordinary talent), Miss Mabel Batchelor (an Australian soprano), and Mr. John Lemmone (flautist, who last visited Dunedin ten years ago). We understand that Mr. Hambourg will arrive at the Bluff on the 16th inst., the popular John Lemmone being in charge of the business arrangements.

In consequence of pressure on our space we have been obliged to hold over several communications.

DIOCESE OF DUNEDIN

Dr. Hall, who returned recently to New Zealand, has now taken up his duties as senior house surgeon at the Dunedin Hospital.

Mrs. D. L. Poppelwell, who has acted for a number of years as organist of the Church of the Blessed Sacrament, Gore, having relinquished that position, was presented by the parishioners with a handsome hall stand in appreciation of her services.

The Right Rev. Mgr. Mackay, who left Auckland by the Moura, for Suva to join the Moana for Vancouver, writing from the latter port under date May 24, says that the voyage so far has been very pleasant, the weather being exceptionally fine.

In order to collect the balance of the amount expended on strengthening the foundations of St. Joseph's Cathedral, it has been decided to inaugurate a weekly collection, and to make it more effective to divide the parish into twelve districts, with a staff of collectors to each district. A meeting of parishioners will be held in St. Joseph's Hall on Sunday evening, when the proposal will be submitted for their approval.

The new Catholic Church of St. Thomas, Garston, was blessed and opened on Sunday. The Rev. Father O'Donnell, pastor of the district, was present, and the occasional sermon was preached by the Rev. Father Murphy, Adm., St. Joseph's Cathedral, Dunedin, who spoke of the sanctity of the Church, and gave an interesting and detailed explanation of the ceremony of dedication. There was a large congregation present. A fuller report will appear in our next issue.

On Saturday the employees of Messrs. Herbert, Haynes, and Co., met to say farewell to Mr. Charles Columb, junr., who, after 16 years' connection with the firm, was leaving to take up the management of the 'N.Z. Tablet' Printing and Publishing Company. Mr. Columb was the recipient of a dressing-case as a token of the esteem in which he was held, and many good wishes were expressed for his future success. Mr. Columb replied in a brief and appropriate speech.

St. Joseph's Men's Club held their first debate on Friday evening, the subject being 'Should bachelors be taxed?' The attendance was very satisfactory. Mr. P. Carolin led in the affirmative, and Mr. H. Miles took the negative side. These gentlemen showed that they had devoted a great amount of time and care to the study of their arguments. Mr. Carolin was supported chiefly by Mr. T. Hussey, and Mr. Miles by Messrs. J. B. Callan, junr., and C. Foley. A number of the members having expressed their opinions the chairman put the question to the meeting, when the negative side won by a small majority.

OBITUARY

MR. M. RYAN, WAITAHUNA.

The many friends of Mr. Michael Ryan, of Waitahuna, will hear with regret of his death, which occurred on Wednesday evening of last week. The deceased had been in poor health for some time and had only recently returned from a trip to Australia, which he had undertaken on medical advice. The late Mr. Ryan, who was 71 years of age, was a native of Thurles, County Tipperary, came out to Victoria in the fifties, and had been in New Zealand for about 40 years. He was highly esteemed by all who knew him, and his demise was deeply regretted by his many friends. His sorrowing family have our sincere sympathy in their bereavement.—R.I.P.

Southland News Notes

(From our own correspondent.)

June 8.

Father Lynch, of Palmerston, occupied the pulpit at St. Mary's on Sunday. The rev. gentleman remains here on a visit for a short time, the duties of his parish at Palmerston being, in the meantime, undertaken by his brother, Father Lynch, of Invercargill.

The Irish Dramatic Club visit Winton this week and perform in Moor's Hall. I have not heard the name of their proposed drama, but, whatever it may be, full justice can easily be done it by the able performers who compose the club.

A very large meeting was held on Saturday and the Southland branch of the Hibernian Society was formed. The election of officers takes place next Sunday in the Marist Brothers' school at 3 p.m.

The Senators' Lodge tendered a banquet to Mr. Allister Macdonald on Friday evening, the occasion being his return from Campbell Islands. Mr. T. P. Giffedder was voted to the chair and a long list of toasts was duly honored. In proposing the health of 'Our Guest' the chairman welcomed Mr. Macdonald back to Invercargill, and eulogistic speeches were made by Messrs. G. A. Cormack, M. O'Brien, G. W. Woods, W. J. Healy, James Eagar, J. J. Giffedder, Thomas O'Byrne, Andrew Kinross, D. Corcoran, R. McRae, and others. In acknowledging the honor paid him, Mr. Macdonald hoped the strong bonds of friendship would ever remain intact, and assured the company that the pleasant recollections of the happy evening would always remain green in his memory. This toast was drunk with musical honors, and followed by three cheers for Mr. Macdonald.

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WINTER 1903.

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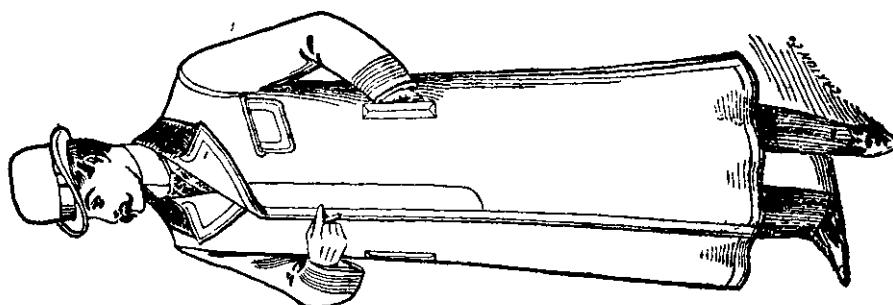
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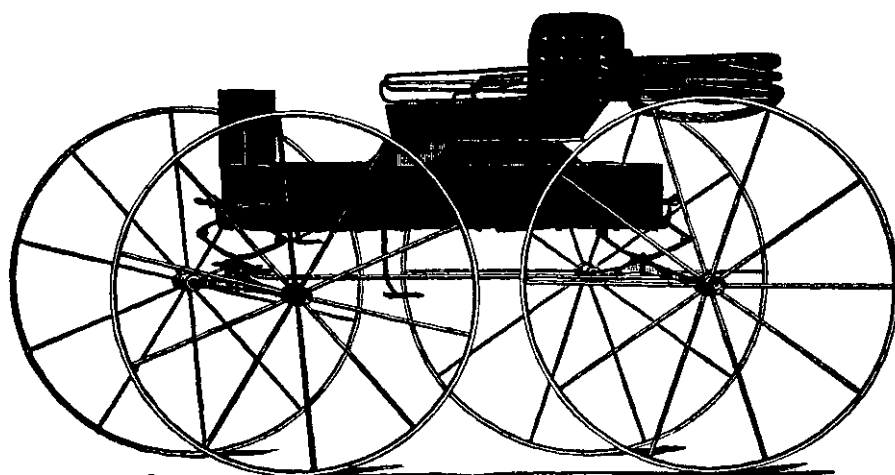
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The Storyteller

A WIFE'S REPENTANCE

'Roses, roses all the way': for it was summer at Rostrevor, with a haze of heat hanging over the tremulous radiance of meadows, and over the billowy sweep of hills, divided by the blue waters of the lough, whereon yachts lay at anchor, with here and there a boat slowly swinging to and fro with the lazy waves. A little way back from the road which winds from Rostrevor to Killowen was a pretty cottage, with a tangle of musk at its door, and a wilderness of frivolous poppies tossing gaudy heads at the flickering butterflies.

Slowly along its narrow path, and languidly as if exhausted by the heat, a young man walked, bearing the insignia of his profession, a sketch-book, under his arm. He was tall and pale; his cheeks had fallen away from dark, hollow eyes; his lips had a melancholy curve; his hands were thin and bloodless; and a sharp line, as of acute pain, divided his fine black brows. The cottage door being open, he entered with still reluctant step and many a backward glance at the exterior loveliness, which contrasted painfully enough with the interior disorder. He seemed suddenly to find himself in a region of 'penny novelettes' and unmended stockings, their monotony varied by an overturned vase of faded flowers, whence trickled a sluggish stream of green water; a soiled tablecloth was flung across one end of the table, which was further adorned with a can of sardines (a fork sticking in them), a stale loaf, a dusty dish of 'pitiful-hearted butter that melts at the sweet face of the sun.'

Gerald looked askance at this tempting lunch, and examined the cupboard, only to share the fate of Mother Hubbard, he shrugged his shoulders and walked out again. Hot and tired though he was, racked with headache and an unquenchable thirst, he preferred to be out of doors. There was little charm at home. Oh, the bitter irony of the word! He walked slowly on, his drooping shoulders telling of fatigue, and at length he flung himself on the grass at the roadside, gazing at the hills, which now seemed to be reeling away from him, now closing in.

Behind him, hidden by a golden mass of gorse and broom, a woman was sitting with a crumpled journal in her lap. She was young and pretty, but her fair hair, on which the sunshine laid a hand of light, was unkempt and disorderly; the lace on her print gown was carefully secured here and there with pins, and one shoe was tied with a bit of tape. Hearing footsteps, she noiselessly raised herself, surveyed her husband, frowned, and resumed her reading; whilst he, quite unconscious of her proximity, blessed God for sky and sea and air.

From Killowen a lady, young, beautiful, with a sunshade that seemed made of pink foam and a gown that expressed the last most dainty caprice of fashion, was strolling. As she passed Gerald she glanced at him—carelessly at first, then more intently—then stopped with a startled utterance of his name, and he sprang to his feet, both hands outstretched.

'Laura, Laura! Is it possible? My dear, dear Laura!'

The unseen watcher, peering out, beheld in either face a very rapture of amaze, delight, affection. Every word reached her strained and eager ears.

'To think of meeting you here!' said Laura, with an air of bewilderment.

'Oh, I am painting some local scenes for a Belfast merchant-prince! It seems much more wonderful that you should be here.'

'We are yachting—my husband and I,' she replied. 'We sailed into Carlingford the other night. We are now staying at Killowen.'

'I never heard of your marriage,' he said, with a faint sigh. 'I hope you are very happy?'

'As the day is long. He—my own especial he—is Colonel Desmond, of the Twenty-Fifth Hussars. You shall hear the whole romance another time. Just now I want to hear all about yourself. I have never seen you nor heard of you since your marriage five years ago. Gerald, I did try so hard to find you. I wrote, I advertised in vain. When I heard that you had been disinherited and sent away because of your marriage, I was most miserable. Why didn't you write to me, Gerald?'

'There were reasons,' he answered, with constraint. 'I was cut adrift from all my old associations, your way and mine were very far apart.'

'You are changed,' she said. 'I hope things have gone well with you?'

His face was white and set, he looked at the shining hilltops, and the secret listener caught her lip and held her breath for his reply.

'We have been very poor, Laura. My wife was an orphan, quite friendless and alone. I cultivated my one talent as best I could, and we got on fairly well for a time. Then our child died, and somehow my powers failed and my pictures didn't sell. I can tell you there are times when the world seems very empty.'

'You have your wife,' said Laura, softly (and the wife's face fell crimson on her hands), 'and you must have loved her very dearly to give up everything for her—home and friends and prospects. But you are looking very ill and worn. You were never fitted for "roughing it," dear. I think if he could see you now he would relent and be glad that he had you still to brighten his solitary old age.'

'I can not seek him, Laura. When baby died I wrote to him, crushing my pride for my sick wife's sake,

and he returned the letter without the smallest word of human sympathy. An only son might have some right to that—but—of course I married in direct opposition to his wishes, and should not murmur over the paying of the penalty.'

There was a troubled look in Laura's eyes, a nervous quiver in her voice that told of grave anxiety.

'You must come with us, Gerald, and bring your wife. Think of all the good the cruise would do you! And my husband has influence which he can and will use for you. I want to see your wife, to know her, to be kind to her if I may.'

A strange expression crossed Gerald's face. Was it fear or shame or what? Very reluctantly he told her where he lived, and again she gave him both hands.

'I shall call this evening, Gerald, then,' she said; and he turned to walk with her along the sunny road.

Gerald's wife, rising to her knees, strained her wild eyes after the graceful figure of the sweet-voiced woman.

'She might have been his wife, perhaps, but for me!' she muttered. 'And to think he gave up everything—home and father and friends—for me!'

Then she fell down and gave way to a fit of passionate sobbing, knowing in her inmost heart that she had been a drag upon him—a curse instead of a blessing to the man who had sacrificed all for her, whose way had seldom or never been brightened by helpful, encouraging words or wisely sympathy from her. Her reproaches and her constant complaints had been not the least of the burdens he had silently borne.

She went home pensively, shutting herself in the bedroom to bathe her tear-stained face. Her own dishevelled aspect, contrasted with the refined daintiness of Laura, struck painfully home to her. On the dressing-table lay a flask, round which her fingers closed convulsively, but with a blush she laid it down, and, shuddering, turned away. Her glance fell upon a small rosewood box, and, after a slight hesitation, she opened it. There were some flowers—funeral flowers from a wreath long withered—a little frock, and a tiny blue shoe down-trodden at the heel, much rubbed at the toe. Well, the restless little feet were quiet enough now!

It seemed that to Isabel that in one swift flash her whole life passed before her—all her lonely, neglected girlhood, into whose monotony Gerald had come like a star flashing into a dark sky; and she saw him as at first, the light-hearted young artist, the constant lover; then the quiet, saddened husband. But never until to-day had she known what his marriage had cost him; never before had she known that for love of her he had forfeited so much—for her, the unworthy! He had kept his sacrifice a secret; and, with shame and humiliation, she thought of her bitter reproaches for his inability speedily to achieve fame and fortune. She contrasted his steady work, his unchanging care for her, with her own slothfulness and neglect of him—and worse.

After the child's death she had been weak and low-spirited, and she had had recourse to stimulants instead of to prayer. The craving, once created, had grown upon her, and the frightful habit threatened to bind her body and soul; the most terrible blight was hovering over her youth and beauty, over brain and mind and will. But the ghost of her former self was before her side by side with his; and it seemed as if from the grave and the quiet, green earth to-day a little hand was stretched to save her from herself; as if those tiny fingers pointed to what had been, what was, and what still might be. The love of her girlhood, the graces of her courtship, reawakened in her heart; a whole tide of pain and remorse and fondness swept towards him who had stood between her and the unkind world, an angel of tender strength and protection; enduring with patience, forgiving with generosity; hoping all things, believing all things; and she clasped her hands in a very agony of prayer for help, for grace, for strength.

When she went in search of Gerald she found him lying on the couch in the dismal sitting-room. She saw with a pang the whiteness and sharpness of his features, the heaviness and hollowness of his eyes. Was her punishment to be a repentance come too late?

'Gerald, are you ill?'

'I don't feel very well, dear. Perhaps it is the heat. But you have been crying. What is the matter?'

She knelt beside him, her hand on his burning head.

'Gerald, I was out to-day, and I heard all that you said to "Laura." Neither of you saw me, and I saw and heard everything. Oh, I never knew that I was the cause of the estrangement between you and your father! I thought it was an old quarrel, and you never told me anything of your family and your home.'

'Why should I? I did not want you to think that my father was hard or unkind, or to tell you of his prejudice against you, whom he had never seen.'

'You never should have given up what you did for me: I am not worth it. Oh, why did you—why did you? I was, I am, utterly beneath you. Why didn't you tell that lady that I had been your curse, your greatest enemy? There was no reason why you should have spared me. She is willing to help you, and you must leave me and save yourself. You have lost enough already through me.'

'Do you really wish me to leave you, Isabel?'

The young wife shuddered, turned pale, and gasped forth:

'Yes!'

'And who will take care of you if I go away? No, Isabel! I shall stay with you and strive for you until death do us part.'

There was a pause, during which she wept bitterly—tears of a strange, shamed gladness.

'You know how weak I am, Gerald. But I will show you that I am sorry, grateful, loving. I will win your forgiveness if I can. Tell me just one thing: have you never regretted—Laura?'

'Laura? She is my sister. After mother's death she lived with an aunt in Paris, and did not know of my marriage until it had taken place and father had cast me off, as he had threatened. She is coming here to-night; so dry those eyes, love.'

But when Laura did come it was to find her brother in the delirium of fever, and Isabel in a half-distracted state. She had neither eyes nor ears nor thought for any one but him, and she answered Laura's questions at random.

'Oh, if only the doctor would come!' she cried. 'I have sent for him. Why isn't he here?'

'I will send again for him,' said Laura, soothingly; and there was another for whom she also would send.

The unhappy wife pleaded with all the fervor of her heart that this one dear life might be spared, that the possibility of reparation might still be left to her; and was so praying when a tall old gentleman entered, and, approaching the bedside, uttered an inarticulate sound of pity and dismay.

'Oh, doctor!' she cried, 'you don't think he will die? He must get better! You must save him!'

'You—you are his wife?' 'You must save him!'

'Yes; and his illness is all my fault. He has killed himself working for me. He has gone without necessities lest I should want. Do you know, Doctor, we had a little child—a dear little girl—and she died. Oh, I cannot lose him too! Oh, don't tell me that the only one in the world who loves me—who truly loves me—will be taken from me!'

'Hush, hush! You will be ill yourself next,' he said, answering with difficulty. And Laura, who had re-entered, and down whose cheeks the tears were running, gently laid her hand on the woman's arm.

'Come with me,' she said. But Isabel resisted.

'No; I must watch him, I must nurse him; she answered wildly.

'If you wish to help him you must be calm and composed. Come with me, and when we return the doctor will tell us what is to be done.'

She half forced the girl from the room, and then, smoothed her hair and bathed her face, and made her swallow some soup, speaking all the while hopefully and reassuringly.

'Now be brave, Isabel!' she urged. 'Perhaps his recovery may depend on your fortitude.'

The fairy gloaming crept over the hills, and a wind, soft and faint as a human sigh, rippled the waters and lost itself amid the grass and clover; a single star hung high above Cloughmore. The birds came and went without a sound. One almost seemed to hear the 'Peace be still.'

When they returned to the sick room, a dark, wiry little man with eyeglasses was talking in a low voice to the grey-haired gentleman who had come first.

'I am Doctor Power,' he observed, addressing Isabel.

'I think you had better have a trained nurse, Mrs. Boyle.'

'You are the doctor? Then who is this?' she asked.

'I am Gerald's father,' said the elder gentleman. 'I came to Killowen to meet my daughter and her husband, and from her I learned of Gerald's state.'

Isabel's head dropped in pathetic humility. Doctor Power, glancing from one to the other, withdrew.

'He has suffered much,' said Isabel, sadly. 'I am the cause of the quarrel—the coldness between you, sir. Say what you wish to me: I deserve it. I was never worthy of your son.'

'Ah, my poor girl, you have enough to bear without harsh words! I have been hard, unjust—how terribly so I did not realise until Laura told me of my boy's altered looks. May God spare him to us!'

Then began for Isabel the long anxiety that attends the sick-bed of a dear one—now hope, now fear in the ascendant; with thoughts ever rushing back to the days of old when the great Physician walked on earth, and health and healing followed His gracious footsteps.

Slowly Gerald's consciousness returned and the fever left him, but wasted to a skeleton and weak as a child. One day Isabel was sitting in her usual place beside him, when his dark eyes unclosed to recognise the grey-haired old man who had shared many of his young wife's vigils and all of her suspense.

'Father!' he faltered.

'Yes, it is I. Will you come back to me, Gerald, my son, and let the past be forgotten? Will you bring your wife to the old home?'

With an effort Gerald drew Isabel's head down to his shoulder, and then extended his hand to his father. Strong and warm was the returning clasp. They realised, at length, each heart through its own bitterness, that life is too short and death too sure and eternity too near for anything save loving kindness.—'Ave Maria'

A SAD PROBLEM

Walking home from late Mass the other Sunday, I observed a young man in front of me, well dressed but with a slight stoop, and carrying his hands in his pockets—a habit which is odious to me. Presently two young girls, also well dressed but too gaudily for an old woman of my conservative tastes, passed ahead of me. As I walked along behind them I overheard the following conversation.

'Madeline, do you see that young fellow in front of us?'

'Yes; do you know him?'

'No. I don't care to know him either. But he fooled me nicely last Sunday.'

'How was that? Did you mistake him for some one else?'

'No; I mistook him for a gentleman.'

'And isn't he one?'

'Why, certainly not. Can't you tell it by the way he shuffles along with his hands in his pockets?'

'Well, his walk is really not very graceful, Bertha.'

'He looks well sitting down, though. It makes the greatest difference.'

'Does it? Where did you see him sitting down?'

'In church last Sunday. I came late, and thought I would go to the side aisle. You know those two funny little pews against the wall? I suppose you would call them at right angles to each other.'

'Yes, well?'

'I slipped into one of them, knelt a moment, and then, as the sermon had begun, I sat down. When I got settled in my place I saw that young man almost facing me in the other pew. I was struck by the beautiful shape of his head and the short crisp curls. I like that kind of hair, there is something so romantic about it. And he had such a fine complexion, and such a lovely tie—blue, with white polka dots; just like the one I gave Arthur for Christmas. Mean thing! I wish I had it back! I'll never spend another 50 cents on him, I can tell you. He's such a flirt!'

'Well, he's got his match now in Kitty Hayden. I believe he likes her real well. He gave her a bangle.'

'How do you know?'

'I saw it—she showed it to me.'

'Well, I'm not jealous of her. I wish them joy of each other. But to go on with my story.'

'Yes, go on.'

'My friend was all right till he stood up. Then I noticed that he kept his hands in his pockets. I despise that habit? But afterwards I didn't wonder in the least.'

'Why?'

'At the last Gospel he made the Sign of the Cross—at the blessing. I mean—and—well, I can't describe those hands!'

'Weren't they clean?'

'Yes, they were clean; but so big and coarse and rough! They were simply disgusting. I know he's a drayman or maybe a blacksmith.'

'A blacksmith wouldn't slouch along like that.'

'Probably he works at some trade, though.'

'Tradesmen make good money.'

'But they're so common!'

'Yes, that's so.'

'I don't see how any young fellow with a bit of pride would want to work at a trade, do you?'

'Some one has got to do things, you know,' rejoined Madeline, who seemed to be less silly than her companion.

The girls began to walk briskly, and that was all I heard. At some distance farther on they were stopped by an old woman, poor-looking but neatly clad in black. After exchanging a few words with her they passed on. She walked very slowly, and when I reached her she bade me a kindly 'Good morning.'

'I saw you in church, ma'am,' she said, 'and took you to be a stranger.'

'Those are very pretty girls to whom you have just been speaking,' I remarked.

'Yes, they're pretty enough,' she replied. 'But they're just as empty-headed as they're good-looking. They're neighboring girls of mine—cousins—but they have foolish parents. Instead of putting them to good trades they let them take places in one of those big cheap stores. I declare, ma'am, the way they do be chewing gum all the day long in those places, and then standing talking to customers with their mouths full of it, is sickening—just sickening. And, then, the foolish airs they put on! Mary and Bridget they were christened, but it's Madeline and Bertha they call themselves now.'

'Probably they will end by being ashamed of their parents,' said I.

'They're ashamed of them already, ma'am, in a way. Do you think those girls ever take their whippersnapper company to the house? Never!'

'Where do they take them, then?'

'They meet them in the parks and at the corners. It's a wonder that more of them don't come to grief.'

'Perhaps they have no place where they can entertain their friends.'

'Maybe some of them haven't, but these have a neat little sitting-room, where they needn't be ashamed to take any young man. But they wouldn't have him hear the Irish "brogue," as they call it, from the lips of their poor old father and mother.'

'I wonder they go to Mass.'

'And so do I, ma'am. It's habit with them; and they meet people and show their fine clothes. What the children of Irish Catholic parents are coming to in this country I don't know—that is, some of them. They're not all like that. And yet those two would be very sweet and good girls, if they'd had training. Glory to God, but it's a sad thing!'

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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.

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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.

The Catholic World

ENGLAND.—Catholic Truth Society

The annual meeting of the Catholic Truth Society of England was held recently at the Archbishop's House, Westminster, the Right Rev. Dr. Stanley presiding. Mr. Britten, hon. secretary, read the report for the year, showing that numerous books and pamphlets had been issued in various cheap forms. The report expressed regret that subscriptions to the free distribution fund had last year been very small. It would seem that Catholics did not recognise the necessity for this work. In view of the extraordinary activity of the various Protestant organisations in distributing anti-Catholic literature this was to be regretted. The cordial understanding existing between the parent society and the Truth Societies of Ireland and Scotland continued. These societies showed considerable activity, especially that for Ireland, which had been received with enthusiasm by the people. This year's conference would be held at Liverpool in the first week of July. In connection with the statement as to the expenses incurred in legal suits, the report stated that numerous letters of thanks had been received by the Society for exposures it had made of various people, and also for its pamphlet on 'Maria Monk.' Mr Stanfield, treasurer, presented his accounts for the year. He said he was disappointed by the miserably small sum devoted to the free distribution fund. The amount the Society carried forward this year was considerably less than the previous year. The Society was in great need of funds. The statements showed that the receipts were £3629 for the year, while the expenditure was £3812.

Westminster Cathedral

The interior decoration of the new Westminster Cathedral (says the London 'Monitor') has been begun in earnest, although it will be years before the gaunt walls and bare roof of the building are covered, as they one day will be, with costly marble and brilliant mosaic work. The decorations of the side chapels are at present receiving attention, and it is computed that in about three months' time the mosaic work of the chapel of the Holy Souls will be finished, whilst similar work in the chapel of SS. Gregory and Augustine (the funds for which have been given by Lord Brampton) is proceeding apace. Mr. G. Bridge, the well-known mosaic artist, has been entrusted with the work, and he is employing a staff of English lady-artists, specially trained in this class of work. About twenty-five are at present busy all day in the cathedral, and one can just catch a glimpse of them, clad in long holland overalls, perched on scaffolding erected round the chapel roofs, doing their work by the aid of candle-light. The work calls for great nicety. The colors are given to the girls in slabs about the size of a breakfast-plate, and they themselves have to chip them into the tiny pieces required for the work, these pieces being fastened in with a kind of putty which has to be put on the wall by hand. Each girl is given a colored cartoon of the portion allotted to her, which is pasted up on the wall near by, and from which she works. Some of the workers, by the way, are quite young girls. The cartoons in the chapel of SS. Gregory and Augustine will represent events in the life of those two saints. The next chapel on which operations are to be commenced is the chapel of the Blessed Sacrament, the marble work in which is now being finished. The new pulpit, by Medici, of Rome, has just being placed on the nave floor; it is of white statuary marble, beautifully inlaid with mosaic work.

FRANCE.—Benedictines Leaving

A Reuter's telegram from Paris on April 19 says:—The Benedictines of Kerbenat, near La Rouches, have for some days past been dismantling the abbey which has to be completely vacated in a few days. They are going to Wales, where a nobleman has placed a special establishment at their disposal.

An Exciting Scene

There was an exciting scene on Sunday, April 19, in the Cathedral at Nancy. Mgr. Turinaz, in an address to the crowded congregation, informed them that he had selected the Abbe Ravenez, a secularised Jesuit, to preach on the Sundays in May. By so doing he wished to protest against the monstrous abuse of power shown by the Government. The remarks of the prelate were greeted with loud cheers and cries of 'Vive l'evêque de la Frontière,' a tribute to the patriotism of Monsignor Turinaz.

Policy of the Government

A Paris correspondent, telegraphing under date April 20, says:—A session of the Councils General was opened throughout France to-day resolutions for and against the Government's policy regarding the religious congregations being adopted by various bodies. The Archbishop of Lyons and the Bishop of Nantes have written the Premier that they cannot interfere immediately with the celebration of religious services in unauthorised places, or prevent the priests connected therewith from preaching. Several demonstrations in connection with the dissolution of the congregations occurred to-day.

A Loyal Clergy

One of the accusations (says the 'Catholic Times') constantly levelled against the French priests by anti-clericals is that they are not loyal to the Republic. This, if we may believe the President, is not universally true. On his passage through Marseilles, while en route

for Algeria, M. Loubet received the Bishop of the diocese and a body of clergy, who presented their homage to the head of the Republic. Monsignor Andrieu, in addressing the President, pointed out that the political attitude of the Marseilles clergy was irreproachable, and that, like the Church, they always respected the established powers. The holders of authority, he said in the words of St. Paul, were ministers of God unto good, and after an allusion to the President's felicitations to the Pope on the occasion of the Holy Father's Jubilee, wished him cordially a pleasant and successful voyage. M. Loubet, in his reply, said the Church had a mission of peace, fraternity, and reconciliation, and that when, as in the diocese of Marseilles, she acquitted herself of that mission, she had a right to the respect and support of all good citizens. But he said nothing about the persecution which, over the whole of France, is driving forth peaceful monks and nuns. Nor was the subject even touched during the interview. Such an omission seems strange to us who live in a land where the Church is free, but doubtless our Continental brethren know their own business best.

Unpopular Decrees

Whilst a great many French Catholics look with apathy on the tyrannical acts of the Government in its treatment of the religious Congregations, it is evident that popular opinion is being roused in many places, and that sooner or later the bulk of the nation will find out the true character of the men who are now at the head of public affairs. Our Home exchanges report that the members of the religious Orders which have been dissolved were cheered at Havre by a crowd of two thousand persons. At Tarascon, where an official attempted to set his seal upon the doors of the Abbey of Frigolet, belonging to an unauthorised Congregation, the crowds prevented him and stoned his carriage. A demonstration took place at Le Mans outside the Capuchin Convent. The crowd cried 'Vive la Liberté,' 'Vivent les Capucins.' Twenty arrests were made by the police. The refusal of the Franciscans at Nîmes to permit seals to be affixed to the doors of their monastery led to a demonstration in their favor. The gendarmes and police intervened, and many arrests were made.

A Serious Accusation

The charge against M. Edour Combes, the son of the French Premier, of having offered to secure the authorisation of the monks of the Grande Chartreuse if they paid him a bribe of £40,000, may possibly have very serious consequences for the present intolerant Ministry in France. M. Besson, the editor of 'Le Petit Dauphinois,' who made the accusation, is a man held in the very highest esteem in Grenoble, so much so that he is enjoying the moral support of leading citizens strongly opposed to him in politics. It was open to the Premier, who is of course incriminated by M. Besson's accusation, to have had that gentleman indicted before the Assizes, where the accusation would have been inquired into and decided upon by a jury of twelve men. Instead of taking that course, however, M. Combes, when forced by M. Besson's repeated accusations to take notice of them, ordered an inquiry by an examining magistrate, Valles, who, in addition to being absolutely dependent upon the Premier for the continuance of his employment, is also under grave suspicion of having been an intermediary in a similar transaction himself. Needless to say, these disclosures have created a very great feeling of uneasiness in France, where the accusation is freely made by the opponents of the present Administration that it is kept in office by a system of bribery and corruption more widespread and audacious than has ever before been attempted. M. Besson has now very properly refused to give any testimony before a tainted tribunal, and has demanded that he be indicted before the Judge of Assize, and the truth or falsity of his charges determined by a jury of his fellow-citizens. The odious policy of M. Combes towards the Church was bound, in any case, to bring a powerful reaction, and it would be retributive justice in its most poetic form if it was precipitated in this manner.

ROME.—Appointment

Rev. Father Schuller (a German) has been elected Vicar-General of the Franciscan Order, in succession to Rev. Father David Fleming, who has been appointed secretary to the Pope's Biblical Commission set up in January last to inquire into the scope of Biblical exegesis.

Stonyhurst Association

Mr. Justice Walton, on behalf of the Stonyhurst Association, and Mr. Robert Colley, head student of Stonyhurst College, were recently received in special private audience by the Holy Father, and presented to him a magnificently illuminated address in book form, signed by all the community and students of the college. Leo XIII. made many inquiries about the college, and gave to all connected with it a very special blessing.

Ordinations

At the general ordination at St. John Lateran's on Holy Saturday the following students of the Scots College, Rome, were raised to the priesthood: The Rev. John Roger, the Rev. Patrick Lov, the Rev. Patrick Keenan, of the diocese of Aberdeen; the Rev. John Nicholas Murphy, of the diocese of Galloway; the Rev. Thomas Gillon, of the diocese of St. Andrews and Edinburgh; and the Rev. James Kelly, of the diocese of Glasgow. The first five, with two others previously ordained, return to Scotland in June. Father Kelly remains another year in Rome.

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Memories

Memories of King Edward VII.'s visit to the Vatican during the Pontificate of Pius IX. (says the London 'Daily Chronicle') are still fresh among the venerable officials of the great palace. Just ten years ago, when Queen Alexandra, with two of her daughters, had an audience of Leo XIII., she was surprised to hear her husband's praises sounded in the headquarters of the Papacy, where, indeed, they never forget. The King, too, in those early days visited many convents and monasteries where, if he now goes again, he will find nuns and monks who will recall to his ears kind words he then spoke, and has himself, no doubt, long since forgotten. Queen Alexandra and her daughters, by the way, when they had their audience, wore the regulation black silk, with veils, and went, for the first time in their lives, to an important call ungloried.

SCOTLAND.—Papal Chamberlain

Mr. J. C. M. Ogilvie Forbes, of Boyndlie, Aberdeenshire, has been included in the number of Papal Chamberlains.

Death of Lady Weld

Lady Weld, in religion Mother Mary Gertrude Dolores, died on Maundy Thursday, April 9, at St. Scholastica's Priory, Port Augustus, N.B. She was the widow of the late Sir Frederick A. Weld, who was Governor of Tasmania from 1875 to 1880. He was afterwards Governor in Western Australia and at the Straits Settlements. During their residence in Tasmania (says the 'Monitor') the Governor and his wife gave an edifying example to the Catholics of the country, following the practices of their grand old faith in fervor and humility. There are many living to-day who have pleasant memories of the kindly old Governor and his highly-esteemed lady, both of whom have now gone to their eternal reward. It is worthy of remark that they both took a keen interest in Catholic education, paying frequent visits to the Catholic schools, and sometimes Governor Weld personally tested the educational knowledge of the scholars. The late Lady Weld was the third of the sixteen children of Mr. Ambrose Lisle March de Lisle, of Clarendon and Grace Dieu, Lancashire, England. On retiring from vice-regal line Sir Frederick and Lady Weld went to reside at Chideock Manor, in Dorsetshire. Lady Weld, as already stated, after the death of her husband, went to close her days at the Port Augustus Convent, of which her fourth daughter had been chosen Superior.

National Convention in Dublin

A great National Convention to consider the Land Bill now before Parliament was opened in the Round Room of the Mansion House, Dublin, on April 16. Mr. John Redmond, M.P., presided, and there was an immense attendance, over 1000 delegates from public bodies, etc., in all parts of Ireland, being present.

The chairman, after formally opening the Conference, said that the Land Bill was proposed by a Government which has an overwhelming majority in the House of Commons, and more than that, a Government that has the control of the House of Lords. On all the essentials Ireland to-day is united as she never was united before. Now, gentlemen, these conditions never existed before with reference to the Irish Land Question. And I take leave to say that in my judgment, if this opportunity is lost in all human probability these conditions will never again arise in our lifetime. The issue is a perfectly plain one. What I would most respectfully urge upon the delegates here to-day is that the issue should be decided frankly and openly that it should not be decided indirectly. The first issue that this assembly ought to consider and to decide is this: Is this Bill as it stands, is this Bill here and now to be rejected? If you say yes, then frankly say so and face the consequences. But if not then I say to you let us address ourselves in a reasonable businesslike, and friendly spirit to the consideration of these amendments which you in your judgment desire the Irish Parliamentary Party to press upon the Government in the House of Commons.

Mr. William O'Brien then moved—That we congratulate the Irish race on the introduction by a British Ministry of a measure which for the first time in the history of land legislation in the Imperial Parliament with the common assent of all parties in Ireland accepts the principle that dual ownership in Ireland must end, and that, after centuries of struggle, the land of Ireland should be restored to the people of Ireland; that the acceptance of this principle promises the removal of the uncertainty, turmoil, and antagonism which have so long rendered peace or contentment impossible in Ireland; that we feel it our duty at the same time to declare that the measure requires serious amendment in various points of importance. The mover said that the real question and the vital question this Conference has to decide is not how much the landlords are to get, but how much the tenants are to pay as the price of a vast National settlement that would afford some substantial hope of rescuing our people from the sea of life-long litigation and the uncertainty in which they are struggling, that would put some check upon the emigration that is wasting away our population to the skeleton of a population, and that would lay the foundations for a better state of feeling in which the powerful loyal minority, who are one-fourth of the population of this country, whether we like it or not, instead of being the most formidable enemies of Home Rule, would find it their interest to live in the country and to obtain influence in

the country, and would find that the only way of obtaining that influence would be by identifying themselves with the people, with the people's happiness, and with their national aspirations. Now, in all these negotiations for the peace of this wasted and distracted country the representatives of the tenants were guided by two principles. The first was that the tenants should not be required to pay more than the fair average market price that prevailed in the open market for the last fifteen years, and that they should obtain immediate reductions which would be equivalent to what they could obtain if they had waited to have third term rents fixed in ten or fifteen years to come. The other principle on which we acted was that the State should pay whatever further indemnity was necessary to induce the landlords to sell—not, again I say, as the mere price of the land, but as the ransom—as the penalty—of getting rid of the fact that the Government have brought in a measure which England is responsible and which has brought landlords as well as tenants to a condition in which—well, it is not too much to say that landlordism is as grievous a curse to the landlords themselves and to England as it is to the Irish people.

According to the 'Irish Times,' a strong Unionist paper, Mr. O'Brien's speech was the most notable item in the first day's programme. He made a most remarkable speech (it said). It is hardly necessary to say that it contained many passages to which we as Unionists cannot possibly subscribe; but, taken as a whole, it was filled with a spirit of broad and tolerant statesmanship which until a few months ago was conspicuously absent from Mr. O'Brien's orations. What the feelings of the meeting were before its delivery we do not pretend to know; but if they were hostile to the Bill they underwent a sudden and remarkable change. After Mr. O'Brien sat down at the end of an hour there was no doubt as to the sentiments of the delegates. They would hardly listen to the speeches of Mr. Patrick White, M.P., who proposed a resolution declaring that the Bill does not merit support on the second reading, and of Father Humphreys, who seconded it. Even Mr. Michael Davitt, though he was listened to with courtesy, could obtain hardly any support for what he described as "a friendly amendment" requesting the Irish Parliamentary Party to state the amendments required on the second reading of the Bill, and adjourning the Convention till after the close of the Committee stage; and he eventually withdrew it at the request of Mr. Redmond and Mr. O'Brien. Finally Mr. O'Brien's first resolution was carried without a dissentient voice. The Bill is over its first fence. There are many obstacles yet to be surmounted, but at least its enemies in England will not be able to claim accursed system which is the work of England, for which is rejected by the very men whom it is proposed to benefit. Mr. William O'Brien deserves well of his country.

On the second day of the Conference various provisions of the Bill were dealt with and several amendments suggested for its improvement. Among the matters discussed were the evicted tenants, land purchase aid fund, the perpetual rent charge, congested districts, housing the working classes, and town tenants.

As announced by cable Major Jameson, M.P. for West Clare, was declared to be no longer a member of the Irish Parliamentary Party, as he had flagrantly neglected his duty as an Irish Nationalist. A similar resolution with regard to Mr. Jasper Tully was also passed.

Before the close of the proceedings on the last day of the Conference a resolution in favor of National Self-government for Ireland was moved by the chairman, who said that some of them had recently declared their views that it would be a misfortune to mix up the question of Home Rule with the Land Bill. Some of them took the view that one thing at a time was a good policy, and he, therefore, deprecated any attempt which seemed likely to be made by some of their political friends in England to tack on the Home Rule question to the Land Bill. But these declarations of his and others had been construed by certain English newspapers into some sort of an admission on their part that they were willing to postpone Home Rule. And, therefore, he thought it would be well if this great National assembly should put on record its opinion on the Home Rule question. He, therefore, moved the following resolution:—

'That the first and greatest need of Ireland is National Self-government, and that this Convention reiterates the demand of the Irish people unceasingly made during the past hundred years for the restoration of the full constitutional right of the Irish nation to rule themselves in their own way through an elective legislature responsible to the people of Ireland; and that no other remedy for Irish needs or grievances can or will be accepted by our people as a substitute for our country's supreme and inalienable right of National Self-government.'

Mr. Michael Davitt, in seconding the resolution, which was passed unanimously, said that had they neglected to pass a resolution of that kind at this Convention they would be neglecting the performance of a sacred duty to the National cause. It was absolutely essential that the English people should clearly understand, without the possibility of any doubt, that the settlement of the land question, or the education question, or all other subsidiary questions in which they were interested would not be a satisfaction of the demand of Ireland till the greatest of all questions, National Self-government, was settled, and, secondly, it was absolutely essential that this announcement should go from the Convention to their race throughout the world.

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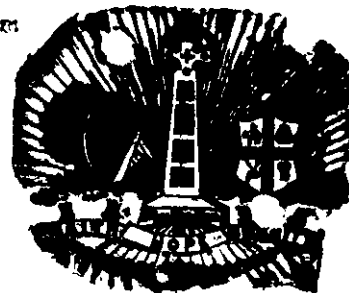
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sion of Honorary Members, Reduced Benefit Members, and that
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The District Officers are anxious to open New Branches, and
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Branches being established in the various centres throughout the
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W. KANE,

District Secretary,
Auckland

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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
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and is, without doubt, the **VERY
BEST.** It is put up in four
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rent £10 yearly, takings said to be £
weekly, price £3500, £1000 cash required;
Hotel, Wellington, doing £160 weekly,
moderate rental; Hotel, Marlborough, 14
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NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

Sunday, May 24, was the centenary of the first Mass celebrated in Parramatta.

The Rev. Father George Robinson, of Camberwell, Victoria, has left on a trip to the United States and Europe. He will be back in August.

The Rev. Father Campion, of Parkes, and the Rev. Father O'Driscoll, of Bungendore, have gone on a trip to Ireland.

The Very Rev. Dean O'Keeffe, of Yass, is going on a few months' holiday. During his absence the Rev. T. J. Cleary, of Burrowa, will be administrator of Yass, and Father E. Laide goes from Yass to Burrowa to replace Father Cleary.

The 'Freeman's Journal,' referring to the South Sea Islands' excursion, says that there will be as many, if not more, tourists from Victoria as from New South Wales. Tasmania, New Zealand, and Queensland are all represented in the list of passengers already booked.

A few Sundays ago the Archbishop of Melbourne laid the memorial stone of St. Joseph's new presbytery, Collingwood, to cost £3000. The collection taken up at the ceremony reached the handsome sum of £400, which included £25 from the Archbishop and a similar amount from Rev. Father O'Brien, pastor of the parish.

On Sunday, May 24, the Right Rev. Dr. Corbett, Bishop of Sale, opened a new Catholic church at Morwell. The total cost of the sacred edifice was £3000, two-thirds of which had been received before the opening. A sum of £360 was received at the ceremony.

The hon. secretaries of the Home Rule Fund Executive, Sydney, have received a letter from Mr. John Redmond, in which he says:—'By the end of the session when we know the fate of the Land Bill, we will be in a better position to decide on the advisability of sending a delegation of our members to Australia. Meantime, please accept the assurance of our deep gratitude for the assistance that you have already given to us.'

The Marist Fathers are having a new schooner built in Sydney to replace the *Eclipse*, which was wrecked some months ago in the South Sea Islands. The new craft, which will not be quite so large as the *Eclipse*, is being erected at Blue's Point, North Sydney, from plans by Captain Grainger. It is expected she will be completed in two months.

His Lordship the Right Rev. Dr. Dunne (Bishop of Bathurst) has lately been in poor health, and, speaking at the laying of the foundation stone of the new presbytery at Bathurst, he said he made this strong appeal—perhaps it might be the final appeal—as his health was getting very shattered lately, and he did not know how long he might hold out, and when he would have to take the place occupied by his late predecessor. But as long as God spared him he would work for the advancement of religion. He was as ill as he could be, and had been ordered not to speak. But for this he would have sought to speak with such force as to galvanise the people into enthusiasm.

The death of the late Monsignor Rigney recalls an incident, perhaps long-forgotten, but which at the time caused some amusement amongst the Dean's circle of friends, especially when the priest told the story as against himself. One day while engaged superintending the erection of the Wollongong church he fell from a height and injured one of his legs. A little lad who was running about the place at the time (A. Sheehy), afterwards Archpriest Sheehy, was despatched in hot haste to the chemist for a preparation. In breathless haste the lad rushed into the chemist's shop (doctors were then an unknown quality in Wollongong), and startled the chemist by demanding to be forthwith served with 'A yaid of sticking-plaster for Dean Rigney's leg.'

At a meeting of the parishioners of St. Patrick's, Parramatta, and the districts in which the late Monsignor Rigney had ministered, it was decided that the memorial should take the form of a bell to be erected in the tower of St. Patrick's Church. It was also arranged to renovate the Mortuary Chapel in the Parramatta North Cemetery, where rest the remains of the deceased prelate, together with those of the late Dean Coffey and the late Rev. Father McCarthy. A suitable memorial tablet is to be placed in the front of the chapel, or in St. Patrick's Church opposite the tablet to the memory of the late Dean Coffey, in further commemoration of the late Monsignor.

Apocryphal of the recent visit of his Grace Archbishop Kelly to Hartley, the first Catholic Church was erected there in 1839 by the Rev. Father W. R. Ullathorne (afterwards Archbishop). The first priest stationed there was the Rev. Father Hand, who presided over the mission in the penal days until death. He was succeeded by the Rev. Father Peter O'Farrell, after him came the Rev. Father John Grant, who was afterwards Dean of Bathurst, where he died in 1863. The late Rev. Father Phealan succeeded Mr. Grant, and it is to Rev. Father Phealan that the progress of religion during a period of 20 years is principally ascribed. Rev. Father Phealan was removed to St. Mary's, near Penrith, in 1876, where he died a few years ago. The Rev. Father Birch, now at Bungendore, succeeded Rev. Father Phealan in 1876, and remained until 1880, when the Rev. Father J. J. Garvey was appointed P.P., and after his death came the Rev. Father P. Ryan, who was the last resident pastor.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- June 14, Sunday.—Second Sunday after Pentecost. St. Basil, Bishop, Confessor, and Doctor.
 „ 15, Monday.—St. John of Facundo, Confessor.
 „ 16, Tuesday.—St. Antoninus, Bishop and Confessor.
 „ 17, Wednesday.—St. Paschal I., Pope and Confessor.
 „ 18, Thursday.—Octave of Corpus Christi.
 „ 19, Friday.—Feast of the Sacred Heart.
 „ 20, Saturday.—St. Silverius, Pope and Martyr.

St. Basil, Bishop, Confessor, and Doctor.

St. Basil the Great, Archbishop of Caesarea in Cappadocia, was born at Caesarea about the year 330. Two of his brothers, Gregory and Peter, became bishops, the former of Nyssa, the latter of Sebaste, and are also honored by the Church as saints. Basil studied with great success at Athens, where he became intimate with Gregory Nazianzen. The two friends vied with each other both in learning and in the practice of virtue. 'We know but two streets in the city,' said Gregory, 'the one leading to the church and the other leading to the schools.' They remained at Athens four or five years, where they also made the acquaintance of Julian, who afterwards earned the evil name of apostate. Having received baptism in 357, Basil visited the monastic institutions of Syria and Egypt, and founded several monasteries in Pontus and Cappadocia. He became Father of monasticism in the East. The Basilians are to this day the principal religious Order in the Oriental Church. In 364 Basil was ordained priest by Bishop Eusebius, successor of Dianius, and on the death of that prelate, was chosen Bishop of Caesarea, in 370. He was an instrument in the hand of God for beating back the Arian and Macedonian heresies in the East. His energy and zeal, learning and eloquence, and the exceeding austerity and holiness of his life, have gained for him the reputation of one of the greatest bishops of the Church, and his character and works have earned for him the surname 'Great.' Basil died in 379. His works are of a theological or an ascetical and ethical character, and embrace also sermons and commentaries.

St. Antoninus, Bishop and Confessor.

St. Antoninus, who was a native of Florence, became at an early age a member of the Order of St. Dominic. At the invitation of Pope Eugene IV., he assisted at the General Council of Florence. Elected Archbishop of Florence, he gave a signal example of Christian charity on the occasion of a pestilence which raged in that city during a whole year. St. Antoninus died in 1459.

St. Paschal I., Pope and Confessor.

St. Paschal became Pope in 817, and during a pontificate of nearly eight years he manifested great energy in building churches, hospices, and convents, and in restoring and beautifying the sacred edifices which already existed. He was also solicitous in providing for the wants of the Greek Christians whom the persecutions of the Iconoclasts had driven from the East.

St. Silverius, Pope and Confessor.

St. Silverius, by his refusal to favor the Eutychian heretics, excited the enmity of the Empress Theodora, who procured his banishment to Patris, in Asia Minor. He owed his release to the efforts of the Bishop of the place, who remonstrated with the Emperor Justinian over the indignity offered to the Vicar of Christ. 'There are,' he urged, 'many kings in the world, but only one Pope over the Church of the whole world.' Having again fallen into the hands of his enemies, St. Silverius died from hard usage, or, according to some, was put to a violent death, A.D. 538.

At this season everybody is liable to Coughs and Colds. Avoid all danger by taking TUSSICURA.—***

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You may be TOO LATE to take part in the first distribution, but you can START EARLY for the next, which closes on 30th November next. In these distributions the smallest consumer has a chance, as coupons not sent in for present distribution can be saved and sent in for the next, or any future one. Bonuses distributed on 31st May and 30th November in each year. Remember "Kosie" Tea is sold at 1s 6d, 1s 9d and 2s. GOLDEN TIPS, a specially choice high-grown Tea, at 2s 6d.—***

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Makes the wearer's heart feel glad,
And that footwear may be had
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And the rain clouds cross the
sky, gloo-mi-ly,
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to and fro.
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Splendid Bargains there appear—
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Meals commence:—Breakfast 8 a.m., Lunch
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visitors and travellers. The bedrooms are
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