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

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

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900.

LEO XIII., Pope.

Current Topics

The Age of Sham

A cable message from Melbourne, published in last Friday's daily papers, runs as follows:—

'Before the Butter Commission an ex-Government expert gave evidence that up to 1892, when the Government brand disappeared, large quantities of New Zealand butter were imported into Victoria. The witness continued: "It was an infernally bad lot. He had never passed any; some may have gone to England. He also believed that margarine was at times introduced into milled butter and sent Home in order to earn a bonus."

As to the New Zealand butter of 1892—let that pass, for we have moved fast and far since then, and in our commercial history twelve years ago are a world away. But the 'ex-Government expert' expressed, in his own way, his belief that traders beyond the Tasman Sea have learned and taken to heart some at least of the arts that have combined to make our time The Age of Sham. The worst sins of our age—in the material order—are to be laid to the charge of the very science that has, perhaps, surpassed all others in the marvellous extent and perfection of its achievements. We refer to the science of chemistry. Over twenty years ago, when margarine (then called butterine) was placed upon the market, it was a flabby, greasy, sickly-looking compound of animal fat and oil that looked as if it had seen trouble. Cunning British and American vendors colored the pallid thing and sold it to the poor as butter, till the Government stepped in and made the heartless fraud too risky.

Nowadays the chemist has got his finger deep into the pie and perfected a non-injurious margarine that would almost deceive the elect. This 'last word' of the margarine trade has been said at Swift's big hog-sticking establishment in Chicago. Here is how the author of 'America at Work' describes it: 'Then there was the dairy, where butterine or margarine is made from beef fats. This was another great business to itself. Men drove spades into the butterine—made actually of 40 per cent. oleo oil, some cotton-seed oil, and the rest milk—and sent it flying down a shoot, when men seized handfuls, threw it to a machine that turned out two-pound pats and dropped the pats before girls, who wrapped them neatly. All butterine sold in Illinois State must be labelled as such, and being in the

main white, makers have to pay a 10 per cent. duty if they add coloring matter to make it look like real butter. Swift's I found very cock-a-hoop with themselves, for they had discovered a means by which, without using coloring matter, they could obtain a rich yellow tint, and so provide their customers with something that looked like butter. And the look of a thing counts far more in America than it does in any other civilised country.' Sanded sugar and wooden nutmegs represent crude and clumsy modes of adulteration. The manufacturing chemist of our day has fallen into evil courses and has bent all his skill to the adulteration of food-stuffs—especially those of a perishable kind—with all sorts of injurious substances. In our issue of January 14 we gave a lengthy catalogue of the variegated forms assumed by this murderous kind of cheating. In this respect the commercial life of our day is saturated with fraud. Adulterating manufacturers, no doubt, contrive to bend their india-rubber consciences to their dealing. But

'The Ten Commandments will not budge,
And stealing still continues stealing.'

It is, relatively, a small matter that the 'vigneron' can now produce 'the good Rhine wine' without the aid of the grape, and that a chemical Willie can produce Hielan' whusky and Burton ale without the trouble of brewing a peck o' maut. But dietetic frauds in the necessaries or comforts of life are, no doubt, largely responsible for the heavy mortality of childhood and for much of the disease and malaise of adult age. The adulterator is spoiling, in part, the benefits that the public should derive from our ever-widening knowledge of hygienic laws. And the sooner the better our law-makers and police set themselves to effectively convince every brand of food and drug adulterator that honesty is the best policy as well as the best morality.

The French Persecution

How many people in New Zealand are aware that co-establishment exists in France for two sects of Protestants and for the Jews, as well as for the Catholic Church? But the reason and mode of establishment differ. The slender stipends paid to the Catholic bishops and clergy are a small compensation to the Church, agreed upon by the solemn treaty known as the Concordat, for the wholesale plunder of her property during the red regime of the Great Revolution. The grants to Jews and Protestants are purely an act of grace. The other point of difference is this: that the State salaries accorded to these are, proportionately,



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far more substantial than the generally maserable pitances doled out so grudgingly to the Catholic clergy, and withdrawn on all sorts of capricious pretexts. 'The French Protestants,' says Hamerton, a non-Catholic English writer (in his 'French and English') 'form a little world apart, which (except, perhaps, in the most Protestant districts, and they are of small extent) appears to be outside the current of the national life. Just as, in England, you may live in the upper classes for a lifetime without having once been inside a dissenter's house, or seen 'a dissenter eat, so in France aristocratic people go from the cradle to the grave without having seen the inside of an "evangelical" home.' The wholesale dismissals of practising Catholics from the public service, under the Combes tyranny, has, however, resulted in the introduction of vastly disproportionate numbers of Protestants into State employments; and the active countenance and support given by some of their political leaders to the present regime of heartless persecution has aroused some feeling against the Reformed creeds in France. M. Anatole Leroy Beaulieu referred to this feeling in the course of a recent lecture at Harvard University (United States). But (says the 'S.H. Review') he declared that the most clear-sighted French Protestants were opposed to this war, feeling that anti-clericalism attacked not alone Catholicity but Christianity and all religion. Protestants or Catholics and Christians of every denomination really have the same adversary in agnosticism and materialism, M. Beaulieu asserted, and they must not forget that they have the same Christ and the same Gospel. The American Protestant editors who rejoice in the triumph of M. Combes and his followers would do well (says our Boston contemporary) to pay attention to these significant words of M. Beaulieu.'

'Smashing' the Bible

The Reformers began their work by making the Bible a fetish. Their spiritual descendants, clerical and lay—sometimes ycleped 'higher critics'—have ended by making it a football, and are trying to kick it to rags and tatters as fast as they can. At a recent meeting of the American Bible League in Philadelphia, the Rev. Dr. R. R. Booth, a former Moderator of the Presbyterian General Assembly, described in the following candid terms the havoc which a false, superficial, and unscientific scholarship is working among some of the non-Catholic clergy in our day. 'For nineteen centuries,' said he, 'the Christian Church has been the Church persecuted and the Church militant, and now we must fight treason in our midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, and endowments are used to support those who spread heresy. A minister in this city, as prominent as any in the land, reads his Apostles' Creed: "Jesus Christ, Who, they say, was born of the Virgin Mary," and "Who they say, was raised from the dead (after the third day)." No wonder men find excuse for easy virtue when ministers ordained of God insert "they say" into the Creed.' But there are, perhaps, worse foes to the Sacred Word than those who are its avowed enemies. And among them we must count those who, professing belief in the truths of Christianity, are ever ready (as our Bishops declared in their recent rejoinder) to surrender those truths at the bidding of 'supposed social convenience or political expediency.' Among this class are the 'higher critics' of the Bible-in-schools Conference. The story of the Creation and the grand central fact of the Christian Faith—the Incarnation of the Son of God—stood in the way of their compromises and artificial arrangements. So they were ripped out and flung over the fence where they could not offend the eyes of the school-child. Could compromise go farther? To Catholics, this is an outrage upon the integrity of the Sacred Narrative. And this free use of the butcher's knife and the brazen boot-

toe on the Sacred Volume shows how real and much needed is the Church's office of guardianship of God's Written Revelation. The Church existed and flourished before the Bible, as we know it, was written. She still remains its divinely appointed guardian, interpreter, and protector. 'Luther, Calvin, and the rest of the "Reformers,"' says the Buffalo 'Catholic Union,' 'tried to smash the Church with the Bible. And now the grand old Church has to step in and prevent their infidelised followers from smashing the Bible, by proclaiming it to be largely made up of fables. What irony of fate!'

Those who have lately been talking so glibly in New Zealand about 'Rome and the Bible' owe it to 'Rome' that they have a Bible at all. 'For the sacred writings,' says Charles Butler (a Protestant writer, in his 'Horae Biblicae,' pp. 35-36), 'which contain the Word of God, and for the traditions of the wise and good respecting it, we are almost wholly indebted, under Providence, to the zeal and exertions of the priests and monks of the Church of Rome, during the Middle Ages. . . . Copying the Bible was a task of infinite pains and perseverance, to which (for gain was out of the question) nothing but the conscientious and unwearied industry of a religious copyist was equal.' Nowadays a Catholic can purchase a New Testament for a few pence. He can, for two or three shillings, become the owner of a bound volume containing all the Inspired Writings of both the Old and the New Testament. But it was not always thus. Before Catholic brains and hands invented the art of printing with movable type, a Bible was an expensive luxury. Every word of its 35,879 verses had to be copied with minute and toilsome care. When the long and anxious task was completed, the written characters covered 12,783 folios. These were of parchment, for paper was little known in Europe before the days of Gutenberg and his primitive little printing press. The monk-scribe's work 'used up' 427 skins of parchment—the cost of which at the present day (as estimated by Mr. L. Buckingham) would be £85, while the copying, in the usual engrossing hand, would amount to the tidy little sum of £133 for wages alone. This would represent a first-cost price of £218 for a single manuscript copy of the Bible. Very few of our critics would, we opine, be the happy owners of a copy of the Written Word if they had to part with over £200 for the luxury. And it is one of the glories of the Catholic Church that, through the pious labor of her monks, she was able, before the days of the printing press and cheap paper, to widely circulate the Sacred Writings under circumstances of such enormous difficulty.

Many of our readers may have come across Mr. W. H. Mallock's book, 'Doctrine and Doctrinal Disruption.' It was published four years ago, and its author—a well known writer—is a keen and shrewd observer of the religious life of our day. He points out that the adherents of the Reformed creeds believe in the Bible—whose preservation they owe to the labors of the monks, but (he adds, p. 76) 'until they can tell us definitely, coherently, and fully on what foundations their belief and their interpretations of the Bible rest, all the emphasis they expend in asserting their rival doctrines is as meaningless as the crowing of cocks in a farmyard.' Two pages further on he says (p. 78): 'The Church of Rome, when asked on what grounds we are to believe in the Bible, and by what means, believing it, we are to discriminate its true meaning, answers us that these grounds and means are the Roman Church itself, which is an ever-living and ever-infallible teacher, the same Church to-day as it was on the day of Pentecost, and which, though it speaks officially at distant intervals only, so speaks, when it does speak, in a manner which all can recognise, thus progressively defining the faith, as successive definitions become necessary.' And this principle, which is the basis of the intellectual life of the Church, Mr. Mallock declares (p. 143) to be 'logical, effective, and complete.'

The Bishops' Rejoinder to the Bible-in-Schools Conference

The following further pronouncement on the education question has been issued by the Catholic Bishops of New Zealand, in reply to the manifesto of the Bible-in-schools Conference:—

By way of rejoinder to a recent manifesto, we submit to the consideration of our fellow-colonists of every creed the following further criticisms of proposals to introduce into the State schools, as "part of the school curriculum under the inspectors," a scheme of lessons and prayers from the Protestant Authorised Version of the Bible, "with simple explanations of a literary, historical, and ethical character," and with a conscience clause for pupils and teachers

This scheme, as presented to the public by its official advocates, involves (1) a complete subversion of one of the three fundamental principles of the Education Act; (2) an entirely changed attitude on the part of the Civil Government towards religion and religious denominations; (3) the conversion of State school teachers into religious instructors; (4) the compulsory payment of taxes by Catholic, Jewish, Protestant, and other recusants for the teaching of a form of religion to which, on grounds of conscience, they object; and (5) a resort to a referendum (or rather to a plebiscite) to decide questions affecting rights of conscience.

Upon the official advocates of a scheme of such far-reaching import naturally falls the burden of justifying it, if they can, by clear and cogent reasons of public necessity or convenience. Thus far, however, they have failed to do so. Our recent criticism of their manifesto has, on the contrary, been met with the amazing contention that it devolves upon objectors to show cause why the new project should not receive legislative effect! The remainder of the document is made up of a series of unsupported statements and false assumptions which may be set forth in the following propositions:—

I. That the Civil Government has the right to teach religion in the public schools.

II. That the proposed scheme of Scriptural instruction is "unsectarian."

III. That a conscience clause is ample protection for objectors.

IV. That this question of conscience may be fairly decided by a referendum.

I. State Rights

It is asserted that the Civil Government has the right to teach religion in the public schools.

1. Even if our Government possessed such a right, it could not (as we shall see) without grave injustice to large bodies of citizens, adopt the scheme of religious instruction which is now before the public. But Christian philosophy, Catholic and Protestant alike, denies the existence of any such right. The function of the Civil Administration is the protection of the rights and the promotion of the material well-being of the people. It is a secular organisation for secular purposes. The duty of religious instruction devolves upon parents and the Christian Church (we are speaking here of a Christian country). The relation of parent to child is earlier than that of the State to the citizen. And the duty of the physical, intellectual, moral, and religious growth and development of the child falls primarily and by right upon those who were the immediate cause of its existence—namely, upon its parents. This is a dictate of the Natural Law, of which God is the Author. It is, moreover, to parents, and not to the

Civil Power or to School Boards, that God's positive command was also given to train up their children to "fulfil all that is written in the Law" (Deuter-xxxii., 46, see also Eph., vi, 4). And it was the Christian Church, and not the State Administration, that received from on high the commission to "teach all nations," ministering unto them in the things that are of God. One of its vital functions is, through its ministry, to guide, direct, and aid parents in the exercise of the sacred right and the discharge of the sacred obligation of training children in the way that leads to eternal life. These rights of parents and the Christian Church are not a civil grant. They are rights of the Creator, against which no man and no human organisation has any rights. They are rights of the spiritual order, which is anterior and superior to the State or secular order. They can neither be surrendered nor taken away, and every Government is bound to respect them by the very law which justifies its own existence

2. Parents can never entirely free themselves from the natural obligation outlined above. They may, however, in part delegate that duty—as, for instance, to paid tutors or teachers. We by no means deny that the Civil Government may, through its proper officers, act as a teacher to those who are willing to accept such instruction as its limitations allow it to impart. But the right to instruct does not, by itself, imply the right to educate—the right to teach arithmetic does not necessarily include the right to teach religion. Moreover, the right of teaching is not inherent to the Civil Power. Its right, like that of the private tutor, is secondary and delegated. The parents always remain the principals. They—with the Christian Church—are in a special and exclusive manner responsible to God for all that pertains to the moral and religious training of children. That is a duty of the higher and purely spiritual order. And the Civil Power or secular order—which is concerned only with temporal things—has no more right or competency to interfere with it than the Church has to meddle in the administration of the purely temporal affairs of the State. The Civil Government is then, incompetent to teach religion. Parents can never surrender to it their natural right to determine in what form of religion their children shall be trained, either in or out of school; and the Government, on its part, can neither deprive nor relieve parents and the Christian clergy of the sacred spiritual duty of forming the minds of children to the knowledge of divine things and moulding their hearts and wills to the virtues that perfect their being here and fit them for the crown of eternal happiness in the life to come.

3. But even if the Civil Government had the right—and it emphatically has not—to impart religious instruction in schools, it would, in countries situated as New Zealand is, be debarred from the exercise of that right by its inability to determine what quantity and kind of religion it would teach. Our Government could only determine this matter in one of two ways: (a) by its own authority; or (b) by reference to some authority outside itself. (a) Now, if it has the right to decide for itself what shall be the religion of the public schools, no individual and no religious organisation would have any right as against this (supposed) right of the State. For it is an axiom that rights cannot clash. The Protestant statesmen of to-day might direct Protestant teaching in the schools. But the ag-

nostic or infidel statesmen of to-morrow might direct infidel teaching as "part of the school curriculum", and (in the hypothesis) nobody would have any right of protest or disobedience (b) But let us suppose that the Government allows a religious denomination—or a group out of the odd scores of religious denominations in the country—to decide the kind of religion it shall have taught in the public schools. This (as an eminent American writer has remarked) would be "an official recognition of such religious denomination or group as the State creed—as the only true exponent of revealed truth, and as the guardian of the State in faith and morals." And this grave public wrong would be still further aggravated by compelling dissentients of every creed to pay taxes, from which they could derive no benefit, in order to defray the cost of teaching a State religion to which, on grounds of conscience, they object. It is admitted that "it can never be for the common good that conscience should be violated." Yet the question-begging plea of "the common good" has been advanced to justify such an invasion of the domain of religion and conscience by the Civil Power as would be an outrage upon indefeasible rights, personal, parental, and divine. The teachings of history clearly show that no Government has ever yet usurped spiritual functions without injury to the cause of religion and tyranny over the individual conscience.

II. A Sectarian Scheme

1. The scheme upon which our criticisms are directed was adopted last year at a Conference of some Protestant clergymen in Wellington. It consists (says the "Outlook" of May 21, 1901) of "the Victorian text-book, with some slight verbal alterations." It is asserted (with, as usual, no attempt at proof) that this scheme of Scripture instruction and prayers is "unsectarian." But this is a mere campaign watchword. Even if there were such a thing as unsectarian religion, it would not justify the Government in invading the spiritual domain. Neither would it entitle them to tax religionists and non-religionists alike for the cost of a system of religious instruction of which numbers of them would be unwilling to take advantage.

2. But there is no such thing as unsectarian religious instruction. That is sectarian which pertains to a particular sect or denomination or school of religious thought. An unsectarian religion would in its last analysis, be a religion which takes no particular view of, or attitude towards, religion. Which is an absurdity. Take the simplest form of religion—belief in the existence of God. This is sectarian to the Atheist, the Agnostic, and the non-Religionist generally, just as their views on religion—which are usually as clearly defined, so far as they go, as those of Jew or Christian—are, to the Theist, sectarian. In his letter of January 14, of the present year, to Mr. Younger, Mr. Balfour, dealing with the "confusion of ideas underlying 'undenominational teaching,'" said: "It is clear that, from the point of view of the Jew, all Christian teaching, and, from the point of view of the Roman Catholic, all Protestant teaching, is denominational in the only sense relevant to the present issue." In the recent manifesto which we now criticise, it is, moreover, admitted that the doctrinal attitude of the Catholic Church, and that of the Bible-in-schools clergy, towards God's Written Revelation—the whole subject in dispute here—are irreconcilably "sectarian" one towards the other.

3. "The Victorian text-book" referred to above is a sectarian production, drawn up by a sectarian body on sectarian lines. It is the work of "A Royal Commission on Religious Instruction in State Schools." This Commission was composed, at the time of its Report (September 13, 1900), of twelve Protestant clergymen and one Protestant layman, selected precisely because of their sectarian connection. Their duty (as set forth in the mandate of their appointment) was to suggest "what religious instruction should be given in the State schools of Victoria." The scheme

of "religious instruction" which they drew up consists of a series of lessons taken from a sectarian version of the Scriptures—namely, the Authorised Version—with oral explanations, repetitions, and "moral instructions," for the purpose of "impressing the truths advanced" upon the minds of the pupils. From that incorrect and sectarian version of the Bible those sectarian Commissioners selected a great many passages to serve as lesson books. But in the process (as we are prepared to amply demonstrate) they, with apparently elaborate care, (a) weeded out every passage that tells in favor of Catholic doctrine; (b) they flung aside everything—even the story of the Virgin-Birth of the Saviour of the world—that might seem to contradict their respective conflicting beliefs or dis-beliefs, and (c)—as was previously stated by us and in no way denied—they contrived, by shameful garbling and mutilation of God's Written Word, to make the lessons appear "as Protestant as they could well be made in the circumstances."

4. It is proposed to introduce this scheme of sectarian "religious instruction," with only "some slight verbal alterations," into the public schools of New Zealand. It is, moreover, proposed to force this "emasculated caricature" of the Sacred Scriptures into the schools on a sectarian doctrinal basis: (a) on the dogmatic principle of "the Bible and the Bible only, interpreted by private judgment;" and (b) on the comparatively new-fangled theory which assumes that the living body of Christian truth may be cut into sections, sorted out, and retained, mutilated, ignored, or surrendered to suit supposed social convenience or political expediency. This theory—miscalled "Undenominationalism"—represents, in reality, an unsuccessful attempt to formulate a Pan-denominational Protestantism.

5. According to a report officially circulated by the Presbyterian Synod, Dunedin, on November 1, 1899, the facilities afforded for religious instruction "outside of school hours" under the present Education Act, if properly utilised, would in twenty years "alter the very face of the land." An official return presented to the Legislative Assembly on November 2, 1903, shows that there is one non-Catholic clergyman to every two State schools in New Zealand, but that only about one in eight of them (as against about one in four of the Catholic clergy) takes the trouble to impart religious instruction there. And no section of the Christian clergy has done more than those of the Bible-in-schools movement to impress the public with the belief that religious education is not a matter worth personal effort or sacrifice.

III. The Conscience Clause

It is asserted that a conscience clause would afford ample protection for objectors. Even if it did, it would not justify the Civil Government in assuming the role of religious teacher and compelling Catholic, Jewish, Protestant, and other recusants to pay tithes (in the shape of taxes) for the support of this form of State-endowed sectarianism. It is furthermore asserted that with a conscience clause, the danger of proselytism of the children of objectors "is all hypothetical." To this we reply:—

1. In our previous pronouncement we pointed out that, by the provisions of the very conscience clause that is suggested for use in New Zealand, all children of objectors would be subjected to compulsory proselytism unless they go to school armed with formal written protests against religious instruction. This is not denied. It would also be inevitable that a great number of teachers would, at least unconsciously, tinge their explanations with their own particular beliefs or lack of religious belief.

2. We are told that the Government, in its great clemency, does not "force" Catholics to send their children to the schools for which they are taxed. 'he taunt is as untrue as it is ungenerous and unfair. Over vast areas of the Colony the State has a complete

monopoly of primary instruction. There is no alternative system. Catholic parents are forced by the compulsory clauses of the Education Act to send their children to those schools. Moreover, one-roomed schools are a feature of the far-spreading districts to which we refer. Returns obtained for us from the various Education Boards show that two-thirds of all the State schools in the Colony are one-roomed schools. In such schools the conscience clause would obviously be a mockery and a sham if the proposed scheme of "religious instruction" were to form "part of the curriculum." And such, in effect, was the evidence given by a number of non-Catholic witnesses before the Victorian Royal Commission on Religious Instruction in State Schools (Minutes of Evidence, Q. 323, et. Qq. 16, 21, 22, 144, 172, 292, 392, 396, 400, 419, 422).

3. The Education Act in Victoria does not permit religious instruction till school has been actually dismissed, and then (according to the regulations) "all pupils whose parents do not object MAY REMAIN" (i.e. are permitted, but not compelled to remain) "for that purpose." But evidence in abundance was given by non-Catholic witnesses before the Victorian Royal Commission which clearly proved that not alone the quoted conscience clause framed by the Department but also the provision of the Education Act referred to above was openly, consciously, habitually, and flagrantly violated, and to the detriment of Catholic and Jewish children (Minutes of Evidence, Qq. 291-2, 141, 151, 171, 298). The Archbishop of Melbourne has also published details of cases in which Catholic children were compelled, without redress, to attend sectarian religious instruction imparted by adherents of other creeds. Those who have read the "Life and Correspondence" of Dr. Whately, Protestant Archbishop of Dublin, are aware of the wholesale and deliberately planned proselytism that was carried on, under the illusory protection of a conscience clause, for the purpose (as that Prefate declared in one of his letters) of "weaning the Irish from the abuses of Popery." Unhappily, we are not without evidence of a similar spirit of thinly-veiled intolerance in these younger lands. In its very first issue, the "Witness" (the official organ of the Bible-schools movement in Victoria) gave prominence of position and type to selected matter which prophesied that the new scheme of religious instruction, when introduced into the public schools, would overthrow the "pagan system" of the Church of Rome. And on May 4, at Bendigo, Bishop Langley (a prominent member of the Campaign Council) declared that the Royal Commission's course of "religious instruction" would be used to further the interests of Protestantism by overthrowing "the errors and superstitions that were cast over at the Reformation" ("Argus," May 5, 1901). Catholics, at least, will realise all that this means. But we have said enough to show that a conscience clause is no protection for Catholic, Protestant, Jewish, or other objectors.

4. As for the teachers: those in New Zealand should take to heart the candid and sufficient warning issued to their confreres in Victoria by the official Organiser of the Campaign Council. Speaking at Lancelfield, he (as reported by the "Witness," alluded to above) declared that if the local teacher took advantage of the conscience clause, he would be "removed elsewhere, and another found to do this interesting work." Religious tests for teachers and for members of School Boards and School Committees are the natural and inevitable corollary to the scheme that is at present before the country.

IV. The Referendum

The advocates of the scheme for capturing the public schools for sectarian purposes wish to submit this question of conscience to what they call a "referendum" of the people of New Zealand. But what they, in reality, propose is a mere plebiscite. It has not even the essential condition of an "initiative." Much less is it a referendum; for a true referendum is

a popular vote for the purpose of ratifying or vetoing a Legislative Act already passed by Parliament. Might and moral right are not convertible terms. The rights of conscience of a minority, however small, are as sacred and inviolable as those of a majority, however great. God gave them. Man cannot lawfully take them away. The proposed plebiscite is, in its last analysis, an undemocratic attempt, by a group of clergymen, to secure legislative sanction for the principle that a majority may deprive a minority of its rights of conscience and pick its pockets to meet the expenses of the process. And our protests are met with the heartless reminder that we are free to turn ourselves into a majority—if we can!

V. Conclusion

We have endeavored to treat this grave public question from the national rather than from the denominational standpoint. Our position is not dictated by ulterior motives or mere expediency. It rests on the rock-basis of principles of right rule which are applicable to Catholics and to non-Catholics alike. We value God's Sacred Word. We use it in our schools. We would gladly welcome any change in the Education Act which would enable every child in the Colony to be well grounded in the doctrines of its faith, so long as this can be done without detriment or danger to the faith and the religious sentiments of the children of other creeds. But we will strenuously resist the introduction into our country of principles of government that would violate or menace those God-given rights which we can never abdicate, and which no power on earth can lawfully take away.

W. J. LEWIS, S.M.,
Administrator of the Archdiocese of Wellington.

✠ J. J. GRIMES, S.M.,
Bishop of Christchurch.

✠ M. L. VERDON,
Bishop of Dunedin.

✠ GEO. M. LENIHAN,
Bishop of Auckland.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 25,

The second manifesto by our Bishops on the Education Question appeared in the press to-day, and is as masterly as its predecessor.

The first social gathering under the auspices of the St. Patrick's College Old Boys' Association will be held on Thursday next in the Sydney street schoolroom. No efforts have been spared to make this function a great success.

On Thursday last the Rev. Father Ainsworth was, in honor of his feast day, entertained by the school children of the parish at a very pleasant little concert, and was presented by the pupils with a silver pen and pencil and two very fine palms.

The third of the series of socials, under the auspices of the Catholic Young Men's Club, was held in Spiller's Hall on Wednesday evening, and proved a very pleasant affair. Messrs. C. Gamble and F. McDonald acted as M.C., and Miss Teresa Casey presided at the piano.

The Rev. Father Hickson, S.M., assisted at the devotions on Sunday evening at St. Anne's Church, Wellington South, and appealed to the congregation for fund for the erection of the new cathedral. The Rev. Father finished his canvass of the Thorndon parish at the end of this week and commences collecting in the parish of Wellington South on Sunday next.

The quarterly meeting of the St. Aloysius' branch of the H.A.C.B. Society was held on Thursday evening. The president Bro. Callaghan, occupied the chair. There was a large attendance of members. One candidate was

initiated and another proposed. The election of officers will take place at the half-yearly meeting on July 7. The following nominations have been made: President, Bro. J. W. Callaghan; vice-president, Bro. J. Delany, secretary, Bro. E. Fitzgibbon; treasurer, Bro. J. Pearsey, warden, Bros. D. Smith, M. Fitzgibbon, L. Rawnsley, guardian, Bros. A. Guthrie and S. Parkinson; sick visitors, Bros. S. Philpott and J. Walsh. All arrangements have been made in connection with the Society's concert to be held on Tuesday next, and the function promises to be a great success. This branch has of late made rapid progress; the members take part in various forms of amusement, such as cards, draughts, and dancing, when the business of their meetings is concluded. The chaplain, Rev. Father Answorth, has earned the gratitude of the Society for the kindly interest he has taken in its affairs and for his persistent appeals to his parishioners to join the branch. At the next meeting Bro. Fitzgibbon will begin a series of short lectures on Irish history.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 27.

His Excellency the Governor has re-appointed his Lordship Bishop Grimes as a member of the Board of Governors of Canterbury College.

Mention was made in the Pro-Cathedral on Sunday of the death, in Melbourne, of Mrs. (Captain) Bell, an erstwhile parishioner and lady of considerable literary attainments.

At High Mass in the Pro-Cathedral on Sunday his Lordship the Bishop read the rejoinder to the Bible-schools Conference. It was sufficiently clear and exhaustive in itself, added the Bishop, to need no comment.

Last week members of the Catholic Club played in their rooms a card match with a party representing the firm of Messrs. A. J. White, and defeated the visitors by 34 games to 28. After the match the social evening was continued with songs, recitations, etc. Mr. H. Rossiter provided the piano accompaniments.

During his recent feast day, that of St. John the Baptist, his Lordship the Bishop received a number of congratulatory letters and telegrams, not only from all parts of the diocese but from various parts of the Colony. He also received a number of cheques, amounting to about £1000, in aid of the Cathedral building fund. In honor of the occasion the contractors of the Cathedral placed in position one of the Maltese crosses which are to surmount the flanking towers.

Addressing the congregation on Sunday the Bishop alluded to the silly, pernicious, and obviously unauthorised chain letter prayer, exposed in the last issue of the 'Tablet.' One of those (said his Lordship) had been handed to him, and he had heard of others in circulation. The proper destination of such was the waste-paper basket or the flames. His hearers, he added, should get a copy of the 'Tablet' containing the exposure, and, better still, become subscribers to the paper—the only Catholic one in the Colony—which no Catholic home should be without. Others of the clergy spoke in a similar strain at their respective services.

The feast of St. John the Baptist, patronal feast of the diocese, and also of his Lordship the Bishop, was observed last week with befitting solemnity. A Triduum was commenced in the Pro-Cathedral on Wednesday evening, when a sermon was preached by the Very Rev. Dean Foley. The Rev. Father Cooney was the preacher on Thursday evening. At eight o'clock on Friday morning there was Pontifical High Mass. His Lordship the Bishop was celebrant, the Very Rev. Vicar-General assistant priest, the Very Revs. Dean Foley and Father Marnane deacons of honor at the throne, the Rev. Fathers Cooney and Aherin were deacon and subdeacon respectively of the Mass, and the Rev. Father O'Connell master of ceremonies. Rev. Fathers Goggan, Hyland, Price, Graham, O'Dwyer, Richards, and Mahony were present in the sanctuary. The music was Dumont's No. 1 Royal Gregorian Mass, sung for the first time in compliance with the recent Papal decree. At the conclusion the Bishop thanked the clergy for their attendance in such numbers, and expressed his pleasure at the large attendance generally at the ceremonies. During the afternoon the pupils of the Sacred Heart Convent of the Sisters of the Missions entertained his Lordship the Bishop and clergy at a musical festival. The following was the programme—Duet, 'Marche militaire,' Misses V. Barker, D. Peachey, I. Rule, E. O'Malley, (organ) Miss O'Connor, festal song, the pupils; festal greetings, the pupils; instrumental selection, (violins) Misses L. Sim, A. Rantin, (organ) Miss O'Connor, (piano) Miss Barker; action song, junior pupils; trio, 'Serehata,' Misses E. Poff, L. Dwyer,

Buchanan (2), A. Riordan, D. Amyes, (organ) Miss O'Connor, duet, 'The coming of the king,' Misses B. and A. Riordan, recitation, 'The road to Heaven,' Miss R. Young; chorus, 'O'er the hill,' the pupils; instrumental selection, 'Stars of night,' (violin) Miss L. Sim, (harp) Miss R. Young, (organ) Miss O'Connor, (piano) Miss Barker, song, 'Galilee,' Miss Mary O'Connor, instrumental accompanists, (violin) Miss L. Sim, (piano) Miss Barker; duet, 'Polonaise,' Misses J. McLaren, H. Ryan, M. O'Connor, and L. Barker. During the entertainment a presentation of an unique kind was made to the Bishop. It took the form of a beautifully carved piece of wood worked by the Sisters. This was heart-shaped, and contained gold and silver coins (totaling a substantial amount) mounted on silk and adorned with the Bishop's initials. The woodwork, neatly designed in oak leaves, also contained his Lordship's initials. The solemn ceremonies of the Triduum were concluded in the evening. The Rev. Father Price preached on St. John the Baptist. His Lordship the Bishop pontificated at Benediction, attended by the Very Revs. Vicar-General and Dean Foley as deacon and subdeacon respectively.

The following is a summary of the general report furnished by the inspector, Mr. L. B. Wood, on the Marist Brothers' Boys' School, recently examined by him.—'The present examination of the school, the first conducted by the Board's inspector, was undertaken at the request of the manager, the Very Rev. Father Le Menant des Chesnais. It occupied two very full days—about 20 hours in all—one half the time being taken up in examining the boys orally and by written tests, and the other half in discussing and illustrating methods of teaching incidentally suggested in the course of the examination, and on the necessary perusal of written papers and inspection of exercise books, registers, and time-tables.' The report here goes on to describe the teaching facilities, stating that the premises set apart for the school provide ample accommodation, but that the interior arrangements leave much to be desired. The time-tables setting forth the scheme of instruction and daily routine of work are skilfully constructed; they put the school week at 25 hours, 22½ hours being given to secular subjects on the lines of the public school syllabus, and the balance to religious instruction. The next part of the report treats in detail of the various standard subjects, some being commended, with remarks on the readiness and intelligence displayed, such as by the boys of Standards VI. and III., who, on tackling oral problems on everyday transactions and the composition exercises on the themes prescribed by the examiner, presented substantial elements of merit. A few of the subjects and some of the lower classes do not come in for such satisfactory notice, owing principally to the fact of a necessarily slight change in the classification of the pupils and the short year since the last examination. Sufficient prominence has, however, been given to whatever the existing defects are and which will not obtain during the ensuing year. In concluding a report which, on the whole, is eminently satisfactory, the inspector writes: 'Throughout the examination the boys applied themselves earnestly to their work, and they answered with cheerful alacrity to the best of their ability. They would materially lighten the burden of their preparation and at the same time improve their chance of making sound progress, if they could be got into the habit of attending with greater regularity; a truth which has been almost incessantly instilled into their minds and those of their parents in season and out of season by the clergy. The percentage of passes is given at sixty per cent.—a result that must not be lost sight of in view of the fact thus noted by the examiner: 'In granting promotion the head teacher has exacted a good standard of attainment in the fundamental subjects, and his judgment recorded in the accompanying schedules very closely agree with the results of the inspector's tests.'

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There was a total of six applications for complete patent from Canterbury inventors advertised in the Government 'Gazettes' for the month of May. The whole of these applications, with one exception, were prepared and filed by Baldwin and Rayward (Canterbury representative, A. H. Hart), Patent Attorneys, Gloucester street, Christchurch. ...

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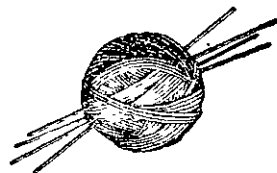
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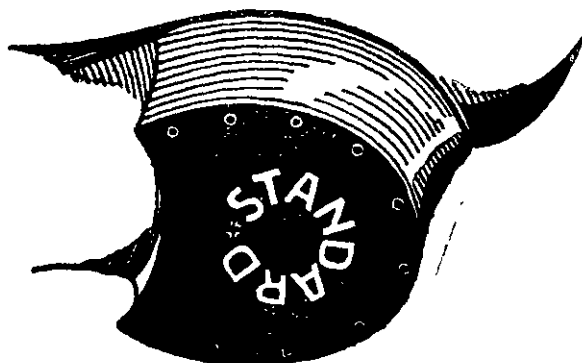
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Irish News

ANTRIM.—Destined for Canada

A singular sight was witnessed at Belfast the other day, when some 85 fine healthy young Irishwomen, aged from 20 to 30, and hailing from almost every county in Ulster, left by the Liverpool steamship Caloric en route for Canada. They had been specially selected by the Canadian Registry Office for domestic service in the Dominion, and were in charge of Mrs. Sandford, who, on arrival at Winnipeg, will conduct them to their new homes.

ARMAGH.—Bravery Rewarded

An interesting function took place recently in the Portadown Town Hall, when a representative company of the townspeople assembled to do honor to three young postmen named Joseph McDonald, Patrick Skelton, and Patrick Malone, whose plucky conduct in rescuing three persons from a burning house in Market street, on the morning of the 18th January, had been recognised by the Society for the Protection of Life from Fire. The society awarded certificates and a donation of two guineas each to Malone and Skelton, and a donation of one guinea to McDonald.

DERRY.—Religious Exclusion

The 'Derry Journal' reminds the ascendancy press of the manner in which Catholics are rigidly excluded from all positions of responsibility in Derry. It says: 'The medical superintendent of the asylum is a Protestant, the matron is a Protestant, the assistant medical officer is a Protestant, the clerk is a Protestant, and even the store-keeper belongs to the religion of the dominant minority. Not merely in the officerships of the Lunatic Asylum does the principle of religious exclusion obtain in Derry. In every public office under the control or veto of the Tory Corporation not a single Catholic holds place. The Mayor, the Town Clerk, the Treasurer, the City Solicitor, the City Surveyor, the City Analyst, the Medical Officer of Health, the Executive Sanitary Officer, the Electrical Engineer, the Assistant Electrical Engineer, the Waterworks Engineer, the Cemetery Superintendent, the Water Superintendent, the Market Superintendent, are all gentlemen of the "true blue" tint.'

DONEGAL.—Its Mineral Wealth

A recent issue of the 'Derry Journal' contains an interesting article on 'The Mineral Resources of Donegal,' from which it appears that there is considerable wealth in that country which has never been tapped by the delver for gold or other representatives of gold value. Donegal produces splendid granite, quartz and white marble. One mile from Cashel-na-Gore are the famous flagging quarries. They are almost two miles in length. 'These flags, we read, are beautifully arranged by nature, so nicely placed alongside of each other with the same regularity of that of a book's leaves, easily quarried with a bar and naturally polished, one would suppose that the operation was done by the hand of man.' The writer points out that from Letterkenny to Burtport is 'an entire mineral country. This country for minerals,' he says, 'has never been properly surveyed.'

DOWN.—Fanatical Orangemen

At Banbridge, County Down, on May 15, a typical instance of Orange rowdiness occurred in connection with the distribution of prizes to members of the local Gaelic League classes. The students and their friends had assembled in the Town Hall, where the proceedings were to take place, when a drumming party accompanied by a mob surrounded the building. By shouting the most offensive party cries and furiously beating their drums they endeavored to disturb the peaceful gathering. After vain efforts to provoke a row they smashed the windows of the Hall and left. They next paraded the streets, breaking the windows of several Catholic residents and cursing the Pope as they went along. The police, under the command of an inspector, witnessed the disgraceful scene and never once interfered.

Church Improvement

For some time past the Rostrevor Catholic Church, so picturesquely situated, has been undergoing extensive improvements in the way of painting and decorating, and the completeness with which the work has been carried out has so altered the appearance, and especially the interior of the fabric, that one can scarcely recognise in the elegance and beauty displayed inside what was a few months ago a very ordinary looking place. With commendable zeal the Rev. M. Lynch, P.P., set about to effect a change, and a striking change—transformation would be the better word—has been effected.

DUBLIN.—The Manufacture of Poplin

The reference in the 'Westminster Gazette' to Irish poplin as a manufacture introduced into Ireland by the French Huguenot refugees who settled in the Liberties of Dublin may render it of interest to know that the Irish poplin known as 'tabinet' is called from M. Tabinet, a French Huguenot silk weaver in the Liberties of Dublin. The traces of the Huguenot settlement in Dublin are many and various. There are in the city three Huguenot cemeteries. A Huguenot service, conducted in French, was held in St. Patrick's Cathedral till early in the last century, and two of the Deans of St. Patrick's, Dr. Maturin and Dr. Leblanc, were of Huguenot origin. In the Liberties of Dublin names of Huguenot families are at the present time not uncommon.

LIMERICK.—Fatal Accident

The remains of Mr. John Hogan, who was accidentally killed at Messrs Shaw's Bacon Factory while oiling some machinery, were removed from St. Michael's Church for interment at Killalea graveyard, Pennywell. The funeral was very large and representative, and fully testified to the great sympathy, which was expressed by the heads of the firm, the officials, and the employes, and very many outside friends, with the deceased's family in their great sorrow.

ROSCOMMON.—The Gaelic Revival

Speaking at a meeting held in Castlerea to promote a County Roscommon Feis, Dr. Douglas Hyde referred with pride to the rapid strides the language movement was making in Ireland. In County Wexford it had been decided by a vote of 53 priests out of 56 priests that after January 1st, 1905, no school teacher be appointed in the county who is not an Irish speaker. In the County Cork it had been decided that no appointment be made in the City Council offices to any man who is not an Irish speaker. The County Mayo has come to a similar determination, and within the past three or four weeks the Corporation of Dublin had decided that in future no appointment be made in connection with the public offices where applicants could not speak the Irish language. All this was very encouraging to those who were working heart and soul for an Irish Ireland.

TIPPERARY.—Services Appreciated

At a late meeting of the County Tipperary Asylum Committee, Very Rev. Dean O'Donnell presiding, Mr. C. C. Webb moved (for General Massy, C.B.): 'That the salaries of Dr. Harvey, R.M.S., and his assistant, Dr. Heffernan, be increased by £100 and £50 respectively.' It was stated that the medical officers were the lowest paid in Ireland and that they had by their efficient work reduced the cost of maintenance by about £2000 a year. After a long discussion the increases were unanimously granted, and the doctors returned thanks. Dr. Harvey is not a Catholic.

The Late Count Moore

The estate of the late Count Arthur John Moore, 64 Prince's Gate, and Mooresfort, Tipperary, formerly M.P. for Clonmel and Derry City, and Chamberlain of Honor to the Pope, has been entered for probate at £20,435.

A Distinguished Teacher Dead

In many circles in many lands (writes a Dublin correspondent) the death of Mr. L. J. Ryan late Head Master of the Central Model Schools, Dublin, and Vice-Principal of the National Board Training College, will be learned with deep and unfeigned regret. His pupils are to be found on every land on earth, many of them occupying important, lucrative positions owing to the great ability and zeal which he brought to the discharge of his arduous duty. He was devoted to his profession, and refused higher preferment in the services of the National Board. Even in his retirement he conducted a private school at Templemore, County Tipperary, where he had gone to reside. One of his sons holds a high position in New York, and another a well-known solicitor in Thurles. His two daughters entered the Loreto Order of nuns. One is Rev. Mother of the convent at Dalkey, County Dublin, and the other has charge of a branch house at Cambridge.

WESTMEATH.—A Venerable Prelate

Archbishop Colgan, of Madras, India, who recently celebrated the Diamond Jubilee of his arrival in India is the sole survivor of fourteen young ecclesiastics who arrived in India in 1854. He was born in Donore, County Westmeath, Ireland, on April 1, 1824.

WEXFORD.—An Old Industry Revived

Appropos of the acceptance by the King of a Tilley hat made by the Wexford Hat Company, it is interesting to recall that the manufacture of hats is not a new Irish industry, but an old Irish industry revived. The hat trade in Ireland in the eighteenth century was a thriving industry till it was suppressed by the legislation of the English Parliament, which suppressed the

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woollen trade, the glass trade and manufacture, and a hundred other Irish industries, in pursuance of a policy which Mr. John Morley has not hesitated to denounce as an atrocious fiscal policy, and which Edmund Burke characterised as an artificial deprivation of the English people of the bounty of Providence to Ireland.

WICKLOW.—A '98 Memorial

At Balinglass on Sunday, May 8, the memorial erected to the memory of Michael Dwyer and his undaunted men, and in particular to his comrade, Sam MacAllister, who perished in his unselfish endeavor to save the life of his leader, was unveiled. The monument stands in the Market Square of Balinglass, and represents a wounded insurgent grasping a musket. The pedestal contains tablets bearing inscriptions, one in Irish and one in English, setting forth the purpose of the memorial, which is to commemorate the heroism of Dwyer and MacAllister, and also 'to perpetuate the memory of those who participated in the insurrection movements of 1789, 1806, 1818, and 1867.' The ceremony of unveiling was performed by Father Kavanagh, O.S.F., the famous Wexford Franciscan, who was accompanied by Mr. Cogan, M.P., Mr. O'Kelly, ex-M.P., chairman of the County Council, and by a large representation of local Nationalists. A great number of bands attended, and the Irish National Foresters made a brilliant display. Father Kavanagh delivered a stirring address, the other speakers including the veteran Mr. T. D. Sullivan, whose commemoration of Dwyer's exploits recorded in imperishable verse, will immortalise the patriotism of the great insurgent as much as any monuments of bronze.

GENERAL

Bogus Clubs

The Registration of Clubs (Ireland) Bill, which has been read a second time in the House of Commons, meets with the warm approval of all parties except the individuals who have a pecuniary interest in these dens of misery and shame. The Bill is the result of an understanding arrived at between representatives of the temperance party and the publicans. The latter no less than the former are strongly in favor of it. Indeed, there is every reason why they should be, as no small share of the odium rightly attaching to the bogus clubs falls upon them. The Bill is based on the Scotch Act and under its provisions no 'bona fide' club will suffer. Among the grounds for refusing to renew a certificate to a club is that it has been kept mainly for the supplying of intoxicating liquor. This provision will weed out many pest-houses.

The Army and the Constabulary

It appears that whilst recruiting for the R.I.C. is suspended and candidates are being tempted into the army, reservists from the Irish Guards are being drafted into the R.I.C. at the rate of 100 per year. It is plainly the policy of the Government to utilise the whole of the services to feed the army and to act as a dumping ground for its refuse. One after another a Department is absorbed into the scheme. It is a serious outlook for all who take Government service in any form. Place-hunters in Ireland (says the 'Freeman's Journal') will stand aghast if they find that they must pass through the army to qualify. Most of the Resident Magistrates gained enough legal knowledge to satisfy the Lord Lieutenant in the army, and we may yet see the Bench filled with retired Generals. Ridiculous as that looks, it is as sensible as putting on army reservists as town postmen and as Irish constables.

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

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.—***

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

People We Hear About

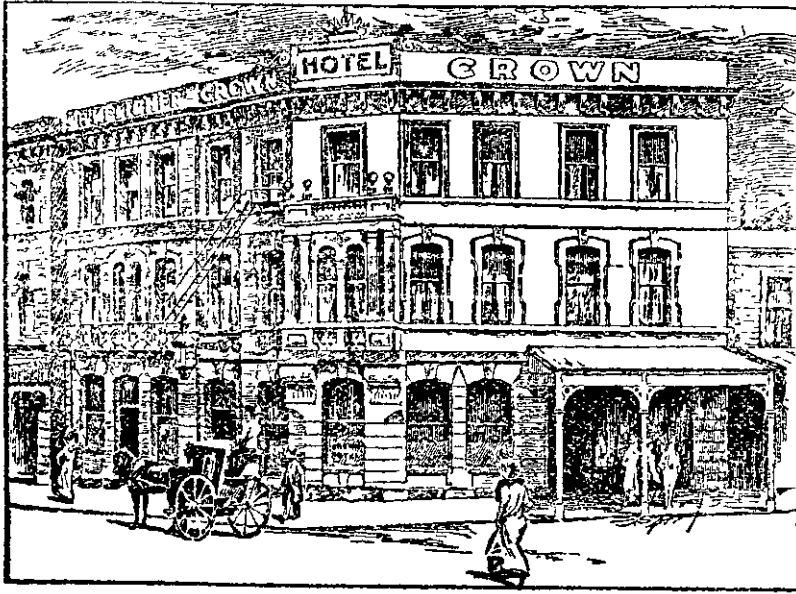
The Royal Academy, this year includes in its list of exhibitors the name of a Catholic priest, Father Sebastian Gates, O.P., who was represented by two exhibits—one a painting, 'Spoils of the Orchard,' and the other, a medallion, 'Her Treasure,' a study of mother and child.

One of the most gifted contemporary composers in Europe is Father Hartmann, of Rome, who is a German by birth. His best-known works are the oratorios 'Peter' and 'Franciscan.' Father Hartmann lately completed another oratorio entitled 'The Last Supper,' which is dedicated to the German Emperor and will be produced for the first time in Berlin. Father Hartmann recently concluded a visit to Vienna, undertaken for the purpose of supervising the production of 'Peter' in the Austrian capital. The Emperor Francis Joseph and several members of the imperial family were present at the production. Subsequently Father Hartmann was received in audience by the Emperor.

The Premier entered on his sixtieth year on Wednesday of last week, having been born at St. Helen's, England, on June 22, 1815. In honor of Mr. Seddon's fifty-ninth birthday his friends in the Empire City entertained him at a supper which was attended by a gathering of about 300 persons. A number of congratulatory telegrams were received during the day from all parts of the Colony. Mrs. Seddon was presented by political and personal friends with a handsome upright grand piano as a birthday gift for her husband. The Right Hon the Premier received a saddle and bridle from his colleagues in the Ministry, and was presented with a horse by Mr. Carroll. Speaking at the gathering in his honor, Mr. Seddon said that though 59 years of age, he felt as good as he was at 40.

The Archbishop of Hobart (says the 'Monitor') is the oldest prelate in the Catholic Church, and, as far as we have been able to ascertain, he is the only bishop at present living who was in charge of an Episcopal See at the time of the proclamation of the Dogma of the Immaculate Conception. His Grace, we are pleased to say, is in the possession of vigorous health for one of his years. It was only a week or so back since he passed through a rather severe attack of influenza, and passed through it scathless. Many a younger man would have taken twice the time to have conquered such a tenacious assailant as the influenza, so recently prevalent in Tasmania. Despite the burden of ninety years his Grace the Archbishop of Hobart has still a most surprising vitality. Let us hope that Providence will keep him in the same vigorous health for yet many years amongst us.

A County Wexford correspondent writes as follows to the Dublin 'Freeman's Journal': Mr. Hugh Mahon, the new Australian Postmaster-General, is nephew of the Very Rev. Hugh Mahon, formerly P.P. of Portarlington. In 1880 he went to New Ross as reporter for the 'Wexford People' and 'New Ross Standard.' Just then the National Party in New Ross had started a printing company, and Mr. Mahon was appointed business manager. He soon began to take an active part in local politics, and in a short time was recognised as one of the most earnest, fearless, and untiring upholders of the principles of the Land League in Wexford County. Towards the close of 1880, he acted as secretary to the Defence Committee formed to secure a fair trial for the two young men unjustly accused of the murder of Mr. Boyd, and pursued by the Crown in a spirit that looked like vindictive malice rather than even-handed justice. In 1881, Mr. Mahon became secretary of the Local Land League. He was indeed a model secretary and an indefatigable worker. Wherever around New Ross, at either side of the Barrow, there was a blow to be struck in the good cause, wherever there was a tyrant landlord to be faced or a tenant victim to be rescued, there Mr. Mahon was sure to be found, full of fiery zeal, brimming over with daring resource, never knowing when he was beaten, and, whether vanquished or victorious, ever ready for the fight. When in October, 1881, the League was proclaimed and pounced upon, Mr. Mahon was amongst Mr. Forster's subjects. He was arrested early in the morning of October 27, and hurried off to Naas Jail. The imprisonment told seriously on his health; a lung delicacy declared itself, and when he was liberated, a few months later, he was warned by his doctor that his life could be saved only by a sea voyage and change of climate. He then resolved to emigrate to Australia, where his ability, industry, and strength of character have raised him to honors which are denied to the patriotic Irishman in his own country.



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

BOTTLED ALE & STOUT.

PRIZE ALES & STOUTS.
BOTTLED BY
MESSRS. POWLEY & KEAST
HOPE STREET,
DUNEDIN,
Bottlers, Wine & Spirit Merchants.

Country Orders Punctually attended to.
Order through Telephone 979.

Sole Agents in Dunedin for A. B. Mackay
'Lequer' Whisky.

Agents for Andana Wines (S.A.)

Corks, Tinfoil, Wire, Sypons, and all Bottlers
Requisites in Stock.

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 on Tuesday and Friday mornings from 9 to 9.30.

IN MEMORIAM.



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 Triange 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 CASHEL 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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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

Ritchie's Staffordshire House

29 GEORGE ST., DUNEDIN

MACALISTER AND CO

(J. J. HISKENS),
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.

P.O. Box 120, Telephone 90
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

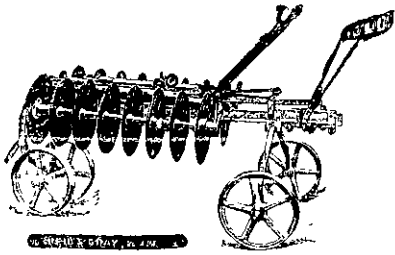
And confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

J STAPLES AND CO., Limited
MOLESWORTH AND MURPHY STREETS
WELLINGTON.

BEATH AND CO.,

DRAPERS CHRISTCHURCH, respectfully request your support and kind recommendation

REID & GRAY LEADING IMPLEMENT MAKERS AND IMPORTERS.



The Best PLOUGHS Can Supply any Implements Needed on a Farm

Best HARROWS

The Best CHAFFCUTTERS

The Best GRAIN DRILLS

Write for Catalogue all Information

REID & GRAY

DUNEDIN And Branches Everywhere.

SOLE AGENTS FOR THE DEERING HARVESTER COMPANY.

—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

Marseilles Red Roofing Tiles

SALES IN NEW ZEALAND ARE INCREASING EVERY MONTH

Light, Cool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed.

Past Works.—Such as Dnnedin 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 Strtet, Dunedin, and in Roslyn, **SPEAK FOR THEMSELVES**

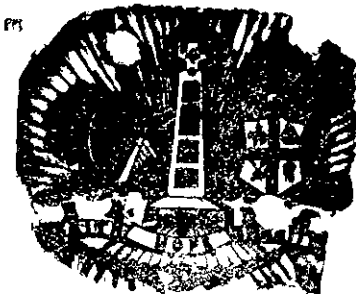
Future Works.—Such as Christchurch Cathedral, Dunedin, Bluff and Rangiora Railway Stations, Railway Library, Invercargill, and TEN (10) Private Houses in Dunedin, Oamaru and Invercargill show the increasing popularity of the line.

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

The most **PICTURESQUE ROOF** for either Private or Public Buildings.

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

SOLE AGENT **BRISCOE & Co., Ltd,** Dunedin, Wellington, Christchurch, Auckland, and Invercargill.



HIBERNIAN-AUSTRALASIAN CATHOLIC 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 RUSSICURA.---***

Invention Is the Foundation of Industrial Wealth.

An Invention skilfully and scientifically Patented more than half sold

We procure PATENTS and Trade Marks in any country of the world which has a Patent Law.

We will advise you, without charge, whether your Invention is probably patentable.

We shall be glad to send our Booklet on all Patent Matters and including Illustrations of nearly 400 mechanical movements free on application.

BALDWIN & RAYWARD

GREY STREET, WELLINGTON.

Auckland, Christchurch, Dunedin, Invercargill.

"Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;
For the apparel oft proclaim the man."

Shakespeare.

W. E. FITZGERALD,

Merchant Tailor & Cutter,

119 PRINCES ST., DUNEDIN

(Next door to John Edmond, Ironmonger.

Commercial

Week ending Wednesday, June 29.

PRODUCE.

London, June 24.—The wheat markets in England and America are steadier, but quiet. The Continental is weak. Australian cargoes afloat are quoted at 28s 9d to 29s; June, July, August shipments, 29s to 29s 3d. Parcels afloat, 28s 3d. A cargo was sold at 29s.

Butter is firmer, but unchanged. Cheese is depressed, and quoted at 40s to 41s. Rabbits are unchanged.

London, June 26.—Frozen Meat—Medium Canterbury sheep, 4 9-16; best North Island, 4 1-16d; heavy River Plate, 3gd. Beef: New Zealand hindquarters, 3 11-16d.

Wheat.—Australian cargoes sold at 28s 6d to 28s 4d, and 12,000 quarters of July and August shipment at 29s.

Wellington, June 27.—The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated London, June 25:—Trade for all classes of mutton has been slow, and recent prices have been barely maintained. The tendency of the market seems to be to decline. The average price to-day for Canterbury mutton is 4½d; for Dunedin, Southland, and W.M.E. Company's brands, 4½d; other North Island brands, 4d per lb. The lamb market is steady at the quotations cabled last week, but the high prices are restricting business. This season's New Zealand lamb is giving satisfaction to buyers. The beef market is very dull, supplies of River Plate beef being heavy. The average price to-day for hindquarters of New Zealand beef is 3½d, and for forequarters 2½d per lb. Better demand exists for butter. The average price for choicest New Zealand butter to-day is 87s per cwt, and for Danish 101s. The cheese market is dull. The average price for finest New Zealand cheese to-day is 41s per cwt. The hemp market is steady. The price of New Zealand hemp of good fair Wellington grade on spot to-day is £30 per ton, and for July to September shipments £29 10s.

Mr. F. Meenan, King street, Dunedin, reports:—Wholesale prices only.—Oats: Milling, 1s 4½d to 1s 5½d; feed, 11d to 1s 5d. Wheat: Milling, 2s 6d to 3s. fowls, 2s to 2s 4d. Potatoes: Derwents, £1 15s. Sheaf chaff, £2 7s 6d to £3; medium, 35s to £2 5s per ton. Clover hay, £2 10s to £3; Straw: Pressed wheat, 25s; oats, 27s 6d; loose, 35s. Flour: Sacks, £7 15s; 100lb, £8 5s; 50lb, £8 10s; 25lb, £8 15s. Oatmeal, £8 10s. Pollard, £4 10s. Bran, £2 10s. Butter: dairy, 8d to 10d; factory, 11d. Cheese: factory, 5d; dairy, 4½d. Eggs, 1s 4d. Onions: Melbourne, £5.

Invercargill prices current.—Wholesale — Butter farm, 7d; separator, 9d; butter, factory, pats, 11½d. Eggs, 1s 3d per dozen. Cheese (factory), 6½d. Hams, 9d. Potatoes, £2 per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £2 per ton. Flour, £9 10s to £10 10s. Oatmeal, £7 10s to £8. Bran, £3. Pollard, £5. Retail—Farm butter, 9d; separator, 11d; butter (factory), pats, 1s 1d. Eggs, 1s 6d per dozen. Cheese, 8d. Hams, 10d. Bacon, 10d. Potatoes, 3s 6d per cwt. Flour: 200lb, 21s; 50lb, 5s 9d. Oatmeal, 50lb, 5s; 25lb, 2s 9d. 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 Monday, when we submitted an average catalogue. There was a good attendance of buyers, and, with fair competition, nearly every lot was disposed of at satisfactory prices. Values ruled as under:—

Oats.—During the past week best feed oats have had more inquiry for shipment, and nearly all good bright lines offering have been quitted at quotations. 'C' grade lines have not the same attention, but for lower quality there has been a better demand, and considerable quantities have been quitted. Quotations: Prime milling, 1s 4½d to 1s 6d; good to best feed, 1s 3d to 1s 4d; inferior and medium, 10d to 1s 2d per bushel (sacks extra).

Wheat.—Millers still evince a strong preference for prime to choice samples, which are not offering freely. A better business has been done in fair to good quality, while lower wheat continues to meet with steady demand for export. Quotations: Prime milling, 2s 9d to 3s; medium to good, 2s 4d to 2s 8d; best whole fowl wheat, 2s 2½d to 2s 3½d; broken and damaged, 1s 9d to 2s 2d per bushel (sacks extra).

Potatoes.—We had no good Derwents at to-day's sale. Supplies of late have been fairly steady, and in most cases consignments have been readily quitted at late quotations. Quotations: Best Derwents, 35s to 37s 6d; choice, to 40s; medium to good, 30s to 32s 6d per ton (sacks in).

Chaff.—The market has been poorly supplied with prime quality, and for this class there is good demand. Medium and inferior sorts are still fairly plentiful, but in the absence of better lines some attention has been directed to them. Quotations: Good to prime oaten sheaf, £2 10s to £3; medium to good, £2 to £2 7s 6d per ton (bags extra).

Turnips.—After a week of short supplies, when prices firmed slightly, the market is almost glutted. Nearly all lines on offer on Monday found buyers at 13s to 13s 6d per ton (loose, ex truck). Extra good sorts are worth up to 14s.

Straw.—We sold good wheaten straw at 26s and prime bright oaten at 30s per ton (pressed).

Messrs. Stronach, Morris, and Co. report:—

Wheat.—The market shows no improvement since last report and prices are the same.

Oats.—In these there is a little more doing and prices show a slight advance on late rates, that is for good bright samples. Prime milling, 1s 4½d to 1s 6d; best feed, 1s 3d to 1s 3½d; inferior, 10d to 1s 1d.

Chaff.—Consignments are not so heavy this last week, consequently prices have hardened a little for best feed. Prime oaten sheaf, £2 12s 6d to £2 17s 6d; extra, to £3; medium, £2 5s to £2 10s; inferior, 30s to 35s.

Potatoes.—The market is over-supplied and prices show no improvement. Best Derwents are worth £1 15s to £2; other sorts, 30s to 35s.

WOOL.

London, June 21.—The Bradford wool market shows a small turnover. The market is very firm, but prices are unchanged.

Messrs. Stronach, Morris, and Co. report:—

Sheepskins.—We held our weekly sale of these to-day. The catalogues were small and prices were on a par with last week. Best merino, 6d to 6½d per lb; medium, 5d to 5½d; inferior, 4d to 4½d per lb; best halfbred, 6d to 6½d per lb; extra good quality, to 7d per lb; medium, 5d to 5½d; inferior, 4d to 4½d; best crossbred, 6d to 6½d; extra well saved skins, to 7d per lb; medium, 5½d to 5¾d; inferior, 4d to 4½d.

Rabbitskins.—Prices for these at our sale on Monday were much the same as last week, viz., best winters, 14½d to 16½d; medium, 10d to 1s; autumns, 10½d to 13½d; summers, 5d to 6d; small, 3½d to 4d; blacks, 22½d per lb.

Tallow and Fat.—There is no change in the market since last report.

Hides.—No sale since last report.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

About a score of light harness horses were entered for our sale on Saturday last, and most of these changed hands at prices ranging from £5 10s to £19. We quote: Superior young draught geldings, £50 to £58; extra good, prize horses, £60 to £65; medium draught mares and geldings, £35 to £48; aged do, £22 to £33; up-standing carriage horses, £30 to £35; well-matched carriage pairs, £80 to £100; strong spring-van horses, £30 to £40; milk-cart and butchers' order-cart horses, £22 to £30; light hacks, £10 to £13; extra good hacks, £18 to £30; weedy and aged hacks and harness horses, £3 to £7.

ADDINGTON STOCK MARKET.

There was an unusually large attendance of visitors at Addington, and all branches of the trade were well represented.

Fat Cattle.—Only about 100 head were yarded, and the small supply enabled a slight advance on the previous week's rates to be obtained, prime beef selling at 23s, with a few lots up to 24s, medium North Island 20s to 22s, and cows 19s per 100lb. North Island bullocks sold at £8 to £9 17s; 6 local steers, £7 10s to £9 15s; heifers, £5 12s 6d to £8 15s (one at £9 15s); cows, £5 2s 6d to £7 17s 6d.

Fat Calves.—A large supply of small calves were penned, and sold at from 7s 6d to 20s; prime vealers, up to 61s.

W. P. LINEHAN,
 Wholesale and Retail
CATHOLIC BOOKSELLER,
 IMPORTER & PUBLISHER.
St. Joseph's Prayer Book,
 New Edition just out. Beautifully
 Illustrated.
 Should be found in every Catholic home and
 in the hands of every Catholic child.
 Printed from new type. New Prayers and
 new Hymns added.
 309-11 LITTLE COLLINS ST.,
 MELBOURNE, AUS.

MASONIC HOTEL
 CHRISTCHURCH.

Visitors to the above Hotel will receive a
 Cead Mile Failte from the Proprietor,

E. POWER

Late of Dunedin.

I AM A PURCHASER of ALLUVIAL
 and RETORTED GOLD at 1s (One Shil-
 ling) per ounce above present ruling prices.

Offices: LOWER HIGH STREET
 (opposite Railway Station).

A. H. VERNON KING,
 Gold Buyer.

SILVERINE

A perfect substitute for Silver at a
 Fraction of the Cost.

SILVERINE

Is a Solid Metal, takes a High Polish
 and Wears White all through. More
 durable than Electroplate, at one-
 third the cost

SILVERINE

Has given Immense Satisfaction
 thousands of Purchasers.

SILVERINE

Posted Free to any part of New
 Zealand at following prices:
 Tea, Afternoon and Egg Spoons

	5s doz
Dessert Spoons and Forks	10s doz
Table Spoons and Forks	15s doz

SOLE AGENTS

EDWARD REECE & SONS

FURNISHING AND GENERAL
 IRONMONGERS,

COLOMBO ST., CHRISTCHURCH

Buchu Kidney Cure.

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

2s and 3s 6d Bottles.

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

JOHNSTONE & HASLETT
 CHEMISTS AND OPTICIANS,

Licentiates of the Pharmaceutical Society
 of Ireland)

MANSE STREET, DUNEDIN.



**Stop that
 Cough!
 Take**

**BONNINGTON'S
 IRISH MOSS**

The Great Remedy for
WINTER COUGHS, BRONCHIA, INFLUENZA.
 Ask for Bonnington's

THE "TROCADERO" SUPPER AND
 DINING ROOMS
 NOW OPEN NOW OPEN.
 Grills at all Hours. Fish Suppers a
 Specialty.
 THE TROCADERO, RATTRAY STREET,
 Dunedin
 Proprietor: LARRY CLANCY
 (Late Gridiron Hotel.)

**PURIRI NATURAL MINERAL
 WATER.**
 FOR RHEUMATISM, INDIGESTION
 ETC.
 At all Clubs, the Leading Hotels,
 and on board the U.S.S. Co.'s
 Steamers.
PURIRI NATURAL MINERAL WATER

NATIONAL HOTEL,
 LAMBTON QUAY, WELLINGTON.
 MRS. BUTLER
 (formerly of Greymouth, and recently
 licensee of the Prince of Wales Hotel,
 Wellington)
 Notifies her friends and the public that she
 has taken over the above-named Hotel.
 Only the Best Liquors stocked.
 First-class accommodation for visitors.
 Telephone No. 1212.

THE N.Z. EXPRESS CO
 LIMITED.
 (CAMPBELL AND CRUST.)
 DUNEDIN, INVERCARGILL GORE
 CHRISTCHURCH, WELLINGTON,
 OAMARU, AUCKLAND, & HAWERA.
 GENERAL CARRIERS, CUSTOMS,
 SHIPPING & EXPRESS FORWARDING
 AGENTS.
 PARCELS FORWARDED to any part of
 the World.
 FURNITURE Packed and Removed by our
 own men throughout New Zealand.
 ADDRESS. CRAWFORD STREET.
 (Next N.Z. Insurance Co.)

**THE MILBURN LIME & CEMENT
 COMPANY, LIMITED.**
 PORTLAND CEMENT—Highest Grade.
 Guaranteed equal to the best Imported
 Brands.
 MILBURN PHOSPHATE — Guaranteed
 Analysis.
 MILBURN LIME—'The Farmers' Friend.'
 BUILDERS' LIME—'MILBURN.'
 AUCKLAND HYDRAULIC LIME—Crown
 Brand.
 HAVOC—The Canadian and Noxious
 Weed Destroyer.
 Special Pamphlets on any of the above
 may be had on application at the Company's
 Office,

THOS. G. PATRICK
 FAMILY BUTCHER,
 MACLAGGAN STREET (Next A. and J.
 M Farlane's)

**SANITARY PIPE
 AND STONWARE FACTORY**
 KENSINGTON.
 The undersigned, having purchased the
 above Works, is prepared to sell at Lowest
 Current Rates.
 J. H. LAMBERT,
 NORTH-EAST VALLEY AND KENSINGTON.

**UNION STEAMSHIP
 COMPANY OF NEW ZEALAND
 LIMITED**
 Steamers are despatched as under
 (weather and other circumstances
 permitting):
LYTTELTON and WELLINGTON—
 (Booking Passengers West Coast Ports)—
 Tuesdays, Thursdays and Fridays.
NAPIER, GISBORNE and AUCKLAND—
 Tuesdays and Fridays.
**SYDNEY, via WELLINGTON and COOK
 STRAIT—**
 Every Thursday.
**SYDNEY via EAST COAST PORTS and
 AUCKLAND—**
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NAPIER

(From our own correspondent.)

June 23.

For some time past the local Hibernians have under consideration the question of making their fortnightly meetings more attractive, and with that end in view have instituted a series of social evenings, the first of which took place on June 8, under the auspices of St. John's branch. After the ordinary business of the lodge had been disposed of, music, games, etc. were indulged in. Songs were contributed by Messrs O'Connor, Madigan, Preston, Kenny, P. Barry, P. J. Henley, F. Mahoney, Willis, Tyne, and Smith. Messrs Murnane and J. Lynan danced an Irish jig, and Messrs. Shanahan (2) gave selections on the bagpipes. Mr. Fox, who played the accompaniments efficiently, also took part in an instrumental trio with Messrs. Hutchinson and Mahoney. Brief speeches were made by Very Rev. Dean Birnfield, Rev. Father Goggan, and Messrs Higgins, P. J. Barry, Murnane, Durney, and J. P. Kenny. These gatherings should popularise the Society.

On June 16, being the occasion of Rev. Father Goggan's anniversary, his parishioners took the opportunity of tendering him a complimentary social, which was held in St. Patrick's Hall. During the evening little Miss Preston presented Father Goggan, on behalf of the parishioners, with a purse of sovereigns as a slight token of appreciation of his work in connection with the Catholic Young Men's Club, St. Vincent de Paul Society, and other parish organisations. Mr. W. J. McGrath read an address expressive of the regard in which Father Goggan is held by his parishioners, to which the rev. gentleman suitably replied. An enjoyable programme of music, recitations, and dances was gone through.

The committee of the Catholic Young Men's Club are using every endeavor to make the Club attractive. The debates have been entered into with enthusiasm. A mock parliament is now in session and has proved very interesting. On June 21 a mock banquet took place, 10 members sitting down to well-laden tables, presided over by Rev. Father Goggan. The object in view is to accustom members to the various forms in which such functions are conducted. The toast list was interspersed with music and recitations. Messrs. Edwards, B. Weaver, Broad, Preston, and O'Connor contributed songs, Messrs. Hanlon, Price, and H. Sinden recitations, whilst Messrs. Hyde and Cagney presided at the piano. Herr Lehmann, conductor of St. Patrick's choir, has consented, at the request of Father Goggan, to organise the musical talent of the Catholic Club, for which purpose Monday evenings have been set apart.

The local Harmonic Society gave its second concert on June 22 in the Gaiety Theatre to a crowded audience. In the second part of the programme Mr. D. Twobill, a member of St. Patrick's choir, pleased the audience greatly with his rendering of the pretty song, 'Down the vale.' The local musical critic states he has a sweet tenor voice of good quality and sings with considerable expression. He was encored and replied with Leon's 'Dawn of life.'

Southland News Notes

The Invercargill winter show was responsible for an influx of people to the town last week, many of whom, being far afield, make the trip their annual outing.

Mr. Joseph Devery, of Strathmore, Otautau, has taken over Mrs. Gallagher's Shamrock Hotel, Fairfax. Doubtless, Mr. Devery will prove a capable host and an acquisition to Fairfax in many a way.

The Edendale settlers tendered a social as a greeting of welcome to the new arrivals in that district—the successful selectors of Edendale estate sections. A large gathering assembled, about 600, and the pleasing function terminated with a dance. The Wyndham Band turned out in full muster. Mr. Kintross, the well known bard, composed an appropriate ode.

The bazaar to be held at the Bluff in aid of the local convent fund promises to be a huge success. The ladies at the Port are determined to eclipse all former efforts, and willing helpers from Invercargill are numerous.

The new church at Balfour is receiving its finishing touches, and the contractor (Mr. T. Carnaby, Gore) is to be complimented on the workmanship.

Our readers in Otago will learn with pleasure that Messrs. A. and T. Inglis, the well known drapers, etc. of Dunedin, will hold their fifteenth annual colossal sale shortly. It will commence on August 1, and during its continuance the whole of the firm's magnificent stock, amounting to upwards of £60,000, will be disposed of at large reductions.

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

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

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

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

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

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The 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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Students are prepared for MATRICULATION, CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' GENERAL KNOWLEDGE Examinations. The Pension is 35 Guineas per annum. A reduction of three guineas is made in favor of Brothers. Prospectuses on application to the Director,

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

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Students twelve years of age and upwards will be admitted.

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

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

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

The Annual Vacation begins on the 15th of December and ends on the 15th of February.

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

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

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DEATH.

KELIGHER—On June 26, at his residence, Crown Hotel, Rattray street, Dunedin, Patrick Keligher, native of Bawnboy, County Cavan, Ireland, the beloved husband of Mary Clare Keligher, aged 70 years. Deeply regretted—R.I.P.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, JUNE 30, 1904.

THE BISHOPS' REJOINDER



RESTRICTIONS of space prevent us doing much more than to refer our readers to the pages of this issue on which appears the admirable rejoinder of the Catholic Hierarchy to the recent manifesto of the Bible-in-schools League. But their Lordships' latest pronouncement on this thorny theme needs neither note nor comment. It furnishes its own gloss, and is a model of lucid and decisive thinking and of plain and temperate speech.

The two weighty documents thus far issued by the Bishops have, we venture to say, served their intended purpose to an extent beyond their Lordships' early hopes. In the first place, our Prelates succeeded in unmasking the callous partisan principles that actuate the Bible-in-schools League, whose exposition and attempted justification of its position must be regarded as a serious blow to the very cause which it was intended to serve. In the second place, the Bishops—thanks to the fair-minded spirit of the secular press—have placed under the eye of the great body of the electors of New Zealand two documents—logical, statesmanlike, and complete—which (as the 'N.Z. Times' says) ought to exert a powerful influence in shaping public opinion. And, finally, they have alighted upon the happy discovery that, in the struggle against the sectarianising of the public schools, there stand side by side with us a great body of thoughtful men of every creed, and practically the whole of the secular press—so far as it has a voice in this matter—together with the vast mass of public opinion which it moulds or represents. The Bishops deserve the warmest thanks of the community,' says the 'Lyttelton Times.' 'The honours of the controversy,' says the 'Otago Daily Times,' 'so far as it has gone, between the Roman Catholic Bishops and the Bible-in-schools Conference, on the education question, rest decidedly with the Bishops.' These opinions are typical of others that have come to hand. Their Lordships have done what is acknowledged to be, both in its substance and in its manner, a valuable service to the country, and the national, rather than the denominational, standpoint which rules their utterances cannot fail to commend itself to fair-minded people of every class and creed. It now remains for the clergy and the laity to continue, each in its proper way, the good work which their Lordships have begun in the struggle to maintain rights of conscience and to defeat the attempts to inflict upon New Zealand a particularly odious form of 'State-endowed sectarianism.'

Messrs Baldwin and Rayward are now directly represented at the seat of the Federal Government, and have special facilities for the conduct of applications for patent of the Commonwealth of Australia. A handbook of patents is obtainable free on application from any office of the firm....

Notes

A Great Builder-Bishop

A cable message in Tuesday's daily papers announced the death of the Right Rev Dr Moore, Bishop of Ballarat. The deceased Prelate's ministrations, both as priest and Bishop, were constantly associated with Ballarat from 1859 till the time of his death. He was, in fact, one of the institutions of the City of Gold, and his death is as the passing of one of its great landmarks. The city is dotted over with noble monuments of religion that will perpetuate his name to future generations. He was, indeed, a master builder. His episcopate passed, by exactly two months, the even verge of twenty years. But in that comparatively short period there was spent on Catholic religious edifices in Ballarat alone the enormous sum of £223,000 sterling. Few episcopal cities in new countries are, in proportion to Catholic population, furnished with so many and such noble edifices of religion. The late Bishop Moore has seen the Church expand from small beginnings in the wide region that forms the diocese of Ballarat. To its great work the twenty years of his administration and the zeal of an able and zealous clergy have contributed in a remarkable degree, and he leaves after him one of the best manned and best equipped dioceses under the Southern Cross. May he rest in peace!

That Runaway 'Nun'

The 'Feilding Star' is an occasional snapper-up of such unconsidered anti-Catholic trifles as the following, which we take from its issue of the 23rd instant:—

'The "Boston Citizen" of April 2 states that Sister Annette, a nun, while teaching music in the parochial school at Burlington, Iowa, fell in love with one of her older pupils. She was transferred to the home of the mother superior at Cedar Rapids recently. Harold Stevenson, the pupil, stood the separation as long as he could, then went to the Cedar Rapids, where he managed to communicate with her. Under cover of darkness, after all had retired, she stole down the fire escape to the waiting arms of her sweetheart, and together they boarded a fast train for Chicago, where they were married.'

And, of course, they 'lived happily ever afterwards.' For is not that the traditional and proper ending of all fairy tales? The story quoted above was flashed to at least one Iowa paper before it crawled into the belated columns of the 'Boston Citizen.' There is nothing wrong with the tale except this: that it was concocted by some favorite son of the Father of Lies, and that it is a fabrication from start to finish. The malignant lie was promptly run down and choked to death, as our Feilding contemporary might have known had it been awake and reading the American papers, Catholic or secular, during the past two months. The facts of the case, as officially set forth in the Milwaukee 'Catholic Citizen' of April 2, and other papers in our possession, are as follow: The Sister Annette referred to is now in Dubuque. She never had a pupil named Stevenson. She was not sent to Cedar Rapids, as stated. The whole of the cheap, melodramatic romance of love, elopement down a fire-escape, and marriage is, through and through, a fabrication. Legal advice was taken by Sister Annette and others interested, with the result that at least one Iowa paper has had to swallow the whole story raw, and with very bitter sauce. Similar interesting developments were awaiting other editors when our American exchanges last referred to the evil tale. We hope the Catholic readers of the 'Feilding Star' will see that due publicity is given to the contradiction of the vile calumny on a lady to which—we hope quite innocently—it gave publication.

Chinese Slavery

The May number of the 'Westminster Review' contains an interesting article on the yellow slavery in the

Transvaal. It quotes a number of delicious extracts from speeches by Mr. Chamberlain deprecating in strong terms the introduction of the almond-eyed Celestials into the mining districts of the Rand. But, as the world knows, Mr. Chamberlain is a past-master in the art of turning his back upon himself. 'Our Colonial Secretary,' says the article in question, 'regards as "nauseous" any reference to conscience in respect to this question, and to liken the proposed indenture system to slavery is to him like a red rag to a bull. But, in truth, what difference there is between Chinese contract labor under this Ordinance and Negro chattel slavery, as it existed in the Southern States of America, is all to the advantage of the Negro.'

In this connection we may quote the following extract from an interview accorded to the *Dunedin Evening Star* by the recently returned senior member for Dunedin, Mr. Bedford, M.H.R. :-

'The anti-Chinese movement he (Mr. Bedford) looks upon as one of the most serious current. He says that a most significant feature of the Hyde Park demonstration (at which he spoke) was that all the English speakers were what have been called pro-Boers. The pro-Boer was now the pro-Britisher, and the ex-pro-Britisher was become the pro-Chinaman. At the head of the procession which formed part of the demonstration was a representation of a dejected John Bull walking between two jubilant Celestials, and the crowd took it seriously, and howled their execration frenziedly. The British workman, says Mr. Bedford, goes mad on this question. He believes that every union in England was represented in the demonstration. The current opinion when he left Home was that the Chinese would not be introduced into South Africa, and even yet he would not be surprised to see the scheme upset. He agrees with the suggestion that the attempt to condone the injustice to the British workman by making the Chinaman a sort of salaried slave is in the nature of dividing the wrong between the two. The scheme is opposed to the humanitarianism of Britain. And he points out as an example that America put an end to her Japanese contract system on the ground that it was contrary to the principles of her Constitution. When questioned further as to his discoveries in regard to pro-Boerism in England, Mr. Bedford said he believed that the war party had won practically by exciting the lower classes; and that most of the brainy men in the Nonconformist Churches, together with the majority of the scientists, had been pro-Boers from the first. When the New Zealander, in his speech at the Hyde Park demonstration, said in an explanatory way that in this Colony we had thought it patriotic to be in favor of the war, he was greeted with cries of "Shame! Shame!" and a companion on the platform said to him, "You see you did not know so much as we did here."

The Bishops' Rejoinder

NOTICE

A 16-page pamphlet can now be procured at the 'Tablet' Office, containing the following two pronouncements by the Catholic Bishops on the Education Question :-

- I. Manifesto on the Bible-in-schools Scheme.
- II. Rejoinder to the Bible-in-schools Conference.

The pamphlet containing both pronouncements should be in the hands of every elector in the Colony. Price: 1d. each (postage 1d); 20 for 1s (postage 4d); 50 for 2s 6d (postage 10d); 100 for 5s (postage 1s 6d); 250 for 10s (freight forward); 500 for 20s (freight forward); 1000 for 40s (freight forward).

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

DIocese OF DUNEDIN

The usual weekly meeting of St. Joseph's Men's Club was held in St. Joseph's Hall on Friday evening. The programme for the evening consisted of an address on the life, character, and works of Cardinal Newman by the Rev. Father Murphy, Adm., St. Joseph's Cathedral. The rev. lecturer dealt with the most important and interesting events in the distinguished convert's life, his college days at Oxford, and his religious opponents. A feature of the lecture was the graphic description of Newman's book, 'The Second Spring.' At the close of the lecture the Rev. Father Murphy was accorded a hearty vote of thanks. On Friday evening the programme will consist of short readings and recitations by the members.

The committee who organised the entertainment in aid of the funds of the St. Vincent de Paul Society, Dunedin, which, as briefly announced in our last issue, was held in His Majesty's Theatre on Wednesday evening, are to be highly complimented on the success which attended their efforts. The theatre was well filled, especially the dress circle, and the various items on the programme were given in a manner which elicited warm applause, and in nearly all instances encores. Mrs. Monkman gave a finished rendering of 'The better land,' and, in answer to an imperative recall, sang 'Two's company.' She also took part later on in a duet with Miss McNece, which was a very enjoyable item. Miss Violet Fraser, who met with an enthusiastic reception, pleased the audience so well with her singing of 'A May morning' that she had to reappear, her recall song being 'Last night.' Miss H. Sweeney was recalled for her singing of 'Dear heart.' Her second number was 'Killarney,' both being given with much taste. Miss Nellie Hall gave as a pianoforte solo, Raff's 'Cachoucha Caprice,' in that artistic style which always distinguishes her playing, and Miss Sandilands' violin solo was cordially received. St. Dominic's College orchestra played nicely an orchestral march as an opening item, this being followed by a couple of vocal choruses by the pupils of the Christian Brothers, which met with the appreciation of the audience. The pupils of the Sisters of Mercy (South Dunedin) gave a very acceptable item in the form of a graceful dance, for which they were warmly applauded. Among the gentlemen who contributed to the programme were Mr. W. W. Brunsden, who was recalled for his singing of 'The Gladiator,' the encore item being 'Rocked in the cradle of the deep'; Mr. T. Hussey, who sang 'The Bandolero' and the 'Low-backed car,' the latter as an encore; Mr. J. McGrath, who was encored for 'True till death,' and Mr. T. J. Anthony, whose humorous contributions created much merriment, as did also the coon sketch by Messrs. Mee and Sheehan. Last but by no means least were the recitations by Miss Edith Leech, who showed that he was equally at home in tragedy or comedy. Her programme item, 'The Silver King's dream,' was marked by much dramatic force, whilst her two encore numbers showed that she was equally adept at portraying the lighter shades of character. The accompaniments during the evening were played by Misses M. Drumm and Major, and Messrs. A. Vallis and L. Stokes.

All persons interested in musical matters are placed under a debt of gratitude to the well known firm of Messrs. Charles Begg and Co., of Dunedin, for their recently published catalogue of musical instruments and accessories. This publication, which is profusely illustrated, consists of 132 pages, and is, we understand, the first complete musical instrument catalogue that has been issued in the Australasian colonies. The catalogue is divided into six parts—viz.: Part 1, brass and percussion instruments; Part 2, wind instruments; Part 3, stringed instruments; Part 4, harmonic strings for all instruments; Part 5, instruments and fittings not otherwise classified, such as accordions, concertinas, harmonicas, tambourines, nigger bones, and post horns, etc.; Part 6, sundries, such as stands, music stools, carriers, insulators, piano lamps, tuners' tools, etc. Each part is neatly bound, being obtainable separately, or the complete work under one cover. An idea may be formed of the magnitude of the work when it is stated that over two and a half tons of paper were used, and that if the whole production could be laid page to page in one continuous line it would reach 140 miles, or further than from Dunedin to Invercargill. The firm is to be highly complimented on its enterprise in publishing such a comprehensive catalogue, and there is little doubt but that the public will show their appreciation in a practical manner.

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In tea you can't have both; so if you want YOUR way use

HONDAI-LANKA TEA

The Late Bishop of Ballarat

Tuesday's morning papers announced the death of the Right Rev. Dr. Moore, Bishop of Ballarat. Further reference to this noted Prelate's demise, and an appreciation of his work, appear in our editorial Notes. The deceased Bishop was a native of the County of Kerry, Ireland. His ecclesiastical studies were pursued in the great foreign missionary college at All Hallows, Dublin, and he was raised to the priesthood in 1859. Shortly after his ordination he was chosen as chaplain to accompany a selected body of Irish immigrants who proceeded to Victoria towards the close of the same year. After landing in Melbourne, the sphere selected for his administrations was Ballarat, and Ballarat continued to be the scene of his unremitting labors, as priest or as Bishop, till the close of his long life. For a short period he was assistant priest in the city. Later on he became priest in charge, and as the extension of the city and the growth of the population gave that centre a great ecclesiastical importance, he was created

Its First Dean,

and by the title 'the Dean' he became widely and favorably known throughout Victoria. 'On' Ballarat (to use the miners' phrase) he wielded a commanding influence among all classes and creeds. Ballarat was at that time a part of the Archdiocese of Melbourne. In 1874 it was created an episcopal See, and the Right Rev. Dr. O'Connor (previously parish priest of Rathfarnham, Dublin) was appointed its first Bishop. The late Dr. Moore was appointed Vicar-General by Dr. O'Connor, and (says Cardinal Moran in his monumental 'History of the Catholic Church in Australasia') 'it has been justly remarked that Dr. O'Connor was extremely fortunate in having before him in Ballarat one who had so thoroughly identified himself with the cause of religion and education, and one who understood so well the circumstances of the diocese and of the people as the Right Rev. Dr. Moore.'

Dr. O'Connor passed away on February 14, 1883. The Right Rev. Dr. Moore was appointed to succeed him, and the ceremony of

His Consecration

took place in his own cathedral on April 27, 1884. The Archbishop of Melbourne was the consecrating prelate.

When the late Bishop Moore received the pastoral charge of the See of Ballarat, there were in the diocese 27 priests and five communities of nuns. Towards the close of last year there were 62 priests (53 of the secular clergy and 9 Redemptorist Fathers), 16 religious Brothers, 257 nuns, one fine college for boys, 10 boarding schools for girls, 13 superior day schools, 56 primary schools, 2 magnificent institutes of charity, and 5600 children in attendance at Catholic schools. The fine episcopal palace, the vast pile of Nazareth House, the admirable Catholic hall, the great Abbey of Loreto, the noble monastery of the Redemptorist Fathers, and the beautiful new Cathedral presbytery represent only a portion of the

Edifices of Religion

built in Ballarat during the administration of the late Bishop Moore. After an extensive renovation St. Patrick's Cathedral, Ballarat, was consecrated on November 19, 1891, prelates being gathered from all parts of Australia and from New Zealand to take part in the ceremony. Throughout the diocese equally marked progress has been made, and there are few dioceses in the Southern Hemisphere better manned and better equipped for carrying out the work of God than that over which the late Dr. Moore ruled for the past twenty years. Two or three years ago his sight began to somewhat fail. It was the first indication of what has turned out to be the approaching break-down of a robust constitution. To those in New Zealand who knew the deceased prelate, the news of his death has come, nevertheless, as a sharp surprise. May his soul rest in peace!

The usual weekly meeting of the St. Patrick's Social Club (South Dunedin) took place on Monday evening, when a musical programme was presented. The following contributed vocal items: Misses A. Heffernan, (Creagh, Mahoney, Carr, Fitzpatrick, and Messrs. Stokes, Gaffaney, O'Connor, Drumm, and Mee. The Rev. Father Coffey presided, and at the conclusion thanked the performers.

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

OBITUARY

MR. PATRICK KELIGHER, DUNEDIN.

On Sunday there passed away at the Crown Hotel, Dunedin, a highly esteemed citizen in the person of Mr. Patrick Keligher, in his 70th year. The deceased was of a quiet and unassuming disposition, never taking any prominent part in public affairs, nevertheless he was well known to a large circle of friends, who appreciated his sterling worth and uprightness of character. He had been for upwards of a quarter of a century proprietor of the Crown Hotel, Rattray street, which he conducted in a highly creditable manner, and never once during that long period was he known to permit the slightest breach of the licensing laws. The deceased was a native of Bawnboy, County Cavan, Ireland, where he was born in 1831. He came out to New Zealand 11 years ago, and soon after joined the police force under the late Mr. St. John Brannigan. After serving for about eight years he left the police force and took the European Hotel, which he owned for some years. Later on he became proprietor of the Crown Hotel, Rattray street, which he conducted with marked success up to the time of his death. The late Mr. Keligher was one of the principal contributors to the first Catholic church built in South Dunedin, and was also one of the promoters of the Irish Rifles in this city. He was a man of a most generous disposition. He disliked ostentation, and when he did a good deed or performed a generous action, which occurred very often, he preferred that it should be known only to himself. No person in want ever appealed to him in vain, and his purse was ever open at the call of religion or nationality. The remains were removed to St. Joseph's Cathedral on Wednesday morning, where a Solemn Requiem Mass was celebrated, Rev. P. Murphy being celebrant, Rev. J. Coffey deacon, Rev. J. O'Malley subdeacon, Rev. H. W. Cleary master of ceremonies. The interment took place in the Southern Cemetery in the afternoon, the funeral cortege being very large, and representative of all classes in the community. The deceased, in addition to two brothers in Victoria, leaves a widow and an only son to mourn their loss, and these have our sincere sympathy in their bereavement.—R.I.P.

NEW ZEALAND: GENERAL

The following are the officers of the Hokitika Catholic Literary and Debating Society for the current year: President, Mr. F. Sellers, sen., vice-president, Mr. H. Williams; secretary and treasurer, Mr. T. Green, jun.; press correspondent, Mr. F. Sellers, jun.; committee, Messrs. Doherty, Burger, Dee, Daly, and Dixon.

The social given at St. Mary's Hall, Nelson, on Tuesday night of last week was well attended. The musical programme (says the 'Colonist') was an excellent one, the spirited pianoforte duet by the Misses Fowler being a taste of the good items to follow. Songs were contributed by Misses L. Harris (encored), Scott, and C. Armstrong, Messrs. T. Connell, O'Beirne, Bunny, Jackson, and Edwards, and a glee by members of St. Mary's choir. Miss Duff accompanied the vocalists, and Miss Shone (violin) also assisted when Miss Scott sang. On the motion of the Rev. Father Clancy, a hearty vote of thanks was accorded the performers and the committee.

The impressive ceremony of reception took place at St. Patrick's Church, Masterton, on Tuesday of last week, when three young ladies were received into the Order of Sisters of St. Brigid. The young ladies were Miss Shapter (in religion Sister Mary Peter), Miss L. Truman (Sister Mary Paul), Miss M. Cooke (Sister Mary Canice). There was a very large congregation present. The Very Rev. Father Lewis, V.G., performed the ceremony, and was assisted by the Ven. Archdeacon Devoy and Very Rev. Dean McKenna, and Rev. Fathers T. McKenna, Hickson, Holley, Ainsworth, O'Shea, Cahill, and Walsh were also present. The occasional sermon was preached by the Very Rev. Father Lewis, who took as his text the words: 'If thou wilt enter into life everlasting keep the Commandments.' The special choir selected from St. Brigid's pupils for the occasion (says the local 'Times') consisted of the Misses Bennington, Nestor, Jury, and Hennessy (soprano), and the Misses K. Holloway, Eileen Jago, and Nilsson (alt.), and were assisted by Miss Annie Gallagher, of Greytown (soprano), Miss Daisy Reilly, A.T.C.L., of Hawera (alto), and Mr. Dolan (basso). The training of the special choir reflected great credit on the conductress, Sister Mary Joseph. An especial word of praise is due to Miss Elsie Richards, who presided with great ability at the organ.

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The grocer seeks the largest profit.

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HONDAI-LANKA TEA

DIOCESE OF AUCKLAND

(From our own correspondent.)

June 23.

The Auckland branch of the H.A.C.B. Society intends to celebrate its anniversary in July with a smoke concert. A strong committee has the matter in hand.

The annual social gathering of the parishioners of St. Patrick's will soon be held, and several meetings have been held in connection therewith, over which Rev. Father Patterson, Adm. presided.

At St. Benedict's last Sunday Mercadante's Mass was sung by twelve members of the Opera Company. The choir was composed solely of male voices, and the rendering of the music was excellent. Mr. H. Lamb presided at the organ. Rev. Father McMillan preached. In the evening at Vespers the Rev. Father Furlong was the preacher.

A social in aid of the bazaar fund of All Souls' Church, Devonport, is to be held in the local Foresters' Hall, on Friday evening, July 1. The Rev. Father Meagher and an active committee of ladies and gentlemen are working assiduously to make the affair a success. Mr. Maurice Kilmartin is the hon. secretary.

A large and enthusiastic number of Catholic young men attended a special general meeting of the Marist Brothers Old Boys' Association last night. The Rev. Bro. George (president) was in the chair. His Lordship Bishop Lenihan approved of the rules passed at the initial meeting of the association, and very kindly intimated that he would do all he could to further the interests of the club. His Lordship has been pleased to appoint as chaplain to the association the Rev. Father Holbrook, of St. Patrick's. Messrs. Tole, Gormley, Furlong, Keenan, Grace, and Egan, in capital speeches, put forth the objects of the association, which was formed for the purpose of intellectual and social advancement of young men. It was agreed to fit up three spacious rooms at the Marist Brothers' School, Hobson street, and to form a literary and debating society and physical training school, also to hold evenings for special intercourse. It was proposed to raise money by a system of debentures to the amount of £250 for furnishing, and the meeting was so thoroughly in accord with the proposition that £100 was raised in the hall within fifteen minutes. It is anticipated that there will not be any difficulty in raising the amount required to fit up club rooms, which will be opened probably within six weeks by a social evening. A strong committee composed of capable and experienced business men has been formed for the purpose of carrying out this commendable work, and there is every prospect of the association being formed on a sound and permanent basis. There are over 50 members on the books at the present moment.

TIMARU

(From our own correspondent.)

June 27.

Last Monday night was the half yearly meeting night of St. Mary's branch of the Hibernian Society. There was a large attendance of members and keen interest was taken in the principal business of the meeting, the nomination of officers for the next six months.

On Friday last the pupils of our parochial girls' school tendered a complimentary entertainment to the Rev. Father Tubman on the occasion of his feast day. The programme was opened with a well rendered and appropriate song, after which the infants went through the operetta, 'The house that Jack built,' in a highly creditable manner. Two of the little ones took advantage of the opportunity to present the Rev. Father Tubman with two bags filled with coppers for the Cathedral building fund, the fruits of the self-denial of the scholars during the past few months. Rev. Father Tubman complimented the little ones on their excellent performance, and thanked the Sisters and pupils for their kindly greetings and the various little presents that accompanied them. The feast was celebrated by the adult portion of the congregation in the evening, by means of a social held in the girls' school. The rooms were tastefully arranged, and by eight o'clock when the guest arrived they were crowded almost to excess. A congratulatory address was read on behalf of the Altar Society, Children of Mary, Hibernian Society, and the Young Men's Literary Society, stating in some detail the many advances made in matters Catholic since the Rev. Father Tubman took over the charge of this parish eight years ago, and concluding by asking him to accept a handsome table and some other useful articles as a token, however small, of their esteem and of the un-

divided union between priest and people which characterises the parish.

The Rev. Father Tubman replied at some length, thanking them for their generosity and the loyalty they had always evinced towards those who labored amongst them. He lightly touched on the 'Bible-in-schools' question, read the Government Inspectors' report of their recent examination of our schools, and congratulated the parents on having such devoted and successful teachers in charge of their children. An interesting dialogue was then gone through by some of the Children of Mary, songs were rendered by Miss Lynch, and Mr. D. McDonald in their usual capital style, and the Misses D. McGinness, L. Dennehy, and N. Egan contributed pianoforte selections. Refreshments were then handed round and much appreciated. The proceeds are to be devoted to the Cathedral fund. The success of the entertainment is mainly due to the exertions of the ladies of the Altar Society, supported or rather guided by their energetic chaplain, Father Le Floch.

CARTERTON

(From an occasional correspondent.)

The work of removing and re-erecting the Catholic church, Carterton, has been completed, and the formal re-opening took place on Sunday, June 19. A Missa Cantata was sung at eleven o'clock by the pastor, the Rev. Father Cahill. The Very Rev. Father Lewis, Administrator of the archdiocese of Wellington, preached most impressively in the morning on the beauty of God's House and in the evening on the Sacrament of Penance. Through the thoughtful kindness of the Gallagher family arrangements were made to run a bus from Greytown, and by this means the choir and the congregation were considerably reinforced. The music was finely rendered, Miss A. Gallagher being the soloist, Mr. Berrill conductor, and Mrs. Dudson presiding at the organ.

Carterton is a very straggling town, almost three miles long. The church was previously at the end of the borough, a mile and a half outside the town proper, and inconveniently situated as regards the greater part of the Catholics of the district. The congregation was consequently unduly small and the attendance somewhat irregular. As far back as three and a half years ago the then pastor proposed to remove the church to a more central and convenient site. The project was renewed when, a year later, Carterton became a separate parish and the Rev. Father Cahill was appointed its first pastor. A suitable site was procured closer to the town and a mile distant from the one where the church then stood, and, in May of last year, the work of removal was urged upon the people by his Grace the Archbishop, during a visit to Carterton. In February last a bazaar took place to defray the cost of removing and re-erecting the church. It realised the handsome sum of £315. A colony of Poles, who live near the former site of the church, showed active opposition to the removal of the sacred edifice to the more central position arranged for. They, however, yielded dutifully when the following full legal authority in the matter was given to Father Cahill by the Archbishop and its contents made known to them:—

'To the Catholics of Carterton, and to all whom it may concern: Be it known that I, Francis Redwood, Archbishop of Wellington and Metropolitan, am the legal owner and trustee of the Catholic Church property in South Carterton, and furthermore, that I fully authorise the Rev. Thomas Joseph Cahill, of the Carterton Mission, to undertake and carry out the very important work of the removal of the said Catholic Church from its present site to the new central site in Carterton, for the reasons already given by me repeatedly and emphatically to the congregation of Catholics of Carterton, both by word and letter. Given this 27th day of April 1904. Witness:—John R. Holley, Secretary.'

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Nor reduce the fat to slinness, nor increase the lean to stout.

You can't use it as a hair wash, nor to mend a broken limb.

Nor for freckles, warts, and pimples, nor such blemishes of skin.

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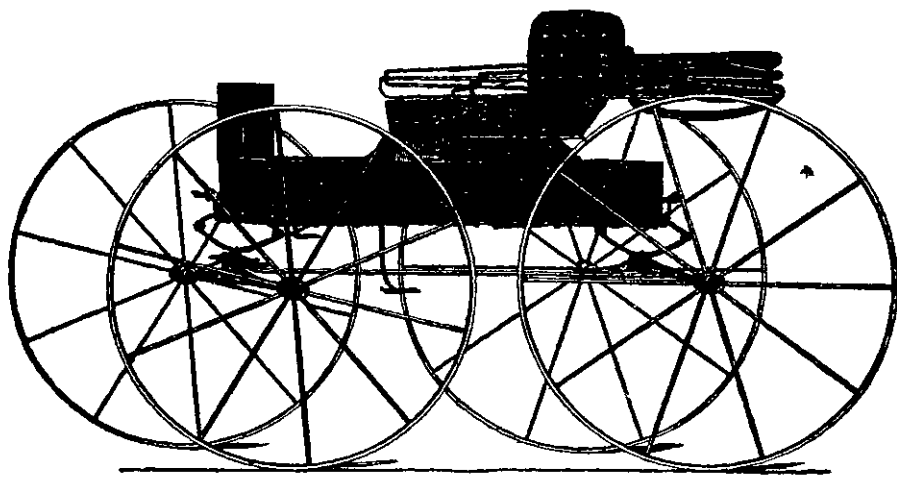
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The Storyteller

CATARINA

The glistening white walls and broad galleries of the sanatorium stood out clearly in the late afternoon sun. A sense of coolness and peace was lent to it by the dark-green Venetian blinds on the windows and the broad green-and-white striped awnings that overarched the galleries.

Tall, leafy pecan trees lifted their topmost branches above the cross that surmounted the cupola, and in the garden old-fashioned flowers bloomed in profusion. The wide grounds surrounding the sanatorium were portioned off by the inevitable barbed-wire fence of the South. Beyond the flower gardens a gate through the fence led to an enclosure where on one side stood the kitchens and laundry, and on the other the little white chapel where the Sisters and their nurses heard Mass every day.

Beyond this, through a second gate, the stony path led to the farmyard stables and water-tower, whose windmill moved lazily in the light afternoon wind.

Westward a long range of hills appeared dark against the horizon, in contrast with the magnificent southern sunset that stretched from North to South, making a golden splendor that lit up the opposite valley and hills. Nature in that charmed region was fair and beautiful; as if to bring hope to the hearts that came there with bodies sick unto death. It was nearly time for the Angelus bell, as back and forth in the garden walked a young girl with a basket and pair of scissors, cutting long stems of the roses that grew in such profusion. Her hands, strong and shapely, grasped the thorny stems deftly as the clip, clip of her scissors passed from stem to stem.

The German doctor who attended the sanatorium, and who often watched her, said it was the way Catarina Olgin handled her patients, gentleness first, he thought, and then skill and strength.

A door at the side of the house opened and the Mother Superior came out in the warm sunshine and advanced towards the rose garden. The young nurse heard her coming and straightened up.

'You want me, Reverend Mother?' she said.

'Not to call you away,' Catarina, but only to speak to you. The train from the city gets in about 6.30, and Dr. Amend is bringing a very sick patient, a young man in nearly the last stages of consumption. I have had the south-west corner prepared for him and have detailed you to be his day nurse. Miss Fitzgerald will take the night nursing. It is a peculiar case,' she continued. 'The young man has no near relations living. Dr. Amend says he has been a lawyer in a Northern city and very high in his profession; then he had an attack of pneumonia one winter two years ago, and has been going from bad to worse ever since.'

'Poor soul!' said Catarina. 'Is he a Catholic, Mother?'

'No,' answered the Superior, 'and that is the saddest part. Dr. Amend says he has absolutely no belief.'

'The good God can find ways, Mother, and it is not yet too late, the faith may come.'

'Do all you can for his comfort, Catarina; and for the rest we must pray.'

The Mother returned to the house, while presently the young girl went toward the chapel, and, disappearing within the door, gave her flowers to the sacristan, who was getting the chapel ready for the early Mass on the morrow, for it was April and the day before the glorious feast of Easter.

'Poor young man!' she thought, as she hurried back to the sanatorium, 'it is nearly time for him to get here. Ah!' and she paused, 'there is the whistle of his train.'

Passing upstairs, she glanced into the cool interior of the large bedroom prepared for the expectant guest. The white enamelled bed stood crossways between two of the windows, looking out on one side toward the distant range of hills, on the other taking in the spire and cross of the little chapel. The sound of carriage wheels on the hard clay drive reached Catarina's ear, and she descended the wide oak staircase to the hall below. The Mother was there before her, standing near the open door.

'You had best get the wheeled chair,' she said. 'I doubt if the young man can walk.'

The nurse opened a closet in the hall and wheeled out the chair. Together the two women passed out on the wide gallery just as the stage drove up.

The doctor was the first to alight. A man between forty and fifty. Dr. Amend had been visiting physician at the sanatorium for many years. His patients knew him as a man of superior scientific and intellectual gifts. The broad, open forehead, firm mouth and chin, showed

the man's power and strength of mind, while the blue eyes looking at you from behind gold-rimmed spectacles spoke at once of the noble and spiritual nature that was indeed the foundation and bulwark of all the doctor's gifts. In figure he was not above medium height, of strong and sturdy build, and his strength was now being used to half lift, half carry a tall, emaciated figure, closely muffled in wraps, which he placed tenderly in the wheeled chair, which had been brought close to the steps that led up to the gallery.

'There you are,' said the doctor cheerily. 'I know you will take good care of him, Reverend Mother.'

'You are welcome,' said the Mother in her sweet, low voice. 'Perhaps you would like to go right to your room,' she added.

'Yes,' was the answer, in a weary tone of peculiar refinement. 'I am very tired and would like to go to bed at once.'

No one saw the start that Catarina Olgin gave as she heard the sound of his voice. For one moment she shrank back, then resolutely placed her hand on the bar of the chair and commenced wheeling it into the house. Later, when her patient was in bed, and the night nurse had taken her place, Catarina had sought the chapel and knelt motionless before the red sanctuary light for nearly an hour. The radiance of the paschal moon made the sanatorium nearly as bright as day, and she walked home about nine o'clock and sought her room for much-needed repose and rest.

'Wheel me down near the grotto, if you please, nurse,' he said, 'and read to me.'

The nurse obeyed, and after seeing that he was comfortably settled, she opened her book and began to read. The invalid laid back wearily with closed eyes, the while his white, almost bloodless hands hung listlessly over the arms of the chair. What a sweet voice she had, he thought, as the nurse read on; and how like her tones were to one who had passed out of his life ten years ago! He had noticed it the first evening he had come, and had given a sudden, startled glance at her face, only to find that at first sight it was an almost painful one to see. Smallpox had made ravages on Catarina Olgin's face. The lips had become thickened, the eye brows were gone and the skin was so deeply pitted and scarred that when she smiled, and you saw white, even teeth, and the expression of her blue eyes, that her face was redeemed from ugliness.

After a few weeks the man forgot she was plain, and thought only of how good she was and how comfortable she made him in his long, weary struggle with the dread disease that had laid him low. As he thus thought the nurse read on, until by and by she saw by his breathing that he was asleep; so she closed her book, and, folding her hands, looked long and sadly at the sleeping man. It was a fine face on which her eyes rested. The temples and cheeks were wasted by illness, but it could not destroy the delicate chiselling of eyebrow and nose, the fine, sensitive mouth and well-modelled chin, and the eyes—well, Catarina Olgin knew how beautiful the large brown eyes were which now were hid behind the motionless lids.

A fierce pain, that had been growing stronger and stronger all these weeks, was tugging at her heart. Ten years ago they had been engaged to be married. How old was she then? twenty years; and the man before her had been twenty-five. The Mother had called him young, but he was now thirty-five and she was thirty. How long those ten years seemed!

She had met him on a steamer going to Europe, and he had joined them on the other side and had travelled with them until they had finally become engaged. But in spite of going regularly with her to Mass in the glorious European cathedrals, he had openly professed no belief, and it was this which had finally parted them.

John Carter loved the beautiful Spanish girl with his whole soul, but pride made him unwilling to agree to the usual conditions of a marriage between a Catholic and a Protestant, and Catarina, profoundly religious ever then, had finally decided she could not marry him. Had she done wrong, she thought; and remembering all the misery that usually results from such a union, her heart cried out No, a thousand times No!

She had remained two years in Europe after John returned to America. Then came the loss of her father's fortune, and his death, and Catarina had returned to her old home in San Antonio. Her guardian, an elderly man, a devout Catholic, and an old friend of her father's—of American birth, with a Spanish name and descent—had proposed to her, and Catarina had consented. But she had been a wife only six weeks when a fall from his horse so injured the Senor Olgin that he had died in a few hours, and Catarina, left a widow, and without near relations, longing for some active work and occupation, had entered a training school for nurses, and after her two years' course and graduation had been appointed one of the nurses at the Sisters' sanatorium in the beautiful hill country, some thirty miles north of San

Antonio. It was while she was taking care of a poor colored woman on the outskirts of the city that she had contracted (the smallpox which had so ravaged her beauty, and now the man who had loved her so passionately did not know her; the change in her name had completed the disguise. It was better so, she thought, better so. But oh! if she could win his soul before he died.

'Dear Heart of Christ, help me!' was her inward prayer. 'I cannot let him die without Thee.'

A fit of coughing racked the figure that had been lying so motionless, and the brown eyes opened, in their clear depths a look of dumb appeal. Catarina arose, these were times when she could scarcely trust herself, when she saw the look in the man's eyes, and contrasted his present state with the strong, vigorous manhood she had once known.

'I will wheel you to the top of the hill,' she said; 'you like that sunset view.'

'Yes,' he answered; 'you are very good to me. Senora Olga.'

As they started along the path up the hill the doctor's gig drove in the gate, and, handing the reins to his colored boy, he sprang out and came toward them.

'Give him to me, nurse,' he said in his cheery voice. 'I will be his "Withers the Wan".'

'I think I am the wan one, doctor,' said the young man with a smile that irradiated his whole face, as he looked at the sturdy, vigorous frame before him.

Catarina left them and went into the house, and Dr. Amend wheeled his patient to the top of the hill behind the chapel, where they were in full sight of the distant blue mountains shining hazy and misty in the late afternoon sun.

The sick man raised himself to an erect position and gazed long and silently at the exquisite scene. No sound broke the stillness save the tinkling of a bell that seemed to come from a herd of cattle that a swarthy Mexican was driving home.

'Doctor,' said John, turning his head toward where the elder man stood, 'how long a time have I got to live?'

Dr. Amend turned his face toward the speaker, and was silent for a moment before he answered. The blue eyes behind the spectacles were beautiful with the man's strong tenderness as he replied:

'I think three months.'

Seldom had the doctor had to answer a harder question, but he had long ago made it a rule to tell his patients the truth when there was no longer a ray of hope, and he knew that to parry the question in the present case would do no good.

'Thank you, doctor,' was the quiet answer, as he held out his long, thin hand, which was received in a firm, gentle clasp. The doctor drew a bench up to the other's chair and sat down.

'The time may be longer or shorter,' he said, 'and I trust in either case will be without great suffering, and,' he added, with a smile that was illuminating, 'after the pain will come the joy.'

The sick man shook his head. 'I hope I shall die like a man,' he said, 'though my life, with all its hopes and aims, will be broken and incomplete.'

'My dear friend,' the doctor said, 'your life will not be incomplete. You have made a brave struggle to get well and have failed; but it will not be a losing fight. You will have won the crown of a victorious manhood.'

The large brown eyes, capable of expressing the man's inmost soul, looked his gratitude.

'How can you comfort us poor fellows, doctor,' he said.

'I can only give you a lift,' was the answer, 'but the Great Physician alone can heal you in body and soul; and He will do so in the life beyond.'

The strong faith and vitality of the elder man seemed to dominate the younger.

'The Via Crucis would be easier, doctor,' he said, 'if there were more men like you.'

He lay back in his chair drinking in the warm sunshine and the sweet odor of the yucca plant that bloomed near them. A mocking-bird sang in the tree overhead and he waited until the sound ceased ere he spoke again.

'Doctor,' he said, 'you know I am all alone; no relations, no near friends except those far away in the North, and whom I do not want now, but there is one I long to see before I die. I do not know where she is, but I can give you an address that may reach her. Catarina Zegriz is her name. I am sure that wherever she is she would come to me if you will write and try to find her.'

The soft rustle of a skirt was heard as Catarina drew near. Even the doctor's usually keen eyes failed to see how pale she was, and there was a note almost of pathos in her sweet voice as she addressed her patient and said:

'I fear it is getting late for you to stay out.'

'To be sure,' said the doctor briskly; and as the nurse began to wheel the chair down the hill, he added: 'I will visit my other patients and then come to your room and you can give me the address you spoke of.'

'I'll have it ready, doctor,' the sick man answered.

Three months passed. The dying man can no longer go out or leave his bed. The warm sunlight streams in his room, and nurses and Sisters, with tender, practised hands, do all they can to ease his suffering, but even human skill is powerless now to save him pain.

A month before this time the doctor had been obliged to tell his patient that the letter he had written to Catarina Zegriz had been returned from the dead-letter officer unopened. Reluctantly he decided there was nothing further to be done.

It was one afternoon early in October when Catarina, coming into his room after a short absence, for they rarely left him alone now, found him restless and his mind wandering.

'Catarina,' he murmured, 'Catarina, if I could only see you again once, and have you sing to me! You were noble and brave,' he continued, 'you loved me as I loved you, but above your love was one higher and holier that took you from me.'

The young nurse bent over him, in her face unspeakable yearning and tenderness, as she laid a light, cool hand on his brow. He opened his eyes and smiled at her, then closed them once more and presently his mind wandered again.

'Is it you, Catarina?' he said. 'All these months of pain I have tried so hard to believe in your God; and almost, I think, I believe in Him now.' Again his eyes opened. The cloud seemed to lift and he was himself again.

Gently she raised him in bed and commenced giving him some spoonfuls of broth. Not once did she falter, nor did her hand tremble, though she yearned to take him in her arms and speak to him of their love and of God.

At seven the night nurse came to relieve her, and finding herself free, Catarina set off for an abandoned quarry not far from the sanatorium, where there was a shrine to Our Blessed Lady. Tradition had it that the figure above the shrine had been carved by one of the Franciscan Fathers one hundred and fifty years ago. Be that as it may, it was well done, and the Catholics of that region, Americans, Mexicans, and Indian half-breeds, believed that no one who prayed devoutly at this mountain shrine would have their prayers left unanswered. Swiftly Catarina passed up the road and commenced climbing across the rocks of the quarry. A long green lizard darted across her path, and a bird of scarlet plumage fluttered close to her head. The dry, delicious air revived her heart, heavy with its burden of love and pain.

Should she reveal herself to him, she thought. Then remembering the terrible change in her appearance, she decided no. It would be too great a shock for him in his present weakened state. The renunciation of ten years ago must be carried out to the very end.

She had reached the shrine now, and clasping her hands as she sank on her knees, she raised her eyes to the tender ones of the Mother of Sorrows.

'Dear Mother of Christ,' she said, 'think how thy sweet Son suffered. Ask Him to have compassion on my dearest one. Ask Him to ease his pain and grant him the light of faith before he dies.'

The sun went down and the twilight deepened, but still the woman knelt and prayed.

It was a week later.

'Doctor,' John said one morning, 'I have been thinking of many things since I have been here, and my mind is made up. If you will find a priest I would like to be baptised.'

The doctor's face glowed, and from the heart of Catarina, standing near, there came a fervent 'Thank God!' The doctor left the room, and in the hall he met the Mother and told her.

'Praise God and the blessed saints!' she said joyfully. 'I will send at once for Father Lewis.'

'Yes,' the doctor answered, 'there is no time to lose. I doubt if he will live two days longer.'

Then he went back to the cool, airy room, which he had thought many times seemed like a sanctuary, as he watched the gradual purification of the noble soul whose struggle to reach out after faith he had fully comprehended.

'It will all be arranged in half an hour,' he said in his kind, sonorous voice. 'Have you any special wishes, my dear friend?'

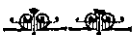
'Yes,' the other answered, 'I would like you and the Mother to be my godparents, and I want my two nurses to be present.'

'It shall all be done as you want, my dear son,' was the answer.

After the ceremony of baptism, on the following morning, the blessed sacraments of Holy Communion and

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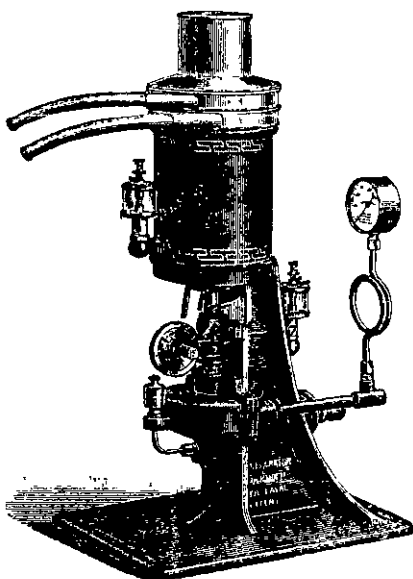
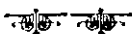
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The Mother came through the hall, and meeting Catarina, stopped her.

'Do you feel able to sit up to-night, my child?' she said. 'I shall have to send the night nurse to a very sick woman to-night, and if you will take the watch from 12 o'clock, Sister Rosalie can take your place from 6 o'clock until midnight, during which time you can sleep.'

'Yes, Reverend Mother,' said the young nurse.

At 12 o'clock that night she was back in the sick-room and Sister Rosalie had departed. The man seemed asleep, and after moving lightly around the room to see that all was in order, Catarina seated herself near the bed. Sister Rosalie had whispered to her that he had asked to have the light put out and the Venetian blind drawn up, so the moonbeams would come into the room; it was therefore dark save for this silvery light.

For over an hour the patient slept, then his breathing began to grow rapid and labored. He had not coughed at all since she came on duty, Catarina remembered; nor for some hours previous, as Sister Rosalie had whispered ere she left the room. Softly Catarina arose and approached the bed and laid her strong, light fingers on his pulse, which she found feeble and intermittent.

Quickly she reached for her thermometer, and presently removing it, went into the hall where a night lamp was burning. Yes, his temperature had fallen very low, and there was no time to lose. She pressed two electric bells, one to summon the Mother, the other for the doctor, who lived in a cottage near the sanatorium.

Even as she did so she heard him call 'Catarina,' and in an instant she was back by his bedside.

There had come over him one of those hallucinations common to his disease, only in this case he had divined what really existed.

'Catarina,' said the voice, so weak it was now, 'Catarina, am I dreaming, or is it you?'

Tenderly she gathered him in her arms and rested his head on her shoulder, there was no need for further self-denial or concealment now, for the dying eyes could not see.

'Yes, my beloved,' she answered, 'it is I, Catarina. I have loved and prayed for you all these years.'

There was no question in his mind as to how she came there, it was enough that his spiritual insight had reached out and divined it was she.

There was a sigh of utter content, then a gasping for breath.

'Sing—to—me—Catarina,' he said.

Although her heart was breaking, she began to sing, her voice softly rising and falling with the intensity of her own joy and pain—

'Jesus, the very thought of Thee
With sweetness fills the breast,
But sweeter far Thy face to see,
And in Thy presence rest.'

She sang to the end of the glorious hymn, and as the last sound died on the air the soul she had loved so purely and devotedly took flight—'The Catholic World.'

The Catholic World

CANADA.—Death of a Convert

Judge Wurtele, who died the other day in Montreal, was for many years one of the most striking figures on the bench of the province. Many famous criminal trials had been held before him. He became a Catholic twenty years ago and was attended during his illness by Archbishop Bruchesi.

ENGLAND.—The Education Act

Mr. John Redmond has given to the South London Catholic League the assurance that any attempt in Parliament to impair or in any way injure the character of the Education Act in respect to the Catholic schools will be most strenuously and persistently resisted by the Irish members.

Ordination of Converts

A Rome correspondent learns that the Rev Mr Evans, who until his late conversion was rector of the Anglican church at Shoreditch, and the Rev Mr Benson, also a recent and very distinguished convert, will receive the priesthood at Rome during the early summer.

FRANCE.—A Change of Front

Apropos of the French Republic, there are some things which are more or less convenient to forget, and M. Buisson, one of the Chamber of Deputies, who has been most zealous in bringing forward the iniquitous laws against the religious in France, would probably prefer that the following extract from a speech which he made some years ago at a distribution of prizes should remain in oblivion. Then M. Buisson spoke in the name of Government in his capacity as Director-General of Primary Instruction: 'We certainly shall never forget the Daughters of St. Vincent de Paul, the Sons of St. John Baptist of Salle, religious of every name and habit, we shall never forget that for two or three hundred years you alone occupied yourselves with the children of our people, and we do not wonder that they remember it and love you for it. We are not and never will be ungrateful.' What has become now of the gratitude of the French nation towards those who have done so much for them?

ITALY.—A Reminiscence

Tombola, in the Italian province of Venetia, where a monument has just been set up in honor of Pius X., possesses an interesting relic of his earlier days. He was, in fact, the Vicar of Tombola from 1858 to 1867, during which period he was a pillar of strength to the patriotic, or anti-Austrian, party. The electoral urn in which the votes were cast when the union with Italy was in question, in 1866, is still preserved at Tombola, and bears an inscription in the handwriting of the Abbe Sarto. 'We desire union with the kingdom of Italy, and Victor Emmanuel our constitutional Sovereign.' It is one of the ironies of history that the Austrians, quite involuntarily no doubt, should thirty years later have had the foremost part in placing the Pontifical tiara upon the brow of the writer of that inscription.

ROME.—A Private Audience

During their recent visit to Rome Mr. and Mrs. John Dillon were received in private audience by the Holy Father.

The Pope and the Workers

Cardinal Merry Del Val, says the Rome correspondent of the 'Tablet,' has addressed in the Holy Father's name a very important letter to the President of the International Union for the Legislative Protection of the Working Classes. His Eminence says: 'His Holiness repeats, with Leo XIII., that he will always accord his support to all efforts making for the alleviation of the evils which afflict the working classes, for the equitable distribution of labor in proportion to the strength, age, and sex of the workers, for the Sunday rest, and in general for the protection of the worker against the abuses which take no effective account of his dignity as man and of his social and family life. The Holy Father hopes that the efforts of the International Union, which aims at bettering the condition of the working classes by peaceful means, will be crowned with success, and will meet with sympathy and support from all Governments. For his own part his Holiness will esteem himself to contribute to the success of so noble a movement.'

The Codification of Canon Law

The Holy Father (says a Rome correspondent) has received in collective audience the members of the new Commission for the Codification of Canon Law. A most rigid oath of secrecy has been imposed on all the eminent and learned canonists, and as a veil will thus be closely drawn over their deliberations for the next four or five years, the views of an ecclesiastic who has been made a member of the Commission will be interesting. He declared that the tendency of the new code will be to promote decentralisation, as opposed to the tendency which has been active since the Council of Trent to centralise the work of the Church at Rome. The new code will consist of comparatively new laws, as compared with the wilderness of enactments which at present exist, but they will be made to apply as universally and as uniformly as possible. It is not unlikely that apostolic delegates will be appointed in countries where the Holy See is not directly represented with a special mission to see to the observance of the new code. Cardinal Moran was persuaded that the Holy Father would appoint primates, but the ecclesiastic I am quoting holds that the nomination of delegates-apostolic is more likely, at least as far as regards the immediate future. Among the legislation which is to be greatly modified is that concerned with the celebration of matrimony. Probably the presence of a priest will be made necessary for the valid marriage of Catholics in all countries. Finally the number of diriment impediments will be reduced, and the net result of the new legislation will be to render the valid celebration of marriage practically the same everywhere. Uniformity will also be introduced as to the time and conditions for fulfilling the Easter precept. Fasts and feasts of obli-

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ficial to vendors; and owing to our commanding position in the centre of the trade, and
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signments to the very best advantage, and with the least possible delay.

PRODUCE SALES EVERY MONDAY.—Our sales are held every Monday morn-
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CORN SACKS, CHAFF BAGS, &c.—Having made advantageous arrangements to
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gation will be made fixed and universal. Very important will be the new provisions regarding the election of bishops. Precise rules will be laid down for the holding of diocesan synods and provincial councils. The importance of diocesan and provincial legislation, instead of being diminished, will be strengthened by the new code.

SCOTLAND.—Death of a Passionist

The Passionist Order has sustained a severe loss in the death of Very Rev. Father Anthony Carroll, O.P., Superior of St. Mungo's, Glasgow, after an illness of several weeks' duration. Father Anthony, known in the world as John Henry Carroll, was born in Rathmues, September 2, 1845. His labors were not confined to local or parochial efforts. Gifted with powers as a preacher, he was selected to give several missions and Retreats throughout Ireland, in the course of which he did wondrous work for the salvation of souls. In 1891, on the invitation of the Provincial of the Passionists in America, he, in company with the Very Rev. Father Wilfrid O'Hagan, O.P., Rector of Mount Argus, gave a course of Missions throughout the United States, where their efforts were eminently successful in not only increasing the fervor of the immense congregations that thronged to hear these indefatigable missionaries, but many thereby were brought to a knowledge of truth and a new and better mode of life.

Silver Jubilee

The silver jubilee of a worthy priest was befittingly observed at Uddingston recently, when the congregation of St. John the Baptist presented their beloved pastor, Father Beyaert, with an illuminated address and a purse of sovereigns. During his twenty-five years admirable service in the sacred priesthood Father Beyaert has accomplished work of an enduring character at Paisley, Parkhead, and Uddingston.

UNITED STATES.—A Presentation

A purse of \$10,000 was presented to the Right Rev. Thomas F. Cusack, Auxiliary Bishop, at a dinner given in his honor by the Rev. Charles R. Corley at the rectory of the Church of the Immaculate Conception, Yonkers. The purse was the consecration gift of the priests of New York diocese to their new Auxiliary Bishop. The presentation was made by Father Corley, who was the Bishop's pastor while he was curate at the Immaculate Conception church.

THE VICTORIAN REFERENDUM

ARCHBISHOP CARR ON THE RESULTS

On Tuesday evening, June 14, the Catholic Hall, Melbourne, was crowded to its utmost capacity, when an address was presented by the members of the Catholic Young Men's Society to his Grace the Archbishop of Melbourne, acknowledging his great services in connection with the referendum at the recent State elections.

His Grace, in the course of his reply, said he wished to look at the matters referred to in the address from an undenominational point of view, because Catholics knew well that they were not one-fourth of the inhabitants or the electors of the State, and that if they stood alone at the recent elections, and in regard to the referendum, they would have been hopelessly outvoted. But they had not stood alone. They appealed to the intelligence, the discrimination, and the sympathy of their fellow-citizens of every denomination, and the appeal had not been in vain. When the referendum was first mooted an interviewer asked him how he liked it. He answered as the American colonel answered the lady who inquired if he had a taste for music. The colonel said, 'Madam, I am not afraid of it.' Catholics did not like the referendum; they did not seek it; they did not think it a fair means of deciding religious questions, particularly where minorities were concerned. But nevertheless, they said they would use it with confidence, because, unless they had entirely miscalculated the generosity and the justice of the electors, they expected an overwhelming majority. They gained largely in the contest by

The Utter Want of Moderation

on the part of their opponents. First of all, the latter put forward a programme which was extreme in all its sectarian characteristics. Secondly, they started a paper which, instead of serving its cause (as he believed), was a means of turning the attention of all fair-minded men to the reasonableness of the Catholic position and of gaining for them many votes. Then they selected as advocates some itinerant lecturers, who, he thought, were not noted for moderation, good sense, or kindly regard for those who differed from them

in religious creed. Further, they established a private referendum in all or in most of the centres of population. Everyone now would feel that either the promoters of that referendum were themselves terribly deceived by the public or they undertook unblushingly to deceive the public. The unguarded expressions of many of the leaders of the movement served the Catholic cause to a very substantial extent. These utterances recorded both the secret aims of at least many of the principal actors in the drama, and also the treatment which it was intended to mete out to the State school teachers who refused to fall in with their proposed system of religious instruction. In regard to their aims, some dealt with generalities, and declared that if the principle of united religious instruction were once established as regarded the State schools everything else could be made a mere matter of arrangement or departmental work. Others, casting aside all reserve and caution, blurted out most bluntly their hope and expectation that by the referendum

The 'Superstitions of Rome'

would be wiped out, and Victoria restored to 'the principles of the Reformation.' In the same way with regard to the teachers, some of the lecturers were kind enough to content themselves with subjecting State school teachers to an examination to enable them to prove the bona fides of their objections to undertaking religious instruction; whereas others unreservedly said that any man who refused to perform the work should be bundled out of the service. The combination to render the teaching in State schools sectarian was very powerful, it was also very varied. It embraced the representatives of all, or nearly all, the denominations outside the Catholic Church. But there was no principle of unity to bind them together, and the result was that when it was found that, instead of the common good, selfish ends and objects were sought (at least by some leaders in the movement), a cleavage occurred, and one by one the representatives of denominations ceased to act on the council, and sent in their resignations, thus acknowledging candidly their mistake in joining and their determination to prevent what they now recognised as an injustice to those who objected to the proposed combined religious instruction in the State schools. Too much credit could not be given to those men who had the conscience and the courage to abandon a false position, and to confess that they had been deceived. He had not expected, and could not have expected, that the victory would have been so complete as it had proved. On the first question they would have

A Majority of Over 26,000

The value of that majority was that by common consent, before the referendum was taken, and by proclamation of the Premier, it was recognised that the answer to the first question would practically determine the entire issue. If the numbers of those who voted 'yes' to the first question, and 'no' to the second and third questions (as the Catholics desired), were added together, and contrasted with those who answered 'no' to the first question and 'yes' to the second and third questions (as their opponents desired), there was still a great and substantial majority. No matter how the returns were looked at, the fact was established that the electors had made up their minds that no change was to take place in the secular character of the Education Act. No doubt, with regard to the second and third questions, there had been a good deal of confusion and purposeless voting, but the votes of those who voted 'yes' to the first question stood immovably against the introduction of the Scripture lessons. In the address too much had been attributed to his exertions. What Catholics had to be thankful for was—Firstly, the guiding influence of the press, especially the daily press, which had stood for

Equality, Justice, and Fair Play

between man and man. Secondly, their success was due to the honesty and good will of the great body of the electors, and thirdly, to the intemperate manner in which the demands of their opponents were put forward, and the extreme sectarianism with which their programme was affected. The whole matter should be a lesson, to the young men in particular, who had reason to be thankful to their fellow-citizens, and should make them so shape their lives as to always extend their hand of friendship and fellowship to others. The Catholic young men should show that, while Catholics regarded their interests (and particularly the sacred interests of their children), they would never trample on the rights or seek to interfere with the religious interests of any other party or section in the State. He hoped the referendum would leave no bitterness behind, and that the spirit of charity, peace, and union might prevail, so that every man might help his neighbor and all combine to serve the State.

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INTERCOLONIAL

The Rev. Father Cunningham, of Launceston, is very dangerously ill, and little hopes are entertained of his recovery.

Ten candidates at the recent elections in Victoria failed to poll enough votes to save their deposits of £50.

Mr. Thomas Kennedy, aged 74 years, an ex-constable of police, while attending Mass at St. Mary's Church, East St Kilda, on Sunday, June 19, became suddenly faint, and died in his seat. Another remarkably sudden death occurred at the Catholic Church, Colac on the same morning, when a well-known resident, Mr. John Campbell, fell forward and died almost immediately.

The estimated population of Victoria on January 1 last was 1,208,854—605,361 males, 603,493 females. According to official returns, the total on March 31 was 1,206,867—603,217 males, 603,650 females—a reduction of 1987 persons. The natural increase was 3669, and the excess of immigration was 5656. The immigration as recorded was 21,849, and the emigration 25,644. New South Wales gained from Victoria 1282 persons; Western Australia, 1857; New Zealand, 908.

Mr. John Byrne, of Goodna, is probably the oldest man in Queensland, having been born in the County Wicklow on the 10th June, 1798, the year of the Irish rebellion. He has therefore lived in three centuries. He arrived in Brisbane in 1853, and worked for about a dozen years in the vicinity of Ipswich, after which he took up land near Redbank, and lived there until the flood of '93. Since that memorable period he has resided at Goodna.

His Grace Archbishop Dunne (writes the Brisbane correspondent of the 'Catholic Press') will, on June 18, celebrate the twenty-second anniversary of his consecration as Bishop of Brisbane in succession to Right Rev. Dr. James O'Quinn, the first Bishop of the diocese. A much more important anniversary occurred on Saturday, 4th June, when his Grace celebrated his golden sacerdotal jubilee. The Archbishop's characteristic modesty and objection to display prevented any public demonstration being made to celebrate the great event, and it passed off quietly, the united prayers of the school children being the only memento of the occasion that his Grace cared to accept.

Rev. Father McDonnell attended Rev. S. G. Fielding's Windsor farewell recently, and said he was sorry they were parting with Mr. Fielding. They had got on so well together. When he first came to Windsor, Mr. Fielding came along and extended to him the right hand of fellowship. He had endeavored since then to reciprocate good-will. Their various ministries never clashed at all, and that was a very good thing for the clergy. The Rev. S. G. Fielding, in responding, said: 'Particularly was he grateful to Rev. Father McDonnell, whom he thanked for coming to that meeting. He thought the act most kind and brotherly, and would always remember it.'

The following communication, which appears in the Sydney 'Freeman's Journal,' will be of interest to our readers in the diocese of Dunedin: The Rev. E. P. O'Donnell, who is now in charge of the Gulgong parish since the Very Rev. Father M. Long, P.P., V.G., left for Ireland, has only been in this state about three years. He has been in Gulgong parish one year, and had been connected with the parish of Coonamble for two years. Prior to that Father O'Donnell was connected with mission work in Dunedin, New Zealand, his first Australasian appointment. Father O'Donnell has a brother—Father P. O'Donnell—in charge of the Gore parish, South Island. Since coming to Gulgong Father O'Donnell has afforded undoubted evidence of his ability to organize. The Hibernians are now in a flourishing state, thanks (as Father Long stated at its establishment) to Father O'Donnell's work, and number 50 strong. The Society was formed a little over six months ago, and judging by the opinions expressed by individual members it is likely, ere long, to assume even larger proportions. The town of Gulgong is now also the proud possessor of an excellent Literary and Social Club, with a roll of over 90 members. The club is non-sectarian, and meets every Wednesday evening in the Catholic schoolroom. There are Catholic and Protestant members in equal numbers; and all show great avidity in the conduct of affairs, and are anxious to see its ramifications extended to the numerous small centres outside Gulgong. At the present time there are three Catholic churches about to be built in the Gulgong parish—namely at Cobbarah, Leadville, and Wollar; and it will not be for the want of trying if Father O'Donnell has not formed the nucleus of a fund as a means to building a new convent and schoolroom for the town of Gulgong.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 3, Sunday.—Sixth Sunday after Pentecost. Feast of the Most Precious Blood.
- „ 4, Monday.—St. Irenaeus, Bishop and Martyr.
- „ 5, Tuesday.—St. Anthony M. Zaccaria.
- „ 6, Wednesday.—Octave of the Feast of SS. Peter and Paul.
- „ 7, Thursday.—St. Benedict XI., Pope and Confessor.
- „ 8, Friday.—St. Kilian, Bishop and Martyr.
- „ 9, Saturday.—Prodigies of the Blessed Virgin Mary.

St. Irenaeus, Bishop and Martyr.

St. Irenaeus was born between 130—140 at Smyrna, in Asia Minor, and had the happiness, from his earliest youth, of being instructed by St. Polycarp and other apostolic men. His deep attachment to the Christian doctrine did not prevent him from studying the Greek poets and philosophers, especially Homer and Plato. With a view to missionary work, he journeyed to Gaul, where he was ordained priest by Phontinus, Bishop of Lyons, who suffered martyrdom in the persecution of Marcus Aurelius (178). Irenaeus was nominated to succeed him as bishop by Pope Eleutherius, to whom he had been sent on an ecclesiastical mission. In this office he showed untiring zeal and energy for the good of the Churches in Gaul. Moreover, by means of his writings, in defence of the unity and purity of the faith, which was endangered by the Gnostics, he made his influence felt far beyond the limits of Gaul. Finally he effected a happy compromise between the East and the West in the dispute concerning Easter, which had gone so far as to cause an open rupture between the two sections of the Church. In the great persecution under Septimus Severus, the shepherd suffered martyrdom with many of his flock (June 28, 202). Of his writings only fragments remain, with the exception of the work 'Against Heresies,' in five books, which he wrote principally to refute the Gnostic heresies. The existing Latin version is very ancient and accurate and was used even by Tertullian. In this work the author discusses nearly all the Catholic dogmas; among others, Tradition, the Primacy of the Roman See, the Incarnation, the Holy Eucharist, the Sacrifice of the Mass, and the Resurrection.

St. Benedict, XI., Pope and Confessor.

St. Benedict XI was an Italian by birth, and occupied the Papal throne for about a year. He annulled the Bulls of Boniface VIII. against Philip the Fair of France.

St. Kilian, Bishop and Martyr.

St. Kilian was an Irish bishop who was martyred at Wurzburg. He was the first to preach the Gospel in the north of Bavaria, the country now known as Franconia. With two companions, Coloman (a priest) and Totnan (a deacon), Kilian left Ireland, his native country, in 686, and, with the sanction of Pope Conon, established a mission at Wurzburg. Duke Gozbert received him kindly and was converted, and his example was followed by a great number of his subjects. But St. Kilian fell a victim to the hatred of Geilana, whose marriage with Gozbert, brother of her former husband, he declared to be contrary to the law of God. He and his companions, in the absence of the duke, were cruelly murdered, in 689.

It is said that the Orangeman outside the shores of Ireland remains at least as virulent a bigot as when he dwells on Irish soil. Like every rule, this has its exceptions. The Most Rev. Dr. Gibney, Bishop of Perth (W.A.) in replying to an address presented to him on the occasion of his visit to Albany, recently told some stories of the hardships of the mission some fifty years ago. Amongst these stories was the following: 'It was only with difficulty that a good supply of fresh water could be obtained in those days in many parts of the bush, and his Lordship (then Father Gibney), when travelling in the Williams' district, on one occasion felt anxious for a drink of pure water. It so happened that a workman heard that the visitor had come from the same part of the Emerald Isle as himself, and his first act on rising in the morning was to procure a good draught of the precious fluid. After he had placed a bucketful at the feet of the priest he said to him, "When you return to the Old Land tell them that an Orangeman from the North of Ireland walked six miles in the Australian bush to supply you with a drink of good water."'

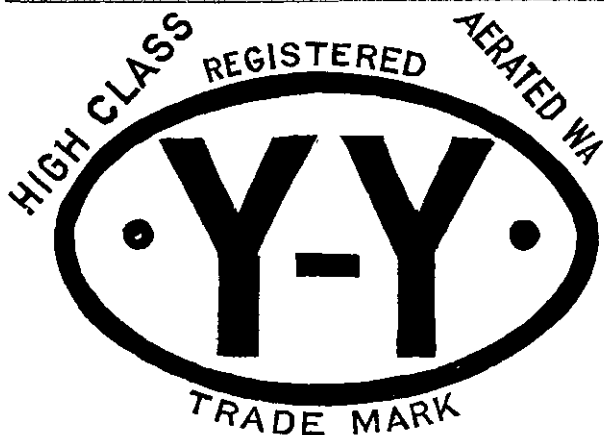
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JOHN CRANE, Proprietor.

Mr. Crane wishes to inform his friends and the public that he has taken the above hotel. The building has undergone a thorough renovating from floor to ceiling, and now offers unrivalled accommodation to visitors and travellers. The bedrooms are well and comfortably furnished, and the fittings are all that could be desired.

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