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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 Results of the Congress

The session of the Second Australasian Catholic Congress is over, and the full reports now to hand go to show that the rich promise of its earlier sittings has been amply fulfilled. The interest, enthusiasm, and high intellectual standard which marked the opening meetings were maintained to the close, and it is recognised on every hand that the gathering has been a complete and magnificent success. Of the papers read at the later sittings the most notable were those delivered in connection with the medical section, the subjects being 'Catholic Physicians' Position in Regard to Craniotomy,' by Dr. U. O'Sullivan, L.R.C.P., 'The Decline in the Birthrate' by Dr. Nash, M.L.C., a member of the New South Wales Birthrate Commission, and 'Catholic Teaching and Medical Practice' by Lieutenant-Colonel Dr. Aherne (Queensland). In the course of the discussion on these subjects Father Coffey (South Dunedin) took the opportunity to give the Congress an interesting account of the memorable controversy on craniotomy which raged so fiercely in Dunedin some time ago. Before the session terminated the whole of the resolutions submitted at various stages of the Congress were formally adopted in globo and the terms of these important decisions are given in full in another part of this issue.

The results of the Congress and the practical benefits which may be expected to follow from its deliberations could not be better expressed than in the admirable summing up given by his Grace the Archbishop of Melbourne at St. Patrick's Cathedral on the Sunday after the session had closed. After pointing out that the Congress had been attended by Catholics from every State in the Commonwealth, and that the interest in its proceedings would embrace the whole of the English-speaking world, his Grace remarked that it was difficult, where so much was beneficial, practical, and trustworthy, and calculated to do an immensity of good, not merely for the present but for future generations, to single out particular portions of the work. He desired, however, to refer to—(1) The splendid vindication of the Irish priests and the Irish people during the nineteenth century; (2) the establishment of the Australasian Catholic Truth Society; and (3) to refer to the great good which he thought would follow from the dis-

ussion in the medical section. The Catholic Truth Society would afford the best and most effective means of promulgating Catholic doctrines. These, they knew, were distorted among non-Catholics to a shameful extent. There was often misrepresentation, not through malice, but because of ignorance, and one effect of the society would be to give to Catholics and non-Catholics alike an opportunity of learning what Catholic doctrines were on every point of importance. He hoped that the information given in the medical section would do a great deal to preserve the people from practices which were undermining the very foundations of human society. Wherever the laws of nature were violated; wherever men stood up in opposition to the decrees of heaven and took on themselves to introduce a new code of moral practices, although the Almighty might not inflict instant punishment, the day would come, as it came to the sinful cities of the plains, when God's anger could no longer be restrained, and He would send down punishment, if not in the form of fire, in the shape of war, pestilence, or famine, which would mark His disfavor in some terrible manner. The life of the Church in any country resembled very much the life of an individual. During infancy it had to be protected from danger. The first thing required was material aid in the building of churches, convents, and schools. Then the spiritual progress of the Church must be attended to. Priests must be provided, and the Sacraments administered. But when the Church was fully established it was not content to supply merely the spiritual or moral wants of men, but it sought to provide those sources of knowledge which would make the Catholic people equal in learning, dignity, power, and influence to the professors of any other form of Christian belief. This had been the work of their Congress, and it marked the highest point of Christian faith and Christian progress; and not a word was uttered from the beginning to the end of the Conference that could offend the most fastidious non-Catholic. This example of fair play, of consideration, charity, and good feeling toward those who differed from them should be taken as a model by themselves and others; and it was further an answer to the charge sometimes made against Catholics that they were wanting in feelings of tolerance or charity towards other people. He hoped that the results of the Congress might be lasting; might be for the advancement of charity amongst men; for the vindication of truth in the Catholic Church; for the enlightenment of those who differed from them, and finally lead them to live as good citizens and good Christians in this fair land which God had given to them.

For { COUGHS, COLDS, BRONCHITIS, Etc. } Take **BONNINGTON'S** CARRAGEEN **IRISH MOSS**

### An Australasian Catholic Truth Society

All thoughtful Catholics will agree with Archbishop Carr in singling out the establishment of an Australasian Catholic Truth Society as without doubt one of the most memorable achievements of the Congress. This matter has been mooted for some time past, but, while everyone was agreed as to the abstract desirability of such a society no practical move was made. The proposal was brought definitely and tangibly before the Congress by the Very Rev Dean Hegarty, of Kyneton, who read an excellent paper on 'A Plea for a Catholic Truth Society in Australia.' A committee was formed to arrange the necessary preliminaries, and at a later stage of the Congress Father Cleary, who appears to have been entrusted with the task of working up the details, reported that the committee recommended that a Catholic Truth Society be established on the following lines: The first executive officers to be appointed by the president (the Archbishop of Melbourne), and at the end of a year a general meeting to be held in Melbourne, and the executive to be appointed at that meeting; his Eminence the Cardinal to be the patron of the society; the fee for life membership to be £3 3s, and for annual members 5s; the annual meeting to be held in October; each Bishop to appoint a diocesan secretary and the Bishops to be ex-officio vice-presidents. The recommendations of the committee were unanimously adopted and the Australasian Catholic Truth Society was duly formed.

The advantages of the Catholic Truth organisations are too well known to require enumeration and in view of the colossal ignorance regarding Catholic doctrine which obtains amongst our non-Catholic friends Dr. Delany in no way exaggerated when he declared that there was an almost illimitable field for such a society. It must be remembered also that these organisations have a mission to Catholics as well as to non-Catholics; indeed, their primary mission is to members of the Church. The first object of such a society is the dissemination among Catholics of small and cheap devotional works; the second object is the removal of prejudice by spreading clear and accurate information about Catholic truth. As showing the enormous field covered by the devotional work of these organisations the secretary of the English Catholic Truth Society records that the circulation of the Simple Prayer Book, issued by the Society, has now reached its nine-hundredth thousand; the little meditation books by the late Father Richard Clarke, S.J., amount in the aggregate to 704,000 (individual numbers being 'The Sacred Passion,' 91,000; 'The Sacred Heart,' 90,000; 'Magna Magnificata,' 60,000; 'Requiescat in Pace,' 55,000; 'How to Converse with God,' 63,000; 'The Passion in the Words of the Gospels,' 42,000; 'The Holy Rosary,' 33,000); 'A Simple Confession Book,' by Mother Mary Loyola, published in 1901, has already reached 20,000; and the 'Life of Our Lord,' by Lady Amabel Kerr, 16,000. Under the same head he places the penny Gospels, edited by Canon McIntyre, of which about 83,000 have been sold. And as evidence of the value of the C.T.S. controversial publications he mentions the striking fact that no fewer than 55,000 copies of 'The True History of Maria Monk' have now been sold. The Australasian Catholic Truth Society has started under particularly promising and auspicious circumstances and we are safe in predicting for it a useful, prosperous, and successful career.

### Suggested Catholic Press Association

We are rather sorry that the practical realisation of another important project that was brought before the Congress—the establishment of a Catholic newspaper association for the protection of Catholic readers and the general public against the absurd and lying statements wired out to colonial papers by the 'cable crammers'—has been for the present postponed. The scheme was brought before the Congress in a very com-

plete form by Father Cleary, who presented a detailed report and read what our exchanges describe as two able papers on 'Secular and Catholic Journalism' and the 'Australasian Catholic Press Association.' The practical consideration of the matter was referred to a special committee of members interested in Catholic journalism and they ultimately suggested that while a need existed for the rectification of cable and other fallacious reports concerning Catholic and Irish matters, the formation of an associated effort should be deferred. Undoubtedly the initial difficulty connected with such an undertaking would be considerable, and it was perhaps too much to hope that such a large and far-reaching scheme should take tangible shape at its very first presentation. At the same time we must confess that the reasons advanced in favor of delay do not strike us as being very adequate. It was pointed out by the representative of the Sydney 'Freeman' that, while his proprietary were in complete sympathy with Father Cleary's idea, they had already entered into arrangements, independently of any organisation, for the refutation of cabled and other calumnies. We are quite sure that the arrangements made by our esteemed contemporary will be productive of a very great amount of good, but it is obvious that a correction made at the instance of a single paper cannot possibly carry the weight that would attach to a statement made by a recognised official organisation representing the whole of the Catholic press of the colonies. It was further stated that the Catholic newspapers would heartily cooperate with the newly-formed Catholic Truth Society. That, of course, would be taken for granted, but manifold as are the activities of that excellent society a little reflection will show that the programme for the proposed association includes a class of work that cannot possibly be overtaken by the C.T.S. In acknowledging a very hearty vote of thanks from the committee for the keen interest and the sustained and energetic action he had taken in the matter Father Cleary expressed the hope that his project would yet be put into practice, and the present writer cordially re-echoes the hope

## THE CATHOLIC CONGRESS

### THE CLOSING CEREMONIES

(From our own correspondent.)

Melbourne, November 2.

A paper of high interest to be looked for in the published volume is entitled 'The Pope on Church Music,' and was read on Friday afternoon by the Archbishop of Adelaide. It is rare to find the combination of qualities that go to make this paper as interesting as it is important. Dr. O'Reily as a writer excels, and anything that comes from his pen is invariably more than well worth the reading. In all that relates to music the Archbishop is a specialist. His Grace's contribution to the subject with which he deals is invaluable.

#### A Remarkably Able Paper

was that read on Friday evening by Dr. O'Donnell, on the Gaelic revival, of which, as I have already mentioned, the doctor is a zealous promoter. The plea entered for the revival of the ancient tongue was supported by a telling appeal to the effects that had been produced by its use in the bygone years when it was generally spoken and the intellectual deterioration that had attended on its decadence. As an example what might be followed with advantage, the writer pointed especially to that of the Czechs, drawing from it, very practical conclusions. As an illustration of the paper a recitation in Irish was given, Mr. Waldron, the gentleman reciting, one who has spoken the language from his infancy, choosing for the occasion some verses by the peasant-poet Raftery. Mr. Waldron did the verses ample justice, speaking expressively and with the genuine 'blas.' Both paper and recitation received enthusiastic applause. Archbishop Carr spoke highly in praise of Dr. O'Donnell's essay, summing up his encomium in the motto 'O'Donnell aboo.' His Grace added some eloquent words in appreciation of the old language, familiar to him also from his childhood.

On Saturday forenoon the sessions of the Congress were formally brought to a close. The resolutions

passed at the sectional meetings were put and carried unanimously. A vote of thanks to all who had, in any way including personal attendance from a distance, given assistance to the Congress, beginning with the Governor-General and Lady Northcote, was proposed by the Cardinal and carried by acclamation, as was also a vote of thanks to Archbishop Carr and the visiting members of the hierarchy, proposed by his Eminence, excepting himself. The Archbishop of Melbourne, in supplying the omission and proposing a vote of thanks to the Cardinal, gave his Eminence chief credit for the success that had been gained. The Cardinal, said his Grace, had first of all given them the idea of holding a Catholic Congress and afterwards exerted his influence in promoting the interests of the two Congresses that had been held.

Both the Cardinal and the Archbishop expressed a very high appreciation of the services rendered to the Congress by the secretary, Dr. A. L. Kenny. His Eminence excepted the doctor from the better state of things that, he said in effect, was to be taken for granted, as existing in the dying out of the jealousy that had prevailed between Sydney and Melbourne. Sydney, he said, was jealous of Melbourne in its possession of Dr. Kenny. The Archbishop told the meeting that no one but he (his Grace), unless Dean Phelan, knew all that had been done by Dr. Kenny and the time he had devoted to the work. The vote of thanks to the secretary proposed was carried by acclamation. In returning thanks Dr. Kenny said his motto was that which he had learned at a Jesuit college, 'Ad maiorem Dei gloriam,' to which he added the motive of the greatest good to the greatest number. His work had been to him a labor of love.

In St. Patrick's Cathedral on Sunday the Archbishop took for the subject of his sermon the Congress and the results to be expected from the great success that had been achieved. In the evening Perosi's oratorio, 'The Transfiguration,' was given.

Although the Congress had terminated on Saturday, two events in connection with it remained to come off on Monday. The first of these was a visit in the afternoon to the Foundling Hospital, conducted at Broadmeadows by the Sisters of St. Joseph. The district, situated some ten miles in a northerly direction from Melbourne, is pastoral, wide expanses of verdant lands extending as far as the eye can reach. The buildings of the hospital are thus surrounded and stand in grounds well planted with shady trees. The place is quite an ideal one for the purpose to which it is devoted. But how shall I speak of the inmates—the gentle, self-sacrificing Sisters and the little ones whose appearance testifies so unmistakably to the tender, watchful care bestowed upon them? No more beautiful or pathetic sight can be imagined, and it is impossible to see it without giving God thanks that such an institution so managed is in existence. The second of the events spoken of was a social given to the members of the Congress in the evening by the Celtic Club at their rooms in Elizabeth street. The attendance, both of ladies and gentlemen was very large, and the spacious apartments of the Club were taxed to their uttermost. An excellent programme had been prepared and the performance was in keeping with it. I cannot refrain from making special mention of the touching sweetness with which the Irish song, 'The snowy-browed pearl,' was sung by one of the fair vocalists, Miss Norah O'Sullivan, and what added to the pathos of the number was that the sweet singer was blind. Dr. O'Donnell gained loud and well-deserved applause by playing on the violin, with piano accompaniment by Mrs. O'Donnell, an old Irish hunting song, ending with the spirited notes of the 'Fox-hunters' jig.' The entertainment formed a fitting close for the hospitality which, throughout the week, the Club had shown towards the members of the Congress.

THE RESOLUTIONS

At the request of the Archbishop of Melbourne, his Eminence the Cardinal presided at the general session on Saturday, October 29, when the labors of the Congress were brought to a close. The whole of the visiting prelates were present, and the great hall was filled with the clergy and laity. The business of the day was the adoption of the resolutions passed at the various sessions, in which were embodied the very essence of the Congress proceedings. Dr. Kenny read the resolutions of the Congress, which were as follow:—

'The Cardinal, Archbishops, Bishops, and clergy, and the representative laity assembled in session of second Australasian Congress, expressing their loyalty and devotion to the Holy See, most deeply and gratefully thank the Holy Father for his hearty blessing. The secret of the success of religion in the Australian Church is its union with the Holy See and the union of the clergy and faithful of Australia under the blessing of the Sovereign Pontiff.'

'That the Catholics of Australasia, assembled in public Congress, wish to convey their unanimous sympathies to the Archbishops and Bishops of Ireland and to the leaders of the Irish people in their campaign to obtain the Legislative independence of their country, and to assert for themselves the rights of Catholics to their University.'

'That the Congress recommends the early establishment of seaman's conferences in connection with St. Vincent de Paul Society at all the principal ports of Australia.'

'That a conference of St. Vincent de Paul Society be established in every parish in Australia (where practicable), urban and suburban conferences in the cities and towns, and rural conferences in country parishes, with the view of teaching Christian Doctrine and distributing Catholic literature.'

'That it be a suggestion from the art section that a Board of Works be formed in each diocese, consisting of clergymen and laymen, the latter including two architects, all to be selected by the Bishops. The powers of the Board to be purely advisory, all plans and specifications of proposed ecclesiastical works to be submitted to them, and to be returned by them with such recommendations and advice as the Board may deem fit, and that fees for inspection accompany each set of plans and specifications.'

'That the Congress recommends the early establishment in London, or other central place, of a depot for the receipt from all countries, of unsold copies of Catholic papers and periodicals, with a view to their distribution amongst the shipping companies by the St. Vincent de Paul Society throughout the world.'

'That the want of a suitable school manual of Bible and of English history has been long felt in our Australian primary and secondary schools, and we therefore welcome with satisfaction the "History of England for Catholic Schools," by Wyatt Davies, M.A., Trinity College, Cambridge; and also Mrs. Sadler's translation of Dr. Schuster's "Bible History," and we desire to recommend both these manuals for adoption in our primary and high schools.'

'That it be an intimation and a request from this Congress that the Bishop of Rockhampton should undertake to provide a suitable manual of Irish history, as well as manuals on the other subjects referred to.'

'That the Congress desires to convey to the zealous Missionary Fathers of the Sacred Heart its heartiest sympathy and condolence in the terrible disaster that has befallen their mission in New Britain. The members desire also to express their gratitude to the German administration of that colony for the uniform kindness and aid extended to those missionary Fathers, and it would be their anxious wish at the present sad juncture that the voice of clemency in regard to the native culprits would be heard, as they are convinced that many of those unhappy natives must be sheltered by the Divine prayer. "Father, forgive them, for they know not what they do."'

'The members of the Congress further desire to congratulate the same devoted Fathers on the fruitful results of their missionary toil in British New Guinea, and rejoice that a beginning has thus been made to ingrat a missionary spirit on our Australian Church. They desire to assure them of the heartiest co-operation and of perfect solidarity with them, and will leave nothing undone that their missions among the natives may be crowned with abundant fruitfulness and with complete success.'

'That we convey the expression of our sincerest sympathy and condolence with the religious communities of Holy Church in France on the terrible persecutions to which, at the dictation of infidel societies, they are now subjected by the French Government.'

'That the Congress, in the name of God and His Church, heartily welcomes the many results of sound scientific truth in our own age; and recognises in all its triumphs the goodness of Almighty God. All instructed Catholics are assured that the knowledge which man attains through the study of Nature and the use of right reason is gained, not merely by the permission of God, but by His express injunction to His creatures. They are, therefore, firmly convinced that whatever seeming contradictions may for a time arise, true human science can never conflict, as in the long past ages has been constantly proved, with the clear knowledge of God which He has mercifully vouchsafed to man by revelation. Finally, this Congress is assured that both theology and human science, when pursued with a single eye, and with a reverent spirit, are intended in their several spheres to lighten the path of life for man, and in perfect harmony to reflect the glory of Almighty God.'

'That the prelates of Australasia be respectfully requested to urge upon the priests of their respective dioceses the desirability of advocating the establishment and extension of the Hibernian Australasian Catholic

Benefit Society, or any recognised Catholic benefit society.'

1. 'That all Catholics are bound to take a deep interest in the noble work of temperance, in view of the frightful economic, physical, social, moral, and spiritual evils resulting from intemperance, and this Congress earnestly recommends, before all else, the establishment of some approved Total Abstinence League in every parish.'

2. 'That, inasmuch as God works by human instruments in building up His Kingdom of Righteousness, this Congress urges Catholics to aid in the reclamation of the victims of intemperance, and in the protection of the young from the perils arising from the mischievous and indiscriminate use of strong drink.'

To gain these ends the Congress advises—

(a) 'The systematic instruction of the young in the truths which science reveals as to the deleterious effects of alcohol on the human body.'

(b) 'The hearty moral support of all men of goodwill to the temperance cause, with the object of creating a healthy and intelligent public opinion on the evils which follow the use of intoxicants, and on the grave necessity which exists for lessening the many temptations to drink that abound on every side, and bringing about a reformation of the foolish drinking customs of the day.'

(c) 'The provision of wholesome recreation for young and old free from such dangers to intemperance.'

'That it is desirable to approach the various prelates with a view of arranging that a special sermon in the interests of the society be preached in every parish once a year.'

'That an address expressive of the devotion of the Apostolic See be forwarded to his Holiness Pope Pius X.'

'That this meeting affirms the desirability of a federation of the Catholic Young Men's Societies within each State of the Commonwealth of Australia and New Zealand.'

'That delegates be appointed from each federated State and New Zealand to form a union for Australia.'

'That the Congress votes its thanks to Drs. M. U. O'Sullivan, J. B. Nash, and J. Ahearne for the outspoken way in which, speaking as Catholic physicians of competence in the matter, they have ranged themselves on the side of the doctrines of the Catholic Church on a delicate subject, and the Congress hopes the Catholic physicians of Australasia will be thoroughly in accord with the sentiments set before the Congress by those gentlemen.'

'That this sectional meeting of the Congress congratulates the executive on their efforts to promote the success of this Congress, in honor of the Virgin Mother of God, the second Eve—Mary Immaculate.'

'That woman's special sphere of duty, and dignity, and security is the home, which is to be guarded against pagan ideas, principles, and practices.'

'That this meeting congratulates his Grace the Archbishop of Melbourne on the institution of the Girls' Club, and wishes it success, as a means of enabling many young women to spend their leisure hours in profitable employment, and qualify themselves for greater efficiency in domestic duties.'

'That this section of the Congress desires to record its appreciation of the value of girls' clubs, and of the establishing of technical schools, where the domestic and economic arts might be taught.'

'That this Congress urgently requests the various Governments of the Commonwealth, and of the respective States of Australia, to introduce and carry through such legislation as may seem to them best fitted to prevent the sale by chemists and others of all drugs and appliances which may be considered to be instrumental in connection with the reported decline in the birth-rate of the Australian colonies. The Congress further begs that legal restrictions, against what are known as indecent advertisements be introduced.'

'That a committee of ladies be formed for regular attendance at hospitals, and to assist in the work of District Trained Nursing Societies, to attend poor patients in their homes.'

'That an Australasian Catholic Truth Society be formed. That the headquarters of the Society be Melbourne.'

'That the president be the Archbishop of Melbourne; treasurer, Very Rev. Dean Phelan; secretaries, Rev. Father Norris and Mr. W. L. Bowditch; committee, his Grace Dr. Kelly, Rev. Father Martin, Very Rev. Father Hearn, S.J., Messrs. J. T. P. O'Meara, Quirk, and Linehan.'

On the motion of Senator Mulcahy, seconded by Mr. Benjamin Hoare, the resolutions were adopted, without amendment, except in one instance where Cardinal Moran suggested that in the one relating to temperance the word 'abuse' should be substituted for 'use,' which was agreed to.

## CEREMONIES AT THE CATHEDRAL

There was a thronged congregation at Pontifical High Mass in St. Patrick's Cathedral on Sunday, 30th October. The procession of prelates, priests, and acolytes, directed by the Very Rev. Dean Phelan, entered the Cathedral from the main door, with the same ceremonial as on the previous Sunday. The following gentlemen, who had received distinctions from his Holiness the Pope, preceded the prelates and clergy in the procession.—Hon. N. Fitzgerald, K.S.G., M.L.C.; Dr. A. L. Kenny, K.S.G.; Mr. W. H. Archer, K.S.G.; Sir William Manning, D.C.; Alderman Hughes, K.S.G.; John Meagher, K.S.G., M.L.C.; Mr. T. J. Dalton, K.S.G.; Mr. T. Regan, K.S.G.; Major Frechill, D.C.

The Cardinal Archbishop of Sydney was present on throne, his Grace the Archbishop of Melbourne occupying a temporary throne on the Epistle side of the sanctuary. Pontifical High Mass was celebrated by His Lordship Bishop Grimes.

The occasional sermon was preached by the Archbishop of Melbourne, in the course of which he referred to the results of the Catholic Congress in regard to religion, charity, science, and arts. In the different sessions of the Australasian Catholic Congress (said his Grace) matters relating to the honor and glory and the general welfare of the Church had been discussed. Religious, charitable, social, scientific, and medical subjects had been dealt with. The Congress had been attended by Catholics from every State in the Commonwealth and of New Zealand, and the interest in its proceedings would embrace the whole of the English-speaking world. Over 2000 members had joined the Congress, and most of them attended its sessions. The large variety of subjects were discussed with the utmost freedom, and yet with perfect unanimity. It was not easy to fully realise how much the greater honor and glory of God had been advanced by such harmonious discussions. It was difficult, where so much was beneficial, practical, trustworthy, and calculated to do an immensity of good, not merely for the present, but for future generations, to single out particular portions of the work. Still, there were three aspects to which he desired to direct their attention. The first was

### The Splendid Vindication

of the Irish priests and the Irish people during the nineteenth century. They had been cruelly maligned, and the false statements had been scattered throughout Australia. It might be said that the archbishops, bishops, and priests of Australia were not specially called upon to vindicate the character of the Irish clergy and people. But were such a calumny allowed to spread, it would be bound to do harm, and it was therefore an act of friendship, and an act of charity, and in some measure an act of justice to vindicate so thoroughly, and yet so temperately, the Irish priests of the last century.

### The Second Aspect of the Congress

was the successful establishment of the Australasian Catholic Truth Society. The Catholic Truth Society would afford the best and most effective means of promulgating Catholic doctrines. These, they knew, were distorted among non-Catholics to a shameful extent. There was often misrepresentation, not through malice, but because of ignorance, and one effect of the society would be to give to Catholics and non-Catholics alike opportunity of learning what Catholic doctrines were on every point of importance. His Grace said that it was not easy to refer to the matters treated of in the medical section of the Congress, and if the evil was not so widespread, not only with regard to individuals, but in modern times, with regard to whole nations, there would be no need to refer to the matter in particular. He had no doubt that the information given in that section, and the resolutions adopted, would do a great deal to preserve the Catholic people from practices which were undermining the very foundations of society, which were rotting human nature at its roots, and which were so bringing down some nations, which were once the glory of the Church, so that the devil seemed to have complete control over a large section of the inhabitants. They had every reason to rejoice that the Congress had been attended with

### Such Highly Gratifying Success.

The life of the Church in any country resembled very much the life of an individual. During infancy, it had to be protected from danger. As the child grew up provision had to be made for its spiritual and temporal wants. Religious knowledge, combined with secular instruction, and everything which could sweeten and elevate the life of the individual had to be provided. So was it in regard to the Church. The first thing required was material aid in the building of churches, convents, and schools. Then the spiritual progress of the Church must be attended to. Priests must be provided, and the sacraments administered. But when the Church was fully established, it was not content to

supply merely the spiritual or moral wants of men, but it sought to provide those sources of knowledge which would make the Catholic people equal in learning, dignity, power, and influence to the professors of any other form of Christian belief. This had been the work of their Congress, and it marked the highest point of Christian faith and Christian progress. Not a word was uttered from the beginning to the end of the Conference

**That Could Offend the Most Fastidious Non-Catholic.**

In that manner they had given an example to others. It was often a shame and a scandal amongst Christian people that members came together, not to praise God or to advance the interests of humanity, but to revile those who differed from them in religious practices, and to impute to Catholics opinions they never held, and principles which they had never practised. Whilst each member of the Congress had a right to his own opinions on every question proposed, he had been careful to be mindful of the opinions of others. This example of fair play, of consideration, charity, and good feeling towards those who differed from them should be taken as a model by themselves and others; and it was further an answer to the charge sometimes made against Catholics that they were wanting in feelings of tolerance or charity towards other people. He hoped that the results of the Congress might be lasting; might be for the advancement of charity amongst men; for the vindication of truth in the Catholic Church; for the enlightenment of those who differed from them, and finally lead them to live as good citizens and good Christians in this fair land which God had given to them.

In the evening there was an immense congregation—computed at fully 10,000 persons—in the Cathedral when Father Perosi's oratorio, 'The Transfiguration,' was given by the choir, under Herr Otto Linden's direction. The Cardinal, the metropolitan, and the visiting prelates, and many of the clergy, parochial and regular, were in the sanctuary. This was the first presentation of the famous oratorio in the Commonwealth, and experts were not slow to give it as their opinion that very great credit was due to the conductor and the forces under his command—voices, orchestra, and organist. Benediction of the Blessed Sacrament brought the ceremonies to a close.

**THE PRIESTS AND PEOPLE OF IRELAND  
IN THE NINETEENTH CENTURY**

**PAPER READ AT THE CATHOLIC CONGRESS**

By His Eminence Cardinal Moran

We are told by some writers of the present day that, throughout the century just closed, the Irish people have proved themselves wholly devoid of enlightenment and energy, without thrift or industry, without patriotism, without religion. Furthermore, it has been remarked that, at the close of the century, matters were far worse than at its commencement; everything had been stagnant, decaying, hopeless; and the climax of Ireland's misery may be looked for in the century now opening. Those writers assure us that the cause of this 'universal and national degeneracy' is not far to seek: the Irish are a priest-ridden people. For the decay, and degeneracy, and ruin that everywhere prevail, the priest is the 'universal cause omnipotent in Ireland.' Our Presbyterian friends, assembled in England a few months ago, at one of those meetings that bring the name of religion into disgrace, addressed to their co-religionists in Ireland the affecting utterance that 'the desolating power of priestcraft in Ireland is unexampled in Christendom.'

As attempts are made amongst us to scatter broadcast such calumnies against the Irish priesthood and the Irish race, I have thought that it might not be without interest for your Congress to take an accurate survey of the situation, to look at matters in their true light, to see what has been achieved by the

**Priests and People of Ireland**

during the 19th century. So far from those calumnious statements being verified, I am convinced that, precisely through the cordial union of the Priests and People, great difficulties were overcome, and great victories achieved. I do not know that any country in the world has, during the century, made greater progress—material, intellectual, industrial, political, and religious progress—than Ireland. Prejudices had to be overcome, and evils, the growth of centuries, had to be rooted out. All this has been but the beginning of the triumphs that marked the country's progress, so that for the century now opening we have the dawn of a bright era. On hearing the evidence, I think you will conclude with me that the Irish priests have proved themselves zealous and enlightened pastors, the unpurchasable champions of their nation's rights, and

that, taking all in all, the sons and daughters of Ireland are, beyond all question, the most enlightened, the most progressive, and the most virtuous people of Christendom at the present day. The secret of all the contention against Ireland is, that neither force nor bribe could weaken the confidence of the Irish people in their devoted pastors. It is the old story of the Grecian parable. The wolves, being assembled in grave session, issued a proclamation to the effect that the watch-dogs were the cause of all the trouble and hubbub in the fold. Remove this turbulent element, and peace and honor, with general contentment, will rule supreme. When considering the condition of Ireland in the last century, there is one factor that cannot be overlooked—and, indeed, its importance cannot be over-rated—that is,

**The Penal Laws**

which, far into the century, continued to oppress the energies of her Catholic people. In the history of Christian nations, there is nothing to be compared to the tyranny and oppression endured by the Irish Catholics under these Penal Laws. Living, as we are, in an age of toleration, and in an atmosphere of freedom, it is not easy for us to realise how merciless was the persecution, and how fearful were the vicissitudes that befell the Priests and the People of Ireland in those days. I will allow the impartial Mr. Justin M'Carthy, to sketch these laws:—

'Under the Penal Laws,' he says, 'the Catholic population of a Catholic country were deprived of almost every right that makes life precious. Dopping, Bishop of Meath, had proclaimed from the pulpit that Protestants were not bound to keep faith with Papists. Lord Chancellor Bowes and Chief Justice Robinson had proclaimed from the Bench that the law did not suppose any such person to exist as an Irish Catholic. The Penal Laws certainly did their best to ensure that no such person should exist. In their own country Irish Catholics were shut out from every civil or military profession; from every Government office, from the highest to the lowest; from almost every duty and every privilege that can be obeyed or enjoyed by citizens. A Catholic could not sit upon the benches of the Lords or Commons of the Irish Parliament. He could not record his vote for the election of a member of Parliament; he could not serve in the army or navy; he could not plead at the Bar or give judgment from the Bench; he could not become a magistrate or a member of a corporation, or serve on grand juries or in vestries; he could not be a sheriff, game-keeper, or a constable; he could not give education; he could not receive education; he could not send his children abroad to be educated. If, in defiance of the law, he, a Catholic, did send his children to receive, in Continental colleges, that knowledge which was refused at home, he was subjected to a fine of £100, and the child so educated was excluded from inheriting any property in Ireland or England. Not only was the Catholic denied the practice of his own religion, but conformity to the Protestant faith was enforced by statute. Every Catholic was liable to a fine of £60 a month for not attending a place of Protestant worship, and at any time any two justices of the peace could call a Catholic over sixteen years of age before them, and bestow what property he possessed upon his next of kin, if he refused to turn from his faith. Any four justices of the peace could, without the formalities of a trial, send any Catholic refusing to attend Protestant service into banishment for life. Every Catholic priest in the country pursued his sacred calling under a penalty of death. Deprived alike of his civil and religious rights, the Catholic was further plundered of his property. No Catholic might buy land or inherit it, or receive it as a gift from Protestants, or hold life annuities or leases for more than 31 years, or any lease on such terms as that the profits of the land exceeded one-third the value of the land. Any Protestant discovering that a farm held by a Papist produced a profit greater than one-third of the rent, could, immediately upon announcing this discovery, dispossess the Catholic owner and seize the farm for himself.'

**It Required the Most Heroic Fortitude**

and heroic patience to enable the nation to endure under such unlaw. Edmund Burke tells of its oppressive and degrading results. 'The Penal Laws,' he says, 'were a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.' Mr. Goldwin Smith also declares that they 'will remain a reproach to human nature, and a terrible monument of the villainess into which nations may be led when their religion has been turned into hatred, and they have been taught to believe that the indulgence of the most malignant passions of man is an acceptable offering to God.' Mr. Lecky, is not

less explicit. He writes:—'It would be difficult, in the whole compass of history, to find another instance in which such various and such powerful agencies concurred to degrade the character and to blast the prosperity of a nation.'

The result of the Penal Laws was to cement inseparably into one the national and the religious life of the Irish people. The people were despoiled of everything that the tyranny of man could reach, but nothing could pluck the love of the Catholic Faith from their devoted hearts. Impending suffering brought into bold relief the indomitable courage and heroism of the Catholic priests. Many and many a time was the sacrifice of the priest's life linked with the holocaust of Holy Mass, which he was offering at the altar; many and many a time was the altar-stone, the Corrig-an-Affroin, reddened with his blood. Mr. Lecky gives unstinted praise to the

#### Heroic Devotedness of the Irish People

and the Irish priests during this dismal period. Of the Irish people he writes:—'They clung to their old faith with a constancy that never has been surpassed, during generations of the most galling persecution, at a time when every earthly motive urged them to abandon it, when all the attractions and influence of property and rank and professional eminence and education were arrayed against it. They had their reward. The legislator, abandoning the hopeless task of crushing a religion that was so cherished, contented himself with providing that those who held it should never rise to influence or wealth, and the Penal Laws were at last applied almost exclusively to this end.'

Of the Irish priests he writes:—'The zeal with which they maintained the religious life of their flocks during the long period of persecution is beyond all praise. In the very dawn of the Reformation in Ireland, Spenser had contrasted the negligence of the "idle ministers"—the creatures of a corrupt patronage—who, "having the livings of a country opened unto them, without pains and without peril, will, neither for any love of God, nor for zeal for religion, nor for all the good they may do by winning souls to God, be drawn forth of their warm nests to look out into God's harvest"—with the zeal of Popish priests, who "spare not to come out of Spain, from Rome, and from Rhems, by long toil, and dangerous travelling hither, where they know that peril of death awaiteth them, and no reward or riches is to be found, only to draw the people unto the Church of Rome"'. The same fervid zeal was displayed by the Catholic priesthood in the days of the Cromwellian persecution, and during all the long period of the Penal Laws.'

#### The First Great Victory

achieved in the century just closed by the United Irish priests and Irish people was to sling aside for ever the chains and fetters of those Penal Laws. The Irish race was not extirpated, its faith was not overcome. Lord Macaulay attests:—'It is not under one, or even twenty administrations, but for centuries we have employed the sword against the Catholics of Ireland. We have tried famine, we have had recourse to all the artifices of Draconian Laws, we have tried unbridled extermination, not to suppress or conquer a detested race, but to eradicate every trace of this people from the land of its birth. And what has come of it? Have we succeeded? We have not been able to extirpate, nor even to weaken them.' Some features of this great victory achieved by the united priests and people of Ireland merit to be considered. The British Government left nothing undone to separate the priests from the Irish people. Early in the century they made an official proposal to subsidise the Catholic clergy, but the clergy spurned the bribe, and chose to share the poverty and hardships of the faithful, whom they loved. Emancipation was then offered, if only a veto were allowed to Government in the selection of the spiritual pastors. But such a veto would weaken the confidence of the people in their religious guides; and, with genuine national and religious heroism, priests and people resolved that nothing would separate them. They would refuse Emancipation sooner than accept the veto. The King, again and again publicly called God to witness that he never would sign the Act of Emancipation. Despite all this, he had to sign it. The Duke of Wellington, the leader of the party hostile to the Irish claims, was forced to avow that such was the union of the priests and the people, there was no alternative. Sooner than face civil war, it was necessary to give victory to the Catholic cause.

And how far-reaching has been the victory thus achieved! Not only was the Penal Code cancelled from the Irish legislation, but religious freedom was granted to the Catholics of England and Scotland; the same liberty in matters of divine worship, to last throughout all time, was extended to the colonies; and if, in Australia, we enjoy to-day that priceless heritage of re-

ligious freedom, with its manifold, imperishable blessings, we are indebted for it to the happy union of the Priests and People of Ireland.

#### The Next Great Victory

achieved was on the battlefield of education. Throughout the period of the Penal Laws, the Charter Schools devised by the Protestant Primate, Boulter, were lavishly subsidised by the State, and were forced upon the country with the intent to rob the Irish children of their nationality and their Faith. None but the outcasts and Protestant children could be got to attend them. Parliamentary Commissions reported that they were nothing better than seminaries of irreligion and vice. Nevertheless, far into the late century, they continued to be patronised and richly endowed by Government till at length, with every accompaniment of national execration and ignominy, they were consigned to a dishonoured grave. Throughout all this time, there was a price on the head of the Catholic schoolmaster. It was penal for a Catholic parent to send his child for instruction to a Catholic teacher. The hedge-schools were the only resources of the clergy to bring the blessings of education to their flocks in those perilous times. Hear how Mr. Justin McCarthy writes of these schools:—

'On the highway and on the hillside, in ditches, and behind hedges, in the precarious shelter of the ruined walls of some abbey, or under the roof of a peasant's cabin, the priests set up schools, and taught the children of their race. With death as the penalty of their daring—they gave to the people of their persecuted faith that precious mental food which triumphantly thwarted the efforts of the Government to brutalise and degrade the Irish Catholic of the face of the earth. In those "hedge-schools," as they were called in scorn, the principles of religion, of morality, and of patriotism were kept alive, and those elements of education, which are the very life-blood of national existence, freely dispensed. Eagerly as it was given, it was no less eagerly sought for. The readiness of the priests to teach was only equalled by the readiness of the people to be taught. The proudest place of honor in Irish history belongs to those hedge-schools and their heroic teachers. But for them the national cause and the national existence would have withered away under the blighting curse of the Penal Laws. From those hedge-schools came some of

#### The Brightest Ornaments of Modern Irish History.'

It is a cheering thing to look back upon the efforts of the clergy to keep alive the spark of learning, among their devoted flocks, amid these horrible scenes of desolation and persecution. We see, for instance, the venerable priest, who was soon destined to be Archbishop of Armagh, the Venerable Primate Cragh, whose cause of Canonisation is at present before the Roman Court, teaching a school for the poor children in Limerick. The illustrious Bishop of Kildare, Dr. Leverous, in a thatched cabin near Naas, gathered the scattered youths around him, to teach them the rudiments of piety and secular instruction. Another priest chose the centre of the bog of Allen, far away from military pursuit, for his literary home, and we are told that many of the Irish youth, even from a distance, hastened thither, and built their cells, enduring heroically every hardship that their minds and hearts might be equipped with the enlightenment which he no less heroically imparted.

The Kildare Street Society Schools, and other similar schemes, were devised early in the century, under pretence to educate the Irish youth, but in reality to undermine their Faith. The National System, introduced in 1831, gave promise of better things, but it was practically entrusted for its working to avowed proselytisers, the Anglican Archbishop, Dr. Whately, and the Presbyterian, Rev. Dr. Carlyle. After a while they were able to boast that they were weaning the Catholic children from their loyalty to the Church, and sapping the foundations of the whole vast Catholic fabric. But the watchmen on the towers of Israel were not asleep. They warned their flocks of the imminent dangers.

(To be concluded.)

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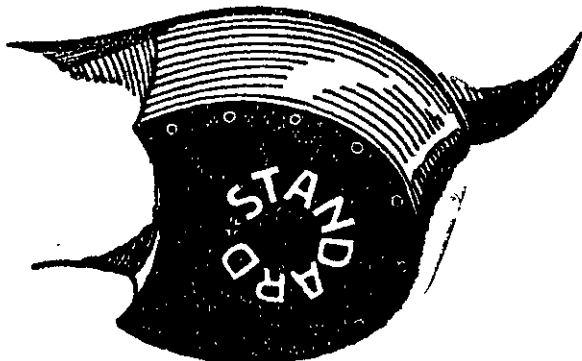
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## Irish News

### CAVAN.—A Calumny Refuted

In the course of his speech at the Synod in Boyle, the Protestant Bishop of Kilmore accused Catholics among other things of exclusiveness, tyranny, and a desire to persecute if they but had the power. Not a single voice was raised in protest against these slanders at the meeting. A member of his Lordship's own faith, Mr. Young, M.P., has, however, taken Dr. Elliot to task and published a striking refutation of his calumnies as far as the County Cavan, which forms a large part of his diocese, is concerned. He points out that although there are 78,000 Catholics in Cavan and only 14,000 non-Catholics, nevertheless the Lord-Lieutenant of the county, the Deputy-Lieutenants, the High Sheriff, Sub-Sheriff, Sheriff's Returning Officer, Stamp Distributor, Registrar of Probate Court, County Inspector of Police, Clerk of the Crown, Clerk of the Peace, Solicitor to the County Council, County Surveyor, the large majority of the County Magistrates, Clerks of Unions and Bank officials, are all Protestants. One may fairly ask in face of this what religious body is it that practises the policy of exclusiveness in Dr. Elliot's diocese? Mr. Young, in closing his refutation of the Bishop's slanders, points out that the would-be persecuting Catholics of Cavan returned himself and Mr. Vesey Knox, both non-Catholics, to represent them in Parliament.

### CLARE.—Vandalism by Tourists

A short time ago (writes a correspondent of the 'Freeman's Journal') reference was made in your interesting paper to the gradual disappearance of the famous Treaty Stone in Limerick owing to continuous breaking off of pieces of the stone by tourists. A similar state of things prevails as regards the monument to the Coileen Bawn erected some years ago at Burrane, a spot close to the village of Knock (near Kilmrush), which is associated with the finding of the Coileen Bawn's body after her murder. The memorial was erected by the late Mr. Robert C. Reeves. As a result of the vandalism of tourists the stone is gradually disappearing. In fact, so much damage has been wrought, and so little left of the stone, that it is with difficulty the grave is now to be found in the historic old burial-ground.

### DONEGAL.—A Diocesan Seminary

On the occasion of the celebration at Letterkenny of the twelfth centenary of St. Eunan, first of the long line of prelates who have adorned the See of Raphoe, the Most Rev. Dr. O'Donnell blessed and laid the foundation stone of the new diocesan seminary, which, as well as the magnificent Cathedral, will be an abiding monument of his Lordship's zeal for the promotion of religion. As the patriot prelate said in his powerful and scholarly discourse, no memorial of the twelfth centenary of St. Eunan can be more appropriate than the foundation of a college devoted to learning, piety, and the industrial arts. In this seminary, as in the teaching institutions which flourished twelve centuries ago in Donegal, religious education will be given its rightful place. A school without Christian observance in the place of honor, and Christian principles the guiding lights, would, in the words of the Bishop of Raphoe, have been as foreign to the soul as an iceberg flung by some convulsion of nature by the northern seas into an inland county.

### DUBLIN.—Deaf and Dumb Institute

From the report of the committee of the Catholic Institution for the Deaf and Dumb, Cabra, Dublin, which has just been issued, it appears that the number of mutes under instruction at present is 473.

### The Moore Memorial

The movement inaugurated some months ago for the erection of a proper monument in the streets of Dublin to Thomas Moore, to replace the monstrosity in College street, is progressing steadily. Without any fuss the promoters of the project have already succeeded in raising close on £400. What limit they have put to the sum necessary for the successful carrying out of their plans we do not know, but if they can go on gathering in subscriptions at the rate connoted by this £400 they will have very little difficulty in raising the amount necessary to erect a monument to the Irish National bard that will be an honor to his name and fame.

### The Parnell Monument

Mr. Augustus Saint Gaudens, the eminent sculptor, who is at work on the monument of Charles Stewart Parnell to be erected in O'Connell street, Dublin, is making rapid progress with his work. Mr. Saint Gaudens, who intends to make the monument one of the greatest works, if not the greatest, of his life, expects to have the model of the figure of Parnell finished in

three or four months. The casting in bronze, and the erection of the triangular shaft, about 50 feet in height, will be done within a year. The figure of Mr. Parnell, in the position of making an address, stands by a table, with a large Irish flag thrown over it. The statue is at the foot of the shaft, which will probably be surmounted by a bronze harp. Directly behind the figure, on the stone, will be the principal part of the inscription. If possible, the stone-work will be constructed of green Connemara marble.

### GALWAY.—St. Joseph's College

At the distribution of prizes at St. Joseph's College, Ballinasloe, the new wing was opened. The Most Rev. Dr. O'Dea, Bishop of Clonfert, said that the students had passed in 93½ per cent. of the subjects for which they were entered.

### KILKENNY.—Death of a Priest

The death is reported of the Rev. Patrick Meany, pastor of Glenmore, County Kilkenny. After a distinguished collegiate course, Father Meany was ordained in Maynooth. He labored in the important parishes of Clara, Tullaroan, Castlecomer, and Mullinavat, and was subsequently promoted to the pastoral charge of Borris-in-Ossory, whence he was translated about ten years ago to the parish of Glenmore.

### LIMERICK.—Scarcity of Farm Laborers

The effect of the continual exodus of young men from West Limerick for America was seriously felt during the past harvest season. Numbers of farmers, who found it impossible to secure sufficient hands to do their business, would have been this year seriously handicapped in their harvesting were it not for the continued fine weather. The scarcity of hands is now one of the most serious problems amongst farmers in West Limerick.

### Visit of Archbishop Redwood

His Grace the Most Rev. Dr. Redwood was present on September 25 at a meeting of a division of the Arch-Confraternity of the Holy Family at Mount St. Alphonsus, Limerick. Addressing the members, who numbered some 2,400, his Grace said he had never seen such a spectacle as the great Confraternity that night, which owed so much to the zealous Redemptorist Fathers. The Archbishop gave an interesting account of the vast strides made by the Catholic Church in New Zealand in recent years.

### MAYO.—A New Church

Amongst the latest subscribers to the Ballyhaunis new church is his Eminence Cardinal Moran, who has forwarded to the Very Rev. J. P. Canning, P.P., a generous sum accompanied by an encouraging and sympathetic letter. Since the laying of the foundation stone by his Grace the Most Rev. Dr. Healy, in May last, the work has made great progress.

### MEATH.—Pastor Appointed

His Lordship the Most Rev. Dr. Gaffney, Bishop of Meath, has appointed the Rev. William Bracken, Adm., Mullingar, to be parish priest of Kinnegad, in succession to Rev. W. P. Keeney, deceased.

### SLIGO.—Temperance Work

In Grange, County Sligo, on the last Sunday in September, a new temperance hall was formally opened by the Most Rev. Dr. Clancy in the presence of a large gathering of people from the district. Mr. T. W. Russell, M.P., who was present, met with a cordial welcome. In the course of an address he said he came there at a time when efforts were being made to kindle the ashes of a dying religious strife in Ireland. One of the reasons that brought him there that day was to endeavor to show by his appearance on that platform under the circumstances in which they were met that he, a Protestant, hailed with absolute delight every possible opportunity of joining with his Catholic fellow-countrymen in their efforts to lift up the people to better and higher things. He supposed his Orange friends in the North of Ireland would be grossly shocked at his standing on a platform with a Catholic Bishop in the chair, but he was rejoiced to come there on such an occasion.

### TIPPERARY.—Death of an Indian Civil Servant

The death is announced of Mr. Patrick J. Corbett, son of Mr. Martin Corbett, Nenagh. The deceased was an official of the Indian Government, and passed away whilst acting as Under-Secretary of the Board of Public Works of the Bombay Presidency.

### GENERAL

#### The Irish Delegates in America

Mr. John Redmond, addressing a crowded audience in Chicago, said: Our race is dying. There are more old men and children and fewer young men and women in Ireland than in any other country. The death of the race can only be warded off by acting in the living present. The speaker predicted that before the oldest man

in that audience died Ireland would have won a good measure of self-government. It was announced that 4000 dollars had been subscribed in Chicago to the Irish cause. Mr. Redmond, a few days later, addressed a crowded meeting at Toronto, 1275 dollars being subscribed to the Parliamentary Fund.

### A New Use for Irish Moss

Now that the development of each new Irish industry is being watched with more than ordinary interest, the recent comments by the 'Textile Mercury' on the uses of Irish sea moss for the finishing of cotton materials are worthy of special reference. This moss, which is known along the Irish western coasts as 'carrigeen,' has long been used for various purposes. Some house-keepers produce from it an excellent blanc mange, while druggists utilise it as a remedy for pulmonary troubles. The new uses which have been discovered for it promise, however, to be more remunerative. Many cotton manufacturers in Manchester assert that 'carrigeen' is excellent for imparting a fine glazed finish to cotton stuffs.

### An English Opinion

The 'Daily Telegraph' says—Mr. J. Redmond has been telling his fellow-countrymen in Chicago that 'our race is dying.' Fortunately for the gaiety and the prosperity of the world the statement, as it will be generally understood, is very far indeed from being the truth. It is made a reproach to England that the Irish have done well everywhere except in Ireland. There is hardly a nation on the face of the earth that does not reckon amongst its most prominent men in every department of life someone with Irish blood in his veins. This United Kingdom of ours would be the poorer in wit and capacity and virility if somewhere or other an Irish strain could not be discovered in the pedigrees of 'the classes.' Certainly the House of Commons bears no testimony to the decadence of the Irish. On the contrary, the sober-minded Englishman complains of the too exuberant vitality of his lively fellow-subject, who has no respect for the harness which the Saxon has devised for his own self-management. Mr. Redmond, however much he may convince his fellow-countrymen in Chicago, will never persuade Britons that the Irish are a 'dying race.'

### The Future of Ireland

In the course of an article upon 'The Immediate Future of Ireland' in the October 'Fortnightly Review,' Mr. T. P. O'Connor says that no party in its senses ever does attempt to forecast the tactics of a campaign that is not yet begun, with an army not yet formed, with commanders not yet appointed. Suffice it to say that no Irish party would consent to support a Government which did not regard the question of Irish self-government as an urgent one. With our population fleeing from our shores, after all our heart-breaking delays, with the desperate situation of our country, with six centuries behind us of struggle, of opposition, of waiting, we cannot allow any party to regard our demand as one of those vague ideals which men dream about and do not seek to realise. Nor can we ever admit that anything short of the concession of a real executive, subject to a real assembly, will ever be taken by us as a satisfaction of the Irish demand. The reconciliation of these two principles with the tactics and necessities of the political hour ought not to be beyond the intelligence of a Liberal Government, which consists of honest and resolute men, and which has behind it the support of a big majority elected by the constituencies of Great Britain. John Bull is often slow to make up his mind, but when he makes it up he does not as a rule go back. I have never seen the House of Lords that dared to oppose a big House of Commons majority, and a resolute Liberal Ministry. And so, in my survey of the immediate future of Ireland, I lean to the optimist rather than the pessimist view. But a final word. The fight is not over, our forces cannot be disbanded. On the contrary, it is the hour of hours for union, for resolution, and for work in the Irish ranks.

The Abbotsford Convent, which was visited by the members of the Catholic Congress, is one of the most notable religious institutions in Australia, having within its walls a Magdalen Asylum, famous lace works, an orphanage, a large day school, a beautiful church, a magnificent convent building for the Sisters, and delightful and extensive grounds—some 30 acres in area—on the Yarra river. The Convent of the Good Shepherd is in fact a small city, sheltering no less than a thousand inmates—the vast and complex interests of which are managed with efficiency and thoroughness.

## People We Hear About

Mr. Theodore Roosevelt, the Republican candidate, has been re-elected President of the United States.

President and Mrs. Roosevelt recently entertained Mr. and Mrs. John Redmond and President Wheeler, of the University of California, at luncheon.

The religious rancor, observes the 'Tablet,' which of old hanged the Catholics on any pretext, takes still the form of a campaign against a Catholic official like Sir Antony MacDonnell, and its weapons are those of a concerted series of innuendoes in Parliament and in the press. The halter was at least the more honest instrument of the two.

Captain Ian and Lady Helen Forbes (says the Glasgow 'Catholic Herald') have taken up their residence in the grand old embattled and picturesquely situated edifice, Herbertshire Castle, on the Carron, near Denny, which has been prepared as a living abode again, after standing empty for a good many years. Captain Ian Forbes, who is quite young yet, is the eldest son of Colonel Forbes, laird of Rothiemay, Banffshire, and a second cousin of the present Mr. Forbes of Callendar. Attached to the Gordon Highlanders during the South African war, Captain Forbes was with his regiment through the siege of Ladysmith. He is now Adjutant of the 1st Lanark Volunteers, Glasgow. As for Lady Helen, she is a daughter of the third Earl of Craven, and is well known as a novelist and writer.

Monsieur Paul Cambon, the French Ambassador in London, has been paying a series of visits in Scotland, and was lately the guest of Sir Hubert Jerningham at Longridge Towers, his beautiful place in Berwickshire. Sir Hubert, who is one of the few English Catholics who have represented British constituencies in Parliament (having sat for Berwick-upon-Tweed from 1881 to 1885), is a Bachelor of the University of France, and a distinguished scholar who has published several interesting books, including a history of Norham Castle. Norham is close to Longridge Towers, which was left to Sir Hubert for life by his wife, who had inherited it from Mr. Charles Mather, her first husband. Sir Hubert has done much good service as a Colonial Governor, his last appointment having been to the Governorship of Trinidad, which for some reason or other appears to be usually given to a Catholic.

Sir Thomas Grattan Esmonde, Bart., the Chief Whip of the Irish Parliamentary Party, who is 42, ought, by all the laws of heredity, to be Lord Esmonde, Baron of Limerick. That he is not is the result of a strange combination of romance and religion. His ancestor, the first and last Lord Esmonde, was Major-general of James I.'s forces in Ireland, and in one of his expeditions into Connaught he fell in love with the daughter of the chief of the O'Flahertys and wedded her. Lord Esmonde became a Protestant, and his wife, a devout Catholic, fearing that their son Thomas might be brought up in his father's new religion, fled with him into Connaught. Her husband considered his wife's act as a dissolution of the marriage, and wedded again. His son Thomas took the opposite side to his father in the civil war, and became Major-general of the army of the Catholic Confederation. He was made a baronet in 1628, and that is the baronetcy which Sir Thomas now enjoys, the eleventh of the line. Though the first Sir Thomas Esmonde did not inherit his father's title, he did inherit his goodly estates.

Mr. R. J. M'Hugh, is at present with General Kuron's army as war correspondent for the 'Daily Telegraph,' London. As his despatches indicate, Mr. M'Hugh is a brilliant writer, and as he is captain of a London volunteer corps, he is eminently qualified for the position which he now occupies. It is needless to say that Mr. M'Hugh is an Irishman. He is a native of Newtown Stewart, County Tyrone, and spent the early part of his journalistic career on a Londonderry paper, the 'Derry Journal.' Afterwards he went to the 'Freeman's Journal,' and was employed in the London office of that paper until an opening offered on the 'Daily Telegraph.' On the outbreak of the war between America and Spain, Mr. M'Hugh was sent to Cuba to represent that journal. After a time he was attacked by sickness, and had to return to London. His next sphere of duty in the war correspondent line was South Africa, and he had the fortune, or misfortune, of being in Ladysmith during the famous siege of that place. The present war is by far the biggest conflict of arms with which he has been connected, and although there has not been much opportunity for getting vivid accounts of the fighting so far, Mr. M'Hugh has succeeded remarkably well, and will doubtless do even better as new features develop.



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## P. KELIGNER,

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

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**PRIZE ALES & STOUTS.**

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**MESSRS. POWLEY & KEAST**

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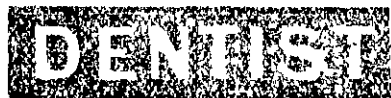
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Order through Telephone 979.

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

Agents for Auldana Wines (S.A.)

Corks, Tin-foil, Wire, Sycons, and all Bottlers  
Requisites in Stock.

**J. F. WILSON**



(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.



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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. Lunedin XXXX Beer always on Tap.

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

## J. J. TUDOR & Co.,

DYERS & CLEANERS,

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LADIES' SKIRTS, COSTUMES, AND GENTLEMEN'S CLOTHING

CLEANED, DYED AND PRESERVED.

Suits Made to Measure from ... 50/-

Country Orders will receive ever attention and be returned with the utmost despatch.

Charges Strictly Moderate.

A trial solicited.

## C. W. WARD,

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(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
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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

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PURE NATURAL LYMPH FOR VACCINATION.

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

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

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

STAPLES BEST

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

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

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MOLESWORTH AND MURPHY STREETS  
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Latest Spring Tooth Cultivator and Double  
Ridger, combined with Turnip and Manure Sower

Are attracting all Farmers' attention  
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DISC HARROWS      ROLLERS      GRAIN & MANURE DRILLS

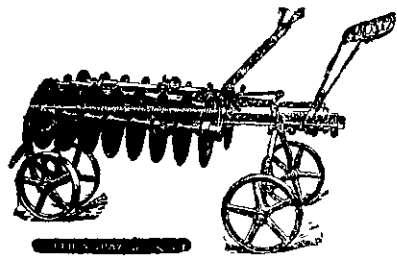
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AND ANY IMPLEMENT YOU REQUIRE.

'DEERING BINDERS,'      HORNSBY OIL ENGINES

BURRELL'S TRACTION ENGINES,

CLAYTON'S THRESHERS.



Our best advertisements are satisfied customers, and we can satisfy and please you.

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EVERYWHERE.

—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

## Marseilles Red Roofing Tiles

SALES IN NEW ZEALAND ARE INCREASING EVERY MONTH

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

**Uniform Colour throughout. Every Roof Guaranteed**

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

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

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

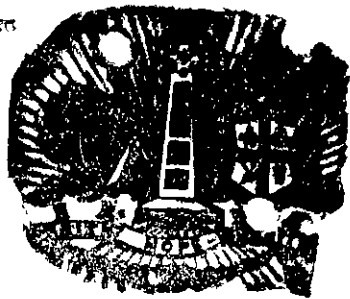
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WUNDERLICH'S PATENT ZINC CEILINGS, Cheapest, Safest, and most Artistic.

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NEW ZEALAND DISTRICT, No. 3.

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

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

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' standing previous to the commencement of such illness will be allowed 6s 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 TUSSICIDRA.

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An Invention skilfully and scientifically Patented is  
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Containing 50 Rooms, all refurnished and renovated. Three minutes walk from wharf and train. Good Accommodation for Country Settlers and the Travelling Public. Tariff, 30/- per week or 5/- per day.

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This Hotel has just been Renovated and Refurnished throughout. It is commodious and up-to-date, and offers every inducement to tourists and the general travelling public.

Visitors can rely on obtaining the very best accommodation.

Only the best brands of Wines, Spirits, and Beers stocked.

# Commercial

For week ending November 16.

## PRODUCE.

London, November 11.—The wheat markets are firm, but quiet, and cargoes are inactive. Australian near arrival is quoted at 33/-. October-November shipment, 33/3 to 33/6. January-February shipment, 33/6. The American visible supply is 48,752,000 bushels.

Butter.—Quiet. Danish, unchanged; Victorian, 100/- to 102/-; New South Wales, 98/- to 100/-; Queensland and stored New Zealand, 91/-.

London, November 13.—Wheat: Three cargoes of Victorian sold at 33/-.

Frozen Meat: Mutton—Canterbury, light, 4½d; medium, 4½d; heavy, 4½d; Dunedin and Southland, 4½d; North Island, 4½d to 4½d. Lamb—Canterbury, 5½d; Dunedin and Southland, none offering. New Zealand beef—Ox fores, 2 3-16d; hinds, 2½d. River Plate sheep—Heavy, 3½d; light, 3 9-16d. Beef—Ox fores, 2 1-16d; hinds, 2½d.

Wellington, November 14.—The Department of Industries and Commerce has received the following cablegram from the Agent-General, dated London, November 12.—Mutton: The market is dull, owing to large supplies of cheap beef and a depressing market. At the same time prices are slightly firmer, owing to small quantities expected from New Zealand. Average price—Canterbury, 4½d per lb. Dunedin, Southland, and W.M.E. Company brands, 4½d; other brands North Island mutton, 4d, ewes, 3½d. Average price to-day River Plate, 2½d. The stocks of lamb are light. There is a better demand. Average price to-day New Zealand lamb—Canterbury brand, 5½d, brands other than Canterbury, 5½d. Beef: The market is very dull at present, and supplies exceed requirements. Average price to-day—Hindquarters New Zealand beef, 2½d; forequarters, 2½d, quotations are nominal. River Plate beef is being pushed for sale—Hindquarters, 2½d; fores, 2d. The butter market is steady, and there is no change in prices to report. The cheese market is uncertain. Prices are firm owing to speculative demand Canadian, 48/-. Hemp: The market is firm. Prices for New Zealand hemp, good fair Wellington grade, on spot to-day, £31; January to March shipments, £30/10/-.

Invercargill prices current.—Wholesale—Butter farm, 6d; separator, 8d; butter, factory, pats, 10½d. Eggs, 8d per dozen. Cheese (factory), 6½d. Hams, 9d. Potatoes, £1/15/- per ton (bags weighed in). Barley, 2/- to 2/6. Chaff, £2/5/- per ton. Flour, £10/10 to £11/10. Oatmeal, £8/10/- to £9. Bran, £3/15/-. Pollard, £5. Retail—Farm butter, 8d; separator, 10d; butter, factory, pats, 1/-; Cheese, 6d to 8d. Eggs, 10d per doz. Bacon, 9d. Hams, 10d. Potatoes, 3/6 per cwt. Flour: 200lb, 23/-; 50lb, 6/6. Oatmeal: 50lb, 5/3; 25lb, 2/9. Pollard, 8/6 per bag. Bran, 4/6. Chaff, 1/6.

Mr. F. Meenan, King street, Dunedin, reports.—Wholesale prices only—Oats: Milling, 1/6½ to 1/8½; feed, 1/2 to 1/6. Wheat: Milling, 8/2 to 3/7; fowls, 2/8 to 3/1. Potatoes, £3/10/-; seed, £2/10/- to £3/10/-; chaff, £2/10/- to £3/5/-; clover hay, £2/10/- to £3. Straw: Pressed wheat, 35/-, oats, 35/-. Loose, £2. Flour: Sacks, £10; 100lb, £10/10/-; 50lb, £10/15; 25lb, £11. Oatmeal, £9/10/-. Pollard, £4 Bran, £3/5. Butter: Dairy, 8d to 10d; factory, 1½d. Cheese: Factory, 1½d; dairy, 4½d. Eggs, 8½d. Onions: Melbourne, £9.

Messrs. Donald Reid and Co. report as follows.—We held our weekly auction sale of grain and produce at our stores on Monday. There was a small attendance of buyers, but, with the exception of oats, for which there was only moderate competition, nearly all lots on offer were quitted at prices fully up to late quotations. Values ruled as under:—

Oats.—During the past week there has been some little inquiry for prime Gartons for export. Good to best feed sparrowbills also received some attention from shippers, but orders for these are chiefly supplied from the south at lower prices than holders here care to accept. Medium and inferior have some demand, but very few are offering. We quote: Prime milling, 1/6½ to 1/7; good to best feed, 1/5 to 1/6; inferior and medium, 1/3 to 1/4 per bushel (sacks extra).

Wheat.—In milling quality the only sales passing are in small lines of choice quality. Millers are at present keeping off the market, and holders of good wheat are not disposed to reduce their reserves. Medium quality is in the meantime neglected, but fowl wheat has fair inquiry for export, and, with plentiful offerings, shippers have little difficulty in supplying their requirements. We quote: Prime milling, 3/6 to 3/9; medium

to good, 3/2 to 3/5; whole fowl wheat, 3/- to 3/1; broken and damaged do, 2/6 to 2/10 per bushel (sacks extra).

Potatoes.—Local stocks of good Derwents are now much reduced, and during last week all freshly-picked lines sold readily at £2/5/- per ton. At our auction sale on Monday, under strong competition, a decided rise in values occurred, one line of good Taireri Derwents realising £3/16/-; good ordinary Derwents, £3 to £3/10/- per ton (sacks in).

Chaff.—Most of the chaff coming forward during the past week has been good ordinary quality, but none specially prime. For all good, bright, heavy oatens sheaf chaff the demand continues steady at late quotations, but lower qualities are not wanted, and are difficult to deal with. We quote: Best oatens sheaf, £3/5/- to £3/10/-; medium to good, £2/10/- to £3 per ton (bags extra).

Pressed Straw.—Consignments are now arriving more frequently, and the exceptionally high prices reported last week have, to a certain extent, given way. Oaten straw is not offering freely, but wheat is more plentiful, and sells at 32/6 to 35/- per ton.

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

Wheat.—The market is lifeless, buyers holding off for lower prices. There has been a large offering of second quality and fowl wheat, which is easier. Prime milling, 3/5 to 3/8 per bushel; medium to good, 3/2 to 3/5; best whole fowl wheat, 3/- to 3/1, inferior, 2/7 to 2/10.

Oats.—The demand is small and quotations are—Prime milling, 1/6 to 1/7 per bushel; good to best feed, 1/5 to 1/6; medium, 1/3 to 1/1½; inferior, 1/1 to 1/2.

Potatoes.—Have risen considerably and are now worth—Best Derwents, £3/5/- to £3/15/-; others, £2/15/- to £3/2/6 per ton.

Chaff.—The market is easier and to-day's quotations are—Best oatens sheaf, £3/2/6 to £3/7/6 per ton; medium to good, £2/15/- to £3; inferior, £2 to £2/10.

## WOOL.

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

Rabbitskins.—On Monday we offered a fair sized catalogue, and are pleased to report that values are on the whole rather better, inferior skins showing the most rise.

Sheepskins.—We offered a large catalogue on Tuesday and again had a most satisfactory sale. The following are current prices: Best merinos, 6½d to 7½d per lb, best halfbreds, 7½d to 8½d; fine crossbreds, 7d to 8d, coarse crossbreds, 7d to 7½d.

Tallow and Fat.—Prices keep steady at late rates, which are—Best rendered tallow, 18/- to 20/- per cwt; medium to good do, 15/- to 17/8; inferior do, 12/- to 14/6; best caul fat, 14/- to 11/6, rough fat, 12/- to 14/-.

## OTAGO FARMERS' HORSE BAZAAR.

The Otago Farmers' Co-operative Association of New Zealand (Limited) report:—We held our usual weekly sale of horses at our bazaar on Saturday last, when we had the largest attendance we have had for some time, including farmers from Gore, Clinton, the Clutha, Milton, Taireri, and the Otago Peninsula. The town carters and traders had a full representation. The entry of horses was not quite so large as that of the last few weeks. Of the total entry of 35 which came to hand, a good proportion changed owners at satisfactory values. A few young, medium-weight geldings, four, five, and six years old, were well competed for, old horses being difficult to place. In the light harness class about half a dozen young, clever geldings, quiet and good workers, found new owners at good prices, the same remarks applying to aged horses in this class as to aged draughts. We had a good few buyers present for five and six-year old active van geldings, but of these our entry was not extra good. Young, sound horses of all classes are still in good demand. We quote: Heavy cart geldings, £50 to £62; medium-weight and clifty-sharp geldings, suitable for van and plough work, £40 to £50; lighter sorts, £35 to £40; aged heavy geldings, if sound, £35 to £45, spring-carters, £24 to £32; buggy geldings, with good carriage and action, £23 to £28; medium sorts, £17 to £20; dog-cart and gig geldings, good, dashing goers, are worth £30 to £40.

Messrs. Whitaker Bros., the well known Catholic booksellers of Wellington and Greymouth, have just received supplies of new books, a list of which appears in another part of this issue. Now that the time for the Christmas vacation is approaching it will interest many to know that several of these volumes will be found most suitable for school prizes. The firm has also the largest stock in New Zealand of technical books and works on mechanical and electrical engineering, etc.

# South British Fire and Marine Insurance Company

OF NEW ZEALAND.

Capital	£1,900,000
Paid up Capital, Reserves & Undivided Profits Exceed	£420,000
Net Annual Revenue Exceeds	£285,000

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BRANCHES IN NEW ZEALAND:—AUCKLAND, A. S. Russell, Manager. WELLINGTON, C. W. Benbow, Manager.  
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NELSON, H. Edwards, Agent. WANGANUI, Morton Jones, Manager. HOKITIKA, J. W. Wilson, Agent.  
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Branches and Agencies throughout the World. Fire and Marine Risks of every description accepted at Lowest Current Rates.

JAS. KIRKER, General Manager.

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CHRISTCHURCH.

Good Accommodation for the Travelling Public.

Best Brands of Ales, Wines, and Spirits kept.

THOMAS DAILY PROPRIETOR.  
(Late of Winslow, Ashburton.)

## THE GLADSTONE COFFEE PALACE

QUAY STREET, AUCKLAND.

THOMAS McLAREN ... Proprietor.  
(Late Spargo).

Close to Train and Tram and Wharf. Splendid View of Harbour

Tariff 4s. 6d. per day. EXCELLENT TABLE

## W. P. LINEHAN,

Wholesale and Retail

CATHOLIC BOOKSELLER,  
IMPORTER & PUBLISHER.

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**PALMERSTON NORTH**

(From our own correspondent.)

November 12.

The convent bazaar, which was opened by the Premier in the Zealandia Hall on Saturday evening, October 29, was well supported throughout the ten days, and was brought to a close on last Wednesday evening. The net proceeds will be well over £700 clear, and considering that this is the third bazaar held in this town within the past three months, the result may be considered very creditable to all engaged in making it such a success. On Thursday, November 3, His Excellency the Governor, according to promise, visited the bazaar, where he spent some considerable time in admiring the various stalls and making purchases from each. He paid a decided compliment to No. 2 stall (art and flower), ordering a collection of most beautiful roses to be sent to Government House. During each evening Mr. P. Tombs' string band played a charming variety of high-class music, whilst on the large stage minuets, gavottes, Grecian fan dances, Highland flings, and skirt dances, by the trained pupils of Miss Culling, were proceeded with at intervals. The energetic and indefatigable hon. secretary, Mr. W. Ryan, and his working committee are worthy of all praise, as it was to their foresight and untiring efforts the great success of the bazaar was mainly due. The following were the stallholders, with each a large staff of assistants: Refreshment—Mrs. Hickey and Misses Hickey (3), Quaid, Fallas (2), Barnes, and Mullan. Art and Flower—Misses Scanlan (2), Oakley, Kelly, Hodgins, Duff, Wood, Minogue, and Mrs. Devine. Burlington—Mrs. Redwood and Misses Taylor, Stagpoole, L. O'Neill, M. Sullivan, Daley, and Greaney. Produce and fancy (Hibernians)—Mrs. Glubb, assisted by a staff from the local branch. Art and Fancy stall—Mesdames Burns, Nash, and Misses Greaney, Mullan, V. and K. McGrath, Murphy, Aranburna, Fenton, Butler, Callanan, Sieverts, Duncan, McCarthy. Plain Needlework—Mrs. Daley, Lally Harimai, Mesdames Aisher, Hanlon, and Misses Spellman, Grigg, Aisher, Flynn, Kिरrigan. Fancy stall—Mesdames Keith (2), Misses Keith, Lumsden, Cameron, Lennon. Fancy stall—Misses O'Rielly, Scott, Giorgi, Preston, and Blake.

**Southland News Notes**

(From our own correspondent.)

The Very Rev. Dean Burke has returned from Australia where he attended the Catholic Congress, and also did considerable business in connection with material required for the new church in Invercargill.

The Catholics of Lumsden are contemplating the erection of a church in the township. They are to be complimented, so is the Rev. Father Keenan, who has charge of the Riversdale parish. Through his zeal a beautiful church now adorns the Balfour township.

It is stated that a branch of the Irish National Foresters' Society will be formed in Invercargill soon. The settlers of Te Toa and surrounding districts are much concerned because the Government has refused to carry out the railway works. The Orepuki people complain about the shale works, and Otautau residents about divers small matters.

A quiet wedding took place at Riversdale last week in which Mr. Patrick Holland, of Gore, and Miss O'Connor, of Kingston Crossing, were the contracting parties.

Visitors to Christchurch will find first-class accommodation at the City Buffet Private Hotel, Colombo street. The City Buffet is situated in the very centre of the city, close to the Post Office, banks, and leading business establishments. It is within a minute's walk of the tram terminus from which lines radiate in various directions. The appointments are all that could be desired, everything being up-to-date, and under the personal supervision of Mr. James Howey, the proprietor....

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**OBITUARY**

MR. DENIS BUCKLEY, SOUTH DUNEDIN.

We regret to record the death of Mr. Denis Buckley, father of the Rev. D. Buckley (Holy Cross College), who passed away at his residence, Park street, Kensington, South Dunedin, on Saturday, at the age of 82 years. The deceased was a native of Macroom, County Cork, and came out to Victoria in '51, where he took part in all the principal diggings. He was attracted to New Zealand in the early sixties, and worked in most of the diggings in Otago and the West Coast. About 20 years ago he settled in South Dunedin, where he resided ever since. The late Mr. Buckley, notwithstanding his advanced years, enjoyed very good health up to a few days of his death. He was attended in his last illness by the Rev. Father Murphy and the Rev. Father Cahley, S.J., and died fortified by all the rites of the Church, of which he had always been a zealous and devoted member. His wife predeceased him about eighteen months ago, and there are now left to mourn their loss four sons and four daughters, who have our sincere sympathy in their bereavement. On Monday morning the remains were taken to St. Patrick's Basilica, South Dunedin, when a Pontifical Requiem High Mass was celebrated by his Lordship Bishop Verdon, the Rev. Father Cleoran being assistant priest, Rev. Father Delany deacon, Rev. Father O'Malley subdeacon, and Rev. Father Murphy, Adm., master of ceremonies. There were also present the Rev. Fathers Buckley and Lisbon. The solemn music of the Mass was sung by the students of Holy Cross College. The funeral, which was private, took place immediately after Mass, the remains being interred in the Southern Cemetery, the Rev. Father Murphy, assisted by the priests previously mentioned, officiating at the graveside.—R.I.P.

Dr. Creser, the representative of Trinity College, London, held an examination in practical music at the Hokitika centre on October 27, when the following pupils from St. Columcille's Convent (Sisters of Mercy) were successful:—Higher examination (Certificated pianist), B. M. Cunningham; senior, M. Cunningham (singing), 76, A. McDonald (piano), 71, Mollie Maher (piano), 69; intermediate, Una Sullivan (piano), honors, 86, Sheila McDonald (violin), 69; junior, May Sullivan (piano), honors, 84, Kathleen St. George (piano), 70, Pearl Dowell (piano), 64, Victor Toomey (piano), 63; preparatory, Esmonde Downey (piano), 68, Bertha Harrop (piano), 64.

Our Nelson, Timaru, and West Coast readers will be interested to hear of the success of Miss Marie Fraser (Nelson) in the pursuit of her musical studies in the Royal College of Music, London. Miss Fraser (who was a former pupil of St. Columcille's Convent, Hokitika) is now in her second term and is studying theory, instrumental music, and voice culture. At the close of her first term her singing teacher, Signor Vissetti, described the young vocalist, in the course of a highly flattering report, as a most painstaking pupil, and Sir Hubert Parry, the Principal of the College, said of her that her first term there was 'a most satisfactory and promising one.'

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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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**DEATHS**

**FITZGERALD.**—At his residence, Church street, Timaru, on October 27, Michael Fitzgerald, in his 61th year.—R.I.P.  
**BUCKLEY.**—On the 12th November, at his residence, Bath street, Kensington, South Dunedin, Denis Buckley, a native of Macroom, County Cork, Ireland; aged 82 years.—R.I.P.  
**MATHESON.**—On the 6th November, at her parents' residence, Oxford street, South Dunedin, Margaret Elizabeth, beloved daughter of James P. and Hannah Matheson; aged 7 years and 9 months. Deeply regretted.—R.I.P.  
**MATHESON.**—On the 8th November, at her parents' residence, Oxford street, South Dunedin, Sarah Jane, the beloved daughter of James P. and Hannah Matheson; aged 14 years and 10 months. 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, NOVEMBER 17, 1904.

**FEELING AFTER UNITY**



HE reports of the Presbyterian General Assembly proceedings in Wellington suggest that though the longing for some sort of unity amongst Protestants is growing in depth and earnestness the brethren are still in a state of almost insoluble perplexity on the matter. They feel that things are far from right with them in this respect, but they have apparently no clear idea as to what true unity really is, and they have still less notion of how to obtain it. Of course they are all agreed—with the most absolute unanimity—that the unity which the Catholic Church enjoys is not the unity they want. 'The sort of unity on which the Church of Rome insisted,' said the ex-Moderator, 'and in which she prided herself was more external uniformity than real inner spiritual unity. Was such outward uniformity to be greatly desired? He thought not—indeed, it could not be attained without destroying all freedom of thought and of conscience.' And to the same effect the Rev. Kennedy Elliott: 'He did not agree with the craze for uniformity. God never intended it, and it acted most perniciously.' And yet the cry for a unity which they felt they had not got would persist in breaking out. 'But even with all the differences amongst Christians to-day,' said the ex-Moderator, 'there should be mutual recognition and forbearance, making for essential unity. There might and ought to be unity of spirit while there was diversity of outward organisation and method.'

It is difficult to see how anyone who wished to be thoroughly candid and honest could possibly persuade himself that Catholic unity consisted in mere external uniformity. There is, of course, a general uniformity in outward worship, but there is no institution under the sun in which there is such exuberant variety of external methods of work as in the Catholic Church, and there is no phase of beneficent activity and no type of human temperament that is not provided for in her almost countless Orders of priests and nuns and her manifold confraternities for the laity. Catholic unity consists, not in external uniformity, but in unity of belief, unity of government, and unity of spiritual life, being regenerated, strengthened, and renewed by the same Sacraments, and nourished and fed by the same living Bread that comes down from Heaven. But leaving quite out of sight the reality or otherwise of Catholic unity, and looking at the matter entirely from the Presbyterian stand-point, we might point out to our perplexed friends that there are two simple questions, and only two, which they need to ask themselves in order to get clear, conclusive, and definite ideas on this question. First, let them ask, fairly and squarely, what sort of 'unity' is it which, as Protestants, they at present possess. We have no wish to score a mere academic point or to throw at their heads the deadly statistics of Whittaker, or Hazell, or Mulhall, to show the havoc which the demon of dissension and schism has made amongst them. We only ask them to look at actual concrete facts staring them in the face to-day. Even

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within the limited range of their own ranks Presbyterians are so far from having unity that their Church is at the present moment in the very throes of a disruption, fighting for the very churches, manse, and money necessary to carry on, the whole trouble arising from irreconcilable differences on doctrinal points. In their relation to the other sects the same state of things obtains. So little approach is there to a sentiment of unity, that the Assembly has found it utterly impossible to even frame a basis for a working arrangement amongst the sects whereby they may be prevented from overlapping in the sparsely-populated country districts. And that a similar state of dissension and division prevails in the Anglican body has long been notorious. The London correspondent of the 'Otago Daily Times,' writing in Monday's issue regarding the great Church Congress recently held at Liverpool, says: 'The general result must be rather perplexing if not disquieting to the average layman, who finds his authoritative teachers not only utterly at loggerheads among one another as to what they shall teach him, but also entirely at sea among themselves as to interpretations and traditions and inspirations. This is, to say the least, unfortunate, but a careful study of the proceedings at the Church Congress will show that my estimate is not an unfair or exaggerated one.' It is not too much to say that this correspondent's account of this particular Congress is an absolutely correct epitome of the condition of things prevailing in the whole Protestant world today.

Next let our Presbyterian friends ask themselves what is the type of unity laid down by Christ Himself as being requisite to any society claiming to be His Church. That is the supreme test and to that question there can be but one reply. It is the unity of 'One Fold and one Shepherd.' It is the unity which stands in strong antithesis to 'The house divided against itself.' Above all, it is the unity which our Blessed Saviour, in the pathetic prayer recorded in the seventeenth chapter of the Gospel of St. John, so earnestly besought His Heavenly Father to grant to His followers and to all who should afterwards believe in Him:

And not for them only do I pray, but for them also who through their word shall believe in Me.

That they all may be one, as Thou, Father, in Me, and I in Thee: that they also may be one in us. That the world may believe that Thou hast sent Me.

This clearly implies that the unity is such that the world can easily discern, and a vague invisible unity—a unity that the world cannot see—obviously fails to fulfil the requirement. This is unity as defined by Christ Himself and it is to be found, and is only to be found, in the One True Fold of the Redeemer.

## Notes

### The Kaiser's Latest

Full particulars of the Dr. Bengler episode, which has figured so prominently in the cables during the week, will doubtless come to hand in due time and it will then be possible to give an intelligible account and explanation of the facts. In the meantime there can be but one opinion as to the boorishness and stupidity of the Kaiser's deliverance on the matter. Because a single ecclesiastic has displeased him he threatens the whole Catholic population of the country, and is ready at a minute's notice to exchange the 'gentle hand' with which he reckons he has hitherto ruled for the much-heard-of 'mailed fist.' The Catholics have little need to tremble at the threat. If there is one man in all Germany who needs Catholic support, both in the Reichstag and out of it, it is this same bumptious lordling who now talks so big, and if in the past he has

treated Catholics with a certain amount of justice and reasonableness it has been quite as much out of regard for his own precious skin as from any loftier motive. The world is getting very tired of these irresponsible autocrats, and if a 'mailed fist' campaign would help to break down one of the most odious tyrannies in all Europe its inauguration would not be by any means an unmixed evil.

### A Significant Story

Under the heading of 'Our Pagan Children' a leader-writer in this week's 'Outlook' declares that the following statement was made to him in writing by a well-known teacher in one of the largest public schools:—

The schoolbooks are full of references to the Scriptures, but the children know nothing about these references. The other day the lesson was a poem upon Christmas. I asked the children why Christmas was held as a holiday. Out of my class of 70, of the average age of nine years, two girls had a very hazy notion of the matter, and one boy only had the information. He was older than the rest in the class, and had come from a Roman Catholic school. The poem referred to the various incidents of the birth of Christ, to the watch of the shepherds and the song of the angels. Not one of the class knew anything about these matters: I asked them if they ever went to Sunday School, and they looked foolish. A few days ago the lesson spoke of the Dead Sea. Not one of the children knew anything of the history of the Dead Sea, of the destruction of the Cities of the Plain, of Sodom and Gomorrah, or of the patriarch Lot. If any teachers refuse to admit that these are the ordinary experience of a public school teacher, they are not honest.

The story is insignificant as showing the almost utterly pagan condition in which non-Catholic children in the public schools are growing up, and Catholic parents who may occasionally feel weary of the heavy and unjust burden they have to bear may realise that the efforts and sacrifices they are making are by no means made in vain.

## DIOCESE OF DUNEDIN

The silver shield, presented by Messrs. Begg and Co., to the Dunedin Competitions Society for the best vocal solo, has been awarded this year to Miss Hannah Sweeney, St. Dominic's College, Dunedin.

Miss Mary Woods, A.T.C.L., will leave Lawrence about the middle of December in order to further pursue her musical studies at the Royal Academy of Music, London.

Miss Kate Cartwright, of Oamaru, has made a very successful debut as a teacher of music, her two pupils scoring respectively 89 and 91 marks in the preparatory grade (Trinity College). Miss Cartwright received her musical education at the Dominican Convent, Oamaru.

There was Exposition of the Blessed Sacrament at St. Patrick's Basilica, South Dunedin, on Sunday last. Throughout the day members of the congregation attended, in large numbers, and in the evening the basilica was crowded. A procession of the religious sodalities took place at the conclusion of the sermon, which was preached by the Rev. Father Delany (Holly Cross College). The Rev. Father Corcoran officiated at Vespers.

Holders of books of tickets in St. Dominic's Priory art union are earnestly requested to dispose of them as soon as possible as the drawing will positively take place on December 9. The object of the art union should appeal to the generosity of the Catholics of the city as it is to enable the Dominican Nuns to liquidate the debt incurred in the erection of the Chapel of the Immaculate Conception. Apart altogether from the object the chance of securing one of the many valuable prizes offered should be an inducement to assist in the good work.

On Tuesday of last week the Dominican Nuns entertained the stallholders and assistants who took part in the late successful Dafoedil Fair at a pleasant social evening in the Dominican Convent. The pupils of the nuns treated the visitors to a very nicely arranged programme consisting of pianoforte solos and duets and songs, which were greatly enjoyed and appreciated. Refreshments were served during an interval in the proceedings, at the close of which Miss Staunton, on behalf of the visitors, expressed their thanks to the Sisters and pupils for the enjoyable musical treat they had given them, and said they all felt pleased at the success which attended the Fair.

The Rev. Father Coffey (South Dunedin) and the Rev. Henry W. Cleary, Editor of the 'Tablet,' who had been attending the Catholic Congress, arrived at the Bluff by the 'Victoria' from Melbourne on Monday. Father Coffey was accompanied by his uncle, the Rev. J. Foley, of Taree, in the diocese of Maitland, who is a brother of the Very Rev. Dean Foley, of Temuka. Father Foley is paying a brief visit to this Colony. Among the other Congress visitors who returned by the 'Victoria' were Messrs. C. A. Shiel (Caversham) and E. Prendergast (Otautau) and Mr. and Mrs. Fraser (Nelson).

The following is a list of the candidates who were successful at the examination held by Dr. Creser at the Dominican Convent, Oamaru, on November 9th and 10th: Higher examination (certificated pianist), Mabel King; senior division, Mabel Porter (honors), 85; intermediate, Daisy Macaulay (honors), 83, Nellie, Cagney (honors), 82, Mary Treahy, 77, Amy Gilligan, 68, Eily O'Donnell, 65, Katty Cagney (singing), 61; junior, Mary Agnes Lawlor (honors), 83, Annie Kay, 76, Anna Geaney, 71; preparatory, Eily Kelly, 88, Gwen Atkinson, 83, Myrtle Garard, 80, Cissy Rooney, 75, Annie Lynch, 75, Clarice McAlinden, 73, Imelda Sweeney, 73, Kathleen Gallagher, 67.

On Monday and Tuesday evenings Boucicault's stirring Irish drama, 'Arrah na Pogue' will be staged in the Princess Theatre for the benefit of the funds of that most deserving institution, the St. Vincent de Paul Orphanage, South Dunedin. It is unnecessary for us to remind our readers of the noble work which is carried out at the orphanage by the Sisters of Mercy, who are providing a home for between 50 and 60 children, and for the maintenance of more than half of whom they have to depend on the generosity of the public. It is now several years since the orphanage was opened, and during that time it has done work that has received unstinted praise. In order to assist the Sisters in their work of benevolence and to meet the increasing demands on the resources of the institution, the committee again appeal with confidence to the charitable public to assist them by patronising the annual entertainment. Apart altogether from the excellence of the object the programme in itself will be well worth generous patronage. It is a play abounding in dramatic situations, the dialogue is witty and sparkling, and it will be presented in a manner worthy of its author and of the charity for which it is to be given. The characters will be taken by some of the leading amateurs in the city, and, as it has been well rehearsed, its production should prove a first-class evening's enjoyment. To add to the attractiveness of the play new and appropriate scenery has been painted for the occasion, and the committee are leaving nothing undone to make it a thorough success from every point of view. We feel confident the public will do their part in their usually generous manner.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 12.

Mr. and Mrs. Martin Kennedy and family returned from their Home trip during the week.

On Sunday next the devotion of the Forty Hours' Adoration will be commenced in the parish of Wellington South.

The statue of St. Joseph, recently presented to the Wellington South Church by Mrs. J. Bourke, of Kilbirnie, was unveiled on Sunday evening. The Very Rev. Father Keogh, assisted by the Rev. Fathers Venning and McNamara, officiated at the ceremony. Father Keogh afterwards preached an eloquent sermon on St. Joseph.

The Rev. Father Murray, of the Redemptorist Order, arrived here from Sydney on Wednesday, to conduct a mission in the various parishes of the city. The mission in Te Aro is to be opened on Sunday next in St. Joseph's Church. Two other members of the same Order are to arrive shortly to assist in the mission. A week will probably be spent in each parish.

The session of the Catholic Young Men's Literary and Debating Society was brought to a close on Monday evening by the holding of a mock Parliamentary election, the period of which was fixed at 1950. Seven candidates offered themselves, and the addresses were marked by originality and ability. The electors declared in favor of Mr. John McGowan. This Society has had a very successful season, and the members have shown considerable improvement, a fact due in a great measure to the able direction of their president, the Rev. Father Kimbell, who, notwithstanding his many duties, has always managed to devote Monday evening

to the young men. His services were not overlooked, for at the meeting Mr. Casey, on behalf of the members, presented the Rev. Father with Dr. Lingard's history, a work of ten volumes. Father Kimbell acknowledged the gift in an appropriate speech.

The Rev. Father O'Shea, parish priest of Te Aro, who went to Australia last month partly on business and partly for the benefit of his health, returned to Wellington by the 'Warrimoo' on Wednesday, feeling much better as the result of his trip. On Friday evening a conversazione in his honor was held in the Druids' Hall. Among those present were Very Rev. Father Lewis, V.G., Ven. Archdeacon Devoy, Very Rev. Father Keogh, Rev. Fathers Holley, Ainsworth, Moloney, McNamara, Kimbell, and Venning. A splendid musical programme was arranged by the Rev. Father Moloney. The following contributed:—Cornet solo, Mr. J. Parker; vocal solo, 'Irish lullaby,' Miss Sullivan; 'The dear little shamrock,' Mr. E. J. Hill; piano solo, Miss Moloney; vocal solo, 'Maid of Malabar,' Rev. Father Ainsworth; violin solo, Miss Julia Moran; vocal solo, 'The Enchantress,' Miss O'Donovan; vocal solo, 'Out on the deep,' Mr. Jones; vocal solo, 'Sunshine and rain,' Miss L. White; flute solo, Mr. A. McDonald; vocal solo, 'When the birds go north,' Miss A. McDonald; vocal solo, 'Life,' Miss L. Palsford; vocal duet, 'Qui vive,' Mr. E. J. Hill and Rev. Father Moloney. After the concert, Mr. J. J. Devine, on behalf of the parishioners, read an address, and presented to the Rev. Father O'Shea a portable clock and a purse containing nearly 80 sovereigns. The Rev. Father on commencing his reply was received with hearty applause. He feelingly referred to his relations with his parishioners, and thanked them heartily for their kindness. He also spoke concerning the doings at the Catholic Congress. Praise is due to the excellent concert arrangements made by Rev. Father Moloney, the items contributed forming a treat rarely given. The secretarial duties were in the able hands of Miss A. Hackett and Mr. John Hyland, who left nothing undone to secure the success of the function.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 14.

The initial arrangements are already in progress for the International Exhibition to be held in Hagley Park in about a year's time.

The Right Rev. Mgr. Fowler, of Manila, is shortly expected to visit Christchurch, when it is understood he will deliver an address, probably giving an account of the Philippine Islands.

Five Redemptorist Fathers are expected at an early date. Three of them will commence a mission in the Pro-Cathedral on December 4, and two will undertake similar duties in the principal country towns of the diocese.

His Lordship Bishop Grimes has received promises from several of the Australian prelates to come to Christchurch for the opening ceremonies of the Cathedral. His Lordship went from Melbourne to Geelong on a visit to the relatives of the Rev. Father Marnane (St. Mary's) and Rev. Father Kerley (Temuka).

Christchurch was favored with perfect weather for Carnival Week, consequently the scenes of the varied events were thronged by enormous crowds. Orderliness and sobriety were marked features, a happy condition of things which greatly impressed strangers. Many marvelled at the clock-like precision in the frequent arrival and departure of heavily freighted trains and expressed their admiration at the way vast crowds were handled with absolute immunity from accident.

On last Wednesday Dr. W. Creser, Trinity College, London, held an examination in practical music at the Convent of Mercy, Colombo street. The following is the list of successful candidates:—Senior division (piano): Vera de la Cour (honors) 84, Mabel Thomas 65, Kathleen Molloy 63; Intermediate division: Aileen Mahony (singing) 67; Junior division: Mary Nelson, Darfield Convent (singing) 75, May Thompson (piano) 74; preparatory grade: Alfred J. White (violin), 90, Muriel Simpson (piano) 80, Annie Gill, Darfield Convent, 71.

At the musical examination held in the Monastery of the Sacred Heart, Barbadoes street, on November 3, by Dr. W. Creser, Trinity College, the following pupils of the Sisters of the Missions were successful:—Higher examination (certificated pianist), Elizabeth Brick; senior honors, Janet Clark McLaren; intermediate pass, Vera Barker, Dorothy Peachey; junior pass, Dorothy Amyes, Elizabeth Burland, Rita Buchanan, Teresa Lily Dwyer, Eileen O'Malley, Laetitia O'Halloran, Annie Agnes Riordan, Eileen Poff, Milcen Wootton; preparatory (distinction), Mary Coakley, Eileen Murphy. Pupils of the Sisters of Our Lady of the Missions, Leeston:—Junior pass, Birdie K. McCormack; preparatory, May Dirke, Mary Maddock.

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A large party visited the Cathedral on last Friday morning, including Sir J. G. Ward, Mr. A. Rutherford, M.H.R., and Mrs. Rutherford, Mr. J. McLachlan, M.H.R., and Miss McLachlan, Mr. S. Saunders, Editor of the 'Lyttelton Times,' and the Misses Saunders, Miss Grimshaw, lady journalist, on the staff of the London 'Graphic,' Messrs. Tolhurst and J. Embling, Hon. T. Kennedy MacDonald, M.L.C., and Mrs. T. Kennedy MacDonald. Two hours were spent in inspecting the great structure under the guidance of the clergy and Mr. Jameson (contractor). The visitors were very much interested and greatly admired the beautiful building. Owing to some interior work being in course of construction at the approaches of the great dome, the party were unable to ascend. Miss Grimshaw, however, essayed the feat by means of an almost perpendicular ladder. This the lady accomplished safely and was amply rewarded for her intrepidity by the magnificent panoramic view obtained. Miss Grimshaw, who is a very accomplished lady, speaking French, Spanish, German, Greek, and Latin, and also a vocalist of considerable attainments, sang several numbers in the Cathedral, much to the delight of her listeners. She was much struck with the acoustic properties of the building, preferring it in this respect to many she had seen elsewhere. She also expressed the opinion that in purity of design it exceeds the great Westminster Cathedral. The visitors were entertained at the episcopal residence by the Very Rev. Vicar-General, and afterwards were shown over the Bishop's museum, in which they were much interested. In the visitors' book Sir J. G. Ward stated that both the museum and Cathedral reflected great credit on his Lordship Bishop Grimes.

### Waimate

(From our Waimate correspondent.)

November 14.

On Wednesday, November 9, the members of St. Patrick's Literary and Debating Society journeyed to Kelly's Bush, where a very enjoyable picnic was held. During the afternoon the Rev. Father O'Connor (president) and Mr. McDermott (vice-president) visited the party and lunched with them. Various games were indulged in during the day. Before dispersing votes of thanks were passed to the ladies for supplying the refreshments. The members of the dramatic portion of the Society are busy rehearsing a play, which they intend staging on December 13.

### Timaru

(From our own correspondent.)

November 11

The many old friends of the Very Rev. Dean Foley in this parish regret to hear that he is still not able to leave Christchurch.

The devotions in connection with the Jubilee will be held here on next Friday, Saturday, and Sunday. Rev. Father McDonnell, one of the ex-pupils of our own parochial school, will preach on Friday and Sunday evenings.

Mr. Greene, the well known Timaru artist, held an art union of his pictures in the Assembly Rooms on Wednesday. The first prize, a large and valuable painting, entitled 'The Gathering of the Clans,' went to Mr. R. J. Buchanan, of this town. Among the fortunate winners were Mr. J. O'Meehan and Mrs. Leigh. Mr. Greene will proceed to Europe at the beginning of next year with the object of further perfecting himself in his art.

Rev. Brother Pius, who was director of the boys' parochial school for eleven years, and who left here last February on transfer to Invercargill, will receive a handsome memento of his labors in Timaru in the course of a week or two. It takes the shape of an album of Timaru and South Canterbury views, the Catholic buildings being given special prominence. The inscriptions and illuminating are fine examples of the work of the Sisters of the Sacred Heart Order. The album is a credit to those who got it up, and as it carries with it the best wishes of the pupils, ex-pupils, and parents of pupils of our parochial school, the Rev. Brother Pius will be in possession of a pleasing reminder of the many happy years spent here, and of the many friends he made during that time.

### DIocese of AUCKLAND

(From our own correspondent.)

November 10.

A bazaar in connection with the Devonport parish will be opened at the Foresters' Hall, Devonport, on Monday next by his Lordship the Bishop.

His Lordship the Bishop is expected to arrive here from Australia next Sunday.

A good picture of the late revered Brother Mark appears in this week's 'New Zealand Graphic,' accompanied by a short sketch of his life and labors.

The Right Rev. Mgr. O'Reilly preached an eloquent sermon at Vespers on Sunday at St. Benedict's. The choir, under Mr. Farley, rendered the music in a very efficient manner.

Rev. Father William Mahoney, after an absence from his native city of over seven years, returned by the 'Ventura' last Monday evening. Rev. Father Bridge, of Parramatta, N.S.W., also arrived by the same steamer.

Last Friday evening a most successful euchre party was held in St. George's Hall, Newton, which was lent gratuitously for the occasion by Mr. Peter Purcell, in aid of the Little Sisters of the Poor. The hall was packed and everything passed off most successfully. To M. S. J. O'Brien and Miss L. Casey (hon. secretary) much credit is due for the successful result.

The annual service for the dead was held in the Symond's Street Cemetery last Sunday afternoon. There were present the Right Rev. Mgr. O'Reilly, V.F., who came specially from the Thames to conduct the service, Very Rev. Dr. Egan, O.S.B., Rev. Fathers Patterson, Adm., Gillan, and McMillan. The altar boys from St. Benedict's headed the procession from the church to the cemetery. The clergy and laity assembled close by the cross, around which are laid the remains of many sterling priests who, in the early days of the Church in this province, suffered many hardships and privations in the discharge of their sacred duties. Monsignor O'Reilly briefly addressed the assemblage and reminded those present that it 'was a holy and a wholesome thought to pray for the dead that they may be loosed from their sins.' Their attendance, he said, proved that they were not unmindful of their dead. It was indeed a pleasure to him to preside there that day, because he so well knew the people of Auckland, and could therefore sympathise with them and heartily join them in their prayers for the departed souls. All then joined in procession. St. Benedict's choir, aided by members from the other city choirs, sang the 'Misereere.' The service was of a most impressive character.

### Gisborne

(From a correspondent.)

A bazaar in aid of the new convent to be erected in Gisborne, after a run of seven days, was brought to a most successful conclusion on November 1. Notwithstanding the exceptionally bad weather experienced the success from a financial point of view was very pleasing, as, after paying all expenses, the sum of £413 was placed to the credit of the fund. The ladies of the parish, in the face of many difficulties, worked with great energy for the past four months, and were assisted and encouraged in every way by the congregation as a whole. The Sisters of Mercy, both in Gisborne and Pongsonby, also helped very materially, and their beautiful and artistic work was greatly admired. The stalls, four in number, under the supervision of Mesdames Maynard, Finn, Martin (2), Hood, and Miss McConville, assisted by over 100 willing workers, were beautifully arranged and decorated. One of the great attractions of the bazaar was the model electric railway, lent for the occasion by his Lordship Bishop Lenihan, and the working of it, under the supervision of Mr. T. Holbrook, of Auckland, was followed with keen interest by the numerous visitors. Another great attraction was the fancy dances and marches carried on each night. Miss Putnam, of Wellington, was engaged by the bazaar committee to teach the dancing, and very creditably she performed the task. In one march 50 young ladies, beautifully costumed, went through the intricate evolutions with the utmost precision and grace. The pleasure of the audience was added to by the singing of Miss Donovan, of Auckland, with full chorus. The thanks of the Catholics of Gisborne are due, not only to the members of the congregation who worked the bazaar, but also to the people of Gisborne generally who so generously supported it, and many of whom worked very earnestly to make it a success.

If continued popularity for very many years count for anything Bonnington's Carrageen Irish Moss has justified its worth as a remedy for bronchial troubles. The value of Carrageen as a cold and cough mixture has been known for centuries to the peasantry residing on the Irish sea-coast, but under skilful scientific treatment its curative properties have been largely developed, so that it is now recognised as one of the best medicines for coughs and colds before the public....

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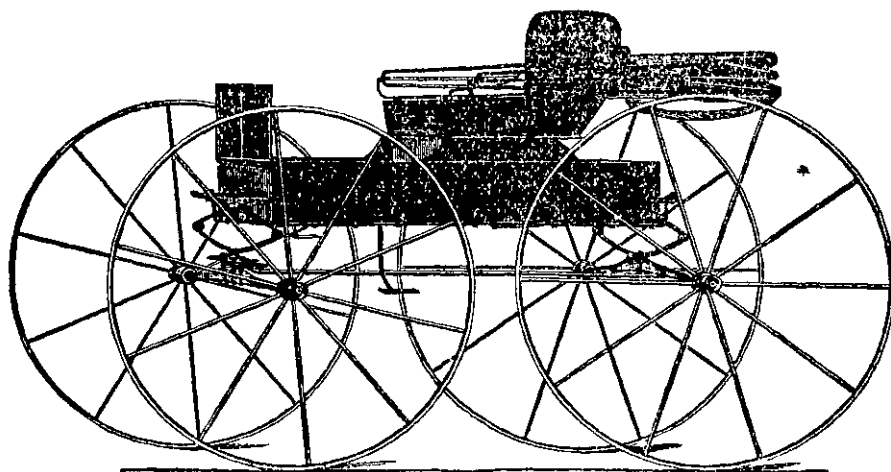
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# The Storyteller

## THE HARVESTER

In the peaceful Irish Arcady where my lot had been cast the familiar noise of a train was never heard, for the reason that there was no railway station nearer than ten miles. The shrill whistle or the labored puff of the locomotive was a sound as unknown in Killanure as the music of the 'church-going bell' was in Selkirk's desert island. Indeed, a large proportion of the adult population of the mountain parish had never even seen a train, much less travelled by one. However, this is not quite relevant.

The subject-matter of this sketch was suggested to me by an incident that happened while I waited for my train to Dublin at the railway station of A—, on an afternoon in the July of my second year in the parish. A special harvestmen's train came in from the West of Ireland, conveying about seven or eight hundred laborers to the North, en route for the English harvest fields. I had an opportunity of taking stock of them while their train delayed; for during the interval a very large number of them sought the third-class refreshment rooms—those who had 'been over' before being conspicuous by their moleskin trousers and their general air of swagger and importance. The whole scene was for me suggestive of sad reflections, and of one sad and pathetic incident in particular of my Liverpool experience, to which I shall presently return. Meanwhile, however, and by way of preface, I may be permitted to give my impressions of this motley crowd of migratory laborers from the 'wild West.'

To be candid, although there were undoubtedly some fine specimens of physical manhood among them, as a body they presented the appearance of as ill-fed, under-sized, and ill-clad a crowd of men as could be seen anywhere. I believe that in stature and physique they were much inferior to the gathering that assembled, for instance, at the January fair of Killanure. But perhaps in this respect I am over-partial to my dearly-loved mountain-men. Yet, though small of stature, these Western harvesters were all hardy, wiry, well-set, long-armed and sturdy fellows, mured to hardships and capable of great endurance. Most of them came from the seaboard and mountains of Mayo, where the breeze from the Atlantic is as pure and fresh as the breath of heaven itself, and as life-giving as the 'vines of Engaddi.' Hence, one might reasonably expect them to be of a more stalwart build and ampler girth; and the only explanation I can offer for the seeming anomaly was the positive want of nourishing food in childhood, and partial starvation in boyhood and young manhood. This it was that dwarfed them—for what else could explain it?

The air in Achill or Erris, which those young men have breathed since childhood, is laden with health and vigor; so much so that crowds of feeble, anaemic Londoners flock there every summer to recuperate their wasted strength and to woo back the roses to their faded cheeks. The scenery all round is grand, sublime, awe-inspiring, and calculated to make men poets and dreamers of blissful dreams. Yet the poor peasantry who live amid these delightful surroundings are pale-faced and often sad and listless and apathetic, because, to put it plainly, they cannot procure enough to eat—not even of Indian meal and potatoes. Achill or Connemara mutton is no doubt a delicious thing, but the flavor of it is scarcely known to the poor cottiers who raised it. Indeed, it can be truly said—humiliating though the confession may be—that, besides the expectation of bringing home the rent of his mountain patch of artificially created soil, the Western harvester has the additional lure to draw him away to England of three good meals a day, and that is no slight temptation to a man accustomed to semi-starvation.

I noticed that the simple, innocent youths who were going to England for the first time could easily be distinguished from the swaggering, loud-voiced veterans who had frequently been over before, and whose rich native brogue showed traces of the accent of the Yorkshire yokel—aye, and of his coarse profanity and utterly un-English scurrility too. Some of them were mere boys, or 'gossoons,' who, judging from their greenish ways and their open-eyed, open-mouthed astonishment at everything they saw, had never been far from home before. As I listened to them conversing among themselves in the soft, liquid accents of the Gaelic tongue, I thought that were I rich enough, I should have freely distributed ten pound notes among them to induce them to return to their native villages, where the usual salutation was 'May God bless everything for you!' and the usual rejoinder, 'May God and Mary bless you!'

However, I am digressing unduly from the episode of my Liverpool experience which the sight of those harvesters vividly recalled.

One evening, during a walk into the country on the north side of the city, I met a middle-aged, low-sized man, whose face lit up with joy as he saluted me in the mellifluous accents of the Irish brogue. When I told him I was an Irish priest he took off his hat and with bowed head prayed a fervent 'an paidir'—for me, I suppose, and for himself, and probably for all men. He wore a grey hieze coat studded with hay seeds and cloth, a weather-worn 'caibin,' and 'sugan' leggings—the traditional insignia of the Irish harvester. He had his reaping-hook and scythe-blade carefully swathed in straw ropes; and the bundle in the checkered handkerchief, suspended from the scythe-snath which he carried on his shoulder contained his wardrobe, the presents he was bringing home to his wife and children, and the precious old stocking with his hard-earned wages in it, in gold and silver.

Poor fellow! he looked haggard and ill, and had evidently caught a very bad cold; for during the short time I conversed with him about the part of the country that he came from and the priests he knew there, he was frequently attacked with a painfully distressing cough and a difficulty of breathing, that induced me to shorten our interview. On my remonstrating with him on the danger of neglecting such a cold, he replied confidently:

'Oh, your reverence, I'll get over it, with the help of God, as I often got over a bad cold before now; for I'm well used to cold and hardship and wet, in sunshine and storm, this forty long year. Faix, then, your reverence, but I think that I was a bit foolish in sleeping under a hayrick last night, in order to save the price of my lodgings—humbly begging your pardon for bothering you with my story. As I was coming along in the dusk of the evening, up there outside Crasby, I saw a cony, comfortable spot under a hayrick by the roadside, and I thought I'd sleep there and save my lodgings. But, as luck would have it, it turned out a teeming wet night, and I was drenched to the skin by morning; and that, with the cold that was on me before, left a shiver on me since.'

'Well, after eating a bit of bread and cheese I had in my bundle, I started to walk to Liverpool; and I counted twenty milestones since then, your reverence. Maybe, I should have taken the train, but—God forgive me for being so selfish!—I was loath to break on my little earnings till I'd get to Liverpool. So I started off on 'sanks' mare,' singing a bit of an Irish song in turns to keep up my heart, and praying, too, for strength to finish my journey. And when the shiver came on me strong I used to say to myself: "Musha, Tom Malley, but aren't you the soft gom of a gossoon, to be beat up so easily after one night's wetting, and you after getting plenty of the best of eating and drinking for the last three months up there at Farmer Swabrick's? Have courage man, and you'll baffle off this little bout, so you will."

'By the same token, your reverence, I haven't tasted bit, oite, or sup since morning, and I'm dog-tired and weak this minute. But please God, and with the help of your reverence's prayers, I'll be better in the morning and able to go home.'

I recommended him to a good old Irishwoman who kept a cheap lodging-house near the Clarence Dock; and as I shook his horny hand I slipped a half-crown into it, telling him to get a good nourishing meal as soon as possible. He refused the money respectfully but firmly.

'I am heartily thankful to your reverence,' he said. 'Sure I've lots of money in my bundle, and my ticket home, too. I'm rich, your reverence—richer than I ever was in my life before, praise be to God! And when I get home to my wife and children I'll be able to buy a little cow, I'm thinking, after paying the rent; for—would you believe it?—I've all of seven pound ten going home this time.'

He spoke in a solemn whisper as he imparted this secret to me, with a proud air of importance that would be mirth-provoking if it were not so pathetically saddening in its touching simplicity and childish candor.

Shouldering his bundle, he staggered on toward the city, perfectly indifferent to the merriment which his outie figure excited in some thoughtless passers-by. He took no notice whatever of their ill-mannered ridicule, nor so much as raised his eyes to admire the splendid equipages of merchant princes or the faultless attire of the votaries of fashion. No, his eyes were with his heart, and that was far away in a cabin in Mayo where wife and children were expecting his return; and he was singing and making melody in his heart at the thought of the joy, pride, and gladness his home-coming would bring when he opened his bundle and poured out on the table the presents for the children, and his 'seven pound ten.' But man proposes and God disposes. Oh,

'how incomprehensible are His judgments, how unsearchable His ways!'

I had a haunting notion, after he left me, that I had seen his face or heard his voice before, although where or when I could not for the moment remember. He mentioned that his name was Tom Malley, and I now recollected that many years ago—it must have been fifteen—my father had a servant-boy whose name was Tom Melia (the Gaelic for Malley), a Connaughtman, who hired with him, and who married our buxom servant-girl and returned to his native place in the West. Could this man be the same, I wondered.

I was not very much surprised when I got a sick call to this Irish harvester next morning. I learned from Mrs. Moran, the good old Irishwoman already referred to, that shortly after his arrival at her house he showed signs of weakness and extreme exhaustion, and after he had eaten a few mouthfuls of the savory meal she had prepared for him, he experienced what he termed 'a woful heat,' which gave him a nausea for any more food. He was very ill all night, and next day he was visited by the district doctor's assistant, a kind-hearted young Irishman, who pronounced him suffering from double pneumonia of the worst type. Hence I was called on to attend him. He received the Last Sacraments with that absolute resignation to God's will I have since so often noticed in the Irish poor in the dread hour of mortal illness, and which is still to me, accustomed though I am to it now, a marvel and a miracle of the unseen power behind our holy religion among its simple, unsophisticated children.

'Do you think, your reverence,' he said in a gasping voice, 'will I rub out of this bout? Sure I went through so much cold and hardship in my time that I thought I couldn't be killed by slavery of any kind. But I never felt like this before; and I'm thinking, by the way I'm caught in the breathing and the queer feeling all over me, that I have the fever, the Lord between us and harm!'

I broke to him as gently as I could the unpleasant news that his illness was of a very serious nature. He looked at me wistfully for some time, and then, as if reading no hope in my face, he raised his eyes heavenward and said in a tone of pathetic sadness that moved me almost to tears.

'So I'm going to die, after all, in a strange country. But blessed forever be the holy will of God! Sure it was to be, Father jewel! But what will become of my poor wife and children when I'm gone? And they were just expecting me home, the creatures! But I'm going to my long home instead. So, in the name of God, your reverence, prepare me for the journey. But whisper, Father! If anything happens to me, won't you send home to my wife the trifle in this bundle, that I was telling you about—to Nancy Roche, Tom Malley's wife, of Ballycarra, Ballycrooy, County Mayo? And tell her I was thinking of her and the poor children to the last, and that I'm sorry for the bad news they'll be after getting from your reverence about me. Ah, that will be the sorry day for you, Nancy, ashore machree, when you hear that poor Tom is not coming home at all to you—no, never at all, any more!'

The mention of his wife's name, Nancy Roche, confirmed my speculations about his identity. Now I knew he was the same Tom Melia who nursed me as a child, and on whose sturdy shoulders I often rode pickaback. Poor fellow! he had sadly changed in fifteen years, and it was hard to recognise in the care-lined face before me, with its stubby grey beard, the smooth, fresh cheek of the rollicking young fellow who wooed and won the heart of our good-looking servant-girl, Nancy Roche. Well did I remember the barn dance on the night of their wedding, and among all that laughing, shouting, singing, light-hearted crowd there was none so gay as he.

By a few pertinent questions I made sure that he was the man I suspected him to be. Then I made known to him who I was.

'Ah,' he said naively and with touching simplicity, 'sure you couldn't be little J—' (mentioning my childish pet name) 'that I used to carry on my back when I went to the grove-paddock in the evening to count the sheep? Ah, can it be—can it be? Oh, isn't God good not to let me die among strangers, after all; and to send to my deathbed a priest that I nursed as a child? Sure I'll die as peacefully now as if I was at home with my wife and little ones. And, Father dear, won't you look after them when I'm gone? Ah, won't you for the sake of poor Tom?'

I promised him that his wishes would be carried out with religious care; and that I would endeavor to see, so far as lay in my power, that his family should not suffer want. He thanked me in gasping accents, and, seizing my hand, kissed it fervently and gratefully, while the hot tears flowed freely. Poor fellow! he was saying in his heart his 'Nunc Dimittis' with true Christian resignation.

Having other sick calls and duties to attend to just then, I left him; but I returned in the evening, remaining to the end—and his end was peace. Before becoming unconscious, as might be expected, he was delicious, and in his ravings he mingled my name with the names of his family. That of his youngest child, Maureen, a girl of three years as I afterwards learned, was most frequently on his lips, and he often murmured with pathetic tenderness:

'Isn't that a purty babby (doll), Maureen, that I have for you, alanna?'

He died about the time the steamer in which he intended to sail left the Clarence Dock. Just then little Maureen was gaily babbling of 'daddy's' home-coming, as his spirit winged its flight to its true and everlasting home.

I sent the precious bundle to his wife, accompanied by a long letter detailing the circumstances of poor Tom's death and burial. The writing of that letter was the saddest duty I ever had to perform. The following summer I took my holidays in the West of Ireland, and I paid a visit to Mrs. Malley at Ballycrooy. I saw my own letter again, and it was almost illegible—blurred and blotted with tear-stains.—'Ave Maria.'

## The Catholic World

### ENGLAND.—New Catholic College at Holywell

The new Catholic College at Holywell, instituted by the Bishop of Menevia (Dr. Francis Mostyn) is about to be opened. The premises intended for the college—which is to be known as St. Mary's College—have been given to the Bishop by Miss Sankey, and were formerly known as Vron House, a large house situated in the High street. The special object of the new college is to instruct candidates for the priesthood in the Welsh language. The Rector of the college is the Rev. Paul Hook.

### A Contradiction

The Rev. Charles R. Chase has addressed the following letter to the 'Christian': 'In your paper of September 1, 1901, I read: "A contemporary has just stated. . . that more than half of the congregation of St. Michael's, Shoreditch, 'who seceded to the Church of Rome. . . have now lapsed and gone back.'" I do not know what contemporary journal you quote from, but as one who had a good deal to do with the reception into the Catholic Church of a number of persons from St. Michael's, Shoreditch, the names of each of whom I have now before me, I can assure you that I have not heard of any one of them having returned to the Church of England.'

### Catholicism in Birmingham

The re-opening of St. Chad's Cathedral, Birmingham, after extensive renovations, was celebrated recently by the Catholics of the diocese, the special services being crowded. Amongst others present, were the Archbishop of Westminster, who was the preacher, and a large number of clergy and laity, who had assembled in connection with the annual Conference of the Catholic Truth Society. The Cathedral, which was erected from the designs of Pugin, and was opened by Cardinal Wiseman more than half a century ago, took the place of the first Catholic church built in Birmingham shortly before the Revolution, which resulted in the dethronement of James II. The original edifice was sacked and burned by a riotous mob immediately after the battle of the Boyne. It was mentioned that the alterations to the Cathedral have cost over £2000, and that it is now completely fitted up with electric light. The organ has also been restored. Preaching at St. Chad's Cathedral, Birmingham, Archbishop Bourne complained that the Catholic Church was continually misrepresented. Opposition to her in England was generally based upon ignorance; her doctrines were often completely misunderstood by Protestants. It was, he added, difficult for Englishmen to know the motives of the Holy Father, as, for instance, what was now passing in regard to France. If the Pope spoke clearly and plainly, he was told he was wanting in diplomacy; if he was diplomatic, he was told he was not straightforward.

### FRANCE.—Another Move by the Ministry

We have our own educational troubles (says the 'Catholic Times'), but they are hardly equal to those of Catholics across the Channel. The French Government, having destroyed as many of the Catholic schools as possible, is now preparing to deprive Catholics of any teachers at all. A new 'projet de loi' has been submitted to the Education Commission by the Minister of Public Education, M. Chaumie. It will be enforced, if it is carried, on the first of January, 1907. Accord-



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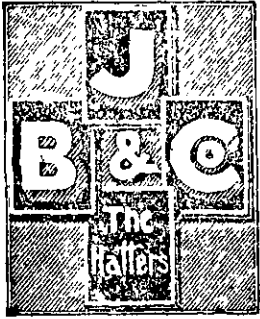
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ing to this proposal, all persons who intend to adopt the teaching profession must be possessed of certificates before they can be permitted to teach; and such certificates will be granted only by the lycées and colleges recognised by the State. That is, he must have been trained in an institution organised and conducted with the one clear object of defeating the Free Schools in which Catholics hitherto have had their children taught. And after the first of January, 1907, no person will be allowed to teach, either publicly or privately, unless he has passed an examination and gained this certificate of proficiency from the State. Thus existing teachers, many of them advanced in years, come under the law, with what result it is easy to imagine. Evidently the French Government is resolved to destroy all religious education among the people, and as history proves how contagious is the example of France, the secularists of other countries will not fail to note what goes on across the Channel.

#### INDIA.—Appointment of a Bishop

The English Capuchins have received official notification of the appointment by Pope Pius X. of the Very Rev. Father Petronius, O.S.F.C., as Bishop of Allahabad, in India. Father Petronius was born sixty years ago at Bologna, in Italy, and entered the Order (Capuchin Franciscans) when about eighteen years of age. He went to the Indian Mission in 1871, and has labored in various parts of the North-Western Provinces ever since. Father Petronius speaks and writes English perfectly.

#### POLAND.—Russian Methods

A Polish priest, writing in a Detroit newspaper, publishes some unpleasant reminiscences of the late Minister von Plehve, who was recently assassinated in St. Petersburg. For example:—He was a dreadful man. As Governor of Wilna he was shockingly cruel. I knew Bishop Hryniewiecki, Catholic Bishop of Wilna, whom he exiled in 1885. The Bishop refused to change the ritual of the churches in the diocese from Latin to Slavonic. 'It is contrary to religion: I will not do it,' said the Bishop.—'Then you will be exiled,' said the Governor.—'Well,' replied the Bishop.—'I give you three days to prepare,' the Governor threatened.—'If you wait three days you will have a riot,' answered the old man. 'I beg of your Excellency take me away to-night.' So the Bishop went that night to the Governor's palace. He was taken away by dark, and saved the lives of his people and the Russians. He was eight years in exile in South Russia, guarded by soldiers night and day in a two-room hovel.

#### ROME.—The Holy Father and France

His Holiness Pope Pius X., addressing a body of French pilgrims, expressed his love for France, and said he was well aware of her real attachment and devotion to the Christian Faith. 'In the words of Joan of Arc,' said his Holiness, 'France is a kingdom of Christ. She is now passing through a crisis, and a time of great trial and suffering. There is still not only hope but certainty that she will remain worthy of her high mission, and that the present crisis will soon pass away.'

#### The Holy Father Protests

The 'Osservatore Romano' publishes a letter from the Pope to Cardinal Respighi, Vicar of Rome, in which his Holiness says he has learnt with infinite grief that some so-called Freethinkers have held a congress in Rome. The echo of their speeches had confirmed their intentions, which had already been made clear by the mere announcement of the congress.

#### SCOTLAND.—A Silver Jubilee

The Rector of Scots College, Valladolid, Very Rev. Canon Woods, has just celebrated his silver jubilee as a priest. From Scotland, and particularly the Galloway diocese, where, at Kilmarnock, he rendered, before going to Spain, yeoman service as a priest, the rev. gentleman was the happy recipient of a large number of congratulations, addresses, and most useful presents.

#### SOUTH AFRICA.—A New Diocese

The 'Catholic Herald' announces that the Rev. Father Miller, a former Rector of the Catholic church, Tower Hill, and lately on the mission in Paris, has been appointed Bishop of Johannesburg, which is a new Catholic Episcopal See in South Africa, and which was formerly under the jurisdiction of the Bishop of Kimberley. Father Miller is a native of Mountrath, Queen's County, Ireland. The other Catholic Bishops in South Africa are at Capetown, Kimberley, and Natal.

Three Irish priests who were ordained at All Hallows' College, last June, are expected to arrive in Sydney this week. They are Rev. Fathers McCormack, Meehan, and Nulty, and it is understood they will exercise their ministry in the archdiocese of Sydney.

## HAWERA

(From an occasional correspondent.)

Having referred in my notes of last week to the good work done in the convent schools of Taranaki by the devoted nuns, I was anxious, did space allow me, to make a few remarks upon the benefits conferred upon the towns of the province by ex-pupils of the convent schools.

It is now fifteen years since I first assisted at a concert given in Wellington by the pupils of Miss McLean. A few items only of the evening's programme had been gone through when the audience understood that vocal music in the city had received a new life and that lovers of music could no longer be satisfied with the old conditions. I remember, too, the dismay a few years later in the Empire City when it was announced that the great teacher had 'left the world' and become a Sister of Mercy under the name of Sister Agnes in the local convent. Expressions of the deepest regret were heard on all sides: What a loss to the local world of music! who will now fill her place! what a shame that the Church should silence such a voice and make fruitless such talents in the cloister! But those in the city who knew the spirit of the music-breathing Church, and who had heard the echoes of the holy songs that had often stolen out upon the world from cloistral walls, felt that the city and the Colony would not be losers but gainers by the change. And the event has fully borne them out. There are scattered all over the North Island of New Zealand today scores of young ladies who were trained by Sister Agnes in the Wellington convent and who occupy the first places in the front rank of Colonial singers, and who are in their several localities a light and a leading to the lovers of what is highest and best in the sublime art of music. Their own training has been such that they in their turn have become efficient teachers, and the examiners from Trinity College and the Royal Academy have nought but praise for their methods and their success. So that when it is announced that there is to be a concert by the pupils of a teacher, who was herself a pupil of Sister Agnes, it is a foregone conclusion that a great treat is in store.

Being in Hawera on the evening of the annual concert of Miss Reilly's pupils, I became one of the audience, and needless to say I came away as edified as I was delighted. In addition to her own pupils, who, one would be inclined to think, were too numerous for one teacher, Miss Reilly was assisted by four other young ladies who were fellow-pupils with her at the Wellington convent. I do not intend to criticise the programme. This has been already done very ably and very favorably by the local paper, and not many readers of the 'Tablet' would be interested in the details of a concert local to Hawera. But I would like to say that I have rarely heard choruses with the voices so beautifully balanced and with the alternations of light and shade so natural and so perfect. And I do want to say that at this concert I heard for the first time in many years sweet airs accompanying sweet and edifying words. It is on this account I thought of contributing these few notes that by means of them I might emphasise for the benefit of your many young musical readers the need of good songs for good singers. Immortal music should be ever mated with immortal verse, and we are never really charmed except when thus linked in sweetness they come to us on the voices of sweet singers. This happy blending of sweet music, sweet songs, and sweet singers we noticed at the concert in question. Would that we experienced more of it on our platforms. And here it seems to me is a work ready waiting for our young convent-trained singers, a work which is nothing less than the salvation in this Colony of the musical art from the degradation that threatens to overwhelm it.

All high art is dragged down at the present day to be either the servant of sensuality or the occasion of money-making. What a hideous nightmare is the art we find in those works of fiction so popular among us, while the ambition of modern verse is to tickle the fancy at the expense of true poetry. The popular music writers, in blissful ignorance of the simplicity of genius, make it their study to keep our attention by perpetual novelties and sensational surprises, while the impressarios who cater for the public amusement bring in the comic element, with as many immoral innuendoes as can be crowded into it, to rule the stage with an iron hand. It seems to be an accepted fact in New Zealand that no one can compete with a comic singer, and when that comic singer is not immoral, he is sure to be burlesquing everything the most sacred. Even death itself is not free from his profanity. I have been witness of such a burlesque more than once, and I have heard both pit and circle explode in loud laughter and applause. And when the wretched fellow had left

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the stage, and was but to give place to some empty-headed Miss arrived to assault us with some mawkish sentimental ditty, having neither wit nor wisdom to commend it.

Now, it is against all this that our young convent-trained singers must set themselves, and set themselves in the name and for the sake of God. Music is too divine to be sacrificed. Something must be done to save it, and under present conditions it can be saved only by those who have a dash of heroism. Where can we turn for the heroism if not to our convent girls? We have a right to exhort them to go straight against the false etiquette that rules or threatens to rule this Colony. They at least must never try to come down to the level of their audience. Their first object must never be to please. They are teachers of holiness, as Buffalaco said to the old artists of Sienna, and their object must be to instruct, to edify, to improve, for this, said he, is the only aim worthy of any art that is heaven-born. 'I congratulate you, sir,' said an Irish nobleman to Handel after hearing the 'Messiah,' 'you have given us a great entertainment.' 'I am sorry to hear it,' was the reply; 'I meant to improve, not to entertain.'

The young Catholic singers of New Zealand, thanks to their training, are in a position to lead the fashion. If they do so they will work for God; if not they are pulling down where He would build, and they will be turning to bad account the talent received from Him. Let our young Catholic singers not be afraid to turn their backs upon songs devoid of true sentiment; let others sing the ditties and the mawkish sentimentalities. Let them not be afraid to sing in public and in private the great songs of the great Catholic masters, and so far from outraging fine feelings, they will be charmed to discover that they are touching depths of feeling in the hearts of those who were thought to rejoice only in vulgar slang or in base innuendo. They will feel that they are giving these an inkling of better things, and that they are thus for their own welfare putting out to interest the talent for which God will one day demand a strict return.

Above all things let our young Catholic teachers of singing remember what they themselves were taught at the convent, viz., that the whole heavens are not wide enough to mark the distinction between a singer and a mere vocalist, that while technical talent and a certain purity of tone are sufficient to form that mechanical medium or walking pianola that is called a vocalist, the true singer must be as strong in intellectual attainments and in the qualities and dispositions of the heart as in the vocal organs. Artificial expressiveness may be attained by clever imitation, or as the result of skilful coaching, but that charm, which may be felt but not described, and which makes the true singer, comes from a mind well cultivated and from a heart glowing with the love of God. Therefore the sweetest and most versatile soprano that ever toured these solitudes sought inspiration evening after evening at the Tabernacle door before entering the concert room, therefore the greatest baritone in Europe sang only on the days he had received Holy Communion, therefore Handel wrote his divine songs with one hand on the crucifix and his eyes filled with tears, and therefore your own teacher made it a first condition that her pupils should assist at Mass morning after morning and should be remarkable for their frequent and fervent reception of the Holy Sacraments. It is only heart that can touch heart, and the heart never sings so truly as when it glows with the love of Him whose name is the very soul of song.

This seems sermonising, but it is meant for those who have come from convent schools, and it is written by one who is a great admirer of, because he knows the value of, convent training.

According to the most trustworthy statistics (says the 'Ave Maria'), the army of Catholic missionaries engaged in evangelising pagan lands numbers 15,000 priests, 5000 Brothers, and 45,000 Sisters. The number would undoubtedly be far larger if the laity were made more familiar with the financial needs of the missions, and the small obstacles that hinder great results to the Church and to the souls of men.

According to a writer in 'Illustrated Catholic Missions' the Vicariate of Fiji has a Catholic population of over 12,000 out of a total population of 122,000, of whom 98,000 are natives. The first Catholic mission station was founded in 1844, and there are now 16 central stations and 273 out-stations, with 65 churches and chapels, 28 Marist priests, an equal number of Brothers, 49 Sisters, and 31 elementary schools with close on 2500 pupils. The establishment of the Catholic Church preceded by thirty years the British annexation, which took place in 1874.

## NELSON

(From our own correspondent.)

November 6..

A very enjoyable evening was spent last Tuesday at St. Mary's Hall, when over seventy people were present, it being the termination of the season of the Nelson Catholic Society. A varied programme, consisting of various games and vocal selections, was gone through. The following ladies and gentlemen contributed items: Misses C. Armstrong, Scott, Harris, Messrs. Bunney, Housieaux, Scott, and Redwood. A liberal supply of refreshments was handed round by the ladies. A presentation was made to Mrs. M. Levy, who was the successful winner of both the cribbage and euchre matches. It took the form of a suitable serviette ring and serviettes. During the season cribbage and euchre tournaments had been played with the Druids, with the result that the Society scored equally with their opponents. Two bagatelle tables, which the Society had purchased, proved a source of considerable enjoyment. Rev. Father Clancy, in a few well-chosen remarks, expressed great pleasure that the Society, since its recent inception, had made good progress, and trusted next year increased membership would follow, when the Society would provide more attractions both for the young and old. He said the thanks of the members were due to their executive and hon. secretary, Mr. W. H. Redwood, who had been most energetic in forwarding the interests of the Society since its inauguration. The meeting then closed by singing the National Anthem.

The devotion of the Forty Hours' Adoration began on Sunday, October 23. The Rev. Father Mahony celebrated Mass, and a large congregation was present, a considerable number of whom approached the Holy Table. At the conclusion of the Mass there was a procession of the Blessed Sacrament, in which the school children, Children of Mary, and members of the Confraternity of the Sacred Heart took part. The Rev. Father Clancy preached on the Blessed Sacrament. The devotions were concluded on Tuesday morning with the celebration of the Holy Sacrifice of the Mass. The choir rendered Farmer's Mass in B flat in a finished manner. Miss Duft, L.R.A.M., who presided at the organ, is to be congratulated for her untiring efforts in keeping the choir up to a state of proficiency. This lady has organised a juvenile choir who are making very creditable progress, and usually sing on the first Sunday of the month.

The rebuilding of the Stoke Orphanage is progressing satisfactorily under the supervision of the manager, Rev. Father George Mahony, and when finished will be a most substantial structure, providing excellent accommodation for the inmates.

During the fortnight ending November 7, Messrs. Baldwin and Rayward, Patent Attorneys, Wellington (district managers, Mirams Bros., Joel's Buildings, Crawford street, Dunedin), prepared and filed the following applications for protection under the Patents Designs and Trade Marks Act:—James Brake, Christchurch, improved means for attaching breeching straps to the shafts of vehicles; Rev. Father Soulas, Taranaki, improvements in and relating to telescopes; M. W. Hamble, Queensland, improvements in apparatus for lighting and extinguishing gas lights controlled by gas pressure; Helen Corbett, Melbourne, an improved siphon; Duncan Matheson, Martinborough, an improvement relating to overcoats; F. de J. Clere, Wellington, improvements in and relating to window sashes; Plummer and Plummer, Auckland, an improvement relating to hats; Hon. C. A. Parsons, Newcastle-on-Tyne, England, trade mark in respect of machinery; Professor Bickerton, Christchurch, an improved health shelter; F. de J. Clere, Wellington, improvements in weather boards; A. Low, Reefton, improvements in the links of endless chains; J. Nathan and Co., Wellington, trade mark 'Defiance' in respect of food stuffs; A. H. Tinkham, Masterton, an improvement relating to ear punches; Robert Low, Melbourne, improved temperature regulator for incubators; E. A. Angus, Melbourne, improvements in or relating to sewing machines; Felton, Grimwade, and Co., Melbourne, trade mark 'Vinex'; G. Dennis, Jun., Wakaia, improved apparatus for raking material from sluice boxes used for saving gold; W. B. Jones, Hastings, improved spring tine-cultivator. Baldwin and Rayward's handbook on patents for inventions is obtainable free on application. Just issued pamphlet describing the new Patent Law of the Commonwealth of Australia, sent post free to any address on application...

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INTERCOLONIAL

Mr. Charles Gavan Duffy, Clerk of the Federal House of Representatives, has been made a C.M.G.

The next Catholic Congress will be held in Sydney in four years' time. The arrangements for its promotion are to be in the hands of the Archbishop of Melbourne (Most Rev. Dr. Carr), Bishop Higgins, Bishop Dwyer, and Dr. Kenny.

A testimonial to Dr. O'Doherty, the veteran '48 man, is in the air in Brisbane. It is suggested that his wife ('Eva' of the 'Nation') should republish her verse, which was so famous with that of 'Speranza' (Lady Wilde) at the time of the Young Ireland movement.

Archbishop Murphy, of Hobart (says the 'Freeman's Journal'), who celebrated only the other day the 58th anniversary of his episcopal consecration, is his own clerk of works. He superintends the erection of a diocesan college at Hobart, although he is perhaps the oldest Bishop in the Church.

The Catholic Congress wound up with a bazaar in the Cathedral Hall, which the Archbishop of Melbourne asked his Eminence the Cardinal to open. The taking during the evening amounted to over £1000, which is believed to be a record for any one night bazaar that has ever been held in Melbourne.

William Roderick O'Connor, chief officer of the s.s. 'Ramornie,' who received the Clarke medal of the Royal Humane Society for having rescued from drowning a passenger of the wrecked steamer, 'Lady Musgrave,' at Richmond River Heads last March, is a native of Wexford, Ireland, and is a brother of the Rev. Father Thomas O'Connor, who is on the professorial staff of St. Patrick's College, Wexford. One of his brothers is a barrister and another is a solicitor, in Dublin and Wexford respectively.

One of the quaintest newspapers I've seen (says a correspondent of a Sydney newspaper) was the periodical turned out by young Garvey, son of the landlord of the Grania Gran Uaille Hotel at Bangalow, which I may state for the information of those whose geography is weak, is a highly promising town, about seven miles from Byron Bay. He manufactured it with the aid of a cyclostyle, wrote all the matter in it, and also illustrated it with his own sketches. It commanded a ready sale at 3d per copy, and ran for 12 months. I suppose it would still be in existence but the promising young journalist set his mind on more serious things, and is now studying for the priesthood at Kensington Monastery, Sydney.

One of the marked features of the Catholic Congress (writes the Melbourne correspondent of the 'Freeman's Journal') was the rule throughout the entire proceedings that not one word should be uttered which would be calculated to wound or ruffle the susceptibilities of other creeds or nationalities. As a consequence the great event has been regarded by nearly every individual in the community with feelings of profound satisfaction. Its only critics in the daily press were two writers who, professing to be Irish Catholics—are signed 'J. W. Lee,' the other 'A Britisher'—objected to the discussions on Catholicity in Ireland. Mr. Powditch, a Catholic gentleman who was once an Anglican clergyman, and who is an Englishman by birth and extraction, very pertinently asked Mr. 'J. W. Lee' in Friday morning's papers why references to Irish Catholicity should be any more objectionable than those to French and American Catholicity.

The death is reported of the Rev. Father Buckeridge, S.J., the sad event taking place at Norwood, South Australia, on Sunday, October 30. About eight years ago Father Buckeridge volunteered for missionary work at Travancore, in India, and his labors in that tropical climate, so terribly trying to Europeans, and especially to those advanced in years, brought on the illness that ended his life. He had been ordained for the secular mission, and was a priest of some years' standing and a Doctor of Divinity when he entered the Jesuit Novitiate at Miltoun Park, County Dublin, in July, 1878. As a secular priest he professed theology at the great ecclesiastical college of Clonliffe, County Dublin. He won his degree of D.D. at the famous College of the Propaganda in Rome, where he made his higher studies. All his life he advocated with an earnestness that seemed natural to him the noble cause of temperance. He came to Australia about 17 years ago, and since then, except when called abroad, he has been regularly engaged in parochial work at North Sydney, New South Wales, at Hawthorn, in Victoria, and at Norwood, in South Australia.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 20, Sunday.—Twenty-sixth Sunday after Pentecost. St. Felix of Valois, Confessor.
- „ 21, Monday.—Presentation of the Blessed Virgin Mary.
- „ 22, Tuesday.—St. Cecilia, Virgin and Martyr.
- „ 23, Wednesday.—St. Clement, Pope and Martyr.
- „ 24, Thursday.—St. John of the Cross, Confessor.
- „ 25, Friday.—St. Catherine, Virgin and Martyr.
- „ 26, Saturday.—St. Sylvester, Abbot.

St. Felix of Valois, Confessor.

St. Felix was born in Valois, France, in 1127, and founded, with St. John of Matha, the Order of Trinitarians for the redemption of captives. The Order was approved of by Innocent III, and counted in the 15th century more than 800 houses spread all over Christendom. The religious wore a white habit with a red and blue cross on the breast. After having established themselves in Paris, in 1228, in the ancient Benedictine Abbey dedicated to St. Mathurin, they took the name of Mathurins. The Order was driven from Germany by the Reformation, and counted 94 houses in France when it was suppressed in 1789.

Presentation of the Blessed Virgin Mary.

According to a pious tradition, dating from the earliest times, the Blessed Virgin, when a child, was taken by her parents to the temple of Jerusalem, where she was carefully instructed and trained by pious matrons in the practice of virtue. The feast we celebrate to-day commemorates the generous enthusiasm with which the Blessed Virgin dedicated her life to the service of her Creator—an offering which she never recalled by the slightest sinful act.

St. Cecilia, Virgin and Martyr.

St. Cecilia was a member of a noble Roman family. Betrothed by her parents, against her own wishes, to Valerian, a pagan, she succeeded in converting him and his brother to the Christian religion. On this coming to the ears of the Prefect of the city, the two brothers were beheaded. The same sentence was passed on St. Cecilia, but owing to the clumsy manner in which the executioner performed his task, the holy virgin lingered for three days in great agony, A. D. 230.

St. Clement I., Pope and Martyr.

St. Clement was Pope from 91 to 100. He was a Jew by birth and the disciple and third successor of St. Peter. He is supposed to be the same St. Clement mentioned by St. Paul (Phil. iv. 3) as one of his fellow-laborers, 'whose names are written in the Book of Life.' By another account Clement was the immediate successor of St. Peter, St. Linus and St. Cletus being only the Apostolic vicars at Rome in his absence. St. Clement, in 96, wrote the Epistle of the Corinthians, 'in the name of the Roman Church,' which for a long time continued to be read in the ancient Church. He suffered martyrdom under Trajan in the year 100.

St. John of the Cross, Confessor.

St. John was a Spaniard. He received his surname from his special devotion to the passion of Christ. He was associated with St. Theresa in reforming the Carmelite Order, of which he was a member. At the time of his death, in 1591, St. John was in his fiftieth year.

St. Catherine, Virgin and Martyr.

St. Catherine, a native of Alexandria, and illustrious for her brilliant talents and profound learning, was, after suffering many cruel torments, beheaded by order of the Emperor Maximin II., in the beginning of the fourth century.

St. Sylvester, Abbot.

St. Sylvester was born near Loreto, in Italy, in 1177. At the age of 40 he retired into a desert in order that, free from worldly cares he might be able to devote more time to prayer and contemplation. Having been followed by a number of disciples he founded several monasteries to which he gave the strict rule of St. Benedict. St. Sylvester died in 1267.

Sir Bryan O'Loughlen, who had a paralytic seizure a couple of weeks ago, is making satisfactory progress towards recovery.

ESTABLISHED 1824.

**MANCHESTER ASSURANCE COMPANY.**

ALL CLASSES OF FIRE RISKS ACCEPTED AT LOWEST RATES OF PREMIUM.  
LOSSES PROMPTLY AND LIBERALLY SETTLED.

**MESSRS J. G. WARD & CO.** Beg to announce that they have been appointed CHIEF AGENTS and ATTORNEYS of this old and wealthy Company for Otago and Southland.

OFFICES: No. 10 RATTRAY STREET (opposite Triangle). Telephone 87.  
Local Manager, JAMES RICHARDSON.

**J. N. MERRY & CO.,**

34 Bond Street, DUNEDIN.

CASH BUYERS OF WOOL, SHEEPSKINS, RABBIT-SKINS, HIDES, TALLOW, HORSEHAIR, ETC.

Consignments Promptly Attended to.

Account Sales for same, with Cheque, returned day following Receipt of Goods.

NO COMMISSION CHARGED.

**A1 HOTEL,** Corner Cashel and Colombo Street, **CHRISTCHURCH.**

P. DEVANE (late of Ashburton),

Having taken possession of the above centrally-situated Hotel wishes to inform his numerous friends and the public generally that they can rely upon

ALL THE COMFORTS OF A HOME  
And the

CONVENIENCES OF A FIRST-CLASS HOTEL.

The premises are electrically lighted, and furnished with view to the comfort of patrons.

LUNCHEON A SPECIALITY,

12 to 2 o'clock, 1s,

Best Brands Only. Night Porter.

Telephone 424.

**R I N K S T A B L E S**

MORAY PLACE, DUNEDIN.

SHEEHY & KELLEHER (Successors to James Jeffs) Proprietors

Drags, Landaus, Waggonettes, Dog Carts, and Vehicles of every description. Saddle Horses always on Hire. Carriages for Wedding Parties. Horses Broken to Single and Double Harness, also to Saddle

TELEPHONE No. 827.

**W A V E R L E Y H O T E L,**  
QUEEN STREET,  
A U C K L A N D.

MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to notify that he has taken over the above favourite hotel, close to Train and Wharf. Splendid view of Harbour.

Best brands of Wines and Spirits always on hand.

MAURICE O'CONNOR

**JAS. SPEIGHT & CO.**

MALSTERS AND BREWERS

CITY BREWERY, DUNEDIN.

**J. M C C O R M A C K**

Late foreman for J. H. SMITH for the past seven years)

Begs to announce that he has started business next Melville Hotel, Timaru, and by strict attention to business will give every satisfaction.

JAMES McCORMACK.

**MOUNTAINEER HOTEL,**

QUEENSTOWN, LAKE WAKATIPU

P. MCCARTHY - Proprietor.

This new and Commodious Hotel has been well furnished throughout, and is now one of the most comfortable Houses in Otago. Suites of Rooms have been set apart for Families, and every attention has been paid to the arrangements for carrying on a first-class trade. Hot, Cold, and Shower Bath.

TERMS MODERATE.

Best Brands of Wines, Spirits, and Beers.

FIRST-CLASS SAMPLE ROOM.

A Porter will attend Passengers on the Arrival and Departure of Steamers.

First-class Stabling.

Horses and Buggies for Hire.

-USE-

**Brinsley & Co's**

**CHAMPION RANGES**

THUS SAVING TIME & MONEY

All Ironmongers. Catalogue Free.

36 CUMBERLAND STREET,  
DUNEDIN.



One stable of Wrapper around every box.

PRICE: 1s 6d, 2s 6d and 4s 6d; and Sold by all Merchants, Chemists, and Stores; and B. S. SCOFIELD, Chemist and Druggist, at Mr. P Dutton's late Premises.

Sole Proprietor and Manufacturer of RED CROSS REMEDIES: PETER DUTTON, Chemist, 26 Cumberland street, Dunedin.

**DOUGLAS HOTEL**

Corner Octagon and George streets, Dunedin.

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.

Travellers called in time for early trains The wines and spirits are of the Best Procurable Brands.

One of Alcock's prize medal Billiard Tables. Hot, Cold, and Shower Baths.

Telephone 1806

[A CARD.]

**T. L. RALFE**

U N D E R T A K E R

AND

MONUMENTAL MASON,

Stafford Street,

Opposite Railway Station, HOKITIKA.

LEAD LETTERING A SPECIALITY.

[Telephone No. 55.]

**Cooking Ranges**

The Patent Prize Range

**ZEALANDIA**

Requires no setting, and will burn any Coal VERANDAH CASTINGS of all kinds

Catalogues on Application

BARNINGHAM & CO.,

Victoria Foundry, George St., Dunedin (Opposite Knox Church)

**GLOBE HOTEL**  
OAMARU.

P. KELLY ... Proprietor.

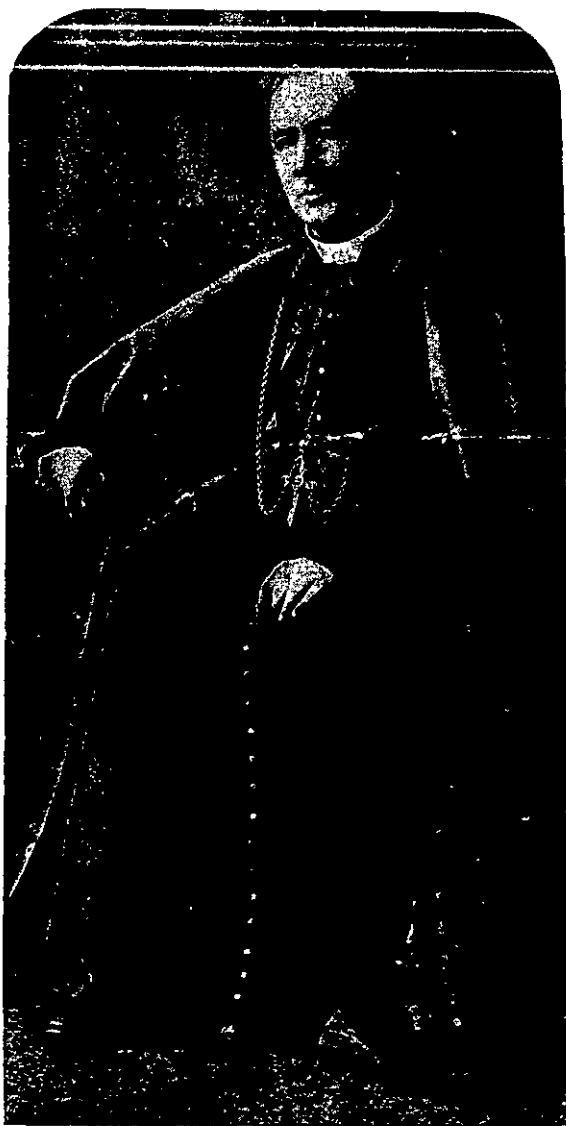
P. KELLY wishes to inform his friends and the public generally that he has purchased the Globe Hotel, and will be happy to meet them there. Country Visitors and the Travelling Public will find every convenience. The Hotel which is being renovated throughout has accommodation for a number of Boarders. Has its Private Sitting Rooms, Billiard Room, Bath Room, etc. Convenient to the New Railway Station and opposite the Theatre Royal. A good table kept. All Wines and Spirits of the Best Quality. Free Stabling accommodation.



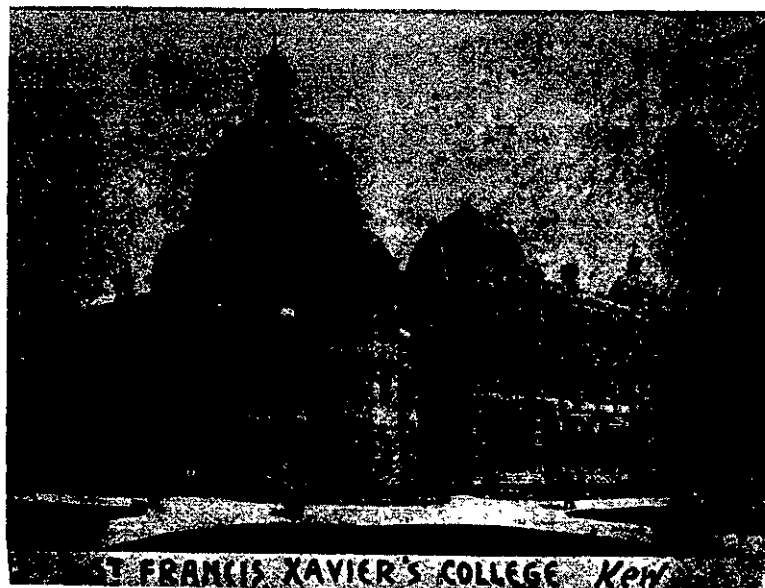
... THE ...

# Second Australasian Catholic Congress

HELD IN MELBOURNE, OCTOBER 23-30, 1904.

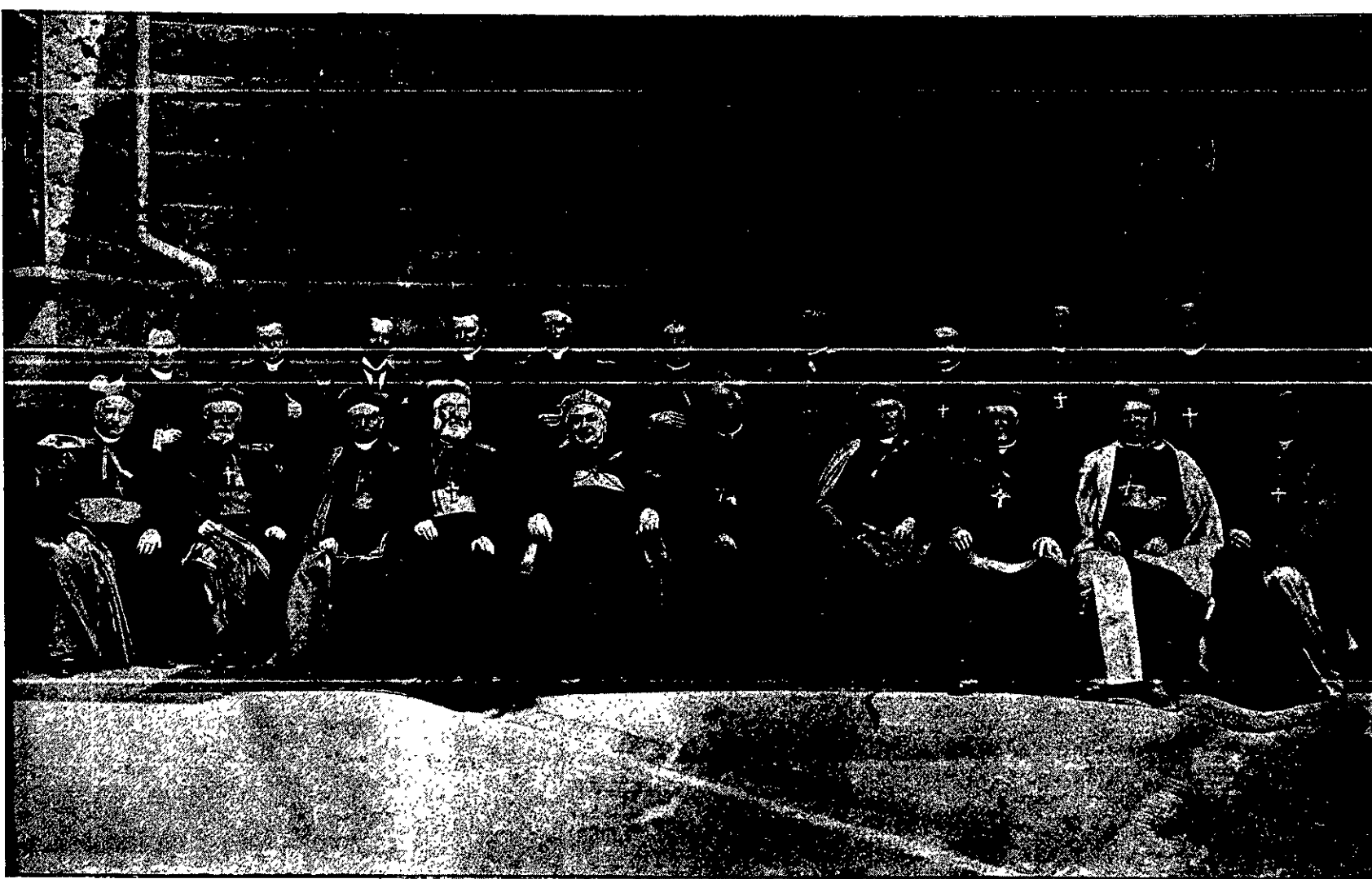


HIS EMINENCE CARDINAL MORAN.



(Completed Design.)

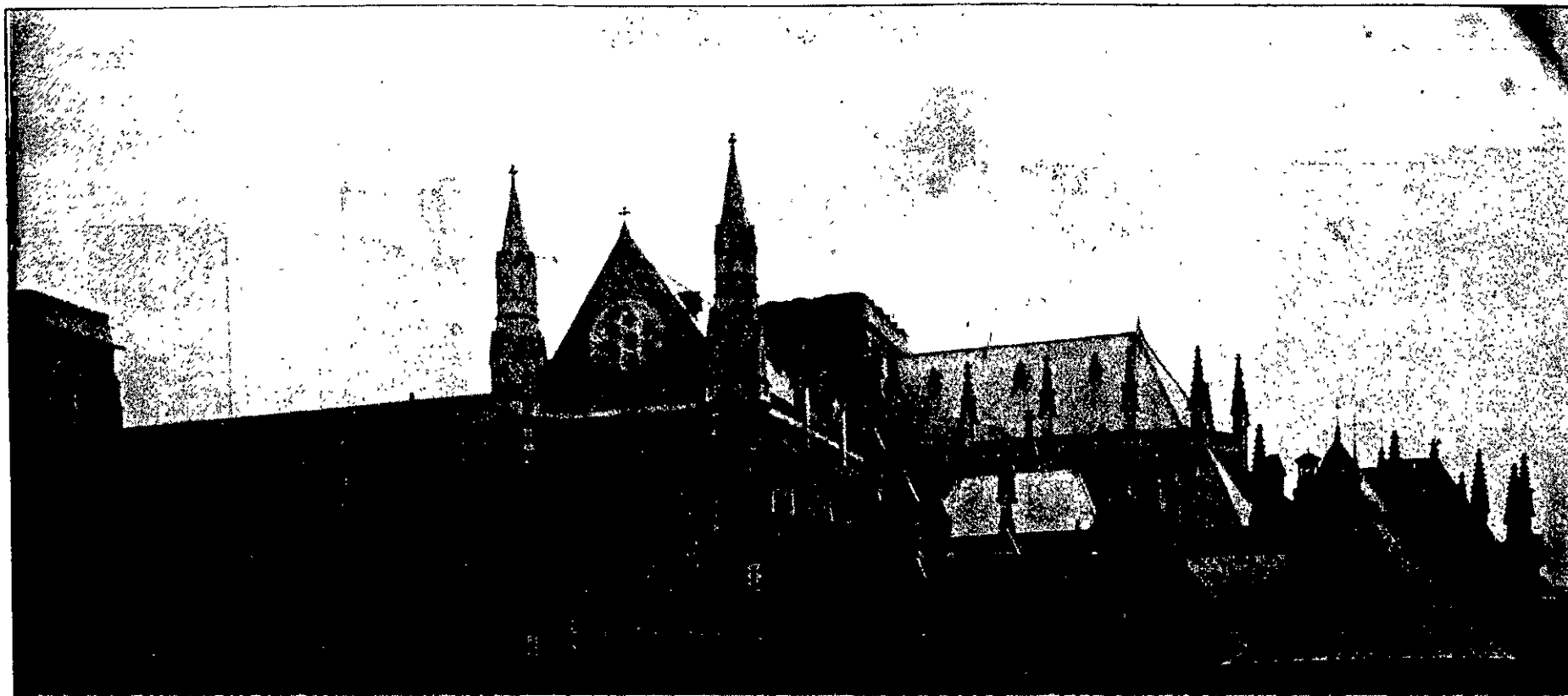
In which a Session of the Congress was held on Tuesday, October 25.

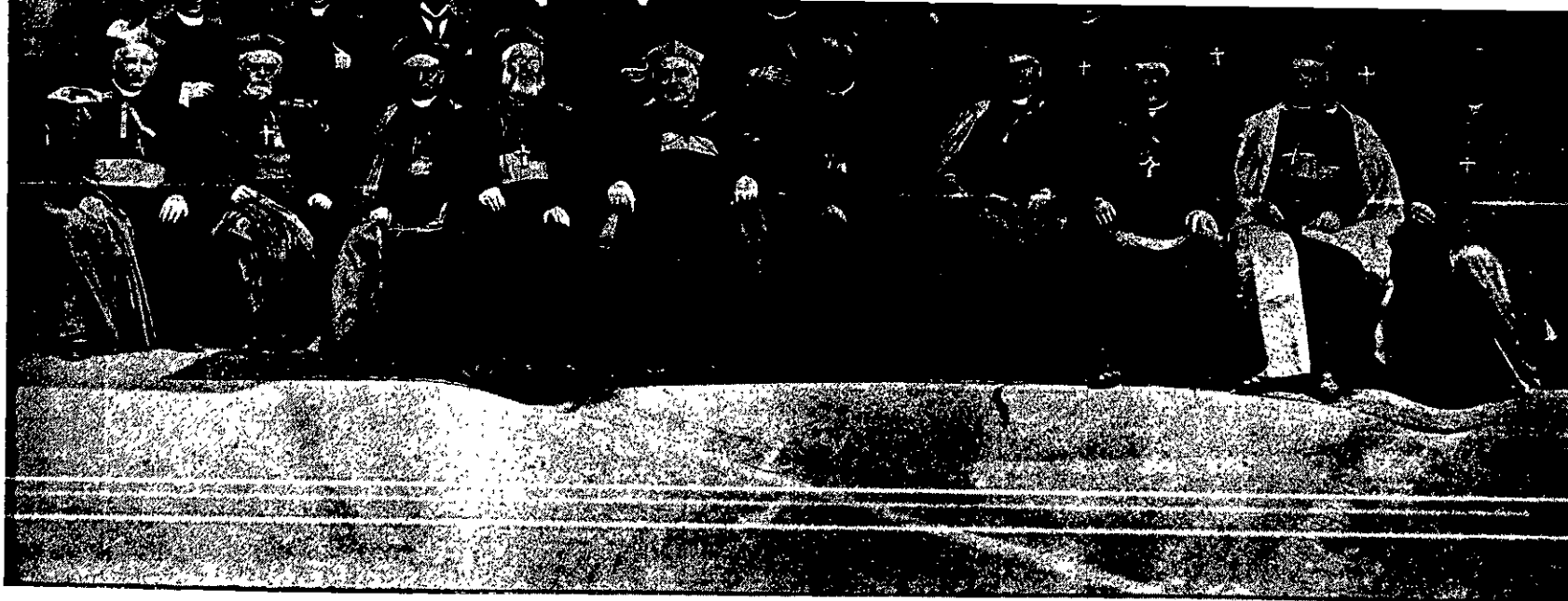


THE AUSTRALASIAN HIERARCHY AND OTHERS WHO ATTENDED THE CONGRESS.

Front Row—The Most Rev. Dr. Dwyer, the Most Rev. Dr. Lenihan, the Most Rev. Dr. Grimes, the Most Rev. Dr. Corbett, the Most Rev. Dr. Carr, His Eminence Cardinal Moran, the Most Rev. Dr. Kelly, the Most Rev. Dr. Murray, the Most Rev. Dr. Delany, the Most Rev. Dr. O'Connor.

Second Row—Father Fleming, the Right Rev. Monsignor O'Hara, Dr. Kenny, K.S.G., the Very Rev. Dean Phelan, the Most Rev. Dr. Reville, the Right Rev. Monsignor Fowler, the Right Rev. Dr. Beechinor, the Most Rev. Dr. Dunne (Wilcannia), the Most Rev. Dr. Higgins, the Most Rev. Dr. Boismenu.

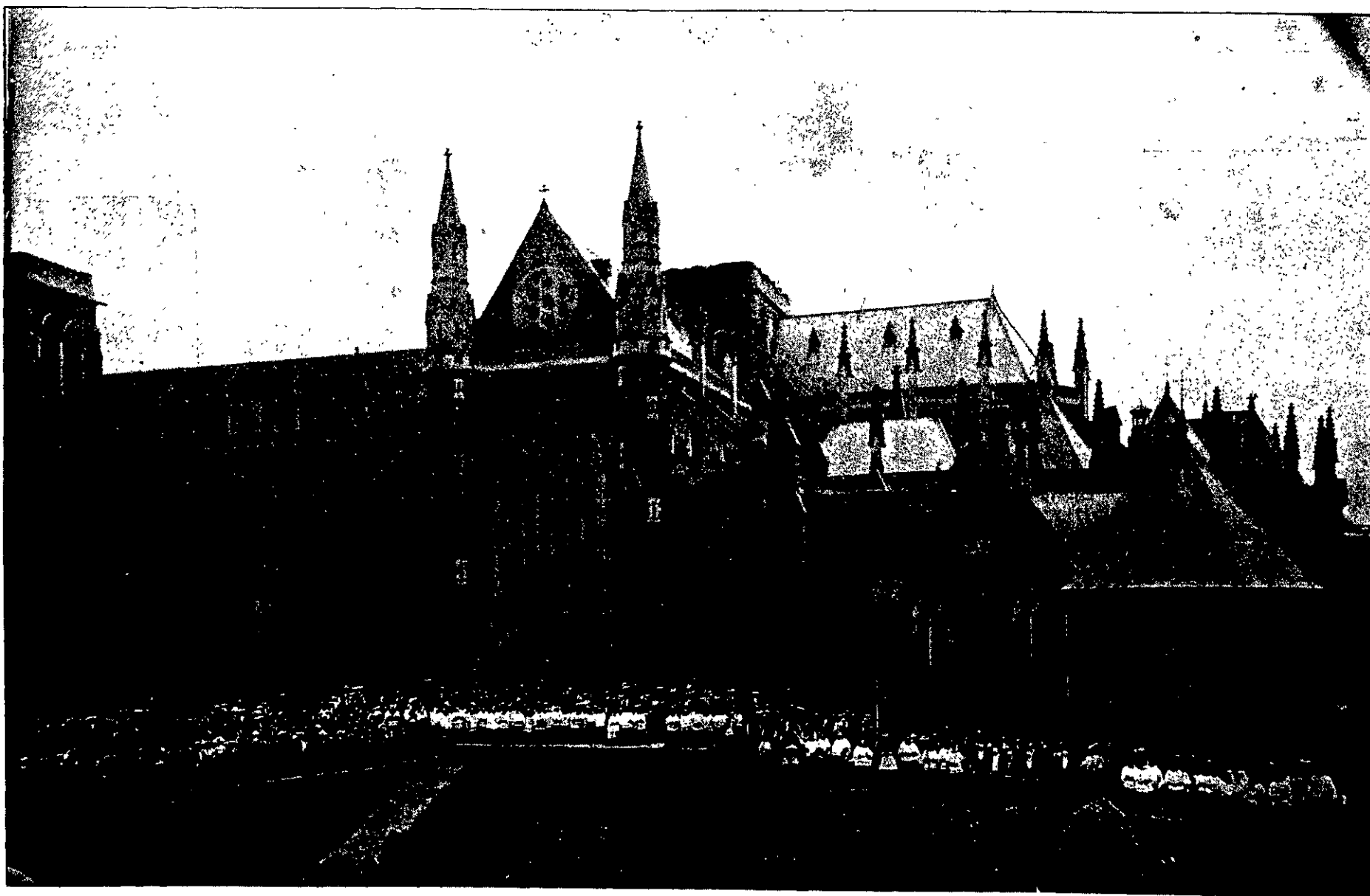




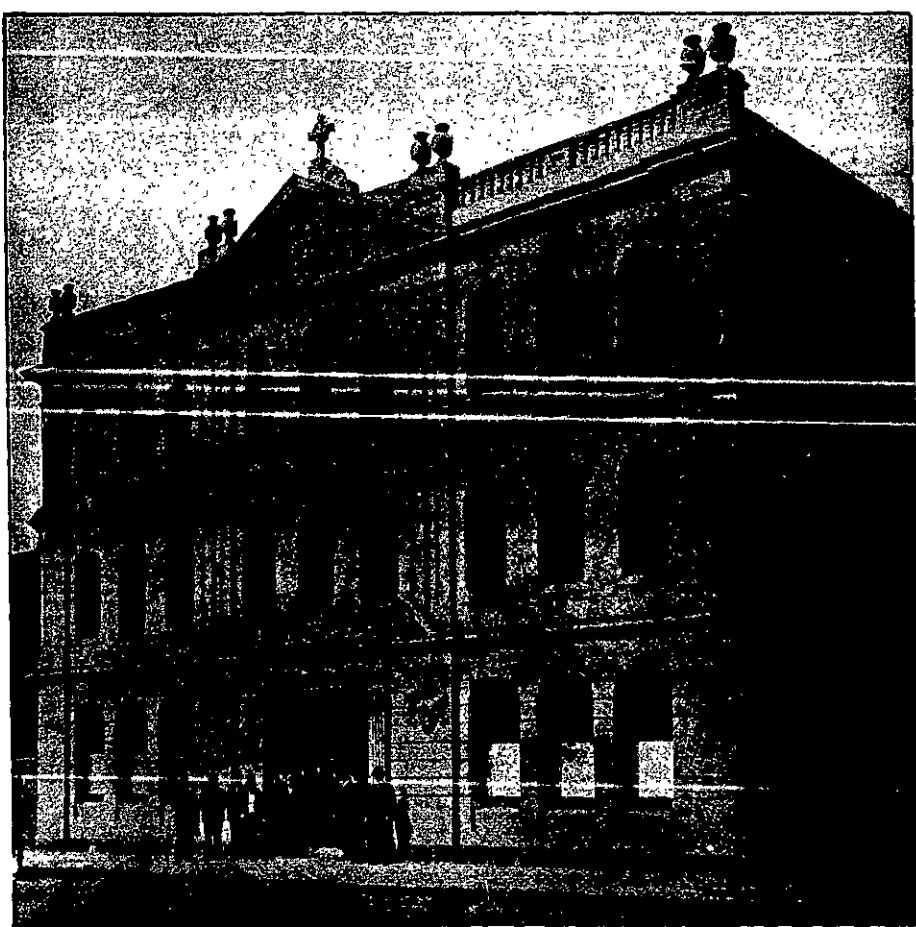
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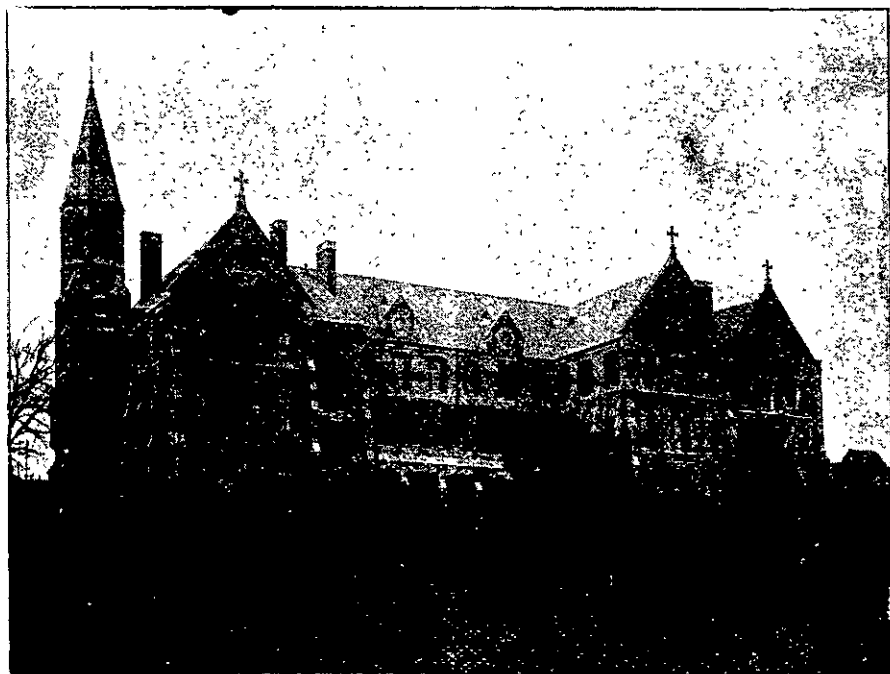
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PROCESSION IN THE CATHEDRAL GROUNDS.



THE CATHEDRAL HALL, BRUNSWICK STREET, FITZROY,  
In which the Congress was held.



CONVENT OF THE GOOD SHEPHERD, ABBOTSFORD  
(Completed design),  
In which a Session of the Congress was held on Thursday, October 27.



THE OLD CONVENT, ABBOTSFORD.