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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

Non-sectarian

There is no mistaking the spirit of the associations that are leading the movement for the introduction of 'non-sectarian' Protestant Bible teaching into the State schools of Victoria and New Zealand. What Professor Rentoul (Presbyterian) terms 'the intense sectarian atmosphere which surrounds it,' is, by itself, a sufficient indication. The official organ of the movement in Victoria gave marked prominence, in its very first issue, to violent selected matter which declared that the new Bible instruction would break up 'the pagan system' of the Church of Rome in these colonies. And now forth steps a writer in the 'Adelaide Advertiser' with the serene suggestion that the opponents of the Protestantising of the public schools should 'emigrate to some foreign country where the Protestant Bible is not the foundation of national life.' The principal charm—and terror—of the 'enfant terrible' is his perennial capacity for letting family cats out of the bag at awkward and unexpected moments. The 'enfants terribles' of the Bible-in-schools Leagues serve the same useful purpose as the rattle of the crotalus; they warn people of the sort of intolerant sectarianism which these associations would force upon the public schools under the deceptive title of 'non-sectarian' religious instruction.

If the clergy of our Bible-in-schools League and similar organisations elsewhere are in earnest about deploring the godlessness of our public schools, their emotions should take the normal path of discharge. They should themselves set to work at the duty of religious instruction which they have so long and flagrantly neglected, and not waste time and energy in scheming to get it done by the paid servants of the State. We have said all this before. More work and less of idle sentiment would be in order here. 'There is,' says James in his 'Principles of Psychology,' no more contemptible type of human character than that of the nerveless sentimentalist and dreamer who spends his life in a weltering sea of sensibility and emotion, but who never does a manly concrete deed. Rousseau, inflaming all the mothers of France to follow nature and nurse their babies themselves, while he sends his own children to the Foundling Hospital, is a classic example. That is just what is the matter with the clerical leaders and members of the Bible-in-schools League. They decline to give the milk of religious in-

struction to their own spiritual children, and clamor to send them to the Foundling Hospital of the public school for training, by paid school officials, in the way they should walk to reach eternal life. Rousseau has not lived in vain.

The Cable-demon

The following cable message appeared in last Saturday's daily papers —

'The Pope has appointed a commission of Cardinals to co-ordinate and modernise the principles of the canon law. He is disposed to abolish perpetual vows in the case of monks and nuns.'

The first part of this cable message is ancient history. The second part is cable-fiction up to date. The Canon Law of the Church is contained in a series of authoritative collections, some of which date back over six centuries. There are five of such collections: (1) the five books of ancient Decretals of Gregory IX. (ratified and published by him in 1234); (2) the Sext (that is, sixth) book of Decretals, which was added by Boniface VIII in 1298; (3) the Clementines, compiled under Clement V (fourteenth century); (4) the 'Extravagantes' of John XXII., and (5) the 'Extravagantes' Common. These form what is called the 'Corpus Juris Ecclesiastici' or Canon Law of the Church. To these has been added the later or 'modern law.' It consists of the canons of the General Councils from that of Vienne (1316) to that of the Vatican in 1870, and the decisions of Roman Congregations and of the tribunal of the Rota, the rules of the Roman Chancery, and the Concordats or treaties between the Holy See and various States for the regulation of ecclesiastical affairs within their borders. Almost immediately after ascending the papal throne, Pope Pius X. decided to co-ordinate the Canon Law of the Church in a manner akin to that which has been done for New Zealand statute law by Mr. Fitchett, and for Victorian statute law by Mr. Louis Horwitz.

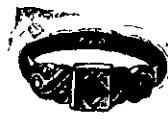
The statement that Pius X. 'is disposed to abolish perpetual vows in the case of monks and nuns' may be accepted without hesitation as one more of the scandalously frequent indications which show that, where Vatican news is concerned, truth is to the cable-demon stranger than fiction. A week or two ago he credited Pius X. with the intention of shortly issuing a Bull of excommunication against France! Of course that is an absurdity. An excommunication is a spiritual penalty that touches an individual. There is no



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such thing as excommunicating a nation. The ill-conditioned fellow may have had some notion of an interdict floating like a haze in his mind. An interdict may apply to a particular church, parish, diocese, or country. It is defined by Ferraris as 'an ecclesiastical censure by which persons are debarred from the use of certain sacraments, from all the divine offices, and from Christian burial.' Pius X. is not likely to add, by the infliction of so dread a penalty, to the grave disabilities under which the faithful children of the Church in France are suffering from the savage persecution which is being inflicted upon them by the enemies of all religion. And the cable-rigger is not just the one who is likely to be deeply in the inner counsels of Pius X. 'No creature,' says Pope, 'smarts so little as a fool.' The remark is a glove-fit for the wight that 'stands unshook' and brazen-faced and unashamed under the lash of repeated exposure.

'Who shames a scribbler? Break one cobweb through,
He spins the slight, self-pleasing thread anew.
Destroy his fib or sophistry in vain,
The creature's at his dirty work again.'

White Savages

Henry VIII. had a 'pretty wit' of his own. It showed itself chiefly in the number and variety of the executions that marked his reign. Poisoning was, in his reign, punished by a penalty which is described as follows in Wriothesley's Chronicle: 'This yeare (1532) the 17th of March, was boyled in Smithfield one Margaret Davie, a mayden, which had poysoned 3 householdes.' Till the close of the following (the seventeenth) century, women in England who sent their husbands prematurely to the Better Land (or elsewhere) were adjudged guilty of petty treason and were burned alive. Milder manners and juster ideas of the nature and purpose of legal punishments have, happily, relieved our statute-books of those fierce relics of a bygone day. But events take place from time to time which show that the fierce spirit of savage punishment sometimes remains in our populations long after it has been exorcised from the judicial chamber.

One of the disquieting features of the animosity that exists between the white and the colored population in the United States is the illegal revival by 'Judge Lynch' of the penalty of burning alive. In this matter it is the white savage that has set the example of brutality to the 'inferior race.' The 'San Francisco Monitor' of February 13 has the following editorial paragraph in point—

'Quite a lull in lynching circles at the South has been observed during the last few months. Some persons were even beginning to speculate on the early disappearance of the "habit," taking this fact as a basis of computation. A spirited little affair at Doddsville, Miss., last Sunday shows that it is too soon to build on the vanishment of this purely American institution. A negro man and wife were burned at the stake in the most approved fashion by a mob of a thousand citizens. The couple were charged with the brutal murder of a white planter, and were only captured after an exciting chase of several days with horses and bloodhounds through the canebrakes of the region. No time was lost, however, when the culprits were taken. The roasting alive was accomplished with both neatness and dispatch. Incidentally, some half a dozen other luckless negroes who resembled the fugitives lost their lives in the pursuit. It has been said, and apparently with some show of plausibility, as the mentioned incident indicates, that "all coons look alike" to the votaries of Judge Lynch.'

There is apparently some foundation of truth in Lecky's assertion, that, but for the tremendous power of modern law, we should see a revival of the blood-stained contests of the Coliseum.

Boycotting Catholics

Threaten a monopolist with the loss of his monopoly, and you make a martyr. It matters little whether

it is a blood-sucking trust that seizes one of the necessities of life and picks the pockets of the poor, or a creed or faction that has got exclusive or almost exclusive possession of the loaves and fishes of State appointments. The centre of their nervous system, the thing that with them stands for a soul, is in the web and warp of their purse-strings. Cut their monopoly down by the worth of a bawbee, and they howl as if stretched upon the rack. This is what the Ascendency party are doing in Ireland just now. The members of the favored creed are in the customary state of monopolist martyrdom over the fact that at last—three-quarters of a century after the passing of the Emancipation Act—Catholics are being allowed to compete with them on equal terms for positions in some of the great railway corporations of the country. There are signs of a gradual break-up in the traditional boycott and ostracism of Catholics by those who have held for so long a churlish and almost complete monopoly of power and place and pelf in a country in which they have always been a small minority.

Here are two random instances of the manner in which the traditional boycott against Catholics operates in Ireland. Dungannon is a typical Ulster town, with the customary scandalous 'jerrymandering' of the ward system—as practised in Derry and elsewhere—in such a fanciful and unnatural way as to leave the Catholic majority of the place no effective representation in its councils. 'It appears,' says the Belfast 'Irish News,' 'that at the last census the population of Dungannon was 3936, Catholics totting up 2000 of this number. The urban council consists of 21 members, 7 of whom are Catholics, the majority being composed of Protestants, Presbyterians, etc. The chairman of the Board is a Protestant, the vice-chairman is a Protestant, the town clerk is a Protestant, the medical officer of health is a Presbyterian, the town surveyor is a Methodist, the sub-sanitary officer is a Protestant, the water inspector is a Protestant, the factory inspector is a Protestant, and the rate-collector is a Presbyterian. There is but one solitary Catholic in the employment of the council, and it is needless to say that he is a full private in the scavenging department' (For the information of our readers we may state that in Ireland 'Protestant' means 'Anglican').

Another flagrant instance of boycotting Catholics is furnished by the tabulated returns recently published by the 'Leader' of January 30 in reference to a great private corporation, the Provincial Bank. Its detailed statement of staff and salaries shows that all the five principal posts are filled by Protestants, four of whom are Scotch and one Irish. On the managerial staff there are 52 Protestants and two Catholics, the former averaging £124 per annum, and the latter £255. The accountants and tellers number 75 Protestants and eight Catholics, whose salaries are fairly equal, and on the clerical staff there are 178 Protestants and 19 Catholics, the former averaging £101 13s 6d per annum against the latter's £85 10s. Another table gives the distribution of Catholic and Protestant officials among the branches. The Protestants largely predominate, even in places where the business is mainly Catholic. In 31 branches the staff is entirely Protestant. In 16 important branches named by our enterprising contemporary, no Catholic, as far as can be ascertained, has ever been employed. 'Until recently, many other branches were in the same position' Ennis, which is practically altogether Catholic, has had but one Catholic clerk in 19 years, and has none at present. In Catholic Limerick the present Catholic clerk is the first 'known in the history of the branch, though there are eight Protestant clerks, a Protestant manager, two Protestant tellers, and a Protestant accountant. In both places the business is mainly Catholic. And 'these instances,' we are told, 'are typical of numerous others.' Mr Gladstone knew his Ireland well when (as recorded in Morley's life of the great statesman) he wrote: 'I

cannot but think that, in bringing the subject of Irish tolerance before the Almighty Father, we ought to have some regard to the fact that down to the present day, as between the two religions, the offence has been in the proportion of perhaps a hundred to one on the Protestant side and the suffering by it on the Roman side. At the present hour, I am pained to express my belief that there is far more of intolerance in action from so-called Protestants against Roman Catholics than from Roman Catholics against Protestants.'

JUBILEE OF THE IMMACULATE CONCEPTION

POPE PIUS'S ENCYCLICAL LETTER

(Concluded from last week.)

THE KNOWLEDGE AND LOVE OF CHRIST.

Under these circumstances, Venerable Brethren, it is this end which all the solemnities that are everywhere being prepared in honor of the holy and Immaculate Conception of Mary should have in view. No homage is more agreeable to her, none is sweeter to her than we should know and really love Jesus Christ. Let then crowds fill the churches—let solemn feasts be celebrated and public rejoicings be made: these are things eminently suited for enlivening our faith. But unless heart and will be added, they will be all empty forms, mere appearances of piety. At such a spectacle, the Virgin, borrowing the words of Jesus Christ, would address us with the just reproach: 'This people honoreth me with their lips, but their heart is far from me' (Matth x v., 8).

For to be right and good, worship of the Mother of God ought to spring from the heart; acts of the body have here neither utility nor value if the acts of the soul have no part in them. Now these latter can only have one object, which is that we should fully carry out what the divine Son of Mary commands. For if true love alone has the power to unite the wills of men, it is of the first necessity that we should have one will with Mary to serve Jesus Christ our Lord. What this most prudent Virgin said to the servants at the marriage feast of Cana she addresses also to us: 'Whatsoever He shall say to you, do ye' (John ii, 5). Now here is the word of Jesus Christ: 'If you would enter into life, keep the commandments' (Matt xix., 17). Let them each one fully convince himself of this, that if his piety towards the Blessed Virgin does not hinder him from sinning, or does not move his will to amend an evil life, it is a piety deceptive and lying, wanting as it is in proper effect and its natural fruit.

If anyone desires a confirmation of this it may easily be found in

The Dogma of the Immaculate Conception

of Mary. For leaving aside tradition which, as well as Scripture, is a source of truth, how has this persuasion of the Immaculate Conception of the Virgin appeared so conformed to the Catholic mind and feeling that it has been held as being one, and as it were inborn in the soul of the faithful? 'We shrink from saying,' is the answer of Dionysius of Chartreux, 'of this woman who was to crush the head of the serpent that had been crushed by him and that Mother of God that she had ever been a daughter of the Evil One' (Sent. d. 3, q. 1). No, to the Christian intelligence the idea is unthinkable that the flesh of Christ, holy, stainless, innocent, was formed in the womb of Mary of a flesh which had ever, if only for the briefest moment, contracted any stain. And why so, but because an infinite opposition separates God from sin? There certainly we have the origin of the conviction common to all Christians that Jesus Christ before, clothed in human nature, He cleansed us from our sins in His blood, accorded Mary the grace and special privilege of being preserved and exempted, from the first moment of her conception, from

All Stain of Original Sin.

If then God has such a horror of sin as to have willed to keep free the future Mother of His Son not only from the stains which are voluntarily contracted but, by a special favor and in prevision of the merits of Jesus Christ, from that other stain of which the sad sign is transmitted to all us sons of Adam by a sort of hapless heritage: who can doubt that it is a duty for every one who seeks by his homage to gain the heart of Mary to correct his vicious and depraved habits and to subdue the passions which incite him to evil?

Whoever moreover wishes, and no one ought not so to wish, that his devotion should be worthy of her and perfect, should go further and strive might and main to imitate her example. It is a divine law that those only attain everlasting happiness who have by such faithful following reproduced in themselves the form of the patience and sanctity of Jesus Christ: 'for whom He foreknew, He also predestinated to be made conformable to the image of His Son; that he might be the first-born amongst many brethren' (Romans viii., 29). But such generally is our infirmity that we are easily discouraged by the greatness of such an example: by the providence of God, however, another example is proposed to us, which is both as near to Christ as human nature allows, and more nearly accords with the weakness of our nature. And this is no other than the Mother of God. 'Such was Mary,' very pertinently points out St. Ambrose, 'that

Her Life is an Example to All.'

And, therefore, he rightly concludes: 'Have then before your eyes, as an image, the virginity and life of Mary from whom as from the mirror shines forth the brightness of chastity and the form of virtue' (De Virginitate. L. ii., c. ii.).

Now if it becomes children not to omit the imitation of any of the virtues of this most Blessed Mother, we yet wish that the faithful apply themselves by preference to the principal virtues which are, as it were, the nerves and joints of the Christian life—we mean faith, hope, and charity towards God and our neighbor. Of these virtues the life of Mary bears in all its phases the brilliant character; but they attained their highest degree of splendor at the time when she stood by her dying Son. Jesus is nailed to the cross, and the malediction is hurled against Him that 'He made Himself the Son of God' (John xix., 7). But she unceasingly recognised and adored the divinity in Him. She bore His dead body to the tomb, but never for a moment doubted that He would rise again. Then the love of God with which she burned made her a partaker in the sufferings of Christ and the associate in His passion; with him moreover, as if forgetful of her own sorrow, she prayed for the pardon of the executioners although they in their hate cried out: 'His blood be upon us and upon our children' (Matth. xxvii., 25).

A HELP TO VIRTUE.

But lest it be thought that we have lost sight of our subject, which is the Immaculate Conception, what great and effectual succour will be found in it for the preservation and right development of those same virtues. What truly is the point of departure of the enemies of religion for the sowing of the great and serious errors by which the faith of so many is shaken? They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables original sin and the evils that were its consequences. Humanity vitiated in its source vitiated in its turn the whole race of man; and thus was evil introduced amongst men and the necessity for a Redeemer involved. All this rejected it is easy to understand that no place is left for Christ, for the Church, for grace or for anything that is above and beyond nature; in one word the whole edifice of faith is shaken from top to bottom. But let people believe and confess that the Virgin Mary has been from the first moment of her conception preserved from all stain; and it is straightway necessary that they should admit both original sin and the rehabilitation of the human race by Jesus Christ the Gospel, and the Church and the law of suffering. By virtue of this Rationalism and Materialism is torn up by the roots and destroyed, and there remains to Christian wisdom the glory of having to guard and protect the truth. It is moreover a vice common to the enemies of the faith of our time especially that they repudiate and proclaim the necessity of repudiating all respect and obedience for

The Authority of the Church,

and even of any human power, in the idea that it will thus be more easy to make an end of faith. Here we have the origin of Anarchism, than which nothing is more pernicious and pestilent to the order of things whether natural or supernatural. Now this plague, which is equally fatal to society at large and to Christianity, finds its ruin in the dogma of the Immaculate Conception by the obligation which it imposes of recognising in the Church a power before which not only has the will to bow, but the intelligence to subject itself. It is from a subjection of the reason of this sort that Christian people sing thus the praise of the Mother of God: 'Thou art all fair, O Mary, and the stain of original sin is not in thee' (Mass of Immac. Concep.). And thus once again is justified what the Church attributes to this august Virgin that she has exterminated all heresies in the world.

And if, as the Apostle declares, faith is nothing else than the substance of things to be hoped for (Hebr. xi. 1) everyone will easily allow that our faith is confirmed and our hope aroused and strengthened by the Immaculate Conception of the Virgin. The Virgin was kept the more free from all stain of original sin because she was to be the Mother of Christ; and she was the Mother of Christ that the hope of everlasting happiness might be born again in our souls. Leaving aside charity towards God,

Who can Contemplate the Immaculate Virgin

without feeling moved to fulfil that precept which Christ called peculiarly His own, namely that of loving one another as He loved us? 'A great sign,' thus the Apostle St. John describes a vision divinely sent him, appears in the heavens: 'A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head' (Apoc. xii., 1). Everyone knows that this woman signified the Virgin Mary, the stainless one who brought forth our Head. The Apostle continues: 'And, being with child, she cried travailling in birth, and was in pain to be delivered' (Apoc. xii., 2). John therefore saw the Most Holy Mother of God already in eternal happiness, yet travailling in a mysterious childbirth. What birth was it? Surely it was the birth of us who, still in exile, are yet to be generated to the perfect charity of God, and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us, and strives with unwearying prayer to bring about the fulfilment of the number of the elect.

This same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honor of the Immaculate Conception of the Blessed Virgin. Oh how bitterly and fiercely is Jesus Christ now being persecuted, and the most holy religion which He founded! And how grave is the peril that threatens many of being drawn away by the errors that are afoot on all sides, to the abandonment of the faith! 'Then let him who thinks he stands take heed lest he fall' (I Cor. x., 12). And let all, with humble prayer and entreaty, implore of God through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and relying on the Virgin, has never been vain. True, even in the future the strife against the Church will never cease, 'for there must be also heresies, that they also who are reproved may be made manifest among you' (I Cor. xi., 19). But neither will the Virgin ever cease to succor us in our trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: 'To-day the head of the serpent of old was crushed by her' (Office Immac. Con., II. Vespers, Magnif.).

A JUBILEE INDULGENCE.

And that heavenly graces may help us more abundantly than usual during this year in which we may pay her fuller honor, to attain the imitation of the Virgin, and that thus we may more easily secure our object of restoring all things in Christ, we have determined, after the example of our Predecessors at the beginning of their Pontificates, to grant to the Catholic world an extraordinary indulgence in the form of a Jubilee.

Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though we are, the Lord has given us, we do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this Our beloved City, or coming to it, who from the first Sunday in Lent, that is from the 21st of February, to the second day in June, the solemnity of the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian Princes and the peace and unity of all the faithful, and according to Our intention; and who, within the said period, shall fast once, using only meagre fare, excepting the days not included in the Lenten Indult; and, after confessing their sins, shall receive the most holy Sacrament of the Eucharist; and to all others, wherever they be, dwelling outside this city, who, within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church; or, in the absence of this, the principal church; and shall devoutly fulfil the other works above-mentioned. And we do at the same time permit that this indulgence,

which is to be gained only once, may be applied in suffrage for the souls which have passed from this life united in charity with God.

We do, moreover, concede that travellers by land or sea may gain the same indulgence immediately they return to their homes provided they perform the works already noted.

To confessors approved by their respective ordinaries we grant faculties for commuting the above works enjoined by Us

For Other Works of Piety,

and this concession shall be applicable not only to regulars of both sexes but to all others who cannot perform the works prescribed, and we do grant faculties also to dispense from Communion children who have not yet been admitted to it.

Moreover to the faithful, all and several, the laity and the clergy both secular and regular of all orders and institutes, even those calling for special mention, we do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices, and other women living in the cloister, provided the confessor they select be one approved for nuns) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the other works requisite for gaining it, they may on this sole occasion and only in the forum of conscience be absolved from all excommunication, suspension, and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the ordinary and to Us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to Us and to the Apostolic See; and they may also be absolved from all sin or excess, even those reserved to the ordinaries themselves and to Us and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law; and in the case of heresy after the abjuration and retractation of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows even those taken under oath and reserved to the Apostolic See (except those of chastity, of religion, and of obligations which have been accepted by third persons); and with the said penitents, even regulars, in sacred orders such confessions may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said orders and promotion to higher orders.

But we do not intend by the present letters to dispense from any irregularities whatsoever, or from crime or defect, public or private, contracted in any manner through notoriety or other incapacity or inability; nor do we intend to derogate from the Constitution with its accompanying declaration, published by Benedict XIV. of happy memory, which begins with the words 'Sacramentum poenitentiae'; nor is it Our intention that these present Letters may, or can, in any way avail those who, by Us and the Apostolic See, or by any ecclesiastical judge, have been by name excommunicated, suspended, interdicted, or declared under other sentences or censures, or who have been publicly denounced, unless they do within the allotted time satisfy, or, when necessary, come to an agreement with the parties concerned.

OTHER INDULGENCES NOT REVOKED.

To all this we are pleased to add that we do concede and will that all retain during this time of Jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences, which have been granted by Our Predecessors or by Ourselves.

We close these Letters, Venerable Brethren, by manifesting anew the great hope we earnestly cherish that through this extraordinary gift of Jubilee granted by Us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of faith the Immaculate Conception of the most Blessed Mother of Christ, it seemed, as we have already said, as if an incredible wealth of grace were poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, when we may well make our own

The Lamentation of the Prophet:

'There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it' (Os. iv., 1-2).

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Yet in the midst of this deluge of evil, the Virgin Most Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man; 'I will set my bow in the clouds and it shall be the sign of a covenant between me and between the earth' (Gen. ix., 13). Let the storm rage and sky darken—not for that shall we be dismayed. 'And the bow shall be in the clouds, and I shall see it and shall remember the everlasting covenant' (Ibid. 16). 'And there shall no more be waters of a flood to destroy all flesh' (Ibid. 15). Oh yes, if we trust as we should in Mary, now especially when we are about to celebrate, with more than usual fervor, her Immaculate Conception, we shall recognise in her that Virgin most powerful 'who with virginal foot did crush the head of the serpent' (Off. Immac. Conc.).

In pledge of these graces, Venerable Brethren, We impart the Apostolic Benediction lovingly in the Lord to you and to your people.

Given at Rome at St. Peter's on the second day of February, 1904, in the first year of Our Pontificate.

PIUS X., POPE.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 2.

I regret to learn that Rev. Father Cahill, of Carterton, is ill.

In order to meet the requirements of the City Council, two more exits have been added to St. Joseph's Church, Buckle street, as a precaution in case of fire.

The sports held in Masterton on St. Patrick's Day resulted in a credit balance of nearly £100. In recognition of his services the secretary, Mr P. J. O'Leary, was donated a bonus of £15.

On April 17 his Grace Archbishop Redwood will lay the foundation stone of the new convent to be erected at Palmerston North. St. Patrick's School there is to undergo extensive alterations to provide accommodation for the teaching of those subjects that are usually taught in the secondary schools.

The sports held by the local Hibernians on St. Patrick's Day, although fairly well attended, did not prove a financial success. A social is to be held on April 13 to provide funds to wipe off a deficit of about twenty-three pounds.

A new baptistry, decorated in pink and white, with green tiling, has been erected in St. Anne's Church, Wellington South, to receive a baptismal font presented to Rev. Father Ainsworth by Mr Robert Ryan. The font is of Gothic design, and is very beautifully decorated in white marble and gold. It forms a most valuable addition to the church.

Mr. J. M. O'Reilly, of the Customs Department, and a prominent member of the Catholic Young Men's Society, has been transferred to Christchurch, and should prove a valuable acquisition to the club there. Prior to his departure he was presented by his fellow-officers with a handsome dressing case. He left for Christchurch on Wednesday evening.

Mr. Philpott, our clever artist, is again to the fore. A few months ago he presented to the church a life-size oil painting of the Crucifixion, on account of which appeared in your columns at the time. He has now presented the church with two large pictures in oils, representing the Sacred Heart and the Immaculate Heart. These last works are faultless, and for expression and coloring are most artistic, and reflect the greatest credit on the ability of a young and promising artist.

Mrs. O'Dea, wife of Mr. James O'Dea, architect, died at her residence, Maarama Crescent, on Sunday last. The interment, which was a private one, took place on Tuesday. Her eldest son, Mr. Thos. O'Dea, entered the hospital but a few days ago, and died on Tuesday night. He was educated at St. Patrick's College, and for some time prior to his illness was engaged in business with his father. He was a popular member of the Cycle Corps, a large number of whose members attended his funeral, which took place on Wednesday.—R.I.P.

A meeting of the executive of the Catholic Young Men's Club was held on Tuesday evening. It was decided to again hold a series of socials once a month during the winter. The first of these will take place on April 20. The Society is at present in communication with the Rev. Father O'Shea with respect to the expenditure of the funds raised by the Association for the renovation of the Brothers' school. Mr. S. G.

Ross, one of the oldest 'old boys' of the Brothers' school here, has been entrusted with the execution of the address to be presented to Rev. Bro. Mark.

The fortnightly meeting of the St. Aloysius' branch of the H.A.C.B.S. was held on Thursday last. Bro. J. W. Callaghan, who represented the branch at the recent conference in Timaru, gave an account of the business transacted there. He spoke in glowing terms of the treatment accorded delegates by the Timaru Society. A hearty vote of thanks was accorded Bro. Callaghan for his valuable services, and the secretary was instructed to forward a letter of thanks to the Timaru branch. Three new members were proposed, and will be initiated at the next meeting. The officers of this branch are at present arranging a series of debates, lectures, and games for the winter months.

Westport

(From our own correspondent.)

March 28.

On his recent visit to the West Coast his Grace Archbishop Redwood blessed and opened a new church at Granity. This makes a total of ten churches in the rapidly advancing and extensive parish of Westport.

A great improvement is at present noticeable in the external appearance of St. Canice's Church and the presbytery, which have recently been painted. The school of the Sisters of Mercy has also received attention and undergone some very necessary repairs.

It has been decided to form a committee in connection with St. Canice's Catholic library. The Ven. Archpriest Walshe, who has taken the deepest interest in the institution since its establishment, has received very little encouragement to keep it open. With the help of a good working committee it is hoped to largely increase the number of subscribers, and in other ways place this library on a more satisfactory footing. The Rev. Father Malloy, in referring to the library at St. Canice's Church last Sunday morning, exhorted the young men and women of the parish to become subscribers, and thus take advantage of the benefits to be obtained from a course of good, sound reading.

The Hibernian Society's inaugural picnic was held at Cape Poulwud on St. Patrick's Day. The weather was showery in the morning, but as the day advanced, it cleared up sufficiently to permit of a pleasant day's outing. In the evening the Society's annual social was held in the Victoria Theatre, and proved to be one of the most successful functions of the kind ever carried out in Westport. A thoroughly enjoyable evening was spent by all present. The committee and their popular secretary (Mr. B. Gapper) are to be congratulated on the great success which attended their efforts.

Large congregations were present at the morning and evening services at St. Canice's Church on Palm Sunday. The choir rendered Farmer's Mass in an efficient manner, being assisted by Mr. J. Coughlan, who kindly undertook the tenor solos.

At the 11 o'clock Mass at St. Canice's Church on Palm Sunday, the Rev. Father Malloy strongly appealed to the congregation to support the 'New Zealand Tablet'. The rev. gentleman, in the course of his remarks, spoke in eulogistic terms of the able manner in which the opinions of Catholics are voiced by the paper, and exhorted all Catholics to take advantage of the presence here of the 'Tablet's' representative by becoming subscribers.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 4.

The Rev. Fathers Roney, S. J., and Madden were recent visitors at the episcopal residence.

The two beautifully sculptured figures of angels supporting the great stone cross, surmounting the facade of the new Cathedral, are now in position and present a striking appearance.

Some very beautiful and costly lace for the high altar has been given by Miss White and was used on Easter Sunday in the Pro-Cathedral. This is but one of many similar acts of generosity on this lady's part.

At the last meeting of the North Canterbury Board of Education a list of the Catholic schools to be visited and examined was received from the Very Rev. Father Le Menant des Chesnais, V. G., and submitted to the inspectors to make the necessary arrangements.

At the desire of the English selection committee and with the sanction and approval of Mr. M. O'Brien, which was sent by cable, his son, Dr. Arthur O'Brien is, if no unforeseen circumstances should arise, certain to be included in the British football team which is to visit the colonies during this season. Every effort was made to have Dr. McEvedy, his college companion, also

included in the team, but these have proved unavailing.

At the Pro-Cathedral on Easter Sunday Pontifical High Mass was celebrated at 11 o'clock. His Lordship the Bishop was celebrant, the Very Rev. Vicar-General assistant priest, Rev. Fathers Mahony and O'Connell deacon and subdeacon respectively. The Bishop preached briefly on the Gospel of the day, and afterwards imparted the Papal blessing. The music was Gounod's 'Messe Solennelle.' Mr. H. H. Loughnan conducted and Miss Katie Young was at the organ. The soloists were Mrs. A. Mead, Miss Pender, Messrs. Loughnan and J. R. Hayward. At the Offertory Mrs. Mead sang a charming 'Ave Maria.' The church was most effectively decorated, palms, ferns, wreaths, and festoons of greenery being used to the best advantage, whilst banners, bannerets, shields, etc., judiciously distributed, lent additional charm. The tasteful adornment of the church, sanctuary, high and side altars, was due to Miss White and assistants and ladies of the Altar Society. In the evening the church was crowded to excess for Solemn Pontifical Vespers. The Bishop preached on the 'Resurrection,' and afterwards officiated at Benediction of the Blessed Sacrament. After the sermon Miss Pender sang Cherubini's 'Ave Maria.'

On last Monday evening in St. Mary's School Hall, Manchester street, the choir of St. Mary's Church, conducted by Mr. W. H. Corrigan, and assisted by a large number of vocalists and instrumentalists, gave probably the finest performance of Rossini's 'Stabat Mater' yet heard in this city. The orchestra was very complete and comprised the best talent procurable. The production of the 'Stabat Mater' was preceded by a sacred concert. The following was the programme—Chorus, 'Gloria' (Mozart), First Movement, 12th Mass; duet, 'Ave Maria' (Ricci), Mrs. C. M. Brooke and Miss Wood, song, 'Man of Sorrows' (Adams), Rev. Father S. Mahony; song, 'The heavenly song' (Gray), Miss McLaughlin; song, 'The light of the World' (Glover), Mrs. Pratt; song, 'In the cathedral' (De Chanett), Mr. Chas. Read; song, 'O Divine Redeemer' (Gounod), Miss Hannsmann; Intermezzo (Mascagni), Mrs. F. O'Brien; song, 'Nazareth' (Gounod), Mr. E. McNamara. The accompanists were Miss Katie Young and Mr. G. R. Fleming. The parts in the 'Stabat Mater' were allotted as follows:—Chorus and quartet, 'Stabat Mater Dolorosa,' Misses L. Cameron, N. Slatery, Messrs. A. H. Blake, and E. McNamara; air, 'Cujus Animam,' Mr. Chas. Read; duet, 'Quis est Homo,' Mrs. C. M. Brooke and Miss L. Cameron; air, 'Pro Peccatis,' Mr. C. Goggin; chorus and recitative, 'Eia Mater,' Mr. J. Hynes; quartet, 'Sancta Mater,' Misses F. Gardiner, L. Cameron, Messrs. H. Schwarz and E. McNamara; cavatina, 'Fac ut Portem,' Miss L. Cameron; air and chorus, 'Inflamatus,' Mrs. C. M. Brooke; quartet, 'Quando Corpus,' Misses L. Cameron, N. Slatery, Messrs. H. Schwarz and E. McNamara; chorus, 'In Sempiterna Saecula.'

The ceremonies of Holy Week which commenced in the Pro-Cathedral on Wednesday night were attended by nearly the whole of the clergy of Canterbury, all taking part each evening in the solemn office of Tenebrae. At nine o'clock on Holy Thursday there was Pontifical High Mass. His Lordship the Bishop was celebrant, the Very Rev. Vicar-General assistant priest, the Very Rev. Deans Foley and O'Donnell deacons at the throne, Rev. Fathers Tubman and Price deacon and subdeacon respectively of the Mass. In the evening a sermon on the Blessed Eucharist was preached by the Very Rev. Vicar-General. Watches were kept throughout the night before the altar of repose by the men of the congregation, members of the Hibernian Society, Catholic Club and confraternities. On Good Friday morning there was Adoration of the Cross, singing of the Passion, and Mass of the Presanctified. The deacons of the Passion were the Very Rev. Dean Bowers, Rev. Fathers Richards and Mahony, deacons at the throne, Very Rev. Dean Foley and Very Rev. Father Ginaty, deacon and subdeacon of the Mass, Rev. Fathers Price and Hyland; master of ceremonies, Rev. Father O'Connell. There was the usual collection for the holy places in Palestine. In the afternoon there were Stations of the Cross and veneration of a relic of the true cross. After Tenebrae in the evening a sermon on the 'Passion' was preached by the Rev. Father Mahony. Very large congregations were the order of the day. On Saturday morning there was Pontifical High Mass, celebrated by his Lordship the Bishop, the Very Rev. Vicar-General was assistant priest, Rev. Fathers Mahony and Cooney deacon and sub-deacon respectively, and Rev. Father Richards cantor.

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DIocese OF AUCKLAND

(From our own correspondent.)

March 31.

The Rev. Father Zanna, of the Order of St. Joseph, of whom I wrote previously as intended for this diocese, has left London in one of the direct steamers for New Zealand.

Rev. Father Wust, who has temporarily officiated at Opotiki, returned to Auckland last Saturday. While at Opotiki, Father Wust saw the township almost wholly submerged by water, owing to the recent heavy rains.

At the Sacred Heart Church last Sunday evening his Lordship the Bishop was present, when Mr. and Mrs. Hamilton Hodges and Mr. Frank Graham rendered capitally 'The Seven Last Words.' There was a large congregation.

Good Friday is to be desecrated in Auckland by holding swimming sports in one of our docks. The Anglican Bishop, Dr. Neligan, has publicly protested against the desecration of what he describes as the 'holiest day in our calendar.'

His Lordship the Bishop motored out last Saturday, accompanied by the Rev. Father Gillan, of St. Benedict's, to Avondale, for the purpose of inspecting a site for the erection of a new church there. The Bishop was impressed with the advancement of the locality, and expresses the hope that a church will soon be erected.

St. Patrick's Choir have begun practising Gregorian music in order to comply with the order recently issued by his Holiness Pope Pius X. Last Wednesday week at practice his Lordship the Bishop attended and gave the members his valuable assistance in the Gregorian chants. Last Sunday evening the choir sang the first psalm of the Vespers, and the 'Tantum Ergo' at Benediction in Gregorian style.

'The "Church of Rome" and the "Romish Church," by her octopus-like influence and power, has filled, out of all proportion to its numbers, every branch of the Civil Service, the police, and now controls the Liberal and Labor Federation.' So wrote some bigots in the local press. It was thought that the 'Tablet' some time ago had finally squelched the 'stuffing' bogey raised at the Caversham election, but evidently bigotry and intolerance die hard.

The headmaster of the Beresford street public school caned three boys for attending school on St. Patrick's Day wearing orange ribbons. Hearing the day before that orange would be worn in the school, the master issued orders forbidding it. The caning was a boon for the bigots, who immediately made full use of the correspondence columns of the daily papers. They then caused the mother of one of the boys who was caned to write to the City School Committee, and this body last Tuesday night had the matter under discussion. One or two of the committee were for discussing 'brass money and wooden shoes,' and the 'pious, glorious, and immortal memory,' but the majority very wisely laughed at the attempt to stir up religious strife, and passed a resolution directing teachers in no way to notice such exhibitions in the future.

At the quarterly meeting of St. Patrick's branch at the H A C B Society Bros. P. J. Nerheny and D. Flynn submitted their report as delegates of the branch to the recent triennial meeting held at Timaru. The report was received and a hearty vote of thanks passed to the delegates. Hon. W. Beehan, P.D.P., and Bros. Stead, P.D.P., and W. Kane, D.S., also spoke in reference to the Timaru meeting. It was the unanimous opinion of the speakers that it was the best and most successful meeting held in connection with the Society, and that the hospitality of the Timaru branch was unsurpassed. Bro. D. Mahoney, of Timaru, was specially mentioned for his great kindness and hospitality. The Auckland branch, in order to provide an entertainment fund for the visiting delegates to the triennial meeting in 1907, has decided to levy each member sixpence a quarter for the ensuing three years.

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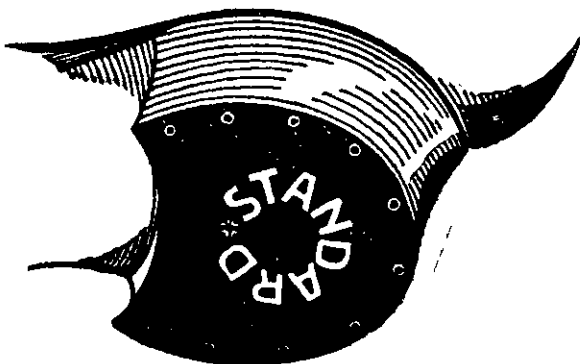
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Irish News

ANTRIM.—An Irish Harp for the St. Louis Fair

The Belfast 'Irish Weekly' understands that Mr. James MacFall, maker of Irish harps, has been notified to send out to the great St. Louis Exhibition his large Irish harp. The harpist selected is Miss Josephine Glynn, of Dublin, a young lady of great musical ability, and the daughter of a very able musician and composer. The harp selected from Mr MacFall is one of great beauty, richly carved, and ornamented in Celtic work as copied by Mr. MacFall from ancient Irish art. Its tone is as sweet and powerful as a Continental harp costing ten times the price.

ARMAGH.—A Challenge

In the course of a communication, read at a meeting held in Dundalk in support of the University question, Cardinal Logue wrote as follows with reference to the attitude of those who raise a cry against what they are pleased to call sectarian education:—'Those who raise the cry have no objection to sectarian education for themselves. It is only when there is a question of extending it to Catholics that it is found to be against principle, behind the age, a crime against all good government. Let them test the sincerity of those zealous advocates of unsectarian education. They have now a splendid opportunity for the test. Let them appoint a Catholic to the vacant Provostship of Trinity College, and await the result. The appointment would be a most interesting one. It would be a more interesting experiment still to fill up the vacancies, as they occur, in Queen's College, Belfast, with Catholics. There is no lack of well-qualified candidates. They can be found in abundance among the men who carried off the bulk of the honors and prizes from the Belfast Queen's College at the Royal University examinations. I suspect such a course would soon show where the sectarian spirit is to be found in its greatest strength.'

CORK.—Providential Escape

Details are to hand of a most extraordinary escape which a farmer names Hurley, of Gurtualeen, Enniskeane, County Cork, had from being killed by lightning. Hurley and his wife and son were in their house when it was struck by lightning, and a whitethorn hedge was torn up from the roots, and portion of the roof removed. A dog which was lying between the husband and wife was instantaneously killed. The lightning struck Hurley near the knee, grazed down his leg, burning the instep slightly, and tore the boot off his foot. When after a time the party had recovered from the shock, Dr. Neville was sent for and dressed the injured man's wounds. The doctor says he never experienced such an extraordinary case before.

DUBLIN.—Lecture by Very Rev. Dr. Watters

On Monday evening, February 15, in the Father Mathew Hall, Dublin, the Very Rev. Dr. Watters, S.M., President of the Catholic University School, delivered an interesting lecture, entitled 'The Holy Land as I saw it.' The lecture was illustrated by a series of lantern slides. The Very Rev. Father Nicholas, O.S.F.C., presided, and there was a very large attendance. It is needless to say that the Very Rev. lecturer did full justice to his subject, the lecture being based on personal experience gained during the visit paid by him to Egypt and Palestine a few years ago, and a graphic account of which appeared in a series of letters, under the heading 'In the Wake of the Rising Sun,' which appeared from his facile pen at the time in the columns of the 'New Zealand Tablet.'

Death of an Archdeacon

The death of the Ven. Archdeacon Brady, which took place on February 14, removes from the ranks of the Irish priesthood a zealous and devoted pastor. At his death he had reached the age of 78, and of those long years he had spent 54 in the sacred ministry. He was ordained in 1850, and his first appointment was to the church in High street, Dublin, from which he was transferred some time afterwards to the suburban district of Clontarf. Here he labored for 17 years as curate and his next transfer was to Ballymore, County Kildare, of which he was made parish priest by Cardinal Cullen. The zeal for the service of God and the improvement of the people which he had displayed while a curate in Clontarf and High street he brought to bear on the administration of the new parish. The church at New Ballymount and the schools of the parish which were built during his administration, are lasting monuments to his energy and to his devotion for the faith and his interest in the welfare and comfort of the people committed to his care. In 1879 he was appointed Canon of the diocese, and in 1893 he was transferred to St. Lawrence O'Toole's, where he was raised to the

dignity of Archdeacon, and where the remaining years of his missionary labors had been spent.

Death of a Philanthropist

The death of Mr. James M'Cann, M.P. for the St. Stephen's Green Division of Dublin, which occurred on February 16, removes from Irish political and financial life a very remarkable man. Some years ago Mr. M'Cann, after having made a large fortune in Dublin as a banker and stockbroker, turned his attention to the industrial development of the country. He was a man who never took any active part in politics, but seeing that politics in Ireland were a great lever for good, he stood at the general election of 1900 for the St. Stephen's Green Division of Dublin against Mr. Campbell, the Solicitor-General. Mr. Campbell, two years previously, had defeated Count Plunkett, the Nationalist candidate, by the narrow margin of 148. Mr. M'Cann in 1900 stood as a Nationalist and Home Ruler, but not as a recognised member of the Nationalist Party. The Party, however, warmly supported his candidature, and he was returned by a majority of 556 over the Government nominee. Although not a member of the Nationalist Party, strictly speaking, Mr. M'Cann in all the fundamentals of their policy gave them his support. His interest, however, was in the industrial development of the country, and he was no theorist. His first great work as a business man was, as its chairman, to put the Grand Canal Company on its feet, and so to help to open canal communication with the Shannon on an economic basis. He was one of the few great Irish business men who believed in canals, and his latest work was with his own capital to open up and canalise the Boyne for commerce from Drogheda to Navan, and at the latter place to establish several factories suitable to the district, all of which are doing extremely well. He was one of the most practical men in Ireland, and will be missed indeed, and not only that, but his rectitude as a business man was remarkable.

GALWAY.—A Windfall

An American solicitor paid a visit recently to Galway for the purpose of discovering the heirs and relatives of a Galway man named P. Devaney, who died in Boston a few years ago, leaving a considerable sum to his credit in the savings bank there. After visiting Claddagh, the fishing village of the city, to which place deceased belonged, the American gentleman was satisfied that five people, all of the name of Oliver, were entitled to participate in the money, and accordingly £1500 was distributed equally among them.

LEITRIM.—Death of a Vicar-General

The death took place at Manorhamilton on Sunday, February 14, of the Very Rev. Dr. Maguire, V.G., at the age of 93. The deceased had been pastor of the parish, one of the most important in the diocese, since September, 1867. He was a man of the most kindly nature, and was held in the highest esteem by his parishioners as well as by the non-Catholics of every class.

TYRONE.—A Remarkable Statement

Mr. T. W. Russell, M.P., writing to a leading constituent in South Tyrone, says: 'I intend to fight the next election on the simple and sole issues of the Land for the People, Home Rule, Education, Fiscal Reform, and Temperance. All these stand out as living issues, but the battle must be pressed to the gate upon the urgent, immediate, and pressing necessity of getting rid of landlordism once and for all. My advice to Irish farmers is: Give no quarter to any candidate who has any connection, either direct or indirect, open or secret, with the rent office.'

WATERFORD.—Claimant for a Peerage

A petition has been presented to the House of Lords by Mr. Edmond De la Poer, of Gurteen Le Poer, County Waterford, praying the King to give direction to the Attorney-General in Ireland to investigate the petitioner's pedigree, and his right to the succession of the dignity and honor of Baron of Le Poer and Coroghmore in the Peerage of Ireland.

WEXFORD.—A Four-leaved Shamrock

In connection with the construction of Sir Thomas Lipton's new yacht, to be named 'The Four-leaved Shamrock,' which is expected to eclipse all other yachts built by the great tea king, and annex the much-talked-of Cup, Mr. R. Cardiff, postmaster, Ballycullane, had recently (says the 'Wexford People') the pleasure of presenting Sir Thomas with a genuine four-leaved shamrock, plucked in the Emerald Isle from the soil of historic Wexford. The rare plant was forwarded in a well-preserved state, and it is a splendid specimen.

GENERAL

Catholic Truth Society

Sir Thomas Grattan Esmonde, M.P., has been appointed Vice-President of the Catholic Truth Society of Ireland in succession to the late Count Moore.

ARCHIBALD MILLER & Co., Grocers, George Street.

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

Irish Emigrants

Through the courtesy of the United States Commissioners of Immigration at Boston and Philadelphia, the Anti-Emigration Society has received some interesting official statistics of the Irish immigration at these ports. It appears that the total number of Irish, not citizens of the United States, who landed at Boston during the year 1903 was 7624, of whom 4470, or 58 per cent., were females. New York continues to be the chief port of entry for Irish immigrants to the States, no less than 21,436 Irish having arrived there during the last fiscal year, while 2602 entered the Philadelphia. Ninety per cent. of the Irish who landed at Boston were between the ages of 14 and 45, five per cent. were under 14 years, and five per cent. over 45. 759 immigrants brought with them sums of £10 or over, and 5333 were possessed of less than £10 each. The total amount of money brought by these immigrants to one American port during the past year was 137,538 dollars, or about £27,512.

Historic Loan Collection

The Historic Loan Collection for the St. Louis Exhibition, which is being arranged by the Department of Agriculture and the Arts and Crafts Society, promises to be a very interesting one, and will no doubt attract a good deal of attention amongst the many Irish-American visitors to the Exhibition. Amongst the exhibits already promised are Colonel Cane's first collection of Irish dishings, several maces, including that of Drogheda; some of the Royal Irish Academy's MSS., and an interesting collection of old harps and other musical instruments. A collection of relics connected with Irish celebrities is also being got together, and it is hoped that all who can do so will help to make this as complete as possible. Amongst the historic pictures already promised are the best portrait of Stella in existence, taken from the house in which Dean Swift lived, and the property of Mr. Villiers Briscoe, of Navan, Sir Frederick Falkner's portraits of Swift and Stella, the famous portrait of Mary, Countess of Leitrim, by Lawrence, lent by Mr. John Madden, the fine portrait of Curran, by Hugh Hamilton, from the Mansion House, an early portrait of Lord Edward Fitzgerald, and the portrait of Mrs. Jordan by Hoppner.

Lord Dunraven's Suggestions

Captain Shawe-Taylor, in a letter to the Irish Press, says that Lord Dunraven's suggestions regarding an Irish University have practically solved the difficulty, and had therefore rendered unnecessary the Commission which Captain Shawe-Taylor hoped to call to consider the question. Lord Dunraven recommends the establishment of a new College to be called the King's College, in Dublin. This College will rank as a counterpart of Trinity College, and both will be included in the University of Dublin. Lord Dunraven shows that in such a College there will be no proscription of any kind of learning, nor will it be a College exclusively for Catholics, but a College to every post in which any Protestant might aspire. Such an institution would provide absolutely perfect equality between the Catholics and Protestants of Ireland. The suggestion has the approval of the Protestant Primate and the Protestant Bishop of Killaloe, who represented the Protestant Church of Ireland on the recent University Commission. Finally, the suggestion has been practically accepted by the Catholic Bishops and the Catholic laity as an acceptable compromise. And Parliament has, therefore, an unparalleled opportunity of ending a difficulty which at present serves to keep alive the flames of sectarian jealousy and bigotry both at home and abroad. To any longer deny educational equality to three-fourths of the Irish people is, in Captain Shawe-Taylor's opinion, to deliberately set back the cause of peaceful reform in Ireland, and to drive Ireland once more to the paths of disloyalty, discontent, and despair.

In cases of attacks of Colic Cramp, or Spasms will convince the most sceptical of its efficacy.—***

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

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.—***

People We Hear About

If I mistake not (writes a correspondent of the 'Freeman's Journal'), the head of the family of Coppinger, of Ballyvolane, is General John Joseph Coppinger, of the United States army. General Coppinger won his first renown as a captain in the Pope's Irish Brigade in 1859. In 1861 he offered his sword to the American Government, and he received a captain's commission. He served all through the Civil War, and obtained the rank of major-general when he was retired four years ago. General Coppinger married the eldest daughter at the American statesman, Mr. James G. Blaine, and James Gillespie Blaine Coppinger, the grandson of the American statesman and the son of the general, will in time be called on to prove himself worthy of a race in which the best blood of Ireland and America flows. Young Coppinger has been educated at the Jesuit College at Georgetown, where he has given golden promise of a brilliant future.

Katherine Tynan, as Mrs. Katherine Hinkson will always be known to a wide circle of readers, celebrated her birthday the other day. She was born at Whitehall, Clonsilla, Co. Dublin, the residence of her father, Mr. Andrew Tynan, who belongs to the class known in Ireland as gentlemen farmers. Whitehall is a charming place, and to it Katherine Tynan loves to return. Her father, the owner of Whitehall, has the hospitable characteristics of his race, and is a fine type of Irishman. Katherine Tynan's husband, whom she married in 1893, is the son of a man of Cork, and a graduate of Trinity College, Dublin. Mr. Hinkson is an author also, and in one of his early books—a humorous account of life in and around Trinity College—he introduced some newspaper scenes, which were capitally done.

The Duke of Norfolk, says the 'Daily News,' retains quite a number of feudal privileges. Whenever he so desires, he may demand from the Committee of Defence and the Inspector-General an escort of cavalry. When an English Sovereign is crowned, the Duke of Norfolk is entitled to receive a golden wine-cup. But, apart from these ceremonial rights, the present Duke, regardless of dress and silent in manner, occupies a position of his own in the public estimation. Certain stories about him have become classical. He has been ordered to get out of the way of his own carriage. Old ladies visiting his grounds have scolded him for not obeying the printed instructions to 'keep off the grass.' As Postmaster-General he was on one occasion only able to secure attention from a clerk by addressing a telegram to St. Martin's-le-Grand signed 'Norfolk, Postmaster-General.'

Death has claimed a lady in the person of the Marchioness of Queensberry who at one time took a prominent part in Irish affairs. She died at Glen Stuart, Annan, at the advanced age of 83 years. Born in Ireland of an ancient and distinguished family, she lived for two years in the neighborhood of Bantry, but never afterwards saw the land of her birth. By her mother's side she was descended from the O'Donnells, and her father was descended from the Lord Mayor who brought William the Third into London. She was married at the age of seventeen to the representative of the Douglas of Scotland. She suffered several domestic trials. Her husband was accidentally shot through the heart while treading his native heath. Her second son, Lord Francis Douglas—a bright and brave youth—fell from the Matherhorn, and was killed at the age of eighteen. About the year 1861 she embraced the Catholic faith, and in order to prevent her children being taken from her she was obliged to fly the country and hide abroad. Police were after her everywhere—they went to America, even to Australia, in search of her—at last she was discovered in France. She wrote to the Emperor, Napoleon the Third, an old friend of her family, and he at once assured her that the law of France did not take a child from its mother on any consideration, and that that law would give her protection. She was thus enabled to make her own terms with the Court of Sessions, and so, after a long and painful struggle, the brave, devoted mother triumphed. Her children, therefore, were all Catholics, with the exception of the eldest son, who was at sea at the time. Prior to 1867 her name was practically unknown in Ireland, but in that year took place the execution of Allen, Larkin, and O'Brien at Manchester, and the Marchioness, believing them innocent of the crime imputed to them, entered a strong protest against their condemnation, and showed her practical sympathy by taking charge of their families and providing for them.



CROWN HOTEL

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

J. F. WILSON

DENTIST

(Late R. J. B. Yule),

SPEY STREET, INVERCARGILL.

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

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

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

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THOMSON & CO.

Monumental Masons,

MORAY PLACE, DUNEDIN.

(OPPOSITE FIRST CHURCH)

Branson's Hotel,

Corner of KING & ST. ANDREW STS.

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

Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement

RAILWAY HOTEL

THORNTON QUAY, WELLINGTON.

JAMES DEALY - - Proprietor.

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

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

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

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

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

TERMINUS HOTEL,

DUNEDIN.

This Hotel is situated just opposite the Triangle Gardens, Railway Station, and Wharves. It is one of the most beautiful positions 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.

C. W. WARD,

223 CASHIEL ST. W, CHRISTCHURCH

(Late of A. J. White's and J. Ballantyne and Co.)

Up-to-date Furniture

At Lowest Current Prices.

Call and Inspect the Stock.

Duchesse Chests...	...	45s 0d
Full Size Brass-rail Bedsteads	...	35s 0d
Full Size Kapoc Mattresses	...	25s 0d
Kapoc Pillows	...	2s 3d

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. . Boarding Houses

The Best in town for all Household Requisites, Tea, Dinner, and Bedroom Ware, Cutlery, Electroplate, Decanters, Tumblers, and Glassware of every description is

RITCHIE'S STAFFORDSHIRE HOUSE.

Cutlery, Lamps, and Crockery Lent on Hire

Goods carefully packed and sent to any part of the country at

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CHEMISTS, INVERCARGILL.

A Complete Stock of Everything that is looked for in a first-class Pharmacy

Sole Agents for the supply of

PURE NATURAL LYMPH FOR VACCINATION.

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INVERCARGILL.

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

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

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

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

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

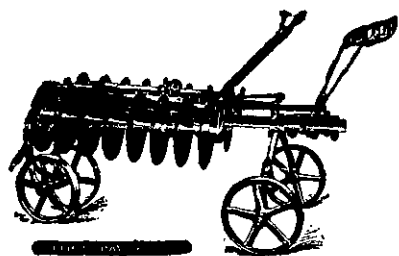
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MOLESWORTH AND MURPHY STREETS
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LEADING IMPLEMENT MAKERS AND IMPORTERS.



The Best PLOUGH. Can Supply any Implements
Needed on a Farm

Best HARROWS.

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Everywhere.

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—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

Marseilles Red Roofing Tiles

SALES IN NEW ZEALAND ARE INCREASING EVERY MONTH

Light, Cool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed.

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

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

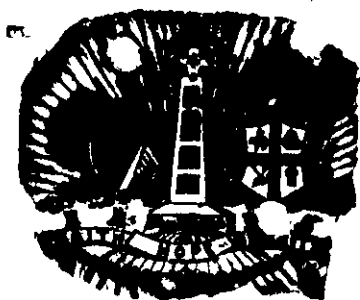
Estimates Given of any work. These are carried out by our RESIDENT EXPERTS, and WHICH WE GUARANTEE.

The most PICTURESQUE ROOF for either Private or Public Buildings.

WUNDERLICH'S PATENT ZINC CEILINGS, Cheapest, Safest, and most Artistic.

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BENEFIT SOCIETY,**

NEW ZEALAND DISTRICT, No. 3.

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

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

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

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

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

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

W. KANE,

District Secretary,

Auckland

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

JOHN GREY & SONS
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GREY & MENZIES LTD

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Pure Aerated Waters . .

GOLD MEDAL AERATED WATERS AUCKLAND
EXHIBITION!

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BOND STREET, DUNEDIN,
WINE AND SPIRIT MERCHANTS, COMMISSION
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Quotations and Orders Cabled for Free of Cost
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Advances made on WOOL, SKINS, and OTHER PRODUCE Consigned for Shipment to London.

CORRESPONDENCE INVITED.

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

Commercial

For week ending April 6.

PRODUCE.

London, April 1.—Wheat.—Small inquiry for cargoes. Butter—A further decline in Copenhagen. It has been a depressed market for the trade all the week, having been of a holiday character. Danish, 102s; New Zealand, 91s to 93s; Victorian, 90s to 92s.

Cheese: Dull. New Zealand, 49s. Frozen Meat: Lamb—Canterbury, light and heavy, 5d; Dunedin and Southland, 4 13-16d; North Island, 4 11-16d; River Plate, 4½d. Beef—New Zealand hinds, 3½d; fores, unchanged; River Plate fores, 2½d; hinds, unchanged.

Mr. F. Meenan, King street, Dunedin, reports:—Wholesale prices only—Oats: Milling, 1s 5d to 1s 6d; feed, 11d to 1s 5d. Wheat: Milling, 3s to 3s 3d; fowls', 2s 4d to 2s 8d. Potatoes: Kidneys, £2; Derwents, £2 10s per ton. Chaff, £2 5s to £3. Straw: Pressed wheat, 32s 6d; oats, 35s; loose, 35s. Flour: Sacks, £9 13s; 100lb, £10; 50lb, £10 5s; 25lb, £10 10s. Oatmeal, £9 10s. Pollard, £4 10s. Bran, £2 10s. Butter: dairy, 8d to 10d; factory, 11d. Cheese: factory, 5½d, dairy, 5d. Eggs, 1s 5d. Onions: Melbourne, 45

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

Messrs. Donald Reid and Co. (Limited) report:—We held our weekly auction sale of grain and produce at our stores on Tuesday. There was only a moderate attendance of buyers, but under fair competition most of the lines on offer were cleared at valuations. Values ruled as under:—

Oats—Consignments have been coming much more freely to hand, and as there is only a limited demand for export stocks have accumulated somewhat. Prime milling lines, particularly Sutherlands, have good inquiry, but for all classes of feed oats values are a shade easier. Quotations: Prime milling, 1s 6d to 1s 7d; good to best feed, 1s 5d to 1s 5½d; medium, 1s 3d to 1s 4½d, inferior, 10d to 1s 2d per bushel (sacks extra).

Wheat—Local millers' operations are chiefly confined to prime northern samples, most of the southern wheat now coming forward being of very indifferent quality. Fowl wheat is offering freely at quotations. Quotations: Prime milling, 3s to 3s 3d; good, 2s 9d to 2s 11d; medium, 2s 6d to 2s 8d; whole fowl wheat, 2s 1d to 2s 5½d, broken and damaged, 2s to 2s 3d per bushel (sacks extra).

Potatoes—Consignments continue to arrive steadily and values are practically unchanged. Quotations: Best Dorwents, £2 5s to £2 10s; others, £2 to £2 5s, kidneys (Up-to-dates and other white sorts), £1 10s to £2 2s 6d per ton (sacks in).

Chaff—All consignments of prime, bright, oaten sheaf are readily dealt with, but medium and inferior qualities continue to be quite out of favor with buyers, and are difficult to quit at quotations. Quotations: Prime oaten sheaf, £2 13s to £3; medium to good, £2 to £2 10s, light and inferior, £1 10s to £1 17s 6d per ton (bags extra).

LIVE STOCK

ADDINGTON STOCK MARKET.

Fat Cattle.—The yarding of 200 head contained a larger proportion than usual of prime steers, but the heifers were mostly light. The supply was rather in excess of the demand, and prices were 5s to 10s per head below those of the previous week. For Mr. W. F. M. Buckley (Hoon Bay) 8 steers were sold at £10 to £13 17s 6d, for Mr. S. Nutt (Little River), 10 steers at £10 5s to £12 15s; and for Mr. T. O. Hay (Pigeon Bay), 16 steers at £9 10s to £10 12s 6d; other entries making—for steers, £6 to £12; heifers (light weights), £5 7s 6d to £7 10s, and cows, £5 10s to £7 10s. Per 100lb, secondary to prime beef, realised 20s to 24s 6d.

Fat Sheep—In an average entry wethers were scarce, and sold at an advance of 6d, mostly going for

export, although butchers competed actively. Ewes were in large supply, and after opening at last week's rates weakened considerably, and closed practically un-saleable even at a concession of 1s 6d on the previous week's prices.

Fat Lambs.—The entry included some very prime quality. There was improved competition for export, and the prices for freezers advanced 6d per head, while other descriptions were very firm at previous values.

Store Sheep and Lambs.—About 18,000 sheep and lambs were penned in the store department. The demand for old and inferior sheep was rather sluggish, but there was little given away in prices, while for good breeding ewes and well-conditioned lambs and wethers there was keen competition, and prices were firmer than those of the previous week. A very attractive line of 1800 four-tooth halfbred wethers from Mr. A. M'Farlane (Achray) evoked animated competition, and was sold in lots at 16s 10d to 17s. A large consignment from the Nelson farmers, who have previously co-operated to drive their sheep to Christchurch for sale, also received much attention. The present line consisted mainly of old sheep and two-tooths, but notwithstanding this they were delivered in condition which reflected credit on the drivers. They were, perhaps, scarcely so well bred as the last consignment, but they met great competition, and sold at prices which compared well with those realised for corresponding Canterbury lines. The sales were:—Wethers—538 at 13s 11d, 443 at 12s 7d, 99 at 11s 8d, 90 at 11s 6d; ewes—938 at 13s 8d, 1043 at 13s 4d, 123 at 11s 9d, 143 at 11s 8d, 70 at 11s, 70 at 10s 9d. There were several other lines of good wethers and some good lots of lambs, but most of the ewes were full-mouthed or older.

Pigs.—A good entry in point of numbers, but consisting chiefly of stores, of which a large proportion were badly grown. Baconers and porkers brought about last week's rates, but small stores were much lower. Choppers met an exceptional demand, and were quite 10s dearer. Choppers, 55s to 65s; baconers, 45s to 56s, porkers, 30s to 37s 6d; stores, 14s to 28s 6d; small do, 6s to 10s.

Froude represented the Wexford insurgents of 1798, on their journey to Arklow, as halting every half-hour to have Mass said. His egregious blunder was equalled quite recently by a New Zealand evening paper which described Vespers as 'evening Mass.' The 'Literary World'—which is well informed on such matters—is splendidly impatient of such blunders. A short time ago it lashed Mr. Alan St. Aubyn, who, in a recently-published novel, spoke of Masses being said 'night and day.' It says: 'Indeed, the whole book is well written. The only thing that can be brought against it is that it is impossible. No monk under a ban would be allowed to hear confessions in a convent. No nun ever 'escapes' from a convent. Any nun who wishes to leave may do so, even though she has taken the final vows. The author puts his seal upon his ignorance of Catholicism when he says twice (on page 12 and on page 109): "Masses were being sung there at all hours of the day and night." Masses are never said or sung in the afternoon, except under special dispensation in places where many priests go on pilgrimage and there is no other means for each priest to say his Mass. Even then, no Mass is said after five o'clock. A Midnight Mass is sometimes said at Christmas by special dispensation.'

The Polyorama Art Union in aid of the building fund of the Catholic Cathedral, Christchurch, will take place on May 24, and all having books of tickets for disposal are urged to push on with their sale and send remittances and blocks in time for the drawing to the Rev. Father O'Connell, S.M., Christchurch.

The drawing of prizes in the art union in aid of the Sacred Heart School, North East Valley, takes place in His Majesty's Theatre, Dunedin, on Saturday evening, April 30. Holders of books of tickets are requested to forward blocks and remittances at the earliest moment to Rev. Father Murphy, Adm., St. Joseph's Cathedral.

The committee who are managing the Cailin Ban Fete have their arrangements well in hand. The tickets for the art union, which also admit to the carnival, have been well distributed, and indications point to good houses. A number of young ladies are being trained in different evolutions by Miss Major, of Melbourne. Mr. T. J. Anthony has a couple of short comedies in rehearsal. Irish songs and recitations will be a feature of the fair, and a capable orchestra will contribute selections each evening. The object of the carnival is to clear the debt of the Sacred Heart School, North East Valley.

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Lord O'Brien and the 'Jarvey'

Lord O'Brien of Kilfenora, the Lord Chief Justice of Ireland, told a good story against himself a few weeks ago to the company invited by the High Sheriff of Cork to meet him at dinner during the Assizes. The reminiscence was of the Plan of Campaign days, when Lord O'Brien was the Attorney-General for Ireland when Lord O'Brien was the Attorney-General for Ireland—emphatic than polite, of 'Pether the Packer.' Mr Peter O'Brien, as he then was, was appearing in his official capacity at the Sligo Assizes, and there was great excitement over some prosecutions he was conducting. After a hard day's work in the Assize Court Mr O'Brien decided to go for a drive in the charming country which surrounds Sligo and hailed a 'jarvey.' Like most of his race, the driver was a humorist, and pretending not to recognise his 'fare,' whom he knew right well, remarked to him 'Sir, the man inside has a mighty bad name—meaning the Attorney-General. 'Yes, I believe he is a person of doubtful reputation, but he has time to amend,' replied the Attorney-General. 'He will be hard set, it will take him all his time,' answered the 'jarvey,' with a shake of his head. The learned gentleman had his drive, and on his return to Sligo he paid his driver generously. That individual looked at the money in his hand and then at the donor, and remarked 'The devil is not as black as he's painted after all.'

Lord O'Brien might have supplemented this story by another anecdote of his hackney car and carriage experiences, which can scarcely have escaped his memory, and whose recital would have been still more fetching. On one occasion, a few years ago, of an amateur theatrical entertainment at the Queen's Theatre, in Dublin, which was patronised by Lord O'Brien as a society leader, there was a dearth of cabs at the conclusion of the entertainment. Lord O'Brien, with considerable difficulty, secured one cab, into which his party of at least five were crushed. A clever wag who was looking on, and, like the Sligo 'jarvey,' knew the Lord Chief Justice, though he pretended not to, came up to the door of the cab and said, with a voice of authority, 'I protest against the overcrowding of this vehicle. I declare it is positively packed.' Another wag, who did not know the Lord Chief Justice, immediately interposed with the remark, 'Of course the cab is packed. How could it be otherwise when Peter the Packer himself is inside?'

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

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The College Re-opened after Vacation on
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For further particulars apply to

THE RECTOR,

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EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. State 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.

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NOW READY—Nos. 1 and 2, Catechisms of the Christian Doctrine.

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Will positively take place in HIS MAJESTY'S THEATRE Dunedin, on SATURDAY EVENING, APRIL 30.

Holders of Art Union Books are urgently requested to send blocks and remittances at the earliest moment to

REV. P. MURPHY, Adm.,
 St. Joseph's Cathedral,
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Polyorama Art Union

In aid of the CATHOLIC CATHEDRAL, CHRISTCHURCH.

THE DRAWING of the above has been definitely fixed for TUESDAY, MAY 24th.

All having Books of Tickets are kindly invited to dispose of them as early as possible, and to send remittances before date of drawing.

A Beautiful Picture of our Holy Father Pope Pius X. (13 x 20) will be sent to all disposing of a book of tickets.

Winning numbers will be published in the TABLET immediately after the drawing.

REV. JOHN A. O'CONNELL, S.M.

DEATHS.

SMITH—On the 26th March, at his residence, Macandrew road, South Dunedin, Arthur, beloved husband of Ellen Smith; aged 70 years—Deeply regretted.

SHERIDAN.—Your prayers are requested for the repose of the soul of the Rev. Father James Sebastian Sheridan, O.F.M. (brother of Mr. P. J. Sheridan, Christchurch, N.Z.), who died at No. 3, Belfast Terrace, North Circular Road, Dublin, on February 15th, 1904.—R.I.P.

CLANCY—Of your charity pray for the repose of the soul of the late Fitzjames Clancy, formerly of the Turf Club House, Kildare, who died in Dublin, 2nd February, 1904, aetat. 77.—R.I.P. Beloved father of Rev. John D. Clancy, S.M., Nelson.

NOTICE!

Non-Subscribers sending notices of Births, Marriages, and Deaths are requested to enclose postal notes for



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, APRIL 7, 1904.

GOOD FRIDAY



NE by one some grand mistake of the Reformation 'casts off its bright skin yearly like the snake.' There was a time when the stern Puritanism of Scotland and of the New England States of America forbade by the urgent appeal of fine and lash the observance of the old 'Church days,' such as Christmas and Good Friday. Even rest from labor on such days was a misdemeanor. And in England, down to half a century ago, the observance of Good Friday consisted in the consumption of great quantities of hot cross buns and the appearance of salt-fish on old-fashioned dinner-tables—a relic of the compulsory law of fasting which was passed by a Reformed Parliament in 1549 and remained in force for many a day. But in those fifty years the Ritualists have been gradually levelling our Anglican friends up to the Catholic sentiment regarding Good Friday—they have in this matter (to adapt Tennyson's lines) turned the pebbles of English Reformed thought into Orient pearls. Repeated services are held in their churches. The Way of the Cross, and even the 'Adoration of the Cross,' have been introduced. And in many places the devotion of the 'Three Hours' Agony—first instituted by the Peruvian Jesuit Father, Alonso Mesia in 1720—is as firmly established in Anglican churches as it is in Catholic ones on the Continent and in the republics of South America. Good Friday services were introduced into the London City Temple by the Rev. Dr. Parker; and in the United States sundry other Protestant bodies are gradually marking that great, sad day in Christian history by commemorative religious services of various kinds.

'Thus times do shift.' The movement towards the Catholic idea of Good Friday goes on apace. It gathers momentum as it goes, and should reach interesting developments by the time that this youthful twentieth century comes of age. But side by side with the advance of the true spiritual conception of Good Friday, there also runs in these colonies a growing disposition to regard that sacred day as one of mere merrymaking. It is a sign of the times on the other side to hear a protest from the Anglican Bishop of Auckland against the desecration of the day by such unseemly exhibitions as the holding of sports demonstrations. Picnicking and junketing constitute another deplorable feature in the 'observance' of Good Friday, and we are afraid that many Catholics are drawn into some of the various pastimes and little frivolities that, however innocent in themselves and at their proper season, stand in violent contrast with the true spirit of the day. Catholics do not (says a writer on this subject) mourn over the Lord's Death in the same spirit as that in which the Syrian damsels wept over Thammuz. The Church does not mourn over the Death

in the sense that she would have it reversed, but she weeps in sympathy with Christ. Sorrow and sympathy arising out of the contemplation of the sufferings of Christ—that is the keynote of the day. It has been so from apostolic days. In Tertullian's days (A.D. 200) and long before, Good Friday was the one day in all the circling year in which 'Christians universally agreed in keeping as a complete fast, not merely as a station (semi-jeiunium), but by an entire abstention from food, continued in most cases until the Easter Sunday morning.' True, the note of religious triumph—of hope and victory—rings out for a brief space in the strains of the 'Vexilla Regis.' But this is almost as inconsistent as the predominant one of sympathy is with play and frolic and sport and picnic and merry-making. To those who lead or take part in this mode of keeping Good Friday, the Cross has lost its significance.

Notes

North Canterbury Board

All's well that ends well. The North Canterbury Education Board has made arrangements for the inspection of the Catholic schools within the four corners of its jurisdiction. This pleasant upshot to a long-drawn struggle for justice to the Catholic children in the district is creditable both to the Board and the Vicar-General of Christchurch, who is a believer in the philosophy of 'pegging away,' and to whose gentle persistence the Board's change of heart is, no doubt, in a great measure due.

The Church in Tokio

Dean Slattery, of Newtown (Sydney), recently completed a girdle of travel round the earth. In the course of an interview with the Sydney 'Freeman' he gave the following interesting item regarding the capital of Japan. 'Tokio,' said he, 'is a wonderful city, the seat of an Archbishop, who has an energetic Coadjutor. We visited the schools which were in splendid condition. Strange to say, the daughters of the Protestant Bishop of Tokio, and the daughters of other ministers, attended the convent schools—a high tribute to their educational value. They were also thronged with the daughters of respectable Japanese. Both pagan and Protestant knew that their beliefs would not be interfered with.'

Maori Girls

In the world of books we often hear of the jealous scribbler who damns with faint praise in others the literary excellence to which he cannot attain. But missionary rivalry has found a deeper depth—the deadly jealousy that cannot even mention the work of an older and rival organisation. A few months ago, for instance, the New Zealand public were regaled by a returned missionary with statistics of the number of 'Christians' in New Guinea. All mention of Catholic effort and success was carefully withheld. And this, by the way, is the common experience. A short time ago the President of the Methodist Conference declared, in the course of an extremely laudatory account of the work of his co-religionists among our aborigines, that 'the higher education of the Maori woman has been entirely ignored.' He has since then received a metaphorical black eye from Mr. H. B. Kirk, who was formerly an inspector of native schools and is now professor of biology at the Victoria University College, Wellington. 'Whoever,' says he in a recent article in the 'N.Z. Times,' 'first made the statement, does not "explain away" (to adopt a phrase from the address itself) the existence of those fine institutions for Maori girls, Hukarere and St. Joseph's Convent School at Napier, the former an Anglican school, the latter a Roman Catholic school. At these schools a succession of Maori girls and young women have, during many years,

been trained, not only in the knowledge of the school-room, but also in the essentials of housekeeping, and in all that higher knowledge that makes for true womanhood. Maori girls who have passed the fourth standard have the same facilities for entering these schools that are afforded to Maori boys who have passed the fourth standard for entering Te Aute or St. Stephen's. I can testify that on the staffs of these schools one finds teachers not only of great ability, but of a loftiness of aim and an utter devotion that may make anyone proud to be a worker in the same field with these women. Why the magnificent work of these schools, reported on year by year in a Parliamentary paper, should be ignored by public speakers, as it has been more than once, is a complete puzzle.'

DIOCESE OF DUNEDIN

The Right Rev. Mgr. Mackay, of Oamaru, who has been on an extended trip to Europe, arrived in Dunedin on Tuesday morning by the 'Warrimoo' from Melbourne. Monsignor Mackay looked the picture of health, and has evidently greatly benefited by his well deserved holiday. He returns to Oamaru by Friday's express.

There was a large number of communicants at the early Masses on Easter Sunday at St. Patrick's Basilica, South Dunedin. At the eleven o'clock Mass the Rev. Father Coffey preached on the Resurrection, and the choir, under the conductorship of Mr. Eagar, rendered special music in a very efficient style.

At the theoretical examinations held in Dunedin in December the following pupils from St. Joseph's Convent, Port Chalmers, were successful: Intermediate honors, Miss Hart. Junior pass, Misses Mary and Amy Borlase. Preparatory, Miss Lucy Osborne and Miss Mackie. Miss V. Ruddy and Miss Mackie passed the practical examination which was held about the same time.

The final cricket match in the schools championship between the Milton High School and the Christian Brothers 'A' team, played on the Asylum ground on Saturday, resulted in favor of the Christian Brothers. Going first to the wickets, they scored 81 (Casey 44), and Milton replied with 73 (Reid 22, Stewart 17). The Christian Brothers' record is as follows:—Played 12 matches, won 10, lost 1, drawn 1.

His Lordship Bishop Verdon gave a picnic on Wednesday to the twenty-four boys who took part in the singing at the services during Holy Week in St. Joseph's Cathedral. The outing took place at Holy Cross College, and the boys were accompanied by the Christian Brothers, the Dunedin clergy, Right Rev. Mgr. Mackay, and the Very Rev. Dean Foley, of Christchurch, who is on a brief visit to Dunedin. The visitors were hospitably entertained by the College staff.

There was Pontifical High Mass at St. Joseph's Cathedral at 11 o'clock on Easter Sunday, his Lordship the Bishop being celebrant, Rev. Father Cleary being assistant priest, Rev. Father Liston deacon, Rev. Father O'Malley subdeacon, and Rev. Father Murphy master of ceremonies. Rev. Father Murphy, Adm., briefly addressed the congregation wishing them a happy Easter, and congratulated the choir on the excellent manner in which the music of the Mass (Mozart's Twelfth) was rendered. The choir was under the conductorship of Mr. Vallis, Mrs. Woods presiding at the organ. The soloists were Miss Violet Fraser (soprano), Miss M. Drumm (contralto), Mr. P. Carolin (tenor), and Mr. J. McKennah (bass). An efficient orchestra under the leadership of Mr. Naumann, assisted the choir.

The Masses and devotions during Holy Week in St. Joseph's Cathedral were attended by large congregations. The visiting clergy to Dunedin included the Very Rev. Mgr. O'Leary (Lawrence), the Very Rev. J. O'Neill (Milton), the college staff, and the Revs. P. O'Donnell (Gore), M. Howard (Port Chalmers), W. McMullan (Naseby), J. Lynch (Palmerston), and J. O'Reilly (Oamaru). On Wednesday evening at Tenebrae the chanters were Rev. Fathers Cleary and O'Reilly, the 'Lamentations' being sung by the students of Holy Cross College. On Thursday there was Pontifical High Mass at 7 o'clock, the Right Rev. Dr. Verdon being celebrant, Very Rev. Monsignor O'Leary assistant priest, Very Rev. Father O'Neill (Milton) and Rev. Father O'Donnell (Gore) deacons at the throne, Rev. Father Liston deacon of the Mass and Rev. Father O'Malley subdeacon. On Thursday evening the 'Lamentations' were sung by the Very Rev. Mgr. O'Leary, Rev. Fathers McMullan and Liston. The chanters were Monsignor O'Leary and

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Rev. Father Cleary, and the preacher on the occasion the Rev. Father O'Reilly. His Lordship the Bishop was the celebrant of the Mass of the Pre-sanctified on Friday morning, Monsignor O'Leary being assistant priest, Father Corcoran deacon, and Father O'Malley subdeacon. The Passion was sung by the Rev. Fathers Cleary, Liston, and O'Reilly. The sermon on the Passion was preached by the Rev. Father Coffey. On Saturday morning Rev. Father Murphy was celebrant of the Mass, Rev. Father Liston deacon, and Rev. Father O'Malley subdeacon. On each evening at Tecebrae, the 'Jerusalem,' 'Benedictus,' and 'Miserere' were sung in admirable style by some 20 pupils of the Christian Brothers, assisted by some of the College students and staff.

TIMARU

(From an occasional correspondent.)

March 29.

The quarterly meeting of the local branch of the Hibernian Society was held in St. John's Hall on Monday evening, 28th inst. The meeting was a fairly large one, about 65 members out of a membership of 207 being present. The Rev. Father Tubman (chaplain) was present and was warmly welcomed after his holiday trip by the P.P., Bro. O'Leary. Father Tubman, in returning thanks, gave a humorous description of his travels, stating that he had met with a hearty welcome from the Hibernians in New Zealand wherever he met them. The salary of the assistant secretary was fixed at £5, and the sum of £91 was received in contributions. The chief item of interest was the adjourned debate from the previous meeting on a motion to pass a vote of thanks to, and adopt the reports of, both delegates. An amendment was refused, so that little debate took place, and on the motion being put it was carried. Bro. Doyle heartily thanked the meeting for their vote, and was glad that the meeting had endorsed his action in voting as he had done. Bro. Fitzgerald, while thanking the members for their vote of thanks, was sorry that he could not accept it. The reports differed essentially, his brother delegate and himself voting on opposite sides, and he failed to see how the branch could thank both, and consequently he was unable to see any sense in the motion. He was glad he had not to get on the floor once to defend his actions, and if ever again elected to the position would endeavor to carry out the wishes of his branch. Five candidates were proposed for initiation.

(This is one of several communications that reached us too late for publication last week—Ed 'N.Z. Tablet')

(From our own correspondent.)

April 4.

St. Mary's branch of the Hibernian Society held its quarterly meeting in the lodge room on Monday night last, there being a record attendance of members. Bro. T. Connor, V.P., occupied the chair at the beginning of the meeting, but later on the President, Bro. T. Donovan, arrived, having ridden 28 miles to be present. Rev. Father Tubman received a splendid reception on entering the hall, and a special vote of thanks for his many services to the branch and congratulation on his safe return was carried with great applause on the motion of Bro. O'Leary. Father Tubman thanked the members for their good wishes, and detailed some amusing incidents of his travels.

On Saturday night a banquet was given to Bros. Crannitch and Quinlan, who are leaving Timaru to start in business in Kurow. Bro. Dennehy occupied the chair, and a most enjoyable time was spent. All testified to the many good qualities as Catholics, Hibernians, and citizens of the guests of the evening, and wished them every success in their new home.

About 250 persons, mostly adults, approached the Holy Table on Easter Sunday morning. A Missa Cantata was celebrated at 11 o'clock by the Rev. Father Tubman, who also preached on the great feast of the day, the way to enter into the spirit of it, and the fruits to be derived from its proper celebration. The choir rendered the 'Kyrie,' 'Gloria,' and 'Sanctus' from Silas' Mass in C, and the 'Credo,' 'Agnus Dei,' and 'Benedictus' from Weber's in G. Solos were given by Mrs. Lynch and Miss McGuinness (soprano), Miss Egan (contralto), Mr. Jefferson (tenor), and Mr. MacDonald (bass). Miss E. McGuinness presided at the organ, and is to be congratulated on the creditable work done by the choir, considering the difficulties of practice and the smallness of numbers.

Rev. Brother Pius, who has given ten years of devoted service in the boys' school here, has been transferred to Invercargill. His place has been taken by Brother Calixtus from Invercargill.

ARROWTOWN

The social gathering in connection with St. Patrick's Church, held in the Athenaeum Hall on St. Patrick's night, was (says the 'Lake County Press') the most successful function of the kind which has taken place in Arrowtown for some time, and the committee who undertook the management are to be complimented on the success of their efforts. The attendance was large, visitors being present from Queenstown, Mace-town, Skippers, and surrounding districts. Refreshments in abundance were handed round. During the evening a first-class programme of vocal items was given. The first item was a chorus, 'The isle that's crowned with shamrocks,' which was given in splendid style by the committee, whose voices blended exquisitely. The song, 'The wearing of the green,' by Miss Butler, was given in that lady's usual good style. Mr. Firth gave two songs, 'Anchored' and 'The mighty deep,' which were really good items. Miss Lucy Youngman, who possesses a very sweet voice, sang 'Doreen' in a very pleasing manner. Miss Jopp gave a capital rendition of her two songs, 'Day by day' and 'I trust you still.' Miss Eva Graham was heard to great advantage in the song, 'Tit for tat.' Miss A. Cotter did full justice to her two items, 'Sing me to sleep' and 'They are proud of the Irish now.' The recitation, 'The famous motor car,' by Mr. McKenzie (Arthur's Point), was a very acceptable item. A Highland song was danced by Miss Fanny Lacey (a little tot of seven summers from Alexandra), which fairly brought down the house. Miss Allan played the whole of the accompaniments in an artistic manner. At an interval in the proceedings the Rev. Father O'Donnell thanked the performers for their assistance and the public for their liberal support.

OBITUARY

MR. THOMAS McGRATH, OXFORD.

(From our Christchurch correspondent.)

Very sincere sorrow is felt in the Oxford district at the death after a brief but severe illness of Mr. Thomas McGrath, son of Mr. Patrick McGrath, of West Oxford, at the early age of sixteen years. The deceased was attended by the Rev. Father Hyland, and died fortified by the rites of Holy Church. The interment was in the Oxford cemetery. Father Hyland conducted the burial service at the graveside, and at a service in the church the Rev. Father Mangan, C.S.S.R., who was at the time engaged giving a mission, referred in feeling terms to the sad event.—R.I.P.

REV. J. S. SHERIDAN, DUBLIN.

A Dublin exchange reports the death of the Rev. J. S. Sheridan, O.F.M., which took place at the residence of his brother, Mr. F. S. Sheridan, Belfast Terrace, Circular road, Dublin, on February 15. The late Father Sheridan, who was a brother of Mr. P. J. Sheridan, of Christchurch, was educated at the Carmelite Seminary in Dominick street, Dublin, and joined the Franciscan Order when he was seventeen years of age. He was ordained in June, 1896, taking in religion the name of Sebastian. He was successively Professor of Philosophy at Gorton, in Manchester, and Professor of Dogmatic Theology and Scripture at St. Anthony's, Forest Gate, London. About four years ago, up to which time he had enjoyed a splendid constitution, he was attacked by internal complaints, which medical advice attributed to over work. This laid the foundation of a chronic malady, from which Father Sheridan had never since recovered. In the hope of improving his health he undertook duties at Gorton, whence he changed from Forest Gate, at Bristol, and at Chilworth, in Surrey, and finally undertook a voyage to Egypt. Still his health did not improve, and a short time ago he arrived back in England, and on the advice of the Provincial he returned at once to Dublin. The funeral took place from the Franciscan Church, Merchants' Quay to Glasnevin cemetery, where the remains were interred. The large number of mourners bore testimony to the worth of the deceased priest, whose early demise at the age of 31 is mourned by many outside the circle of his immediate friends and relatives.—R.I.P.

MISS CHARLOTTE T. MOLLOY, WESTPORT.

It is with deep regret (writes our Westport correspondent) I have to record the death of Miss Charlotte Teresa Molloy, daughter of Mr. P. Molloy, of Westport. The sad event occurred on the morning of March 13, the deceased, who was 19 years of age, passing away

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on that date after an illness of only a few days. The late Miss Molloy was of a cheerful and most amiable disposition, and was greatly esteemed for her many good qualities. Always a kind, loving and dutiful daughter, her unexpected death came as a great shock to the bereaved parents. During her illness the deceased received spiritual consolation from the Rev. Father Malloy, who was in constant attendance almost up to the end. The Sisters of Mercy also did much to comfort and console her by their prayers and kindly visitations. A loving child of Mary, fortified by all the rites of Holy Church, and surrounded by the members of the sorrowing family, her death was a holy and happy one. The funeral took place on Tuesday afternoon, and was very largely attended, and included many from Addison's Flat where Mr. and Mrs. Molloy formerly resided. The remains were removed from the parents' residence to St. Canice's Church, where the Rev. Father Malloy officiated. The Children of Mary in their regalia, and the members of St. Canice's choir sang appropriate hymns. As the coffin was borne from the sacred edifice to the hearse, the 'Dead March' from 'Saul' was impressively played by Miss F. Parn, the church organist. The Rev. Father Malloy officiated at the graveside. Widespread sympathy has been extended to Mr. Molloy and family in their bereavement.—R.I.P.

MR. MICHAEL AYLWARD, WAREA.

Quite a gloom was cast over this district lately (writes a Warea correspondent) through the sad death of Mr. Michael Aylward, who succumbed to injuries inflicted by one of his own cattle on March 16. The deceased, who was unmarried, resided with his brother. He went to work on the farm in the morning, and was apparently attacked by the animal whilst resting by a fence, and was found dead by his niece about mid-day. He was a practical Catholic, highly esteemed by all, and an enthusiastic Irishman. The greatest sympathy is felt for his relatives in the sad bereavement which has befallen them. The large concourse of mourners at the funeral was evidence of the esteem in which the deceased was held.—R.I.P.

NEW ZEALAND: GENERAL

The Discovery, accompanied by the relieving ships Morning and Terranova, arrived at Lyttelton on Friday morning from the Antarctic sea, all well.

Numerous inquiries (says the 'Southland Daily News') are being received in regard to the Edendale estate, which is shortly to be opened for selection, and already many northern men have paid a visit of inspection. It is probable that there will be a considerable number of applications from Canterbury and some also from the North Island.

The Federated Catholic Young Men's Societies are to be highly complimented on the excellent style in which their magazine is turned out. The issue for the current quarter is admirably edited, well printed, and copiously illustrated. The reading matter is interesting and carefully selected, and on the whole the quarterly is a credit to all concerned in its production.

A Wellington telegram states that the Victoria College Council have accepted the tender of A. Macguire, at £25,371 for the construction of the centre portion of the Arts building and Science buildings. The Minister for Education states that the Government will give an additional £5000, bringing the grant up to £25,000. In thanking the Minister the Council expressed the opinion that this marked an epoch in the history of University education in the Colony.

In the Sacred Heart Church yesterday morning (says the 'Inangahua Times,' March 21), about 90 children and a few adults received the Sacrament of Confirmation from the hands of his Grace Archbishop Redwood, who, prior to administering the Sacrament, addressed an earnest exhortation to those who were to be confirmed. After the ceremony his Grace bade farewell to the congregation, announcing that he intended to leave shortly on a six months' visit to Rome to render an account to the Pope of his administration of the archdiocese during the last ten years. In the evening the Archbishop delivered a short sermon appropriate to the Lenten season, after which he officiated at Benediction. His Grace left Greymouth en route to Wellington this morning.

The musical successes achieved by the Convent High School, Thames (says the local 'Star'), are worthy of special mention. In the intermediate and junior division seven pupils were awarded honors, and the averages throughout were in every way satisfactory. The

following is a list of the candidates at the theoretical examination (Trinity College) held last December:—Senior division (pass)—Ellen McDonald 72. Intermediate division (honors)—Mary Kelly 90. Intermediate division (pass)—Rosina Frances Lowe 77, Teresa Foy 71, Ellen McDonnell 69. Junior division (honors)—Milicent Robinson 94, Violet Hazel Lowe 93, Elizabeth Donnelly 91, Ruby Dunbar 90, Margaret Douglas 83, Annie Roche 83. Junior division (pass)—Ellen Montague 74, Annie Moran 70, Mary Grace Comer 65. Preparatory division—Ella Bond 97, Margaret Corbett 94, Mabel Harold 85, Jane McPike 77, Rene Dunbar 75.

The picnic and sports in connection with the Paeroa Catholic schools took place on St. Patrick's Day, and were in every way most successful. The pupils attending the Paeroa Convent School (says the local 'Gazette') assembled at St. Mary's Church at 9 a.m., when they were joined later on by the children from Karangahake, who were conveyed to Paeroa by special brakes. Mass was celebrated at 9.15 a.m. by the Very Rev. Dean Hackett, who addressed the children on the occasion. After Mass the children marched to the picnic grounds, kindly placed at their disposal for the occasion by Mr. J. Barrett. Several children from Te Aroha arrived by the excursion train shortly after 11 a.m. The sports programme for the day consisted of 28 events, which were contested by children selected from the Paeroa Convent School and the Karangahake and Te Aroha Sunday Schools. The silver trophy was awarded to the winner of the half-mile race, and was annexed by Master Fred Flynn (Te Aroha). The Karangahake contingent departed for home amidst the cheers of their friends from Paeroa and Te Aroha. Afterwards three hearty cheers were given for the subscribers to the picnic funds, and cheers for the Sisters and Dean Hackett. Next year the annual picnic will be carried out on a larger scale, as it is the intention of the committee to invite the pupils attending St. Joseph's School, Waihi, and St. Mary's, Thames, to join in the function.

The friends of the late Very Rev. Dean Mahoney (says the Nelson 'Colonist') have had erected in the Catholic church grounds, Manuka street, a handsome memorial, in the form of a solid four-sided marble monument of Italian marble, with blue stone base. The monument was made in Italy, and the base imported from Melbourne. Three of the four sides bear inscriptions, the one in the front being as follows:—'A token of love and veneration from a grateful people, this monument, by the generosity of his many friends throughout the Colony, is raised to the memory of the late Very Rev. Dean W. J. Mahoney, S.M. He labored with unflagging zeal in Nelson for 28 years, and died in Dublin, Easter Sunday, April 12, 1903.' 'May he rest in peace.' 'Blessed are they that suffer persecution for justice sake, for theirs is the Kingdom of Heaven' (St. Matthew, v. 10). On the eastern face a portion of the hymn, 'The waiting souls,' is written, and underneath the following quotation from Job xix, 2nd verse 'Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.' On the western face the following is inscribed: 'Of charity unbounded, for all in distress his great loving heart went out, especially to the orphans, the children of St. Mary's. His life's work was centred in them. He was their father and constant friend. May his memory long be revered and cherished by them.' 'As often as you did it unto one of those little ones, you did it unto Me' (St. Matthew xxv., 40th verse). The monument cost over £100, and an order for a Celtic cross 10ft in height, to cost £50, has been forwarded to Messrs. Fitzpatrick and Sons, Dublin. This will be erected over the Dean's grave in Pallas Cemetery, near Limerick, Ireland.

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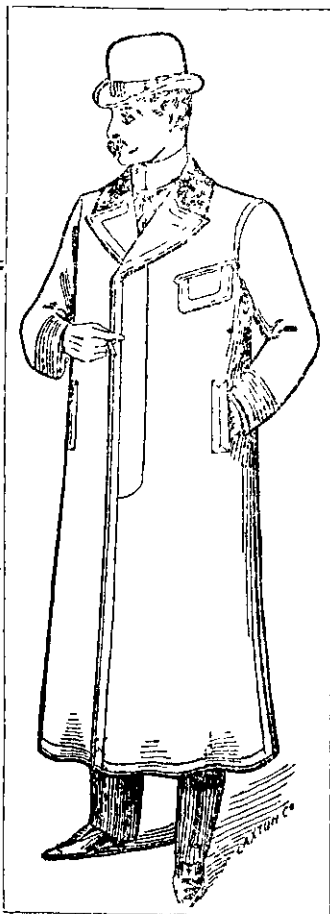
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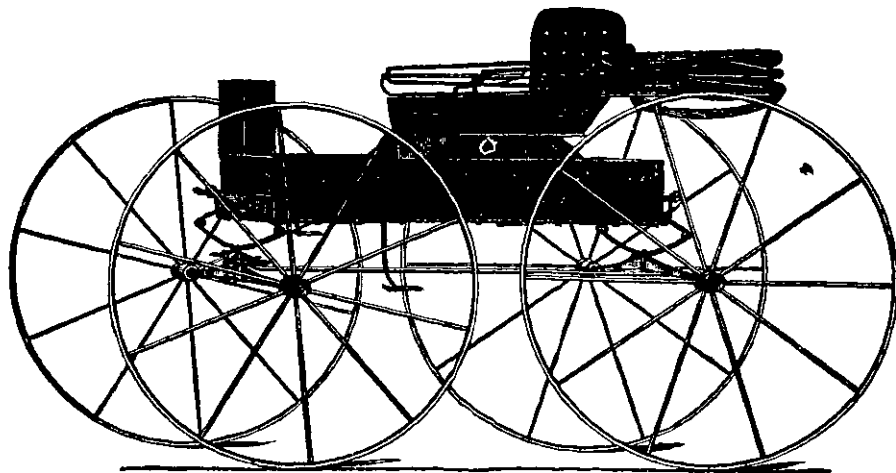
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The Storyteller

'IF DREAMS CAME TRUE'

Father Laurence had received bad news—exceedingly bad news for Christmas time.

He sat with his head bowed upon both hands, his eyes fastened on the sheet of paper, his brows contracted as if under stress of keen emotion.

'We did not write,' they said, 'because we knew you could not get here before the end. She died very peacefully—very peacefully indeed, and your name was the last upon her lips—coupled with that of Our Lord and His Blessed Mother. Be comforted. Pray for her.'

Pray for her!

Father Laurence felt a rush of tears that suddenly blinded him. His heart ached. Natural sorrow insisted upon recognition. Pray for his mother! Was there ever a single day of his life on which he did not do so? Pray for her!

The outer bell rang—a loud, insistent peal. A neat little girl came into the room, with soft steps, hesitating at the door as if afraid to disturb or annoy him.

'What is it, child?'

'Mrs. Duncan, Father.'

Father Laurence sighed. At best Mrs. Duncan's visits were trying—to-night more of a trial than usual. But he rose, and, folding the letter with the careful preciseness habitual to him, he put it into his pocket. Then he made his way to the vestry. Perhaps his step was a little feebler than usual, his shoulders a little more bent, his head a little more bowed. The compact-looking woman, short of stature, with beady black eyes and florid cheeks, noticed none of these things. She stood waiting tapping her foot impatiently on the floor. Her time was precious. Father Laurence seemed much slower even than usual, and 'dear knows he never hastens,' she was saying to herself with a frown. She extended her hand when he came in.

'Ah! Father Laurence!!' She was brisk, business-like. 'Glad to see you. Only have a few minutes, but thought I'd run in and let you know how things look for Christmas.'

'Brighter, I hope, than they did last week,' said Father Laurence.

'Yes. Er— Seems to me you are not looking well.'

No,' said Father Laurence.

'No, indeed. Don't break down until after Christmas. You should be like me. I am never sick, never. Always well. Always on the go. Always hustling and bustling and striving and stirring.'

'Yes,' said Father Laurence. 'Yes, I know that.'

'Mrs. Lennox says she does not understand how I do it. She is actually, I think, envious of my good health.'

Father Laurence smiled a little wearily.

'Any one in Mrs. Lennox's position might well envy another who is as strong as you,' he said. 'She has a heavy cross to bear. We must pray for her.'

'My prayer lies more in the doing of what good works I can find at hand to accomplish,' said Mrs. Duncan, who had perused several books on theology.

'Yes,' said Father Laurence. He did not feel able for argument to-night.

'Yes,' said Mrs. Duncan. 'Mr. Dobson has promised to contribute twenty-five dollars toward the fund for the orphans. Mr. Dobson, Father!'

'Yes?' again said Father Laurence. 'That is good.'

Mrs. Duncan looked disappointed.

'You know how hard it is to reach Mr. Dobson,' she said, in a slightly aggrieved tone. 'I've been working him up for the last three weeks.'

'God has rewarded your efforts,' said Father Laurence gently now.

'It seems so,' said Mrs. Duncan, with a sigh of satisfaction. 'You're too easy-going, Father. You should get after them. They'll listen to you, and give more, perhaps. You should be more strict on the money question.'

'Yes—perhaps I should,' said Father Laurence, absently. 'Perhaps—I should.'

'But when you have a few good workers it is not so bad,' she went on, encouragingly. 'I never begrudge any time I give to the church—or any trouble or annoyance. In fact, I think I like the bother. That's why I say I believe in the prayer of good works.'

'Dear child,' said Father Laurence, humbly, 'good works are well—success in them is well, and God approves, since faith without works is dead. But, oh! my dear, dear woman, the humility of the bended knee,

the outpouring of the heart alive to its own weakness, the rising up of the soul striving after perfection—'

He hesitated, remembering that pure soul, that brave heart, that humble woman who had loved him so as to bring his name with her to the very brink of the grave. His voice failed him.

'God bless you,' he said, brokenly. He made the sign of the cross before her, and she bent her head, a sense of shame compelling her to cast down her eyes. 'God bless you, and keep you, and reward you for your kind efforts to help my poor little orphans. I will pray for you.'

Mrs. Duncan did not say another word. She had never felt as she did now—never in all her self-sufficient life.

'He is really a saint,' she whispered. 'He is a saint.' She had not learned that God's gentle finger, tracing human sorrow on that work of His, man's soul, makes it broader of comprehension, more loving, more tender.

'I lack something,' she said within herself. 'I lack something and Father Laurence knows what it is. How can I ask him such a thing? Where shall I find what I am lacking in? Where shall I find the light that shall lay bare myself to me?'

Father Laurence could have told her, indeed, had the proud woman stooped to question him. She did not. She went away, and Father Laurence, moving very softly, went into the church where the dim light burned.

That night, sleeping, she dreamed. She thought she stood in a beautiful meadow, green and glowing with flowers of many hues. She was striving to erect a little building in the middle of this beautiful place. All about her lay blocks of crystal, shining in the sun, touched with countless iridescent points of light. Filled with a keen sense of pleasure, she knelt, lifting block after block of the beautiful stone. Under the touch of her finger they grew and shaped themselves, and her heart, swelled with exultation as she noticed the glory of this building that was of her own labor and no one else's. But suddenly, without warning, a keen sense of dissatisfaction filled her. Her hands fell idle. She sat and looked at the gleaming structure, at the material all about her. How cold it was, despite its shine and sparkle! How could she ever have dreamed it beautiful? There was no life in it—it lacked something. What was it?

The tears came to her eyes. She would not look at that of which she had been so proud, but bowing her head upon her hands sat there, weeping disconsolately.

A low voice reached her—the voice of one in prayer. . . . It was the voice of Father Laurence. 'I will pray for you,' he had said. 'The humility of the bended knee, the outpouring of the heart alive to its own weakness. . . .'

That was it. She had prided herself on her strength, her purpose, and she was weak—weak, feeble, frail. That was why her beautiful building lacked warmth; that was why she had lost interest in it. Because she had been erecting an edifice built upon her pride of soul and not upon its meekness. And the memory of that dream stayed with her.

He heard the bell ring again, and waited to finish the last Hail Mary of the decade before coming back to the sacristy.

'Is it you, Mrs. Lewis?' he asked. 'And you have brought—How do you do, Mr. Lewis?' He held out his hand to the man, who, red and shamefaced, stood before him with head sunken, his old hat in his fingers.

'How d'ye do, Father?' he mumbled. He gazed at the priest's outstretched hand a moment. Then he straightened his shoulders.

'No, Father,' he said. 'No. I ain't a man now—I'm a beast, an' a beast ain't fit to touch what belongs to God, Father. Wait. Mebbe some day I will be able to do it! Mebbe, some day I'll ask you to let me shake hands with you.'

'God be praised!' said Mrs. Lewis, sobbingly. 'God be praised Amen. He's come to take the pledge, Father, for Christmas week.'

'Only for Christmas week?' asked Father Laurence, sorrowfully. 'Only for Christmas week?'

'I dassen't trust myself beyond that,' said the man, in a low voice.

'You dare not trust yourself not to make your home unhappy, miserable, your children poor, your wife worse than widowed? Oh, man, man, man, God open your eyes!'

'It's but a little drop I'm able to take, Father; a little sets me off; 'tain't as if I was a hard drinker,' said the man, half-apologetically. 'There's worse crimes than that in the world. I know its wrong, but I'm not as bad as them that sneer at religion, the turncoats, and talk about the priests and the Church! I

always respect my religion. I always stick up for being a Catholic.'

'You do?' asked Father Laurence. 'When were you to confession last?'

Silence.

'When were you to confession last?' insisted that calm, compelling voice.

'Two years since, Father.'

'Two years!' said the priest, and again his voice was sorrowful—and when Father Laurence took that tone it was harder to resist than any command. 'Oh, what good is it to boast of your religion when your heart is far from God? What good is it to say you are a Catholic when every action of your life shames the faith you profess? And why? Oh, man, with your little innocent children clinging to you for support and help, for guidance and for comfort, how can you stoop to so vile a thing as that which steals away all sense of right and wrong?'

Silence still, save for the woman's bitter sobbing.

'You would not touch my hand because I am a priest of God,' went on Father Laurence. 'Ah, let me touch yours, because you are a wandering son of God. Come, come with me, my friend, let me hold yours and lead you by it.' He took it even as he spoke, and held it. 'How long will this last, think you? How long can your brain and your heart and your body stand the decaying process? The end will come. Sooner or later you will go as all other men go. But you before your time. You will go. Five years, ten years, what matter? At most it will be a very short while. And then—'

'Man are you following me? You will die. In mortal sin. . . You will be damned, for drunkards shall never see the face of God. It is promised—it is written. Drunkards shall never see the face of God! Look at yourself. I am leading you to a coffin. In it lies the body of one who has died in fearful agony—who has died a drunkard's death. Look upon that face. It is you, you, you! That is your bloated countenance. See your wife. Your children. They weep a few tears—tears are customary. Can they regret? Can they pray? God in heaven, man, can they for that miserable human being who has defied his Almighty Creator, who has—'

'Oh, Father, Father!' said the man, dropping on his knees. 'Oh, don't! Oh, Father, hear me—I swear—hear me, Father, hear me, God! God hear me. Give me the pledge, Father—now, now, forever—'

The priest bent over him tenderly.

'Yes, I shall, and my blessing with it. May my blessing go with you, overshadow you, keep you, this Christmas time and forever.'

He listened to the faltering words of his penitent. When they were finished he took the woman's trembling hand and put it in her husband's.

'Go, and peace be with you,' he said. 'Peace be with you, my children. I shall pray for you.'

He ushered them to the door, admitting as they left a slender girl, who preceded him into the sacristy; a beautiful girl, with a face like a rose in its freshness and delicate contour.

'You wished to see me?' asked the priest courteously.

'If you are Father Laurence—yes,' she answered, in a musical voice.

'I am Father Laurence,' he said. 'I do not seem to know your name, although your face is quite familiar. You come to this church, do you not?'

'Oh, yes, Father, to ten o'clock Mass on Sundays.'

'I thought I recognised you. You do not belong to my Sodality band?'

'No, Father, I—' she hesitated. 'I do not do very much church work.'

'You are not compelled to do much church work to belong to the Sodality of the Blessed Virgin,' said Father Laurence, with a half-smile. 'What is your name, my dear child?'

'Mary Traynor.'

'Mary—the sweetest name in the world! That was my mother's name—Lord have mercy on her,' he added, as an after-thought. It was so hard to get used to that after-thought! 'And the name of the Mother of God. You should be a good girl with that name, dear child.'

'I don't think I'm very bad, Father.'

'No?' He laughed under his breath. 'Well, then, I'm glad of that. You wanted to see me about anything in particular?'

'Well, Father—' she blushed, and hesitated and blushed again, and dropped her eyelids, and twisted her fingers nervously. 'I'm thinking of getting married.'

'That's good news,' and now Father Laurence laughed outright. 'Getting married? Well, now! And who may the young man be? A member of the parish?'

'No, Father.'

'No? Where does he come from?'

'He lives uptown, Father. We—we want to be married a week from Sunday.'

'A week from Sunday! Dear child, the following Friday is Christmas Day.'

'Yes, Father. We want to get married before Christmas Day.'

'This is the forbidden time—surely you know that? Marriage cannot be solemnized in Advent. These weeks should be filled with preparation for—'

'I'd have to get a dispensation, Father?'

'You would, certainly.'

'Would one dispensation do?'

'The one dispensation do? You mean—what?'

'He isn't a Catholic, Father.'

Father Laurence drew a deep breath, looking at her as if he did not comprehend.

'That's pretty bad, child. What is he? What religion does he profess?'

'Oh, none, Father. He believes in every religion.' She looked at him with her bright eyes, her lovely face full of animation. 'He believes in humanity. Oh, he is so very clever, Father—very clever. I often wonder how in the world he can like me.'

'But, of course, you do not agree with him?'

'In what way, Father?'

'Believing in every religion.'

'Oh! I am very liberal, Father—very liberal. A great deal more so than most Catholics whom you meet every day. I think each one is right in his own way; all roads lead to heaven.'

Father Laurence turned aside, his eyes seeking the gas-jet.

'Why did you come here?' he asked, quietly. 'Why did you come to me to-night?'

She did not understand him.

'Why—because we want to get married.'

'Oh, you do? And whom do you wish to join you in holy matrimony?'

'Why, you, Father.'

'I? I am a Catholic priest, dear child.'

The point was lost on her.

'Yes, Father. He thinks the Catholic religion all right he can't see, of course, the meaning of a good many things—he calls them superstitious and all that. But he has no feelings against it.'

'That is kind of him,' interrupted Father Laurence. 'You, out of your own mouth, admit that you are one with him. You don't believe in your own religion!'

'Oh, Father—I am a Catholic—certainly, I'm a Catholic! I go to confession every three months. I receive—'

'Why, why, why?' he asked, insistently. 'Since every religion leads to God, why bother about the Catholic religion—the idolatrous, the superstitious? Why are you a Catholic?'

She looked at him anxiously.

'We are all Catholics,' she began. 'My mother—my sisters—'

'But why are you a Catholic?'

She hung her head. She did not know how to reply.

'Have you ever attended Sunday school?'

'Yes, Father.'

'How long?'

'Until I made my First Communion, Father.'

'Of course,' he spoke dreamily. 'Until she made her First Communion! A year of religious instruction to last a lifetime—to outlive the storms and buffets of the unfaithful world! what wonder, what wonder, that such things come to pass?'

He roused himself, sighing.

'It is against every law of the Church to bind together a Catholic girl and such a man as you describe,' he went on, addressing her. 'Of course you are aware that he must pledge himself to bring up all the children granted to your union in the faith of the Church. Did you know that?'

'I—I thought that could be overlooked, Father. His promising, I mean,' she added, hastily. 'Of course, I would not permit my children—'

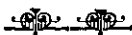
'You are ignorant of the first rules of your faith. Even with that promise on his part such a marriage as you contemplate is permitted only as the very last resort. Did you know that?'

'I knew priests didn't like it, Father—'

'Priests, child? The Church, rather. Your great, wise Mother, the Church, who loves each little lamb of her flock so dearly as to wish to guard it on every hand from straying into forbidden paths. You are trying to drift away from your own Mother—a Mother whom Christ, when He came on Christmas Day, came to leave for you. Look what you are doing, beloved child! Two weeks from now is the anniversary of the day when the great Creator came to earth a helpless infant—came to the cold of Bethlehem, the sneers

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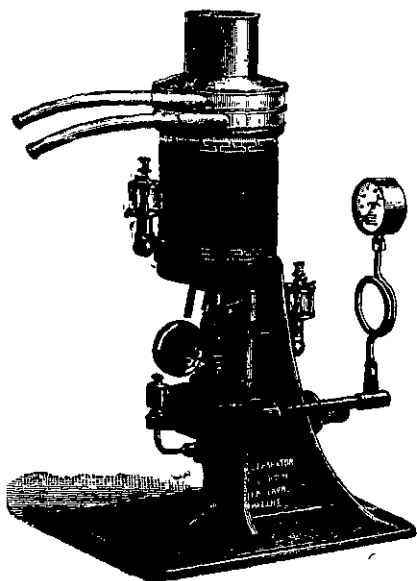
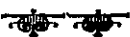
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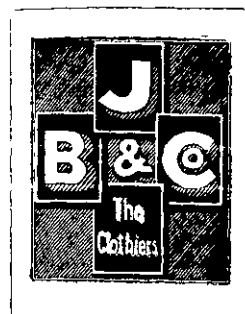
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of the world, the agony of His cross, to establish this Church, this fold for you. For your dear sake, He came. And what are you doing? You are thrusting His priceless Christmas gift away from you. You are putting Him out of your life—making His heart to ache worse than when the spear transfixed it. Child—named after His beloved Mother—you won't do that? Surely, surely you do not want to go out into that dark country beyond the Catholic faith where all is unbelief and indecision? Let me show you what you are doing. Let me prove to you what a heritage you are renouncing, you, who are named for Christ's Mother. You know, just as surely as you stand there, that this man will never become a Catholic?'

'Yes, Father,' she answered, humbly.

'Can you prove to him the beauty of your faith? The reasons why you believe? Child, you have need to learn them yourself before you can teach another. Be wise, be wise. You would want to drift away from us. You would want never to come to church?'

'Oh, no, no, Father—'

'Yet what gift of grace are you so sure of that this will not happen to you? Listen to an old priest who has seen greater, stronger holds on faith than yours give way beneath the carping criticism of those who did not understand. Listen to me now.'

'Yes, Father.' His voice was so grave and gentle and so sad. 'I will listen.'

'Put off your marriage to this man for six months. Come to me then for instruction, say just one half-hour a week. Let me show you why you are a Catholic. Join the Sodality. Ah! You don't want to lose Mary for a Mother? You don't want to lose, from out your life, the glorious presence of God upon the altar? Now, do you?'

'No, Father.'

'I thought not—I thought not. You are my own good little lamb, who will not drift away from us. I will pray for you.'

He put his hand upon her shoulder gently.

'God be with you, little struggling soul!' he said.

She left the sacristy. With kindly words he followed her to the door. She went away from him—down the steps. He stood looking after her.

'God be with you all, my people,' he said. 'God be with you all, and hear my prayers for you. There are worse things than death in this world, mother,' he went on, raising his eyes to the star-studded sky. 'And while I make petition for them—and you—do not forget, when it is God's will, to do the like for me, and those who are given to my charge.'

He went back again to the light that burned before the hidden Christ. And there he knelt. The heavy burden at his heart grew less. He saw the woman puffed with her own conceit grow humble. He saw the clouded home made bright and those in it made happy because one man could conquer his besetting sin. He saw the dormant soul of the girl, fragrant and fresh as a flower with devotion and love for God. All this he saw. And the heart of the priest beat high.

If dreams came true!

You know Father Laurence, you people who read these lines. We all know him. He has come to us, every one of us, when most we needed him.

Let us be prodigal. Not of our good works, our alms, our love alone—but of our prayers for our priests, for those who daily win God's grace for us.

God be with them! Let us pray for them.—Donahoe's Magazine.'

The Catholic World

ENGLAND.—Death of a Provincial

The Rev. Father Colley, S J, Provincial of the Society of Jesus, died at Stonyhurst College, on February 12. The deceased, who was an Englishman by birth, was in his 56th year.

Rescue Homes

The organisation of Children's Rescue and Protection Societies in Catholic dioceses is steadily gaining ground. The latest, says the 'Daily News,' is that just set on foot in the diocese of Clifton, the Bishop of which is Dr. Burton, who was formerly for many years rector of a Mission in South Shields. At the present moment there are well-established children's rescue societies in the following dioceses:—Westminster, Southwark, Birmingham, Salford, Liverpool, Shrewsbury, and Clifton. The number of orphan, destitute, and deserted children wholly maintained by these societies probably exceed 2500, and at the cost of £30,000 per annum. In this number and expenditure are not included many hundreds of children inmates of orphanages, homes, and institutions not directly affiliated to

and the outcome of the establishment of these children's rescue societies.

Catholics and Political Parties

In the course of his Lenten Pastoral, read in the Catholic churches of London, Archbishop Bourne defines the position of Catholic electors at the forthcoming County Council elections. He points out that they are now face to face with a great crisis in education, and every voter must realise the obligation which is upon him. They should inform themselves of the principles of those who solicited their votes, and give their vote to no man upon whose sincerity they were unable to depend. They should support those alone who publicly and frankly, and without any subterfuge, promised to act fairly in every detail towards the voluntary schools of London. The Catholic Church had no alliance with any political party. From all alike she claimed fair treatment and liberty to do her divine work. In return she offered to all her heartiest co-operation in all those things which conduced to the moral advancement of the nation and mankind. Catholics, therefore, should work in close union with their clergy in the coming election, that the results might be of a nature to assure the safety of their schools.

FRANCE.—Distasteful Duty

A Paris correspondent states that one morning recently 1000 troops, infantry, cavalry, and artillery, accompanied by 65 mounted police, left Vannes by special trains to ensure the expulsion of the few monks known as the 'Brothers of Lamennais,' who were in charge of the head house of their Order at Floermel, in Brittany. The bell of the convent chapel kept ringing the tocsin from four o'clock in the morning. The troops on arrival surrounded the building, and the official liquidator, on being refused admittance, ordered the doors to be broken open. Whilst this was going on a patient who was in the convent infirmary died. A threatening crowd collected, but the display of military was such that they made no serious attempt to prevent the expulsion from being carried out. Six officers of the Vannes garrison refused to take part in the proceedings, and were placed under arrest. It is said that after a period of imprisonment in a fortress they will be dismissed from the Army.

Return of the Nuns

The recent laicisation of the Marseilles hospital (writes the Paris correspondent of the 'Glasgow Observer') has caused some sensation, as the Hospital Commission, presided over by Dr. Quiriol, had fought the moderate Municipal Council on the question and had carried the day. The nuns left on the 1st of January. Dr. Quiriol and his colleagues were satisfied, but it soon became evident that it was easier to expel the nuns than to replace them. Everything went from bad to worse, and in the few weeks which followed the departure of the nuns the ratio of hospital mortality in Marseilles increased fivefold. In the face of these results, Dr. Quiriol—to his credit be it said—did not hesitate to recognise that he had made a mistake in working for the expulsion of the nuns. He has requested the Superioress to allow her nuns to return to the hospitals, and particularly to the one under his own charge; and this is now being done. A curious question is thereby raised, and the Public Prosecutor is considering whether Dr. Quiriol should not be prosecuted for opening, without authorisation, a Congregational establishment. This is enough to show the effects of the beautiful regime we live under.

ROME.—The Patriarchate of Venice

Monsignor Scalabrini, the Bishop of Piacenza, concerning whom several paragraphs have recently appeared the press, as it is reported that he will shortly be nominated to the Patriarchate of Venice in succession to Pius X., is a rather distant family connection of the Bishop of Salford, Dr. Casartelli. Bishop Scalabrini has completed his 64th year, and has been 29 years Bishop of Piacenza, having been consecrated to that See at the early age of 35. Before that he was Professor in the Seminary of Como. As Bishop, one of his chief cares has been the welfare of the Italian emigrants to America, in whose interest and at the request of Leo XIII. he visited the United States some two years ago. The appointment is so opposed to the Bishop's own desires that it is now considered unlikely to take place. Monsignor Scalabrini was one of the episcopal guests bidden to Manchester for the consecration of Bishop Casartelli last September, but was unfortunately prevented by urgent business from attending.

SCOTLAND.—A Bequest

It has been announced that the late Canon Donlevy left a sum of £1000 for the erection of a new marble altar in St. Mary's Cathedral, Edinburgh.

A Prelate's Coat of Arms

The Right Rev. Dr. Chisholm, Bishop of Aberdeen (writes a correspondent of the 'Catholic Herald'), has

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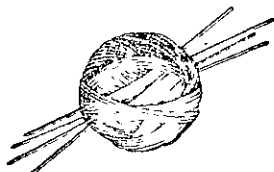
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In addition to the competition thus assured, the yearly increasing requirements of the Woolen Factories (which have to be supplied here) have a important influence in relating and upholding values at our Dunedin sales. We can therefore strongly recommend 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.

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

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lately registered his armorial bearings in the Lord Lyon's Office, Edinburgh, the official headquarters of Scottish heraldry, an incident not without interest, as the first appearance of a Catholic prelate on the Lyon Register since the Reformation. In the sumptuous armorial volume just published, his Lordship's coat-armorial appears as a full-page colored plate, duly ensigned with the episcopal green hat. It may be permissible to remark that such a hat is quite a novelty, as borne by a Scottish bishop over his coat of arms. In ancient times the bishops, both of England and Scotland, surmounted their shield, not with a hat, but with a mitre. It would also be interesting to know why the strings of the hat in question are represented with ten tassels. The modern and accepted usage is that a Cardinal is entitled to fifteen tassels, an archbishop to ten (the late Archbishop Eyre's hat is so represented on his book-plate) and a bishop to only six. The only prelatial hat recorded hitherto in the Lyon Register is that of the ill-fated Cardinal David Beaton. A representation of the same was inserted in one of the windows of the House of Falkland by the late Marquis of Bute.

CATHOLICS IN KOREA

As Korea is at present occupying an unenviable position in the struggle for supremacy in the Far East between Russia and Japan the following account of the labors and heroism of Catholic missionaries in that country, which we take from the London 'Tablet,' cannot fail to be of interest to our readers, making, as it were, a supplement to the utterances of the Rev. Father Benedict, O.P., on Christianity in Japan, which appeared in our issue of March 10. Our contemporary after discussing the perils, which threaten the Hermit Kingdom especially when it enters upon the transition stage of progress which will naturally result from contact with Europeans and the Japanese, goes on to say—

But there are other interests endangered, the protection of which is less easy, and the Christians of Korea, scattered through the provinces, will, it may be feared, profit little from the presence of the Legation Guards in Seoul. This disquieting view is taken by the Vicar-Apostolic of Korea, and he has sent a report to the Vatican calling attention to it. He states that in consequence of the Russo-Japanese dispute, the Korean Catholics are exposed to grave risks, and he points out that his predecessor suffered fifteen years' imprisonment for want of adequate protection.

Persecution and Martyrdom

may, indeed, be said to be almost the normal condition of the Church in Korea, where sanguinary edicts penalised the adoption of Christianity. The Peninsula, surrounded by the sea on three sides, and on the fourth, separated from the mainland by an uninhabited wilderness, 10,000 square miles in extent, maintained its rigorous isolation down to a comparatively recent date. No communication was permitted with foreign ships except in Korean boats, and even shipwrecked crews were thrown into prison. Access from the land was cut off by frontier guards, whose task was rendered easy by the desolation of the country and the absence of roads through it. It was not until 1876 that a commercial treaty was signed even with Japan, and the opening of treaty ports to Europeans came later still.

Yet these difficulties did not daunt heroic missionaries, of whom the pioneer was a Chinese priest. This harbinger of the Gospel succeeded in the year 1795 in his

Daring Attempt

to pass the frontier in disguise, and on Easter Sunday celebrated Mass for the first time in the pagan kingdom. He lived and taught for six years, but in 1801 suffered martyrdom with 300 of his disciples. His fate did not deter others from following in his footsteps, and many other missionaries shared his crown. The first Vicar-Apostolic and two priests fell victims to a persecution in 1839, and with them 127 natives died for the faith. Catholicism for the time seemed stamped out in blood, and it was not until 1845 that the next Vicar-Apostolic succeeded in making his way once more into the midst of the lost or scattered flock. The courage and perseverance required to reach them may be measured by the fact that one of his priests spent ten years in a series of attempts to penetrate the barriers, in which he at last succeeded in 1852. Yet few and inefficient as were the missionaries under these circumstances, their labors were crowned with an abundant harvest. In 1866 the Catholics numbered 25,000, among whom were several native candidates for the priesthood. The enthusiastic piety of many of the converts seemed to open the vista of a future full of promise, and it

might have appeared as though the nascent Church had survived the most perilous stage of its existence. But its progress no doubt alarmed the jealous timorousness of paganism, and in the year 1866 the storm of persecution burst in full force on pastor and flock. On March 8 the Vicar-Apostolic was beheaded with three companions, and before the end of the month five other priests had

Suffered Martyrdom

These executions were the prelude to a general massacre of native Christians, in which some 10,000 perished, including those who died of the hardships and sufferings endured in seeking to escape. For ten years Korea remained inaccessible to Catholic missionaries. Deprived of priests and teachers, the surviving remnant of the Christian population had but the memory of what they had once learned to keep alive the spark of faith in their hearts. But it was ready to revive under favoring circumstances, and these came with the return of the missionaries in May, 1876. 'On their return (writes Bishop Mutel, Vicar-Apostolic, summarising the history of the mission in his report for the year 1900) the Christians had been so persecuted and harried that at first the missionaries could find but a few thousands scattered here and there among the pagans. Only the most urgent work could be undertaken. At first no regular ministration, still less the keeping of registries was to be thought of. Not till later was it possible to reckon up our losses. The victims of the persecution may be estimated at 10,000, including both those who perished at the hands of the executioner and those who succumbed to misery and every kind of privation. Of the 15,000 survivors, two-thirds remained faithful and awaited but the return of the missionaries to approach the Sacraments. The others fell into a state of tepidity and returned but by degrees.' The number of apostates was very small, consisting either of neophytes imperfectly grounded in the faith, or of rich people concerned to save their temporal goods.

Of many of the martyrs who died in this wholesale persecution the names and story will never be known, but all will be honored comprehensively as

Korean Martyrs.

The subsequent growth of the Church in Korea is due rather to adult baptisms than to natural increase, for though the birthrate is high it is counteracted by a correspondingly high figure of infant mortality. The Catholic population was estimated in 1900 at 42,441, but owing to inevitable omissions the Vicar-Apostolic believes the real figure would have been nearer 45,000. The figure of 10,000 given in Reuter's telegram, as the number of Catholics in Korea must therefore be a misprint, or must apply only to the capital. 'One seminary (says Monsignor Mutel in conclusion) has just given us three new native priests, with them ends the series of students which have made a part of their studies in the Pinang College. We have thus at present twelve native priests in the mission and thirty-six students in the seminary.' That the ranks of the clergy should be thus recruited from among the natives is a most hopeful augury for the future of the Church in Korea, and for the solidity with which its teaching is grounded in the minds of the people. To this the heroism and devotion of the missionaries have mainly contributed, since the example of their faith cannot have failed to be contagious. No imaginary story of adventure is more wonderful than that of their efforts to penetrate the almost impassable barriers of the Hermit Kingdom, with death generally as the reward alike of failure or success. Nor does this earnestness fail to win admiration from non-Catholic writers, and a Protestant minister, who visited both China and Japan, speaks of them as follows: 'It is not surprising that the

Heroic Missionaries

of the Roman Church win the plaudits of on-lookers who are not impressed by the pleasant home life, with wife and children and abundant comforts, of the Protestant missionary. However out of sympathy with the dogmas of the Roman Church, their poverty, endurance, patience, and suffering excite the admiration of all. Every thoughtful missionary is forced to ask himself whether the Reformation did not go too far; whether the priestly monastic militant types are not, after all, more in accord with the missionary spirit.' The evangelisation of Korea was not, in point of fact, attempted by any other Christian community until the opening of the ports facilitated intercourse, nor has much headway been made by them since. Presbyterians and Methodists from the United States came first, but number scarcely 200 converts between them, while no returns are made by the six other non-Catholic societies represented in the Peninsula. Thus the Church has a free field in an area where she has purchased pre-emption with the lives of her servants.

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Marriage of the Duke of Norfolk

The Duke of Norfolk, the Premier Duke and Earl, in the peerage of the United Kingdom and Earl Marshal of England, was married on February 15 to Miss Gwendolen Constable-Maxwell, elder daughter of Lord and Lady Herries, of Everingham, Yorkshire. In deference to the wishes of both families the wedding was a quiet one, but the simple decorations of the little hamlet gave evidence of the desire of Lord Herries' tenants to honor the occasion all they could, and a glance at the wedding presents revealed a wider interest outside. The value to the Duke of many of the gifts was their representative character. The King sent him a silver gilt inkstand, with an inscription in facsimile of his Majesty's writing, and from the city of Sheffield his Grace received magnificent presents. The Duke is a large property owner there, has filled the mayoral chair twice, and ever since he succeeded to the title has been a generous supporter of various public movements. The Corporation of Sheffield presented the bride with a splendid diamond necklace. The gift of the Outlers' Company consisted of a case of cutlery and silver, and from the Governors of the Royal Infirmary, of which the Duke is president, he received an illuminated address. His Grace is equally popular around his Sussex home, Arundel Castle, and from the borough of Arundel was sent a silver casket. He was the first Mayor of Westminster, and the Corporation presented him with a congratulatory address. His Grace received 212 presents and 18 addresses, the latter coming from public bodies with which he is associated. The Duke's gifts to the bride consisted of a superb pearl necklace and a high diamond tiara.

Beautiful weather favored the event, which took place in the chapel adjoining the residence of Lord Herries. In issuing tickets to witness the ceremony Lord Herries was generous in his remembrance of his tenants. The house party included the Marchioness of Bute, Lady Margaret Stuart, the Earl and Countess of Loudoun, the Bishop of Middlesbrough, Winifred Lady Howard of Glossop, and Lady Mary Howard, and there was a large number of invited guests. The bride entered the church accompanied by her father, Lord Herries, who gave her away. The bride was accompanied by ten bridesmaids—the Hon. Miss Angela, Constable-Maxwell, sister of the bride; her cousin, Lady Margaret Crichton-Stuart, her little nieces, Miss Mary Maxwell and Miss May Maxwell-Stuart, the bridegroom's niece, Cecil Kerr, daughter of Lord Ralph and Lady Anne Kerr; Miss Magdalen Talbot, daughter of Lord Edmund Talbot, the Duke's brother, Miss Minna Stewart, daughter of Lady Philippa Stewart, Miss Howard, daughter of Mr. and Lady Mabel Howard, of Greystoke Castle, Miss Maxwell Scott, and Miss Howard, daughter of Lord Howard of Glossop.

The officiating clergy were the Bishop of Middlesbrough, the Rev. Father English, chaplain at Everingham, the Rev. Father Ryan, of Pocklington, and the Rev. Father Wurtzberg, cousin of the Duke of Norfolk. The nuptial Mass was celebrated by Father English, the only persons communicating being the bride and bridegroom. At the close of the Mass the Bishop of Middlesbrough delivered an address on the married state. As the bridal procession left the church the organist played the bridal music from 'Lohengrin.' The wedding breakfast was laid in the dining hall. Lord Herries proposed the health of the bride and bridegroom, to which the Duke of Norfolk replied. Accompanied by his bride and the house party, his Grace then went to a large marquee, where luncheon had been laid for the tenants. Here Mr. Thomas Sunley read an address from the tenants to the Duchess, offering her their congratulations, thanking her for the interest she had always taken in the work of the Church and in their families, and wishing her every blessing. The Duchess replied by saying she had always felt it a great pleasure to take an interest in their welfare, and no new interests would make any difference in the old ones. Her Grace then walked around the tent and greeted her old friends.

The Pope sent a signed photograph of himself, with his blessing for the bride and bridegroom.

As the tall and stately lady who thus becomes the Earl Marshal's second bride is the Duke's cousin once removed, a special dispensation for the marriage of the two relatives had to be obtained from the Pope. She is only twenty-seven years old—thirty years younger than her husband, who has known her from childhood. Miss Maxwell is not often seen in society, though Lord Herries, her father, is very popular in the East Riding, of which he has been Lord Lieutenant for nearly a quarter of a century. She has one sister, but no brothers. The two girls are so much alike that they are often taken for twins. They were born in the same year—one in January and the other in December.

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- April 10, Sunday.—Low Sunday.
- „ 11, Monday.—St. Leo the Great, Pope, Confessor, and Doctor.
- „ 12, Tuesday.—St. Julius I., Pope and Confessor.
- „ 13, Wednesday.—St. Hermengild, King and Martyr.
- „ 14, Thursday.—St. Justin, Martyr.
- „ 15.—Friday, St. Rupert, Bishop and Confessor.
- „ 16, Saturday.—St. Benedict Joseph Labre, Confessor.

Low Sunday.

The first Sunday after Easter is called Low Sunday, because it emphasises the contrast between the great Easter solemnity and the Sunday which ends the octave. The name given to it in the missal is 'Dominica in Albis,' because then the newly-baptised wore their white robes for the last time.

St. Leo the Great.

St. Leo I. was Pope from 440 to 461. On account of his eminent learning, sanctity, and great achievements is called the 'Great.' It was this great Pontiff who, by his confidence in God and noble and courageous conduct, in 452 saved Rome from being pillaged by the Huns under Attila, 'the Scourge of God,' and again, in 455, he saved the city from destruction by the awe which he inspired in the fierce Genseric, King of the Vandals. Rejecting the false Council of Ephesus, Leo, in 451, summoned the General Council of Chalcedon, over which he presided by his legates and in which his dogmatic Epistle was accepted as the expression of true Catholic faith. He strongly maintained Papal supremacy against arrogant and aspiring bishops, and was zealous everywhere for the interests of the faith and Church discipline.

St. Julius I., Pope and Confessor.

Julius I. was Pope from 337 to 352, being the successor of Marcus. During the violent struggle with Arianism, Julius was the strenuous champion of the Nicene faith and the constant defender of St. Athanasius and other orthodox bishops oppressed by the heretics. The bishops, whom the Eusebians had unjustly deposed, were reinstated by Julius, by virtue of the prerogative of the Roman See. With the concurrence of the two emperors, Constantine and Constantius, he, in 313, summoned the great Council of Sardica.

St. Justin, Martyr.

St. Justin was born of Greek parents in Palestine. After having devoted himself to an exhaustive study of pagan philosophy, he embraced Christianity, when he was in his thirtieth year. His fame for learning rests principally on two Apologies, or defences of the Christian religion addressed, the one to the Emperor Antoninus Pius, the other to Marcus Aurelius. His vigorous and successful championship of Catholicity earned for him the martyr's crown, A.D. 167.

St. Benedict Joseph Labre, Confessor.

Benedict Joseph Labre was a native of Amettes, in the diocese of Boulogne, and was the son of respectable people who brought up their family virtuously and religiously. The early piety of Benedict induced his father to place him at the age of 12 under the care of his uncle, who was then parish priest of Erin. After studying for about four years with great industry and success, Benedict began to realise that he had no vocation to the priesthood, while on the other hand he felt a strong attraction to the solitude and austerities of the cloister. To bury himself in the monastery of La Trappe, where the severe rule of the Cistercian Order is observed, became the object of his secret ambition. Meanwhile his uncle was carried off by a dangerous epidemic which he contracted in ministering to the wants of his sick parishioners. Soon afterwards Benedict, who with great devotion had shared his charitable labors, quitted the village of Erin and returned to his home. Benedict at last received the reluctant permission of his parents to enter the monastery of La Trappe. Upon his arrival there he found that his youth and emaciated appearance presented an insurmountable barrier to his reception. He accordingly retraced his steps to his native village. An application to the Carthusians met with better success, but after six weeks he was dismissed by the Prior as unfit to the Order, owing to the state of spiritual desolation with which it pleased God at that time to visit him. A similar result followed his admission to the Cistercian monastery, where he remained for six months in a state of bodily weakness and spiritual languor. He calmly expired on Wednesday in Holy Week, April 16, A.D. 1783, at the age of 35.

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