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

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

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII Pope

Current Topics

Reaping the Whirlwind

It seems that there is some weeping and gnashing of teeth in Victoria over the decadence of good morals in that State. So much, at least, we gather from a cable message which appeared in the New Zealand secular papers a few days ago. It runs as follows:—

'The State Governor (Sir G. Clarke), speaking at the diocesan festival, declared that there was too much gambling and drinking in Victoria, and also other evils, which seemed to indicate that elementary perceptions of right and wrong had been lost.'

Just so. Victoria sowed the wind in 1872. She is now reaping the whirlwind. She was the first of the Australasian colonies where effect was given to the fad of hard secularism which has seized the legislative mind under the Southern Cross and has not yet quite run its evil course. The secular—or, rather, Secularist and Godless system, took effect in Victoria in 1872. Queensland and New Zealand followed in 1876, South Australia (with an inoperative saving clause) two years later, New South Wales in 1879, and Western Australia a few years ago. In practically every case the godless system was aimed chiefly at the Catholic Church. Its framers fancied they held in their hands a weapon that would turn the Church of Rome inside out. Mr. Stephens, the Victorian Attorney-General, was brutally frank in his utterances on the subject. The chief object of the secular system of public instruction was (he said) to 'purge the colony of clericalism' and to lead the young generation by sure and gradual steps to 'worship in common at the shrine of one neutral-tinted deity, sanctioned by the State Department.' Sir Henry Parkes was more dramatic and his cry a more frankly no-Popery one. Holding aloft his draft Bill on Public Instruction at a public meeting, he declared: 'I hold in my hand what will be death to the calling of the priesthood of the Church of Rome.' The result of the passing of the Secular Instruction Bills was the closing of practically every Protestant primary school in Australasia. Since that time practically every Protestant child has been dragged up in schools from which the Almighty was excluded as if He were an undesirable immigrant or the bubonic plague. This paganising of our schools has wrought red ruin to Protestantism throughout Australasia, and on every side we hear from pulpit, and from

platforms of assemblies, conferences, and synods, helpless and hopeless plaints of empty churches, growing materialism, increased juvenile crime, and a general state of lowered moral tone. But, thanks to the zeal and energy of our bishops and clergy and the enthusiasm of our laity, the number and efficiency of our Catholic schools have been steadily on the increase, and the great secularist weapon that was to have dealt a death-blow to the Church in these lands has broken like a rotten stick in the hands of her enemies.

'Moral Karakter' not Required

John Billings once wrote to his friend Elias a good deal of varied and curious information regarding the conditions of military service during the great American Civil War. In one part of his 'friendly letter' he said: 'Moral Karakter aint required, the government furnishes that and rashuns.' The American Government seems to have been acting upon this principle in the matter of appointments to the public service in its new eastern possessions. The Philippine Islands correspondent of the Boston 'Transcript' recently instanced the case of a degraded ex-parson 'who recently swindled hundreds of people out of their savings by pretending to get gold out of salt water.' This estimable worthy is now 'teaching English and morals to the "niggers" of Ilocos Norte.' But it appears that the enterprising ex-parson is only a fair average sample of the rascaldom that (as we have shown from time to time) is charged with the administration of those hapless islands. 'We have,' says the same correspondent, 'one of the biggest assortments of scoundrels right here in these islands that is gathered on the face of the earth.' 'And,' says the New York 'Freeman,' 'they are all Americans, out there, we suppose, to take the place of the friars in making good Americans of the Filipinos.'

'Pope of the Gondoliers'

Venice feels widowed for the loss of its great-hearted patriarch. There is grief in the queen city of the Adriatic because the gentle 'Pope of the gondoliers' is now the Prisoner of the Vatican and his kindly face shall never be seen again upon the pale green waters of its canals. The heart of Pius X., too, is in his beloved Venice and with the poverty-stricken poor who hunger for bread in its rickety tenements and under the eaves of its moss-grown and half-deserted palaces. At the Conclave (says an Italian writer in the 'Contemporary' for September) he 'yielded slowly, painfully, conscientiously, to the repeated entreaties of (Cardinals) Agliardi, Satolli,



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and Ferrera, and, construing the choice of the Cardinals as the will of God, resigned himself to the breaking of the links which bound him to the only life which he knew, loved, enjoyed, and took over a burden which will probably shorten his earthly career.'

■

The same writer—who, by the way, is no lover of the Papacy—says that the present Pope is 'above all else a genuine, warm-hearted priest, who cares nothing about high-sounding phrases and possesses divine fire enough within him to purify what it touches.' The charity which actuates him, and about which a whole cycle of legends has grown up, has its roots in selflessness and its fruit in dried-up tears, in assuaged sufferings, in healed hearts and hopeful souls. It is not too much to say that Sarto, who was always a spiritual shepherd and never fully entered into the role of "Eminence," is characterised by true lowliness of spirit. Emerson says somewhere that nothing is more simple than greatness. 'Indeed,' he adds, 'to be simple is to be great.' Pius X. is highly gifted with the blessing of simple tastes. He is an utter stranger to the pomp of circumstance and the pride of power. The instructions which he gave to the architects regarding the preparation of his suite of rooms in the Vatican were characteristic of the man. 'Above all things,' said he "don't let them be too beautiful, and let there be no mirrors." 'In the city of the hundred islands,' says the 'Contemporary' writer, 'Archbishop Sarto was extremely popular. All classes of the population revered him as a public benefactor and looked up to him as an exemplary pastor. The breath of calumny never once assailed him. His simplicity, modesty, and sympathy with human suffering conquered the hearts of all, while his love of justice, which was not always relished by his own colleagues, especially when applied to persons and institutions outside the communion of Rome, caused justice to be meted out to himself even by the outspoken adversaries of his Church. Whenever the archiepiscopal gondola glided along the Grand Canal or over the side waterways the jovial gondoliers gave a hearty greeting to their smiling patriarch who liberally scattered his blessings on all sides. When he left Venice recently for the Conclave, it was they who prophesied that he would never return. "But when he becomes Pope," they added, "he will surely open wide the gates of Paradise to us all, if only that he may have the pleasure of meeting us again and giving us his blessing." His habits were simple, his tastes refined, his affections warm and enduring. He was wont to rise every morning at five o'clock, in winter as in summer, and, having celebrated Mass at six, to hire a gondola and take a trip to Lido, accompanied by his secretary, Bressan. At eight he was back in his palace in excellent spirits, ready for work and accessible to every one. At noon he sat down to a frugal lunch, which three or four times a week consisted of rice and mussels cooked by his own sisters, who always clung to their simple rural habits. These devoted ladies, when called to the telephone on the day of their brother's election and informed that he was Pope, at first fancied they were being mystified by some practical joker and resented the liberty. But when the truth was borne in upon them a harrowing cry came from the depth of their soul: "O God! we shall never see him more!"'

Another Appreciation

'We have not only a new Pope,' says Dr Barry, 'but a saint once more seated in Cathedra Unitatis (in the Chair of Unity) God be with him as he enters St. Peter's prison.' The same distinguished writer says of the new Pontiff—

'He is said to be as cheerful as he is kind; with a great sense of affairs; desirous to lift somewhat higher the studies of the Italian clergy; and if he writes as he preaches, I believe, that his State papers will be marked with a directness and moderation which in them-

selves are sources of strength. The North Italian Popes have nearly always exhibited a serious dignity and a freedom from pretence or exaggeration; their type is the excellent and judicious Benedict XIV. We may feel sure that Pius X. is not likely to embitter any quarrel, much less provoke one. Rumor declares that he chose this title in memory of Pius VII., who was elected in 1800 at Venice, in the island-church of San Giorgio Maggiore. Now, it was Pius VII. who crowned Napoleon, remodelled the French hierarchy, and accepted the Concordat. He was the Pope of conciliation, yet became a martyr when unchristian compromise was demanded of him. Our history is great in these examples. But that which kindles imagination, brightens our eyes, and fills our hearts with unwonted joy, is the sight of a peasant, a saint, a man detached from honors, and a lover of the poor, raised to what Disraeli termed "that immemorial and supernatural throne of St. Peter, which has round about it the prison-walls of a great principle and inscribed above it the everlasting truth: Qui se humiliaverit exaltabitur,"' (he that humbleth himself shall be exalted).

Sir William Butler

White men were engaged in three wars when Mark Twain, in January, 1901, published in an American magazine his witty and sarcastic 'Salutation of the nineteenth century to the twentieth.' 'I bring you,' said he, 'the stately matron named Christendom, returning bedraggled, besmirched, and dishonored from the pirate raid in Kiao Chow, Manchuria, South Africa, and the Philippines, with her soul full of meanness, her pocket full of boodle, and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking glass.'

Africa has been spoken of as the grave of military reputations. The saying has proved emphatically true in the case of the ill-starred campaign against the little Boer republics. But incapable as many officers proved themselves, the report of the War Commission seems to show, in the words of a Scottish contemporary, that 'they were marvels of foresight and genius compared with the Cabinet at Home.' Perhaps the most remarkable figure that appeared before the Commission was the veteran Catholic general, Sir William Butler. He was bullied, persecuted, calumniated, and forced to retire from South Africa because he was too manly a man to allow himself to become the puppet and tool of the capitalist ring that engineered the war. Sir William waited patiently—he lay to and rode out the gale. His justification has come in with a rush, and the War Inquiry has proved him to be the one man that was fitted to deal with the situation that was created by the Rhodesian plotters in South Africa. The London 'Star' has, in a recent issue, the following editorial note on the manly and patriotic action of Sir William Butler:—

'It is something like a shock to those who retain their faith in England's honor and the prevalent integrity of her statesmen to read that uncompromising indictment of the Ministry which General Sir William Butler launched at the War Commission. Here are the words of a man who had grown grey in the harness of the State, a soldier who had known South Africa for twenty-five years:

'"My position was this: 'Let my chief at the War Office tell me what I am to do and I will do it, but I cannot be dragged by syndicates in South Africa, and I will not obey them; they are not my chiefs. They brought us into terrible trouble in 1895, and then left us in the lurch.' I refused to have anything to say or do with them, and they turned on me the press which they commanded" (Q13,591).

'For England all; for the syndicates nothing. That was the gallant soldier's determination, and unflinchingly he carried it through. Silenced by Mr. Chamberlain, forced to resign by Sir A. Milner, boycotted by the Cabinet, bowed out by Lord Lansdowne, slandered by

the "kept" press of the syndicate, hooted by the mob at Bristol, publicly attacked in his Edinburgh speech by Mr. Chamberlain, refused permission to defend himself by Mr. Brodrick, this old hero has won a moral triumph greater than all the Spion Kops and Paardebergs could give him. It was his sin that he warned his country of the pitfalls before her, of the vultures waiting her loved ones, and for this England allowed him to be hunted down to obloquy.'

POPE PIUS X.

FURTHER INTERESTING PARTICULARS

In addition to those which have already appeared in our columns regarding Pope Pius X., the following further particulars, taken from an article in the September number of the 'Contemporary Review,' will be read with interest:—

Guiseppe Sarto is now 68 years of age, as was Cardinal Pecci when he first donned the tiara, having been born on June 2 1835, in Riese, a little village of about 4000 inhabitants in the district of Treviso, and the province of Venice. The house in which he was born was an unpretentious building, which may be seen in Riese, where it bears the number 5. In one of the rooms still stand the bed, the chest of drawers, the prie-dieu, and the washstand, and in the chamber in which Pius X first saw the light of the world there are the benches and a few religious prints. It may have been the recollection of that modest dwelling which inspired the Sovereign Pontiff, when lately giving his instructions to the architects and upholsterers who were about to fit up his apartments in the Vatican, to say: "Above all things, don't make



Mother of Pope Pius X.

them too beautiful, and let there be no mirrors! " As a boy he was distinguished for a lively, cheerful, and even playful disposition, which never left him in after years. These qualities, and the broad sympathy which underlay them rendered him a favorite alike with his playfellows and his teachers, with whom he first came into contact in the place of his birth. His father found it uncommonly difficult to make both ends meet, and his mother was obliged to take in work as a seamstress in order to help to keep the bodies and souls of the ten members of the family together. Sarto senior was a man of a

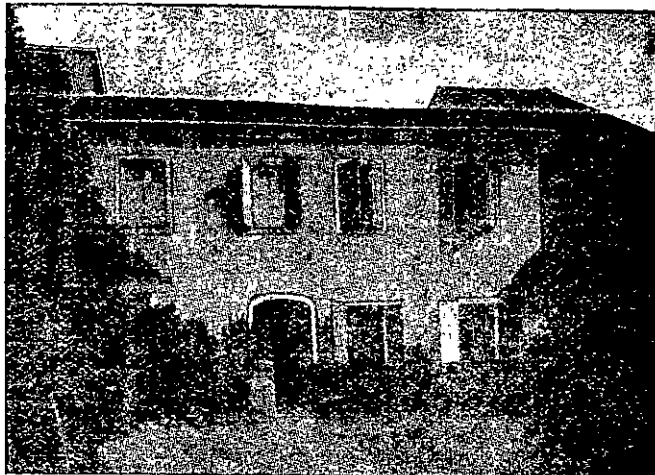
Religious Turn of Mind,

who devoted to his favorite child, Joe, as he was called (Beppo), all the time and care he could spare from his daily avocations. When Beppo was twelve years old, his parents moved to the district town of Castelfranco in order to give the boy, who was as yet scarcely capable of expressing himself in grammatical Italian, a chance of obtaining instruction. There a parish priest named Fusorini, who chanced to make the lad's acquaintance, taught him the elements of Latin, as disappointed priests in Italy and Spain still do. Beppo was a boy of more than average intelligence, and if he was not, like his predecessor, first in all his classes, he was certainly one of the most promising of the pupils. For a long time, too, he was the fun-purveyor of his comrades, his boisterous spirits, ready wit, and practical but harmless jokes endearing him to everyone. It was no easy matter for his parents to provide the wherewithal to pay for his education, and a story is

told which, whether fact or fiction, is characteristic of the lad and the man. His mother was obliged at some period of his studies to sell a strip of land belonging to the family in order to pay for his tuition and his keep. "And now, Beppo," she said, "how shall we manage to get on without it?" "Don't despond, mother, God will look after us," was his reply. Thanks to the powerful protection of the Cardinal Patriarch of Venice, Jacob Monico, he was enabled to continue his studies, being sent to the Seminary of Padua, and told to don the clerical soutane (1850-1851). Here he obtained

The Chief Prize of his Classes

during the first, second, and third years. In September, 1858, he received the doctor's degree in the theological faculty, and to the delight of his sisters and brothers, who stood around him in the picturesque garb of peasants, their faces wreathed in smiles, he was ordained priest by the Bishop of Treviso. His first Mass was a great event for the little village of Riese. Under such auspices Sarto entered the ministry, and Tombolo was his first parish—a tranquil spot containing some 3000 inhabitants, nestling among green hills and far removed from the din and turmoil of the world. By the peasants of the district the young and zealous priest was



House in which Pius X. was born.

about adored, for he took a sympathetic interest in their work, had balm for their sorrows, and freely shared their innocent joys. The moral status of his flock was gradually but perceptibly raised, his superiors appreciated his efforts and finally rewarded them with promotion to the post of Vicar of the diocese of Treviso and

A Canon's Stall in the Cathedral.

Early one autumn morning of the year 1881, Sarto entered the dwelling of the Bishop to discharge his duties as was his wont, and was informed by his superior that the Bishop of Mantua had just been transferred to the archiepiscopal See of Udine, "and now I defy you to guess the name of his successor," he added. "I give it up," replied the vicar. "Well, come with me and I will confide it to you," and taking him into an inner apartment he laid before him the Papal brief, nominating Sarto himself to the episcopal See. The shock which the unsuspecting vicar received at this signal mark of confidence was severe, and as soon as he had mastered his emotions he earnestly besought his friend to help him to withdraw from the great responsibility. But entreaties were bootless: Sarto was obliged to accept the mitre, and to set out for his diocese, which he governed with admirable results for a period of nine years. He then received the Cardinal's hat, and was appointed three days later to the patriarchal See of Venice, where he soon gained the high esteem and popularity of all classes, especially the poor, by whom he was idolized.

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NEW ZEALAND'S
NEW INDUSTRY

'THE SINS OF A SAINT'

AN ENVENOMED ROMANCE

The opening of a new church at Clyde (Central Otago) on last Sunday, dedicated to St. Dunstan, gives a splendid timeliness to the following vigorous dissection of an envenomed romance entitled 'The Sins of a Saint,' which has found its way to New Zealand. The exposure of this evil book is from the gifted pen of Father Lucian Johnston, and was forwarded to us by the International Catholic Truth Society, Brooklyn, U.S.A. It runs as follows:

Baltimore, Md., August 10, 1903.

President of the I.C.T. Society,—

Dear Sir,—At your request I have carefully examined the 'Sins of a Saint,' by J. R. Aitken. (D. Appleton & Co., N.Y., 1903.) The following is the conclusion I arrived at regarding it—

It strikes me as amateurish as a novel or romance, and it is beyond all doubt a slander both upon a great man and upon the Catholic Church, of which he is an honored saint. This is strong language, but I use it deliberately and for these reasons.

The book deals with the character of

St. Dunstan,

Archbishop of Canterbury. According to our author he is worse than a criminal. He is a liar, a sly diplomat, who would not scruple to employ any means, however base, which would further his ends (pp. 45, 46, 57, 60, 70, 102, 288, 302); a tyrant when in power (55, 97), revengeful (60, 72), 'Satanic,' demoniacal in disposition (38, 39, 203), capable even of counselling a young monk to break his vow of chastity in order to further his own political purposes (45 to 50, 71); a disturber of the realm, treacherous to his king, persecutor and murderer of an innocent maiden—in a word, an incarnation of political ambition unchecked by any consideration of honor, virtue, or even humanity. So much for Dunstan.

The Papacy is also the target for the most savage abuse of the tone to which we are accustomed in the reading of such books as the alleged Confessions of Maria Monk et al. (pp. 44, 56, 74, 75, 97, 102, 162, 195). The monks are painted in colors which would make even 'Friar Tuck' ashamed. They are drunken, revengeful, cruel, murderous, etc., and so on. Every person and everything dear to Catholic memory is held up to scorn and abused in language which at times is so foul, so intemperate as to excite our pity for the writer.

Now what justification in history is there for such awful charges against English Catholicism of the tenth century? None.

Before the time of Lingard, Dunstan's character had, it is true, been a favorite theme for the attacks of anti-Catholic writers like Hallam, Hume, Turner, Southey, Tenny, Rapin, Carte. The charges of these men were fearlessly and successfully met by Lingard, chiefly in Chapter XIII of his 'History and Antiquities of the Anglo-Saxon Church' (2 vols., 1845). Since that time the tide has almost completely turned.

In Favor of Dunstan;

Anyhow, the old virulence of style has entirely given place to moderate criticism even in quarters most anti-Catholic. Since Mr. Aitken makes a great show of historical learning I will mention some leading writers in proof of my statement.

To begin with the authorities cited by our author. He refers us chiefly to Greene, Kemble, and Milner. Milner is not an authority. He is not mentioned in the latest and best 'Bibliography of English History,' by Charles Gross. But Greene and Kemble are authorities. Now, if you pick up Kemble's 'Saxons in England,' at pp. 458, 461 (edition of 1876), of Chap. IX, Volume II, you will find an estimate of Dunstan completely adverse to that given by our author. The same with Greene, who pays a flattering tribute to Dunstan both in his 'History of the English People' (Chap. IV, Vol. I.), and in his 'Short History of the English People' (Chap. I, pp. 57 et seq., edition of 1889). Mr. Aitken even quotes Stubbs, a great authority on this matter. Here again the same story. Stubbs in his 'Memorials of St. Dunstan' (R. S. London, 1871), gives a glowing picture of the saint, as glowing as the most sensitive Catholic could desire, fully as flattering as that given by Lingard (see pp. 103 to 109, and 117 to 120 Introduction). Finally our author has the effrontery, on page 321, to quote even Lingard for the substantiation of the main facts of the conduct imputed to him, i.e., Dunstan, the conduct referred to consisting in the bloody mutilation of a woman. On the contrary, Lingard distinctly states the opposite. Mr. Aitken's re-

ference is nothing less than an outrage upon all historical decency.

So much for the authorities cited by the author. I have gone further and examined others of even a more recent date. In them I can find nothing whatever to justify such an attack upon Dunstan and early English Catholicity. And these

Authorities are all Protestant.

Foremost is one of the latest and in most respects the ablest one—volume 'History of the Church of England,' by H. O. Wakeman (1897). His estimate of Dunstan and of Dunstan's works both as archbishop and as statesman is, highly flattering (pp. 67 to 72). A similarly favorable judgment is found in 'The English Church in the Middle Ages' (pp. 45 to 52) by Rev. William Hunt (1895). Also the 'Student's History of England' by no less a competent and fair writer than Mr. Samuel Rawson Gardiner (1900) says enough in its brief way (pp. 65 to 79) to entirely discredit Mr. Aitken's romance. Also a very recent and able 'History of England' by E. F. Powell and T. F. Tout (pp. 39 to 43) gives a favorable estimate of Dunstan and his work. Lastly even an habitually anti-Catholic historian like W. F. Hook says of Dunstan ('Lives of the Archbishops of Canterbury,' vol. i., p. 403, 1882), whom he freely criticises that despite his 'many and great faults,' he was nevertheless a good and virtuous man, deserving though often of censure, yet always our respect.

From the preceding you can therefore see very plainly that Mr. Aitken's book is a

Romance Pure and Simple.

He is utterly ignorant or ignores all the history written in the last fifty years or more. The latest English historians give the lie direct to the story, and even the bigoted and uninformed writers anterior to Lingard would blush at the foulness of Mr. Aitken's language and thought; moreover, it must be plain that he either did not read the authors cited by him or else maliciously misquoted them. In the case of Lingard he utters a plain falsehood. He terms his story an 'Historical Romance.' It may be romance, though a poor thing even at that; but it surely is not 'historical.'

I am sorry to have spent so much time over such a worthless and really venomous book. But I have done so for good reasons. In the first place the author has made such a show of historical knowledge that the incautious are likely to bow down before his superior wisdom. A prominent morning newspaper here in Baltimore spoke of the book in very flattering terms. The reviewer was evidently scared by the pretentious array of English authorities quoted in the footnotes.

Then, too, the book at bottom and in intention is not so much a romance as an attack on the Catholic Church in the form of a novel. As such it is sure to have a large circulation, particularly among Anglicans. Lastly, it is issued by a well-known firm—Appleton and Co., whose prestige alone can win a large audience for almost any book. Why this firm should lend its name to such an infamous attack upon its Catholic patrons is rather hard to see. Had the book any real literary merit one could understand. But it is decidedly amateurish even as a novel. In the absence of any proof of intentional anti-Catholic bias on the part of this firm I suppose the most charitable conclusion to come to is that the scholarship of its literary critics is of a very low order, while that of its historical critic is simply beneath contempt.

LUCIAN JOHNSTON.

The 'New Freeman' of St. John, New Brunswick, notes the fact that two recently-appointed American bishops were journalists. Bishop Hendricks, who was appointed to the Philippines the other day, began his career as a newspaper man many years ago. While engaged in this avocation, it is said that frequently it came in his line of duty to write of turf happenings. Wearying at last of the business, he resigned, studied for the priesthood, and was ordained. As a priest, says the 'New Freeman,' he did his duty so well that Leo XIII made him a Bishop. Another American journalist the same journal points out, is soon to be consecrated Bishop—Father Charles J. O'Reilly. Father O'Reilly until recently was editor of the 'Catholic Sentinel' of Portland, Oregon. And (says the writer) he made a good editor. Under his charge the 'Sentinel' was a first-class paper—a far better paper than one would expect to find in Oregon. It was bright, it was newsy, it was full of purpose, it was quoted East, West, North, and South. It had opinions and was not afraid to speak them. For this reason we predict that Father O'Reilly will make a splendid Bishop of the new diocese of Baker City.

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

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 17.

A conversazione will be held in St Patrick's College next Tuesday evening, when the Rev Dr. Kennedy, of Meaneo Seminary, will deliver a lecture.

On Tuesday evening, under the auspices of the Hibernian Society, a benefit social was held in the Druids' Hall for Mr. J. Maher, an invalid member who, as the result of an accident, has been laid up for the past 18 months.

The social, under the management of the members of the men's branch of the Sacred Heart Society, takes place next Wednesday evening. A large number of tickets have been disposed of, and a satisfactory attendance is expected.

The annual picnic of the altar societies of Newtown and Te Aro was held at Seatoun on Labor Day. Rev. Fathers O'Shea, McNamara, Ainsworth, Moloney, and Kimbell accompanied the party. Luncheon was served at the priests' cottage at Seatoun. Various forms of amusements were indulged in during the day, and a most enjoyable time was spent.

Mrs. Patrick Monaghan, a well-known resident of Karori, died at her residence on Saturday last at the advanced age of 88 years. The deceased had been a resident of the district for the last 50 years. Her husband, the late Major Monaghan, predeceased her by some six years. Mrs. Monaghan leaves a family of four, with a large number of grandchildren and great-grandchildren. The funeral took place on Tuesday, the Very Rev. Father Lewis officiating at the church and at the graveside.—R.I.P.

On Friday evening at St. Patrick's Hall, the Catholic Young Men's Club concluded their session with a mock trial. Mr. J. J. Devine occupied the bench, and he had associated with him a special jury. All the details of procedure were attended to. The bulk of the work fell on the shoulders of counsel for the plaintiff (Messrs. P. Healey and H. McKeown) and Mr. A. Casey, who appeared for defendant. Messrs. Charles Gamble, T. O'Sullivan, M. Ellar, and P. McGovern represented the principal characters in the 'trial.' The production was a really creditable one.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 19.

During his recent visit to Australia, Mr. John Barrett and the Rev. Father J. Gately, S.J., of St. Mary's, North Sydney, who are cousins, met for the first time in over forty years. The Rev. Father Gately was to leave Sydney on Saturday last for New Zealand on a brief visit.

On Sunday next, Feast of the Patronage of the B.V.M., Solemn High Mass will be celebrated at St. Mary's, Manchester street, at 11 a.m., and his Lordship the Bishop will preach. The formal opening and blessing of the fine new presbytery is arranged for 3.30 in the afternoon. At Vespers the Ven. Archdeacon Devoy, S.M., Provincial, is to be preacher.

The Rev. Father McDonnell left last week for the West Coast to minister in the parish of Kumara, pending restoration to health of the Rev. Father O'Halloran, who is not recovering from the recent somewhat serious accident which befell him, as speedily as was at first hoped.

On Tuesday last the children of the Pro-Cathedral parish schools, including those of Addington and Halswell, had their annual outing. Special cars conveyed the party of several hundred to Sumner, where, in perfect weather, a most enjoyable day was spent. The church grounds there were conveniently utilised for the purposes of a picnic, sports being carried out on the sands. The excursion was organised by the Sisters of the Missions, who are in charge of the schools, and among those present were his Lordship the Bishop (who during the day presented prizes, some of which he donated), the Very Revs. Vicar-General and Dean Foley, Rev. Fathers Richards and O'Connell. Many other friends were also in attendance and materially assisted in supplying requisites and adding to the enjoyment of the people.

Referring to the old penal days, not more than six long lives ago, Sir George Clifford, in his address to the Christchurch Catholic Club, in contrasting the present position of Catholics with the cruel disabilities they were then subject to, said that among those persecuted

for the grand old Faith was his great-great-grandfather, who was committed to the Tower. Not so very long ago in the ordinary course of human events, priests were hunted like felons in Merrie England. How very different in these days. Not one member of the community exhibits other than the utmost respect towards Bishop Grimes, for instance, who when he walks down the streets of Christchurch is greeted smilingly by citizens of every form of belief. In those strenuous days of the past no Catholic was allowed to ride a horse of ten pounds sterling in value; without running the risk of having it taken from under him. Such a high handed proceeding would be extremely inconvenient to me just now, said Sir George naively.

His Lordship the Bishop visited Woolston on Sunday afternoon, and was met by Mr. E. O'Connor, president of the Society of St. Vincent de Paul, and the teachers of the Sunday school recently established under the auspices of the Pro-Cathedral Conference. There was an attendance of 45 children, on whose behalf Miss Murphy read and presented the Bishop with a beautiful address nicely worded, wherein was expressed gratitude for the establishment of the Sunday school, and to the teachers who sacrificed their time of rest in order to give instruction in Christian doctrine. A hope was also expressed that soon they would be in possession of a small place of their own wherein not only instruction would be imparted, but where the Holy Sacrifice of the Mass could be offered. The Bishop, in reply, said he was delighted to see so many gathered together to receive such necessary instruction, and expressed his appreciation of the efforts made and time so ungrudgingly given by the few devoted workers in imparting the truths of Holy Church to the young children of the district. It was his earnest desire that as soon as possible a place of worship would be erected in the neighborhood.

During the course of his address at the opening of the Christchurch Club rooms, Sir George Clifford said he was tempted some time to pause and think if we were a part of a Christian nation. On perusing his daily paper he was shocked and grieved to learn the decision arrived at by the Lancaster Park authorities to allow their grounds to be continued in use for purposes (which were a distinct desecration of such a solemn day as Good Friday. The Catholic Club was an institution which had done, and would he hoped and believed, continue to do, good work by providing means of healthy recreation for young men. Its work was particularly the work of the laity, and their devotion to the Church was apparent in the earnestness of their endeavor to help on its work. Its work was urgently needed, for a wave of atheism, agnosticism, and indifferentism was passing over the world, but this was not really a bad thing, as the wave must be followed by perhaps an even stronger reaction. In that the laity as well as the clergy would have an important part to play, and he was glad that the Catholic Club existed as a school in which they could learn their part.

Mr. Hugh McDonagh, a veteran who died in the Christchurch Hospital last week, was accorded a military funeral. The deceased was one of the first selected to become an inmate of the Veterans' Home at Auckland, and his Excellency, Lord Ranfurly, who has exhibited such a marked interest in the institution, was also deeply interested in the deceased veteran, whose career was remarkable for adventure and activity on many of the Empire's battlefields, Paardesburg being one of the last. The funeral procession started from the hospital, the coffin being borne on a gun carriage and preceded by the Garrison Band, which played the 'Dead March from Saul' and other funeral marches. A number of veterans (army and navy) and many officers and men of the defence corps followed the remains to their last resting place. The Very Rev. Dean Foley conducted the interment in the Sydenham cemetery, and at the graveside delivered a short address touching on the career of the deceased. The Engineers supplied the firing party, and the 'Last Post' was sounded by the battalion buglers.—R.I.P.

Owing to the interest displayed and energetic action of Bro. F. J. Doolan, president of the local branch of the H.A.C.B. Society, new branches are likely to be instituted in the immediate future at Ashburton and Lyttelton, and possibly at Cheviot. The Very Rev. Father O'Donnell is in cordial sympathy with the establishing of the Society at Ashburton, and is giving valuable assistance in the formation of a branch. At the invitation of several intending members, with whom he had been in communication, Bro. Doolan visited Ashburton on Sunday last with the object of explaining the workings, advantages, and benefits of the Society. With the assistance of the Rev. Father Cooney, Messrs. Head, Kelliher, and Browne, Bro. Doolan has made preliminary arrangements for the opening of a branch at Lyttelton. A record number of 20 members has been enrolled by the local branch (St. Patrick's) during the past quarter.

In his annual address to the Anglican Synod Bishop Julius said, in speaking of the want of a supreme head,

'She (the Anglican Church) was a huge, loosely-organised institution, absolutely de-centralised, having no machinery for corporate action, and for want of a central council was without a policy. Having more regard to dispersion than to concentration, . . . she became bewildered with the multitude of appeals made to her on behalf of struggling and competing missions. The Catholic Church (he continued) was a wonderful witness to the value of centralisation. Her organisation was perfect everywhere; in the farthest ends of the world she knew what she was doing, and how to do it. That way was open to the Anglican Church also. A papacy at Canterbury might reduce the Anglican communion to discipline and order.' Two or three bachelor priests, living together in community with a deacon, might, said Bishop Julius, be of service in working certain districts the needs of which were stated.

Timaru

(From our own correspondent.)

Timaru is settling down to ordinary life after the excitement of the band contest. The management committee has a most satisfactory surplus of about £50, after an expenditure of some £400. While the Wanganui Band has taken chief honors, the Timaru Band occupies a very prominent position, being second in the quick-step and third in the test piece. In the trios, quartets and solos several seconds and thirds were won by the local players, while in the E flat horn solo competition Master E. Mellow, aged about 14 or 15, gained first honors, beating several reputable players. The South Canterbury Pipe Band also succeeded in gaining the coveted premier position. The visiting bandsmen were highly pleased with Timaru, and several letters have been received from the different secretaries returning thanks for the hospitality accorded to them.

A poll of the ratepayers of the borough took place on the 14th inst. to sanction a loan of £6000, for the purpose of street levelling, and £2500 for improvements in Caroline Bay. Contrary to previous experiences in taking polls to sanction loans, both the loans mentioned were approved of by a large majority at the first poll. The street levelling, especially in the suburbs, is urgently needed, and as to the Caroline Bay improvements, the loan is a most advisable one, as the beach is now quite a resort for townspeople and visitors, and when the back ground is laid out and ornamented it should become one of the most popular seaside resorts in New Zealand.

A meeting of the local branch of the Hibernian Society was held on Monday last, and largely attended. The secretary reported that on the previous Sunday the president and several officers and members drove to St. Andrews and initiated four more members, all being proposed by Bro. Sullivan. Bro. Donovan (president) conducted the initiation, with the aid of Bro. Fitzgerald (secretary) and Bro. Sullivan, V.P., who acted as warden. The visitors were entertained at dinner at Mr. J. Keane's, and subsequently drove to Bro. P. Ryan's station, 'Esbank,' where they were accorded a most hearty welcome by the genial proprietor. The drive to Esbank was most enjoyable, and the country and bush around the property were much admired. Before leaving Bro. Dennehy, on behalf of the visitors, returned thanks to Bro. Ryan for his hospitality, eulogising the great interest Bro. Ryan had taken in Hibernianism during the past twenty years, and hoping he would have his wish realised in seeing in the near future a strong branch established at St. Andrews. The visitors left for home after a most enjoyable time, Bro. Sullivan, always alert, securing several candidates for membership during the day.

Christchurch Catholic Club.

(From our own correspondent.)

The new rooms of the Christchurch Catholic Club, recently fitted up in the Hibernian Hall, Barbadoes street, were formally opened on last Tuesday evening. His Lordship the Bishop, the Very Rev. Vicar-General, the Rev. Fathers Marnane, Richards, and O'Connell, Sir George and Lady Clifford, Mrs. A. J. White, and the Misses White, and a large number of members and invited guests were present.

The president, Mr. R. O. Duncan, in welcoming the visitors, said that the fact of the large attendance was most gratifying, and he hoped was a good omen for the future success and prosperity of the Club. In the past they had encountered ups and downs, and had many difficulties to contend with. The fine library, placed at their disposal by the Bishop in their old rooms, would be missed, at least so far as easy access to its contents was concerned. He was sorry the Rev. Father McDonnell

was unable to be present that evening; and eulogised their devoted chaplain's good work in regard to the Club. Much credit for past success was due to members of former executive committees, and all were keenly interested in the welfare of what would be made one of the leading Clubs of the city.

Sir George Clifford, in the course of a very fine address, said he desired first to thank the ladies for adding grace and attractiveness to the opening meeting. Personally, he was grateful to be present and privileged to take part in a work calculated to be of inestimable value. If their career in the past had not prospered as many should wish, the future was full of possibilities. In gathering together in clubs such as ours we meet those of our own faith; higher and nobler thoughts were engendered, the general tone of social intercourse elevated, all tended to make good Catholics, whose influence, when brought in contact with others, would combat that levity and lack of reverence so prevalent in the community. All should bear a part in extending the Church's dominion, and no power was better fitted for the task than Catholic organisations. Although we scarcely looked at the matter in the right perspective, slow but undoubtedly sure was the restoration of the Anglo-Saxon English-speaking race to the inheritance of St. Peter. Contemplate for a moment the majestic Cathedral, the glory of London, now about completed, and another a few paces from where we are at present gathered which is the admiration of New Zealand, and say have we not advanced. Moreover, the advantages gained are not grudged us by Christians of other denominations, they are advantages gained by the self-sacrificing devotion of our zealous clergy, who, prepared to face all the dangers of their predecessors of old, have inherited the esteem and admiration of all Christian citizens. Numerous examples could be quoted to illustrate the advantages to be gained by the individual and to religion in Catholic institutions such as the Club. The Church is not such a danger as it was formerly thought to be (of course erroneously), happy results largely contributed to by well-informed, good-living laity, spreading themselves among others, silently doing their duty to their religion, to their fellow-man, and to their country without cant and hypocrisy. He sincerely trusted the Club would prosper and continue to do the great work outlined in its constitution, and concluded by declaring the Club's rooms open.

His Lordship Bishop Grimes said he experienced a two-fold feeling at the speech just delivered. Admiration of the true Catholic sentiments expressed by Sir George Clifford, listened to with pleasure and satisfaction, and regret at not hearing him speak oftener in public. He desired to disagree with the president, who, in his introductory remarks, attributed most of the Club's past success to the clergy; this he disavowed. He did not wish the clergy to be too prominent in pursuits which were essentially the work of the laity. Such work would place the clergy at a disadvantage, and prejudices once formed were often with difficulty removed. He wished the Club a successful career.

Songs were given by Miss A. Carter, the Rev. Father O'Connell, and Messrs. E. McNamara, W. McKay, J. F. Shanly, R. Hayward, F. Evans, and R. A. Horne, and instrumental selections were given by Mr. J. Wright's bango band and Mr. C. Geoghegan's orchestra. Mr. Horne was the accompanist. Light refreshments were provided.

The Club rooms are large and well fitted with all the appliances necessary to such an institution, among them being a first-class piano and a good billiard table, on which an exhibition game was played during the evening by Sir George Clifford and the president.

The cable news received recently relative to the benefactions of Mr. Charles Schwab, the ex-president of the United States Steel Association, gives point to the following personal paragraph which appeared in a recent issue of an American Catholic paper: Mr. Schwab never had about him, even in his most puissant days, any of the arbitrary and domineering manner, or even the brusquerie, generally associated with kings of commerce. He is affable, sympathetic, and gentle, and has always been thoroughly democratic in his relations with his work-people. About the time of his 40th birthday he was introduced by Sir Thomas Lipton to King Edward at Marlborough House, with whom he had an audience lasting half an hour. As a boy he was the chief joker of his village school. One day his master, a great geologist, got each boy to bring a specimen of uncommon stone to class, promising to describe them severally. Taking the samples from the table one by one, the pedagogue said—'This is a piece of feldspar from the cross-roads. This is a piece of marl from the meadow. This is a piece of argillaceous sandstone from the quarry. And this'—he paused, and glared at the unexpected contribution of a common or garden half-brick—'and this is a piece of outrageous impertinence from Charles Schwab.'

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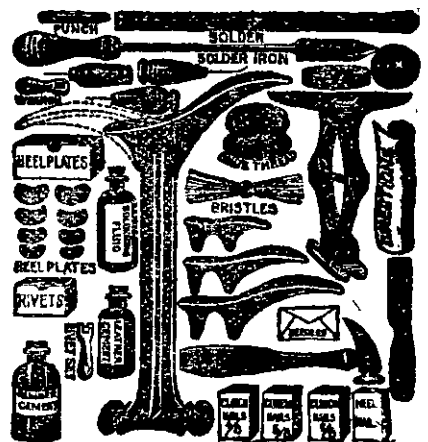
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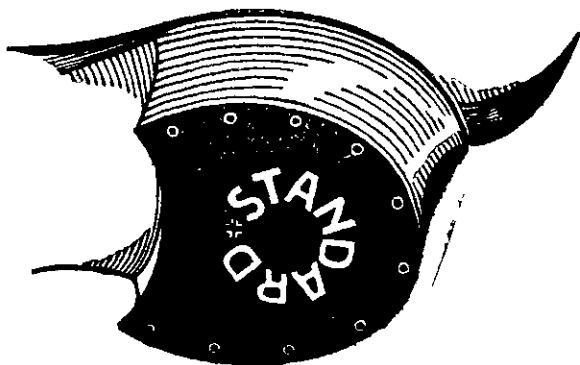
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Irish News

CLARE.—Tenant Reinstated

Much satisfaction is felt in the Labasheeda (County Clare) district at the reinstatement of Mr. John Kelly, of Kilkerrin, to the farm from which he was evicted five years ago. Mr. Kelly was the recipient of many congratulations, and was presented with an address from his neighbors in Labasheeda.

Charming Embroidery

The charming designs of Clare embroidery as now seen in various colors in children's frocks and pinafores (says the 'Freeman's Journal') owe their origin to Mrs. Vere O'Brien, Ballyalla, Ennis, famous as one of the pioneers of the revival of Irish lace. The embroidery is worked from designs drawn by Mrs. O'Brien with her well-known artistic taste and skill. This interesting Irish industry—of which classes have been established by Mrs. O'Brien at Ballyalla, presided over by herself; at the Convent of Mercy, Ennis, presided over by the directress, of needlework, and at Mount Callan, presided over by Mrs. Tottenham—gives employment to numbers of young girls in the neighborhood. It is owing to her kindly zeal, Limerick lace—an industry which flourished during the early Victorian period, but later became, from various causes, almost extinct—has been revived to its former glory.

CORK.—The Exhibition

Speaking at a recent meeting of the executive committee of the Cork Exhibition Sir Edward Fitzgerald, Lord Mayor of Cork, said that the success of the Exhibition, which would close on November 1st, was already assured.

DUBLIN.—The Horse Show

Notwithstanding the very inclement weather, 54,838 persons attended the Dublin Horse Show. There was a decrease of over 1000 as compared with last year.

An Australian Visitor

An Irish priest who has made for himself a brilliant name all over the Continent of Australia and in New Zealand, the Rev. G. A. Robinson, B.A., is (says the 'Irish Catholic' of August 15) at present on a visit to his native city, Dublin, in the diocesan college of which at Clonliffe he made his clerical studies before proceeding to the Irish College in Rome.

Death of Monsignor Gargan

As briefly reported in our columns at the time the Right Rev. Mgr. Gargan, president of St. Patrick's College, Maynooth, passed to his eternal reward on September 1, at the venerable age of 84 years. Dr. Gargan was a native of County Meath, in which his father, Mr. Patrick Gargan, was a large grazier. He was born in 1819. His earliest education was imparted by a private tutor, and he subsequently became a pupil in the Diocesan College, Navan. He matriculated in Maynooth in 1836, and entered for logic. He was ordained priest in 1843. His studies were attended with great brilliancy, and before the end of his Dunboyne course he was appointed Professor of Metaphysics in the Irish College in Paris, under the well-known Dr. McSweeney. In 1845 he competed for the Chair of Humanity in Maynooth College, and was successful in securing the appointment. In 1859 he succeeded Dr. Kelly as Professor of Ecclesiastical History at Maynooth. He continued to hold that chair until October, 1885, when he was elected vice-president of the College. In 1894 he was elevated by the Board of Trustees to the presidency, rendered vacant by the promotion of Monsignor Brown to the See of Cloyne. Dr. Gargan was a theologian of uncommon attainments, while his acquaintance with the whole field of Church history enabled him to speak and write upon that subject with masterly erudition and authority. He found time during his active career in the service of the Church to write a number of valuable works on ecclesiastical and historical subjects.

GALWAY.—The Bishop of Clonfert

On Sunday, August 30, the new Bishop of Clonfert, Dr. O'Dea, was solemnly consecrated at Loughrea. His Eminence Cardinal Logue presided. The consecrating prelate was his Grace the Archbishop of Tuam, and the assistant prelates were the Bishops of Galway and Achonry. There were also present: Their Lordships the Bishops of Cloyne, Elphin, Canea, Kildare, Ardagh, Killaloe, Derry, Raphoe, Dromore, Clogher, Waterford, Sandhurst (Victoria), Goulburn (New South Wales), and Rockhampton (Queensland), and a very large representation of the clergy. The Bishop of Elphin preached. Subsequently a number of addresses were presented to the newly-consecrated Bishop, and in replying to these, Dr. O'Dea said though his office was spiritual he should not on that account fail to take a keen inter-

est in what concerned the people's welfare. It was the excellence of their faith to reconcile temporal and eternal and one of its fundamental teachings was that a rightful use of this world was a condition and a help to qualify for the next. He hoped, therefore, to take a part in future, however limited, in every movement for the temporal well-being of the diocese or of the country at large. He would take a special interest in those problems which he conceived to be at the root of their economic and national progress, the restoration of the land to the people, the revival of their industries, a betterment in the conditions of labor, a nation self-centered in its government and ideas, the advancement of education in all its branches, and the development among the masses of the moral qualities of self-reliance, industry, temperance, fidelity to engagements, and public justice.

KERRY.—A Fair-minded Landlord

Mr. J. E. J. Julian, B.L., landlord of Killeighmoy, near Lixnaw, has informed his tenants that he would give them 30 per cent. reduction on their first term rents under the new Land Act. This is considered by all the farmers round as being a most generous act. Mr. Julian is well known as a splendid type of landlord.

Railway Management

At a meeting of the Tralee Union Council, Mr. T. Slattery (chairman) proposed the following resolutions: (1) That from a national point of view we regard with alarm the ruinous effects on the industries and commerce of this country if such a transit system be continued; and respectfully call on the Government to take immediate and effective steps to remedy it. (2) That we condemn the anti-Catholic and anti-Irish policy of the principal railway companies in Ireland, and call on the Catholics and fair-minded Protestant shareholders in these companies to organise their forces and put a stop to such scandalous and disastrous proceedings.

KING'S COUNTY.—A Change Allowed

The County Council of King's County have succeeded in getting it officially arranged that the post town formerly known as Frankford shall in future be called Kilcormac, its original name. About a century ago, it appears, an old military officer took it upon himself to name the place Frankford, after Frankfort-on-the-Rhine. Some months ago, however, the County Council restored the ancient appellation which it received on account of the fact that St. Cormac had a monastery there. Judge Curran, at a recent Quarterly Sessions, expressed his strong disapproval of the change, which he described as ridiculous and nonsensical, though he admitted the legality of the Council's action; and, subsequently, the Local Government Board refused to sanction it on the ground that the Council had no power to take such a step. The Postmaster-General, however, has now decided to officially recognise the town as Kilcormac in future, which is a decided victory for the Council.

LIMERICK.—An Auckland Visitor

Mr. Walter J. Kirby, who is a well-known Australian tenor, is (says the 'Irish People') on a visit to his uncle, the very popular member for East Limerick, Mr. William London, M.P., Killeely. Mr. Kirby was born in Auckland, New Zealand, in 1878, and from an early age he was engaged in singing at all the churches and theatres throughout Australia and New Zealand. Last year he toured Australia with Madame Melba. Since his arrival in Killeely he has sung in the local Catholic Church, and also in Kilkee and other centres.

MEATH.—A Bye-Election

A cable message received last week stated that at a bye-election in South Meath Mr. David Sheehy, Nationalist, was elected, his opponent being a candidate approved of by the Dublin 'Daily Independent'. This seat was represented by Mr. J. L. Carsw, whose death was reported in our last issue.

TIPPERARY.—A Memorial

The people of Toomevara have subscribed £114 for a memorial to Father Fogarty, their late pastor. His brother, Rev. M. Fogarty, D.D., Maynooth, has, at the request of the committee, selected the design for the monument which is to take the shape of a solid cross carved with interlaced work.

WATERFORD.—Death of a Carrick Man

The death is reported of one of the oldest and most respected residents of Carrick district, Mr. John Shee, Newtown, father of Mr. J. J. Shee, M.P. for West Waterford, and Mr. N. Shee, solicitor. He passed away in his 84th year. Mr. Shee was for many years a member of the Carrick Board of Guardians, and proved himself a steady Nationalist, especially in the stormy days when the ex-officio held sway.

WEXFORD.—Death of the Mayor

Alderman John Clancy, of Wexford, died on Saturday, August 29, after an illness of about a fortnight. The de-

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ceased was an extensive shipper of cattle to the English markets. In 1902 he was unanimously elected Mayor. His year of office was marked by such excellent government of municipal affairs that on its conclusion he was called upon to continue in office for another year.

GENERAL

Private Legislation

The London correspondent of the Dublin 'Daily Express' says he learns that the Government will next session introduce a Bill transferring to Ireland the right to transact its own private legislation.

The Late Father O'Growney

The remains of the late Father O'Growney arrived in Queenstown from New York about the middle of September, being accompanied across the Atlantic by officials of the Gaelic League of America and other prominent sympathisers of the language movement there.

Judge O'Connor Morris Again

It is not without regret (says the London 'Morning Post') that we draw the attention of our readers to an article published to-day from the pen of Judge William O'Connor Morris on the new Irish Land Act. When a man of his experience declares publicly that a measure passed by a Unionist Ministry is a piece of 'unjust, immoral, and most pernicious quackery,' when he says it is 'foul with corruption from top to bottom,' Englishmen may well ask him in astonishment to explain what he means.

Practical Work

Speaking at the Conference organised by the Anti-Emigration Society in Cork, the Most Rev. Dr. Sheehan, who presided, said that there was no use whatever in striving to keep the Irish people at home until they managed to provide remunerative work for them, and to provide also what was only of less importance, that was recreation and amusement to relieve the dullness which attended the lives of so many. His Lordship (writes a Dublin correspondent) struck the right note. Here is the kernel of the whole question. Small home industries started here and there throughout the country would do more to check emigration than the most eloquent orations on economics or the most elaborate compilation of statistics. A few knitting machines in Kerry or Connemara that would give employment to even 100 persons would do something tangible to keep the people at home. In this respect too much credit cannot be given to the nuns in many parts of Ireland. They are giving practical proof of what could be done to stem the tide of emigration. The famous Foxford mills managed by the Sisters of Charity, the Gort industries managed by the Sisters of Mercy, and many others of a similar kind, illustrate what I mean. At the Horse Show and at the Irish Industries Show specimens of the work done by these beneficent institutions were exhibited. The work done by the Poor Clares of Kenmare, St. Louis' Convent, Carrickmacross; the Sisters of Charity, Sligo, and others won the admiration of all. Much could be done in the same direction if only the Sisters were afforded practical assistance in the noble work. The time for talking, as far as the emigration question is concerned, is at an end. Practical work such as is being given by the nuns in many places is what is required.

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.—***

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

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

People We Hear About

An Irish artist, Mr. H. J. Thaddeus, of Cork, has been granted the privilege of painting the first portrait of Pope Pius X.

The Duke of Norfolk, Mayor of Arundel, was recently presented with a life-size portrait of himself in his mayoral robes, painted in oil by Tennyson Cole, and subscribed to by 500 of the inhabitants of Arundel. The presentation was made in the presence of some three thousand people.

The veteran baritone, Mr. Charles Santley, K.S.G., and conductor of the Pro-Cathedral, Kensington, has sailed for South Africa on a concert tour. The wonderful endurance of his vocal powers is conclusively shown by the fact that Mr. Santley is making his second tour in South Africa in the year of his jubilee as a public singer, when he is bordering upon his seventieth year.

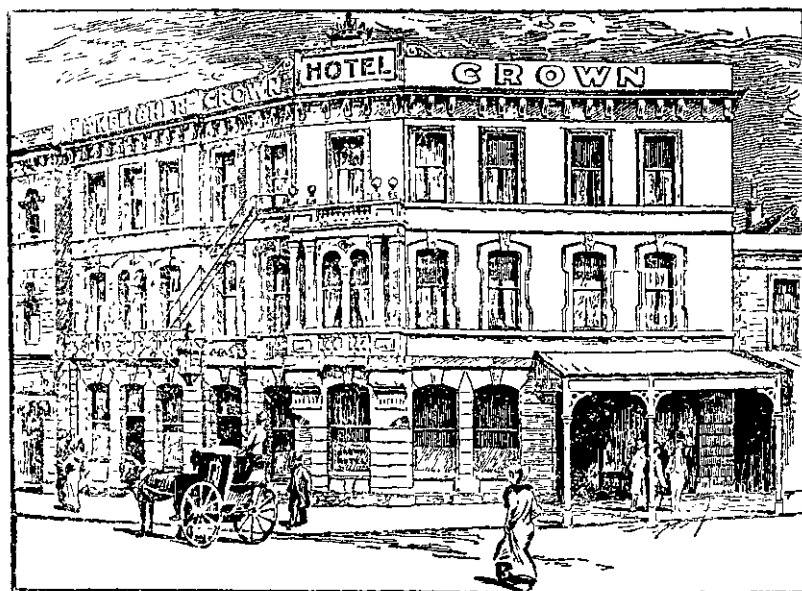
Pius X., in order to show his appreciation of the services Prof. Lapponi rendered to the late Pontiff during his last illness, has conferred on him the title of Commendatore. His Holiness accompanied the announcement of the honor with a very flattering letter to the doctor, and insisted on personally bestowing the title, saying to Dr. Lapponi: 'My predecessor had many peaceful years to thank you for.' 'May your Holiness have as many,' replied the doctor. 'Well, I do not know that I would echo that wish,' said Pope Pius with a smile.

Lord Clonbrock, who took a prominent part in the Land Bill debate in the Lords, represents the Dillon family from the extreme landlord point of view in the House of Lords, as Mr. John Dillon represents it from the most advanced point of view of the farmers in the Lower House. The Dillons went to Ireland with King John, and three branches of the family ultimately reached the peerage. Clonbrock, from which the Viscount takes his title, is the estate in the West of Ireland which an ancestor who was a judge of the Court of Common Pleas in Dublin purchased long ago.

The Hon. Gerald Fitzgerald, who recently had the experience on Monte Rosa of breaking his leg and hanging on a rope for seven hours over a precipice 10,500ft high, is an Irish King's Counsel and a Land Commissioner for Ireland. From 1886 to 1890 he was a County Court Judge, though it was not until 1892 that he took silk. The hero of this accident must not be confounded with Mr. E. A. Fitzgerald, who climbed with Sir Martin Conway 'the Alps from end to end,' discovered the 'Fitzgerald Pass,' and explored and described the New Zealand Alps and the highest Andes. He was born in Connecticut in 1871, is a Second Lieutenant in the 5th Dragoon Guards, and A.D.C. to the Governor of the Gold Coast.

Count Taaffe, whose claim as an Austrian subject to vote as Viscount Taaffe in the election of the representative peers for Ireland, will soon occupy the attention of the House of Lords, is the son of a distinguished Austrian nobleman of the same name, who was Prime Minister of Austria from 1879 to 1893. The title of the Irish peerage dates from 1628. Curiously enough, although the family are strong Catholics, the father of the first Viscount was a warm advocate of English rule in Ireland, strongly supporting Queen Elizabeth in the time of Tyrone's rebellion, and subsequently defeating the Spanish force that landed at Kinsale. The second Viscount, an ardent cavalier, was created Earl of Carlingford at the Restoration. His son espoused the cause of James II., and fell at the Battle of the Boyne. This peer's brother was the distinguished Marshal of the Holy Roman Empire, and was so deeply respected throughout Europe that his Irish titles were specially exempted from the attainder that fell on most titled supporters of the Jacobite cause. On the death of his nephew, who succeeded to his honors, the Earldom of Carlingford became extinct, but the title of Viscount Taaffe passed to the representative of the third son of the first Viscount, who was chamberlain to the Emperor Charles VI., and defeated the Turks at the great battle of Belgrade. Successive members of the family have played a great part in Austrian politics. They are Counts of the Holy Roman Empire, and possess two castles and large estates in Bohemia. Their right to the Irish title was recognised by the Committee for Privileges of the House of Lords in 1860. The question at issue now, however, is whether a foreign subject can vote in the election of Irish representative peers.

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FIRST-CLASS ACCOMMODATION.

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The above Hotel has been Renovated and Re-furnished throughout, making it in every respect up-to-date. Travellers and Visitors can rely upon receiving the best of attention and comfort.

All Wines, Spirits, and Beer of the Best

Terms—5s per day

One Shilling Luncheon a Speciality, from 12 to 2 p.m.

Convenient to Trains and Wharves
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(Late R. J. B. Yule),

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MR. WILSON, having purchased the goodwill of Mr Yule's practice, would like patients to understand that any contracts entered into by Mr. Yule for Mechanical work or otherwise, will be carried out by him without any difference in fee. Any alterations and so on free of charge.

HOURS OF CONSULTATION—9 a.m. to 5.30 p.m., and 7 to 8 p.m.

Hospital patients attended to Tuesday and Friday mornings from 9 to 9.30.

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Branson's Hotel,

Corner of KING & ST. ANDREW STS.

MR CHARLES BRANSON, who for many years was at the Grand, has now assumed the management of the above Hotel, which is centrally situated at the corner of Great King Street and St. Andrew Street. At considerable cost, the whole building has undergone reconstruction. It has been greatly enlarged, furnished, and appointed, regardless of expense, making it the most comfortable Hotel in town. It comprises 18 bedrooms, bathroom, large dining, drawing, smoking, billiard, and commercial rooms. Fire escape and iron balcony completely surrounding the Hotel, giving the most ample security against fire

Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement

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JAMES DEALY - - Proprietor.

This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early Trains.

Guests may depend upon being called in time, a Porter being kept for that purpose.

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The Wines and Spirits are all of the choicest and Best Brands. Dunedin XXXX Beer always on Tap.

Table d' Hôte daily from 12 to 2, and Meals at all hours for travellers. Free Stabling.

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This Hotel is situated just opposite the Triangle Gardens, Railway Station, and Wharves. It is one of the most beautiful position in Dunedin. There is no pleasanter place at which to live. The hotel is lofty new, and the rooms are large and comfortable. The Baths and Lavatories are all that could be desired.

TARIFF MODERATE.

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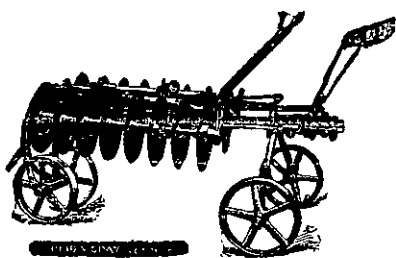
And confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

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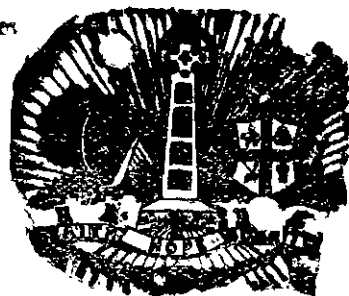
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' Standing previous to the commencement of such illness will be allowed 6s per week as superannuation during incapacity.

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

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

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

W. KANE,

District Secretary,

Auckland

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Commercial

PRODUCE.

Wellington, October 19.—The Department of Industries and Commerce has received the following cable from the Agent-General, dated London, October 17:— 'The meat markets remain very flat all round. Mutton particularly is weak, the average price to-day being—Canterbury brands, 4½d per lb; Dunedin, Southland, and Wellington Meat Export Companies, 4d; other North Island brands, 3½d; ewes, 3½d. The average price for River Plate mutton is 3½d; Australian, 3½d. In the lamb markets prices are firm, the average price for Canterbury brands being 5d; brands other than Canterbury, 4½d to 4½d; legs, 4½d. The beef market is unchanged. Supplies of American chilled beef are large, and are offering at low prices. The butter market is steady, but without animation. Strictly choice New Zealand is scarce generally. The average price ruling to-day is: Choicest, 102s per cwt., Danish, 114s; Canadian, 100s; Siberian, 91s; Irish, 109s. The cheese market has been unsettled during the week, but closed steadier. Canadian is slow of sale at 54s to 55s per cwt.

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 10s to £11. Oatmeal, £8 to £8 10s. Bran, £3. Pollard, £3. Retail—Fresh butter, 10, butter £3. Pollard, £1. 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, 23s; 50lb, 6s 6d. Oatmeal, 50lb, 5s; 25lb, 2s 6d. Pollard, 5s 6d per bag. Bran, 4s. Chaff, 1s 9d.

Mr. F. Meenan, King street, Dunedin, reports — Wholesale prices only—Oats. Seed, 1s 7d to 1s 10d, milking, 1s 5½d to 1s 6d, feed, 1s 3d to 1s 5d. Wheat. Milling, 3s 10d to 4s 2d, fowls' wheat, 3s to 3s 3d. Potatoes. Derwents, £3 10s to £4, seed kidneys, £3 10s to £4 10s. Chaff, £2 10s to £3 10s. Straw: Pressed wheat, 30s, oats, 35s, loose, 35s. Flour Sacks, £10, 50lb, £10 15s, 25lb, £11. Oatmeal, £8 10s. Pollard, £4. Bran £3. Butter. Dairy, 8d to 10d, factory, 11d. Cheese: Factory, 6½d; dairy, 6d. Eggs, 10d. Onions: Melbourne, £5.

Messrs Stronach, Morris, and Co. report as follows: Wheat—The market remains much as last reported, the business passing being small. Prime milling is weak, 4s to 4s 2d; medium, 3s 6d to 3s 10d; best whole fowl wheat, 3s to 3s 3d.

Oats—There is very little doing in this cereal and buyers are averse to purchase even at late quotations. Prime milling, 1s 5½d to 1s 6d, good to best feed, 1s 4½d to 1s 5d, inferior to medium, 1s to 1s 3d.

Chaff—Best oatsen sheaf is rather more plentiful, and medium and inferior most difficult to place. The former is worth £3 to £3 2s 6d, the latter £1 10s to £2 15s.

Potatoes.—Best Derwents, £3 12s 6d to £1, others, £2 15s to £3 10s.

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

We held our weekly auction sale of grain and produce at our stores on Monday. There was a good attendance of buyers, to whom a full catalogue was submitted, but as competition was slack many of the lots on offer had to be passed in. Values ruled as under.

Oats.—During the past week a small export business has been done. Shippers decline to operate except to fill actual orders, and as these are not coming to hand freely, buyers have little difficulty in supplying their requirements, and at prices a shade below last week's quotations. Quotations: Prime milling, 1s 5½d to 1s 6d, good to best feed, 1s 4½d to 1s 5d; inferior and medium, 1s to 1s 4d per bushel (sacks extra).

Wheat—Local stocks of prime milling quality are not large, but quite sufficient for millers' immediate requirements, and large lines from northern ports or railway stations are not readily placed. Medium quality continues to move off slowly, but is not much sought after. Fowl wheat is offering more plentifully at slightly reduced values. We quote: Prime milling, 4s to 4s 2d; medium to good, 3s 5d to 3s 10d; whole fowl wheat, 3s 1d to 3s 3d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market is more fully supplied with northern Derwents of good quality, and prices have suffered a slight decline. Seed sorts also have little inquiry. We quote: Best Derwents, £3 15s to £3 17s 6d; medium to good, £3 7s 6d to £3 12s 6d; other sorts, £3 to £3 10s per ton (bags in).

Chaff.—Prime quality alone commands anything like ready sale. Medium and discolored lines are a drug in the market, and almost impossible to quit, while inferior quality is also practically unsaleable. We quote: Best oatsen sheaf, £3 to £3 2s 6d; choice, to £3 5s; medium to good, £2 5s to £2 15s; inferior and light, £1 10s to £2 per ton (bags extra).

WOOL.

London, October 14.—At the fallow sales 1341 barrels were offered and 447 sold. Mutton: Fine, 29s; medium, 27s 6d. Beef: Fine, 29s 6d, medium, 27s.

London, October 16.—Bradford wool is quiet; 40's, 12½d; 46's, 11d; common sixties, 24d; super, 25d.

Messrs Stronach, Morris, and Co report as follows.

Rabbitskins.—Prices at our sale on Monday were quite as high as those lately ruling, and all offered found buyers at late quotations. Winter greys, mixed bucks and does, brought 15½d to 16½d; second winter do, 12½d to 13½d; spring bucks, 8½d; spring does, 6½d to 9½d; autumns, 10½d to 12½d, summers, 7½d to 9d; hawk lores, 8d to 10½d; blacks, 13½d to 21½d; fawns, 13½d.

Sheepskins.—We offered a large catalogue this Tuesday and sold every lot at prices that cannot fail to give satisfaction to clients. Merinos made up to 6s 2d each; halibreds, 6s; crossbreds, 6s 7d; hoggets, 5s 4d.

Hides.—We held our fortnightly sale last Thursday, when we submitted 205 to an average attendance of buyers. Competition was good, and we had a very satisfactory sale. We can confidently recommend consignments at present. Prime ox hides brought 5½d to 6½d; medium to good do, 4½d to 5½d; light and inferior do, 3½d to 4½d, prime cow hides, 4½d to 4½d, medium to good do, 3½d to 4½d; light and inferior do, 3½d to 3½d; yearlings, 2s 9d to 5s each; calfskins, 1s 7d to 2s 6d.

LIVE STOCK.

Messrs Stronach, Morris, and Co report as follows:

We held our monthly sale at Evansdale yards on Friday, the 16th inst, when 69 head were yarded. The preceding day being very wet and rough, prevented a number of entries from coming forward. As well as local buyers, Christchurch, Waimate, and Oamaru were represented, and all sorts of good stock met excellent competition. We sold for Messrs. C. Williams, C. Cassey, A. Dodds, C. McDonald, R. Marshall, F. Buckland, R. J. Wood, Bauchop and Jordan, G. Chapman, F. Robertson, and J. H. Rochfort. Cows made £6 10s, £6 2s 6d, £5 12s, £5 10s, and £5 7s 6d; steers and heifers, £5 12s, £5 5s, £4 17s, £4 10s, £4 5s, £4 2s, and £4, yearlings, £3 7s and £2 17s; calves, 32s and 30s, spring carts, to £11 10s.

DUNEDIN HORSE SALEYARDS.

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

There was a fair entry of light harness horses and a first-rate attendance of the public at our sale on Saturday. Business was very brisk, and almost every horse entered for sale changed hands at excellent values. Two good spring-van horses were sold at £44 and £38 10s respectively, and one good four-year-old gelding—a nuggety horse—at £52 10s. In strong harness horses the following were the principal transactions: First-class dog-cart horse, £32, four-year-old chestnut mare, £31; bay gelding, aged, £26 10s; brown gelding, six years, £28, bay mare, eight years, £26; chestnut gelding, six years, £26 10s. Most of these horses were purchased for town work. Of lighter class horses about a dozen were sold at from £13 to £20, and a number of ancient animals of no class at all were sold at from £4 to £9 15s. In addition to the regular entries as above, we also sold for Mr James McKewen the traps, harness, and other heavy stable plant used in connection with the Globe Hotel stables. Everything was sold at full market value.

ADDINGTON STOCK MARKET.

There was the average yarding at Addington and the usual attendance of buyers.

Fat Cattle.—The yarding was smaller than of late, only 131 coming forward. The sale was somewhat irregular, and prices generally on a par with those ruling last week. Steers brought from £7 to £14 15s, heifers, £6 to £8 15s, cows, £5 15s to £9 5s. Beef, 28s to 33s per 100lb.

Fat Sheep.—The yarding was larger than usual, and the entry comprised only a few pens of very prime

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GERALDINE.

MRS. McLEAN ... Proprietress.

This Hotel has just been renovated and refurnished throughout. It is commodious and up-to-date, and offers every inducement to the general travelling public.
Commercially can rely on obtaining the very best accommodation.
Only the best brands of Wines, Spirits and beers stocked.

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For Gravel, Inflammation of the Bladder, Phosphatic and other deposits, Pains in the lower part of the Back, and all Kidney and Bladder Complaints. This preparation is warranted free from any injurious or noxious ingredient, and is composed of specially selected drugs which are of tried efficacy. Men who have been accustomed to working in water or in a damp place will appreciate the benefits of this remedy.

2s and 3s 6d Bottles.

Sent, post free, to any part of New Zealand when order is accompanied by remittance.

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CHEMISTS AND OPTICIANS,
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MANSE STREET, DUNEDIN.

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No remedy will give greater satisfaction for the cure of COUGHS and COLDS, BRONCHITIS, INFLUENZA, LOSS OF VOICE, &c. It is in great demand by PUBLIC SPEAKERS and SINGERS, as the Carrageen Irish Moss, is most beneficial for Strengthening and Sustaining the Voice. Ask for BONNINGTON'S CARRAGEEN

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

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Tuesdays, Thursdays and Fridays.

NAPIER, GISBORNE and AUCKLAND—
Tuesdays and Fridays.

SYDNEY, via WELLINGTON and COOK STRAIT—
Every Thursday.

SYDNEY via EAST COAST PORTS and AUCKLAND—
Every Tuesday

MELBOURNE via BLUFF & HOBART —
Every Sunday.

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

WESTPORT and GREYMOUTH via Oamaru, Timaru, Lyttelton, and Wellington (cargo only) —
Every Thursday.

SUVA and LEVUKA.
Rotokino leaves Auckland every four weeks

TONGA, SAMOA, FIJI, and SYDNEY—
Every Four Weeks.

BAROTONGA and TAHITI.—
Every Four Weeks.

CANADIAN-AUSTRALIAN LINE
(Under the British Flag)
via Pacific Islands and Vancouver. Cheap est Quick Route to Canada, United States and Europe.

Steamers Leave:—
Sydney Nov. 2, 30 Dec. 28
Suva Nov. 10, Dec. 8 Jan. 5, 1904

American Sheeting.



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BROWN, EWING & CO., Ltd, Dunedin.

wethers. The sale was somewhat irregular, and prices all round were distinctly easier than in the previous week. Extra prime halfbred and crossbred wethers brought from 25s to 32s; prime, 22s 6d to 24s 6d; others, 20s 5d to 22s; prime ewes, 20s to 23s; others, 14s 10d to 19s 3d; prime merino wethers, 20s to 22s 6d; lighter, 16s 3d to 19s 6d; shorn crossbred wethers, 15s to 21s.

Fat Lambs.—The entry only totalled 50, but included some very forward quality, for which butchers competed keenly. Prices ranged from 15s to 25s.

Store Sheep.—The entry totalled 1541, principally wethers and ewes with lambs. There was a good demand, and only one or two lots passed unsold. Wethers brought from 18s 1d to 19s 11d; merinos, 16s 1d; ewes and lambs, all counted, 9s 7d to 10s 10d; hoggets, 12s to 17s 10d.

Pigs.—There was a larger entry than usual, and the market was easier for all classes. Baconers brought 55s to 66s, equal to 5½d per lb; porkers, 35s to 45s, equal to 5½d to 5¾d per lb.

DIOCESE OF AUCKLAND

(From our own correspondent.)

October 15.

The Rev. Father O'Gallagher, of Huntley, who was injured some time ago while boarding a train, has now recovered and has resumed his sacred duties.

Right Rev. Mgr. O'Reilly, Thames, left by the 'Westralia' for Gisborne on a short visit last Tuesday. One of the priests from the city will officiate next Sunday at the Thames.

The devotion of the Forty Hours' Adoration will be held next Sunday at St. Benedict's. The Rev. Father Meagher is expected to preach on Sunday evening, and it is possible that on Monday evening the Very Rev. Dean Hackett will be the preacher.

Rev. Father Mulvihill, of Gisborne, who has been unwell, is progressing satisfactorily at the Mater Misericordiae hospital, and will soon be able to get about again. The Rev. Father Purton, O.S.B., is at the same institution suffering from bronchial trouble.

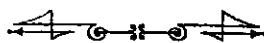
It was expected that the Rev. Father McMillan, a new priest for this diocese, would have arrived by the 'Westralia' last Monday, but advice was received that he will come across next week. The Rev. Father Lynch may be looked for within the next month.

The committee of ladies and gentlemen who are organising the bazaar in aid of the Sisters of Mercy are working most assiduously, and on last Monday evening they met at the Federal Hall to allot positions and space for the various stalls. The bazaar opens on November 7, and closes on the following Saturday evening.

The following appeared in yesterday morning's 'Herald' headed 'Prayers for the Dead':—'Sir,—In reading your paper I came across Bishop Neligan's reference to the late Archdeacon Govett, in which he prayed that perpetual light might shine upon him. I would like to ask his Lordship the Bishop where such a prayer is sanctioned in the Prayer Book.'

The "EXCELSIOR" STEEL ADJUSTABLE HARROW is one of the most useful implements on a farm: it does the work of all other harrows. Prices—2-leaf to cover, 10ft 6in, £5 10s; 3-leaf to cover, 15ft 6in, £8 MORROW, BASSETT and CO. Send for catalogue.—**

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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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For all MUSICAL EXAMINATIONS
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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.

NEW ZEALAND RAILWAYS. GORE RACES.

28th and 29th OCTOBER, 1903.

HOLIDAY EXCURSION TICKETS to Gore will be issued at Dunedin, Waiwera, and intermediate stations, on 27th and 28th October, and at Clinton on 28th and 29th October, available for return up to and including SATURDAY, 31st October.

The Return Fares will be:—First-class, 2d per mile; Second-class, 1d per mile.

All ordinary trains (Express trains excepted) will if required, stop at Gore Racecourse for passengers.

Passengers to Gore Racecourse by trains from North will require to obtain "Special Racecourse Tickets" from Gore to Gore Racecourse.

By Order.

THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND.

HOLY CROSS COLLEGE, MOSGIEL.

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

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

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

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

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

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

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

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New Christmas Goods, Catholic Books and Pictures suitable for Libraries, School Prizes, Church and Home use.

HYMN BOOKS—Parochial, Crown of Jesus (with or without music).

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IRISH ORATORS—Sheil, Plunket, Burke, Grattan, O'Connell, Curran, Life of Robert Emmett, Archbishop McHale, Father Burke's Faith and Fatherland, Refutation of Froude, Speeches from the Dock, Irish Readings by A. M. & T. D. Sullivan, Old Celtic Romances by P. W. Joyce, Footprints of Emmett (Illustrated), The Story of Ireland, New Ireland, History of Ireland, Kathleen Mav urneen, Knocknagow, Sally Cavanagh, Love Letters of a Fenian.

Large Sized Pictures (25 x 30, framed and unframed) of Daniel O'Connell, Father Burke, Robert Emmett, Wolf Tone, Lord Edward, 'Men of '98', 'Patriots of '98'.

Orders punctually attended to.

E. O'CONNOR, Proprietor.

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WE can supply Baptismal and Confirmation Register Books on application,
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NOW READY—Nos. 1 and 2, Catechisms of the Christian Doctrine.

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

To be had from—

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

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ST. PATRICK'S COLLEGE, WELLINGTON.

Scholarships.

Two Scholarships of the yearly value of £25 each, tenable for four years, and two Scholarships of the yearly value of £25 each, tenable for two years, will be offered for Competition in December, 1903. These Scholarships are open to all Catholic Boys attending the Parochial Schools of the Colony.

CONDITIONS.

1. Candidates for Scholarships tenable for four years must be under the age of fourteen on the 1st day of January, 1904.
2. Candidates for Scholarships tenable for two years must be under the age of sixteen on the 1st day of January, 1904.
3. Application to be examined should be forwarded to the Rector before the tenth day of November, 1903; such application to contain (a) a letter of recommendation from the Parish Priest; (b) a certificate of date of birth; (c) an entrance fee of 10s.
4. The examination will be conducted in writing, and will be held early in December, 1903, at centres to suit the general convenience of candidates.
5. Candidates will be examined in (a) The New Zealand Catechism, No. 2; (b) the following subjects of the Sixth Standard, Board of Education:—Writing, Spelling, Composition, Grammar, Geography and Arithmetic.
6. The Scholarships will be allotted in the order of merit to those candidates who obtained the highest aggregate of marks.
7. A Scholarship will be forfeited unless the successful candidate shall have lodged the sum of £20 with the College Procurator on or before the first day of February in each year of tenure, and unless he shall be present in the College on the first day of each session.
8. Should the diligence or conduct of any scholar prove unsatisfactory, the Rector is empowered to declare his Scholarship vacant.
9. In all questions concerning the obtaining or holding of Scholarships, the decision of the Rector shall be final.
10. All Scholars must provide a full outfit according to College Prospectus.

AUGUSTINE KEOGH, F.M., B.A.,

St. Patrick's, Wellington, RECTOR.
1st October, 1903.

BALANCE SHEET

OF

St. Joseph's Ladies' Club, Dunedin,

FOR YEAR ENDING SEPTEMBER, 1903.

RECEIPTS.			EXPENSES.		
To Receipts from Annual Social	£	s. d.	By expenses annual social	£	s. d.
...	22	0 0	...	8	7 10
Receipts from Operetta (two performances)	...	26 17 3	Expenses Operetta—		
Members' subscriptions	...	10 19 0	Coaching	£6	6 0
			Printing and advertising	2	12 6
			Typing score	0	10 0
			Hiring screens	4	0
				9	12 6
			Extending stage	7	6 0
			Gas burners, pulleys, &c.	1	3 0
			Curtains for stage	2	13 3
			Card box	1	2 6
			Expenses card social	0	6 10
			Cash to his Lordship	15	12 2
			Balance in hand	13	12 2
	£59	16 3		£59	16 3

L. O'NEILL, Hon. Secretary.

E. JOHNSTON, Hon. Treasurer.

WANTED, at once, by Catholic Family, Long Bay, Banks Peninsula, for five children, Governess (Catholic), competent to teach Government Primary Schools' Syllabus, Christian Doctrine, Pianoforte, and Singing.

Applications, stating terms, together with testimonial letters from local pastors, to be addressed to the

REV. J. KENNEDY,

Akaroa.

NOTICE!

MR. P. O'FARRELL is authorised to receive new Subscribers for the 'Tablet' through Central Otago. Terms per annum—25s booked; 22s 6d in advance.

Non-Subscribers sending notices of Births, Marriages, and Deaths are requested to enclose postal notes for 2s 6d.

ANSWERS TO CORRESPONDENTS

ENQUIRER.—(1) We do not know the book you refer to. (2) St. Augustine.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, OCTOBER 22, 1903.

GROPING TOWARDS UNITY



THE world is an unroofed university and its people are ever at school. Some of them imbibe knowledge by conscious mental effort. Others soak it in passively, and, so to speak, by the pores. Others still—like the English schoolboy described by Dr. Creighton—learn only at the point of the bayonet. And there are others a-plenty that learn some of their most valuable lessons only at the expense of costly mistakes in a trying apprenticeship to the sternly severe master called experience. It is only within the past quarter-century, for instance, that our friends of the various Reformed creeds have realised by sad experience the scandal that their thousand divisions are to the Christian name and the stumbling-block and laughing stock they are to the heathen. And now reunion and federation and amalgamation are in the air and the Reformed creeds are eagerly intent on undoing the most characteristic work of the great religious upheaval of the sixteenth century. A popular Anglican manual of religious instruction before us deplores the divisions of Protestant Christianity as 'a cause of sorrow and shame,' 'a spectacle at which angels weep, whilst devils rejoice.' And in his synodal address last week, the Anglican Bishop of Christchurch said of his Church that 'she is a huge, loosely organised institution, absolutely decentralised, having no machinery for corporate action, and, for want of a central council, is without a policy. . . . The Church of Rome is a wonderful witness to the value of centralisation. The organisation is perfect. Everywhere in the farthest ends of the world, she knows what she is doing and how to do it. That way is open to the Anglican Church also. A Papacy at Canterbury might reduce the Anglican communion to discipline and order.' But the speaker preferred what he described as 'a federation of free provinces'

This call for a voice, a power, a central authority, has been of late urged with great insistence by the 'Living Church' and other Protestant Episcopalian publications in the United States. It shows itself, at least in a sub-conscious way, in the various reunion movements that have taken place in the Methodist, Presbyterian, and other bodies during the past few years. It emphasises a principle which forms the ground-work difference between us and each and all of the Reformed denominations. The causes of those unhappy divisions and dissensions lie deep. They are bone of the bone and

flesh of the flesh of Protestantism. They are bound up in its very essence. They lie in the bed-rock principle of its constitution—namely, the substitution of a fallible individual private judgment for the infallible authority of the living Church of Christ. Such a principle makes every man and woman—and every passing mood of every man and woman—the final judge of what is true and false, right and wrong in religion and moral conduct. By the very logic of the situation it has ever necessarily led, and will evermore as necessarily lead, to division and disintegration. The facts of history have abundantly proved that the principle of private judgment is destructive of any positive religion or of any stable code of morals. In effect, it leaves every point of doctrine and of morals unfixed, uncertain, undefined. So far as the principle of private judgment is preserved, there can be no limit to disintegration. As a matter of history, there has been no limit. Witness, for instance, the breaking up of the Evangelical Churches in Germany, of the Calvinistic denominations and of such later outcrops as the scores of creeds that look to Wesley as their founder. And, despite hopeful reunions and amalgamations of allied denominations here and there, the process of the formation of new sects and of 'sport' or fancy creeds goes merrily on. Dowie ('the new Elijah') and Mrs. Eddy, of 'Christain Science' notoriety, and such-like religious charlatans, rake more shekels nowadays in a week from the pockets of credulous followers than Johanna Southcott piled together during the term of her natural life.

As for the Anglican Church, it is, as Bishop Julius pointed out, devoid of organisation, discipline, or order. It has no voice, no teaching authority, no power to act as ruler, shepherd, and guide. It is a pendulum swinging between the two mutually destructive principles of authority and private judgment. It has applied its private judgment of the Fathers with fantastic results. It has applied it to history and evolved therefrom the 'continuity theory'—a mental no-thoroughfare. It has applied it to the thirty-nine articles—the 'forty stripes save one'—and whittled them away till they are stripped of all natural meaning. And, finally, its use of private judgment has left it 'a hundred sects battling within one Church.' The doctrinal dissensions within its pale are of the profoundest and most far-reaching kind. Yet it dares not, and cannot, deal with the dogmatic issue. Instead, it exhausts all its energy in disputes about mere regulations of ritual, such as incense, holy water, and 'lawful ornaments.' This burking of questions of belief and concentration of energy on matters of ritual are ludicrously out of tune with the habits of thought, action, and conciliar process of the primitive Church. Verily, something more than a 'federation, of free provinces' is needed to reduce this chaos to discipline and order.

The Reformation principle of private creed manufacture would change the seamless robe of Christ into a harlequin's coat of crazy patchwork. It would substitute for the one Church of Christ a fantastic demonstration of angry discord, and throw back upon the Almighty the odium of its errors, extravagancies, and fallacies. This principle of private judgment is the apotheosis of doubt, the canonisation of fallibility, the glorification of divisions and sects. Other causes may, and do, combine to produce religious stagnation and dry-rot. This—must ever tend to produce it. Bishop Julius's recent utterances express an uneasy conviction that the Church of the Living God ought to be something better than what the clumsy artifice of man has made 'the Establishment' to be. Catholics view with a friendly and prayerful interest every move which their separated brethren make towards the principle of unity in faith and authority in religion, and welcome it as the gentle movements of the Spirit which, in God's good time, will lead to the dawning of the happy day when 'there shall be one Fold and one Shepherd.'

Notes

A Bachelor Clergy

The school of experience is commonly a hard one, its fees are high, its lessons are slowly learned and at the cost of many a mistake and blunder. The idea of a celibate clergy was for nearly three centuries sufficient to throw the leaders of the various Reformed creeds into spasms, handspings, and convulsions, accompanied commonly by 'langwidge' of a particularly unparliamentary kind. But experience has at least convinced many of them of the extreme desirability of an unmarried clergy for such circumstances as epidemics and poverty-stricken parishes at home and the pagan mission-field abroad. In his recent synodal address, the Anglican Bishop of Christchurch suggested, for lean parishes, the institution of bachelor clergy, living in community, after the manner of Catholic priests. Dr. Needham Cust, the greatest living authority on Protestant missions to the heathen, urges the following rule in his 'Missionary Methods' (p. 294): 'Let no male missionary marry till he has ten years' service in the field. Encourage brotherhoods and sisterhoods, as a matter of administrative convenience and economy.' 'It is all very well,' says he elsewhere in the same book (p. 12), writing of Africa, 'to talk of a missionary's home, with his wife and six children, as a beautiful object-lesson to the natives. They cannot see it in that romantic light, nor could I, though I have visited scores of missionaries in their homes. Altruism is the object of missions; egoism is the very essence of family life. I unhesitatingly pronounce brotherhoods and sisterhoods to be a good method.'

It took our Reformed friends a long course of teaching in the school of experience to relearn the old truth preached long ago by St. Paul, to which, like Nelson, they long and persistently turned their blind eye: 'He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for things of the world, how he may please his wife; and he is divided. And the unmarried woman and virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband.'

The Patriarch's 'Pignatta'

He must indeed be a good man that is acclaimed as such by enemies and friends alike. An Italian Government journal (quoted by the Boston 'Transcript') describes Pius X. as 'the man who smiles.' It waxes enthusiastic over his humility, his simple tastes, his love of music, his ready wit, and his abounding charity, which was ever aching to soften the asperities of the existence of the poor. When Patriarch of Venice, his kindly pleasant face and open hand brought sunshine and hope into many a dingy tenement in the city of the hundred isles. He 'not alone made it a point,' says the Italian paper referred to above, 'of answering personally all the letters and communications and requests for help which he received in numbers untold, even from the poorest parishioner of his jurisdiction (his handwriting is small, neat, and remarkably legible in a way), but also he made it a point to see whoever wanted to see him, and to talk to whoever had something to say to him. Needless to add, that such a system had the effect both on the familiar and the official budget of the Patriarch, but "God will provide" was his motto. One fine morning the sister of his Eminence, on returning to the kitchen after a short absence, found that the earthen pot containing the daily beef tea had disappeared from its lawful place on the stove. The poor woman ran to the Cardinal, who was busy in his study, and sorrowfully related the extraordinary case. "Well, my sister," quoth his Eminence, "evidently it was the cat." "But the cat would not have stolen the pignatta (earthenware

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cooking vessel), and everything, pignatta and all, has gone!" remonstrated the poor woman. "Have patience," insisted the Eminentissimo, smiling, "the fault was yours; you went off and did not watch, and some sinner who evidently tries to catch others in fault, took the pignatta while the cat took the meat!" Finally the mystery was solved: A poor man had come to the Cardinal with a pitiful story of a sick wife and hungry children who had nothing to eat and no one to make dinner for them, and seized by a sudden inspiration, his Eminence had hit upon the clever plan of sparing to the poor man even the trouble of going to buy the broth with the money, of which he had given him, besides the pignatta, a considerable sum to provide for many future meals.'

The Nancy Convent

The Eskimo loves his feed of blubber best when it is 'high' enough to drive a clean white man up the chimney and spread a pestilence over a whole country side. In the same way the fanatics of the saffron sash and their leaders in the conventicle pulpits chew and mouth upon every infected and purulent tale which circumstance or the father of lies places before them to the discredit of the great object of their hate, the Catholic Church. They have lately been exploiting to an unconscionable degree what has come to be known as 'the Nancy Convent affair,' with a view to crippling the reputation and the work of the great institution of the Good Shepherd in Melbourne. Some of their preachers, and especially a clerical firebrand from New Zealand, have attacked such Catholic institutions with frantic violence. Their weapon in every case was the historic one which Sampson used once on a time against the Philistines. Those excitable white Dervishes persist in reminding us of the big drum that plays such a leading part in the outer ceremonial of the Irish Orange lodges—they are all noise and emptiness. We have already laid before our readers the facts of the Nancy Convent affair. The vitriol-throwing campaign of the Yellow Agony in Melbourne has resulted in the publication, by Massina and Co., of Melbourne, of the fullest, most complete, and most unanswerable vindication of the Nancy nuns, that has yet come under our notice. It is translated from the 'Reforme Sociale' of June 16, and is from the pen of Mr. Henri Joly, who is a noted author and crime expert, and Vice-President of the International Society of Social Economy and of the General Society of Prisons. The pity of it is, that we have not yet a Catholic Truth Society to spread this excellent little publication to the furthest inhabited corners of Australasia. If M. Joly's article were adequately circulated, the mis-called 'Nancy scandal' would be speedily snowed under.

DIOCESE OF DUNEDIN

On Sunday next his Lordship Bishop Verdon will hold a visitation at Ophir and administer the Sacrament of Confirmation.

The annual meeting of St. Joseph's Ladies' Club was held in St. Joseph's Hall on Wednesday week. There was a large attendance of members, and the Rev. Father Murphy presided. The report showed a very satisfactory state of affairs of the past season's transactions. One of the principal paragraphs had reference to the successful production of the operetta, 'A Dress Rehearsal,' on two occasions, and also to Mr. Anthony's excellent coaching of the performers. The Club gave several invitation social evenings during the season, and on each occasion the attractive musical programme presented was greatly appreciated. The annual social, which was held in the Victoria Hall, proved to be the most entertaining yet given under the auspices of the Club. There were over 300 present, and a plentiful supply of refreshments, good music, and a first-class programme were the chief factors in the evening's proceedings. The usual classes connected with the Club have been conducted with successful results, besides various amusements helping to pleasantly pass away the winter evening meetings. The election of office bearers for the ensuing twelve months resulted as follows:—President, Miss Staunton (re-elected); hon. secretary and treasurer, Miss Purton; committee, Misses Johnston, Hannan, Poppel-

well, and O'Neill. The Rev. Father Murphy congratulated the Club on the great strides it had been making each season, and also on the increase in membership. The balance sheet was one the Club had every reason to be proud of, and he wished them every success in the future. Votes of thanks to the retiring office-bearers were carried unanimously. The balance sheet is published elsewhere in this issue.

The Dunedin Musical, Literary, and Elocutionary Competition Society's second annual festival began on Saturday last. The pupils of the Christian Brothers' School have as usual gained more than their share of the elocutionary honors, especially in the junior sections. In the recitation, 'The soldier's dream,' for boys under 14 years, out of 22 competitors Masters R. Burke, T. Lafey, and P. Schluter obtained the second, third, and fifth places respectively. Referring to this competition, the 'Evening Star' says: 'Gestures varied from none at all to very good; or, rather, to what was worse—to action that was quite inappropriate, and even bizarre. Those of the competitors who had been trained at the local Christian Brothers' School seemed to have imbibed the best notion of appropriate gesture, No. 11 (Master William O'Connor) being particularly good.' In the selection from Shakespeare, 'Henry V. before Harfleur,' open to boys and girls under 16 (number of competitors 19), Masters R. Burke and Thomas Rogan were placed second and fifth respectively. The 'Otago Daily Times,' referring pointedly to the Christian Brothers' School, after enunciating the theory that competitors should be encouraged to be original rather than to be imitative, adds: 'But at the same time it had to be admitted that these boys were far and away better than any others who were competing.' But the most important achievement to the credit of the Christian Brothers' School in this year's elocutionary competitions was the winning of first place in the recitation, 'Roderick Dhu,' open to gentlemen under 21 years. Mr. Henry Hungerford was the successful competitor, and his victory was all the more creditable as he had to beat last year's winner of the same class.

Opening of a New Church at Clyde

(By Telegraph.)

On Sunday the new Catholic Church just erected at Clyde was solemnly blessed and opened by his Lordship Bishop Verdon, assisted by the Rev. Father Murphy, Adm., St. Joseph's Cathedral, and the Rev. Father Hunt, pastor of Cromwell. The church was crowded both morning and evening, and the Catholics of Clyde are naturally very proud of their new church, which is a substantial building of stone, roofed with Marseilles tiles. The ceremony of blessing took place shortly before nine, immediately after which his Lordship celebrated Mass. At 11 o'clock a Missa Cantata was sung by the Rev. Father Murphy, when Bishop Verdon preached the occasional sermon. The music of the Mass—Farmer's in B flat—was splendidly rendered by the choir under the leadership of Mrs. O'Kane, Mrs. Costelloe taking the principal soprano solos. An efficient orchestra under Mr. Briasco gave valuable assistance. The sermon in the evening was preached by the Rev. Father Murphy. The church, which is dedicated to St. Dunstan—Dunstan, by the way, being the former name of Clyde—is certainly a great credit to the Catholics of the district, who, although few in numbers, make up for it in generosity, a practical demonstration of which was given during the day, when the collections totalled the respectable sum of £150. In making known this result at the evening service, the zealous and popular pastor of the Cromwell parish, Rev. Father Hunt, expressed his pleasure at his people's liberality, and thanked all who had assisted at the day's ceremonies. It may be mentioned that the church was very appropriately and tastefully decorated, the work reflecting great credit on those responsible for it.

Style and Dimensions.

The new church is a very substantial and well-finished building, being constructed on most permanent principles. The foundations are of cement concrete fixed on the solid rock, the walls of masonry, and the roof of Marseilles tiles. The fittings generally are of sound timber and workmanship. The style adopted by the architect (Mr. F. W. Petre) in designing this building is the early English Gothic, which, though simple, has many recommendations for church architecture. Externally, the high pointed gables of both main building and porch, the long, narrow pointed window openings with their splayed reveals and the buttresses are quite in keeping with the style, and contribute greatly to the effect of the building. Internally, the building consists of a porch over the main entrance, a nave 18ft. by 36ft, sanctuary 12ft. by 14ft, and a sacristy 8ft. by 14ft, opening into

the nave by means of a 16ft. high arch, and finished with splayed reveals, label mouldings, and decorated drops. The whole of the inside walls are finished in plaster, the dado to the heights of the window sills being done in cement. The inside of the roof of both nave and sanctuary is of open timber work, oiled and varnished, having the lining boards laid in diagonally and each principal trussed with fretted panels set in stout frames.

WEDDING BELLS

CULLEN-PATTON.

A marriage which attracted considerable attention in Upper Tairua took place on the 23rd ult., the contracting parties being Miss Marie A. Patton, eldest daughter of Mr. John Patton, to Mr. John Cullen, of Harrierville, Victoria. The Right Rev. Mgr. O'Reilly performed the ceremony, and there were visitors present (says the 'Thames Advertiser') from Wharekawa, Hikua, Mercury Bay, and all the surrounding localities, there being fully 150 guests present. The bride was tastefully dressed in white satin, with wreath and veil, and was attended by Misses Kitty and Mattie Patton, Gertie and Winnie Agnew, Rose and Vera Sylvia as bridesmaids, Mr. T. Miley being best man. The bride's father gave her away. After the ceremony the whole party adjourned to a large tent, where breakfast was laid. In the evening the young people were hospitably entertained, when Messrs. Middleton, Kennedy, Hutchinson, F. Boxall, and others contributed several vocal items. After supper Messrs. Kennedy, Sainsbury, Sheehan, and others spoke a few laudatory words, and the usual toasts were honored. Mr. T. Miley responded for the bridegroom and Mr. Patton for the bride. When dispersing cheers were given for the happy couple, and the host was treated to musical honors. The presents were very numerous and valuable, and evinced the great popularity of the bride.

OBITUARY

MR. W. SUTHERLAND, TINWALD.

A well-known resident of Tinwald, Mr. William Sutherland, lost his life through a trap accident at Ashburton on October 10. The deceased was a native of the Shetland Islands, and was in his 65th year. He came out to Melbourne in 1856, and four years later came over to New Zealand, where he spent a time on the Cromwell and Shotover diggings. After a time he went to Christchurch, and was engaged in the construction of the Lyttelton tunnel, on the completion of which he settled at Ashburton, where he engaged in farming, and later on at Winslow. He was also a very successful contractor and 'cropper,' and was a very large employer of labor. Deceased (says the 'Mail') was a man with a large heart, and was continually collecting subscriptions for churches and other philanthropic objects. The late Mr. Sutherland leaves a wife and eight children—six sons and two daughters. The funeral took place on Tuesday, and was one of the largest ever witnessed in Ashburton. The cortege was quite three quarters of a mile long, and included some of the leading residents of the town and country. The body was first taken to the Catholic Church, where the service was conducted by the Very Rev. Father O'Donnell, who also officiated at the grave. A number of floral tributes were placed on the grave, and as showing the further respect in which the deceased was held, all the flags in Ashburton were flying half-mast.—R.I.P.

MR. JAMES BOYLE, HEDDON BUSH.

It is with regret we record the death of Mr. James Boyle, of Heddon Bush, who passed away at the residence of his brother-in-law, Mr. Martin Hughes, Earn street, Invercargill, on October 8, at the comparatively early age of 44 years. The late Mr. Boyle was the youngest son of Mr. Martin Boyle, of County Galway, and came to New Zealand about 29 years ago. Being steady and industrious, and endowed with a good deal of energy, he engaged in farming pursuits, and at the time of his death was in very comfortable circumstances. He suffered a good deal for some time from an internal complaint, but bore it all with great patience and resignation, and prior to his death received all the rites of the Church. The deceased was a practical Catholic and was noted for his fervent piety. The esteem in which the deceased was held was demonstrated by the large number of mourners who accompanied his remains to their last resting place, the funeral being the most representative seen in Invercargill for some time.—R.I.P.

NEW ZEALAND: GENERAL

At the Dunedin Horticultural Society's spring show on Wednesday, Mr. J. J. Woods (says the 'Tuapeka Times'), one of our leading local horticulturists, had one or two brilliant successes. His first and most notable triumph consisted in carrying off the Barr Cup competition. This was a silver daffodil cup or vase, valued at £7 7s, for the best collection of cut daffodils (polyanthus narcissi excluded), to comprise 40 distinct varieties. Mr. Woods showed a unique collection of superb blooms, including such varieties as King Edward VII., Glory of Leyden, Madame de Graafe, Captain Nelson, Sharman Crawford, J. B. M. Camm, Gloria Mundi, and Baroness Heath. The flowers are described as being in first-class condition, and the display would have been hard to beat anywhere in the Colony. In the open class for 18 narcissi Mr. Woods also secured pride of place and was awarded the Royal Horticultural Society's silver medal. These are achievements worthy of the ambition of the most advanced horticulturist and should stimulate other local growers to go from home in search of flowers. Mr. H. Hart was one of the judges of cut flowers.

The Holy Father, in his great affection for Venice, has desired to preserve to himself the office of Patriarch, and has, therefore, nominated Monsignor Cavallari Pontifical Delegate for the diocese.

Ashburton Art Union

The Sisters of the Mission, Ashburton, beg gratefully to acknowledge the receipt of blocks and remittances from Mr. D. Lynch, Mr. E. O'Brien, Mr. C. Finley, Mr. D. Ryan, Miss Annie Nolan, Mr. N. O'Boyle, Mrs. J. O'Sullivan, Mr. E. McKay, Mr. T. Mulvihill, Mr. H. Mackle, Miss H. Collins, Mr. E. O'Neill, Miss Nora Fitzgerald, Mr. N. Joyce, Mrs. McQuilkin, Rev. Father Price, Mr. M. Kissane, Miss M. Twoomey, Mrs. Boyd, Rev. Father Bowers, Mrs. P. O'Boyle, Miss Mary Fitzgerald, Mr. R. Boswell, Mr. Clore Smith, Mr. Bartolo Russo, Mr. George Murphy, Miss A. M. Thomas, Rev. Father Fauvel, Mrs. Bain, Mrs. Brophy, Mrs. O'Reilly, Mr. D. Lynch, Miss Kitty Small, Mr. Weldon, Mrs. Moran, Mrs. E. K. Henn, Hoyan and Co., Mrs. Casserly, Mrs. A. McAlister, Mr. T. Desmond, Miss Nora Maguire, Mrs. Madden, Mr. P. Kelleher, Mr. D. Fitzgerald, Mrs. Kerr, Mr. P. O'Dowd, Mr. J. Crowley, Miss M. Healey.

In order to avert the unpleasant necessity of postponing the drawing, holders of tickets are earnestly requested to send in blocks and remittances at once.

J. J. O'DONNELL.

The very worst cough or cold succumbs to Tussicura. Obtainable from all chemists and storekeepers.—**

In cases of attacks of Colic, Cramp, or Spasms, Evans's WITCH'S OIL will be found invaluable.—**

The arrangements on the New Zealand Railways in connection with the Gore races, October 28 and 29, are advertised elsewhere in this issue....

Persons who have received books of tickets in connection with the Ashburton Convent Art Union are requested to send in blocks and remittances at once...

A governess is required in a Catholic family in Long Bay, Banks Peninsula. Particulars as to duties will be found in our advertising columns....

The high-class aerated waters of the Waiwai Mineral Water Company, of Auckland, are noted for their many excellent and health-giving properties. The Company's Lithia water possesses the valuable property of eliminating uric acid from the system, and is invaluable to anyone having a tendency to gout or rheumatism....

Now that the festive season of Christmas is approaching the question of suitable gifts will be the cause of anxiety to many. To most people no gift is more acceptable than a good book, for it not only reminds them of the giver, but is often a solace and a comfort when one is lonely or depressed. Now, Mr. O'Connor, of the Catholic Book Depot, Christchurch, has a splendid collection of books on a variety of subjects—devotional, historical, biographical—which are just the kind to present to a friend or give as school prizes. Mr. O'Connor has also a large and superior stock of pictures, which will be also found very suitable for prizes...

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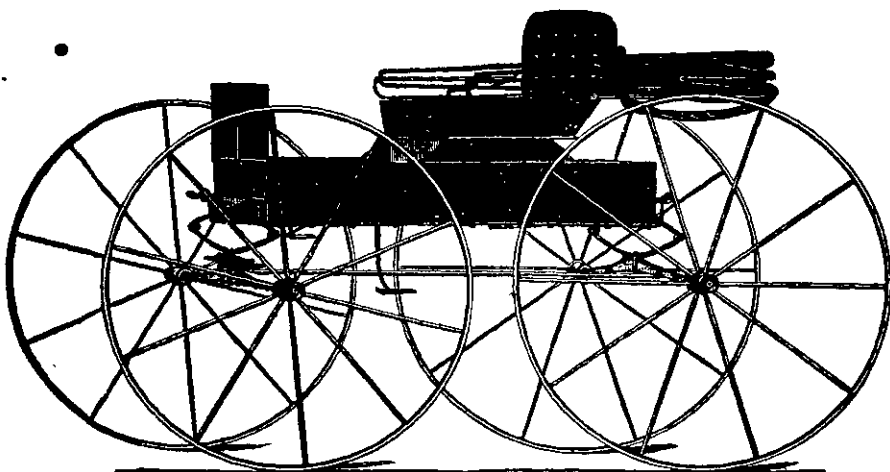
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50lb BAG FLOUR 5s 6d

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The Storyteller

THE NEW BOY

'You had better eat meat, you know, Rodgers,' said Monks.

'Monks is a terror,' whispered another; 'you had better

'I can't,' expostulated Rodgers. 'Catholics can't eat meat on Fridays.'

'But you'll have to,' continued Monks.

'I shan't,' was the quiet answer.

'See here,' said Monks, 'if you don't I'll make you. We shall stand none of your bigotry here.'

'Try.'

Monks reflected, made a mental estimation of the new-comer's fighting powers, and seemed to hesitate, then stammered: 'Well, I would, only I don't like to hurt you.'

Rodgers smiled. He was a new-comer at Seaforth's Boarding School. Seaforth's, you know, was one of the most successful schools in the colony. It was a Presbyterian school; but professed to be perfectly impartial in matters of religion. To this academy Willie Rodgers was sent by a father who was ambitious that his son should carve his name on the future history of Australia. Mrs. Rodgers ventured to expostulate. She had been so careful of her son's training from the cradle that she looked with some anxiety to the prospects of his living in such an un-Catholic atmosphere as a Presbyterian boarding school. Her husband was inflexible.

'My dear,' he said to her, 'you shut your eyes to Willie's best interests; the boy has talent, remarkable talent, and it would be unfair to him as well as to ourselves, if we were to deprive him of the advantages of such an education as may be had at Seaforth's. There are already plenty of Catholics there. Major Hardy told me last summer he was sending his two boys there.'

So Willie was sent to Seaforth's, late in the term, too, which caused everyone to talk of the new-comer. He had been put on to bowl at cricket the first day, and took Monks' wicket the first over. Everyone was delighted except Monks; for Monks was a bit of a bully, and was, of course, secretly hated by the boys.

His first night the new-comer knelt down by his bedside to say his night prayers, as was his unflinching custom. There was a titter in the dormitory. Someone threw a pillow at him, another hit him with a sponge; but he didn't appear to mind. Monks hit him with a slipper. That hurt. 'Twas mean, too. Rodgers seemed vexed when he looked round, and Monks pretended to be engaged with his toothbrush, but the night prayers were finished without further interruption. This was the beginning of it, but the real trouble came on Friday.

On Friday the new-comer found that no provision had been made for any one who did not wish to eat meat. The dishes came one after another, but with the exception of some vegetables and a potato, he found there was nothing he could eat. This was hard for a hungry youth like himself. Potatoes and vegetables are never satisfactory in such a case. It was still harder to see his neighbors on all sides watching his evident discomfort. They were staring and sneering at him so. He could hear whispered remarks and polite inquiries about his health and appetite. He felt the shame burning on his cheeks at so much attention being paid to him; yet it no more occurred to him to eat meat than to cut off his head. At length Monks, the biggest boy at the table, took it upon himself to compel the new-comer to eat his meat. His attempt failed ingloriously, as we have seen above.

After dinner Rodgers found himself in the midst of a crowd of boys regarding him with feelings of mixed wonder and curiosity, as the boy who cheeked Monks and refused to eat meat on Friday.

'What a silly ass he is,' he overheard one say.

'Oh, yes, a little bigot,' responded another; 'this is the first time a Catholic refused to take what he got on Friday. We'll soon teach him better.'

'Oh, let him alone,' said a bigger boy, who just joined the group. 'He will soon get tired of his abstinence. He will eat meat like the rest next Friday. Let the youngster alone. It's not quite fair to a new-comer.'

The majority of the boys began to feel ashamed of themselves, and hurried off to their cricket and tennis, leaving their recent victim in peace. He repeated more than once, 'He will eat meat, like the rest, next Friday.' Why, what a stupid lot of dufers they are, he thought, not to know that a Catholic can't eat meat on Friday. But I wonder if it is true that the Catholics here eat meat. Here comes Hardy. I'll ask him.

Hardy had been a distant, former acquaintance, and had acted as the new-comer's patron since his arrival at

Seaforth's. Great, then, was Rodgers' surprise when this young gentleman called out:

'What the dickens did you want making such a fool of yourself in the refectory to-day? The sooner you drop such nonsense and do as everyone else does the better. I thought you were a fellow of some sense.'

'Sure, Hardy, you don't mean to say you eat meat to-day (Friday)?'

'Why, you little idiot, do you suppose one can live on potatoes and bread? One can abstain on Friday at home if he likes, but in Rome one must do as the Romans do. Have a little sense in future, Rodgers.'

'And you call yourself a Catholic, Hardy?'

There was such a degree of contempt in the voice and gesture of the new-comer that Hardy blushed for very shame. Muttering something about narrow-minded bigotry, he hurried away to hide his confusion.

As Rodgers knelt by his bed that night he was assailed with quite a shower of stockings, sponges, pillows, etc. Without showing the slightest alarm or irritation, he finished his prayers. Many whispered from their beds, 'The new-comer is a plucky fellow, at any rate.' Henceforth he was seldom disturbed at his devotions.

There was trouble yet in store for him. He found next day that many of his friends looked coldly at him; some even refused to let him join in the games, alleging that they wanted no bigots there. He found a few, indeed—and in every school such a few will be found—who showed him some kindness and defended him from the worst of his enemies, though they persisted in advising him to give in. But what grieved him above all was that he had to suffer most from his fellow-Catholics. They persecuted him most unrelentingly, and tried to make his life as miserable as they could. They little knew the strong character they had to deal with. Rodgers weathered this storm. He had many qualities that endeared him to the schoolboy heart. Sharp and quick of intellect in class, in the playground he promised to become a champion. He was overflowing, too, with good nature, which no amount of annoyance could stamp out. Before many days had passed he was popular among an ever-widening circle of friends. Friday came, however, bringing with it a fresh load of troubles.

There was some excitement in the refectory as all eyes were fixed on the new-comer to see if he would stick to his colors. The soup was passed to him.

'Go it, Rodgers, or 'twill be worse for you,' said Monks.

'Don't be an ass, Rodgers,' Hardy shouted up from the end of the table.

Some whispered, in friendly tones, 'Just take a little on your plate; it will do no harm.'

He passed on the soup untouched to his neighbor. Monks looked angry. Hardy said something ungentlemanly. Some thought it was 'cheeking the school'; others only laughed, but from that moment the new-comer was more popular than ever. The bigger boys, who had up to this regarded the whole affair with indifference, did not conceal their admiration for the plucky youngster.

'He's a bigoted little chap,' they said, 'but he has plenty of grit. If they let him alone he will do just as the others do after a time.'

But Willie Rodgers did not do as the others. Friday followed Friday; the systematic persecution from the clique which seemed bent on his conversion never ceased, but neither did his resolution even falter for an instant. They tormented him in many ways, striving to prevent his getting vegetables or bread on fast days, not passing him the meat on other days; still his good humor did not forsake him. They called him nicknames, to which he replied with interest. They cut endless jokes at his expense, he joined in the laugh. They did their best to sit down on him at cricket, but he soon became a leader there. Beaten at every point, Monks and his crew had sadly to confess:

'No, there ain't no flies on Rodgers.'

Strange to say, they never tried to make him attend their religious services. Perhaps they saw how useless the attempt would be; perhaps it was only the fasting that wounded their 'amour propre.' But, nevertheless, scarcely a Friday passed without its trials.

Finally Lent came, bringing with it its numerous fast days. Rodgers grew rather thin, as time went on, from the constant worry and abstinence, but his spirit never wavered, his cheerfulness remained constant. In his letters home there was not a single line of complaint of the treatment he was receiving. In his class he made steady progress, and at cricket it was whispered he would be one of the 'eleven's' bowlers in the coming year.

Good Friday proved to be the last day of his trials. On that day he absolutely abstained from anything except a piece of dry bread at breakfast and dinner. It was rather a feast day at Seaforth's. In the refectory the boys were watching his table very quietly and in

tently. It was known that Monks had resolved to make him break the fast. For this purpose he had changed his place at the table, and seated himself opposite Rodgers.

'You're not looking well to-day, Rodgers,' he began. 'You're eating too much lately, I'm afraid.'

He sneered at the slice of bread that lay on Rodgers' soup plate.

'It's very kind of you, Monks, to take such an interest in my health,' replied Rodgers, with perfect good humor.

'So you fast to-day, do you? This is a feast day here, you know; you must join us.'

'No, I shan't.'

'You'll try a slice of this ham, won't you. I can recommend it.'

'No thanks, Monks. Better attend to yourself.'

'Well, if you don't eat, you'll drink.'

So saying, Monks inverted the half-filled soup tureen over Rodgers' plate. The soup flowed over on the tablecloth and on Rodgers' clothes. This was too much even for the new-comer's patience. Without a word he rose to his feet, caught the soup plate, and emptied its scalding contents over his tormentor; then, leaning across the table, struck the bully with all his force in the face.

There was never such a scene witnessed in Seaforth's before. For an instant there was a death-like silence, all eyes riveted on Rodgers, as he stood erect, with pale cheek and flashing eye, confronting the bully he had so deservedly punished. Then such a cheer! Willie Rodgers had become the hero of the school.

After dinner the boys crowded round him, clapping him on the back and overwhelming him with congratulations. The captain of the house approached, and, shaking hands with him, said:

'You are a plucky fellow, Rodgers. You did quite right in punishing Monks. We have treated you most caddishly, and we are very sorry for it. Three cheers for the new-comer, boys!'

When Rodgers became captain of the school, a little later, new boys always wondered why he had a special cover at table on Fridays, and the smaller boys never tire telling how he defied the whole school and punished a bully in the golden days of old.

OLD HOME WEEK

Enoch Norton looked up from the local columns of the New England 'Trumpet', and said to his wife:

'Mother, they're going to have great times Old Home Week.'

There was no need to ask to whom the 'they' referred. To this old couple, self-exiled for thirty years, there was but one home. California had never been anything to them but a foreign land. Its beauty had aggravated their nostalgia; its freedom from convention had shocked their staid standards of right and wrong; and the monotony of its never-ceasing sunshine—they lived in the southern part of the State—had driven them sometimes almost to the border-land of madness. This will seem a strong statement except to him who has been homesick in California. He will understand.

When Enoch's father died and left the old home and its contents to his daughter, there was nothing left for the son to do—or so he thought—but to seek his fortune where the golden fingers of the setting sun seemed to beckon; so, taking his wife and children, he joined the restless caravan which crossed the continent in a never-ending line. And he had prospered—not at first, but in due time. 'Norton's luck' was proverbial. The scale had never attacked his orange-trees, the wells he dug were never brackish, and the gophers and rabbits avoided his ranche and nibbled at the vegetation of his neighbors. Even the boom which wrecked so many fortunes left him unharmed. He sold out his surplus land at a propitious moment, and then had the discretion to avoid immediate reinvestment. At the time he heard of Old Home Week 'back East' he was a wealthy man, even for the happy-go-lucky Land of Sunshine.

He and Mary had not seen New England since they left it. At first poverty had prevented; then the children had needed them; then—Eliza had not invited them,—Eliza, the fortunate sister who lived in the old home, and was now moving to a fine new house of which her last letter had given a description.

'Its name is the Anchorage,' so had the letter run; 'and there is an avenue of big trees leading to the front door and a flower-garden back of the house. I don't dare to tell you how many rooms there are, or how much help it takes to keep them in order, or about the electric lights and the polished floors.'

'Gracious!' Enoch had said when he read this. 'Eliza is getting terrible grand. We'd hardly dare visit her, mother.' And 'mother' had answered: 'Maybe her heart is just the same.'

So matters stood when they read of the Old Home Week.

'I think,' said Enoch, 'that the time has come to go home.'

Mary could not speak. She had waited for this moment for thirty years. Enoch understood her, and bought two tickets for the overland journey.

Two plain old people got off the train at Hilltop one bright August morning. They were somewhat travel-stained and weary, but they were happy, and their journey had been one of unmixed delight. Even the desert they had crossed was beautiful, for they were going home. Mary cried a little when she first saw the green grass and the trees that grew without irrigation; while Enoch only pretended to be vexed with the window that would not open,—the New England man is ashamed of his emotions. They had taken a luncheon with them, and ate it conscientiously even after they found out that the traveller of to-day has his elaborate meals served en route. The sandwiches got very stale and the bottled tea very tasteless; but they did now know it. They would not have minded a diet of lentils and water. They wore spectacles of amber, through which the whole world looked golden.

When the New England accent greeted their ears it was like music, and they began to talk to each other after the same fashion: ignoring their r's and supplying them at the end of words where they were not needed—an alternate paucity and prodigality.

Would Hilltop be changed, they wondered. No: it was much the same, even though the streets were swarming with people returned for the Old Home Week. The tavern, the town hall, the white meeting-house did not look a day older; and the roomy mansions, with the exception of one, which boasted a new porch, looked as if they had stood for a century without alteration, as indeed they had.

It was only when Enoch and Mary began inquiring for the inmates of those ancient houses that they realised the changes. The children were men and women, and had flitted far away; and the friends of their youth—their names were on the stones in the burying-ground. Except Eliza, the prosperous and haughty sister who had never asked them to come home again, they had no living kindred on the Atlantic Coast.

'Mother,' said Enoch, 'we must look up Eliza. She can't any more than be kind of high and mighty with us; but you know living in such style and keeping so much help makes folks that way.'

'Well, let us wait till our trunk comes,' answered Mary. 'I want to put on my new silk dress; and I'm so glad that Amos made you buy that stovepipe hat. I guess Eliza won't be ashamed of you, at any rate; and we can tell her right away that we've got a room at the tavern, so she won't think we expect to stop with her. Suppose we go around this morning and look at the old house? It'll be terrible trying I know, father, to see it in stranger's hands—and for my part I can't understand why Eliza moved out—but we'll have to get used to it sooner or later.'

The old house, like its neighbors, was unaltered, except for the undefinable air of smartness and fashion, and various golfers in scarlet coats were lounging about the lawn.

'Good land, mother!' said Enoch. 'I wonder if we've struck an army of redcoats? Well, grandfather wasn't afraid of them at Bunker Hill, and I'm going to make a call. It isn't the first time I've lifted this old knocker,' he added, rapping with such force that the servant in livery who opened the door lost his accustomed calmness.

'Good morning!' said Enoch, thinking that he addressed some official of great dignity. 'My wife and I are making a visit back East, and would like to look through this house a little if you've no objection. It belonged to our—'

'Card, Sir!' interrupted the man at the door, holding out a silver tray.

'I—I don't understand!' said poor Enoch, in dismay.

'He wants your card,' whispered Mary quickly.

'Oh, yes! Excuse me!' said Enoch, producing a piece of pasteboard with 'Enoch Norton, Proprietor Ramona Vineyards,' printed upon it.

The servant looked at it and then handed it back.

'No admittance, sir,' he said, 'except to gentlemen and ladies bringing card of member, sir.'

'Member?'

'Member of Country Club, sir. This is the Country Club House, sir.'

Enoch had but one oath, if it could be called that. He used it now.

'By the Great Horn Spoon!' he said, as they turned from the closed door.

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'Don't get excited, father!' said his wife, straightening his hat, which showed an alarming tendency to rest on one ear. 'I suppose Eliza rented them the house. She couldn't live in both houses, and boys always break the windows of empty ones. They're better rented. I'm sure Eliza'll explain everything. And now we'll go and get our dinner, and then we'll go to see her. The man said the trunk would be here by noon, you know; and I hope my dress isn't much mussed.'

'Can you tell us the way to The Anchorage?' Enoch asked of the landlord after their noon dinner.

'The Anchorage? Oh, yes! Turn by the burying-ground and go south a quarter of a mile. You can't miss it. It's a big new red brick house with a long lane leading to it.'

'I was going to tell him my sister owned it; but I thought I'd wait and see how she took our surprising her,' Enoch said.

'She may be flustered,' answered Mary. 'Maybe we'd better have written her and risked her not wanting to see us. I suppose she's changed some.'

'Maybe we have too,' said Enoch; and they both laughed. They were so happy that not even the thought of the lack of a welcome could disturb them. They had each other, and the sea was near; and, in spite of everything, they were at home again—yes, at home; although their warmest welcome was at an inn and every face was that of a stranger.

'That must be it!' exclaimed Mary. 'My! to think one of our relations owns such a house as that!'

'She must take boarders, I imagine,' replied Enoch. 'See the folks strolling around.'

'Boarders! Why, they're Old Home Week folks, like us; though, of course, they ain't relations.'

There was a natural, if unconscious, feeling of proprietorship in the minds of the worthy couple as they walked up the shaded avenue and rang the very modern electric bell. A stout woman responded, bidding them come in and ushering them into a reception room.

'We'd like to see Miss Norton,' began Enoch.

'Take seats,' said the stout woman, in a business-like way. 'I'll tell her.'

'There isn't as much style as I expected,' said Enoch beginning to feel an unaccountable strangeness in the surroundings.

'I guess maybe it's the fashion to have things sort plain,' answered Mary. 'Anyway, I ain't afraid of Eliza any more. I wonder how she will look? She was an awful nice-looking girl. I always wished I had her complexion. And, then, her hair—kind of curly, you know; and she was so straight, though she was a little too fleshy for some folks' taste.'

'This way!' said the stout woman, reappearing.

She led them through a long hall and up a flight of stairs, and threw open the door of a room.

'There she is!' she said, pointing to a sunny corner near a window where a canary was singing.

Enoch Norton was a brave man, and usually a self-contained one; but he never performed a greater feat than when he put the picture of his pretty young sister quite out of his mind and greeted the poor little paralytic wholay upon the bed.

'Well, Eliza dear,' he said. 'Do you know us?'

She put out one thin hand.

'I'd know you anywhere from your likeness to father,' she answered.

After long separations, people often—nay, usually—talk of the most trivial matters. They spoke of the hour for the tide to go out, of the uncommonly fine weather, and of the gathering of absent sons and daughters during the Old Home Week. At last Enoch said:

'You've a fine house here, Eliza.'

Eliza's eyes flashed.

'I hate it—I hate every brick of it. It's killing me!'

'My goodness!' observed her brother. 'Then why don't you sell it and go back home?'

She looked at him a moment, and then answered quietly and steadily:—

'Enoch! Can it be—is it possible you don't know?'

'Don't know what?'

'That this place is the almshouse? This is no more my house than it is yours or the poorest beggar's. I've been paralysed for 20 years and had to be nursed. I kept the house till the mortgages ate it up. I was ashamed to let you know, and was afraid you'd think I wanted you to help me.'

Enoch was speechless, but Mary managed to say:

'But the letters?'

'The woman next house wrote them. Now I feel better. I never encouraged you to come, for I didn't want you to find out. I knew you'd never know without coming; and now you're here, and I suppose you despise me.'

'Despise you!' And Mary's arms were about her, while Enoch winked hard and tried to make the acquaintance of the canary. Meanwhile he arranged a plan of campaign.

'Mother,' he said, 'you just stay here with Eliza till I come back.'

In less than an hour he returned.

'Eliza,' said he, 'if you're able you'll have to move again the 1st of the month. The old house—father's furniture and all—is on the market, and I've got the refusal of it. What's more, I'm going to buy it; and what's more, we three are going to live in it; and what's more,' he fairly shouted, 'not one of those redcoats over there can get in it without the proper card!'

'Enoch,' Mary remonstrated, 'some one'll hear you!'

'Let 'em hear!' he said. 'I want 'em to know that the country's going to get paid for all it's done for Eliza, and that she's going back where she belongs. This is Old Home Week, and we're all going home.'—Ave Maria.

The Catholic World

ENGLAND.—Mgr Nugent to be honored

Although the project for the erection of a public statue to the Right Rev. Mgr. Nugent, in recognition of his philanthropic work in Liverpool, has only been on foot for about a month, it is being heartily supported. The fund, which is being contributed to by representatives of every shade of religious and political thought, now amounts to about £600, and there is every likelihood of that sum being doubled.

The Diocese of Southwark

Apropos to the nomination of the Bishop of Southwark as Cardinal Vaughan's successor in the archdiocese of Westminster, it is interesting to recall the fact that when the English Catholic hierarchy was revived, 53 years ago, the two Sees were placed for a time under one head. Cardinal Wiseman's title at that time was 'Archbishop of Westminster and Administrator of the Diocese of Southwark.' St. George's Cathedral, Southwark, was then the largest and most imposing Catholic church in London, and it was there that Cardinal Wiseman delivered his three famous 'Lectures on the Catholic Hierarchy.'

An Acceptable Appointment

The Rome correspondent of the 'Daily Chronicle' is responsible for the statement that the choice of Archbishop Bourne for the See of Westminster was mainly due to the advocacy of Cardinal Moran. The correspondent also says that the choice of Archbishop Bourne is acceptable alike to the English hierarchy and to the clergy of the archdiocese of Westminster.

FRANCE.—A Practical Protest

A grave incident is reported from Belfort, in France. An official under the Associations Law, accompanied by a justice of peace and two brigades of gendarmes, proceeded to Grandvillars to take possession of a building where the Marists taught the children of the men employed by M. Viellard ex-Deputy, in his immense factories. On the authorities arriving they found that M. Viellard and 2,500 workmen already held the premises and refused to budge. Many of the men were on the roof to keep a look-out. After considerable time spent in parley, the officials and gendarmes were forced to retire.

The Concordat

The Paris 'Eclair' publishes the opinions of a number of French Bishops on the subject of the Concordat. They are practically unanimous in the view that the denunciation would be a misfortune both for the Church and for the Republic.

An Act of Tyranny

One of the grossest acts of absolutely unqualifiable tyranny has been committed by General Andre upon Colonel Ledochowski, who was arbitrarily dismissed from the Army by the present Minister of War. The Colonel demanded an inquiry, and the result of this inquiry was his complete vindication and an order from the Conseil d'Etat that he should be replaced in the Army and given a command. On July 5 of this year Colonel Ledochowski received two official communications from the French War Office. By one he was given the command of the 16th Regiment of Hussars; by the second, dated an hour later, the Colonel was placed upon the retired list, and therefore practically once more dismissed from the Army. Colonel Ledochowski is a practising Catholic, and therefore under the ban of those Freemasons whose humble servant General Andre is.

Church and State

During M. Combes' visit to Saintes (says the 'Catholic Times') an event happened which helps us to understand why French Catholics are persecuted with

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impunity. At the Sub-Prefecture, M. Combes received. First came the arch-priest presenting the local clergy, and saying: 'If all the clergy of Saintes are not here, it is because they are engaged in their churches to-day; but all unite with me in presenting their duty to the representative of the public authority which comes from God, and which St. Paul enjoins us always to respect.' To which the arch-persecutor replied: 'I am glad to hear you affirm your respect for the established authority. I am pleased to see you announce that you separate religion from politics. That is all the Republic asks of you; she demands no other service, no other pledge, she merely wants to separate two things which should be kept distinct!' So the arch-persecutor replied to the arch-priest at Saintes! What either or both thought of the ceremony, we cannot imagine; but we fancy we know what sort of an address M. Combes would have received had the Catholics of Saintes been Irish, English, Australasian, or American. Does the relation of the Church to State in Continental Europe entail an obligation of such performances? Then give us our free English and Irish Bishops, who, if they have no Government status, have at least the obedience, love, and respect of their faithful flocks.

An Outspoken Prelate

The Radicals are furious with Monsignor Turinaz, the Bishop of Nancy, for the letter which he has addressed to the Prefect of Meurthe-et-Moselle. The Prefect, by the instruction of M. Combes, had written to the Bishop to complain that a Dominican had been allowed to preach on Assumption Day in the Church of Nomeny. Monsignor Turinaz, basing himself upon the decision of the Court of Cassation of the 12th June, 1903, in consequence of which M. Combes had to withdraw his circular prohibiting the clergy from utilising the services of members of dissolved Congregations, writes as follows:—'The result which you are endeavoring to obtain here by threats, as others are no doubt doing elsewhere, by order of the President of the Council, is contrary to the interpretation of the law given by the Court of Appeal and by the Supreme authority of the Court of Cassation. This only shows that on this point, as on many others, things are in a state of absolute chaos. But I, for one, do not intend to tamely submit to such a state of things. In virtue of my episcopal functions, I am the defender of the rights of the faithful and of the clergy, and the guardian of the liberty of the pulpit, and as such I beg to inform you, and through you the President of the Council, that I have authorised, and that I do authorise, members of religious Congregations to preach in my diocese. If the Government desire to take any punitive measures, I alone am responsible. But I declare that if any attempt is made to infringe the right guaranteed to me by the Court of Cassation I shall appeal to public opinion, to the Council of State, and to Parliament. If the law of France allowed me to do it, I would take an action against both the President of the Council and yourself for undue interference with my rights as a Bishop and for an unwarrantable attempt to restrict the liberty of the citizen.'

ROME.—A Misconception

Some time ago we were informed by cable that much significance was attached to the omission of any reference to Papal independence in the Holy Father's reply to an address from German Catholics. The explanation is supplied by a Rome correspondent, who says:—'The Letter of the Pope to Herr Custodis, chairman of the Preparatory Committee of the Fiftieth General Assembly of German Catholics, is the first personal and Pontifical document that has been made public since the election of his Holiness. So close, if not so accurate, is the attention with which his first acts are being scanned that a misconception has arisen over the Letter. The Congress passed a resolution in favor of Papal independence. The Pope's Letter did not touch upon this. Therefore, it was argued, he had of set purpose omitted to make reply on the subject. But the 'Osservatore Romano' points out that the Pope's Letter is in date of August 17, and that the Congress met only on August 23.'

The New Pontiff's Views

Meanwhile (writes a Rome correspondent) more light is being thrown upon the character of the new Pontiff. The Marquis Crispolti publishes an account of an audience which he had with the Pope:—'The conversation having fallen upon a person of advanced Liberal ideas, he (Pius X.) said to me: "What a pity that his principles are reprehensible, for he has a splendid head and a noble heart. Yes, he has a Venetian heart. Excepting a rare but very rare, sectary, who at the sight of the Patriarch turned to the other side, all were full of respect and kindly feeling for me. You cannot help loving the Venetians when you know them." It was stated at the outset of his reign that Pius X. did not know French, but he spoke it fluently on receiving the diplomatic corps a few weeks ago. The Marquis Crispolti says: "He then passed to speak of the campanile,

of the probabilities of its reconstruction, and he recalled the ceremony of the foundation stone. I said to him that the French Minister of Public Instruction, who was present at that ceremony, had quite recently in conversation with a journalist spoken of that meeting, and expressed the feelings of reverence inspired in him by the Patriarch, and had said that he had heard the latter speaking perfect French. The Pope at this piece of intelligence laughed and said: "I spoke very broken French. I speak it as little as possible, because I would wish to speak it well, and since I am not very tolerant of those who murder languages, I take care not to give the example myself." But in the meantime he had occasion to say, almost involuntarily, some phrases in French, and I observed that he expressed himself with a good pronunciation.'

A Frenchman's Impressions

The Duc de La Salle, a Papal Chamberlain and a well known member of the French aristocracy, was recently received in audience by Pius X, and some of his impressions of his Holiness are worth recording. 'My last impression, at the end of our long conversation, has been to recall the physiognomy of the great Bishop of Geneva, friend of Henry IV., whom we are wont to call the most lovable of all the saints. I could not help thinking that if Francis of Sales had sat on the Papal throne he would have had that attitude, full of dignity, yet simple and modest, that fatherly gentleness, which are a characteristic of Pius X.' The Duc de La Salle gave out his Holiness's opinion of the Concordat as follows: Pius X. said that the Concordat was a wise arrangement. Like all human works, it was far from perfect, no doubt, but yet it was the best thing that had been devised to safeguard the interests both of the Church and of the French Government.'

Petrified Remains

There was recently deposited in the Worship street Goods Depot of the London and North-Western Railway Company a remarkable piece of left luggage. This is a case which is said to contain the petrified remains of an Irish giant, weighing nearly three tons, which had hitherto rested in the company's Broad street depot since 1876, when it was consigned from Manchester. The history of the giant is a curious one. The figure is said to be perfect, and is that of a man 12ft 2in in height, with a chest girth of 60½in and arms 4½ft in length. It is noticeable that there are six toes on the right foot. It appears that many years ago the massive figure was dug up in County Antrim by a Mr. Dwyer, who was searching for minerals, and he exhibited it with great pecuniary success at Manchester and Liverpool. A showman named Kershaw purchased an interest in the exhibition, but for some reason it was sent on to London without his knowledge. While it lay in the possession of the London and North-Western Railway, Kershaw brought a Chancery action asking for an order that the company should be restrained from parting with the 'find' until Dwyer and he had settled the question of ownership. An injunction was granted, and though the question of ownership was never carried to the point of settlement the company are still debarred from parting with the property. The same correspondent learned that the demurrage of several shillings a week has been regularly paid to the company, who now hold a treasure which would attract thousands to see it were public exhibition again possible.

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NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

It is expected that his Eminence Cardinal Moran will reach Sydney about the end of next month, when it is proposed to tender him a reception.

The Archbishop of Melbourne (Most Rev. Dr. Carr) has sent a cheque for £10 to the fund for the erection of a Bishop's palace at Bathurst.

Governor-General Lord Tennyson will leave the Commonwealth on December 10; and his successor (Lord Northcote) leaves England on the 18th of the same month. Lord Richard Nevill will remain in Australia as private secretary to the new Governor-General.

The Rev. Father McInerney, O.P., who succeeds the Rev. Father Larkin, who was recently called by his Order to Ireland, as Prior of St. Dominic's Convent, North Adelaide, has arrived from Ireland.

The lectures which the Rev. Father Robinson is giving in Dublin have a practical purpose in benefiting the funds of the Camberwell parish (Melbourne), over which the rev. gentleman presides.

A pleasant reunion of churches (says the Sydney 'Freeman's Journal') is reported from Richmond, where the ministerial golden jubilee of the Rev. Dr. Cameron (late Presbyterian Moderator) was celebrated; the heads of all denominations in the district (including Father M. O'Brien) joining in the felicitations with speeches.

Amongst the passengers by the 'Omrah,' which left Melbourne for Europe on September 29 (says the 'Tribune'), were the following clerical students, who proceed to the Eternal City to complete their course of study for the priesthood:—Mr. Morkane (Dunedin, N.Z.), Mr. Lonergan (Sandhurst), Rev. P. E. Ellis, Mr. E. Tehan, and Mr. Meyer (Bendigo), Mr. O'Shaughnessy and Mr. Vaughan (Melbourne). The two last-named gentlemen are well-known in this city. Mr. O'Shaughnessy matriculated from Xavier College, Kew, in 1901. Mr. Vaughan matriculated from the Christian Brothers' College, East Melbourne, in 1897, and passed honors examination in 1898. A large number of friends, cleric and laic, assembled at the boat to wish the young students Godspeed.

The following appeared in a recent issue of the Launceston 'Daily Telegraph':—The Rev. John O'Mahony who was released from quarantine on Friday last, celebrated the 11 o'clock Mass in the Church of the Apostles on Sunday. Monsignor Beechinor preached. After Mass a large body of the congregation assembled in the vestry, when Father O'Mahony was welcomed back by Messrs. R. J. Meyers, P. J. Matthews, Will Tynan, J. V. Sullivan, C. Metz, J. J. Madden, R. Driscoll, M. Curtin, and others, representing the St. Patrick's Day Association, St. Patrick's Feast Committee, St. Patrick's and St. Ita's branches of the Hibernian A.C.B. Society, St. Vincent de Paul Society, Confraternity of the Sacred Heart Society, and the congregation of the Church of the Apostles. The gentlemen who spoke on behalf of the societies named made eloquent reference to the high esteem and veneration in which Father O'Mahony was held, not only by the members of his own Church, but by the public generally, and paid high tribute to his sterling character as a priest and a man. Father O'Mahony, in the course of a brief reply, said he had only done his duty in attending to the smallpox patients at the quarantine station.

The institute of the Blessed Virgin, which has so many flourishing houses in the Commonwealth, not to speak of those in Great Britain and the Continent (says the 'Freeman's Journal') celebrated the golden jubilee of the Rev. Mother Provincial Barry at Mary's Mount, Loreto Abbey, Ballarat, recently, by a series of musical and dramatic performances of a very high character. Past pupils from every part of the State joined in the festivities, and visitors, lay and clerical, assembled to do honor to a valiant woman under whose fostering care the Institute has flourished, not only in this State, but in New South Wales and Western Australia. There are 100 in community. A handsome silver casket, containing 300 sovereigns was presented to the Rev. Mother by the Bishop, Right Rev. Dr. Moore. The offering was from his Lordship, the present and past pupils, and friends of the recipient. Dean Hegarty replied on behalf of the worthy Provincial. There was a unique ceremony—the crowning of the venerable religieuse, at which the Bishop presided.

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

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- October 25, Sunday.—Twenty-first Sunday after Pentecost. St. Boniface I., Pope and Confessor.
 „ 26, Monday.—St. Evaristus, Pope and Martyr.
 „ 27, Tuesday.—St. Ubaldu, Bishop and Confessor.
 „ 28, Wednesday.—SS. Simon and Jude, Apostles.
 „ 29, Thursday.—St. Bede, Confessor and Doctor.
 „ 30, Friday.—St. John Baptist de la Salle, Confessor.
 „ 31, Saturday.—St. Siricius, Pope and Confessor.

St. Boniface I., Pope.

St. Boniface I. was Pope from 418 to 422. Though a lover of peace he strenuously maintained the rights of the Holy See against the ambitious encroachments of the Patriarch of Constantinople.

St. Evaristus, Pope and Martyr.

The death of St. Evaristus took place in 112. He is honored in the calendar with the title of martyr, but little is known of the events of his life or of his sufferings for the faith.

St. Ubaldu, Bishop and Confessor.

St. Ubaldu was born near Ancona, in the Papal States. Consecrated Bishop of Gubio, he adorned that high dignity with all the virtues of a true successor of the Apostles. He died in 1160, after an episcopate of 30 years.

Sts. Simon and Jude, Apostles.

After the dispersion of the Apostles St. Simon preached in Egypt and then in Persia, where he received the crown of martyrdom. According to the common tradition, he was crucified like our Blessed Saviour.

St. Jude, called also Thaddeus, was a brother of St. James the Less. He was related to Christ by his mother, who was a cousin of the Blessed Virgin. St. Jude preached in Mesopotamia and Armenia, and was finally shot to death with arrows in Persia. The New Testament contains a short Epistle written by St. Jude, for the benefit, principally, of the Jewish converts.

St. Bede, Confessor and Doctor.

St. Bede, commonly called Venerable Bede, was born not far from Newcastle-on-Tyne, in 673. Piety and learning were in him equally conspicuous. Mabilion writes of him: 'Who applied himself to the study of every branch of literature, and also to the teaching of others, more than Bede? Yet who was more closely united to heaven by the exercises of piety and religion?' 'To see him pray,' says an ancient writer, 'one would think he left himself no time to study, and when we look at his books we wonder how he could have found time to do anything else but write.' The works of Venerable Bede included several commentaries on the Sacred Scriptures, and a history of the Catholic Church in England, which have earned for him the title of Doctor of the Church, conferred on him by the late Pope. Venerable Bede died in 735.

St. John Baptist de la Salle, Confessor.

St. John Baptist de la Salle, who was born in France in 1651, was noted in his youth for the keen interest which he took in the education of children, a work for which he was naturally fitted, and to which he afterwards entirely devoted himself. His zeal, his unalterable patience, and his humility were brought into strong relief by the many trials to which, like all reformers, he was exposed. He died at Rouen in 1719, after having successfully established the well-known teaching Order of the Brothers of the Christian schools.

St. Siricius, Pope and Confessor.

St. Siricius, during a pontificate of fourteen years, labored zealously for the conversion of heretics, and the propagation of the true faith. He died in 398, being more than seventy years of age.

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