

THE NEW ZEALAND TABLET

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religiosis 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 Brutal Display

Here is a paragraph which we take from last Friday's Christchurch correspondence in the 'Otago Daily Times':—

'The Boxing Association is apparently not indifferent to the brutality of the display given under its auspices at the Theatre Royal the other evening, but it is distinctly unfortunate that the council of the Association did not make it quite clear at its meeting last night that it had determined to discountenance such exhibitions by every means in its power. While some of the members of the council expressed themselves as opposed to brutality, no attempt was made to devise any means of preventing a repetition of the same sort of thing henceforth. The council might well have further considered the letter from one of its vice-presidents, in which he expressed his extreme disappointment at last week's display, and suggested that the remedy lay with the Association in the alteration of its rules.'

The paragraph just quoted is a fresh reminder that there is at least a modicum of truth in the sweeping words which Marion Crawford put into the mouth of one of the characters in 'Doctor Claudius': 'Were it not for the tremendous power of modern law, there is not the slightest doubt that the mass of Londoners or New Yorkers would flock to-day to see a gladiatorial show, or to watch a pack of lions tearing, limb from limb, a dozen unarmed convicts.' Prize-fighting is one of the old gladiatorial games. It was one of the combats of the arena, and was held in honor of Pollux, who is alleged to have been the world's champion in his time, and to have become a god through his skill at fisticuffs. The prize-ring and the 'glove-fight to a finish' are with us still. They are fragments of the old gladiatorial atrocities of pagan times that have clung to our civilisation to this day. We have never wholly shuffled off the spirit of the Coliseum. The second revival of prize-fighting in England during the past thirty-five years, under the aegis of nobility and royalty, is a thing that, in the interests of civilisation and humanity, is greatly to be deplored. In England and America, as in Christchurch, exhibition boxing bouts often produce—and sometimes are deliberately arranged to produce—the maximum of barbarity. Some years ago the London 'Saturday Review,' in dealing editorially with the death of the hireling Crook, wrote as follows from the fulness of its knowledge: 'We cannot help recalling how we were attacked in the so-called sporting papers some two years

ago for insisting that a glove-fight to a finish—and that is practically what a contest of twenty rounds means—was more barbarous, more cruel, and more dangerous than the old-fashioned fight with bare knuckles. In the prize-fight, if a man is knocked down, he has to get on his feet again and resume the contest in ten seconds, and this difference makes the fighting with gloves far severer than the fighting with fists of fifty years ago. Furthermore, we showed that a blow with a four-ounce glove was just as heavy and just as punishing as a blow with the naked fist, but judges ignorant of the art are easily cozened into believing that a glove-fight under the present rules is a harmless athletic display. Perhaps,' added the 'Saturday Review,' referring to the death of Crook in a twenty-round glove-fight, 'they will now come tardily to their senses, and prohibit a form of sport more degrading to humanity than the Spanish bull-fight.'

Uncle Sam tolerates the roasting of negroes to death over slow fires. Yet he utters a virtuous national protest against the horrors of Kishineff. Britishers enjoy the spectacle of two half-naked brutes pounding the foolish brains out of each other. But they stand aghast at the cruel, but far less inhuman, incidents of the Spanish bull fight. But that is the world's way. People are very prone to

'Compound for sins they are inclined to,
But damning those they have no mind to.'

Railers may say that people are not made virtuous by Act of Parliament. It is not the direct function of the law to teach virtue. One of its chief duties is to prevent crime. And inhumanity in every shape is a crime. The suppression by law of brutal exhibitions such as that which took place in Christchurch would remove a stumbling-block from the path of many a weakling and give common Christian feeling and habits of humanity a chance to acquire the force of custom.

Some Sharp Guesses

The last illness and death of Leo XIII. set newspaperdom probing the future for his successor. But all the world knows how wide their guesses went of the mark. Every Cardinal whom they sent into the Conclave a Pope came out of it a Cardinal. In this, as in most such cases, the popular voice and the predictions of the newspaper prophets turned out to be alike at fault. Cardinal Sarto's name was mentioned, so far as we are aware, by only two newspapers. One of these was the 'New York Herald'; the other an American Catholic exchange. Both, previous to the death of Leo



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XIII., recalled a remark made by the late Pope in April 19 of last year to Father Lorenzo Perosi, the renowned composer, when making kindly inquiries regarding the latter's distinguished friend and prelate, Cardinal Sarto, Patriarch of Venice. 'Hold him very dear, Perosi,' said Leo, 'as in the future he will be able to do much for you. We firmly believe he will be our successor.' A curious instance of the unconscious prescience of childhood, or the instinctive attraction that the little ones find in a kindly face, was recorded in the Victorian secular papers. While the Holy See was vacant, our valued friend, the Rev. G. Doyle, pastor of St. Arnaud (Victoria), placed the published portraits of all the leading Cardinals before the children of his parish school and asked them to pick from among them the one that was to be the next occupant of the Chair of St. Peter. The children selected Cardinal Sarto. Another happy guess in this connection was made by our valued contemporary, the Milwaukee 'Catholic Citizen,' in an issue recently to hand. After having detailed the expeditious elections to the Papal See that had taken place during the nineteenth century, it deduced therefrom the following conclusion: 'By August 5 (next Monday) we should know the name of his (Leo's) successor.' And so it came about. Edmund Burke declared somewhere that one can never plan the future by the past. But the rule is clearly not of universal application.

Then and Now

We remember reading, many years ago, a magazine article in which an American newspaper editor stoutly maintained that 'special articles' for the daily press should invariably be written by persons who had little or no previous acquaintance with the subject which they were required to treat. A cutting sent us by a Palmerston correspondent from a North Island paper reminds us that, in the estimation of some of our non-Catholic clerical friends, the same principle applies to the lecture platform. At any rate a Protestant clergyman, according to the brief report, waxed eloquent in a recent lecture over the manner in which Italy has 'improved' since it shook itself free from 'papal domination.' Improved? Well, it has 'improved'—to use an Irish proverbial saying—'like bad fish in July.' The demands on our space in this issue forbid us entering into much detail upon the subject; but we will call in two unexceptionable Protestant witnesses who will set the matter in its proper light.

The first is the distinguished American Protestant author, Bayard Taylor. He is an eye-witness for the conditions that prevailed in the States of the Church in the days when they were under 'papal domination.' This is what he has to say:—

'I have read in various papers the Papal States are the worst governed in Europe. The precise nature and extent of this despotism I am a little in the dark about. Our generous enlighteners, the editors, do not condescend to come down to particulars. Still, a plain man may be permitted to ask a few questions. In what does this despotism of the Papal Government consist? Is it that clergymen hold office? For many years there has been a smaller proportion of clergymen holding office in the Papal States than in some of the States of this Union, and their salaries have been in a still smaller proportion to those of secular offices. Is it in the expense of the Government? It is one of the most economical in Europe. The salaries of higher officers of State do not exceed 300,000 dollars (about £60,000) a year, and the whole civil list costs about 600,000 dollars (about £120,000). Are the people ground down with taxes? The taxes in Rome are far less than in England, France, or New York. Are they deprived of the benefits of education? The Papal States, with a population of less than 3,000,000, have seven universities; and the city of Rome has more free public schools than New York in proportion to her population, and what is still better, a larger proportion of children attend them. Perhaps the poor are uncared for, and their sufferings treated with neglect? There are more and better free hospitals for the sick, the poor and aged, the suffering of every class, in Rome, in proportion to the population, than in any other city in the world. It is not asked in

Rome what is a man's country or creed. Perhaps the bad government has reduced the people to pauperism? Holland, France, the other free and enlightened countries, have from three to ten times as much pauperism in proportion to the population. The government is an elective monarchy. It has a liberal constitution, light taxation, very little pauperism, an economical administration, a cheap or free education for all classes, and abundant institutions of charity for the needy and suffering. I venture to assert that the single city of New York pays more taxes, is more plundered by dishonest officials, supports more paupers, has more uneducated children, tolerates more vice and drunkenness, rowdiness, etc., and suffers more from crime year by year, than the whole (nearly 3,000,000) of the people of the States of the Church.'

Let another Protestant writer, a resident in Italy, point the moral and adorn the tale which tells the bitter contrast between the days of 'papal domination' and those of 'improvement,' 'freedom,' and 'prosperity.' The appendix to 'A Village Commune' thus briefly sums up the ruin of to-day:—

'I did not live during the old regimes and cannot judge of them: but this I do know, that the bulk of the people passionately regret the personal peace and simple plenty that were had under them. . . . The Italian people, beholding all their old plenty and ancient rights slipping away from them, stand sullen and full of futile wrath to see all that for twice a thousand years has been their own passing into the coffer of the foreign speculator or money lender. This ruin is called "Progress," and the whole land groans and the whole people curse.'

Half an ounce of fact from residents on the spot is worth a hogshead of the sort of fiction that was poured out on that northern platform by one who had clearly never set foot within the borders of Italy.

SKETCHES OF TRAVEL

XIV.—THE FRASER CANON

By the Editor.

A passing interruption has been given to the flow of travel-talk by the great events that have lately occurred in the Eternal City and by other special and heavy demands that have been made upon the 'Tablet's' space during the past few weeks. I now resume the thread of the story of movement by field and flood across the forehead of the American continent.

The last instalment of travel left us at Yale, on the Fraser River, 103 miles from Vancouver. We had left behind us the rich green flats of the Fraser delta, and the mountains along its narrowing sides had gradually closed in on each hand till at Yale the valley tapered to a point and stopped short before a vast rampart of sheer rock. Out from a deep, wide cleft in this stony barrier the Fraser came tumbling in a swift and sullen flood. It was far past seventeen o'clock (5 p.m.) when our long train snaked its winding way out of Yale. As we rumbled slowly along over the street-level, to the clanging and the jangling of the big brass engine-bell, the slanting sunlight glinted on the gaudy joss-house and lit up the gay sides of the flat-bottomed steamer that lay at the wharf below. Thus far into the mountains goes the course of navigation, and no farther. The little river-steamer was the last reminder of the salt sea that we met until we touched the great Lakes 1800 miles away to the east. We were soon puffing—all too fast for our eager eyes intent upon the swiftly changing beauties of the scene—along our winding and upward way into the rugged heart of

The Cascade Ranges.

They form, in good sooth, a noble cordillera. They bend away north-westwards, following the coast-line, towards the ice-fields and the snows of the Arctic Circle and raising an unscalable fence between John Bull and Uncle Sam where British Columbia shoulders Alaska. They run South in rugged chains far into the United States and fill Oregon and Washington with scenery of massive grandeur. Mount Baker—that peeped down at us a hundred times along our way over the heads and shoulders of lesser heights—is one of the taller summits to which the Cascades soar in the Washington State, just beyond the southern frontier of British Columbia. In British Columbia the Cascade mountains cool their conical heads in the snows of the higher cloudland and bathe their feet—that is, their coastal spurs and

buttresses—in the waters of the Pacific Ocean. It is a region of wild and rugged grandeur—of snow-capped mountains, great ice-fields, spreading lakes, tumbling waterfalls, and rushing rivers. The eastern side of Canada's great western mountain barrier, which is properly called the Rockies, is a vast region of naked but brilliantly colored stone—towering cliffs, icy cones, stupendous pinnacles, sudden rifts and gorges—almost devoid of vegetation. But the Cascade Mountains, like Elizabeth Barrett Browning's island, are

'All Awake with Trees.'

This far-spreading region is not less rich than the Rockies in scenic majesty, while its thousand varied charms are enhanced by the rich vegetation and the forests of evergreen conifers—spruces, cedars, firs, and the handsome trees that the 'Canucks' thereabouts call cypress, juniper, larch, and yew—that scrambled up the slopes and thin out like falling hair near the snow-line, underneath the bald, tapering white summits that are such a striking feature of the sky-line in these mountains. It was scenery such as this that inspired a stirring stanza in a poem by Charles G. D. Roberts, one of Canada's young and promising bards:—

'O strong hearts, guarding the birthright of our glory,
Worth your best blood this heritage that ye guard!
These mighty streams resplendent with our story,
These iron coasts by rage of seas unjarred,—
What fields of peace these bulwarks will secure!
What vales of plenty these calm floods supply!
Shall not our love this rough, sweet land make sure,
Her bounds preserve inviolate, though we die?
O strong hearts of the North,
Let flame your loyalty forth,
And put the craven and base to an open shame,
Till earth shall know the Child of Nations by her name!'

In the rich river-flats below Yale, the Fraser flows broad and deep in a yellow, masterful tide. East of Yale it thunders along at a furious pace for some four-and-twenty miles through a wild, winding, narrow, rocky gorge, which is known as

The Fraser Canon

(you pronounce this Spanish word 'can-yon' and fling the accent on the first syllable). This mighty cleft winds through the heart of the Cascade Ranges. It is hundreds of feet in depth, and a glint of sunshine never touches the face of the waters that run through its dark, cold depths. The railway line is a shelf or notch cut deep and safe into the rocky side of the sheer cliff, 200 feet or more above the swirling waters that furiously lash and grind at the great rocks through which, in the course of ages, they have rasped and eaten their way to the ocean. There is a wondrous fascination about those masterful mountain rivers. One feels, in gliding along their banks, somewhat of the charm that appealed to the ear and eye and brain of the old-time bards who sang of the Abana and Pharpar, the Nile, the Auidius, and of Mangan, Moerike, Mueller, Burns, and other later poets whose souls were attuned to the wondrous music of the passing river. As we sped along the Fraser canon, all eyes were intent upon the varying moods and ways of the rushing waters. Now and then the river was hidden from us as the train crossed the chasm by steel bridges of extraordinary strength, resting on massive abutments of solid masonry; or as we took frequent little 'headers' into tunnels that cut through projecting mountain ribs. But we were ever keenly on the watch for its re-appearance. People paid little heed to the splendidly constructed permanent way, the elaborate system of guard-rails, cut-outs, patent switches, patrols, etc., which make railway travelling in this wild region as safe as it is upon the Canterbury Plains. The fascination of the tossing river was upon them all. It was calling, and its loud voice was heard above the noise of the rushing train and billowed into the tunnel-ends and around the projecting spurs and jutting crags and promontories of rock that momentarily hid its waters from our view. River, rock, forest, and snowy mountain-top far above formed an awesome and inspiring scene as we dashed along in the gathering twilight

'And He doth give

Thy voice of thunder power to speak of Him
Eternally—bidding the lip of man
Keep silence—and upon Thine altar pour
Incense of awe-struck praise.'

My reverend companion and I had the advantage of travelling through the Cascade Ranges in company with a British Columbian Government official and a retired contractor who had constructed this railway line through the Fraser Canon. Their genial courtesy and ready store of local information contributed no small portion of the charm of this part of our trip. Along the north side of the steep ravine they pointed out to us here and there traces of the break-neck old Indian trail over which the early gold-seekers led their pack-horses in

the 'early days'—five-and-forty years ago—when placer-mining broke out in the Cariboo country, British Columbia. This was in 1858. Only forty-five years ago! And yet it is 'old times'—so fast do things move nowadays—and they are spoken of as if they were as dead and distant as the times of the Barmecides. In British Columbia

The 'Fifty-eight'

is a pioneer, explorer, empire-builder. He occupies locally the same level of early romance as the 'forty-niner' does in California, although he has not yet found a Bret Harte to spin an aureole around him and make him world-famous. Those daring prospectors of the British Columbian wilds gathered to the mountains from across the American border, from the British Isles, from Australia, from New Zealand. They became the pathfinders of its rugged mountains, the Argonauts of its rushing rivers, and with pack-saddle and 'dug-out' opened their perilous and toilsome way to the treasures that lay deep in the inner fastnesses of Cariboo. In their camps along the Fraser delta and farther east there was not the same ready resort to the derring as on the Sacramento, and the probing of people's 'innards' with twelve-inch bowie-knives never became a tradition. For in those times there was a stern old Spartan on the fields, Sir Matthew Begbie, and he taught the rough miners from across the border the value of human life by the ungentle suasion of the hangman's noose and slip-knot, and a short shrift and a long drop. And so the British Columbian miners were not given to 'drawing a bead' or 'shooting at sight' over cards or cups or dice. Neither did they gamble to any great extent for match-boxes filled with gold-dust, like their fellows on the richer Californian and Australian goldfields; for times were dull, placers were shifty—one of the camps was significantly called 'Root-Hog-or-Die'; quartz-reefs went unheeded; food was scarce and dear; routes were long and difficult; and Indians were 'bad.' Thousands of miners were speedily 'on the bed-rock' of their fortunes. At least a thousand are said to have perished in the exodus from the trackless land of fierce red men, of dense forest, and impassable mountains. But those that struggled over the broken trail that we saw along the Fraser Canon and into the Cariboo district, scooped up the yellow dust to a merry tune. For British Columbia is a gold-land, in good sooth. And when you speak of Klondike to the sturdy miner there as he draws on his rubber boots and cuts his plug of the weed, he tips you a merry wink and answers you back with the saying that is known all over the Coast: 'If the head of the rat is in Alaska and its tail in Montana, the body lies in British Columbia.' Which is, perhaps, pretty near the truth. The dulness of the lone mountain camps in those early days was relieved from time to time by encounters with 'b'ar'—generally big grizzlies that attacked like a whirlwind and hunted the unskilled hunter to death or up a tree. And then there were 'affairs'—amounting sometimes to

Pitched Battles

—with Indians, who are said to have numbered 75,000 along the Coast in 1857. A humpy saddle-backed hill over the Fraser was shown to us where ambuscaded Reds shot down the miners on the trail, seized their pack-horses and provisions, and tossed the luckless white men's bodies into the arrowy Fraser two hundred feet beneath. The sequel was a story which told of the practically complete wiping out of a whole Indian village near the spot.

But the Indian trail and its perils and romance had their day. In the early sixties the Royal Engineers built a wagon-road through the Fraser Canon—something which surpassed in breathless peril the wheelway that goes through our Buller and Otira, and equalled that of the Via Mala Gorge on the upper courses of the Rhine. Since the completion of the Canadian Pacific Railway to Vancouver it is no longer used, and snow-slide, earth-fall, and the elements are year by year tearing the toilsome work to pieces. The winding pitching, ribbon-like track is still to be seen—part of it at the north side of the Canon, most of it at the south. It is the father and mother of fearsome wagon-roads—with steep pitches here in the face of the cliff, a sharp turn there around a windy bluff, sometimes close to the tossing waters, at others several hundred feet above them, and here and there supported for quite long stretches on spidery-looking legs of spruce and pine. It has, of course, had

Its Tragedies

—this Road of Sighs. There, for instance, is a bold, rocky bluff around which the abandoned track bends in a sharp elbow three hundred feet in sheer height above the foaming torrent. A wagoner comes round it with his team. He watches the 'leaders' as they come far towards the outer edge of the precipice, so that the wheels shall not graze the rock as the vehicle rounds the sharp and sudden curve. With many a 'Yo-ho-o-o!' they are

around. The wagoner stands by the precipice, waiting to clap the brakes on the wheels as they pass him, in preparation for the descent west of the rocky elbow. His collie dog, gambolling merrily in the rear, jumps against him. The teamster loses his balance, drops over the precipice like a ball of lead, bumps once or twice against the goring rocks, is caught in the swift, white water, and vanishes. The last that was seen of him was his Jim-Crow hat, which caught in a cleft in the rocks far down and remained there, an object of fear to the passer-by, till the storms washed it away.

Here and there the Fraser Canon widens out. Here in those openings you see on the shelving banks tiny Indian villages with their little Catholic churches, there, rickety stages where the Red Man scoops the salmon out of the river in August with a pole-net as they struggle in myriads to round the corner against the rapid torrent, further on little groups of Chinamen sluicing the shelving banks in solemn silence for the golden lubricant that keeps this old world a-wagging. And above the river rise the hills, terrace over terrace, like the lesser heights that sit down in the clear, deep waters of Lake Wakatipu. And over all the spreading forest running up to the white peaks and ice-fields and the everlasting snows.

Ten miles above Spuzzum the rocky sides of the Fraser Canon approach till you could almost toss a biscuit across the gorge. This is the narrowest, wildest, noisiest, and stormiest part of the Fraser Canon. The descent is rapid, and the river rushes down it at a terrific pace. Midway up this choking gullet, two shoulders of rock project towards, but not to, each other. This is known as

Hell Gate.

It is the narrowest point in the Canon. 'The river is held back by the projecting rocks, and in time of freshets rises 120 feet above its winter level. Those who pass through the Canon in the month of August often see the eddies packed with salmon, their back fins out of the water, as they rest preparatory to making a rush round the next point.' It is, perhaps, the culminating point of interest in a long-drawn and fascinating scene through which our train had been puffing continuously for nearly two hours, steaming into North Bend at nineteen and a half o'clock (7.30 p.m.) while the white-capped mountains around were still visible and the long-drawn twilight and the red glow of the west were still in the soft April sky.

(To be continued.)

ST. PETER'S ROMAN EPISCOPATE

DEAN BURKE AND BISHOP NEVILL

The following additional letter from the Very Rev Dean Burke in reply to the Anglican Bishop of Dunedin on the above subject appeared in the 'Otago Daily Times' of Thursday:—

'Sir,—Bishop Nevill's controversy with me is, I fear, beginning to abut upon the ridiculous. He told us that he was one "of those who have had the opportunity of learning all that is to be known upon the subject" in question. Some of your readers are now beginning to suspect that his knowledge is confined to what he gets from occasional dips into the "valuable little book" of the lovely Littledale. In his published sermon he said that the Roman episcopate of St. Peter was a "figment." In his letter of August 22 he made a great step in advance, saying "that the local episcopate of St. Peter is at least not proven." In his letter of August 29 he goes still further, and admits that he has no positive arguments to establish his thesis—the "figment" of Peter having been Bishop of Rome.' "I don't profess to do impossibilities, and I could not produce such a mass of literature," says his Lordship. And yet any intelligent person can see that if St. Peter were not the predecessor of the Popes the arguments derivable, especially from the third, fourth, fifth, etc., centuries should be, from the nature of the case, thick, in early Church history, as leaves that strew the autumn brooks. The Bishops of Rome, acting precisely in their capacity as successors to St. Peter, claimed to direct, rule, try, and remove from their sees other bishops all over the Church—East and West. Were they not acknowledged as the successors of St. Peter the whole history of the early Church should be strewn with protests against their authority, denials of their claim, rejections of the "figment of Peter" having been Bishop of Rome." The learned Anglican authority Dean Millman writes: "Before the end of the third century (A.D. 290) the lineal descendant of her (Rome's) bishops from St. Peter was unhesitatingly claimed, and obsequiously admitted by the Christian world" (Hist. of Early Christianity, III, p. 370). A former Protestant

president of Marshall College, Pa., referring to a period a little later, writes: "In every great question of the time, whether rising in the East or in the West, all eyes show themselves ever ready to turn towards the Cathedra Petri as a last resort for counsel and adjudication; all controversies, either in the way of appeal or complaint, or for ratification of decisions given in other quarters, are made to come directly, or indirectly in the end, before this tribunal, and reach their final and conclusive settlement only through its intervention. The Popes, in these cases, take it for granted themselves that the power which they exercise belongs to them of right, in virtue of the prerogative of their see. . . . And the whole world apparently regards the Primacy in the same way, as a thing of course, a matter fully settled and established in the constitution of the Christian Church. We hear of no objection to it, no protest against it, as a new or daring presumption, or as a departure from the early order of Christianity." (Mercersburg Review, ap. Kenrick's Primacy, p. 148.)

'Suppose, as Bishop Nevill does, that those early Papal claims were a figment, a belief entertained by nobody in the primitive Church, these protests from Bishops, synods, councils, etc., must occupy the pages of the history of those times.

Where are the Records of these Protests?

I have been demanding them from Bishop Nevill and Co.! His answer is, "I don't profess to do impossibilities, and I could not produce such a mass of literature"! These are actually the Bishop's own words! What a pretty pass for a Bishop to come to—he who was so brave a little while ago over that "figment"!

'His Lordship seems to have a weakness for pursuing legends. He was awfully troubled over some foolish statement which, it appears, he found made somewhere, "That St. Peter was Bishop of Rome for 34 or 35 years." He "engaged" it and "slew" it. At least so he gives us to understand—the monster is lying dead somewhere among the leaves of his manuscript sermons. In his last letter he is pursuing a smaller animal of the same kind—"the legend of the 20 or 25 years' episcopate of St. Peter." Though he has met and "engaged" it a couple of times it is not yet "slain"; it is jumping about, to my mind, as lively as ever. But why tire himself pursuing these reptilian wrigglers? Who asks him to do so? Among Catholic Church historians there are differing opinions as to the length of St. Peter's Roman episcopate. Had Bishop Nevill read even a penny tract by a Catholic writer on this subject he would know thus much, and he would have been spared all the above-mentioned engagements and grimy efforts at slaughter.

'His Lordship is very sore over the ditch into which he fell in the matter of my references to Irenaeus. He assures your readers no less than four times in his last short letter that no such mishap occurred to him. He quotes my words to show this; but he stops short at the very references in question—at the very words he should have quoted! Charitable reader, do please extend a corner of your mantle to cover "the tricks of controversialists!"

'His Lordship does not like Greek. In my last letter I gave not merely the references but added a few Greek words from the passages for the benefit of his Lordship—in order that he could not possibly mistake them. I succeeded, he has not mistaken the references this time. But in a most kindly and gentlemanly way he suggests that I introduced those cabalistic words to deceive your readers. What a fine thing it is to be a gentleman! Men, gentlemanly and otherwise, have a standard whereby they measure others—their own motives and actions. His Lordship seems to complain that I invited my friends to laugh at him as he was struggling on two shaky parallel columns out of the Irenaeus ditch. Recognising that it was a Bishop who was in trouble, and that decorum should be preserved in the circumstances, I ordered my friends to restrain their laughter. Bishop Nevill, I suppose, does not like Latin any more than he likes Greek, seeing that he fails to translate three words of it—"Risum teneatis, amici."

'Let us now briefly examine how, after a study of that "useful little book" of the inspiring Littledale, his Lordship slays St. Irenaeus over again. I confess that he sadly murdered that magnificent doctrinal passage which he quoted on August 22 from Irenaeus, Bk. III, c. 3. I confess also that he now "murders" gloriously the other two passages referred to by me. To rise above his ridiculous arithmetical tangle, I may say that

Irenaeus gives a twofold enumeration

of the Bishops of Rome—one taking in the whole series of Bishops, the other taking in the successors to the apostles. In the former—the passages referred to by me—Ilyginus is put down as "holding the ninth place of the episcopate by succession from the apostles." Well, count backwards:—Ninth, Ilyginus; eighth, Telesphorus;

seventh, Sixtus; sixth, Alexander; fifth, Euaristos; fourth, Clement; third, Anencletus; second, Linus; and first, Peter—to whom the unanimous voice of the ancient Church, East and West, gave that place. On the other hand (Bk. III., c. 3), where for controversial purposes and as a proof of the true doctrinal tradition Irenaeus is tracing the succession of the Bishops back to the Apostolic Founders—enumerating those whom the Apostles, to use his own words, "were leaving behind as their successors, delivering up their own place of government to these men" (ibid. n. 1),—the writer sets down Linus as first successor, Hyginus being then, of course, the eighth. Irenaeus is quite correct and consistent with himself.

Bishop Nevill objects that in one of my passages (Bk. iii., c. 4) the old Latin translation has "eighth" (remember the Greek original overhead has ninth). An unhappy objection this! Look at the manner in which the Anglican Bishop Lightfoot of Durham, an eminent patristic critic, demolishes his good brother of Dunedin in regard to this whole matter. Referring to the two passages, or, as he calls them, "two other places" (Haer. i, 27; iii., 4), Lightfoot goes on: "Here, therefore, if the readings be correct, either the apostolic founder or founders must have been included in the enumeration, so that Linus would be the second Bishop, or there must be some accidental tripping in the number. In either case, Irenaeus is probably copying from some earlier writer, such as Justin Martyr or Hegesippus. At all events, we can hardly suppose him (Irenaeus) to have deliberately adopted a different enumeration in the second of these passages, which occurs only a chapter later than his own complete catalogue of the Roman bishops." To all this he subjoins a note: "In the first passage (i, 27) the text of the old Latin translator has 'ninth'; and this reading is confirmed by Cyprian (Ep. 74) and by Eusebius (H.E., iv., 11), as well as by Epiphanius (Haer. xli., 1). Here, then, all the authorities are agreed" (Clem. Rom., i., 204). All the authorities, and Irenaeus himself, are against Bishop Nevill! And yet he coolly assures us that "critics usually allow that 'ninth' in Book i., ch. 27, is either an interpolation or an error which has crept in." The phrase, "critics usually allow," is ambiguous. If he means that competent critics generally do so, the statement is utterly without foundation; but if he means that some critics, understanding thereby himself, his chaplain, and the lovely Littledale, have a habit of doing so, that may be admitted. But they have got an unfortunate habit.

The mention of Littledale's name reminds me that a writer in your issue of Saturday chid me because I used rather strong language in regard to the authorities alleged by Bishop Nevill—especially in regard to Littledale. I regret the necessity. But what could I do? Hear what Littledale's Anglican co-religionists say of him: "His controversial works," says the Rev. E. W. Gilliam, "are so evidently dictated by ill-feeling and prejudice, and the rules of good breeding are so seriously ignored by him, that a reader of any refinement of mind instinctively draws back from one who seems thus regardless of the first principles of Christian moderation and ordinary charity." Of Littledale's "Plain Reasons" he spoke thus: "Entirely negative in character" (I am reminded of the character of his Lordship's arguments) "it is, moreover, a coarse, vituperative, brutal book, without piety and without justice—a book whose spirit has nothing in unison with a holy and upright mind." (Vide Carr's "Reply to Potter," p. 12.) Another Anglican clergyman—the Rev. Dr. Lee—

Detected and Exposed not less than 201 errors in regard to fact, inaccurate quotations, garbled extracts, quotations from Fathers showing an entirely different meaning from the originals—all in only one of Littledale's "valuable little books." Dr. Lee might well have added: "Had we a body of clergy with a sound theological education, such a publication must have met, first, with a chilling welcome from those being duped, and then with a howl of execration. I will not directly say more than that, having carefully examined it, in conjunction with others—the first edition with the last—we have found it to be manifestly unfair and altogether untrustworthy. I would that we could regard its compiler as unintentionally misled and mistaken" (loc. cit.) "The book"—"Plain Reasons"—wrote Dr. Mossman, "appears to me to be written in a most reprehensible spirit. Unless exposed and refuted, it is calculated to do grievous harm to the blessed and holy cause of Christian reunion. The book cannot, of course, mislead anyone who is really acquainted with ecclesiastical history and dogmatic theology; but how very few of its readers will know that it is a little more than a rude congeries of fallacies and erroneous statements, taken at second-hand, which have been exposed and refuted again and again." One might, in view of the sneers of Bright, and even of "the shameful garblings, misquotations, and misrepresentations" of Salmon's "Infallibility," keep his temper, but no honest man could use other than

strong language if he referred at all to Littledale and his "valuable little books."

One can now understand a late local, rather peculiar, ecclesiastical phenomenon. When King and Kaiser, President and Ambassador, were expressing their regrets over the death of Leo, Bishop Nevill was gathering his wretched bundle of controversial nettles from the prickly hedges of Bright and Littledale in order to throw them into the open grave of the great-hearted Pope, mourned by men of every creed and class, lamented—and that with good reason—by the dark children of Africa, as well as by the working men of our great civilised cities. Strange that our "Catholic Bishop of Dunedin" should be so out of harmony and sympathy with his kind! But then he reads, admires, and recommends the "coarse," "brutal," and "ill-feeling" book of Littledale.

The Bishop, with an ogle at the gallery, says that I "want to draw off my forces under the shadow of a charge" that he should produce some evidence for his assertions. As to the drawing off of my forces, the Bishop makes a huge mistake. I desire to get some excuse to draw them on. Why does his Lordship, who is the invader, give me an opportunity? Why does he content himself with a few feeble pin-pricks at the scouts I sent out to reconnoitre and give him a chance of showing what he has got in his camp? I am ready to maintain my position with extracts, genuine and authentic, from

The Writings of the Fathers,

the records of Councils, the decrees of Popes, from ancient catalogues of the Roman Pontiffs, from Greek and Oriental chronographies, from ancient inscriptions, monuments, missals, martyrologies and hymnologies of the Eastern and Western Churches, from the absolutely unanimous agreement of all Catholic historians and archaeologists, and from the emphatic declarations of learned and fair-minded writers among Bishop Nevill's own co-religionists.

As to my demanding that he should produce some clear, positive evidence for his assertions—yes, he is bound on all accounts to do so. "In courts of law," says a recent writer, "the importance of possession, as a presumptive title which throws the burden of proof on the invading party, is fully recognised. It needs to be recognised in history also, wherever history occupies itself with rival claims." Where, then, is Bishop Nevill's evidence? Where are the protests of the early Bishops against the peremptory exercise of the Papal right, deriving from succession to Peter, to rule, remove, and govern them? Suppose that Pius X. issued to-day a peremptory decree to the Anglican bishops, both Protestant and "Catholic," what protests and indignant denials would resound from pulpit and platform and press! We need not, in that case, travel far to hear "language." But to be generous, exuberantly generous, with Bishop Nevill, let him bring forward a protest made during the first thousand years of the Church's history by one obscure heretic—Ebionite, Marcionite, Arian, Nestorian, Eutychian—rejected and excommunicated by the Popes; and then we shall begin to think that he has got—well, something to say for himself.

Why, I would ask, does not his Lordship as a student of the philosophy of history, give us some rational explanation of the rise and spread of the early, universal, indubitable, primitive belief that

St. Peter had been Bishop of Rome,

and that the Popes were his successors (Pearson)? Has he not given us to understand that he knows all about the matter. Has he not given us reason to think, by his rushing into print on an untimely occasion, that the episcopal brain is bursting with historical information? I fancy I can give a rational account of the rise and spread of Bishop Nevill's own fiction. It rose not from calm, philosophical examination of the records of history, but from the promptings of excited religious controversy. It was spread by that sweeping spirit of denial and contradiction which prevailed in Germany in the sixteenth century. "I wish I had more arguments to worry the Pope with," said the beer-swilling gentleman of Wittenberg: "may the name of the Pope be damned"; "may his kingdom be abolished; if I thought that God did not hear my prayer I would address myself to the devil"; "Pestis eram vivus, moriens tua mors ero, papa" (see Luther's Tisch-Reden, passim). Animated by this hideous spirit, Udalric Balen concocted (1502) his "XVIII. Arguments," partially and feebly echoed by Bishop Nevill to establish his "figment . . . of St. Peter having been Bishop of Rome."

I would remind his Lordship that his "I say," "I hold," "I repeat" do not go so very far with myself or with many of your readers. "Tantum valet auctoritas quantum ratio"—a dignified gentleman's "I say" is just of the value of the reasons he alleges for his "I say"—was a principle of the hard-headed medieval logicians. We, too, want arguments, evidence, quotations, extracts from ancient sources, clear, solid, convincing. The

people of Southland, I can testify, are waiting for them, and the people of Dunedin are waiting for them. I wrote in my manuscript "waiting," but your compositor and proof-readers, reflecting, no doubt, the sentiment in Dunedin, turned it into "wailing." Would his Lordship kindly remember his obligation in logic, law, common sense, and the principles of historical investigation, to come out with his excessive information, and to relieve this strained popular expectancy?

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 5.

Rev. Father Servajean was in Wellington this week in connection with the plans for the erection of a high school for the Sisters of Mercy, which is to be built in Blenheim shortly.

Rev. Father Marnane passed through Wellington this week on his return from Australia, where he had been on a holiday for the benefit of his health.

His Grace Archbishop Redwood is attending the Rhodes Scholarship Conference, which is now sitting in Wellington in the interests of New Zealand students.

The half-yearly meeting of the Marist Brothers' Old Boys' Association was held in St. Patrick's Hall on Monday evening last. A large attendance of members was present. The report and balance showed the Association to be in a sound condition. A new billiard table had been procured, the debt on which had been reduced to less than half the cost during the half year. It was decided that the Association would in future be known as the 'Catholic Young Men's Club.' The officers remain the same as for the last half-year.

The 'At Home' given in the Druid's Hall on Friday evening in aid of the organ fund by the members of St. Mary of the Angels' choir, was a most enjoyable function. The hall was nicely decorated for the occasion. During the evening a vocal quartette was contributed by Messrs. Ross, Farr, Kenny, and Oakes, and solos were given by Messrs. G. Farr and Duff. Messrs. Ross, Kenny, Seivers, and Tabor acted as M.C.'s. Mr. A. McDonald made an efficient secretary.

Sister M. Vincent Lane, who died on the Feast of St. Augustine at St. Mary's Convent, Hill street, was born in Mallow, County Cork, in 1858. She left Ireland for New Zealand in 1880, with the intention of laboring for the good cause by becoming a Sister of Mercy. Accordingly, upon her arrival Miss Lane entered the above convent, where she was professed in 1882. In 1891 her health began to fail, yet she worked with unflagging energy in all scholastic duties until her appointment as Mother Bursar in 1898. In this capacity Mother Vincent was noted for her charity, patience, and sympathy, as well as for a delicate thoughtfulness which displayed itself in a thousand ways. During the past three years her constitutional delicacy increased so much that life must have been to her a perfect martyrdom, and yet she was present at every duty. The dear departed never spoke of her own sufferings, not a murmur of complaint was ever known to escape her, though her heart would melt in tender sympathy with the lesser sorrows of those around her. But it was especially during those last sad days that her virtues shone forth, and then only, did the Sisters fully realise the depth of piety in the treasure whose bright example they were about to lose. How often during life did she not long and long for that 'eternal rest' towards which we hope we are all hastening! And now that she felt that she was at last about to bid farewell to her painful exile no pen can depict, no words describe, the radiance that settled on her countenance. So through what we call 'this last sad passage,' her gentle spirit passed peacefully, nay triumphantly, away to claim 'the crown of eternal life' promised to those who have been faithful unto death.

On Saturday a Solemn Requiem Mass was celebrated in the convent chapel of the Sisters of Mercy for the repose of the soul of the late Mother Mary Vincent. The Very Rev. Father Keogh, rector of St. Patrick's College, was celebrant; the Very Rev. Father McNamara, deacon; the Rev. Father O'Shea, sub-deacon; and the Very Rev. Father Lewis, master of ceremonies. The requiem was chanted by the priests present in the choir. On Sunday the remains were borne to the Sacred Heart Church, the pall-bearers being four members of the Hibernian Society, while the Sisters of the community followed in processional order. The burial service was recited by the Rev. Father Lewis, who also preached a short panegyric on the deceased nun. At 3 p.m. the funeral took place to Karori Cemetery, the chief mourner

being Very Rev. Father Lane, P.P., Lower Hutt, brother of the deceased lady. About 30 of the Sisters of Mercy attended the last obsequies, in addition to a large number of clergy. Amongst those present at the interment were the Premier, the Right Hon. R. J. Seddon, Sir Joseph and Lady Ward, several members of the Legislature, and a representative concourse of the public.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

September 7.

The Rev. Father Marnane returned to Christchurch on Saturday last in renewed health.

His Lordship the Bishop is to be entertained at a conversazione in the Alexandra Hall, Canterbury Hall buildings, on Tuesday evening, in honor of his return to Christchurch after several months' absence on the West Coast.

There was Exposition of the Blessed Sacrament in the Pro-Cathedral on Sunday from High Mass till Vespers. After the sermon, preached by his Lordship the Bishop, there was the customary procession, taken part in by the various Confraternities in the presence of a crowded congregation.

With the sanction of the ecclesiastical authorities, members of the Pro-Cathedral Conference of the Society of St. Vincent de Paul intend organising a Sunday school at Woolston for the benefit of the Catholic children of that locality. It has been arranged that two ladies each Sunday afternoon will attend to the younger boys and girls, and a Brother to the elder boys. This is probably a prelude to the opening of a church in the thickly populated suburb.

Mr. H. McSherry, of Ashburton, who is leaving the district to practise his profession in Pahiata, was the recipient of a gold fountain pen and a brief bag from the members of the local Catholic Literary Society in appreciation of his many excellent qualities, and services rendered as an officer of that Society, conductor of the choir, and foremost part taken by him in all matters connected with the Church. Miss Bournique, who has for some years filled the position of church organist, was at the same time presented with several valuable articles of plate on the occasion of her approaching marriage.

His Lordship the Bishop, who returned to the city last week, expresses himself as more than pleased at the generosity of the people on the West Coast in connection with the Cathedral building fund. They contributed with remarkable liberality, and this too in face of the fact that in regard to Greymouth subscriptions were being received to complete the fine church there, which is looked upon as the West Coast Cathedral. Although not experiencing the same discomforts and perils by land and sea as beset him two years previously, still by train, horse, and vehicle he covered a great deal of ground, and visited all the important centres of the Coast. His Lordship publicly addressed the people over seventy times, spoke in eighteen churches and chapels, and visited the schools, convents, etc. As a result of his Lordship's efforts and those of the Very Rev. Dean Foley, who accompanied him, the system of weekly collections for the fund is firmly established. Although his appeals were everywhere generously responded to, it is most unlikely, humanly speaking, that many of the donors will ever see the Cathedral itself, this fact, however, did not evidently deter them from contributing generously. Among interesting souvenirs of the Bishop's visit were two pieces of rata and fern tree discovered by a miner in a tunnel 600 feet under a mountain. The wood, which is in a perfect state of preservation, must have been in the earth for centuries.

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Irish News

ANTRIM.—A Memorial

There has just been erected in the cemetery attached to the chapel, Annacloy, a beautiful monument in memory of the late Rev. H. Devlin, P.P. The monument consists of a finely-carved cross of Sicilian marble, pedestal of same, surrounded by enclosed granite cut-stone and railing.

CORK.—A Successful Student

Mr. Andrew Ryan has been appointed Vice-Consul at Constantinople. He had a brilliant career at the Intermediate and Royal University Examinations. In 1891 he obtained first place in the Middle Grade Intermediate Examinations. In 1893 he got first place in the Senior Grade, in Mathematics and in Classics, and won three gold medals. He took first place in 1894 in First Arts of the Royal University, with four first-class honors, and entering the Civil Service soon after, obtained one of the three appointments offered to open competition, namely, Student Interpreter. It was while a student of the Christian Brothers' College, Cork, that all these distinctions were won by Mr. Ryan.

DERRY.—White Gloves for a Judge

At the Summer assizes the Grand Jury for the city of Derry presented Mr. Justice Madden with a pair of white gloves, there being no criminal business to deal with.

Big Haul of Salmon

An extraordinary capture of salmon was made on July 17 at New Ferry by the Bann and Foyle Fishery Company's employees. The nets were set at six o'clock a.m., and from that hour until seven o'clock in the evening were filled and reset several times. The take totalled 577 salmon in all, some of a very large size, and weighing some 4200lb. This capture was computed to be worth over £200.

DUBLIN.—Freeman's Journal Company

The 'Freeman's Journal' Company have declared an interim dividend for the past half year of nine per cent. Mr. Sexton continues to guide its destinies successfully, and its shareholders reaping their golden harvest must feel perennially grateful to him for the able manner in which he has directed the business since he took charge.

The Royal Irish Academy

The Royal Irish Academy, where the Irish gold ornaments which have at last been declared to be treasure trove will, on their transference to Ireland, be preserved, is rich in historical and literary treasures. The Academy is the possessor of the Benches of the old Irish House of Commons, the Woolsack and the Mace of the Irish House of Lords, the original manuscript of Wolfe's celebrated poem, 'The death of Sir John Moore,' the harp of Thomas Moore, a collection of pamphlets relating to Irish affairs formed by the late Mr. Halliday, which gave Mr. Lecky much material for his chapters of Irish history; and, above all, The Book of the Dun Cow, the Missal of St. Columba, and the Annals of the Four Masters.

FERMANAGH.—An Interesting Find

An interesting find has just been made by a young man named James Johnston, a farmer's son, residing near Newtownbutler, Fermanagh, convenient to the well-known Crom Castle. Whilst out bathing in Lough Erne his foot was cut by some sharp substance, and on diving to ascertain the cause he picked up a large sword. The blade, on examination, was found to be 3ft. 10in. in length, basket hilted, with rich carvings, the general appearance suggesting that it belonged to an officer of high rank in the forces under the then Viscount McCarthy. The date decipherable is 1640, a memorable year in Irish history. The sword is in a splendid state of preservation notwithstanding its long immersion.

KILDARE.—The President of Maynooth College

The death of the Right Rev. Mgr. Gargan, President of Maynooth College, was announced by cable last week.

KING'S COUNTY.—Visit of Bishop Higgins

In the unavoidable absence of the Most Rev. Dr. Gaffney, Bishop of Meath, owing to illness, the Most Rev. Dr. Higgins, Bishop of Rockhampton, Australia, ordained to the priesthood the Rev. Joseph Kelly in the temporary Church of SS. Brigid and Columbkille, Tullamore, on Sunday, July 19. After the religious ceremonies, his Lordship was presented with an address of welcome by the Urban District Council. In replying, Dr. Higgins said that the occasion carried him back over a period of nearly 40 years, when, at the opening of his career in the sacred ministry, he had come there amongst them to take his place in the ranks of the clergy and to enjoy the consolation which the lively Faith and the

practical piety of the parish supplied. During his stay of four years amongst them he had been a close observer of the religious life of the people, and he did not exaggerate when he said that the varied character of his experience to that day whether as priest or bishop furnished no more practical example of the true Catholic spirit. Speaking of the emigration question, he would tell them briefly why, bright and attractive as was, no doubt, the Australian Commonwealth, and much as he desired to see its population increase and its rich mineral resources developed, he did not wish that any such change should ever be brought about by a single recruit from the ranks of the Irish people. His advice to every young man and woman, and to the old ones too, was that they should cling to the land of their birth, which was not only the cherished inheritance of their race, but which was second to no country in the world in the richness of its soil, the beauty of its landscapes, and the verdure of its valleys and its hillsides. His Lordship concluded an eloquent speech by expressing his appreciation of the kindly reception which had been given by the people of Tullamore, to whom he was bound by so many and such enduring ties.

WATERFORD.—A Doctor of Theology

American exchanges to hand contain an account of the conferring of the degree of Doctor of Sacred Theology, by examination, on Rev. Patrick J. Healy, of Lisimore, Waterford (a past student of Mount Melleray), now in his 30th year. Rev. Dr. Healy was ordained for the archdiocese of New York in June, 1897, after which he spent four years in the Catholic University of Washington studying an advanced course of divinity. It may be noted that the Washington University gives no honorary degrees, and its examinations are particularly stiff. Since its foundation only seven students have passed the required test as S.T.D., or Doctor of Sacred Theology, and hence Dr. Healy's success is the more creditable. He has now been appointed to the Chair of Church History in the American Catholic University with the consent of Bishop Farley.

WICKLOW.—A Relic of the Past

The new cemetery at Baltinglass was consecrated on July 5. In Bishop Comerford's 'History of the Diocese of Kildare and Leighlin' is the following reference to the old square tower, which, standing in a corner of the cemetery, seems to defy the ravages of time: 'A tower in the adjoining cemetery was erected to serve as a belfry. The statute 21 and 22, George III., c. 24, enacted that no Roman Catholic chapel could have a steeple or a bell. To evade this penal enactment, bells were placed in detached buildings erected for the purpose in various parts of the country, Baltinglass being one of the number. The bell, which is still in use, was purchased by subscriptions raised by the Rev. Henry Young, whilst engaged in conducting a mission here in 1828.' Recently, however, a new bell has been placed in the tower of the parish church, and the old bell has been removed from its place in the old tower in the cemetery. Close to this old tower is the space on which formerly stood the old chapel.

GENERAL

Not Forgotten

The 'Daily News,' writing of the home-bringing of the remains of Father O'Growney, says:—The devotion to the memory of a dead man must be very profound when his remains are removed across the North American Continent and the Atlantic Ocean for interment in his native Ireland. This is what is about to be done with the remains of the late Reverend Father O'Growney, who died some time back at Los Angeles, in California. Father O'Growney was a simple priest who taught Irish at the College of Maynooth. This remarkable testimony of devotion to his memory arises from the fact that his scholarly work in the Language Revival movement in Ireland is recognised as one of the bases of its success. This is not the first time that remains have been brought all the way from California to Ireland. Many years ago the remains of Terence Belew MacManus were brought from San Francisco to Glasnevin Cemetery. He was a Young Ireland rebel of 1848, and died a poor man in the Far West. But his countrymen loved him, and they brought his bones to his native land.

Mr Wyndham Complimented

During the debate on the third reading of the Land Bill, Mr Redmond paid a warm compliment to the Irish Chief Secretary (writes a London correspondent) for the ability and patience he had displayed in conducting the Bill. There is no disposition in any quarter of the House to deprive Mr. Wyndham of his full recognition in this regard, and there is no doubt that he showed a knowledge of the intricacies of a very complicated question, a capacity for lucid and informing exposition of them, and a general spirit of sympathy and reasonableness which are worthy of very high praise indeed. It is

doubtful whether any member of the Government could have done the work so ably and probably none could have brought it to a temper so equable. The strain to which Mr. Wyndham must have been subjected in the last 12 months in making up the Irish Land question, in addition to his other official duties, must have been exceedingly heavy, and would have rendered excusable some nervous irritability on the part of any man.

A Successful Bank

The half-yearly report of the Munster and Leinster Bank shows a remarkable condition of continued prosperity and steady development in business. After allowing for the transfer of £3500 to the Reserve Fund, and of a similar amount to the Bank Premises account, the directors feel warranted on reviewing the half-year's working to recommend an increase in the already splendid dividend of 11 per cent. to 12 per cent. There are very few institutions that can boast such a record as this. No better tribute could be paid to the painstaking and able management, and to the unbounded confidence which the investing public entertain for the most Irish of all banks—the Munster and Leinster.

Tobacco-Growing

Mr. William Redmond, M.P., accompanied by Mr. Butcher, K.C., M.P., had an interview recently with the Chancellor of the Exchequer in his private rooms at the House of Commons on the subject of tobacco growing in Ireland. Mr. Redmond asked the Chancellor two questions: Whether he would consider the advisability of allowing tobacco to be grown permanently in Ireland if the industry were taken up by responsible persons, and a market for the product provided, and whether if such an industry were started an abatement would be made in the duty charged upon Irish tobacco, so that it might get a footing in the market. Mr. Redmond pointed out that tobacco was grown rather extensively in Ireland until 1831, when it was prohibited, and that there were now several substantial persons in the country willing to take up the cultivation of the plant if they received any encouragement from the Government. The Chancellor of the Exchequer, who was accompanied by a high official from the Inland Revenue, said he would very carefully consider if any concession could be made, and he confessed he regarded the whole proposal with a great deal of interest. He promised to communicate with Mr. William Redmond upon the matter.

Effect of the Land Bill

Competent judges (says the 'Irish Weekly') compute that the Land Act will have the effect of emancipating the tenants of about three-fourths of the agricultural land of Ireland, and that in the case of the remainder it will subsequently be necessary to apply compulsion to the landlords. Some, indeed, predict that it will result in the transfer of seven-eighths of the land, but whichever forecast proves correct the measure must result in something like a social revolution in Ireland. The measure, though not by any means perfect, undoubtedly marks an epoch in the history of Irish politics. It is only a few years since the United Irish League was founded, and had anyone been then so courageous as to prophesy that within such a short time a Land Bill of such magnitude would be placed upon the statute book he would at once have been set down as a fool. Yet so it has happened that the lion's share of the credit for the achievement undoubtedly goes to Mr. William O'Brien. It is worthy of note that of the 14 amendments to the Land Bill, proposed by the National Convention, the Irish Party has succeeded in securing the incorporation of no less than 11.

Send to MORROW, BASSETT, and Co for descriptive catalogue of the "EXCELSIOR" farm Implements. It will pay you.—***

MYERS and CO., Dentists, Octagon, corner of George street. They guarantee the 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.—***

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 Cocksbutt Farm Implements.—***

People We Hear About

The death is announced of Mr. Denis Lane, proprietor and editor of the 'Universe,' who passed away at an advanced age, much regretted, as he was widely esteemed by a wide circle of friends and the Catholic public at large.

Cardinal Oreglia, the Cardinal Camerlingo, is a native of Piedmont and is seventy-five years of age. He made his early studies with the Jesuits at Turin, and two of his brothers joined the Order. One of them helped to found the 'Civita Cattolica.' The Cardinal has been Internuncio at The Hague and Nuncio at Brussels and Lisbon.

Cardinal Rampolla, who was Secretary of State to Leo XIII., is about sixty years of age. A member of a noble Sicilian family, he is of tall, straight, and well-proportioned figure, with black hair streaked with grey, dark complexion, and mild dark eyes, to which drooping eyelids give a pensive expression. His step is firm and elastic, in spite of a somewhat nervous temperament.

Prince Napoleon Victor Jerome Frederic, head of the House of Bonaparte, kept his forty-first birthday on July 18, as his brother, Prince Napoleon Louis Joseph Jerome, kept his thirty-ninth a few days previously. Both are still bachelors, and the only other man who now bears the name of Bonaparte is Prince Roland, who is a widower of forty-five with a daughter for his only child.

To the surprise of his fellow-members, Mr. Healy has appeared in the House of Commons in a new silk hat. He has told a correspondent of the 'Leinster Leader' the history of the old hat, with which M.P.s have grown familiar. 'After the fight in the House of Commons in 1893,' he said, 'the Mayor and Corporation of Alexandria, Louisiana, cabled to me that, reading that my hat was broken in the melee, they had voted me a new hat and hat-case out of the public funds, and requested me to cable the size of my head. They then sent me a new hat, which I undertook, in acknowledging the gift, to wear to the utmost limits. The result is that I have been wearing a shabby hat, and I have been so joked about it that, after 10 years' wear, with many a pang at parting with an old friend, I decided to discard the gift.'

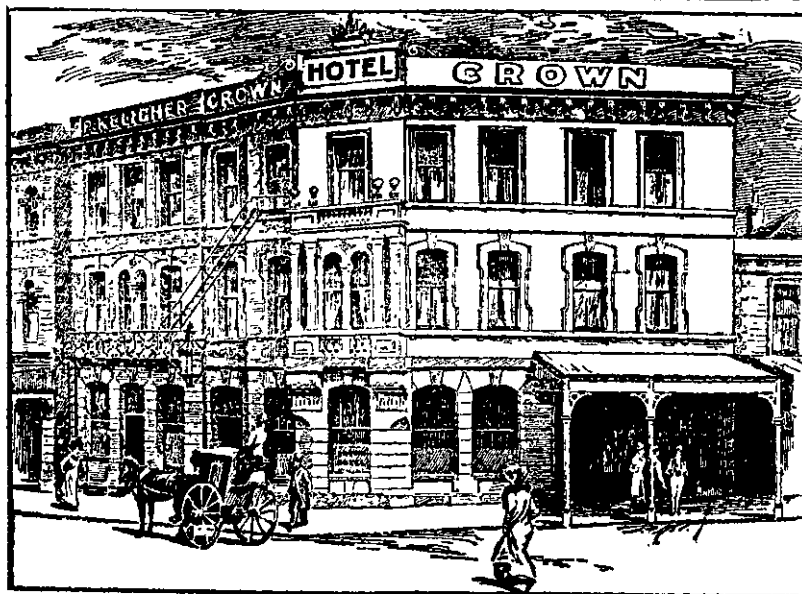
Ireland's great astronomer, Sir Robert Ball, has just celebrated his sixty-third birthday. He has been astronomical Professor at Cambridge for a decade, but was attached for many years to the public observatory in County Dublin. On the platform Sir Robert is immensely popular and attracts very large audiences in all parts of the country by his witty and fluent lectures on the science of the stars. His career as an astronomer dates back to 1865, when, shortly after leaving Trinity College, Dublin, he was placed in charge of the famous private observatory established by the Earl of Rosse at Birr, King's County. Sir Robert is renowned for his happy and humorous comparisons between the celestial and the terrestrial. When the possibility of signalling to Mars was under discussion, he pointed out that if a flag of the size of Ireland was waved from a pole to match, there was just the ghost of a chance that an astronomical Martian might perceive the ghost of a flutter on the earth.

Cardinal Gibbons celebrated his 69th birthday on July 23. His Eminence, who is now in Rome, was born in Baltimore of Irish parents on July 23, 1834, but was taken to Ireland to be educated. On his return to America he studied at St. Charles' College, Maryland, where he graduated with high honors in 1857. He was ordained a priest at St. Mary's Seminary, Baltimore, in 1861. He was consecrated a Bishop in 1868 and was installed Archbishop of Baltimore ten years later. In March, 1878, he received the red hat. On February 10 last the Cardinal celebrated quietly the silver jubilee of his archbishopric. Although nearing the allotted three score and ten years and of frail physique, the Cardinal is a man of great vigor and possessed of excellent health. His unflinching good humor has not been impaired by his years.

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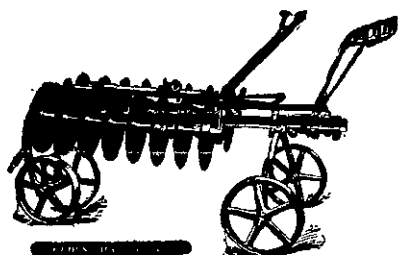
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Commercial

(For week ending September 9.)

PRODUCE.

Napier, September 3.—The Colonial Consignment and Distributing Company (Limited), London, cabled to-day: 'To-day frozen meat market quotations are: Mutton—Canterbury, 4½d per lb; Napier, Wellington, and North Island, 4d. Lamb—First quality, 4½d; second do, 4½d. Beef—Hindquarters, 4d; fores, 2½d.'

Wellington, September 7.—The Agent-General cables from London, 6th inst.:—'There is dull sale for all qualities of mutton, the average prices being: Canterbury, 4½d to 4½d; Dunedin and Southland, W.M.E. Co's, 4½d; other North Island, 4d; ewes, 3½d; River Plate, 3½d. Prices for lamb are depressed; supplies of home-grown are heavy, and are lowering the prices for New Zealand lamb. The average prices are: Canterbury, 4½d to 5d; other than Canterbury, 4½d to 4½d; legs, 4½d. River Plate is nominally 4½d. Beef is dull at the quotations cabled last week. Butter is firm, and prospects for next season are improving. The average price for choicest New Zealand is 97s per cwt; Danish, 105s, Canadian, 94s; Siberian, 89s; Argentine, 93s. Cheese is rising, Canadian being quoted at 52s. Hemp is steady.'

SOUTHLAND PRODUCE MARKET.

Invercargill prices current.—Wholesale — Butter farm, 8d. butter (factory), bulk, 10½d to 11½d, pats, 11½d to 11½d cash. Eggs, 8d per dozen. Cheese (factory), 6½d. Hams, 9d. Potatoes, £4 per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £3 per ton. Flour, £10 to £10 10s. Oatmeal, £8 10s to £9. Bran, £3. Pollard, £4. Retail.—Fresh Butter, 10d; butter (factory), pats, 1s 1½d. Eggs, 10d per dozen. Cheese, 8d. Bacon, 11d. Hams, 10d. Potatoes, 5s 6d per cwt. Flour: 200lb, 22s; 50lb, 6s 3d. Oatmeal: 50lb, 5s 6d; 25lb, 2s 9d. Pollard, 7s per bag. Bran, 4s. Chaff, 1s 9d.

Mr. F. Meenan, King street, Dunedin, reports:—Wholesale prices only.—Oats: Milling, 1s 8d to 1s 9½d; feed, 1s 5d to 1s 7½d. Wheat: Milling, 3s 10s to 4s 2d; fowls' wheat, 3s to 3s 4d. Potatoes: Derwents, £4 5s; seed kidneys, £3 10s to £4 10s. Chaff, £2 10s to £3 5s. Straw: Pressed wheat, 27s 6d; oats, 30s; loose, 35s. Flour: Sacks, £10; 50lb, £10 15s; 25lb, £11. Oatmeal, £9. Pollard, £4. Bran, £3. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Factory, 6½d; dairy, 5½d. Eggs, 10d. Onions: Melbourne, £5

Messrs. Donald Reid and Co. report as follows:—We held our weekly auction sale of grain and produce at our stores on Monday. There was a fair attendance of buyers: but only limited competition for most of the lines on offer, and on this account many of the lots catalogued had to be passed in. Prices ruled as under:—

Oats.—Seed lines continue to move off steadily now that sowing has become general, but for milling sorts there is little inquiry. The export trade is confined for the most part to good B grade or better quality. Inferior sorts have little attention, and find slow sale at quotations. We quote: Seed lines, 1s 10d to 2s 3d; prime milling, 1s 8d to 1s 9½d; good to best feed, 1s 6d to 1s 7d; inferior and medium, 1s to 1s 5d per bushel (sacks extra).

Wheat.—A better tone prevails in the market. Prime milling sorts are in strong favor, but a more decided advance in values is evident in medium milling qualities, which have been quite neglected for some time. Fowl wheat is offering sparingly, and if sound commands a ready sale. We quote: Prime milling, 4s to 4s 3d; medium, 3s 5d to 3s 10d; whole fowl wheat, 3s 2d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—During the past week the market has been poorly supplied with prime Derwents, and for these there is a good local demand. Seed lines are also strongly in favor if sound and true to name. Medium and inferior sorts have little attention. We quote: Prime Derwents, £4 2s 6d to £4 7s 6d; medium to good, £3 15s to £4; inferior and other sorts unsuitable for seed, £3 to £3 10s; seed lines, £3 10s to £6 per ton, according to quality.

Chaff.—Almost the entire stock in stores consists of medium quality. This continues to move off at late quotations, but is not readily quitted. Prime oaten sheaf is offering sparingly, and all consignments of this class meet with ready sale on arrival. We quote: Best oaten sheaf, £3 to £3 5s; choice, to £3 7s 6d; medium to good, £2 10s to £2 15s; inferior, light, and straw chaff, £1 10s to £2 5s per ton (bags extra).

Turnips.—We quote: Best Swedes, 15s per ton, loose, ex truck.

Straw.—We quote: Oaten straw (pressed), 27s 6d to 30s; wheat, 25s to 27s 6d per ton.

Messrs. Stronach, Morris and Co. report as follows:—Wheat.—The demand during the past week has been better, and millers are more inclined to do business at the following higher prices: Prime milling, 4s to 4s 4d; medium do, 3s 5d to 3s 11d; whole fowl wheat, 3s 2d to 3s 4d, broken and damaged, 2s 6d to 3s.

Oats.—The market remains much as patchy, although seed lines have had better enquiry during the past week. Prime milling, 1s 8d to 1s 9½d; good whole feed, 1s 6d to 1s 7d; inferior and medium, 1s to 1s 5d.

Potatoes.—Prime Derwents, £4 2s 6d to £4 7s 6d; medium to good, £3 15s to £4.

Chaff.—Prime is scarce, and is worth £3 to £3 5s; extra, to £3 7s 6d; medium is hard to place at £2 10s to £2 15s.

Straw.—Best oaten sheaf, 30s; best wheat, 27s 6d.

WOOL.

London, September 3.—The Bradford wool market is quiet. Super sixties, 25d; others unchanged.

At the periodical sales of sheepskins the competition was moderate. Regular short-woolled merinos declined one farthing. Low crossbreds advanced one farthing. All other sorts are unchanged.

Messrs. Stronach, Morris and Co. report as follows:—Rabbitkins.—We offered a large catalogue on Monday and the demand was good up to late quotations, prime winters being, if anything, a shade better. We sold: Prime winters mixed bucks and does, at 15½d to 16½d; second winters, 12d to 13½d; autumns, 10d to 12½d; summers, 5d to 7½d; blacks, 9½d to 24½d.

Sheepskins.—Our catalogue to-day was a fair sized one and buyers being particularly keen the result was a splendid sale. Hides in good shipping condition met with most competition, and we sold these as high as 7d per lb. Best merinos are worth 6d to 6½d; medium do, 5d to 5½d; best halfbreds, 6½d to 7d; medium do, 5½d to 6½d; best crossbreds, 5½d to 6d; 'medium do, 4½d to 5½d; best crossbred green skins, 3s 3d to 5s 7d. Our sale last Thursday comprised 342, prices for which were quite as good as previous sale, and, in fact, heavy cows were higher. We can confidently recommend consignments being sent to us at present. Actual prices at our sales were as follows: Prime ox hides, 6d to 6½d; medium to good do, 5d to 5½d; light and inferior do, 3d to 4½d; prime cow hides, 5d to 5½d; medium to good do, 4½d to 4½d; light and inferior do, 3½d to 4½d; yearlings, 3s to 5s 3d.

Tallow and Fat.—There is no change to report in this market, and quotations may be repeated, viz., Best tallow, 21s to 23s; good do, 19s to 20s; best rough fat, to 16s 6d.

LIVE STOCK.

DUNEDIN HORSE SALEYARDS.

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

There was a small entry for this week's sale, the number forward consisting of eight or nine draughts and from 15 to 20 hacks and harness horses. The attendance was good, and all of the draughts but one changed hands at from £46 to £56, and the best of the light horses also found new owners at prices ranging from £11 to £28. We quote: Superior young draught geldings, £55 to £65; extra good, prize horses, £66 to £70; medium draught mares and geldings, £38 to £52; aged do, £25 to £35; upstanding carriage horses, £35 to £40; well-matched carriage pairs, £80 to £100; strong spring-van horses, £30 to £37; milk-cart and butchers' order-cart horses, £18 to £30; tram horses, £14 to £27; light hacks, £12 to £18; extra good hacks, £20 to £30; weedy and aged hacks and harness horses, £5 to £8.

Late Burnside Stock Report

(Per favor Messrs. Donald Reid and Co.)

Fat Cattle.—209 yarded. Best bullocks, £13 12s 6d; best cows and heifers, £10 10s.

Sheep.—1696 penned. Best crossbred wethers, 24s 9d; best ewes, 23s.

Lambs.—9 penned. Best lambs, 20s.

Pigs.—83 forward. Suckers, 12s to 13s 3d; slips, 20s to 25s; stores, 27s to 33s; porkers, 35s to 49s; baconers, 52s to 65s; heavy pigs, up to 86s.

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WEDDING BELLS

SHEEDY-O'MALLEY.

A large party travelled from Greymouth to Otira Gorge on August 25 (writes a correspondent) to be present at the marriage of Mr. Edmund Sheedy, son of Mr. D. Sheedy, Greymouth, to Miss Ella O'Malley, daughter of Mr. J. O'Malley, Otira Hotel. The ceremony was performed by the Rev. Father O'Hallohan, Kumara, assisted by Very Rev. Dean Carew, Greymouth. The bridesmaids were Miss K. Sheedy and Miss M. O'Malley, Mr. J. O'Malley, Jun. being best man. After the ceremony the guests, numbering 100, partook of the wedding breakfast. The usual toasts were proposed by Rev. Father O'Hallohan, Very Rev. Dean Carew, and Messrs. Griffin, Phillips, Guthrie, M. J. Petrie, Dr. Morice, Junr., and others. The happy couple left in a special conveyance for Castle Hill en route for Christchurch and the North, where the honeymoon is to be spent. The presents on view, which included those presented to the bridegroom by the choir and the Railway employees, were numerous and useful. A large number of telegrams were received from all parts of New Zealand, including a happily worded one from the Right Hon. the Premier and Mrs. Seddon, who never forget old friends. Mr. Styles, the District Railway Manager, spoke in glowing terms of the appreciation in which the bride and her family were held by the railway employees. In the evening dancing was indulged in by young and old to music skillfully played by Mrs. W. Thomas. Those who had not previously seen the spacious new hotel erected at this picturesque spot were surprised beyond measure at the completeness of this fine building, which contains 40 rooms. Standing as it does at the entrance to the far-famed Otira Gorge, surrounded by snow-clad mountains towering thousands of feet high, it is indeed an ideal place for a quiet holiday.

TIMARU.

(From our own correspondent.)

The heaviest storm experienced during the last 26 years occurred here on the 2nd inst. The high waves broke far out and rolled into the roadstead with great force. From a spectacular point of view the sight was a magnificent one, especially at Dashing Rocks. To those who were against the Eastern Extension the storm of Monday is a complete answer as the Extension has proved to be the salvation of the harbor. While the storm was at its highest two large steamers (the Waiwera, 5563 tons, and the Selsdon, 4630 tons) lay moored at the wharf with perfect safety, and worked cargo with out intermission. This fact is an important one, as several papers in other centres made a great fuss over the storm, and deplored the calamity it caused to the Timaru Harbor. As a matter of fact, the harbor was not affected in the slightest, and the injury to the Extension is a mere bagatelle. Through want of large stone from the quarry the staging and piling went ahead of the rubble work and those unprotected piles, 1450ft out, were swept away, while the rubble work remained intact, proving conclusively after such a severe test the permanent and solid nature of the extension. The strength of the waves was so great that the strong piles snapped like carrots. The weight of the pile-driving plant on the unprotected piles was the cause of their collapse, otherwise the storm would not have done scarcely any damage. As it was, the permanent exten-

sion was quite unaffected and shipping work in the harbor uninterrupted. Timaru is much indebted to Mr. E. W. Evans, Chairman of the Harbor Board, for carrying out his strong policy of extension, and whose wisdom in so doing is now admitted by his opponents. While on harbor matters I may mention that the Waiwera is the first steamer that has landed cargo direct from Home to Timaru consignees, and she is to be followed by several others.

The forthcoming bazaar in aid of the new church is to be held in Timaru Garrison Shed, and will be opened on Tuesday, December 22. At a meeting on Sunday last the lady canvassers reported that they had met with much success, donations and goods being promised freely. The bazaar will be Oriental in designation, and the various stalls, of which there will be six, will have names redolent of the land of the Mikado and the Flowery Kingdom. Mr. Mangos was appointed secretary, and a meeting of gentlemen is called for next Sunday afternoon to form a working committee. On the whole the preparations are advancing well and with good promise.

The St. John's Tennis Club open the season on Thursday next. The membership is about the same as last year. The club is arranging a number of inter-club matches during the season.

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

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

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

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

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

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Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

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

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

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

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

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

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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 are prepared for MATRICULATION, CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' GENERAL KNOWLEDGE Examinations. The Pension is 35 Guineas per annum. A reduction of three guineas is made in favor of Brothers. Prospectuses on application to the Director,

BRO. BASIL.

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.

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Agent for Australia: W. P. Lenihan, 309 Little Collins street Melbourne. Agents for Great Britain, Ireland, and America: Barnes and Oates, London; and Mr Cleary, bookseller, Dublin.

DEATH

O'CONNOR.—On August 5, at the Waverley Hotel, Auckland, Mary, relict of the late Daniel O'Connor, and mother of Maurice O'Connor, Auckland; aged 80 years.—R.I.P.

IN MEMORIAM

FALCONER.—In loving memory of Robert Augustine Redpath Falconer, who died at Oamaru on September 9, 1902.—R.I.P.

QUINN.—In loving remembrance of our dear little Katie, who departed this life on September 13, 1901, at Sacred Heart Convent, Wanganui.

The dear one is with Jesus now,

Seeing Him face to face,

Gazing upon His own beloved brow,

Watching His smile of grace,

Hearing the Master's voice in all its sweetness,

Knowing Him now in all His own completeness.

Inserted by Mrs. A. Quinn and family, Wellington.

MARRIAGE.

CONDON—LOGAN.—On August 18, 1903, at St. Joseph's Cathedral, Dunedin, by the Rev. Father McGrath, Richard, youngest son of the late Redmond Condon, farmer, Rostellan, County Cork, Ireland, and brother-in-law of the late Captain John Mahony, who was drowned in the Black Sea (name of his ship, Queen of the Isles, of Liverpool), to Johanna, eldest daughter of John Horan, farmer Owaka.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, SEPTEMBER 10, 1903.

THE PUBLIC SERVICE



JOHN BULL used to smile in a superior sort of a way at the French nation because he thought it was always ready to go to war for an idea. The sturdy, practical Britisher is as great a glutton as his French neighbor for punishment. He bears bullet-wounds and bayonet-stabs with sunny resignation so long as they result in some tangible and substantial advantage—in slices of territory, spheres of influence, or fresh markets for his pots and pans and cotton goods and crockery ware and iron buckets. In the domestic politics of most nations, almost as stubborn struggles are commonly waged over place and pelf as over ideas—over principles of rule or methods of administration. The loaves and fishes are fierce subjects of dispute. The ideal method of distributing them

has hardly yet been found. The lack of it was one of the weak spots in Bellamy's 'Looking Backwards,' and it helped to break up every modern Utopia from that of the Shakers to the ill-starred 'New Australia' in the woods of Paraguay.

Despite New Zealand's advanced ideas in many other respects, its regulations for appointments to, and promotion in, the Civil Service are half a century behind those that are in force across the Tasman Sea in Victoria, and even those that have long prevailed in the fossilised conditions of the British Isles. Our lame and halt provisions in this connection cannot fail to be a source of clamor, protest, ill-feeling, and misrepresentation until they are radically altered. And there is wide scope for improvement and reform. The matter was agitated for a brief space in the House of Representatives last week. It took the shape of a proposal for the creation of a Board to deal with all appointments to the Civil Service. This was lost on the 'catch' division by a slender majority of four votes. The proposal is a good one, so far as it goes. The trouble with it is this—that it does not go far enough. Something more sweeping is required. The needs of the Service demand not merely a proper Board, but a good system for that Board to follow both in the matter of appointments and promotions. Our Public Service Board, when it comes, should be as free from even the suspicion of political 'pull' or pressure or control as the judges that with cold and passionless neutrality administer justice upon our Bench. But even the best Board working on a faulty or a rotten system is like a soldier with a cracked musket or a rapier of gilded corkwood, or like an artisan with damaged or worthless tools. The system which the proposed Board should be called upon to administer should require, as a fundamental principle, that (except in the case of known experts in certain branches) all permanent appointments to the Civil Service should be by competitive examination and that alone. The Act of 1886 provides for this. It only needs to be administered and to be made (with the exceptions mentioned) of universal application. 'All appointments to the Civil Service,' says one section of the Act, 'shall be by competitive examination, which shall be held periodically in the chief centres of population, and from the most successful competitors in the order of their merit shall be selected candidates to fill all vacant cadetships in the Civil Service.' There is a world of pathos in the story of the gallant and battle-scarred French subaltern who explained his baldness to the First Napoleon by attributing it to the fact that so many younger men had stepped to positions of high command over his head. This question of promotion in our Public Service is one that demands serious and immediate attention. And no reform can ever be deemed satisfactory or final until it embraces a just and rational scheme which shall place this thorny question of promotion on a right basis and beyond the reach of either friendship, enmity, or caprice.

The whole question of appointments to, and promotion in, the Civil Service is one that affects a large and growing class of our population. But there is no section of the community that has such an interest in a thorough-going and far-reaching reform as the Catholic body. Till comparatively recent years, admission to the Civil Service of New Zealand was—outside one or two Departments—practically barred against persons who professed the Catholic faith. Even in this year of grace the old and evil tradition is by no means confined. Our co-religionists find their way with less hindrance into State employment. But, relatively to the members of other religious denominations, their numbers are small. Worse still: practically the only occupations open to them are those of hard grind and meagre pay. The positions of ease, of command, of comfort, and of sound emolument are almost altogether closed against them, and apparently kept as preserves for the members of more favored creeds or no-creeds. And there are large branches of our Public Service where Catholics are, and have ever been, such

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phenomenally 'rare birds' as to create the suspicion that over the portals of admission thereto might be set the legend that stood over the gates of Bandon in the old days of the Orange ascendancy:

'Turk, Jew, or Atheist
Welcome here; but not a Papist.'

It would be threshing old straw over again to enlarge upon this subject here. It was dealt with in a sufficiently exhaustive manner in the lengthy series of articles which appeared in our columns during the course of the past year.

In the country's best interest we plead for equal treatment and efficient service. We shall not be content with any scheme but one that makes merit the sole test both for entering and for rising in the employment of the State. We have made no secret of our objection to a system which bears the appearance of discrimination against or in favor of persons because of their religious faith or political convictions, or which might be turned by any party in power into an engine of oppression. But even were the conditions ideal we should regret to see our people press into the Public Service in anything like their proportion to their numbers in the general population of the Colony. We have urged this full many a time. We should dislike a Catholic trend towards the Public Service, because it would be calculated to create and perpetuate a form of helotry among a section of our people, and because it would needlessly and unduly expose them and their children to the moral perils and the physical degeneration that are associated with life in large towns and cities. The real wealth and power of a country does not lie in line-repairing and quill-driving. It lies in the ownership of the soil. A bold peasantry is still its country's pride—its backbone, its first, second, third, and last lines of defence. A country life is, too, the most favorable for the development of those virtues which are the special adornment of the Irish people, who form the great bulk of our Catholic population: It holds forth the highest promise of that increase in our numerical strength which would be a benefit alike to the State and to the Church of God. And for this and for every reason we once more repeat to the young Catholics of New Zealand our oft-heard cry:

'GO ON THE LAND!'

Notes

The Cableman Again

Catholics in New Zealand do not need to be reminded of the severe economy of truth practised by the cable-demon when he breaks out in reports of Catholic happenings in Europe and America. In the great majority of such cases his statements are to be taken with a grain of salt. When the cable-message emanates from Rome, it is usually safe to take it with a barrelful. Two statements relating to Cardinal Moran that were whirled to the ends of the earth from the Eternal City during the past few days should be received with a great deal of caution. One of them runs as follows: At Cardinal Moran's instance, the Propaganda decided on, and the Pope approved of, the creation of a bishopric at the future Federal Capital of Australia.' Determining beforehand to establish a bishopric in an unknown place in a country with a settled hierarchy is so contrary to the ways and usages of the Holy See that we cannot accept it unless on some authority less open to suspicion than a cableman who—especially in Roman matters—seems to be such a firm believer in the motto that 'there is no sense in telling too much truth.'

Humors of a Controversy

What somebody has called the 'divine saving grace' of humor has been by no means absent from the controversy between Dean Burke and the Anglican Bishop of

Dunedin. Perhaps we may classify as unconscious the humor which was imported into the discussion by his Lordship's bewildering changes of title. He began, in our columns, by correctly styling himself 'Anglican Bishop of Dunedin.' In the 'Otago Daily Times,' some days later, he appeared for a brief moment under the newly-found designation, 'Catholic Bishop of Dunedin.' His Lordship next 'verted to 'S.T., Dunedin.' Of the conscious and intended humor that marked the controversy, a few good flashes appeared in Dean Burke's letters, while a pleasant and merry strain was supplied by another clever Catholic writer whose brief letters also displayed a keen insight into the merits of the discussion. The new title assumed by his Lordship elicited from the writer last referred to a fresh and witty criticism on the controversy 'between the Catholic Bishop of Dunedin and the Protestant Dean of Southland.' We rather fancy that his Lordship's abandonment of the title 'Catholic Bishop of Dunedin' was not wholly unconnected with this gentle but persistent railery. Horace laid down the principle: 'Ridentem dicere verum quid vetat?'—why should not a man set forth the truth although there be a smile upon his face? Among the wise men of the world we rightly rank the conscious humorists.

Making Paupers

History has an uneasy habit of repeating itself at times. The spoliation of the patrimony of the poor in modern Italy has had the same results—pauperism and beggary—as it produced in England in the days when Henry VIII. plundered the English monasteries and drove out the monks. Here is an extract from the London 'Pilot' which may be usefully read in connection with what appears on page 2 of this issue:—

'There is no provision whatever made by the State in Italy for its poor. We are so accustomed to our almshouses, workhouses, etc., at home that it takes some little time for the English person abroad to grasp the fact that, whereas the "Paternal Government of Italy" (I speak as an enlightened Protestant) has spent much time in steadily endeavoring to suppress the religious Orders and annexing a considerable part of their properties, it has hitherto as steadily declined to accept the inevitable legacy left them by the same religious Orders—viz., the tens of thousands of the poor and aged and decrepit, who, past all hope of gaining a subsistence for themselves, received their daily or weekly dole at the convent doors, and "per l'amore di Dio e San Francesco" were kept from absolute starvation and misery by the monks.'

DIOCESE OF DUNEDIN

The Very Rev. Dean Lighthouse, Superior of the Maori Missions, was in Gore last week, and is during the current week in Invercargill in the interest of his mission.

The members of St. Joseph's Men's Club at their meeting on Friday evening debated the question, 'Should barmaids be abolished?' Rev. Father Murphy presided, and there was a very good attendance. As the appointed leader of the affirmative was unable to be present, this duty fell to Mr. D. Columb, whose opponent was Mr. T. Hussey. The other speakers were Messrs. T. Deehan, Foley, Carr, Miles, Flahavin, and C. Sullivan. The subject was listened to with great interest, the speeches being both interesting and amusing, Mr. Hussey being particularly humorous. On a vote being taken, the negative won by a small majority.

On Saturday afternoon Captain Blaney's residence, Anderson's Bay Road, was the scene of a pleasant gathering, when several gentlemen who were instrumental in organising the farewell concert to Mrs. R. Irvine (nee Miss Rose Blaney) on the occasion of her marriage presented that lady with a cheque for over £80, the net proceeds of the concert. Mr. A. J. Barth made the presentation in a few well-chosen remarks, in the course of which he said that he knew he was voicing the opinion of the musical people of Dunedin in saying that there was no one they had ever regretted leaving their midst so much as Mrs. Irvine. However, he was sure that by her genial and ever-pleasant manner she would not fail to make many good and true friends wherever it was her destiny to reside, and concluded by wishing both her-

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self and husband every happiness that this world could bestow. Short speeches were also made by Messrs. F. Robertshaw, J. Jago, T. J. Hussey, and H. C. Campbell, after which the health of Captain and Mrs. Irvine was drunk, and the extremely pleasant ceremony was brought to a close.

His Lordship the Bishop will administer Confirmation in Naseby on the second Sunday in October, and on the following Sunday will solemnly bless and open the new church of St. Dunstan at Clyde.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from last Mass until Vespers, after which there was the usual procession, in which the children of the parish schools and the members of the Sacred Heart Society took part. During the day large numbers of the congregation were present in the Cathedral.

On Monday evening the Very Rev. Father O'Neill, of Milton, delivered a very interesting lecture to the members of the Catholic Literary and Social Institute, South Dunedin. He took for his subject his recent travels in the Old Land, and dealt very fully with the present forward movement in Ireland for the encouragement of the Irish language and the revival of Irish industries. He also gave very interesting and graphic details of his visit, in company with Father Cleary, to the principal battlefields of Wexford County that were made famous during the insurrection of 1798. Cordial votes of thanks were passed by acclamation to the Very Rev. speaker.

The Very Rev. Dean Lighthouse delivered a lecture in the Town Hall, Lawrence, on Wednesday evening of last week, his subject being 'The habits, manners, and customs of the Maoris.' Considering that the night was bitterly cold (says the 'Tuapeka Times'), there was a very good audience, the lecture throughout being followed with close attention, the applause being frequent, the rev. lecturer succeeding in introducing an agreeable element of humor into the treatment of his subject. His ship the Mayor (Mr. G. Jeffery) having in brief but sympathetic terms introduced the lecturer, Father Lighthouse at once put himself on pleasant terms with his auditory. He displayed a very extensive knowledge of the English language, his delivery being even, agreeable, and fluent, his descriptions picturesque, and his application of words in every instance correct and effective. At the conclusion of his lecture, which lasted for an hour and a half, Dean Lighthouse was warmly applauded, and on the motion of Monsignor O'Leary he received a vote of thanks by acclamation. A vote of thanks to the chairman, who complimented Father Lighthouse in graceful terms on his ability as a lecturer, brought the proceedings to a close.

On Wednesday of last week a cable message was received by the Rev. Father Hunt, of Cromwell, announcing the death of his mother, at her home in Dresden, Staffordshire, England. The deceased lady, who was nearly 80 years of age, had been for the past three years a confirmed invalid, and bore her long and trying illness with great fortitude. She was a native of Waterford city, was a woman of noble character and saintly life, and throughout her long career showed a wonderful devotion to her holy faith. Two of her daughters are Sisters of Charity in England. On Wednesday of this week a solemn Requiem Mass for the repose of her soul was celebrated in St. Joseph's Cathedral. The celebrant was Rev. G. Hunt (Cromwell), deacon Rev. H. W. Cleary, subdeacon Rev. W. McMullan (Naseby), master of ceremonies Rev. P. Murphy, Adm. Rev. M. Howard was also present. The music of the Mass was impressively rendered by the choir of the Dominican Nuns.

The schools' interprovincial football match—Otago against Southland—took place on the Caledonian Ground on Saturday afternoon, in the presence of a large gathering of spectators. In the Otago team there were four representatives of the Christian Brothers' School—Rossbotham (captain), James Collins, Bryant, and D. Collins. It is noteworthy that all the points scored by the winning team—Otago—were to the credit of the Christian Brothers' representatives. Bryant was the first to score for Otago by kicking a fine goal from a mark, not in too easy a position. Shortly afterwards Rossbotham, securing the ball in Southland's twenty-five, forced his way over the line, where the full back just collared him too late. The kick at goal was resultless. Before the first spell closed Rossbotham, again getting possession, proved too speedy for the opposing backs, and scored again, Bryant's kick again being resultless. A neat bit of play by Southland's diminutive full back, Lee, earned him applause, and the spell closed, play having been almost continually in Southland's twenty-five. In the second spell Southland made a vigorous effort to score at the start, and very nearly succeeded, but a forcedown was the ultimate result. The Otago boys rushing the ball up the field, Rossbotham scored his third try after a strong run, no goal resulting. The Southland boys attacking again, Timpany and Stewart had shots at goal without success, after which off-side play by Southland gave Bryant a shot at goal, with

which he made no mistake. This raised Otago's score to 16 points; Southland nil.

The interesting and solemn ceremony of reception and profession took place in the fine chapel of the Dominican Priory, Dunedin, on Tuesday morning. The ceremony was performed by his Lordship the Bishop, assisted by Rev. P. Murphy, Adm., and Rev. M. Howard. There were also present Very Rev. Father O'Neill (Milton), Rev. Fathers Hunt (Cromwell), Coffey (South Dunedin), Delany and Ryan (Mosgiel), and H. W. Cleary, and a number of friends and relatives of the young religious. Miss Mary Cockerill (in religion Sister M. Bernardine) made her religious profession, and the following young ladies received the habit and white veil of novices: Miss Helen Oakley, of Palmerston North (in religion Sister M. Catherine); Miss Anne McCarthy, of Hawea Flat (in religion Sister M. Philomena); Miss Agnes Murdoch, of Lawrence (in religion Sister M. Lucy); and Miss Jane McNamee, of Garston (in religion Sister M. Aidan). The reception of Sister M. Aidan took place under circumstances that evoked the keenest sympathy among all who were present at the touching ceremony. Her father—one of the finest types of Catholic and Irishman that ever settled in New Zealand—had passed away at his home in Garston, after a short illness, on the previous night, and the day that his good daughter received the religious habit and the great joy of 'the better part' also brought with it the deep affliction of a great and sad bereavement. To Sister M. Aidan and her sorrowing mother and family we tender our deep sympathy.

On Sunday, August 30 (writes a Roxburgh correspondent), St. Mary's Church had the pleasure of a visit from the Very Rev. Dean Lighthouse, Superior of the Maori Mission, who is visiting the various dioceses throughout New Zealand soliciting assistance in connection with his work. The rev. gentleman preached both morning and evening upon the subject of his mission, and was listened to with the closest attention, and his appeal for assistance met with a liberal response. During his short stay in the district Dean Lighthouse, by his kind and homely manner, made a host of friends, and numerous were the regrets expressed at his early departure on the following Tuesday morning. On Monday he visited and became acquainted with all the members of the congregation and not a few of the citizens of Roxburgh, and that same evening he delivered in the hall a very instructive and interesting address on the Maori, Mr. J. H. Waigh presiding. Dean Lighthouse spoke for two hours to a large audience composed of the members of the congregation and friends, and his lecture, which consisted of the early history of the Maori race and his experiences amongst them during the past ten years, was so interesting that he commanded throughout the fullest attention of his hearers. The rev. gentleman also related several little anecdotes in connection with his experiences which added considerably to the enjoyment of his audience. During the evening refreshments, kindly provided by the ladies, were handed round, after which a short musical programme was carried out, the following contributing: Miss McMullen, overture; Mr. J. H. Waigh jun., song ('Comrades'); Miss Pitchers, song ('Three leaves of shamrock'); Mr. Hart, song ('The better land'); Miss Cormack, song ('Ora Pro Nobis'); Mr. T. Waigh, song ('Old black Joe'); and Mr. J. H. Waigh, song ('In happy moments'). The singing of 'Auld lang syne' brought a most enjoyable evening to a close.

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Messrs. Ridley and Son, tea growers and importers, Christchurch, ask a very pertinent question, which is well worth the attention of housewives. They ask why people should pay high prices for tea when they can supply them with a first-class article at 1s 9d per lb...

That up-to-date and centrally situated hotel—the A1, Christchurch—has just been taken possession of by Mr. P. Devane, who had been a resident of Ashburton for many years, where he gained the respect of all classes. When leaving Ashburton the esteem in which Mr. Devane was held by the citizens was demonstrated in a very practical manner by the number of valuable presentations that were made both to himself and Mrs. Devane. We have no doubt that before long he will be as popular with the people of Christchurch, who are not slow in recognising genuine worth. The A1 has splendid accommodation for boarders and travellers, and under the direction of Mr. Devane it should become a popular house for those who appreciate civility, a good table, and all the comforts of a home...

DIOCESE OF AUCKLAND.

(From our own correspondent.)

September 3.

The Rev. Father Buckley, of St. Patrick's, has, in consequence of the Rev. Father Mulvihill's illness, gone to Gisborne.

The children of St. Patrick's catechism classes are about to make a presentation to the Rev. Father Holbrook on the first anniversary of his ordination to the priesthood and to mark their appreciation of the interest manifested by him in their Sunday classes.

The Very Rev. Father Benedict, O.P., will for the present fill the vacancy at St. Patrick's caused by the Rev. Father Buckley's transference to Gisborne. The eloquent Dominican is already a general favorite at the Cathedral, a remark which applies to the whole diocese, because he has spent portions of his time in every parish of it.

The Rev. Father O'Gallagher, the popular and energetic parish priest at Huntly, was unfortunately injured last Saturday in attempting to board a train. He was conveyed to Ngauruawhia last Monday for medical treatment. His leg was bruised consequent upon colliding with the step of the carriage. No bones were broken, and it is hoped that he will shortly be able to resume his duties.

On Monday evening last Mr. and Mrs. Malcolm Trestone were entertained at dinner by the members of St. Benedict's Young Men's Club, of which Mr. Trestone is vice-president. During the evening a presentation was made to the guests on behalf of the members by Mr. J. Furlong, who, in eulogistic terms, referred to the indefatigable efforts displayed by Mr. and Mrs. Trestone at all times to promote not only the interests of their club, but of St. Benedict's parish generally. Their departure would certainly prove a great loss, and he wished them every success in Napier, whither business took them. Mr. Trestone suitably responded and thanked the members for their kindly recognition of the humble efforts of Mrs. Trestone and himself. They left grieved in parting with St. Benedict's parish, and would always have a kindly recollection of its priests and people. Musical items were rendered by Messrs. Diamond, Williams, Trestone, Kelly, Booth, and Mrs. Trestone. Mr. Trestone's good work was not confined solely to St. Benedict's parish, but extended to the several city parishes.

The Hon Wm. Beehan, M.L.C., has earned the attention of the Wellington 'Evening Post,' which, in its editorial column of August 25, devotes an article to his maiden speech on the Address in Reply in the Council. 'Going on the Land' is the title of the article in question, into which is inserted a copious extract from the hon. gentleman's speech. 'Mr. Beehan (says the 'Post') has started on the right track on this question, and we hope that he will keep on it to the end. If our suggestion commends itself to Mr. Beehan, he will, we hope, press it upon the attention of the Government, for a private member who is in earnest can often do more in this way than by frequent speeches on the floor of the House. There are some other points relating to land settlement in the speech of the hon. gentleman, as reported in 'Hansard' that we hope to deal with later.'

The Christchurch 'Press,' of August 25th last, contained an interview with Mr. G. J. Sellars, secretary of the Christchurch branch of the H.A.C.B. Society, in which Mr. Sellars advocated that 'all the different societies now operating in the Colony could be merged into one society.' What do members of the Christchurch branch say to this? Does it emanate from them? In Auckland, certainly, it meets with opposition, and Bro. Sellars will most assuredly have no room to complain of lack of recognition towards his latest scheme.

Last Thursday afternoon the bazaar in connection with St. Leo's Academy, Devonport, under the care of the Sisters of Mercy, and for which preparations have been for some time in hand, was opened by his Lordship the Right Rev. Dr. Lenihan, in the presence of a very large assemblage. There were a number of tastefully arranged stalls, presided over by Mesdames Napier, St. Clair, Wood, McDonnell, Duder, Wynyard, and a bevy of young lady assistants. The exhibition of the children's work was well worth a visit, and the clay modelling and brushwork of the very young children of four to six years of age showed wonderful intelligence and training of eye and hand. His Lordship the Bishop congratulated the Sisters on the excellence of the display, welcomed the visitors, and declared the bazaar open, wishing it every success. He then called on Mr. W. J. Napier to address the people. Mr. Napier extended his felicitations to the teachers and pupils on the results of the year's labors, and said it was evident that the German plan of education adopted by the Sisters of Mercy was an improvement on the old-time English system. It was a tribute to the good work of the Sisters of Mercy at Devonport that so many ladies of other deno-

minations had volunteered to assist in this effort to raise sufficient funds to more thoroughly equip the school. The Sisters did not confine themselves merely to literary instruction, but cultivated taste and a love of the beautiful in their pupils. He hoped that the public of Devonport would avail themselves of the opportunity of acquiring articles which would beautify their homes, and recognise that the funds obtained by means of the sale of work would help on a civilising influence in their midst. A large amount of business was done during the afternoon, and in the evening the hall was thronged. The bazaar was continued throughout the week and was well patronised.

OBITUARY

SISTER MARY CATHERINE, WELLINGTON.

Sister Mary Catherine, second sister of the Very Rev. Father Lane, Lower Hutt (writes our Wellington correspondent), died within a week of her sister, Mother Mary Vincent, at St. Mary's Convent on Sunday morning. The deceased lady was in the ninth year of her profession, and had been in delicate health for several years. The immediate cause of death was rheumatism of the heart. A Solemn Requiem Mass was said for the repose of her soul on Monday morning. The numerous friends of the Very Rev. Father Lane deeply sympathise with him in his double bereavement.—R.I.P.

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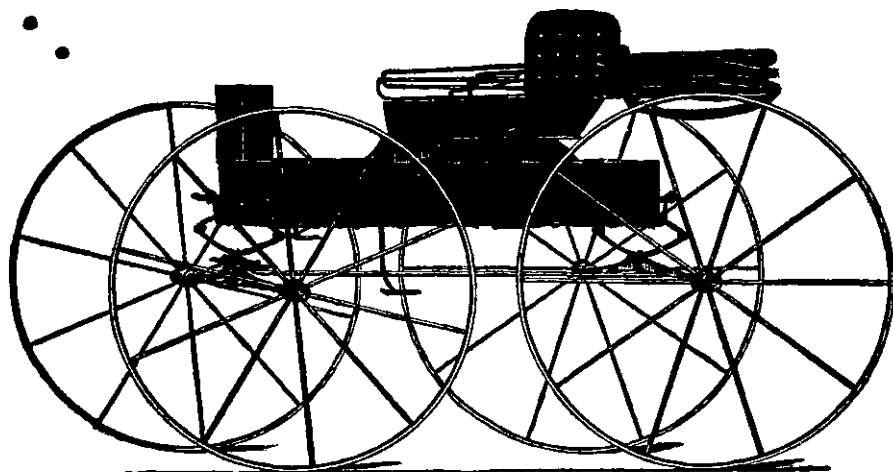
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The Storyteller

BLACK AND WHITE

Miss Mary Stuyvesant was dying. The great, old-fashioned shutters softened the light and muffled the clatter of vehicles, the screams of the children, and the thousand and one evidences of the social abandonment of Stuyvesant Square. Through the blinds of the windows facing the ancient Dutch church, a withered looking mulatto woman watched the doctor descending the pompous stoop, entering his brougham and moving rapidly away up-town.

Behind her could be seen in the half-light of the large room the figure of Miss Stuyvesant propped up in bed. Even in the colossal bedstead of mahogany her frame seemed large and masterful. An antiquated grey wig surmounted a face whose large features and determined expression spoke, in spite of extreme age, of a strong-willed woman, an aristocrat.

Everything in her surroundings—the furniture, the pictures, the ornaments, the silver and the glass on the table near the bed denoted, if not a scorn, at least an obliviousness to the modern spirit of New York.

'You heard what the doctor said, Lizzie,' the invalid spoke in a clear voice without the least emotion.

'Yes, Miss Mary,' answered the servant, trying to manage her voice.

'It's just what I have been expecting for some time. I knew I should never get on my feet again. You have my memorandum in a safe place?'

'Yes, Miss Mary.'

'I don't suppose I have forgotten anything, the silver for the Granders; the diamonds for the Clarkes; the paintings of my father for the Historical Society; the books for Rev. Dr. Stockton; then the little things for the servants—that's all, I think.'

'Yes, Miss Mary.'

'... You've been a faithful servant, Lizzie, and I've not forgotten you in my will. The estate funds, of course, cannot be touched; but I have some of my own savings. There is my miniature in the cabinet which you may take as a keepsake. I suppose you will miss me after these fifty years.'

The servant merely wrung her hands together as she stood beside the bed.

'My nieces and nephew will sell the house, I fancy—it is quite out of the question for them to occupy it. You will then have to leave here; you have some money saved, haven't you?'

'Almost four thousand, Miss Mary.'

'You will need that much to educate your child. She is quite a white girl, Lizzie, and promises to be very pretty. You know you were quite pretty yourself when you first came, Lizzie, but don't be too ambitious for Alice; there's nothing like that for breaking hearts. Take my white sash, the one the Lieutenant gave me, and my coral brooch; she can wear them when she grows up. Do you know, Lizzie, I have been thinking of late that perhaps our lives all happen for the best. I don't think that marriage could leave me the sweet memories I have had of Henry Alston all my life. He was very handsome, wasn't he? You remember the day he proposed, don't you? How fascinating he looked the day he left for the war? How I cried all that afternoon? How you cried? And when the news that he was wounded, and later that he was dead—I haven't dared to speak of it for years, but the dying must clear accounts, even of the heart, Lizzie—I remember that it was you who nursed me back to life out of the terrible fever that set in. But I feel myself growing so very drowsy, now, that perhaps you had better hand me the Lieutenant's miniature. What a forehead he had! What eyes! Where does one see them nowadays? And his black hair drawn over on the side—his gentle mouth—'

Miss Mary's utterance failed her for a while, and the noises of the crowded square seemed clamoring for admission into the forbidding-looking mansion and the shadowy apartment. In a little while she continued, but with something of an effort:

'When I am gone, Lizzie, you must take the Lieutenant's picture; the Clarkes and the Grangers never liked him and I don't wish it to fall into unfriendly hands. They will have all the family relics to squabble about. Perhaps now you ought to telegraph to have some of them come from Newport, as I fear that before morning I shall be far away. At my age one cannot expect very much sympathy, but it is hard to die in mid-summer and everybody away. I should take some consolation, as the last Stuyvesant of my branch, to know that the old families all came to the church. Arrange me very simply in the coffin, Lizzie, and—and, as I fear this may be the last good-bye, you may kiss me on the cheek now before I grow more drowsy.'

Fifteen years later in a cheap apartment house in the fiftieth street, a latch key softly opened a bedroom door and from the dark the voice of Lizzie asked softly:

'Is that you, Alice?'

'Yes, Mammy,' she answered; 'it is almost two o'clock, so I thought you would be asleep.'

'Won't you light the lamp, dear. I wish to see you again in Miss Mary's sash.'

'I have taken it off, Mammy; one of the buyers came up and told me that it was the finest thing he had ever seen.'

'And you had a nice time?'

'Yes, splendid, Mammy; and Jim came home with me.'

'I don't want to trouble you, Alice, but Dr. Ellis was here again; he said he knew you were at Wana-meyer's dance, but that was no reason for you to look down on him because he was a West Indian.'

Alice's hands dropped weakly to her sides; she came over in the dark and buried her face in her mother's bed. 'O Mammy, Mammy,' she moaned, 'I can't keep up this cheat any longer. Jim loves me—he loves me and I can't even look him in the face.'

A thin hand was laid on Alice's head and the old woman said brokenly:

'I can go away, child—he need never know.'

'Then I'll go with you.'

'No, Alice, no. You must stay. Think of the years I toiled and slaved. You don't know, dear, what these old black hands of mine have had to do ever since your father died so sudden-like in Miss Mary's pantry. When you was born so white and pretty, I prayed the good Lord to let me see your children free from the black curse, and when they auctioned off the old house and furniture on Stuyvesant Square and they paid over the money Miss Mary willed me, I had my mind that set on having you white that I put most of it into the cottage at Highburgh and spent the rest on your schooling. All those years you were enjoying yourself with the boys and girls at school and church sociables until the day you graduated from the High School, and I saw you sitting with your diploma in your hand, wearing old Miss Mary's sash and coral brooch and nobody knowing what a great lady, Miss Stuyvesant, of Stuyvesant Square, they once belonged to. And then there was that terrible time when I began to see that things were changing for you; the boys and girls wouldn't come around to see you like before you wore your long skirts and put up your sweet brown hair. Somehow folks didn't seem to look for you at the church affairs and all day long I kept saying to myself: "Aunt Lizzie Williams, here's Alice grewed up a fine white lady and only for your black face she might be among the best white folks of this town." Then the money gave out and we had to rent the house; but that made it easy for us to come back to the city where you could pass for white and get a place in the stores. My old friends of the race don't know I'm living, I suppose, and if you had not come across this Dr. Ellis—'

'What could I do, Mammy?' asked the daughter in a smothered voice. 'When I would not speak to him on the street he followed me home. With the black man's instinct he knew our secret at once. The last time after he saw me with Jim he threatened to have us put out of the apartment. What did he say to-night?'

'He was worse than ever. He said he would be willing to marry you and give me a home. Perhaps you—'

'Hush, Mammy,' whispered Alice, frightenedly. 'Think of what our life would be. It would be better to die first.'

'Do you think Jim is willing to marry you at once?'

'No, no, Mammy, I can't. He was telling me about his own mother to-night; he is her only child and support. Think of her when she found out that her child had married a negress. Such frauds as we are, Mammy, everybody casts out, the law, the church, everybody! There are others like ourselves neither black nor white—we can go to them; they will receive us.'

'Yes, Alice, but how shall we live? Nobody wants to employ an educated colored girl.'

'Can't I be a waitress or a lady's maid?'

'You couldn't stand the life; you don't know what it means to be an inferior in a great house.'

The old woman sat up, kissed her child tenderly, and insisted that she go to bed. Alice obeyed mutely; but for Aunt Lizzie herself there was to be no sleep until morning. She lay there thinking—thinking if it could be true, that all her ambitions for Alice were to come to nothing. There was prayer in her heart, agonized prayer, but the memory of her race, its wrongs, its sufferings, its weaknesses and sins came like gall upon the sweetness of her devotions. Were the whites so just to her that she should be called upon to suffer the curse of their conventions? Was Alice to begin all over

again the squalid old negro existence? Shut out from the higher hopes in the world around her? To be relegated to the back alleys of city life and the miserable cabins of the suburbs? Was she to begin it all over again as her mother and grandmother had done? Then came such thoughts as would have frightened Miss Mary Stuyvesant could she have dreamt that they could ever enter her faithful Lizzie's head.

Meanwhile the morning came over the sea of rooftops, a great, slow inundation of light. To the legions of the suffering and the dying it came as a blessed sign. But into Aunt Lizzie's bedroom it stole with the portentousness of fate; for as it grew in brightness her worn face grew blacker and blacker against the pillows, and looking down at her nervous hands she wrung them together in dull hopeless sorrow.

As for the young girl who some hours later emerged from the door of the apartment house, few if any would distinguish a feature in common between her and the old lady's maid of Stuyvesant Square. Alice had all that nameless quality which is only partly described as patrician and stylish. Her figure in the simple cloth skirt and jacket she wore showed lightness and refinement of line. In her face there was merely a suggestion of olive or creamy tint; her eyes were dark and rather lazy in effect, and even an ethnologist would have pronounced her face to be of the true Caucasian oval. There was, however, about her delicate nostrils and sensitive mouth something that suggested the sugary types of beauty in tropical lands.

At Lexington Avenue she found Jim waiting for her. He appeared to be what is commonly called a man's man and his lighter hair and complexion made his age something of a puzzle; he was evidently somewhat near to thirty. He had about him, moreover, that air of industry and healthy feeling which is so typical of the rising young business man of New York city.

They discussed as they walked down town the events of the evening before: how oddly one of the floor-walkers had danced; how well Miss Cassidy, of the cloak department, had looked in evening dress; of everything, in fact, but what was most before their minds. At last Alice made an opening by saying:

'I am afraid the girls will talk about your not dancing with anybody but me the whole evening.'

'Suppose they do,' he replied; a blind man can see I am head and heels in love with you—let alone a crowd of girls.'

'But some of them may be jealous.'

He laughed heartily in answer to her quizzical look.

'It's more likely some of the fellows in the store will be down on me for monopolising you,' he added. Then after a pause he continued in a more serious tone:

'I hope you are going to give me at least a fighting chance, Alice?'

'Isn't that what I'm doing?' she asked shyly.

'Don't girls ever come out and say what they think? I never had any sisters, so perhaps I am a little backward.'

'Never, so long as they can help it.'

'That isn't your style, Alice. I know you wouldn't keep a poor fellow on the hooks a minute longer than you had to.'

'Oh, I'm a woman, Jim; we're all alike in these things.'

'Then I am going to take the will for the deed and keep on hoping.'

'You see, Jim, I like you well enough to marry you; but then I think I can be happy even without you. You wouldn't want to marry anybody who thought like that.'

'You would learn to think more of me later on.'

'Oh, I don't mean anything foolish or romantic. Besides, what do you know about me or my folks. You see me every day in the store, but what does that amount to?'

'I don't need to know anything about you. All I know is that I want you to take me for the better; I'll stand all the worse that is coming.'

'Even if I—'

'There isn't any "if" to it at all. Just think it all over again when you get a chance to-day; every minute you keep me waiting is a torture.'

They were coming nearer the store and were joined by others of the employees making in the same direction; but before Jim turned to go to his office he arranged to wait for Alice when the store would close.

It was not long before the aisles of the great emporium began to fill up with customers. There were the early morning customers from out of town, the sight-seers from the hotels, and bargain hunters from the four points of—not heaven—but the compass. The roar of traffic began—to last without intermission till the stroke of six o'clock. In the surging throngs were anxious mothers shopping for their darlings, toiling housewives from the tenements, fashionable economists hunting inexpensive luxuries, 'declassé' women relieving the tedium of their way with enforced society of the

salespeople, 'vieux marcheurs' (and young ones) making a feint at purchasing at the counters of the pretty girls, foolish customers asking advice as to what to purchase, troublesome ones refusing to make up their minds to buy.

Therefore it did not seem long before it was Alice's turn to go to the lunch room. She sat down near Miss Cassidy and was repeating some of the complimentary remarks the latter had earned the evening before, when, glancing around the room, she caught a number of eyes quickly turning away. There was no doubt that the girls were discussing her. In a little while she saw one of the girls beckon to Miss Cassidy and whisper something in her ear. Then, shrugging her shoulders, Miss Cassidy returned to her seat and whispered: 'You will pardon me, Miss Williams, but somebody should tell you that several of the girls in the store have received anonymous postal cards this morning saying that—that you are not a white woman.'

Alice's answer was merely to grow deathly pale. Then she asked:

'That is why they have been staring at me so?'

'Yes, but you mustn't mind them. There isn't the slightest sign of negro blood about you; it's somebody jealous after the dance, that's all. I deny it for you.'

'No, Miss Cassidy,' protested Alice, weakly, 'I would prefer if you would say nothing at all about it.'

'But, my dear girl, when you have been in this store as long as I have you will know that the only way to take a scandal here is to throttle it.'

'But if it—suppose it isn't a slander?'

'You—you—don't mean to tell me, Miss Williams, that you—that—'

'Yes, Miss Cassidy.'

'Hush, you mustn't say that; you don't know what it means to us here.'

'I think I do, Miss Cassidy.'

'The girls will be rude to you. Just deny it; I'll keep your secret. If it gets known I am afraid you will have to leave the department.'

'I shall be sorry to do that. Will you say, then, that I will not speak of it to anybody—for to-day at least? Will you—'

'I'll defy anybody to mention it to you. It's a ridiculous piece of malice, that's all.'

'Thank you. I think I'll go back to the counter now. I can't stand the girls taking these shy looks at me.'

She went back and busied herself with the customers and for a while succeeded in taking her mind away from the other girls. She attempted to speak to none of them and they seemed by common consent to avoid any conversation. But at length the suspense began to tell on her; she had not eaten anything at noon, and every time a cash girl or the floor-walker approached her, she was terrified lest it might be a summons to the office; then at the thought of Jim staring in her face, her heart sank within her.

At last she could bear it no longer. She went quietly for her hat and coat and stole out of the store. The cable-car, comparatively empty, the cheerful sunlight of the early afternoon, gave her a sense of novelty. Reaching the apartment house, she rang the bell so as not to startle her mother by returning unannounced at that hour; the front door opened and she started to climb the narrow stairs.

If Aunt Lizzie, standing at the landing, was surprised to see her, Alice herself was no less astonished to find her mother dressed as for a journey in the faded brown bonnet and the fringed dolman she had inherited from Miss Mary Stuyvesant. One look into the rooms explained everything; on the floor were the old satchel and hand-valise; Miss Stuyvesant's and the Lieutenant's portraits were gone from the wall; Alice's baby cup and saucer had disappeared from the mantel.

Tears streamed down Aunt Lizzie's face as she stood in the doorway looking weak and very aged in her ancient finery.

'Mammy,' cried Alice, with one great sob, throwing her arms around her, 'you must let me go too.'

Shortly after six o'clock Jim reached the apartment house and kept his finger on the electric button without receiving any reply. Why Alice should have left so early he could not understand, and as he stood wondering whether he should ring again, the front door of the apartment house opened and a young West Indian of impressive appearance made his way to the street. Jim accosted him:

'Nobody seems to answer the Williams' bell,' he said; 'can you tell me if they are in?'

The West Indian smiled in an affected way and replied:

'They have been passing for white folks, but the other tenants discovered that Miss Williams was a negro and she was requested to leave the apartments at once. They haven't left any clue behind them that I can discover. Perhaps you will find Miss Williams at Wanameyer's.—'Rosary Magazine.'

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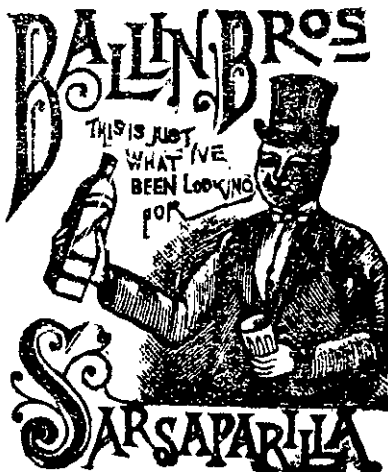
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The Catholic World

ENGLAND.—Cardinal Logue

Cardinal Logue, in a letter to Mr. Chilton Thomas, speaks very warmly of his late visit to Liverpool in connection with the recent Catholic Truth Society's Conference. His Eminence says: 'A much longer journey than I had to undertake to be present at the Liverpool Catholic Conference would have been more than amply repaid by the pleasure, instruction, and edification which I derived from the Conference, and by the very great kindness I experienced from everyone I met during my stay.'

Entertained at Arundel Castle

His Grace the Duke of Norfolk, with Lady Mary Howard, entertained some 200 members of the Catholic Association at Arundel Castle on July 16. The noble host and hostess treated the guests with their accustomed hospitality, and delighted everyone by the cordiality of their welcome.

Young Men's Clubs

At the Liverpool Catholic Conference last month the Rev. F. Sagassen struck an obvious truth in his admirable paper on the Catholic Boys' Brigade. Speaking of the need of Catholic young men's clubs, he says: 'For the past thirty years Catholics have valiantly borne an almost intolerable burden, in order that our Catholic children should have a Catholic education in our Catholic elementary schools. And yet we have so far made no organised effort to keep them in touch with the Church when they leave school, at the most dangerous time of their lives from a religious point of view. One sometimes is almost tempted to ask whether it does not appear that we are literally throwing away years of work in our elementary schools by this want of effort on our part to provide for children when they leave.'

Orangemen Snubbed

The Anglican Bishop of St. Asaph has sent the following answer to the secretary of the Loyal Orange Institution of England: 'The Palace, St. Asaph, July 16, 1903. Dear Sir,—I beg leave to acknowledge the copy of the resolution passed at Exeter Hall referring to an informal conference between representatives of the Church of Rome and the Archbishop of Canterbury, "who thinks it possible to draw up a Royal Declaration which shall contain no condemnation of specific articles of the Roman Catholic religion." The resolution expresses a hope "that the other members of the Anglican Episcopal Bench will repudiate any complicity in any such conference, tending to weaken one of the most important safeguards of the Protestantism of the British Throne." I decline to repudiate any action which the Archbishop of Canterbury may have thought it wise to take in this matter. Indeed, I abstained from voting for Lord Grey's motion in the House of Lords because I believed that the Archbishop will give practical effect to what he said in his speech on that occasion. The Royal Declaration as it stands is needlessly offensive, and I cannot think that the Protestantism of the British Throne finds "one of its most important safeguards" in a declaration of that character. I trust that the essential purpose of the Declaration can be secured without wounding and insulting the religious feelings of the Roman Catholics.'

FRANCE.—Expelling the Monks

A cable message received last week stated that the police and military were engaged for many hours in carrying the monastery barricades which were barring the progress of the expulsion of the Redemptorist monks at La Rochelle. When the barricades were captured the monks retreated to the roofs, but quickly succumbed to the streams of water that were pumped on them from the fire hose.

The Colonies

The French Minister for Education recently telegraphed the Governor-General of Indo-China as follows: 'The Chamber has passed the following resolution:—"The Chamber requests the Minister of the Colonies to secularise all public establishments, and also to remove religious pictures and emblems from the institutions dependent upon them." I reckon upon you for the execution of this measure to which I have pledged myself. You will therefore make arrangements for replacing the religious by lay persons as quickly as possible.'

A Foolish Policy

M. Anatole Leroy-Beaulieu, the famous French economist, has written a strong article in the 'Journal des Debats' on the evil effects of suppressing the French Orders in Africa. In the French colonies of Tunis and Algeria are thousands of Maltese, Italian, and Spanish laborers. The great method of making them French citi-

zens was the French school, which, conducted by Catholic Orders, appealed to them all on the side of religion. Italians, by treaty, can carry on National schools in Tunis; the English are starting schools there, as also are the Mussulmans. During the discussions on the Law of 1902 in the French Chamber, it was said that the colonies and protectorates would not be affected; that the first thing the Government did when it had the power was to write to the Bey of Tunis, a Mussulman, instructing him to drive the Orders out of his dominions. There were not sufficient French schools under the old system; much less chance is there now when the budget for public schools will hardly suffice for France. The third Republic is sowing seed that promises to produce a nice harvest.

Breaking up Convents

M. Combes (says the 'Catholic Times') is quite busy during his holidays. In one batch, three thousand convents, belonging, be it noted, to authorised Congregations, have fallen into his net by a decision issuing from the Council of State which for some reason or other was not content with their legal position. The nuns, teaching Sisters, must be turned adrift by their superiors before August 1st under penalty of fine or imprisonment. After that date, no two of them may live together if they continue to wear the religious habit; nor can even one of them go to teach in a school without making such school a religious institution in the eyes of the law, and so subject to pains and penalties. The fate of these ladies is one that appeals for Catholic sympathy. Brought up in the cloister, utterly ignorant of the world and its ways, not knowing where to turn for a livelihood, in many cases having no home, they are exposed to trials and dangers which to them must be heart-rending. Truly, when we contemplate such things as these, perpetrated in a civilised country like France, we must exclaim, with Burke, that the age of chivalry is gone.

ROME.—Leo XIII. as a Poet

The attention of the literary world was first called to the poetical activity of Leo XIII. by J. Brunelli, who published an Italian translation of the Pope's Latin 'Carmina' in 1883. Three years later Munz contributed a critical essay to 'Usere Zeit' upon 'Pope Leo XIII. as a Poet.' In the following year E. Beringer translated the Pope's Latin odes, sonnets, and hymns into German. Last year a magnificently-printed collection of the 'Carmina' was published in America. Dr. Josef Bach, the Rector of the Bishops' Seminary in Strassburg, has now issued a still more complete annotated edition, with the reprint of his 'Appreciation of Leo XIII. as a poet.'

RUSSIA.—The Church in Siberia

The spiritual poverty of the Catholics in Siberia may be inferred from the fact that the parish of Tomsk, which is about the size of France, and in which the number of Catholics has risen from 12,000 to 24,000 in seven years, has only one church. In the city of Tomsk itself there are some 4700 Catholics, the rest are scattered over the immense parish. In other parts of Siberia there are Catholic priests who travel every year some 25,000 versts (over 16,000 miles) in the performance of their parochial duties.

SCOTLAND.—Blairs College

There are now 83 students at Blairs College. This year 25 students will go to Spain, Rome, and France, to finish their studies for the priesthood.

A Minister Resigns

The 'Hamilton Advertiser' reports that the Rev. Henry Gray Graham, of Avondale, has resigned from the Presbyterian ministry and Church of Scotland. The matter was considered at a special meeting of the presbytery of Hamilton, the proceedings of which were private, and the following statement was supplied to the press: As Mr. Graham had intimated to the committee of the presbytery which had conferred with him his intention to seek admission to the Church of Rome, the presbytery resolved to suspend him 'sine die' from performing any of the functions of the ministry of the Church of Scotland as from this date.

SWITZERLAND.—A Catholic Congress

The first national Catholic Congress in Switzerland is to be held on September 27 and 28, under the presidency of Dr. Pestalozzi Pfyster, of Zurich. There will be two general public meetings and nine sectional meetings. The three 'national' languages (French, German, and Italian) will be allowed. A large number of the most eminent Swiss clerics and laymen have announced their attention of taking part in the proceedings.

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FUNERAL OF THE LATE POPE

IMPRESSIVE CEREMONIES

The Rome correspondent of a New York newspaper, writing under date, July 22, gives the following account of the lying in state of the remains of the late Pontiff.

The first of the great ceremonies of Pope Leo's funeral took place to-day, when the body lay in state in the Throne Room of the Vatican, from 9.30 a.m. until 1 p.m. all the diplomats accredited to the Vatican, representatives of ancient families remaining faithful to the Papacy, the high dignitaries of the Church, the heads of the religious Orders passed in solemn procession before the bier. The Papal throne had been removed, and in its place, under the famous red silken canopy, on a small bed, lay the body of Leo XIII. Over the bed was thrown a red damask covering, on which the body reposed. It was robed in white vestments, with the red rochet and purple hood, while on the feet were slippers embroidered with gold. The thin hands, clasped over the chest, held tightly a small ivory crucifix, around which was entwined a rosary of mother-of-pearl, set in gold. On the third finger of the right hand the huge emerald Pontifical ring sparkled.

At the four corners of the bed stood lighted candles, ten feet high. On the right of the body, close to the bed, was a small table, covered with a white linen cloth, on which were two candles, throwing a glimmer of light on the crucifix between them. At the foot of the cross was a crystal bowl, filled with holy water. Each Cardinal, when he passed the body, sprinkled it and uttered a benediction. Besides the bowl were the devotional books used by Pope Leo in his lifetime.

The Silence was only Broken

by the solemn chanting of six Franciscan penitentiaries, who, kneeling or standing at a bench at the foot of the bier, continued their incessant supplication. The only light thrown on this solemn scene came from the candles beside the body and from the faint rays of sunlight which filtered through the two windows, curtained with white silk and rich green hangings. The red damask tapestries with which the room was hung gave a touch of royal splendor to the surroundings. Otherwise it was an almost simple scene for the death rites of a Pope. There was no carpet on the marble floor, and, in accordance with the strict ritual of the last honors of the Church to a Pontiff, not a flower was to be seen.

As each lay or clerical dignitary entered the throne room he advanced slowly to the side of the bed, took one last look at the body, and then withdrew. Some persons knelt in momentary prayer and crossed themselves. It was the last tribute of devotion and affection rather than of mere outward homage to the head of the Church.

Writing on the following day the same correspondent supplied the following particulars: Since the time of the Caesars Rome has not witnessed

A More Wonderful Spectacle

than that of to-day, when men and women gathered in and around St. Peter's to see the dead Leo. The body of the dead Pontiff lay all day in state in the basilica of St. Peter's. From dawn until nightfall and after the great and lowly of the Catholic Church came to gaze on it. Before sunrise thousands of the faithful had come into the shadows of the church and awaited the opening of the great doors. These were reinforced by a motley throng from all the other hills of Rome, from across the river and from the four corners of the world. With the swinging back of the doors the crowd of 80,000 people began to press into the church. They passed in front of the dead Pontiff and lost themselves in the labyrinths of the temple.

It was a strange procession. It typified the universality of Catholicism. All nations were represented and all grades of human society sent delegates. Princes walked with paupers. Aristocracy touched elbows with the proletariat. Saints joined sinners. Priests, nuns, old men and children pressed towards the bier. France sent pilgrims from Paris and Normandy. Lithuanians from Spain, made way for big men from beyond the Danube. Faithful from Japan and China and the isles of the Indian Ocean uncovered with turbaned Copts from the Nile's head-waters, and the brown men of the Syrian rite, who in turn followed the travellers from Armenia. Solemn-visaged pilgrims from South America, short men from Mexico walked slowly along with Englishmen, Americans, and Irish. Men and women from all nations gathered for a last tribute and prayers for the repose of Leo's soul were offered.

In Every Language the Tongue Lisps.

All day men and women came and saw and prayed and went their way. At nine o'clock, when 50,000

people had come into St. Peter's a Solemn Requiem Mass was chanted at the great altar. The voice of the monks and the Gregorian chant of the Mass singers blended in strange unison with the footfalls of those who came to see and to pray. Two hundred thousand people passed through St. Peter's to-day and saw the dead Pope.

Two days later (July 25) the correspondent of the New York 'Sun' wrote:—Soon after six o'clock Cardinal Oreglia, the Camerlingo, attended by the Vatican prelates, met his brother Cardinals in the vestry of St. Peter's. They were followed by the chapter of the clergy of the cathedral to the choir chapel, in the centre of which there had been placed three coffins.

Meantime three Cardinals, the chaplains of the basilica and a portion of the choir, bearing torches, proceeded to the Chapel of the Holy Sacrament, on the opposite side of the Cathedral, where the body of the Holy Father still lay. There the Swiss Guards, in their magnificent uniforms, who had been on post for three days, stood in a solid phalanx before the gates. On the approach of the procession they fell back and the gates swung open. The bier was then lowered and the body was delivered to the clergy.

As the procession started there rung out the solemn overwhelming notes of the 'Miserere,' such as can be heard nowhere save in St. Peter's.

Dusk was falling as the slow march began, and it was an impressive moment. Silence fell for an instant upon the assembled throng. There was no circuit of the cathedral according to the ancient custom, but the line passed slowly in front of the great altar of St. Peter, and then direct to the choir chapel, where the members of the Sacred College awaited it. The bier was reverently placed beside the waiting coffin. The ceremony of

Preparing the Body for the Grave

proceeded as quietly as possible. Members of the Noble Guard wrapped it in a winding sheet and placed it in the cypress coffin. Majordomo Cagiano placed a mantle of white silk over the face and hands and then put in the foot of the coffin a velvet bag containing gold silver, and bronze medals, which had been struck annually during the pontificate of the late Pope.

Cardinal Vannutelli, as the senior Cardinal present who had been crested by Pope Leo XIII., advanced to the coffin bearing a white metal tube containing a parchment on which were inscribed notes of the late Pontiff's principal encyclicals and a brief record of his pontificate. This was placed beside the body. A second drapery or winding sheet of red silk was now spread over the body, the lid was placed over all, and screwed down, and the body was then technically delivered to the Chapter of St. Peter, its chief giving a receipt to the Cardinal Dean. The representatives of the Chapter then lifted the coffin into another massive casket of lead, on which were inscribed the name and armorial bearings of the dead Pope, his age, and the date of his death.

Artisans who were present then carefully soldered over the cover of this coffin until it had been hermetically closed. Then it was locked up by the Camerlingo and major-domo once more. The double coffin was lifted this time and placed in a third, which was of elm. This, in turn, was screwed down and sealed by the Camerlingo and Cardinal Rampolla as archpriest of St. Peter's, the major-domo and the dean of the chapter.

These formalities occupied more than an hour. While they were proceeding, prayers had been constantly recited and the choir sang the litany.

The Final Ceremonies.

Night had fallen, but before the body went into the cathedral for immurement the cathedral was brilliantly illuminated. The entombing took place in a niche fifteen feet high over a door just to the left of the entrance to the chapel, where the foregoing ceremonies were enacted. The full choir and many of the clergy, bearing torches and tapers, accompanied the body, but the Cardinals withdrew to the side entrance of the chapel.

The niche had been empty since the body of Pius IX. was removed therefrom in 1881. Before it stood an ordinary workman's derrick with a tackle and fall. The coffin, on which hung a pall of deep maroon silk, was placed below. Ropes were quickly tied around the coffin and a hook attached. The last prayers were solemnly said and the choir burst into a grand requiem. The sad notes rose and fell, now swelling in glorious harmony now dying pathetically into silence.

Slowly, as the workmen pulled on the ropes, the receptacle of all that was mortal of the great potentate of a great Church rose above the heads of the spectators. Scores fell on their knees and bent their heads in prayer. Minute by minute the coffin rose higher, light after light in the mourners' procession was extinguished, chants whose grandeur seemed of something more than earth filled for the moment the historic temple, and then its walls became once more the custodian of the ashes of its high priest.

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Catholicism in Edinburgh

In 1801 (writes 'Layman,' in the 'Catholic Herald') nine years after the Relief Bill had received the Royal assent, the site of the present St. Mary's Cathedral in Broughton street was purchased, but on account of want of funds it was not possible to finish the church before 1814. Its Gothic architecture, its origin, and an altar-piece by Vandyck, 'The descent from the cross,' showed at a glance that it was of the same family as those sublime creations of the Middle Ages. This church has almost from the first been a frequent resort of Presbyterians, attracted by the music and lectures. It has been enlarged from time to time, as its needs grew with its promotion from church to cathedral, and it possesses a relic of St. Andrew. St. Mary's was followed in 1835 by a church, also with a fine exterior, in Lothian street. It was many years ago made into a school, but the school was lately removed, and the building is meanwhile unoccupied.

The Next Step was Significant.

It was the opening of St. Margaret's Convent of Ursuline Nuns, also in 1835, at Whitehouse Loan. The Catholic Emancipation Act was passed a few years before this time, and St. Margaret's was the first convent opened in Scotland after the dark days. It is not far from the site of the ancient chapel of St. Roque, on the grounds of which, seven years after the battle of Flodden, were gathered the victims of the Black Death, and in whose cemetery those who died of this plague were buried. The nuns of St. Margaret's engage in educational work in visiting the sick and poor. In the convent are relics of St. Crescentia and St. Margaret.

The church in Lothian street having about 1836 become too small for the congregation the present St. Patrick's Church in South Gray's Close, Cowgate was acquired. The history of the building is characteristic of the times. It was built by the Episcopalians in 1771, afterwards occupied by dissenters from the Established Church, and next, as we have seen, passed into the possession of the Church which existed before either of these two off-shoots of the Reformation began its life. At the time of the purchase there was over the altar a painting by Runciman, 'The Ascension.' This church rests on ground which formed part of the gardens attached to the house of the Marquis of Tweeddale in Tweeddale Court, High street, and the site adjoins on the Cowgate side lands which belonged in the fifteenth century to Greyfriars' Monastery, and on the St. Mary street side the ground of the old chapel and convent from which St. Mary street gets its name. For the priests of St. Patrick's was acquired a house in South Gray's Close formerly the mansion of the Earls of Selkirk, and successively the residence of the Earls of Stirling, the

Earl of Hyndford, and Dr. Rutherford, maternal grandfather of Sir Walter Scott. Scott was a frequent visitor at it when attending the High School, and a view of the house is given in the Abbotsford edition of his works. It became uninhabitable, and gave place to the present house. St. Patrick's Church has been altered in the years since 1856, particularly in 1898, and it is now internally one of the finest in the city.

In 1858 the Convent of St. Catharine at Lauriston Gardens was established for the Sisters of Mercy, who teach and visit the poor. It is built on ground said to have been outlying land of the Convent of St. Catharine at Sciennes. About this time Bishop Gillis invited

The Jesuit Fathers to Edinburgh,

and it is remarkable that this Order, famous as scholars and teachers, began their work then on ground probably formerly part of the Greyfriars' Monastery, which had a high reputation as a school of divinity and philosophy. It was in Hunter's Close, Grassmarket, in temporary premises capable of accommodating 400 of a congregation that the Jesuit Fathers as a body resumed their labors in Edinburgh, their former appearance as a body ceasing when James VII. of Scotland was at Holyrood and they had charge of Holyrood Chapel. On the same day, 31st July, 1859, the foundation stone of the present Church of the Sacred Heart of Jesus was laid by Father Johnstone, the Provincial.

In 1863 the Little Sisters of the Poor made their appearance in Edinburgh. They met with many rebuffs at first as they went from door to door begging for the support of the aged poor for whom they had provided a home, but now their garb is quite familiar to the citizens, and so generally is their humility and the care they take of the old people appreciated that the black-cloaked and hooded Little Sisters are everywhere received with respect and kindness. Their convent, chapel, and home in Gilmore place have been altered more than once, so that more poor might be admitted.

The Social Position of the Catholics

of Edinburgh has improved vastly. They are no longer composed almost entirely of the laboring class, as was the case 30 or 40 years ago, but belong to nearly all ranks of life. They no longer live principally in the centre of the city, and, therefore, new churches have had to be erected—St. Columba's, Upper Gray street, in 1889; St. Cuthbert's, Slateford road, a handsome ecclesiastical structure in 1896; and the temporary Church of St. Andrew, Ravelston place, in 1901. During the same period several schools have been opened.

In more recent times four convents have been established—for Poor Clares at Liberton; for Servants of the Sacred Heart at Liberton; for Sisters of Charity, at St. John street; and for Carmelite Nuns, at Trinity.

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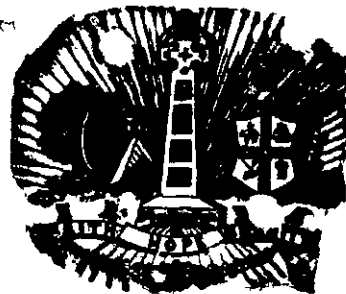
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Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' Standing previous to the commencement of such illness will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

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

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

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

W. KANE,

District Secretary,
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NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

The Convent of Mercy, Orange, recently celebrated the 25th anniversary of its establishment.

The Right Rev. Mgr. O'Hea, of Coburg, archdiocese of Melbourne, passed away last week at the venerable age of 89 years.

The Very Rev. Dean Phelan, Administrator of the Melbourne Cathedral, is now convalescent, and was able to assist at the celebration of the Papal Coronation on Sunday, August 23.

The Rev. Thomas Hayden (Deniliquin, diocese of Wilcannia) will shortly leave for San Francisco, where he will join the mission. Father Hayden has been some seven years on the Wilcannia mission.

The Very Rev. F. Keogh, S.J., has been transferred from St. Patrick's College, East Melbourne, to St. Ignatius', Richmond. Father Keogh is succeeded in the college by the Very Rev. T. Kenny, S.J., of Riverview College, Sydney, N.S.W.

Mr. E. J. Sydes, M.A., LL.B. (Brisbane, Queensland), passed through Melbourne recently on his way to Ireland to begin his studies in preparation for entering the ranks of the Jesuit Fathers. Mr. Sydes is a graduate of the Melbourne University.

On Wednesday 19, the Rev. M. Rohan, who was for a number of years in charge of the Moss Vale district, and was recently appointed as P.P. to Balmain, was presented by his former parishioners with a gold watch and a handsomely-illuminated and framed address. The presentation was made in the Centennial Hall, Moss Vale, with the Rev. J. Carroll, Father Rohan's successor, and formerly Administrator of St. Benedict's parish, in the chair.

The Catholic church at Kalgoorlie, now nearing completion (says the 'W.A. Record'), will be a splendid building when finished, and will enable the district to boast of having lived up to the traditions of the old faith. It occupies a commanding site in the centre of the town, and will prove an architectural feature of Kalgoorlie as soon as the roof is on. It is intended to present his Lordship Bishop Gibney with some valuable souvenir, typical in a way of the goldfields, on the occasion of the dedication ceremony, which, it is confidently expected, will soon take place.

At a meeting held recently at the palace, Melbourne, his Grace the Archbishop presiding, the lowest tender (£6000) for the completion of the new Cathedral Hall was accepted. The work is already commenced, and it is expected that the hall will be completed by next St. Patrick's Day (March 17, 1904). The finance committee discussed the means of raising money to meet the large liability, and it was decided to hold a grand entertainment, sports, concert, etc., in the Exhibition Building on November 9 (the King's Birthday).

The Rev. Father Gleeson, of Newcastle, who recently underwent a painful operation, will not on his recovery again take up his duties in the parish. Father Gleeson has long cherished a desire to try his vocation with the Redemptorist Fathers, and with that purpose he will leave for Ireland as soon as his strength will permit. In Newcastle a movement is on foot to raise funds to mark the rev. gentleman's departure by a suitable presentation, and already a considerable sum of money has been collected.

The Melbourne 'Advocate' states that the Rev. Brother O'Shea, principal of the Christian Brothers' High School, St. Kilda East, has been appointed consultant, which includes the responsible position of visitor to the houses of the Order in Australia. The rev. gentleman's headquarters will be at the novitiate, Lewisham, Sydney. The Rev. Brother O'Shea spent 18 years in Victoria, half of which period he taught at the Christian Brothers' College, West Melbourne, and St. Francis' School, and during the past nine years he was Principal of the Christian Brothers' School, St. Kilda East. The success of the latter was due in a large measure to the labors of Bro. O'Shea, who did all in his power to promote the spiritual and temporal welfare of the boys, many of whom now adorn the liberal professions of this State. The rev. gentleman is succeeded at St. Kilda by Rev. Bro. Carroll, who, before leaving St. Patrick's College, Ballarat, was presented with a token of the student's affection and esteem.

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.—***

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- September 13, Sunday.—Fifteenth Sunday after Pentecost.
 „ 14, Monday.—Exaltation of the Holy Cross.
 „ 15, Tuesday.—Octave of the Nativity of the Blessed Virgin Mary.
 „ 16, Wednesday.—Ember day. Saints Cornelius and Cyprian, Bishops and Martyrs.
 „ 17, Thursday.—Impression of the Stigmata of St. Francis.
 „ 18, Friday.—Ember day. St Joseph of Cupertino, Confessor.
 „ 19, Saturday.—Ember day. St. Januarius and Companions, Martyrs.

Exaltation of the Holy Cross.

St. Helena, having gone to Jerusalem, ordered the destruction of the temple of Venus, built over the tomb of Christ. Then, upon excavating to a great depth, the holy Sepulchre, and near it the three crosses, also the nails which had pierced our Saviour's body, and the title which had been affixed to His cross, were found. The true Cross was recognised by the miracles which it wrought. St. Helena sent a part of the Cross to Constantinople and left the other part at Jerusalem, where it was encased in a silver box and preserved in the Church of the Holy Sepulchre, which had been erected on the spot of the discovery. The Church has consecrated this event by the institution of the feast of the 'Finding of the Holy Cross,' which is celebrated on May 3. Chosroes II., King of Persia, having taken Jerusalem, carried off the relic, which was recaptured 14 years later, under Siroes, his son and successor, by the Emperor Heraclius. Both the Greek and Latin Churches still celebrate this victory, on September 14, by the feast of the 'Exaltation of the Cross.'

Saints Cornelius and Cyprian, Bishops and Martyrs.

These two saints were contemporaries and friends. St. Cornelius was elected to succeed Pope Fabian in 251. During his Pontificate the Church had to contend not only with the persecution of the Emperor Decius, but also with the internal disturbances excited by the heretic Novatian. In 252 St. Cornelius was banished to Civita Vecchia. Brought back to Rome in the same year he there gained the crown of martyrdom.

St Cyprian, Bishop of Carthage, was born in the beginning of the third century, of a wealthy senatorial family, and had been an esteemed and successful rhetorician at Carthage, his native city. His high station, as well as his abilities, made him the pride of his pagan fellow-citizens. He was converted to Christianity about the year 246, by Caecilius, a presbyter at Carthage, whose name he added henceforth to his own; soon after he was raised to the priesthood, and, on the death of Bishop Donatus in 248, he was chosen to succeed that prelate. During the persecution under Decius in 250, Cyprian concealed himself, maintaining, however, from his place of concealment, a constant correspondence with his flock. After the fanatical frenzy had abated, he returned to Carthage, where, between the years 251 and 256, he held several councils to determine the validity of baptism administered by heretics and the manner to be observed in readmitting the schismatics and those who had apostatised in the time of persecution. Cyprian ended his noble episcopate by martyrdom under Valerian in 258. We have his 'Life,' written by Pontius, his deacon. St. Cyprian has left 81 letters and 13 other works on various subjects. His letters exhibit an interesting picture of his time, and contain much valuable information regarding the usages, institutions, and doctrines of the early Church. Very important is his admirable treatise 'On the Unity of the Church,' in which he gives a clear statement of the Church's organic unity, which he proves is founded on the Primacy of Peter.

Stigmata of St. Francis.

Stigmata are marks or brands upon the body. After the vision of St. Francis of Assisi, the hands and feet of the saint were found to be marked as with nails, and there was a wound in his side. The wounds were seen by many persons, among whom was Pope Alexander IV., during the lifetime of the saint.

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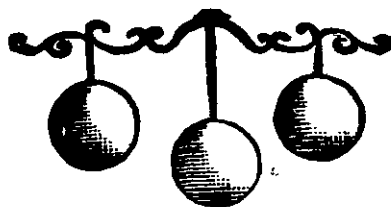
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