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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

A Word to the Wise

'Few people,' says Pope Pius X, 'have a nobler mission than the journalist in the world to-day. My predecessors blessed the swords and shields of Christian warriors, while we choose to bless the pen which the journalist must use in the cause of righteousness.'

A word to the wise!

The Lord Understood

The 'American Ecclesiastical Review' records how Ex-Congressman Proctor Knott tells the following story on himself: 'There had been a celebration in honor of St. Francis Xavier, which I attended. A host of negroes in the neighborhood were Catholics. On my way home I met a darkey boy and asked him how he liked the Catholic service, remarking that there was one point about it I never liked. "What is that, sir?" said the boy. "The priest does all his praying in Latin," I replied. At this the boy threw himself down in the road and rolled over. "Why, what's the matter with you?" said I. The darkey answered: "For de land's sake, massa, don't you know de Lawd can un'erstan' de Latin as well as de English? In de Cat'lic churches de priest he prays to de Lawd an' not to de congregation."

Mixed Marriages

Some years ago the following unique advertisement appeared in a Paris newspaper. 'A young man of agreeable presence, and desirous of getting married, would like to make the acquaintance of an aged and experienced gentleman who could dissuade him from taking the fatal step.' The cause of Christianity would be notably advanced in these countries if each of them had an active corps of 'aged and experienced gentlemen' who would bend their energies, with a goodly measure of success, to dissuading young men and maidens from taking the 'fatal step' into a mixed marriage. A generation ago the learned Dr. Ullathorne, Bishop of Birmingham, said of such unions. 'Knowing from long observation and experience the troubles and sorrows that in most cases follow from them, knowing how many Catholics lose their faith through them, well aware how others slacken from their religious duties, or grow indifferent to them, and how many, alas! incur the awful responsibility of seeing their children lose the faith; I seldom receive an application to grant the Church's dispensation for such marriages without suffering anguish

of heart, which the custom of doing so tends rather to increase than to diminish.' 'In exceptional cases,' says the Archbishop of Melbourne, 'the Church grants her dispensation, if not willingly, at least with a conviction that there are solid reasons for the concession. . . . But in the great majority of cases, where no legitimate cause for the marriage exists, and where the Church's dispensation is granted—or, rather, extorted from necessity, to prevent greater evils—the result of mixed marriages is, if not a total loss of faith, at least a great lowering and disintegration of religious practice.'

In Germany a regular census of changes of religion is kept, and the results of mixed marriages form the subject of curious and instructive statistical returns. The lesson to be learned from them is this: that Catholicism is the greatest loser and infidelity the greatest gainer by mixed marriages. 'In Prussia,' says a writer in a recent issue of the London 'Tablet,' 'during the year 1900 we learn that 381,953, or 56 per cent., of the children of mixed marriages were being reared as Protestants, and only 291,601, or 43.5 per cent. as Catholics. In Baden the same result is chronicled, while in Hesse the Protestant gain is not so marked. For the other States there are no official statistics, but if we are to trust the figures supplied by the Protestant ministers, the loss to the Church is in many places even greater than in Prussia. According to these, 76.99 per cent. of the children of mixed marriages in Bavaria are baptised as Protestants, 91 per cent. in Saxony, 60.27 per cent. in Wurtemberg, and only in Alsace-Lorraine does the percentage fall under 50. From all these figures,' says our London contemporary, 'it is evident that, though in many ways the Church is making great progress in Germany, yet the evil of mixed marriages has been a source of serious loss, and, if some remedy be not applied, may prove a source of still greater in the future.'

But in Germany, as in these countries, the real gain from mixed marriages is not to Protestantism, but to infidelity. This is more sharply marked in the second and succeeding generations, and it is one of the many factors that have combined to turn Germany, the cradle of the Reformation, into the grave of the Reformed faiths. Unbelief is rampant in the Fatherland. Its consequences (says the Protestant author of 'Christian Life in Germany') 'are showing themselves with a distinctness which is justly felt to be alarming. These have appeared in a tendency towards brutality in crime, and even in the pleasures which the uncultivated classes

For { COUGH'S,
GOLDS,
BRONCHITIS

} Take

BONNINGTON'S CARRAGEEN IRISH MOSS

of society seek.' In these countries and in America the situation is aggravated by the purely, secular education under which the great majority of the children of mixed marriages are dragged up. Just over three years ago the agents of the (Protestant) Young Men's Christian Association in the United States, acting in co-operation with the Federal Census Bureau, collected statistics on the subject under consideration. They were summarised in 'Association Men,' the organ of the Young Men's Christian Association. Here is an extract from the summary which tells its own tale (the capitals are ours). —

'In families where the father and mother belong to the same Church, 78 per cent. of the young men are Church members. In families where the father and mother are Church members, but do not belong to the same Church, only 55 per cent. of the young men are Church members. In families where but one of the parents is a Church member, only 50 per cent. of the young men are members of Churches. Where the father and mother are both Catholics, only 8 PER CENT. of the young men are not Church members. Where the father and mother are both Protestants, 32 per cent. of the young men are not Church members. Where one of the parents is a Catholic and the other a Protestant, 66 per cent. of the young men do not belong to a Church. Where the parents are members of Protestant Churches, but do not belong to the same Church, 50 per cent. of the young men of these families are not Church members. Where one of the parents is a Catholic, 41 per cent. of the young men do not belong to Church. Where one of the parents is a Protestant, 51 per cent. do not belong to Church.'

Our young men and women would do well to cut out these extracts and paste them, the former in their hats, the latter on their mirrors. And when they contemplate a mixed marriage, let them, like the cautious young Parisian, seek out some 'aged and experienced' person who will dissuade them from taking the fatal step.'

Biography of a Lie

We have not an abiding faith either in the journalism that is yellow or in the journalism that is 'true blue.' With both truth is at as great a discount as were Cuban bonds in 1897. But the lowest depths of journalistic dishonor is, perhaps, touched by certain tatterdemalion no-Popery 'religious' organs that cater for a certain taste in the monstrous and the impossible. One of these shameless sheets is the 'Christian Herald'—which is controlled by an individual ycleped 'Prophet Baxter,' who from time to time announces to a sarcastic public the urgent imminence of the crack o' doom. Some time ago, in pursuit of its customary no-Popery policy, the 'Christian Herald' published the following wild and gruesome tale for the benefit of the marines among its subscribers:—

* A gentleman travelling in South America visited a cathedral in the city in which he was staying, and became engrossed in copying some carving in a corner of the edifice. The hour for closing passed, and when he made for the door he found it barred for the night. Making the best of his predicament, he by and by lay down to sleep. During the night he was aroused by the opening of a door behind the high altar, and saw two priests drag the gagged and bound form of a nun to a spot where they raised a stone; then they tossed the nun into what was evidently a vault below, and then, closing the trap, they went away. Next morning he went and told the British Consul of the occurrence. The Consul said he could do nothing, and advised him, if he valued his life, to leave the place at once.'

The pious romancer who invented this Rawhead-and-bloody-bones story followed the usual custom of such gentry in suppressing names of persons and places and all other details that would facilitate investigation and exposure. The 'Christian Herald' went one step farther in the vile business: it published a picture showing the two anonymous monks of this fairy-tale from a far-off land throwing the roped-up body of the anonymous nun into the vault of the anonymous cathedral.

The Edinburgh 'Catholic Herald' then came upon the scene. Our valued Scottish contemporary has rendered meritorious service to the cause of truth and decency by the admirable persistence with which it exposes no-Popery freaks and 'fakes' and frauds and bestrewn the path of the calumniator with nails and thorns and broken glass. It characterised the story as 'a disgraceful and gross invention, printed for the purpose of selling that gutter publication,' the 'Christian Herald.' It defied 'Prophet' Baxter and his colleagues to name the town where that 'creepy' incident is alleged to have occurred, the person who is stated to have witnessed it, or the name of the British Consul referred to in the story. 'We are prepared,' said the 'Catholic Herald,' 'to deposit a sum of £100 in the hands of any reputable person, to be paid over to any charitable object we may name, if any evidence can be produced by the "Christian Herald" or its proprietary to prove their story.'

This application of the journalistic horsewhip brought the 'Christian Herald' so far to the right-about that it, in effect, owned up to having not so much as a scrap of fact or a rag of evidence in support of the story which it had sent upon its evil rounds. 'Our paragraph,' it pleaded, 'was quoted from a circumstantial article in the "Protestant Woman," stated to be on unimpeachable authority.' So far good. The lie was being traced upwards. The remainder of the biography of the slander was told in the first January issue of London 'Truth.' It runs as follows:—

'In March last a paper called "The Protestant Woman," the organ of the Women's Protestant Union, published a sensational article under the heading, "The True Story of a Nun." A gentleman whose wife was a subscriber to the paper happened to read the story, and deeming it incredible, he wrote to the secretary of the Union asking whether there was any evidence of its authenticity. This led to a correspondence which only terminated a week or two ago, and which has now been sent to me for notice. At first the inquirer was told, on the authority of the author of the story, that "it could be fully substantiated if needful," but that the incident it related "occurred some while ago" in South America. More precise details as to the date and place were requested, and the secretary replied that the author of the story had asked her informant for these particulars. No such particulars were ever forthcoming, and it was finally admitted that the lady who wrote the article in "The Protestant Woman" heard the story from a Presbyterian minister, who heard it from "some people," who in their turn heard it "from friends of the man who witnessed the deed." This eyewitness could not be traced, and it was explained that his friends would be exceedingly unlikely to give any details, lest they should "embarrass their relations" with their Roman Catholic neighbors. In fairness to the Presbyterian minister, it should be added that he says that when he told the story "quite casually" he mentioned that he had no guarantee of its truth.

'Such was the genesis of "The True Story of a Nun" with which the members of the Women's Protestant Union were regaled. Most of them probably swallowed it as gospel, being ready to believe any evil of Roman Catholics. Even when he was being interrogated as to the evidence in support of the story, the secretary of the Union urged that it should be remembered and passed on "as a glaring instance of Rome's inhumanity and cruelty." It seems to me that the affair rather deserves to be passed on as a glaring instance of the credulity and uncharitableness of the Protestant bigots who circulated this cock-and-bull story.'

'The whole thing,' says the 'Catholic Herald,' 'is a lovely sample of the methods of the no-Popery press. Someone tells someone else something, and then someone else prints it in the "Protestant Woman," the "Christian Herald" grabs at the thing, sets it forth as fact, and to give the lie the semblance of truth, invents and prints a lurid picture which readers would no doubt swallow as being the very delineation of a ghastly deed. . . The facts set forth prove that the anti-Catholic newspapers of Great Britain recklessly print any lie that comes their way, sell it for truth, and take no heed of the consequences. That is a discreditable and disgraceful practice.'

And so say all of us.

AUSTRALIAN CATHOLICS AND SOCIALISM

CARDINAL MORAN SPEAKS

The recent letters, etc., in the Sydney 'Catholic Press' on the alleged drift of the Labour Party towards Socialism, which caused such a flutter throughout Australasia, elicited some comments and explanations from the Cardinal Archbishop of Sydney. At the annual Communion breakfast of the Irish National Foresters' Benefit Society in St. Mary's Hall, Sydney, his Eminence spoke in part as follows:—

It is quite true that during the past few weeks there have been very violent utterances at some meetings held in Sydney and elsewhere, but it is quite true also that these extreme communistic views are not shared by the popular sentiment in Australia. There are two distinct lines of popular feeling at the present time. One is an independent democratic sentiment, which I would like to see spread throughout the length and breadth of Australia, which desires to build up and diffuse every possible blessing amongst those classes who are deprived of many social advantages and blessings. But there is another party—the party that aims at pulling down everything that is noblest and most elevating amongst us. They propose to themselves what is known as the communistic principle, but I am happy to say I have not the slightest fear that such principles or maxims will ever receive an enthusiastic reception from the good common-sense people of Australia.

'I Do Not Like the Name of Socialism.'

If some irresponsible individuals give utterance of such extreme, such fallacious, such erroneous views, is it wise, is it fair, is it just to impute to a strenuous political body those extravagant utterances and false principles which would be so subversive of society? No, I say most emphatically no, and I must most distinctly refuse to impute such subversive ideas and motives and principles to this political party to which I refer. There are some of these gentlemen who will call themselves socialists. Well, I do not like the name of socialism. But, then, what is in a name? If gentlemen assume the name of socialists whilst they repudiate the fallacious and extreme views connected with such a name, who shall say that they are not quite within their right to assume such a name? For my part, I do not like that name, for the reason that in the English-speaking world to-day, socialism and communism are often regarded as convertible terms, and no one in his senses would look to communism—to its history or principles or maxims—as a source of blessing and peace to society at the present hour. But if men in their political interests choose the name of socialists, I say again, what is in a name? It is by their principles and maxims we must judge them, and it would be unfair and unjust to assign to the leaders of this strenuous political Labor Party the false maxims that are implied in the name of communism.

Some time ago a leading politician—I will not call him a statesman—who often appears on the Orange platforms of Sydney and elsewhere, happened to meet a representative of the Labor Party, and said to him, 'How does it happen that, as I am told, nearly all the Irish Roman Catholics are associated with your Labor Party?' This representative had a very Scotch name, and, of course, was as shrewd as Scotchmen generally are in their remarks. He at once replied, 'I do not know whether that statement be correct or not. But one thing is certain that Irish Roman Catholics are very shrewd men, and men of good common sense.' Well, I repeat I have the fullest confidence in Catholics, they are shrewd men, and men of common sense. And I would extend the compliment beyond the range of Catholics, and I would say of our Australian citizens—they have shown themselves shrewd men and men of common sense, and hence I am confident, and have not the smallest hesitation in expressing my conviction that there is not the slightest danger that our Australian people will ever be contaminated by the extreme views of socialism and other such dangerous associations. (Applause.)

The Pope's Encyclical.

Now, during the past few days, a great deal has been said about the Encyclicals of his Holiness the late Pope Leo XIII. One of the correspondents, I remark, suggested that the 'Daily Telegraph' should publish every morning some extracts from these beautiful Encyclicals, it being represented that it is difficult to get copies of these Encyclicals. I beg to give an assurance that there is no such difficulty, for they have

been published by the Catholic Truth Society of London, and can be had for a penny apiece. (Applause.) A very complete edition of them has been published in the United States. I have brought a copy of this with me to-day, and it contains no fewer than 30 of these Encyclicals. If the 'Daily Telegraph' will undertake once a week to publish one of them, I shall undertake to supply them gratis. (Laughter and applause.) But, speaking of these Encyclicals, I think it well to read to you just a few brief extracts from two of them that you may thus realise how the great Christian wisdom of these Encyclicals permeates questions of the day, and presents to us the truest principles that can guide us in obtaining those legitimate results to which our aspirations would lead us.

In an Encyclical on Christian democracy, one of the latest published by the late Sovereign Pontiff, in which he exhorts all to be united in attaining the ends to which they aspire, we read these words:

'That this most desirable agreement of wills should be maintained, it is essential that all refrain from giving any causes of dissension in hurrying and alienating the minds of others. Hence, in newspapers and in speeches to the people, let them avoid subtle and useless questions, which are neither easy to solve nor to understand, except by minds of unusual ability, and only after the most serious study. It is quite natural for people to think differently in doubtful questions, but those who address themselves to these subjects in a proper spirit should preserve their mental calm, and not forget the respect which is due to those who differ from them.'

Then he adds:

'Let it be understood, therefore, that this devotion of Catholics to comfort and elevate the mass of the people is in keeping with the spirit of the Church, and is most conformable to the examples which the Church has always held up for imitation.'

Here is another passage from the Encyclical on the condition of the working classes:

'It rests on the principle that it is one thing to have a right to the possession of money and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man, and to exercise that right, especially as members of society, it is not only lawful but absolutely necessary. "It is lawful," says St. Thomas of Aquin, "for a man to hold private property, and it is also necessary for the carrying on of human existence." But if the question be asked, How must one's possessions be used? the Church replies without hesitation, in the words of the same holy doctor, "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need." Whence the apostle saith, "Command the rich of this world. . . to offer with no stint, to apportion largely."'

Again the Holy Father writes:

'There is another and deeper consideration which must not be lost sight of. As regards the State, the interests of all, whether high or low, are equal. The poor are members of the national community equally with the rich; they are real component living members which constitute, through the family, the living body; and it need hardly be said that they are in every State very largely in the majority. It would be irrational to neglect one portion of the citizens and favor another, and, therefore, the public administration must duly and solicitously provide for the welfare and the comfort of the working classes; otherwise the law of justice will be violated, which ordains that each man shall have his due.'

Only one more extract will I read, and thus bring my short address to a close. In speaking of the duty of the clergy when this question regarding the working classes arises the Holy Father writes:

'Every minister of holy religion must bring to the struggle the full energy of his mind and all his power of endurance. They should never cease to urge upon men of every class, upon the high placed as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive to secure the good of the people; and, above all, must earnestly cherish in themselves, and try to arouse in others charity, the mistress and the queen of virtues.' (Applause.)

Amongst the passengers who left Sydney for Europe the other day by the 'Friederich der Grosse' were Mr. T. A. Coghlan and family. Mr. Coghlan, who as New South Wales Statistician has entered upon a six months' leave of absence, was just prior to his departure gazetted Acting-Agent-General for New South Wales. On the evening before his departure he was entertained by Ministerial and other friends at the Wentworth Hotel.

ABORIGINES OF WEST AUSTRALIA

SHOCKING DISCLOSURES

At various times during recent years the Right Rev. Dr. Gibney, Bishop of Perth, and others have drawn attention to the shocking manner in which the aborigines of Western Australia were treated both by many of the white settlers and the police authorities. Public opinion at last became aroused, and the Government was forced to appoint a Commissioner to inquire into the administration of the Aborigines Department, and the employment and treatment of aborigines and half-castes. Dr. Roth, the Commissioner, owing to the limited time at his disposal, had not been able to make his inquiries as complete as he would wish, but sufficient evidence had been placed before him to show that the natives are shockingly treated by the police authorities, and unscrupulous Europeans. The arrest of natives and their subsequent treatment on charges of cattle-killing (says the Commissioner) may be detailed as follows—

When starting out on such an expedition the constable takes a variable amount of provisions, private and Government horses, and a certain number of chains. Both he and his black-trackers, as many as five of them, are armed with Winchester rifles. A warrant is taken out in the first place, if information is laid against certain aborigines, but when the police go out on patrol, and the offence is reported, the offenders are tracked and arrested without warrant. Very often there is no proper information laid, in that it is verbal; when already out on patrol, there may be no information at all. Blacks may be arrested without instructions, authority, or information received from the pastoralist whose cattle are alleged to have been killed; the pastoralist may even object to such measures having been taken.

Neck Chains.

Not knowing beforehand how many blacks he is going to arrest, the policeman only takes chains sufficient for about fifteen natives; if a large number are reported guilty, he will take chains to hold about twenty-five to thirty. Chains in the northern, not in the southern, portion of this State are fixed to the necks instead of to the wrists of native prisoners.

Children of from fourteen to sixteen years of age are neck-chained. There are no regulations as to the size, weight, mode of attachment, or length of chain connecting the necks of any two prisoners. When the prisoner is alone, the chain is attached to his neck and hands, and wound round his body; the weight prevents him running away so easily. According to the evidence of the Commissioner of Police, when there is more than one aboriginal concerned, the attachment of the chain would be to the saddle of the mounted police officer, but only when absolutely necessary; such an accident as a native neck-chained to a holling horse has not yet happened to his knowledge. The mode of attachment of the chain around the neck is effected with handcuffs and split links, the latter bought privately, i.e., at the expense of the arresting constable from a firm in Perth, and doubtfully with the knowledge of the Police Commissioner. The grave dangers attendant on the use of these iron split-links, and the difficulty of opening them in case of urgency or accident are pointed out. The fact of the connecting chain being too short is also dangerous, because if a prisoner fell, he would be bound to drag down the prisoner on either side of him; yet the Wyndham gaoler has noticed the length of the chain joining two natives' necks to be 21in. the cruelty of which he remarked upon to the escorting police. As far as one witness can find out from the police and natives the chains are never taken off when crossing rivers and creeks. In addition to the neck-chains the prisoner may be further secured with cuffs on his wrists (as your Commissioner has seen in the photographs of constables escorting chain-gangs), or on his ankles. Apparently unknown to the Commissioner of police, chains are used for female natives, not only at night, but sometimes during the day. These women are the unwilling witnesses arrested illegally for the Crown.

Police Profits.

The larger the number of prisoners and witnesses, the better pecuniarily for the police, who received from 1s 6½d to 2s 5d daily per head, or, as it is called in the north-western vernacular 'per knob.' Examples of the total amounts which certain of these constables, etc., have individually received are as follows:—J. A. Caldwell, £259 6s 9d. since January, 1904; J. Wilson, £162 2s 7d between March, 1902, and October, 1903, and July, 1904; J. Inglis, £29 17s 1d

in October, 1902, and £165 16s between April, 1903, and May, 1904; F. W. Richardson, £121 7s 8d between October and December, 1903; J. C. Thompson, £300 19s 1d between March, 1901, and May, 1904, with £33 9s 5d since then; W. Goodridge, £138 10s 8d since April, 1903; J. O'Brien, £138 5s 9d between November, 1901, and August, 1902; A. H. Buckland, £215 12s 6d since March, 1903; M. Mulkerin, £335 6s since November, 1901; J. P. Sullivan, £230 11s up to September, 1904. One of these recipients alleges that such moneys are paid into the mess fund at the station, so that the profits are indirectly shared by other police officers.

The number of aborigines brought in being the great desideratum, each having a money value to the escorting officer, it is not surprising to find that little boys of immature age have been brought in to give evidence, that children, varying in age between ten and sixteen, are charged with killing cattle, that blacks do not realise what they are sentenced for, that an old and feeble native arrives at the end of his journey in a state of collapse and dies eighteen days after admission into gaol. It is only fair to state with regard to the cattle-killing children just referred to, some of whom were found neck-chained in the Roebourne Gaol, that, as soon as the attention of the Executive was drawn to them by your Commissioner they were released. Besides being half-starved blacks are 'hammered' on the way down. Any detentions on the journey in with the prisoners, or out with the witnesses, are also encouraged by this system of capitulation fees.

At present there is nothing to prevent the constable arresting as many blacks as he chooses, while there is no limit to the number of witnesses he is allowed to bring in with him. With a view to avowedly justifying their action in bringing these large batches of prisoners into court—as many as ten or fourteen at a time—the police necessarily take care to make absolutely sure of a conviction.

To Secure a Conviction

the accused are accordingly made to plead guilty—at the muzzle of the rifle, if need be. At this your Commissioner is not at all surprised, considering his firm conviction in the truth of a statement made him by a native lately released from gaol, where he had served a sentence for cattle-killing, to the effect one of the batch of prisoners originally arrested with him was shot by the escorting constable in the forehead, the victim in question being very sick at the time. Owing to the informant's lack of proper pronunciation, your Commissioner unfortunately cannot absolutely identify the murderer's name, though he has reported the matter to the proper authorities. With regard to the young women witnesses, their prostitution by the escorting police, the trackers, and stockmen, etc., who have aided in hunting them down, has already been referred to, partly for this reason and partly to gain their acquiescence in the subsequent court proceedings, their treatment on the way down, as compared with the men, is tempered with, perhaps, a little more mercy in the way of tucker and comparative freedom. Though these women are allegedly as guilty as the men, one constable states that he is acting under instructions in not arresting them; on the other hand they are chained or otherwise prevented getting away; they are practically asked to turn informers; they

Are Never Cautioned

in the proper sense of the term when giving evidence against their husbands and thus do not, in the slightest degree, realise the harm they may be doing. The excuse made for bringing in these women at all is that the constable can get no other native evidence, or that 'the grown-up men are those that kill the bullock; there are no young boys in the tribes, the squatters have them all.' The accused male prisoners still less understand their position. On their arrest, which may be before any evidence detrimental to them had been received, they are asked (apparently without being cautioned) whether they have killed a beast; they do not, at the time, thoroughly understand what the charge is, but might a few hours later, evidently after the gins' evidence had been suborned. The police tracker is the medium of communication, occasionally has to converse through a second interpreter, and camps with prisoners and witnesses before the case is brought into court. No witnesses are ever brought in for the defence. Furthermore, the pastoralist or station manager does not prosecute; he is generally very busy; it is a matter of domestic economy—he would be only too pleased to prosecute if he could do so with a minimum of personal inconvenience. It is quite intelligible that such an individual's personal convenience should be thus respected; the liability of the accused to a sentence of three years'

hard labor, possible in neck-chains throughout the whole of that period, is hardly worth consideration—it is only 'a nigger.'

At Hall's Creek the whole brutality of the present system is brought into prominence when the Acting Magistrate sentences a child of 10 years of age to six months' hard labor for 'what he did on or about September 10, 1904, near Cartridge Springs, unlawfully kill and carry away one head of cattle, the property of S. Muggleton, contrary to statute then and there provided.' The same Magistrate has sentenced another infant of 15 to nine months for killing a goat, and at least eight other children between 11 and 16 years of age to two years' hard labor for alleged cattle-killing.

In the Kimberley district due care does not seem to have been always taken as to the identity of prisoners when first brought to gaol. Carelessness, almost amounting to criminality, is responsible for longer sentences having been exchanged for shorter ones, and for one case where a prisoner having two native names has really received two sentences on the same charge, while a fellow-prisoner's name was on no warrant at all.

Your Commissioner visited the gaols at Carnarvon, Broome, Roebourne, and Wyndham, and is able to place on record his high appreciation of the humane supervision and considerate treatment exercised by the gaolers over their aboriginal prisoners. Approximately there are about 300 native prisoners in the gaols throughout the State. Two very degrading and yet remediable features of the prison system are the neck-chains, and their continuous use—morning, noon and night—usually throughout the entire period of sentence.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 4.

Crowded congregations have been attending the various services of the mission at present being preached at St. Anne's, Wellington South, by Rev. Fathers Clune and MacDermott. The mission will be continued during next week.

According to a cable message from his Grace Archbishop Redwood it is impossible for him to be in Wellington by St. Patrick's Day. The presentation and address to be tendered his Grace on that occasion will accordingly be deferred.

The arrangements in connection with the Wellington Floral Fete are well in hand. Signor Borzoni will reach here from Wanganui on Monday, and after a visit to the Town Hall will decide on the exact nature of his display. The training of the performers will be begun at once.

The celebration of St. Patrick's Day promises this year to be highly successful. The committee have completed all the necessary arrangements, and now only require fine weather to crown their efforts with success. Messrs. A. B. Clark, of the Hutt, and E. Fitzgibbon, of the city, are to manage the picnic and sports, while Mr. J. W. Callaghan is arranging the concert. A special train to leave Te Aro about 9.30 a.m. and the Hutt at about 1.15 p.m. is being arranged for. All the Hibernians in the city and Newtown will march in procession from Buckle street Church to the Te Aro railway station, accompanied by the Lower Hutt Brass Band. Many of the clergy and leading citizens have generously donated amounts and trophies for competition in the various events.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 6.

His Lordship the Bishop is at Hawarden, and visiting North Canterbury.

The Very Rev. Dean Binsfeld, S.M., of Napier, is a guest at the episcopal residence, and celebrated Mass at Sumner on Sunday.

On each Wednesday evening during Lent a practical instruction will be given before Benediction in the Cathedral.

Three Redemptorist Fathers, who have for some months been engaged conducting missions in the diocese, left on Friday by the 'Moeraki' on their return to Australia. These were the Rev. Fathers Stack, O'Brien, and Shearman. The Rev. Fathers Pidgeon and O'Donnell closed the fortnight's mission at St. Mary's, Manchester street, on Sunday.

The Cathedral Conference of the Society of St. Vincent de Paul are now established in their new rooms in one of the towers of the Cathedral. The ladies associated with the Society are also allotted a separate apartment in the same tower, which all find most convenient.

There was Exposition of the Blessed Sacrament in the Cathedral on Sunday. The Rev. Father Mahony preached at Vespers, after which there was the first procession of the Blessed Sacrament in the Cathedral in which, besides the various confraternities, a large number of members of the Hibernian Society took part.

Speaking at the two early Masses in the Cathedral on Sunday, the Rev. Father Kimbell said that the young men and women here, as elsewhere, appeared to regard themselves as exempt from paying for a sitting and all other incidental expenses for church and school maintenance until they were married and settled down. In flatterer themselves thus and resting content, they were inflicting a rank injustice and enjoying the privileges of many less fortunate than themselves in this world's goods, who, with a keen and conscientious sense of duty, performed their part and more than should be expected of them.

The Sunday school at Woolston, established and maintained for some years by the Society of St. Vincent de Paul, has reached such a stage in its progress that it has been deemed expedient to ask for some teaching religious Sisters to take it over. The request of the Very Rev. Vicar-General to the Sisters of the Mission was readily complied with, and on last Sunday afternoon the Rev. Mother St. Philomena (Mother Prioress) and two Sisters attended at the school, which was formally handed over to them by Mr. E. O'Connor (president). Although relinquishing the good work of teaching, the Cathedral Conference of the St. Vincent de Paul Society will continue the maintenance of the school, including the incidental expenses of the Sisters.

During last week Lady Plunkett and the Hon. Kathleen Plunkett paid a visit to Mount Magdala. The distinguished visitors were received by the Very Rev. Dean Gimaty and the Rev. Mother Superior and were shown over the great institution. The visitors were deeply interested in the work done by the inmates. The Industrial School and Orphanage of the Sacred Heart impressed them also very much, and Lady Plunkett expressed herself delighted with all they had seen.

Timaru

(From our own correspondent.)

March 6.

Owing to the crowded state of the church at the two Sunday Masses it has been found necessary to have an extra Mass celebrated. The Sunday Masses in future will be held at 7, 9, and 11 o'clock.

A representative meeting of the parishioners was held in St. John's Hall yesterday afternoon to consider ways and means of celebrating the feast of St. Patrick. Rev. Father Tubman occupied the chair, and Mr. Mangos, at the unanimous request of the meeting, took the position of secretary. Owing to the 17th this year falling on a Friday, and our weekly half-holiday being on the preceding day, it was resolved to hold the picnic on the 16th. Temuka was suggested as a suitable place for the outing, but inquiries, which had already been made, showed that it would be impossible to procure a special train, and so one of the Timaru sports' grounds will have to be used, the choice being left to the committee. A sports' committee was elected, consisting of Rev. Father Finerty, Messrs. Venning, Feeley, O'Connor, Foley, O'Leary, Kain, Donovan, Dunne, J. Cunningham, and W. Cunningham. The concert will be held on Friday evening, 17th inst., and Miss E. McGuinness was asked to arrange the programme. Mrs. Sullivan was elected president of the ladies' committee, and reported that donations towards the prize funds were coming in freely.

DIocese OF AUCKLAND

(From our own correspondent.)

March 2.

His Grace Archbishop Keily is expected in Auckland from Rotorua on Saturday next.

Rev. Father Benedict, O.P., who has been seriously ill, is progressing satisfactorily.

The Right Rev. Mgr. O'Reilly is almost constantly in town owing to the severe indisposition of his old friend, the Very Rev. Mgr. Paul, V.G., of Onehunga.

The Very Rev. Father Boylan, Superior of the Redemptorists, and Father O'Farrell, C.S.S.R., arrived from the south last Sunday, and were the guests of the Bishop during their short stay. Both left for Rotorua on Monday morning.

Rev. Father Caine, O.P., arrived here from the United States by the last inward mail steamer. He has been for the last seventeen years in various parts of the world engaged in missionary work. On last Sunday evening he delivered a very fine sermon on the Apostleship of Prayer. Father Caine left in continuation of his voyage for Sydney last Monday evening.

The St. Patrick's Day celebration committee is working hard to ensure the success of the national festival. Efforts are now being made to have in attendance at the sports two well known international athletes, and though the expense will be heavy, every hope is entertained of securing their services. The national concert will be held this year in the Choral Hall, and the girls and boys from our schools are to sing the opening choruses in the first and second parts of the programme.

At the Marist Brothers' Schoolroom, Pitt street, last evening a concert was tendered to the Marist Brothers' Old Boys' Association by their friends. The following contributed items: Madame Casier, Misses L. Knight, M. Donovan, and Messrs. A. Ford, H. Herbert, V. Meredith, H. Hodges, H. Stebbing, E. Glenister. Mr. T. K. Shorland acted as accompanist.

NEW CHURCH AT OTAUTAU

OPENED LAST SUNDAY

(From our Special Reporter.)

On Sunday last the handsome new Catholic church erected at Otautau was solemnly blessed and opened for Divine worship. It is now six years since the writer of these lines passed through that rich and fertile district of Southland. It is, so to speak, one of the garden plots of New Zealand, and in few places has there been, of late years, a greater degree of activity among the many factors that have gone to give such a high degree of prosperity to the agricultural interest in the Colony. A favored climate, a rich soil, advanced and skillful methods of farming, pleasant homesteads within their sheltering plantations, rising hamlets, and a sturdy and well set-up population, all combine to give to the Otautau district an air of settled comfort and prosperity. Otautau has itself grown considerably since the present writer's last visit there, and it bids fair to become to the western district of Southland what prosperous and go-ahead Gore is to the eastern.

Closer settlement and other causes have combined to draw population to the district. These have reacted favorably on the Catholic as well as on the non-Catholic element. For some years past the Catholics of Otautau and district have felt that the time was fast becoming ripe for the erection of a church. Under the guidance of their pastor, the Very Rev. Father Sheehan, a strong committee was formed for the purpose of bringing their hopes and wishes to a happy realisation. The committee consisted of the following: Messrs. P. Joyce, R. Sweetman, N. Kelly, F. Kettig, E. Prembergast, J. Thornton, D. Murchison, P. Clifford, R. Gavigan, P. Fahey, B. Fahey, A. Bulman, and J. Killkelly. The matter was taken up with great zeal, funds were rapidly collected, the church—the handsomest edifice in Otautau—was erected, and on last Sunday the good work was crowned by its solemn dedication to the service of the Most High.

The Church

is built on a fine and well-planned three-quarter acre section in the main street of the town. With its various projections, its deep and Swiss-looking eaves, its flights of steps, its handsome windows and fine proportions, it presents a handsome and striking appearance. It stands back 60 feet from the main street and is raised three feet from the ground on a solid concrete foundation, neatly cemented off and furnished with two broad flights of concrete steps, the one leading to the main entrance through a fine porch, the other to the sacristy. The deep, gabled roof, is painted in a warm red brown, and all the gables are finished with handsome gold-tipped ornamental crosses. The building is 58 feet long, with 36 feet of nave. The transepts measure 27 feet across, and the chancel 16 feet by 16 feet. The sacristy is 12 feet by 10 feet and forms an extra wing on the outside, as does also the entrance porch, both facing the north or town side and contributing very much towards the handsome appearance which the exterior of the church presents. The walls (in w.b.) are 12 feet high. The roof is pitched

high, the rafters measuring 21 feet. The roof is constructed of heavy principals (9 feet by 4 feet), with braces, purlins, and sarking all shown, and all chamfered and well oiled and giving a handsome appearance to the interior. The roof overhangs the outside walls by three feet. The chancel is formed with a large Gothic arch. Four broad steps lead to the carved altar, which is painted in dull white, picked out with gold. The whole of the chancel is covered with a heavy crimson Brussels carpet, having the conventional ecclesiastical design of the lily woven into its texture—an appropriate emblem for a church that is dedicated to St. Joseph. Above the carved tabernacle are three narrow windows, lighting the chancel, which presents a very handsome appearance to persons entering by the main door of the church. The main building is lighted on each side by three windows, and at each end of transept, as well as over the altar, is a large treble window. The glass in all the windows is of alternate diamond-shaped panes dull gold and violet. The walls of the building inside have a four-foot dado, of picked red pine. The upper part of walls is calomined in a delicate shade of dove grey. The seats and altar-rails are all of beautifully marked red pine, and the supports of the altar-rails and the ends of the seats are carved.

The sacristy is in every respect well furnished, and the church is lighted by massive lamps. Among the special gifts to the church are the following: A splendid pair of five-branched silver candlesticks (the late Mrs. Sweetman, Otautau); a full set of stations of the cross (Mrs. Joyce); a large missal (Mrs. Farrelly); a large crucifix, altar-linen, and communion-cloth (Mrs. N. Kelly); bell (Mrs. Culling).

The church (which cost close on £700) was designed by Messrs. Mackenzie and Wilson, architects, Invercargill; and the work of erection was carried out in a very efficient manner by Mr. Joseph Swap, of Otautau.

Opening Ceremonies.

On last Sunday, the day appointed for the dedication and opening of the church, the weather conditions were unfavorable to a degree. The rain fell steadily for the greater part of the day. Nevertheless the church was densely packed in every part by a large congregation from the surrounding districts, and even from places so far beyond Otautau as the Waiapu, Heddon Bush, Riverton, etc. At 11 o'clock Solemn High Mass was begun. It was celebrated by Rev. H. W. Cleary (Dunedin), with Very Rev. Dean Burke as deacon, Rev. P. O'Donnell subdeacon, and Very Rev. J. Sheehan (pastor of the district) master of ceremonies. The dedication sermon was preached by Rev. H. W. Cleary from the text: 'I have sanctified this house which thou hast built, to put My name there for ever, and My eyes and My heart shall be there always.'

The music of the Mass was rendered in very efficient style by the Invercargill choir, who were fortunate enough to also secure the valued services of Mrs. Murphy, of the Bluff. The 'Kyrie,' 'Credo,' and 'Sanctus' were from Mozart's Twelfth Mass, and the 'Agnus Dei' from Weber's Mass in G. Mrs. Murphy sang in exquisite style, as an offertory piece, Zelmanna's 'Tantum Ergo.'

In the evening, at Solemn Vespers, the church was again densely crowded. Rev. P. O'Donnell was celebrant, assisted by Very Rev. Dean Burke, Very Rev. J. Sheehan, and Rev. H. W. Cleary. A fine discourse was given by the Very Rev. Dean Burke. He spoke from the text: 'By their fruits ye shall know them,' and showed, by an appeal to the facts of history, what the Christian religion had done for the individual, the family, and the State, referring in particular to the abolition of slavery and the elevation of woman from being a mere chattel and upper-slave to the proud position which she holds in the world to-day. In concluding his discourse, the preacher exhorted his hearers to make their religion personal and to show it in the actions of their everyday life.

Father Sheehan returned cordial thanks to the people for their sympathy and generosity, to the committee, whose work had been brought to so successful an issue; to the visiting clergy; and the choir—and in a special manner to Mrs. Murphy—for their valuable and greatly appreciated assistance.

During the evening Mrs. Murphy sang Cherubini's 'Ave Maria' in finished style. Mr. Pasco gave a devotional rendering of Hummel's 'O Salutaris'; and he and Mrs. Murphy also sang Rossi's 'Tantum Ergo.' Miss Hishon presided in a very efficient manner at the organ both morning and evening.

The amount contributed to the building fund at Mass and Vespers amounted to £104—a result which speaks well for the generosity of the congregations present on last Sunday.

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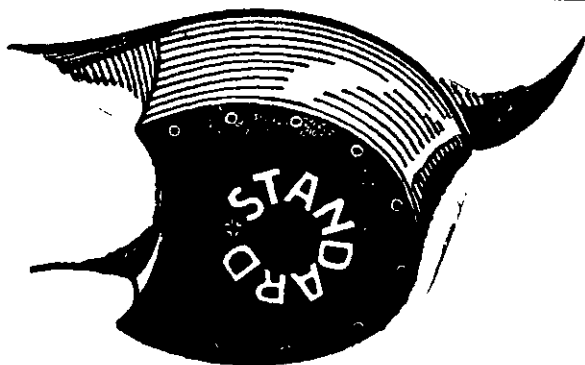
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Irish News

DUBLIN—A Patriotic Resolution

At the annual meeting of the Irish County Councils held in Dublin a resolution was passed affirming the right of the Irish people to Home Rule, and declaring that laws made for Ireland otherwise than by an Irish Parliament are illegal and unconstitutional.

The Devolution Scheme

At the first general meeting of the Irish Reform Association, held in Dublin, Earl Dunraven presided and was elected president; Lieut.-Colonel Hutcheson Poe, hon. treasurer, and Mr. Albert Wood secretary.

Trinity College

With a view to inducing Catholic students to enter Trinity College, a Sir John Nutting has offered to endow a number of exhibitions in it for a period of five years. 'If at the end of that time a sufficient number of Catholics is found to have accepted the bribe, for it is nothing else, he offers to provide a sum of £5000 towards the erection of a Roman Catholic chapel within the walls of Trinity College.' The Provost and Senior Fellows have, as might be expected, accepted the proposal, and trust it may lead to the higher education of many youths hitherto debarred from obtaining the privilege. Sir John Nutting's proposal may have been made with the very best intentions, but how he and the Dons of Trinity can imagine for a moment that the Bishops, priests, and people of Ireland will forsake the struggle which they have waged for so many years, for a paltry consideration at most, passes comprehension.

Ship-building

In the early part of January the biggest vessel yet built by the Dublin Dockyard Company was launched. She is intended for direct service between Dublin and Treport, in France, in order to save heavy British railway freights in the interchange of commodities between the two countries. The vessel is throughout of the most careful and admirable construction, and is built considerably in excess of Lloyd's requirements.

KERRY—Trained Nurses

At a sale in aid of the Killarney Jubilee Nursing Association the Most Rev. Dr. Mangan expressed warm approval of their efforts to help the poor in time of need and distress. From their system he expected two very useful results, namely, the spread of sanitary and hygienic knowledge through the homes of the poor, and the establishment of a splendid agency which would bring the benevolence of the rich and well-to-do to the doors of the needy, and would stimulate the wealthy to take a charitable interest in their less favored brethren. They were endeavoring to bring home to the people of that town and district the fact that they not merely took a general interest in them, but a particular and individual interest, especially when the people required it most. Good doctors and good drugs were necessary, and conferred the greatest blessings on suffering humanity, but the presence of the very best doctor, unless supported by a trained and skilled nurse, would be almost useless.

KILKENNY—A Well-known Lady Passes Away

Mrs. John O Shea died on January 11 at Oldtown Ballyragget, County Kilkenny, to the deep regret of a large circle of acquaintances. Deceased was a sister of the late Right Rev. Dr. Phelan, Bishop of Pittsburg, U.S.A., and of the Very Rev. Canon Phelan, P.P., Slieverue.

ROSCOMMON—The French Park Estate

Lord De Freyne has accepted his tenants' terms for the purchase of the French Park estate.

The Land Problem

Mr. John E. Redmond, M.P., attended a great meeting in Roscommon at which Mr. John Fitzgibbon presided, and at which Mr. John Hayden, M.P., was present, and spoke. Mr. Redmond, in a stirring speech, referred at length to the redistribution of the grass lands, and bade the people of the congested districts to be of good cheer. The attention of the world, he said, was at present attracted to the congested districts, and the Irish Party would go back to Parliament with conclusive proofs of the failure of the Land Act of 1903 to grapple with the Connaught problem.

Practical Sympathy

Father Monahan, P.P., Fairymount, has received £25 in aid of the victims of the Roscommon bog-slide from

Mr. Richard Croker, of Tammany fame, who expressed a hope that subscriptions adequate to the necessity of the case would be quickly sent in.

TIPPERARY—Proposed Memorial

At the annual convention of the Gaelic Athletic Association at Thurles a proposal to erect a suitable memorial to the late Archbishop Croke, Patron of the Association, was referred to the Central Council to take the necessary steps in the matter.

WEXFORD—The Esmonde Estates

Sir Thomas Grattan Esmonde has sold his estates in Wexford to his tenants.

GENERAL

The Parliamentary Fund

The Hon. E. Blake has sent a second subscription of £100 to the Irish Parliamentary Fund. Mr. Blake says it is more than ever essential at the present crisis Ireland should have the services of a devoted and pledged party.

A Lesson in Toleration

Protestants in the workhouses throughout the Catholic parts of Ireland are very generously cared for. In the course of a letter to the 'Southampton Times' the Rev. D. O'Mahony says: 'There are in Ireland 49 workhouses in which there is usually no Protestant inmate. In eight of these the Protestant minister gets no salary. The Protestant chaplain of each of the other 41 receives on an average £13 1s a year. There are 23 workhouses with only one Protestant pauper in each on an average. The Protestant chaplain of each of these on an average receives £18 2s a year.'

The Municipal Elections

The municipal elections in Ireland took place early in January. In Dublin the Nationalists won four seats, one of the Tories displaced being Alderman Ireland, a leading Dublin citizen. Mr. T. Harrington, M.P., who was strongly opposed by the Labor element, retains his seat with 95 of a majority, but Mr. P. White, M.P., was ousted by over 200 votes. In Belfast the interest centred in the conflict between the Catholic Association and the United League. The League candidates polled practically the same votes this year as last, and the Catholic Association also, so that the latter won by rather narrow majorities. The 'Irish News,' the organ of the Association, calls for peace. In Derry two 'Independent Nationalists' were returned over United Leaguers, one of the 'Independents' being Mr. Wm. O'Doherty, M.P.

Busybodies

Ireland has attracted the most serious attention of the Imperial Protestant Federation, a body, strange to say, little, if at all, known in that country. It has had under consideration 'the subject of the intimidating and persecuting policy adopted by Popish organisations towards his Majesty's loyal Protestant subjects in Ireland,' and has sent a letter to every member of the Cabinet drawing special attention to several 'flagrant incitements to crime.' An amusing fact is that not one of the alleged incitements to crime set forth in the letter is directed at any of his Majesty's loyal Protestant subjects. They consist for the most part of advice, let it be wise or otherwise, tendered by Catholics to Catholics. Ireland is at present admittedly one of the most peaceful countries in the world, as shown by official returns of criminal statistics, so that this Imperial Protestant Federation could easily find a better field for its labors elsewhere.

Reduction of the Constabulary

It is believed that the disestablishment of the Royal Irish Constabulary will now proceed at a more rapid rate. Within the last six months twenty-two stations were closed, the total number of stations in Ireland being about a thousand. Within a few weeks orders were given for the closing of a large number of additional stations. In one county—Limerick—five stations are being closed, and in the whole country it is said about one hundred will be shut up.

Emigration

Notwithstanding the counteracting influences at work, emigration appears to be greatly on the increase. In view of the depopulated condition of the country, the figures are appalling. During the year 1904 58,308 young Irish men and women emigrated, as compared with 45,568 for the previous year. Nor is there any likelihood of the exodus declining. Seeing the absolute dearth of employment for those seeking work, emigration during the year 1905 is likely to assume gigantic proportions. The youthful peasants of the South and

West may be warned of the troubles and dangers which beset them in America, but they will risk every danger rather than face hunger and misery at home, as their parents before them have done.

A Comparison

An instructive comparison between judicial statistics of Ireland and Scotland (says the 'Freeman's Journal') is given in the Scotch report for 1903, which has lately been issued. The tables given in this report show that during the year there were 59,362 committals to prison. The Irish statistics for 1903 give 32,669 as the number sent to prison in that country. Ireland has a population almost equal to that of Scotland, but in Scotland the imprisonments are nearly double those inflicted in Ireland. Attention has been previously drawn to this fact, which is regrettable, and is probably due to a great extent to fines being less frequently paid in Scotland than in Ireland. The penalties inflicted are as a rule much higher in Scotland than in Ireland. It is worthy of note that no figures are adduced in support of this tentative official explanation.

A Successful Institution

The report and balance sheet of the Munster and Leinster Bank for the half-year ended December 31 last is satisfactory reading for the shareholders. The directors recommend the usual 12 per cent. dividend. But in addition the profits of the half-year enable them to add £5500 to the reserve fund, to reduce the bank premises account by £2500, and to carry forward £6000. The total of deposits now stands at £4,315,817, and though £158,811 more than at the close of the previous half-year, is £63,618 less than at the close of the corresponding half-year of 1903. The Bank holds £2,053,372 in cash and convertible securities—close on 18 per cent. of its total liability to the public, which argues a strong position.

Government Extravagance

Writing to the secretary of the Newtownards District Council, in reply to a resolution of the Board advocating the reduction of the Irish police force by 25 per cent., Mr. T. W. Russell says: I am in entire sympathy with your Council on this matter, and only regret that the resolution did not cover many other palpable extravagances in Irish government. But as regards the police the case is clear. I notice that three or four London newspapers, led by the Irish correspondents, are busy working up the old cry that Ireland is ablaze with crime and lapsing once more into disorder. This press exaggeration is part of the regular plan of the old landlord ascendancy party in Ireland—the party which demands 31 years' purchase of their unfair rents, and furbishes up a scare about devolution, which in one breath is described as having nobody behind it save 25 Irish landlords, and in the next is made the basis of an Ulster Council to resist it, the real object of course being to revive the cry of Home Rule for the purpose of the party at the general election. The revision of taxation—Imperial and local—is one of the prime necessities of the hour, and business men will do well, as you are doing, to force it to the front. It can never be too often stated that in 1895 the Liberals left the national expenditure, so far as the Budget was concerned, at £95,000,000. It now stands at £111,000,000. We get no increased efficiency for this huge increase. It is a good sign to see a Board such as yours representing the people directly and truly, calling for the old watchwords of peace, retrenchment, and reform rather than assisting in the revival of old, worn-out, and futile cries of party warfare, which are promoted mainly by briefless barristers anxious for a seat in Parliament as a means to reaching positions for which neither nature nor grace ever qualified them.

Power does not exempt men from burden. The most unhappy beings the world has ever known have worn the purple and sat upon the highest thrones.

Many of the misfits and failures both in the spiritual and the material life are due to doing the right thing—but just a little too soon or a little too late.

One thing we must never forget, namely, that the infinitely most important work for us is the humane education of the millions who are soon to come upon the stage of action.

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

People We Hear About

Madame Loubet, the mother of the French President, who died early in January, was a simple country peasant, with exceptional strength of mind and character; proud of her son and of the eminence he attained, but always profoundly regretful that his political associations made him even the figurehead of antagonism to the Church and faith his mother loved. Loubet was greatly devoted to his mother—a fact which won him the friendship of many who had but little liking for his political associates and their misdeeds.

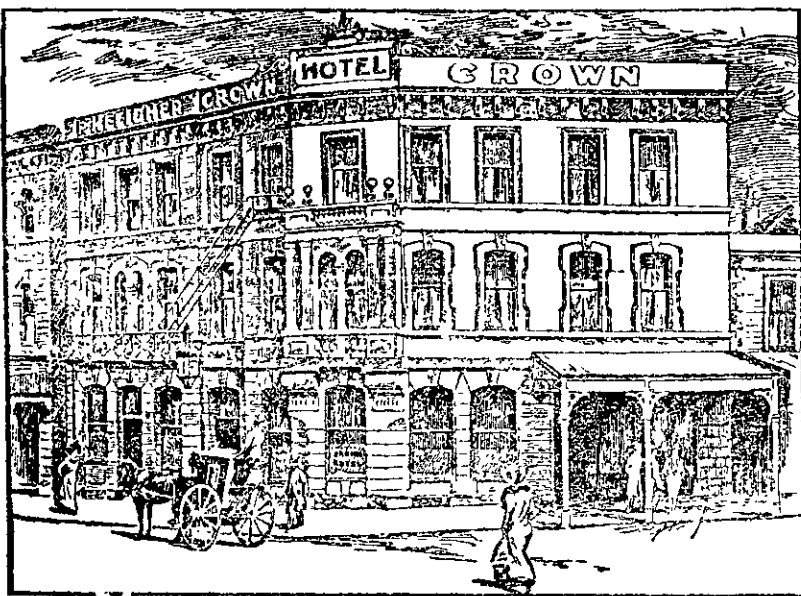
The death is announced of a well known novelist, Guy Newell Boothby. He was born at Adelaide (South Australia) in 1867, and was therefore 37 years of age. In 1891 he crossed Australia from North to South, and travelled some time in the East. He was a prolific author. His first work, 'On the Wallaby,' appeared in 1891, and was followed by 'In Strange Company' in the same year. The following year three novels from his pen were published, including 'A Bid for Fortune.' In 1896 'The Beautiful White Devil' and 'Dr. Nikola,' probably two of his best known works, made their appearance.

Neither the Lord Chief Justice, who presided at the unveiling of the statue of the late Lord Russell of Killowen in the Law Courts, nor the Lord Chancellor, who performed the unveiling, attempted anything like a critical estimate of Lord Russell, and but for a Choate's speech the proceedings would have been little more than formal. The American Ambassador thought the occasion so important that he departed from his usual custom and read what he had to say. He spoke of Lord Russell as 'the greatest advocate of his time the world over,' and an inspiring influence to his brethren everywhere. In 'the dangerous art' of cross-examination, Mr Choate said, he was not only without peer in his own time, but his superior could not be found in the annals of forensic history.

The two sisters of the Pope, Rosa and Maria Sarto, have been obliged to leave their apartments on the ground floor in the Corso Vittorio at Rome (says the correspondent of the 'Kölnische Volkszeitung') owing to the crowds of idlers and beggars who hung about the house, staring or throwing begging letters in at the window. They are now living near the Vatican, in the Palazzo Rusticucci, which belongs to the Pope's Private Chamberlain, Monsignor Marzolini. The sisters, one of whom is about fifty and the other some years older, live with great simplicity, their furniture and dress being alike of the plainest. 'We live like nuns,' said one of them; 'we go to Mass and sometimes visit the Holy Father, but otherwise we go out very seldom, and see no one.' In reply to a question whether they would not prefer to live in Venice, they replied: 'Indeed no. Here we are quite close to the Holy Father. At any moment we can have news of him, either through his secretaries or over the telephone.'

St Patrick's Day will be the 31st anniversary of the consecration of the Most Rev. Dr Redwood as Bishop of Wellington. His Grace will be 66 years of age on the 8th prox., having been born at the Lower Han-yard, Tixall, Staffordshire, on April 8, 1839. He arrived with his parents in New Zealand in November, 1812. The late Mr. H. P. Redwood settled soon after his arrival in the Colony in Nelson, and the future Archbishop studied there for a while under the late Archpriest Garin, S.M., and afterwards in France and Ireland. He was ordained priest at Maynooth College nearly forty years ago (June 6, 1865), and was consecrated Bishop of Wellington by Cardinal Manning on March 17, 1874. Dr Redwood was appointed first Archbishop of Wellington and Metropolitan of New Zealand on May 13, 1887.

The present Pope (says a writer in 'M.A.P.') is a subject of never-fading interest and delight to me; he is, I think, one of the most essentially human and kindly and modest men that have ever held his tremendous position. Indeed, I don't wonder that he wept and trembled when he first began to perceive that he was being pushed by sheer force of circumstances into a position of such awful responsibility, for he had the training of a simple parish priest, and also the usual and limited culture of that position. Compare him, with his knowledge of Italian only—and that, I dare say, spoken in something of the patois style of a Venetian—compare him with those men who had lived in almost every court of Europe, and could express themselves with equal facility in nearly every language of the Continent! The explanation of his choice, of course, is—as it was put by Cardinal Gibbons, the American Cardinal—that the Conclave wanted a 'religious' as distinguished from a diplomatist Pope.



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Corner of KING & ST. ANDREW STS.

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Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement

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JAMES DEALY Proprietor.

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

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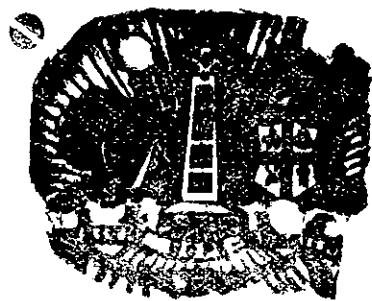
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

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

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

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

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

W. KANE,
District Secretary,
Auckland

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It is made of the purest material—New Zealand Wool—and woven so perfectly that while wonderfully light and elastic, it is yet thoroughly warm and healthful. Ask for "Mosgiel" Worsted Woven.

Commercial

PRODUCE.

London, March 3.—Butter is firmer. Danish is unchanged. There is a good inquiry for colonial, and arrivals are pretty well cleared. New Zealand is quoted at 103/- to 104/-; New South Wales and Victorian, 102/- to 103/-, occasionally 104/-; Queensland, 100/- to 101/-.

Invercargill prices current.—Wholesale—Butter, farm, 5d; separator, 7d; butter, factory, pats, 10½d to 11d. Eggs, 1/- per dozen. Cheese, factory, 6½d. Hams, 9d. Barley, 2/- to 2/6. Chaff, £3 per ton. Flour, £10/10/- to £11/10/-. Oatmeal, £8/10/- to £9. Bran, £3/15/-. Pollard, £6. Potatoes, 5/- per cwt. Retail.—Farm butter, 7d; separator, 9d; butter, factory, pats, 1/1. Cheese, 6d to 8d. Eggs, 1/3 per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 23/-; 50lb, 6/6. Oatmeal: 50lb, 6/-; 25lb, 3/-. Pollard, 10/- per bag. Bran, 4/6. Chaff, 1/9. Potatoes, 14lb for 1/-.

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

Wheat.—Millers' requirements at present are very limited, and very little business is passing. Prices are slightly easier. Prime milling, 3/6 to 3/8; medium, 3/2 to 3/5; whole fowl wheat, 3/- to 3/1; broken and damaged, 2/6 to 2/9.

Oats.—The market is very bare, with the result that very little business is passing. Prices if anything are a shade easier. Prime milling, 1/8 to 1/8½; best feed oats, 1/7 to 1/7½; medium, 1/6 to 1/6½.

Chaff.—Consignments are not arriving so freely. The demand for bright samples is still good, but inferior sorts have very little inquiry. We quote: Prime oat-sheaf, £3/10/- to £3/12/6; choice to £3/15/-; medium, £3/5/- to £3/7/6; inferior £2/10/- to £2/15/-.

Potatoes.—With moderate supplies coming to hand, the market is still firm. Best Derwents, £7/10/- to £8; best white, £7 to £7/10/-.

Hay.—The market is well supplied. Prices unchanged.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a full catalogue to a good attendance of local buyers. There was fair competition throughout, and, with the exception of a few lots, which did not reach our valuation, the catalogue was cleared at quotations. Prices ruled as under:—

Oats.—The past week has been a quiet one for nearly all classes of oats. Prime milling are by no means strongly inquired for. Shipments have been almost entirely coastal orders, and these are being filled with B grade or lower quality. Arrivals have been heavy, and new season's oats are not yet offering in quotable quantities. We quote: Prime milling, 1/8 to 1/8½; good to best feed, 1/7 to 1/8; inferior to medium, 1/4 to 1/6 per bushel (sacks extra.)

Wheat.—Millers' requirements are not at present large, and are easily filled with small lots of; prime quality. Medium milling of all sorts continues to be out of favor, and can only be quitted as fowl wheat. This is still offering freely at late values, but, with lower quotations at northern ports, not much business is passing locally. We quote: Prime milling, 3/6 to 3/8; medium, 3/2 to 3/5; whole fowl wheat, 3/- to 3/1; broken and damaged, 2/6 to 2/10 per bushel (sacks extra.)

Potatoes.—For Monday's sale we had no Derwents forward, but catalogued several lots of good white potatoes, which met fair competition at £7 to £7/10/- per ton (sacks in).

Chaff.—Consignments are not arriving so freely, and prime, bright oat-sheaf continues to meet with ready sale. Medium quality with which the market is fairly well supplied, has not the same attention; while inferior, light, and discolored sorts have no inquiry. We quote: Best oat-sheaf, £3/10/- to £3/12/6; choice samples, £3/15/-; medium to good, £3 to £3/7/6/-; inferior, £2/10/- to £2/15/- per ton (bags extra).

Hay.—The market is well supplied. We quote: Good to prime clover and ryegrass, £2/15/- to £3/5/- per ton (pressed).

Pressed Straw.—Moderate supplies arriving. We quote: Oaten, 40/- to 45/-; wheat, 32/6 to 35/- per ton.

WOOL.

London, March 3.—The Bradford wool market is weaker. Forty-sixes, 15½d; 40's, 14d.

At the Antwerp wool sales there were numerous buyers, and fair animation. There was a fall of 5 centimes on the last auction. Eight hundred and thirty-two bales of La Plata wool were sold.

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

Rabbitskins.—We offered a medium catalogue on Monday: prices were firm at late rates. The catalogue comprised a very inferior lot of skins, consisting principally of off season. Summers made 7½d to 8½d; springs, 8½d; small, 4½d; black, 13½d.

Hides and Sheepskins.—No sales of these since last report.

Tallow and Fat.—The market remains firm.

LIVE STOCK

OTAGO FARMERS' HORSE BAZAAR.

The Otago Farmers' Co-operative Association of New Zealand (Limited) report:—

We held our weekly sale of horses at our bazaar on Saturday. We had an entry of 35 draught mares and geldings, van horses, and a few good sorts suitable for plough and farm work generally. Spring-carters were not plentiful. The few we had sold readily at good values, and a good many more could have been placed easily at fair prices. Cart geldings suitable for tip-dray and lorry work were wanted, but the number of this sort forward was small, and a ready sale for those offered was the result, which was appreciated by the vendors. A consignment from Mr. J. Kerr (of Blairgowrie, Otautau) met with a good market. Being good active sorts, and sold subject to trial, there was really no trouble in disposing of horses of this class, the only trouble being that we had not more of the same sort to offer. Young, sound van geldings were also in demand, and half a dozen more of this sort could have been easily placed at good money. On the whole our sale was a very satisfactory one. We quote: Heavy cart mares and geldings, £50 to £60; medium, £45 to £52; plough mares and geldings (suitable for four-horse teams), £38 to £45; van geldings, £40 to £46; spring-carters, active smart horses, £25 to £30; buggy geldings, £18 to £25; buggy pairs, quiet and good goers, £40 to £55, according to style and quality; dog-cart geldings (with good action and style, and a fair amount of pace), up to £50; carriage pairs, £80 to £100.

ADDINGTON STOCK MARKET.

There was a good attendance at Addington yards and fair entries in all sections.

Fat Cattle.—The entry was 179 head, mostly fair to prime steers. There was a slight improvement in the market, and most of the stock was cleared. Steers sold at £6/5/- to £9/12/6; heifers, £5/15/- to £7/10/-; cows, £5/5/- to £7/5/-. Beef was worth 16/- to 21/- per 100 lb.

Fat Calves.—A fair entry sold at 7/6 to £2/10/-, values being firm.

Store Cattle.—The entry was small, and the demand was no better than of late. Values are shown by the following quotations:—Yearlings, 20/-; 15 to 18 months' old, 30/- to 59/-; two-year-old steers, £4/10/-; two-year-old heifers, £3/5/- to £3/10/-; three-year-old steers, passed at £5/12/6; three-year-old heifers, £4/9/6; dry cows, 30/- to £4/10/-.

South British Fire and Marine Insurance Company.

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Capital	£1,900,000
Paid up Capital, Reserves & Undivided Profits Exceed	£420,000
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Bacon's Livery Stables.

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our to maintain the high standard already
attained, and merit the liberal patronage
accorded Mr Bacon.

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Dairy Cows.—There was a large yarding. Good springing cows and heifers met with fair inquiry, but aged and inferior animals were difficult of sale. Prices ranged from £4/5/- to £8.

Fat Sheep.—The entry was of moderate dimensions, and consisted mainly of wethers, including some station lines, which were keenly competed for by exporters. Butchers' joined issue with exporters for the ordinary supply, with the result of a very buoyant sale at firm rates for wethers and an advance of quite one shilling on good ewes. The absence of aged ewes is very noticeable at this season's markets. The range of price was. For prime wethers, 22/6 to 25/9; lighter, from 20/- to 22/-; prime heavy ewes, 21/- to 23/3; good, 18/- to 20/6; aged, 16/6 to 17/6, prime merino wethers, 19/3 to 21/-.

Fat Lambs.—About 3000 were penned. The quality generally was good, but many of the prime lots now come into the "leg" grade. There was good competition by both butchers and exporters, and prices were steady. Current values were: For legs, 18/6 to 20/3; freezers, 16/- to 18/3; lighter sorts, from 15/-.

Store Sheep and Lambs.—The entry was not so large as at the last two or three markets. Competition was extremely keen, and prices made a further advance of 1/-. Ewes sold up to 25/9 for a line of six-tooth crossbreds, with about 25 per cent. older sheep, from Mr W. C. Fleming, Port Levy. Good young ewes generally commanded from 23/- to 24/6; lines of moderate breeding and condition, 21/- to 22/6, good sound-mouthed ewes, 21/- to 22/9; moderate, 18/- to 20/-; aged, 14/- to 17/6; culls, from 11/-; good forward wethers made from 18/- to 19/7; fair condition, 17/- to 18/-; backward and culls, 15/- to 16/9. A line of North Island shorn lambs, very mixed in size and condition, made 16/7; forward lines, 15/- to 16/-; backward to fair condition, 13/- to 15/-.

Pigs.—There was a good entry of fat pigs, which met with an active demand, prices advancing 3/- to 4/- a head, best, baconers selling at the rate of 4d to 4½d; heavy weights, to 3½d; and porkers, 5d to 5½d per lb, and some pens even higher. Stores were a small entry, and there was a dull sale.

Mr. P. J. O'Regan (says the 'Inangahua Times') has entered the office of Mr. Wilford Beckett, LL.B., of Petone, Wellington, and has been entrusted with the responsibility of conducting that gentleman's business during his two months' absence on account of illness. It is Mr. O'Regan's intention to commence practice in Wellington city shortly, and it is regarded as a foregone conclusion that he will be a candidate for the Parliamentary representation of the city at the general election. In view of the heavy poll put up by him at the last election, it is generally recognised that he is a candidate to be reckoned with. That he has abated none of his old-time enthusiasm for the principle of land value taxation may be inferred from the fact that he has accepted invitations to deliver addresses at New Plymouth and Petone, where polls are shortly to be held under the Rating on Unimproved Values Act.

Mr. Kirk, the Government biologist, has (says the 'North Otago Times') paid a visit to the Oamaru district and discovered the Irish potato disease in several crops, but the extent is not great. Nevertheless he urges the advantage of spraying, even where the crops have not been attacked. The potato blight, although not yet general throughout the Waimate district, has obtained a good hold (says the Christchurch 'Press'), and already it is estimated by a Government official that over £1000 worth of damage has been done. At Glenavy, on the extreme end of the Waikakahi, there is only one small patch affected. There is none of the disease through the Gorge at Waihao Downs and Kapua, but it is bad at the Hook, slight at Hannaton settlement, and almost every batch near the town is affected. One beautiful crop of three acres, estimated to be yielding 15 tons per acre, is completely destroyed, and looks as though a fire had swept it. Mr. Garland, with a crop worth £300, will also lose heavily on it. Those who grow small patches, sufficient to last them part of the year, will, in the most affected cases, lose half. Growers generally can hardly believe that the loss will be so great, and even though strongly urged by the Stock Department to spray immediately, they do not seem inclined to take the precautions the situation demands. The principal reason is that most farmers are in the middle of wheat and oat harvesting, and the uncertain weather makes them eager to finish getting it done. If spraying is at once carried out many crops will be saved yet, but the present loss alone will seriously affect the price of potatoes for a time. Crops are very good, and there may be sufficient to meet all demands, but until this is definitely known prices will keep rising.

The History of Sheep

Of all domesticated animals the sheep (says 'Outing') has, from time immemorial, been most closely associated with mankind. An erudite author sixty years ago, having laboriously collated an assortment of allusions to sheep made by sacred and profane writers, concluded that the history of these animals is so interwoven with the history of man that they never existed in a wild state at all. Biblical history from the time of Abel is full of allusions to the flocks which formed the chief possessions of the Jewish people and their neighbors. The spoils of war and the tribute of vassal kings largely consisted of sheep. Thus we read that Mesha, King of Moab, was a sheep master, and rendered unto the King of Israel 100,000 lambs and 100,000 rams with the wool. Moses, after his victory over the Midianites, obtained as loot no less than 675,000 sheep, and long before the Christian era sheep were cultivated in Western Europe. Spain and Italy possessed them from an unknown period, although long after Rome was founded the inhabitants had not learned to shear the fleece, and, until the time of Pliny, the practice of plucking it from the skin was not wholly abandoned.

The face of the world alters around us; its intellectual and material faculties vary. But the important thing is that at the centre of shifting circumstances man should remain man, live his life, make toward his goal, that he may the better devote himself to the essential.

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

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

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

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Holdes of Books of Tickets are earnestly requested to forward
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Synod, held in Wellington in 1899, this Seminary has been
established for the Education of Students from all parts of New
Zealand who aspire to the Ecclesiastical State. Holy Cross College
is situated at Mosgiel (ten miles from Dunedin) in a fine building
hitherto known as Mosgiel House, which, with more than 11 acres
of rich park land surrounding it, was purchased for use as a Seminary
for the Ecclesiastical Province of New Zealand.

Students twelve years of age and upwards will be admitted.

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

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

The Extra Charges are: Washing, £1 10s a year, and Medicine
and Medical Attendance if required.

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

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

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

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

The College RE-OPENED on WEDNESDAY, February 15.

The course of studies is arranged to enable students who enter
the College to pass for Matriculation, and afterwards the various
Examinations for degrees.

For further particulars apply to

THE Rector,
Holy Cross College, Mosgiel.

EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. Stale reports
will not be inserted.

Communications should reach this office BY TUESDAY
MORNING. Only the briefest paragraphs
have a chance of insertion if received by Tuesday
night's mails.

Reports of MARRIAGES and DEATHS are not
selected or compiled at this office. To secure
insertion they must in every case be accompanied
by the customary death or marriage advertisement,
for which a charge of 2s 6d is made.

ADDRESS matter intended for publication 'Editor,
'Tablet,' Dunedin,' and not by name to any
member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into
the waste-paper basket.

Write legibly, ESPECIALLY NAMES of persons and
places.

ANSWER TO CORRESPONDENT

ANXIOUS INQUIRER.—We know nothing of the
'Bethlehem Institute.' But if it is trafficking in sacred
things in the manner indicated by you, it is acting
in direct and flagrant violation of a Papal decree,
and you need have no hesitation in writing it down
a fraud. Let your charity begin at home. The Maori
missions are, so to speak, at your door, and need the
help of generous souls.

MARRIAGE.

McGRATH—VANNINI.—On the 2nd February, at St.
Joseph's Cathedral, by Rev. Father Cleary, assisted by
Rev. Father P. O'Neill, John, eldest son of Patrick
McGrath, of Bluff, to Adelina Hartley, eldest daughter
of the late Cosmo Damiano Vannini, and Margaret
Braun, of Dunedin.

DEATH.

FALCONER.—At his parents' residence, Aln street,
Oamaru, on 26th February, Thomas Philip, second son
of Thomas and Bridget Falconer.—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, MARCH 9, 1905.

THE ANTI-CONSUMPTION CRUSADE



LEORD CADURCIS, in Disraeli's 'Venetia,' found
death a great 'botherer.' He comes in a
thousand varied shapes—with more disguises
than Corney Grain—and lets life out by all
manner of strange exits. In New Zealand
tuberculosis is the door that he opens most
frequently to let the imprisoned soul take
wing. Pulmonary consumption alone dis-
solves the life-long partnership between eight
hundred pairs of souls and bodies in this country every
year. Their money value has been estimated at about
£210,000. But this represents only a part of the na-
tion's loss. The regiment of consumptives that flit
from among us every year—generally before the meridian
of life is reached—represent but a fraction of those
among our population that are suffering from the in-
roads of the poison-dealing bacillus of tuberculosis.
Their wealth-producing power is seriously impaired by
the deadly distillations of the fungoid enemy within
them. In the case of the poor it means a resort to
lighter work—which also means lighter pay and retren-
ched comforts. And then chafing idleness, and the pinch
of poverty, and the long-coming release that sends them
to slumber with the dead.

The Waikato Sanatorium at Cambridge marked the
beginning of the State-aided campaign against consump-
tion in New Zealand. In a recent paper on 'The Duty
of the State towards Consumption,' Dr. Mason, the
Chief Health Officer for New Zealand, strongly depre-
cated, however, the tendency to lean upon the Govern-
ment in the crusade against consumption. He advocated
more of organised effort by local or individual units.
Here are his specifications for the machinery required
for an effective campaign against the prolific and deadly
parasite of consumption:—

(1) There should be adequate accommodation for
all persons suffering from the disease. I don't mean by
this that all should be housed in institutions. (2) There

should be some regulation by which the true amount of the disease existing in the country can be obtained, such as compulsory notification. (3) There should be careful and skilled observation of all foodstuffs likely to transmit the disease. (4) There should be efficient disinfection or destruction of all matters likely to convey the disease from one animal to another. (5) There should be legal machinery by which such aids to health as ample air space, prevention of overcrowding, etc., may be brought into operation.'

Dr. Mason (says the report) 'asked medical men to join hands in instilling into the community at large the ease with which the disease could be stopped.' A society was established for the prevention of tuberculosis. We cordially wish it success in its work, and hope that the crusade against tuberculosis will in due time make that disease as rare among our population as Asiatic leprosy, which, during the middle ages, was such a scourge to the nations of middle and southern Europe.

Notes

Miss Catherine E. Conway.

The Boston 'Pilot' has long held a position of special honor in the forefront of Catholic journalism. John Boyle O'Reilly, 'the great ethical poet of America' (as Judge Mellen Chamberlain styled him), gave the paper the literary finish which was the delight of a generation of readers. He sang—in words that aptly apply to himself—'The singer who lived is always alive, we hearken and always hear.' When his spirit flitted, his office and his mantle fell upon James Jeffrey Roche—author, wit, singer of quaint measures, and one of the most accomplished journalists that the America of later years has produced. Among his books are 'Her Majesty the King,' 'The V-a-s-e and Other Bric-a-Brac,' 'Ballads of Blue Water,' 'The Story of the Filibusters,' and a biography of John Boyle O'Reilly. And now James Jeffrey Roche has bid farewell to the 'Pilot' to serve his country as United States Consul at Genoa. His associate editor, Miss Catherine E. Conway, now fills the 'Pilot's' editorial chair. Our pleasantest recollections of Boston are associated with our visits to those two gifted souls who made the 'Pilot' to us a joy forever. Like her two illustrious predecessors, Miss Conway is an author of considerable note. We have more than once editorially recommended her 'Lalor's Maples' and her many other works as an admirable series for school prizes and home reading. We wish her a flowing measure of success in the new and responsible office which has fallen to her lot. For the third time in succession the 'Pilot' has, in the matter of editors, 'struck it rich.'

The Conspiracy of Silence

In our leading columns of last week there occurs the following paragraph:—

'In the meantime M. Guyot de Villeneuve is continuing, in the French Chamber of Deputies, his sensational documentary revelations as to the far-reaching character of the spying and denunciations of officers carried out by the War Office through the instrumentality of the Freemason lodges. And still the secular press of New Zealand is dumb. The Legion of Honor, many leading members of the League of the Rights of Man, the Republican Democratic Alliance, and other non-Catholic associations are preparing or have formulated protests against the infamies of the spy system. But to this moment our secular dailies have not given a whisper, not a breath, about the underground scandals which have shaken France from the Belgian frontier to the Pyrenees.'

We added that the secular press in this country had no word of condemnation for 'the organised underground plotters who have covered themselves with such deep and indelible disgrace in Continental Europe,' and that it 'shuts up its shell in the presence of the colossal Masonic scandal which has thrown the French

Ministry out of power and has shaken the country like an earthquake of national dimensions.'

The editor of our local evening contemporary sends us, in connection with our article, the following courteous reminder: 'The learned editor has surely overlooked the "Star's" article of Jan. 20 last, in which we denounced Combes's policy of spying.' As a matter of fact we read the 'Star' article at the time. We re-read it on receipt of the note just quoted above. Our good friend of the 'Star' has obviously mistaken the whole drift and contention of each and everyone of the three articles written by us upon 'the conspiracy of silence' in regard to the discreditable part played by Freemasons in connection with the scandals of espionage in the French army. The Dunedin 'Evening Star' was almost alone, among New Zealand papers, in denouncing 'this infamous business of spying,' which (it added) the Combes Ministry had raised to 'the dignity of a policy.' But that is not the point raised by us in our articles. It is the mysterious unanimity with which 'almost every secular newspaper in the English-speaking world' concealed from their readers the ignoble part which the dark-lantern fraternity, 'the underground plotters,' played in this scandalous business—'officers and gentlemen' of the Craft selling themselves wholesale as Ministerial spies, a proceeding which (as the 'Star' in effect remarks) is revolting to the sense of any Englishman gifted with a normal sense of decency and honor. But from beginning to end of a lengthy and generally very fair-minded article, the 'Star' was absolutely 'dumb' as to the part played by French Freemasons in those discreditable proceedings. There was 'no whisper, not a breath,' about the 'underground' nature of the scandals; there was no hint as to the 'instrumentality of the Freemason lodges' in the spying and denunciations; not a word was said to indicate that it was a 'Masonic scandal,' or a 'cowardly and traitorous crusade organised by the dark-lantern fraternity against the honor and the efficiency of the country's army.' And thus, up to the present time, our statement is, so far as we are aware, only too true, that no secular paper in New Zealand has given so much as a hint as to the part played in the great French scandals by 'the oath-bound and uniformed League of Freemason spies'; not one of them has published the faintest criticism of the proceedings of the Craft in the army of the Third Republic; and they 'have not among them all so much as a dog-whip to lash the rascals naked through the world.'

More Spying

But the system of organised espionage is not confined to the army and navy of France. 'It is not in the French army alone,' says the 'Ave Maria,' 'that the detestable spying system has been carried to an excess that has disgusted every class of Frenchmen save those immediately concerned in the unsavory work. Monsignor Lacroix, Bishop of Tarentaise, has published a scathing denunciation of similar malodorous methods that obtain in other ministerial departments, and notably in that of Public Worship. In every parish of the country, it appears, there are Government spies, the refuse of social life, whose business it is to pry into the affairs of their pastor, the curate, the Sisters or Brothers, the trustees—all, in fact, who have anything to do with the Church. If the pastor entertains a brother priest or two at dinner, if the trustees buy new vestments, if the Sunday sermon denounces the perennial race of Pharisees, immediately the Mayor, the sub-prefect, the prefect himself, the deputy, the senator, the Minister—everybody must be informed about it. The trifling matter is heralded as a crying abuse: the Government must intervene at once, and the Republic will be endangered if the guilty parties are not forthwith severely punished. Such petty persecution as this is, of course, intolerable. It is no wonder that many French priests await with comparative complacency the dissolution of the Concordat, in virtue of whose tortured provisions the like methods are possible.'

Those State Divinity Degrees Again

The following further communication was forwarded to the 'Otago Daily Times' in reply to two paragraphs in last Saturday's issue by its contributor, 'Civis,' which were chiefly made up of angry and vulgar personalities against the editor of the 'Tablet'—

Sir,—Your contributor, 'Civis,' has, I think, by this time realised that he 'spoke before he was ready' when he advocated the proposed conferring of divinity degrees by the New Zealand State University. He tossed overboard Sir Maurice O'Rorke's fatuous scheme and submitted instead a little 'invention' of his own which was to settle the matter forthwith. His new patent is, in its way, a gem of purest ray serene. 'The essentials of a degree in divinity,' says he, 'should be, first, an arts degree, and on the top of that a pass in four subjects, (1) Hebrew, (2) Greek, (3) Bible literature, (4) Church history.'

And thus it turned out that, after all, the good man did not know the meaning of the word 'divinity' when he propounded his great scheme, which (he assured his readers) was the only one that could be got to work. It was, therefore, necessary to point out to him that Hebrew and Greek are in themselves no more divinity than is Hindustani or Cherokee, and that 'one may study much Bible literature and very much Church history without setting foot in the domain of divinity.' Any smart Sunday school child might not unnaturally be expected to know so much.

A great authority has declared that right definition is the first, the second, and the third 'essential' of right discussion. 'Civis's'

Ludicrous Slip

over 'the essentials of a divinity degree' made it necessary to define the term divinity or theology. Stated in briefest terms, it is 'the science of divine things.' The accepted Protestant division of the science of divinity sorts it out into exegetical, historical, practical, and speculative or dogmatic. This last is, in turn, subdivided into doctrine or teaching regarding God, doctrine concerning man; doctrine concerning the person and work of Christ; doctrine concerning the person and work of the Holy Spirit; the doctrine of salvation; the doctrine of the Church, the Sacraments, and the means of grace; and the doctrine of the last things.

All this is the veriest A.B.C. of the tyro in theology. But it comes as a great surprise to 'Civis.' He now alters his plea and asserts that all the departments of the vast field of divinity are 'comprehended in, and may be got out of, Bible literature. If,' he adds, 'the "Tablet" editor does not get them there, where does he get them?' It is an awkward question, and I forbear to press it. The matter may stand at that.

Well, your contributor 'got them' in Hebrew and Greek. Why does he exclude Sanscrit and 'Cingalese'? As for the 'Tablet' editor, the only thing he thinks 'awkward' in the matter is the necessity of teaching your contributor the most elementary and 'essential' notions of a science on which he ('Civis') presumed to start a discussion 'before he was ready.' The definition of 'divinity' already supplied to him reveals at a glance the plain and simple answer to his 'awkward question.' 'Bible literature' is an ambiguous term, and no matter which of its possible meanings you place upon it, it does not necessarily include divinity. The Bible itself is a grand 'fount' or 'source' of divinity. But it is by no means the only one. It is not itself a treatise or a set of treatises on divinity. For divinity, as defined above, is a science. Now science (in this connection) is knowledge co-ordinated and systematised—in other words, it is knowledge arranged on a scientific method. And this systematised form or scientific method is precisely what is not to be found in the Bible. Not so much as one book or chapter of God's Written Word is, or ever was intended to be, a set scientific treatise on any branch of theology. And so 'Civis's' little 'invention' resolves itself into a scheme for conferring

Divinity Degrees Without Divinity.

I am very curious to know how he is to get up steam in his patent divinity machine. He must begin by radically altering its 'essential' details so as to get his divinity. You must first catch your hare. When he has succeeded in doing so I shall take the liberty of pressing upon him once more the following 'awkward questions,' to which, up to the present, he has refused the courtesy of a reply—

1. On what principle of statecraft could the New Zealand Government arrogate to itself the right of dragging theology within its domain?

2. Who is to determine what brand of divinity, and how much or how little thereof, are to be required for the proposed State divinity degrees?

3. If the New Zealand Government has (as 'Civis' contends) the right to indirectly teach divinity, on what principles may it not also directly teach it?

4. If the Government may exercise this alleged right in our highest schools, on what grounds does 'Civis' suppose (as I understand he does) the extension of the same principle to the State primary schools of the Colony?

5. 'Civis' has shown a fine contempt for the rights of conscience of minorities in this matter. I ask him once more: At what numerical percentage do religious minorities begin to enjoy, in New Zealand, this elementary right of conscience—immunity from compulsory contributions towards the propaganda of the theology of faiths in which they do not believe?

I have some further and very 'awkward questions' to press upon your contributor. But if he bends his energies to the solution of the difficulties already before him, he will, I think, have no space left to fling at me any more of those angry and irrelevant insinuations of lying and hypocrisy which furnish such a pitiful evidence of the vulgar temptations to which a man is exposed when he writes with a mask upon his face.—Yours, etc.,

EDITOR, 'N.Z. TABLET.'

Otautau, March 6.

DIOCESE OF DUNEDIN

In description of new church at Otautau (page 6, 2nd column) 'principals 9 feet by 4 feet' should obviously be '9 inches by 4 inches.'

The new church in Invercargill is rapidly approaching completion, and the interior is being cleared of scaffolding. It is expected that the opening ceremony will take place before Easter, and will be performed by His Grace the Archbishop of Wellington.

The mission which was being conducted in the Wrey's Bush parish by the Rev. Father Brown, S.J., and the Rev. Father Claffey, S.J., was brought to a close on last Sunday. The Jesuit Fathers will open missions in Gore and Invercargill on next Sunday, and it is expected that a mission will be opened in the Riverton parish in a few weeks' time.

A meeting of the musical committee of the St. Patrick's Day celebration, to be held at His Majesty's Theatre, took place on Friday evening, and was well attended. The report showed that a splendid musical programme was in hand, full particulars of which will appear shortly in the press. Efforts have been made to secure the best talent, and we think a very fine entertainment will be the result. It is to be hoped that, as this will be an entertainment in every way worthy of the occasion, the efforts of the promoters will be rewarded by a crowded house. Tickets may be obtained from the leading parishioners and the school children.

The Christian Brothers' cadet corps has just completed its first annual musketry course, and the shooting on the whole has turned out satisfactorily. The targets used were the same in every way as adult corps use, and the ranges from 200 to 500 yards. The highest scorers receive each a badge from the Government. The following were the winners: Color-Sergeant E. Joyce, Sergeant Salmon, Cadets Mooney, Connor, W. Heffernan, Keyes, Mellick, Spain, Smith, T. Laffey. Captain Hussey and Lieutenant Bryant, who are not eligible for badge firing, made top scores, both putting on over 75 of the possible with the Martini-Enfield carbine. A ladies' challenge belt is being presented to the corps by a committee of ladies, with Miss Heley as organiser, and is being fired for in three competitions, the winner to hold it for a year. The prize competition in aid of the corps funds is to be drawn at the end of the month.

Redemptorist Foundation in New Zealand

(By telegraph from our own correspondent.)

Wellington, March 7.

The clergy and laity of New Zealand will be pleased to hear that on the invitation of His Grace Archbishop Redwood the Redemptorists have decided to establish a foundation in Wellington. The preliminary arrangements were made by the Provincial (Very Rev. Father Bovlan) and the Vice-Provincial (Very Rev. Father O'Farrell) during their recent visit here. Temporary premises have been taken at Kilbirnie, and here the Rev. Father Clune, as Superior, with the Rev. Fathers MacDermott and Pidgeon, are now stationed. Their postal address is Totara Lodge, Kilbirnie, Wellington.

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NAPIER.

(From our own correspondent.)

March 1.

At a general meeting of parishioners it was decided to celebrate the feast of St. Patrick by a national concert, to be held on March 16.

Rev. Father O'Connell, of Christchurch, has been spending a few days at Meaneo on his way to visit the Very Rev. Dean Foley at Rotorua.

On February 14 the members of the Catholic Club held a social evening to celebrate the close of the summer vacation. The programme consisted of progressive euchre and music. Refreshments were handed round during the evening. The Rev. Father Goggan urged members to take advantage of the opportunities which the club offered for social intercourse and mutual improvement, and to interest themselves in the Club's affairs so as to make the ensuing season a success. The following syllabus was arranged: Monday and Thursday, music; Tuesday, elocution; Wednesday, physical drill; Friday, debate.

On February 23 a very enjoyable social gathering took place in the Oddfellows' Hall, Taradale, in aid of Mesdames Lyon and Williams' stall at the bazaar to be held in October next for the benefit of the funds of the Meaneo Catholic church. An excellent entertainment was provided, the hall being crowded. Vocal items were contributed by Mesdames Allen and Treston, and Mr. Treston. Mrs. Treston contributed a capital pianoforte solo and Mr. G. Bond a recitation. The Rev. Dr. Kennedy exhibited a very fine series of lantern views of some of the beauty spots and places of historic interest in Great Britain and Ireland. A series of views illustrating the song "Ben Bolt" was also exhibited, Mrs. Allen singing the solo with much expression.

A large audience attended the concert held in the Theatre Royal on March 1 in aid of the Sacred Heart Convent parish school. The programme presented was the best that has been heard at any concert held under the same auspices, and nearly every item was encored. The choruses and action songs by the junior and senior pupils were capitally given, and showed evidence of careful training, while the pianoforte duets and recitations by some of the pupils were also good. The miscellaneous part of the programme was of exceptional merit. Mrs. Allen and Miss King were both in good voice, and were heard to good advantage. Miss Pinches gave an artistic rendering of "Sing, sweet bird," and as an encore gave the charming plantation lullaby, "My Kentucky babe," which was sung with great taste and expression. The humorous songs of Messrs. Treston and G. Tankard fairly brought down the house, a double encore being insisted on in each instance. Messrs. H. Edwards and Jones were very successful with their songs, a remark which applies to all the other performers. The programme was as follows:—Overture, Miss Wells' orchestra; chorus, senior pupils; song, "The curfew," Mr. Jones; song, "Sleep on, dear love," Mrs. Allen; action song, junior pupils; recitation, Mr. G. Bond; song, "O dry those tears," Miss Adelle King; pianoforte duet, Misses M. McGrath and M. Mooney; song, Mrs. Wells; song, "Sometimes, dear heart," Mr. H. Edwards, overture, orchestra; chorus, senior pupils; song, "Thy sentinel am I," Mr. Jones; song, "Sing, sweet bird," Miss Pinches; comic song, Mr. G. Tankard; duet, "Beauty's eyes," Misses King and Pinches; story song, "Play that melody again," Mr. M. Treston; recitation, "The curfew," Miss Vera Scanlan; song, Mr. H. Edwards. A humorous dialogue, in which Misses Eileen Roche, V. Scanlan, A. Claffey, E. O'Brien, and Alice O'Connell took part, concluded the programme. Mrs. Treston and Misses King and Wells played the accompaniments. Mr. M. Treston, the hon. secretary, worked hard, and is to be congratulated upon the successful result of his efforts.

OBITUARY

MR. T. P. FALCONER, OAMARU.

On Sunday, February 26 (writes an Oamaru correspondent), Mr. Thomas P. Falconer, second son of Mr. T. Falconer, Oamaru, passed away fortified by the last rites of Holy Church. Sincere sorrow was felt for the parents of the deceased in their bereavement, especially as this was the second loss they had sustained within the past few years. The deceased was a manly young fellow, a dutiful son, and his demise at an early age was not alone mourned by the family but also by a large circle of friends who greatly admired his many sterling qualities. The funeral was very largely atten-

ded, among those present being representatives of the Hibernian Society in regalia, of which deceased was a member. The Rev. Father O'Reilly officiated at the graveside.—R.I.P.

NEW ZEALAND GENERAL

The 'Triad' for the current month is an excellent number, the reading matter and illustrations being well up to the high standard always maintained by this monthly.

Sir Joseph Ward states that the patent medicine misunderstanding seems to be satisfactorily settled. The principal firms are quite content to lodge a formula of the ingredients with the Customs Department, but have been under the misapprehension that the formula must be pasted upon each bottle. He has received letters from a number of the bigger firms expressing satisfaction with the regulation as it stood.

In the course of a speech at Dargaville on Tuesday evening the Premier, referring to the finances of the Colony, said the revenue for the 11 months ended February 28 was £6,305,000, as against £6,156,000 for the last year, an increase of £149,000. He would be able at the end of March to announce the usual surplus, despite the prognostications of the Opposition. He also said the Customs revenue had shown an increase of £30,000, land income tax £40,000, and stamps £11,000.

At a recent meeting of the Catholics of Reefton, at which the Rev. Father Gallais presided, it was decided to hold a bazaar and art union next Christmas in order to provide funds for the liquidation of the parish debt. A committee of ladies was appointed to canvass for subscriptions in the various districts, and another committee was formed to arrange a nightly programme of music, games, etc. The appointment of stall-holders (says the 'Inangahua Times') was postponed till next meeting.

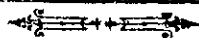
The Government has decided to throw open for selection on lease in perpetuity about 18,000 acres of land in the Burnett and Rahu survey (Maruia) districts, Nelson province. These blocks are part of the land locked up by the Midland Railway. Mr. T. H. Robinson, of the Wellington Land Board, is endeavoring to induce the Government to throw open for selection the Awarua No. 1 B Block, of 50,000 acres, first-class land, situated on the banks of the Rangitikei River. A considerable portion is heavily timbered.

The annual issued by the students of St. Patrick's College, Ballarat, is a very creditable production, and consists of 125 pages of letter-press and illustrations. The current number is really an excellent one, being well written, clearly printed, and copiously illustrated. In addition to the usual record of school happenings the annual contains several clever prose contributions on various subjects. The poetic contributions are unusually numerous for a school journal, and display no small amount of literary taste. On the whole 'St. Patrick's College Annual' is one which reflects great credit on the institution from which it emanates.

Referring to the alterations in the dining-room arrangements upon the express trains, Sir Joseph Ward told a 'Lyttelton Times' reporter that the Government would take over sole control from April 1. It was proposed to do away with the existing ones, in which the seating and table arrangements would be much improved. The new cars would be similar to those running upon the Rotorua line, which had won general praise. The Government had been running these cars all along, that branch of the railway accommodation not having been let out by contract. The results had been generally very satisfactory. It was not sought to make money from the dining-cars, and the accommodation would be improved and the convenience and comfort of passengers studied in every way. With regard to the stations, it was proposed to do away with the bars throughout the Colony, and not to allow alcoholic stimulants to be dispensed upon railway property. The tea rooms would be continued, but these would be let to suitable tenants from year to year, and would remain under the supervision of the officer of the Department who had been appointed to inspect the whole of the arrangements.

The attention of our readers in Wellington and district is directed to the notice with reference to the picnic and sports' meeting on St. Patrick's Day, at Father Lane's grounds, Lower Hutt. A national concert will be held in the evening in the Wellington Town Hall...

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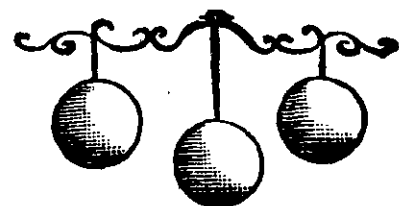
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The Storyteller

HUMBLE PIE

There are some people who never during their whole lives awake to a consciousness of themselves, as they are recognised by others; there are some who awake too early, to their undoing, and the flimsiness of their characters, there are some who awake late with a shock, which does not dethrone them from their individuality, but causes them agony, and is possibly for their benefit. Maria Gorham was one of the last, and for the first time in her life she saw herself reflected mercilessly in the eyes of her kind one summer in a great mountain hotel. She had never been aware that she was more conceited than others, that she had had on the whole a better opinion of her external advantages at least, than she deserved, but she discovered that her self-conceit had been something which looked to her monstrous and insufferable. She saw that she was not on the surface what she had always thought herself to be, and she saw that the surface has always its influence on the depths.

Maria Gorham was an old young woman in her early thirties. She had taught school in her native village in one of the New England States since she was seventeen. She had been left quite alone in the world five years before, when her mother died. She lived entirely alone in the house in which she had been born. It was one of the cottages prevalent in certain localities. She was entirely fearless. So quietly poised was she in her own self-esteem that it had never occurred to her that anybody could possibly have any ill-will, or even any uncomplimentary feelings towards her. She had always heard herself called good-looking, and it had never occurred to her to doubt the opinion of others. She had also heard herself called industrious, capable, and more than ordinarily clever, and she acquiesced with that opinion also. She had also heard her taste in dress extolled, and she had packed her little trunk with entire confidence. Dexter Ray's sister Emma had run across the street, and was watching her. 'I thought I'd like to see you put all them pretty things in, I suspected you was packin',' said Emma, with a gentle admiration, and not a suspicion of jealousy. Maria noted Emma's faulty English with a superiority which gave her a certain pleasure. 'Poor Emma,' she thought, and replied all the more sweetly. 'Yes,' said she, 'I am going on the eight o'clock train to-morrow morning, and I must have my trunk all ready to-night.'

Emma watched Maria fold her blue foulard gown daintily. 'Well,' she said, 'I guess there won't be many to that hotel where you are goin' that has any prettier things than you.'

Maria laughed. 'Nonsense,' she replied, but in her heart she quite agreed with Emma. She had entire faith in her wardrobe, which she and the village dress-maker had prepared.

'I suppose you'll wear that handsome pink wrapper mornin's,' said Emma.

'Yes, I have planned to,' replied Maria. Just as she spoke there was a ring at the front door bell, and Emma started and blushed, although she had herself nothing for which to blush. 'I rather guess that must be Dexter,' she said.

Maria frowned.

'Dexter said he guessed mebbe he'd jest run in and say good-bye,' said Emma timidly, and with even more embarrassment.

Maria herself blushed, but, as it seemed, with anger rather than embarrassment. However, she tried to speak politely. Dexter Ray was the only man who had ever wanted to marry her, and while she thought herself too good for him, she considered that he was to be rewarded at least with politeness for his pretensions.

'I really don't see how I can stop my packing,' she said. 'I wonder if you wouldn't just run downstairs and tell your brother that I am real sorry, but I am packing.'

Emma stood up with dignity. She had at times a little sense of injury on her brother's account. 'All right,' said she.

'I have been working very hard all day finishing up some sewing and getting the house ready to leave, if I stop now, I don't know when I would get to bed,' Maria added, with more conciliation in her tone.

'All right,' said Emma, and went out. Maria heard her tell Dexter. 'She says she's real sorry, but she's awful tired, she's been workin' so hard all day, and she's got to get her trunk packed to-night.' There was more sorrow in Emma's voice than there had been in

Maria's. Maria stole a glance out of the window, and saw Dexter going nicely down the path between the flowering shrubs after his rebuff. He was quite a tall man, a little older than she, and there was an odd faithful bend in his shoulders. Maria sighed, she could not have told why. Sometimes she wished that Dexter had been a more fitting match for her.

Sometimes she had actually felt angry with Dexter Ray that he did not try to make more of himself, but he spoke no better English than his sister. He also, in her opinion, had no ambition. He kept the village drug store, and several times he had had an opportunity to be sexton, and once town clerk, but he seemed to have no interest except in measuring out drugs and dispensing soda water. It would have puzzled Maria had she been required to mention by what right in view of her own antecedents she regarded herself as on a higher social scale than Dexter Ray. Her father had been a small farmer, and his father before him. On her father's death she had sold all the farming land, and that made her little nest egg in the savings bank. She had never saved much from the money she had earned teaching. She had a weakness for pretty things, both for her own person and for her house. She had had a bay window and a piazza put on the house since her father's death. She had also a very splendid carpet in parlor and a set of plush furniture. She had never travelled. There was in the depth of her soul a feminine timidity about setting forth alone on strange paths, in spite of her steady egotism. It was almost as if she feared lest her faith in herself would desert her, if she were deprived of the accustomed support of admiring friends and subjected to the cold scrutiny of strangers. However, nothing could have made her admit the slightest hesitation, and the next day she was to set out alone to spend a whole month at a great mountain hotel.

'I declare,' Emma Ray said when she returned, 'I should think you'd sort of dread startin' out all alone to-morrow, Maria.'

'I don't know why,' replied Maria, calmly.

'I should think you'd sort of dread goin' into the dunn'-room all alone.'

'I don't know why.'

'Of course I know you'll look as fine as anybody,' said Emma in a conciliatory tone.

'I don't know why I should dread it, however I looked. This is a free country.'

'I suppose there's a lot of rich folks at that hotel.'

'Well, riches don't make any difference in a country like this, do they?'

'I don't know,' replied Emma.

'They ought not to, anyway,' said Maria, firmly, substituting the principle for the fact with a fairly great loyalty.

'Mebbe they don't,' said Emma.

Presently Emma added 'Of course, it ain't as though you wasn't educated. Of course you have been school-teachin' all your life, and I s'pose lots of them rich folks couldn't teach school any more than they could fly.'

'They haven't been obliged to,' replied Maria.

'They couldn't, anyway.'

Maria made no dissent to that. In her heart she agreed with Emma. She folded carefully a white lawn sacque trimmed with frills of embroidery, and laid it in one of the top trays of her trunk.

'That will be real pretty to wear with your black silk skirt,' said Emma.

'Yes, I thought it would,' said Maria.

'It looks as if you might have a dreadful hot day to-morrow,' said Emma, glancing out of the window which faced the west. The sun was setting like an awful ball of fire for the ultimate consumption of the world.

'Yes, it seems as if it might be hot,' assented Maria.

'What are you goin' to wear travellin'? You'll have quite a long journey, most nine hours,' Dexter said. He studied it out on the time table.

'I'm going to wear my gray mohair I had last summer.'

'Well, that sheds the dust fine.'

'Yes, and I'm going to put my black silk skirt in the top of the trunk where I can get it easy, and put it on with this cambric sacque to go to supper in, if it's a warm night,' said Maria.

'That will be a real good idea,' said Emma approvingly. 'It won't be so much work as getting into a dress, and you'll feel tired.'

'That's what I thought. I'll wear this cambric sacque to supper, and then I suppose I shall sit in the parlor and listen to the music. They say there's music and dancing every night.'

'Well, there ought to be something when they ask such prices.'

'Yes, that is so,' replied Maria. She was herself secretly dazed at the wild extravagance into which she was about to launch, but a spirit of defiance had suddenly seized her. It was a hot electric summer, prone to burst forth in fierce storms, and Maria, in spite of her great self-poise, had an irritable, high-strung, nervous temperament. All at once it had seemed to her that she could no longer remain where she was and go her daily rounds. She hated the very sight of all the old articles of furniture, which had heretofore been to her almost like members of her family. She had acquired the habit of sitting in the front parlor, a room which had never been used unless there was company in the house. She also slept in the front chamber instead of her own for weeks. From these rooms she could look across the street and see Dexter Ray coming and going, and sometimes she was conscious of a distinct anger against fate which had not provided her with a better lover. She had an unacknowledged humiliation because of her single estate. She was afraid that people would think nobody had ever wanted to marry her. She took a pleasure of which she was ashamed in having Emma Ray run in often and in her apparently unappreciated hints concerning her brother. Emma had been almost aghast when Maria told her of her resolution to go to the mountains and spend a month.

'Why don't you wait and go on one of them fifteen-dollar excursions?' said she. 'There will be time enough before your school begins.'

'I am not going with a rabble. I would rather stay at home,' replied Maria, firmly.

'But it must cost an awful sight at that hotel.'

'I don't care. I'm going to take the money out of the bank, and I am going. I need the change. I have been getting nervous lately, and, if I go at all, I am going the way I want to go. I don't care if it does cost. I have made up my mind.'

Dexter was almost as much aghast as his sister when she told him of the proposed fitting, but after a minute he said: 'Well, I guess she's right. She'd better go the way that's a goin' to do her good, if she goes at all. I'm glad she's goin' to have a little vacation. She has worked hard all her life.' The expression of Dexter Ray's face as he said that was gentle, almost noble. The tears sprang into her sister's eyes. 'I don't know as she has worked any harder than lots of other folks,' said she, and she spoke almost crossly to cover her pity for her brother. 'Go right up an' down the street here,' she added. 'How many women or men have ever had a real vacation?'

'That don't alter it any,' replied Dexter, still with the same gentle, noble expression. 'I'm real glad she's goin' to have one, anyway.' The emphasis which he put upon the she was like a benediction. It almost transfigured the face of the man, which was homely with a commonplace homeliness. He was a good druggist, and the village people held him, after all, in esteem, although he had always been in a measure a butt, because of his awkwardness and shyness. He stumbled on all the thresholds of social intercourse with his kind, but he never made an error in putting up a prescription. The night they were talking about Maria's going away he proposed timidly to his sister that perhaps Maria would like to have him carry her to the railroad station in his buggy. There'd be plenty of room in front for her trunk tipped up on end, and it would save her fifty cents,' he said.

'Land, she'd turn up her nose at the bare idea,' replied Emma.

'Well, maybe she would ruyther have the stage come for her,' replied Dexter meekly. 'I was only thinkin' of savin' her some money.'

'It would make no end of talk,' Emma said, with more leniency toward Maria.

'Well, I s'pose you are right,' responded Dexter, with a sigh.

However, Emma was so sorry for him that the night before Maria left, when the trunk was packed, and she was about to go home across the street, she said timidly, 'I s'pose you've got the stage ordered to take you to the station in the mornin'?'

'Of course,' replied Maria. 'It isn't very likely I would leave that until after nine o'clock at night, when the train left in the morning.' She spoke with some asperity. She seemed to have a glimpse of Emma's meaning in putting the question. 'Why?' she demanded further.

'Nothin'.' replied Emma meekly. She felt cowed.

'Only what?'

'Oh, it wasn't nothin', only Dexter, he said he'd jest as lief take you and your trunk down to the train, and save you the expense.'

Maria's face flushed. 'Well, I rather think I wouldn't go down to the station with Dexter Ray right in the face and eyes of all the people, with my trunk

tilted up in front,' said she. 'I should think your brother would have known better than to propose such a thing.'

Emma Ray was almost in tears. She was capable of evanescent spurts of assertion, especially on her brother's account, but she was easily intimidated, especially by Maria, to whom she looked up with the greatest admiration and love. However, she also loved her brother, and she made a feeble feint in his defence. 'He didn't mean nothin' but kindness,' she said, and Maria's heart smote her.

'Oh, I know it!' she replied, 'and I'm much obliged to him, but you know, Emma, yourself, it wouldn't do.'

'Maybe it wouldn't,' said Emma, but Dexter he didn't think of that. Men ain't apt to. He jest meant to be kind and save you expense.' There was something almost piteous in her tone.

'Well,' said Maria, 'when I started out planning this trip I made up my mind to spend some money, and not worry about the expense, but I'm just as much obliged to your brother. Maria always said 'your brother' instead of Dexter.'

That night after she had gone to bed she thought about it all, and she felt almost angry again with fate, or with Dexter himself, she could scarcely have told which, that the one man who had fallen in love with her had been Dexter Ray and not someone whom she could consider as her equal and who spoke better English. The position, socially speaking, she did not think of at all. A druggist was as good as anybody in her little village; in fact, it was considered a decidedly genteel calling. It was only Dexter's own personal drawbacks which she considered.

The next morning she started on her trip, and a queer little quail of something like self-pity smote her when she saw one of the village women being driven to the station by her husband in his buggy, with a small trunk tilted up in front. She herself clambered out of the village stage coach, which was a relic preserved with pride, and she tripped a little and a bit of the braid ripped off the hem of her gray mohair. She was obliged to pin it up when she got on the train. The thought came to her that a woman was better off with a husband to take her to the station and assist her out and check her baggage. Then she straightened herself and realised with pride that she was going to the mountains to stay a month in a great hotel at an enormous price, and the other woman was only going to pay a visit to her sister in Maine, and going on an excursion at that. It was almost dark when Maria arrived at her destination; then she had a drive of a mile through the woods, which rose and sank and beetled on mountain sides. The air was cooler, and she was conscious of a strange vigor in it. She rode in a coach which was filled with passengers, although Maria could not remember seeing one of them on the train. They had all been on Pullman coaches. It had never occurred to Maria to take a Pullman coach. On the seat with Maria was a comely woman in a long black silk travelling cloak and a hat draped with a chiffon veil. She cast one glance at Maria, then looked away, and it was as if she had not seen her at all. With this woman were her two young daughters, in tailor-made suits, and a young son carrying golf sticks. The two daughters were nearly of an age, and very pretty, with pert tilts to their chins, and they carried themselves like princesses. They talked but little, but what they said was the language of an unknown world to Maria. Both of the girls glanced at Maria very much as their mother had done, only they gave each other an almost imperceptible glance of amusement afterward. Maria wondered why. She caught the glance, as any self-centred person would have done. She shortly afterward raised her hand and straightened her bonnet. She wore a bonnet with strings tied under the chin, although she was not nearly so old as the girls' mother. She also wore a nice little brown and white checked shawl over her shoulders. The shawl had belonged to her mother, and Maria always used it for an extra wrap on a journey, without a thought that its day as regarded fashion had passed. When she had seated herself in the mountain wagon she put the shawl over her shoulders and sat up straight with her school-teacher air, which was almost majestic. She did not dream that the combination of majesty, and the little checked shawl and bonnet and face, which was almost too young for such head gear, could possibly afford any amusement to the girls beside her. When she heard a soft subdued chuckle she did not dream that she was the cause of it. 'Two silly girls,' she said to herself, and eyed the mountains and realised her own superiority, inasmuch as she was intent upon those majestic slopes, while the girls were chattering over their own petty little affairs. She made up her mind that she would

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write Emma Ray while she was away, it would please her so much, and she thought of a fine sentiment to put in the letter. She would say that she had never realised her own littleness so much as when she had her first glimpse of the mountains, and she did not know that in reality she realised her own superiority instead of her littleness. They reached the hotel, and she was shown to her room. She felt a slight inward tremor, because she had never been in a hotel before, but she fairly strutted across the office, holding her bonneted head high, with her little checked shawl still over her shoulders. And she carried out her intention of slipping on her black silk skirt and her white cambric sacque, in which to appear at supper. But for the first time in her life Maria Gorham had an awed sensation as she saw the other women sweep into the dining room in evening gowns. She looked around furtively, and she saw not another woman in a sacque. But she was not easily daunted, not even when some other ladies in low neck gowns seated themselves at her table, and she saw them looking askance at her sacque.

She ordered her supper with dignity and ate it, and when she had finished she marched stiffly the whole length of the dining room. They had placed her at a table at the extreme end. She heard furtive chuckles, but she did not admit that they were laughing at her, Maria Gorham, and that she did not still believe in her sacque and its entire appropriateness to the occasion, and she would not weaken. She went into the music room and seated herself composedly and listened to the orchestra and watched the young people dance. When at last she went up to her room and divested herself of the sacque, she did not own that she would not wear it again to supper while she was in the hotel. Instead she hung it up carefully with a little defiant air, under the crotone curtain which served in lieu of a closet on one side of the room. 'I don't care what other folks wear, I rather think I have a right to wear anything I choose which is tidy and comfortable,' she told herself. The next morning she attired herself in the pink wrapper and went down to breakfast, and she was soon aware that not another woman in the dining room wore a wrapper. She became aware that furtive fun was made of her. The people in the hotel were, on the whole, a well-bred and good-natured lot, and were incapable of downright ridicule. But now Maria Gorham's spirit was up. Out on the verandah she went and walked up and down, holding up her wrapper daintily. Then she sat down on one of the verandah chairs and watched people pass her with furtive stares at her wrapper, and she felt fairly warlike. She said to herself that she would not persist in wearing the white cambric sacque to supper, since she had not planned that, although if there came a warm night when she did not feel like putting on a tight dress she would wear it, but as for the wrapper, she would not give in one whit. It was a pretty wrapper and nicely made, trimly belted with a pink ribbon. She had intended to wear it mornings during her stay at the hotel, and she would wear it. And she did, but as the time went on she suffered tortures. Ridicule was the hardest thing in the world for one of her kind to endure. Open warfare would have been more to her liking, but ridicule it was that she had to prepare herself for every morning, and ridicule the worse because it was covert and could not be met with open resentment. Several times in the evening when she was wearing one of her best dresses, which somehow seemed not so fine as she had thought them, she heard herself alluded to as the woman who wore the wrapper mornings. She knew that was the name she went by, but the more she suffered the more obstinate she grew. She walked the verandah in her wrapper. She even climbed a mountain, a small one, marching to the summit as grimly and unflinchingly as the youth in 'Excelsior,' holding up the wrapper carefully above her starched petticoat. She wore on that expedition her little bonnet with a small black lace veil, and the black flies crawled under the veil and bit her cruelly. The next day her face was so swollen that she was obliged to call in the hotel physician, and it was on that day that Mrs. Evans came in the afternoon. There was a gentle knock at Maria's door, and Maria said, 'Come in,' and a woman as gentle as the knock entered and asked if she could not do something for her. She had heard that she was ill. Maria answered gratefully at first, but then she caught a swift glance at the other woman's eye at the pink wrapper, a fold of which obstructed from behind the calico curtain, and she understood that this woman, sweet and gentle and kind-hearted as she was, had looked upon her in the wrapper as the others had. Then she spoke grimly, 'al- though grimness only lent renewed absurdity to her distorted face. 'There is nothing you can do, thank you,' she said. 'I have had medical advice.' The 'medical advice' alone would have proclaimed her the

school teacher. The other woman was rather persistent in her kindness. She offered to read to her, but Maria refused more and more brusquely. The woman went away, but soon she sent by a bellboy a plate of grapes, having selected the choicest from some which had been sent to her from New York.

A week later the woman called again on Maria, and she spoke out with exceeding sweetness, which still had a sting in it. 'What a lovely wrapper that is you are wearing,' said the woman.

Maria's face changed. She looked at her suspiciously, although she answered with dignity. 'Thank you,' she said.

'What a pity it is that wrappers, no matter how pretty they are, are not worn in large hotels,' said the woman. Then her face colored piteously before the indignation in Maria's.

'It does not make the slightest difference to me what is worn in hotels, or is not worn in hotels,' said Maria sternly. 'I wear whatever I please as long as it is tidy and respectable.'

The next morning Maria in her wrapper shook hands with the woman, as she went out of the hotel on her way up to the train. 'I do hope you don't lay up anything against me,' said the other woman.

'Not at all,' said Maria, briskly and kindly. Then the woman went her way. She was the only one of the guests who had spoken to Maria, and she had been in the hotel two weeks. Nobody at all spoke to her during the remaining two weeks of her stay. Maria was, on the whole, more lonely than she had ever been in her life, and she did more thinking. She thought a good deal about Dexter Ray. She thought how, if she had a husband with her like many of the other women, she would not have felt so defenceless and isolated in her wrapper, which she had begun to regard as a matter of principle. She felt sure that Dexter would admire the wrapper. She could see just the kindly, worshipful expression that would come into his brown eyes at the sight of her in it.

Two days before Maria went home she wrote to Emma Ray, and told her when she was coming, and asked her and her brother to come in and spend the next evening with her. Maria was pale when she posted the letter in the little hotel office. She had never asked Dexter to spend the evening with her before, and she knew what it would mean.

Emma Ray, when she got the letter the day before Maria's return, read it aloud to Dexter. When Emma read that Maria would like to have them both in and spend the evening, the brother and sister looked at each other. Dexter's homely, faithful face flushed, then turned very pale. Emma gazed at him with the sympathy of a mother, rather than of a sister. Nobody knew how she had pitied him, and how hard she had tried to help him. She smiled with the loveliest unselfishness, then she looked again at the letter in her hand. 'Guess Maria has been eatin' humble pie,' she thought to herself, then she reflected how much she thought of Maria and her brother, and how glad she was. 'Well, I guess Maria thinks that the old friends that she always set store by her are the best, after all,' she said, and a moral perfume, as of the sweetness of humility itself, seemed to come in her face from the letter.—Exchange.

The Catholic World

AFRICA—Mission to the Copts

The mission entrusted to the Jesuit Fathers by Leo XIII. in 1879, to bring about in Upper Egypt a reconciliation with the Coptic Churches, is being successfully carried out under the direction of the Rev. Pere Neuritt. Two large colleges have been opened at Cairo and at Alexandria, and the number of Copts now reconciled is estimated at over 20,000.

BELGIUM—Peter's Pence

The Peter's Pence which the Catholic pressmen of Belgium are about to present to the Holy Father will be used by his Holiness for the erection of parochial churches in the new quarters of Rome.

CEYLON—Catholic Progress

On January 24 was celebrated the twenty-fifth anniversary of the episcopal consecration of the Most Rev. Dr. Melizan, Archbishop of Colombo, Ceylon. In the course of an address the Coadjutor-Bishop said: 'Since the day of your Grace's consecration in 1880 and the day of your arrival in Ceylon in 1868, what progress has our religion made here! Then there were no such flourishing Catholic institutions as we see to-day; no



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DEAR ME!

forgotten that SYMINGTON'S COFFEE ESSENCE whatever shall I do? Call at the nearest Store you pass. They all Keep It.

seminaries, no Catholic organ, only a few pupils in our schools, few missions and missionaries; the ecclesiastical hierarchy had not yet been established, instead of five dioceses, there were two vicariates; instead of 300,000 Catholics, hardly 160,000. Now we see 16,000 pupils in our schools where the Catholic religion is taught with perfect freedom; we see seminaries at Kandy, Jaffna, and Colombo, for the formation of the native clergy; we see Catholic colleges in the principal centres; Ceylonese and European brotherhoods, numerous communities of nuns who have devoted their life to teaching or to the relief of human infirmities and work with such ardent zeal for the glory of God and the salvation of souls; many orphanages and industrial schools, a reformatory, confraternities and associations established for the extension of the Kingdom of Jesus Christ, numerous missions divided and sub-divided so much that where there was formerly one missionary, we now see five or six or more, each having as much or even more work than he had then, owing to the stronger piety of the faithful.

ENGLAND—Departure of Missionaries

A party of missionaries have started from Mill Hill for the Belgian Congo. They are the first English-speaking missionaries who will labor in that region. The party consists of seven priests and is in charge of the Rev. Father O'Grady. The departure ceremony at the college was private. Father Henry, the Superior-General, accompanied the Fathers to Brussels, where a solemn departure ceremony took place in the Church of St. Gudulde.

FRANCE—The Parochial Clergy

In estimating the weight of public opinion in France in the matter of separation of Church and State (says the 'Catholic Times'), it is well not to omit the parochial clergy in the rural districts. Should the Concordat be abrogated, and the churches taken from their possessors, a great reaction might not improbably take place in the views of the country electors. Thousands of Frenchmen, who cannot be called practical Catholics, regard Baptism and marriage and burial as ecclesiastical rites necessary for their children, and would shrink from being deprived of the Church's services in those important matters. They would never be content to exchange the priest for the mayor or prefect. Whatever else they may think, they think they should have Christian Baptism, marriage, and burial. And should the State carry its persecuting policy so far as to make it impossible for the clergy to administer these spiritual helps, they would feel that it had deprived them of a great consolation and a necessary succor. Their sympathy and support would veer round to the clergy, who might find that persecution of themselves had proved a wholesome lesson to their flocks. So at least think acute observers of French affairs, and many believe that M. Combes' Bill, if passed, will lead with startling suddenness to a campaign in the country parts in favor of the Church.

ROME—The Sacred College

Owing to the suspension of diplomatic relations between the French Government and the Holy See (writes a Rome correspondent) the Cardinals de Curia abstained this year for the first time from sending personal letters of congratulation on the occasion of the new year to President Loubet. The canons of St. John at the Lateran, of which chapter the French President is honorary member, also omitted their usual congratulations. As an innovation, it is stated on good authority that Pius X this year forwarded an autograph letter of greeting to President Roosevelt, through the Apostolic delegation at Washington, and that similar letters have been sent to the American President by Cardinals Gibbons, Satolli, and Martinelli at the express desire of the Pope. Pius X has also sent personal letters of greeting to all the European sovereigns whose countries are in diplomatic intercourse with the Holy See, and has received a large number of congratulatory messages from the courts of the various countries of the world.

Letters of Greeting

Here are some interesting statistics as to the membership of the Sacred College. Number of Cardinals on January 1, 1905, 61, number of vacancies, 9. During the present pontificate four Cardinals died, one of whom, Cardinal Langenieux, died on New Year's Day. Of the 61 Cardinals, only one, Cardinal Oreglia, was created by Pius IX., 58 were created by Leo XIII., and two, Cardinals Merry del Val and Callegari, were created by the reigning Pontiff. The oldest Cardinal is Cardinal Richard, Archbishop of Paris, who is 86 years old; the youngest is Cardinal Merry del Val, who is in his fortieth year. Of the 61 Cardinals 37 are Italians. The

Roman Curia is made up of 30 Cardinals, of whom four are non-Italians. They are Cardinals Merry del Val, Vives, Steinhuber, and Mathieu. During the pontificate of Leo XIII. 116 Cardinals died. Of these four had been created by Gregory XVI., 57 by Pius IX., and 85 by Leo XIII.

The Pontiff's Humility

Much of the pervading, all-vanquishing charm of Pius X. lies (writes a Rome correspondent) in his profound and of course unobtrusive, yet ever sensible, humility. That, as at the beatification, when he is borne in pomp through St. Peter's, is the intangible yet dominant note of every Papal pageant. St. Charles was the Cardinal, Pius is the Pope, of Humilitas. A story might be culled from every day at the Vatican. Here is one. The Rev. Eric Green, parish priest of Westminster Cathedral, and the Rev. Henry D. Yeo, of St. Peter's, Leamington, had a private audience of the Pontiff on January 10. The conversation passed in Latin; the two priests were immensely pleased. Father Yeo told the Pope how devoted English Catholics were to him. Pius X. smilingly assented, but said: 'Not to me personally, but to the authority of St. Peter, which resides in me'—and, as usual, the Pontiff's words were few but full of meaning. He had received his guests standing: that belongs to his simplicity of ways, which is part of his humility. He told them to take a chair, because there was one near his own. Both hurried to take a chair. 'No, not two; one,' he said. The two priests sat beside him. Then the three talked in familiar manner. The visitors said that they were English priests come to Rome. 'Ah, yes,' the Pope rejoined, 'the English priests have a great work before them.' And he proceeded to insist upon the work and its scope for devotion. His Holiness accorded the priests permission to give the Apostolic Blessing in public on their return, and he attached a Plenary Indulgence to the favor, but he explained carefully, as now at least it is always his wont to do, the conditions attached. They were, he said, Confession, Communion, and prayer for the intention of the Holy See.

UNITED STATES—Church Centenary

Preparations are being made for the celebration on July 7, 1906, of the one hundredth anniversary of the laying of the corner-stone of the Baltimore Cathedral. It is expected that many distinguished ecclesiastics will be present, and that the event will prove second in importance only to the laying of the corner-stone itself.

An Appreciation

On the death of Bishop Phelan, of Pittsburg, his successor, Bishop Canevin, received a note of condolence from the Protestant Episcopal Bishop of Western Pennsylvania, in which that prelate said: 'It was my pleasure and privilege to know him and admire him for the amability and strength of his character and the wisdom and success of his administration. I shall do myself the honor to attend his funeral, and join my prayers to yours for his rest and peace, and for a blessing upon his successor and the diocese.'

ASSOCIATIONS' LAW IN FRANCE

TRIALS OF THE RELIGIOUS ORDERS

The following extracts from a letter of a member of the Visitation Order in France to relatives in Auckland will give our readers an idea of the persecution to which the religious Orders in that lodge-ridden land are subjected by the Government of the day:—

'When our home at Versailles was broken up, it was more as a precautionary measure, and also because the Polish Sisters really wished to return to their country, than an effect of the persecution which was then beginning. At present it is quite a different matter. I will now relate the events that have taken place in our usually so uneventful life. When I last wrote we had just sent away our pupils as a measure of precaution, hoping thus to prevent the law—then being discussed—from being applied to us. As soon as they had gone we sold off the school furniture, so that in case of domiciliary visits, we could prove that we had no intention of continuing to teach. We set to work to execute the orders for work that we had received, and for about three weeks we thoroughly enjoyed the quiet and our regular religious life, which is so disturbed when there is a school, as the real aim of our Order is the contemplative life.

The Iniquitous Law,

forbidding all congregations henceforward to teach, was finally passed by the Senate on the 7th July. On

the 13th our Rev. Mother received notice, by the arrival of officers of justice, to close before October 1. This notice was given in terms that might be interpreted in two ways, and left us in a state of great anxiety. It might also concern the closing of the school, and it might also mean the suppression of the convent and our dispersion. No one could be really sure how the law would be applied to us, as in the days in which we live, the Government proceeds in an irregular and arbitrary manner and there are no precedents to guide us. We knew we had a certain time before us, as we could not be turned out before October 1, but what we had most to fear was that a liquidator might be sent to make an inventory of all our furniture, etc., and in this way seize it as Government property. The convent and grounds, being "authorised," are already considered as belonging to the State, notwithstanding that they were bought and built with "dots" of the Sisters, and charitable presents, and that we, as all other citizens, pay all the usual rates and taxes, as well as many special ones.

On Friday evening, July 15, a friend of the convent came to warn our Mother that the nomination of a liquidator was already being discussed in the Tribunal, and he might arrive in a day or two. To save our belongings the only thing was to get them out of the house as soon as possible, and to sell what we could, for after the visit of the liquidator, we should have no right to anything. Not a minute was lost. Our Mother, who is a superior woman in all ways, and very intelligent in business matters, arranged all things with great presence of mind, and we were at her disposal. After supper she called us and said "There is no time to lose, we must all set to work and pack up everything that is not absolutely necessary, even if we have to work all night. Immediately each one went to her department to pack up what she had in her charge, and everyone was busy. In the meantime our faithful and devoted gardener had gone to fetch men to help us, and carts and waggons to carry our things. I must tell you that in the town the Visitation Order is greatly loved and highly esteemed, and among the population we can only count friends and protectors. Our enemies and those who wish us harm are the Government officials and a band of socialists who have not much influence. As soon as some of our neighbors, who have farms near, heard of our alarm they offered to take in all that we could send, and for that purpose sent their carts. The convent soon lost its monastic appearance, and looked more like a railway station when an express is about to leave. In an immense house like ours, when everything is in its place, there does not seem to be much; but when cupboards are emptied, book shelves laid bare, tables, chairs, pictures, statues, etc., block all the corridors, one is quite amazed, and it takes more time than one would think to load carts and carry them off. We were in 'this state of disorder, bustle and dust, for almost a week', and passed three whole nights at work, and to add to our fatigue it was frightfully hot. As soon as the population knew that we had fallen under the law, the whole town was in a state of

Indignation, Excitement, and Compassion, and everyone offered to help us in any way, and to store our things. Seeing this, the Procureur of the Tribunal, who had received orders from M. Combes, with all the other Procureurs of France, to proceed as quickly as possible to the suppression of the monasteries, called a private meeting to name a liquidator. This was a very illegal proceeding, as not being the day for a meeting, the advocates on the Government side had alone been summoned. But as this underhand way of acting is well known to the others they are on the "qui vive" and there is always some employee who warns them. A most providential thing happened to us. Our Rev. Mother has a cousin, who is a very clever barrister. Well, on the day of the private meeting a messenger arrived at his house, telling him to go to court. He did not know what for, but arriving there, the first thing he heard was that the most urgent business was to name a liquidator for the Visitation Convent. He immediately stepped forward and said that it was not necessary, the Visitation had closed the school before the law had been proclaimed, and was "authorised" as a contemplative Order.

It is difficult to describe the anguish we endured during those days and even weeks of uncertainty from July 13 to August 5. What was in store for us? Where should we go if we lost our case? Right was with us, but Might was against us. Our Mother's faith and confidence in God's goodness were admirable, and all our Sisters followed her example, and in spite of the great sorrow which filled our own hearts at the

possibility of being dispersed, we continued our daily life, feeling closely united and really joyful at having our share of

This Cruel Persecution.

So many have fallen victims to it, and there is such intense suffering amongst religious souls. The cloistered Orders that are now being attacked are emigrating if they have the means to do so, or hope, as we do, that some special Providence will shelter them during the storm which becomes more and more violent. But the congregations exclusively for teaching have been dissolved, and no one knows to what misery and suffering such members have been reduced. Some are old and infirm, and have no longer any member of their family; the families of others refuse to receive them; some cannot find work, others have been trained as teachers and are incapable of doing anything else. And there are thousands of these in France. We did not know what day had been fixed for the hearing of our case, so we were overcome with joy when a friend who had assisted at the pleading, came at the beginning of our morning recreation on Friday, August 5, to tell our Mother that the judgment had been given in our favor. It was proved that our object was not teaching, that we had given it up ourselves, and that the Bill does not concern us.

A liquidator was appointed for the school building only. He is the husband of one of our former pupils, and, although not at all a religious man, has certain good qualities, and, having heard from different quarters that we have sold off everything that concerned the school, he is not going to worry us with useless visits. For the time being we are fairly at our ease and hope to pass the winter quietly in our convent, as, until a new law is made, we have been recognised as being within our rights.

The convent has a very bare and denuded appearance, as our "mobiler" has been greatly reduced, and we are only having the things that are absolutely necessary brought back, for although we have been reassured for a time, things in general in France are in a state of disorder and effervescence. Our help can come from God alone. We have a good many orders for work which is fairly well paid for, but as there are not many who have the talent to do fine work, we cannot earn large sums. We are not sad and depressed, on the contrary we have never perhaps been in a happier state of mind, for of a truth one is never really so rich as when all human help fails and one is entirely dependent on God's bounty. And one is never so light-hearted as when one experiences how little one needs to live.'

The death is announced, at the age of 63 years, of Sir Thomas Wemyss Reid, author, journalist, and general manager of Cassell and Co. He was editor of the 'Leeds Mercury' from 1870 to 1887, and editor of 'The Spectator' from its foundation until October, 1899. He was knighted 'for services to letters and politics' in 1891. He is the author of several novels and other works, chiefly biographies.

Mr. Alfred Mellor, watchmaker and jeweller, George street, Dunedin, has just opened up a large and varied stock of watches, clocks, and jewellery. Country orders receive prompt attention...

Messrs. Brophy and Co., having an extended experience and knowledge of the grazing and dairying capabilities of property in the Manawatu district, are in an exceptional position to advise intending settlers...

Mr. J. Meagher, export and produce agency, Cashel street, Christchurch, is a cash buyer of all classes of farm produce direct from the growers. Buyers of Canterbury produce supplied with samples and quotations. Mr. Meagher has also some freehold farms and sheep runs for sale...

Messrs A. and T. Inglis, the well known drapers of George street, Dunedin, are now showing their new shipments of goods for the coming season. These have been purchased for cash in the leading manufacturing centres of the world, and therefore customers can rely on getting the latest novelties at a very moderate cost.

Our readers will notice that the paid-up capital and reserves (including undivided profits) of the New Zealand Insurance Company have increased from £559,448 to £601,519, and that the net revenue for 1904 was £455,303, an increase of over £30,000, both items showing the strong position of the Company...

The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeking it through the medium of their own religious journal.' So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient.

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INTERCOLONIAL

Mr. M. O'Riordan has been elected Mayor of Alexandria for the third year.

The Very Rev. Father M. O'Sullivan, the popular administrator of the Goulburn Cathedral, leaves within a few days for a holiday in Ireland.

The population of the Commonwealth is estimated at 3,985,063. The result of the estimate will be, it is said, to give New South Wales one more representative in the Federal House, and to reduce Victoria's representation by one.

Superintendent Farrell, of the Tasmanian Police Department, nephew of Viscount Gormanston, a former Tasmanian Governor, has resigned his appointment, preparatory to leaving for England, where he has inherited some important estates. He is a cousin of the present Governor, Sir Gerald Strickland.

Sir John Forrest (says the 'Freeman's Journal') is of opinion that we are over-governed, and that 'the burden of 700 legislators was too much for a community of less than 5,000,000 people to carry, and pointed out that much of the work, which they were paid about £200,000 a year to perform, simply had the effect of embarrassing the energies of the people.' Yet the people seem fond of it. Why, Sydney alone, a city of only 500,000 inhabitants, has nearly 600 aldermen trying to govern it in some 50 tin-pot boroughs.

The Rev. Father J. Sharkey, who has been stationed at Tumut for some time past as assistant to the Very Rev. Father J. O'Dwyer, P.P., was recently transferred to Gundagai as curate to the Rev. Father Donovan, P.P. The news of his removal was received with extreme regret. He was farewelled in the various parts of the parish, and the people by their testimony showed the high regard in which he was held. He was presented with a purse of sovereigns and an address at Tumut, and the children of the convent school handed him a gentleman's outfit and an address.

St. Patrick's Cathedral, Melbourne, was crowded on Sunday evening, February 19, when the oratorio, 'Immaculata,' was reproduced by 400 pupils of the Sisters of Charity, with orchestral accompaniment, as a compliment to Dean Phelan, who was to leave in a few days on a trip to Europe. The oratorio was rendered with fine effect, and Dean Phelan complimented all those who took part on the quality of the music and singing. It was gratifying that the work produced that night was not only the product of Australians, but was sung by Australia's daughters.

Mrs. Elia Mary Verbrugge, of Port Melbourne, widow, who died on January 11, under a will dated October 27, 1890, left estate valued for probate at £2250, including realty £2826, and personalty £21. All the pictures and other ornaments she left 'to be placed among the articles for sale at the first bazaar in aid of St. Joseph's Catholic school, Port Melbourne,' and the proceeds of furniture to be given to St. Vincent de Paul's Orphanage. After several bequests to friends, and providing for the repair of the family grave and Masses for the repose of her soul, she leaves properties to St. Joseph's Church, Port Melbourne, and the residue of the estate equally between the Little Sisters of the Poor and Sisters of St. Joseph.

The Very Rev. Dean Phelan was given an enthusiastic send-off at the Cathedral Hall (writes a Melbourne correspondent), when some 2000 persons, young and old, crowded the fine building. Since his arrival in Melbourne 16 years ago Dean Phelan has been attached to about half-a-dozen parishes in and around Melbourne, and the gathering that night was largely representative of them all. For the past five years he has been Dean of the Cathedral, and the speeches of the night were for the most part eulogistic of the work he has done there. Mr. D. Slattery, as chairman of the committee which organised the movement presented the Dean with an illuminated address and a framed photograph. On behalf of the Catholic Young Men's Society, with which Dean Phelan has been actively associated for many years, the president, Mr. R. A. Warming, presented an illuminated address. The Hon. N. Fitzgerald, K.S.G., M.L.C., also spoke. Dean Phelan, who was given a very cordial reception, acknowledged the spirit which prompted such a splendid gathering and kindly expression of goodwill. A musical programme of a very entertaining character was given. The general arrangements were carried out by Mr. J. P. Brennan, B.L., hon. secretary. Many clerical and lay friends said good-bye to the Dean on board the 'Mongolia' at Port Melbourne.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 12, Sunday.—First Sunday in Lent.
- „ 13, Monday.—St. Ita, Virgin.
- „ 14, Tuesday, St. Cataldus, Bishop and Confessor.
- „ 15, Wednesday.—Ember Day. St. Zachary, Pope and Confessor.
- „ 16, Thursday.—St. Gregory the Great, Pope, Confessor, and Doctor.
- „ 17, Friday.—Ember Day. St. Patrick, Bishop and Confessor.
- „ 18, Saturday.—Ember Day. St. Gabriel, Archangel.

St. Ita, Virgin.

St. Ita is the patroness of Limerick, Ireland. She was born of a princely family in the sixth century in the territory of Deasy, which is comprised in the present county of Waterford. From an early age she consecrated her life to God, and founded a convent in the territory of Hy-Counaill. She passed to her reward on January 15, 570.

St. Cataldus, Bishop and Confessor.

St. Cataldus, the second apostle and patron saint of Taranto, was born in Ireland about the year 615, and whilst a youth was sent to study at the great monastic school of Lismore. Whilst returning from a pilgrimage to Jerusalem, in which he was accompanied by some of his disciples, the vessel was wrecked in the Gulf of Taranto, not far from the city of that name. When the Irish bishop saw this beautiful city given over to pleasure and vice his spirit was moved within him, and in burning language he implored the inhabitants to return to the service of God, whom they had forgotten. It happened at this time that there was no bishop in the city, so the Tarentines besought Cataldus to remain with them, to which request he reluctantly acceded. The saint succeeded in bringing back the inhabitants to the service of God, and Taranto became a Christian city, in reality as well as in name. St. Cataldus died towards the close of the seventh century, and his remains were buried in a marble tomb, which up to this day is preserved in the sacristy of the Cathedral of Taranto.

St. Zachary, Pope and Confessor.

St. Zachary, who was Pope from 741 to 752, was born in Syria. He was a canon regular, Benedictine, successor of Gregory III., became the umpire of princes and sovereigns, succeeded in conciliating the Lombards, and saved the Roman Duchy from their further invasions.

St. Gregory the Great.

St. Gregory I., surnamed the Great, was born at Rome in 540. The pontificate of this Pope (590-604) presents one of the most imposing features in the history of the Church. He adopted the title, 'servus servorum,' which his successors have retained. Though a member of a wealthy family, Gregory, following the call of God, exchanged his costly vesture for the habit of St. Benedict, and relinquished his palace for a cloister. As Pope he was incessantly active in promoting the conversion of the heathen and the welfare of the oppressed people of Italy. He labored for the strict observance of the laws of the Church, for the celebration of religious services in a worthy manner; and, notwithstanding the delicacy of his health and his manifold occupations, he found time to conduct personally the instruction in choral chant, of which he is the author, and to leave to posterity valuable writings in which the classic literature, the profound religious sensitiveness, the learning and the practical sense of their author are beautifully depicted.

St. Patrick, Bishop and Confessor.

The nationality of St. Patrick is much disputed, some naming France, others Scotland, as the place of his birth. When but sixteen years of age he was carried captive into Ireland, where he remained for six years, thus by a remarkable disposition of Divine Providence becoming acquainted with the language and customs of the people whom he was afterwards to evangelise. Having escaped from captivity his one desire was to return to Ireland, bringing with him the blessings of the true Faith to its pagan inhabitants. The desired mission was confided to him by Pope St. Celestine about 432. His labors were crowned with complete success. St. Patrick died about 464, and was buried in Downpatrick.

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