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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 Celibate Clergy

In antiquity (according to Max O'Rell) most men of genius were bachelors—Homer, Plato, Virgil, Horace, Hannibal, Alexander the Great, and heaven knows how many more. 'Many great men,' says the French humorist, 'have avoided matrimony. On the other hand, butchers, bakers, and grocers have at all times been married.' He might have added the Reformed clergy to his list. Matrimony is, in fact, the common lot, and few of them escape it. And yet from divers points of the Reformed compass there come at various times demands for a celibate clergy. Here, for instance, is one of the reforms urged by Dr. Needham ('*Just in his 'Missionary Methods'*':—

'Let no male missionary marry till he has had ten years' service in the field. Encourage Brotherhoods and Sisterhoods, as a matter of administrative convenience and economy.'

Paul Blouet, no doubt, spoke the language of hyperbole when he said that it requires an ounce of courage to get married and a ton of it to remain married. A short time ago complaint was made in a northern Synod in New Zealand that so many of the clergy persisted in displaying that particular form of heroism. The '*Outlook*' (Dunedin) has the following editorial pronouncement in its Methodist department in reference to the recent Conference in Wellington:—

'The present Conference has afforded quite a variety of gymnastic exercises—that is, of a mental character. The question was, What circuits are due to provide for married preachers? What a pity all preachers are not celibates! Were that so, then there should be an end of all difficulty so far as stationing is concerned. At any rate that seems to be the opinion of not a few men and circuits.'

From America there comes a still more emphatic cry for a celibate Protestant clergy. It is voiced editorially by the '*Living Church*,' a Protestant Episcopalian organ:—

'Disguise the fact as we may, the conditions which confront us at the present time can only be successfully faced by men who are willing to enter the ministry with a view toward probably remaining celibate for life. The thousand-dollar-and-a-house benefices are all filled, and the rush of applicants for any vacancy causes shame to one whose ideals for the priesthood are high. . . . The men required to-day for the priesthood of

the American Church (Protestant Episcopalian) are those who covet the special blessing of our Lord: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake shall receive an hundred fold, and shall inherit everlasting life."

Sometimes, no doubt, such appeals for a celibate clergy are based on nothing higher than considerations of parochial finance. But many of our separated brethren are, no doubt, from time to time stumbling across the seventh chapter of St. Paul's first epistle to the Corinthians and reading aright the lessons that lie so plain upon its surface. All this is an evil augury for the filthy tongues of the unclean frauds and impostors who, under the title of 'ex-priests' and 'escaped nuns,' sometimes inflict their malodorous presence upon our shores.

The Name Patrick

Artenus Ward tells of a newspaper editor down in Virginia City that forgot his own name. The coming of St. Patrick's day has reminded us that Irish people out of their own land too frequently display a somewhat similar lapse of memory at the baptismal font. The New York '*Freeman*' has an editorial paragraph in point which, we greatly fear, is equally applicable to Australia and New Zealand. 'Is the name Patrick,' says our gifted American contemporary, 'borne by countless descendants of the ancient race? In Ireland, yes, but descendants seems to imply abroad, and to the question thus qualified we say no. We once heard a man say that he never knew a Patrick born in America, and it was doubtless true. It is, of course, true that there are Patricks who were born in America, but they are so scarce and scattered that it is quite possible for the ordinary man never to have met one. We put St. Patrick's name upon our churches, but not upon our sons. The reason everyone knows. The great fighting Celt has a weakness down his spine, and although he stood up with his bike or his bare fist before the Sassenach artillery, he quailed before Sassenach jeers and laughter. Some of the first immigrants who were heirs of the Gaelic civilisation never felt the necessity of attuning their lives or their family names to the ear of the Sassenach, and conferred the name upon their children, but not so the later ones, who came under the influence of the great fall. Many who got the name at Baptism ceased to use it when they became old enough to be affected by the great denationalising wave. We have heard mothers say they would not dare to put the name Patrick upon their children and send them to an American school. Let us face the facts, no matter how unpleasant, or we shall never remedy them.'

For { COUGHS,
COLDS,
BRONCHITIS

Take

BONNINGTON'S CARRAGEEN IRISH MOSS

Bible-in-Schools

The retiring President of the Methodist Conference apparently sees more moonshine than sunshine in the immediate prospects of the Bible-in-schools campaign. He regards it as a phrase and little more. 'The Bible is not,' said he at the recent Conference, 'in the schools of the Colony, and at present it can hardly be said to be on the way there.' On Thursday last a small and seemingly somewhat dispirited meeting took place in Palmerston North to put some horse-power—or, rather, lung-power—into the campaign. One reverend orator (Rev. C. C. Harper) strongly condemned 'playing right into the hands of party politicians.' Another equally reverend advocate of the sectarianising of our public schools (Rev. I. Jolly) as stoutly maintained that it was indispensably necessary to drag the movement into 'the turmoil of the political arena' and to 'let politicians know that the question means votes.' The Rev. C. C. Harper 'felt he was perfectly justified in saying there was hardly a person in Palmerston qualified to express an opinion on the question.' The Rev. I. Jolly heaved a chunk of old red sandstone at his reverend confrere by quoting the sham, amateur, open-vote 'plebiscite' as evidence that there are whole battalions of people in Palmerston North qualified 'to express an opinion on the question.' The proceedings ended by the payment of sundry contributions towards the expenses of the hired political agitator whom the Bible-in-schools Conference is sending to stump the country in the interests of a group of clerical 'Weary Willies' that are too indolent to attend to their proper duty of instructing unto righteousness the children of their various faiths. We shall be prepared to believe in the sincerity of those dilettante black-coated servants of the Lord when they begin to invest in the Christian instruction of the youth of their flocks as much jawbone and as many sawbees as they are now sinking in a sordid political campaign for the purpose of shifting to the shoulders of lay State officials one of the elementary duties of the Christian ministry.

In the meantime, it is just as well to remind them that there is and can be no such thing as 'non-sectarian' religious instruction. The term is simply a threadbare and not over-honest party watchword. To our Bible-in-schools folk what is Protestant is non-sectarian; what is Catholic is sectarian. An editorial article in the last January issue of the 'Reformed Church Messenger' (American) tells how useless and unprofitable is every attempt in the German Fatherland to impart a religious training to children in the Simultan or mixed State school. 'At a largely attended meeting, recently held at Barmer' (says the Philadelphia 'Catholic Standard' summarising the 'Messenger's' article), teachers and others demanded that the existing Simultan schools should be abolished for five reasons: (1) The Simultan school furnishes a poor religious training; (2) for this reason it impairs true patriotism; (3) it undermines the force of personality, because the teacher cannot teach what he believes; (4) it disturbs the peace between Catholics and Protestants; (5) it does violence to the conscience of parents by obliging them to send their children to schools not approved by them. Such considerations, however, will probably have no effect upon the minds of the Bible-in-schools clergy. So long as they are relieved—at the general taxpayers' expense—of an onerous and unpleasant duty of their calling, it apparently matters little to them that the hapless little ones of their flocks be spiritually dragged up, during their most plastic and impressionable years, on minimum doses of agnosticism, or of colorless philosophy, or (at best) of boiled-down Unitarianism.

'A Miners' War'

'Way back in 1856 Disraeli damned the authors of the bungling Crimean campaign by indirectly labelling them with an epithet that will endure. In a somewhat roundabout way he hinted that, instead of being the vindicators of international order, they had degraded them-

ves into becoming the gladiators of history. John Bright was hooted off platforms and pelted as a 'traitor' because he raised his voice against that wretched campaign of the thousand blunders. Well, time has amply justified him. And he lived to see the day when the jingoes who hosed him with journalistic vitriol in 1854 would not dare to set up a defence of the Crimean war. A similar fate befel the jingo fury that danced its wild and insane carmagnole around the blundering three years' war in South Africa. Mr. Chamberlain voiced the jingo pretence of the time when, at Cannock Chase, in October, 1900, he declared: 'This is a miners' war.' The world knows better now. It knows that the South African war was fought chiefly in the interests of the hook-nosed foreign magnates of the Stock Exchange, and that the good red English and Irish and Scottish and Colonial blood that dyed the veldt was no more shed for the working miner than for the man in the moon.

The London 'Morning Leader' of a recent date, in republishing an old cartoon, shows that the situation on the Rand has in no way improved for the white man during the past twelve months. The Government Emigrants' Information Office (London) has just issued a circular which says: 'There is a considerable amount of distress in the Transvaal. There is no demand for white miners, of whom there are large numbers on the spot without work.' Well, 'no white man need apply' while there are 30,000 imported Chinese seifs to do the work. The 'N.Z. Tablet' was, perhaps, the only newspaper in New Zealand that, amidst the rushing folly of the jingo fever, kept its feet warm and its head cool and read aright the purpose of the war and tore the mask off the thin pretence that the sword was drawn to enable sundry British subjects to expedite the transference of their allegiance from Queen Victoria to Oom Paul. The sword was scarcely sheathed when events that more than fully justified our contention came pouring in at the rate of a mile a minute. Some of our erstwhile Australasian jingo journals have come at last to frankly see and say the obvious truth regarding the Transvaal. The Melbourne 'Age,' for instance, was one of the journals that helped to raise the war-heat to the temperature of an electric furnace. Yet, only a few weeks ago, it took heart to say:—

'There is very little more freedom to-day in the Transvaal for an unattached son of the British Empire than there was when Kruger played the tyrant in Pretoria. If true liberty consists in that condition of society in which a man, before being a foe, has leave to speak the thing he will, there is no freedom under Lord Milner's rule in the Transvaal. . . . But that the national honor and interests were involved in preserving South Africa under the British flag, the Transvaal and the Orange River State were really better off under Dutch rule than they are now under British. This is a hard saying. It is one which raises a blush on the cheek of a citizen of the Empire. But it is absolutely true.'

The Melbourne 'Advocate' is right when it says: 'We are all pro-Boers now.' And in the front-rank are some of the very journals that, in the wild days of the war, 'poured out execrations without stint upon all those who sought to allay the blood-thirst' which they did their best to foster.

With a little encouragement in the shape of reduced excise duty (says an English paper, whose fiscal policy is freetrade), the cultivation of tobacco in Ireland could be carried on with great advantage on a large scale. That has now been clearly established. The series of experiments carried out during the last six years have proved that in at least sixteen counties tobacco can be successfully cultivated. The growing of the leaf has been tried on a commercial scale in the County Meath, where twenty acres were devoted to the crop, the barn and curing operations having been erected by the Department of Agriculture. The results are regarded as most satisfactory. In the opinion of Irish manufacturers, for color, texture, body and size, the home-grown product compares favourably with tobacco of the same type imported from America.

Those State Divinity Degrees

'Civis,' of the 'Otago Daily Times,' having once more failed—for reasons that are sufficiently obvious—to make any attempt whatever to sustain his plea for the conferring of divinity degrees by the State at the public expense, the 'Tablet' editor sent the following further communication to our local morning contemporary.—

Sir,—I have once more to remind your contributor, 'Civis,' that the issue between us is the proposed conferring of degrees in the science of divinity by the State University of New Zealand, and that Hebrew, Greek, Church history, and the thing ambiguously called Bible 'literature' are not at all, or not necessarily divinity. They therefore cannot be the 'essentials' of a degree in that 'queen of the sciences.'

Your contributor has asserted that his little scheme of State divinity degrees is the only workable one. The whole burden of detailing, explaining, and justifying it falls upon him. Thus far his 'only workable' scheme has been a proposal to confer divinity degrees without divinity. Does he propose to follow the same principle in conferring degrees in medical or physical science? And if not, why not? I once more invite him to 'first catch his hare'—in other words, to first secure a scheme of divinity. When he has done this, I request him, for the third time, to answer the following pertinent and rather 'awkward questions':—

1. On what principle of statecraft could the New Zealand Government claim the right of dragging theology within its domain? Incidentally, he will help to show that such a proceeding would be the arrogant assumption of a right which no Civil Government possesses.

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

3. If the New Zealand Government has (as 'Civis' maintains) the right to teach divinity indirectly, on what principle may it not also directly teach that 'science of divine things'?

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

5. At what numerical percentage do 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?

The answer to each of these 'awkward questions' will involve your contributor in other and still more awkward ones. I shall continue to press these matters upon 'Civis' until he has overcome his marked reluctance to face them squarely, or until the editorial extinguisher is clapped upon this controversy. In the meantime, I have to thank him for having contributed in such a signal way to show that his patent and 'only workable' scheme of State divinity degrees is, if possible, even more 'fatuous' and 'preposterous' in its way than the pan-denominational absurdity of Sir Maurice O'Rorke. Yours, etc.,

EDITOR 'N.Z. TABLET.'

March 11.

The following further letter on the subject was also sent for publication:—

Sir,—Your contributor, 'Civis,' started this controversy in your columns. He was perfectly entitled to do so. But his contentions, evasions, and self-contradictions are becoming (as Alice said in Wonderland) 'curiouser and curiouser' every week. He began by opening fire on an editorial article in the 'Tablet' in which I adversely criticised (1) a proposal carried by a small majority of the Senate of the New Zealand State University in favor of conferring degrees in divinity; and (2) a preposterous scheme by Sir Maurice O'Rorke (the mover of the resolution) to secure the needful 'theological course of divinity' by boiling down a salmagundi of some odd scores of contradictory creeds to a jellified residuum.

From the first 'Civis' threw Sir Maurice's wild scheme on the scrap-heap as unworkable. He has all along signified his high approval of the scheme embodied in the resolution of the University Senate. But from the very outset he has been, nevertheless, in open opposition to every one of its 'essential' features. And yet he has been all along quacking anarily at me for opposing it also! The Senate's resolution was to seek from Parliament the 'power of conferring degrees in divinity'—placing 'the faculty of divinity on the same standing for obtaining degrees as law and medicine.'

Now to qualify for a degree in law or medicine, the New Zealand University requires students (1) to follow a set and uniform course in these sciences, and (2) to display, on examination, at least a stipulated minimum of knowledge therein. But your contributor's 'only workable plan' excludes any set and uniform course in the science of divinity. Worse still, it sets forth that no knowledge of divinity, and no examination in divinity, are necessary for a degree in divinity, but merely some Hebrew and Greek and Church history and something which he designates by the studiously vague title of Bible 'literature.' Such is 'Civis's' great scheme of

Wooden-nutmeg 'Divinity'

and diplomaed theological quackery. And he declares that 'no other will succeed'!

In his latest paragraph on the subject, 'Civis,' while still professedly agreeing with the University Senate's proposal, breaks out against it in a fresh place. One of my series of 'awkward questions' has driven him into making the following suggestion, namely, that the 'graduates' in his pinchbeck 'divinity' should pay out of their own pockets all the expenses of their sham examinations and quack 'degrees.' But (1) this is not the scheme of the University Senate. (2) It is rather a novel way of placing 'the faculty of divinity on the same standing for obtaining degrees as law and medicine.' And (3) in any case, it would obviously leave 'Civis's' 'only workable scheme' as absurd as ever, and the University Senate's plan as objectionable on other grounds. 'Civis's' mutually destructive contentions remind one of the famous Kilkenny cats, that ate each other up, even to the last vertebrae of their tails.

I am completely at a loss to understand what ground of comfort your contributor can find, in this connection, in the recent Methodist Conference. He states that the Conference approves of the scheme of the Senate of the New Zealand University and favors introducing 'a divinity course into the curriculum.' But (1) I have already shown that 'Civis's' 'only workable scheme' is the very negation of all this. The good man is running amok among those who favor as well as those who oppose the Senate's foolish idea. And all the time he is under the delusion that he is doing valiant battle for the Senate! Again, (2) the

Methodist Conference

is at least consistent to this extent: it apparently maintains (though very erroneously) that the New Zealand Government has as much right and competency to teach religion as it has to sell postage stamps or to grade Aylesbury ducks. But your contributor is consistent only in his inconsistency. He protests against 'an official brand of divinity'; yet, in the same breath he advocates for State approval, a Thing which he calls 'divinity' and wants to have it made the subject of official tests, of official rewards, and (negatively) of official punishments. Moreover, he is in deadly opposition to the Government teaching religion directly in the State primary schools; yet he professes to approve of the indirect teaching of religion in our highest State schools. On what principles of logic or statecraft does 'Civis' adopt these irreconcilable views? Heaven only knows; for he himself absolutely declines to answer my repeated and 'awkward questions' on these points. His subterfuges, his significant reticences, and his self-contradictions show what may happen to a man when he starts a controversy about divinity before he knows the meaning of the word—Yours, etc.,

EDITOR, 'N.Z. TABLET.'

March 20.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

The mission services at St. Anne's, Wellington South, on Sunday last, were of a most impressive nature. At the first Mass almost the entire congregation approached the Holy Table. Solemn High Mass was celebrated at 10 o'clock by the Rev. Father Clune, with Rev. Father McDermott as deacon and Rev. Father Tymons as subdeacon. After Mass Father Clune addressed the men of the parish on the advantages of the Hibernian Society. As a result of his remarks, fifteen new members were enrolled. Others are expected to hand in their names at the next meeting. In the afternoon a meeting of the women of the parish was addressed by Father Clune for the purpose of forming a strong Altar Society. The evening service was attended

by a vast congregation. Seating accommodation was provided in the porches, sanctuary, and aisles, still numbers could not find room and were obliged to remain outside. A fine appeal for perseverance was made by Father Clune. Father Ainsworth thanked the missionaries for the splendid services they had rendered, and asked Father Clune to accept as a first contribution towards their new foundation in Kilburnie a gift to which nearly every member of the congregation had subscribed. The services were concluded by Benediction of the Most Blessed Sacrament.

Signor Borzoni has begun the instruction of his performers in connection with the display at the forthcoming bazaar. About seventy young ladies and a large number of children will take part in the display.

At Thursday evening's meeting of the Wellington South Hibernian Society the new members who had given in their names at Sunday's meeting were initiated by Bro. Callaghan. A large number of visitors from the city branch were present. At this meeting a presentation of a gold medal, suitably inscribed, was made to Bro. James Pearcey, who resigned the office of treasurer prior to his departure for Napier this week. Bro. Pearcey has been treasurer of the Society for the last two years, and by his zeal and genial nature has earned the respect and admiration of his fellow-members. Bro. P. Guthrie was unanimously elected to the vacant position.

St. Patrick's Day was celebrated here by the holding of a grand picnic and sports gathering at Father Lane's grounds, Lower Hutt. The Hibernians of the Wellington South and city branches assisted at Mass at Buckle street, and at its conclusion marched in procession to the Te Aro Railway Station, headed by the Hutt Brass Band. The day was gloriously fine, and the gardens and the surrounding country on the route looked their very best. The clergy were present in large numbers, and took an active interest in the day's proceedings. The attendance of the general public was large, notwithstanding the fact that few of the business premises were closed. Sir Joseph Ward, Colonel Pitt, Messrs. Wilford and Barber, M's H.R., and many prominent citizens were present. Apologies were received from the Premier, Hon. C. H. Mills, and Hon. J. McGowan, regretting that their absence from Wellington would prevent their attendance and wishing the gathering every success. Special sports were provided for the children. These were controlled by a committee under the direction of Bro. C. Foley. The Ven. Archdeacon Devoy and Rev. Father Hickson acted as judges of the children's events. An interesting programme for adults was arranged. It included wrestling, sprint events, jumping, and a tug-of-war. The latter event caused as usual great interest, and was won by the Lower Hutt parish team. The secretarial duties were ably discharged by Mr. M. Hodgins, of the Hutt, and Mr. E. Fitzgibbon, of the city. Mr. J. D. McPhee acted as starter and handicapper in the various events. Messrs. O. Krohn and McNamara acted as judges.

The concert programme in the evening has been described as the best yet heard in the city. Mr. Hamilton Hodges had come specially from Auckland to take part in the function. The floor space was packed and the dress circle was well filled. The audience was a most enthusiastic one, and the treat afforded was of a very high order. A great deal of the success must be attributed to Bro. James Callaghan, who spared no effort to make the affair one of the year's events. The following was the programme:—Selection, 'The humors of Doonbrook,' orchestra; song, 'Irish folk song,' Miss Amy Hyde; song, 'The patriot,' Mr. Hamilton Hodges; song, 'The meeting of the waters,' Miss L. Pulsford; violin solo, Herr Max Hoppe; song, 'Killarney,' Miss May Glendenning; song, 'Believe me, if all those endearing young charms,' Mr. E. J. Hill; cornet solo, Mr. J. Parker; selection, 'Il Trovatore,' orchestra; song, 'Across the far blue hills, Marie,' Mr. Hamilton Hodges; song, Miss Amy Hyde; violin solo, Miss Julia Moran; song, Miss L. Pulsford; song, 'The Irish emigrant,' Mr. E. J. Hill; song, 'The dear little shamrock,' Miss May Glendenning; songs (a) 'The minstrel boy' (b) 'The harp that once,' Mr. Hamilton Hodges. The accompaniments were played by Mr. W. McLaughlin, who also directed a very fine orchestra.

Wanganui

(From our own correspondent.)

March 18.

St. Patrick's Day, not being generally observed as a holiday, the committee decided to hold the children's picnic on Thursday. The children marched in processional order to the grounds on St. John's Hill, where

they spent a most enjoyable day. In the afternoon a number of the adult members of the congregation swelled the numbers and helped materially in arranging sports and races for the youngsters.

An enjoyable concert, in honor of St. Patrick's Day, was held in the Opera House on Friday night. The house was comfortably filled, and an excellent programme, consisting mainly of national items, was submitted. Mr. Armstrong's orchestra played two overtures and supplied the music for the fan drill, performed by the convent pupils. Encores were the rule during the evening. In all cases the performers responded cheerfully, so that the programme was increased to no less than twenty-eight items. The following was the programme:—Overture, Armstrong's orchestra; song, 'In sweet Killarney' (with tableau representing 'Erin'), Miss Dora Carroll; song, 'The desert,' Mr. A. Jenks; song, 'Good-bye, Mavourneen,' Miss Kennedy; recitation, 'Shamus O'Brien' (with musical accompaniment), Mr. A. Hogg; song, 'Come back to Erin,' Miss Teresa Casey; fan drill, convent pupils; song, 'The old plaid shawl,' Miss N. Dempsey; song, 'Ashore,' Miss M. Johnston (Wellington); song, 'Three leaves of shamrock,' Miss M. Robson; violin solo, Mr. J. E. Gilby; duet, 'The moon hath raised her lamp above,' Miss T. Casey and Mr. E. B. L. Reade; banjo solo, Mr. Baldrey; song, 'Killarney so fair,' Miss Robson; recitation, Mr. H. de B. Sheeran; clarinet solo, Mr. M. S. Brunette; song, 'The dear little shamrock,' Mr. E. B. L. Reade. The accompaniments were played by the following: Mrs. Lloyd, Misses Perrett, Casey, Carroll, M. Robson, and Messrs. Craig and Reade.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 20.

Members of the St. Patrick's branch of the H.A.C.B. Society approached the Holy Table in a body at the seven o'clock Mass in the Cathedral on Sunday in honor of the feast of St. Patrick.

The Catholic residents of Sumner, the number having been considerably augmented of late, met recently to discuss matters appertaining to the interest of the Church and the increasing congregation, Mr. J. R. Hunt presiding. Christian doctrine classes have been inaugurated there in the interests of the children under the direction of Miss Fitzgerald.

The Rev. Father O'Connell returned last week from a holiday tour in the North Island. He spent a week with the Very Rev. Dean Foley at Rotorua. The Dean has much improved in health, and the resident medical attendant at the Sanatorium is of opinion that a continuation of the treatment, extending over another month or so, will effect a permanent cure.

His Lordship the Bishop preached in the Cathedral at Vespers on Sunday (the feast of the Patronage of St. Joseph) an impressive discourse on the subject of the day's festival, and afterwards, attended by the Very Rev. Vicar-General and Rev. Father O'Connell, officiated at Benediction of the Blessed Sacrament.

The following candidates educated by the Sisters of the Mission at the Sacred Heart High School were successful at the theory of music examination held on December 3 in connection with Trinity College, London:—Senior division—Charlotte Mary Barker, 80 (honors); Intermediate division—Mabel Annie Yemm, 90 (honors); Annie Riordan, 78; Bridget Riordan, 71. Junior Division—Jaret Clark McLaren, 92 (honors); Mary Wildev, 88 (honors); Clara Sparks, 78; Dorothy Amyes, 77; Eva McArthy, 70; Lizzie Barland, 69; Agnes Donnell, 69; Eileen Murphy, 69; Vera Barker, 69. Preparatory division—Henrietta Buchanan, 89; Mary Conkley, 83; Eveline Derrett, 81.

The St. Patrick's Day entertainment, promoted in the interests of Nazareth House, was a most unqualified success. Before the hour for commencing the programme scarcely a seat in the great Canterbury Hall was obtainable, and the many late comers were perforce to be content with standing room. The various sub-committees guided by the executive committee had done their work well, all the preliminary details being so carefully attended to that nothing appeared wanting to ensure satisfactory results. Those of the general committee, who were entrusted with the musical arrangements, are deserving of every commendation for the really excellent programme submitted. Every item was of a strictly national character, and selected with infinite care. His Lordship the Bishop was present, and also a number of the local and neighboring clergy. During an interval in the proceedings his Lordship, in the name of the Sisters of Nazareth, thanked those ladies and gentlemen who had gratuit-

ously given their services to help the noble institution which was now an accomplished fact in their midst. The great work of the Sisters of Nazareth had already been begun in Christchurch, and so much good had already been done that the premises secured were all too small. The Sisters had informed him that day that the applications for admission were so many that they did not know where to lodge them. This was a fault on the wrong side, but it helped to show the necessity of the work for which the concerts had been established three years ago. He thanked the artists and the committee and everyone who had assisted in making the concert a success in his own name and in that of the Sisters. In conclusion, the Bishop stated that the Sisters would always be glad to receive any of the public who cared to visit the Home. The following was the programme:—Overture, 'Gems of Ireland,' Mr. H. Rossiter's Orchestral Band; song, 'Eily Mavourneen,' Mr. Charles Read; song, 'Off to Philadelphia,' Mr. A. Millar; song, 'Come back to Erin,' Mrs. Gower-Burns, violin solo, Herr Heinrich Kahn; song, 'Erin my country,' Miss Laura Treleaven; recitation, 'Shamus O'Brien,' Mr. Winkler Hall; national dance, Miss Alice Saunders; mandolin and guitar quartette, Mrs. Wright, Miss R. Francis, Messrs. Shephard and Wright; song, 'Kathleen Mavourneen,' Mrs. Gower-Burns; ballad, 'Irish folk song,' Mr R. Vincent; song, 'The dear little shamrock,' Miss Laura Treleaven; song, 'The Irish emigrant,' Mr. A. Medhurst; vocal quartette, Messrs. Cookson, Vincent, H. Hobbs, and A. Millar; song, 'The little Irish girl,' Mr. W. Densom. Miss Katie Young and Mr. R. A. Horne were accompanists, and Mr. H. Rossiter musical director. Recalls were almost universal, Mrs. Gower-Burns especially quite captivating the audience. Her artistically trained voice and charming rendition of those sweetest of Irish songs were indeed a treat to listen to, and one not often afforded at local concerts.

Timaru

(From our own correspondent.)

March 18.

The festival of our national Apostle was this year celebrated by a sports meeting and picnic in the Caledonian Grounds on Thursday, and a concert on Friday evening. The outing on Thursday was most enjoyable, and the 100 children and almost the same number of adults, who took part, spent a very pleasant day. Numerous races for substantial prizes were provided for young and old, and light refreshments were dispensed to all. The Garrison Band played some nice selections during the afternoon, which were much appreciated. Rev. Fathers Tubman, Kerley (Temuka), Le Floch, and Finerty were present during the day. The members of the general committee did splendid work in the way they carried out all arrangements, and doubtless are pleased at knowing that the gathering was the most successful held here for some years. The net result, after disbursing some £20 in prizes, etc., is £15, and this amount, along with the proceeds of the concert, something over £20, will be devoted to reducing the debt on the newly acquired sections next to the boys' school.

The Theatre Royal was crowded to the doors for the annual St. Patrick's night concert. The programme provided was a varied one, and was well up to the standard of former years. Its leading feature was the fine display given by the school children. A very pretty dumb-bell drill by sixteen lads, suitably dressed, was the best exhibition of its kind ever seen here. 'Erin, my country' was sweetly rendered by 70 girls, who, dressed in white with green rosettes and placed in three semi-circles with a woodland scene in the background, formed a pretty picture. A tableau, 'Ireland,' with recitation, was presented by a dozen girls, and got a good reception. The boys gave a couple of choruses with much spirit, their singing of 'Let Erin remember' being re-demanded. The Operatic Society went through their popular march of the vivandieres, the many pretty evolutions being further enhanced by the limelight, which made the most of the brilliant costumes worn. The vocalists were Mrs. Coombes, Miss McGuinness, Messrs. S. Gilchrist, Evans, Healey, and Chapman; they were all encored, and graciously responded. Misses E. McGuinness and N. Egan played a duet of Irish airs on two pianos, and later on, assisted by the Misses Denehy and Steward, played a march. Rev. Father Tubman took advantage of a short interval to thank the audience for their presence and the performers for the excellent programme provided. He particularly mentioned the Garrison Band, for their playing outside the theatre. Miss E. McGuinness acted as accompanist, and deserves recognition also for the arrangement of the programme. Mr. N. Mangos, the capable secretary

both of the picnic and concert, with his enthusiastic assistants Messrs. Wilson and O'Leary, are to be congratulated on the success that attended their efforts.

Waimate

(From our own correspondent.)

March 20.

The St. Patrick's school children's annual outing took place on March 7, when they were taken to Caroline Bay, Timaru. Refreshments and games were provided for them, and a very pleasant day was spent. A good number of parents also accompanied the excursion.

Friday being St. Patrick's Day, Masses were celebrated at 7 o'clock and 10 o'clock. The panegyric of St. Patrick was preached on last Sunday by the Rev. Father Regnault.

The usual St. Patrick's Day entertainment took place in the evening in the Oddfellows' Hall, when the members of St. Patrick's Dramatic Club produced to a crowded hall the comedy, 'Her Second Husband.' The members are to be heartily congratulated on the successful performance they gave. All the parts were well filled, each performer fitting into the character portrayed in a remarkably clever manner. The large audience were simply delighted with the piece from beginning to end, laughter and applause alternating as the comedy developed. It will be remembered as one of the most successful performances produced here for a long time. The names of the performers who entertained their audience so well are Messrs. E. Costello, J. Sims, J. Hickey, S. Reid, T. Pearse, Misses H. Crowley, A. Patterson, L. Kent, and M. Costello.

DIOCESE OF AUCKLAND

(From our own correspondent.)

March 16.

Rev. Father Heath, of Sydney, is at present here, having arrived last Sunday.

The local branches of the H.A.C.B. Society are to approach the Holy Table at St. Patrick's on Sunday, 26th inst. A Mass for the repose of the souls of deceased members will be offered on the occasion.

The organisation termed the Protestant Defence Association has been holding high revel during the last fortnight, but confined to themselves. Copious advertising in the papers and on the tram cars, notifying the presence of the 'Great Protestant champion,' ended, in theatrical parlance, in a 'frost.' To find in the papers the reports of the proceedings you would require a microscope and search-warrant.

At St. Benedict's last Sunday evening the Rev. Father Gillan delivered one of a series of sermons, entitled, 'The Necessity of Penance.' In language the most earnest and convincing the Rev. Father showed the great necessity which existed of practising penance in order to subjugate our passions and control ourselves against the waywardness of the flesh. The choir was augmented by Mrs. Orr, of Gisborne, who sang very nicely an 'O Salutaris.'

The members of the Young Men's Club to the number of sixty approached the Holy Table in a body at the 9 o'clock Mass at the Cathedral last Sunday. His Lordship the Bishop came down specially for the occasion. After Mass the members sat down to breakfast in St. Patrick's Hall, Rev. Brother George presiding. The Bishop addressed those present, and said it gave him much pleasure to see such a fine gathering of young men turning out to show to all the faith that was in them. It was a good augury for the future. The club was fulfilling the aims and objects for which it was founded. Let them see to it that its mission would be continued. Up to the present he had not called upon the members for any special work, but later on he would ask them to rally round him and assist in completing their Cathedral. He wished the club every blessing and success. A hearty vote of thanks to the Bishop for his attendance and kind remarks was carried by acclamation. Short addresses were given by Brother George and Messrs. W. Tole and D. Flynn. Rev. Father Holbrook (spiritual director) was also present.

Signwriting, general decorating, and pictorial sign painting are done to the satisfaction of customers by Mr. J. H. Oliver, Moray Place, Dunedin.

The Commissioner of Crown Lands notifies that a number of allotments in the Greenfield Settlement will be open for selection on April 11, at the District Lands and Survey Office, Dunedin, the Courthouse, Balclutha, and the Survey Office, Lawrence, and that the ballot for the same will be held on April 15 at the Survey Office, Lawrence.

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Characteristics of the Holy Father

In an address delivered recently in St. Mary's and St. Michael's Church, in the East End of London, Father Bernard Vaughan gave a sketch of the life and character of Pope Pius X. He described the simple surroundings of his boyhood, his keen love for learning, and the gentleness and unselfishness which marked his bearing towards others. When he became a priest, he said, the only thing he neglected was his own ill-fed and ill-clothed body, and his sister, who was his house-keeper, had to hide away his things under lock and key lest they should be all given away. In later years the diocese of Mantua became, under his rule, a centre of good works. His very presence was an inspiration. Nor did he neglect the social and industrial needs of Mantua. He recognised the principle that to conquer you must replace, so the Bishop set on foot co-operative societies, savings banks, and made himself responsible for a newspaper, 'Il Cittadino di Mantova,' knowing that it was a mockery to ask people to give up food, however injurious to them, unless you supplied them with a diet that was wholesome. 'Few persons,' he said later when Pope, '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.' As illustrating

His Loving Character,

Father Vaughan said that when the children saw him approaching they ran to him knowing that his pockets were full of good things for them, while the poor would extend their hands to receive the alms which never failed. It was his delight to share all that he had with the poor, and that he might have the wherewithal to give he sold everything he could lay his hands on, even his watch, his pectoral cross, and whatever else would bring him in more to give away. Being asked to accept a gold watch enriched with precious stones, he replied, 'Thank you; my nickel watch keeps good time, and I am not so likely to sell it.' However, the gold watch was forced upon him, but soon after the old nickel timepiece was seen hanging from his pocket by a shoe string—the gold watch had gone, like everything else of any value.

How pathetic it was, said Father Vaughan, describing the Pope as he is to-day, to watch the countenance of the Sovereign Pontiff as he sat on his throne during any great function in St. Peter's, surrounded by the College of Cardinals, and countless bishops and prelates.

The Sight was Truly Pathetic.

There was a fixed look of bowed resignation to a burden which, but for strong help from on high, seemed to threaten the Pope's life by its crushing weight. Only the other day he had said in a private audience, 'Pray for me constantly that I may have strength to endure my life—it is on a cross on Calvary.' And yet when one was with the Holy Father alone that look of distressed anxiety changed to an expression of fatherly sweetness, whilst the different emotions that chased each other across his fine and open countenance revealed the beautiful blend of beautiful virtues that went to make up a character the most Christ-like the preacher had yet met with.

The Pope, it was said, was no diplomatist. It was true he was no professional diplomatist, but he was a man of infinite resource and tact—a man who knew his own mind, which when made up on any matter of importance was as fearless as it was resolute. The quiet but firm step, the soft but strong hands, the sweet but clear voice, the kind but keen eyes, the easy but dignified manner, all served to portray a man of dauntless resolution. It was said that the Pope wanted to come to terms with the Quirinal, whatever that might mean. They might be sure that the Holy Father would come to no terms that might in any way compromise his unique position. He would always assert his absolute independence, so that no terms whatever could even be considered that did not undertake to restore to him at least territory enough to give him an independence and a sovereignty sufficiently clearly defined to cause him to be regarded and recognised by all the Powers of Europe as the Sovereign Pontiff.

Father Vaughan said the Holy Father's last words to him were—Preach, preach Christ; to bring souls to know and love Jesus Christ and His beautiful mother is the mission of the preaches; and what sublimer vocation can there be? Go, then, take with you to England 'the Child and the Mother,' and make them better known and better loved throughout the length and breadth of your island home, once called the Isle of Saints, England.

The End of M. Combes

When the fallen minion of a secret power came into office (says a writer in the 'Catholic Times') everyone foresaw that as soon as his work was done he would be cast off. He himself perhaps cherished the idea of a personal triumph, but no such intention was in the minds of his masters, and when they now drive him off like a beaten cur, they are by no means too thankful for the way in which he has retrieved the prey marked out for him. We cannot be surprised at the issue. Combes, the comet of low magnitude, has fallen. What else did we expect? As he completed the work of the cunning Waldeck-Rousseau, so there are others to complete his work. Waldeck-Rousseau was by far the more dangerous man. M. Combes was the man of a moment in the course of time, and he could never do more than the work of a moment.

When he came to power he had to finish the bad work of Waldeck-Rousseau. And he went on as his predecessor had begun. The first inkling of the Associations Law was an act of hypocrisy. The Orders were attacked under the guise of dispensation, selection, privilege, freedom. It was the same in Rome when Victor Emanuel promised to respect Catholic institutions. The Orders being thus lulled, and as it were gagged, the work of destruction had taken its first step. Then Combes came on the stage. He was bolder, and the time favored a more open front. Flinging aside all courtesy, all kindness, all consideration for his victims, he spoke of the Orders, of the Catholics, of the Church, of the Pope, in derisive terms. The Association Law was passed under a false promise; when passed it was applied illegally; even the illegality was steeped in the lawless despotism of hatred. The record is one of foul dishonor. All this and more took place by reason of

The Concordat.

The Orders, it was said, were not under the Concordat. Yet the Concordat was used to crush them. Without the Concordat the Government could have done nothing. This plea of the Concordat put forth by robbers of the sanctuary has deceived some people. Now, what is the Concordat? It is a short code of regulations concerning the relations of the Church and the State. In the Freemasons' hands it was used as an instrument to prevent the Church from growing. It is evident that if an institution recognised by law outgrows the law, it is the duty of lawgivers to adapt the law to the institution. In the case, for instance, of our Indian Empire, when in the course of time it outgrew the obsolete rule of the East India Company the Crown made a new and comprehensive law to take in all the fresh conditions of existence. So in France, if the Orders had grown up outside the Concordat, it was the duty of statesmen to put them into the Concordat. It was their safety also, for if they wished to have a large and venerated body completely overshadowing them they could not have taken a shorter cut to that end than the one they took. Then, again, if the Orders are not recognised in the Concordat, by what right are they to be crushed by the Concordat? In the eyes of the law they are merely laymen. Why should they not be treated as such?

The apostate hatred of M. Combes found many vents. He hurried off to Brittany to erect a statue to Renan. He spoke coarse and vile things to Bishops, whom he called 'Monsieur.' These things were not, indeed, taken seriously, and this galled him most of all. People knew, we all know, that he had his tether and his hour. His colossal vanity reached its apex when he said, 'I will not go to Canossa.' This is an ominous saying, and no one has thriven under it. With the example of Bismarck, he ought to have avoided it. It cast a spell over his last months, which all in their degree were so many steps to his Canossa. To his Canossa! which is a small one, not easily discernible to the man in the street. In the mouth of Bismarck the words 'Our German Emperor will not go to Canossa' were felt to be dramatic and fit to the occasion. They brought back great figures, and at the time they seemed true. In the mouth of Combes the words 'I will not go,' etc., never seemed fitting to anything that is, or was, or could be. They provoked laughter.

Not only was the Government lavish in breaking its word, not only were the halls of Parliament thronged with perjured senators and puny despots, but the Concordat was broken openly. The very first clauses assert that the Chief Ruler in France is to be a Catholic, and that the majority of Frenchmen are Catholics. These clauses were violated. The Chief Ruler and his Minister favored any religion but the Catholic—they oppressed and persecuted it. But a change has come, and hopes seem to be well grounded that an improvement is at hand. Combes is at an end for ever.

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Irish News

CARLOW—A Memorial

The Carlow Guardians have decided to erect a memorial in the Workhouse to the memory of the late Sister Gabriel, whose zeal on behalf of the inmates earned the approbation of all creeds and classes.

CLARE—A Prolific Writer

The Ven. Archdeacon Malone, V.G., M.R.I.A., of St. Senanus's, Kilrush, who has just published a pamphlet entitled 'Irish Schools and their Managership,' has made several valuable contributions to Irish history. Among his works are 'Birthplace of St. Patrick,' 'Chapters towards the Life of St. Patrick,' 'Adrian IV. and Ireland,' 'Life of St. Flannan (Killaloe),' a translation from a twelfth century Latin work. But his principal book is 'Church History of Ireland,' in two volumes, which first appeared in 1863, and has run into several editions. The last edition was brought out in 1880. Besides his writings in book form, Archdeacon Malone has contributed articles on various subjects to the 'Hibernian Magazine,' 'New Ireland Review,' the 'Dublin Review,' and the 'Irish Ecclesiastical Record.' Dr. Malone, who was born in Ennis, and is in his seventy-ninth year, speaks Irish, having acquired a knowledge of the Irish language in his young days.

CORK—Death of a Religious

A most esteemed member of the Order of Poor Servants of the Mother of God, Sister Mary Justin Croke, has passed away after a rather protracted illness in the convent at Carrigtwohill, Middleton, and her demise at the early age of twenty-two years, and in the fifth year of her religious life, has occasioned deep sorrow. The deceased Sister, who was a relative of the late Archbishop Croke, was a daughter of Mr. John Croke, of Belfast, and joined the Order at Cork when but seventeen years old, being for the past year in the convent at Carrigtwohill.

DERRY—Death of a Priest

The Rev. Hugh Lagan, pastor of the Sacred Heart Church, San Francisco, died on December 24, 1904, at the Lane Hospital in that city. Father Lagan had been pastor of the Sacred Heart Church for more than five years. Deceased was born at Maghera, County Derry, in 1852, and received his early education in the National schools of his native place, after which he entered Maynooth College, where he was ordained at the age of twenty-three. After a short time in Ireland he went to San Francisco, where he labored zealously until his death.

DUBLIN—Papal Honors

Sir Francis Cruise, M.D., D.L., Dublin, has been created a Knight of St. Gregory in recognition of his labors in connection with the 'Imitation of Christ,' upon which he is one of the greatest living authorities.

Public Hall Wanted

In a letter to the Lord Mayor promising £500 towards the proposed National Exhibition, His Grace the Archbishop of Dublin says he is much mistaken if the project now set on foot—in addition to achieving its main object in the development of Irish manufactures—does not furthermore make a notable contribution of permanent value to the development of art as well as of industry in the city. It will do this if it provides the citizens with a public hall, in which a great organ can be erected, and in which they can have opportunity of receiving a musical education in the best of all ways, that is, by hearing good music well performed by competent soloists, vocal and instrumental, and by a well-trained choir and orchestra, in a hall worthy of the capital of Ireland.

The Christian Brothers' Novitiate.

The 'Southern Cross,' Buenos Aires, reports the arrival in the Argentine of the Rev. Brother T. R. Hughes, for the purpose of collecting funds for the new Novitiate and Training College in Clontarf, Dublin. Brother Hughes, who has been 49 years in the Order, 34 of which were spent in educational work in Australia, had with him letters of recommendation from the Archbishop of Melbourne, Archbishop Kelly, and other members of the Australian Hierarchy; and from the Archbishop of Cashel. He also had letters of high recommendation from the Gaelic League of California and Dr. Douglas Hyde. We quote from Dr. Hyde's letter: 'For the great national cause of the language of Ireland you have also, in my opinion, done more than any other teaching body in the country, and I am con-

fidant that you will do still more in the future.' Rev. Brother Hughes had a long interview with Monsignor Terrero, of La Plata, who kindly gave the good Brother permission to collect for the Centenary Novitiate throughout his extensive diocese. The Bishop expressed a wish that he would soon see a community of the Irish Christian Brothers established in the Argentine, in charge of the Boys' Orphanage.

Temperance and Hygiene

The proceedings at the annual meeting of the Irish Association for the Prevention of Intemperance, which was held in the Rotunda, Dublin, were characterised by great enthusiasm, notwithstanding the somewhat pessimistic views of some of the speakers. That the cause of temperance has made wonderful progress in Ireland recently is evident to the most casual observer; were it otherwise, after the time and labor expended on it by good and patriotic men of all creeds and classes, we might almost despair. Communications were read from several Bishops, in which the teaching of temperance and hygiene in primary schools was strongly advocated. The Most Rev. Dr. O'Dea in his letter said that if children could be got to believe and see clearly that intemperance was a degrading vice which robs men of health, happiness, and character it would go far to make them proof against its attacks during life. He would begin with the teachers in the training colleges. If they became apostles and strove to impart their convictions to the pupils, the result would be in the highest degree beneficial.

The Irish Martyrs

His Grace the Archbishop of Dublin has issued a letter in which he announces that the process for the beatification and canonisation of the Irish Martyrs has now entered upon its second stage. The record of the proceedings before the Dublin Diocesan Court, with the accompanying books and documents, have been handed over by his Grace's official representative at Rome to the Secretary of the Sacred Congregation of Rites. One statement which his Grace makes will, as he says, be received with universal gratification. It was necessary that some Cardinal in Rome should take special charge of such an important matter as that sent forward to the Holy See, and in this instance his Eminence Cardinal Vannutelli, who was so recently amongst us, has willingly consented to do so. In asking from each parish in the diocese a small contribution towards the expenses of the process, his Grace suggests that in many places the amount needed can best be made up by the offerings of the little children. This would give them a special interest in the work, and would doubtless help to secure their prayers for its success. As those of them who may live to see the day when the great work will at length be brought to a close, when they hear of the splendid ceremonial of the canonisation in St. Peter's, or possibly are present at it, as some amongst them may be, it will be a source of pride to them that in their childhood they were afforded an opportunity of helping in their own small way towards a result that, in its accomplishment, will bring joy to the heart of every Irish Catholic.

GALWAY—Death of a Patrician Brother

The death is announced of Brother Lynch, of the Patrician Order, Galway. The deceased, who had reached an advanced age, was a distinguished educationist.

KILKENNY—St. Brigid's Missionary School

From the annual report of St. Brigid's Missionary School, Callan, County Kilkenny, it appears that 336 postulants have gone to various missions from it since the institution was opened by the Sisters of Mercy twenty years ago.

MEATH—The Hill of Tara

An interesting find has lately been made near the historic Hill of Tara, where the Kings of Ireland used to be crowned. While some workmen in the employment of a local land owner were engaged in leveling a neglected portion of a fifteen-acre field, hitherto considered too difficult and unprofitable for cultivation, and removing the second ploughing of a gravelly subsoil, they came upon a remarkable jewel. It is described as oval in shape, 1½ in. by ¾ in., with a substantial gold framework of exquisite workmanship. On its front is inserted a dark greyish semi-transparent stone, with lighter veins, surrounded originally by twenty-six small pearls of great brilliancy, four of which have been lost.

MONAGHAN—A Priest passes away

The death is reported of the Rev. A. McLerrey, P.P., Tydavnet, Monaghan, at the age of 53. Deceased had been in failing health for some time.

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High-class Tailoring under the management of a First-rate Cutter. Grand assortment of Tweeds, Suitings, etc. Perfect fit Guaranteed.

QUEEN'S COUNTY—A Centenarian passes away

The death took place recently of William Rooney, Clonmore, Queen's County, in his 103rd year. Deceased was a total abstainer all through life, but was a heavy smoker.

ROSCOMMON—Remarkable Longevity

A very remarkable case of longevity in a family comes from Mountcashel, County Roscommon (says an exchange). In a family named Fox representatives of five generations are at present alive, and in robust health. Recently Mrs. Timothy Fox, of Mountcashel, gave birth to a son. The grandmother, Mrs. Fox, is 55 years of age, the great-grandmother, Mrs. Fahey, is 82, while the great-great-grandmother, Mrs. Mulvenie, is in her 103rd year. It is not often that one hears of a woman 82 years of age having her mother alive and in good health.

TIPPERARY—Presentation

In connection with the silver jubilee of Father Brennan, President of Rockwell College, Cashel, which was celebrated last October, the chairman of the presentation committee has handed the rev. gentleman a beautiful gold watch and chain as a memento of the occasion.

The late Archbishop Croke

In St. Patrick's College, Thurles, on February 5, Mr. John Dillon, M.P., who was attending a political demonstration in the town, received addresses of welcome from several representative bodies. In replying he recalled the fact that he last spoke in that hall on his release from prison twenty years ago, when he was welcomed by the then Archbishop of Cashel, who more than any other man of his generation typified that union between the priests and people of Ireland which was the main hope of the future of the country. The lesson and the inspiration of his life, and the manly stand he took for the honor and liberty of the Irish people, formed a great national asset. He rejoiced to know that in Dr. Croke's successor they had a true-hearted Tipperary man who was as loyal to the cause of liberty as any Bishop who ever reigned in Ireland.

GENERAL.**Assisting Farmers**

The Agricultural Board has authorised the Department to apply a sum not exceeding £10,000 from their Endowment Fund in reducing the cost of seed to the occupying purchasers under the Local Government Board scheme.

Technical Education

Mr. Louis Ronillon, Professor of Manual Training at the Teachers' College, Columbia University, has been appointed Chief Inspector of Technical Education for Ireland. It is understood that Sir Horace Plunkett secured his appointment.

Parliamentary Representation

Mr. T. W. Russell, M.P., has announced that he will run candidates for at least nine seats in Ulster at the General Election. They will advocate a large reduction in the cost of the government of Ireland, chiefly with regard to law and police expenses.

Earl Spencer's Views

Earl Spencer, speaking at Wandsworth, declared that Mr. Wyndham's discovery of the necessity of an advance by devolution or some other change is a striking justification of Mr. Gladstone's view of the impossibility of continuing coercion, and the necessity for conceding some self government to Ireland.

Cardinal Moran's Proposal

Mr. John Redmond, the Irish Parliamentary leader, speaking in Dublin the other day, referred again to Cardinal Moran's proposal for holding a conference of the Irish race in Australia, which, he said, he hoped to see soon realised. "It is a brilliant proposal," said Mr. Redmond, "worthy of the great leader of the Irish people in Australia."

It was stated at a meeting of the Trades and Labor Council at Auckland that the Colony was flooded with imported American vehicles. This was a serious detriment to local industry, and a Christchurch firm (i.e. Morrow, Bassett, and Co.) imported hundreds of American vehicles, which they sold a hundred per cent. under the prices for which the local manufacturers produce the same goods. It was resolved to urge the Government to impose an increase on the tax (now 30 per cent.) on vehicles imported, in parts or complete. Before the Government gets to work would be the time to buy a Daisy Road Cart—price, £13 delivered....

People We Hear About

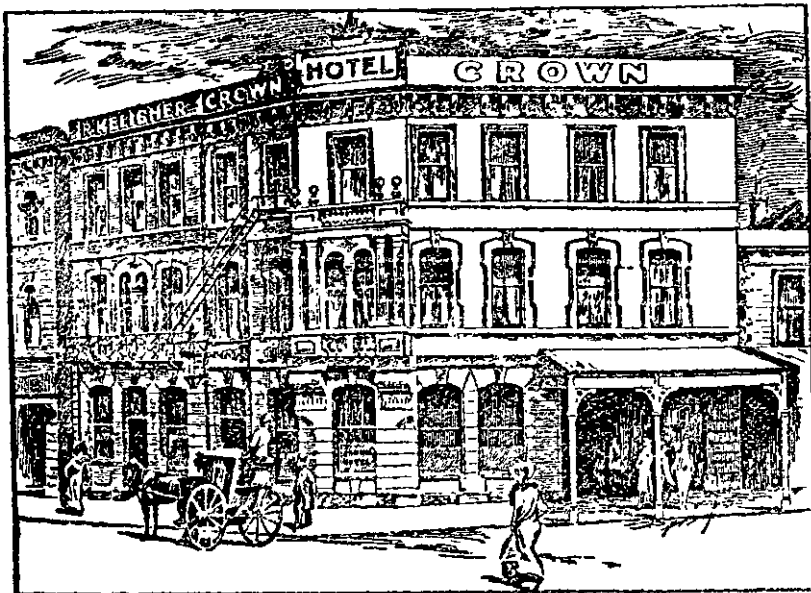
Few members of the peerage have had a more eventful career than Lord Mount-Stephen, who has lately given £200,000 to the King's Hospital Fund. He was once a herd-boy in Banffshire, and then a draper's apprentice in Aberdeen. Emigrating to Canada, he made a large fortune out of the Canadian Pacific Railway, in the building of which he was associated with his cousin, Donald Smith. Smith is now Lord Strathcona, High Commissioner for Canada. Both Peers are childless. Many years ago, however, Lord Mount-Stephen and his first wife adopted a little girl, and soon after they went to England. Miss Alice Stephen married Mr. Henry Stafford Northcote. In 1887 Mr. Northcote was created a baronet, and in 1900 he became Lord Northcote.

In Sir John Robinson's 'Fifty Years of Fleet Street' he tells how Sir Arthur Sullivan offered to sell outright the song 'The Lost Chord' for 250 dollars, but, fortunately for him, his offer was declined, and he retained the copyright, out of which he got a very large sum from first to last. One curious thing he mentioned with regard to the song. There is an absurd blunder in it. The words are, "I struck one chord of music like the sound of a great Amen." Now, Amen is a word of two syllables, so that there must have been two chords. He did not notice this, he said, until after the song had been sung in public, and he was terribly afraid he would get laughed at for it. Strange to say, nobody ever seemed to have found it out.

A few weeks ago (says the 'Catholic Herald') we referred to an 'interesting event' which is said to be expected shortly in the Norfolk family. A writer in the 'Freeman's Journal' the other day gives some detailed particulars regarding the matter. Should a boy be born, the Duke of Norfolk will then have a direct heir. Should the child be a girl Lord Edmund Talbot, the Duke's brother, will remain heir presumptive. Lord Edmund bears the name of Talbot under the will of the last Catholic Earl of Shrewsbury, who made him his heir. English Catholics are much interested in the hopes for a direct heir to the Duke, for at present only two delicate boys, the sons of Lord E. Talbot and of Lord Howard of Glossop, stand between the Duke and a Protestant heir.

Father Gapon, the leader of the Russian strikers, is an Orthodox clergyman who has had a remarkable career. From his youth he has been conversant with the life of workmen. The son of a peasant in the Poltava province, he resolved to devote himself to the service of the people, and felt that he could best accomplish that purpose by becoming a priest. After his ordination he began the work of endeavoring to improve the lot of the toilers. He formed evening classes for their benefit, joined in various philanthropic movements, and published a pamphlet on 'The Means of Combating Destitution.' Whilst chaplain of the Transport Prison he conducted classes amongst the criminals condemned to penal servitude. His experience led him to the conclusion that the workmen must be closely banded together if they were to become a real power. Thus is explained the genesis of the association he has formed.

The London 'Tablet,' noting the inclusion of Father John Gerard's name in the latest edition of 'Who's Who,' gives some interesting particulars of the Gerard family apropos of the fact that four of its members now figure in 'Who's Who.'—Father John figures as the eldest son of the late Colonel Archibald Gerard, of Rochsoles, born in 1840, and, at the early age of sixteen, entering the Society he has since so brilliantly served. His brother, General Sir Montagu Gerard, born three years later, has a long record of military distinction in 'Who's Who.' He, too, is a maker of books and his present experiences at the seat of the war in the Far East will provide, one supposes, marvellously interesting material for a volume in succession to "Leaves from the Diary of a Soldier and Sportsman." Two ladies of the family neighbor their brother in "Who's Who," Madame de Laszowski, and Madame Longard de Longarde—the Emily and Dorothea Gerard of so many attractive title-pages—"Reata," "Beggars my Neighbor," "The Waters of Hercules," and the rest." The 'Tablet,' by the way, protests against the continued ignoring of the names of other Jesuits such as Father Thurston and Father Matthew Russell by the compilers of 'Who's Who.' It designates such exclusion as 'hideous.' And the word is not too strong.



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MORAY PLACE,
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Tariff—5/- per day, 25/- per week.

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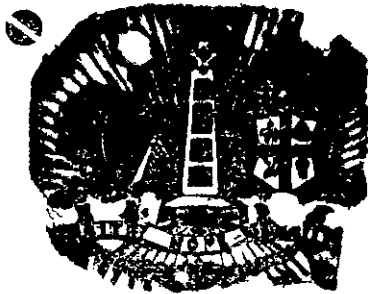
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Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

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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.

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District Secretary,
Auckland

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PRODUCE.

Invercargill prices current.—Wholesale—Butter, farm, 6d; separator, 8d; 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, 6/- per cwt. Retail—Farm butter, 7d; separator, 10d; 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/-.

Wellington, March 20.—The Industries and Commerce Department to-day received the following cablegram from the Agent-General, dated London, 18th:—No alteration in the mutton market since last cabling. The lamb market is quiet and prices have slightly declined. For beef average price to-day is: Hindquarters New Zealand beef, 3½d per lb; for forequarters, 2½d. The butter market is very firm. There is an exceptional demand, for which the supply falls short. The average price to-day for the choicest New Zealand butter is 107/- per cwt; for Danish, 111/-; and for Argentine, 105/-. The cheese market is very firm, and is advancing owing to the strong demand. The average price for finest New Zealand cheese to-day is 55/-. The price for New Zealand hemp, 'good fair Wellington' grade, on the spot to-day, is £30 per ton; April to June shipments, £29/10/-. The Manila market is active, with a good demand at £41.

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 buyers. A fair proportion of the offering was disposed of under the hammer, but several lots of oats and chaff, not reaching our valuation, had to be passed in.

Oats.—The market is not heavily supplied with prime milling quality, and the few lines offering during the week have found buyers at quotations. Shippers have not been operating to any great extent, and although local stocks are not large, they have had little difficulty in supplying their orders for coastal shipment. Several lines of new oats have come forward, and in nearly every case the quality compares well with last season's oats. We quote: Prime milling, 1/8 to 1/8½; good to best feed, 1/7 to 1/8; inferior and medium, 1/4 to 1/6 per bushel (sacks extra).

Wheat.—Prime lines of old wheat continue to meet with good demand, and are the only class bringing top rates. For new season's prime milling there is a fair local demand, but millers are not disposed to buy southern wheat freely on the same terms as northern samples. We quote: Prime milling (old wheat), 3/6 to 3/8; new, 3/5 to 3/7; medium to good, 3/2 to 3/4; whole fowl wheat, 2/11 to 3/-; broken and damaged, 2/6 to 2/10 per bushel (sacks extra).

Barley.—Last year's crop is now practically exhausted, and we anticipate good demand for all classes of the new season's grain.

Potatoes.—Steady supplies continue to arrive, and at Monday's sales prices for all sorts were a shade easier. Derwents are not readily quitte unless their condition is undeniable, and so many are being dug on the green side that it is difficult to clear all consign-

ments on arrival. Best white sorts have some demand for shipment, which has helped to steady prices. Quotations: Best Derwents and kidneys, £5 to £5/5/-; medium Derwents £4 to £4/15/- per ton (sacks in).

Chaff.—The market is still well supplied, and although sales have not been made freely prices are unchanged. Quotations: Prime oaten sheaf (old), £3/7/6 to £3/12/6; do (new) and medium old, £3 to £3/5/-; medium and inferior, £2/10/- to £2/15/- per ton (bags extra).

Pressed Straw.—Oats, 40/- to 42/6; wheat, 32/6 to 35/- per ton.

Hay.—Offering plentifully at £2/15/- to £3/5/- per ton.

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

Wheat.—There is not much doing yet, buyers mostly standing off in the meantime. Quotations: Prime milling, 3/6 to 3/8; this season's, 3/5 to 3/7; medium to good, 3/2 to 3/4; best whole fowl wheat, 2/11 to 3/-; inferior and broken, 2/6 to 2/10.

Oats.—The demand is limited, and last week's quotations may be repeated, namely, Prime milling, 1/8 to 1/8½; good to best feed, 1/7 to 1/8; inferior and damaged, 1/4 to 1/6.

Potatoes.—Prices are somewhat easier, best being worth £5 to £5/5/-; medium, £4 to £4/15/-.

Chaff.—The market remains the same, prime oaten sheaf being worth £3/7/6 to £3/12/6; medium and best new season's chaff, £3 to £3/5/-; inferior, £2/5/- to £2/12/6.

WOOL.

London, March 15.—At the wool sales prices are firm at late rates.

The Mount Vernon clip realised 11½d, and the Ngapara clip 9½d.

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

Rabbit skins.—We offered a medium catalogue on Monday last, when there was very good competition, and prices advanced on those lately ruling. Springs made up to 10½d, summers to 8½d, small to 7d, autumns to 10½d, and horsehair to 17d.

Sheepskins and Hides.—No sales since last report.

Tallow and Fat.—No change to report.

LIVE STOCK

ADDINGTON STOCK MARKET.

There was the usual large attendance at Addington, and there were good entries in all departments except fat cattle. The sales of purebred sheep were of more interest than usual.

Fat Cattle.—Only 148 were yarded, but the demand was very weak, and prices were slightly easier, particularly for cows. The entry consisted mainly of steers and light heifers. Good to prime beef sold at the rate of 20/- to 22/- per 100lb; other qualities, 15/- to 19/-. Prices per head were: For steers, £6 to £9/12/6; heifers, £5/15/- to £8/2/6; cows £4/17/6 to £6/17/6.

Fat Lambs.—There was a good entry, and prices were firm at last week's values. Tegs sold at 18/6 to 20/9; lamb weights, at 15/- to 18/-.

Store Sheep and Lambs.—The yarding was very large, probably reaching 15,000. There was a good demand at fair prices, but the extravagant Culverden rates were not reflected.

Pigs.—Bacon pigs were in fair supply, and sold at improved prices. A small entry of porkers also realised enhanced values, and stores met a better demand than of late. Baconers sold at 39/6 to 53/6, equal to 4½d to 4½d per lb; porkers, 28/- to 40/-, or 5d to 5½d per lb; stores (large), 20/- to 28/-; medium, 16/- to 20/-; small, 8/- to 15/-.

Store Sheep.—The entry of store sheep numbered about 17,000, including large importations from Nelson, Marlborough, and the North Island. There was a good demand, but buyers were not influenced by the high prices paid at Culverden last week, and, compared with previous Addington values of good ewes, were barely maintained, while aged and faulty lines were quite 2/- to 3/- lower. Wethers were steady, and good lambs were 6/- to 1/- dearer than at the previous week's sale.

Fat Sheep.—A fair entry in point of numbers included some very prime quality. The market was controlled by the local butchers and exporters obtained very limited supplies. Prices of both wethers and ewes were very firm at the following quotations: Wethers, prime, 22/- to 27/-; others, 20/7 to 21/6; ewes, prime heavy, 21/- to 25/2; fair to good, 19/- to 20/6; others, 16/- to 18/6; merino wethers, 16/- to 17/6.

South British Fire and Marine Insurance Company.

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

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Purchased Mr Bacon's Sole Right and Inter-
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the Colony, Staunch and Stylish Hack and
Harness Horses Large staff of competent
coachmen. It will be the proprietor's endeav-
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attained, and merit the liberal patronage
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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, adjoining wool and grain stores, Crawford and Vogel streets, on Saturday last, when we had an entry of 30 horses all told, made up of light draughts, mares, and geldings, suitable for lorry, plough, and van work. Horses suitable for heavy expresses were well represented. A few buggy and dog-cart sorts were also well to the fore, and several light-weight hackneys. There were a good many buyers present. We had nothing special regarding youth or quality to offer in the draught class. At the same time a good few useful geldings were submitted, for which bidding was rather slow, and several changed hands at auction and privately at fair prices. We offered a few buggy horses, but the demand was not good—in fact the class offered was not quite quality for the buyers present. We quote:—Heavy draught mares and geldings, £55 to £80, van geldings, £35 to £48; plough mares and geldings, £35 to £42 (these latter prices represent horses suitable for contractors' four-horse teams); spring-carters, £25 to £32; buggy geldings, sound, quiet, and good travellers, £20 to £30; pairs, £15 to £55; waggonette pairs, £50 to £60; carriage pairs, £80 to £100.

PALMERSTON NORTH

(From our own correspondent.)

March 20.

St. Patrick's Day in Palmerston is getting to be regarded more and more as a public holiday. There were Masses at 7 and 9 o'clock, which were well attended, and a monster gathering in the Zealandia Hall at night, which took the form of a national concert, and as usual turned out an unqualified success. As a result the many parish wants should reap the benefit of some £70 odd. The following was the programme for the concert: Overture, 'Irish Airs,' Mr. P. Tombs (organist); song, 'The harp that once,' Mr. Higgins; song 'Kathleen Mavourneen' (encored), Miss Daniels (Wellington); song, 'Ireland free once more,' Mr. J. Russell (encore), song, 'A nation once again,' Rev. Father Hills (encore); song, 'Come back to Erin,' (encore), Miss J. Garrity; song, 'The dear little shamrock,' Mr. V. Dallow; song, 'The Irish folk song,' Mrs. Russell; song, 'Off to Philadelphia,' Mr. A. Bennett; hornpipe, Mr. J. Hurley; song, 'Old Ireland's hearts and hands,' Rev. Father Hills; song, 'Off in the stilly night,' Miss Daniels; song, 'The meeting of the waters,' Mrs. Russell; Irish jig, Mr. P. Cronin. The ladies as usual provided refreshments in lavish style. Mr. P. Tombs played the accompaniments.

NEW ZEALAND GENERAL

Miss M. E. Dennehy, who has occupied the position of assistant matron both in the Auckland and Wellington Prisons, has now been appointed matron of the Dunedin Prison. Miss Dennehy during her term of service has proved herself a most efficient officer both in method and discipline, and no doubt her many friends will be pleased to hear of her well-deserved promotion.

The following is a list of the candidates who were successful in the musical knowledge examination under the auspices of Trinity College, London, held at Rosary Convent, Oamaru, on December 3, 1904:—Senior division—Kate Cartwright, 74. Intermediate division—May Herlihy, 95 (honors). Junior division—May Simpson, 94 (honors). Preparatory division—Kathleen O'Donnell, 87; Lizzie Barry, 84; Priscilla Falconer, 83; Nellie Cagney, 80; Imelda Sweeney, 80; Annie Kay, 79; Amy Gilligan, 76; Ruth Sweeney, 66.

The Opera House, Greymouth (says the local 'Argus') was crowded last evening (March 17), when a concert was given in aid of the St. Patrick's School Building Fund. The programme was an excellent one, and each item was enthusiastically encored. The programme opened by an overture by the St. Patrick's Orchestra. Mr. Geo. Moss sang 'Off to Philadelphia,' the audience thoroughly appreciating the number, and demanded an encore. Miss Jessie Matheson sang 'Asthere' in a very pleasing manner. In response to a well merited encore she sang 'Navajo' with equal effect. Miss Rosabel Weber sang that favorite solo, 'Kathleen Mavourneen,' for which she was recalled. The next item was 'Let Erin remember,' by Mr. W. B. Cadzow. The audience was delighted and recalled Mr.

Cadzow three times. He sang the 'Wearing of the green,' 'St. Patrick's birthday,' and 'The low-back car.' Miss Bremner sang sweetly 'The Irish message,' and won warm applause. The Irish jig by Mr. P. Barry was the event of the evening, and afforded the audience great amusement. After a short interval, in which Mr. Guthrie, on behalf of Dean Carew (who is away in Wellington), thanked the audience for their attendance and expressed his pleasure at seeing so crowded a house, the second part opened with an overture by the Orchestra, and was followed by Mr. Guthrie rendering 'The cruskeen lawn,' which was encored. Miss Nellie Griffen sang 'Come back to Erin' in a creditable manner, and quite deserved the warm applause that greeted her. Mr. O. Egden recited 'Fontenoy,' and his splendid effort was greatly appreciated. A violin solo by Mr. F. McCarthy was much enjoyed. Mr. Fraser sang 'The meeting of the waters,' and his fine voice gave full vent to the solo. He responded to a well deserved encore with equal effect. A pretty duet, 'The moon has raised,' by Messrs. Cadzow and Moss, brought a most successful concert to a close.

The building at the corner of the Octagon and George street that has been occupied for so many years by Messrs. S. Myers and Co., the well, and we may say favorably, known dentists, is to be pulled down, and specially designed premises erected for them. They have secured temporary rooms a few doors from their old place and two doors from the office of this paper in the Octagon, where they will continue their practice until the new premises are finished, which they expect will be in October...

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The object of the Marist Fathers in this country, as in their colleges in Europe and America, is to impart to their pupils a thoroughly Religious and a sound Literary education, which will enable them in after-life to discharge their duties with honour to Religion and Society, and with credit and advantage to themselves.

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

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

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

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

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.

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

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The College is built in brick on concrete foundations; the dormitories are large and lofty; the class rooms well lighted and ventilated; and the baths supplied with water hot and cold.

The great object of the Brothers is to give their pupils a sound Religious Education, and enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students are prepared for UNIVERSITY JUNIOR SCHOLARSHIP, MATRICULATION, SENIOR AND JUNIOR CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' and BARRISTERS' GENERAL KNOWLEDGE EXAMINATIONS.

The Pension is 35 guineas per annum. A reduction of 10 per cent. is allowed in favor of brothers.

Prospectuses on application to the Director.

The College RE-OPENED on FEBRUARY 8th, 1905.

BROTHER DIRECTOR.

THE following is the result of the Drawing of the Art Union in Aid of the Catholic Presbytery, Ranfurly, held in the Ranfurly Hall on 17th March, 1905 (St. Patrick's Day):—

Prize.	Winning No	Prize.	Winning No
1 ...	507	12 ...	22809
2 ...	5675	13 ...	20973
3 ...	13161	14 ...	21366
4 ...	3361	15 ...	745
5 ...	2214	16 ...	21716
6 ...	22560	17 ...	11033
7 ...	6937	18 ...	21167
8 ...	16968	19 ...	2588
9 ...	13107	20 ...	16954
10 ...	21860	21 ...	21121
11 ...	12304		

We hereby certify that we were present at the drawing of the above prizes, and that the above list is correct,

JOHN LAW, Junr., Ranfurly.

F. W. HART, Clerk of Court, Naseby

P. BLEACH, J.P., Ranfurly.

E. C. CUTTEN, Mayor of Naseby.

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R.

GREENFIELD SETTLEMENT

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OPEN on TUESDAY, 11th April, 1905, at this Office; at the Courthouse, Balclutha; and at the Survey Office, Lawrence.

NOTICE IS HEREBY GIVEN that the Undermentioned Allotments in the Greenfield Settlement will be Open for Selection at the above places on Tuesday, 11th April, 1905. The Examination of Applicants by the Land Board will be held at this Office on WEDNESDAY, 12th April; at the Courthouse, Balclutha, on THURSDAY, 13th April; and at the Survey Office, Lawrence, on FRIDAY, 14th April. The BALLOT will be held at the Survey Office, Lawrence, on SATURDAY, 15th April, 1905, at 10 o'clock a.m.

LEASE IN PERPETUITY.

SUBDIVISION 1.

Section.	Area.	Rent per Acre.	Half-yearly Rent.
1A	541 0 0	3 3	£43 19 2
4A	418 0 0	3 9	39 3 9

SUBDIVISION 2.

2A	541 0 0	3 9	50 14 5
3A	820 0 0	2 9	56 7 6
5A	654 0 0	3 7½	50 4 2

SUBDIVISION 3.

7A	480 0 0	2 10½	31 10 0
9A	430 0 0	3 6	37 12 6
10A	405 0 0	3 6	35 8 9
11A	314 0 0	3 10½	30 8 5
15A	370 0 0	2 10½	26 11 11

SUBDIVISION 4.

13A	728 0 0	4 6	81 18 0
14A	645 0 0	3 4½	54 8 5
17A	608 3 25	5 0	76 2 3
			11 14 0 (1)
18A	340 0 34	6 0	51 0 8

SUBDIVISION 5.

19A	261 2 24	5 0	32 14 2
20A	265 0 0	6 3	41 8 2
21A	316 0 0	6 0	47 8 0
22A	478 0 0	3 6	41 16 6

SUBDIVISION 6.

23A	435 0 25	6 0	65 5 6
24A	592 0 0	6 0	88 16 0

SUBDIVISION 7.

25A	487 0 0	4 0	48 14 0
26A	521 0 0	4 6	58 12 3

SUBDIVISION 8.

27A	979 0 15	1 6	36 14 4
29A	& 785 0 30	2 6	49 1 6
30A			5 17 0 (2)

SUBDIVISION 9.

31A & 37A	702 3 13	3 14	54 18 2
32A	467 0 25	5 7 1/2	65 13 11
33A	521 1 35	5 6	72 2 3
35A	342 0 37	6 6	55 12 3
36A	545 1 32	6 6	88 12 9

SUBDIVISION 10.

34A	816 1 01	5 6	112 4 9
			3 18 0 (3)

SUBDIVISION 11.

46A	695 0 0	2 10 1/2	49 19 1
48A & 49A	582 0 38	4 0	58 4 6
50A	524 0 0	2 6	32 15 0
51A	624 0 0	3 9	58 10 0
52A	808 0 0	2 4 1/2	47 19 6

SUBDIVISION 12.

38A	518 1 0	3 0	33 17 5
52A	321 1 25	3 0	14 2 1
53A	46 0 26	4 0	41 12 4

SUBDIVISION 13.

54A	376 1 32	3 6	32 18 9
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SMALL GRAZING RUN.

Section.	Area.	Rent		Half-yearly Rent.
		A. R. P.	P. d	
6A	1200 0 0	2 10 1/2	£86 5 0	

(1) Interest and sinking fund on buildings valued at £300, repayable in 21 years.

(2) Interest and sinking fund on buildings valued at £150, repayable in 21 years.

(3) Interest and sinking fund on buildings valued at £100, repayable in 21 years.

Section 54a is weighted with £108 13s 6d, valuation for improvements, to be paid in cash by the successful applicant, not being the owner of such improvements.

GREENFIELD SETTLEMENT, recently acquired under the Land for Settlements Act from the Trustees of the late James Smith, has a reputation for mixed farming. It is situated on the Clutha River, about midway between Lawrence and Balclutha. It can be reached from Lawrence, Waitahuna, and Balclutha, where horses and vehicles may be hired. A steamer runs up the river from Balclutha twice a week. Accommodation may be obtained at Clydevale. A guide (Mr. Hadfield) will be available at the Homestead every morning from Monday, 20th March, to Saturday, 8th April, 1905, to show intending applicants over the Settlement.

Pamphlets giving full particulars may be obtained from this office.

D. BARRON,
Commissioner of Crown Lands.

District Lands and Survey Office,
Dunedin, 15th March, 1905.

MR. ROSSELL PARKER
DENTAL SURGEON,
8 PRINCES STREET (next Herbert, Hayne).
Telephone ... 1807.

EDITOR'S NOTICES.

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

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

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.

MARRIAGE.

REILLY-McCONNELL.—On January 11, 1905, at St. Columba's Church, Riverton, by the Very Rev. Father Sheehan, Thomas Reilly to Bridget McConnell.

THE PROVINCIAL ECCLESIASTICAL SEMINARY
OF NEW ZEALAND,
HOLY CROSS COLLEGE, MOSGIEL.

IN conformity with arrangements made at the First Provincial 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.



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

LEC. XIII. to the N.Z. TABLET

THURSDAY, MARCH 23, 1905.

A VANISHED RACE



HERE are some strange inconsistencies in the colonising methods of English-speaking countries. These are often at great pains and expense to preserve the fauna and flora of the new countries that they annex; but the aboriginal races are callously left to vanish under the vices, the diseases, and the brutalities of the low Caucasian among the settlers and the State officials. In North

America the motto long ran: 'The only good Injun is a dead Injun.' And in practically every State of Australia the criminal disregard for the protection, preservation, and uplifting of the dusky tribesmen suggested that they stood lower in the estimation of the white man than the slow-paced koala or the black wattle. A week ago we told how the last pure-blood aboriginal of Tasmania died in 1876, and how the soul of the last half-caste survivor of the vanished race fitted a few weeks ago. That mysterious and interesting race seems to have been the first owners of the soil in Australia. They were forced across Bass Straits by the presence of fresh waves of invaders from New Guinea, and found at last a refuge and a hunting-ground among the mountains and valleys of Tasmania.

They lived their wild and uneventful life within their several tribal boundaries till the white man came. And then began the strange, eventful history which ended in

their rapid extirpation. The Tasmanian aboriginal was a better fighter and readier with his long spear and heavy club than his remote and dark-skinned relatives on the other side of Bass Straits. And it took heavier doses of hypodermic leaden arguments to convince him against his will. He was scarcely fortunate, too, in the particular class of white man whom the British Government 'dumped' upon him—rough and heavy-handed officials and convicts who had 'left their country for their country's good.' Yet the Tasmanian aboriginal was not at first unfriendly to his white visitors. But one day—it was in 1804—a party of soldiers turned fifty of them into dead meat at Risdon. The firing (it was subsequently explained) was done in a moment of panic. The murdered blacks had done no unfriendly act. But from that time (says Jose in his 'History of Australasia') 'the colonists and the blacks regarded each other as natural enemies. Every Governor in turn proclaimed that a black man's murder would be punished as severely as a white man's; but it was impossible to control the actions of scattered settlers and convict storekeepers on the distant bush farms.' The natives, on their part, plied their spears industriously on isolated shepherds and lonely homesteads. They found, at one time, a sturdy leader in an Australian warrior, nicknamed Musquito, who had been deported by Governor King to Tasmania. He was captured and died by the hangman's noose. But his death only exasperated his followers and intensified the already bitter war of races that raged over the settled parts of Tasmania.

The war of savage wrongs and savage reprisals went wearily on till 1828. In that year Governor Arthur tried a new method of 'pacification.' 'Reserves,' says Jose, 'were set apart for native use, and "capture parties" were sent abroad to bring recalcitrants in to the appointed districts. But most of the parties simply took to hunting down the blacks and killing them. Even Balfour, who took every care to explain his friendly motives, found himself more than once forced into a fight. At last Arthur's patience gave way. The whites, he knew, had first been in the wrong, but as matters stood they must be protected. He determined to make a line of beaters half-way across the island, who, advancing steadily from north to south and wheeling round their right flank, should drive the black inhabitants before them into the cul-de-sac of Forestier's Peninsula. For nearly two months the long line kept pace across the hills and valleys, through dense bush, over difficult rivers, till it was concentrated between Spring Bay and Sorell. Then it closed in triumphantly on East Bay Neck—and found not a soul in front of it! One old man and a boy, captured on the way, were the sole trophies of an undertaking that had cost the colony more than thirty thousand pounds.'

The denouement of Governor Arthur's Grand Battue furnished the solitary element of comedy that lit up the dark tragedy of the Black War in Tasmania. The sequel is soon told. Arthur had the manliness to admit the failure of his great sloop and to alter his policy towards the aboriginals. He could not force the blacks into his reserves. He resolved to try the gentler suasion of kindness. He entrusted the new policy wholly to a bricklayer named George Robinson, who, as manager of the Bruny Island reserve, had captured the hearts and won the confidence of the tribesmen. With a few of his 'boys,' Robinson went unarmed to and fro among the native tribes throughout the Island. Within four years he drew the whole of the aboriginal population to Hobart. And then the white residents of the colony learned, somewhat to their chagrin, that one of the most dreaded of all the tribes counted only sixteen men and six-and-twenty souls all told; and that all previous estimates of the numbers of the hostile aboriginals had been greatly exaggerated and founded less upon a count of heads than upon the terror which the spearmen had inspired. The remnants of the black

population were deported—in deference to the fears of the whites—to some islands on the north-east coast. And there, says Jose, they 'died off rapidly of mere home-sickness.' Truganini was the last of his race. He died in 1876. And the passing of Mrs. Fanny Cockburn Smith—the last half-caste Tasmanian aboriginal—at Port Cygnet on February 24, rings down the curtain on the last scene in the century-old tragedy of that strange and interesting race.

Notes

The Archbishop's Return

A telegram from a Wellington correspondent announces that his Grace the Archbishop arrived in the Empire City on yesterday (Wednesday) from his visit to the Holy See, and that an address of welcome, a testimonial, and a complimentary concert are to be tendered to him this (Thursday) evening in the Thorndon school. We join with his Grace's host of friends in wishing him a hearty cead mile failte.

An Echoed Fallacy

It is strange how the foolish contentions of bigots get echoed around the world. Some weeks ago we read, in a London secular daily, a letter by some 'Constant Reader,' or by our ancient friend 'Pro Bono Publico,' contending that the Sisters of Nazareth, Hammersmith, should be dealt with 'the same as any other mendicants' and placed under lock and key in his Majesty's prisons. And lo! in a northern N.Z. paper there has just appeared the self-same contention from another coy anonymity (belonging to the same menagerie as his shy friend in London. Curiously enough, this is precisely one of the 'fallacies of ambiguity' that are pilloried in Professor Jevons's 'Logic.' 'On the same grounds,' says the Professor, 'any one who go about soliciting subscriptions for a charitable purpose would be liable to be sent to gaol as a rogue and vagabond. A mendicant is, no doubt, one who begs; but we must not convert the proposition simply, and say that whoever begs is a mendicant. A true mendicant not only begs, but lives upon what he gets by begging, and does no useful work in return. When, therefore, the law punishes mendicancy, we must take care that it is applied only to those who beg for their own support, and make themselves a nuisance to the public.'

A New Crime

The traveller Palgrave tells how, according to the moral code of the Wahabee Arabs, smoking is the second greatest crime, coming next in heinousness to idolatry, and rating far higher than wilful murder. But the Irish police—who are blue mouldy for lack of occupation in an almost crimeless land—easily surpass the half-wild barbarians of Central Arabia by the ingenuity with which they pile new and hitherto unheard-of offences on the criminal code. Our Irish readers will readily recall how, in the early days of the Land League, a small boy was sent to gaol in Connaught for having whistled the popular air 'Harvey Duff,' 'in a threatening manner,' in the presence of a horrified 'member of the force.' A few years ago an adult 'criminal' was 'sent up' for 'smiling a humbugging smile' at a sensitive 'peeler.' But these high crimes and misdemeanors have been thrown into the shade by one that was laid to the charge of one John Moran at the Swords Petty Sessions (Co. Dublin) a few weeks ago. The aggrieved constable in this case declared upon his solemn oath that the defendant 'blew his nose in a contemptuous manner towards me!' He further stated that Moran 'put his finger to his nose towards me.' And of course 'Irish justice' demanded that this desperate 'criminal' should enter into bail—himself in £10, and two securities in £5 each—to 'keep the peace' towards the affrighted

constable, or to go to Kilmainham Gaol for two months.

The Freemason Scandal

Here is how the South African 'Catholic Magazine' 'lights out' against the cowardly reticence of the English-speaking secular press in regard to the great Freemason army scandals in France—"To those who have a pathetic belief in the freedom and honesty of the press, the behaviour of the majority of English papers in the Andre scandal must have been a great revelation. Compare their discreet silence on this subject, with the fury and sound that the Dreyfus case gave rise to. A Cabinet minister makes use of a secret society to prevent the promotion of some of the best officers in the army, merely because they practise the religion of the French people, and have private views in political matters which do not square with those of the three-year-old ministry. There is no question here of an isolated case of injustice, but of an inquisitorial system—hatched in the secret congresses of French Freemason lodges."

Progress in America

'The Catholic population of the continental United States,' says the Milwaukee 'Catholic Citizen,' 'is 12,462,793, according to the figures compiled by the M. H. Wiltzius Co. for the "Catholic Directory" for 1905. To this may be added a population of 7,058,699 for the Philippines, 1,000,000 for Porto Rico and 32,000 for the Sandwich Islands. This makes the Catholic population under the American flag 20,553,492. The total population of this territory is about 80,000,000, so the Catholics number one-quarter of the whole. The compilation for 1904 showed the total Catholic population of the continental United States to be 11,887,317, making the increase for the year 575,476. This is considerably under the actual figures. The data upon which the statistics are based is obtained from the bishops and archbishops, who in turn are given their information by the local pastors. Inasmuch as the figures supplied by the pastors to their bishops are used as the basis for apportioning the parish assessments, it can be readily seen that the tendency is to give underestimates of population, in order to keep down the parish assessments. . . . For the continental United States the figures for 1905 and 1904 follow:—1905—Archbishops, 15; bishops, 88; clergy, secular, 10,325, religious, 3,532, total clergy, 13,857; churches with resident priests, 7481; missions with churches, 3906; total churches, 11,387; seminaries, 83; students, 3926; colleges for boys, 191; academies for girls, 692; parishes with schools, 4235; children attending, 1,031,378; orphan asylums, 252; orphans, 37,822; charitable institutions, 987; total children in Catholic institutions, 1,021,899; Catholic population, 12,462,793. Since last year two new dioceses—Fall River, Mass., and Great Falls, Mont.—have been erected. Last year there were four vacancies in the American hierarchy. This year every bishopric and archbishopric is filled. According to the compilers of the directory this is the first time in many years that there has been no vacancy in the hierarchy. Of the diocese of the continental United States the two largest are those of Chicago and New York, with each a Catholic population of 1,200,000. The smallest is that of Baker City, Idaho, with 3218.'

An interesting comparison with the figures supplied above by our valued Milwaukee contemporary is furnished by Dr. Henry K. Carroll's annual statistics of the Churches, as supplied in the 'Christian Advocate,' an American Presbyterian organ. The largest Protestant denominations, according to Dr. Carroll's careful estimates, are the following.—The Northern Methodists, with 2,847,932 members; the Northern, Southern and Colored Baptists, with a total of 4,850,234; the Southern Methodists, 1,556,728; the Northern Presbyterians,

1,069,170; the Disciples, 1,233,866; the Episcopalians, 798,642; the Congregationalists, 667,951. Dowie's 'Christian Catholic Church' is credited with about 40,000 members, and Mother Eddy's 'Christian Science' concern—which is neither Christian nor scientific—has a reputed following of 66,000. In the course of an editorial comment on the religious statistics of the United States for 1904 the 'American Friend' says: 'These figures can give at least but a feeble idea of the state of religion in our country. They will impress every one with the fact that Roman Catholicism is a mighty force, rapidly expanding.'

DIOCESE OF DUNEDIN

His Lordship the Bishop is expected back in Dunedin early in April.

The Jesuit Fathers are at present conducting missions in the Invercargill and Gore parishes. They open a mission in St. Joseph's Cathedral, Dunedin, on Sunday, April 2, and in South Dunedin on the following Sunday.

A list of the winning numbers in the art union in aid of the Ranfurly presbytery building fund appears elsewhere in this issue. The principal prize, the gold specimens, went to Mrs. G. Pollock, Ranfurly. The result of the art union has been highly satisfactory, the net amount realised being over £300—a sum sufficient to wipe out the debt, and leave a small balance for additional necessary improvements. The Rev. Father McMullan tenders his grateful thanks to all who have so generously assisted in making the undertaking such a signal success.

On Sunday, within the octave of the feast of St. Patrick, there was Solemn High Mass at 11 o'clock in St. Patrick's Basilica, South Dunedin, Rev. Father Linton being celebrant, Rev. Father Buckley deacon, Rev. Father Corcoran subdeacon, and Rev. Father Coffey master of ceremonies. The panegyric on St. Patrick was preached by the Rev. Father Buckley, who based a scholarly discourse on the text: 'Remember your prelates, who have preached the word of God,' from St. Paul's Epistle to the Hebrews, xiii., 7. The music of the Mass was Farmer's in B flat, which was rendered in a devotional manner by the choir under the conductorship of Mr. J. P. Matheson, Mr. E. H. Eagar presiding at the organ. The soloists were Misses Sheridan and Mahony (soprano), Miss Fitzpatrick (alto), Mr. W. McEvoy (tenor), and Messrs. Flynn and Bush (bass). At the Offertory Webbe's setting of the 'Deus Miseratur' was sung, the soloists being Messrs. Flynn and Matheson. At the conclusion of the Mass the hymn, 'All praise to St. Patrick,' was sung. Among the large congregation present was a representative gathering of the Ifibernian Society in regalia.

Notwithstanding the unfavorable weather a very large audience assembled in St. George's Hall, Milton, on Thursday evening of last week, when an entertainment was given in aid of the funds of the Convent School. The following was the programme: Chorus, 'Drifting with the tide,' school children; song, 'Kings of the road,' Mr. A. Bryce (encored); pianoforte solo, Miss Walls; song, 'Dear little shamrock,' Miss Sweeney (encored); Irish jig, Miss Higgins (encored); song, 'Joe and me,' children; song, 'Avourneen,' Mrs. Nolan (encored); pianoforte solo, Miss Paton, L.C.L.; song, 'The last rose of summer,' Mrs. Lynch (encored); song, 'St. Patrick's Day,' Mr. Bastings, who also contributed a ventriloquial sketch; march and exercises, children; sailor's hornpipe, Mr. Powley (encored); song, 'Kathleen Mavourneen,' Mrs. Lynch (encored); song, 'Off to the Rio Grande,' Mr. A. Bryce; pianoforte solo, Miss Paton; song, 'The carnival,' Miss Sweeney; song, 'Mav morning,' Mrs. Nolan; recitation, 'Top o' the morning,' school boys; chorus, 'Irish airs,' school children. The accompaniments during the evening were played by Misses Ross, Scanlan, and Paton. Before the conclusion of the concert the Very Rev. Father O'Neill thanked the performers, who had kindly given their services, the audience for their attendance, and Messrs. Coombe Bros. for the use of the hall.

The principal event in connection with the celebration of St. Patrick's Day in Dunedin this year was the entertainment in His Majesty's Theatre, which was a great success from every point of view. The programme forms were nearly all of an Irish national character, and as almost every one was encored, it is safe to say that the very large audience was quite satisfied with the bill of fare provided. Miss Clara Hughes opened the proceedings with a pianoforte solo, 'The wearing o'

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the green,' which was played in a finished and sympathetic manner. Miss Amy Murphy was enthusiastically encored for her very fine rendering of 'Killarney and the Last rose of summer,' a similar compliment being paid Miss G. Meenan for her singing of 'The Irish emigrant.' Mrs. Power was highly successful with her 'Kathleen Mavourneen,' for which she was recalled. Messrs. T. J. Hussey ('The colleen's plaid shawl'), J. McGrath ('She is far from the land'), and B. Stevens ('Ashore') pleased the audience very much, their contributions being enthusiastically received. Half a dozen boys from the Christian Brothers' singing class, assisted by Messrs. Hussey and Fottrell, sang very nicely 'The meeting of the waters' and 'The harp that once,' a quartet party of the boys giving later on 'The minstrel boy' in excellent style. Miss Leech recited with much dramatic skill 'The deserter' and 'Poor little Joe,' and on the former being encored she gave an Irish piece, which was somewhat marred by being delivered in a London-made brogue. The Christian Brothers' Cadet Corps gave a display of marching and firing exercise, which showed that they have already made considerable progress in matters military. Miss Patricia Higgins, a young lady of about seven summers, danced an Irish jig, showing remarkable proficiency, and gaining unstinted applause. The humorous element was supplied by Mr. Lochrane, of H.M.S. 'Phoebe,' who as usual created much amusement. The accompanists during the evening were Mrs. Murphy, Miss M. Drumm, and Miss C. Hughes. On the whole the entertainment was one of the best given here for a considerable time, and the committee of management are to be congratulated on its success from every point of view.

Following an excellent day's sports, there was a large attendance in the Town Hall, Lawrence, on Friday evening, on the occasion of the annual St. Patrick's Day entertainment. A very fine programme was presented, and among those who contributed to it were Miss Hannah Sweeney and Miss Violet Frazer (Dunedin) and Mrs. Delany (Invercargill). Miss Sweeney's programme items were 'The meeting of the waters' and 'The shamrock of Ireland,' both of which were enthusiastically encored. A similar compliment was paid Miss Fraser for her singing of 'Avourneen' and 'Killarney.' Mrs. Delany gave a very fine rendering of 'Doreen,' and had to respond to a well deserved recall. Mr. Corrigan sang with fine effect 'Oh, hear the wild winds blow' and 'Father O'Flynn,' both of which were encored. Mr. Wright had also to respond to a recall for his singing of 'Down in the deep.' The Lawrence Orchestra played the overtures, and the accompanists during the evening were Miss Scanlan (Milton), Mrs. Roscow, and Miss Jessie Hay, Mr. J. Woods being musical conductor. The second part of the programme consisted of an amusing farce, entitled 'Mr. Pilleoddy's marriage troubles,' in which the characters were all sustained by Misses M. Colgan, Ethel and Alice Kelleher, and Messrs. F. Kelleher, and R. Mitchell. During the interval Very Rev. Mgr. O'Leary warmly thanked all who had assisted, especially the visiting performers, the Lawrence Orchestra, and in a particular manner Canon Richards for his neighborly assistance.

Among the Books

'The Pulpit Orator.'

We have received from the publishers (Fr. Pustet and Co., New York and Cincinnati) a set of the tenth (revised) edition of their fine publication, 'The Pulpit Orator.' It consists of six large, well bound volumes of close on 500 pages each. The work, which is intended chiefly for the clergy, contains seven elaborate skeleton sermons, or homiletic, dogmatical, liturgical, symbolical, and moral sketches for every Sunday in the year, as well as elaborate skeleton discourses for the chief festivals and other occasions. Here is a specimen set of subjects, for the fourth Sunday in Lent, which will give some idea of the wide range of interesting subjects with which the gifted author (Father Zollner) deals: (1) Homiletic sketch—Agar and Sara, types respectively of the Jewish and Christian Church; (2) homiletic sketch—the miraculous multiplication of the loaves and fishes; (3) dogmatic sketch—the firm purpose of amendment; (4) liturgical sketch—the Lenten Masses; (5) symbolical sketch—five loaves of bread for the sanctification of man; (6) moral sketch—how we are to go to Communion; (7) moral sketch—Christian benevolence.

There are times when our hard-wrought clergy, however learned and industrious, stand in need of assistance in the work of preparation for the sacred office of preaching. And we know of no more valuable aid than is to be found in the pages of this fine publication,

which has been received with such marked favor by the clergy throughout the English-speaking world. The scholarly Father Lambing sums up the salient characteristics of 'The Pulpit Orator' in the course of an introduction to the work: 'Ranging through the wide field of dogma, moral, liturgy, and symbol, supplying such a fund of instruction as is rarely met with in any work and certainly not in our language, these volumes cannot fail to be acceptable to the zealous laborer in the vineyard of God. And the manner in which the whole is arranged is no less happy. The theme, the text, the exordium, the division, the proofs from Scripture, the extracts from the Fathers, the illustrations, and the peroration containing the practical conclusion, are so disposed as to be taken in at a glance. And while all is systematic, judicious, instructive, and solid, the illustrations are in many cases so ingenious and striking, and so different from what is commonly heard by our people, that they cannot fail to arrest the attention of the audience, and engrave deeply on the memory the lessons they accompany.'

We have only to add that each volume is furnished with a complete index, and that the work may be procured direct from the publishers, or through any bookseller advertising in our columns.

Australian Catholic Truth Society.

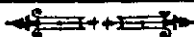
A few weeks ago we made reference to the first batch of publications issued by the Australian Catholic Truth Society. These consist of the following twelve neat penny pamphlets:—'Priests and People of Ireland: A Vindication,' by the Cardinal-Archbishop of Sydney; 'The Rise and Progress of the Church in Australia,' being the inaugural address at the second Australasian Catholic Congress by the Archbishop of Melbourne; 'Mary Immaculate and Democracy,' by the Most Rev. John Keane, D.D., Archbishop of Dubuque, U.S.A.; 'Radium,' by Monsignor Molloy; 'The Drunkard,' a temperance sermon, first preached in Australia in 1833, by Archbishop Ullathorne; 'The Lamp of the Sanctuary,' a story, by Cardinal Wiseman; 'The Catholic Church and Temperance,' by the Very Rev. Father F. C. Hays; 'God's Masterpiece Marred by Drink,' by W. L. Bowditch, M.A.; 'Modern Astronomy,' by Arthur Wadsworth; 'Gordon, the Australian Poet,' by the Rev. Father J. J. Malone; 'Kendall, the Australian Poet,' by the Rev. Father J. J. Malone; 'Christmas Crib, and a Sprig of Holly,' a story.

The reader may see at a glance, by referring to the list, how wide a range of interests is provided for in the inaugural set of publications of the A.C.T.S., and how fully it is, thus far, living up to its ideal. It is conducting 'a crusade for God' against irreligion, immorality, and ignorance; it refutes 'current popular errors about the Faith of the Church, and will defend religion from the attacks of its foes.' But it does more than this. Its object is also 'to provide and circulate (more especially among the poor) bright, healthy, cheap literature, suitable for Christian homes. The publications will embrace subjects of current interest in the varied fields of truth, and will include short stories of a wholesome and elevating character.' Its prospectus adds: 'Nothing of real human interest in the wide field of truth is beyond its scope, whether in religion, science, history, philosophy, or fiction.' All of these varied fields of useful work are touched—and adorned, too—in the first twelve pamphlets of the A.C.T.S. The science papers of the Society—of which, we hope, there will be a long series—are, we believe, destined to play an important part in combating the infidel notions that are spread abroad through the publications of the Rationalist Press Agency and the unscientific 'scientific' romances of such writers as Clodd and Grant Allan. Apart from this, we notice, too, with much pleasure that even the scientific and literary pamphlets and the fiction are scientific and literary pamphlets and the fiction are made the vehicle of lessons of faith and piety which cannot be read in language that rises to the point of eloquence. In Father Malone's paper on Kendall the moral lesson is suggested rather than directly drawn; in the same gifted writer's 'Gordon' it is set forth in direct and picturesque and forceful phrase.

The cover is adorned with an effective design containing the title of the Society surmounted by a cross and surrounded with sprays of wattle-blossom, Australia's typical and fragrant flower.

It will be news to many (says the Wellington 'Post') that the late Mr. George Fisher suffered from a triple complication of the heart, and so fought all his battles under a cloud, and it is significant that of nine medical practitioners who nearly a quarter of a century ago gave Mr. Fisher twelve months to live, he survived them all.

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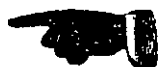
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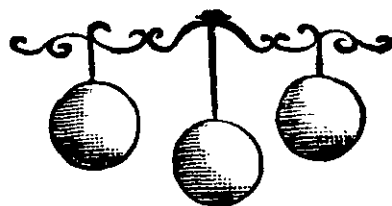
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Matt was old Tom Sheridan's only son, and the pride and hope of his heart—in so far as anything but his own ease and self-indulgence could find a place in that hardened, selfish, worldly old muscle.

Matt was a fine dashing young fellow, honest and upright, with a light heart that had always taken life gaily with a song and a jest, a kind word for everyone, and a hand ever ready to do a good turn; an athlete and a musician; the most popular young man in the parish.

In Lizzie Meagher's eyes he was simply perfection. There was no one before him and no one above him. They were betrothed when Lizzie was very young, and Matt now thought they were betrothed long enough; that it was time to get married, for, as he said in his droll way, 'it was a poor house that had no woman in it.' He was tired of doing a woman's work with occasional assistance from his married sisters, who lived at an inconvenient distance, and from his next neighbor, old Nancy Rourke, who was growing too helpless to make even a cup of tea.

But his father had forbidden the banns, on the grounds that Lizzie had no fortune. She was the eldest of a large family, in the bringing up of which she was her mother's right hand. He had no fault to find with either her or her parents, who were good, respectable, hard-working people, but no girl without a fortune should ever cross his threshold.

If he needed the money, as Matt said, there would be some excuse for him; but he did not need it. However, the practice of marrying for money has become such an established law in Ireland that to many people it would seem to a certain extent a disgrace to marry without it, in the same way as it would seem a disgrace to make a bad bargain at fair or market in the sale of horse or cow. And as people are inclined to boast of and exaggerate the price of horse or cow, so they are inclined to boast of and exaggerate the fortune.

When all entreaty had failed to move the old man it was at last arranged that Lizzie should go to America to earn the required fortune—one hundred pounds.

'Not a halfpenny less,' he repeated, determinedly, when Matt appealed to him once more upon this sunny Sunday afternoon. 'I know myself what I want with the money. I'm not goin' to be dependin' on you or anyone else in the end of my days. Your sisters had to get their share out of this, and I want some of it back. I'm lettin' ye off easy. A hundred pounds is very little. Your mother (God rest her soul!) brought one hundred and fifty here. And you'd get two hundred to-morrow beyond with Andy Nolan's girl—to go no further. He proffered it himself; and I know well if I pressed him he'd make it two hundred and fifty. For where would he get it?'—

'I don't care if he made it two hundred and fifty thousand, I wouldn't marry her,' Matt said, petulantly. 'I'll never put my wife in my pocket. I'll never marry any but the girl I've asked. So that settles that.'

'Very well, as you're pleasin' yourself in the wife it's only about fair that I should please myself in the fortune.'

'So you don't mind what Father O'Connell said—that a good wife is better a million times than a fortune, that there's no comparison at all, and that fortune-hunting is one of the curses of Ireland. You know how vexed he was when he heard Lizzie was going to America. He'll never forget it to you if you push it to the last. America is such a bad place for girls in every way.'

'Let her mind herself. She has the grace of God as well as another. Many a decent father's and mother's child went to America before, and came back none the worse of it. And mind you, if she comes home the worse of it—fond of dress or gee-gaws, or gallivantin', or any of that sort of thing, in here she'll never set her foot. Mind that.'

'I see,' Matt retorted, with painfully heightened color, his heart swelling with indignation. 'All you want is an excuse—any excuse—to keep her out. But she will come in—or I'll go out—whichever you like.'

'No one is askin' ye to go out,' his father said, in a less domineering tone, for he knew he had to calculate upon a certain vein of obstinacy in his son's character, an obstinacy very mild indeed compared with that which formed so remarkable a feature of his own.

Matt was already halfway across the yard. Tears of anger and disappointment filled his eyes for a moment, but he dashed them impatiently away and strode

onward, seeing nothing but the glare of the sunshine upon field and hedgerow, until suddenly he came face to face with his fiancée, who was struggling over a fence, a sturdy baby brother in her arms.

He took the child from her arms and placed him on the ground.

'Where are you off to now, Lizzie?' he asked presently.

'Over to Kelly's to say good-bye.'

'Will you be very lonely going away? You will, I'm afraid.'

'Oh, no, not very. Of course it'll come strange at first, for I never spent a night away from home in my life—trying to keep back the rising tears. But then it's only for a short time, a couple of years or so, for you know I expect to save every penny.'

'I know. But what if some Yank of the almighty dollar comes along and coaxes you,' he said, in a tone which was perhaps not all jocose. 'They say an Irish colleen's face has a great attraction for them over there, and such a face as yours—'

She looked up at him, smiling through her tears, and there was that in her smile which assured him that not all the gold of Columbia could win from him that loyal young heart.

'Well, I have something to tell you. Sit down on yonder stone. It's just a little story I came across in a newspaper some time ago—a true story. It was about an Irish girl, young and ignorant of the world like yourself, Lizzie, who went to America. She expected her brother to meet her on landing. He had instructed her if he was not there when she arrived to wait for him, on no condition to stir until he came. Well, he was not there, and she sat down upon her little trunk and waited patiently, watching the strange sights around her. She was a pretty girl, a little West of Ireland beauty, and after some time a lady came up to her, a very handsome lady, dressed in silks and satins and jewels, as they say. She spoke to her very sweetly, asked her why she was alone, remarked how tired she looked and offered her some fruit. The girl felt flattered and very grateful, and explained her situation. Then the lady asked her brother's address, and after a while offered to drive her to it, saying that very likely he could not come. Remembering her instructions, the girl at first declined, but the lady persisted. Something must surely have happened to prevent her brother from coming, she had taken a fancy to her charming Irish face, and could not bear to go away and leave her alone and unprotected. At last the girl consented, and would have gone, only— But before I go any further let me ask you a question, Lizzie. What would you have done in her place? Would you have gone with the lady?'—

'Well, when she was so kind, I suppose I would,' she replied in an uncertain voice. 'Why shouldn't I?'

'The priest who looks after emigrant girls on landing would have told you why you shouldn't. He came upon the scene as they were about to drive off in a cab, and with flashing eyes ordered the woman—the "painted landshark," as a bystander called her—to give up her prey. She cowered before him and instantly surrendered the girl, and he took her in charge until her brother came. But surely you must have heard some warning against the dangers which girls have sometimes to meet on going to America. Have you no idea why you shouldn't have gone with that woman?'

She remained silent, with such a look of painful uneasiness that the little fellow nestled closer to her and wound his dimpled arms around her neck as though conscious that some danger menaced her. Although almost a woman in years, in knowledge of the world's evil she was a mere child. So sheltered had been her life under a good mother's protecting love, with the little ones for her life-long companions that her ideas of the suffering which lay somewhere far beyond her happy home were very vague indeed.

He studied her face with keen anxiety, wondering whether after all innocence was the best safeguard, and what a sweet face it was! So pure, so true, so candid, with the bloom of youth and health upon the soft, rounded cheek, the dark locks clustering in some disorder around the smooth white brow. As her blue eye met his inquiringly with that look of dawning fear it struck him that the look in the baby's eyes was scarcely less guileless, and a passionate desire seized his heart to keep her always just, as she was in her innocence, pure and unspotted from the world.

'Lizzie, you won't go to America,' he said, with sudden determination. 'I'll go myself instead. You haven't one belonging to you there, not one to turn to for advice or assistance in any trouble. You needn't look so astonished. The only wonder is that I never thought of it before, never until this moment. I'll go and earn the money myself. A man can rough it better than a woman.'

'And your father?' she gasped, when she had found her voice. 'What will he say or do?'

'Let him say or do as he likes. He has only himself to thank for it all. He can pay a man to work the farm, and he will get along all right. I sometimes think he would get along all right if he was the last man in the world. Even if he never takes me back I don't care. I can make a home for you beyond.'

Lizzie, who would much prefer going to America than remaining behind, sought with many tears to dissuade him from his purpose, but in vain; his determination was as complete as it was sudden.

'I have my plans formed already,' he explained. 'I won't stay in the city—I'd smother in a city before a month. I'll go West, as we are so often advised, and get work upon a farm, what I'm used to. I won't say a word to my father until I'm walking out of the door. It's no use, nothing would soften him. But you might run across to him now and then when I'm gone, Lizzie. There's many a little thing I used to do for him that he can't very well do for himself, and I wouldn't like to think that he was in any way neglected. I believe he'll miss me, for all his brag and bluster, and maybe I wouldn't be three months gone until he sends for me. He has his faults, but who hasn't?'

Ere another week Matt left for America.

He announced his intention to his father at the last moment, and suddenly bursting into tears as he wrung his hand, he hurried from the house ere the old man had time to recover from his amazement.

The first time Lizzie appeared to minister to the latter's comfort she was received with a torrent of abuse and a point-blank refusal of admittance. But she came again and again, ran over the fields at dawn of day to milk the cows, placing the milk outside the door, and returning in the evening to perform the same and other services until at length she gained admittance to the house, and what a transformation she made in the house, rubbing, scrubbing, brushing, and polishing until every nook shone with cleanliness and brightness. She grew thinner and paler, partly because of her anxiety on Matt's account and partly because of the additional work of attending in both houses; but it was a labor of love and she never flinched, bearing meekly with the old man's complaints and fault-finding, and at last he veered round to Matt's opinion that after all 'it was a poor house that had no woman in it.'

Meanwhile cheering news came from Matt. He was working upon a farm far out West. The work was very hard, but the wages were good, and he expected to be home at the end of two years if his father did not relent before that. The latter showed some signs of relenting, influenced no doubt by consideration of the expense of keeping a hired man, but the old spirit of obstinacy triumphed. It was too hard to surrender his colors. He would let him see his folly out.

Winter and spring passed, summer came round again, and still Matt was on the farm out West. He wrote as cheerfully as ever. Although he thought they should scarcely recognise him when he returned, the blazing sun had scorched and turned him as black as a nigger, and he had lost many pounds in weight, for he had to do the work of three men.

All at once his father made up his mind that it was time for him to come home and do the work of three men on his own farm, where in his opinion the hired laborer was far from doing the work of one. He instructed Lizzie to write for him, and Lizzie, needless to say, made no delay.

On the Sunday after the letter was posted, when she had got through with her work at home, she hurried over to her prospective father-in-law's to tidy up the house for the evening. She had counted the days and the hours required for transmission of the letter to Matt and the hours and days which must elapse before he reached home. Joy was singing in her heart. How radiantly the sun shone, how blithely the birds carolled; what a happy world it was after all; how sweet, how beautiful was life. She busied herself about the kitchen, with difficulty repressing the little snatches of song which rose to her lips, for the old man was reading a religious book by the window.

'God save all here!' Father O'Connell said, his tall form shadowing the doorway as he entered, stooping beneath the low lintel.

After the first greetings, which lacked the usual cheery ring, he placed his breviary on the table, and, declining a seat, passed back and forth for a while, rubbing his hands slowly one over the other.

'So you've taken my advice at last and written for Matt? Ah, yes, when late, too late,' he murmured, in a tone of soliloquy. 'And how often it is thus. The message of peace, forgiveness, or love, the kindly word or act—too late. Ah, me! Shall we ever realise in time the sad significance of these two words?'

'I'm afraid he won't be with you as soon as you expected,' he added, bracing himself for an effort. 'Not so soon. No, I'm afraid not. Matt has met with an accident.'

Both remained perfectly silent, their eyes riveted upon the priest's grave face.

He drew a letter from his pocket and slowly unfolded it, smoothing out the creases with unnecessary care.

'It is my way,' he said, clearing his throat, 'always to deliver bad news with as little delay as possible. I think that even the worst news is less painful than the suspense which precedes it. I shall now read for you this letter, which I received this morning, only asking you to remember that nothing, except sin, can happen to us save by God's consent.'

He read the letter from Matt's late employer, a brief, commonplace account of a commonplace accident, such as may happen every week in every year. One evening at the close of his work Matt went—as he had often gone before before—with some companions to bathe in a lake close by the farm on which he worked. He was seized with cramp and carried beyond his depth; all the efforts of his companions failed to save him, and the waters closed over him and stilled forever his noble heart. That was all.

The old man sat motionless in his chair, a grey pallor creeping slowly over his face, the lower jaw protruding slightly, a dazed look in his eyes. The girl made her way to the door, partly supporting herself by the wall as she went, until she reached the bench outside.

'Not the tears—
The ling'ring, lasting misery of years
Could match that moment's anguish.'

She heard in a vague way the priest's words of consolation addressed to the afflicted father, while, with a sense of doom, the chill of death seeming to creep around her heart, she thought how strange it was, how awful and how strange, that of all the millions of people in America that fatal accident should have befallen Matt alone—her Matt.

At length Father O'Connell came out.

'This is sad, my child,' he said, compassionately, 'very sad, and very hard to bear. But, dark though the picture is, it has a bright side. Matt was so good, his life was so pure and blameless—just the kind of young man so dear to God's heart—we have every reason to hope that all is well with him. And life is so short, so quickly do we glide into eternity, that, after all, it is but a little time until, I hope, we shall all meet him again. Ever remember, even in the darkest hour, that although God's ways are not ours, His way is always best.—'Weekly Freeman.'

The Catholic World

AFRICA—The Congo Calumnies

The Bishop of Salford (Dr. Casartelli), speaking at the quarterly meeting of the Manchester and Salford Zelator Branch of St. Joseph's Foreign Missionary Society, in St. John's Hall, Salford, referred (says the 'Manchester Guardian') to 'the campaign of prejudice and calumny fostered in the press and on the platform against the work of the Belgians on the Congo.' The most important event in the history of the Society was the new field of labor in the Belgian Congo territory. This work had been undertaken not altogether because the Society was growing and required some new field of missionary enterprise, but in order that by having missionaries of their own, bred and trained in England, working in the Belgian Congo, they might do something to stem that which he had no hesitation in calling a campaign of conspiracy, prejudice, and calumny against the work of the Belgians on the Congo. That calumny had been considerably discredited of late by English writers. The work of the Mill Hill College missionaries on the Congo would still further discredit what he considered a deliberate attempt to injure the colonial work of a friendly country, and at the same time to prejudice the Catholic missionaries of Belgian nationality who had been laboring with conspicuous success in that large portion of Central Africa.

CANADA—The Archdiocese of Montreal

Pope Pius X., acknowledging the growing importance of the Archdiocese of Montreal, has granted a request of Archbishop Bruchési to have an auxiliary Bishop. He has nominated Monsignor Zotique Racicot, now-Vicar-General of Montreal, to the office.

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ENGLAND—Cause of Canonization

A Rome correspondent states that it is proposed to introduce at Rome the cause of canonization of Father Dominic, the Passionist, who received Cardinal Newman into the Catholic Church.

The Diocese of Birmingham

The Right Rev. Edward Hsley, Bishop of Birmingham, who has been celebrating his Episcopal Jubilee, is only the second Bishop of that diocese since the restoration of the Catholic Hierarchy in 1850. He presents an interesting link with that event by reason of the fact that he was consecrated by Dr. Ullathorne, the first Bishop of Birmingham, who represented the English Vicars-Apostolic in Rome when they petitioned for the restoration of the Hierarchy.

Catholic Re-union at Oxford

A reunion was held in the Town Hall, Oxford, recently, to celebrate the silver jubilee of the Bishop of Birmingham. Lord Edmund Talbot, M.P., presided, and among those present were Sir John Day, Lord C. Crichton-Stuart, Lord Fielding, the Hon. A. Bertie, Monsignor Kennard, Father Bernard Vaughan, and Mr. Grissell, Papal Chamberlain. Heartily congratulations were offered by the chairman, Father Day, Mr. Gresham Wells, Monsignor Kennard, and Mr. Urquhart to the Bishop, who briefly acknowledged the compliment. Father Vaughan, in addressing the gathering, said that he had received a telegram from the Vatican as follows:—'The Holy Father blesses you and all taking part in the jubilee welcome to your good Bishop.'

Westminster Cathedral

A movement has been instituted by the 'Catholic Herald' to raise funds, estimated at £20,000, amongst the Irish people in Great Britain, for the decoration of one of the side chapels in Westminster Cathedral in honor of St. Patrick and the Irish saints. Archbishop Bourne has written cordially approving of the project; and Dr. O'Donnell, Bishop of Raphoe, and Dr. Fenton have agreed to become trustees of the fund. Lord Justice Mathew has been asked to become a third trustee. Dr. O'Donnell in agreeing to act says that the chapel should be worthy of Ireland's faith, and of its landmarks in England, past and present. In the seventh century Irish missionaries from Lindesfarne evangelised the greater part of England, and in all England at the present time the bulk of the Catholic population is Irish, or of Irish descent. To these two great achievements of Irish faith on English soil, the Irish chapel of Westminster Cathedral should do ample honor. Then the numerous Irish population resident in London rightly desire to see in the great city a beautiful chapel that will enshrine the holiest records of their race and fortify their resolution to uphold the unbroken tradition of Irish love for the faith of Christ. Irishmen visiting London will seek in such a shrine for a congenial haven of rest. To residents and to visitors alike may the chapel of St. Patrick and the Irish Saints be a joy and an inspiration.

HOLLAND—An Innovation

Queen Wilhelmina, in appointing a Catholic, Herr Jonkherr Van Green, as her private secretary, puts one of that faith in a responsible position in the royal household for the first time since the Reformation.

ROME—Silver Jubilee

Cardinal Vincenzo Vannutelli recently celebrated the Silver Jubilee of his Episcopacy, he having been created Titular Archbishop of Sardi in 1880. A solemn 'Te Deum' was sung on the occasion. His Eminence received many congratulations from Great Britain, and especially from Ireland, where he made many friends during his recent visit. Monsignor James Smith, Archbishop of St. Andrews and Edinburgh, the only member of the British Episcopacy in Rome, was present at the ceremony, and congratulated the Cardinal, in company with Monsignor Fraser, Rector of the Scottish College. The Pope sent an autograph letter to Cardinal Vannutelli congratulating him on his Jubilee and on the many missions he has so successfully accomplished in the interests of the Church.

Beatifications

To the list of beatifications already given in our columns as likely to take place during the coming year, another well-known name may now be added (says the London 'Tablet'). It is as good as certain that the process of the Venerable Duns Scotus will be completed during the year 1905. Simultaneously with this announcement comes the news that the doubt as to his birthplace has been at last cleared up. A manuscript has been discovered, dating from

less than half a century from his death, in which he is described as 'e provincia Hiberniensi,' so that Dr. Healy, now Bishop of Tuam, was well justified when he showed in the 'Ecclesiastical Record' over twenty years ago that the 'Subtle Doctor' was an Irishman.

Eucharistic Congress

The sixteenth international Eucharistic Congress will be held at Rome from the 4th to the 7th June, 1905. This organisation was founded twenty-five years ago, and the first international Congress was held at Lille in 1881. It is proposed, consequently, to celebrate in the capital of the Catholic world the silver jubilee of the work of the Eucharistic Congresses. The city of Rome has been chosen for the coming Congress at the express request of Pius X., who desires that the utmost external solemnity should give to these Eucharistic celebrations a character of exceptional grandeur. Special pilgrimages will be arranged in France, Belgium, and Spain on the most advantageous terms. Committees are being formed amongst the Catholics of other nations also, all of whom desire to be represented at the Congress.

The Pastoral Character

During the celebrations in honor of the Immaculate Conception of the Blessed Virgin the Holy Father delivered an allocution to a large number of Bishops from every part of the Church. The 'Univers' has obtained an almost verbatim report of his words from some who heard them. Especially did the Pope urge watchfulness over the seminaries. An atmosphere of independence, he said, not only in matters of obedience, but of doctrine, had penetrated the sanctuary. Certain young priests, animated by the critical spirit which rules to-day, had come to lose all respect for the science derived from the great masters in theology, the Fathers and Doctors of the Church, who interpret the revealed deposit of truth. 'If ever,' he concluded, 'you have in your seminaries a savant of this new type, get rid of him as soon as possible, and do not, at any cost, impose hands upon him. You will always repent of having ordained one such, even one only, never of having excluded him from Orders.' Such words from the Holy Father (says the 'Catholic Times') are a proof of his recognition of the supreme importance of the sincerity which should accompany the pastoral charge.

SOUTH AFRICA—Golden Jubilee

In recognition of the golden jubilee of his priesthood, the Right Rev. Dr. Leonard, Bishop of Cape Town and Vicar Apostolic of the Western District of the Colony, was the recipient of addresses and gifts from the Catholic clergy and laity in the Cape Peninsula and throughout the whole of his Vicariate. Congratulations were poured in from all sides. The address from St. Mary's parish, Cape Town, was accompanied by a purse of 450 sovereigns. The Bishop, who is in feeble health, had a most cordial reception. In the addresses testimony was borne to the great success of his work as a Bishop.

UNITED STATES—Expressions of Sympathy

It is pleasant to notice (says the 'Catholic Standard'), among the tokens of respect and sympathy tendered to Bishop Spalding of Peoria, in his serious illness, that not only in the different Catholic churches but in nearly every Protestant church in Peoria there were prayers for his recovery, and that the Protestant Ministerial Association, at a meeting on January 9, passed resolutions expressing their deepest sympathy for their Catholic brother.

Generous Offers

It is announced that six men have pledged £1000 each towards raising the sum of £30,000 which is desired to erect a new building for the House of the Good Shepherd in Chicago. These men are Archbishop Quigley, Michael Cudahy, John R. Walsh, John Cudahy, John A. Lynch and John F. Bremner. Twenty-five men will be asked for subscriptions of this size and then an appeal will be made to the public.

Catholic Statistics

The 'Catholic Directory' for 1905 presents some interesting statistics. The figures for the United States are: Archbishops, 15; Bishops, 88; clergy, 13,857; churches, 11,387; seminaries, 83; students, 3,926; colleges for boys, 191; academies for girls, 692; schools in parishes, 4235; children attending, 1,031,578; orphan asylums, 252; orphans, 37,822; charitable institutions, 987; persons in institutions, 1,201,899. Total population, 12,462,793. The archdiocese of New York is the largest in the United States and the smallest is that of Baker City, Oregon, with a Catholic population of 3,218.

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LABOUR IN POLITICS

DISCOURSE BY BISHOP DELANY

In view of the recent lively controversy on the subject in Australia—a controversy which had its echo in New Zealand—the following able discourse on 'Labor in Politics,' by the Right Rev Dr Delany, Coadjutor-Bishop of Hobart, will be of interest to our readers. The discourse (which we take from the Tasmanian 'Monitor') was recently delivered, by invitation, to the Zeehan branch of the Workers' Political League. The Right Rev. speaker said:—

Some months ago I was favored with a communication from this branch of the Tasmanian Workers' Political League, conveying the request that I would address you on the subject of 'Labor in Politics.' I at once replied to your secretary that I would do so. I felt that I could not well do less. The subject is well before the public of this and the sister States; it is subjected to wide and earnest discussion; it has become a factor in our public life, and under all these circumstances any citizen has the right, if challenged, to set forth the conclusion at which he has arrived, provided he does so with the modesty which befits a free man.

The inquiry, I take it, resolves itself into two questions: we ask ourselves, in the first place, is it right that the sons of toil should combine for political action, next, we face the query, whether the aims and methods of our actual Labor Party are right and commendable? It is far easier to answer the first of these questions than to give a satisfactory reply to the second. I will do what is more respectful to you and to myself, I will give you, in all frankness, my individual views for what they are worth.

As to the claim of those who live by the sweat of their brow to combine and organise with a view to influence legislation, I confess I do not perceive a shadow of argument to invalidate that claim. Suppose we lived under a different political form, under some ideal autocracy, whose ruler was animated and guided by the principles of even-handed justice to each and all, in such a condition of things I should unhesitatingly condemn labor parties as unnecessary and mischievous. But that is not our case. Our legislation does not emanate from the serene and benevolent heights of unselfish political philosophy. We do not look to any one superior intelligence nor to the combined wisdom of a select few to formulate the measures which shall pass into working enactments. Our law-givers are plain, matter-of-fact men, who do not pretend to draw their inspiration from above, who all but invariably yield to the pressure of their political environment, that is, of course, to the wishes of their parliamentary supporters.

Parliamentary Government

is, etymologically, as well as in the language of caricature, the government of the 'talking shop,' but the talk has become little more than pretence. The actual work is due to dictation from without. I do not deny that upon matters which do not adversely concern any important section of voters decisions are come to in virtue of their inherent reasonableness, and to some extent in consequence of argument in their support, but for the rest—and the rest embraces what is the most important—it is voting power, not rhetoric nor reasoning, that decides the issue. Now, in parliamentary assemblies, as we know them to-day, voting power is inseparable from party strength. It is, indeed, a curious result in political evolution, this system of party rule, for it seems inevitably fated to involve the public weal in broils and in impediments to its orderly progress. Yet, rough and ready as it may be, the results obtained from its use seem to justify it as an acceptable political form; and in spite of complaints which are neither rare nor frivolous, it is likely to remain in force throughout most of the civilised world for a long time.

The chief difficulty in working the party system springs from the constitution of the parties themselves. In most of the countries that have adopted parliamentary government in imitation of England, the parties as yet remain too numerous and variable for strong and orderly parliamentary rule. The reactionaries are many in all those countries, and they are dissatisfied because they inwardly distrust the efficacy and fitness of the parliamentary system. In England, for a very long period, the system worked most effectively as a political engine; so much so, indeed, that nearly all the leading minds of Continental Europe yearned to see it transplanted to their respective countries. Yet it was in those days that the voice of the British people had comparatively little to do with the shaping of legisla-

The Great Landed Interest

took and held the reins of power. A few great families agreed to differ, and divided the voting battalions into two antagonistic bodies of Whigs and Tories, reserving to themselves and their political creatures the final word on the all-important question of what was to become law. The franchise was very restricted. The voting was in the open. The landlord knew for whom the vote was cast. Hence, in the rural constituencies and in the boroughs the owners of the ground were perfectly secure in forecasting the electoral issue. Even brilliant and conscientious men like Edmund Burke, and in much later days Mr. Gladstone, owed their entrance to the House of Commons, not to the intelligent discrimination of a constituency, but to the mastery of a great landowner over his obedient voters. Yet, unless the reflected light of history is deceptive, that bygone system of pretended public opinion brought together parliamentary assemblies whose eloquence, power, and political wisdom we may scarce hope to see revived. We do not really expect to find Chathams or Burkes or Gladstones in houses recruited through manhood suffrage. If in the House of Commons the level of ability and political wisdom was slow in sinking, even after the great measures of electoral reform, that was due in no small degree to the tenacity with which, in England, vested centres of power hold their own after legislation has theoretically stripped them. So late as thirty years ago the House of Commons had to reckon with the Cavendishes and the Cecils as well as with the press and platform, and all the other agencies of popular instruction in public life. Most probably the hold of those great houses upon the opinion of the country would have continued all but unweakened had it not been for the singular evolution of one overmastering mind. Mr. Gladstone's towering personality, his surpassing powers, his unique moral fascination for the masses, and the tireless energy he threw into the task of inspiring them with the hopes and prospects of a people uplifted and enlightened, and made happy in their homes, put it in his power for a few years to measure swords as the people's champion with their hereditary masters. The ground he won for the people remains theirs and affords footing for further advance. Since his disappearance from the political arena, the reactionary forces of landed interest and capital have dictated the law-making of England. The old so-called Liberal Party split up as soon as a great measure of social justice touched the quick. Then all those who had masqueraded as lovers of their fellow-man, but were in truth lovers only of the comforts of their caste, cut away from true-hearted Liberals, from the men who love to regard in man a brother before all things else. In that fateful hour Gladstone would have triumphed once more had the sons of toil throughout Great Britain been schooled and organised, had they possessed the organisation which you are working to extend and perfect. You know how Gladstone was compelled to realise, and how he did not shrink from declaring that it was necessary to look for support in behalf of measures making for social justice, not to the classes but to the masses. That maxim of modern parliamentary government was wrung from a most conscientious political expert. You might emblazon it upon your political banner.

A moment's survey of history will show you its justification. I have mentioned one or two of the great names that adorn the page of English parliamentary history during the fifty or sixty years prior to the age of reform. We still go to Burke and others of his time for political wisdom. Yet, although those great men were Liberals in the true sense of the term, what were they able to do but enunciate sound maxims? What was the condition of the masses in their day? What did it continue to be, in spite of those brilliant pageants in parliamentary debate? Did not reform come from the rude awakening caused by the spectre of insurrection? How tardily and laboriously concession came after concession to mitigate the horrors of the factory and the mine. Are we sure to-day that the noblest eloquence of the senate would have wrung those elementary concessions from the holders of wealth, had it not been reinforced by the barbarous methods of strike and riot? They are barbarous methods, unworthy of civilised communities; but to my mind the effective check to their recurrence is adequate representation of Labor on the floor of the Legislature. Let the clash of interests meet there. Let its shock be dulled by the force of debate. Let the common weal be spared the risks of conflict outside.

When the franchise is high you may draw artificial party lines, and that was what was done in England and elsewhere under restricted representation. But universal suffrage inevitably leads to a demarcation of parties along the line which separates capital from Labor. In a civilised community you must

have Capital. Capital is the accumulated surplus production of brain power brought conjointly to bear upon nature's raw materials. It is essentially the property of civilised man.

Definition of Capital

Savages are not capitalists, because they have not the developed mind and the trained habit which can supply a community with enough and to spare out of nature's store.

It may be urged—indeed, it is urged—that this surplus belongs of right to the community as such, irrespective of individual acquisition. We cannot concede this without denying that which is the most characteristic in man—I mean his personality. This is so profoundly rooted in human consciousness, and so brightens as he grows, that the attempts of theorists will ever be vain to get mankind to go counter to its claims and behests. Each man has a right as regards his fellow-men to the use of his faculties in so far as such use does not trench upon a like legitimate use of others in the exercise of theirs; and with this right comes the right to the product of that legitimate exercise of faculty. He may give it away, he may be reasonably compelled to part with it in lieu of what he gets; but in the first instance it is his. Reason and consciousness affirm this right of the individual as against individuals and society itself, and every attempt to wipe it out once for all in polity or law will inevitably break down. The extreme views, then, attributed to certain socialists must be set aside as contrary to the dictates of human wisdom and human consciousness.

But, after all, this is of little practical moment. We need not fear that any Labor Party here or elsewhere which has in it the principle of political life, which can live for long and achieve work—we need not fear that such a party will run away with the utopian fancies in question. None of you would advance the opinion that the Legislature could justly enact the spoliation of any individual right or property. We need not trouble ourselves with such bugbears.

The practical matter is this: Capital is rather fluid; it tends to flow in definite directions, obeying laws of self-accumulation. We all know the adage that money makes money. The man who has a certain amount has also the power to make more in a higher degree than he who starts with nothing. With the increase of the wealth possessed, the power to get is proportionately enhanced. Now, men are not born equal in either the capacity or the opportunities to amass wealth. Hence, one set has a clear advantage over the other in the race of acquisition. This might not matter much, but the fact that in a highly civilised community, civilised as now understood, you have a vast reserve of power in accumulated wealth, or capital. It necessarily tends, under the play of recognised economics, to accumulate in the hands of the clever or lucky few, giving them real power, not alone for themselves, but likewise over the rest. This congested power in the body politic can be no more healthy all round than blood congestion in the animal organism. Wealth must circulate, and not sit idly in obedience to the caprice of a few owners, if it is to confer and promote social health. Hence the need of legislation to check the congestion and irregular flow of the national life-current, to obviate the over-reaching of the helpless as well as those economic crises which impoverish the masses.

I observe that the advocates of capitalism meet complaints advanced in behalf of the masses with statistics meant to show how much the condition of workmen has improved within recent years. That line of argument refutes itself. Everyone admits that in recent times great strides have been made in the political emancipation of the people. Hence it is obvious to retort on the class of writers to whom I refer, that its former conditions were so bad when the workers had no political weight, the same would recur were they to lose the franchise, or, what is equivalent, to neglect its use. The working classes would still be in the hapless condition of seventy or eighty years ago but for the fact that they are known to have votes, and may, under proper organisation, make their votes tell, and tell with an unpleasant surprise. Hence, for the masses, the great lesson to learn is the lesson of self-reliance. If the toilers wait for others to improve their lot, they will find themselves doomed to repeated disappointments.

Consider the Story of Irish Misery.

For generations the tenant farmers had no effective representation in Parliament. They were brought to the polling booths to vote at the dictation of the landlord, for the game of parties went merrily on. One class of landlords sided with the Conservatives, another with the Liberals; each looked to his party for the spoils of victory, but only for himself and his

friends. The frieze-coated multitudes were driven tamely to the open voting of those days. Their voices decided the fate of Ministers at Westminster, and secured office, emolument, and title for their irresponsible lords; but their own precarious condition continued as unaffected as if they had been utterly deprived of the franchise. If their well-tilled fields and gardens seemed likely to fetch a higher income for the landlord in turning them into sheep runs and cattle ranges out of those tenants had to go. Out they went in hundreds of thousands as you all know. Out they went, some to starve, because the upper classes, the landlords, had no need and no care to develop any form of industry in Ireland. Others had the courage to cross the Atlantic, and the great London daily of that time, the "Times" newspaper, in gleeful mockery, said that 'the Celt was going with a vengeance!' And so the thing went on. In three Irish provinces the people had not a shadow of law or custom to shield them. The Ulster farmers were protected by what was known as the Ulster Custom. All that went on, I saw it with my own eyes. I could tell you of its evil working. It went on until the down-trodden people awoke to the sense of the power which the newly-granted ballot-box, with its secrets, put into their hands. They were not able to send a representation to Westminster that could outvote their opponents, but they set their teeth in dead earnest, and patiently, resolutely, in solid phalanx, they wrung concessions, which were, I must add, ungraciously made, and, therefore, thanklessly taken. This, I think, serves sufficiently to show that in our parliamentary polity, every class must look to itself for the assertion and maintenance of its rights. Irish landlords were not a whit worse by natural inheritance than the run of men.

But, it will be objected, in these States, with autonomous and highly democratic constitutions, what danger is there that any class will fare like the tenant farmers of Ireland? At home those tenants were under the heel of the landlord; from abroad they were ruled by a Legislature and Executive indifferent at the best, if not hostile, to their rights. Here we have our Parliament to ourselves; we have a very extended franchise, we are protected by the ballot. All this is true, and in so far your case is very different indeed from that of the farmers and laborers of Ireland. But are things quite satisfactory even here? And are we sure that they will not become worse unless a keen eye is kept upon those who make and administer our laws. And what is the best way to keep that eye fixed upon them? Politicians themselves make the reply. Do they not tell us that a good, vigorous Government implies a strong, earnest Opposition? The business of an Opposition is to scan closely the legislative programme, the details of administration, to keep the Government up to its duty.

(To be concluded next week.)

The Congress Memorial Volume

We are in receipt of the following notification from the Catholic Congress Secretaries in reference to the Memorial Volume:—

Reverend and Dear Sir,—You will be pleased to learn that after many unavoidable delays, the volume of Transactions is about to be published.

It has been decided to forward to each of the Local Secretaries the whole of the Volumes belonging to his district, accompanied by a list of members. The Local Secretary is requested to inform the members of the Congress in his district that the Volume is at his address, where it should be called or sent for. In cases in which the member is not able to do either, the Local Secretary is requested to send the Volume by post or otherwise. A receipt must be obtained for each Volume and forwarded to us.

We shall be pleased to refund to the Local Secretary all expenses incurred in carrying out the distribution.—Yours very faithfully,

Rev. J. M'CARATHY.

A. L. KENNY.

Hon Secs.

'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.

INTERCOLONIAL

The Very Rev. Father Healy, Superior in Ireland of the Order of the Holy Ghost, is at present on a visit to Sydney.

Bishop Corbett, of Sale, in his Lenten Pastoral, discourages the practice of sending flowers as tokens of esteem for the departed.

The Rev. James Walsh, of Gunnedah, has been appointed to succeed the late Very Rev. Dean O'Sullivan, P.P., V.F., in charge of the Gunnedah district.

The City Council of Sydney's estimated receipts this year are £245,536, and the estimated expenditure, £250,007; shortage, £1571. The rates will still stand at 1s 9d.

Mr. J. Rigney, of East Maitland, who recently gave an acre of ground for church purposes at Abermain, has donated £100 to the Kurri Kurri church, conditionally on the sum of £200 being subscribed.

The estate of the late Mr. Andrew Tobin, of 'Wingadee,' Coonamble, and of St. Kilda, Melbourne, has been proved for just under £120,000. The will was not unmindful of the claims of charity and religion.

Messrs. J. D. Fitzgerald (editor of the Sydney 'Freeman's Journal'), G. M. Prendergast (leader of the Victorian Labor Opposition), Hon. E. W. O'Sullivan, and Senator Higgs (says an exchange) worked side by side on the Sydney 'Daily Telegraph' in the early eighties as compositors.

Mrs. Lynch, of Yonbala (South Australia), claims to have been born in Ireland in 1799, and will celebrate her 106th birthday this month. The old lady is in splendid health, and often walks a distance of several miles to attend Mass. She came to South Australia with her husband in 1851.

A meeting of the executive of the Australian Catholic Truth Society was held at St. Patrick's Cathedral on March 3rd, the Archbishop of Melbourne in the chair. Most gratifying accounts were received of the progress of the Society. Some 12,000 copies of the first set of publications have been circulated through the Commonwealth, New Zealand, and Fiji. As the initial expenses are somewhat heavy, the committee appeal to all who desire to aid the meritorious work of providing suitable reading for our people.

The Rev. Father J. J. Byrne, of St. Francis Xavier's Church, Wollongong, who has been appointed to the charge of St. Francis' Church, Haymarket, has been presented with an illuminated address by his parishioners. The Rev. Father P. J. Walsh, administrator St. Francis', Haymarket, succeeds Father Byrne at Wollongong. Rev. Father Hogan, of Manly College, goes to Mount Carmel, Waterloo, as assistant in place of Rev. Father D. Byrne, on holiday. Rev. Father Gunning, who has returned from a trip to Europe, goes back to Cooma, his former parish. The Rev. Father O'Gorman, of Cooma, contemplates a trip to restore his failing health.

An unique tribute was paid to Alderman Patrick Stanley by the Mayor and Aldermen of Redfern, on March 2, when his golden wedding was celebrated, by the presentation of an illuminated address expressive of every good wish to Mr. and Mrs. Stanley. The presentation was made on behalf of the Council by the Mayor (Mr. C. Gorton). Mr. Stanley has for the past thirty odd years been an alderman of the borough of Redfern, and occupied its Mayoral chair for five successive years. The records show that Patrick Stanley and Elizabeth Regan (both of Meath, Ireland) were married by the late Dean Sheridan, O.S.B., in St. Mary's Cathedral, Sydney, on February 19, 1855.

The death of Mother Mary Ignatius Croke, sister of the late Archbishop of Cashel, took place in the Bathurst Convent on March 2. Mother Mary Ignatius, was one of seven Sisters of Mercy who accompanied the late Bishop Quinn from Ireland to form a community in Bathurst, and of the number who then commenced their labors the only two survivors are still actively engaged in the Bathurst Convent. They are Mother Mary Gertrude, the present Superior, and Mother Mary Stanislaus, Mother-Assistant. While throughout the whole Catholic community the death of Mother Ignatius will be felt, the severance of ties will be extremely painful to the two Sisters named, as they have labored side by side for about forty years. The deceased was born in Tralee, County Kerry, in 1819. One of her brothers, as previously stated, was the late Archbishop of Cashel, Dr. Croke. She also had two other brothers, who entered the priesthood, and her only sister was Mother Joseph, of Charleville, Ireland, who greatly distinguished herself as a nursing Sister at the Crimean War.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 26, Sunday.—Third Sunday in Lent.
- „ 27, Monday.—St. Rupert, Bishop and Confessor.
- „ 28, Tuesday.—St. Sixtus III, Pope and Confessor.
- „ 29, Wednesday.—St. John Damascene, Confessor and Doctor.
- „ 30, Thursday.—St. John Capistran, Confessor.
- „ 31, Friday.—Commemoration of the Five Wounds of Our Lord.
- April 1, Saturday.—Feia.

St. Rupert, Bishop and Confessor.

St. Rupert, a Frenchman, illustrious for his noble birth, but still more so for his many virtues, was Bishop of Salzburg in Bavaria, the inhabitants of which country he had converted to the True Faith. He died about the beginning of the seventh century.

St. Sixtus III., Pope and Confessor.

St. Sixtus III. was Pope from 432 to 440. He was born and died at Rome. He labored with St. Cyril for the reunion of the Churches of the Orient.

St. John Damascene, Confessor and Doctor.

St. John was born at Damascus, in Syria, which was then under the dominion of the Mahometans. So great was his reputation for integrity and prudence that on the death of his father, he was appointed, notwithstanding his religion, to the important post of Prime Minister of the Caliph. After some years he resigned this dignity, and placed himself under the direction of some holy monks near Damascus. He died about 780. St. John rendered great service to the Church by his writings against the Iconoclast heretics, whose doctrines he triumphantly refuted.

St. John Capistran, Confessor.

This saint was a native of Italy. His wife dying, St. John, when 30 years of age, entered the Franciscan Order, and gave himself up to a life of great austerity, for 36 years hardly ever tasting meat. As a preacher he effected the conversion of the most obstinate sinners, and also brought to a successful termination many important missions entrusted to him by successive Popes. The crushing defeat of the Turks at Belgrade in 1456 is attributed, in great measure, to the zeal, courage, and activity of St. John. He died in the course of the same year, at the age of 71.

Commemoration of the Five Wounds of Our Lord.

'He was wounded for our iniquities, He was bruised for our sins, the chastisement of our sins was upon Him, and by His bruises we are healed' (Isaias).

After an illness extending over two years, during which time he was unable to discharge any of his sacred duties, the Rev. Father F. A. Dunham, of Holy Cross Church, Woolloowin, died on March 2. The deceased priest was born in England on September 17, 1837, and was ordained at All Hallows' College, Dublin, on June 14, 1863. He was engaged in mission work in Liverpool for some seven years, and arrived in Brisbane in 1871.

During his fatal illness at Abbotsford, some of Sir Walter Scott's last conscious words were those of one of the great hymns of the Church, the 'Dies Irae.' His Abbotsford now belongs to Catholics. The Hon. Mrs. Maxwell-Scott tells in a current issue of the 'Catholic World' that after young Sir Walter's death it devolved on her uncle, Walter Lockhart, son of Sir Walter's eldest daughter, and Mr. J. G. Lockhart. On his early death the place came to his mother, who married Mr. James Hope. They were converts. In accordance with the terms of Sir Walter's will, they added Scott to their name.

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F. W. Dutch, Photo.

Christchurch.

BISHOPS AND CLERGY AT NAZARETH HOUSE, AFTER OPENING OF NEW CATHEDRAL.



F. W. Dutch, Photo.

Christchurch.

NAZARETH HOUSE, CHRISTCHURCH.—THE FIRST INMATES.



Right Rev. Dr. Grimes, S.M.,
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Very Rev. T. Le Menant des Chesnais, S.M., V.G.,
Chaplain of Nazareth House.

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Painless Extraction of Teeth.



Moderate Fees.
Time Payments Arranged.