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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 Justitię 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

Catholics and Crime

A zealous and amiable friend of ours among the clergy is a constant and observant visitor to one of the largest prisons in New Zealand. An article contributed by him some time ago to our columns on the question of relative denominational criminality attracted a good deal of attention, not alone among our readers, but beyond the Tasman Sea, and even across the Pacific, where it was quoted by many of our American exchanges. The Rev. Father has just sent us a series of interesting tables, containing returns of the numbers of prisoners who passed through the gaol in question during the year 1901, together with a statement of the crimes with which they were charged and the religious denominations to which they belonged. The compilation occupied a good deal of our reverend correspondent's time during the past few months. Its value is enhanced by a complete name-list of the prisoners who were—whether rightly or fraudulently—entered upon the register as 'Roman Catholics.'

Our correspondent draws our attention to some of the outstanding features of his returns. 'In the matter of sexual crime,' he says, 'no serious charge whatever was laid against any Catholic in this prison during the year.' We find, on referring to his figures, that there were no fewer than thirty-three persons in that prison for crimes against morality—many of these being of a shocking nature, ranging up to incest and wilful murder. Among the thirty-three there was only one Catholic, and he was 'in' for the smallest offence upon the list. 'In the matter of assault and robbery,' says our informant, 'we seem to score badly—six out of eleven convictions. But it is very doubtful that some of the six are Catholics at all. One of the worst criminals in the prison—a fellow who was sent to gaol a few years ago for assault and robbery, and has to "do" fourteen years for it—had himself entered upon the register as a Catholic; but he admitted to me the other day that he never was a Catholic. I find,' adds our reverend friend, 'that when Catholics (and by Catholics I mean those who really belong to the Church) are charged with robbery, forging, stealing, or theft, the amounts "annexed" by them are, as a rule, small when compared with the depredations committed by criminals of other denominations. In regard to the offences technically known as "stealing" and "theft," many of those "up" for them are not Catholics at all. They enter themselves as such in order, in a way,

to cover up their identity.' Of the one hundred and forty-one cases under these two designations in the prison referred to here, thirty are credited to Catholics. But on the detailed name-list supplied, no fewer than nine of them are marked off as not being Catholics at all, or as being, at best, 'strongly doubtful.' As matters stand, the number of known Catholic prisoners 'in' for stealing and theft is twenty-one in one hundred and forty-one.

'In the matter of drunkenness and vagrancy,' our esteemed and painstaking correspondent continues, 'we again appear to score badly. But these (as you remarked in the "Tablet" some time ago) are—so far as they appear upon our statistical returns—to a great extent crimes of temperament and poverty. The poor man—and ours are among the poorest in the Colony—has few to take an interest in him and save him from getting into the grip of the police. Our mercurial Celt, when he takes a glass or two, does so in the open, and takes pains to let the whole world know the fact. He gets "run in," while your cool-headed Englishman or canny Scot keeps his tongue quiet and his hands in his pockets, and sneaks quietly to bed and sleeps it off. Your poor roysterer, too, has not the wherewithal to meet his fine. He, therefore, "goes up," and has his religious belief chalked up against him on the statistical returns, while scores of worse sots escape it all, owing to their ability to square with hard cash the legal consequences of their drinking bouts. Catholics, as you have often stated, form a considerable portion of the poor of our community. And I think your challenge to all comers a fair one—to show, if they can, that either in this or in any other respect they compare unfavorably, in proportion to their percentage of the population, with the corresponding classes of other creeds.'

'I am firmly convinced,' says our reverend friend, 'that many self-styled Catholic criminals are not Catholics at all. All my experience goes to show that such men will never hesitate to lie about their religious belief if they get it into their heads that there is the faintest shadow of a prospect of any advantage to be gained by doing so. The other day I asked a non-Catholic "Roman Catholic" here: "What parish do you belong to?" "Australia, sir," was the reply of this "Catholic" criminal. I may add that few of the genuine Catholic criminals here were educated in Catholic schools. Most of them are State-school products, and they know nothing, or almost nothing, about the Catechism.'

For { COUGHS,
COLDS,
BRONCHITIS

} Take

BONNINGTON'S CARRAGEEN IRISH MOSS

Our thanks, and the thanks of the Catholic body throughout New Zealand are due to our judicious and painstaking friend for his valuable contributions towards a much-debated and much-misunderstood question of New Zealand sociology. And we venture the hope that his pen may often grace the columns of the 'N.Z. Tablet.'

In New South Wales

For some time past the cold chain of silence has hung over the orators who pleaded for the introduction of the discredited Irish Scripture Text-Books into our public schools. But the high temperatures of the general elections will bring their voices out once more, as the merry inn fire thawed the frozen notes of the postillion's French horn in Baron Munchausen's veracious story. The Rev. Dr. Gibb was one of those who pointed to the 'educational peace' of New South Wales in support of Whateley's and Carlyle's wretched compilations. And others there were a-many who declared that the Mother State was wrapped in a peace like that of Nirvana—and all 'along of' those blessed books which discriminating educationists all over Ireland have long ago banished from their schools. At a meeting of the Bible-in-schools folk held in Dunedin on Sunday, for instance, one reverend speaker painted a roseate picture of the results of the introduction of the Irish Text-books into the public schools of New South Wales. 'And,' said he, 'what could be done in New South Wales could be done in New Zealand'—a sentiment which was greeted with applause, despite the fact that the Bible-in-schools League in New Zealand do not, at present, at all approve of the system adopted in the Mother State. The Rev. Dr. Roseby has also been lately telling a Sydney daily paper how, when he was in Dunedin a short time ago, he 'felt himself able to make a substantial contribution to the controversy (on the Bible-in-schools scheme) by pointing out that New South Wales had hit upon so felicitous compromise that there was practically no education controversy there.' 'Of course,' added he, 'I made the necessary exception in the case of our Catholic friends.' Which, by the way, was more than some of his versatile clerical confreres in New Zealand did in the days when they advocated the introduction of the over-vaunted New South Wales system into this Colony. But it appears that the views and feelings and rights of Catholics in this matter are, anyway, of no account.

But for his apparently studied reticences, Dr Roseby could have given a much more 'substantial contribution to the controversy' than he did. He might, for instance, have added that there is, perhaps, no part of Australasia where juvenile crime is so high, juvenile morality is so low, and the religious instruction of State school children so flagrantly neglected by the Protestant clergy as in New South Wales. There, as in New Zealand, the good men are too heavily oppressed with 'that tired feeling' to take advantage of the opportunities for imparting religious instruction that are offered to them by Act of Parliament in the public schools. And they call this abomination of spiritual desolation 'educational peace.' It is the peace of the white-chokered sluggard who is content to loaf and snore in guilty idleness and ease while the little ones of his flock are whirling on ball-bearings down the slippery slope that leads to perdition. Some day the clerical sluggards in New South Wales and New Zealand will wake up and find that their churches are empty, and that the fish no longer leap into their frying-pans nor the loaves drop into their hands from the sky. And then, perhaps, they will set themselves to do, from necessity, what the Catholic Church has been doing all along because, like the Lord and Saviour of the world, it loves the souls of the little ones, and realises the tremendous perils and responsibilities of child-life. Well, foolish people often do at last, under necessity's stern compulsion, what wise men do at first of their own choice. But the philosophy

of Devil-may-care is sadly out of place when such tremendous interests are at stake as the right religious up-bringing of the young.

'Corruptio Optimi Pessima'

The diabolical character of the campaign against morality and religion by the ruling powers in France finds, perhaps, its root explanation in the following observations by the learned Protestant divine, Dr. Starbuck, in the Boston 'S.H. Review':—

'The brighter the light, the deeper the shadow. Wickedness within Christian limits is intenser than beyond them, for it is a distincter resistance to a higher ideal. . . Indeed, as in Christendom (to cite the Positivist Morrison) Saintliness, in its full sense, first becomes possible, so within Christendom Diabolism, in its full sense, first becomes possible.

'Moreover, in the future it is probable that these antagonisms will go on growing ever more pronounced. In the past we have had an abundance of ungodliness and immorality. In the future we are likely to have more and more of anti-godliness and anti-morality—or, rather, a well developed and faithfully observed morality on definitely anti-Christian lines. The evil practices which pagans followed, but did not defend—suppression of the weak, ante-natal murder, exposure of weakly children, promiscuous concubinage, contempt of permanent marriage—are more and more being developed into doctrines, which claim recognition from the State, and compulsory enforcement upon all. Satan, instead of being denied, is in many places beginning to be acknowledged; and acknowledged as he is, but held up as the supreme object of worship, in his last desperate endeavor to overthrow "the Galilean."

'There is, then, within Christian limits, a vast and increasing amount, not of mere wickedness, but of proper diabolism. If it is charged that this is peculiarly malignant within Catholic borders, Catholics are hardly likely to deny it. They are more likely to say: "So it should be. The brunt of the battle lies here."

Sunbeams from Cucumbers

Some years ago—it was during the distress in Connaught in 1898—a well-meaning Englishman remarked to an Irish beauty in a London drawing-room. 'I thought the Irish could extract sunbeams from cucumbers; but I find that many of them cannot do this.' 'I think,' replied the lady, 'if you will only look deeper, you will find that those are the Irish who—haven't got cucumbers.' Tennyson's Lancelot was 'mirthful in a stately way.' But the 'people of the Green Isle are mirthful in a homely and unstately way, and contrive, somehow, to extract the sunbeams of smiles or of sweet resignation from even the bitterest woes that befall them. In 'Black Forty-seven,' for instance, a 'relief' doctor remarked to a starving and toothless old dame in Skibbereen: 'Why, granny, you've lost all your teeth!' 'Deed,' replied the poor old animated skeleton, 'an' isn't it time to lose 'em whin I've nothin' for 'em to do?'

There were not many cucumbers or sunbeams about Skibbereen in those agonising days. But the starving people, fortified by their splendid faith and hope and love of God, went through the dire agony of their long martyrdom in the spirit that cheered Clement and Cecilia and Catherine and the rest under the hands of the torturer. Over a million died of famine and famine-fever; but there is no record of so much as a single suicide among the suffering and heroic people. The same spirit of cheerful fortitude and heaven-inspired hope endures to this day. The same kind of blight that has settled down in the potato-crops in New Zealand has—owing to economic conditions created long ago by landlordism—again created much distress over wide areas in the West of Ireland. The special correspondent of 'Leslie's Weekly' (New York) has

lately been describing, with a skilled and sympathetic pen, the scenes that he has witnessed in 'darkest Ireland.' 'At the last poor cabin that I came to,' says he, 'before reaching Galway I went in and, as usual, said: "God save all here!" I had found that this Irish salutation at once denoted that I was an experienced traveller in that country, and the invariable reply was: "God save ye." In this last cabin one of the women said: "I haven't eaten a bit this blessed day, glory be to God!" Another of the women said: "Troth, I've suffered long time from poverty and sickness, glory be to God!" I mention these remarks of the poor women,' says the American writer, 'to illustrate the meekness and resignation with which these people bear their misfortunes and affliction.'

They are the stuff that saints and martyrs are made of.

BIBLE-IN-SCHOOLS

PRONOUNCEMENT BY THE ARCHBISHOP OF MELBOURNE

In the course of his Lenten Pastoral Letter the Archbishop of Melbourne referred to the persistent efforts still made by the Victorian Scripture Campaign Council to capture and protestantise the State schools, notwithstanding the decisive rejection of their scheme at the general elections. The electors (said his Grace) were then asked to answer three questions, of which the first was acknowledged by all parties to be the crucial and decisive one, namely:—

'Are you in favor of the Education Act Remaining Secular as at Present?'

More than one form of the question was proposed, but this form was ultimately adopted for the purpose of excluding all doubt or ambiguity as to its meaning. The electors were asked to pronounce not merely whether they were in favor of the Education Act remaining secular—which might possibly be misunderstood, but whether they were in favor of the Education Act remaining secular as at present. The meaning of that explanatory clause was perfectly well known to every voter in Victoria. Whatever mistake might be made, or whatever carelessness or inconsistency might be shown in regard to the second or third question, public attention was so focussed on the first, that in regard to it mistake was impossible. The Premier announced authoritatively that any person voting 'Yes' on the first question must be taken as opposed to the introduction of the Scripture Lessons into the State schools, and that any person, therefore, who voted 'Yes' to both the first and second questions would simply stultify himself. Nor were the representatives of the Scripture Campaign Council less emphatic. From the pulpit and the platform, through their official organ in season and out of season, they urged the electors to vote 'No' to the first question, and warned them that an affirmative answer to that crucial question meant the loss of their ease for a lifetime. We, on the other hand, urged all who wished to keep the State schools unsectarian to vote 'Yes' to the first question, and by a decisive majority of 26,180 the electors voted that the Education Acts should remain secular, as at present. Having answered the first question so as to save the State system of education from becoming sectarian, the electors, in great numbers, were evidently careless as to the manner in which they answered the two following questions. Those who answered 'Yes' to the first question should consistently answer 'No' to each of the other questions. But though many were not consistent, still, of the electors who voted consistently the majority were opposed to the introduction of the Scripture Lessons, as the following analysis shows:—

1. Yes.	2. No.	3. No.	53,084
1. No.	2. Yes.	3. Yes.	49,599

Majority in favor of the Act remaining secular... 3,485

Thus, while amongst the whole body of voters there was an absolute majority of 26,180 in favor of the Act remaining secular as at present, amongst those who, after answering the first question affirmatively, consistently answered the second and third questions negatively, there was a majority of 3485. But no sooner was the result made known than the Scripture Campaign Council set to work to reverse

The Verdict of the Electors.

By some extraordinary mathematical permutations and psychological assumptions, they undertook to show that 'Yes' in the minds of great numbers of the electors meant 'No,' and 'No' meant 'Yes.' But, in face of the clear and unequivocal meaning of the first question; of the Premier's authoritative interpretation of it, given before the elections; of the distinct and repeated newspaper statements; of their own impassioned appeals to the electors to answer the first question by an emphatic negative, or the cause would be lost for a generation, it is simply trifling with the whole Referendum to hold that in dealing with the crucial question the voters meant one thing, but by a decisive majority expressed the opposite.

In summoning external evidence in favor of their forced interpretation of the result of the Referendum, the Scripture Campaign Council have fallen into a deep pit. They go far afield, and claim the sanction of the Sydney 'Daily Telegraph!' Are there no papers in Melbourne? Is not this an important and domestic question which has been often, and keenly, discussed in our Melbourne papers? Or is the authority of the 'detached' Sydney 'Daily Telegraph' so great as to override the verdict of the 'Argus' and 'Age' and 'Herald' and 'Australasian' and 'Leader' and 'Weekly Times'? Nothing could show the weakness of their case more forcibly than that unfortunate appeal to the 'detached' Sydney 'Daily Telegraph.'

That appeal, too, suggests and justifies the quotation of press opinions such as have recently appeared in a Victorian newspaper which is in no way under Catholic management or control. In a sub-leader, the writer states:—

'The Bishop of Melbourne is sending round a piece of chop-logic to prove that the State schools can remain secular and yet include in their State programme the Scripture lessons prepared by some of the religious sects. A number of parsons are teaching the same doctrine in relation to the Bible. They say it is a Divine revelation secularly inspired. Very ingenious, but it is only thimble-rigging, quite unworthy of the pulpit. The existing Education Act was fought for, and afterwards worshipped, as secular to the "backbone and spinal marrow" for the very purpose of excluding the religious lessons now being yearned for by Bishop Clarke. The idea then was that, by dethroning religious instruction as a school subject, the Roman Catholics would be compelled to give up their separate schools, as the laity would not support them. This policy having failed, owing principally to the "brutal frankness" of the author of the Act, the same amiable people think that now all is quiet and forgotten in relation to the origin of the present Act, they can smuggle in sectarian teaching under the plea that it is so ethical as to be secular. Another section boldly claims that "secular," in a country where Protestants are in a majority means evangelicalism of the sloppiest kind. This is the "only little one" logic nationalised. The Scripture referendum business was disingenuous in its inception; and in its answers; and now it is sought to make it a justification for disingenuous legislative action. Every instinct of English fair play and straight-forwardness revolts from the whole business, led though it is at present by a north countryman.'

In Truth the Scripture Campaign Council

and the Bible in State Schools League should be satisfied with the facilities for giving religious instruction already afforded to them. The State school teachers are used to a very considerable extent as the agents of the League. They are required to distribute amongst the children printed notices to ascertain whether the parents desire that their children should receive religious instruction in school. The same has to be done in connection with new children entering during the year, and of children promoted to higher classes. They have to keep a list of the children whose parents desire them to receive religious instruction, and furnish the religious teachers with such lists. When the religious instruction is given before school hours, the teachers are required to be present and march the children into the room, or rooms, set apart for religious instruction. The head teacher is expected to prevent the children not receiving religious instruction from playing in the school yard. He is also expected to provide assistant and pupil teachers to keep order in the classes for religious instruction, and to dismiss the children in due form. The head teacher is also expected to unite classes of absent religious instructors with others when such absences are notified, and to report to the organiser of the League the names of religious instructors who do not take up their work, or who are continuously absent.

Finally, the head teacher is required to hang up in every room where religious instruction is given, a copy of the Religious Instruction Chart, containing the name of school, day, classes, instructors, room, assistants in charge, etc.

Every one will see that all this means a very serious tax on the time and attention of State school teachers, and makes the religious instruction almost a department of the State school system. And as religious instruction may now be given from 9.15 a.m., or from 11.45 to 12.15 p.m., or from 1.30 p.m. to 1.50 p.m., or from 3.30 p.m. to 4 p.m., according to the convenience of the religious instructors, it is manifest that the order and discipline of the schools must suffer by the unduly and unnecessarily multiplied opportunities for giving

Religious Instruction.

If, however, Catholic children were not liable to suffer by these arrangements, and if State school teachers were willing to carry them out, we should not complain. But there is one part of these regulations which has proved a source of danger and annoyance to Catholic children in the past, and which is likely to give more trouble in the future.

The regulation to which I refer is expressed in these terms in the memorandum addressed to the head teacher or assistant in charge:—

'Head teachers are reminded that the department does not insist on the children all being dismissed from school at 3.30, but concedes that those remaining for religious instruction will retain their places, children of objectors being dismissed.'

When the announcement is made by the head teacher: 'Children of objectors may depart,' how will it fare with our Catholic children? Will they, if they know that the head teacher favours the religious instruction about to be given, stand up in his presence, and in presence of the religious instructor, and brave the insults of their fellow pupils, or will they remain and have to listen occasionally to gross and cruel caricatures of their religion? Catholic children have been called opprobrious names for daring to retire before religious instruction was given; Catholic parents have had great difficulty in getting their children exempted from attendance at such instruction; and Catholic assistant teachers have had to remain to keep order, while some of the most sacred tenets of their faith were assailed.

Our natural fear is that what has happened in the past will, with the increased facilities now afforded, happen more frequently in the future, and that the State School System may be converted, at our own expense, into an instrument of oppression and proselytism.

Some time ago there was presented to Lord Kitchener, Commander-in-Chief of the British Forces in India, on behalf of the Catholic chaplains in that army, a petition setting forth these chaplains' grievances. It stated that some of them had served in India for 20 to 40 years, and had not, in all that time, received leave of absence; nay, more, that when through illness or other unavoidable cause, they were compelled for a few days to relinquish their duties, their stipends suffered a proportionate deduction. Church of England and Presbyterian chaplains are treated very differently. They are entitled to an annual leave of two months without any reduction in salary, and, in addition, can claim a life pension after fourteen years' service. The Catholic chaplains, on the other hand, after a long life of arduous service—compared with which, it is no offence to say, that of the Protestant minister is hardly worth considering—when he becomes incapacitated for further duty through sickness or old age, is summarily dismissed without the slightest recognition of his services. Why should this be?

Messrs. Duthie Bros., of George Street, Dunedin, have just opened up shipments of new and seasonable goods in all departments. These have been purchased in the leading manufacturing centres by the firm's London buyer, and will be found, both as regards material and style, up-to-date in every respect...

Mr. E. O'Connor, proprietor of the Catholic Book Depot, Christchurch, notifies his patrons that he has received supplies of new books and objects of Catholic devotion, also vases, candlesticks, sanctuary lamps, etc. Among the stock of literature will be found religious books by the best authors, also the publications of the Catholic Truth Society. It is only by inspection that an idea can be formed of the large and comprehensive stock at the Catholic Book Depot...

For Children's Hacking Cough at Night,
Woods' Great Peppermint Cure. 1s 6d.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 25.

Both the picnic and concert arranged by the St. Patrick's Day celebration committee resulted in credit balances of a highly satisfactory nature.

The St. Mary's Convent ex-Pupils' Association held a meeting on Thursday evening, at which Miss M. Segrief was elected treasurer, and Miss Collins secretary. It was decided to hold the annual social on June 2.

On the eve of her joining the Order of the Sisters of Mercy, Miss Alice McDonald was the recipient of a handsome gift from the members of St. Joseph's Altar Society, as a token of the esteem in which the members hold her.

The Rev. Father Ainsworth, of Wellington South, has in hand the formation of a Catholic Men's Club in his parish. A preliminary meeting of a very enthusiastic nature was held on Sunday evening to consider the question.

The Catholic Young Men's Literary Society will hold an important meeting on Monday evening next, when a programme for the ensuing season will be arranged. The young men of the city are earnestly requested to attend the meetings of this society, which are held every Monday evening in St. Patrick's Hall.

Masterton

(From our own correspondent.)

March 22.

At the 11 o'clock Mass last Sunday the Very Rev. Dean McKenna announced that the proceeds from the late carnival and bazaar, held in aid of St. Bride's Convent, resulted in a net profit of over £550. The Very Rev. Dean remarked on the generosity displayed by the Masterton people in their efforts in making the bazaar the success it attained, and thanked the people on behalf of the Sisters for their generosity.

The Masterton St. Patrick's Day Sports Association were favored with fine weather for their second annual sports meeting, held on St. Patrick's Day. The wet weather during the week, however, interfered considerably with the attendance, the sum of £77 being taken at the gates—a decrease of £7 on last year. This was, however, made up in other receipts, the entry fees alone showing an increase of £19, a result which fully justified the programme committee in increasing the prize money, a total of £140 being given away in this direction. Athletes were in attendance from all parts of the Colony, and outside of it. The starter (Mr. McKillop) got his fields away in fine style, and the handicapper (Mr. Alec Shannon) should feel pleased with the results of his efforts. Mr. P. J. O'Leary, the hon. secretary, is deserving of every credit for the successful manner in which the meeting was carried out.

In the evening a concert was held in the Town Hall at 8 o'clock. The building was packed to its utmost limits, several having to be refused admittance. Items were rendered by the following: Miss M. O'Donovan (C.R.A.M., London), Miss O'Brien (Martinborough), Messrs. H. Hall, F. Haughey, W. Jago, C. Osborne, Edwards, and R. McRae. Spanish and Scottish dances were given by a number of young ladies. The receipts from the concert are expected to total over £60. This, with the sports receipts, will give a total credit balance of over £80. A special word of praise is due to Mr. B. Chapman for the capable manner in which he carried out his many onerous duties in connection with the concert, also to Miss Dupre, who acted as accompanist.

Wanganui

(From our own correspondent.)

March 25.

Wednesday, March 22, was the anniversary of the death of the Very Rev. Dean Kirk, whose name will be ever inseparably associated with the parish of Wanganui, and on Thursday a Solemn Requiem Mass was celebrated for the repose of his soul. There was a large congregation, and several of the clergy from other parishes were present. The Mass was celebrated by Very Rev. Father Power, of Hawera, Rev. Father Treacy (Stratford) being deacon, Rev. Father McGrath (Patea) subdeacon, Rev. Father O'Sullivan master of ceremonies. The Very Rev. Dean Grogan and Rev. Father Lacroix were also present, the latter giving valuable help to the choir in the rendering of the solemn music.

An Auckland wire states that Miss F. V. Jacobsen, M.A., formerly of Wanganui, has been appointed an assistant mistress at the Auckland Grammar School. Miss Jacobsen, who is the daughter of a well known architect who formerly practised here, was educated at the Convent and the Girls' College, where she gained much scholastic distinction. Since leaving Wanganui she has been a student at the Auckland University College.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 27.

His Lordship the Bishop was at Timaru over Sunday last.

The Very Rev. Fathers Le Menant des Chesnais, S.M., V.G., Marnane (St. Mary's), and Regnault (Waimate) were at Wellington last week attending the triennial Council of the Marist Order.

The Rev. Father Walshe, of the diocese of Lismore, was a guest at the episcopal residence last week and celebrated Mass at both the Cathedral and St. Mary's on Sunday.

The clergy of North Canterbury assembled on Tuesday last at Hawarden for the quarterly conference. His Lordship the Bishop presided.

Hokitika

The annual concert on St. Patrick's Day (says the 'West Coast Times,' Hokitika) was a pronounced success, the hall being taxed to hold the audience assembled to honor the occasion. The following was the programme:—Erin's wreath, orchestra; song, 'There is no land like Ireland,' Mr. M'Sherry; recitation, 'Fontenoy,' Mr. M'Collough (encored); song, 'Kate O'Shane,' Miss Groufsky (encored); song, 'Believe me if all those,' Mr. Raffe; song, 'Mavornoen,' Mrs. Grimmond (encored); song, 'Father O'Flynn,' Mr. Greaney, (encored); song, 'Come back to Erin,' Miss A. Malfroy (encored). An Irish reel was given by Mr. Morrissey, which met with more than a hearty reception, and which brought the first part of the concert to a close. During the interval Mr. Jas. Toomey thanked the audience for their patronage and the performers for their services, including those who had so diligently aided in decorating the hall. He made special reference to the Volunteer Band, who had rendered very valuable and much appreciated assistance, and also emphasised how grateful they felt to the Rimu community for the considerate way in which they had saved the situation by not clashing with that evening's entertainment. The first item in the second part was a cornet solo by Mr. Pfeifer, 'Rocked in the cradle of the deep,' which met with an encore; song, 'Green Isle of Erin,' Mr. M'Sherry; song, 'The wearing of the green,' Mr. Greaney; song, 'The green shores of Erin,' Miss Ward; song, Mr. Raffe; song, 'May morning,' Miss A. Malfroy (encored); song, 'The mighty deep,' Mr. Coltman (encored); song, 'Down the burn,' Mrs. Grimmond (encored); song, 'The Irish jubilee,' Mr. Bray (encored); the concluding item being an Irish jig by Mr. Morrissey (encored).

Father Aubry supplemented the remarks of the chairman and took the opportunity of thanking the audience and wishing them many happy returns of the day, the singing of the National Anthem bringing a most successful entertainment to a close. The accompanists during the evening were Misses M. Ward, Michel, M. Macfarlane, Williams, and Eileen Daly.

Reefton

(From an occasional correspondent.)

The Hibernian Society's annual social gathering, which was held on the evening of March 17, was one of the most successful functions of the kind ever held in Reefton. During the evening Messrs. M. O'Malley and C. McManus were presented with past president's diplomas in recognition of the zealous manner in which they had carried out their duties as officers of the society, as it was chiefly owing to their untiring zeal and energy that the branch is in the flourishing position in which it is to-day. In asking Mr. McManus (who is leaving the district to take up his residence at the Hutt) to accept the gift the secretary, Mr. A. Carroll, made reference to the loss the society was sustaining in the departure of so energetic and enthusiastic a member, as he felt sure it would indeed be hard to replace him, and concluded by wishing him, on behalf of the Reefton branch, long life, happiness, and prosperity in his new venture in the other Island. The Greymouth

branch was represented by Bros. Conway and Duffy, and the Westport branch by Bro. Murphy. The other friendly societies were also represented. During the evening Mr. Morton charmed the audience with two vocal items, 'Leonore' and 'Alice, where art thou.'

On Sunday afternoon, March 19, the ceremony of blessing the monument, which had been erected by the parishioners to the memory of the late Very Rev. Dean Rolland, was performed by the Rev. Father Gallais, who, in the course of his address, made reference to the many good qualities of the departed priest, who had labored so assiduously in the parish for twenty years. Mr. J. G. Heslop also spoke of the sterling qualities of the late Dean. He had known him for many years, in fact ever since the early days of the Coast, had travelled with him over the hills and gullies, and no braver man ever carried a sword, and he felt sure they were to-day honoring the memory of one whose equal it would be hard to find. Mr. E. J. Scantlebury (County Chairman) also spoke a few words, saying that he had known and respected the late Dean for many years and would travel many miles to be present at the erection of a monument to one whose memory was held in such high esteem by his fellow-citizens.

DIOCESE OF AUCKLAND

(From our own correspondent.)

March 23.

The Irish national festival was celebrated this year with conspicuous success. The weather was glorious, and at an early hour in the city and suburbs well dressed children and adults, displaying shamrocks and green favors, were to be seen making their way to their respective churches, to commence the day by hearing Mass. At the Cathedral the members of the Hibernian Society and the children of the parish assembled, and were shortly after augmented by the children of Parnell and Newmarket and Ponsonby, and the boys from Takapuna Orphanage. The procession was formed under the direction of Bro. J. Patterson, J.P., headed by the Garrison Band, then followed the Hibernians, the boys from the Sacred Heart College, the Ponsonby children, St. Patrick's children, Parnell and Newmarket Marist Brothers' boys, St. Benedict's and Surry Hills' school children. Fully 2000 children took part in the procession. Along the route of the procession the footpaths were thronged with spectators, many of whom had shamrocks in their hats or a bit of green in their buttonhole. The Hibernians mustered close on 100 members. If the Sydney legislator who informed a press interviewer on his return 'that the Irish spirit was dead in New Zealand, and that even in Auckland St. Patrick's Day was dying out,' could have seen our demonstration he would quickly have changed his mind. Upon arrival at the domain the various parish children marched to their respective quarters. Subsequently sports for the children were got through, for which good prizes were offered and competed for. His Lordship the Bishop attended in the afternoon and was well received by the children and adults. Great credit is due to the young ladies and gentlemen in each parish who worked so hard in conjunction with the clergy for the enjoyment of the children. At one o'clock the adults' sports began, and a very attractive programme was gone through. A feature of the sports was the great wrestling bout between our local champion, Mr. Arthur Skinner, and Mr. Johnston, the Scottish wrestler, now touring the Colony. The pupils of the Marist Brothers' College gave an excellent exhibition of the dumb-bell exercise, and also performed on the parallel bars, the boys showing marked proficiency. Equally interesting was the physical drill competition between the pupils of the Sacred Heart (Ponsonby) and St. John the Baptist (Parnell) Convent Schools. The girls were in squads of twelve, with a leader to each squad, and went through the exercises with Indian clubs to brass band music, the time kept and precision of the movements being capital, while equally good were the maze marches, with which the competition concluded. The first award was deservedly given to the Sacred Heart Convent girls (Miss Nellie Dixon being the leader), but though not up to the same high standard the Parnell girls were nevertheless responsible for a very creditable performance.

In the evening a national concert was given in the Choral Hall. Long before the hour of commencement the place was filled. His Lordship the Bishop was present, also several of the clergy. Sir Maurice O'Rorke and the Hon. T. Thompson sat with the Bishop. The children's opening chorus in both parts, under the baton of Mr P. F. Hiscocks, was a special feature of the programme. The following were the items, each one of which was heartily applauded:—

Opening chorus, 'Let Erin remember,' School Children; song, 'Irish emigrant,' Miss Cooper; song, 'Believe me in all those endearing young charms,' Miss M. Donovan; violin solo, 'Rhapsody,' Master Gerald Ralph; song, 'Irish folk song,' Miss Mabel Lyons; recitation, 'Shiel's speech on Irish valor,' Mr. R. Keenan; song, 'The last rose of summer,' Miss A. Lorrigan; song, 'Kathleen Mavourneen,' Miss M. Knight; song, 'Silent O Moyle,' Mr. Rupert Mantel; chorus, 'Hail, glorious St. Patrick,' School Children; song, 'Wearing of the green,' Mr. P. B. Darby; song, 'The harp that once,' Miss Cooper; violin solo, 'Irish airs,' Miss Maggie Lyons; song, 'The meeting of the waters,' Miss M. Knight; recitation, 'Robert Emmett's speech from the dock,' Mr. Herbert; song, 'Steer my barque to Erin's shore,' Miss Maud Donovan; song, 'The minstrel boy,' Mr. Rupert Mantel. Accompanist, Mr. Harold E. Light, F.G.O., London.

On Sunday night, March 19, Rev. Father Kehoe, of Parnell, preached an eloquent panegyric on St. Patrick at St. Patrick's Cathedral. The church was thronged His Lordship the Bishop was present in the sanctuary. The Hibernians mustered fully 100 strong. Their magnificent banner was placed in the sanctuary, as also the banner of the juvenile contingent. After the sermon the full choir, under Mr. Hiscocks, sang 'Hail, glorious St. Patrick.' At the conclusion of the service the choir sang 'All praise to St. Patrick.' Of the many services at the old cathedral none has been more impressive than the service of last Sunday night. It showed that the faith of St. Patrick is deeply rooted in the hearts of the sons and daughters of Ireland.

A representative Catholic meeting was held last Wednesday evening in the Marist Brothers' school, Pitt-street, to take steps to commemorate in a befitting manner the Right Rev. Monsignor Paul's golden jubilee in the priesthood, which falls on July 15 next. His Lordship Bishop Lenihan was in the chair. There were also present: The Right Rev. Mgr. O'Reilly (Thames), Very Rev. Dean Hackett (Paeroa), Rev. Fathers Gillan and McMillan (St. Benedict's), Duffy (Onehunga), Meagher (Devonport), and Holbrook and Cahill (St. Patrick's). The Bishop briefly explained that the object of the meeting was to commemorate the jubilee of a good, worthy priest, who had labored so well and successfully in the diocese almost from the foundation of the Colony. The Bishop read a letter sent out in 1855 to Bishop Pompallier from Ireland announcing the ordination of Father Paul and his departure for Auckland. The Bishop then referred to the work accomplished by Monsignor Paul, and concluded by moving 'That a collection be made throughout the diocese for the purpose of presenting an address and purse of sovereigns to the Right Rev. Mgr. Paul, V.G., on the occasion of his golden jubilee in the priesthood on July 15, 1905.' Mr. Shaldrick (Onehunga) seconded. The Right Rev. Mgr. O'Reilly supported the resolution, and referred to his lifelong knowledge of Monsignor Paul, of whom he could not speak too highly. He was a priest of sterling merit, to honor whom was a duty. The resolution was unanimously carried. The Bishop was appointed hon. treasurer, and Messrs Jas. Shaldrick (Onehunga) and M. J. Sheahan (St. Patrick's) hon. secretaries. The address committee consists of Monsignor O'Reilly, Dean Hackett, and the secretaries. The secretaries were directed to forward subscription lists to each parish priest in the diocese at once. Monsignor O'Reilly was requested to convey the meeting's sympathy to Monsignor Paul in his illness, and to assure him of its intention to honor in a befitting manner his approaching jubilee.

REV. F. W. ISITT

ON THAT WELLINGTON 'ADDRESS'

We have received from the Rev. F. W. Isitt, Secretary of the New Zealand Alliance, the following letter in reference to an editorial article which appeared in our issue of March 16:—

To the Editor of the 'N.Z. Tablet.'

Dear Sir,—During my thirty-five years' residence in New Zealand, though I have sometimes criticised the actions of Catholics, as I have criticised the actions of my own and other Churches, I have never willingly given ground of offence to my Catholic fellow-colonists. It goes, then, without saying, that I am not likely to begin to do so now, when a Catholic priest is expected in our Colony, to engage here in the work to which he has nobly devoted his life, a work which enlists my

fullest sympathy. I received at Palmerston North a copy of the 'Tablet' for March 16, and at once telegraphed to you as under:—

'Received "Tablet" of 16th. Replying promptly. Recent evidence convinced me that 200 professed Catholics throughout the Colony petitioned Father Hays, probably influencing his final decision to come. Yours in all courtesy, Frank W. Isitt.'

In my telegram I used the word 'PETITIONED' in regard to the letter expressing the sympathy of 200 N.Z. Catholic friends with Father Hays and his work. That letter, as I am assured by a Catholic whom I have every reason to believe to be truthful, was accompanied by an appeal to Father Hays to visit New Zealand. Not knowing all the facts, I told the Methodist Conference that no arrangements had been made to meet the financial responsibilities of such a trip, but I am now assured that a pledge was also sent him that Catholic laymen would undertake this responsibility.

Father Hays will know whether the address bore two hundred signatures. I don't. I only know that I am assured that it did by a man whose word I trust implicitly. In saying this I do not for a moment suggest that you were misinformed as to the number of Wellington signatures that it bore at one stage. Nor am I concerned about this personally, any more than I am as to the reflection it cast in one of its paragraphs upon the general sobriety of the Catholic people of the Colony. As I told you when we talked together on the subject, the letter published in the 'Prohibitionist' of May 2, 1903, did not come under my personal notice till some time after its publication. Had I seen it, I should probably have asked permission to omit from publication the paragraph referred to.

The difficulty that I have met with in obtaining exact estimates, from the information supplied by the Police Report as to the number of individuals convicted for drunkenness, leads me to believe that no one outside the department could obtain exact statistics as to the proportionate representation of different religious denominations in the ranks of the convicted drunkards. Nor am I in the least concerned to obtain such information.

During the many years that I have been engaged in Temperance work I have found that really devout men and women in all denominations, Catholic, Anglican, and non-Episcopal are dragged down to degradation by drink; clergy and laymen alike are destroyed by it; all classes are represented in the ranks of its victims, and in the face of these facts I have no inclination to enter into analyses of the denominational character of these sorrowful results. My religion teaches me that these victims are my brothers and sisters, and in this matter I know no distinction of creed. It is on this account that I hail with gladness the visit to these colonies of a man who, so far as I can learn, has proved himself a worthy successor of the great Father Mathew.

We have a common danger to face, and Temperance workers throughout the Colony rejoice to know that so famous a champion of the weak has determined to do his part to arouse the indifferent or the thoughtless to a sense of the greatness of the injury that is being done to their fellow-colonists. They would have heartily welcomed Father Hays had he come at the invitation of his own Church; they would have welcomed him had he chosen to come as the agent of the N.Z. Alliance; and they will welcome him heartily when he comes at our invitation, a free-lance attached to no organisation whatever.

In the interests of the sorely tempted people whose shepherds they are, in the interests of the manhood and womanhood of the Colony, the Temperance workers of New Zealand earnestly hope that this great opportunity will not be thrown away by the clergy of Father Hays's own Church, but that when he arrives he will be assisted by them in his noble work, the work that has received the blessing of Pius X. and of his predecessor.—I am, dear Sir,

Yours in all courtesy,

FRANK W. ISITT.

March 25, 1905.

(Our comments on the Rev. Mr. Isitt's letter will be found on pp. 17-18 of this issue.—Ed. 'N.Z.T.')

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

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Wellington:—

29th August, 1904.

"We are in no way connected with any MILLING TRUST, COMBINE, or ASSO-
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TRUST, 50 STRONG, until your bill is passed. Kindly advise your members to instruct
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VIRTUE

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interim."

R. J. SEDDON.

2nd September, 1904.
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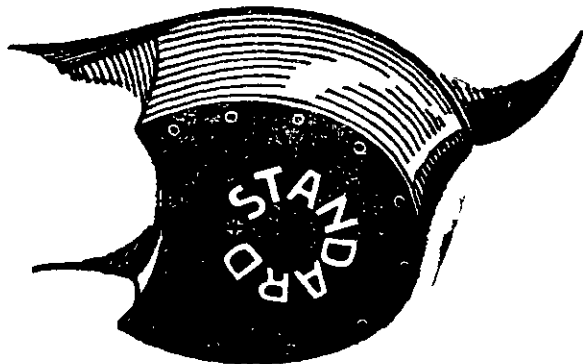
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Irish News

OUR IRISH LETTER.

Dublin, January, 1905

The Prince of Wales is now in Ireland on a visit to Lord Ardilaun (of Guinness and Co) at his Lordship's lovely country seat in Cong, at the head of Lough Corrib, County Galway. Lough Corrib is one of those Irish lakes which it is so difficult to describe, on account of the marvellous changes of atmosphere that constitute a part of their beauty. In other countries there is equal, often greater variety of form, of features by which I mean the islands that break the surface, the shores, the mountains that form a background, the foliage on island and mainland; but there is a wonderful ever-shifting variety in the atmospheric effects on our lakes that constitutes a loveliness peculiar to this land of sunshine, shadow, fitting clouds, soft blue, purple or golden haze and clear bold lights, shedding glory indescribable over every object, or cold, dark gloom, oppressive and fear-inspiring in its angry moods, moods that change again as quickly and as lightly as a child's fitful sorrow. Such is Lough Corrib, from the moment your boat leaves Galway town until Cong is reached, as difficult a bit of navigation, the captain of the steamer told me, as there is in Europe. The stretch of water is often miles in width, but the actual navigable course for a steamer is narrow, sinuous, and beset at almost every yard by dangerous rocks and shallows, as shown by the vast number of indicators that mark the course.

Of a calm, sunny afternoon, no sail could be lovelier: undulating wooded shores, now close by, now away in distance, dim and shadowy; islands with ancient ruins and stories of days long past stud the waters; in the distance, the Twelve Pins of Binabola catch and reflect every sun-ray, every fitting cloud shadow, and undergo aerial transformations, so many and so exquisite that they set one dreaming of fairyland.

I forget how many happy hours one passes on this charming lake before reaching Cong, where Lord Ardilaun years ago purchased all the richest of the land, built a mansion near the shore, laid out a beautiful demesne around the mansion, and then built a great wall around three sides of these rich acres (the lake bounds the fourth side), and so shut out the people on the cold, barren side, even enclosing the ruins of their ancient and magnificent abbey and the tombs beneath which the forefathers of the Catholics lie.

Inside Lord Ardilaun's great walls are gardens, woods, hill and dale, all that the magic of nature and the magic of gold can combine to make a charming scene. Outside, the country and the people are very like each other; poor enough, yet, to my mind, more interesting than most of what is within, though there is always wealth in the castle and very little of it in the village and neighborhood of the Cong outside, save when the sun lavishes his wealth upon the scene: then the whole world basks in gold, revels in that gold that never corrupts the heart, gold that never makes the peasantry around cold or hard or churlish.

Cong,

being a little world of lakes and mountains, the rain rains there pretty often; but if it does, the sun shines there pretty often too, and in bright weather it is a delightful place for rambles and for old-world story and history, as well as for nature's charms and freaks.

The freaks are, for the most part, underground, for the whole neighborhood is literally honeycombed with subterranean natural caves and passages, to each of which some legend attaches. For instance, some hundred feet down deep in the earth the flow of water from Lough Corrib has worn itself a course to Lough Measg, a lake about nine miles away and which is fed by this subterranean river. Not far from the village of Cong is a curious opening in the ground, a natural shaft known as the Pigeon Hole, down which an almost perpendicular flight of about 120 narrow stone steps leads to the underground current, the water of which is so pure in quality that all the people around resort to it for their household supply, and it is quite a sight to watch the women carrying their pails of water on their heads up this veritable stone ladder. Before descending the shaft each woman gathers a bunch of bracken, or field fern; when she has her pail nearly, but not quite full, the bracken is laid on the top of the water and the carrier then places the vessel on her head and, erect as an arrow, climbs upwards, appearing to those below as if she were going up a chimney. The bracken is seen rising from side to side of the pail, but never a drop of water is spilled or splashed over.

Below, the spot is most curious and interesting. The only light comes straight down the shaft and strikes solely on that portion of the rapid current immediately beneath the sky: on either hand is utter darkness, the sound of coming and receding waters alone telling that long caves extend beyond. If a guide be at hand, he lights a wisp of straw and goes rapidly away in the direction the water is flowing, that is, towards Lough Measg, and so long as the straw continues its fitful glare we see the roof, walls, and rocky floor of a rugged cavern. Then the light suddenly goes out and mysterious darkness once more reigns through the many miles of passages that no stranger dare venture to explore.

We next seat ourselves beside the water and watch intently for the passing up or down of an enchanted trout which has been the guardian spirit of this river for more generations than we can count. The fish is an enchanted spirit, held thus in bondage for some sin that will only be expiated when the sands of time will have run out. There is no use in catching it, for that was once tried and the little trout was actually brought home to a cottage in Cong and laid upon the gridiron to grill, but lo and behold! it disappeared in a flash and there it was, swimming about next day, in its old haunt, the marks of the gridiron bars on its sides, as can be plainly seen to this day, when no honest Christian would attempt to meddle with it. Cong and its neighborhood are full of

Historic Remains,

both of the very earliest periods of which we have any tradition and of the centuries, from the fifth to the ninth, known as Ireland's golden age. With reference to very early monuments, cromlechs, battle cairns, etc., etc., it is an interesting fact that from this neighborhood came some of the proofs that led to the abandonment by modern historians and antiquarians of that attitude of unbelief in our ancient history and traditions maintained by historians and antiquarians of the eighteenth and the first half of the nineteenth centuries.

This came about briefly as follows:—The late Sir William Wilde was a native of Mayo and spent a great part of his boyhood in and around Cong. When he became a learned man, studying, with ever-increasing delight, in the storehouse of Irish literature, he read a translation of the account of a battle said to have taken place about 3000 years (roughly speaking, for I have not data at hand) B.C. According to tradition, the scene of this battle was given in a very ancient manuscript as being near Cong, and the situation and general features of the funeral mounds or cairns raised over the heroes who were buried on the field of battle were described. Now, Sir William recollected having seen, when a boy, mounds in the very place indicated and also remembered that local tradition held them to be the graves of ancient heroes. Here was something tangible to search. Wilde went to the spot, had some of the mounds opened, and found indisputable proofs of the accuracy of details given in the Irish MSS. Innumerable other such verifications at last convinced the public that what were once called old women's stories had solid foundation in actual history, that history perhaps the most interesting in the world, connected, as it is, with early Eastern annals. Then, as regards the golden age and mediæval times, we have, amongst other remains,

The Famous Cross of Cong,

which is a magnificent relic of the days when princes and bishops were skilled in the goldsmith's art and wrought gold and silver ornaments of such fine artistic merit that these ornaments are the wonder of the gold and silversmiths of to-day. There are also at Cong the ruins of one of those great abbeys that were the glory of Catholic Ireland seven hundred and more years ago. I wonder how much of all this will Lord Ardilaun show and explain to the Prince of Wales. I fancy the number of braces of wild birds bagged will have a far greater interest for the guests than all the old lore around ancient Cong and its quaint Market Cross.

M.B.

COUNTY NEWS

DONEGAL—The Fishing Industry

At the annual meeting of the Derry Chamber of Commerce the chairman (Mr. Herdman) referred to the prosperity of the Donegal fishing industry, and said that Derry, as the capital of Donegal, should reflect the prosperity.

DUBLIN—Death of a Jesuit

Deep regret has been felt by all classes of citizens in Dublin at the death of the Rev. Edward Kelly, S.J., who has passed away in his 81st year.

The Late Dr. Birmingham

The funeral of the late Dr. Ambrose Birmingham took place from the University Church, St. Stephen's Green, to Glasnevin Cemetery. There was a very large attendance. His Eminence Cardinal Logue sent a letter of sympathy to the Most Rev. Dr. MacCormack, Bishop of Galway, uncle of the deceased Professor.

A Successful Year

The report of the 'Freeman's Journal,' Ltd., for 1904 has been issued to the shareholders. The directors recommend that the ordinary shareholders be paid a dividend for the half-year ended December 31, 1904, at the rate of 11 per cent. per annum, and that a balance of £1300 17s 11d be carried to the next account.

FERMANAGH—Election of Coroner

Mr. James Mulligan, J.P., Maguirebridge, has been elected Coroner for South Fermanagh in place of the late Major Winslow.

KERRY—Small Damages

In the action in which Mr. John Murphy, M.P., sued Messrs. Quinnell for damages for libel published in the 'Kerry News,' the jury found that the publication complained of was a libel, that it was not fair comment, and that it was not published with malice, and they awarded the plaintiff one farthing damages.

Death of a Nonagenarian

The death has occurred at Brosna, County Kerry, of an old woman named Catherine Lyons, who had lived upwards of 90 years. Deceased belonged to a most respectable family, and possessed her faculties up to the last. Her reminiscences of the many stirring episodes and incidents characteristic of the Fenian Rising of '67 and the famine period of '48 were interesting and vivid.

KILDARE—Parliamentary Vacancy

The candidature of Mr. John O'Connor (ex-M.P.) for North Kildare has been entered on under the best auspices. The Bishop of the diocese has approved the resolution passed by the Naas District Council adopting Mr. O'Connor as candidate, and Mr. Redmond has written to say that Mr. O'Connor's candidature will have the utmost support of himself as Chairman and of the Irish Party generally.

KILKENNY—A Distinguished Visitor

The Most Rev. Dr. Howley, Archbishop of Newfoundland, who was returning from Rome, arrived at Kilkenny early in February, on a visit to Mr. J. Smithwick, Birchfield House. His Grace was accompanied by his nephew, the Rev. Alexander Howley, D.D.

Local Industries

It is stated that following up the starting of the shirt and collar factory in Waterford by a few enterprising citizens other local gentlemen interested in the milling industry have conceived the idea of starting, or rather restarting, milling industry on the County Kilkenny side of the river.

SLIGO—A Peaceful County

In opening Sligo Quarter Sessions recently Judge Wakely congratulated the Grand Jury on the peaceful state of the county.

WICKLOW—A Reminder of the Penal Days

Amidst the ease and comfort with which we can at present worship (writes a Dublin correspondent), we are apt to forget what it cost in former days to preserve the faith. Now and again, however, some relic is discovered which gives a clear idea of the severity of the struggle for the preservation of the faith in penal times. The other day, for instance, Mr. J. J. Clancy, M.P., who appeared in the Land Commission Court, Dublin, as counsel for the vendor in the sale of the estate of Mr. Pierce O'Mahony, County Wicklow, referred to the existence of such a relic. A fee-farm rent of £51 a year had to be redeemed, and Mr. Clancy mentioned that amongst the reservations to the landlord was the proviso that he was entitled to exact a penal rent 'for every Papist found on the land.' Despite this persecution, Wicklow is still Catholic, but we can easily imagine from the imposition of this condition in connection with land tenure how determined were the efforts to crush the Church in Ireland and what those who adhered to it had to bear. Reproaches are occasionally levelled at Irish Catholics because they are not as wealthy as Protestants. It should, however, be borne in mind that the effects of spoliation and intolerance are felt for centuries.

People We Hear About

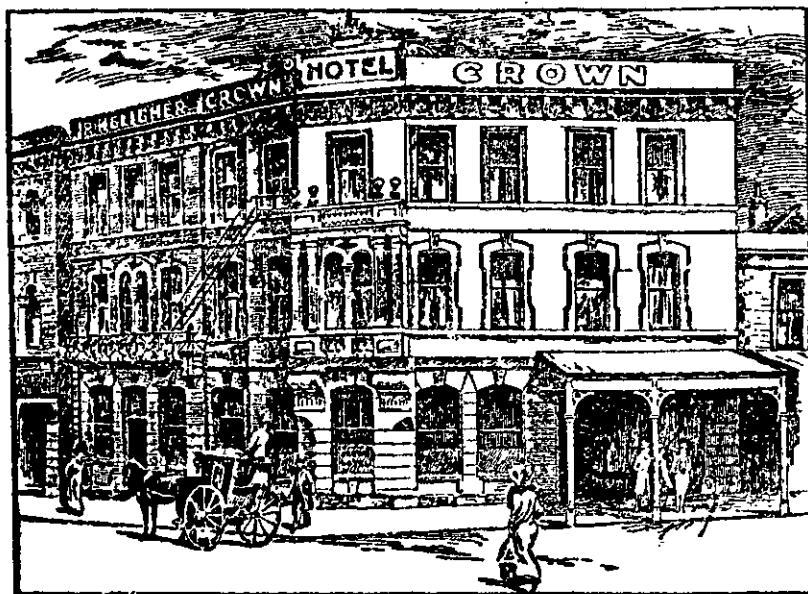
Mrs. Elizabeth Meagher, widow of General Thomas F. Meagher to whom a monument is being erected in Helena, Montana, has been invited by the memorial association to be present at the unveiling of the statue next July 4. The president of the Association, James H. Lynch, is in receipt of a letter from Mrs. Meagher thanking the association for their efforts on behalf of the monument. Mrs. Meagher now resides at Rye, N.Y.

Referring to the Most Rev. Dr. O'Reily, Archbishop of Adelaide, the 'Pall Mail Gazette' says he possesses an accomplishment unusual in an Archbishop. He can set up type. He was editor of a weekly paper before he became a Prelate, and his compositors went out on strike. In the emergency he took to the case himself, and industriously acquired the art of type-setting. He afterwards called the strike a blessing in disguise, as it saved him the trouble of writing any more leading articles. Thenceforward he put them in type straight from his head.

Mr. Thomas J. O'Brien, the prominent Irish-American citizen, of Grand Rapids, Michigan, who has just been appointed by President Roosevelt as Minister to Denmark, is a leading lawyer of his native State, and was largely instrumental in piling up a Republican majority in Michigan at the late Presidential Election. Born in 1842 in Michigan, his father was a native of County Cork, a circumstance which the new Minister to Denmark has not forgotten, seeing that Irish National objects have always been aided by him in his native State. It may be mentioned that in legal matters touching railroad affairs in the State Mr. O'Brien is esteemed one of the most valued interpreters thereof in America.

The death was announced recently of the distinguished novelist, Miss Emily Gerard, who was best known in England under her maiden name, though she had been married for more than thirty years to the Austrian General Ritter von Laszowski. By a pathetic coincidence Madame von Laszowski survived her husband barely five weeks, his death having occurred in the early part of December. Emily Gerard was a member of an ancient and honorable Scottish Catholic house, being the eldest of the four daughters of the late Archibald Gerard, of Rochsoles, Lanarkshire, a cadet of the Gerards of Bryn, in Lancashire, who were raised to the peerage in 1876. The present head of the Rochsoles family is the eminent Jesuit scholar and divine, Father John Gerard; but the estate belongs to his younger brother, General Sir Montague Gilbert Gerard, a soldier of much distinction, who was knighted two years ago for his long services with the Indian army. Miss Gerard published her first book, 'Reata,' in collaboration with her sister Dorothea (now Madame Longard de Longarde), as well as several subsequent works; but she wrote also many novels on her own account. She had a wide knowledge of German, and was for some years critic of German literature for the 'Times.' Miss Gerard and her two younger sisters all married Austrian officers of high rank. The deceased lady's home was in Vienna, and it was at her house there that her lamented death occurred.

Canadian exchanges contain details of the celebration on February 1 of the seventieth birthday of Hon. John Costigan, who has represented Victoria County in the House of Commons at Ottawa continuously since 1867. Mr. Costigan was born of Irish parents at St. Nicholas, Quebec, February 1, 1835, and was educated at Ste. Anne's College. In his long and honorable public career he has occupied various Cabinet positions, and while particularly close to the hearts of the Irish Catholics of Canada, has earned at the hands of all classes and creeds the reputation of being an honest man. Mr. Costigan has always taken an active interest in all matters concerning the Catholic people in Canada. His name will be for ever identified with the Catholic opposition to the New Brunswick school law, with remedial legislation for Manitoba Catholics and with the Irish Home Rule movement. While he was always aggressive when the rights of Catholics were involved, he was never offensive. He honestly believes that those who differ from him in race or religion think none the less of a man for not being wishy-washy in the advocacy of the claims of his people. His great popularity among all classes and creeds shows the correctness of his judgment in that respect. Mr. Costigan was the recipient of congratulations from all parts of Canada on the occasion of his anniversary. He is the father of the House of Commons, and the Liberal members of the House took advantage of the occasion and presented him with a cabinet of solid silver cutlery. Sir Wilfrid Laurier, on behalf of the party, made the presentation,



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'Lequer' Whisky.

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Requisites in Stock.

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BEST AND CHEAPEST HOUSE FOR

Picture Framing, Art Pictures,
Steel Engravings, Mirrors, etc.

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BARGAINS.

Frames made while you wait.

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WE have Purchased from Mr. H. PALMER, of Princes street, his LARGE and WELL-ASSORTED STOCK of MONUMENTS, HEAD-STONES, CROSSES, and STATUETTES.

The above has been Purchased at a Large Discount of Landed Crst, and we are in a position to offer For Sale AT PRICES which CANNOT BE EQUALLED.

Designs Sent on Application.

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MORAY PLACE,
(opposite First Church).

Branson's Hotel

Corner of KING & ST. ANDREW STS.

MR CHARLES BRANSON, who for many years was at the Grand, has now assumed the management of the above Hotel, which is centrally situated at the corner of Great King Street and St. Andrew Street. At considerable cost, the whole building has undergone reconstruction. It has been greatly enlarged, furnished, and appointed, regardless of expense, making it the most comfortable Hotel in town. It comprises 18 bedrooms, bathroom, large dining, drawing, smoking, billiard, and commercial rooms. Fire escape and iron balcony completely surrounding the Hotel, giving the most ample security against fire

Tariff—5/- per day, 25/- per week.

Permanent Boarders by arrangement

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THORNTON QUAY, WELLINGTON.

JAMES DEALY - Proprietor.

This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early Trains.

Guests may depend upon being called in time, a Porter being kept for that purpose.

The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.

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

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

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On Draught at almost all Hotels in the City and surrounding districts
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Made of Best Hammered Scrap Iron—very few bolts—with Welded
Beams. Made to suit New Zealand soils.

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Latest Pattern Short

Three-furrow Ploughs,

About the same length as the Double-furrow, and made of
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Uniform Colour throughout. Every Roof Guaranteed

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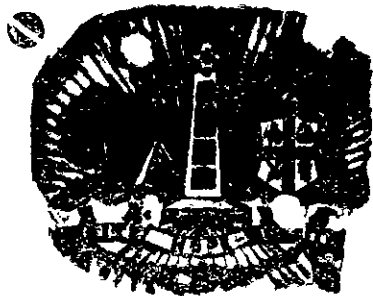
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The Catholic Community is earnestly requested to support this excellent Organisation, for it inculcates a love of Holy Faith and Patriotism in addition to the unsurpassed benefits and privileges of Membership.

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

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

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

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

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

W. KANE,
District Secretary,

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The new exquisite Worsted Woven 'Mosgiel' Underwear for Ladies merits just such a description. It is so soft and fleecy, so elastic, so perfectly comfortable and yet so elegant, that every lady at all fastidious ought to inquire for it. Ask for 'Mosgiel' Underwear, made from finest New Zealand Wool.

Commercial

PRODUCE.

London, March 24.—The wheat markets are dull, and buyers are inactive, owing to heavy shipments from Russia and the River Plate. Near cargoes are practically unaltered, and distant cargoes have declined fully 6d. Australian afloat is held for 32/6, for shipment, 32/- to 32/3; cargoes sold at 32/-. New Australian is slow of sale at 34/-. New Zealand spot is nominal.

Butter, despite heavy colonial arrivals, is very firm, and there is a good trade. New Zealand, 108/-; Victorian and New South Wales, 106/- to 108/-. Secondaries are still abnormally high. Some Queensland sold at 106/-.

Cheese, strong. New Zealand, 55/- to 56/-.

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

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

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue included most of the lines suitable for local requirements, but in many cases these did not have sufficient competition to warrant us in selling, and on this account a considerable proportion of the catalogue was passed in. Prices ruled as under:—

Oats.—During the past week the demand from shippers has absorbed most of the feed oats offering locally, and as only a moderate quantity is coming forward prices to-day are firm at late values, while for special lines slightly better prices are obtainable. We quote: Prime milling, 1/8½ to 1/9; good to best feed, 1/7 to 1/8; medium, 1/1 to 1/6 per bushel (sacks extra).

Wheat.—New season's grain is now offering more plentifully. Millers are not disposed to operate largely at the opening rates of the season, and as many owners are anxious to quit for immediate delivery, it is difficult to find sale at late values for all lots coming forward. Prime Tuscan is in most demand locally. We quote: Prime milling, 3/4 to 3/6; medium to good, 3/1 to 3/3; best whole fowl wheat, 2/10 to 3/-; broken and damaged, 2/6 to 2/9 per bushel (sacks extra).

Potatoes.—Growers have been keeping the market fully supplied with Derwent potatoes. These have only a moderate demand. Many of them are being sent forward in unripe condition, and other lots more or less affected with blight. These are difficult to deal with even at reduced rates. Kidneys, up-to-dates, and other white sorts do not appear to be affected. These kinds have been in short supply for some days, and at to-day's sale a distinct advance in prices was recorded. We quote: Good to best white sorts, £5/10/- to £6/5/-; sound Derwents, £4/10/- to £5/5/-; others, £2 to £4 per ton (bags in).

Chaff.—Local demand is almost entirely confined to prime, bright, heavy oaten sheaf. This class continues to find ready sale on arrival. Medium and slightly discolored chaff is offering more plentifully, and has not quite the same attention. We quote: Prime oaten sheaf, £3/7/6 to £3/12/6; good do and new chaff, £3 to £3/5/-; medium and discolored, £2/10/- to £2/15/- per ton (bags extra).

Pressed Straw.—We quote: Best oaten, 40/-; wheat, 32/6 per ton.

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

Wheat.—The new season's grain is now coming to hand, but millers are not prepared to give the prices lately ruling. Present values are: Prime milling, 3/4 to 3/6; medium to good, 3/1 to 3/3, best whole fowl wheat, 2/10 to 3/-; broken and inferior, 2/6 to 2/9.

Oats.—Values remain firm at late quotations, namely—Prime milling, 1/8½ to 1/9; good to best feed, 1/7 to 1/8; medium, 1/4 to 1/6.

Potatoes.—Good to best, £5/10/- to £6/5/-; medium, £4 to £5/5/-.

Chaff.—Prime oaten sheaf, £3/7/6 to £3/12/6; medium to good, £2/15/- to £3/5/-; light and discolored, £2/5/- to £2/15/-.

WOOL.

London, March 23.—The wool sales closed firm, the prices being the highest of the series. The Otchakai clip realised 10½d.

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

Rabbitskins—No sale since last report.

Sheepskins.—We offered a large catalogue on Tuesday, when there was very keen competition. This season's skins sold remarkably well, some reaching as high as 5/9, and fair pelts, 3/6 to 4/-. Lambskins, up to 3/5. We can recommend consignments being sent in at present.

Hides.—We offered a moderate catalogue last week, when prices for light hides were a shade easier. Our top price for ox was 5½d, and for cows 4½d.

Tallow and Fat.—There is no change in the market, although buyers are more inclined to advance than reduce their limits.

LIVE STOCK

OTAGO FARMERS' HORSE BAZAAR.

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

We held our usual weekly sale at our Horse Bazaar, Crawford and Vogel streets, on Saturday last, when we submitted to auction 85 draught and light harness horses and a number of medium-class hackneys. The attendance of farmers was limited. Town carriers and contractors were well represented, most of whom were on the lookout for young, sound horses suitable for van, lorrie, and stone-cart haulage. Very few of this class were included in our entry, and a few intending purchasers were disappointed, and failed to supply their requirements. We had a few buyers for buggy horses, but the bulk of our entry was not suitable for their requirements. All the young and sound horses, with the exception of a couple of three-year-old colts, changed hands at satisfactory prices, which is good evidence of the demand already mentioned. We quote: Heavy cart mares and geldings, £50 to £58; van geldings, £10 to £48; plough mares and geldings, suitable for contractors' four-horse teams, £35 to £40; spring-carters, young and sound, £22 to £32; buggy geldings for single and double harness, £20 to £25; hackneys, useful sorts, £18 to £28; carriage pairs, £80 to £100.

ADDINGTON STOCK MARKET.

The attendance was not large at Addington yards, many farmers being still engaged with their crops. The entries were good, comprising 585 cattle, 25,167 sheep, and 538 pigs.

Fat Cattle.—The yarding consisted of 178 head of useful to prime quality. Prices on the average were unchanged, except that a few desirably sorts brought rather higher prices. Good to prime beef sold at 20/- to 22/-, and occasionally 23/-; cow and inferior to secondary quality, 15/- to 19/- per 100lb. Steers sold at £6 to £11; heifers, £5/5/- to £9/10/-; cows, £1/17/6 to £8 per head.

Fat Sheep.—There was a good entry in both number and quality, the 4000 penned consisting mainly of good to prime wethers, and with some very prime ewes. The demand was good from all sections of the trade, and values were very firm. The prices current were—Wethers, 21/3 to 25/6; ewes, prime heavy, 21/- to 24/6; medium to good, 18/- to 20/6; aged, 16/- to 17/9; merino ewes, 11/3 to 12/8.

Fat Lambs.—The market was one of the largest of the season, numbering about 4500, and consisting principally of large lines of heavy-weights. There was an active demand by both butchers and exporters, and prices were firm as follows:—Tegs, 18/6 to 19/6 (a few to 20/6; lambs, weights, 17/- to 18/3; graziers' lots, 16/- to 16/8.

South British Fire and Marine Insurance Company.

OF NEW ZEALAND.

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

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

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

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Tea, Afternoon and Egg Spoons	5s doz
Dessert Spoons and Forks	10s doz
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FURNISHING and GENERAL IRONMONGERS,

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KEEN'S OXFORD BLUE

IS POPULAR

Because it is full weight
Because it is always reliable, and
Because it has stood the test of Time

Don't Use Inferior Cheap Blue

Bacon's Livery Stables.

UNDER NEW MANAGEMENT

JAMES JEFFS (late proprietor Rink Stables) begs to notify that he has Purchased Mr Bacon's Sole Right and Interest in the above superbly-appointed and old-established Livery and Bait Stables. Up-to-date Vehicles, best Four-in-hand Turn-out in the Colony, Staunch and Stylish Hacks and Harness Horses. Large staff of competent coachmen. It will be the proprietor's endeavour to maintain the high standard already attained, and merit the liberal patronage accorded Mr Bacon.

S. McBRIDE,

TIMARU.

Direct Importer of MARBLE AND GRANITE MONUMENTS from the best Italian and Scotch Quarries.

A large stock of the Latest Designs to select from at lowest prices.

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DUNEDIN, INVERCARGILL GORE CHRISTCHURCH, WELLINGTON, OAMARU, AUCKLAND, & HAWERA.

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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		Half-yearly Rent.
		A. R. P.	s. d.	
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		34 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 & 30A	785 0 30	2 6		49 1 6
				5 17 0 (2)

SUBDIVISION 9.

31A & 37A	702 3 13	3 1½		54 18 2
32A	467 0 25	5 7½		65 13 11
33A	524 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 04	5 6		112 4 9
				3 18 0 (3)

SUBDIVISION 11.

46A	695 0 0	2 10½		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
53A	808 0 0	2 4½		47 19 6

SUBDIVISION 12.

38A	518 1 0	3 0		38 17 5
52A	321 1 25	3 0		24 2 1
53A	416 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.	s. d.	
6A	1200 0 0	2 10½		£86 5 0

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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.

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Mr. John Morley, addressing the League of Young Liberals in London, declared that there were not two out of the Viceroy's chief and under-secretaries in Ireland during recent years who were not convinced of the necessity for reform in Irish government. He would not have a duality government if he could help it, but it was Britain's duty, having wronged Ireland in the past, to look at the question with a clear, steady gaze, and try to bring about a satisfactory end. He had but moderate confidence in any Liberal Cabinet not containing direct representatives of Labour. Mr. John Redmond, speaking at Holborn, declared:—'Mr. Gladstone's Home Rule policy is still ours; we are asking no more. I used the words "independent Parliament" in the same sense as Mr. Gladstone. We never asked for the repeal of the union.'

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EDITOR'S NOTICES.

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

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

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THE NEW ZEALAND TABLET

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

LEO. XIII. to the N.Z. TABLET.

THURSDAY, MARCH 30, 1905.

REV. F. W. ISITT AND THE MISSING 'TWO HUNDRED'



WE direct the attention of our readers to the letter from the Rev. F. W. Isitt, which appears on the sixth page of this issue. The substance of our reverend friend's communication may be summed up in the three following statements: (1) That Father Hays, the noted temperance lecturer, is about to come to this Colony to conduct an 'independent' campaign financed by, and under the auspices of, the New Zealand Alliance; (2) that the Rev. Father was 'probably' influenced to pay this visit by an 'appeal' or 'petition' from two hundred Catholics in this country; and (3) that the writer (Rev. F. W. Isitt) did not see a certain outrageous calumny on the Catholic body in the aforesaid 'appeal' until 'some time after its publication' in the prohibitionist organ, of which he is editor; and that, had he seen it, he would 'probably have asked permission to omit from publication the paragraph referred to.'

(1) As regards Father Hays's visit: this is a question on which our reverend correspondent is, we believe, fully entitled to claim more information than the whole Catholic body of New Zealand. For reasons which we do not pretend to fathom, Father Hays and his friends of the New Zealand Alliance have, since the forthcoming campaign was mooted two years ago, kept the facts relating thereto from the knowledge of the responsible heads of the Catholic Church in this Colony. The Rev. Mr. Isitt is aware that these have been studiously flouted and ignored. And now, at the eleventh hour, they are besought by the Alliance (through the newspaper press) not to throw away 'this great opportunity'; and, a few days ago, they were (as we understand) curtly notified from another source that 'Catholics' shall have a 'right' to fall in with general arrangements which have been made over the heads of our episcopate, without reference to them, and without any of the courtesies that are due to them by well-known and old-established custom and ecclesiastical law. To this hour, so far as we know, they are unaware of the precise nature of the campaign in which they are informed that 'Catholics' have been conceded a 'right' to assist. It may be, as asserted, an 'independent' campaign—whatever that may be. But the general public can hardly be blamed for the widely prevalent suspicion that a crusade carried out almost on the eve of the general elections, and financed by what is, perhaps, the keenest, best-knit, and most energetic political organisation in New Zealand, can hardly fail to have a strong political and party tendency. In all the circumstances, the Melbourne 'Age' of March 11 may well be excused for its statement that the coming campaign is 'in connection with the triennial local option poll in October next.'

(2) We confess ourselves somewhat puzzled at the Rev. Mr. Isitt's uncritical keenness in accepting dis-

proven and ungrounded statements to the effect that Father Hays is coming to New Zealand at the invitation of some unknown and undiscoverable members of the Catholic laity. Is this advanced as a sort of set-off to the marked discourtesy shown in the matter to the Catholic body, in the persons of their chief representatives? In the very same letter our reverend friend explicitly states that the new temperance orator is coming to the Colony at the invitation of the New Zealand Alliance. Moreover, his misinformation regarding the two hundred Catholics that are lost or mislaid, stolen or strayed, has undergone considerable modifications of late. At the Methodist Conference in Wellington he (as reported in the local papers) declared that Father Hays was coming to our shores 'in consequence of an appeal' to him signed by two hundred Wellington Catholics in December, 1902. Now, our committee of investigation emphatically describe as 'a fabrication' the statement that two hundred Wellington Catholics signed the address (which was not an appeal) to Father Hays referred to above. The history of that illiterate, ill-spelled, ungrammatical, and so-called 'Catholic' address has already been told by us. The author and chief promoter of that literary freak is an individual 'whose claim to be a Catholic,' says our committee of investigation, 'would be laughed at in Wellington.' When directly challenged, he could not name so much as one member of his alleged 'committee.' There may, indeed, have been two hundred 'names' on the address when it reached Father Hays; there may even have been two hundred 'signatures'—which is not necessarily the same thing; but we emphatically state that there were not the signatures of two hundred Wellington Catholics upon it at any time. At the moment of its despatch it contained the signatures of eight practising Catholics—placed upon it under a total misapprehension as to the offensive nature of its contents. The closest investigation failed to discover any more. And the eight referred to, when they saw the illiterate barbarism in the columns of the 'Prohibitionist,' had the manhood to publicly disavow and repudiate, through the newspaper press, the scandalous falsehood in it that was concocted by the author to blacken the Catholics of New Zealand in the eyes of Father Hays.

The slander to which we refer was this: that Catholics have been officially certified by the Government statistician to furnish two out of five of all the drunkards in New Zealand. It was maintained that this glaring falsehood was signed by two hundred Catholics of Wellington. Thanks to our keen-eyed investigators, this statement is now perforce abandoned. The Rev. Mr. Isitt's informant now shifts his ground and pleads that the missing two hundred were raked in from all parts of New Zealand! But what evidence is offered to us in support of this new statement? Not so much as a scrap. We know, through our committee of investigation, that the document in question was hawked through the State Departments in the Empire City as 'a Wellington address' to Father Hays. And, until satisfactory evidence is tendered to us in support of the new contention, we shall continue to regard it as an afterthought. The same remark applies to the statement, now made for the first time, that the alleged signed address was accompanied 'by an appeal to Father Hays to visit New Zealand.' There was no 'appeal,' 'petition,' or invitation in the bogus 'Catholic' address; and no 'appeal,' 'petition,' or invitation was shown, or submitted for signature with the address in question. If the author of, and prime mover in, that address to Father Hays feels himself aggrieved by our remarks, he has ready to his hand an extremely easy and obvious means of removing the heavy cloud of suspicion which hangs around his so-called 'Catholic' address. Let him send to us, or publish in the 'Prohibitionist,' the information which we have been, for nearly two years, vainly challenging him to produce. Or, if neither of these courses appeals to his coy fancy,

let him submit the evidence in point, which we have demanded or shall demand, to a committee of inquiry jointly named by the Rev. Mr. Isitt and the editor of this paper—the findings to be published in the 'Prohibitionist' and the 'N.Z. Tablet.' Do our reverend friend and his informant accept our challenge? If they do, we think we can safely promise interesting developments.

The extent to which Father Hays was 'influenced' by the notorious Wellington address may be gauged by the two following facts: he publicly repudiated it in our issue of February 11, 1904; and in a letter before us (in reply to the eight Catholic signatories referred to above) he states that he had decided, if he could see his way, to visit New Zealand, in consequence of invitations received by him long before the extremely suspicious communication from the undiscoverable Wellington 'two hundred' was ever dreamed of.

(3) There is one, and only one, thing in the Rev. Mr. Isitt's letter that has given us real disappointment and pain. It is the nonchalant way in which he dismisses the flagrant falsehood, published in his journal, that Catholics have been officially certified by the Government statistician to furnish two out of five of all the drunkards in New Zealand. Surely, such an outrageous untruth calls for more serious reparation than a halting statement that, if our reverend friend had seen it in time, he would 'probably have asked permission to omit' it when publishing the now notorious Wellington 'Catholic' address. What becomes of his promise to correct that statement in his paper 'even now at the eleventh hour'? We had expected and expected better things from our reverend friend. He, at least, has shown himself capable of rising above the bitterness and pettiness of mere sectarian feeling. But Catholics have been taught by long experience to expect, from the bulk of his co-leaders and co-workers in the Prohibitionist movement, only insult and outrage to their most cherished religious sentiments. The Rev. Mr. Isitt's lay and clerical confreres are themselves responsible for the suspicion with which the Prohibition party is viewed by very many Catholics in New Zealand. It is not thus in Victoria. But in this Colony that suspicion has been created and burned in by the extraordinary violence—not to say savagery—with which a number of the leading advocates of Prohibition attack the Catholic Church and body; by the ostentatious offensiveness with which they head every no-Popery movement; by the shameless manner in which many of them lend themselves to the filthy campaigns of impostors like the Slatterys and of degraded gaol-birds and fallen women like Margaret Shepherd. We have reason to know that all these coarse manifestations of sectarian rancor are putrid carrion to the nostrils of the Rev. F. W. Isitt. But Catholics are neither deaf nor blind nor devoid of common human feelings. And this crying scandal of intemperance and inflammatory no-Popery, that clings around so large a part of the personnel of Prohibition officialdom, furnishes one explanation of the difficulty which even Catholic advocates of No-license find in co-operating in the social or political work of the New Zealand Alliance.

Notes

Tangled Counsels

It was said of Goldsmith, in a mock epitaph, that he 'wrote like an angel and talked like poor Poll.' We do not know that the hired political agent of the Bible-in-schools Conference writes like an angel. We hardly think he does. But he certainly talks like poor Poll on the Bible-in-schools scheme. His utterances in Dunedin, at any rate, are a mere parrot repetition of the fallacies, contradictions, evasions, and false assumptions that swarm in the public pronouncements of his em-

ployers. We have, for instance, the same old demand for a 'referendum' which (as they well know) is not a referendum, but merely a plebiscite. We have the same old cry that 'religious instruction' is not intended—and all the time the Conference is endeavoring to introduce into our schools the course of what is officially called 'religious instruction' drawn up by a Royal Commission in Victoria. There is the same weary repetition about the bogus 'conscience clause,' coupled with the same significant evasion of the deadly evidence of its utter worthlessness that was published by our Hierarchy. And, crowning all, the public are again asked to take seriously the good old 'snake-yarn' about the 'huge majorities' obtained at the sham, open-vote, amateur 'plebiscites' of three years ago.

Thus far the paid agitator of the Bible-in-schools League. But things livened up a bit when other speakers at the Dunedin meeting 'got a houlty iv the flure.' In an unfortunate moment the League's paid politician declared that politics would be kept out of the movement. Well, Mr. Bedford, M.H.R., felt that politics should enter into it—even to the extent of suppressing the Upper House and kicking the Seddon party out of power. Last week we quoted another Bible-in-schools leader (Rev. I. Jolly, of Palmerston North), who 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.' And did not Dr. Gibb make a statement identical in substance? And at a recent meeting of the Dunedin Presbytery another standard-bearer in the agitation declared that 'the whole tone and trend' of the movement 'were to the effect that Seddonism would soon come to an end, and that then the Bible-party would have their way.' One speaker (Mr. Wright) stood for 'Bible-reading only' (from the discredited King James's version of the Protestant Bible). The League Conference pleads variously for 'Bible-reading only,' for selected Scripture lessons with 'simple explanations of a literary, historical, and ethical character,' and for 'religious instruction.' The League's political agent declared that its weather-cock proposals had shifted, for the moment, to 'Bible-reading simply.' One reverend speaker (Rev. Mr. Laws) commended the New South Wales system. Another (Rev. Mr. Hodge) was concerned only with the literary side of the Bible, and darkly hinted at the general formation of 'great denominational schools,' if the New Zealand Parliament will not relent. And yet another (Rev. W. Hay) was fully prepared to 'take the risk' of 'the thin edge of religious teaching and sectarianism' being introduced into our public schools. All things considered, it seems that the Bible-in-schools people want something very badly, but do not know what it is they want. It seems that this is about the extent of the 'marvellous unanimity' about which the Rev. Dr. Gibb spun such a sweet little fairy tale into the ear of the Premier once upon a time.

DIocese OF DUNEDIN

The annual meeting of the members of St. Joseph's Mens' Club takes place on April 7.

At St. Joseph's Cathedral on Sunday a mission for the women of the parish will be begun by the Jesuit Fathers.

A mission by the Jesuit Fathers will be begun in St. Patrick's Basilica, South Dunedin, on Sunday, April 9.

The new church in Invercargill is rapidly approaching completion. The solemn opening is fixed for the second Sunday after Easter.

The new Catholic Church at Bald Hill Flat is to be solemnly blessed and opened on Sunday next. The ceremony is to be performed by the Very Rev. Mgr. O'Leary.

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Return of Archbishop Redwood

AN ENTHUSIASTIC WELCOME

(From our Wellington correspondent.)

His Grace Archbishop Redwood returned from his visit to Rome by the 'Waikare' on Wednesday. The clergy and laity assembled in numbers at the wharf to accord him a 'cead mille failte.' His Grace also received a very hearty welcome home on Thursday evening. The Guildford Terrace Schoolroom, considerably enlarged of late, was filled by the people who had assembled to give their Archbishop a right royal reception. His Grace, who looked the picture of health, entered the hall amidst the most enthusiastic demonstrations of welcome.

After a short but enjoyable programme of music had been gone through, Mr. Martin Kennedy, on behalf of the assemblage, welcomed Archbishop Redwood, remarking that those who had gathered together to welcome his Grace were pleased to see that he had returned in such excellent health. The people had followed the Archbishop's movements with an affectionate regard, and had looked forward to the time when he would return and tell them of his travels. On behalf of the clergy and laity Mr. Kennedy, amidst loud applause, handed the following address (read by Mr. A. H. Casey, Secretary) to Archbishop Redwood, and also a purse containing a cheque for £500:—To his Grace the Most Reverend Francis Redwood, D.D., Archbishop of Wellington and Metropolitan.

May it please your Grace—We the clergy and laity of the Archdiocese of Wellington, beg to tender you a most hearty welcome on your safe return from Europe. We have learned, from your most interesting letters, of your travels through America and Europe. You closely observed the political, social and religious conditions of the people in Europe and the progressive American Republic. You have visited with delight the place of your birth; you have not forgotten your Alma Mater in France nor the scenes of your first priestly labors in Ireland. And as you travelled through all those countries you were a keen observer, and we shall be delighted to learn some of your impressions. Your Grace's visit to Europe would lack in interest, however, were it not extended to the Eternal City—Rome—the seat of Christ's Vicar, the father of all the faithful. Since your last visit 'ad limina apostolorum' the great and saintly Leo has surrendered his charge to another able and faithful pilot, Pius X., who now guides the barque of the Fisherman. You have knelt at his feet, rendered to him an account of your flock, and received his paternal blessing for yourself and your spiritual children. We welcome you, then, as our beloved Archbishop, the bearer of good tidings and blessings from our Holy Father, and feel sure that it will be satisfactory to your Grace to learn that the Very Rev. Father Lewis, the administrator of the archdiocese, has, during your Grace's absence, discharged the arduous duties appertaining to the position in a manner which has earned the warm approval as well of the clergy as of the laity. We beg your Grace to accept our heartfelt greetings and the accompanying purse and the album containing the names of your affectionate children.



MOST REV. DR. REDWOOD, ARCHBISHOP OF WELLINGTON

Signed on behalf of all the clergy and laity, of the archdiocese: Ven. Archdeacon Devoy, Very Rev. Dean M'Kenna, Very Rev. Father O'Shea, Very Rev. Father Lane, Aloysius Macdonald, M. Kennedy, A. H. Casey.

Archbishop Redwood, in acknowledging the welcome and gift, said it was with the most lively feelings of gratitude that he accepted the address and accompanying purse. In passing, he paid a tribute to the performers at the concert with which the gathering opened. The concert programme he had just listened to would not have disgraced any of the most distinguished institutions in the world, and he felt proud of the fact that they were able to turn out such finished musicians. His Grace went on to remark that he had now traversed the Pacific Ocean eight times during his life, and he had just visited again those wonderful countries so remarkable for their liberty, energy, and progress, but he had neither the time nor the ability to do justice to so great a theme. He touched on the position of the Catholic Church in the great United States, and said the Church is progressing in that glorious land, and was showing herself there perhaps more than anywhere else to be the light of the world and the salt of the earth. During his stay he had the privilege of being with his Eminence Cardinal Gibbons for a week, and he was sure

his hearers would be glad to learn that there is no alarm with regard to the position of the Church in that great free land. The speaker contrasted the liberty of America with that of another great land in which the Catholics Church with centuries of work behind her has allowed its freedom to be taken from it for a time; but he could state on the word of the most authorised voice in the world that that great country is not always going to be under a cloud. He had heard the Pope declare, not once, but on several occasions, that the day is coming, and it may not be far off, when there will be a great reaction in that country, and then liberty would be restored to the Church there, and she would take her true position. Referring to his visit to Ireland, the Archbishop said he spoke with knowledge and experience of that country, as he had spent ten of the most useful years of his life there. The people of Ireland were beginning to look up and to be better in many ways, and he saw evidence of improvements and comfort. He (the Archbishop) was in

the east and south of Ireland, but not in the west. The west (he said) was in great part a most infertile country, and, strange to say, that was where the population was. The people should be brought back to the fertile part, and when this was done the Western people would be prosperous, because when they were on good land they would make progress. They were also making headway with industries in Ireland, but he was sorry to say the country was still 'bleeding,' i.e., the youth of the country going across the Atlantic. The remedy for this would be found when the people went on the land again. The Archbishop was delighted with the virtues of the people, and described Ireland as the most innocent, most moral, and most holy land on the face of the earth. His hearers would be amazed at how good the Irish people are, and he considered there was no land where virtue was so pure and so true as in Ireland. During his discourse, the Archbishop paid a tribute to the Very Rev. Father Lewis for the manner in which he administered the affairs of the Archdiocese during his absence. They had made great progress all

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round since he had been away, and he attributed this largely to the prayers that had been said. Continuing the story of his travels, the Archbishop at length spoke of his meeting with his Holiness the Pope. He had only been two days in Rome when he was granted a private audience with his Holiness, and took the opportunity of handing him the offering from the dioceses of New Zealand for the Feast of the Immaculate Conception, which the Holy Father was delighted to receive. The Pope's simplicity was charming, and he dispensed with a large amount of the ceremony of his predecessors. The speaker described the present Pope as the 'Parish Priest,' a man of the people with popular manners and ways, but at the same time he was shrewd, and possessed a charm which captivated all who approached him. His Holiness asked after the state of the Faith in New Zealand, and was delighted to hear the report given him. The power was conferred on Archbishop Redwood to grant the Pope's blessing to every institution in the Archdiocese. The Archbishop had the honor of receiving a souvenir from his Holiness in the form of three of the first medals struck of the new Pope, one of bronze, one of silver, and one of gold. His Holiness enjoyed the best of health, except for an occasional attack of gout. The Archbishop went to Rome a little early in order to be present at the golden jubilee of the Immaculate Conception, but when he arrived there he was taken ill, and was only able to attend the function after being in the doctor's hands for some days. The speaker described the great sight of seeing about 50,000 people in St. Peter's, and the Pope officiating, and gave a detailed chatty account of the proceedings. He never saw such sights as those in Rome, and would probably never see such sights again. On his last Sunday there he went to the Vatican to see the consecration of a Bishop, and this was the last ceremony he saw. In conclusion, the Archbishop thanked the donors for the address and for the substantial manner in which they had shown their appreciation of any work he had done amongst them. The money would be very useful, and he (the Archbishop) spent a good deal of money in the education of priests. Three young priests had recently come out from Ireland, and he had several more coming later on. All this required money, and the cheque would not be forgotten when required.

The musical programme given at the beginning of the evening was contributed to by Misses C. Campion, J. Moran, K. Buckhurst, and V. McIntosh.

TIMARU

(From our own correspondent.)

Within the last twelve months there has been added to the buildings of the Convent of the Sacred Heart at Timaru an extension of one of the western wings, which has made a notable alteration in the appearance of the building from that side, especially by the large rose window which gives a character to the western end. The addition is still more notable interiorly, for in the upper storey has been constructed and fitted up a very handsome chapel for the use of the nuns and the pupils of the school. The lower floor provides three or four large and useful rooms.

On Saturday morning his Lordship Bishop Grimes, assisted by the Timaru and Temuka clergy, solemnly blessed and opened the chapel. Besides the nuns and boarders, a number of old pupils and also a number of mothers of pupils were present. Mass was celebrated by Rev. Father Finnerty, Rev. Father Tubman being deacon, Rev. Father Kerley subdeacon, and Rev. Father Le Floch master of ceremonies. Miss E. McGuinness was organist. The altar was beautifully decorated with flowers and ferns for the occasion. His Lordship preached an appropriate sermon from the text, 'This place is none other but the house of God, and the gate of heaven.' Referring to the building itself, his Lordship congratulated the devoted Mother and Sisters, daughters of the Sacred Heart, on the joy and satisfaction they must feel on having brought to a conclusion a work manifesting so much faith and hope, and he thanked them for inviting him to be present on such a memorable occasion in their history. The Feast of the Annunciation would henceforth have for them an increased importance, because it would also be the anniversary of the sanctification of the beautiful temple they had erected. They would rejoice that they had at last realised their desire to obtain a chaste and beautiful house of God in which to worship day by day.

The chapel is large enough to seat 120 to 150 comfortably, without reckoning the choir gallery. The walls are finished in white cement, which gives a nice smooth

surface; roof beams and boarding are of red pine; the principals are handsomely moulded, and descend to rest upon finely modelled pilasters. The sanctuary is defined by a large moulded and decorated Gothic arch. The windows are of graceful forms and are filled with delicately tinted glass. The rose window, which has already been mentioned as notable in the exterior view of the building, is still more notable from within, from the color design of the glazing in its multiple radiating lights. The choir gallery over the entrance door presents an oval opening to the chapel, and the front is gracefully carved and tastefully decorated in moulded plaster. The structure itself is admirable; and the fittings are even more so. The most important of these came from France, from two of the houses of the Order that have been closed by the fiat of the French Government. From one came a large and complete altar in finely worked Italian marble; from the other a set of furniture in pale Norwegian oak. This comprises handsome altar railing, pulpit, confessional, two handsome pedestals and niches for life-size figures of the Blessed Virgin and St. Joseph, a row of nuns' stalls for each side wall, and double height panelled wainscot for the walls. This woodwork is decorated in a chaste design, well suited to its purpose, by panel and head construction; the confessional, pulpit, and pedestals showing some relief carving. The figures in the niches have been transferred from the old chapel. They were the gifts of the old girls of a few years ago. Another notable object is a beautiful sanctuary lamp, a present from a friend of the Convent. The flooring and doors are of red pine; the seating, other than the nuns' stalls, of kauri; and the floor of the sanctuary is covered with American wood parquetry. The lighting is ample and well distributed, and the aspect of the chapel as a whole is chaste and reposeful, seen from either the entrance, looking towards the sanctuary or from the sanctuary itself. Adjoining it is a roomy sacristy with all necessary furniture.

PAEROA

The annual picnic and sports at Paeroa (says the 'Gazette') were very largely attended by the Catholic children of Paeroa and from other parts of the district. After Mass Dean Hackett addressed a crowded congregation on the early life of St. Patrick, from which he drew several moral lessons for the instruction of children. Later on the pupils of the combined Catholic schools marched in procession to the picnic grounds, where a most enjoyable day was spent. The Sisters deserve high praise for the admirable manner in which they catered for such a large gathering of children, and Dean Hackett was indefatigable in carrying to a successful issue the programme of the sports. Before leaving the grounds cheers were given for the Sisters, Dean Hackett, Mr. Harris, Mr. Casey (Hamilton), Mrs. Cooper, Mrs. Cook, and Mrs. Hanna, all of whom contributed so generously toward the success of the picnic and sports.

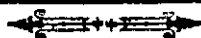
WAIHI NOTES

(From our own correspondent.)

St. Patrick's Day was celebrated in Waihi by the children of St. Joseph's school having a picnic, and the Hibernian Society holding an athletic sports meeting. The weather was beautiful, and the functions passed off most successfully. In the evening a social was held, and it is expected that the Hibernian Society will benefit to the extent of £10 or £12 from the proceeds of the day's functions. On Sunday, the feast of St. Joseph, the members of the St. Joseph's branch H.A.C.B. Society made their quarterly Communion. After Mass the members attended in the schoolroom, and as Bro. Mullins was leaving for Wellington, the next day, advantage was taken of the occasion to make him a presentation of a travelling bag as a token of the esteem in which he is held by the members. The presentation was made by the Past President. The secretary also, said a few words of appreciation of Bro. Mullins, who has not missed a single meeting since he had joined.

The musical abilities of Miss Mary Woods, A.T.C.L. (says the 'Waipara Times'), were apparently freely placed at the disposal of the passengers of the R.M.S. 'Orin' on her voyage Home. These were duly acknowledged, for before landing she was made the recipient of a handsome presentation as a mark of her fellow-passengers' appreciation. In writing Miss Woods asks to be kindly remembered to her pupils and friends, and states that she feels full of energy and work, having received every kindness and attention during the voyage Home.

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The Storyteller

HOW CARTER SPENT THE HOLIDAY

In an unlovely frame of mind, Billy Carter reported at the city room of the San Francisco 'Morning Standard,' at one o'clock on Christmas afternoon. The streets were thronged with merrymakers in holiday attire, luxuriously idle. Along the curbs the flower-sellers were doing a flourishing business, wreaths of scarlet toyon berries strung on their arms and heaped high beside them; their baskets filled with violets, pinks, and roses of bewildering beauty.

'Bunch of flowers, sir, for your best girl?' and one of the roguish Italian vendors had thrust the fragrant Christmas blossoms in his face. 'Only a dime, sir!'

Billy had recklessly handed him a quarter, selected a bunch of pink carnations, and, with a courtly bow, handed them to the old newswoman at the fountain. Like himself, she was a worker, compelled to be out on all occasions and in all weathers. He had lifted his hat and escaped from her surprised thanks into the entrance hall of the 'Standard' building, where one elevator cage was out of commission, and he had to wait for the other to return from its skyward trip. The elevator boy was an affront in himself, wearing a smart new suit of blue serge, and a brilliant new scarf and pin, which smacked of Christmas tree or stocking, and the holiday spirit beamed offensively from his face.

'Merry Christmas, Mr. Carter!' he said, as he opened the door of the cage. 'And do they make you work on a day like this? Well, well! A reporter's life is a dog's life, isn't it?'

Billy responded shortly to the salutation. He had put his Christmas greeting in Jack's pocket the night before.

'Seems to me you're on deck yourself to-day, Jack.' 'Aw, that's nothing!' replied the boy, closing the door and starting on the upward run. 'The three of us are dividing duty to-day. I chose the morning shift; for that lets me off for the ball game across the bay this afternoon—see? This is my last trip.'

Billy imagined that he heard his name called as he started down the narrow hallway. All room for imagination fled as, standing on the threshold of the 'local,' he heard it roared. To be a quarter of a minute late at detail hour on a metropolitan newspaper savors of deflection on the eve of battle; and he hastened into the glass office, conscious of pitying glances that followed him.

The city editor was off for the day; and his assistant, after putting the afternoon's work in shape, had betaken himself to a club luncheon, leaving book and desk in charge of the second assistant, a shifting functionary, in this case represented by Barker, the City Hall man, with the ambition of a general and the capacity of a martinet. He frowned heavily as the young man entered.

'You are late, Mr. Carter,' he said severely, glancing at the clock face above the door.

'Really, Barker, you ought to have the man bounced who regulates these clocks,' replied Billy calmly, opening his own watch and displaying hands that, by a little harmless manipulation in the elevator, had been made to point precisely to the hour.

Barker angrily felt for his own watch, remembering just in time that it had been left with a commercial friend as security for a slight loan—a condition perennial, upon which Carter had reckoned. Defeated, he relapsed into a semblance of urbanity.

'There's a rather promising Christmas scrap up at No. 9 Black Alley, Carter, that I want you to look after. Drunken row, one woman stabbed, a man's jaw broken, another one with his eye gouged out. Get the story; there's not much in it for us. And before you come back, take a run out to the Children's Hospital and see what kind of a day they're having. Oh, by the way, Carter, you sketch a little, don't you? If the woman's going to die, bring me something I can use by way of illustration—a diagram of the place, if you can't get anything else. I'm short of artists to-day. Get in your copy early and you can have to-night off. There isn't much doing.'

Carter stopped at his desk a moment to pocket a pad of drawing paper. The staff was noticeably short; for all who could had secured leave of absence, and some of those who could not secure lawful authority to celebrate, had taken an unlawful leave. Those he passed hailed him dispiritedly. Just why holiday greetings should be tabooed in newspaper offices, even the case-hardened seem unable to explain. Perhaps they

are too poignant reminders. It was because Carter was young and new to the work that he missed them.

'Great Scott!' he said to himself. 'Black Alley and a hospital of little maimed children! A cheerful assignment for Christmas Day!'

Out in the street he pursued his gloomy reflections. Much good the 'night off' would do him! Across the bay, over on Piedmont Heights, there was to be a big, old-fashioned house-party, beginning that afternoon and lasting until the morrow. To have been bidden to it at all was a very special honor; but to Billy Carter the import of the invitation was that it would give him the opportunity to meet a certain beautiful girl, whose orbit and his own seldom crossed, and who was a particular friend of the hostess. Billy fully realised that to him this beautiful girl was as unattainable as a star; but to have joined the party at Piedmont on this most memorable day of all the year, would have been some slight solace. He fell to calculating whether it would be possible to finish his work, snatch a bite to eat, get into evening attire, make the hour-and-a-half journey to the Piedmont house, and arrive there at a convenient hour; but was fain to dismiss the idea as unfeasible. Instead, Black Alley and the Children's Hospital! Then, because, although he was young, he was very much of a man, Billy squared his shoulders and marched on.

Black Alley lies well within the bounds of that delectable district of San Francisco known as Barbary Coast. You will not find it put down in the directories, for the reason that the name is one of compliment, bestowed upon it by reason of its long and consistent record in the annals of local crime. Time was when it housed tenants of the highest respectability, and its quaint high-hung balconies were gay with flowers. A young art student once went forth from its modest shelter to achieve a world-wide fame. But the days of its decadence came swiftly. A deadly pestilence of crime seized upon it, and people of good repute could no longer afford to give an address there. Abandoned by the decent and law-abiding, it grew notorious from one deed of violence after another, until Shame, Poverty, and Crime became its recognised tenantry. Such quarters as Black Alley have no right to existence in the most beautiful city of the world; and they are being wiped out as fast as honest citizenship, struggling against official corruption, can efface them.

Carter had no difficulty in finding No. 9. About its door the crowd was thickest, and blue-helmeted officers were enforcing order. The morgue wagon waited ominously at the end of the Alley, and the clang of gong and rattle of wheels around the corner proclaimed the approach of an ambulance.

'You can't get in. Nobody ain't allowed in the house,' jeered the outposts scornfully, as Billy elbowed his way toward the entrance. The young man succeeded in laying hold of an officer's sleeve, addressing him with easy familiarity, and a way was at once opened for him.

'It's the doctor!' whispered one.

'Tis the coroner!' said another.

'Get out with your doctor and your coroner!' cried a tall fellow, who, looking over the heads of the throng, beheld Billy scribbling down memoranda as he talked with the policeman. 'It's a reporter. It'll all be in the papers to-morrow!'

The word was taken up and repeated with a relish: 'It'll all be in the papers to-morrow!' 'An' their pictures!' 'An' the knife he cut her wid!'

The room Carter entered looked as if a cyclone had raged in it. The few articles of furniture it had contained were smashed in kindling wood; and the floor was littered with broken bottles, crumbled plaster, tattered garments, playing cards, and fragments of food, with a baby's nursing bottle in their midst. Three battered individuals, wearing iron bracelets and in various stages of inebriety, were ranged along one wall, with a couple of policemen standing guard over them. On a ragged comforter in one corner lay the woman, their victim, unconscious, breathing in the short, infrequent gasps that tell of approaching dissolution. Coarse-featured and middle-aged as she was, with the marks of dissipation written over her countenance, Carter bared his head. The blood that dripped from the wound in her side had formed a little scarlet rivulet which was making its way toward the nursing bottle. Scarcely knowing what he did, Billy put out his foot and sent the bottle flying across the floor.

'Pretty tough, ain't it?' said a voice in his ear, and he became aware that the policeman to whom he had spoken at the door had come in and was standing beside him. 'It's the babies that get me. Let the grown people go hang for their sins, I say; but the little children born into this sort of thing, starved, kicked about, forgotten, unfed—they're too much for me. There's a little fellow here you ought to see—'

But here the arrival of the ambulance cut the disertation short.

There was a brief conflict between the drivers of the morgue wagon and the driver of the ambulance, ultimately decided in favor of the hospital.

It was truly a gala day in Black Alley. Excitement followed excitement, and sensation followed sensation. First a rabble of men and boys hooted the morgue wagon out of sight. Next a procession of women and children, some of them with wet eyes, quietly followed the ambulance in which they had seen their friend and neighbor tenderly placed, until the driver, reaching the levels, lashed his horse to a gallop and out-distanced them. The patrol wagon had its attendant train of older men, many of whom had previously availed themselves of its transportation; and some of these, climbing upon the rear step, shouted friendly words of advice to its muddled passengers. A few of the elder women dispersed quietly to their homes.

'And where's Josie?' Billy Carter heard one of them ask.

'The old maid at the corner, who took the baby, took him too,' replied the other.

'Poor little kid! I'm thinkin' 'twould be a mercy an' he lay by his mother's side, an' the morgue wagon had 'em both,' said the first speaker; and their voices faded away down the Alley.

Carter ran back into the house to make a rough diagram of the rooms. They were three in number, each more squalid than the preceding; the one at the rear little more than a dark closet, lighted only by a single pane of glass high in the wall. As he stepped across the threshold something moved in one corner, then was still. Carter dimly saw a dark object huddled there. Was it a dog—some forlorn cur that had attached itself to the degraded household, but had gone into retreat at the approach of strangers? He advanced toward it, speaking reassuringly, and holding out his hand. With a queer, crab-like movement, the animal fled from him, until it reached the point where the square of light fell upon the floor, and Carter saw that it was a child. Never had he seen a more forlorn little being. Matted dark locks hung over its restless black eyes, which darted looks of suspicion and fear, like some wild creature caught in a trap. The emaciated face might have been comely were it not that it bore the distorted aspect of suffering. The secret of the crab-like movement was explained when a pair of crooked legs came into view. The little fellow looked famished. He could not be left there.

Carter remembered the speech of the woman at the door concerning the child who would be better off in the morgue wagon along with his mother. Could he turn him over to the tender mercies of the neighborhood, with his little crooked body?

All this while man and child had not once taken their eyes off each other.

'Josie,' said Billy Carter gravely, 'I think you and I have an assignment at the Children's Hospital.'

Tenderly he lifted the elf in his strong arms; and, searching about for something to throw over the nondescript garments in which Josie was clad, he could find only a tattered plaid shawl hanging on a nail. This he wrapped about the little one, and started for the street. Some vague idea crossed his mind of making a stop at a neighboring candy shop and relieving the child's famished condition; but, happily, doubts as to his own discretion in matters of juvenile diet assailed him. With the newspaper man's habit of going straight toward his purpose, he made a bee line down Montgomery street toward California, on whose line the hospital was situated, three miles out, in the direction of the ocean.

The crowds were thinning in down-town districts; and near California, in the heart of the office district, the streets were almost deserted. If he expected to find the cars in a like condition, he was booked for disappointment. They were gathering their loads at the Ferry, and the first one that stopped was crowded on platforms and dummy. But there was seat-room at the front end of the car, and Billy made his way thither, through an atmosphere freighted with the fragrance of flowers. Until that moment it had not occurred to him that upon this particular line of cars he was most likely to encounter some acquaintances, and to be caught Van Bibbering on a street car was not at all to his taste. Therefore he held his head very high and tried to get into his seat unperceived, but stumbled over something and very nearly perforated the glass in the front door with his head. A groan told him that he had done serious injury.

'I beg your pardon, Madam!'

'You well may, sir!' said a stout, elderly lady, glaring at him.

'Really, I could not very well help it,' began poor Billy, his face crimsoning after an unpleasant trick it had.

'Do you mean to tell me, sir, that there wasn't room on the floor for you to pass, with my feet there?'

'Not at all, not at all!' said Billy hastily, plumping down on the seat, with Josie in his arms, and thereby snapping off the end of a superb bunch of 'American beauty' roses the lady beside him was holding. He had meant to explain that he could not see the floor by reason of the burden he carried, but could not well apologise further while under fire.

'Will you be good enough to let me pick up my broken rose?'

'I'm really very sorry!' exclaimed Billy, recovering the crushed flowers and handing them to her.

'It's of no importance whatever,' was the icy reply. 'I was merely carrying them to a sick friend, and cannot possibly replace them.'

By this time the attention of the entire car was concentrated upon the unhappy Billy and his charge, who, tiring of long inaction and his restraining covering, began to contort himself, and to kick with all the power of which his crooked legs were capable.

'Let's look out of the window, Josie,' said Billy, with outward composure, but an inward ferment of terror. 'Look at the pretty house, Josie!' They were gliding past the 'Nob Hill mansions.' 'See the rosebushes covered with flowers, and the big bird on the lawn. Look at the great white lions. See the auto! Would you like to ride in an auto some day, Josie?'

'An auto!' sniffed the old lady, contemptuously, to her companion. 'With the child all in rags, and its hair looking like it ain't been combed for a month! He's got himself up all spick and span, but I think I'd wipe the tear marks off the little creature's face before I'd bring it out on Christmas Day.'

'Look at the big dog and the little boy running across the street, Josie. See, the little boy is patting him on the head.'

Billy was trying to maintain an air of dignified unconscionness. Was the child deaf and dumb, that he remained insensible to all his efforts, refusing to look out of the window, and gazing stonily across at the stout woman? The young man tried a new tack, and thrusting his hand deep into his trousers-pocket, brought out a handful of miscellaneous curios, which he silently held before the little fellow. Pencils, penknife, a silver dollar, a match-case, some wooden toothpicks. Josie regarded them indifferently for several moments, then made a sudden dive for a toothpick, and immediately demonstrated a knowledge of its use by thrusting it into his mouth and closing his lips over it.

'Man! Do you want to kill the baby?' shrieked the stout woman, leaning across the car and seizing not untenderly, upon Josie's shoulder with one hand, while she held the other under his mouth. 'Spit it out, there's a good child! Don't you know if he runs the sharp point agen the roof of his mouth, it'll go through into his brain and be the death of him, young man?'

But Josie had proved his possession of eardrums by obediently discharging the deadly implement into the stout woman's hand. He was about to prove his possession of a tongue. Stiffening his spine with a suddenness that almost flopped him out of Carter's arms, his pent-up anguish found expression in a long-drawn out howl.

'Dad licked me!' he announced, with startling distinctness.

Billy Carter felt like one indicted with crime in open court. 'Could the passengers imagine that he stood in a paternal relation to the youngster? He felt all eyes fixed upon him? Why would not some kindly fate confer upon him the boon of annihilation then and there?'

There was a movement at the end of the car, a rustle of silken petticoats, a slender figure bending over the child, the sweetest voice in the world speaking in his ear. To Billy it was as if a star had fallen from heaven to console him in his hour of need. The 'beautiful girl' stood before him, her arms extended.

'Mr. Carter, let me take the baby!' she pleaded. Then, as the shawl fell away, uncovering the deformed legs in their ragged stockings and shoes: 'Oh, you poor little cripple! Where did you pick him up, Mr. Carter?'

She had taken his seat, and the baby had cuddled up contentedly against her soft laces. Carter, holding on to the strap above, bent over her and spoke low. It was easy to explain himself to those friendly, expectant eyes, but quite another matter to take his belligerent neighbors into his confidence.

'Up on Barbary Coast. His mother had been hurt. She was in rather a bad way.' (He would not shock

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the girl with any faintest hint of the doings of Black Alley.) 'There didn't seem to be anybody in particular to look after the youngster, and I thought maybe they could straighten his limbs at the Children's Hospital.' Do you think they'll take him in? 'I've heard they're always overcrowded, with a long waiting list.'

'Oh, I'm sure they will! Won't you let me go with you and help? You know I'm one of the Young Ladies' Auxiliary, and I know the management very well.'

Would he let her? Could mortal man object to permitting the chief star of the heavens to shine upon his way? He thanked her with a look. A hand came between them—a large hand, fat and strong, that had done hard work. It held out a cookie, which the child clutched eagerly, munching it with infinite satisfaction. The stout woman spoke, and her voice was singularly sympathetic and conciliatory.

'You're right, young man, about the Children's Hospital. They'll give the baby a pair of good legs, if they can be made good in this world. This is my getting-off place, and I wish you two young people a merry Christmas and many of them!'

When they too left the car they discovered that Josie was carrying a bunch of 'American beauty' roses, with all the thorns carefully removed.

For a half-hour they waited in the quiet room of the hospital matron, while their small charge was receiving the attention necessary before he could mix with the other children. From the end of the long corridor came echoes of a minor pandemonium and the tinkle of childish laughter. A long silence fell between them. It was broken by the girl.

'I think this is the real Christmas of it,' she said, and the eyes she lifted to him were wet and shining. Then somehow her hand fluttered toward his, and for one precious moment he held it in his own.

It was a new Josie, refreshed by a bath, combed and fed and clad in dainty cambric, who came back to them on the matron's arm; and the two shared the bliss of the child's initiation into a new and kindly world, where the crippled and deformed and convalescent made gay with holiday playthings; and Joy, for the time being, stood conqueror over Pain.

They parted at the door of her home on Pacific Heights.

'So you did not go to the house-party,' he said, as they stood for a moment looking out beyond the Golden Gate, through which a great ship, with white pinions outspread, was sailing out upon the infinite waters.

'No. Father does not like to have any of us away from home on this day of the year. And you?'

'Oh, I felt pretty sore over being chained to my work this afternoon; but I don't think I mind now,' he remarked, quite impersonally. 'I shall be off duty to-night, but I don't care to go over.'

'Then, will you come to us? It is to be only a little family gathering—'

She was oddly embarrassed, nervously stripping off the leaves of the climbing Gold of Ophir rose that curtained the porch, a pink flush mantling the lovely averted face.

'Wearing your colors? Gladly!'

His heart pounded so hard that it shook his voice, but he reached out his hand, and she dropped into it a rose with all the tints of sunset glowing in its heart.—'Ave Maria.'

The Catholic World

CANADA—Ottawa University

With his customary generosity, Lord Strathcona has donated the magnificent sum of 10,000 dollars to the Ottawa University to help defray the enormous expense of rebuilding made necessary by the terrible fire which destroyed it about a year ago. Accompanying the donation was the following: 'In responding to your request it affords me much pleasure to hand you herewith my cheque for 10,000 dollars in aid of your university, and I have to express regret that I am unable to make the contribution larger.'

ENGLAND—Death of a Bishop

Most Rev. Dr. Preston, Auxiliary Bishop of Hexham and Newcastle, died on February 9. His illness was extremely prolonged and painful, and his sufferings were borne with saintly fortitude.

Brought Home for Burial

The remains of the late Sir Albert a Beckett, Assistant Accountant-General of the Army, who died at

Champery, Switzerland, on September 11, 1904, were brought to England and re-interred in the Catholic cemetery, Mortlake.

Letter of Thanks

The Bishop of Birmingham has issued to the clergy and faithful of his diocese a letter of thanks for the manner in which they have celebrated his jubilee.

FRANCE—The Future of Christianity

Cardinal Richard celebrated in the early part of his return from Rome that what struck him most in his audience with the Holy Father was the strong faith which his Holiness has in the future of Christianity in France.

Diamond Jubilee

Cardinal Richard celebrated in the early part of February, at the Basilica of Montmartre, the diamond jubilee of his priesthood.

Providing for the Future

It is stated that in view of the abolition of the Concordat in every diocese and in every parish throughout France, societies are quietly being formed which will undertake the sustenance of the clergy. Difficulties will, of course, be met with in many places, but it is expected that the spirit of self-sacrifice which will be necessary will awake many from lethargy and inspire energy.

Disbarred

The Court of Appeal of Aix has given another slap to M. Combes. The Bar of Marseilles, of which M. Bedarride, who made himself locally famous as a denunciator of army officers who went to Mass, or whose wives attended charity balls, was a member, disbarred this gentleman for what they considered to be conduct unbecoming a barrister. He appealed to the Aix Court from the decision of the Bar Council, and M. Combes sent the Procureur-General to argue the case in favor of M. Bedarride against the Bar Council. The Court of Aix, however, decided that the Bar Council were quite entitled to act as they had done, and M. Bedarride remains disbarred.

GERMANY—Catholic Action

M. Duval, an eminent writer (says an American exchange), believes that the day is not far distant when the Catholics will have a preponderating influence in Germany. Catholic action in Germany is powerful, resting as it does on the Centrist party, with one fixed goal to defend the rights and interests of the Church, and backed by a powerful organized press. German Catholics are being assembled in congresses constantly that are never adjourned until a common programme has been arranged in the interests of the party. One of the greatest forces of the party lies in the fact that it knows where to stop and never puts forth claims which cannot be satisfied. Further, the German Catholics bring to the Catholic press the support of their purse and of their goodwill, and when one considers the practical sense, the cohesion and the intelligent activity of the party, the conviction is forced on one that the party is a power which will win in the end.

ITALY—The Cistercians

The beautiful Abbey of Farneta, near Pisa, Italy, which was bought for £100,000 some time ago by the Carthusian Monks, who were expelled from the Grand Chartreuse at Grenoble, has been undergoing extensive repairs of late, so as to be fitted as the headquarters of the French Order.

ROME—Congratulations

Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, sent a telegram to his Eminence Cardinal Vincenzo Vannutelli on the occasion of his episcopal jubilee, tendering him the warm congratulations and best wishes of Catholic Ireland. His Eminence in replying, said: 'Deeply touched. I thank the Cardinal Primate and other Irish Catholics.'

The Pope's Uncle

A Rome correspondent announces the death of the Pope's sole surviving uncle, Giuseppe Battio, at the age of ninety. Signor Battio died at the Pope's native village of Riese, near Asolo, in Venetia, where he had lived all his life, and where he was the oldest inhabitant.

UNITED STATES—Death of a Convert

Monsignor George Hobart Doane, Rector of St. Patrick's Cathedral, Newark, New Jersey, died on January 20, at the rectory, Newark. The son of an Episcopal Bishop, he became a deacon in that communion, but in 1855 was received into the Catholic Church. He studied

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- HEAVIEST TURNIP (5 entries)—1st Prize, grown with Belfast; 2nd Prize, grown with Belfast.
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- LONG RED MANGELS (15 entries)—1st Prize, grown with Belfast.
- WHITE CARROTS (6 entries)—1st Prize, grown with Belfast; 3rd Prize, grown with Belfast.
- HEAVIEST CARROT (2 entries)—1st Prize, grown with Belfast.

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for the priesthood at St. Sulpice, Paris, and at the Collegio Pio, Rome. When Bishop Corrigan was appointed Archbishop of New York, Monsignor Doane was made administrator of the diocese. In 1890 he became Protonotary Apostolic.

The Philippines

Notwithstanding the agreement entered into with the American authorities in the Philippines to substitute the Filipino or American priests for the Friars, it has been found impossible to provide the many parishes with pastors, and the Congregation of the Propaganda has now authorised the Bishops in the islands to employ the religious Orders wherever necessary.

Returning to the Fold

According to 'Libertas,' a Philippine newspaper, there has been during recent times a notable return of the Aglipayan priests and people to the faith, as a result of Archbishop Harty's activity.

Bravery of Sisters of Mercy

Four persons were injured in a recent fire at St. Vincent de Paul Infant Asylum, Providence. There was a splendid exhibition of bravery on the part of the Sisters of Mercy, who conduct the asylum, and of firemen. Every one of the 150 children in the home was rescued uninjured. Some of the rescuers, however, were severely burned. Most seriously among them were Sisters Luftgard, Mary Paul, and Zacharia, and Watchman John H. Henderson.

A Generous Benefactor

A gift of £5000 has been made to St. Mary's parish, Tiffin, Ohio, to be used in the erection of a new church. The donor is Thomas O'Connor, a millionaire of Joplin, Mo., who was formerly a member of the parish.

GENERAL

Foreign Missions

Our priests are everywhere (says the San Francisco 'Monitor'). In Japan and China, in farther Asia and Africa, in Madagascar and in Egypt, in Palestine and Persia—wherever the name of Christ is to be preached. Take only one of the missionary societies as an example and it will be evident how they reach to the ends of the earth. The Society for Foreign Missions at Paris rightly opens this glorious catalogue of martyrs designated with its 1200 priests, nearly all laboring in India, Indo-China, China, Japan, Corea, and Thibet. Founded in 1663, long before the thought of foreign missions had entered the heart of Protestantism, this noble institution has sent, since 1840, more than 2000 priests to the Orient. Seventy-seven martyrs are written on its golden book, and of these two were executed by formal sentence for the crime of being Christians. Yet it counts to-day 340 young clerics in the famous seminary in Rue du Bac, Paris. They will take the place of those whom the whirlwind of pagan revolution in China has destroyed. The society has twenty-eight great provinces and thirty-three Archbishops and Bishops.

LABOR IN POLITICS

DISCOURSE BY BISHOP DELANY

(Concluded from last week.)

Now, imagine the Labor Party wiped out; what, think you, would be the cleavage line of parties? Free Trade and Protection would doubtless supply a sort of excuse for men to agree to differ, so that they might, in rotation, share the sweets of office. A few sterling, theorists, would, perhaps, give respectability to the contentions on either side; but the voting power—which, after all, is the thing that matters—would come from that spineless class who yield to far lower considerations.

The true line of cleavage must run in obedience to conditions of wealth. Our whole modern system is based upon ideas of wealth. In other days society rested upon other foundations. Feudal society, for instance, began in militarism, and throughout its period militarism, as the appanage of the privileged-born, dictated the general conditions of public, and, largely, of private life.

Ours is a Commercial Age.

Wealth is the dominating factor in life. Home and foreign policies live by it. On it depend peace and war no less than domestic happiness or distress. Just, then, as militarism needed curbs in the Feudal Age, so wealth needs checks and a keen, persistent scrutiny in ours. Where shall we look for the curbing power, where

for the vigilant censor? Naturally enough, we shall look to those who have not wealth, to those who are, or may become, victims to the extravagant pretensions of the wealthy. They are, by natural position, the body from whom an earnest Opposition should emerge. It is their interest to watch and criticise. To government it will mean earnestness, reality. To themselves it will bring a healthy education in the science of citizenship, the aegis of freedom. To criticise effectively they must learn to reason from the facts. They will come to realise what is real, to substitute accurate conceptions drawn from things for crude imaginings. Should the well-trained leader of the Labor Opposition succeed to office, his experience in Parliament, his acquaintance with the requisites of administration gained through that experience, will afford sufficient security that in his new sphere he will steer safe of dangerous experiments: his enforced regard for existing order will be the best agency to spread respect for order amongst the masses.

I hope it is clear that this line of argument does not imply hostility to wealth-owners, or a dislike to the creation of Capital. It does not. We need Capital. We ought to help capital. We ought to help forward its increase, provided it is fairly distributed through its beneficent results, provided it does not attempt to enslave, under whatever pretext or color, the great masses who must toil. This is the crucial matter, and here it is that nothing short of intelligent combination for political self-assertion can save the independence of the masses.

Just consider the intrusive nature of Capital, its all-pervading influence. Let us take it that no attempt is made to organise the Labor vote. Well, you will say, but the laborers are still voters. They enjoy the secrecy of the ballot-box. They can watch the conduct of the man for whom they have voted; and if he prevaricates they can vote him down on the next occasion. All that is, of course, absolutely possible. But, first of all, how shall his actions be brought under the notice of the electors? Of course, through the press; and the press, you will please bear in mind, is not content with recording his speeches and his votes; it comments on both. And, in fact, so important have those editorial comments grown, so far more lucid and attractive to the general reader, that the general reader innocently takes them, and leaves the rest. Short of a special party interest, the press has the making or unmaking of the average member in its power. He knows it, and acts accordingly.

By the press, I mean in this connection, the great daily paper. And what is the great daily paper if not a great financial concern? But how many working men are shareholders: how many can control the directorate of such a firm? The question sounds ridiculous.

Wealth, not Brains;

capital, not principle, is the dominating power in the press. Editors must be advocates. If they choose to hold views different from those of the directors, they must not air them in the editorial columns. See what happened lately in London. You know of the contest between Mr. Chamberlain, with his preferential trade, and those of his former colleagues, who still adhere to the doctrine of Free Trade. Now the 'Standard' has been the leading organ of the Conservatives, to whom Mr Chamberlain went over in order to kill Home Rule for Ireland. But the 'Standard' would not budge from its Free Trade position. What happens? Mr. Pearson, who is all for Chamberlain, and who is, likewise, a wealthy man, offers a tempting price to the proprietors of the 'Standard' and buys it out. Mr. Pearson now controls ten papers in England. Mr. Curtis, the editor of the 'Standard,' at once resigned, rather than come into collision with the proprietor. Mr. Curtis is an important personage, and can afford to stand out; but, as he says himself, not so the large body of leader-writers, who really did the editorial work under his direction. As he puts it, they had to take into account the wants of children and wives, and so have to exercise their brains on the 'Standard' of to-day to defend what they wrote down in the 'Standard' of yesterday. Capital comes off victorious.

You, sons of toil, may make up your mind to it, that the press, in its might, will be against you. It is not that the men of brains on the press are out of sympathy with many, if not all, of your ideals. The press will reckon on the side of capital, because its existence depends upon Capital. You are not among its shareholders, its directors. You cannot afford to furnish it with fat advertisements, and the subscription pence barely count in its revenue production. The most you can do is to add a few pence in that way, and your reward will be a lecture indifferent, if not adverse, to your claims. And how it can lecture! Its anonymity, its imposing prestige, the ability which Capital places at its command, lend its utterances an

influence which overwhelms the individual and renders opposition fruitless, except in one or other of two ways, either through corresponding financial power, or through organised numbers. Even in so organising, what an effective opposition can be offered by the press? It will ignore your meetings, or damn them by its reports. Your speakers, no matter how cogently they may have put your case, will not be able to reach more than a few hundred auditors; whereas the opposite case, through the hospitality of the columns of the daily paper, lies persuasively before tens of thousands. Not alone will this boycott affect your cause, but able disputants in the pay of the press will set your contention in such an unfavorable light that the general reader, out of sheer repetition, will come to think you must be mistaken, if not even worse. All this you must face in organising for the polls; but that is your one chance, if you are to tell in public life. The second question I raised was whether

The Aims and Methods of the Labor Party in the Commonwealth are just and commendable. I am not prepared to give a direct negative or affirmative to that question. I am not a party man. I think to the best of my ability and opportunities, not in the interest of party, not to promote Capital as Capital, or Labor as Labor, but to promote what I conceive to be the true way of promoting at once the growth of Capital and the diffusion of its blessings amongst the entire community more abundantly than we see at present. From this standpoint of impartial benevolence I would submit what I think a wise Labor Party ought to keep before itself.

I have called your attention to some of the forces from without with which you have to wrestle, the power of Capital, and the influence of its great auxiliary, the press. But, after all, in this age of general education, of political emancipation, of free speech and freedom of combination, you will be able to triumph over those two great powers and others of a kindred aim. But should the enemy implant the germs of injustice within your own organisation, you will, and you must, fail; and history will decide that you deserved to fail. You are accused daily of a whole litany of evil designs, designs upon the rights of property, designs upon the rights of home, designs upon the rights of conscience. You are represented as in conclave plotting the overthrow of that august fabric which civilisation, in smiles and tears alternately, through untold generations, has reared up to shelter the weak, and to develop the strong—I mean social order. You are, it would appear, a cross between Anarchy and Communism, with a dash of Atheism thrown in. Well, if you are all that, or even a small part of it, you will not prosper in Australia, and no one need fear you. The people of Australia have never known the killing influence of despotism. They cherish in their hearts too ineradicable an attachment to individual independence, to the sanctity of home, to the inalienable authority of parents, under their own roof-tree, and by their own fireside, to the need and dignity of uncoerced consciences to brook any factious tampering with these primordial blessings. You might delude them for once, but their disillusionment would inevitably come, and come upon you with a vengeance. And then you have to reckon with the women of Australia. They have got the franchise. Do you imagine they will support organised injustice? No; women may, in a fit of mistaken zeal or generosity, commit initial mistakes in the candidates and the programmes of their choice, but they will not settle down to a narrow, selfish indulgence of the fruits of injustice. What they will support with all their hearts will be a policy of generous treatment to the weak and necessitous, of public decorum, of clean life. This is

The Grand Opportunity of Labor.

Capital holds the best of the land in many States, and in this, too, locked up from the willing, strong arm of Labor. Capital permits, if it does not abet, those pests of prosperous times, the authors and agents of bogus concerns. Capital stoops for gain to the poisoners of life, physical, moral, and social, in scandalous advertisements, that teach and suggest so many forms of corruption. Capital exploits the manufacture and sale of alcoholic beverages, deleterious in quality, and with every art of allurements to entice people to its abuse. Under the guise of revenue we farm out like pagan Rome a vast concern that touches soul and body. Here is a vast field of work for a healthy, earnest, clean-minded party. Let them take it up in all sincerity. Let them put aside the extravagant utopias, born like fungi, of European despotism. Let them calmly study the problems of their own saner and freer constitutions. Let them strive to put happy homesteads in the place of gum-trees and cattle runs, a well

regulated system of distilling and brewing, but, above all, of selling alcoholic drinks, so that temptation to excess shall be reduced to a minimum, and children saved from the demoralising influence of the bar. Let them put down those haunting advertisements that tempt weak mortals to forget their dignity and poison their existence. Let them make for cleanliness and order in speech and act—and society will stand by them. But if they eschew noble ideals, if they follow after the mere tradesman in politics, and waste their power in trying to secure office, and sticking to it—well, if they do, I opine the people will get disgusted, and will desert them. They will be apt to say that, after all, it is decanter to follow the gentlemen of the old school, with all their insincerities, than find themselves at the tail of the charlatans of the new.

Second Australasian Catholic Congress

The following letters have just been received by the secretary, (Dr. Kenny) from his Eminence Cardinal Logue and Mr. J. E. Redmond:—

8 Leeson Park,
Dublin,

January 31, 1905.

Dear Sir,—I have the honor to acknowledge receipt of your letter of 25th December, enclosing copy of resolution adopted at the Second Australasian Catholic Congress on the motion of his Eminence Cardinal Moran. In the name of my colleagues, and in my own, I beg to express our sincere gratitude for the most valuable support thus afforded to our cause.

Will you be kind enough to convey to his Eminence my warmest and most respectful regards.—I beg to remain, dear sir, very truly yours,

J. E. REDMOND.

A. L. Kenny, Esq.

Ara Coeli, Armagh,

February 1, 1905.

Dear Sir,—I beg to acknowledge the copy of a resolution passed at the Second Australasian Catholic Congress, on the motion of his Eminence Cardinal Moran. I feel that I merely give expression to the universal sentiment in Ireland when I say that we are all most grateful to his Eminence and the members of the Congress for such an earnest expression of their sympathy. It is a great and cheering encouragement to the people of Ireland, who are struggling for their just and natural rights against determined opposition, to find that they have with them the best wishes and cordial co-operation of their brethren in your great and free Commonwealth.

I have received the Australian papers, giving a very full and detailed account of the Catholic Congress. I am proud and happy to find that it was such a triumphant success. Indeed, it could not be otherwise, when it had at its head your great Australian Cardinal, and my old college companion, the Archbishop of Melbourne, who throws himself with whole-hearted earnestness into every work which he undertakes.

I am sincerely grateful to you for sending me the resolution. Wishing you every blessing.—I am, dear sir, yours faithfully,

✠ MICHAEL CARD. LOGUE.

A. L. Kenny, Esq.

Commander Cherry Emmet, father-in-law of General Botha, whose death is announced, was an Irishman and a relative of Robert Emmet. It was announced towards the end of the Boer war that he had become a Catholic.

Let others sing of prince and king,
For mine's a theme that's greater;
I sing that great, that wondrous thing!
King Cough's Exterminator!
No victor in triumphal car
Shows conquests half as sure,
For greater far the triumphs are
OF WOODS' GREAT PEPPERMINT CURE.

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

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INTERCOLONIAL

The Rev. Fathers O'Gorman (Cooma) and McDermott (Burwood) are leaving for a trip to Europe.

His Lordship Dr. Vidal, Vicar-Apostolic of Fiji, who has been on a visit to France, returned to Sydney recently, bringing with him a number of priests to assist in the work in his island diocese.

New Zealand furnished two preachers at St. Patrick's Church, Sydney, on Sunday, March 12. The sermon at the 11 o'clock Mass was preached by the Very Rev. Father Smyth (Hastings) and at Vespers by the Rev. Father Herbert (Greymouth).

The Rev. Thomas Cahill, of Carterton, N.Z., has arrived in Sydney for a health trip to the old country (says the 'Freeman's Journal'). Prior to his departure Father Cahill is paying a visit to Bourke, his old parish for several years while he was on the Wilcannia mission. He will also say a prayer at the grave of his brother, the late Rev. J. J. Cahill, of Brewarrina, who passed to his reward last year, and will probably visit his brother, the Rev. W. Cahill, of the Goulburn diocese, and his sister, who is a Sister of Mercy in the diocese of Wilcannia.

In the course of an address at the District Meeting of the H.A.C.B. Society in Sydney, the other day, president said:—After twenty-five years it was pleasing to know that the Society was associated with the grandest progress ever made in one year. During the year seventeen new branches had been opened, ten for men and seven for women. The admissions for the year were—by initiation, 2040; by clearances, 127; total, 2112 members gained during the year. The departures were—by clearance, 81; deaths, 22; resignations, and unfinancial members, nearly 700; total, 788; showing a net increase of 1324 members, an increase equal to more than 25 per cent. The present membership was 6577, but many of those not included were not by any means lost to the Society, as the greater part would, according to past experience, retain their membership. His remarks, if he might be permitted to say so, were equally applicable to the funeral fund in particular. A sum of £410 6s 9d had been paid away in funeral claims. The receipts of the District Board for the year amounted to £4864 6d 10d. The total net increase was £1732 11s 4d. The total net funds of the Society amounts to £28,672 12s 6d, an increase of £4262 17s 1d. He thought these figures fully showed their Society was continuing to progress at even a greater rate than in the past.

The judgment of Mr. Justice Gordon in the Adelaide case—re bequest for Masses—was notable (writes the Melbourne correspondent of the 'Freeman's Journal') as illustrating the spirit of the times, which is adverse to the sectarian statutes of Edward VI. The point at issue was whether a bequest in the will of the late Anne Kelly, of Morphettvale, was valid. After leaving a life interest in her house and land, furniture, and household effects to her sister, Honora Cahill, and afterwards to Mrs. Cahill's daughter, Eliza, the testatrix added:—'At the death of the said Eliza Cahill, that the annual income of the said house, land, and effects be devoted to the support of the resident Catholic priest in charge of the Morphettvale district, in return for Masses for myself and my brother, the late Thomas Kelly.' The action was a friendly one for construction on that and other points. Mr. Justice Gordon held that in England bequests for priests offering up Masses for souls of the dead were void under an Edward VI. statute, but he did not think the Act referred to was now or ever had been part of the law of South Australia. The statute was in a very special sense the product of conditions peculiar to England at the time it was enacted. Since that time the public policy of Great Britain, as displayed in the laws, had radically changed in its attitude towards religious beliefs other than those embodied in the canons of the established Church of England. 'In my opinion,' continued Mr. Justice Gordon, 'any statute aimed at extirpating reverent religious rites of any branch of the Christian Church, always was, and still is, inapplicable to the circumstances of South Australia, a dependency of the Crown, in which religious freedom has from the first been a political starcard.'

The sorry dyspeptic, submerged in his gloom,
Who feels most dejected and fit for his tomb;
The poor hypochondriac who wanders in woe,
With no one to speak to and nowhere to go,
Whom no consolation nor comfort can please,
Who maintains he's a martyr to every disease,
Let them aid their digestion and keep their blood pure
And recruit upon WOODS' GREAT PEPPERMINT
CURE.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 2, Sunday.—Fourth Sunday in Lent.
- " 3, Monday.—Feria.
- " 4, Tuesday.—St. Isidore, Bishop, Confessor, and Doctor.
- " 5, Wednesday.—St. Vincent Ferrer, Confessor.
- " 6, Thursday.—St. Sixtus I., Pope and Martyr.
- " 7, Friday.—Feast of the Most Precious Blood.
- " 8, Saturday.—Feria.

St. Isidore, Bishop, Confessor, and Doctor.

St. Isidore, theologian and chronicler, was born at Carthagenia in Spain, of which his father Severianus was prefect. He was a brother of Fulgentius of Carthagenia and of St. Leander of Seville, succeeding the latter as bishop (600). He presided at the Synod of Seville and Toledo, in 619 and 633. He was declared a Doctor of the Church in 1828. Isidore was undoubtedly the greatest man and most erudite scholar of his time. His most important work, entitled, 'Originum sive Ethymologiarum Libri XX,' is a kind of encyclopaedia of the arts and sciences then known. His other works deserving mention are 'Chronicon,' or history of the world, from the Creation to the year 626; a 'Chronicon,' or history of the Visigoths, from A.D. 172 to 628; and a 'Book of Ecclesiastical Writers,' a continuation of a similar work composed by St. Jerome and Gennadius, to which he added the names of thirty-three other authors. The collection of canons, formerly ascribed to him, is not his work. With St. Isidore closes the line of the Latin Fathers of the Church.

St. Sixtus I., Pope and Martyr.

St. Sixtus I., who was Pope from 117 to 127, was born at Rome, where he suffered martyrdom under Hadrian.

After a very long illness (writes a Rockhampton correspondent) Rev. Father Michael Nugent passed away at Mount Morgan on March 11. By his own wish his body was taken to Rockhampton to be interred amongst the people who were for over ten years the objects of his love and labors. Father Nugent was a brother of Mrs. T. J. Dalton, of Sydney, and a nephew of Mrs. Thomas Dalton, senior, and of Father Walsh, the respected parish priest of Townsville.

His Eminence the Cardinal was present at the Lord Mayor's banquet, in the Sydney Town Hall, a few days ago. There was a distinguished gathering, including the Federal Prime Minister. The Cardinal, who occupied the seat of honor, proposed the Lord Mayor's health.

The Bishop of Bendigo, Right Rev. Dr. Reville, O.S.A., in his Lenten Pastoral, deals mainly with the duties of parents to their offspring. Travelling through farming districts, the fact is apparent, he says, that many parents do not encourage their sons to settle in life and get a family about them. They seem to forget that the contrary was the rule in Ireland. Dr. Reville, in his Pastoral solicitude for the best interests, spiritual and temporal, of his flock, wisely says:—'If a desirable opportunity presents itself, and the young people are virtuous, and likely to make suitable partners in life, the parents should not unreasonably set up any opposition to the union. At the time of death it will be a great consolation to the father and mother to know that their children are provided for. It sometimes happens, especially in the country, that parents, through what seems to be a selfish motive, perhaps anxiety to avail themselves of the services of their sons, discourage in them any disposition towards matrimony. When dying, they leave them a large property, of which had they previously transferred a portion, their sons would already have a comfortable home, with all the blessings of which a happy marriage is the source. They are now too old to think of a change, and must be satisfied with a single life, like others of their neighbors.'

On Thursday afternoon a number of settlers assembled at Mr. W. D. Watson's Te Ore Ore property to witness a trial of the Benicia Hancock disc plough. Considerable interest was taken in the trial, which was held in one of the stubble paddocks, a three-disc plough, drawn by four horses, being used. The implement worked beautifully, and what was claimed for it, that it would turn under any stubble, no matter how dirty, without being choked, clean itself in any kind of soil, and break up stubble, rape, and turnip land, leaving it ready for the drill, was carried out with ease. The plough was also tried on hard set ground even more successfully...

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every satisfaction.

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