

# THE NEW ZEALAND TABLET

THIRTY-SECOND YEAR OF PUBLICATION.

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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

### The Catholic Congress

We publish elsewhere in this issue advance sheets of documents relating to the forthcoming Second Australasian Catholic Congress. The syllabus of suggested subjects is comprehensive to a degree. We understand that its promoters have already secured the active co-operation of men that bear distinguished names throughout the Catholic world in literature, science, art, sociology, apologetics, Biblical lore, and other branches of human knowledge. The bold and well-planned lines on which the Congress will be conducted—the details of which will duly appear in our news columns—are sure to make this gathering a historic one in the annals of the Catholic Church in Australasia.

It will be seen by reference to the draft syllabus that the coming Congress looks to the future as well as gazing upon the trials and triumphs of the past and joining in anthems of thanksgiving for the golden harvest which our fathers in the faith in these lands sowed in tears and which we reap in joy. In this respect it is the Christian embodiment of the idea which the pagan sculptors endeavored to typify in cold marble when they represented Janus with two faces—the one looking back upon the past; the other with earnest and hopeful gaze fixed upon the future. The scope of the interests and activities for which the eager and hopeful young Church in Australasia intends to provide for the future finds significant expression in the various branches of work into which the deliberations of the Congress are to be divided. 'Truth and Charity,' 'Faith and Science,' are its mottoes: to make the Church, its tenets, and its aims better known to those outside our Fold; to make wisdom and charity embrace; to gently pull down the rude barriers of religious prejudice; and to smooth and broaden the road along which the Catholic Church in Australasia is to march to the peaceful conquests of the future.

### Funeral Displays

We have often written in condemnation of the costly ostentation of foolish pride at funerals that glories in an hour's display of seeming wealth.

'The dead know it not, nor profit gain—  
It only serves to prove the living vain.'

and incidentally to thicken line with chinking gold the undertaker's job. There is neither common sense nor

Christian feeling in it all. A Coromandel citizen who lately passed beyond the Veil showed in a practical way his contempt for those costly funeral displays. 'As a protest against the expense and waste of money at the majority of funerals,' says a despatch, 'deceased, by his special request, was buried in a plain board coffin, without covering or mounting of any kind, and was carried to the grave in a one-horse cart.'

In the sixteenth and seventeenth centuries British royalty occasionally wrought the ruin of disaffected nobles by the deadly compliment of paying them an extended visit. A long and variegated retinue of wasteful courtiers and hungry flunkies came in the royal train and devoured the substance of the hapless hosts as swarms of locusts eat up every blade or leaf of green on their track across the grasslands of Australia. With our present semi-pagan notions of 'a slap-up funeral,' the professional visit of an undertaker is sometimes as ruinous to a poor family as a royal visit was to a trembling sixteenth-century noble, or as a bank-crash or a bursting boom to the merchant of to-day. At least one scion of the British nobility is still deploring the immoderate extravagance of a funeral that took place as far back as the days of the Second Charles. We refer to the Earl of Rothes. One of his ancestors—John, the sixth that bore the title—happened to be Lord Chancellor of Scotland. He was in Holyrood Palace, Edinburgh, when his soul and body dissolved partnership. Charles—with whom he had the doubtful fortune of being a prime favorite—ordered him a gorgeous State funeral. It came off in due course. Earl John went to the grave like a conquering hero amidst a blaze of gorgeous draperies and lines of glinting steel. It was magnificent. Now it so happened that King Charles, like a noted humorist of our time, believed in keeping up with the times, even if he had to spend the last shilling his friends had got. He failed to foot the stunning bill for the Rothes obsequies. Earl John's successor had to pay the last farthing—to sell land in five counties and to mortgage the rest. And to this day the Rothes estates are charged with the balance of that huge debt. Which shows that the well-meant favors of kings may at times wreak as sad havoc in an ancient house as those that, under the guise of friendship were intended for dire and deadly ruin. Caliph Harun-er-Rashid's gift of a dress of honor to Jaafar the son of Yahya was but the prelude to the naphtha and reeds that turned the luckless favorite's body into a charred and ghastly skeleton.



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'As much as £2500 was spent some years ago upon the wreaths sent to smother the coffin of the Anglo-American playwright Augustin Daly. A little fortune of £5000 was expended upon flowers for Lord Leighton's funeral. The wreaths alone at the obsequies of the Duke of Clarence cost, we understand, some £12,000. America's Congressional funeral junkets are famous—or rather infamous—in their way. President Garfield's funeral, for instance, was one of the orgies of the nineteenth century. It took vast quantities of champagne, cigars, and other liquid and solid consolations to alleviate the grief of the participants. Volleying laughter, the clinking of glasses, the sounds of merry revelry, and the dim of the saloon and the gambling hell are said to have accompanied the remains of the soldier-president all the long way to Cleveland. Pagan Rome in its decadent days might have furnished such a spectacle. In other, though less objectionable ways, the ostentatious and costly displays made day by day at our private funerals smack rather of pagan than of Christian ideals. More suffrages for the dead and fewer coaches and mountings and clumsy exhibitions of mere purse-power would be in order both for the living and for those that have flitted to the spirit-land. Apart from the question of its method, the Coromandel protest was well timed.

### Good from Evil

'Persecution,' says Sir Thomas Browne in his 'Religio Medici,' 'is a bad and indirect way to plant religion.' It

'Springs up and flowers and bears no seed,  
And feeds the green earth with its swift decay,  
Leaving it richer for the growth of truth.'

The enemies of religion in France could not endure the commanding successes which the Catholic schools and colleges were scoring year after year in open competition with those under godless and infidel control. The last and long-threatened blow of persecution will soon fall upon the teaching Orders—banishment from their native land for the crime of instructing youth unto justice without earthly fee or reward. Their dispersion has been for some time in progress. Some day they—or many of them—will return to find that the spirit of intolerance and irreligion in high places has spent itself, leaving that old Catholic land all the 'richer for the growth of truth' In the meantime it has led in an indirect way to the spread of the Old Faith—in Canada, the United States, England, Scotland, Wales (where twelve new establishments have been founded by the refugee priests, brothers, and nuns), in the isles of reef and palm in the Pacific, in the Far East, and in every part of the foreign mission field.

There still remains the Concordat, or agreement drawn up between Pius VII. and the First Napoleon for the maintenance and freedom of the Church in France. It is in the nature of a treaty between two high contracting parties—the visible Head of the Church on earth, and the Man of Fate who had learned from the red excesses of the Great Revolution that true progress, and even the safety of the State, are impossible without the restraining and directive influences of religion. Yet the Concordat is likely to be denounced at any time and set aside by Combes and his tail of Radical and Socialist supporters. Its retention, however, has lately been strongly and temperately advocated by M. Constant Dulau, who was appointed by the Budget committee to draw up the customary report on the vote for the Churches. His concluding words convey the following significant warning: 'The day when the Republic denounces the Concordat, it will be bound to free the various religions from all constraint, and to accord them, whether it will or no, a liberty which finds a most useful limitation in the existing regime by which the two parties, Church and State, are bound together, and the full value of which would be appreciated only when it should no longer stand as the guarantee of civil society.'

### A Bigot Scourged

People in Ulster say of a man whose manners are beneath his station: 'He was cut out for a gentleman, but the devil ran away with the pattern.' Something of this kind seems to have happened to Professor Tyrrell, of Trinity College, Dublin. First in a published poem, and then in a letter to the Dublin press, he made a rough, brutal, and cruel attack on the faith of his Catholic fellow-countrymen. Poem and letter alike are steeped in the vitriolic bigotry that has clung like its moss and lichens to Trinity College ever since the days when it was the centre of the bitterest and most aggressive form of Orange ascendancy. Professor Tyrrell, fattening on the spoils of the plundered Catholics of Ireland, girds at them in rude and brutal phrase for their zeal in church-building which was made necessary by the barbarism of his co-religionists who robbed them of their shrines, unroofed and levelled their sacred fanes, impoverished the people by Act of Parliament, and extorted tithes and rents at the bayonet's point and at the cost of blood from starving peasantry to whom they brought neither religion nor education.

In the Dublin 'Freeman's Journal' of December 5, the Bishop of Limerick administers a cool and masterly castigation to the rampant Professor of Trinity that must have left weals like those of the public flagellator's cat-o'-nine-tails. In the course of a letter of great ability he says:

'Throughout the greater part of Ireland it has been an absolute necessity, since Catholic Emancipation, to build Catholic churches. For although the whole population of the country remained true to their ancient faith, the sect of which Professor Tyrrell is so distinguished a member, being identified with English domination in Ireland, deprived the Catholic population of every church and house of worship which they possessed. Those of them which the Protestants wanted for their own use, such as St. Patrick's and Christ Church Cathedrals in Dublin, my own St. Mary's, the Blessed Mother of God's Church here in Limerick, they simply appropriated, broke down the altars, desecrated the shrines, and in general from Christian churches turned them into Protestant meeting houses. There was no waste of the people's substance here. No shillings were withdrawn from the support of an impoverished peasantry. Irish Protestants are not open to the charge of a blind and superstitious waste of money on building the House of God. There was the true worldly wisdom of the cuckoo, and they are fully entitled to taunt us with our extravagance.'

Bishop Dwyer then dwells at some length on the number of beautiful churches erected by Catholics throughout the land to repair the destruction wrought by confiscation and persecution, 'while Professor Tyrrell's co-religionists were quietly and thriftily appropriating to their own uses' sacred edifices which they did not build.

'Our people,' said Bishop Dwyer, 'love to give something towards the building of a church. Let a priest come from Asia, Africa, any quarter of the globe, to collect money to build a church, and his appeal finds the readiest response. No wonder then that they are enthusiastic in building their own churches.' Then he adds:

'Beside every one of the splendid churches which we have there stand the ruins of an ancient church. In most instances we can see by the tracery of their windows, by the carving of their sedilia, that they were worth money, that many of them were rich and splendid churches. Who ruined them? Who unroofed some, burned others—left them all desolate? Why have the old parochial and other churches of Ireland not survived for the use of the Irish people, as they have in every other country in Europe? Why have we, in this most ancient Church, to begin as if we were settlers in some new countries, such as the United States or Australia? Professor Tyrrell, before taunting us with extravagance in building, would do well to answer these questions first. Let him ask these venerable ruins. There is none of the "tall bully" about them; their heads have been laid low, they tell no lies, and if he only listens for a few moments to what they whisper in their desolation, he will probably find, as we do, some other object for his

indignation than the devotion and generosity of the clergy and people who would replace them by others not less worthy of their sacred uses. Anyhow he would see the grotesque absurdity of an Irish Protestant raising the question at all.'

A statement was quoted by Professor Tyrrell from an English newspaper correspondent (who happens to be an envenomed Irish Protestant from the county of Down) to the effect that the Catholic churches of Ireland 'are built of people's lives and substance' 'A greater falsehood,' Bishop Dwyer retorted, 'was never told. If Professor Tyrrell and this correspondent made this remark about the old Protestant cathedrals in Dublin, or rather what has been called their restoration, they would be nearer the mark. Whiskey and porter have restored them: every stone that has been put into them stands, indeed, for human misery.' The Bishop then proceeds:—

'But our Catholic churches have been built by the people, and, on the whole, by poor people, but who else was to build them? Take this county of Limerick. Its valuation is nearly £500,000 a year. Except about £9,000 or £10,000 a year, every pound is owned by the Protestant successors of the old Catholic gentry, whom they dispossessed. What have they given towards building the churches of the people? For the matter of that, what have they given towards building their own? I don't suppose in the history of the world that there ever existed a more selfish, worthless, unpatriotic class than these same Protestant landlords, and if Professor Tyrrell wants to find the secret of the impoverishment of the Irish people, let him not mind his futile speculations about church-building, but let him study the dealings of his co-religionists with their Catholic tenants, and he will learn where "the lives and the substance" of the poor down-trodden people have gone. . . . But I wonder does Professor Tyrrell know how much of the cost of our Irish churches has come from America and Australia? In many instances, for one pound contributed in the locality five pounds have come from outside, and most of it has gone in much needed wages to mechanics and laborers.'

Here is the Bishop's parting shot at the Professor:

'In truth, Professor Tyrrell differs from us fundamentally, in his views of what a Catholic church is, in itself, and in our belief. He has no idea of the sense in which it is the House of God for us, and consequently he cannot understand the lavishness with which our people act towards it. He is a rather narrow Protestant, discussing a deep feeling of Catholic hearts. His mistake is not so much in his conclusions, and the offensive language in which he clothes them, but in his interference at all in a matter which he cannot understand, and where such interference necessarily appears to us a mere impertinence. Let him not mind our religious practices, either as a theme for his verses or newspaper letters; but if he does feel for the ever-growing poverty of the country, there are two great drains on our people's resources which he might help us to arrest—drink and landlordism; but the Catholic Church—he may as well let her alone—she is the one great organisation that has stood by the people—and the consolations which she has given them, in temporal as well as spiritual things, have been and are almost the one bright spot in the desolation which the English Government and Protestantism have brought upon us. Neither Professor Tyrrell nor Dr. Mahaffy, nor all Trinity College, can stop "the growth of Romanism." That is the real trouble. Our churches are but the symbols of our resurrection. They are the evidences of that growth in strength, in self-reliance, in independence which has marked the advance of the Catholics of Ireland for the last fifty years. Hinc illae lacrymae.'

Trouble is easy to find, and one can feel little sympathy for the man that goes about hunting it up. Professor Tyrrell went forth with Samson's weapon to brain the Catholic priesthood and laity of Ireland. He has come back, so to speak, on an ambulance stretcher. His ill-considered outbreak of sectarian virus furnishes further evidence, if any were wanted, of the need of a Catholic university in Ireland. Members of the Old Faith in the land of the tear and the smile well know what their sons must expect in an institution where ninety-five per cent. of the office-holders are Protestant clergy; where the traditions are strongly, not to say violently, anti-Catholic; and where the only religious instruction given is imparted by men of the kidney of Professor Tyrrell.

## THE AUSTRALASIAN CATHOLIC CONGRESS

### CIRCULAR AND SYLLABUS

We have received advanced sheets of the circular and syllabus of the Second Australasian Catholic Congress, which is to be held in Melbourne from Sunday, October 23 to Sunday October 30 of the present year. The circular runs as follows:—

Dear Sir or Madam,

At the Australasian Catholic Congress, held in Sydney in September 1900, it was resolved 'That an Australasian Catholic Congress be held every third year, and that the next Congress meet in Melbourne.' The approaching completion of the new Cathedral Hall enables us to take the first practical steps to give effect to this resolution.

Our present Supreme Pontiff Pius X. has ordered that suitable and imposing celebrations shall be held in Rome and throughout the Catholic world, in the latter portion of the year 1904 in connection with the Golden Jubilee of the proclamation of the Dogma of the Immaculate Conception. In accordance with the wishes of the Holy Father it is intended to make papers on the singular privileges of the Blessed Virgin a special feature of our Catholic Congress.

Catholic Congresses held in Europe have treated of matters chiefly connected with the attitude of the Church in relation to the leading questions of the day, and it is proposed that the Second Australasian Congress shall follow on similar lines. Able and scholarly papers on the subjects outlined in the accompanying syllabus will do much to clear away the ignorance and prejudice which now prevail, and show forth the Church in the beauty and grandeur of Her sublime teaching. While some prominent men, both in Church and State, are being invited to contribute papers on these subjects, this is to be taken as a general invitation to all who may be interested in any of the matters indicated in the Syllabus to send in papers thereon. All papers, without exception, must be in the hands of the Hon. General Secretaries, in Manuscript only, not later than Thursday the 1st September, 1904. It has been decided for good reasons that the Executive will have the papers to be read type-written at the writer's expense; as they are in a position to have this done more cheaply than the writer.

On Tuesday, the 22nd December, 1903, His Grace the Archbishop of Melbourne summoned some of the leading Clergy and Laity, who, at His Grace's request, formed themselves into a Provisional Committee, and elected as President of Honor His Eminence the Cardinal Archbishop of Sydney, as President His Grace the Archbishop of Melbourne, as Vice-Presidents the Archbishops and Bishops of Australia, and as Hon. Treasurers the Very Rev. Dean Phelan and Mr. M. Mornane. The Rev. J. McCarthy and Mr. A. L. Kenny, K.S.G., were elected as Honorary General Secretaries.

It is earnestly hoped that all who have at heart the interests of the Catholic Faith will place their services at the disposal of the committee, and do all in their power to ensure the success of the Congress.

We have the honor to remain,

Yours very faithfully,

✠ THOMAS JOSEPH CARR,  
Archbishop of Melbourne,  
President.

J. McCARTHY, Clifton Hill,  
A. L. KENNY, 87 Collins St.,  
Hon. Secs.

St. Patrick's Cathedral,  
Melbourne, January, 1904.

'TRUTH AND CHARITY'; OR 'FIDES ET SCIENTIA.'

The following is the

### SYLLABUS

of Subjects suggested for the Congress:—

I.—The central dogma of the Christian religion—the Priesthood of Christ in the Incarnation, on Calvary, and on the Altar.

II.—Teaching of the Catholic Church regarding the Mother of Christ:—(1) Her Immaculate Conception. (2) Her Perpetual Virginity. (3) Her relations with her Divine Son: (a) In His private life. (b) In His public ministry. (c) At the Crucifixion. (4) Her rela-

tions with the Church after the death of Her Divine Son. (5) Her Assumption. (6) Development of Devotion to the Blessed Virgin: (a) During the Ante-Nicene period. In the Catacombs. (b) During the Post-Nicene period. (c) Institution of Religious Orders, Sodalties, Devotions, &c., in her honor.

III.—The true teaching of the Church on the principal dogmas of Faith, as defined in the Councils, and taught by the Fathers and Doctors of the Church.

IV.—The relations of the Church and State in the English-speaking world.

V.—The prospects of the Church in Missionary Countries in the 20th Century.

VI.—The present condition of education in Ireland. Primary and Secondary Schools. Ecclesiastical Colleges. Catholic University. Ireland's Influence on the Christian Civilisation of the World in Ancient and Modern Times.

VII.—Catholic claims in the matter of Primary Education in Australasia and America.

VIII.—The Bible—The Church's guardianship of—The principal English Versions, Catholic and Protestant.

IX.—Modern scientific discoveries and developments not opposed to Catholic faith.

X.—Questions of the Day.—Leo XIII. on the various evils of modern times, and their proposed remedies—in relation to Family Life, Rulers and their Subjects, Capital and Labor, Socialism and Christian Democracy.

XI.—The Church in Relation to Legal and Medical Questions.—The Law and Catholic Charities. Criminology. Gambling. Catholic Teaching and Medical Practice. Hygiene in the Home, School, and Church.

XII.—The Church's Concern for the Young.—The Formation of Young Men's Societies, of Boys' Clubs, of Girls' Clubs.

XIII.—Charitable and Temperance Associations.—St Vincent de Paul's Society. Industrial Schools. Temperance associations in relation to the Individual, the Family, the Church, and the Commonwealth.

XIV.—The value of Lay Co-operation in Church Life.

XV.—The growth of the Catholic Church in Australasia.

XVI.—How the growth of the Church in Australasia may be promoted.—The diffusion of Catholic literature. The establishment of a Catholic Truth Society. Support of Catholic Newspapers and Magazines. Parochial Missions. Children of Mary and other Religious Sodalties.

XVII.—Propagation of the Faith amongst the Aboriginal Races in Australasia and the Islands of the Pacific.

XVIII.—Church Music.

XIX.—Church Architecture.

**IMPORTANT.**

The condition of membership is the payment of half-a-guinea, or of one guinea for a member and two ladies. A badge of membership will be issued later on, entitling the bearer to admission to all meetings and entertainments in connection with the Congress. In addition, members of the Congress will receive (gratis) a bound volume containing the papers read at the Congress, and a report of the proceedings.

In due course arrangements will be made for Special Concessions in Rail and Ship travelling for those coming from a distance. The convenience of visiting members will be consulted in every possible manner, and, in order to facilitate the necessary arrangements you are requested to fill in the subjoined form of membership, and forward it, with your subscription, to the Hon General Secretaries without delay.

Please use your best endeavours to induce your friends to join, and kindly forward addresses of people to whom you would advise us to send copies of this circular.

**AUSTRALASIAN CATHOLIC CONGRESS**

Second Session—Melbourne, 1904

..... 1904

To the Honorary Secretary,  
87 Collins Street, Melbourne.

Sir,—Please enrol my name as Member of the Congress. I enclose Post Office Order, Postal Note, (cheque (exchange must be added), for £ : :

(Strike out two of these, leaving only the form in which Membership Fee is sent. For gentleman or ladies, 10s 6d each. One member with two ladies, One Guinea)

Name in full .....

Postal Address.....

**Diocesan News**

**ARCHDIOCESE OF WELLINGTON**

(From our own correspondent.)

January 16.

Ven. Archdeacon Devoy is at present in Christchurch, where the retreat of the priests is being held.

The new school at Petone will be opened on the 25th, when classes will be formed. The Sisters of Mercy will be in charge. The formal opening will take place later on.

Dean Martin, of Hokitika, passed through Wellington on his way to Rotorua early in the week. Father Servajean, who has just returned from that district, also passed through on his way back to Blenheim.

On Sunday last at St. Patrick's Hall a representative meeting of Hibernians and other Catholics from the three parishes was held to consider matters relating to the celebration of St. Patrick's Day. Rev. Father O'Shea, who presided, was elected treasurer and Mr. J. W. Callaghan secretary. It was decided to hold a picnic and a concert. Sub-committees were formed. Enquiries are to be made relating to suitable grounds and a hall, and a report is to be presented to a general meeting to be held in a fortnight's time.

**DIOCESE OF CHRISTCHURCH**

(From our own correspondent.)

January 18.

The Very Rev. Archdeacon Devoy, S.M., Provincial, is attending the clergy retreat.

The ex-students of St. Patrick's College in and about Christchurch intend this week entertaining the present Rector, the Very Rev. Father Keogh, S.M.

The diocesan clergy retreat was brought to a close this (Monday) morning with the customary ceremonies. The annual synodal session was opened immediately afterwards.

The spacious grounds surrounding the new presbytery of St. Mary's have been tastefully laid out by Mr. J. Joyce, of Papanui. Lawns, carriage drives, shrubberies, and flower plots all contribute towards rendering the site one of the prettiest in and around the city.

On Sunday evening at the Pro-Cathedral, Miss Leonard, of Dunedin, sang in Italian with fine effect the sacred solo by Zardo, 'To the Angels.' Miss Katie Young, the Cathedral organist, played the accompaniment.

The outbreak of smallpox in the city furnishes in outside matters the chief topic of the week, daily, and even hourly, since the first case came to light, as each batch of infected or contacts are discovered and dispatched to the infectious diseases hospital or quarantine at Bottle Lake, the excitement increases. What puzzles most people is the fact that in a healthy and open city like Christchurch the dreaded disease should get a hold, whereas in the overcrowded slums of cities like Sydney and Melbourne one does not hear of it breaking out. People here are rushing wildly for vaccination, and probably one result of the scare will be that a great proportion of the two thirds of children annually registered but not vaccinated will be operated upon. Owing to the outbreak no visitors are permitted at the hospital or asylum at present. The Chief Health officer, Dr. Mason, is reported to have said: 'We have a big job on hand, but with the powers we possess and the ready assistance of the City Council we are getting on very well, and there is nothing to worry about.' Many visitors to the city have packed up and cleared out, and no doubt the tourist traffic, just now at its zenith, will be very materially affected. This fact, so far as Christchurch is locally concerned, is unfortunate.

There were Pontifical Vespers in the Pro-Cathedral on Sunday evening. His Lordship the Bishop was celebrant. The Bishop imparted the episcopal blessing and afterwards addressed the congregation. He gave a general retrospect of diocesan affairs during the year. Speaking of the retreat, he was gratified at the increased number of priests, secular and regular, now in the diocese, all of whom were present excepting three, who were absent by permission of their ecclesiastical superiors. Referring to special works in the diocese, his Lordship expressed admiration and appreciation of the noble mission in progress at Mount Magdala. The devoted Sisters of the Good Shepherd there were doing a work of God in the salvation of souls to an extent that few of his hearers probably realised. Reference was made to another great work of charity soon to be undertaken, that of the home for the aged poor, foundlings, and incurables. As previously announced, a suitable

habitation has already been secured, and those to take charge (the Sisters of Nazareth) had written to him announcing that all on their part was prepared, the only delay to their departure being the approaching chapter of the Order. His Lordship gave some interesting particulars regarding the cathedral and quoted figures to show that up to the end of last year the subscriptions amounted to just upon £31,000. Of this huge amount about £23,000 had been received in actual cash. He gave a warm tribute of praise to the contractors (Messrs. J. and W. Jameson), of whom he had the kindest possible things to say. He was convinced that their interest in the construction of the cathedral was truly a labor of love; the conscientious methods adopted and their closest attention to the smallest detail proved that it held a secondary place in their minds as a business venture.

### Ashburton H.A.C.B.S.

A meeting of those desirous of forming a branch of the Hibernian Australasian Catholic Benefit Society was held on January 10 in the Catholic Boys' Schoolroom, Ashburton, there being about forty present. The chair (says the 'Standard') was occupied by Mr. F. J. Doolan (President of the Christchurch branch), who was supported by Bro. H. P. Madden (Past President of the Timaru branch), Bros. Finnerty and Hinds, of the Christchurch branch also being present.

The chairman having read the dispensation empowering him to open a branch of the Society in Ashburton, proceeded at some length to explain the aims and objects of the Order. The Society was of long standing and had a membership throughout Australasia of over 20,000. With other benefit societies, the H.A.C.B.S. was registered under the Friendly Societies' Act, and the benefits paid to sick members were also practically the same, the distinction observed being the religious persuasion of members. He trusted that the members who were initiated that day would do their utmost to further and advance the interests of the Society. The interest already manifested augured well for the future of the Order, and he felt assured that when he next paid them a visit, the membership would be large and on the increase.

The doctors' certificates for 30 members being found in order, they were elected and duly admitted as such by the visiting brethren and were then constituted a branch society.

An election of officers resulted as follows:—President—Bro. T. O'Carroll; Vice-President—Bro. L. Hanrahan; Secretary—Bro. F. K. Cooper; Treasurer—Bro. J. Moison; Warden—Bro. E. Hanrahan; Guardian—Bro. T. Adams; Sick Visitors—Bros. A. Wilson and M. J. Burgess; Auditors—Bros. D. McDonnell and S. Madden. Trustees and Chaplain will be appointed later on.

It was decided to hold meetings of the Society every fortnight in the Boys' Schoolroom, to commence as from January 18th, and it was further resolved that the name of the branch be called 'St. Patrick's.'

Bro. Cooper was appointed as delegate to attend the meeting of the Conference of amalgamated branches, to be held in Timaru in February next.

Prizes were offered to the two members introducing the most members during the ensuing twelve months, and other detail matters, such as fixing the secretary's salary, etc., were held over for the next meeting of the Order. The meeting closed in the usual way. The delegates and their friends were hospitably entertained by Mr. and Mrs. F. Srint at their residence on January 10, and by the president (Mr. T. O'Carroll) on the following day, prior to their departure to their respective homes.

### DIocese of AUCKLAND

(From our own correspondent.)

January 14.

Rev. Father Gillan, of St. Benedict's, is still away in the South.

It is expected that fully forty Marist Brothers will be here at the end of this week to assist at the annual retreat, which commences next Monday.

A concert is arranged for next Wednesday evening in the Federal Hall in aid of the furnishing fund of the new Sacred Heart College.

The cable station in connection with the Pacific Cable Company will, it is stated, be erected at Kauri Point, situated on the north-west bank of Auckland harbor. A big expenditure is contemplated.

A retreat will begin on Sunday, January 31, at St. Benedict's, commencing at the 11 o'clock Mass. It will be conducted by the Very Rev. Father O'Farrell and

Rev. Fathers Barry and Murray, of the Redemptorist Order. At the conclusion of this retreat a similar one will take place at St. Patrick's.

The individual who some time back got himself into trouble at the police court, and was bound over to keep the peace, through inserting in his shop window scurrilous attacks on the Catholic Church, which provoked a breach of the peace, is at his dirty work again. Why his exhibitions of bigotry are permitted by the authorities is beyond comprehension.

St. Patrick's Day celebration committee met in the Marist Brothers' School last Tuesday night. Mr. J. P. Nerheny was in the chair. Very Rev. Dr. Egan and Father Holbrook were present, and there was a good attendance of the laity. A large amount of routine business in connection with the 1904 celebration was transacted. The next meeting will be held on Tuesday week.

The district executive of the New Zealand district of the H.A.C.B. Society has decided to approach the Archbishop and Bishops of New Zealand with a view to the teaching of Irish history in our schools. Irish history since 1901 has been taken up and taught in the Catholic schools of Australia. Upon the Order Paper of the teachers' examination in Auckland this week there appeared a question relating to the Battle of Fontenoy. A pupil teacher in one of the public schools of this city, who was educated in our Catholic schools, when she came to this question, confessed to me afterwards with regret that she knew nothing of it. I mention this incident because it will apply all round to Irish history generally.

### Father Maturin and the Church

The silly reports about Father Maturin's dissatisfaction with the Church which were afloat during the summer and early autumn seem to have travelled as far as America, where they were repeated with becoming gravity by the 'Episcopalian Church Times' of Milwaukee, Wis. Father Maturin took the trouble to write a disclaimer to this paper, which, however, declined to print his explanation. His letter was therefore published by the 'Catholic Times' of Philadelphia, and was in the following terms:—

To the Editor of the 'Church Times,' Milwaukee, Wis.

Sir,—I have just been sent a copy of the 'Church Times,' dated July, 1903, and my attention has been called to a short notice of myself. In this notice, consisting of a little more than eighteen lines, there are three statements about myself which are quite untrue.

1. You say: 'It is interesting to be told that Father Maturin is by no means happy over his change of residence.' If by 'change of residence' you mean my reception into the Catholic Church, this is absolutely untrue. I find in the Catholic Church everything which my heart desired and failed to get in the Church of England.

2. 'The Eternal City seemed to depress Maturin.' On the contrary, the devotion and mode of worship in Rome has always seemed to me the ideal of devotion. This is a matter of fact, though why it should be of any interest to the public, or of any importance whether it did or not, I fail to see.

3. 'To an American clergyman of the Anglican communion he wrote that he had no doubt whatever of his Anglican orders.' This statement is absolutely false. Before I became a Catholic I was entirely convinced that the Roman Catholic Church was the one and only Church of Christ on earth, and I never found the slightest difficulty in accepting her judgment upon Anglican orders, nor have I been ever able to conceive how any man could become a Roman Catholic who could hesitate to accept her judgment upon such a question.

I should not have taken any public notice of your remarks, but that I have been informed by several people that such things as the above had been said on many occasions with a view to holding people back who have been unsettled in the English Church. To resort to such methods without being assured of the truth of the statements made seems to me most unfair and dishonorable. For the last six years I have never had a doubt, nor has the question of the claims of the Anglican Church ever crossed my mind as a practical one. I am serenely happy and wholly at peace in my mind, and the questions which disturbed me for years have passed from my mind altogether. I must ask you in justice to print this letter in your paper, as I am sure you would not wish to be the means of propagating an untruth.—

Truly yours,  
B. W. MATURIN.

## The Roman Congregations

Cardinal Segna, one of the ablest Cardinals in the Roman Curia, a member of five Roman Congregations and of the Biblical Commission, when asked what he considered the fundamental principle guiding the vast administration of the Church, replied: 'Consultation.' So says a writer in the New York 'Evening Post.' The Supreme Pontiff, while possessing the plenitude of power, never exercises it in an arbitrary manner, but only after mature consultation with men of profound learning and sanctity.

The immediate counsellors of the Pope are the Cardinals, who constitute the Supreme Council or Senate of the Church. In like manner every archbishop or bishop in his respective diocese has a Board of consultors, who assist him in the exercise of his jurisdiction.

### Three Important Congregations.

The revolt of Luther assumed such dangerous proportions in a few years that Paul III., in 1542, established the Congregation of the Inquisition or Holy Office, whose chief purpose to-day, as then, is to combat heresy and false doctrines.

Sixtus V., following the principle adopted by Paul III., created fifteen Congregations (Bull 'Immensa Aeterni Dei, Jan. 22, 1587), to each of which he assigned a special work, a definite procedure, and adequate jurisdiction.

Thus the Consistorial Congregation (Sixtus V., 1588) prepares, discusses, and examines the questions which the Pope is to treat formally in his allocution to the Cardinals in a private or public consistory. All matters concerning the erection, union, or division of metropolitan or cathedral churches, the examination of candidates for the episcopacy, the granting of palliums and of ecclesiastical dignities, are referred to this Congregation.

The Congregation for the Reunion of Dissenting Churches was created by Leo XIII., in 1896, for the special purpose of studying the causes that have divided Christendom into a multitude of sects and of establishing a preparatory basis for the reconciliation of these dissidents with the Roman Catholic Church.

The Holy Father himself presides over the three Congregations just mentioned, because the first, the Holy Office, discusses questions of faith and morals; the second, the Consistorial, deals with problems which call for a formal pronouncement of the Pope; and the third, the Commission for Reunion, besides examining differences of doctrine, was created to hasten the unity of faith in which is the 'bond of peace'—a work practically dear to the great heart of Leo XIII., who had the courage and magnanimity to begin the vast project and has given it his own personal attention.

### The 'Propaganda.'

the Congregation for the Propagation of the Faith, is a most important factor in the Government of the Church. It is divided into two distinct branches, the Latin and the Oriental, each having its own prefect, Cardinals, secretaries, and consultors. The Latin branch has full charge of Church interests in countries where the Latin rite prevails, namely, in Europe, Africa, America, Oceania. The Oriental branch has jurisdiction over the Eastern schismatic peoples and those who employ a liturgical language other than the Latin, such as the Greeks, Armenians, Copts, Chaldeans, and Syrians. The Propaganda has complete jurisdiction over all missionary countries, and exercises towards them the role of nearly all the other congregations. By missionary countries are meant those wherein the hierarchy has not been completely organised. However, some countries, such as the United States, remain under the Propaganda even after the Hierarchy has been established because of the special privileges accorded to missionary lands.

Some idea of the

### Vast and Varied Duties

devolving upon this Congregation may be had from the fact that the Oriental rite alone comprises four principal rites, namely, the Greek, the Armenian, the Syrian, and the Coptic. The first mentioned, numbering with the Slavs nearly 100,000,000 Christians, is divided into five different branches—the pure Greek rite, the Ruthenian, the Melchitic, the Georgian, and the Slavic, which is subdivided into Russian, Servian, Bulgarian, and Ruthenian Greek rites. The Syrian rite includes the pure Syrian, the Syro-Chaldean, the Syro-Maronite, and the Syro-Malabar. Finally, the Coptic is divided into Egyptian, Abyssinian, and Ethiopian Coptic. It is no easy task to keep these various rites within proper limits so that they may not become a menace to the unity of faith. To expedite matters, the Propaganda has been augmented by three special commissions.

The Cardinals assemble on the first Monday of every month for the more important business of the Congregation. Once a week the Cardinal Prefect presides at a meeting of the secretaries and minutanti, who dispose of minor matters at once and prepare the different questions to be discussed and settled by the Cardinals. The Propaganda possesses one of the finest polyglot printing establishments in the world. It furnishes liturgical and other works to the missionaries, who are educated in the Propaganda College and thence are sent into all parts of the known world to spread the Gospel of Christ.

It is marvellous how the Church, while ever holding fast to principles, in the application of those principles adapts herself to the peculiar circumstances and needs of every age and of every country. In Rome the vast administration of the Church centres in the Secretariate of State under Cardinal Merry del Val, and in the Propaganda under Cardinal Gotti. The Secretariate of State deals with countries that have maintained diplomatic relations with the Holy See, where Catholics are in the majority and the Canon Law of the Church can be properly enforced. The Propaganda, on the contrary, has to do with countries where Catholics are in the minority and infidels and heretics are numerous. The policy of Rome is to grant as many privileges as possible to the missionary countries while strengthening the government at home.

The Cardinals and consultors comprising the Congregation of the Index represent

### Nearly Every Language

and every country of the civilised world, so that Rome may keep in close touch with the publications of the different nations. The Congregation takes no cognizance of a publication unless it be referred to Rome by some bishop or other ecclesiastic having jurisdiction in the Church. The work is assigned for examination to some consultor familiar with its matter and language. The consultor analyses the book, draws up his conclusions, and presents them for approval to the Board of Consultors, who prepare a final statement which is presented to the general meeting of the Cardinals. The latter determine first of all whether the publication merits condemnation, and secondly whether under the circumstances such condemnation is opportune.

## A Brave Nun

It is not often that the French Academy, which has the disposal and distribution of the Montyon prize for virtue, awards it to monks or nuns, probably because devotedness and self-sacrifice are regarded as in some way their professional characteristics. But the prize does now and again go to a nun to show the world that the Academy is not unaware of the virtues that are daily practised all the world over by those in the cowl, corset, or veil. The foremost amongst those commemorated this year by M. Thureau-Dangin, who pronounced the discourse of distribution, was, however, a nun, Sister Saint Charles, who for years past has devoted her life to the negroes of Africa. In 1859 she entered the Sisters of the Immaculate Conception of Castres, and was sent to Gabon, in Equatorial Africa, where she was at first set to hospital work. She then found means to devote herself to the helpless poor of all sorts, even of the leprous. She learnt the language of the natives, and passed amongst them fearlessly and unharmed. She became well known amongst the blacks as their mother, and even tribes who had never seen her or known her case spoke of the mysterious being who worked such wonders amongst their countrymen. She established a hospital for European sailors, and with her Sisters nursed the men of the Catinat through a dangerous epidemic in 1885. Only once had she quitted her post, and that was in 1866, when she went away to recruit her broken health. Her heroism and devotion were brought, to the notice of the Academy by M. de Brazza, and the Academy awarded her the prize of 3000 francs.

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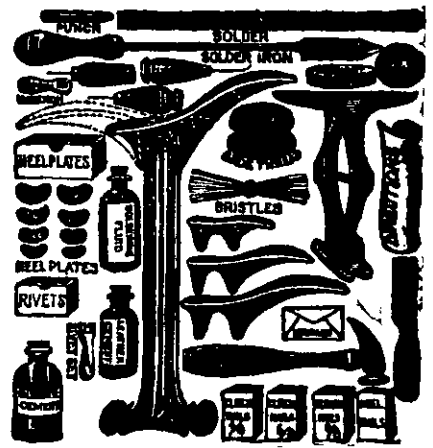
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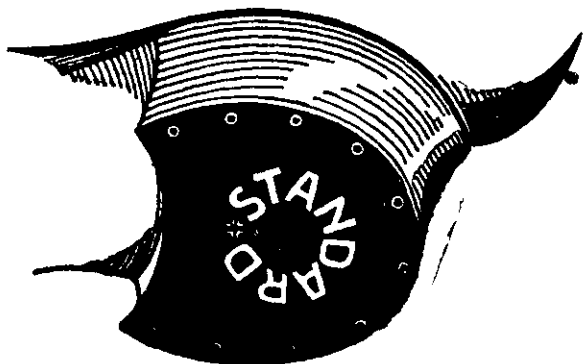
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## Irish News

### ANTRIM.—Smallpox

Christchurch has no monopoly of smallpox in British territory. Fresh cases of smallpox are in Purdysburn Hospital. The latest patient is Richard Mitchell, who appears to have arrived in Belfast some few days ago from Newcastle. All precautions were taken with regard to the case, which is said to be of the moderate type.

### ARMAGH.—A Lurgan Memorial

One of the most successful entertainments ever given in Lurgan took place in the Town Hall recently. The object was to provide a memorial window in St. Peter's Church to perpetuate the memory of the late Rev. James O'Hare, P.P., who for many years labored in this parish, both as curate and subsequently as pastor, and who had endeared himself to the Catholics of Lurgan by his strict, unswerving integrity, his zeal in the furtherance of religion, and the open-handed charity which he ever dispensed to the necessitous poor of Lurgan.

### Land Purchase

Negotiations are concluded for the sale of the Wilson Estate, Armagh, at 21 years' purchase of first term and 24 years' purchase of second term rents, with the current year's rent added to the purchase money.

### CARLOW.—New Industry

In view of the contemplated establishment of a new industry in Bagnalstown for the purpose of giving much-needed employment, a deputation consisting of some of the business men of the town waited upon the Very Rev. Mgr. Burke, P.P., V.F., recently to ascertain his views with reference to the project. Monsignor Burke warmly approved of the suggestions of the members of the deputation, and promised to give all the assistance in his power in furtherance of the new and very laudable venture. It is proposed to establish the contemplated industry as a limited liability company, shares of £1 each to be issued. As at present arranged to be convened by circular and poster was arranged to be held in the town hall on December 8 for the above-mentioned purpose.

### CORK.—A Death

Deep regret is felt throughout the diocese of Cloyne at the death of Very Rev. Canon J. Murphy, P.P., Cloyne, which took place on December 1. The deceased clergyman, who was about 75 years of age, had been in failing health for the past twelve months.

### 'Enemies of the Cross of Christ.'

The Right Rev. Dr. Meade, Protestant Bishop of Cork, Lord Justice Holmes, and Mr. Savage French, J.P., recently constituted a Diocesan Court of Inquiry which sat in Cork to hear an appeal of Mrs. Axford, wife of a staff surgeon in the Royal Navy, for permission to re-erect a cross over her brother's grave in Kilbrogan Cemetery. From the evidence it appeared that the lady had caused a plain Celtic cross to be erected over the grave in April last, but it had been removed and thrown on the roadside by the Rev. B. C. Fawcett, B.A., incumbent, and two churchwardens Mr. Samuels, K.C., who appeared for Mrs. Axford, urged her case in vigorous language. He could not see what objection there was to the cross, which was the emblem of the common faith. Evidence was then given as to the strong feeling which existed amongst the Protestants of the parish against the cross. The judgment of the court was that it declined to interfere with the refusal of the defendants to permit the erection of the monument, although the Bishop said that there could be no more appropriate emblem but over the grave of a Christian man or woman than the cross. What a precious judgment! It should be treasured up by opponents of the Cross everywhere. 'Strong feeling' against the emblem of the common Faith is all that is necessary in order to have it banished or thrown on the roadside.

### DUBLIN.—A Trinity College Offer

The offer of Trinity College to his Eminence Cardinal Logue was (says the 'Irish Weekly') an offer of what no Catholic asked for, and no Catholic would accept. Thirty years ago a similar offer was made to Cardinal Cullen by the then Board of Trinity College. It was refused, Dr. Cullen's reply being to this effect—'That inasmuch as Catholic students in Trinity College, Dublin, were receiving their education in that institution in direct opposition to the known wishes of the heads of their Church, he must decline interfering in any way in providing them with religious instruction.' The Cardinal took the wise and indeed the only possible course in this matter. A contemporary very aptly remarks that 'the action of the Board was about as practical as would be that of the Synod of the Protestant Church, if it proposed to allow Catholics to have Mass said in

the crypt or one of the side-chapels of Christ Church.' The offer referred to by our Belfast contemporary was this: The Trinity College Board recently approached his Eminence Cardinal Logue and made him an offer to provide religious teaching for Catholic students by members of their own Church, and they further asked for his Eminence's sanction of this arrangement. The answer, we are told, was simply a direct refusal. In view of the fact that (as stated above) a similar 'settlement of the University Question' by Trinity College 30 years ago to Cardinal Cullen was peremptorily declined, it speaks volumes for the immobility of the authorities of that centre of ascendancy to come forward and renew the proposal after all these years of strife. The 'Daily Independent and Nation' thus refers to the offer of the Board: 'It is difficult to treat seriously such a palpable piece of humbug as that in which the majority of the Board have indulged.'

### A Rampant Professor

Professor Tyrrell, of Trinity College, has been making a fierce and bigoted attack on his Catholic fellow-countrymen. In the course of a deadly reply to him, the 'Freeman's Journal' says: 'When a Protestant Don of Trinity College talks about "exacting money from an impoverished peasantry," the answer will rise upon every lip, Where do the fat salaries of Trinity's professors come from? Who are asking twenty-eight years' purchase for bogs in Kerry? What Church or creed in Ireland extorted even to the cost of blood its revenues from a famine-stricken peasantry to whom it brought neither religion nor education? Whence comes it that the Church to which Dr. Tyrrell belongs can boast through its bishops, as it did the other day in Derry, that it "asks nothing from the people"? Asks nothing? It has taken all.'

### Land Purchase

Colonel Henry T. Finlay, Cookagh, Clondalkin, has sold a portion of his Clondalkin estate and over 1000 acres of his County Kildare property at an average price of 23 years' purchase.

### FERMANAGH.—A Munificent Bequest

In the Vice-Chancellor's Court, before Mr. Justice Madden, the case of Owens v. the Attorney-General came on recently upon the settlement of the scheme for the administration of a charitable legacy of £50,000 bequeathed by Miss Sarah Crudden, late of Carrigans, in the County of Fermanagh, for the purpose of establishing a Catholic orphanage for the diocese of Clogher, and of a legacy of £2000 bequeathed also by the will towards the payment of a salary to the chaplain of such orphanage. Certain difficulties originally arose in connection with the administration of the charity. The testatrix had expressed a preference for Bundoran as a site for the orphanage, and had indicated by her will that while children of both sexes should be admitted to the orphanage there should be only one building. These matters had been brought before the Vice-Chancellor in April last, and he had decided that the trustees should not be confined to Bundoran in their selection of a site, but might select any site or sites within the diocese of Clogher. He also decided that the institution should be divided into two branches. The matter came on a few weeks ago before Mr. Justice Madden, sitting for the Vice-Chancellor, and the details of the scheme were fully settled.

### LIMERICK.—Gerald Griffin Centenary

A MEETING of the citizens, convened by the Mayor, was held at the Town Hall a few weeks ago for the purpose of taking steps to commemorate the centenary of Gerald Griffin. The Mayor felt sure the movement would be heartily taken up in the city, and remarked that Cork had done a very laudable share of work in that direction. Father Le, Adm., St. John's, suggested that a cheap edition of Gerald Griffin's works should be brought out, so as to bring them within range of the poor. Mr. A. Hall, J.P., suggested the renovation of the Christian Brothers' Schools in Quay Lane, which were situated in Griffin's native parish. Father John Lee, O.C., suggested the erection of a statue in some public place to the memory of Gerald Griffin. Several other suggestions were made with a view to commemorating the centenary, and finally, on the motion of Mr. Dundon, the gentlemen present were constituted a committee to consider the various proposals, and report to a meeting to be held later on.

### Land Purchase

The sale of Major O'Grady's estate at Bilboa, Doon, County Limerick, has been completed, the terms being 20½ years' purchase and an abatement of 30 per cent. on current half-year's rent. The landlord has, however, reserved the sporting rights.

### LOUTH.—A Rostrevor Deputation

Rev. E. M'Givern, C.C., Rostrevor, accompanied by a deputation of his parishioners, journeyed to Dundalk re-

cently in order to present to the Urban Council, on behalf of the people of Dundalk, an interesting and valuable memento of the event of the incursion of Orangemen into that peaceful Catholic village on last July 12th. At meetings of the lodges for some months beforehand vengeance was vowed against the Catholics of Rostrevor because of the Government's prohibition of the Orange meeting in July, 1902. In these circumstances Father M'Govern asked the Dundalk Urban Council to join with others in a request to the Government to prohibit the invasion. Not only did the Urban Council do so, but when the Government failed to take action, a public meeting was held in the Town Hall, as the result of which 500 Dundalk men left here on July 11th by special steamer, and over 150 left by road the same night, with the determination to hold the village and defend the Catholics and their property if need be. As a result of this determination the officer in charge of the police at Rostrevor gave an undertaking that no Orangeman would set foot in the village next day; and at the request of the Rostrevor priests the Dundalk men returned home the same night. The presentation took the form of a large and handsome oil painting of the Rostrevor Church and Convent. Mr. Hamil, J.P., and Mr. J. M. Johnson acknowledged the gift on behalf of Dundalk. Subsequently the Rostrevor delegates were entertained to supper in the boardroom.

#### MAYO.—A New College

His Lordship Most Rev. Dr. Conmy, Bishop of Killybegs, is about to build a new Diocesan College for £11,000. The site is an exceptionally favorable one, and commands some of the loveliest views in the district.

#### ROSCOMMON.—Land Purchase

The following terms have been agreed on between the landlord of the Flannery estate, Co. Roscommon, and the tenants—Twenty years' purchase to small tenants, and one year's rent added to purchase money and all arrears forgiven, game rights reserved to tenants.

#### TYRONE.—A New Church

His Eminence Cardinal Logue will lay the foundation stone of a new church in Aughnacloy, County Tyrone, on Sunday, February 28. The occasional sermon will be delivered by the Very Rev. Joseph M'Rory, D.D., Professor of Scripture, Maynooth.

#### GENERAL.

#### The Fiscal Proposals

Mr. Redmond is inclined to agree with Mr. Dillon and Mr. Davitt that Mr. Chamberlain will not succeed in carrying his fiscal proposals—at any rate in the near future. The real interest of Ireland in any case in those proposals, he said, was not at present economic but political. The business of Nationalists and of the National Party would be to watch the developments of the situation and to take advantage of their opportunities, acting always with a view to a satisfactory solution of the question of self-government. Irishmen did not care from which party in England such a solution came, so as it was a solution that the mind of the country approved.

#### A Grasping Spirit

The spirit in which the landlords are acting in connection with the carrying out of the new Land Act and the transfer of the land to the tenants may be gathered from the resolutions of a representative public body in Sligo. A special meeting of the Board of Guardians of Sligo was summoned, and was attended by a large number of prominent ratepayers, to consider the attitude and conduct of the local landlords. The following resolution was unanimously adopted: 'That, as the Land Bill of 1903 was passed for the purpose of conciliation, prosperity, and contentment in Ireland, we strongly condemn the determined and combined action of the vast majority of the landlords in endeavouring to prevent the working of the Land Bill by refusing to sell or by asking exorbitant and unreasonable prices from the purchasing tenants, prices that the tenants could not afford to pay, that, as the tenants are anxious to buy and willing to give fair and reasonable prices, we call upon the Government to refuse assistance to the landlords, in the shape of police protection or assistance at the expense of the State or taxpayer, for the purpose of extracting exorbitant rents from the tenants, that we look on dual ownership as the sole cause of all the poverty, crime, and discontent in this country, and that we hail the present Land Bill as the only means to remedy these evils.' There is not (says the 'Irish Weekly') a word of exaggeration in this language. Many landlords, by their demand of exorbitant prices, are doing what they can to cause the Act to break down.

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

## People We Hear About

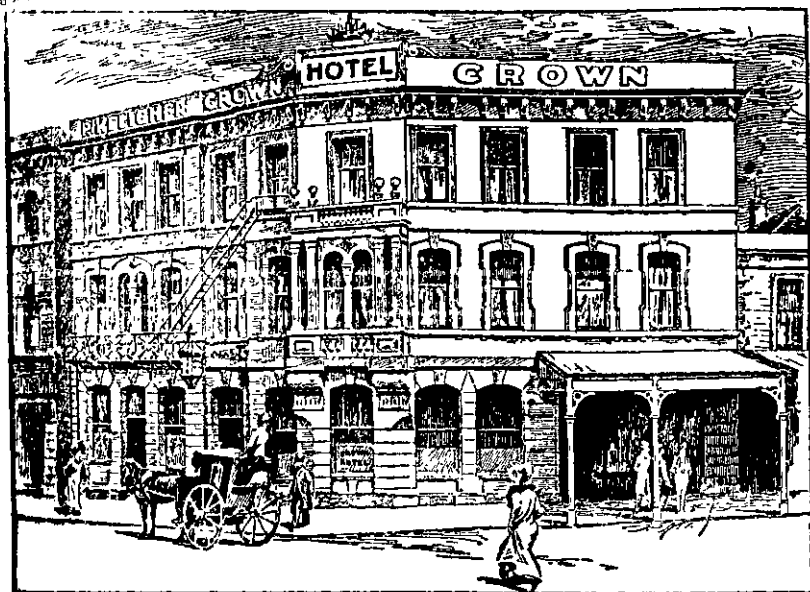
Baron de Rosen, the Russian Minister in Japan, where his name and influence loom large just now, is a short, stumpy, bearded man of middle age. He is an accomplished linguist and a shrewd diplomatist, who some years ago negotiated with the Marquis Ito a most important protocol concerning Korea. He was afterwards transferred to Belgrade, but when affairs in the Far East redemanded the master mind his old place speedily knew him again. The Baron is a familiar figure on the Yokohama racecourse. The officials of the Russian Legation run a stable in that town, and their racers have frequently been winners of the local Derbys and Cambridgeshires.

Here is a lady's description of Dowie, who poses as the resurrected Elijah, and who, is now on his way to Australia in search of shekels. She describes him as 'this short, grandfatherly tub of a man, with the shoulders of a piano mover, the corporation of a London alderman, the legs of a jockey, the head of a philosopher, the accent of a scholar, the authority of a general, and the emotional versatility of an actor, with a facility of shedding tears that Clara Morris might have envied.' Looking out, as he does, over a great screen of beard, he offers naught for criticism save eyes and nose. The eyes are small and sharp, and the nose is a rather ordinary protuberance, terminating in a pronounced button.

We recently referred to the launching of ships of record tonnage at the yards of Harland and Wolff, Belfast. The soul of the great enterprise is the Right Hon. William James Pirrie. He was born in Quebec fifty-six years ago, and began work at the age of fifteen, when he entered the ship-building and engineering firm of Harland and Wolff. There he saw such scope for his ambition that he quickly resolved to improve himself into the head of the great business, and to-day he is its chairman and chief owner, one of his Majesty's Privy Councillors, ex-Lord Mayor of Belfast, a Deputy-Lieutenant, a magistrate, an ex-high sheriff of several counties, and an honorary Doctor of Laws, besides being the first honorary freeman of the city of Belfast. The biggest shipbuilder of the day, he employs 11,000 men, and he has turned out 100,000 tons of shipping in a single year.

Viscount Hayashi, the Japanese Minister to the Court of St. James's, who is naturally a prominent figure at the present moment, is a very Westernised specimen of a gentleman of Japan. He is, among other things, an English Freemason, and he has written a book in English which has won high praise, while his knowledge of French is only second to that of his own tongue. He first went to England as a youth of 17, bent upon seeing Western ways, but the revolution in Japan called him home, and he was one of the staunchest adherents of the old Shogunati dynasty. Very often the Japanese Ambassador may be seen taking a constitutional after lunch in Kensington Gardens, where he spends an hour strolling about or sitting under the trees, if the uncertain climate permits. He lives almost wholly in European style, but on one evening in the week there is served a Japanese dinner in true Japanese style. To this interesting function, however, Europeans are never invited, the guests being only those of his countrymen in London to whom he wishes to extend his hospitality.

In a land of Conciliation Boards and Arbitration Courts like New Zealand, one can little realise the dire effects produced by the form of industrial war known as a strike. Cardinal Manning, Archbishop Ryan, and other Catholic ecclesiastics have from time to time successfully acted as mediators between labor and capital. But it is not often that a capitalist turned himself into a Conciliation Board for the avoidance of a threatened strike and all its attendant evils. This was, however, done by the noted Herr Krupp, the great German manufacturer of big guns. The story was told some time ago by the Berlin correspondent of the Paris 'Herald'. It seems that while driving through the streets of Essen Herr Krupp's carriage was stopped by a workman, who handed the gun-magnate a petition from his work-people, begging him to look into their grievances. The next day Herr Krupp ordered his workmen to send a deputation of six men, whom he received in his drawing-room, shaking each warmly by the hand. 'State your case plainly and frankly,' said the gunmaker. The men then told their grievances, with the result that Herr Krupp promised them shorter hours and that their other complaints should receive every consideration. The news spread like wildfire among the 100,000 men, women, and children dependent upon the works, and bonfires were lighted in honor of the man who by his common sense had avoided a great strike.



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RATTRAY STREET, DUNEDIN.

## P. KELIGHER,

Having considerably enlarged and thoroughly renovated this Old-established and Well-known Hotel, offers to the Travelling Public really

### FIRST-CLASS ACCOMMODATION.

THE HOTEL IS CENTRALLY SITUATED, being only a few minutes' walk from Railway Station and Wharves.

COMMERCIAL ROOM,  
LADIES' DRAWING ROOM,  
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### FOR OUR LADY FRIENDS

- READY MADE BLACK SKIRTS—in Alpaca, Cloth, Canvas, (latest shapes), 12s 6d to 27s 6d.
- CRUSH COSTUMES—from 21s to 29s 6d
- BLACK RUSSIAN COATS—in Canvas Cloth 27s 6d to 49s 6d.
- WHITE UNDERSKIRTS—from 3s 11d to 27s 6d.
- LATEST MILLINERY MODELS—in Trimmed and Untrimmed Hats from 3s 6d to 42s.

**KILROY & SUTHERLAND**  
176 and 178 PRINCES STREET

**J. F. WILSON**  
**DENTIST**

(Late R. J. B. Yule),

SPEY STREET, INVERCARGILL.

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

## RAILWAY HOTEL

THORNTON QUAY, WELLINGTON.

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.

The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.

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

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

## TERMINUS HOTEL,

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This Hotel is situated just opposite the Triange 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 quite new, and the rooms are large and lofty. The Baths and Lavatories are all that could be desired.

TARIFF MODERATE.

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## Bedsteads, Bedding,

DUCHESS CHESTS,

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Cutlery, Lamps, and Crockery Lent on Hire

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PURE NATURAL LYMPH FOR  
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INVERCARGILL.

"All who would achieve success should endeavour to merit it."

WE have during the past year spared no expense in endeavouring to make our Beer second to none in New Zealand, and can now confidently assert we have succeeded in doing so.

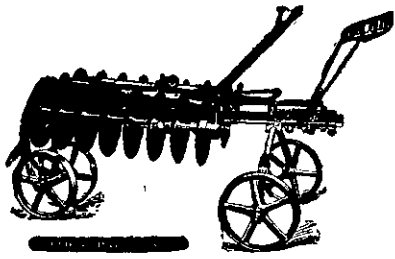
We invite all who enjoy A Good Glass of Beer to ask for  
STAPLES BEST

On Draught at almost all Hotels in the City and surrounding districts

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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MOLESWORTH AND MURPHY STREETS  
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The Best PLOUGHS Can Supply any Implements Needed on a Farm

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SOLE AGENTS FOR THE DEERING HARVESTER COMPANY.

—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

## Marseilles Red Roofing Tiles

SALES IN NEW ZEALAND ARE INCREASING EVERY MONTH

**Light, Cool, Watertight, Everlasting, Inexpensive.**

**Uniform Colour throughout. Every Roof Guaranteed.**

**Past Works.**—Such as Dunedin Convent Oamaru Convent, Clyde Church, Holy Trinity Church Port Chalmers, Dunedin Car House, Gore Post Office, Crescote Works, Invercargill, numerous Private Residences, particularly in High Street, Dunedin, and in Roslyn, SPEAK FOR THEMSELVES.

**Future Works.**—Such as Christchurch Cathedral, Dunedin, Bluff and Rangiora Railway Stations, Railway Library, Invercargill, and TEN (10) Private Houses in Dunedin, Oamaru and Invercargill show the increasing popularity of the line.

**Estimates** Given of any work. These are carried out by our RESIDENT EXPERTS, and WHICH WE GUARANTEE.

The most PICTURESQUE ROOF for either Private or Public Buildings.

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NEW ZEALAND DISTRICT, No. 3.

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

The Entrance Fees are from 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 5s per week as superannuation during incapacity.

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

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

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

W. KANE,

District Secretary,

Auckland

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

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WINE AND SPIRIT MERCHANTS, COMMISSION  
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Quotations and Orders Cabled for Free of Cost  
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CORRESPONDENCE INVITED.

PORTRAITS ON CARDS, SUITABLE FOR FRAMING, OF PIUS X. AND LEO XIII., 7d EACH, POST FREE. SEND STAMPS.

# Commercial

For week ending January 20.

## PRODUCE.

Wellington, January 18.—The Department of Industries and Commerce has received the following cable from the Agent-General, dated London, 16th:—'The mutton market is firm, and prices steady at the quotations cabled last week. Small shipments of this season's lamb arrived in good condition, and the average price to-day for New Zealand brands, other than Canterbury, is 6½d per lb. Beef is dull, and the supplies of American chilled are large. The quotations for New Zealand are nominal, and the average prices to-day are: Hindquarters 3½d, fore 2½d. Butter is unsettled, and some holders are forcing sales, and buyers are holding off, expecting prices to go lower, as there are heavy supplies of butter on hand. The average price to-day for choice New Zealand is 96s. Cheese is steady. The average price to-day for finest New Zealand is 52s. There is a better demand for hemp, the price to-day for good fair Wellington grade on the spot being £32, and the same price is quoted for January to March shipments. Cocksfoot is firm, but with little doing. The average price to-day for bright, clean New Zealand, weighing 17lb per bushel, on the spot, is 52s.

Messrs Donald Reid and Co. (Limited) report: We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue, which included good to prime feed oats, fowl wheat, feed barley, potatoes, and chaff, was cleared under fair competition at prices fully equal to late quotations. Values ruled as under:—

Oats.—There is a good export demand for best feed qualities at prices fully equal to late values. Prime milling sorts also have more attention, but of these there are few on offer. Medium and inferior kinds continue to move off slowly. Quotations: Prime milling, 1s 5d to 1s 6d; good to best feed, 1s 4d to 1s 5d; medium, 1s 1d to 1s 3d; inferior, 9d to 1s per bushel (sacks extra).

Wheat.—Prime milling sorts have more attention at slightly better value. Medium quality is not greatly in favor, but fowl wheat, which is in short supply, has strong inquiry, and is readily saleable at quotations. Quotations: Prime milling, 3s 1d to 3s 3d; medium to good, 2s 8d to 3s; best whole fowl wheat, 2s 5d to 2s 6½d; medium, 2s 3d to 2s 4d; broken and damaged, 1s 9d to 2s 2d per bushel (sacks extra).

Potatoes.—The market has been well supplied, and late quotations are not obtainable. Quotations: Best sorts, £3 10s to £3 15s; medium to good, £2 15s to £3 5s; inferior, £2 to £2 10s per ton (sacks in).

Chaff.—Prime oaten sheaf continues to be in short supply, and any lines of this quality find ready sale at quotations. Medium quality also has slightly better attention, but inferior sorts continue to be quite out of favor. Quotations: Prime oaten sheaf, £3 to £3 7s 6d; medium, £2 5s to £2 15s; light and inferior, £1 10s to £2 per ton (bags extra).

Messrs. Stronach, Morris & Co., report as follows:—  
Wheat.—The market is a shade better, and values are as follows: Prime milling, 3s 1d to 3s 3d; medium to good, 2s 8d to 3s; best whole fowl wheat, 2s 5d to 2s 9½d; inferior and medium, 1s 9d to 2s 2d.

Oats.—There has been a brisker demand and buyers are more inclined to do business at the following rates: Prime milling 1s 5d to 1s 6d; good to best feed, 1s 4d to 1s 5d; medium and inferior, 10d to 1s 3d.

Chaff.—Prime quality, £3 to £3 5s; in some cases, £3 7s 6d; medium, £2 5s to £2 15s; inferior, £1 10s to £2.

Invercargill prices current.—Wholesale—Butter farm, 6d; separator, 7d; factory, bulk, 10½d to 11½d; pats, 11½d to 11½d cash. Eggs, 10d per dozen. Cheese, (factory), 6½d. Hams, 9d. Potatoes, £4 per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £3 per ton. Flour, £9 10s to £10 10s. Oatmeal, £7 to £7 10s. Bran, £3. Pollard, £4. Retail.—Farm butter, 8d; separator, 9d; butter (factory), pats, 1s 1½d. Eggs, 1s per dozen. Cheese, 8d. Bacon, 11d. Hams, 10d. Potatoes, 5s 6d per cwt. Flour, 200lb, 21s; 50lb, 5s 6d. Oatmeal, 50lb, 4s 6d; 25lb, 2s 3d. Pollard, 7s per bag. Bran, 4s. Chaff, 1s 9d.

Mr. F. Meenan, King street, Dunedin, reports:—Wholesale prices only—Oats. Milling, 1s 4d to 1s 6d; feed, 11d to 1s 3d. Wheat: Milling, 2s 9d to 3s 7d; fowls' wheat, 2s 4d to 2s 7d. Potatoes: Old, 30s; new, 4s 6d per cwt. Chaff, £2 5s to £3 5s. Straw: Pressed wheat, 30s; oaten, 35s; loose, 35s. Flour: Sacks, £8 10s; 50lb, £9 5s; 25lb, £9 10s. Oatmeal, £8 10s. Pollard, £3 10s. Bran, £2 10s. Butter: dairy, 8d to 10d; factory, 11d. Cheese: factory, 6d; dairy, 5½d. Eggs, 10d. Onions: Melbourne, £5.

## WOOL.

Sydney, January 18.—At the wool sales there was brisk competition. Greasy sold up to 11½d, and scoured to 20½d.

London, January 15.—The Bradford wool market is strong, but unchanged.

The second series of London colonial sales will be limited to 180,000 bales, and the third series will be unlimited.

Messrs. Stronach, Morris & Co., report as follows:—

Rabbitskins.—Sales are not held regularly at present and the last was on Wednesday, 6th inst. Supplies are small and prices easier than lately reported. We sold a small catalogue at the following rates: 2nd winters, 9d to 13½d; mixed, 5½d to 9½; 2nd blacks, 13½; horse hair, 13d to 13½d.

Sheepskins.—Yesterday was sale day, and we submitted a medium sized catalogue to a smaller attendance than usual. The demand, as is usual during the height of the wool season, was not so keen, and values were easier than last report. We sold merinos, 6½lbs at 2s 5d; half-breds, 1s 4d to 5s; crossbreds, 1s 4d to 4s 10d; pelts, 4d to 1s 10d; lambskins, 1s 1d to 1s 5d.

Tallow and Fat.—No change in the market.

Wool.—Next sale will be held on 5th February, when we look to see things quite as good as the very satisfactory sale we had last week.

## LIVE STOCK

### DUNEDIN HORSE SALEYARDS.

Messrs Wright, Stephenson & Co., report as follows:—Last Saturday being a race day, few horses were forward for our sale, for which 12 draughts, all aged or inferior, and 20 weedy hacks and harness horses were entered. As usual on such occasions, the attendance of buyers was small, and the number of horses changing hands was consequently not large. We sold a country contractor's team of four aged draught geldings, two tip-drays, harness, etc., all of which realised satisfactory prices. About a dozen of the remainder of the horses were disposed of. We quote: superior young draught geldings, £70 to £55; extra good prize horses £60 to £70; medium draught mares and geldings, £35 to £45; aged do £24 to £36; upstanding carriage horses, £30 to £35; well-matched carriage pairs, £80 to £100; strong spring-van horses, £35 to £45; milk-cart and butchers' order-cart horses, £22 to £30; tram horses £14 to £27; light hacks, £10 to £16; extra good hacks, £18 to £30; weedy and aged hacks and harness horses, £3 to £8.

## Late Burnside Stock Report

Per favor Messrs. Donald Reid and Co.

Fat Cattle—145 yarded. Bullocks, £12; heifers, £8.

Sheep—2572 penned. Shorn wethers, 20s 6d; ewes, 17s 9d.

Lambs—666 penned. Best lambs, 13s 9d.

Pigs—154 yarded. Suckers, 14s to 18s 6d; slips, 19s to 24s; store, 25s to 33s; porkers, 32s to 44s; baconers, 46s to 58s; heavy pigs, 65s.

## The Priest and the Worker

John Mitchell, the great American labor leader, was interviewed in Boston a few weeks back by a representative of the 'Republic.' In speaking of the condition and hopes of the miners, of whose association he is at the head, Mr. Mitchell laid much stress upon the influence of the sympathy of the Catholic clergy.

'You must bear in mind,' he said, 'that over 90 per cent. of the miners are Catholics, penetrated with a traditional fealty to the Church that is as chivalrously tender as the love which a son gives a devoted mother. This could not be unless the priest was an important factor in the life of the people. That he is unquestioned. Out of this large sentiment of helpfulness and spiritual guidance there issues a sympathy on the part of the Catholic clergy for the aspirations and the struggles for wider opportunities which have been the essential proposals of the Labor movement. I have known only two priests in my whole experience who were not friendly to the miners in their battle for better conditions. And these men were not representative of the type that spells widened influence for the Catholic conception of life.'

'The priest knows the working man. He does not look at him from the study where he browses over academic and anaemic discourses on the condition of Labor. His sympathy is a wellspring of living waters. It is prompted by intimate contact. It is not a sterile devotion to an unreal working man conjured up by the weaving of many phrases.'

When the 'Republic's' representative mentioned Bishop Spalding's name, Mr. Mitchell's eyes kindled with enthusiasm:

'One of the greatest intellectual forces in the New World,' he said, 'with emphasis. 'An economist, a keen

**MUTUAL CO-OPERATIVE,  
STORES,**  
MACLAGGAN STREET, (next Arcade)  
DUNEDIN.

The Cheapest Place for Country Settlers to  
Purchase.

North Branch:

GEORGE AND HANOVER STREETS,  
JOHN BEATTY,  
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**S. McBRIDE,**  
TIMARU.

Direct Importer of MARBLE AND GRANITE  
MONUMENTS from the best Italian  
and Scotch Quarries.

A large stock of the Latest Designs to select  
from at lowest prices.

—CENTRAL—

**Temperance Hotel**

BRIDGE STREET, NELSON.  
(Opposite Oakley's Music Warehouse)  
*Late Larkins.*

**Mrs. Ben. Crisp,**  
PROPRIETRESS.

Country Visitors and the Travelling Public  
will find all the comforts of a home.  
Special Terms for Permanent Boarders.  
Dinner from 12 till 1.30 p.m. Daily.  
Letters and Telegrams promptly attended to

**JAMES SAMSON AND CO**  
Auctioneers, Commission, House and  
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BOTTLED ALE & STOUT.

SPEIGHT'S CELEBRATED  
**PRIZE ALES & STOUTS.**

BOTTLED BY

**MESSRS. POWLEY & KEAST**  
HOPE STREET,  
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**Bottlers, Wine & Spirit Merchants.**

Country Orders Punctually attended to.  
Order through Telephone 979.

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student of social problems, a wonderfully flexible mind, open to the sunlight in all directions! You know it was I who suggested to Mr. Roosevelt the advisability of appointing him a member of the coal strike commission. I am an ardent admirer of his works, and never tire of that richly sonorous style that is so closely packed with suggestion. He is a most stimulating thinker—one of the strongest single forces for social betterment in the land.

## OBITUARY

### MRS. CHRISTOPHER, AUCKLAND.

The death occurred last week of Mrs. Mary Christopher, relict of the late Mr. Hans Christopher, both of whom were well known figures for over half a century at St Patrick's Cathedral. Mrs Christopher's illness was of short duration, and her end came swiftly. She was attended at intervals by the Rev. Fathers Patterson and Holbrook, and, fortified by the rites of Holy Church, she passed peacefully away in the presence of her relatives. A Requiem Mass was celebrated at the cathedral, whither her remains had been conveyed. In the afternoon they were taken to Symond street cemetery, where they were interred. Rev. Father Patterson officiated at the grave, assisted by Rev. Father Holbrook. The former paid a very high tribute to the memory of the deceased lady, and said her very presence at church was a living example to all. The deceased lady leaves two sons, two daughters, and a number of grandchildren to mourn her loss.—R.I.P.

## History of Flags

Mr Edward Hulme, an Englishman of note, has recently issued a book devoted to the history of flags the world over, and their origin and treatment, giving considerable space to the story of the American flag.

First among banners, he says, came the religious banners, such as the labarum of Constantine, the banner of Duke William of Normandy, and the oriflamme of France. Then came the heraldic devices, and these, in time, were modified until the modern flag was evolved.

The standard, Mr. Hulme says, is always a flag of noble dimensions, and the cross of St. Andrew would make a Scottish standard, that of St. Patrick an Irish standard, and the lilies of France, and the castle and lion of Castile and Leon, if placed next the pole with proper divisions of colors, would make French and Spanish standards. Henry VII. had at Bosworth field at least two standards, both of the Tudor green and white, but one showing a 'red firey dragon,' and the other 'peinted a donne knows.'

Mr. Hulme's book is full of interesting bits which the student of history or the lover of bits of general information will enjoy. He runs over the flags of the various countries of the world, telling all about their origin.

The first French flag was blue, believed to be a part of the cape that St. Martin divided with a beggar. In time the scarlet flag of St. Denis ousted the blue Chape de St. Martin, but this went down at Agincourt in 1415. The lilies of France were added to the blue flag at a very early date, but Henry III., who was a Protestant, adopted the Huguenots' white flag and added the banner to that. Both blue and white flags disap-

peared during the Revolution, when the tricolor replaced them, to last until 1815, when the white flag came back. This went down again in 1848, and the returning tricolor still remains the flag of France without, however, the Napoleonic bees.

The Spanish royal standard is the most complicated. The old Papal States used the yellow and white flag of the kingdom of Jerusalem, which Godfrey of Bouillon is said to have chosen in defiance of the laws of heraldry, that it might be unlike any other banner. He is said to have based his choice on this verse of the Psalms: 'Though ye have lien among the pots, yet ye shall be as the wings of a dove rovered with silver, and her feathers with yellow gold.'

The Danish flag is the oldest flag in existence; the United States flag is one of the youngest. The Danish flag dates back to 1219 or thereabouts, and is said to be due to the fact that King Waldemar of Denmark, in a critical moment of his career, saw a white cross in the sky. The Dutch flag was originally orange, white, and blue, but the orange was changed later to red.

As the flag of the Sultan bears his personal device, it changes with each accession. Mr. Hulme speaks of flags that have disappeared; among them are those of Tuscany, Naples, the States of the Church, Sardinia, the East India Company, the Russian-American Company, and the Formian Islands. The flag of Alaska he thinks might be revived, though in a modified form. This flag, which was given away to the stars and stripes, was also of red, white, and blue, showing the Russian eagle.



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

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

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

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

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

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

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

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

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

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

Students 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,

The College RE-OPENS on FEBRUARY 8th, 1904.

BRO. BASIL.

**EDITOR'S NOTICES.**

Send news WHILE IT IS FRESH. Stale reports will not be inserted.

Communications should reach this office BY TUESDAY MORNING. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

MARRIAGE AND OBITUARY NOTICES are not selected or written at this office. Subscribers desiring the publication of such notices should forward them to the Editor.

ADDRESS matter intended for publication 'Editor, "Tablet," Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, ESPECIALLY NAMES of persons and places.

**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 1890 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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Prayer Books of every kind, Pictures (religious and patriotic), Hymn Books, Altar Charts, Wax Candles, Incense, Tapers, &c.

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**NOTICE.**

ST. PATRICK'S COLLEGE, WELLINGTON.

THE SUMMER HOLIDAYS will end on THURSDAY, 18th FEBRUARY, 1904.

AUG. KEOGH, S.M., B.A.,  
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THE following are the WINNING NUMBERS in the above Art Union:—

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For further particulars and prospectus apply to the  
REVEREND MOTHER Prioress.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, JANUARY 21, 1904.

**THE SMALLPOX OUTBREAK**

CHRISTCHURCH is in the grip of a great fear. Smallpox has wandered inside the civic boundaries from heaven knows where and has set to work to burn and gnaw and crucify its luckless victims. No man can at present predict what the consequences of its visitation may be. But the Government has done its work in furnishing generous supplies of pure calf lymph; it has forbidden the old arm-to-arm method of vaccination; and the

health authorities believe that they have corralled the microbe—or whatever causes the contagion—within an impassable barrier of isolation. So may it be. An element of danger lies in the fact—discreditable alike to the Health Department and to the parents of New Zealand—that only a third of the children of the Colony are protected by vaccination against the contagion of this treacherous and much dreaded febrile disorder. A keener surveillance over the application of the Public Health Act is, in this respect, urgently needed. In the circumstances it is a comfort to find that in and about Christchurch the dread visitation of smallpox has waked up the sceptics and the indifferent and sent them trooping in crowds to the protection that is afforded by the hermetically sealed tubes of beneficent calf-lymph.

With the increased present-day knowledge of the paths along which the smallpox contagion travels, and with the far-reaching powers at the disposal of the health authorities, the last trace of this deadly scourge of the human kind will, we trust, be speedily driven from the soil of New Zealand. Like leprosy and cholera, it is one of the Pandora gifts of the East to the West. For over a thousand years it has cut down our race like the edge of the sword. It wiped out Indian nations, choked off crowned heads like England's second Mary and the Fifteenth Louis of France, slew some two million subjects of the Russian crown in the eighteenth century, cut off thousands in the slums of London in 1870-71, and laid desolate many regions in Brazil in 1889.

Other eruptive diseases slay by the thousand. Smallpox, when it seizes a country, is a Dav'd that slays by tens of thousands. In the olden days when medical science was struggling toilfully upwards towards the light, the physician stood almost helpless in the face of widespread visitations of such sweeping pestilences as smallpox, cholera, and the black death. It was the charity of the Church alone that rose to the height of the occasion, soothed the suffering, shrived the dying, blessed the dead. It has searched out and alleviated every phase of human suffering and woe. It is ever prompt and ready. The wearers of the black soutane and of the white cornette or guimp were as much at home in attending the wounded and dying at Gravelotte and Chickamauga as they are in serving the lepers in lone Molokai and the Seychelles or in bringing joy to the pinched faces that cluster around when famine and typhus rage among the stricken people of India. Through all and over all runs the brooding charity of Christ, which 'beareth all things, believeth all things, hopeth all things, endureth all things.' It is the gulf which separates Christianity from any and every form of paganism. Pagan Rome knew no such virtue. Lucian ridiculed it. Julian the Apostate tried in vain to establish a counterfeit presentment of it among the pagans of his day and city. The neo-pagans—or self-styled philanthropists—of the eighteenth century whipped the Sisters of Charity through the streets of Paris. Their present-day representatives have driven them forth from the bedside of the stricken poor in the hospitals. In a book recently published in New Zealand, some of the most conspicuous forms of charity to the weaklings and the poor as treated as crimes against our nation and our race. And have not an American university professor and an American non-Catholic clergyman within the past three months publicly advocated the euthanasia or doing to death of idiots and imbeciles? The materialist tendency of our time is towards the barbarous ideals of the Troglodytes, who are credited with strangling their old people, and of the debased American Indians, who clubbed them to death, as Sydney Smith says, when they became aged enough to weary people with long-winded tales. True humanity came in with the Church. She wrought a revolution in the old-time pagan ideals when she taught the world to regard the poor and the suffering as representatives of Christ, and made the love

of him, and the love of man for His sake, the principle of charity. Charity became her bond of unity. Therein lay her grandest achievements. 'For the first time in the history of mankind,' says Lecky, 'it has inspired many thousands of men and women, at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity.' As time rolled on, says the same author, 'charity assumed many forms, and every manastery became a centre from which it radiated.'

It is a long and glorious record. What, for instance, could surpass the splendid devotion of the Brothers and Sisters of the Third Order of St. Francis, the Congregations of Hospitaliers, the Olivetans, and so many others when, in the fourteenth century, the Black Death swept over Europe, and when (as Petrarch wrote) 'the earth seemed depopulated, houses without inhabitants, towns without citizens, fields lying waste and strewn with dead bodies'? Or take the great pestilence which broke out in Milan in 1576, and which is described with such graphic force in Manzoni's 'Betrothed.' One hundred and thirty-four priests fell victims to their devoted care of the sick and dying. The world has known no grander heroism than that which was displayed by devoted priests, brothers, and nuns when Asiatic cholera made a girdle round the earth in the early thirties of the century that has passed. In Dublin and Cork, when the non-Catholic clergy, with one honorable exception, abandoned their posts, the priests and Sisters were everywhere risking their lives and dying in the service of the stricken poor. In the Canary Islands the bishop and the priests were nurses, gravediggers, and undertakers. The Bey of Tunis conferred decorations on the Catholic monks and missionaries for their splendid courage and devotion in the day of need. In Ceylon, the names of Fathers Bettacchini and Vissarini are blessed by the poor to the present day. In 1850, in Western Tonquin, twelve priests, six clerics, twelve catechists, and thirty-seven nuns sacrificed their lives in attending to the victims of cholera. Nothing could surpass the devotion of those consecrated to God when smallpox and yellow fever settled down on Brazil in 1889 and the death rate rose in some places as high as seventy per cent. Four years ago, when Health Commissioner Keogh, of Salt Lake City, had almost despaired of securing competent immune nurses, either for hire or humanity, for smallpox patients, the whole community of the Sisters of the Holy Cross volunteered in a body, and the selected ones went, radiant with happiness, to their posts of duty and nursed the stricken ones back to health. A few years ago in Venezuela, Father Beguetti and seven Salesian Sisters immured themselves for seven hot and weary months within the walls of the Lazaretto, ministering to the sick and dying during the smallpox epidemic at Valencia. The late Cardinal Vaughan in attendance on the smallpox patients in Panama, Father Desmond four years ago at Alford (Iowa, U.S.A.), Father Mahony in Launceston, last year, are but individual instances in the beautiful story of Catholic charity that has run down through the course of the centuries and enriched the Church with a thousand Orders and associations to alleviate every form of human suffering and woe

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

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

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

## Notes

### A Complaint

A settler at Tawataia, in the Eketahuna district, pitchforks the Government with the following complaint—'My cow was suffering from tuberculosis. I wrote to the Department of Agriculture, and a veterinary surgeon was sent up to inspect her, free of charge. I myself am suffering from consumption, and if I want medical attendance it will probably cost me £10. Does this not go to prove that in this democratic country the life of a cow is considered of greater value than that of a human being?'

### The Smallpox Scare

Great numbers of French infidels are like the Anglo-maniacs in Bronson Howard's charming comedy, 'The Henrietta.' 'Each fellow wants every other fellow to believe that he is a devil of a fellow—but he isn't.' He poses as a 'jolly dog.' But in the stress of a colic on land or a storm at sea the braggart commonly remembers his sins and flings himself with desperate energy at his prayers, beseeching mercy from the Providence that he had long affected to ignore. In an analogous fashion, great numbers of Christchurch parents and other adults long affected to despise or decry vaccination as a preventive of smallpox. Now that the plague is at their door their hostility or indifference to Jenner's great discovery has suddenly oozed out, like Bob Acres' courage, at their finger tips, and they are besieging the medical profession for the lymph which a kind Providence has endowed with preventive powers against one of the most contagious and deadly of all febrile diseases.

### A Question of Boycotting

A cable message in Wednesday's daily papers runs as follows: 'Dr. Walsh, Archbishop of Dublin, in a pastoral letter, denounced the new Catholic Association, who recommended the boycotting of Protestants.' We were not aware that boycotting of any class or in any shape formed part of the policy of the Catholic Association. The association consists, we understand, of a number of laymen whose object was to protest against the open, flagrant, and systematic boycott to which Catholics, solely on account of their religious belief, have been subjected in the matter of appointments in the gift of the Government, of the great railway corporations, and of a large number of leading commercial firms in the country. To this undisguised and scandalous boycott, and to the wholesale Orange boycott of Catholics in Ulster, we have made frequent and recent reference in our news and editorial columns. Two wrongs do not make a right. If any ill-advised association of our faith in Ireland should endeavor, in this matter, to imitate the bad example set, and openly defended during the past two months, by members of the favored creed, they will find not alone Archbishop Walsh, but the whole voice and sentiment of the Catholic hierarchy, priesthood, and laity of Ireland in open war against them. The facts and figures published by us so recently as our last two issues point to the sudden death or early demise of any combination of misguided Catholics who, no matter under what provocation, would attempt to reverse the long-established and tolerant traditions of their co-religionists in the Old Land and endeavor to organise a campaign of exclusive dealing against their Protestant neighbors. Irish Catholics have thus far left a monopoly of this evil form of sectarian exclusiveness to their non-Catholic fellow-countrymen. At this period of the twentieth century they are not likely, despite the evil example around them, to use against members of other creeds a weapon of the penal days.

### A Professor Dissected

Professor Tyrrell, of Trinity College, Dublin, has re-

ceived abundant reasons of late for regretting the savage epithets which he applied to the churches which Irish Catholics have built to replace the desolation wrought by his co-religionists in 'the most distressful country.' It is no wonder that the people's gorge rose at seeing their most sacred fanes described by the Trinity professor as grim monuments

'Of cold observance, the incestuous mate  
Of superstition, destined of blind fate  
To draw the very marrow from the land's  
Poor starving delvers.'

A fresh sting is in the sounet's tail, where the Trinity bigot adds this parting insult:

'Each soaring steeple "lifts its head and lies"'

\*

The 'Freeman's Journal' (Dublin) took a hand with Bishop Dwyer in the public flagellation of Professor Tyrrell. 'It is mere insolence and something more,' says the 'Freeman,' 'for such persons to interfere in the domestic affairs of the Church of the people. Coming from members of a Church whose spoils are summed up for anybody that cares to read in "Thom's Directory" it is a piece of glaring effrontery. Will Dr. Tyrrell's sympathy for the people extend so far as to suggest that they should be recouped a fraction of these millions by the so-called "disendowed" Church to which he belongs?' The 'Freeman' then publishes the full details of the enormous sum of £11,398,950 which the Anglican Church in Ireland drew from the people after the passing of the Act of Disestablishment in 1869. 'When,' our Dublin contemporary continues, 'a Protestant critic comes forward to denounce the Irish priest for seeking the means to restore the ruins wrought by Irish Protestantism, let him explain on what principle these millions of Irish money have been pocketed. Even after all the waste by those who received the money in the first instance, over three millions of it, together with the Glebes, remain in possession of the Church to-day. The sum would give every Catholic parish in Ireland £2,700 a piece for church building. The eleven millions would have given each diocese £100,000 for a Cathedral, and each parish £7000 for a church. The "impoverished peasantry" would have had to provide very little if their Church received out of Irish pockets the endowment which, as partial compensation for so-called disendowment, the Church of one-eighth of the people received in 1870. One's gorge rises when the sons of such spoliators come forward with their lectures to the Irish Priests on the methods by which they are seeking to repair the destruction wrought by the confiscators and persecutors. These gentlemen ought to have the decency to keep silence, whether they are Trinity College Dons, or Ulster Protestants masquerading as 'independent and trained observers' from the English capital.' Professors Tyrrell's sectarian doggerel and his epistolary attacks on his Catholic fellow-countrymen are pretty sure to find an echo in the occasional 'religious' columns of some of our New Zealand secular dailies. If they do, our readers have a reply to hand in the present issue of the 'N.Z. Tablet.'

## DIOCESE OF DUNEDIN

Dr. Kenny (Melbourne), one of the General Secretaries of the forthcoming Second Australasian Catholic Congress, reached Dunedin last week via Hobart. He proceeded to Christchurch and Wellington in the interests of the Congress, and returned to Dunedin on Saturday in time to join the 'Waikare' on the excursion to the West Coast Sounds.

At a meeting held in St. Joseph's Hall on Friday evening last it was decided to tender a benefit concert to the widow and large family of the late Frank Fogarty, of Roslyn. A strong committee of ladies and gentlemen was formed, with Mr. Thos. Hussey chairman and Mr. John Hally secretary. Already a large number of tickets are in circulation, and ready sales are being effected. Certainly the case is one of the most deserving of support that has ever come before the pub-

lic. We expect to see a bumper house at his Majesty's Theatre on February 5.

Two meetings have been held recently in St. Joseph's Hall, Dunedin, to discuss matters relative to the welfare of the Christian Brothers, Rev. Father Murphy presiding on each occasion. At the first meeting it was announced that part of the school buildings and grounds and the Brothers' residence needed some very necessary repairs and renovations, and a small committee was set up to estimate and report thereon. On Sunday evening last the second committee was held, and the report was read by Mr. D. W. Woods. On Mr. T. Hussey's motion, the part dealing with the residence was agreed to without comment, and it was recommended that the work to be proceeded with immediately. But the amount of repairs considered necessary in the case of the school building was so large that the meeting thought further consideration of the whole matter was advisable. The question of erecting new school buildings was debated and eventually, on Mr. P. Hally's motion, a deputation was appointed to interview his Lordship the Bishop during the week and report the result to a further meeting to be held on Sunday evening, the 24th inst. Messrs. T. Hussey, J. Hill, J. Dunne, J. J. O'Connor, Jun., D. Columb, and J. Hally comprise the deputation. As it is expected his Lordship will preside at next Sunday's meeting, it is to be hoped that there will be a thoroughly representative gathering.

## NEW ZEALAND: GENERAL

Blenheim citizens and local bodies are arranging to hold an industrial exhibition in Blenheim this year.

During December 3658 persons arrived in the colony and 1662 took their departure, the respective figures for December, 1902, being 4188 and 1415.

At the opening of the Piako Block (Thames) for settlement it was again urged on the Government that there are 60,000 acres of land available almost at present. The drainage presents no great difficulty.

We have received from Messrs. Whitcombe and Tombs two handsome medallion pendants of the late and present Popes. The portraits are remarkably well executed and the pendants are well suited for personal wear.

The chairman of the Oamaru Harbor Board (Mr. Holmes) said last week that for the want of suitable wharfage, the Board has been losing large sums of money every year. Last year £1000 was lost from frozen mutton alone, which was railed away to other ports for shipment, and a similar loss is expected this season.

The report of Mr. Leslie Reynolds upon the water supply for Gisborne has been received. He recommends the lagoon on Willows Estate as the most suitable source within reasonable distance of Gisborne. The estimated cost, exclusive of suburbs, is £39,600, or, including suburbs, £50,400, and the annual pumping charges £1100 for a population of 5000, and £1660 for a population of 10,000.

Mr. John Holmes, who toured the world in 1897-98 as Trade Commissioner for the New Zealand Government and is a specialist in the hemp industry, has written to the Premier suggesting that a special exhibit of flax-dressing methods should be sent to the St. Louis Exposition, with a view of getting the machinery and methods of treatment improved, and also introducing New Zealand flax to the world at that Exposition.

Mr. Pedersen, the new butter expert from Denmark, is (says the Wellington correspondent of the 'Otago Daily Times') exceedingly pleased with what he has seen in the New Zealand factories. He has found the colonial methods thoroughly up-to-date, and he does not think we have much to fear from Danish competitors in that respect.

A combined team of New Zealand firemen is being sent to compete at the Geelong demonstration by the United Fire Brigades' Association, and two men have been nominated from Christchurch (says the 'Press'). The public will be requested to assist in raising the necessary funds to send the men over, and members of the combined fire brigades have been authorised to receive subscriptions. This is understood to be the first occasion on which a fire brigade contingent from New Zealand has gone to Victoria.

The banking returns for the quarter ended December 31 show (says a Press Association telegram) that the assets of the banks doing business in the Colony amounted to £20,580,387, and the liabilities to £20,351,994, there being thus an excess of assets amounting to £218,393. Advances shows an aggregate increase of

£970,660, and discounts an increase of £164,038. Free deposits shows the substantial gain of £685,566, and fixed deposits of £222,220. There was an excess of £3,228,527 in deposits over advances and discounts. The note circulation during the quarter increased to £1,466,279. The coin and bullion reserves in the banks were as follows—New Zealand, £1,524,933; Union, £564,172; New South Wales, £700,907; and National, £377,340. These figures show a total increase of £454,490 as compared with the same period in 1902.

The 'Winton Record' reports that Mr. Norman, of Forest Hill, has on his farm a very effective bird-catcher, which is exciting a good deal of interest in the district. It consists of a light wooden frame about 7ft long, 2ft 6in wide, and 2ft high, covered with wire netting. From the top a wide V-shaped indentation goes down to within 4in of the ground. The sides of the indentation are covered with wire. At the point of the V several holes are cut large enough to admit a bird, and a bird once in cannot get out. The floor of the enclosure is strewn with oat sheaves, and birds are caught in large numbers. Mr. Norman's experiments have been so successful that the County Council has asked him to supply them with a couple of models.

The mullock of the Castlemaine goldfields, Victoria, was long considered useless for any purpose. In the same way our Northern gum-lands are sometimes regarded as almost worthless, yet (says an exchange) in many cases they have yielded more profit to their owners than the finest of our agricultural land. A few years ago a settler in Tatarariki district bought a section, and whilst digging gum at odd seasons went in for a strawberry garden. The land produced this fruit in abundance, but the owner had occasion to leave the district, and sold out for £130. For two years the purchaser has been taking out gum from the property to the value of £4 per week, and has now sold out to Austrians for £300. A settler in the Redhill district, who has land, valued at 5s per acre, under perpetual lease from the Government, recently sold the gum in one acre of his land for £25. He has less than 200 acres, and will not sell under £500. Gum is getting more scarce, and those who have gum lands are receiving good offers.

News received by cable here (says the Wellington correspondent of the 'Lyttelton Times') is to the effect that all capital required for the big fishery company is now subscribed. The promoters, I understand, attribute the adverse article in the London trade organ to the action of local rivalry. As to the alleged absence of fish, they declare that they have not depended upon Mr. Ayson's trawling experiments, which they know were not particularly successful. They state that they have certain knowledge of very rich fishing grounds which will bear out, they are confident, everything placed in their prospectus.

## WEDDING BELLS

### PURCELL—McCORMICK.

A quiet wedding took place in St. Mary's Church, Hokitika, on Monday, January 11, when Mr. Patrick Purcell, of Kokatahi, second son of Mr. Patrick Purcell, of Wataroa (South Westland), was married to Miss Annie McCormick, second daughter of Mr. Edward McCormick, farmer, of Kokatahi. The ceremony was performed by the Rev. Father S. Mahoney. Mr. Michael Purcell (brother of the bridegroom) acted as best man, and Miss Jeannie McCormick (sister of the bride) as bridesmaid. The bride was given away by her father.

### DALEY—WINDLE.

A pretty wedding took place on Wednesday, 13th inst., at Mr. Harry Windle's residence, Longridge Villa, Daley, of Maheno. The ceremony was performed by the holy bonds of matrimony to Daniel, eldest son of Mr. Daley, of Maheno. The ceremony was performed by the Rev. Father Keenan, of Riversdale. The bride, attended by her two sisters, was given away by her father, and looked charming in a dress of white silk and the orthodox wreath and veil. The bridesmaids wore dresses of white muslin over blue, and greenstone brooches, the gift of the bridegroom. Mr. J. Windle acted as best man. After the ceremony a very large number of guests sat down to an excellent breakfast, presided over by the Rev. Father Keenan, who proposed the health of the bride and bridegroom in a few well chosen words. Mr. J. Kelly, of Riversdale, proposed the health of the bride's parents, and dwelt on the esteem in which Mr. and Mrs. Windle and family were held throughout the district. Several other guests also spoke in a similar strain. Mr. G. Stuart proposed the health of the bridesmaids, and Mr. G. Butel that of the bridegroom's father, who was present. Mr. J. Macpherson

proposed the health of the Rev. Father Keenan. At 2.30 the happy couple left for the railway station enroute for the Lakes. The wedding presents were both numerous and valuable, and comprised several handsome cheques.

## PALMERSTON NORTH

(From our own correspondent.)

January 17

The half-yearly meeting of the local branch of H.A.C.B.S. was held on Wednesday last, the 13th inst. A fair attendance of members was present. After a mass of important business had been put through, the lodge proceeded to elect its officers for the ensuing half year. Bro. Fred. Herrinz, V.P., takes the President's chair, Bro. Albert J. Rickard was elected Vice-President; Bro. J. Hanley, Treasurer; Warden, Bro. Alex. McWilliams; Sick Visitors, Bros. Thos. Norris and Andrew Kelly; Guardian, Bro. H. Hanlon; and Secretary, Aloysius V. Dallow, all these still retaining their old positions. Bro. Joseph Devlin, second Auditor, was elected in place of Bro. Fred. Oakley, senior Auditor, who retires. After the election Past President, Rev. P. W. Tymons, congratulated them on their new honours in the lodge, and proceeded to install each in their turn in their official position, giving each their various instructions as to the duties expected of them. Each officer suitably replied, thanking the lodge for the honor conferred on him. Past President, Father P. Tymons, in thanking the lodge for the support and many expressions he had received whilst in the chair, promised, amidst applause, to donate the President's cash to the lodge. On the motion of Brother James Carr, seconded by Brother John Hanley it was unanimously carried that the past and first president of the lodge be placed first on the merit board. It was also resolved, on the motion of Bro. Andrew Kelly, seconded by Bro. A. McWilliams, that the past treasurer, Rev. Father Bowden, who had done yeoman's service since the lodge's inception, be also placed on the merit board. The meeting was adjourned until January 27 to receive the balance sheet, which, owing to the secretary being away for his health, was not quite in order for presentation.

## Wellington H.A.C.B. Society

January 16.

The half-yearly meeting of the Wellington Branch of the Hibernian Society was (says an occasional correspondent) held in St. Patrick's hall on Wednesday evening last, Bro. O. Krohn, V.P., in the chair. About seventy members were present. The balance sheet for the December quarter was presented by the Secretary, shewing the Branch to be making very satisfactory progress both in members and funds. During the past twelve months the membership has increased from 156 to 184, and the various funds increased from £165 to £650, despite the fact that the amount paid away in sick pay continues to be very large, on account of three members being on the superannuation list for many years past. It was stated that the increase in the members' roll would have been much larger, but for the fact that it has been impossible to supply intending members with rule books for inspection, as the Secretary has not received any from Auckland, though he has repeatedly applied to the District Secretary for them during the last two years. The election of officers for the next six months resulted as follows: president, Bro. J. B. Doherty; vice-president, Bro. J. Sullivan; secretary, P. J. Keelcher (re-elected); treasurer, Bro. J. Stratford; warden, Bro. Con. Sullivan; guardian, Bro. P. Shannon; auditors, Bro. J. W. Callaghan and J. McGowan; delegates to Triennial Meeting, Bros. J. B. Doherty and P. J. Keelcher. The Order-paper for the meeting to be held at Timaru next month was considered at length, and the delegates chosen should have no difficulty in exercising their votes on the various motions to be dealt with.

A strong committee, consisting of Hibernians and representative citizens, are now busy making preparations for the proper celebration of St. Patrick's Day. It has been decided that the celebration shall take the form of a grand picnic and sports at some suitable spot out of the city. A sub-committee is to visit the various pleasure resorts and report to the General Committee on Sunday next. A sports committee has also been set up to prepare a programme of events, and it is expected they will have this ready in the course of the coming week. It has been decided that any surplus money on hand after the celebration shall be divided amongst the Catholic schools of the different city parishes.

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.—\*\*\*

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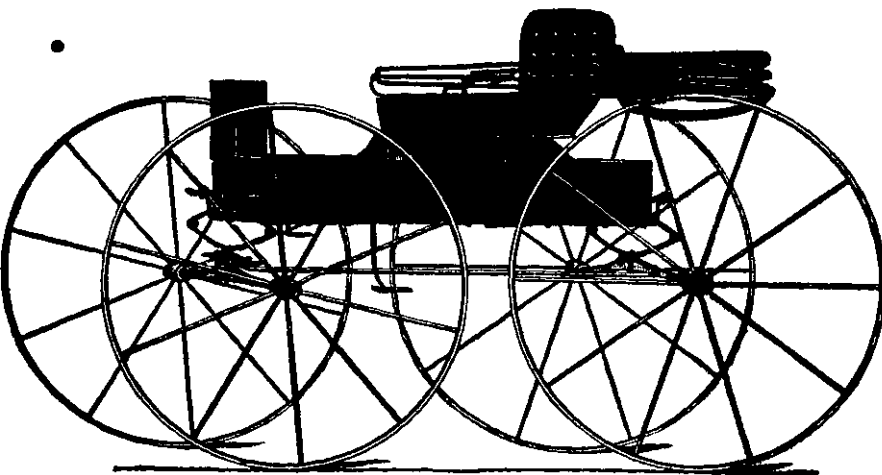
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# The Storyteller

## UN PRETRE MANQUE

He kept his school in a large town in the County Waterford. His range of attainments was limited; but what he knew he knew well, and could impart it to his pupils. He did his duty conscientiously by constant, unremitting care, and he emphasized his teachings by frequent appeals to the ferule.

However, on one day in midsummer it would be clearly seen that all hostilities were suspended and a truce proclaimed. This one day in each year was eagerly looked forward to by the boys.

The master would come in dressed in his Sunday suit, with a white rose in his button-hole, and a smile—a deep, broad, benevolent smile—on his lips, which, to preserve his dignity, he would vainly try to conceal. No implement of torture was visible on that day; and the lessons were repeated, not with the usual rigid formalism, but in a perfunctory manner, 'ad tempus terendum.' Twelve o'clock struck, the master struck the desk and cried:

'Donovan, take the wheelbarrow and bring down Master Kevin's portmanteau from the station.'

Then there was anarchy. Forms were upset, desks over-turned, caps flung high as the rafters, and a yell, such as might be given by Comanches around the stake, broke from three hundred boys as they rushed pell mell from the school. The master would make a feeble effort at restoring order, but his pride in his boy, coming home from Maynooth, stifled the habitual tyranny which brooked no disobedience nor disorder.

In two long lines the boys, under the command of some natural leader, would be drawn up in front of the school.

In half an hour the wheelbarrow and trunk would be rolled up the gravelled walk; then the expected hero would appear. One tremendous salvo of cheers, and then a glorious holiday.

There was, however, among these young lads one to whom the home-coming of the Maynooth student was of special interest. He was a fair-haired, delicate boy, with large, wistful blue eyes that looked at you as if they saw something behind and beyond you. He was a bit of dreamer, too; and when the other lads were shouting at play, he went alone to some copse or thicket, and with a book, or more often without one, would sit and think, and look dreamily at floating clouds or running stream, and then, with a sigh, go back to the weary desk again. Now, he had one idol enshrined in the most sacred recesses of his heart, and that was Kevin O'Donnell.

It is quite probable his worship commenced when he heard his sisters at home discussing the merits of this young student in that shy, half-affectionate half-reverential manner in which Irish girls were wont to speak of candidates for the priesthood. And when he heard, around the winter fireside, stories of the intellectual prowess of the hero, in that exaggerated fashion which the imagination of the Irish people so much effects, he worshipped in secret this 'Star of the South,' and made desperate vows on sleepless nights to emulate and imitate him. What, then, was his delight when, on one of these glorious summer holidays, the tall, pale-faced student, 'lean' like Dante, 'from much thought,' came and invited all his friends to the tea and music that were dispensed at the school-house on Sunday evenings; and when he turned round and, placing his hand on the flaxen curls of the boy, said:

'And this little man must come too; I insist on it.' Oh! these glorious summer evenings, when the long yellow streamers of the sun lit up the dingy school-house, and the master, no longer the Rhadamanthus of the ruler and rattan, but the magician and conjurer, drew the sweetest sounds from the old violin, and the girls, in their Sunday dresses, swept round the dizzy circles; when the tea and lemonade, and such fairy cakes went round, and the hero, in his long black coat, came over and asked the child how he enjoyed himself, and the boy thought he was in heaven, or at least the vestibule and atrium thereof. But even this fairyland was nothing to the home-coming, when the great, tall student lifted the sleepy boy on his shoulders and wrapped him round against the night air with the folds of his great Maynooth cloak, that was clasped with brass chains that ran through lions' heads, and took him out under the stars, and the warm summer air played around them; and in a delicious half-dream they went home, and the child dreamt of fairy princesses and celestial music, and all was incense and adulation before his idol and prodigy. Ah! the dreams of childhood. What a heaven they would make this world, if only children could speak, and if only their elders would listen!

So two or three years sped by, and then came a rude shock. For one day in the early summer, the day on which the students were expected home, and the boys were on the tiptoe of expectation for their glorious holiday, a quiet, almost inaudible whisper went round that there was something wrong. The master came into school in his ordinary dress; there was no rose in his button-hole; he was quiet, painfully, pitifully quiet; he looked aged, and there were a few wrinkles round his mouth never seen before. A feeling of awe crept over the faces of the boys. They feared to speak. The sight of the old man going round listlessly, without a trace of the old fury, touched them deeply. They would have preferred one of his furious explosions of passion. Once in the morning he lifted the rattan to a turbulent young ruffian, but, after switching it in the air, he let it fall, like one paralyzed, to the ground, and then he broke the stick across his knees, and flung the fragments from the window. The boys could have cried for him. He dismissed them at twelve o'clock, and they dispersed without a cheer. What was it all? Was Kevin dead?

By-and-by, in whispers around the hearth, he heard that Kevin was coming home no more. Someone whispered: 'He was expelled'; but this supposition was rejected angrily. 'He would never be priested,' said another.

'Why?'

'No one knows. The professors won't tell.'

And some said they expected it all along; 'these great stars fall sometimes; he was too proud and stuck up, he wouldn't spake to the common people—the ould neighbors.' But in most hearts there was genuine regret, and the deepest sympathy for the poor father and mother, to whom his calamity meant the deepest disgrace. They would never lift their heads again. Often, for hours together, Kevin's mother would linger around the fireside, receiving such sympathy as only Irish hearts can give. Her moans sank deep into the soul of the listening child.

'Sure I thought that next Sunday I would see my poor boy in vestments at the altar of God, and then I could die happy. Oh, wirra, wirra! Oh, Kevin! Kevin! what did you do? What did you do at all at all? When he was a little weeshy fellow he used to be playing at saying Mass—'Dominus vobiscum,' and his little sisters used to be serving. Once his father beat him because he thought it wasn't right. And I said: 'Let the boy alone, James; sure you don't know what God has in store for him. Who knows but one day we'll be getting his blessing.' Oh, my God, Thy will be done?'

'How do you know yet?' the friends would say; 'perhaps he's only gone to Dublin, and may be home to-morrow.'

'Thank you kindly, ma'am, but no. Sure his father read the letter for me 'Good-by father,' it said, 'good-by, mother; you will never see me again. But I've done nothing to disgrace ye. Would father let me see his face once more? I'll be passing by on the mail to-morrow on my way to America.'

'And did he go too see him?'

'Oh, no! he wouldn't. His heart was that black again; his son that he swore he should never see his face again.'

'Wisha, then,' the women would say, 'how proud he is! What did the poor boy do? I suppose he never made a mistake himself, indeed!'

But the young girls kept silent. They had mutely taken down the idol from their shrine, or rather drawn the dark veil of pitying forgetfulness over it. A student refused orders was something too terrible. The star had fallen in the sea.

His little friend, however, was loyal to the heart's core. He knew that his hero had done no wrong. He was content to wait and see him justified. He would have given anything to have been able to say a parting word. If he had known Kevin was passing by, shrouded in shame, he would have made his way to the station and braved even the hissing engine, that was always such a terror to him, to touch the hand of his friend once more and assure him of his loyalty. He thought with tears in his eyes of the lonely figure crossing the dread Atlantic; and his nurse was sure he was in for a fit of illness, for the boy moaned in his sleep, and there were tears on his cheeks at midnight.

But from that day his son's name never passed his father's lips. He had passed in his own mind the cold iron sentence: 'Non ragionam di lor.'

The years sped on relentlessly. Never a word came from the exiled student. In a few months the heart-broken mother died. The great school passed into the hands of monks, and the master, in his old age, had to open a little school in the suburbs of the town. Families had been broken up and dispersed, and event after event had obliterated every vestige of the little tragedy, even to the names of the chief actors or sufferers.

But in the heart of the little boy, Kevin O'Donnell's name was written in letters of fire and gold. His grate-

ful memory held fast its hero. Then he, too, had to go to college—and for the priesthood. On his very entrance into the diocesan seminary he was asked his name and birthplace. When he mentioned the latter a young professor exclaimed:

'Why, Kevin O'Donnell was from there!'

The boy nearly choked. A few weeks after, his heart in his mouth, he timidly approached the professor, and asked:

'Did you know Kevin O'Donnell?'

'Why of course,' said the priest, 'he was a class fellow of mine.'

'What was—was—thought of him in Maynooth?'

'Why, that he was the cleverest, ablest, jolliest, dearest fellow that ever lived. You couldn't help loving him. He swept the two soluses in his logic year, led his class up to the second year's divinity, then fell away, but again came to the front easily in his fourth. We used to say that he "thought in Greek".'

'And why did he leave? Why wasn't he ordained?'

'Ah! there's the mystery; and it is a clever man that could answer it. No one knows.'

They became great friends by reason of this common love for the disgraced student, and one evening in the early summer the professor told the boy all he knew. He had an attentive listener. The conversation came around in this way. Something in the air, or the glance of the sun, or some faint perfume of hyacinth or early rose, awoke remembrances in the mind of the boy, and he said, as they sat under some dwarfed elm:

'This reminds me of Kevin and his holidays at home. The same summer evening, the same sunlight—only a little faded to me—the old schoolroom lighted up by the sunset, the little musical parties, the young ladies in their white dresses, my head swimming round as they danced by in polka and schottische—'

'Ha!' said the professor. But, recovering himself, he said hastily:

'Well, go on!'

'Oh, nothing more!' said the boy; but my homeward rides on Kevin's shoulders, and the long folds of his cloak wrapped around me, and—and—how I worshipped him!'

There was a pause, the professor looking very solemn and thoughtful.

'But, father,' said the boy, 'you never told me How did it all happen?'

'This way,' said the professor, shaking himself from his reverie. 'You must know, at least you will know some time, that there is in Maynooth one day—a day of general judgment, a "Dies irae, dies illa"—before which the terrors of Jehosaphat, far away as they are, pale away into utter insignificance. It is the day of the "Order list"—or, in plainer language, it is the dread morning when those who are deemed worthy are called to Orders, and those who are deemed unworthy are rejected. It is a serious ordeal to all. Even the young logician, who is going to be called to tonsure only, looks with fearful uncertainty to his chances. It is always a stinging disgrace to be set aside—or, in college slang, 'to be clipped.' But for the fourth year's divine, who is finishing his course, it is the last chance, and woe to him if he fails! He goes out into the world with the brand of shame upon him, and men augur no good of his future. Now, our friend Kevin had been unmercifully 'clipped' up to the last day. Why, we could not ascertain. He was clever, too clever; he had no great faults of character, he was a little careful, perhaps foppish, in his dress; he affected a good deal of culture and politeness; but so far as we could see, and students are the best judges, there was nothing in his conduct or character to unfit him for the sacred office. But we don't know. There are no mistakes made in that matter. Students who are unfit sometimes steal into the sanctuary, but really fit and worthy students are never rejected. There may be mistakes in selection, there are none in rejection. Well, the fateful morning came. We were all praying for poor Kevin. The most impenetrable silence is kept by the professors on this matter. Neither by word nor sign could we guess what chances he had, and this added to our dread interest in him. In fact, nothing else was talked of but Kevin's chances; and I remember how many and how diverse were the opinions entertained about them. The bell rang, and we all trooped into the Senior Prayer-Hall. We faced the altar—three hundred and fifty anxious students, if I except the deacons and sub-deacons, who, with their books—that is, their breviaries—under their arms, looked jaunty enough. I was one of them, for I was ordained deacon the previous year, and I was certain of my call to priesthood; but my heart was like lead. Kevin walked in with me.

"Cheer up, old man," I said; "I tell you it will be all right. Come, sit near me." His face was ashen, his hands cold and trembling. He picked up the end of his soutane, and began to open and close the buttons nervously. The supervisors—our deans, the vice-president and president—came in and took their places in the gal-

lery behind us, and at the end of the hall. An awful silence filled the place. Then the president began, after a brief formula, to call out rapidly in Latin the names of those who were selected "ad primam tonsuram." He passed on to the porters, lectors, the acolytes, the exorcists. Then came the higher orders, and hearts beat anxiously. But this was rapidly over. Then came the solemn words, 'Ad Presbyteratum.' Poor Kevin dropped his soutane, and closed his hands tightly. My name was read out first in alphabetical order. Kevin's name should come in between the names O'Connor and Quinn. The president read rapidly down the list, called: Guilielmus O'Connor, Dunensis; Mathaeus Quinn, Midensis; and thus sentence was passed. Kevin was rejected. I heard him start, and draw in his breath rapidly two or three times. I was afraid to look at him. The list was closed. The superiors departed, apparently heedless of the dread desolation they had caused; for nothing is so remarkable in our colleges as the apparent utter indifference of professors and superiors to the feelings or interests of the students. I say 'apparent,' because, as a matter of fact, the keenest interest is felt in every student from his entrance to his departure. He is not only constantly under surveillance, but he is spoken of, canvassed, his character, talents, habits, passed under survey by those grave, solemn men, who preserve, in their intercourse with the students, a sphinx-like silence and indifference, which to many is painful and unexplicable. Well, the ordeal was over, and we rose to depart. Then Kevin turned round and looked at me. He smiled a ghastly way, and said: 'This little tragedy is over.' I said nothing. Words would have been mockery under such a stunning blow. Nothing else was talked of in the house for the remaining days. There was infinite sympathy for poor Kevin, and even the superiors dropped the veil of reserve and spoke kindly to him. It is customary to ask some one of the superiors the cause of rejection. To keep away from them savors of pride. Kevin went to the vice-president, a kindly old man, and asked why he was deemed unfit for orders. The old priest placed his hands on Kevin's shoulders and said, through his tears:

"Nothing in particular, my dear, but some general want of the ecclesiastical manner and spirit."

"I haven't been a hypocrite," replied Kevin; "I wore my heart on my sleeve. Perhaps if—" he said no more.

The examinations were over. The day for the distribution of prizes came on. The Bishops assembled in the prayer-hall. The list of prize-men was called. Kevin was first in theology, first in Scripture, second in ecclesiastical history, first in Hebrew. It was a ghastly farce. Kevin, of course, was not there. Later in the day a deputation of the students of the diocese waited on their Bishop. It was a most unusual proceeding. They asked the Bishop to ordain Kevin, in spite of the adverse decision of the college authorities. They met under the president's apartments. The Bishop, grave and dignified, listened with sympathy, and when their representations had been made he said he would consult the president. It was a faint gleam of hope. They waited, Kevin in their midst, for three quarters of an hour, hoping, despairing, anxious. The Bishop came down. With infinite pity he looked at Kevin, and said: 'I am sorry, Mr. O'Donnell, I can do nothing for you. I cannot contravene the will of the superiors.' Then the last hope fled. Next day Kevin was on his way to America. That is all. You'll understand it better when you go to Maynooth.

He did go in due time, and he understood the story better. Like a careful dramatist, he went over scene after scene in the college life of Kevin. He found his desk, his cell; he sought out every tradition in the college concerning him, and that college, completely sequestered from the outer world as it is, is very rich in traditions, and tenacious of them. He stood in the wide porch under the president's apartments and pictured the scene of Kevin's final dismissal from the sacred ministry. And the first time he sat in the prayer hall, at the calling of the Order list, although he himself was concerned, he forgot everything but the picture of his hero, unnerved, despairing, and saw his ghastly smile, and heard: 'This little tragedy is over.' Once or twice he ventured to ask one of the deans whether he had ever heard of Kevin O'Donnell, and what was the secret of his rejection.

Ah! yes, he knew him well. Clever, ambitious, rather worldly-minded. Why was he finally thought unfit for orders? Well, there were various opinions—but no one knew.

It happened that one of the old men-servants knew Kevin well.

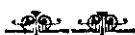
'Mr. O'Donnell, of C—? A real gentleman. Wouldn't ask you to clean his boots without giving you half-a-crown. Heard he was a doctor, doing well; was married, and had a large family.'

'You heard a lie,' said the student, the strongest expression he had ever used. But the thing rankled in



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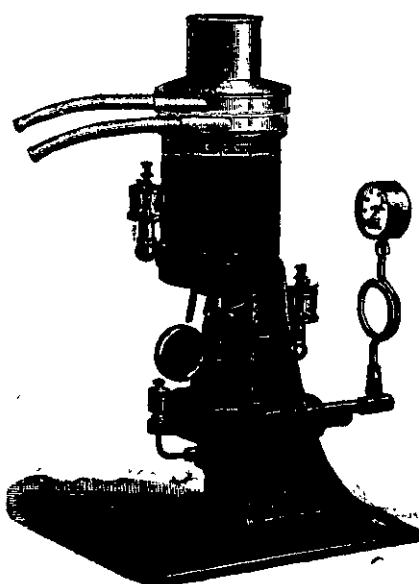
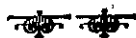
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his heart. Was his hero dethroned, or was the veil drawn across the shrine? No; but he had seen the feet of clay under the drapery of the beautiful statue. The Irish instinct cannot understand a married hero.

The years rolled by. Ah, those years, leaden-footed to the hot wishes of youth, how swiftly, with all their clouds and shadows and all their misty, nimble radiances; they roll by and break and dissolve into airy nothings against the azure of eternity! Our little hero-worshipper was a priest, and after some years was appointed temporarily to a curacy in his native parish. I am afraid he was sentimental, for he loved every stone and tree and bush in the neighborhood. He lived in the past. Here was the wall against which he had played ball—the identical smooth stone which he had to be so careful to pick out; here was the rough crease where they had played cricket; here the little valleys where they rolled their marbles; here the tiny trout stream; where they had fished. How small, it seemed now! What a broad, terrible river it was to the child of thirty years ago! But he loved to linger most of all around the old schoolhouse, to sit among the trees again, and to call up all the radiant dreams that float through the 'moonlight of memory.' Alas! all, or nearly all, of the companions of his childhood had fallen or fled. The few that remained he interrogated often about the past. This, too, with them, was fading into a soft dream. Their children were around their knees, and life was terribly real to them.

One night, again in the soft summer, he was suddenly called to the sick-bed of a dying woman. He hastily dressed and went. The doctor was before him, but reverently made way,

'It will be slow, sir,' he said, 'and I must wait.'

The young priest performed his sacred duties to the dying woman, and then, out of sheer sympathy, he remained sitting by the fire, chatting with the husband of the patient. It appeared that the dispensary doctor was away on another call, and they had taken the liberty to call in this strange doctor, who had been only a few months in the country, and had taken Rock Cottage for a few years. He was a tall, angular man, his face almost concealed under a long black beard, streaked with white. He was a silent man, it appeared, but very clever. The head doctors in Cork couldn't hold a candle to him. He would take no money. He was very good to the poor. His name was Dr. Everard.

The young priest had seen him often but had never spoken to him. Perhaps his curiosity was piqued to know a little more of him; perhaps he liked him for his kindness to the poor. At any rate, he would remain and walk home with him. Late in the summer night, or rather, early in the summer dawn, the doctor came out from the sick-room and asked for water to wash his hands. He started at seeing the young priest waiting; and the latter passed into the sick woman, who, now relieved, looked pleased and thankful. He said a few kind words and came out quickly. The doctor was just swinging on his broad shoulders a heavy military cloak; and the priest, lifting his eyes, saw the same old lions' heads and the brass chain clasps that he remembered so well in Kevin's cloak so many years ago.

'Our roads lead in the same direction,' said the priest. 'May I accompany you?'

'Certainly,' said the doctor.

It was a lovely summer morning, dawn just breaking roseate and clear, prelude a warm day. The birds were up and alert, trying to get out all the day's programme of song and anthem before the dread heat should drive them to shelter and silence. The river rolled sluggishly along, thin and slow and underfed, for the mountains were dry and barren and the fruitful clouds were afar. No men were stirring. The shops were closely shuttered; but here and there a lamp, left lighted, looked sickly in the clear dawn-light. Their footsteps rang hollow with echoes along the street, and one or two dogs barked in muffled anger as the steps smote on their ears. They had been talking about many things, and the young priest had mentioned casually that this was his native place.

'And there's the very house I was born in.' The doctor stopped, and looked curiously at the shuttered house as if recalling some memories. But he said nothing. At last they left the town, and the priest, rambling on about his reminiscences, and the other listening attentively, they came at last opposite the old school-house, and by some spontaneous impulse they rested their arms on a rude gate and gazed towards it. Then the young priest broke out into his old rhapsody about the summer twilights and the violin, and the merry dances of the girls, and all those things round which commonplace though they may be, memory flings a nimbus of light that spiritualises and beautifies them. And then his own secret hero-worship for the great Kevin, and the ride on his shoulders home from the dance and the supper, and the great cloak that enveloped him.

'Just like yours, with the same brass clasps and chains, that jingled, oh! such music in my memory.'

The doctor listened gravely and attentively; then asked:

'And what became of this wonderful Kevin?'

And he was told his history. And how the heart of one faithful friend yearned after him in his shame, and believed in him, and knew, by a secret but infallible instinct, that he was true and good and faithful, although thrust from the sanctuary in shame.

'We may meet yet,' continued the young priest; of course he could not remember me. But it was sad, pitifully sad; and I am sure he had grave trials and difficulties to overcome. You know it is in moments of depression, rather than of exaltation, that the great temptations come.'

'Good-night, or rather good-morning,' said the doctor. 'What did you say your hero's name was? Kevin—I think.'

'Yes; Kevin O'Donnell,' said the priest.

A few weeks after the doctor disappeared, and Rock Cottage was closed again. Twelve months later the young priest was dining with his bishop, and the latter asked him:

'Did you ever hear of a Kevin O'Donnell, from your town?'

'Yes, of course, my lord. He was a Maynooth student many years ago.'

'Well, here is a letter from him, from Florence, asking his 'exeat' in order that he may be ordained priest.'

A rush of tumultuous delight flushed the cheeks of the young priest, but he only said: 'I knew 'twould come all right in the end.'

He went home. There was a letter on his desk. Florence was the postmark. With trembling fingers he read:

Certosa, Firenze, July 12, 187.

Friend and Child,—You have saved a soul. And it is the soul of your early friend, Kevin. Embittered and disappointed, I left Ireland many years ago. Not one kindly word nor friendly grasp was with me in my farewell. I came back to Ireland, successful as to worldly affairs, but bitter and angry towards God and man. I had but one faith left—to do good in the world where I had received naught but evil. Your faith in me has revived my faith in God. I see now that we are in His hands. If a little child could retain the memory of small kindnesses for thirty years, can we think that the great All Father has forgotten? You are puzzled; you do not know me. Well, I am the doctor with the great cloak, who accompanied you from a sick call some months ago. I did not know you. I had forgotten your name. But while you spoke, and showed me how great was your fidelity and love, my heart thawed out towards God and man. I left hurriedly and hastened here. I am, thank God, a professed Carthusian, and the honors denied me in Maynooth prayer-hall thirty years ago. I shall receive in a few days. Farewell, and thank God for a gentle heart. You never know where its dews may fall, and bring to life the withered grass or the faded flower. Yours in Christ,

Kevin O'Donnell,

(late Dr. Everard).

—Rev. P. A. Sheehan, in the 'Catholic World.'

## The Catholic World

### BELGIUM.—The Ballot-box

Prosperous Belgium continues to accentuate the lesson which she gives to all the Catholic nations of the intelligent and conscientious use of the ballot-box. The tyranny of Combes has been a useful object-lesson to the gallant little people. In the recent commercial elections—all-important in Belgium—the victory has been complete against the secularising Liberals and their more Radical yoke-fellows, the Socialists. In many of the larger towns these latter have been driven out by Catholic majorities, and nearly everywhere Catholics have at least held their own. The Belgians, as our readers recall, regulate the suffrage so that it cannot be so easily bought as elsewhere. A man may have as many as four votes upon the required qualifications of education, profession, and prosperity. The patriotic people follow intelligently and vigilantly the public questions which affect them, and see that these are decided as the conservative majority desire. The recent elections will ensure Christian education and the religious safeguards of the people.

### CANADA.—Catholic University Destroyed

Details are now to hand, in the 'Montreal True Witness,' of the burning of the Catholic University, of

**ARCHIBALD MILLER & Co., Grocers, George Street.**

Have you tried our TEA? The "DUBLIN" blend at 1s 6d per lb, is excellent Tea.

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## WAI-RONGOA MINERAL WATER.

Bottled only at Springs, Wai-Rongoa.

The *New Zealand Medical Journal* says

In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate stringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office THOMSON AND CO., Office: Dunedin

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DAN ENRIGHT, PROPRIETOR.

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D. E. has taken possession of the Star Hotel, which has been thoroughly renovated from floor to ceiling and offers every convenience for families and the general travelling public.

Only the Best brands of Liquors kept.



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Billiards, with an efficient marker.

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TO THE

## Woolgrowers of Otago &amp; Southland.

GENTLEMEN.—We have much pleasure in again tendering our services as Brokers for the sale of your clip in this market, or for shipment of same to our London Agents, making liberal cash advances thereon if required.

OUR SHOW ROOM is large and commodious, and is acknowledged by all competent judges to be the best and most convenient Show Room in Otago. It is specially lighted for the most effective display of the Wools; buyers are thus in a position to value to the best advantage, and to operate with such confidence as must ensure a satisfactory sale, to which end no pains will be spared on our part.

The Dunedin Wool Sales are now fully recognised as the best selling centre. They are attended regularly by a large number of local and Provincial buyers, also by buyers from England, the Continent, and America.

In addition to the competition thus assured, the yearly increasing requirements of the Woollen Factories (which have to be supplied here) have an important influence in relating and upholding values at our Dunedin Sales. We can therefore strongly recommend growers to submit their Wools at our local sales, being fully assured that if a comparison were made, better results have always been obtained by selling here than by shipping to London.

VALUATIONS.—We make careful examinations of every lot (large or small) prior to sale, and as every department of the business is conducted under our personal supervision, consignors may rest assured that no lot will be sold below its full market value, and that their interests generally will be thoroughly protected.

We act as selling brokers only, and make it our business to secure the highest prices for our clients

We send the inweights to consignors directly their wool is received

The First Sale will be held on Thursday, 3rd December, 1903.

The Second " " Tuesday, 12th January, 1904.

The Third " " Friday, 5th February, 1904.

ACCOUNT SALES.—Account Sales will be rendered, and proceeds paid over promptly within six days of Sale, as heretofore.

CHARGES.—All Charges throughout will be made on the very lowest scale.

INSURANCE, &c.—All Wool and other produce consigned to us is fully covered by insurance from the time it enters our stores, and Wool can be covered from sheep's back if desired. Consignment Notes, Wool Packs, and all Station Requisites sent on application.

Returning our best thanks for the liberal support we have hitherto received, we assure you that no effort will be wanting to merit a continuance of your confidence,

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Hot, Cold and Shower Baths.

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The Very Best of Wines, Ales, and Spirits supplied. CHARGES MODERATE.

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One of Alcock's Billiard Tables.

JOHN COLLINS - PROPRIETOR.

DEAR ME

I've forgotten that SYMINGTON'S COFFEE ESSENCE, whatever shall I do! Call at the nearest Store you can they All Keep

Washington on the morning of December 2. The fire broke out while the students were at breakfast, and was one of the most swiftly disastrous conflagrations that Ottawa has ever witnessed. In less time than it takes to write the entire vast edifice was in flames. The pupils could not find exit by the doors, and had to jump from the windows. Some priests who were in the upper storeys were forced to jump down, from distances of thirty, forty, and sixty feet. The fire moved as rapidly as a man could walk from end to end of the institution. In an hour and a-half not one square inch of that magnificent pile of buildings was left. Nothing was saved, and the miracle was that no lives were lost. Three priests who were in upper storeys, and three domestics in the basement, were badly injured, some of them probably fatally. But had the fire taken place during the early morning or the night there is every likelihood that many lives would have been lost. An immense pile of ruins is all that remains to tell the tale of 50 years of the labor, sacrifices, and untold privations of the Oblate Fathers to build up a Catholic University worthy of Ontario, of the Capital, and of Canada. The loss on the building is estimated at £50,000; on contents, including the handsome chapel, library, etc., according to Rev. Father Emery's estimate—£50,000. The total estimated loss is £100,000. The loss is covered by insurance to the extent of £40,000.

#### ENGLAND.—Death of a noted Convert

We regret to announce the death of the Rev. W. R. Carson, who recently passed away suddenly at Davos Platz. Father Carson was a convert. He was the second son of the late Rev. R. B. Carson, Vicar of Haynes, Bedfordshire. The reunion of the Anglican Church with the Catholic Church was one of his fondest hopes, and with great literary ability he fostered the reunion movement, writing 'A Eucharistic Eirenicon,' 'Reunion Essays,' and also articles and reviews on the subject for the Catholic press.

#### Beda College

A distinction has been conferred on Beda College, Rome, by the Pope, who has raised Monsignor Prior, Rector of the College, to the dignity of a Domestic Prelate of the Pope. His nomination has been received with great satisfaction. His Holiness Pius X. has also appointed Cardinal Serafino Vannutelli to the post of Protector of the English and Beda Colleges in Rome.

#### FRANCE.—Joan of Arc

The 'Daily Chronicle's' Rome correspondent telegraphed some weeks ago: The Pope has summoned Monsignor Panici, and said—I have finally decided on beatifying Joan of Arc on January 6th next. I wish to give this pledge of my affection for France on that date because it is the birthday anniversary of the heroic Maid of Orleans. I am notifying President Loubet and the French bishops of my intention. On the morning of that day the decree of beatification will be solemnly published in the Sistine Chapel, and afterwards I shall go down to St. Peter's to receive a monster pilgrimage of French Catholics.

#### ITALY. The St. Louis Exposition

The Holy See will be officially represented at the St. Louis Exposition. The negotiations initiated by the Rev. D. R. O'Connell, Rector of the Catholic University, Washington, were continued by W. E. Curtis, and have resulted in a promise that the Vatican will send a high Church dignitary to represent it at St. Louis.

#### Monument to Leo XIII.

Ernesto Brondi, one of the best known Italian sculptors, has been chosen to model the monument which is to be erected by international subscription to the memory of Pope Leo XIII. on top of Sempre Viva, the highest mountain of the Lepini chain. The figure will represent Pope Leo, in bronze, standing and blessing the land and sea. It will have an enormous pedestal, with bas-reliefs, representing the world of sufferers appealing to the Gospel, which will be represented by an enormous figure of an angel, on whose wings the statue of Pope Leo will rise.

#### Australian Prelates Received

As already stated in our columns, the Pope recently received in private audience Dr. Gallagher, Bishop of Goulburn, New South Wales, and Dr. Higgins, Bishop of Rockhampton, Queensland. Both Bishops afterwards visited Cardinal Merry del Val, Papal Secretary of State. The Pope was most pleased with the account of the progress of Catholicism in Australia given by Dr. Gallagher and Dr. Higgins, and expressed his satisfaction at such encouraging news from a far away part of the world, while nearer and older countries often caused pain to his heart. Dr. Gallagher presented two Australian students.

#### UNITED STATES.—A Great Sacrifice

The Right Rev. Bishop McQuaid, of Rochester, N.Y.,

speaking at the recent golden jubilee of the diocese of Newark, N.Y., of James Roosevelt Bayley, its first Bishop, said: 'Very few men knew Dr. Bayley as well as Monsignor Doane and myself, and we are the only ones now living who can speak of him as he was. He was a true gentleman, an educated man of good family, and he loved the poor and always worked for their betterment. He was a Catholic in mind, walk, talk, and in every fibre of his body. He sacrificed a fortune of £20,000 by joining our faith, because he believed in heart and soul it was the only true faith. He believed in education, and brought the Sisters of Charity here to teach the young children. He established Seton Hall College to educate young men for the priesthood, and St. Elizabeth's Convent for educating young women as Sisters to teach your daughters.'

#### Christian Education

The good example set by Catholics in bringing up their children under Christian influences during their schooldays has been extensively followed by the Lutherans throughout the United States. According to the Lutheran Almanac for North America, this denomination has 5244 parochial schools, with 3350 teachers and 234,175 pupils. This represents a gain of nearly 100,000 pupils during the past fifteen years. The Lutherans take as strong a stand in the matter of religion in education as do the Catholics.

#### An Appointment

Bishop Messmer, of Green Bay, Wis., has been appointed Archbishop of Milwaukee, Wis., in succession to the late Archbishop Katzer.

#### The Catholic University

A collection was taken in the Catholic churches of the United States on Sunday, November 29, for the funds for the Catholic University, Washington. In a letter on the subject Cardinal Gibbons, as Chancellor, wrote: 'The University has a plant and endowments, amounting in all to about \$2,000,000, contributed by the generosity of our clergy and laity. It is now necessary that we make good what has already been done, by adding such endowments as will complete the faculties, meet extraordinary expenses, and place the institution on a self-sustaining basis.'

#### A Venerable Convert

Dr. Benjamin I. De Costa, who was ordained to the Catholic priesthood in Rome on Sunday, November 29, at the age of 72 years, is a native of Charlestown, Mass., and was until a few years ago an Episcopalian, a clergyman at that, being the Rector of the Church of St. John the Evangelist, New York City. Left a widower about two years after his conversion, Dr. De Costa decided, notwithstanding his age, to study for the priesthood, and have the happiness, if but for a brief space, of exercising its highest function. His health is very delicate, but he has attained his heart's desire. Dr. De Costa had an aunt a convert to the Faith and a nun in the Ursuline Convent at Charlestown, at the time it was burned down by an anti-Catholic mob. We have (says the 'Catholic Citizen') heard the venerable convert describe a visit made by him as a little child to this relative, and express his conviction that her prayers had brought him into the Church. The case of Dr. De Costa naturally recalls that of the Rev. William Hoyt, whose life story has been so beautifully told by the late Bishop De Goesbriand, of Burlington, Vt., in his 'Catholic Memoirs of Vermont and New Hampshire'. Dr. Hoyt was a native of Sandwich, N.H., and in 1838, at the age of 25, was Rector of the Episcopal Church at St. Albans, Vt. He was married the same year. In 1846 he resigned his position and became a Catholic, his wife following his example. For 29 years this admirable convert lived the layman's life. He was a model husband and father and an apostolic man in his zeal for the spread of the faith. In 1875 his wife died, and early in the following year he entered Seton Hall Seminary. On May 26, 1877, he was ordained priest, being then 64 years of age. He exercised his sacred functions for six years, chiefly in New York City, and died at the altar of St. Anne's Church, where he was celebrating Mass, on December 8, 1883.

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. THUSSICURA 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.—\*\*\*

### Mayor and Crucifix

M. de la Barre, Mayor of Beauchene, has just been suspended from his functions by the Prefect of Loir-et-Cher (says the 'Tablet') for having twice replaced a crucifix which had been removed by the schoolmaster from the walls of the communal school. The suspension was explained to be for an infraction of a ministerial circular which M de la Barre, in a letter to the Prefect, declared had never been officially communicated to him. He adds: 'If it had been I should have read therein that "in schools of long-standing the removal of religious emblems will be effected with all desirable prudence and respect in places where there is no risk of openly shocking the feelings of the people. The commune of Beauchene is entirely Catholic. . . and I strongly protest against an act which openly shocks the feelings of the majority of the population of which I am the representative, and against the clandestine giving of instructions instead of through the usual municipal channel.' As the sole reply to this letter of remonstrance the Prefect issued a decree of suspension against M. de la Barre, which has since been raised into one of dismissal by M. Combes.

### A Crimeless Catholic Land

Here is an extract from an article which may be usefully read in connection with our recent editorial remarks on the question of the comparative criminality of Catholics and non-Catholics in New Zealand. It is by Mr. Bryan J. Church, who writes in the American Catholic Quarterly Review on 'Ireland in the Twentieth Century.'

In the course of his article he says:—  
In what may be called the social and moral aspect the condition of Ireland is much more satisfactory than in the material one. Though poor the country is free from crime to an extent unknown elsewhere in the civilised world. The total number of penitentiary or State prison convicts is only about five hundred in the four and a half millions. There is but one such to every nine thousand individuals. The proportion in the United States last year was more than ten times that amount. During the last two months only two homicides have occurred throughout Ireland. One was the act of a lunatic, the other of an English soldier who came over expressly to commit it. In about half the counties absolutely no crime has been brought before the courts. It seems that during the preceding three months there was no case of murder or homicide in the whole country.

The proportion of illegitimate to legitimate births, as told by the Registrar General, for the last year is equally noteworthy. The percentage is two and a half, or about one-third that of England. Drunkenness is not common either in city or country, and agrarian quarrels have almost ceased. The constabulary returns for the three months ending the day of my arrival gave the following curious figures for the whole country's record. It should be added that they deal not with crimes proved in court, but merely incidents reported by the police as possibly such. The list of possible offences is a long one. It enumerates murder, homicide, firing at the person, inciting to kill, poisoning, conspiracy to murder, cutting or maiming, cattle stealing, highway

robbery, burglary, sacrilege, perjury, conspiracy and attempted extortion. No case of these was reported among the whole population of Ireland during three months. The total docket of agrarian crime for that time in a population nearly that of Pennsylvania consisted of twenty-nine threatening anonymous letters, six charges of malicious mischief, six alleged incendiary fires of the same class, six ordinary battery charges. One case was reported of each of the following: Assault on police, firing at a dwelling, assault with deadly weapon and taking forcible possession of premises. It may be well asked what population elsewhere can show such a record?

The comparison between the lists of crime in Ireland and the number of guardians of the peace which the government deems requisite to maintain order is absolutely comic. Dublin, with the same population approximately as San Francisco, has just three times its police force. The latter has four hundred, Dublin eleven hundred. The constabulary through the rest of the country number twelve thousand, or about the same proportion for a crimeless rural population as for a crowded city. The difficulty in killing time of the official guardians of the peace is ludicrous when they are not deliberately employed in some work of petty persecution ordered by the Castle authorities. I was in Tipperary town in July on a fair day, and passing the constabulary barrack I noticed a dozen able bodied men in uniforms engaged at midday in casting shoulder weights in their back yard. Their presence was wholly needless in the fair itself. The cost to the Irish people of this valuable body is over five million dollars annually. One sixth of the number would be ample for the practical purposes, and the four million dollars expended on them would more than maintain the whole indigent population now supported by the Irish ratepayers from their small earnings. The cost of the constabulary is much greater than the whole amount now spent on public education in Ireland.

Miss Constance Barnicoat, who, you will remember (says the 'Free Lance'), took a trip round New Zealand a while back with the intention of finding out something about the demizens of her native land, got back to London and launched her thunderbolts. She tells people, in an article, the somewhat weary tale about people going to Queensland being given letters of introduction to people living in New Zealand. She says that ladies have to make their own soap, and cure their own bacon. The infant New Zealander, in the eyes of Constance, staggers humanity. 'One wonders if they are the worst brought-up children in the world.' Miss Barnicoat, being a New Zealand 'brought-up' child, should have some acquaintance with herself. The lady launches this as a parting shot: 'New Zealand, in fact, except in certain parts, is no paradise for anyone but the working-man; not even a climatic paradise.' Poor place as New Zealand is, it has the high honor of having produced Miss Barnicoat, without whose guidance life here would be but a howling waste. Thank goodness, there is a regular mail running between New Zealand and Old England.

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

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

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

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**BEST MATERIAL AND BY EXPERT WORKMEN**

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They comprise—Gold Medal Drills, Rotary Disc Ridgers, Two Row Drills, Cultivators, Ploughs (single, Double and threble), Disc, True Chain and Tripod Harrows, Rollers, Corn Crushers, Drain Ploughs, Drays, Wag-gons, Tip Carts, Seed Strippers, Combines, Traction Engines, etc., etc

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### Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND  
NEW INDUSTRY

INTERCOLONIAL

Mr. Crick (N.S.W.), accompanied by his two sisters, leaves within a few days for a holiday in New Zealand.

The Hon. E. W. O'Sullivan has so far recovered that he was able to attend at the Works Office during the past week.

There is general pleasure in the fact that Archbishop Kelly has resumed work. The first of a series of Christmas sermons was preached by his Grace at St. Benedict's on last Sunday week.

Very Rev. Father Fitzgerald, O.F.M., has sent the 'Catholic Press' a card from St. Patrick's College, Thurles, County Tipperary, on which he has written: 'Got home at last. Going to Limerick; temporary location.'

During the last year 723,341oz. of gold have been received for coinage at the Sydney Mint. The largest contribution was by Queensland (461,412oz.), while New South Wales forwarded 138,090oz., and New Zealand 113,182oz. Just on 5000oz. came from New Guinea, and slightly over 5000oz. from Tasmania.

The Lord Mayor of Sydney issued instructions recently for a report by the city building surveyor on the condition of all theatres and other places of public resort in Sydney, having particular regard to the arrangements for the prevention and extinction of fire and the suitability of exits in the event of panic.

His Lordship Bishop Doyle, of Lismore, has lately been scourging sectarianism. 'Don't consider,' said he in a recent utterance, 'whether a man says his prayers kneeling or standing. If he has brains and ability to serve you vote for him. Vote always for the best candidate, but never ask him his religion. Have nothing to do with sectarianism. Any party that imparts into elections sectarianism in any shape or form is an enemy to the Commonwealth.'

Goulburn is already making arrangements to welcome home its Bishop, Dr. Gallagher. He was expected on the 14th of this month. It is intended to present him with a testimonial and an address, and committees have been appointed to carry out the arrangements. The feeling throughout the diocese (says the 'Catholic Press') is most enthusiastic, and his Lordship will get a splendid reception from his people after his lengthy tour in the old world.

Among the inmates of the institution conducted at Lake Wendouree by the Nuns of the Order of Nazareth is a centenarian named Henry Bates, who resided for a long while in the Learmonth district. He is 105 years old (an 'Advocate' correspondent states), and has been confined to his bed for 18 months, suffering from rheumatism, contracted, he says, 'when he was a "young" man, about 30 years ago.' There are at present 230 inmates in Nazareth Home, which was erected at a cost of £35,000.

The Bishop of Sandhurst, Most Rev. Dr. Reville, O.S.A., who is making a tour of Europe at the present time, has recently been visiting Jiliet, in Belgium. There is a seminary there conducted by the Redemptorist Order, and one of the students is a Mr. G. J. Mitchell, a young Bendigonian, whose parents reside at Bendigo, and who is to be ordained shortly. Dr. Reville was the guest of the fathers and the English-speaking students, and subsequently he delivered an address to the whole of the students on 'The Resources of Australia.' The lecture was delivered in French, in which the Bishop is a proficient speaker.

By the German steamer Zieten, leaving Sydney on the 30th instant, the Rev. Father Grace (Kogarah) and Rev. Reginald Bridge (Waitemata) will (says the Sydney 'Freeman') be passengers for the old country on leave of absence. The two priests will voyage to Rome together, reaching the United Kingdom about April. Father Grace, who has been working for eighteen years in the Archdiocese without a 'spell,' will probably spend most of his holiday in Ireland, and particularly in his native Kilkenny, where he has a brother a priest, and where on Pentecost Sunday he hopes to have a nephew (who was a mere child when Father Grace left Ireland) raised to the priesthood. Father Bridge, like his 'compagnon de voyage' (for they are both Roman students), will be delighted to renew acquaintance with the Eternal City.

'TABLET' READERS!—Watch our advertising columns. The firms whose names appear there are progressive, enterprising, up-to-date. They want your trade and are prepared to cater for it. Give them a trial. And do us the kindness of mentioning the 'Tablet.'—\*\*\*

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 24, Sunday.—Third Sunday after Epiphany. St. Timothy, Bishop and Martyr.
- „ 25, Monday.—Conversion of St. Paul, Apostle.
- „ 26, Tuesday.—St. Polycarp, Bishop and Martyr.
- „ 27, Wednesday.—St. Vitalian, Pope and Confessor.
- „ 28, Thursday.—St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
- „ 29, Friday.—St. Francis de Sales, Bishop, Confessor, and Doctor of the Church.
- „ 30, Saturday.—St. Felix IV., Pope and Confessor.

St. Timothy, Bishop and Martyr.

St. Timothy was a disciple of St. Paul. He was Bishop of Ephesus, and martyr, and died in 97. Born at Lystra, Lyaconia; attached himself about the year 51 to St. Paul, who associated him in all his apostolic labors; became the first Bishop of Ephesus in 65, where, being opposed to the celebration of a feast in honor of Diana, he was stoned to death. We have two Epistles of St. Paul to Timothy.

Conversion of St. Paul, Apostle.

St. Paul was born at Tarsus, of Jewish parents, and studied in Jerusalem, at the feet of Gamaliel. While still a young man he held the clothes of those who stoned the proto-martyr Stephen; and in his restless zeal he pressed on to Damascus, 'breathing out threatenings and slaughter against the disciples of Christ.' But near Damascus a light struck him to the earth. He heard a voice which said: 'Why persecutest thou Me?' He saw the form of Him Who had been crucified for his sins, and then for three days he saw nothing more. He awoke from his trance another man—a new creature in Jesus Christ. He left Damascus for a long retreat in Arabia, and then at the call of God, he carried the Gospel to the uttermost limits of the then-known world; and for years he lived and labored with no thought but the thought of Christ crucified; no desire but to spend, and be spent for Him. He became the Apostle of the Gentiles, whom he had been taught to hate; and wished himself anathema for his own countrymen, who sought his life. Perils by land and sea could not damp his courage, nor toil and suffering and age dull the tenderness of his heart. At last he gave blood for blood. In his youth he had imbibed the false zeal of the Pharisees at Jerusalem, the holy city of the former dispensation. With St. Peter he consecrated Rome, our holy city, by his martyrdom, and poured into its Church all his doctrine with all his blood.

St. Polycarp, Bishop and Martyr.

St. Polycarp was Bishop of Smyrna. He was the immediate contemporary and friend of St. Ignatius, but nothing certain is known as to his origin or the place of his birth. Irenaeus, his disciple, tells us that he was instructed by the Apostle St. John, and appointed by him Bishop of Smyrna. About the middle of the second century he journeyed to Rome to consult with Pope Anicetus regarding the time of Easter. On this occasion he brought back to the Church many who had been led away by the Gnostics, Valentine and Marcion. It is recorded that on meeting Marcion in the streets of Rome, when the latter asked whether he knew him, he replied that he knew 'the first-born of Satan.' He was close on a hundred years old when he died the death of a martyr by the sword—having been miraculously preserved from death by fire—under Marcus Aurelius, about 166, or, according to others, about 155 or 156. Of his letters, which St. Polycarp, according to the testimony of St. Irenaeus, wrote to the neighboring Churches and to particular persons, we possess only that to the Philippinians, whose authenticity is vouched for by Irenaeus and Eusebius, and by the fact that it was publicly read in the churches, and that its subject is quite in harmony with the doctrine of the Apostles and the circumstances of the time of the author.

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