

more and more furious as rat after rat topples into the water, and, by morning, bedraggled corpses in plenty will gladden the eyes of the man whose losses at the teeth of rats have induced him to adopt this method of thinning their numbers. Some years ago the plan described above was tried in a City warehouse, with the result that more than three thousand rats were destroyed in a single night.'

We make a present of this 'water-cure' to Dr. Mason, and charge no fee for the trouble of search, research, and copying.

INVERCARGILL'S NEW CHURCH

LAYING THE CORNER-STONE

(By our Special Reporter.)

On Sunday last was performed the ceremony of laying the corner stone of the splendid new church that is in course of erection in Invercargill. The day was well described as the most memorable one in the history of the Catholic Church in Invercargill, and the solemn function itself, in all its setting, was a picturesque and commanding demonstration of faith and piety, and was carried out on a scale that would have done honor to any of the greatest centres of population in New Zealand. Smiling skies, dense crowds, and great enthusiasm marked the day's proceedings, and the learned pastor of Invercargill and his generous flock are to be congratulated on the success of the ceremonies, which form a landmark in the local annals of their faith.

The proceedings opened at eleven o'clock with Solemn High Mass in St. Mary's. The church was densely crowded in every part, every inch of standing room being fully occupied and the worshippers overflowing even into the sanctuary. The celebrant of the Mass was the Very Rev. Mgr. O'Leary (Lawrence); Rev. P. O'Donnell (Gore), deacon; Rev. J. Lynch (Invercargill), sub-deacon; and Rev. P. O'Neill (Invercargill), master of ceremonies. There were also present in the sanctuary the Very Rev. J. O'Neill (Milton), Very Rev. J. Sheehan (Riverton), Very Rev. Dean Burke (pastor of Invercargill), Rev. J. F. O'Donnell (Queenstown), Rev. P. O'Neill (Winton), and Rev. H. W. Cleary (Dunedin). The music of the Mass was Weber's in G, with the Gloria from Mozart's Twelfth. It was rendered in admirable style by the choir, under the conductorship of Mr. A. R. Wills. The soloists were Mrs. Murphy (soprano), Mrs. Delany (alto), Mr. Pasco (tenor), and Mr. J. F. Ford (basso). Miss Mitchell was a very capable organist, and an efficient orchestra of nine instruments were under the skilled leadership of Mr. W. Ferguson. The 'Haec Dies' was sung as an offertory.

The Sermon

for the occasion was preached by the Very Rev. Father O'Neill (Milton). Taking his text from the Gospel of the day, he referred to the various figures under which Christ portrayed His Church, and the four marks of unity, holiness, Catholicity, and apostolicity, by which the sincere and earnest inquirer could not fail to identify her. Then, referring to his text, he drew the attention of his hearers to one other mark which has been with the true Church down the course of centuries, namely, the mark of persecution. Even in centuries of prosperity and peace the Church in some place or other fulfilled the prophetic picture drawn of her by our Lord in the Gospel. It began with Himself—His sufferings and death. His Apostles shared the same inheritance. The first three hundred years of the Church's history were years of persecution—years in which the light of the world was concealed in the catacombs. Even after the Emperor Constantine had given to the Church the liberty necessary for its full development, there came times when nations and individuals rose in revolt and broke away from the bond of Christian unity, and waves of persecution swept now over one country, now over another. The preacher then referred in passing to the sufferings of the faithful in Reformation days in England, Scotland, and Ireland, and, in our own day, to the war against religion in France. Even here in New Zealand, with all the advantages of free institutions, we Catholics have our share in the prediction of our Lord that His Church would always be hated and persecuted. A few days ago our Bishops published a clear, luminous, and statesmanlike manifesto in which they pointed out the serious injustice which, in the matter of education, was being inflicted on the Catholic children of the Colony. They likewise called attention to the movement for the introduction of the Bible into the public schools, leaving to the teachers—of any religion or of no religion—the ex-

planation of that Word of God. They pointed out the dangers that lurked in those proposals for Catholic children that are compelled by circumstances to attend State schools. That insidious scheme had not yet been effected, and, with God's help and the aid of those who believed in justice and fair play, the injury intended to Catholic children would be warded off. Another and standing grievance was the double taxation which Catholics—while efficiently conducting their own schools for more than a generation—are compelled to contribute towards the education of other children, being thus doubly taxed and penalised for their devotion to principle. The preacher repudiated the idea that Catholics desired a State subsidy for the education of Catholic children in Catholic dogmas. The Bishops' manifesto enlightened the public as to what the real grievances of Catholics were and as to what we do and do not demand. Our claims were grounded on justice: Through our self-sacrifice the country has been saved one and a half million sterling, which would have to be paid out of the Treasury if Catholic children were sent to the public schools. They might take it that the action of the Bishops was only beginning. The Catholic body in New Zealand was still suffering from an injustice. They numbered over 100,000 souls. Of these, some 80,000 enjoyed the franchise. If united, if combined in the cause of justice, no Government could stand against them. In the past, agitation had secured their self-respect and won them the respect of outsiders. They remembered how on one occasion the Private Schools Bill was defeated by a narrow majority. In union and determination lay their only hope of putting an end to the injustice under which they had so long been groaning. In proof of the good results of combination and union, he referred to the action of the Irish Party in the House of Commons which resulted in the Land Purchase Act of last year. Another evidence of the value of combination was furnished by an organisation nearer home—an organisation that was scorned and laughed at as harebrained fanatics. They combined to regulate the drink traffic, and though one of the planks of their platform meant the confiscation of property, they, by dint of perseverance, forced public opinion. They (his hearers) know what those had done and what, for good or for evil, they might do. The Catholic claims were founded on the eternal principles of justice. For more than twenty years priests had been striving at personal inconvenience and personal loss to keep up the efficiency of our schools; they put into them the scanty savings that might be a provision for old age and illness; they had a right to speak out and not to be like dumb dogs instead of being the leaders of their people. The teachers too, who have had to endure for all these years sacrifices and privations, with salaries scarcely sufficient to keep soul and body together—they had a right to be considered in this matter. The Bishops had spoken in clear and unmistakable tones; the priests were with them; it remained for the laity to boldly sustain the action of their hierarchy and to show the outside world that it must not be hoodwinked into the belief that Catholics are incapable of combination when combination is needed. Their duty was to do their share in the work. It seemed to him providential that such a great gathering of Catholics should take place so soon after the issue of the Bishops' manifesto in the most populous centre of the diocese outside Dunedin. The preacher concluded by congratulating pastor and people on the noble building which was to perpetuate to future generations the evidence of their piety and zeal, and made a brief and effective appeal to their spirit of generosity and self-sacrifice.

Laying the Corner-stone.

Immediately after High Mass a procession was formed. It was headed by the Battalion Band in their handsome uniforms. Then followed all the school children bearing gay banners. After these came a great concourse of people. At the rear of the procession marched the clergy. The procession was about three-quarters of a mile in length. It was under the charge of some twelve marshals, and with its great length, handsome banners, and the sacred vestments of the officiating priests and numerous other glints of local color, presented a gay and imposing spectacle. It was viewed by great numbers of people as it moved majestically along a circuitous route to the place in Tyne street where the massive proportions of the new church already stand some forty feet above the ground, adorned with a bright and festive display of flags and streamers. The tall framework of one of the great arches, which was in position, served to give the spectators an idea of the fine proportions of the new church. A great crowd, numbering (it was estimated) 4000 persons, surrounded the sacred edifice. The ceremony of blessing and laying the corner-stone was performed by the Very Rev. Mgr. O'Leary, assisted by the deacon and subdeacon of the Mass and the visiting clergy, and the music appropriate to the occasion was rendered by