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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

Inspecting Our Schools

From the time of Father Cummings the North Canterbury Education Board has been wearily besought to undertake the inspection of the Catholic schools in the district that is under their jurisdiction. Till last week their reply was a monotonous refusal, aggravated in some instances by an altogether needless display of high temperature in discussion. We have now at last the pleasure of congratulating them on acceding, though so tardily, to the reasonable and repeated requests of the Vicars-General of the Christchurch diocese. Only one Education Board in New Zealand now stands in opposition to the Catholic demand. It will, we assume, be again approached on behalf of the Catholic schools in its district. The motto 'nil desperandum' ('never despair') has been translated: 'Never mind; at them again!' The constancy of purpose and the persistent policy of 'pegging away' in the face of every discouragement, displayed by the two Vicars-General of Christchurch, have had their reward. And their success furnishes a good leverage for a fresh application to the last Education Board that still offers a churlish refusal to the claim for the inspection of Catholic primary schools.

The New Syllabus

It is a sound axiom in education to let the child's brain go at an easy pace in the early years of its life. Professor Huxley, lately deceased, even went so far as to say that a boy's education should not begin till his tenth year. At any rate, 'racing' a child's brain, like 'racing' a gas engine, usually leads to rapid wearout and an early and inglorious stop. The elaborate system of cramming devised in our new State school syllabus may have been merely intended to create a tribe of 'infant prodigies' in New Zealand. It would be much more likely to work havoc among 'young idea' by developing the internal structure of their brain at a faster rate than its external growth and general development. It may now be regarded as certain that the cumbrous and unworkable system devised by Mr. Hogen will be seriously modified while passing between the hammer and anvil of discussion. He has struck out hard at the present system of cramming children's brains with words, words, words—mere vocables, as Carlyle puts it—instead of things, and has strongly emphasised the need of cultivating the faculty of observation. So far, he has done a good work. But his system is, in

many respects, overloaded beyond workability or endurance. Like Tom Moore with his ideal garden, the revisers will, we trust, 'reject the weeds and keep the flowers' of the new system. And then, perhaps, a real advance will have been made in our educational methods.

Counting the Cost

'I hear of peace and war in newspapers,' says Sidonia in Disraeli's 'Coningsby,' 'but I am never alarmed except when I am informed that the sovereigns want treasure; then I know that monarchs are in earnest.' Japan and Russia seemed, externally at least, to be less bellicose than usual for a few days lately. But the preparations of men and treasure are going feverishly forward, and each negotiates with its eye on its antagonist's optic and its right hand upon the revolver-grip in its back pocket. They are probably restrained from drawing on each other by reason of their unpreparedness, by the knowledge that an armed struggle would be the Armageddon of one or the other, and by lack of sufficient funds to enter upon so costly a game as that of war. The Napoleonic campaigns added 350 to 400 millions sterling to our national debt. Next in order of costliness came the great American Civil War of the sixties, which confined some 700,000 men and cost in treasure fourteen hundred million pounds. The foolish and blundering campaign of the Crimea ate up about £350,000,000, and the Franco-German war, in round numbers, £500,000,000.

To the vanquished a modern war spells ruin. To the victor, it is a disaster second only in intensity to defeat. In his recently published memoirs, Lord Wolseley tricks out war as an exhilarating sport. To Wellington and Napoleon Buonaparte, far greater captains than Lord Wolseley, war was a hideous scourge and the soldier, in effect, one of the gladiators of history. Some of our readers may have seen the fearfully realistic scenes of war, from the brush of the artist Verestchagin, that form such a ghastly attraction in the Musee Wiertz in Brussels. Verestchagin's eyes rested on all the horrors that preach peace with a thousand fiery tongues from the walls of that noted Musee. 'It is all very well,' says he, 'to say that war is grand and heroic and that fighting is a glorious thing. So it is—to read about. But I have seen war; I have fought for my country; and I have killed a man and many men in the terror and excitement of battle. I know what a horrible, savage, inhuman thing it is, and it is my busi-



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ness to let the public see what I have seen. They tell me I should paint war in beautiful colors, as if an honest man could paint a lie and call it truth! Disraeli was in a sense right when he said that war is a greater calamity to human nature than a famine. Russia and Japan may well pause upon the brink of conflict and cast about for cooler counsels than those which proceed from drum-beating mobs in the public squares or hot-pated editors ensconced in easy chairs at a safe and assured distance from any place where bullets are likely to hum in the air like bees in swarming time.

Pius's Winning Ways

Some poet has said that life's latest sands are its sands of gold. The expanding charity of Pope Pius X. appears to grow more precious as the months roll by. He seems to win all hearts and to diffuse about him an atmosphere of good. A non-Catholic writer (Mary Gray Morrison) tells in a recent issue of the Boston 'Transcript' how winning and gentle the peasant-Pontiff is to those who have the good fortune to come in contact with him. 'Pius X.,' says she, describing an audience at which she was present, 'was all in white, from head to foot, even to the small cap behind the white locks above his forehead. He walked slowly along the kneeling line, holding out his hand to each figure before him as he went. Now and then he stopped and spoke a few words with someone; once he laid a kindly hand upon an old man's shoulder. His face, as I looked up at it when he had nearly reached me, is one I never shall forget, dignified but gentle, pathetic as if with a great sympathy and utterly without human pride. As I bent to kiss the quiet hand he held out to me, heretic as I was from a far country, I thanked Him who had given to a great Church a leader who had the look which should be in the face of the Vicar of Christ.'

['The Pope and the King']

Lewis Carroll peopled Looking-glass Land with curious, burrowing, inquisitive, and meddling little animals which he called 'toves.' 'Toves,' Humpty Dumpty explained to Alice, 'are something like badgers—they're something like lizards—and they're something like corkscrews.' The no-Popery Scottish parson, Rev. Jacob Primmer, is a sort of human 'tove.' It was no particular concern of his that the Catholic bishops and priests, at the opening of Blairs College, Aberdeen, toasted the Pope and King and sent a loyal telegram to their Sovereign. But the Reverend Jacob corkscrewed his nose into the affair all the same. He pestered the King and the Secretary of State with insinuations against the loyalty of the Scottish bishops and priests and with protests against their toast of the Pope and the King. The meddling impertinence of the notorious Scottish clerical firebrand has at last been met with a well-merited snub from King Edward, who, through his secretary, has informed the reverend Jacob that, in effect, he declines to take any notice of the latter's communications. But we doubt if even this snub from his Sovereign—the second that the reverend Jacob has received—will teach that inveterate meddler the lesson which the Duchess impressed in such quaint phrase to 'Alice in Wonderland': 'If everybody minded their own business, the world would go round a great deal faster than it does.'

As to the form of the toast, 'The Pope and the King,' it is the Catholic counterpart of the common English and Protestant toast 'The Church and the State.' Catholics, as well as Protestants, are entitled to thus recognise the Higher Power in their social gatherings. What may be considered an official sanction was given to the toast of the Pope and the Sovereign by a former Secretary of State for the Colonies—the Earl of Kimberley, if we mistake not. It was in 1874. St. Stephen's Cathedral, Brisbane, had been opened. At

an informal luncheon on the same day, Sir Maurice O'Connell, Acting Governor of Queensland, was present. The toast of the Pope and the Queen was proposed and duly honored. Then the trouble began. Some neurotic enthusiasts of the yellow stripe thereupon petitioned the Queen in Council to disqualify Sir Maurice from holding the position of Acting Governor. The Secretary of State for the Colonies replied that her Majesty had the fullest confidence in the loyalty of Sir Maurice O'Connell, and, in terms of delicate sarcasm, regretted that the memorialists should have experienced alarm at the circumstances set forth in their petition. In 1893 Alderman (now Sir) Stuart Knill became the first Catholic Lord Mayor of London since the Reformation. During his term of office he, at a Catholic gathering, toasted 'the Pope and the Queen.' Some foolish people raised a fine buzz about it in the daily papers. The Court of Common Council, before whom the Lord Mayor explained and defended his position, stood by him. And the late Queen's attitude on the subject may be gathered from the fact that, some months later, during his term of office, she conferred upon him the honor of knighthood. The King's snub to Rev. Jacob Primmer is a further indication that long-eared and busy-body protests against this time honored toast will meet with an icy reception at the hands of British royalty.

Those Financial Hoards

It is now thirty-three years since Pius IX. refused to become a pensioner of the Italian Government. Since that time the Prisoner of the Vatican has been living on the freewill offerings of his faithful children throughout the world. From time to time since the days of Pius IX. all sorts of flagrant falsehoods have been sent out from some mysterious source in the Eternal City about immense treasures of chinking shekels in the vaults and safes of the Vatican. The apparent object of these idle and malicious tales was to dry up the fount of Catholic charity. During the later years of the reign of the late illustrious Pontiff, the Ananias who stands behind the cableman was more than usually busy with his visions of fanciful papal millions. One envenomed story, for instance, that found publication in the secular press of this country, represented the generous and great-hearted old Pontiff as rising at midnight to gloat over his wealth and bury his shrivelled arms to the elbows in

'Unsun'd heaps
Of miser's treasures.'

Since his death further grotesque tales of hoarded coin were cabled to the ends of the earth. Here in New Zealand, for instance, we were told that a sum equal to £1,600,000 was discovered by his executors in a lumber-room adjoining his apartments, and that rolls of notes and coin were found stuffed promiscuously into drawers all over the place. The story had an ancient and fish-like smell. But it passed current all the same and—if we may judge from remarks recently made to us and from a letter of inquiry received during the past few days—soaked into the public mind. The whole story was, of course, a fairy tale. The special correspondent of the New York 'Freeman' writes in its issue of December 26: 'It may be that the fables were merely invented to fill up space in a sensational manner, and it may also be that they were devised with a view to diminishing the generosity of the faithful in contributing to the support of the Holy Father. But whatever the inspiration, they certainly were fables. Leo XIII. left nothing to his relatives except what he was bound in justice to bequeath to them out of the family estate, and he left comparatively little to the Church. It could not well have been otherwise, for the demands made upon him by foreign missions, by the movement for the reunion of the Churches, by the different Congregations, by the maintenance of the art treasures of the Vatican, and by a hundred other claims were quite sufficient to exhaust the income de-

rived from the collection of Peter's Pence throughout the world.' One of the first things which Pius X. found it necessary to do was to exercise the most rigid economy in the Vatican and in the administration of the various Congregations that are engaged in transacting the external business of the Universal Church. Arrangements are being made to reduce the number of functionaries, to diminish expenditure, to abolish sinecures, and, at the same time, to reorganise the Congregations and increase their efficiency.

THOSE 'EMBEZZLING NUNS.'

RESULTS OF AN INQUIRY.

Some time ago various New Zealand papers published, under various more or less sensational headings, a story of alleged embezzlement by nuns in Paris. The fact that the story came from the Paris correspondent of the London 'Daily News'—who is notorious for his envenomed bigotry against Catholic persons and institutions—was sufficient to invest the story with an element of suspicion, apart altogether from its inherent improbability as related by him. We placed ourselves some time ago in communication with persons who are in a position to get to the root of the matter. Our able and valued contemporary, the 'Bombay Catholic Examiner,' has done likewise, and, pending a reply to our inquiries, its version of the facts of the case, which we publish hereunder, will be of interest to our readers. The story, as repeated in the New Zealand secular press, runs as follows:—

'Paris is now excited about a sensational case of embezzlement by nuns which has just come to light. The nuns were engaged in the private hospital of the famous Paris surgeon, Professor Doyen—a name which ranks in modern surgery along with those of Sir Morell Mackenzie, Pean, Bergmann, and Esmark. Professor Doyen had handed over the whole administration of his clinic to the nuns, the cares of his profession leaving him no time to look after his own accounts. Some months ago, says the 'Daily News' correspondent, the Professor noticed that, although his practice kept increasing every year, his profits kept decreasing. He appointed a professional accountant to go over the books. After a week's investigation, the accountant demonstrated that within the last five years a sum of at least £12,000 had been embezzled. He satisfied himself, moreover, that a further £12,000 was unaccounted for, but the proof of this could not be established mathematically. Professor Doyen, enraged at the manner in which the nuns had abused his confidence, and still more angry with them possibly for having shattered some of his fondest beliefs, was about to prosecute them. But he was stopped by the fear of scandal. Some days ago he wrote to the "Mother" Superior of the nuns a curt and peremptory letter declaring that if "within forty-eight hours the stolen £12,000, about the embezzlement of which no manner of doubt was possible, were not returned he would institute criminal proceedings." Two days later the professor received a registered letter containing a cheque for £8,000, but the nuns had undertaken to pay him the balance as soon as they can raise the money. The Nuns of the Holy Family are a wealthy Order, their chief establishment being at Bordeaux. They nurse wealthy patients and a few poor ones. The Mother Superior, interviewed, gives an "explanation" which is a confession. She begins by stating that the nuns left Dr. Doyen's service as poor as they went into it. Their vow of poverty enables nuns to thieve with a clear conscience, since they do it for their Order.'

Authentic Information.

The malevolence of the 'Daily Mail' correspondent appears abundantly in the tail, as well as in the body, of his story. The 'Bombay Catholic Examiner,' finding that the story was circulated in India, despatched a letter of inquiry to Paris and received the following reply:—

'Victor Retaux's Book Establishment,

'82, Rue Bonaparte, Paris, November 18th, 1903.

'Rev. Father,—The Doyen affair made little stir in France, and it is through you that I first came to hear it. Before answering your question I made inquiries from several Catholic papers. "La Verite Francaise"—which had just been making the same inquiries as myself in order to inform the Bishop of Norwege (sic) who had also come across the story—told me that I should find the most complete account in "Le Temps," which is a Protestant paper, but one of the best informed.

I obtained the issue which will interest you, and enclose the cutting concerning the affair.

'Yours, etc.,

'VICTOR RETAUX.

The cutting forwarded runs as follows:—

DOCTOR DOYEN AND THE HOLY FAMILY.

('Le Temps,' Sept. 29.)

'The newspaper "L' Action" publishes this morning an item of news, according to Dr. Doyen, the well-known surgeon, has discovered serious irregularities in the accounts relating to the management of his private hospital in the Rue Piccini.

The Sisters in charge of this institution have embezzled no less a sum than 300,000fr. (£12,000).

'Dr. Doyen having threatened the Congregation to bring the matter before the Magistrate's Court, the Superior General immediately made good the deficit.

'The Congregation of the Holy Family, whose mother-house is at Bordeaux, is one of the most extensive. It is divided into two branches—one devoted to teaching, the other to nursing the sick. The latter branch has three institutions in Paris; one is in the Rue de Clichy No. 34; another in the Rue Saint Honore No. 104; the third on the left bank of the Seine.'

So far (says the 'Examiner') the original story. It seems that the 'Le Temps' sent round to the nuns and Dr. Doyen to make inquiries. This was the result:—

What the Nuns Said.

'The manageress of the first branch, to whom we communicated the article from "L' Action," remarks as follows:—

'The Sisters of the Holy Family, who were employed in Dr. Doyen's Hospital down to June the first, have never received any remuneration. They went into the establishment poor, and they have gone out of it without a halfpenny. They had even to get a new outfit, etc., before they could go elsewhere.

'They had agreed with Dr. Doyen that the payments made by the patients should be divided equally between him and the congregation. Some time ago, on examining the account-books, the doctor thought that he could point out certain inaccuracies in the entries.

'As a matter of fact, however, the whole dispute was about certain perfectly just "majorations" (perquisites? extras?) which appeared in some of the accounts. Thus, if a patient ought to have left on the 15th of the month, the account was closed on the 15th; and if he stayed a few days over, this was put down as a "majoration." Absolutely nothing else was under dispute.

'Meantime the doctor threatened the Sisters (with an action). In order to avoid a public litigation—all ways and under all circumstances disagreeable—the Superior sent him cash down 200,000fr. But this sum represents the expenses of the maintenance of the staff and the care given by the nuns to the patients.

'Were the Sisters laicised?

'Yes. The Congregation asked for authorisation; but the Superior General had forgotten to include the group of Sisters employed in the private hospital of the Rue Piccini.'

What Dr. Doyen Said.

Dr. Doyen on his side told us that: 'I am a stranger to the information published by certain newspapers about the Congregation of the Holy Family. The Sisters have ceased to hold charge of my hospital for some months, and I have not yet settled up the accounts with them.'

With this data in hand we (says the 'Examiner')

The Hoax Exposed.

conclude as follows:—

(1) The story started by 'L' Action' was not credited even by the Protestant papers like 'Le Temps,' which reproduced it with a practical refutation of its contents.

(2) The accounts excited so little notice in Paris that persons on the spot and in business connection with the Paris journals got their first news about it from Bombay, and from Norway, and had to make several inquiries before discovering the whereabouts of the story.

(3) Those parts of the story which were acknowledged have a simple explanation. Such disputes as to the division of the income in certain detailed cases could easily occur unless the terms of agreement had been arranged to cover all details. The case carries with it no imputation against the honesty of the nuns.

(4) The account given by the Superior General does not, as was alleged, amount to a confession. In stating that the nuns left the hospital as poor as they entered it, she clearly meant to say that they had gained nothing beyond what was expended in their personal maintain-

ance—if so much. The return of the cheque involved the sacrifice even of this.

(5) The inference, drawn from this interview, to the effect that 'Their vow to poverty enables nuns to thieve with a clear conscience, since they do it for their Order' was absolutely unjustified by what was said or done.

(6) The English account having been derived from the Paris correspondent of the 'Daily News,' we can add this to former instances, e.g. the Nancy and the Tours scandals (as they are called). It provides additional testimony to the character of news which proceeds from that notorious pen.

(7) This incident serves to prove once again the maxim which we have found enforced by almost every case we have investigated, viz: 'Be slow in believing stories discreditable to the Catholic Church, its officials and its institutions. Ten to one they will prove to be either a libel or a hoax.'

A PROTESTANT CLERGYMAN ON CATHOLIC EDUCATION

From the 'W. A. Record' (Perth) we take the following extract from a speech delivered by the Rev. Dr. Todd, an Anglican clergyman, at a distribution of prizes held in connection with the Sisters of Mercy School, Midland Junction, Western Australia. Bishop Gibney and Father Morris (pastor of Midland Junction) were present. Dr. Todd took as his subject 'The education given in the Catholic schools,' and after some preliminary remarks said:—

I am, like Moses of old, a man of slow speech, I hardly know where to begin. I have been asked to testify as to what I know of the work of the Catholic schools. It gives me great pleasure to say that I have been a frequent and welcome visitor here; that the Rev. Mother and Father Morris have afforded me the fullest opportunities of examining the children on the subjects taught. My testimony is that the work done in the past year is excellent.

I take it, my Lord Bishop, that you founded this school—first, to give a good elementary education to Catholic children, and such non-Catholic children as might attend. Your schools are doing in this direction a work as good as that done by the State schools. From one point of view they are doing better work, because they are doing it without any such generous supplies of apparatus—improved desks, maps, stationery, tools, etc.—as are given by the State to its schools. And in the second place, I take it, my Lord Bishop, that you founded these schools to give the children of your Church sound instruction on the Catholic Faith. I have no doubt but that this work is as ably done as the secular work. I admire the principle. I commend all who hold that the teaching of religion should

Go Hand in Hand

with secular teaching. Religion is the foundation, the rule, the motive of every life which can be called a life at all. Man has a body, and man has a mind, but man is a spirit, and if we neglect that life of the spirit, which is the divinest part, we neglect all the noblest faculties which constitute the dignity of man's nature. But because you, my Lord Bishop, believe thus, and insist upon acting out your belief, the State will do nothing for you, not even give your schools an annual inspection to test whether your schools are as efficient as you say they are. Hence the following wrongs are done to the Catholic community—

1. The initial cost—purchase of ground, erection and equipment of these schools—is thrown upon a religious community, not the most numerous or wealthiest in the State.

2. The cost of maintenance of these schools is laid upon you. They are doing work for the State. The State, I have always held, should pay those who do its work. At the average per capita rate paid for children in the State schools, this school has earned £800. Did the Government pay this sum? I am sure we would see an immense advance in manual training, etc., which cannot be begun for want of funds.

3. Education is not free to all children in the State. Many boast that it is, but the boast must be modified into this—'education is free to all who go to the State schools, it is

Not Free

to those who go to the Catholic schools.' Hence it is no wonder that Catholics feel that the old penal law has followed them out to W. A. Further, the Catholics have not only to support their own schools, but, as citizens paying taxes, they help to support another set of schools, from which very few of their children—at least, in the metropolitan districts—derive any advantages. I

have always maintained that the State should subsidise the schools founded by religious bodies if, in secular education, they came up to the standard of merit laid down by the State for its own schools. My Lord Bishop, we read now and again an appeal to the members of the 'free' and other churches not to send their children to your schools. I never direct my people to send their children to your schools. I never direct my people to withdraw their children if they go. The parents are free citizens. It would be an impertinence on my part to interfere with their right to educate their children how and where they please. I would, however, speedily become openly impertinent and interfere did I see any effort made, or had any apprehensions of an effort being made to turn them away from or tamper with their faith. We are told that it is on account of that danger these cries of warning are raised. But when raised, and when it is said that the atmosphere of these schools is too fetid, too unwholesome, for any Protestant child, some evidence to convince the mind should be presented, to show that the cry is needed, that this danger is real. Did I think my children attending this school were being tampered with in regard to their faith, I would leave no effort unmade to withdraw them.

An Ounce of Fact

is worth more than tons of outcries. I have one family whose children attend this school, who have, in fact, never been to any other but a convent school. It is a strange coincidence, if it be nothing more, that this family is the only family seen as a family in my church; yet we Church of England people are taught, and we profess to believe, that the family, not the individual, is the unit in the Christian Church. All the members of this family who have been confirmed are my most regular attenders at Holy Eucharist; two of its members are teachers in my Sunday school. The eldest daughter has just received the appointment of organist in my church. She is still in her teens, I believe; it speaks well for the musical education she received here that one so young is competent to fulfil the position of organist in a church like mine. I do not say this attention to religious duties as a family is caused by the attendance of the children at a Catholic school—that would be to assert an absurdity—but to prove that the atmosphere of this school has in no way lowered their ideals of, or belief in, the tenets of the Church to which they belong. There are other children of my Church at this school; all are in my Sunday school. In

Respectful Behaviour

there, reverence to their spiritual pastor, they are good examples to their fellow scholars. Of all our University scholars of the Church of Ireland who filled the professorships of mathematics and Ex. Physics in the Catholic seminaries of Ireland—Blackrock, Clongowes, St. Jarlath's, the Sacred Heart, etc., I never heard of one who found the atmosphere unwholesome. My only brother filled one of these posts; he is to-day the Rector of Bessbrook.

Another myth that has gained ground is that ignorance and superstition are characteristics of all Catholics, and that the Catholic priesthood desire to retain these traits in their people. Why then did you build these schools? A paucity of University degrees among the members of a Christian people is no sign of ignorance. If it were, then the majority of the Colonial clergy of my Church are ignorant men; and I deny that they are Catholics. They will go to Universities of a certain type only, and prefer to go without University degrees than go to any other. The rising generation of Catholics are not being brought up in ignorance.

The Best School

in this colony is a Catholic school—the Christian Brothers' College in Perth. The best school for girls I ever saw, and I have seen schools the wide world over, was the King's Inn St. Convent School in Dublin; for boys, I think Blackrock has no superior. Would to God my Church had one such for boys and one such for girls in Perth. My Lord Bishop, I envy you your schools. My envy is not of a sinful kind; it is not, I assure you, the 'envy that always hateth the excellence it cannot reach.' Four years I undertook University work in this colony. My class graduated last November. The first man to gain a degree from Adelaide University without leaving the State is one of whom I am proud—a good son, a loving brother, a true friend—one who devotes his musical talents to the services of his Church. You know, my Lord, I refer to J. C. Westhoven; he is not an ignorant man, nor a superstitious Catholic.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 23.

Exposition of the Blessed Sacrament was held at the Church of the Sacred Heart on Sunday last. His Grace the Archbishop left on Friday for Taihape, where he is to open a church to-morrow.

Very Rev. Father O'Farrell, C.S.S.R., passed through Wellington on his way north on Wednesday last. Father Ganly, of Melbourne, passed through Wellington on his way to Rotorua this week.

The schools in the different parishes re-open on February 1st.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 25.

The Rev. Fathers Mangan and Murray, C.S.S.R., are on the West Coast conducting retreats. The Very Rev. Father O'Farrell, C.S.S.R., has left for the north.

At the Sacred Heart Monastery, Barbadoes street, on Tuesday last seven novices received the holy habit in the Order of Our Lady of Missions. His Lordship the Bishop preached and conducted the ceremony. A large number of the clergy were also present.

The following changes among the diocesan clergy will be given effect to immediately: The Rev. Father Galais goes to Reefton from St. Mary's, Manchester street, the Rev. Father S. Mahony from Hokitika to the cathedral; Rev. Father Aubry from Waimate to Hokitika, and Rev. Father O'Connor to Waimate. The other recently ordained young priests, Fathers Graham and Venning, join the college teaching staff.

The Rev. D. O'Hallahan, pastor of Kumara, has obtained twelve months' leave of absence and intends leaving at an early date on an extensive tour through America and Europe, including a sojourn in Ireland. The Rev. Father has spent twenty years without a break on the mission in New Zealand, the greater part in Westland, laboring zealously and with marked success. His holiday is well deserved, and the hope will be widely expressed that he will return in renewed health and vigor to engage in his sacred calling for many years to come. The Rev. A. McDonnell, who has been temporarily relieving at Kumara during the last few months, will assume charge of the parish until Father O'Hallahan's return.

The executive committee of the Christchurch Catholic Club met last week, when, amongst other business transacted, was a decision to apply the rule regulating in regard to members that are unfinancial. One member was elected, and every member of the executive undertook to procure a new member each for the club by the next meeting. The secretary was instructed to write a letter of thanks to Mr. Muller, secretary of the Federated Catholic Societies, for a full report of the recent Conference proceedings, and to the Ashburton Club for the many kindnesses extended to the Christchurch delegates at the Conference held at Ashburton. The delegates (Messrs. J. Shanley and M. O'Reilly) were accorded a vote of thanks for the services rendered by them at the Conference. Several members were also heartily thanked for their action in arranging at short notice a suitable entertainment for the Wellington delegates during their stay in this city.

The Very Rev. Father Keogh expressed his pleasure at making the acquaintance of the 'old boys.' All the Fathers took the liveliest interest in all who had gone through their course at the college. Regarding the Old Boys' Association, it now numbered 150 active members, who had met three times in the college and twice outside since its formation. He trusted in time to see branches established in different centres, working in their separate sphere but with a federation of interests. The Sunday after Easter was fixed for a general annual meeting, which, as regards place, should be transferable. Such a Club, composed of ex-students representing many professions, could furnish a valuable advertisement for the college. Notwithstanding the exertion undergone by him to be there that evening, he was very pleased to attend and would come at any time to help them to establish a Club on the lines indicated. A musical programme was carried on at intervals, consisting of—Songs, 'The mandalay' and 'The warrior bold,' Mr. F. Evans; violin solo, Mr. R. Loughnan; songs, 'Island of dreams' and 'Anchored,' Mr. J. R. Hayward; 'The song that will live for ever,'

Mr. J. Shanley; and 'Sailing,' Mr. J. Lafferty. Nice light refreshments were also provided.

On last Wednesday evening, in the Catholic club-rooms, Barbadoes street, there was a reunion of the ex-students of St. Patrick's College resident in and around Christchurch for the purpose of meeting and entertaining the Very Rev. Father Keogh, S.M., the present Rector, during his visit to this city. Besides the guest of the evening, the clergy in attendance were the Rev. Father Regnault (Waimate), Rev. Father Mar-nane (St. Mary's), Rev. Father May, of Melbourne (a visitor at St. Mary's), Rev. Fathers O'Connell and Graham (both of the latter being ex-students). Among the old boys present were Mr. A. J. Malley (vice-president of St. Patrick's Old Boys' Association), Messrs. J. R. Hayward, F. O'Brien, P. O'Connor, F. Evans, D. Holland, J. McGee, O'Malley (2), R. Loughnan, and J. Lafferty. Mr. A. J. Malley, in welcoming the Very Rev. Father Keogh to the gathering, said that all having spent many happy days at the college together, it was natural they should feel desirous of renewing old acquaintances and also seeking new ones. They were thus anxious to meet the Very Rev. Rector, under whose able direction St. Patrick's was doing such a splendid work, to express to him their appreciation of the manner in which he carried out the onerous duties of his position, and to mark their deep sense of the useful time they themselves passed in the early career of the institution. Owing to many being engaged in harvesting and other farming operations, it was very difficult to get a large gathering together, so that apologies were received for non-attendance from many old pupils in the province. He need not emphasise the fact of the pleasure it gave all to make the acquaintance of the Very Rev. Father Keogh, whom he knew to have put himself about considerably to be present that evening, having travelled all day in a slow train from the south for the occasion. In conclusion he trusted that gathering would act as a stimulus to the formation of something definite here in regard to a strong branch of the Old Boys' Association.

Timaru

(From our own correspondent.)

January 27.

The weather for the last few weeks has been all that could be desired for ripening the crops. In many places cutting has already commenced and everything points to an abundant harvest. With a view of hardening the grain market, the Canterbury Farmers' Association has chartered a special vessel, the 'Doris,' to take a direct shipment of cereals to the Home markets, and many farmers are availing themselves of the opportunity.

Miss Lloyd Hassell, one of our young fellow-townswomen, who arrived home a few weeks back after an absence of seven years spent in the study of music in some of the leading Continental conservatoires, got an enthusiastic reception at her concert in the Theatre Royal on Friday night last. She was bracketed for nine numbers, which were almost doubled by repeated encores. Her voice (a mezzo-soprano) is of good range and quality, and will be a decided acquisition to the Timaru concert platform.

Rev. Father Tubman left here on Thursday last for Australia on a well-earned holiday. During the thirteen years that he has labored in this parish, first as curate and then as pastor, he has not had a holiday worthy the name, and now that he has been able to get away for a few weeks we hope that he will have a pleasant and most enjoyable time. Rev. Father Kerley, of Temuka, accompanied the Rev. Father Tubman on his trip.

The St. Mary's branch of the Hibernian Society held its usual fortnightly meeting in St. John's Hall on Monday night, the 25th inst. Bro. T. Connor, in the unavoidable absence of the president, Bro. Donovan, took the chair. There was a long business paper, the principal item being the production of the quarterly balance sheet, which was passed, but owing to the lateness of the hour much important matter was held over till next meeting.

Rev. Father Rooney, S.J., who has just conducted two most successful retreats here, preached after Vespers on Sunday night last a most powerful and telling sermon on the Sacrament of Penance, its origin, practice in the Church from the earliest ages, and fruits of the reception of it. The Rev. Father leaves during the week for Dunedin.

The third-class cruiser 'Pylades' is now in port, and was visited by large crowds on Sunday afternoon. Her minstrel troupe gave a variety entertainment in the Theatre Royal on Monday night last, the proceeds going to the Veteran's Home, Auckland.

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Waimate

(From our own correspondent.)

January 25.

On Sunday evening, after the evening devotions, the parishioners of St. Patrick's, Waimate, met in the Presbytery to bid farewell to the Rev. Father Aubry, who has been removed to Hokitika to assist Very Rev. Dean Martin in that part of the diocese. The chairman (the Rev. Father Regnault) opened the proceedings with a brief speech, in which he warmly eulogised the departing Father's many good works. Mr. McDermott, on behalf of the parishioners, expressed his deep sorrow at the departure of Father Aubry. Through his unassuming manner he had become a general favorite. He had much pleasure in handing to the Rev. Father a well-filled purse of sovereigns as a small token of the esteem in which he was held. Messrs. Corrigan (Morven), Fox (Hannaton), and A. Harris also spoke in high terms of the Rev. Father's zeal. Father Aubry in reply thanked the donors for their magnificent gift. He was very sorry to have to leave them. During his stay in the district he had received nothing but kindness wherever he went. He also thanked the Altar Society, the cathedral collectors, and the Hibernian Society for the way in which they had assisted in any good work he had on hand. Before the proceedings terminated the Rev. Father Regnault moved a vote of thanks to Messrs. McDermott, Twomey, Harris, and Sims for the successful manner in which they carried out the presentation on only three days' notice.

At the half-yearly meeting of the H.A.C.B.S. the following officers were elected for the half-year:—President, Bro. Harris; vice-president, Bro. Lyons; secretary, Bro. Sims (re-elected); treasurer, Bro. O'Brien (re-elected); warden, Bro. P. Hickey; guardian, Bro. Green; sick visitors, Bros. M. Lyons and J. Hickey; delegates to district meeting, Bros. Twomey and Sims.

DIOCESE OF AUCKLAND

(From our own correspondent.)

January 21.

Sister Mary Barbara, of the Sisters of Mercy, died at St. Mary's Convent, Ponsonby, last Tuesday.—R.I.P.

The annual retreat of the Marist Brothers for the whole Colony, hitherto held in the south, commenced last Saturday evening at the Sacred Heart College, and concludes on Sunday morning. Rev. Father Barry, Redemptorist, is conducting the retreat.

Rev. Father Hayden, one of the Professors of Manly Seminary, Sydney, arrived here on a holiday trip from Sydney by the 'Zealandia' last Monday night. By the same boat there also arrived six Sisters of St. Joseph. They have been sent over to fill vacancies caused by the transference of the local Sisters of St. Joseph to schools throughout the province and in the south.

A meeting of the Children of Mary connected with St. Patrick's Parish was held in the old sacristy last Monday evening. The Rev. Father Patterson, spiritual director, presided. The following officers were elected for the ensuing term: President, Miss Mary Reidy, vice-president, Miss R. Thorne; hon. secretary, Miss B. Rist; hon. treasurer, Miss Julia Rist.

A specially summoned meeting of the local branch (No. 81) of the H.A.C.B.S. took place last evening and was well attended. Bro. C. Little, President, was in the chair. The order paper for the triennial meeting at Timaru next month was lengthily discussed. It was finally decided that the branch delegates (Bros. P. J. Nerheny and D. Flynn) should be left an entirely free hand to deal with the questions as they arose at the meeting.

Mr. John T. O'Connell, an indefatigable worker in St. Benedict's parish, and of Surry Hills, has gone to Western Australia, accompanied by his family. Before his departure the Rev. Father Gillan, on behalf of the church committee (of which Mr. O'Connell was a valued member) presented him with a beautiful silver tea service. In making the presentation, Father Gillan alluded in eulogistic terms to the untiring efforts of the recipient in all matters pertaining to the welfare of St. Benedict's. He wished him and his family every blessing and prosperity in their new home. The Hon. Wm. Beehan, M.L.C., and Messrs. Brophy, Taylor, and Gormley also endorsed the sentiments expressed by Father Gillan and regretted the loss which the parish would sustain by Mr. O'Connell's departure. Mr. O'Connell feelingly replied. The function took place in St. Benedict's Hall and a good gathering of the parishioners attended.

In the Federal Hall last evening a fine concert was given in aid of the Sacred Heart College funds. His

Lordship the Bishop extended his patronage, and a large number of the clergy and the general public were present. The programme was an excellent one. The overtures were performed by the orchestra conducted by Mr. G. Ralph. Two songs were sung by Mr. Arthur Ford (tenor); 'Three Fishers' and 'Angus MacDonald' by Miss Madeline Knight (contralto); 'Nita Gitana' by Mr. Ræg. Marle (baritone); violin solo, 'American airs' by Mr. Gerald Ralph; dialogue (scene from 'Julius Caesar'), Messrs. R. A. Keenan and H. Herbert; 'My Dreams' and 'The Moorish Maid' by Miss Maud Howard (soprano); dances ('Parisienne' and 'Highland Fling') by Miss Daphne Knight's pupils; duet ('Love and War'), Messrs. R. Marle and A. Ford; recitation, Mr. Keenan. Mrs. W. G. Ralph played the accompaniments very tastefully. Mrs. Leonardo was Hon. Secretary and worked most indefatigably to ensure success.

The Little Sisters of the Poor

In the splendid work which the Little Sisters of the Poor do in Auckland, they have no other source of revenue (writes our correspondent) than the kind and charitable hearts of the people. From house to house they go on their daily mission begging alms for the support of the aged and infirm. The response to their appeal is, no doubt, creditable to the donors, but not sufficient for the ever-increasing demand made upon the energies of the Little Sisters in Auckland.

A suitable Home is urgently required so that the Sisters may not be compelled to turn away those deserving old people who crave admission to their holy asylum, where they can spend the remainder of their days in peace. In the Homes conducted by the Little Sisters the aged are kept scrupulously clean, well nursed, and clothed in comfortable wearing apparel; and the only passport for admission is old age and poverty and the recommendation of some person who will guarantee that the applicant will conform to the rules of the institution. It matters not whether they are Catholics, Protestants, or pagans. All receive the same tender attention. No distinction whatever is made among the inmates. But, as already stated, the Home of the Little Sisters in Auckland is taxed to its utmost capacity. They therefore appeal to the charitable to help them to build a larger Home. When we reflect on the awful calamities that result from outbreaks of fire in wooden buildings, we must admit that we are in duty bound to contribute something to make the lives of the aged and infirm more secure.

It should be borne in mind that this great undertaking will throw an increased amount of labor on the Little Sisters, for the number of inmates will be greatly augmented. It goes without saying, therefore, that the ever-generous Catholic public will not falter in lending a helping hand to these good nuns to pay off the debt incurred in providing a clean, safe, and comfortable brick Home for the aged poor.

The foundation stone will be laid by his Lordship Bishop Lenihan on March 6, and it is to be hoped that those who are prevented by distance and other causes from attending this philanthropic and moving ceremony will remit a donation according to their means (the smallest sum accepted) to the Superior of the Little Sisters of the Poor, Shelly Beach Road, Auckland.

Speaking at a municipal gathering in Randwick recently, Sir John See strongly deprecated the introduction of sectarianism to the political arena. 'Rather than be a party to introducing sectarianism, individualism, or any other of the isms which, by setting one section of the people in hatred against another section, may give one side prominence for a time—rather than be a party to obtaining power or to continuing to hold power by any such means,' he said, 'I would leave public life to-morrow for ever.'

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

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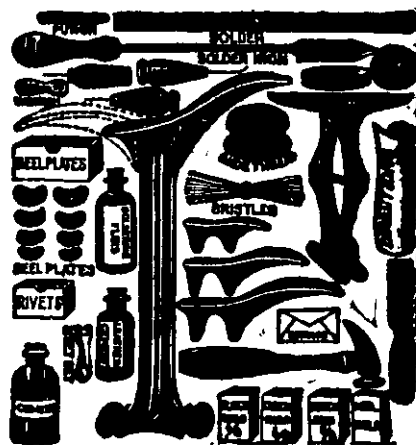
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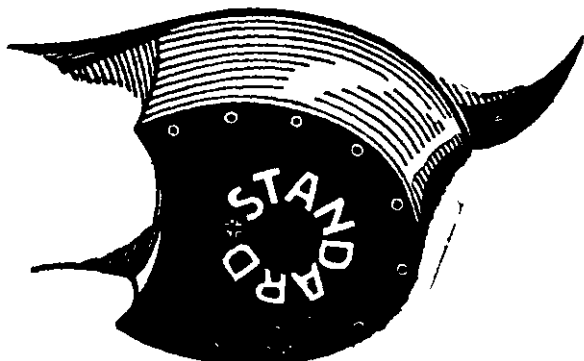
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Irish News

ANTRIM.—Another Big Steamer

On December 5 Messrs. Harland and Wolff launched the large twin screw mail and passenger steamer, Kenilworth Castle, from the north end of the Queen's Island. This vessel is 570 feet long and about 13,500 tons gross, and will be the largest vessel trading to the South African colonies, and one of the finest vessels in the colonial Imperial service. She has been built to the order of the Union Castle Mail Steamship Co., Limited, of which Sir Donald Currie, G.C.M.G., is the head, and his firm, Messrs. Donald Currie and Co., of London, are managers. As is usual with vessels built for the Union Castle Line, there was a christening ceremony, and on this occasion it was performed by the Lord Chief Baron.

Dearth of Employment

The dearth of employment in Belfast, from which the working classes are at present suffering, formed the subject of a discussion at a recent meeting of the Improvement Committee of the Corporation, and an effort will be made to relieve the distress. The ship-building trade has been in rather a depressed state for some time past, and as a consequence hundreds of tradesmen and laborers had to remain idle. We understand, however (says the 'Irish Weekly'), that matters are beginning to mend in this respect, and that before very long there will be ample employment for shipyard workers.

CAVAN.—A Centenarian passes

A few weeks ago there died in Cavan Workhouse a man named James Reynolds at the extraordinary age of 120 years. He had been an inmate for only eight days, and was compelled to enter the workhouse owing to the loss of his eyesight. Reynolds was a native of county Roscommon.

CLARE.—Another Centenarian

At the great age of 103 years Mr. Michael Hassett passed away recently at Kilrush. Universal regret is felt in the town and district at his demise. He was a member of one of the old West Clare families, whose devotion to faith and country he courageously and consistently sustained.

CORK.—Yet Another

The death of Mary Twohig, at the remarkable age of 105 years, at her residence, Coolnedane, Macroom, was announced on December 10. Deceased was born in the year 1798, and she used to relate many pathetic incidents of the days of the crowbar and battering-ram. She enjoyed perfect health throughout the course of her long and eventful career. She used to knit and read up to a few weeks prior to her illness, which was of brief duration.

DONEGAL.—The Fishing Industry

So great has been the traffic on the Lough Swilly Railway owing to the large herring hauls at Burtonport and Downings, on the Donegal coast, that the Great Northern Railway Company have had to put on a special night fish train to deal with the consignments in order that they may reach the Belfast, Dublin, and London markets fresh. Quantities of the cured fish are being sent to the Continent. Kippering was going on at Burtonport when the last mail left.

Bundoran's Pastor

Canon McKenna, P.P., Bundoran, who died on December 6, was affectionately known as one of 'the church-building McKennas.' At Enniskillen, Newbliss, Aghnamullen West, Bundoran, and Ballyshannon, he has left handsome memorials of his life and work in magnificent churches, well equipped convents and schools, and commodious parochial halls.

DOWN.—Land Purchase

The tenants on the Ardmillan Estate, County Down, have accepted the landlord's terms of 24½ years' purchase on second term rents, first term being graded as second. Sporting and other rights are reserved to the tenants.

DUBLIN.—Gerald Griffin Centenary

The National Literary Society recently celebrated the Gerald Griffin centenary, and a lecture was delivered by Mr. T. A. Murphy, B.A., Dr. Sigerson presiding. The lecturer narrated the life story of the poet-novelist from his birth in Limerick. Shooting and fishing were his recreations. When he went to London things went so low with him that he wrote at one time: 'If I could make a fortune by splitting matches I think I would never put a word in print.' He was successful in his tales, but his novels followed and

made his success. It was in 1838 he became a Christian Brother at Cork, and was happy in his vocation. His death occurred two years later. The lecturer divided his study into three parts—drama, poetry, and romance—and dealt critically with each division. The lecturer considered Gerald Griffin essentially a dramatist, but there was not market for the drama when he wrote, and that discouraged him. 'The Half-Sir' was instanced as conveying something of Griffin's own life, and the 'Collegians' as his chef d'oeuvre.

KILDARE.—Land Purchase

The landlord of the Colley Estate, Carbury, Co. Kildare, has accepted the tenants' offer to purchase their holdings at 21½ years' on first term and non-judicial rents; 24½ years' on second term rents, and 20½ years to cottier tenants. Sporting rights to be vested in the purchasers.

KILKENNY.—Land Purchase

It is announced that the tenants on the Lower Grange Estate, Kilkenny, have arranged to buy their holdings at 21½ years' purchase of first-term and 23 years of second term rents, two years' arrears to be forgiven.

MAYO.—Land Purchase

The sale of the Ballinglen Estate, Co. Mayo, has been agreed to on the following terms—The tenants to buy at 23 years' purchase on second term, and 27 years' first term rents, and one perpetuity leaseholder an abatement of 20 per cent. in order to bring them to second term level; some arrears to be wiped out.

A Mayo Man Honored

It looks (says the 'Weekly Freeman') very like as if the British police were not able to produce a man of sufficient calibre to look after the lawless in London, and to protect the crowned heads that occasionally visit Great Britain from the Continent. Superintendent Melville, from Sween, County Kerry, the genius of Scotland Yard, has just retired on a pension of £280 a year. Had the position held by Mr. Melville been an extraordinary Civil Service position, or the usual kind of sinecure associated with official life, we can quite imagine the kind of appointment that would have been made to that vacated by Inspector Melville. But the Government of England know that it would be madness to put a dufer, no matter how well recommended, at the head of the Criminal Investigation Department of Scotland Yard. It was clear that a man of brains should be appointed. Chief Inspector Quinn was the selection of the authorities—another Anglo-Saxon, this time not from Kerry, but from Mayo.

WICKLOW.—Defying the Association

In consequence of the Medical Association of the County Wicklow demanding that the salaries of Dispensary Medical Officers should be fixed at £200 a year, much interest attached to the election of a doctor for the Tinahely Dispensary District, which was decided a few weeks ago by the Shillelagh Guardians, who offered £120 a year for the position, together with the usual allowances. Dr. Joseph Murray, a native of Mullingar, County Westmeath, was unanimously elected.

Land Purchase

The Very Rev. L. Byrne, P.P., presided at a meeting of tenants. It was announced that a landlord of a county Wicklow estate had agreed to sell at 20 years' purchase on first-term, with a reduction on present rents. This offer has been accepted.

An Appointment

Dr. P. J. Hamilton, of Arklow, County Wicklow, has been appointed Certifying Surgeon under the Factory and Workshops Act, in succession to Dr. Halpin, for the district of Arklow, which includes the Arklow and Dunganstown Dispensary Districts, comprising the Electoral Divisions of Arklow, Arklow Nos 1 and 22 Urban, Kilbride (part of), Ennerelly, Dunganstown South, Dunganstown East, and Dunganstown West.

GENERAL.

Duty on Irish-grown Tobacco

Mr. Wm. Redmond, M.P., has received a letter from the Department of Agriculture and Technical Instruction on the subject of the remission of duty on Irish grown tobacco. The Department have been informed by the Chancellor of the Exchequer that approved growers of tobacco for experimental purposes in Ireland, subject to the fulfilment of any conditions that may be agreed upon between the Department and the Inland Revenue will receive a refund of one-third of the existing duty. In the event of any tobacco being surrendered by the grower the whole of the duty thereon will be refunded.

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

ARCHIBALD MILLER & Co., Grocers, George Street.

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

Professor Tyrrell's Calumnies.

In our last issue we made extended reference to the rough calumnies of Professor Tyrrell, of Trinity College, Dublin, against the Catholic priesthood and laity of Ireland. In addition to the blistering given to him by Bishop Dwyer in the columns of the 'Freeman,' the rampant Professor has been flailed to some purpose by Mr. Hugh Law, a Protestant Member of Parliament, in the 'Daily Express.' Mr. Law's letter runs as follows.

'Sir,—It not infrequently happens that the letters which people write in vindication of some action of theirs which has met with criticism serve exactly opposite purpose.

That, I think, will be proved true of Dr. Tyrrell's letter in your columns some days ago. What a very strange document it is! First of all, he declares that he "never said, thought, or wrote anything against the Catholic religion," and then proceeds to repeat in prose what he had already stated in verse—viz., that "the Catholic clergy inculcate on their flocks cold acts of observance in lieu of sincere feelings of religion, and exact from an impoverished peasantry money to be spent on sacred buildings erected in places where no such edifices are needed, and where there are but a handful of worshippers to frequent them." And, finally, he seeks to clinch his argument by a quotation from a writer in the "Daily Mail," who finds in the cheap decorations of the Irish country chapel "the ugly expression of an ugly kind of disease," and who deplures (good Christian man!) the fact that "the shillings of the people, cheerfully given to God instead of to the nourishment of themselves, have raised the fabric of these chapels."

I will not insist on the discrepancy between Dr. Tyrrell and his chosen witness on the point as to whether the shillings are "exacted" or "cheerfully" given." My own knowledge, so far as it goes, indeed, bears out Mr. Young's rather than Dr. Tyrrell's view on the matter. I have known an old woman give literally and actually—nay, insist upon giving—all she had in the world towards the building of God's house, trusting with an apostolic faith (not often found, I regret to say, among Anglicans) that He to whom she gave would not fail to remember her. Nor will I express more than a passing wonder in what part of Ireland are these churches erected with "but a handful of worshippers to frequent them." I do, indeed, recall many edifices where the congregations are very sparse indeed; but, oddly enough, these belong not to the Roman Catholic but to the Irish Church. On the other hand, many people must, like myself, be but too familiar with the spectacle of worshippers kneeling outside the doors of a Roman Catholic chapel during the celebration of the Mass, the interior of the building being too full to hold any more.

As to the first part of Dr. Tyrrell's invective, I do not know what the Roman Catholic clergy "inculcate" on their flocks (no more, I very strongly suspect, does Dr. Tyrrell), but I do know something of what these flocks believe. I live amongst a Catholic peasantry, and I have over and over again been amazed (and I must add, as an Anglican, humiliated) by the evangelical simplicity, fervor, and reality of the faith by the light of which they live their daily lives.

Dr. Tyrrell would be better employed, I am quite sure, in inculcating similarly "sincere feelings of religion" among the members of the Communion to which he and I both belong.

I have only to add that it is strange to find a man like himself objecting to sacrifices made for the sake of religion. I should have thought that it was rather a matter for congratulation that still, in some small portion at least of the modern world, there are some few people who are still prepared to seek first the "Kingdom of God and His righteousness."

Very faithfully yours,

Hugh A. Law

December 2nd, 1903.

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

WHAT CAN TUSSICURA DO?—If you are suffering from a bad cold, accompanied by a distressing cough, a single dose will relieve the phlegm which gathers in the bronchial tubes, thus rendering expectoration more easy. TUSSICURA will likewise strengthen the organs affected and fortify them against the incursions of such dangerous diseases as Pneumonia, Pleurisy, and Consumption. There is absolutely no remedy to equal it, and its wonderful qualities are admitted by all who have given it a trial. Price, 2/6 per bottle. Obtainable from all Chemists and Storekeepers.—**

People We Hear About

Lieutenant-Colonel Harrington, recently knighted by the King, rose from the ranks of the Irish Fusiliers. He is still under forty.

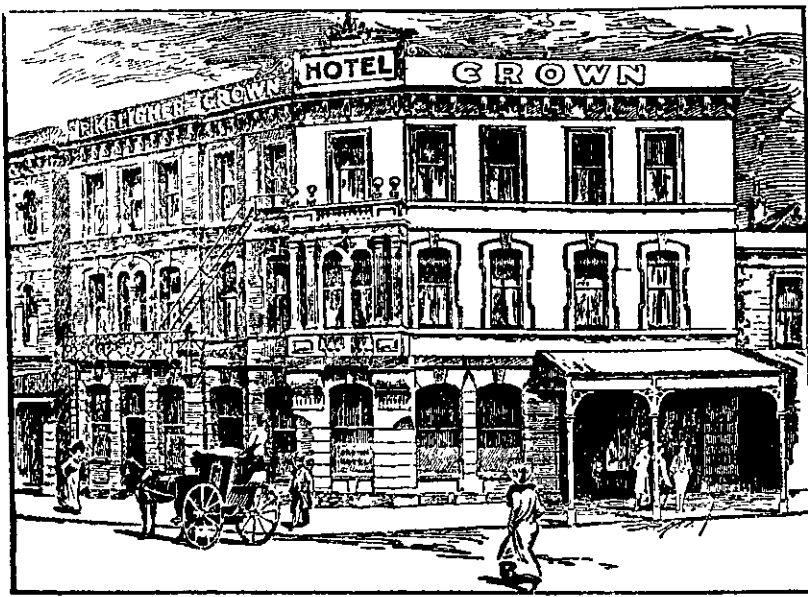
The intelligence of the conversion (says the 'Catholic Times' of December 11) to the Catholic Faith of the Rev. Hardy Little, vicar of St. Martin's, Brighton, possesses a degree of local interest for the Catholics of Preston in that the rev. gentleman is a brother of the chief constable of that town, Major Francis Gore Little. Another convert of the same family is Mr. Douglas Little, a young gentleman who spent some time at Ushaw College, and who is now a novice at Perth preparatory to joining the Congregation of the Redemptorist Fathers. The late Rev. Sydney Little, who, years ago, edited the 'Catholic Times' for a short period, was another brother of the new convert.

Recent cablegrams in the Melbourne daily papers announced that Princess Elizabeth, granddaughter of the King of the Belgians and the Emperor of Austria, shot at her husband, Prince Otto Windischgratz and Mdle. Pauline Ziegler, an actress, with whom he was supposed to be carrying on an intrigue, seriously wounding the latter. The incident was said to have taken place near Prague, and the Prince was reported to have escaped through a window. Referring to the report, which appeared in the 'Kolnische Zeitung,' and was copied into other papers, the 'Catholic Times' says: 'We are glad to learn from Vienna that a most authoritative contradiction is given to the story. Reuter's correspondent says it is declared to be an invention from beginning to end.'

Miss Agnes Murphy and Miss Amy Moore, two London journalists who accompanied Ada Crossley to Australia, left by the Ventura recently for San Francisco. Both were intimate friends of the late Phil May. Shortly before he died he presented Miss Moore with a copy of his 'Guttersnipes.' On looking over the first pages Miss Moore said: 'You have written nothing on it?' whereupon May seized a pen and wrote 'From 1 P.M. to 1 A.M.' Do you see the joke? Miss Murphy says that during May's last illness he repeatedly expressed a desire to see a priest. Eventually a priest was sent for, and he was received into the Church. Then he was radiant with happiness. Sir Frank Burnand, editor of 'Punch,' was held responsible for May's conversion, but Mrs. May, who is a Protestant, says that it was her husband's own wish, and that no one had prompted him. His mother, who is still alive, is an Irishwoman, whose maiden name was McCarthy.

Speaking of Colonel Kenna, who is a nephew of his Eminence Cardinal Moran, and has lately been 'smashing' the new Mahdi to such good purpose, the Sydney 'Evening News' said editorially two weeks ago.—'A name that has come a good deal to the front lately is that of Colonel Kenna, now leading the mounted troops with Brigadier-General Manning in the fighting in Somaliland. Kenna is a somewhat picturesque personality. He is an Irishman, a Cavalry man (21st Lancers), and a typical man for Galway, so far as hard riding and devil-may-care pluck are concerned. He got his V.C. for bravery in the Omdurman charge, and while in India he was noted as one of the most accomplished and most determined steeplechase riders in the army. But not only is he a fearless man, he is also a very quick-brained leader and a rigid disciplinarian. His young wife died a few months after marriage, and for a couple of years he lost interest in everything—in fact, it was feared that his reason would go—but the South African war gave him a new zest for life, and he was one of French's staff in all the hardest work done by that General. If Kenna does not throw away his life in some border scrimmage, he should make a big name in the army, as he is yet a young man. Wellington, Roberts, French—these are all Irishmen, and all small men. In fact, the best fighting type turned out by the old country would seem to be the small Irishman, with the taste for horseflesh and the disregard of consequences that distinguishes his nation. If the army is called on active service again, even the War Office will not be able to keep Kenna in the background for long.' During the South African war the Cardinal (says the 'Catholic Press') invited the Colonel to Australia. He desired very much to come, but the authorities would not give him leave of absence, and shortly afterwards he was sent to Somaliland, where he has since been performing such singular military feats that his name is mentioned almost every day in the cablegrams.

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



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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,
BILLIARD ROOM, &c.

Interesting Items

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 5s 6d to 42s.

KILROY & SUTHERLAND
176 and 178 PRINCES STREET

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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

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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.

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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.

THOS. CORNISH - Proprietor.

Bedsteads, Bedding,

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"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.

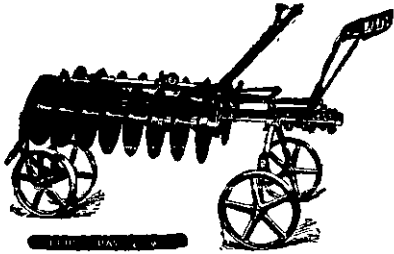
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Light, Oool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed.

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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.

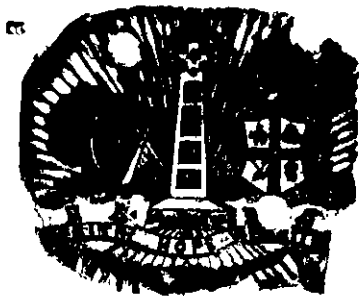
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The most PICTURESQUE ROOF for either Private or Public Buildings.

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

Commercial

For week ending January 27.

PRODUCE.

THE AGENT-GENERAL'S REPORT.

Wellington, January 21 The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated London, 20th inst. 'There is great competition and plenty of buyers are present at the wool sales. Prices current at the close of last series for merinos and all grades of fine crossbreds were well maintained. An advance has been established on all grades of medium crossbreds of a halfpenny per lb, and on all grades of coarse crossbreds of three-farthings per lb.

THE AGENT-GENERAL'S REPORT.

Wellington, January 25.—The Department of Industries and Commerce has received the following cablegram from the Agent-general, dated London, January 24.—Frozen Meat: The mutton market is quiet. There is a scarcity of prime quality stocks generally, and those on hand are light and firmly held in a few hands. The average price to-day was.—Canterbury brands, 4½d per lb; Dunedin and Southland and W.M.E. Company's brands, 4½d; other North Island brands, 4½d, Australian, 3½d; River Plate, 3½d. Lamb is dull of sale, and many carcasses are stale. The New Zealand stocks on hand are light, and the prices quoted nominal, the average prices being: Hindquarters, 3½d; fores, 2½d. Butter is steady, with signs of improvement in prices. The averages of choicest New Zealand to-day realised 95s per cwt, Australian and Argentine, 92; Danish, 199s. Cheese is quiet, the average price for the finest New Zealand being 52s. Hemp is firm in price; good fair Wellington grade, on spot, £32 10s. Cocksfoot is quiet. Buyers are not keen to do business. The average price for bright, clean New Zealand, weighing 17lb to the bushel, on spot, is 52s. Wool is firm at the advance cabled early this week. Hops are firm with an upward tendency. Supplies are limited, current price, 140s per cwt. Prospects are favorable for next year.

Invercargill prices current.—Wholesale—Butter farm, 6d; separator, 7d; factory, bulk, 10½d to 11½d; pats, 11½d to 11¾d cash. Eggs, 10d per dozen. Cheese, (factory), 6½d Hams, 9d. Potatoes, £4 per ton (bags weighed in) Barley, 2s to 2s 6d Chaff, £2 per ton. Flour, £9 10s to £10 10s. Oatmeal, £8 to £8 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, 5s 6d, 25lb, 2s 6d. Pollard, 7s per bag. Bran, 4s. Chaff, 1s 6d.

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, fowl's wheat, 2s 4d to 2s 7d. Potatoes: £2 10s per ton Chaff, £2 5s to £3 5s. Straw. Pressed wheat, 30s; oaten, 35s; loose, 35s. Flour: Sacks, £9, 100lb, £9 10s; 50lb, £9 15s; 25lb £9 15s. Oatmeal, £8 10s Pollard, £3 19s Bran, £2 10s Butter, dairy, 8d to 10d, factory, 11d Cheese factory, 6d; dairy, 5½d Eggs, 1s. Onions: Melbourne, £5.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted an average catalogue of oats, wheat, barley, and potatoes, with a large offering of chaff. There was a good attendance of buyers, and with fair competition most of the lots on offer were cleared at valuations. Values ruled as under—

Oats.—Local stocks are made up almost entirely of medium to fair quality, for which there is little inquiry. Prime, sound, bright feed lots are not offering freely, and are in good demand at quotations. Prime milling sorts—Sutherlands preferred—also have some attention. Quotations Prime milling, 1s 5d to 1s 6d; good to best feed, 1s 4d to 1s 5d, inferior to medium, 10d to 1s 2d per bushel (sacks extra).

Wheat.—Millers' requirements are almost entirely confined to choice lines. Of these there are few on offer. Local stocks are chiefly of medium quality. Fowl wheat, is in shorter supply, and meets with ready sale. Quotations: Prime milling, 3s to 3s 3d, medium to good, 2s 8d to 2s 11d; best whole fowl wheat, 2s 5d to 2s 7d;

broken and damaged, 1s 10d to 2s 3d per bushel (sacks extra).

Potatoes.—The market has been heavily supplied during the past week, and prices have suffered a decided decline. Quotations: Prime kidneys, £2 to £2 10s; others, £1 10s to £2 per ton (bags in).

Chaff.—Alter a dearth of prime chaff, the market has suddenly become fully supplied with oaten sheaf of good to prime quality. We offered over 60 tons, nearly all good to prime. Best quality had most competition, and realised prices almost on a par with late values, but for good ordinary sorts the demand was not so keen, and in order to clear consignments lower values had to be accepted. Quotations: Best oaten sheaf, £2 17s 6d to £3 2s 6d; medium to good, £2 5s to £2 12s 6d; light and inferior, £1 10s to £2 per ton (bags extra).

Pressed Straw.—This is in short supply, and has good inquiry at 27s 6d to 30s per ton for good, bright quality.

COLONIAL BUTTER.

London, December 19.—On Thursday I had placed before me (says a London correspondent) an illustration of how necessary it is in the manufacture of butter there should be the utmost cleanliness, particularly so with that produced in the colonies. While in conversation with a gentleman who occupies a prominent position in the butter market here, and through whose hands scores of thousands of boxes of colonial butter pass every season, he showed me a slab of butter some 2in in thickness, marked all over with brownish marks. These marks went right through the butter from side to side. They were caused by mould, and had their origin in the dirtiness of the dairy in which the butter had been made in Cangda—for it was a piece of Canadian butter.

'The whole thing developed in the retailer's shop,' said the authority with whom I was speaking, and he showed me the unsavory-looking lump. 'It was all right when we sold it, and it was all right when the retailer bought it. But the germ must have got there during the process of manufacture. Probably the dairy was an old wooden one, had been allowed to get dusty and dirty, and the wind blew the germs with the dust into the milk or churn. The result you see. We shall be heavy losers, so will the shopkeeper, who, you may be sure, will not think so highly of Canadian butter in the future.'

How is New Zealand butter this season? I asked.

'Excellent,' was the reply. It is quite 2s per cwt better than Australian, and while 40 to 60 per cent. of New Zealand butter is now reaching high quotations, only 10 per cent. of that from Australia attains to that figure. The reason? Possibly it may be the use of private separators in Australia, in which case it is a score for New Zealand creameries,' said my informant as the interview closed.

WOOL.

LONDON WOOL SALES.

London, January 21. At the wool auction sales were brisk. Good merinos were 5 per cent. above December prices.

London, January 22.—The wool sales continue very active. Best greasy merinos have advanced 5 per cent.

Messrs Stronach, Morris, and Co. report as follows:

Rabbitskins.—We offered a small catalogue on Monday, when there was good competition, and prices in consequence were about ½d per lb above last sale.

Sheepskins—No sale this week.

Tallow and Fat—Buyers are doing their best to reduce values, and it is difficult to keep them up to late quotations.

Wool—London sales show a rise which brings values up to those ruling at September sales. This was expected, as the prices paid at our sale on 12th inst. pointed to a rise in London. Our next sale will be held on February 5, when we look for very satisfactory prices.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

We held our weekly sale on Saturday, when about 40 horses were offered, of which number a dozen were draught. Among these were a few good useful sorts, which sold at satisfactory prices. Competition was keener than it has been for some weeks past, a number of country buyers, desirous of supplying their wants for the country harvest, being present. A bay gelding, six

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

The Cheapest Place for Country Settlers to
Purchase.

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Every Thursday.

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years old, of good stamp, was sold at £45, and a brown mare, seven year old, sired by Lord Glasgow, changed hands at £17. Nearly all the other draughts (most of them aged) found new owners at from £28 to £40. A number of light harness horses and hacks also were disposed of at current rates. We quote: Superior young draught geldings, £40 to £55, extra good prize horses, £60 to £70, medium draught mares and geldings, £35 to £45, aged do, £21 to 36, upstanding carriage horses, £30 to £35, well-matched carriage pairs, £80 to £100, strong spring-wan horses, £33 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.—162 yarded. Bullocks, £11 10s; heifers, £9.

Sheep—2048 penned. Shorn wethers, 18s 6d; shorn ewes, 19s 6d.

Lambs—748 penned. Best lambs, 14s 6d.

Pigs.—80 yarded. Suckers, 13s to 16s, slips, 18s to 25s; stores, 26s to 32s; porkers, 33s to 42s; baconers, 45s to 55s, heavy pigs, to 63s.

WEDDING BELLS

DALEY—WINDLE.

Owing to the regrettable omission of a line of type (a circumstance that is sometimes unavoidable in machine composition) some confusion appeared in the report of the Daley-Windle wedding in our last issue. The wedding, which was a very pretty one, took place on Wednesday, 13th inst., at Mr. Harry Windle's residence, Longridge Village, when his daughter Mary was united in the holy bonds of matrimony to Mr. D. 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 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 en route for the Lakes. The wedding presents were both numerous and valuable, and comprised several handsome cheques.



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

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

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

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

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

For TERMS, etc., apply to THE RECTOR

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SACRED HEART COLLEGE AUCKLAND.

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

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 Waitakerai 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.

NOTICE.

ST. PATRICK'S COLLEGE, WELLINGTON.

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

AUG. KEOGH, S.M., B.A.,
Rector.

NOTICE.

THE CHRISTIAN BROTHERS' SCHOOLS
DUNEDIN,
WILL RE-OPEN ON FEBRUARY 1st.

ST. DOMINIC'S COLLEGE,
DOWLING STREET.

STUDIES will be RESUMED on MONDAY, FEBRUARY 1.

The College has been appointed a Centre for the OXFORD LOCAL EXAMINATIONS. Classes will be immediately formed in connection therewith.

The Civil Service Classes will be as usual.

A prompt attendance is requested on the part of Candidates for these and the various Examinations in the School of Music of the Associated Board of the Royal Academy and Trinity College, London.

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 CATHOLIC BOOK DEPOT
Opposite NEW CATHEDRAL, CHRISTCHURCH.

ESTABLISHED 1880

The following Works can be procured at the above establishment:—Biblia sacra, Holy Bible (Douai version), The New Testament, The Faith of Our Fathers, Catholic Belief, Is one Religion as Good as Another, The Threshold of the Catholic Church, The Credentials of the Catholic Church, The Grounds of Faith, The Catechism Simply Explained (Caffarata), Answers to Atheists, The Church of the Fathers, Challoner's Meditations for Every Day in the Year, First Communion, The Child of God, or What Comes of Our Baptism, The Beauty of Christian Dogma, Fabiola, Fabiola's Sisters, The Dolorous Passion by Sister Emmerich, Afternoon with the Saints, Butler's Lives of the Saints (12 vols. half calf), other Lives of Saints in separate volumes, The Works of Faber, Newman, Manning, Wiseman, Lady Fullerton, Francis Noble, Rose Muholland &c., &c., The Imitation of Christ in various sizes and bindings, Prayers of St. Gertrude, Manuals of the Children of Mary, St. Anthony, and Sacred Heart, &c.

Prayer Books of every kind, Pictures (religious and patriotic), Hymn Books, Altar Charts, Wax Candles, Incense, Tapers, &c.
N.B.—The Little Treasury of Leaflets now procurable.
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E. O'CONNOR, Proprietor.

TO THE CLERGY.

WE can supply Baptismal and Confirmation Register Books on application,
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KINGSLAND & FERGUSON UNDERTAKERS AND MONUMENTAL MASONS, SPY AND DEE STREET, INVERCARGILL. Funerals conducted to or from any part of Southland Every description of Monuments in Stock. We supply and erect all kinds of grave fences. Inscriptions neat cut. Telephone

**THE PROVINCIAL ECCLESIASTICAL SEMINARY
OF NEW ZEALAND,
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STUDENTS twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The College Re-opens after Vacation on **MONDAY, February 15.**

For further particulars apply to

THE RECTOR,
Holy Cross College, Mosgiel.

GRAND BENEFIT ENTERTAINMENT
In aid of the Widow and Family (9)
of the late Frank Fogarty (Roslyn), who have been left in destitute circumstances.

**HIS MAJESTY'S THEATRE,
TUESDAY, FEBRUARY 9th, 1904.**

Tickets, 2s and 1s, everywhere.

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WANTED, LADY HELP for West Coast town; small Catholic family; comfortable home.

Apply

BOX 38, NELSON.

NOTICE!

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

ANSWER TO CORRESPONDENT

Irishman.—Get Mitchel's, A. M. Sullivan's, Justin McCarthy's, or any good history of Ireland; also T. P. O'Connor's 'Parnell Movement,' and 'Titled Corruption,' by J. G. Swift McNeill. They will tell you the story of Irish landlordism. It has been recently told in our leading columns.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, JANUARY 28, 1904.

SUBSIDIES FOR PRIVATE SCHOOLS



In his 'Chartism,' Carlyle states with substantial accuracy a principle that is at the root of the whole Catholic system of education 'In very truth,' asks the Chelsea sage, 'how can religion be divorced from education? An irreverent knowledge is no knowledge; may be a development of the logical or other handicraft faculty inward or outward, but is no culture of the soul of man. A knowledge that ends in barren self-worship, comparative indifference or contempt for all God's universe except one insignificant item thereof, what is it? Handicraft development, and even shallow as handicraft.' Catholics alone in these colonies, of all the varied creeds, have a true sense of the tremendous

possibilities and perils of youth. They have never been trapped into acceptance of the passing fad that children's minds are merely so many stop-barrels or pigeon-holes to be crammed with undigested odds and scraps and fag-ends of information. The little ones have first and above all souls to save and hearts and wills to mould to virtue. Hence we place the formation of character—which constitutes the basis and crown of all true education—in the forefront of our system. And in the matter of secular knowledge we claim, by the test of public examinations and State inspection, to at least hold our own with the godless schools of the same class. We are doing at private expense the work of the State.

'Our great national system' has long been a fetich against which it were blasphemy to raise voice or pen. But decomposition has rapidly set up in the whole State educational methods of these colonies. Their weaknesses and imperfections have been laid bare, and mild revolutions are threatened or are taking place in the methods hitherto in vogue in Australia and New Zealand for the grinding-out of machine-made scholars. We have from time to time referred to the changes—in some respects gravely mistaken—which professional dissatisfaction is about to produce in teaching methods in New Zealand. In New South Wales a further step is recommended by the Commissioners on Primary Education who recently toured the world with minds and eyes intent upon the best systems in vogue in the various countries which they visited. Their report has been published, and some of its recommendations will come with the shock of a sharp surprise to those who bend the knee before the fetich of a purely godless system. One of the Commissioners, Mr. G. H. Knibbs, was deputed to deal with the question of State subsidy. And he states in fair, set terms that, in the public interest, private schools, religious schools, and municipal schools should ultimately receive State aid. He postulates that the State must definitely control the national policy of education and that it must require proper qualifications in every person exercising the teaching office. Then he adds:—

'Reverting to the incidence of a State system upon vested interests, it may be said that there is also a possible alleviation of the whole difficulty through a wise system of subsidy. But the subsidising of schools carries with it an acceptance of the principle of the State's right of control in regard to curriculum and efficiency, and could never be considered, except under such conditions. This would mean that the scheme of qualification of teachers would have to be thoroughly organised, so that in regard to the instructional part of the programme there would be identity with the State system. Obviously this involves clear definition as to the efficiency of the training of teachers for subsidised schools. It may be pointed out here that this system works well in Belgium, in which country, however, it ought to be stated that practically the entire population is Roman Catholic. . . . It would relieve the State of an enormous expense to allow religious bodies and municipalities to erect them, and provided the State retain adequate control over the efficiency of the equipment, of the curriculum, and of the teaching personnel, there would be no very strong objections to moderate subsidy, and a better condition of things would be reached than now exists, in regard to thoroughness of our educational system.'

The most important advantages of subsidised schools are set forth in the Commissioners' report as follows:

- (i) The unification of the educational system in all essential particulars.
- (ii) The securing of efficiency in the entire teaching staff of the State, or at least in all better-class schools for each section and class of the community.
- (iii) The improvement of the material of teaching, both in respect of schools and furniture by giving full play to the emulation of private teaching bodies, and assisting them to achieve their ends.
- (iv) The acquisition of a larger teaching staff and larger equipment for education in the State, at a minimum of expense to the State itself.
- (v) Improvement in educational method resulting from a generous rivalry between different teaching bodies. (This indicates at once why the

administration must be liberal in spirit). (vi) The creation of a wider public opinion on matters of education, and the unification of the various teaching elements, which at present tend to separation. (vii) Greater efficiency resulting from friendly co-operation between the different classes of the community, thus promoting general cordiality of relationship.

'The disadvantages of the subsidising of schools are more fanciful than real, and the principle, wherever applied, seems to have worked excellently.' England, Canada, and Germany, as well as Belgium, furnish abundant proof of the truth of this statement in the report. The conditions for granting a State subsidy, are clearly summarised and illustrated by the following concrete example:—

'A town wants, say, a municipal school, or a religious body is willing to put up a good school. On a sufficiently guaranteed undertaking that it would employ only certified teachers; that it would submit its plans, its buildings, its furniture, and other teaching equipment to proper official approval; that it would follow a certain approved curriculum and general plan in its scheme of educational development; that its fees would not exceed a certain limit; and that in its financial policy it would limit its profit, if any, to a fixed percentage, undertaking to devote the balance, to educational work; the State could agree either: (a) to grant a yearly endowment; or (b) to grant an initial sum; or (c) to grant both initial help and yearly endowment.'

'All schools,' says the report, 'which do not exist for mere money-making are properly the object' of the care of the State, and the subsidising of such would 'bring about a spirit of cordiality in the efforts of all persons engaged in education,' and would thus 'greatly advance the cause of education in the State.' Such a policy would be an act of justice to private schools; it would also be a marked benefit for the community. This chapter of the report is valuable in so far as it indicates the direction which expert opinion is taking on this vexed public question. 'The whole question of subsidy,' says the report, 'needs to be reviewed in a far more generous light than in the past, and with a wider outlook upon our educational future. Should it be decided to promote some control over private education in this State, a scheme could be readily outlined for securing the State against improper exploitation and against supporting inefficient teaching bodies.'

Notes

He was an 'Imperial'

A poet of the Kipling order said of a noted marksman in the Anglo-Boer war: 'Its 'ell and broken bottles w'en 'e shoots.' Some shootings of quite a different style was done in London lately. An unknown man entered the Bank of England and fired four shots across a table at the secretary—happily missing him every time. The London correspondent of the 'Freeman,' in writing of the attack, remarked: 'Possibly it will turn out that the assailant was an Imperial Yeoman.' And so, in fact, it did turn out! The exploits of the 'Imperials' in South Africa have given our returned contingenters many a droll tale to tell by the angle-nook. It appears that most of those warriors bold could neither keep astride a cantering steed nor hit the broadside of a barn at a hundred yards with a rifle bullet. Like Bill Barber in 'Eben Holden,' nothing was safe in South Africa but the things they shot at.

Alas, for the Uitlander!

Some weeks ago, during an election contest, the walls of Dulwich (England) were decorated with glaring posters which smote the Tory candidate in the following terms:

'WANTED: 200,000 Chinese Laborers for the Transvaal Gold Mines. Wages 2½d per day. . . The mine-owners regret that they are compelled to issue this no-

tice, but they are obliged to do so owing to the fact that British workmen want the franchise, and in many cases belong to trade unions; they also refuse to live on rice. . . No Englishmen need apply.'

The poster was, of course, poison to the local Tory party. The worst of it was, that it summarised the position in the Transvaal with the same measures of substantial accuracy as might be achieved by the political cartoons of Linley Sambourne or Sir Francis Burnand. Nobody nowadays pretends to believe that the Anglo-Boer war was fought to secure 'equal rights for all white men in South Africa.' That shibboleth served its turn at the time. But the mine-owners, who engineered the war, want no white men in their South Africa now. For white men have a weakness for living humanly. And this requires higher wages than is paid to the yellow barbarian and the semi-savage Kaffir who are satisfied to live on rice and mealies and to pig together in closed compounds like hogs in a sty. The objects of the mining nabobs seemed plain to persons of average brain-weight long before a Boer put a cartridge in his Mauser or looked along its barrel at a redcoat. Earl Grey, moreover, let the cat neatly out of the bag before the war had been two months in progress. It was a meeting of the South African Company in London. He openly told his fellow mine-owners that the conquest of the Transvaal would remove once and for all the restrictions which the Boer Government had placed upon the employment of the black-skinned natives, would give an unlimited command of cheap colored labor, and would thus enormously increase the already enormous profits of the shareholders.

And so it came to pass. The millionaires began the new South African millennium by cutting down the paltry wages of the Kaffirs from 3s 6d to 2s 6d. The black serfs resented this. Numbers of them stayed sullenly in their kraals and refused to go to the white man's pig sties as in the days before the war. Was this abstention of the black man intended and planned by the mining magnates that made the war? Who knows? At any rate, the obstreperous Kaffir came not so numerously as before to delve and haul for the mining man. The cry arose: 'A dearth of cheap labor! Our great mining industry, the Transvaal's sole salvation in danger!' It was known that the heathen Chinese is cheaper than the Kaffir. So the new Land of Promise is to be filled with swarms of yellow pagans from the Far East. And all the time that the lamentation of the desolate millionaires whined and whimpered through the land, between a thousand and two thousand half-starving white workers were walking through the streets of Johannesburg, teasing their fierce hunger with the slop-soup of charity kitchens. Yet not one solid climatic or economical reason has to this day been advanced to show that white men could not work the mines of the Rand as profitably as their fellows have worked those of Australia and New Zealand. But to the nabobs of the Rand—mostly with German names—the worker is merely a wheel or a lever or a crank in a big money-making machine. They are no more concerned in protecting 'British interests' in the Transvaal than by the canals of the planet Mars. They are after fat dividends. To this they are willing to subordinate everything. The employment of white men would mean diminished—though still heavy—dividends. So the Caucasian must go. And the white man's El Dorado that the war was to have produced in the Transvaal goldfields is to become a reserve of black and yellow pagans, the bondmen of a parcel of plutocrats with hooked noses and German names. And for this Australians and New Zealanders bled and died. For this they split their vocal chords in the patriotic chorus: 'Our last man and our last shilling for South Africa!'

When Australasians protested against the supposed woes of the 'pore Uitlander' under the regime of Oom Paul, they were patted on the back by British

statesmen and South African Jingoos for their sturdy patriotism. How times are changed! Now Mr. Seddon and others raise their voices in mild and gentle remonstrance against the thousand-fold worse disabilities inflicted on Uitlanders by the gang of millionaire mine-owners that now rule the Transvaal. And Mr. Seddon and the rest are curtly told, in effect, that they are impertinent meddlers and busybodies.

DIocese OF DUNEDIN

The contract has been let for the erection of a new presbytery at Naseby.

A new church is in course of construction at Balfour, in the Riversdale mission. Building operations began on Thursday of last week.

On Sunday next, at the 11 o'clock Mass, the Rev. James Liston (deacon) will be raised to the priesthood by his Lordship the Bishop.

The retreat for the clergy of the diocese opened in Holy Cross College on Monday evening. It is being conducted by the Rev. J. Ryan, S.J. The annual diocesan synod takes place on Friday morning.

We understand that Monsignor Mackay leaves Rome for Scotland about the end of February, and that he will shortly afterwards return to New Zealand by the Cape route.

The Very Rev. J. Ryan, S.J., conducted a retreat for the Children of Mary, South Dunedin, last week. A two weeks' retreat will be given by the Jesuit Fathers in St. Joseph's Cathedral, beginning on next Sunday. This will be followed by a week's retreat in South Dunedin.

The date of the Fogarty Family Benefit Concert, as announced in our issue, has been altered to Tuesday, 9th of February, to suit the arrangements of the Rev. Mr. Ewen, who is lecturing on the original date at the hall. Ticket-holders are requested to alter any tickets that may be left in their possession. The case is a most deserving and distressful one, and the sympathisers of the widow and the nine little orphans should fill His Majesty's Theatre on the 9th February. A first-class concert of bright and popular items is being arranged.

The third meeting in connection with the repairs to the Christian Brothers' School and House was held in St. Joseph's Hall on Sunday evening. His Lordship the Bishop presided, and about twenty gentlemen being present. Mr. T. J. Hussey reported progress on behalf of the deputation appointed to interview his Lordship. It had been decided that the necessary repairs to both school and residence be gone on with at once, the cost being estimated as not to exceed £230. His Lordship expressed his pleasure at the interest the ex-pupils were taking in the matter, and said that their idea of attempting to raise funds to build a new school had his entire approval. On the motion of Mr. P. Hally the meeting formed itself into a committee to consider ways and means to raise funds (1) to pay for the present repairs and (2) to set about the work of building a new school. Rev. Father Murphy was appointed treasurer, and Messrs. D. S. Columb and J. B. Callan, jun., joint secretaries of the committee. It was decided to make an appeal by circular and canvas to ex-pupils.

INSPECTION OF CATHOLIC SCHOOLS

The North Canterbury Board Gives Way

(From our Christchurch Correspondent)

January 25.

As an outcome of the Very Rev. Father Le Menant des Chesnais' renewed application to the North Canterbury Education Board for the inspection of Catholic schools, and in accordance with the spirit of the Education Act, the Board at their ordinary meeting last week, on the recommendation of its sub-committee set up for the purpose, decided to accede to the reasonable request and undertake the work. The following is a report of the whole proceedings in the matter:—

At Wednesday's meeting of the Education Board, the Appointments Committee reported that it had considered the whole matter of the inspection and examination of private schools. The new regulations, which make provision for the examination of any children that were candidates for certificates of competency, having first been read and discussed, it had been resolved to recom-

mend the Board to instruct its inspectors to examine, as far as practicable, any private school, on application being made.

Dr. Chilton wrote stating that he was strongly opposed to any further concessions being granted to private schools.

Mr. T. W. Adams was also opposed to the Board undertaking the examination of private schools at present.

Mr. D. Buddo said that the Act distinctly provided that a child could be educated anywhere so long as the authorities were satisfied that efficient instruction was being given. Inspection would conduce more to efficiency than anything else that the Board could do, and in a large city such as Christchurch the Board should not neglect an obvious duty. It should recognise that while the State allowed children to be educated otherwise than in public schools, the State should give the public the results of the work done by those children according to some recognised standard. He also said that he hoped the time would come when the inspection would be compulsory.

The chairman (Mr. H. W. Peryman) said that the secretary had laid before the committee telegrams showing that all the Education Boards in the Colony except two undertook the inspection of private schools. One of these two had not sent any information and the other was leaving off such inspections owing to pressure of work upon the inspectors.

The report of the committee was adopted.

Under the heading of 'Inspection of Private Schools,' the 'Lyttelton Times' of Thursday morning contains the following editorial article:—

'It is a pity that the law does not permit the Education Board to do more than it determined to do at its meeting yesterday in regard to the inspection of private schools. The Education Act specifically confines the authority of the Board to those institutions whose teachers or managers apply for inspection, and for the present the local authority can go no further. We hope, however, that the Minister will lose no time in introducing an amendment of the law that will make inspection compulsory. Many of the private schools are admirably conducted and are achieving results quite as satisfactory as those obtained by the public schools; but some of them, as Mr. T. W. Adams very plainly indicated at yesterday's meeting, are falling a good deal short of modern requirements. Their accommodation is not suitable, and their instruction is not efficient. In the past we have all been too much inclined to look upon this question as one concerning the schools rather than the scholars. We remember a former member of the Board opposing the inspection of private schools on the ground that it would give the Roman Catholics an advantage to which they were not entitled. Happily the present members have taken a broader view of the question, and have decided to do all that is possible to ensure that every child in the district under their control shall have the rudiments of a sound education. The Catholics will, of course, take advantage of the concession; it is on their petition, indeed, that it has been made; and we may hope that the managers of all the private schools will apply for inspection. Those that neglect to do so cannot expect a flattering interpretation to be placed upon their attitude. They will very naturally be suspected of having no confidence in their own methods of teaching. The Act provides that the inspection shall be conducted "in like manner as the inspection of public schools," but we presume that the inspectors will be allowed some little latitude in the performance of their new duties. The private schools do not all follow the standards or even the syllabus prescribed for the public schools, and it would be obviously unfair to examine them by the same tests. However, this is a detail that may safely be left to the inspectors themselves. The Board has decided to do the right thing—rather tardily, it must be admitted—and its decision cannot fail to produce good results.'

Messrs. A. & T. Inglis are now holding their Annual Summer Sale. The reduction in all departments surpasses those of all previous years. For first-class value and only the very best quality of goods the firm stand unsurpassed—

Builders and farmers will do well to peruse the advertisement of the Milburn Lime and Cement Works appearing in this issue. Their Portland Cement will bear all the tests of the imported article, while their Milburn Phosphate and Lime are indispensable to the successful farmer. The Company are also agents for Auckland Hydraulic Lime and Havoc, the famous Canadian and Noxious weed destroyers.—

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A BIG MAORI GATHERING AT TAUPO

(By the Very Rev. Dean Lighthart, Superior of the Maori Missions in the Diocese of Auckland.)

Tuesday before Christmas a faithful Maori Catechist and I left Rotorua en route for the Maori Mission in the district of Taupo, where a great meeting of natives was to be held, and at which the Father who has charge of the mission was anxious that I should be present. For the satisfaction of those who are unacquainted with our roads I should mention that the Rotorua-Taupo road is void of all interest. The old road especially is very monotonous. An easy jog-trot—say about five miles an hour—along this road is a capital remedy for insomnia. If the curse of the sleepless eye is upon you, you will get rid of it on this road on a hot, dusty day. Of late, however, during these days of general progress, the motor car is apt to disturb your slumbers. The Maori horses are somewhat superstitious, and some of them do not take so kindly to civilisation as their masters. The catechist and I had made an agreement that we should take 'turn about,' the one watching the horse and looking out for motor cars, whilst the other should indulge in sweet repose. During one of my vigils I heard of a sudden a great 'hiss,' then a rapid 'tuff-tuff' behind me. I instinctively shouted 'motor cars!' Whereupon, my friend, the Maori, almost turned an ashy color, but had presence of mind enough left to follow my example and with one jump to clear the trap and reach the horse's head.

When we drew near to Taupo we overtook several

Parties of Maoris

from different tribes and villages, all wending their steps to the centre of attraction, which was a new Maori meeting house, built after the old fashion, and which was to be opened on Christmas Day. This solemnity took place in a small village called Waitetoki, between Taupo and Tokoanu. Our party, which had by this time greatly swelled in numbers, on its arrival at the outskirts of the village set up a yell, each one shouting at the top of his voice 'Ripiripia, haehaca, tukitukia te Mahunga o te Taniwha Kai tangata'; which, literally translated, means 'Lacerate, tear asunder, rend apart the head of the monster who eats men.' The meaning of the first ceremony was, to avenge the death of any of their relatives who had died in the above mentioned village of Waitetoki.

After the second ceremony of 'Tangi' or wailing, of rubbing of noses and shaking hands, had come to an end,—that is, three of us, Father Bruning (who is the priest of the district), the native catechist who had come with me from Rotorua, and your humble servant—looked around for lodgings, for the big meeting house and every other house and tent were full to inconvenience. Moreover, to sleep in a house with a number of natives is not exactly a luxury. Fortunately, Father Bruning had made provisions for such an emergency and had brought a tent with him from Tokaanu. As the sun was fast declining, we set to work with a will—coats off, sleeves turned up, and before it was quite dark the tent was up and furnished with three blankets, one for each occupant. Our mattresses consisted of small ti-tree sticks and fern leaves, pillows of more ti-tree twigs and coats.

No sooner had the finishing touch been given to our rapidly erected quarters than two Maori dames came to bring us our supper, telling us that

On Christmas Day

we were expected to dine at the one great table that was to be laid in the 'Marae' or court. It being the eve of Christmas and a fast day, there was not much to choose from, and our supper was a humble one. It consisted of potatoes and of whitebait which had been dried in the sun. The Maoris, when they have a greater quantity of fish than they can consume, dry a portion of it in the sun. This is all the curing it gets. It is a cheap way of preserving fish, but from a sanitary point of view not a very recommendable one. Our whitebait was very 'high.' It was also very hard. However, humble dishes of this description have one advantage. They give no hideous nightmares, nor do they double the eater up with gout.

After the sumptuous repast the bell rang for night prayers. A great number of Hauhau and Protestants of various sects attended the Catholic devotions and listened attentively to the instructions. Then we returned to our tent with the intention, of course, of sleeping. But man proposes and somebody else occasionally disposes. For my part I spent the greater part of the night weighing the advantages and disadvantages of the Maori dog-tribe and of the fate of these canines

had depended upon my verdict I doubt much whether many of them would have been alive and in good health in the morning. There must have been at least sixty of them, one thinner and more hungry looking than the other, and it is surprising that these poor brutes do not eat each other or commit suicide. The struggle for existence among these beasts is really marvellous. How the emaciated brutes can keep up a continuous chorus of howling all night long is a question that might baffle the investigations of a naturalist. It is certainly grating upon the nerves of the poor fatigued wayfarer who has to listen to this melancholy music during the silent watches of the night. The Maoris, by the way, do not mind it at all. Custom makes even earthquakes trifles light as air.

Midnight Mass was a privilege not to be thought of. Though there was a good sprinkling of

Catholic Natives

at the meeting, the greater number of the guests were Hauhau or nominal Protestants. The local people who convoked the meeting were not Catholics, and the very house which had to serve as a chapel belonged to a Protestant minister. Everybody, however, irrespective of creed or nation, is welcome at a meeting of this description, and even the minister just referred to appeared to be highly flattered that the priest had come to the gathering. At 9 and 9.30 we celebrated our Masses—only one Mass each—there being no time for long devotions at this time and place. You must bear in mind that we were at a non-Catholic place. However, I was thankful to see that our Catholics turned up to a man in spite of the manifold distractions of the meeting, and that there was a goodly number of non-Catholics in the congregation. When turning round to address this mixed audience, I found them all attention. In the course of my instruction one old Maori became considerably excited and gave vent to his feelings by saying 'Hear, hear.' When I tried to stare him out of countenance he evidently thought that he had not done justice to his first expression of approval, for his interruptions became more frequent and forcible, although it was clear that the old man meant well. I noticed one feature at this meeting: it is the religious conviction of the Catholic to duty. How even the poor Catholic Maori understands this! Everyone of our people was at Mass, and when it came to the turn of the Protestants to hold their service they could not muster more than about 30 of an audience out of at least 250 nominal adherents who attended the meeting.

Indifferentism

is rife among them. We find them almost entirely careless of all religious principles, arguing that one religion is as good as another, that we all pray to the one Father, and so on and on. However, the grace of God is as strong as ever, and I hope that by dint of perseverance and self-sacrifice we may have a fruitful mission among the many tribes who still live practically in darkness and the shadow of death. Meetings, such as I am now describing, give us a good opportunity to come in contact with many natives whom we otherwise might never meet, although they are not ideal gatherings at which to spend a merry and comfortable Christmas.

In my next letter I will give a description of further details of this meeting. It may interest some of my friends who heard me last year on our missionary labors among the Maoris.

An advertisement re the opening of Christian Brothers' School will be found in this issue.—...

Messrs. G. & T. Young, Dunedin's Premier Jewellers, 88 Princes Street, Dunedin are now offering exceptional bargains in all kinds of first-class and fashionable jewellery. A perusal of their advertisement in this issue will benefit all those requiring an article in the jewellery line—...

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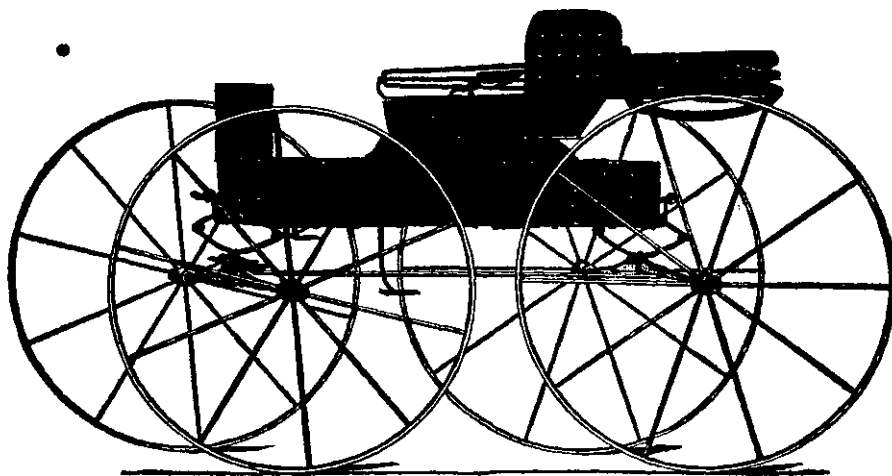
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The Storyteller

FATHER BANNON'S UMBRELLA

Things might have arranged themselves better if Sabina Murphy's father had been less anxious for his daughter's union with Cornelius O'Donovan; if Cornelius's mother had looked less wistful whenever she saw the young couple together. Sabina's farm joined Corney's. Both farms were much of a size and in the pink of condition. They were unimportant taken separately; joined together, none could look for a prettier farm, and people were as fond of the land in the 30's in Ireland as they are to-day.

But the resolute intention of relatives and friends to force the young people together only succeeded in defeating its own ends. Sobbie, as all the world called her, was something of a spoiled child—a beauty, an heiress, her father's darling. She had only to send a glance from under her long black eyelashes at any swain of them all to bring him to her side.

Corney, on the other hand, was, from his own point of view, nothing at all of a match for her. He had the soft, rugged, melancholy looks which often belong to the Celt and are as appealing to the sensitive as the sadness of animals. An artist would have found Corney beautiful. To his own class he made no appeal at all. He was heavy, clumsy, dark, his features shapeless, his limbs cast in a great mould that he carried ungracefully. Whereas Sobbie—Sobbie had a Japanese daintiness of aspect, though they knew nothing of Japan in Corrieglen. Her smooth hair was like black satin, her black eyebrows were exquisitely arched over long eyes, she was milk-white of skin and had delicate, disdainful red lips.

No one person in the world suspected that Sobbie had sometimes said to herself, in the seclusion of her own pretty room, 'Why is he such an omadhaun?' stamping her foot angrily at the same time; nor if they had, would they have suspected any connection between the speech and Corney O'Donovan.

When Terence Murphy in his last illness spoke of the wish of his heart to Sobbie, she leaned over him and smoothed his pillow tenderly.

'He's a great old omadhaun,' she said, and he will never ask me.'

'Is that how it is?' asked Terence, a sudden enlightenment coming into his sunken eyes.

'That's how it is!' answered Sobbie, nodding her head emphatically.

'Tis surprising, the foolishness of people and things,' said Terence. And that night he died in his sleep, so that Sobbie's secret died with him.

The next to go was Peggy O'Donovan, a kind, hard-working woman for whom the neighbors had nothing but good words when she went.

'I wish I could have seen you settled, Corney,' she said, wistfully.

'Sure, I never had eyes but for the one girl,' Corney answered, 'and she won't look at me.'

'Are you sure, Corney?'

'Sure? It's too sure I am.'

'Whether, she doesn't know what's good. A better son never walked the world, and a good son makes a good husband 'Tis her loss, Corney.'

'Maybe, I know it's mine.'

'I've longed this many a day for your children on my knee I'll never see their faces now.'

'I wouldn't want children unless they were hers and mine,' he said 'And if she holds out against me to the end, I think 'tis an old bachelor I'll be dying, like my Uncle Peter'

'She bids fair to be an old maid herself, the way she's letting all the boys go by her,' said the mother, with a little bitterness.

Corney looked at her in amazement.

'Is it she an old maid,' he asked, 'that could have any boy in the country, from old James Fogarty, that's worth ten thousand pounds if he's worth a penny, down to Lanty Whelan, that hasn't got two pennies to call his own nor the first hair on his chin? Sure, why would she be an old maid?'

His eyes kindled in sudden violence, but he curbed himself. He wasn't going to distress the old dying mother with a revelation of the depths of his hopeless love and the fury of jealousy that shook him when he thought of another man winning Sobbie.

But the mother had comfort. Old Father Bannon, of Newtowncross, who had a great and deserved reputation for sanctity, which extended as far as Dublin itself, knew her desires and assured her at the last that he believed they would be satisfied. Perhaps he knew something, perhaps he did not. Anyhow, she died easy in her mind about her son's future.

When the two were left alone they seemed more contrary to each other than ever. They bore their griefs in a lonely isolation, Sobbie prouder than ever now that her cheek was pale and her eyes ringed with purple, while Corney walked with a stoop of the shoulders, as though a burden pressed them down, and a face that had more than ever the dumb sadness of an animal's.

Often they were within hail of each other across the dividing hedgerows of the farms. Sobbie had taken to dividing after things herself since her father's death. Once on a time they used to be friendly; now no greeting passed between the girl on the one side of the hedge, superintending this or that farming operation, and the man on the other side, ploughing with his heavy, old-fashioned plough—an austere, lonely figure against the gray sky of winter going up and down the furrows.

Rumors came presently to Sobbie that Corney was sadly neglected since his mother's death. She could have told the gossips that she knew more about it than they did, for although she never lifted her head to send a glance across the hedgerow that divided her from Corney at his ploughing nothing escaped her of his increasingly unkempt and untidy air.

When she re-entered her own neat and clean house at the end of the short day and sat to the comfortable meal which Bessie, her excellent maid of all work, had set out for her in bright lamplight and firelight, her thoughts would wander to Corney in his neglected house, at the mercy of the thriftless woman who was supposed to serve him. Somehow it took keenness of her appetite and her appreciation of the pleasant things with which she was surrounded.

She missed her old father greatly; indeed, it was the ache of missing him that had driven her to take his place in the fields, instead of leaving things to Nick Brophy, who had been her father's right-hand man in his latter days. She grew sharp with those about her, which was due partly, no doubt, to that gnawing tooth of grief which made a perpetual discomfort in her life. And she was sharpest of all to the suitors who came thicker than ever now that she was alone.

When she had succeeded in getting rid of the most eligible of them, she smiled grimly to herself.

'You're shaping well for an old maid, Sobbie Murphy,' she said, and then added: 'And, upon my word, things being as they are, I don't know but what you're right. You're very comfortable as you are. And they are too sure themselves and too keen after the money except one, and he's nothing but an omadhaun.'

Her grief and dissatisfaction had their effect on her looks, as her friends and neighbors weren't slow about telling her. Even Father Bannon, the least observant of men, noticed it.

'You're not looking well, Sobbie,' he said, with the kind, anxious, far-off look of one who saw the world and its troubles from a great distance.

'It'll be that I'm getting old, father,' said Sobbie, with a flout at herself. 'I pulled out a gray hair this morning.'

'It seems like yesterday since I christened you, and it can't be more than twenty three years ago. Twenty-four, is it? Well, we can't call you old yet, child. I've been visiting that poor neighbor of yours, Corney O'Donovan. His house is in a miserable state, enough to make the kind woman, his mother, troubled even where she is I gave him good advice.'

'To turn out Biddy Flaherty and get a clean, honest girl in her place?'

'To get a wife; he'll never be comfortable till he does.'

The kind, old, far-off eyes looked away from Sobbie, over whose face the color had rushed in a flood.

'I hear you've a great contrivance for keeping off the rain,' she said, in a confused effort to get away from what was apparently an awkward subject.

'It was sent a present to me from Dublin,' Father Bannon answered, brightening. 'Indeed, I'm afraid to go out with it, for all the children in the place will be following me and the dogs barking at my heels. You wouldn't believe how it holds the rain off. For all the world like a little roof it is.'

'So I heard,' said Sobbie, not greatly interested in Father Bannon's acquisition, but pretending to be so. 'What at all do they call it?'

'It has a queer name—it's called an umbrella. I have a good many people dropping in to see what it's like. It shuts up very handy, too.'

'Indeed?' said Sobbie, politely interested. 'I would like to see it, so I would.'

'Tis a long time, Sobbie, child, since you came to see me. Supposing you come over to tea on Sunday? I know tea's a treat to you—it is to all women.'

Sobbie looked eager; finally confessed that tea was her temptation—it was nearly as scarce a thing in the parish of Newtowncross at that date as the umbrella which Father Bannon had just acquired.

She dressed herself in her best to do honor to the occasion. Her best was a scarlet petticoat, a closely fitting jacket of some flowered stuff, white and scarlet, caught in with a scarlet ribbon at the waist, blue knitted stockings and stout, pretty little shoes. It was a fashion of dress that never went out of Newtowncross and when she took off her blue hooded cloak and revealed her finery the old priest took snuff and paid her a compliment.

He was reading his breviary when Sibbie arrived by the window that overlooked the valley of the Daugh River, with rampart of the mountains behind it.

'You're fine enough for a wedding, Sibbie,' he said. 'Sit down, child, while I make the tea. I'm expecting another visitor. Ah, here he is! How are you, Corney?'

He looked away from Sibbie's red cheek and wore a half guilty air. When he looked back again it seemed as though a hedge of briars and thorns had grown up about the girl during the little interval. Instead of the sweet naturalness of the Sibbie of a few moments ago, this Sibbie sat on the edge of her chair in an uneasy attitude; her mouth was prim; she looked so chilly, so unfriendly that it was no wonder poor Corney, in his bottle-green coat with brass buttons, his knee breeches and frilled shirt and gray worsted stockings, felt all of a sudden chilled and depressed. He had taken his best clothes from the chest of drawers, where his mother's hand had last smoothed them out, to do credit to the great occasion of drinking tea with the priest. They had become him remarkably well, too. He had not known Sibbie was to be there. But there she was, looking more beautiful than he had ever seen her. But so cold, so angry almost. Why, he had done nothing to bring that look to her face.

Father Bannon's housekeeper came in and drew the curtains, hiding the mountains and the cold glimmer of the river in its valley under the evening winter sky. She lit the lamps and stirred the fire. The room with its books in dull bindings that had only an odd glimmer of gilding, its few good pictures, the sacred emblems on the mantel shelf, the dog lying in the faded hearth rug, the snowy cloth, with china and silver laid for the tea, were very grand and imposing in the eyes of Corney and Sibbie. They almost forgot their shyness of each other in watching the priest ladle from the old silver caddy a few precious spoonfuls of tea and pour the boiling water upon it. The tea was delicious—most grateful to Sibbie's feminine palate; but it did not unlock her tongue. She had seemed quite willing to chatter when she came in, but the arrival of her fellow-guest had frozen the current of her speech. And as for Corney, Corney was as dumb as though he had been born so.

While they sipped their tea from saucers, sitting at arm's length from the table, Father Bannon eyed them with an expression half despairing, half waggish. He was obliged to talk for three. A cold curtain of constraint hung over the room. He rallied, he coaxed, he tried all his arts to make the two talk to each other, but in vain.

This afternoon had been very still. As the darkness gathered there was a moan of wind; again a clapping of wind which seemed to rattle the invisible sails before it died away. After tea, in a hospitable endeavor to please his guests, the priest brought out a domino board and instructed them in the rules of the game. It had been his beloved companion since he had been a student at the College of Douai, in France. But while the game passed the time, he was aware that neither of the young couple shared his interest in it.

About eight o'clock the housekeeper came in. 'Tis pouring with rain,' she said, 'and your reverence's weather glass, that ran up as if it were running a race this morning, is tumbling down all as fast. Glory to be goodness, listen to the wind.'

Father Bannon had been engrossed by the game, and the thick shutters had nearly kept out sound. Sure enough, the wind was crying along the valley with an ominous moan; through the shutters he could hear the streaming of the rain upon the glass.

'We'd best be getting home,' said Sibbie, standing up.

There was a pattering of hailstones on the window and the wind cried in the chimney.

'Yes,' assented the priest. 'It's not a long way, and you'll be home before the storm breaks. That reminds me, you never saw the umbrella after all. You shall go home under it. You think you can hold it over Sibbie's head, Corney?'

'Never fear, your reverence!'

'I wouldn't be taking Mr. O'Donovan so far out of his way,' said Sibbie, in a mincing voice.

'Sure, 'tis my own way,' said Corney, turning red. 'Only for that I wouldn't be troubling you.'

'I'd take no harm with my cloak,' said Sibbie. 'And the umbrella,' said the priest. 'You couldn't hold it over yourself, but Corney'll hold it for you. You'll bring it back safe and sound to me, Corney?'

Now, Sibbie, are you ready? I'll open it for you when I get outside the door. 'Tis too big to open in the house.'

The umbrella of the late '30's, the first, which had found its way into the parish of Newtowncross, was very unlike the slender, elegant umbrella of to-day. This particular example was as large as the canopy of a four-poster bed. It had huge ribs of whalebone, and a stick great enough for a giant's walking stick. The wind was blowing a half gale by this time, and it was with great difficulty Corney was able to carry the umbrella.

However, he was a bit of a yachtsman, and very soon he learned the secret of holding the umbrella against the wind, which was now blowing furiously from the south-west.

'If it was to get under,' said Corney to his silent companion, 'it 'ud, maybe, blow me away to the moon, for, of course, I'd never let go of it—a thing that belongs to the priest.'

A little later:

'I think the best thing I could do 'd be to shut it up. I'm misdoubting that maybe it'll carry me over the edge.'

They were at this time on a steep, descending path, on one side of which was a wall of rock, on the other a precipitous fall into the valley below. Sibbie uttered a little shriek and suddenly caught at his arm and clung to it. The wind blew and buffeted them; the umbrella was blown this way and that. If the hurrying moon amid her ragged clouds had had time to shed a ray on Corney's face, it would have revealed an expression of amazed and incredulous delight.

'Sure, you wouldn't be telling me to let the priest's umbrella fly away?' he faltered.

'Your life's more than the umbrella,' she whispered back.

Corney's face grew roguish in the shadow.

'You'd better not be holding me,' he said, 'or you'll maybe go over along with me. If I was only out of this place I'd be shutting it up as his reverence did.'

He staggered before the force of the wind and the umbrella leaned to the precipice. Sibbie caught him with both hands and held his arm tight to her. He had an idea that through her thick cloak he could feel the beating of her heart. However, he still held on to the umbrella. The wind sighed and died away just long enough to allow them to pass the most dangerous part of the path. They came to a point at which it was possible to clamber over the boulders to a bit of a field on top.

'I think we'll be shutting it up here,' said Corney, making the most of the lull. He climbed up the bit of path to the field, planted the umbrella like an enormous mushroom in the nearest ridge, and was back again to help her over the last bit of the climb.

'Now to shut it up,' said he. But that was easier said than done. They pushed and pulled and squeezed and felt for hinges in the ribs, all to no purpose. They remembered too late that Father Bannon had not taught them how to close the umbrella.

'Let us get home before the wind rises,' said Sibbie. 'I can see the light in the kitchen window where Bessie is waiting up for me. There isn't a house we could get into, but there's great shelter inside the four walls of the garden.'

On the instant there was a great flash of lightning, and then, as though it had let loose the wind, the storm broke over them with incredible violence. The umbrella was whirled away from them and went flying over the gray fields. Whether they followed it of their own will or whether they were simply blown before the storm, as everything in its path was that night, Sibbie never knew. She only knew that she was carried off her feet for some distance and then flung with great force to the ground. As she fell some one caught her and averted the worst part of her fall.

'You're not hurt, Sibbie, darling?' said Corney's voice through the roar of the tempest. 'Lie still a minute and get your breath. No, don't try to stand up. The wind 'ud throw you down again. Creep, acushla, creep. The old dun in the corner of the field there is safe. If we once get to that the storm won't hurt us.'

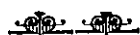
The dun was a square keep with an open lower story in which the cattle took refuge from wind and rain. It was of iron strength and so old that the antiquaries had grown tired of discussing the purposes for which it was built.

Sibbie always said that she could never have reached the dun if it had not been for Corney. As they wriggled along the ground they were lashed with all sorts of debris the wind carried with it. Every second the storm increased the force. Fortunately they were in the open field with no trees under them, for the trees that night came down in their thousands.

At last she felt herself, beaten, blind and exhausted, dragged within the dun, the mouth of which was fortunately away from the storm.

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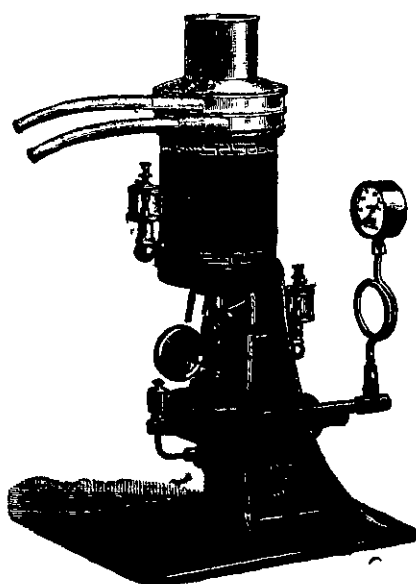
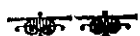
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'Your terrified, darling, and no wonder,' said Corney's voice at her ear. 'But now we're quite safe. There's a few cattle in here. We needn't turn them out, the creatures.'

'No, indeed!'

'And here's a manger full of hay. I'll spread my coat on the hay and you can sit down, or lie down if you like better. Why, is it shivering you are, Sibbie?'

She found herself caught to Corney's breast and held there. She felt kisses upon her hair. The cattle had come closer to them for protection. She felt the warmth of their breath and heard the deep sound of it. They were in a little space of peace and quietness, while the world seemed given over to destruction outside.

'Will it ever be over?' she sighed against his ear.

'Is it the storm? Sure, I don't care. To-morrow you'll be freezin' to me again.'

Her uplifted arms held him about the neck. He could see her eyes shining in the obscurity. 'I always loved you,' she said. 'Why were you such an omadhaun as never to ask me?'

'Never to ask you, light of my eyes! Sure, I thought you wouldn't look at me.'

'I never looked at any one else, not in that way.'

'Sure, how am I to go to Father Bannon?' he asked, happily. 'Isn't his umbrella gone off to the North Pole somewhere?'

'We'll get him another. I don't believe in them contrivances. Sure, if God sends rain, it must be good.'

'I'm obliged to the umbrella,' said Corney. 'Only for it you'd have gone on freezin' me.'

'And you breakin' my heart.'

'If it wasn't for that, I'd have got you home before the storm, though the brunt of it would have fallen on me.'

'What'll the neighbors say?' she asked, clinging to him in sudden terror. 'It isn't because of that you've asked me, Corney?'

The look and tender caress with which he answered her was all-satisfying.

When the storm had lulled, they found that the chimney of Sibbie's room was down on the bed where she would have slept. In her passionate thanksgiving the ravages of the storm vexed them but little.

A report came from somewhere about Tory Island of a strange apparition in the sky the night of the storm, like a queer, unchancey sort of boat sailing and a bare mast stuck up out of it. That was the last ever heard of Father Bannon's umbrella.—Exchange.

The Catholic World

BAVARIA.—The famous 'Christus'

The renown of the late Josef Mayer, the performer of the part of Christ at the Oberammergau Passion Play, whose death is recorded elsewhere in this issue, was largely but not entirely due to his physical fitness for the 'role.' He had a face of remarkable beauty and of the utmost spiritual type, framed in dark, flowing hair and beard. The late Lady Burton's description of him is worth quoting: 'His sad, majestic melancholy, his expression of pain, sorrow, and patient endurance, his walk, dress, voice, manner, his natural noble bearing, his stamp of refined intellect, all combined, made one feel,' she says, 'as if he had stepped down from those innumerable pictures and magazines we know from our childhood.'

CHINA.—The Missions

A great victory has been obtained by the Congregation of Propaganda regarding the Catholic Missions in China. The Chinese government has agreed to give pecuniary compensation for the Church property destroyed by the Boxers, to grant freedom for the exercise of religious practices within the empire and to recognise all the churches, schools and mission houses of the Catholics as foreign territory, to be protected if occasion arises imperial troops.

ENGLAND.—Ushaw's third Cardinal

Cardinal Merry del Val is the third old Ushaw student who since the date of the College's foundation has been made a member of the Sacred College.

A New Centre

The Government notified the Manchester Education Committee on December 9 that they agreed to their suggestion, made a short time ago, of recognising the Convent of Notre Dame, Bignor-street, Cheetham, and Loretto Convent, Hulme, as Pupil Teachers' Centre.

Cardinal Vaughan's Grave

A plain polished slab of Aberdeen granite has been placed over the late Cardinal Vaughan's grave in the

grounds of St. Joseph's College, Mill Hill. The site is known as Calvary, as a life-size figure of the Crucifixion has been erected at the end of a long and beautiful avenue. The memorial stone has been subscribed for by a few of his personal friends, who have scrupulously followed his wishes as to its form and cost.

Catholic Successes, Oxford

Keen interest and some controversy has been excited at Oxford by the adjudication of the Senior Kennicott Hebrew Scholarship to a Catholic B.A., Mr. Frederick A. Ingle, of St. John's College. The successful candidate had a distinguished under-graduate career, winning the Pusey and Ellerton Scholarship, the Septuagint Prize, and honors in the Final Schools. He was a short time in Anglican orders, but was received into the Catholic Church eighteen months ago. He is now studying for the priesthood at the College Bede, in Rome.

The Southwark See

The statement that the Catholic Bishops of England have not yet met to consider the filling up of the vacant See of Southwark is incorrect. The Bishops met for this purpose before the departure of Archbishop Bourne for Rome, and they sent to Propaganda their expression of opinion as to those they considered eligible for election. Their first choice was identical with that of the Canons of the Southwark Diocese, viz., the Right Rev. Mgr. Canon Fenton, Vicar-General of the Archdiocese of Westminster. The position of matters at the time the last mails left was that the Holy See has referred back for further consideration, both by the Bishops and the Chapter of Southwark, the tern sent to Rome by the latter. The Bishops will meet again, under the presidency of Archbishop Bourne, who was expected to arrive in London about December 17.

FRANCE.—The Prefects' Reports

The Prefects of all the Departments in France, numbering eighty-seven, have completed the reports called for by the Premier regarding scholastic establishments directed by the congregations. The figures show 3,494 primary schools under the control of authorised congregations, 1,299 being for boys, and 2,195 for girls.

ITALY.—The Irish College

The Sovereign Pontiff, as a token of his affection for the Irish College, Rome, has sent to it a gift of books treating of theology, history, and literature. These, which amount to fifty, are very beautifully bound, and are of considerable value.

Gregory the Great Centenary

Mgr. Prior, D.D., Domestic Prelate of his Holiness, and Vice-Rector of the College of St. Bede, has been chosen as a member of the committee for the organisation of the thirteenth centenary of the death of Pope St. Gregory the Great. The President is Prince Chigi Albani; the Vice-Presidents, Duke Caffarelli Count Mario Carpegna, and Baron Kanzier; Monsignor Carlo Respighi is Secretary; the Vice-Secretaries are Count E. Barbiellini-Amidei and Dr. Bersani; the Treasurer, is the Cav. Camillo Serafini. Here are some names of the Councillors: Mgr. Duchesne, Mgr. Wilpert, Mgr. Prior, Mgr. Avoli, Professor Marucchi, Rev. Dr. Mercati, Rev. Lorenzo, Perosi, Pere Jansens, O.S.B., Padre De Santi, S.J., Padre Ghignoni, of the Barnabites, Count Pecci, etc.

The Dominican Order

The Pope, in honor of the Feast of the Patriarch St. Dominic, the day on which he was raised to the Pontifical throne, has retained to himself the protectorate of the Dominican Order.

Distributing Sacred Vessels

During the Pontificate of Leo XIII. a great quantity of sacred vessels and vestments accumulated at the Vatican. Pope Leo expressed his intention to distribute them among needy churches and clergymen, and Pope Pius, in carrying out the desire of his predecessor, appointed a commission, headed by Cardinal Merry del Val, Secretary of State, to effect the distribution.

The St. Bernard Dogs.

A telegram from Aosta, always memorable as being the birthplace of the great Benedictine prelate, St. Anselm, states that the celebrated dogs of the Hospice of St. Bernard have already saved a life this winter. An Italian laborer named Bellotti, being unable to find work at Lausanne, started to walk back to Italy by the St. Bernard route. Going over the mountains, he lost his way and fell asleep in the snow. The monks, who are Canon Regulars of St. Augustine, were guided by their well-trained dogs to the unconscious man and carried him to their monastery. After two days he was able to continue his journey.

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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.

Turning 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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PHILIPPINES.—The Friars

An agreement has been reached by Governor Taft and the friars providing for the settlement of the 'friar land' question. The Pope has given his approval of the terms of the settlement and the approval of the American War Department is now awaited. The settlement provides for the purchase of 403,000 acres, comprising all the agricultural lands and buildings of the friars, with the exception of 12,000 acres, including a farm near Manila, which has been sold to a railway company, and also one sugar plantation. The price agreed upon is \$7,250,000 gold. The friars originally asked \$3,000,000. Governor Taft offered them \$6,000,000

SCOTLAND.—A New Canon

Rev. Father Stuart, of St. Mary's Cathedral, has accepted the position of Canon of the Chapter offered him by the Archbishop. The installation, it is expected, will take place shortly.

Memorial to Canon Donlevy

At a meeting on December 9 of the general committee in connection with the proposed memorial to Canon Donlevy, a select committee was chosen, and it was decided to proceed with the memorial, which, it is understood, will take the form of a Lady Altar, an object which was very dear to the late Canon.

The Marquis of Bute

The Marquis of Bute, who was lately in the Soudan on a big-game hunting expedition, has returned to London, and was shortly to have proceeded to Mount Stuart House, Rothesay.

SPAIN.—The Concordat

In the Spanish Senate on December 7 Senor Maura, the new Premier, said that in regard to the religious question, when the negotiations with the Vatican were terminated, the Government would make the results known to Parliament, which would decide whether the Concordat ought to be modified.

Toledo Cathedral

Reports to hand by the American mail show that recent cable-messages by no means exaggerated the dangerous condition of that gem of Spanish ecclesiastical architecture, Toledo Cathedral. Fears are entertained for its safety, the roof having fallen in. The structure is regarded as a masterpiece of architecture, and its destruction would be greatly deplored.

UNITED STATES.—A Debt cleared off

Rev. Henry A. Brann, D.D., rector of St. Agnes's Church, New York, recently paid off the last dollar of the mortgage of \$81,000 on the church property. This leaves the church, the rectory, and the two houses used by the Sisters of Charity for a residence and an academy free from debt. There is a mortgage of \$50,000 still due on the parochial school. During October Mr. John Tucker gave \$1000 to the church for two marble statues, one of St. Peter, the other of St. Paul, for the main altar of the church, and Miss Owens founded a scholarship in the parochial school.

Stabbed at the Altar

While giving Benediction of the Blessed Sacrament at the close of a recent Sunday's evening service, Father Roach, pastor of St. Martin's Church, of Cascade, Iowa, was stabbed in the neck by Charles Moncageant, an insane man. Father Roach, though seriously injured, will recover. Moncageant is under arrest. He is a former inmate of the State Hospital for the Insane. The crazed man rushed down the aisle of the church toward the priest, and the latter supposed that he was on an urgent call. He inclined his head to hear what he expected the man to say. As he did so, Moncageant drew a dirk from his pocket and plunged it into the priest's neck.

TAMMANY

'T. P.' TELLS THE TRUTH ABOUT IT

Pawns Upon a Chessboard.

This (says 'T. P. O'Connor' in a recent issue of his breezy paper) is not a political article, though it is on an eminently political subject. It is on Tammany, the great organisation which has just succeeded—apparently to the surprise of everybody—in capturing the government of New York once again. It is worth trying to make readers understand something of that extraordinary organisation, which now for almost half a century has succeeded in holding the government of New York—with a few brief respites here and there when it had in some way or other managed to offend public sentiment, or to disappoint private expectations

in some fragrant manner. It is, perhaps, the greatest and almost the first instance in modern democracy of masses of men who have votes being so bound up together that their discipline is almost as great and as iron as that of an army and that under the freest government in the world, where every man is the equal of the other, hundreds of thousands can still be moved on the political chessboard by a few men, and sometimes by one man, as though they were the merest pawns upon the chessboard.

'Decided in New York.'

Though I had often been in New York, the first time I ever really appreciated what the Tammany organisation meant was when I was discussing with an Irish-American the chances of Mr. Blaine, who was then fighting for the Presidency with Mr. Cleveland. I was under the impression that Mr. Cleveland was going to win—it turned out afterwards that the impression was correct—when my friend turned round to me and said: 'Do you realise that the Presidential election is ultimately decided in the streets of New York?' This set me thinking. The streets of New York seemed, indeed, but a small bit of the vast continent which extends from the Atlantic to the Pacific; which has States which are larger than great European kingdoms; which has climates of all kinds, from the semi-arctic to the semi-tropical; which has populations varied as climates—which, finally, numbers something like 80,000,000 of people. How could it be, then, that so insignificant a portion of the mighty whole could be the pivot of so great a national event as the election of the chief ruler of the nation?

The Mugwump States.

And yet the boast was to a certain extent justified. In the United States there are three great divisions. First, there are the States that are solidly and staunchly Republican. Then there are the States that are solidly and staunchly Democratic. The third, and in some respects the most important, section are what are known as the doubtful States—that is to say, the States that at one election vote for the Democrat, and at another for the Republican ticket. It is these States which ultimately decide the struggle. They represent that shifting balance which in every democratic country is always uncertain, and the turnover of which means the difference between the success of one party or the other.

New York's Last Word.

Of these doubtful States the most important is the State of New York. Indeed it may be said that, as a rule, New York State decides the Presidential election, unless perhaps there is some extraordinary wave of feeling which sweeps all before it, and which makes the candidate so strong in the other States as to be independent even of New York. But in ordinary times New York, with her thirty-six votes in a Presidential election, does not say the final word.

Getting to Bedrock.

Thus you have already reduced the vast collection of over forty States down to one as the decisive factor. But the process of reduction must go still further. In the midst of the State of New York are New York and the different adjoining cities which, under recent legislation, have been added to New York, of which Brooklyn is the most populous and the most notable. It is evident that these great cities, together counting over two millions, must have a decided influence upon the entire vote of the State of New York, and in normal circumstances it is as New York City, or Greater New York, as it is now called, that the State of New York goes. Here, then, is how the gigantic question reduces itself down. First the States are dependent on the vote of the one State of New York, and then the vote of the State of New York is in its turn dependent on the vote of the great city of New York. In other words, it was, as my friend said, the Presidency of the United States was decided in the streets of New York.

But this is not the end of the process of reduction. The city of New York in its turn is governed by its municipality and its Mayor and other municipal officers. They, then, in turn decided what the vote of the city will be. But again, they in their turn are chosen by the Tammany organisation if they happen to belong to the Democratic party. Tammany in its turn is governed by a small Board of men—I think the number is under twenty, and at the head of this Board is the 'Boss.' The 'Boss,' if a man of powerful individuality, governs his Board, and thus it comes down to this, that just one man may be the decisive factor in the choice of the candidate and his election to the Presidency to the United States.

Extremes Meet.

It is one of the most astounding and astonishing results of pure democracy—one of the results that even the most clear-sighted political philosophers did not en-

tirely anticipate. Eighty millions of people with manhood suffrage, equal franchise for all, perfect equality, an amount of individual independence never reached by any community in the world before—millions, moreover, with a higher level of education, with greater individual self-reliance, with more hopefulness and keenness than any population that ever was created—eighty millions of that kind of people finally dependent for the choice of their almost absolute ruler on the will of one man! It is a responsibility and power before which even that of the Tsar seems trivial.

Impressions of two 'Bosses.'

There is this enormous difference, however, between the position of the 'Boss' and that of the Tsar—that the 'Boss' has to win his position by his own enormous strength of character, and that, difficult as it is to get his position, it must be even more difficult to retain it. He must be surrounded by men of almost equal ambition to himself, and these men would be more than human if they did not covet and intrigue for the position of head of an organisation so vast and so omnipotent. And yet there have been men who have succeeded in holding that place against all comers. I remember the first great 'Boss' of our times—the late John Kelly. He was, if not of Irish birth, certainly of Irish origin. I was introduced to him in New York away back in the far-off eighties. He has long since been gathered to his fathers. He was a short, stout man, with a massive face, a square jaw, and a serious, though pleasant, face. Like all autocrats, he was a little weighed down by the cares, anxieties, and worries of his great office. The next 'Boss' of our times was Mr. Richard Croker, who is now a permanent dweller in England. In some respects, the two men seem to me to have been a little alike both in physique and temperament. Mr. Croker, like Mr. Kelly, is a short man, inclined to stoutness, and the face has intense strength in its every line. The lips are compressed, the jaw is squared, his eyes are keen and almost defiant, the whole air one of tranquil strength dashed with also a little world-weariness. There is a certain air about Mr. Croker, as about most of the men I have seen at the head of political organisations in America; an air of reticence, reserve, vigilance—the air one might suppose in a man who is always fighting for his life, and has always known that there are numberless people looking for it

Born Drivers of Men.

One peculiarity nearly every 'Boss' of Tammany has had, and that is reticence. The man who gets to that busy eminence is never a man famous for his eloquence, or for his power of swaying multitudes by his persuasive gifts. The leaders of Tammany have been of all kinds, so far as education was concerned; some of them have been almost illiterate. But they have all had some kind of political gemus, and all have had that curious kind of character which impresses and controls men. It may be brute courage, it may be firm will, it may be the tight grip of the born conqueror and adventurer; whatever it is, it is a quality which brings instinctive and inevitable obedience.

Tammany Feeds its Nestlings.

There are plenty of higher political missions than that of Tammany 'Boss,' but I can fancy few that are so difficult. With all its perfection it is an organisation that, depending as it does on popular favor, and of thousands of hungry and expectant men, has to be watched with a vigilance, down to its smallest detail, as great as that of the third section of the famous police force

of Russia. Just fancy the task of the man who has to know who should be judge and who should be street-sweeper; who should get a vacant office worth thousands, and who should get a job of a dollar a day! But this is what the 'Boss' of Tammany has to do. For Tammany is the universal patron. It is in Tammany that the men are chosen who have the giving away of jobs which a municipality always has in hand. And there is no man who is not to be feared if he be offended—or disappointed. He has his friends or his dependents, or perhaps even his family, who control votes, and who in that way may find an opportunity of striking a blow when election time comes. Is it not a marvellous instance of what organisation will do, that in spite of the fact that hundreds must be disappointed almost every day, Tammany is still able to hold its own, and to keep its troops in good heart and under iron discipline, and almost miraculous unity?

Its National Side.

I need scarcely say that such an organisation has other methods of appeal, and other foundations, than mere office-seeking and office-giving. It is true that these things are always kept to the front, and that, as in most armies, the soldiers and the officers are kept in good humor by the prospect of spoils. Every street has its chief, every district has its chief, in every saloon, as they call the public house in America, is a political committee room, and its owner is a canvasser and worker. But behind this vast organising force there are several sentiments that stand behind Tammany, and make me forget its weaker sides. It is partly political. Democrats know that, if they win New York city, they will probably win the Presidential election. And they know that Tammany is a Democratic organisation, and that it is the only one, then, which can win New York for them. See how this works. There is, say, a convinced 'Free Trader,' as most Democrats are, and he regards Free Trade as necessary for the glory and strength and prosperity of America. Without Tammany he cannot get a Free Trade President. There is a citizen of a Southern State who is convinced that, if a Republican President gets into office, the negro will rule the white man in the South. He backs up Tammany as standing between him and that peril. And so one might go on, through all the sections which desire to see the Democratic Party win, and find out that they have all their own reasons for wanting to see Tammany conquer.

Back to the Loaves and Fishes.

Finally there is the desire to stand well with those who have something to give away. Everybody knows that Tammany takes care of its own. If a Tammany man can get a job for the poor navy out of employment, he takes care to get it for him. If a follower of Tammany be ill, he is sure of being taken to a proper hospital. Tammany, in short, is regarded as the friend of the poor and the suffering. These are the elements that go to make up this strange and portentous organisation. I return to the singular point. Eighty millions of free-born, fiercely-assertive citizens at the disposal, in their mightiest affairs, of one man's will—was there ever a development so singular, so unexpected, so remarkable in the various systems that govern mankind?

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NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

Twenty-eight Sisters of St. John of God reached Perth (W.A.) recently by the German mail steamer 'Zieten.'

The gold produced in New South Wales last year was valued at £1,692,363, an increase of £395,059 compared with the previous year.

The many friends of Archbishop Kelly, of Sydney, will be pleased to hear that his health is quite re-established and that he is at work again with his accustomed energy. He is preaching a series of admirable sermons on 'The Knowledge and Love of Christ.'

During last year the number of indented kanakas who arrived in Queensland totalled 1037. The departures numbered 1097. The total number now in Queensland is 8308. After 31st December, 1906, the deportation of those then remaining will commence.

The 'W.A. Record' of January 2 publishes photograph blocks of the fearful ruin wrought by a cyclone at Boulder. Two of them depict the ruin of the local Catholic church, and in one of the pictures a statue of the Blessed Virgin is seen intact upon its pedestal amidst a tangle of fallen beams and twisted iron.

The Catholic people of Bendigo are preparing an enthusiastic welcome home to their Bishop (Right Rev. Dr. Reville, O.S.A.), who, with the Ven. Archdeacon Davy, V.G., recently visited Jellet (Belgium), where a young Bendigoman (Mr. Denis J. Mitchell) is studying at the Redemptorist House, and will shortly be ordained a member of that famous missionary Order. Dr. Reville delivered a learned address in French 'On the Resources of the Commonwealth.' Dr. Reville will return during the first week of March next.

The Catholic people of Footscray, Melbourne, and leading citiz'ns filled the local Royal Hall recently on the occasion of a presentation of an illuminated address and a purse of sovereigns to the Rev. P. Boyle, who, for five years, has been associated with the Rev. J. Manly in that very Irish and Catholic suburb. The rev. gentleman has been transferred to Carlton by his Grace the Archbishop. The Mayor (Councillor W. Toohy) presided. There were many of the recipient's brother priests and representative public men also present.

By the R.M.S. 'Ormuz,' which reached Melbourne on January 13, the Bishop of Goulburn (Most Rev. Dr. Gallagher) and the Bishop of Rockhampton (Q.) (the Most Rev. Dr. Higgins), were passengers. Accompanying the prelates were the Very Rev. Dean Slattery and the Rev. H. J. Barry (Sydney). The distinguished party was met at the pier by the Rev. L. Martin, representing his Grace the Archbishop, and were driven to the Archiepiscopal Palace, where their Lordships were guests till the following day, when they left for Sydney, en route to their respective dioceses. The most rev. prelates have made an extended visit to the Eternal City, Ireland, and America, and have been absent about a year.

A sum of over £220,000 has already been expended on St Mary's Cathedral, Sydney. A debt of only £11,000 still remains upon that noble pile, and steps are being taken to wipe it off. It is the desire of Cardinal Moran that St. Mary's should be solemnly consecrated in 1905. Before the end of next year all the Bishops of Australia will be assembled in Sydney for the third National Synod, and it would (says the 'Catholic Press') be a grand opportunity to consecrate the Cathedral. This, however, cannot be done as long as any debt remains upon it. Movements have been started in every parish to form local committees to make arrangements for a Jubilee Cathedral Fair, to be held in September next, each of which will carry out its programme on the same lines as if the Fair were being held for the requirements of its own particular district, so that the energies of the people will be combined to attain one grand purpose. It is the intention of the Cardinal to visit each committee, either when they hold their first meeting or at some subsequent gathering, and already several meetings have been arranged. As soon as local committees have been formed in all the city and suburban parishes his Eminence will call a meeting of their representatives—say the president and secretary of each—who will become members of the general committee, to organise arrangements connected with the internal workings of the Fair. A general meeting of the clergy and the laity will also be held with a view to forming a general committee and an executive council, which will be charged with the whole of the general management.

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

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 31, Sunday.—Septuagesima Sunday.
February 1, Monday.—St. Brigid, Patroness of Ireland, Virgin.
" 2, Tuesday.—Purification of the Blessed Virgin.
" 3, Wednesday.—St. Denis, Pope and Confessor.
" 4, Thursday.—St. Andrew Corsini, Bishop and Confessor.
" 5, Friday.—St. Agatha, Virgin and Martyr.
" 6, Saturday.—St. Hyacintha de' Mariscotti, Virgin.

Septuagesima Sunday.

Septuagesima Sunday is so called from the Latin word 'septuagesima,' which means 'the seventieth.' It is the third Sunday before Lent, and is called 'septuagesima' because it is, in round numbers, seventy days before Easter.

St. Brigid, Virgin.

St. Brigid, whose name is frequently, though incorrectly, spelled Bridget, is the patron saint of Ireland. She was born in 453, and according to an ancient Irish account of her life, was born at Fochart (now Faugher). Her father's name was Dubhtach. She was foundress and abbess of several convents, the most celebrated of which was that of Kildare ('The Church of the Oak'), which was erected in the year 490. She died in 523.

The Purification.

This is a festival observed in the Catholic Church in commemoration of the Purification of the Blessed Virgin Mary, according to the Jewish ceremonial, forty days after the birth of Christ. It is also called 'Candlemas' (that is 'Candle Mass') on account of the blessing of wax tapers which are carried burning by those who form the procession which takes place afterwards. The symbolical meaning attributed to this ceremony is that the faithful should, with the holy Simeon, recognise in the Infant Jesus the salvation which the Lord had prepared before the face of the people—'A light to lighten the Gentiles, and the glory of the people of Israel' (Luke ii. 31-32) and be admonished by the burning tapers which they are carrying in their hands, that their faith must be fed and augmented by the exercise of good works, through which they are to become a light to shine before men (Matt. v. 14-16).

St. Agatha, Virgin and Martyr.

St. Agatha was born at Palermo, in Sicily, and was martyred on February 5, 251, at Catanea, during the persecution of Decius. Quintianus, the governor of Sicily, seeing his love for her repudiated, took revenge by accusing her of being a Christian, and caused her to suffer most cruel torments. She was scourged, burned with hot irons, torn with hooks, and then placed on a bed of live coals and glass. From all these tortures St. Agatha went forth triumphant, and finally died in her prison. The inhabitants of Catanea invoke her, especially during an outbreak of Mount Etna.

St. Hyacintha, Virgin.

St. Hyacintha was the daughter of Mariscotti, Count of Vignanello, near Viterbo, Italy. She was born in the year 1585. During the course of an active, laborious, and saintly life, she founded under the name of the Oblates of Mary, two Congregations for the relief of old and infirm people, the poor, and prisoners. She passed to her eternal reward in the year 1640.

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I've a secret in my heart
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Every foot that's warmly clad
Makes the wearer's heart feel glad,
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Then the Boot that's Watertight
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To Loft and Co.'s you must go—
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Loft and Co.'s Boot Emporium
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The Centre of Trade,
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