

# THE NEW ZEALAND TABLET

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

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

LEO XIII., P.M.

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

LEO XIII., Pope.

## Current Topics

### Pointing the Moral

A moral lies on the surface of the sad story of the recent conviction and imprisonment of an Australian solicitor who enjoyed the confidence of his Catholic co-religionists till the gambling mania set its grip upon his soul. The moral may, perhaps, be best set forth in the quaint language of 'Pudd'nhead Wilson's New Calendar': 'There are two times in a man's life when he should not speculate: when he can't afford it, and when he can.'

### A Papal Pet

'Pope Pius,' says the 'Ecclesiastical Review,' 'has adopted Leo XIII.'s pet, a white dove, which the late Holy Father used to feed at a certain hour every morning. The Pope allows it in his room, where it perches on his writing-desk, and, like Leo, he daily saves bread-crumbs for its food. This white dove was among the last visitors Pope Leo received. On the second morning preceding his death the winged pet knocked at his bedroom window with his beak, and when admitted flew upon the bed, walking over the Pope's chest and looking into his eyes. With great difficulty Leo laid his hand on the dove's head, petting it gently and whispering a farewell.'

### History Repeated

'Russian discontent,' says the 'S.H. Review,' 'is applauded in England. But Irish discontent is still as unpopular as ever there.'

This is one of the cases which has repeated itself. Many British journalists, like, Russell Lowell's pious editor, 'believe in Freedom's cause, ez far away ez Paris is.' But they do not believe in it across the Irish Sea. In 1850 and 1860, for instance, the Italian political kettle was boiling briskly. Cavour and his paid agents among the secret societies were encouraging the subjects of Pius IX. and of Francis Joseph of Austria and of Ferdinand of Naples to rise in rebellion against their rulers. The London newspapers cracked their cheeks in blowing the embers of revolution into flame. They turned out reams of entreaty and of passionate invective upon the peasantry who were content to wear their 'fetters' uncomplainingly, or who were too cautious, or too cowardly, or too satisfied to seize 'knives and hatchets,' brain their rulers or slit their throats, and 'strike if they would be free.' The London

'Times' published a leading article which gave the first serious impulse to the Fenian movement. It said in part:—

'That Government should be for the good of the governed, and that whenever rulers wilfully and persistently postpone the good of their subjects, either to the interests of foreign States, or to abstract theories of religion or politics, the people have a right to throw off the yoke, are principles which have been too often admitted and acted upon to be any longer questioned. . . . The destiny of a nation ought to be determined, not by the opinions of other nations, but by the opinion of the nation itself. To decide whether they are well governed or not—or rather whether the degree of extortion, corruption, and cruelty to which they are subject is sufficient to justify armed resistance—is for those who live under that Government, not for those who, being exempt from its oppression, feel a sentimental or a theological interest in its continuance.'

The 'Daily News,' the 'Sun,' and other London papers supplied James Stephens with other deftly fashioned arguments. Lord John Russell—then Minister for Foreign Affairs—emphasised, in a speech at Aberdeen, the right of the subjects of Pius IX. to choose their own form of Government. A passage in the Queen's speech enforced the same political doctrine. And Lord Ellenborough fervently hoped that the subjects of the Pope would 'rise to vindicate their right to choose their own Government, and clutch the arms by which alone it can be secured.' All this led to a remarkable movement in Irish political life. It was known as 'Taking England at her word.' A monster National Petition was drawn up, praying for the extension, to Ireland, of the principles enumerated in the speeches delivered by her Majesty at the opening of Parliament, by her Foreign Secretary at Aberdeen, and by 'many other statesmen and persons of high position in England, and in the writings of the most influential English newspapers.' The petition was signed by over half a million adult Irishmen. It was duly presented to Queen Victoria. But no reply was ever vouchsafed to it. It was tossed contemptuously aside. British statesmen and British journalists went on imploring the people of the Papal States, of Naples, and of Northern Italy, to 'strike if they would be free.' All this was a ready-made gospel to the Fenian movement. 'Every Fenian organiser,' says Sullivan in his 'New Ireland,' 'had these quotations on his tongue. The fate of the National Petition was pointed to; the contemptuous silence of the Sovereign was called disdain for a people who would not clutch the arms whereby alone their right to choose their own Government could be secured.'

For { COUGHS,  
GOLDS,  
BRONCHITIS

{ Take

BONNINGTON'S CARRAGEN IRISH MOSS

### A Quack Remedy

Longfellow tells how a quack once invited him to write a verse for the label of a 'marvellous drug.' The poet's fee was to be the free use of the medicine for himself and his family for an unspecified period. Which, by the way, reminds us of an advertisement that was inserted, in all seriousness, in the London 'Times' in 1895: 'Any person who can show that my tapioca contains anything injurious to health, will have three boxes of it sent to him free of charge.'

It is said to be on record that a medical charlatan once actually took a dose of his own bolus. The black-coated enthusiasts of the Bible-in-schools League do not, however, manifest much willingness to swallow their own political nostrum. They gaily and vociferously prescribe for State school teachers of every creed and no-creed a round of extra toil and trouble which they themselves are too indolent to undertake, although it is one of the primary obligations of the Christian ministry. We refer, of course, to the sacred duty of the religious instruction of children, which the Bible-in-schools clergy have, perhaps, more than all others, so flagrantly neglected in this Colony. Their itinerant paid politician is still perambulating the country, lecturing to desolately small audiences, and endeavoring to enlist the votes of a generally sarcastic and unsympathetic public to compel the Government to assume the white 'choker,' turn parson, and teach a battered and wobbly Unitarianism of a single subject.'

One of the latest freak contentions advanced on behalf of the League is this: that Catholics are, in this matter, playing the part of opportunists. The author of this fine 'break' is the Rev. Mr. Gray; the scene of its announcement, a thin and chilly meeting of the League held in Christchurch during the past week, amidst a monotonous waste of empty benches. Donald Dun O'Byrne cut a notch in his ponderous ashen flail for every Hessian he sent to his account in the dark and evil days of '98. And the 'Lyttelton Times' can place a fresh score on its tally-stick for the neatness and aplomb with which it dynamited the fatuous contention of the Rev. Mr. Gray. 'The Roman Catholics,' says our Christchurch contemporary, 'were described as opportunists, and Mr. Gray declared that they were advancing the secular condition of the primary schools as an argument for denominational grants. The truth is, of course, that if the Roman Catholics were really opportunists they would encourage the League's agitation, in the sure and certain hope that the introduction of Bible lessons in the public schools would give them, as conscientious objectors, a strong moral claim for State assistance for their own schools.' 'But,' adds our Canterbury contemporary, 'whatever aspect of the question we consider, we get back to the original assumption on which the whole Bible-in-schools movement is based: that it is the function of the State to teach religion, and that the primary schools are suitable places for this instruction. . . The men and women who oppose the Bible-in-schools movement are not Agnostics, and they are not opposed to Bible teaching. Most of them—the overwhelming majority—reverence the Bible to the full. Some of them are honestly afraid that religious teaching would introduce sectarian bitterness and would seriously impair the efficiency of the system; many more believe earnestly that their children should not be instructed in spiritual matters by men and women who have graduated only in language, literature, and science. But all found their objections on the principle that the State should not lift a little finger to offend the conscience of a single subject.'

### The Law of Plunder

Artemus Ward says somewhere that American mining towns usually go through a certain course of 'unadulterated cussedness' before they settle down to a life of normal quiet and order. It seems as if the French Government is passing through a similar experience.

Nothing since the wild days of 'Bluff King Hal's' great pillage has surpassed the regime of legalised disorder and tyranny and plunder which has been for some time past sweeping over France. The forcible seizure and confiscation of over fourteen thousand religious establishments is, in itself, a 'steal' of colossal magnitude. Strangely enough, the great body of the English and colonial secular papers passed it over as a trifle scarcely worth recording. And yet

'The Ten Commandments will not budge,  
And stealing will continue stealing,'

despite ministerial majorities, whether in or out of France.

The 'entente cordiale' may have furnished one reason for the manner in which the British press shut up its shell over the seizure of the English church in Paris. 'The church,' says Mr. Richard Davey in the London 'Tablet,' 'was built by the voluntary contributions of English and American Catholics residing in Paris, and was originally entrusted to the charge of the Passionist Fathers. At the recent suppression of the Order a number of Catholics subscribed very largely for the preservation of the church and mission; among those subscribers was that generous lady Mrs. John Mackay, who contributed not less than £1000. Now, sir, if the smallest Protestant church in France, or the tiniest synagogue, were about to be closed by order of the Government, there would be a hue and cry raised from one end of this country (England) to the other; the press would be rampant, and meetings would be held in Hyde Park, Exeter Hall, and in every town in England, and the Government would in the long run be compelled to intervere. But, strange as it may seem, a Catholic church, built by English and American Catholics, can be put up at auction without producing the least excitement, either among British Catholics or in the general public.'

### An Amazing Proposal

Mr. J. McGregor, M.A., of Dunedin, speaks from a non-Catholic point of view when he criticises the aims and methods of the Bible-in-schools movement. Catholics would strongly dissent from many of the positions taken up in reference to the subject by Mr. McGregor. But when he takes in hand the leaders of the sectarianising party, he (so to speak) tars and feathers them, gives them a paternal lecture, and turns them adrift. Here is how, in a special article in the 'Otago Daily Times,' he mops an amazing proposal that is being advanced by the paid political agitator of the League. Mr. McGregor is describing what he personally saw and heard on a recent occasion in Dunedin.

The League's itinerant agent (says Mr. McGregor) 'went on to relate the case of a newspaper editor of his acquaintance who, on the paper changing hands, and likewise politics, went on writing to order and decrying what he had been wont to praise, and vice versa. Mr. Wright was so surprised at the conduct of the editor that he asked him to explain how he could act in such a manner; and the answer he got was that he simply wrote professionally! Probably a good many in the audience expected, as I did, to hear the speaker turn this case to account for the purpose of minimising the effect of hostile press criticism. But, instead of this, Mr. Wright, to the surprise and consternation of several of those who occupied seats on the platform, pointed out, with an air of triumph, that the position of the teachers would be similar to that of this editor—they would teach the Bible lesson PROFESSIONALLY, although they might not believe what they taught, any more than the editor believed what he wrote! After the meeting I expressed in strong terms to two of the ministers my opinion of such teaching, and both were candid enough to admit that it was "very bad indeed." One of them expressed his intention of pointing out to the organiser his mistake, so that he should not repeat

it. It matters little whether the organiser repeats his argument or not, for the serious thing is that a movement whose object is supposed to be the elevation of the moral and religious tone of the community, should be entrusted to a man so lacking in moral sensibility as to be utterly unconscious of the real drift of his teaching, for I gather from the reports of previous meetings that he must have taken the same line before.

'Insincerity,' continues the same writer, 'is the bane of our politics; it is not unknown in our pulpits; . . . and now it is to be introduced into our schools! Introduced in the name of morality and religion!'

## RETURNING TO THE FOLD

Miss Boynton, eldest daughter of Sir Griffith and Lady Boynton, has been received into the Church at Brighton. Lady Boynton's conversion was recorded in our columns a short time ago.

Rev. George Albert Cain, lately a curate of the Protestant Episcopal Church of the Holy Innocents at Hoboken, New Jersey, has announced his conversion to the Catholic Faith, and expects soon to begin his studies for the priesthood.

The Dowager Countess of Rosslyn has become a convert to the Catholic Church. She is the mother of the Duchess of Sutherland and the Countess of Warwick.

Sister Mary Joseph, in the world Miss Elizabeth W. Morley, who recently made her profession at the Poor Clares' Monastery, Evansville, Ind., is a daughter of a prominent lace manufacturer in Nottingham, England, and a convert from Anglicanism.

Another recent convert to the Catholic Church is the sister of Mrs. Lyttleton, the wife of the Colonial Secretary.

Mr. H. Down, manager of the National Provincial Bank, Ledbury, England, and his wife and entire family, together with a number of other members of the Church of England, were received into the Catholic Church at Ledbury on Christmas Eve by the Rev. Father Egley, rector of the mission.

The Rev. F. V. Reade, grand-nephew of Charles Reade, the novelist, and lately curate at St. Clement's Anglican Church, Cambridge, has also been received into the Catholic Church. The ceremony took place at the Oratory, Edgbaston. Mr. Reade has entered the College of St. Bede, Rome, as an ecclesiastical student.

Miss Oliphant, B.A., Hamilton, has been received into the Catholic Church.

Wilhelmine von Hillern, the novelist of international fame, who has been living for years at Oberammergau, was recently received into the Church. At about the same time the conversion was announced of the dramatic poet, Martin Unterweger, and of his wife, the well-known authoress, Rosa Stolle. Another recent conversion is that of Dr. Ludwig Seidel, formerly a Protestant preacher and until a short time ago professor in the gymnasium of Breslau. He will enter a seminary and study for the priesthood.

Captain Copeman, R.F., who has just been elected at a bye-election to the Maidstone Borough Council, has the distinction of being the first Catholic to be elected to anything in the historic capital of Kent since the Reformation. The captain is a convert. He was received into the Church not many months ago by Father Le Bosquet, the rector of the Maidstone mission. In politics he is a Tory. But he is not a typical Kentish Tory, for—as befits a near relative of Mr. Rider Haggard—he has literary tastes. Maidstone, by the way, has grim associations for Irish Catholics, for on an eminence outside its walls Father O'Coigley was hanged a hundred years ago.

The 'Buxton Herald' (England) of February 1 says: 'Consternation hardly describes the sensation felt by the people of Buxton generally, and by Church people in particular, when the fact became known that the Rev. A. E. Franklin, who has been curate in charge of the mission church of St. Mary's, Dale Road, Buxton, for about two years, had gone over to the Church of Rome. So well had Mr. Franklin kept the secret of his intended secession that not even his most intimate Church friends were taken into his confidence, and the first official intimation that he was about to take such a step was contained in a letter received by the Vicar of Buxton on Saturday morning, to whom it came as a very great shock. The announcement of the fact was made on Sunday by the clergymen officiating at the various churches, and was received with the utmost astonishment by the congregations. It appears that Mr. Franklin was

away on leave of absence and arrangements were made to fill the pulpit of St. Mary's on Sunday last. On Saturday the Vicar received a letter from his curate stating that he did not propose to resume clerical duties in Buxton, as he had decided to quit the Church of England, and seek admission to the Church of Rome.

A consoling and edifying spectacle was offered the faithful of Verdun on Sunday afternoon, January 22 (says the Montreal 'True Witness'), when a family of seven persons renounced Protestantism and were baptised and received into the Catholic Church. Rev. Father McGinnis, vicar of the parish, in an eloquent discourse, explained the ceremonies connected with holy Baptism, and exhorted his hearers to rejoice in beholding so many of their separated brethren become members of the great Catholic family. The new converts are Frederick Thomas Hill, Elizabeth Hamilton, his wife; Florence, Amelia, Rowland, John Christopher, and George Arthur, their children, and Mr. Henry Miller. This estimable family came from England some time ago and settled in Verdun. Impressed by the beauty of the Catholic ritual and the great truths of Catholic doctrine, they asked to be instructed in the faith. This wish was granted by Father McGinnis, whose apostolic zeal is so well known.

The late Admiral J. L. Hammet, C.V.O., who died at Florence on February 15, on his way home to England, had for some time desired to enter the Catholic Church (says the London 'Tablet'), and was looking forward to being received on his arrival in England. He was received by Rev. Father Golding Bird, of the Oratorio Di S. Giuseppe, Florence, and on the same day the last Sacraments were administered by Father John Forest, of the P.M. of the parish church of the Ognissanti.

A despatch from New York under date February 28 states that Mr. Leonard Moody, the well known real estate dealer of Brooklyn, who had long been treasurer of the Brooklyn Tabernacle, and one of the Rev. Dr. Talmage's closest friends, and who on the disruption of the Tabernacle joined the First Reformed Dutch Church, became a Catholic a few hours before his death. The fact that he had been converted was not generally known until the funeral took place at the house according to the rites of the Catholic Church. Rev. Edward McCarty, rector of St. Augustine's Church, officiated. Mrs. Moody and two of her daughters have been Catholics for several years. Mrs. Moody said to a reporter: 'I want all the world to know that Mr. Moody died a Catholic. He had been a Protestant all his life, and I had prayed again and again, oh, so hard, that he would see the truth before it was too late. I regard his conversion as a direct answer to my prayers.'

The London 'Catholic Weekly' publishes a letter sent from a Hobart lady to Father Carey, who is building a school for 400 children at Holloway. In sending her donation she says:—'I wish I could send you more, but there are many calls on Catholics in Hobart, and there are schools of our own to be built and many poor needing help. I can picture the kind of neighborhoods "Eden Grove" is (no "grove" and less "Eden" about it!), as in my Anglican days I worked some time as a novice with the Sisters of Bethany in Clerkenwell, and always noticed that the places with the most poetic names were just those with the least poetry about them. Eleven years ago I and another novice came out here to work amongst the poor, and five years ago we both had the happiness of being received into the True Fold. I am always thankful that as an Anglican neither I nor any of the Sisters of Bethany ever had the least to do with any proselytising efforts, being always much convinced that the "Roman branch" was at any rate the safer way; but we often worked pretty hard to help straying Catholics back home.'

Messrs. Louis Gille and Co., of Sydney and Melbourne, call attention to their list of books of devotion for the month of May, which are quoted at moderate prices...

For Bronchial Coughs take  
Woods' Great Peppermint Cure. 1s 6d.

'Stand-Out Tea' is a combination of the best hill-grown Ceylon, Assam, and Darjeeling leaf, scientifically blended and packed in air-tight tins with a coupon, twenty of which entitle the holder to share in a half-yearly distribution of prizes. The proprietors, Messrs. R. Wilson and Co., Dunedin, guarantee that this tea is free from all digestion-impairing qualities peculiar to inferior teas, and will give undoubted satisfaction to consumers....

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

**GEO. T. WHITE**  
LATEST NOVELTIES AT LOWEST PRICES.

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LAMBTON QUAY, WELINGTON. COLOMBO STREET, CHRISTCHURCH.  
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# Diocesan News

## ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 15.

The members of the St. Aloysius' branch of the H.A.C.B. Society, Wellington South, have decided to hold a social in the Victoria Hall on Wednesday, 10th May.

The contest for the mayoralty is being keenly waged. There are six candidates in the field, and each is putting forth his best endeavors to win. The election for councillors is also causing considerable interest.

As a result of the art union recently drawn in connection with the Catholic Young Men's Club, it is expected that about £20 will be realised. This sum will be devoted to the purchase of necessary furniture for the club rooms.

The members of the Catholic Young Men's Literary Society met on Monday evening and adopted a syllabus for the ensuing season. A committee of management was appointed, and delegates selected to represent the society in the Union Parliament.

The Catholic Young Men's Societies' Federation executive has arranged that during the Easter holidays several of the societies should visit one another. A cricket team from the Wellington Club will journey to Masterton to play a match with a team from the Masterton Club.

The statue of her late Majesty Queen Victoria, to be erected in front of the General Post Office, arrived by the 'Turakina' this week. The statue will be placed in position under the direction of the city engineer. The unveiling ceremony will be performed by his Excellency the Governor on the 29th inst.

The many friends of Messrs. J. J. and J. W. Callaghan, of this city, will regret to hear that their father was struck with paralysis while on a visit to Sydney quite recently. Mr. Callaghan, who is a well known figure in educational circles in New South Wales, has been in indifferent health for some time, and it is now feared that he will never again resume his duties as a teacher. He has occupied the position of head master of the Hamilton Superior Public School for over twenty years, and is at present President of the New South Wales Teachers' Association. It is to be hoped that his condition will not prove as serious as anticipated.

A sum of about £32 was realised by the concert on St. Patrick's night. This amount will be shared equally by the Newtown and Wellington Hibernian Societies. The proceeds from the picnic and sports will be divided between the Lower Hutt parish, and the Hutt, Wellington, and Newtown Hibernian Societies. The societies will devote the money to the purchase of new regalia, which is now being made in Palmerston North.

Mr. L. Reichel left by the 'Mararoa' on Thursday last en route to England. On Tuesday evening he was entertained by the members of the Catholic Club. The chair was occupied by the Rev. Father Kimbell, who proposed the health of 'their departing guest.' Mr. Reichel suitably replied. A most pleasant musical programme was arranged, to which the following gentlemen contributed: Messrs. Leahy, Gibbs, O'Sullivan, McGovern, Casey, McDonald, Lawless, and McGowan. The proceedings were brought to a close by the singing of 'Auld land syne.'

## Napier

(From our own correspondent.)

April 14

It is with regret I have to announce the death of Mr. E. Brophy, which took place on April 6, after a short illness. He was in charge of the Napier Borough water-service, and was one of the oldest and most esteemed officers of the Corporation. The deceased, who was a prominent member of St. Patrick's congregation, was an exemplary Catholic, and was attended in his last illness by Rev. Father Goggin. The late Mr. Brophy was 61 years of age, and a native of County Tipperary, Ireland. Twenty-eight years ago he arrived in Napier, shortly after which he became connected with the town waterworks, in which service he remained up to the time of his death. The deceased leaves a widow and a family of five sons and four daughters, to whom a wide circle of friends extends sincere sympathy. The funeral, which took place on April 8, was largely attended, the cortege comprising representatives of

the Hibernian Society, of which deceased was a member, of the Napier and Spit Fire Brigades, the Mayor, a number of Borough Councillors, and Corporation employees, the waterworks staff acting as pall-bearers.—R.I.P.

## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 17.

In the Cathedral on Palm Sunday his Lordship the Bishop, attended by the Rev. Father O'Connell, presided at the solemn ceremonies. After blessing the palms, his Lordship addressed the congregation on the impressive significance of the ceremonial.

Lady Plunket and party visited Nazareth House on last Monday afternoon. The visitors were received by his Lordship Bishop Grimes and Rev. Mother De Pazzi, each lady of the party being presented by the Sisters with a handsome bouquet. An hour was spent in an inspection of the institution and in friendly converse with the aged inmates. Lady Plunket expressed much appreciation of the noble work in which the Sisters of Nazareth are engaged, the air of general comfort and contentment of their charges being an especially notable feature, whilst the provision made for the health and well being of those physically afflicted met with favorable comment.

At the usual weekly meeting of the Cathedral Conference of the Society of St. Vincent de Paul, held last Wednesday evening, representatives were present from St. Mary's Conference (Manchester street) and St. Joseph's Conference (Lyttelton). For the principal business of the meeting—the formation of a Particular Council according to the rules governing the Society—the Very Rev. Vicar-General (spiritual director) presided. The election of officers for the Particular Council resulted as follows:—President, Bro. J. J. Wilson; vice-president, Bro. G. C. Hayward; secretary, Bro. P. A. Young; treasurer, Bro. J. McAdam. The rule above referred to provides that where two or more Conferences are duly founded in a district and aggregated to the General Council in Paris, a Particular Council should be formed, the principal functions of such a body being in the direction of furnishing all the necessary details and assistance in connection with the Society's extension.

The most elaborate sacred concert under Catholic auspices yet attempted here was that given in the Choral Hall on last Friday evening by the choir of St. Mary's Church, Manchester street, assisted by some of our leading vocalists and instrumentalists. The first part of the programme opened with the 'Gloria' from Mozart's Twelfth Mass. Miss M. McLaughlin sang Gounod's 'Ave Maria' (with violin obligato by Mr. E. Melitus) very effectively. The 'Benedictus' and 'Hosanna in excelsis' was from Weber's Mass in G, the quartette consisting of Misses F. Gardner and N. Oakes, Messrs. A. H. Blake and R. Beveridge. Mr. H. E. Melitus played an aria by Carl Bohm, and Miss Katie Pine sang 'O rest in the Lord' (Mendelssohn) acceptably. In the 'Credo' from Haydn's Imperial Mass the soloist was Miss G. Pender. The chorus work in the Mass selections was decidedly above the average, whilst an efficient orchestra aided very materially. The second part of the programme was devoted to Rossini's 'Stabat Mater.' This beautiful work has been twice before produced by the choir with varying success, the present being the first occasion on which it has been given publicly with a capable orchestra. The result of Friday night's performance was eminently successful, and reflected credit on the competent and painstaking conductor, Mr. W. H. Corrigan. The principal soloists were Mrs. Gower-Burns, Mrs. Earnest Barber, Mr. Chas. Road, Mr. H. Schwartz, Mr. G. Puchard, and Mr. Chas. Goggin. Mrs. Gower-Burns, in the lovely 'Inflammatus,' sang exquisitely. Mr. C. Read sang the 'Cujus Animam' most effectively, and in response to a recall repeated the number. Mrs. Earnest Barber's number was also marked with perfect vocalisation, and the 'Pro Peccatis' of Mr. C. Goggin secured the plaudits of the audience. The secretarial duties and business management of the concert were discharged in an able manner by Mr. Geo. H. Bush, who, together with the conductor and musical director, Mr. W. H. Corrigan, are to be complimented on the success of the performance. Miss O'Brien and Mr. R. A. Horne were accompanists.

## Timaru

(From our own correspondent.)

April 17.

A very successful little gathering took place in the girls' school recently, when the ladies and gentlemen of the St. Patrick picnic committee met at the invita-

tion of the Rev. Father Tubman to spend a social evening. Several songs were rendered, and Mr. Fitzgerald gave an interesting exhibition of Irish step dancing. Father Tubman took advantage of an interval to present the secretary of the sports, Mr. N. Mangos, with a gold sovereign case, as a memento of the success of the gathering, to which his labors largely contributed.

On Thursday morning a Solemn Requiem Mass was celebrated by the Rev. Father Tubman for the repose of the soul of his mother, who died in the Old Country a few months ago. The church was well filled, the large numbers testifying to the respect in which our parish priest is held. The Very Rev. Dean Bowers (Geraldine) was deacon, Rev. Father Reenault (Waimate) subdeacon, and Rev. Father Le Floch master of ceremonies. There were also present Rev. Fathers Creed (Ashburton), O'Connor (Waimate), Kerley and Peoples (Temuka), and the local clergy. The usual Gregorian Requiem music was sung by a strong choir led by Rev. Father Finerty. Miss McGuinness presided at the organ.

## DIOCESE OF AUCKLAND

(From our own correspondent.)

April 13.

Bazaars are in hand in aid of St. Benedict's and Avondale parishes, and the ladies in each of the churches are hard at work to ensure success.

Rev. Father Benedict, O.P., continues to progress slowly at the Mater Misericordiae Hospital. Last Sunday the prayers of the people were asked for his speedy recovery.

At the Church of the Assumption, Onehunga, last Sunday his Lordship the Bishop announced that he had offered charge of the parish to the Right Rev. Mgr. O'Reilly. If the widely respected Monsignor should accept the charge—and I have been informed that it is possible he may—then the people of Onehunga may be heartily congratulated.

Eight young ladies were received into the Order of the Sisters of Mercy at St. Mary's Convent, Ponsonby, on Saturday last. The Right Rev. Dr. Lenihan presided, and was assisted by the Very Rev. Dr. Egan. The Rev. Fathers Holbrook, Cahill, and Dignan were also present. The names of the ladies who received the white veil are:—Miss M. Madden (Blenheim), in religion, Sister M. Dympha; Miss M. Gullen (Stockton, N.S.W.), Sister M. Calasancius; Miss Francis McCabe (Parnell), Sister M. Josepha; Miss Nora Shine (Ipswich), Sister M. Elizabeth; Miss M. Ryan (Brisbane), Sister M. Cyril; Miss May Wilkinson (Ipswich), Sister M. Paulina; Miss G. Price (Ipswich), Sister M. Casimir; and Miss V. Mulqueeny (Coromandel), Sister M. Blanche. The Benediction of the Blessed Sacrament followed, and after the service the parents and friends of the novices-elect were entertained by the Sisters.

At the conclusion of ten o'clock Mass at the Church of the Assumption, Onehunga, last Sunday morning, the Right Rev. Bishop Lenihan addressed a crowded congregation. In the course of his remarks he said that the people of the parish had suffered a severe loss through the death of the Very Rev. Mgr. Paul. He could well imagine their thoughts, deploring the loss of a holy man who had spent 48 years in Onehunga working for his people, not only ministering to their spiritual wants, but from the early days providing them with churches, schools, and buildings which could not be surpassed in any part of New Zealand. His loss was great indeed, not only to them, but to the diocese generally. He was known and revered by all for his virtue, but it was not by public instruction. No, it was because he had lived a model life. He had by example for 48 years proved his love for the people of Onehunga, his example had been blessed, and his name should, and he hoped would, be perpetuated by the congregation practising his virtues. His Lordship concluded by announcing that, in terms of the late Monsignor Paul's will, what little he left was to be devoted to religion and education for the people of Onehunga, and he appealed to them to erect a monument or tablet to a great man's memory by subscriptions from the parishioners only. He expected to be able very shortly to announce the successor of the late Monsignor Paul, who would probably be the Right Rev. Mgr. O'Reilly, of the Thames. During the Bishop's address his hearers were visibly affected. In July next Monsignor Paul would have celebrated the 50th year of his priesthood, and a committee had been formed to make some public recognition of this event. This recognition was to take the shape of an address and a purse of sovereigns to be presented to him as a fitting memorial of his jubilee day. It was realised that as his health was so precarious he might not live to see his jubilee, but it was agreed that the collection should be continued, and in the sad event of his death occurring before July, some lasting memorial be erected to hold his name in perpetual reverence.

## Graves of Irish Exiles

Scarcely a Cathedral bell is rung on the Continent of Europe (says an exchange) that does not sound above the remains of some Irish priest or Bishop. Seldom a flower fades in the cloistered cemeteries along the banks of the yellow Tiber, or the castled Rhine, that some of its leaves do not touch the lonely grave of some monk or student from the green banks of the Shannon or the Liffey.

### The Names of Irish Students

are carved on the flagged floor of many an abbey chapel, and on the walls of many a famous shrine from the Tagus to the Garrone. St. Fridolen sleeps in his island city of Seckingen, in the abbey he himself founded for the Benedictines; the holy remains of St. Fiacre centuries ago were removed from the oratory of Breuil, and may now be found near the mausoleum of Bossuet, behind the high altar in the Cathedral of Meaux; the noble martyrs Kilian, Colman, and Totnan are buried in the principal church of Wurtzburg; St. Frigidian lies at rest in the church of 'The Three Holy Levites,' at Lucca, while Cataldus (Cathal) awaits the Resurrection not far from the blue waters of the fair bay of Taranto. Often the twelve knights of St. Rupert may be seen kneeling by the tomb of St. Vigilius, in Salzburg. St. Caidoc and St. Fricor are interred in the abbey of Centule, in the territory of Ponthieu, Picardy. In the collegiate church of Lens, in the diocese of Arras, the body of St. Vulganus is honored. Marianus Scotus, the chronographer, was laid to pious rest in the Church of St. Martin, beyond the walls of the city of Metz. St. Tressan calmly reposes at Avenay, in Champagne. In a church guarded by the Fort of St. Andrew, at Salins, the relics of St. Anatolius are preserved in a silver shrine. St. Maimbodus securely sleeps in the shade of the castle rock of the valiant city of Montbelliard. The magnificent Cathedral of Mechlin is the tomb and monument of St. Rumold—prince, Bishop, martyr. But to come to

### A Later Period of Irish History.

How many Irish students are laid to rest forever on the hill of St. Genevieve! How many of them sleep their long sleep in the Franciscan Convents of Louvain and Salamanca, in the Dominican garden of Madrid, and in the consecrated ground belonging to the Jesuits at Lisle, Antwerp, Tournay, St. Omer, Douay, and Pont-a-Mousson. Florence Conroy sleeps near the high altar in the Franciscan Church of St. Anthony of Padua at Louvain; Thomas Stapleton's ashes are mingled with the dust of Belgium's most gifted sons in the chapel of St. Charles Borromeo; Luke Wadding has been laid near Hugh O'Neill, on St. Peter's Mount, in Rome. In the Cistercian monastery at Alcalá in Spain, William Walsh, from Waterford on the Suir, lies in peace. The grand-souled and patriotic Bishop of Ferns, Nicholas French, passed away from life's toil and troubles at Ghent, in Belgium. His venerated body was piously placed at the foot of the grand altar in the parish church of St. Nicholas in that city. A slab of purest marble, decorated with the Cardinal's hat and armorial bearings, has a beautiful and truthful inscription in honor of his memory. Ambrose Wadding, brother to the famous Luke Wadding, calmly rests at Dillingen; Bishop Edmond O'Dwyer, who governed the See of Limerick, silently lies in the subterranean chapel, dedicated to the Blessed Virgin, beneath the Church of St. James, in the city of Brussels. The pious pilgrim to Compostella will find in the world-renowned temple of St. James, Apostle of Spain,

### The Holy Remains

of two Waterford Bishops—Thomas Strong, of the diocese of Ossory, and his nephew, the firm friend of Rinuccini, T. Walsh. The relics of Patrick Fleming and Matthew Hoar, martyred by the cruel followers of the Elector of Saxony, are treasured in the Franciscan convent of Wotiz, near Prague, in Bohemia.

Ward, Colgan, Lombard, MacCaughwell, Edmund O'Reilly, and the Stanihursts, men whose names will ever live among the names of Ireland's most gifted and patriotic sons, are all in far foreign graves. The winds of Ireland never chant their mournful dirge around their tombs, the maids of Erin scatter no flowers over their graves, the faithful peasants never pray above their ashes. They fell where they have bravely fought with voice and pen for the land of their love. They died far away from the isle of their birth, with the great shadow of Ireland's suffering upon their breaking hearts. They sank to rest in the calm of silent convents, and they tranquilly rest either in the dim shades of old cathedrals, or in the peaceful aisles of chapels whose silence is never broken except by the prayer of some pious monk or nun.

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## How France is Governed

In view of recent events in France the following particulars regarding the Government of the country and the centralisation of power in the hands of the Ministry will be of interest:—France, like the United States, is a Republic with a written constitution. But the constitutions of the two countries differ widely from each other. No provision of the constitution of the United States can be changed until the amendment by which it is proposed to change it has been submitted to the people, and approved by the legislatures of three-fourths of the States. The constitution of France, on the other hand, is divided into two kinds of laws, one called 'constitutional,' the other called 'organic.' The 'organic' laws may be altered in the same way that other laws may be altered—that is, by a simple act of the parliament. For example, the French Senate, which exists only in virtue of the provisions of an 'organic' law, may have the most radical changes made in it, or may be practically abolished, by the two houses of parliament sitting and voting exactly as they would sit and vote if considering a measure of the utmost triviality. The 'constitutional' laws may be changed almost as easily. When the Senate and the House of Deputies meet together they constitute the national assembly; and the national assembly has power and authority, by a mere majority vote, to make any changes in the government it pleases without in any way referring the matter to the people. If it wanted to, it could meet to-morrow and abolish the Republic and set up an absolute Monarchy.

The inference which would naturally be drawn from these statements is that the French Parliament almost monopolises the power of the French Government instead of being checked and balanced by the executive and judicial departments, as the Congress of the United States is; and a close inspection of French institutions amply verifies this inference. The government of France has been aptly described as 'government by mass-meeting,' and a tumultuous and disorderly mass-meeting it sometimes is.

### The Titular Chief of France

is the President. He is elected, not by the people, but by a majority vote of the two Houses of Parliament, meeting together as a national assembly. His term is seven years. He cannot veto legislation, but may require the Houses to reconsider it. He has the legal power to appoint and remove all public officials, including ambassadors and Cabinet Ministers. He can adjourn the Chambers for any period of less than a month, can dissolve them after they have sat five months, and, with the consent of the Senate, can dissolve the Chamber of Deputies at any time.

But extensive as is the nominal authority of the French President, his real authority usually is extremely limited. He has only a Hobson's choice in the selection of his Cabinet. He may select whom he wishes, provided he selects whom the Chamber of Deputies wishes. His Ministers are responsible for their acts, not to him but to the Chambers. His appointments to all offices, no matter how important or how trifling, must be countersigned by his Ministers, and are, therefore, really the appointments of the Ministers.

The French Cabinet has at present twelve members, the Minister of Justice, the Minister of Finance, the Minister of War, the Minister of Marine, the Minister of Colonies, the Minister of Foreign Affairs, the Minister of the Interior and of Public Worship, the Minister of Public Instruction, Religion, and the Fine Arts, the Minister of Public Works, the Minister of Agriculture, the Minister of Trade and Industry, and the Minister of Posts and Telegraphs. The nature of the administrative duties of most of the Ministers are indicated by their official titles. In France, as in England, the Ministers must resign their places when they cannot command a majority for their policies in the more popular branch of Parliament, which is, in France, the Chamber of Deputies. The President then sends for the leader of the party or group of parties which has become dominant, and asks him to form a Cabinet. This leader, who now becomes Prime Minister, selects for himself any office he pleases. M. Combes, the last Prime Minister, was Minister of the Interior and of Public Worship.

### The French Parliament

is composed of two Chambers, the Senate and the House of Deputies. The framers of the constitution expected the two Houses to have equal powers, but the Chamber of Deputies dominates the whole Government, Senate included. In many respects the most important office in the French Government is the Ministry of the In-

terior. This Ministry assumes all the duties not assigned to any other department and under the control, of course, of the omnipotent Chamber of Deputies—superintends the local governments of the departments, the arrondissements, the cantons, and the 'communes' into which the country is arbitrarily divided. For there is almost no such thing as local self-government in France. All officials, from the Prefect, who is Superintendent of Schools, Chief of Police, and Treasurer of the Department, to the Mayor of the smallest commune—and there are 36,170 communes, rural and urban—are responsible to, and a large majority of them are appointed by, the ministerial bureaucrats, mainly by the Ministry of the Interior, at Paris. Nowhere in the world is government more centralised.

The judges of the courts, including even the cantonal justices of the peace, are appointed by the Minister of Justice, acting, of course, in the name of the President. Special 'administrative courts' exist to try cases in which the Government is directly or indirectly a party. The ordinary courts, of which the highest is the Court of Cassation in Paris, try only cases affecting the rights and relations of individuals.

## The Trappists in Ireland

But few of those who have learned of the death at Rome of Dom Sebastian Wyart, Abbot-General of the reformed Cistercians, or Trappists, are probably aware that this good monk had no connection with Cîteaux or with Benedictines. Dom Wyart was head of the Order practically founded by the venerable Abbot de la Rouen, of La Trappe, whence the name Trappists. In 1793 some of the monks in Melleray, in Brittany, owing to persecutions, found a temporary refuge at Lulworth Castle, Dorsetshire, but they were enabled to return to France in 1817, the community then being over half Irish.

Owing to the renewed persecutions of 1830 Dom Vincent Ryan, the Prior, and his compatriot, Brother Malachy, got permission from the Abbot to found a house in Ireland. Melleray was suppressed on September 28, 1831, and the Irish monks were brutally expelled on November 8, finding a home at the temporary monastery of Rathmore, near Killarney. In May, 1832, Dom Vincent Ryan was given, at a nominal rental, a vast tract of land known as Schahan ('a rough, barren place') at the base of the Knockmoldown mountains, near Cappoquin, County Waterford. Through the help of willing hands the present Abbey of Mount Melleray—replacing Schahan—was soon materialised.

On November 19, 1832, Mass was said for the first time in the temporary chapel of Mount Melleray, and on August 20, 1833, the foundation stone of the Abbey was laid by Sir Richard Keane, the blessing being given by Bishop Abraham, of Waterford and Lismore, and a sermon in Irish was preached by Father Roger Murphy, of Aghlish. Dom Vincent was raised to the Abbatial dignity on May 17, 1835, and he welcomed Daniel O'Connell to the 'Holy Mount' on August 20, 1838.

The first Abbot of Mount Melleray died on December 9, 1845, aged fifty-seven, leaving a community of eighty. His successor, Dom Mary Joseph Ryan, resigned within two years, but the third Abbot, Dom Bruno Fitzpatrick, ruled from 1848 till his death in 1893. Two foundations were made from Mount Melleray—at Dubuque, in 1850, and at Roscrea, in 1878. Ten years ago the late Dom Wyart, Abbot-General, appointed Father Louis Carew, of Mount Melleray, as his assistant at Rome, a position which he still fills. Father Carew is a native of Cappoquin, and made all his studies at Mount Melleray.

Sir Charles Dilke, in an interview with a 'Standard' correspondent on the Redistribution Bill, states: 'I am against redistribution. My fear is that the danger the Conservatives have to contend with is not from the Liberal or Radical party, but from the Labor men and Socialists. The probability is that they will gain a great increase in the towns, and we may be doing ourselves an injury—taking a dangerous step—if we enhance their representation. Then we come to the question of the Irish members in the House. From my experience of the House of Commons I should say that, supposing you were to reduce the eighty Irish Nationalist members to sixty, you would not improve the condition of things. Obstruction does not depend upon numbers, but upon energy and capability. Sixty capable Irish Nationalists would effect just as much obstruction as eighty. But I do not think there is any immediate prospect of a Redistribution Bill being passed by the present Government.'

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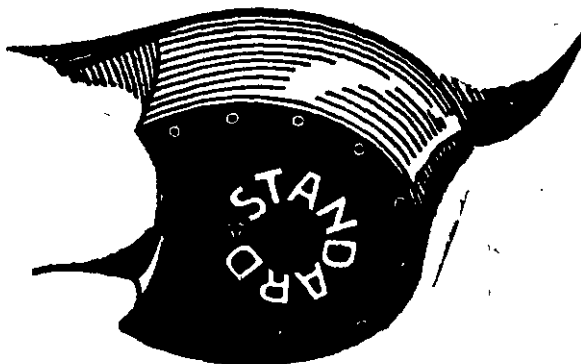
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## Irish News

### CORK—Breach of Promise

An action for breach of promise of marriage in which Miss Lizkie O'Driscoll was plaintiff, and Mr. Matthew M'Garry Flanagan defendant, came before Mr. Greene, Deputy Master of the King's Bench, Dublin, and a jury, for the assessment of damages. The parties reside at Skibbereen. The jury awarded the plaintiff £300 damages and costs.

### DERRY—Opening of a Hall

On February 23 the spacious new Parochial Hall of St. Mary's, Buncrana, was formally opened in the presence of an audience filling the building to the doors. The hall was greatly admired, and it forms another palpable instance of what the ever-active parish priest, the Rev. Hugh M'Menamín, can achieve by his enthusiastic desire for the well-being of his flock. An inaugural address of great power was delivered by Father Philip O'Doherty, an eloquent Ulster priest.

### DUBLIN—Father O'Growney's Remains

On February 28 in the cemetery in the grounds of Maynooth, the remains of the late Father Eugene O'Growney, which had been brought over from America last September twelvemonths, were laid in the beautiful mausoleum prepared for their reception. The ceremonies were of a most impressive character.

### Death of a Jesuit

At the house of his Order, Milltown Park, County Dublin, on February 25, the Rev. Patrick Corcoran, S.J., died at the age of 82, to the deep regret of a large circle of friends. He entered Maynooth College as far back as 1845, and after ordination worked on the mission in Tuam, his native diocese, for fourteen years, under his friend Archbishop MacHale. In 1862 he joined the Society of Jesus. Then began his work of giving missions in various parts of Ireland, where his gifts as a native Irish speaker were in constant requisition. He afterwards labored for some years in St. Helens and in Liverpool. On his return to Ireland he was occupied in the varied works of his Order in the houses of Galway, Limerick, and Tullabeg, until three years ago, when he was sent by his superiors to help in conducting retreats at Milltown Park.

### Progress of Temperance

On the occasion of the celebration of the silver jubilee of the Father Mathew Total Abstinence Association, Dublin, the Lord Mayor, in the course of an earnest speech, said there was no incident in his life that he looked back to with greater pleasure than the fact that he attended the first meeting of the society in the little hall in Halston street. He was present at the infancy of the organisation, and he was delighted to be there to bear witness to its strong and vigorous manhood. The temperance movement was making great progress all over the country. The Gaelic League had infused in the rising youth of Ireland a spirit of self-respect and self-reliance. Temperance was increasing and intemperance decreasing. Mr. T. W. Russell, M.P., also bore testimony to the great progress of temperance. Forty-one years ago the only temperance meeting of a popular character was held in a dingy hall in Cuffe street where Father Spratt—a man whom he learned to venerate and esteem—gave the pledge every Sunday night to as curious a lot of people as human eyes were ever set upon. Later on A. M. Sullivan entered the lists, and things improved. The movement was growing throughout the country. Very Rev. Canon Fricker, Very Rev. Father Burke, Very Rev. Father Anselm, O.S.F.C., Provincial of the English Province, Rev. George O'Neill, S.J., and Father Selby, O.S.A., also addressed the meeting, which concluded with a vote of thanks to the press for its advocacy of temperance. Letters of regret for non-attendance were received from the Lord Mayor of Cork; Very Rev. Dr. Mannix, President Maynooth College; Rev. Terence J. Cullen, Mill Hill, London; Dr. Chance, President of the Royal College of Surgeons; Dr. Douglas Hyde; Sir Thomas Grattan Esmonde, M.P.; Alderman Cole, Dr. Joseph Magrath, and Dr. Cox.

### GALWAY—Papal Honors

News has just come from Rome that, at the prayer of his Grace the Archbishop of Tuam, the Degree of Doctor of Divinity is to be conferred on two priests of the archdiocese—the Very Rev. Thomas P. Gilmartin, Vice-President of Maynooth College, and the Very Rev. Michael Higgins, President of St. Jarlath's College, Tuam.

### Charitable Bequests

Mrs. Ellen O'Kelly, of Bellew, County Galway, who died on September 29, widow of the late Dr. Joseph Kelly, left personal estate valued at nearly £7000. Among her many charitable bequests were the following: £100 to the Carmelite nuns, Loughrea, County Galway; £50 each to the Sisters of Mercy, Mohill, Leitrim; the Little Sisters of the Assumption, Dublin; Our Lady's Hospice for the Dying, Harold's Cross; Jervis Street Hospital, Dublin; the Little Sisters of the Poor, Kilmannam, Dublin; the Mater Misericordiae Hospital, Dublin; the Hospital for Children, Temple street, Dublin; St. Joseph's Night Refuge, Brickfield Lane, Dublin; St. Joseph's Asylum for Aged and Virtuous Females; and £25 each to the Blind Asylum, Merrion, and the North William street Orphanage; £100 to the Conference of St. Vincent de Paul, Clarendon street, Dublin; £50 to the Rathgar Conference of the said Society; £100 to the Monastery at Mount Bellew; £100 to the Sisters of the Holy Faith, Clarendon street, for providing breakfasts for poor children, and £400 for Masses for the repose of her soul and the souls of her relatives. Mrs. O'Kelly also bequeathed £300 for the poor of the parish of Mount Bellew, £300 for the poor of the parish of Caltra, and £100 for the poor of the parish of Moylough; £50 to Sophia Louisa and Ellen Lynch, £600 in trust for Mrs. Richard O'Kelly, and £600 to be held in trust for Mrs. Elizabeth Doyle. Subject to some other small legacies, the testatrix left the residue of her estate among such charitable institutions as the executors of her will shall determine.

### KILDARE—The Temperance Movement

The Temperance Committee appointed by the Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, have submitted their annual report, in which they state that the drink evil is being arrested in the diocese. At the outset the commission counselled the introduction into the primary schools of scientific instruction on the effects of alcoholic drinks on the human constitution, and through the sanction of the Bishop Father Cullen's temperance catechism has been placed on the list of optional subjects in the religious instruction programme. Of the 273 schools in the diocese, 151 took up the work at once and presented pupils for examination.

### LIMERICK—A Proposal to Sell

Lord Dunraven has offered to sell his Croom town property to the tenants at 20 years' purchase.

### LOUTH—A Distinguished Visitor

The Right Rev. Dr. Coulton, Bishop of Buffalo (U.S.A.), was on a visit to St. Joseph's, Dundalk, early in March.

### MAYO—Achill Island

At Achill Island a community of nuns will shortly be established, the members of which will use only the Irish language in their intercourse with the people.

### Sectarianism Condemned

At a meeting of the Westport Urban Council a resolution was carried expressing surprise that the Protestant community had not repudiated and dispelled the press statement that the lives and property of Protestants in the districts were unsafe. The resolution was seconded by a Protestant member of the Council, Mr. Clark, who said it was not half strong enough. Mr. Clark asked what would happen a Catholic who might chance to go from Westport to Belfast to sell literature displeasing to Protestants: 'They would put a pile, a monument of nuts and bolts over him, and bury him there and then.'

### ROSCOMMON—A Satisfactory Ending

The long struggle between Lord De Freyne and the tenants on his Frenchpark estate has been ended by Lord De Freyne agreeing to sell the land on satisfactory terms.

### GENERAL

#### Reducing the Police Force

All over the West of Ireland the Constabulary force is being rapidly reduced, and in the counties of Leitrim, Roscommon, and Sligo a number of stations have been closed, the officers and men being transferred to other places. There is also no recruiting for the Constabulary at present. The reduction of the force was foreshadowed by Mr. Wyndham in introducing the Irish Land Act of 1903.

#### Mr. Asquith on the Situation

Mr. Asquith, addressing a meeting at Birmingham, dealt at length with the MacDonnell incident, and said the Government had outraged English notions of fair play without allaying in the least degree the suspicions and the hostility of the ascendancy party in Ireland,

There were two morals to be drawn. In the first place, it was an illustration of the way in which, in so many departments of policy of administration, the present Government had erected chaos and contradiction into a system, and, in the second place, it was a landmark in the history of development of the problem of Irish government.

### Lord Spencer's Views

Speaking at a Liberal meeting at St. Albans, Earl Spencer alluded to the Irish debates in Parliament, and said the attempt to bring about good government in Ireland was always wrecked by the ascendancy party in Ulster, by the Frankenstein, who always opposed the national aspirations of the Irish people. The Government had acknowledged the failure of the present system of rule in Ireland by bringing in some rulers like Sir A. MacDonnell to assist them, but the way they afterwards treated that official showed disgraceful vacillation and blundering. His lordship asked for a sweeping majority at the next election.

### A Leakage

It has been ascertained that the premature disclosure in the press of the programme of the Irish Reform Association which precipitated 'the MacDonnell crisis' was due to a leakage in Dublin Castle. The intention was that the programme was not to be divulged until the public meeting of the association. For safety Sir Antony MacDonnell had it type-written in Dublin Castle some days before the meeting, as it was considered too precious a document to entrust to any of the ordinary type-writing offices. What was the result? On that very night a copy of the programme was given to one of the Unionist newspapers in Dublin. The Nationalists have also often had early intelligence of an important character from sympathisers in Dublin Castle. One of the most remarkable instances is recorded by Sir Spencer Walpole in a footnote to his 'History of the Twenty-five Years.' He was private secretary to his father, who was Home Secretary in the Derby administration in 1866, and as such it fell to him to send news in cipher to the Irish Government that James Stephens, the Fenian Head-Centre, had landed in Ireland. But Dublin Castle was unable to read the message, as the key to the cipher could not be found. On the other hand a copy of the telegram was carried straight to the headquarters of Fenianism in Dublin and easily deciphered. 'The cipher,' adds Sir Spencer Walpole, 'which was thus used was that employed throughout our diplomatic service and the whole of the ciphers all over the world had in consequence to be changed.'

### Ulster Unionism

The MacDonnell incident has done much towards enlightening public opinion in Great Britain with regard to what Ulster Unionism really is. Here is what the 'Glasgow Herald,' a leading Unionist newspaper, has to say on the subject.—Mr. T. W. Russell was justified in saying that the Ulster complaint was a squalid one. Clearly the Ulster Unionists care about none of these things but law and order, save only in so far as Ulster might get a share of the 'material improvements.' As between them and Mr. Wyndham British Unionists cannot hesitate for a moment. They may be assured that it was not for the causes with which they have thus identified themselves that Liberals and independents on this side of the Channel made sacrifices. Our view of Unionism is as wide as the poles asunder from that which they avow when they claim that Ulster, because it is predominantly Protestant and Unionist, should be preferred before the rest of the country in the matter of the fair distribution of public money, and that candidates for Government posts should be preferred because they are Protestants and anti-Home Rulers. Recent revelations about the tone and 'moral' of Irish Unionism have been terribly disconcerting to upholders of the Union in this country, and we must be prepared to find that they have influenced Lord Dudley in his departure from the position which he may be assumed to have occupied when he went to the Castle. First the clamour for the Crimes Act, then the cold-shouldering of the Land Conference, and now the outcry about jobs have convinced many a man that Mr. John Redmond's amendment is substantially true. It is impossible to deceive the people of this country with the pretence that all would be well if Mr. Wyndham and Sir Antony MacDonnell are dismissed. The Ulster Unionists have overreached themselves, for they have proved that a Unionist administration cannot enjoy their support unless it is frankly reactionary and run for the interests of the 'garrison' only, and also that no British Unionist Government will consent to delegate such an administration. If this demonstration suggests that therefore Mr. Redmond is right, Ulster has itself to thank.

## People We Hear About

The engagement is announced of the Marquis of Bute to Augusta, the younger daughter of Sir Henry Bellingham, of Castle Bellingham, County Louth. The Marquis was born in 1881. His prospective father-in-law is the fourth Baronet of his line. He married, in 1871, Lady Coisance Noel, the daughter of the second Earl of Gainsborough, who died in 1891, and secondly (in 1895) he married the Hon. Selgarde Clifton. In his earlier days Sir Henry Bellingham sat in the House of Commons as one of the nominal Home Rulers. The Parnell movement displaced him, and he has not gone back to Westminster since.

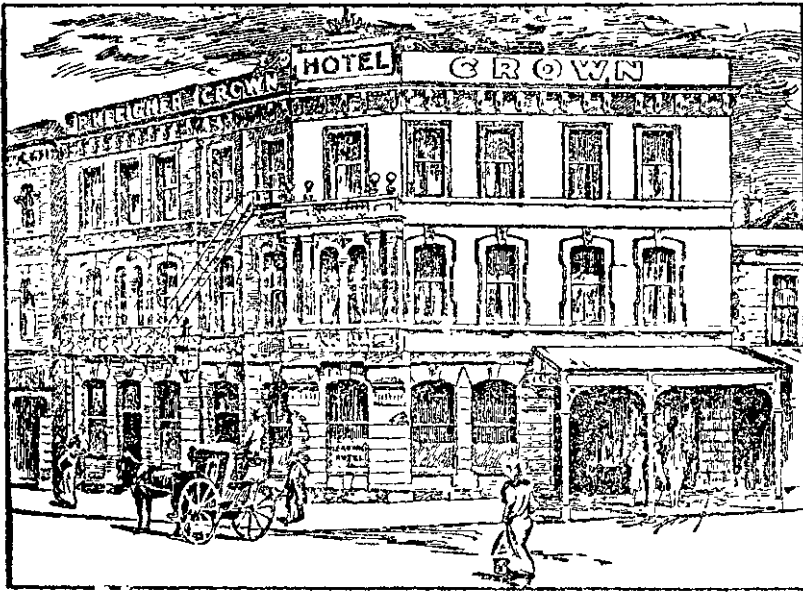
The Earl of Kenmare, who died a few weeks ago in his 80th year, is succeeded by his son, who has hitherto been known as Viscount Castlerosse. The new peer is in his 15th year, was formerly a lieutenant in the 4th Battalion Worcestershire Regiment, was an A.D.C. to the Governor of Victoria, and is Hon. Colonel 4th Battalion Royal Munster Fusiliers. He was appointed Master of the Horse to the Lord Lieutenant of Ireland in 1903, and is a County Councillor for Killarney. In 1887 Viscount Castlerosse married the Hon. Elizabeth Baring, daughter of the first Lord Revelstoke, and they have three sons and two daughters. The Earl and Countess are Catholics.

Sir Antony MacDonnell, on his appointment as Lieutenant-Governor of the North-West Provinces of India, in 1895, was entertained to dinner by his friends and admirers in London. The toast of the guest of the evening was proposed by the late Lord Russell of Killowen, who said that during a visit to the United States he met Russell Lowell, and the talk turned on the political influence of the Irish in America. 'I once asked a friend about to take a journey,' said Lowell, 'where he was going.' "To Ireland," was the reply. "I want to see the only country in the world which is not run by the Irish."

Mr. Thomas St. John Gaffney, whose appointment to the United States Consul Generalship at Dresden has just been unofficially announced, is a native of Limerick City, where he was born in 1863. Mr. Gaffney, who was educated at Clongowes College, has been in New York since 1883. A lawyer of the New York Bar, and a well-known literary man, he has, though a prominent Irish-American politician, never, up till the present time, held office of any kind. Some few years ago he married the widow of the late Mr. Jay Humphries, a millionaire patent medicine manufacturer. Mrs. Gaffney is well known in the United States as the President of the Women's Rights Association, and is equally prominent in matters looking to the general welfare of her sex.

Mr. Hugh James O'Beirne, J.P., D.L., the Secretary to the British Embassy at Paris since 1900, is an Irishman and a Catholic. He was born at Jamestown, Drumsna, County Leitrim, on September 7, 1866, and was educated at Beaumont, and at Balliol College, Oxford. In 1892 he was made Attaché to the British Embassy at St. Petersburg, and he held the position of second secretary to the British Embassy at Washington from 1895 until 1898. It will thus be seen that Mr. O'Beirne, though quite a young man, has had a distinguished career, and there can be little doubt that much higher honors are in store for him. He was practically in charge of the case for England before the International Commission on the North Sea incident, and the ability which he there manifested has been borne testimony to both by the members of the Commission and by the press correspondents.

The engagement of Princess Margaret of Connaught to the eldest son of the Crown Prince of Sweden and Norway recalls a very romantic family history. The young Prince is a great-grandson of a Frenchman who ran away from home when he was a boy, and enlisted in the marines. This was in 1780. Nine years later he was a sergeant. The Revolution gave him his chance, and in 1803 he was Marshal Bernadotte. Napoleon had no love for Bernadotte, and when he was elected King of Sweden, in succession to Charles XII., who had no heirs, he refused his consent to the arrangement. 'What!' said the Marshal. 'Will you have me greater than yourself by making me refuse a crown.' It was a bold stroke, and it succeeded, and so the son of a country attorney at Pau became the Sovereign of one of the most interesting nations in Europe, which he ruled wisely and successfully until his death in 1844. The Bernadottes have long since been acknowledged as one of the legitimate Royal families of Europe. It is certainly, however, remarkable fortune in the course of three generations to have reached the height they have now attained in a matrimonial alliance with the family of the King of England.



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Frames made while you wait.

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The above has been Purchased at a Large Discount of 10 per Cent, and we are in a position to offer For Sale AT PRICES which CANNOT BE EQUALLED.

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**THOMSON & CO.,**

MORAY PLACE,  
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Permanent Boarders by arrangement

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Made of Best Hammered Scrap Iron—very few bolts—with Welded  
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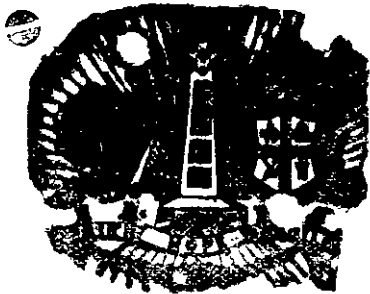
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

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

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

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

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

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Invercargill prices current.—Wholesale—Butter, farm, 8d; separator, 10d; butter, factory, pats, 1/- Eggs, 1/3 per dozen. Cheese, factory, 6½d. Hams, 9d. Barley, 2/- to 2/6. Chaff, £3 per ton. Flour, £10 to £11. Oatmeal, £8/10/- to £9. Bran, £3/15/-. Pollard, £6. Potatoes, 6/- per cwt. Retail—Farm butter, 10d; separator, 1/-; butter, factory, pats, 1/2. Cheese, 6d to 8d. Eggs, 1/6 per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 22/-; 50lb, 6/3; 25lb, 3/3. Oatmeal, 50lb, 6/-; 25lb, 3/-. Pollard, 10/- per bag. Bran, 4/6. Chaff, 1/9. Potatoes, 14lb for 1/-.

Wellington, April 17.—The Department of Industries and Commerce has received the following cablegram from the Agent-general, dated London, 15th inst.:—The mutton market is firm. The average price to-day for Canterbury mutton is 4½d per lb for light weights (which are extremely scarce) and 4¼d for heavy weights, of which there is a large supply. North Island mutton is quoted at 4¼d per lb for light weights and 3¾d per lb for heavy weights, and River Plate mutton is quoted at 5½d per lb for light weights, and 3¾d per lb for heavy weights. There is a good demand for all lamb, and the market is firm. The average price to-day for New Zealand lamb, (Canterbury brand, is 5½d per lb, and for brands other than Canterbury, 5¼d per lb. The beef is quiet. Supplies of River Plate beef are heavy, whilst the stocks of New Zealand beef on hand are light. The average price to-day for hind-quarters of New Zealand beef is 3¾d per lb, and for fore 2¾d per lb. The butter market is declining on account of the Home supplies increasing, and the market continues steady at decline. Some holders are forcing sales. The average price of choice New Zealand butter to-day is 103/- per cwt, and for Danish 105/-. The cheese market is quiet, with a tendency in favor of buyers. There is less demand, and prices are as follows:—White, 58/- per cwt; colored, 57/- per cwt. The price of New Zealand hemp, 'good, fair Wellington' grade, on spot to-day per ton is £28/10/-, and May and June shipments are similarly quoted. The cocksfoot seed market is firm, and buyers have been offering more freely. The average price for bright, clean New Zealand cocksfoot seed weighing 17lb per bushel on spot is 54/- per cwt.

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

We held our weekly auction sale of grain and produce at our stores to-day. There was a good attendance of buyers, and as the lines catalogued were suitable for their requirements, nearly all lots on offer found buyers at satisfactory value. Prices ruled as under:—

Oats.—The quantity coming forward is unusually small for this time of year, and nearly all consignments are readily quitted on arrival. Despite low quotations from other ports, there has not been much difficulty in clearing consignments at late values. We quote: Prime milling, 1/8½ to 1/9; good to best feed, 1/7½ to 1/8; inferior to medium, 1/4 to 1/6½ per bushel (sacks extra).

Wheat.—The past week has been a quiet one as regards sales of milling quality. The effect of the drop in prices in Northern centres was readily felt here, and in consequence, lately-threshed lines have not been saleable at previous quotations. Fowl wheat is not overplentiful, and commands prices almost on a par with

medium milling quality. We quote: Prime milling, 3/2 to 3/3; medium to good, 3/- to 3/2; whole fowl wheat, 2/10 to 2/11; broken and damaged, 2/6 to 2/9 per bushel (sacks extra).

Barley.—There is fair inquiry for prime malting quality—We have to report fair sales of Oamaru barley and a considerable quantity from the lakes district at satisfactory prices. We quote: Prime malting, 3/6 to 4/-; medium and milling, 2/8 to 3/3; feed, 2/3 to 2/8 per bushel (sacks extra).

Potatoes.—The market is moderately supplied, and prices for best sorts well maintained. We quote: Best Derwents, £4/10/- to £5; Up-to-dates and other white sorts, £5/10/- to £6; inferior to medium qualities, £2 to £4 per ton (bags in).

Chaff.—Consignments have been lighter of late, and local stocks are not now so heavy. Prime old oaten sheaf is in better demand, while new season's chaff, bright and heavy, also has fair inquiry. For lower grades there is not the same demand. We quote: Prime oaten sheaf, £3/10/- to £3/12/6; medium to good, £3 to £3/7/6; light and discolored, £2/10 to £2/15/- per ton (bags extra).

Pressed Straw.—We quote: Oaten, 35/-; wheat, 27/6 to 30/- per ton.

Turnips.—We sold several trucks best swedes to-day at 15/- to 16/- per ton, loose, ex truck.

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

Wheat.—Millers are still buying sparingly, and sales can only be made at a reduction on late quotations. Prime milling is worth 3/2 to 3/3; medium, 3/- to 3/1; best whole fowl wheat, 2/10 to 2/11; broken and damaged, 2/6 to 2/9.

Oats.—Values remain the same as last quoted, viz., Prime milling, 1/8½ to 1/9; good to best feed, 1/7 to 1/8; inferior and medium, 1/4 to 1/6.

Chaff.—The market remains firm for good lines, and the following are present values: Prime oaten sheaf, £3/10/- to £3/12/6; medium, £3 to £3/7/6; light and inferior, £2/10/- to £2/15/-.

Potatoes.—Best winter sorts, £5/10/- to £6; best Derwents, £4/10/- to £5; inferior and medium, £2/10/- to £4.

**WOOL.**

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

Rabbitskins.—We offered a medium-sized catalogue on Monday, 17th inst., when there was an average attendance of buyers present, and prices were quite up to those lately ruling. It is too early yet for winter skins, and our top price was for autumns, 12½d. For spring bucks we obtained 11½d, and for spring does 7½d. We sold summers to 9d, and blacks to 12½d.

Sheepskins.—There has been no sale since last report.

Hides.—Owing to the holidays we had our sale on Tuesday, 18th inst., instead of Thursday, when we offered a large catalogue with satisfactory results. Light weight hides made up to 4½d, and mediums also sold well. Prime stout heavy ox were however slightly easier, and our top price for them was 5½d. The sale on the whole, however, was a good one, and we can recommend consignments being forwarded.

Tallow and Fat.—There is no change to report since last week.

**OTAGO FARMERS' HORSE BAZAAR.**

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

We held our weekly horse sale at our bazaar, Crawford and Vogel streets, on Saturday last, when we submitted to auction 31 draught, van, spring-cart, plough, light harness, and hackney horses. With the exception of about 12 or 13 young horses, the entry comprised nearly all aged but good sorts of mares and geldings, especially in the draught class. Young and sound van geldings were in fair demand, and any of this class suitable for the requirements of the buyers present met with good competition, and several changed hands at fair values. The aged horses were not in good demand, and bidding was slow, with the result that sales were difficult to effect; nevertheless, a change of ownership took place in several instances. Plough mares and geldings were inquired for by farmers and contractors, but very few suitable for this work were included in our entry. We quote: Heavy cart geldings, £40 to £50; light sorts, £40 to £48; van geldings, £40 to £45; plough mares and geldings, suitable for four-horse teams, £36 to £45; spring-carters, sound and active linds, £25 to £32; buggy geldings, £20 to £25; buggy pairs, £45 to £50; dog-cart geldings, £25 to £35; carriage pairs, £80 to £100.



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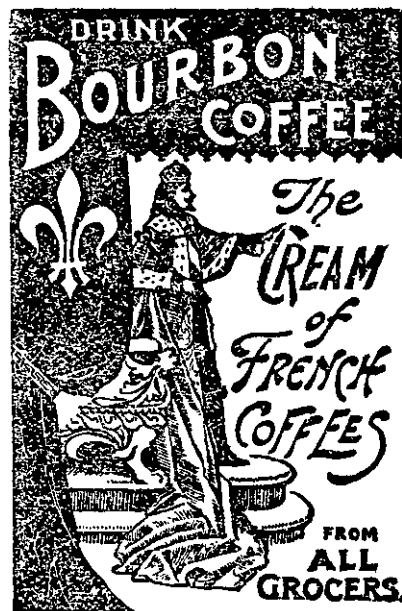
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**ADDINGTON STOCK MARKET.**

There was a fair attendance at Addington, and the entries were good in most departments.

**Fat Cattle.**—161 of mixed quality were yarded. Beef was in better demand, with the exception of cow beef, and good to prime realised from 19/- to 21/—a few head up to 22/-; secondary, 17/6 to 18/6; cows and inferior, 15/- to 17/- per 100lb. Some prime steers fetched from £9/7/6 to £10/5/-, others from £6/15/- to £9/5/-; heifers sold at from £5 to £7/12/6, and cows at from £4/15/- to £7/12/6. Calves were not of very good quality, and prices ranged from 7/6 to 31/-.

**Store Cattle.**—The entry was irregular, but prices generally averaged those of last week. There was a good demand for good cows at from £6 to £9.

**Store Sheep.**—These sold well, but backward lambs were from 6d to 1/- easier. Prices realised were: Forward wethers, 19/6 to 21/-; others, 18/- to 19/6; ewes—two and four-tooth 20/- to 22/-, four to eight-tooth 20/- to 20/10, full-mouthed 17/6 to 18/3, aged 16/- to 17/6, culls from 10/-; forward lambs, 15/- to 16/-; others, 12/6 to 14/9; shorn culls, 6/9 to 9/6.

**Fat Lambs.**—The entry was slightly below that of last week, and included a good proportion of unfinished sorts. The sale opened indifferently, but rapidly improved, and the average prices equalled those of last week. Tegs sold at from 18/9 to 21/-; lambs, 16/6 to 18/6.

**Fat Sheep.**—Prices were much on the same basis as last week. The range was: Wethers—good to prime, 22/ to 24/3, others, 19/6 to 21/9; ewes—prime heavy 21/- to 23/-, good 18/6 to 20/6, others 13/6 to 18/-. Some special pens sold at 19/9 to 21/1. Merino ewes realised 9/- to 13/1.

**Pigs.**—There was a good entry, and the demand for fat classes was sound, but heavy baconers were easier. Stores had a dull sale, and prices were from 2/- to 3/- lower than those for last week. Baconers fetched 46/6 to 56/- (equal to 4½d per lb); heavy, to 65/- (equal to 4d per lb); choppers, to 103/-; porkers, 28/- to 39/- (equal to 5d per lb); large stores, 23/- to 28/-; medium, 16/- to 22/-; weaners, 7/- to 10/-.

In consequence of having to go to press some hours earlier than usual this week, we are unable to give a report of the Burnside stock sale.

During the period ending April 13, Messrs. Baldwin and Rayward, Patent Attorneys, Wellington (District Managers, Mirams Bros., Joel's Buildings, Crawford street, Dunedin), prepared and filed the following applications for Protection under the Patents, Designs, and Trade Marks Act:—Henry Ashworth, Wadestown, an improved time-table for tramways, railways, etc.; Consolidated Rubber Co., U.S.A., an improved rubber tyre; W. P. Porteous, Sawyers Bay, improved apparatus for playing golf upon a table; Turner, Day, and Woolworth, U.S.A., trade mark 'Ideal'; P. J. Gossling, Dunedin, an improved advertising device; A. S. Paterson, Melbourne, improvements in centrifugal liquid separators; C. A. Rickards and Co., Limited, England, trade mark 'Stag' and 'Bull'; Miss F. McPhee, Gisborne, an improved foot support for employment within a bed; Henry Buckland, Waikouaiti, an improved fire screen; Empire Cigarette Manufacturing Co., London, trade mark 'Splendo'; T. W. Watson, Wellington, nozzle for bottles containing acids and the like; H. W. Chinnery, England, improvements in apparatus for displaying illuminated multi-colored signs or advertising; Chas. Day and Co., London, trade mark 'Tiger'; R. C. Noedl, Woodville, improved trellis fencing; David Keir, Tapau, an improved fastening for animal covers; Hayward Bros., Christchurch, trade mark 'Coop'; Otene Paora, Auckland, improved portable grinding and boring machine; R. J. Castles, Otaki, improved adjustable support for employment in connection with lifting jacks and the like; J. Tranter and Sons, Christchurch, trade mark 'G.O.M.'; R. Paladini, Wellington, improved fastener for mail bags and the like; J. B. Crump, Ballarat, an improved potato or potato-seed planter; Rowe's Patent Look and Block, Limited, Sydney, improvements in railway traffic control system; R. Furness and Co., Auckland, trade mark 'Monarch of Pain'; Adolf Glas, Berlin, improvements in the manufacture of milk powder; Mackintosh and Horrell, Invercargill, binder for harvesting grain and other crops.

M. Alphonse Chassepot, the inventor of the rifle called after him, which became famous during the Franco-Prussian War, has just died at Gagny (Seine-et-Oise), in his 72nd year.

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PICTURES of "The Sacred Heart," "The Immaculate Heart of Mary," "St. Joseph," "St. Patrick," "Father Burke," "Robert Emmet," "Wolf Tone," "Lord Edward FitzGerald," "The United Irish Patriots of 1798," etc.

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

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

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

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

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

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

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THE COLLEGE lifts its stately form on a section of land 14 acres in extent. It overlooks the Waitemata Harbor and commands a magnificent view of the Waitakeri Ranges.

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

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

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

Prospectuses on application to the Director.

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

BROTHER DIRECTOR.

## E. G. GRESHAM,

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

Students twelve years of age and upwards will be admitted.

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

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

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

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

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

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

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

The College RE-OPENED on WEDNESDAY, February 15.

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

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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.

### NOTICE TO SUBSCRIBERS

As a number of Subscriptions fall due about this time, we beg to remind those desirous of taking advantage of it that the 'Tablet' may be obtained for £1 per year by Paying in Advance.

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every description of Monuments in Stone. We supply and erect all kinds of grave stones. Inscriptions neatly cut. Telephone

DEATH.

O'BRIEN.—On the 28th March, at Wellington, Mary O'Brien, widow of the late Captain P. O'Brien, formerly of Lyttelton; aged 62 years.—R.I.P.

IN MEMORIAM.

BUTLER.—In memory of John Butler, who died in Ashburton on April 14, 1904. Inserted by his loving daughters and sons.—R.I.P.



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

LEO. XIII. to the N.Z. TABLET

THURSDAY, APRIL 20, 1905

A FURTHER WORD



There is a wise man who lets sleeping dogs lie still, and who (to use the words of an Irish proverbial saying) does not tie with his tongue what he cannot loose with his teeth. It was our intention and earnest desire to keep still in regard to the campaign into which the Rev. Father Hays has been drawn by the New Zealand Alliance. It was made known by us to the leaders of the Alliance that we had intended to let him pass into and out of New Zealand without a word of note or comment. Our intentions were, however, frustrated by the misleading statements made by a high-placed and too trusting Prohibitionist leader at Wellington and sent vibrating over the electric wires to every corner of the Colony. These amazing misrepresentations were a direct challenge to Catholics. They placed us with our backs against the wall, so far as the present crusade is concerned; and (as we stated in our last issue) 'forced us, in self-defence, to speak out upon a subject in regard to which we should prefer to have been dumb.'

Hope told us the flattering tale that we should be spared the need of further reference to this distasteful subject. But, since our last lines were penned, circumstances have arisen which compel us to make a brief reference to three further matters before we dismiss this subject—we hope for ever. (1) In the first place, we desire to express our deep regret that the Alliance's reverend lecturer—especially in view of his previous marked discourtesy to the heads of his Church in this Colony—should have permitted himself to make, at Invercargill, such uncalled-for references as he did to the Catholic Bishops, 'the fourteenth century,' and 'the harm' that might come to the Church from holding aloof from his crusade in New Zealand. We are not surprised to learn from Invercargill correspondents of the utmost trustworthiness that these remarks—which, to say the least, were in lamentable taste—created much resentment among the Catholic community there, as we know they did elsewhere; that they exasperated Catholic feeling in the Southland capital; and that an indignation meeting of our co-religionists there was averted only by the pacific counsels of the local pastor.

(2) We have no love of being set wrong in order to be afterwards set right. The idea never once knocked for admission into our brain, at least, that the Rev. Father is 'dictating to people how they shall vote.' We are not aware, indeed, that any journal in New Zealand

has said so. What we did and do say is this: 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.' It still puzzles us to know in what way the Reverend Father's mission is to be separated, in intent and in effect, from the political No-license campaigns which are presently to be conducted by the other paid lecturers of the New Zealand Alliance. We have, moreover, the positive statements of the Australian secular press that his mission is intended by the Alliance to give a fresh impetus to the Prohibition movement. We have the direct assertion of the Rev. R. B. S. Hammond, the confidant of the Alliance—to whom the 'Prohibitionist' of April 1 devotes two columns of panegyric—that the mission of Father Hays, like that of Mr. W. G. Woolley, Mrs. Harrison Lee, 'and others,' was arranged for the purpose of 'propagating No-license principles.' Similar statements have been made by Prohibitionist writers in the Invercargill papers. And in the 'Otago Daily Times' of April 13, Mr. T. Buxton—a leading and energetic Southland Prohibitionist—wrote as follows: 'So far as the No-license party in Southland is concerned, in inviting Father Hays to come to New Zealand, it was done to correct a mistake, or neglect, in the conduct of former No-license contests. It was thought that the Catholic vote had not been sought after in the way it should have been, and to get Father Hays into the field would be the best way of correcting this mistake and winning the Catholic vote.'

The sole object of inviting Father Hays was to win the Catholic vote for No-license.' Thus far, not one of these statements has either been challenged or contradicted by, or on behalf of, the New Zealand Alliance. Our views as to the political tendency and effect of the present movement finds ample justification in a statement published in the Invercargill correspondence of last Tuesday's 'Otago Daily Times': namely, that, in the opinion of local 'temperance workers,' Father Hays's campaign has decided 'many who were before lukewarm or antagonistic' to 'throw themselves heartily into the No-license movement.' Our Bishops deplore as deeply as any the undoubted evils and abuses of the drink traffic. What we believe to be their views on this difficult and thorny question have found expression from time to time in the columns of this paper. But, in all the circumstances detailed above, they showed both prudence and foresight in declining to be 'diddled' by the thin pretence of a temperance crusade, into what the New Zealand Alliance clearly intended all along to be a political movement.

(3) We have heard much about charity and forbearance—and generally from unaccustomed quarters—since this campaign began. Now our Prohibitionist friends plead, in effect, that Catholics should not bleed or feel when they are stabbed in the vitals; that we should meet coarse attack with whispered apologies and velvet slippers and the perfume of violets. It was a pity that all this paternal advice was kept bottled up till the boot began to pinch the Prohibitionist toe. Counsels of charity and mutual forbearance might have effected much if they had been addressed by Prohibitionists to their confrores when these were (metaphorically) flaying our women-folk alive and rubbing salt and assafoetida into their wounds. Had such counsel been uttered then, it would have come as a refreshing balm for which Catholics would have been forever grateful. What a wealth of opportunities for such sympathy and fellow-feeling the passing years have offered! And how ingloriously empty they have been allowed to pass by! And now, forsooth, we are asked to assent to a rule of the game which implies that the right of unchided attack rests ever with our assailants and the duty of uncomplaining patience with us; that we must never wince under hosings of vitriol; and that we must not even play the part of 'passive resisters' to those who coarsely attack all that is dearest to us, and

who periodically swoop upon us with the cultivated instincts which move the bloodhound and the goshawk when the quarry is in sight. Would that our periodical Prohibitionist assailants practised a little of the patience in which Catholics have had such a long and rude schooling! If we recall these things now, we have at least the grace to do so without bitterness or rancor. We do so merely as people who have learned the lesson of prudent caution and distrust which so many Prohibitionists have been for years burning into our souls.

Here, if our Prohibitionist friends permit us, we leave this subject. It was not started by us; it was forced upon us by them. They were not content that the silence, which we had so long preserved on the subject, should continue. And, on the Deuteronomic principle, the blame—if they assert blame—must rest on those who first lit this fire.

## Notes

### Then and Now

The Antigonish 'Casket' gives, in a recent number, a pleasing evidence of the gentler feeling now prevailing towards Catholics in British official circles, as compared with that which existed in the days when Nelson swept the seas. 'The growth of toleration in England,' says our Nova Scotia contemporary, 'is seen in the fact that while Dr. Henry Dounet, a surgeon under Nelson, was never allowed to attain rank in the navy, because of his being a Catholic, his son, Sir James Dounet, who died the other day at the age of eighty-nine, was a K.C.B.—the first of his faith to receive that distinction—Inspector General of Fleets and Hospitals, and honorary physician to Queen Victoria and King Edward.'

### 'Talking Money'

Priests, as well as printers, must pay their way and thus, as best they may, seal up one of 'the avenues of ill.' For this (as Hallock hath it) is a bank-note world; and they that live on hopes often die fasting. 'A good way,' says the 'Catholic Register,' 'to keep your pastor from "always talking money in the pulpit" is to step up and pay your pew-rent and other assessments for the maintenance and repairs of the church the moment they become due. The priest is not to be blamed for "talking money." He wouldn't do it at all if the congregation would be prompt in meeting obligations. Be just to your pastor. Don't blame him for doing what slow people force him to do.'

### A Puzzle

The Bible-in-schools clergy must be able to see much further through a stone wall than ordinary mortals can. They now say they 'absolutely' will have no 'religious instruction' imparted to children in the public schools. But the very text-book which they have adopted for use in the schools is called by its compilers, and known officially as, a manual of 'religious instruction.' Moreover, a great part of the lessons contained in it consist of 'religious instruction,' and 'religious instruction' is even conveyed in many of the titles and headings. How such a manual could be used day by day by teachers and pupils and yet 'absolutely' exclude 'religious instruction,' is a puzzle which 'no fellah can understand'—unless, perhaps, our friends of the League. It is quite on a par with the protest from the same quarter that the lessons will be 'unsectarian.'

'The good pastors and other well-meaning people in this movement might,' says the 'Lyttelton Times,' 'just as well admit at once that their desire is to "Christianise" the children, and that, to be of any value at all, Bible lessons must be taught as religion. And,

having got so far, how can they stop short of training their teachers to teach Christianity? We measure a teacher's ability to impart arithmetic, grammar, history, geography, and the rest, and if Bible lessons were to be given, surely we should have to test also the teacher's ability to elucidate Biblical passages. This aspect of the question was rather ignored at last night's meeting (in Christchurch), but the Leaguers were more daring in Dunedin. One reverend gentleman said he would be content to have the lessons taught "professionally," whether the teaching has any sincerity or not. It was in the same spirit that the Alexandra Hall speakers expressed their readiness to leave the teaching to men of religion or men of no religion. The public can see for themselves where this leads to.'

### Good out of Evil

Sampson took meat from the eater and from the lion's mouth honey; and your manufacturing chemist knows how to draw a healing essence from the root of the deadly aconite. In the same way Providence has drawn a measure of good from the religious persecutions in France. 'One of the unforeseen results of the expulsion of the religious Orders from France,' says the 'Ave Maria,' 'has been the new orientation of the French popular mind with reference to England and Englishmen. We should judge that nothing which has taken place within the past three quarters of a century has done so much to lessen the traditional dislike and distrust entertained for "perfidious Albion" by the bourgeoisie and proletariat of France as has England's kindly and generous treatment, during the past year or two, of exiled French priests and Sisters. No habitual reader of French journals, clerical or secular, can be blind to the depth of the impression that is being made upon the Gallic mind by the welcome accorded and the kindness proffered to the successive bands of religious who in recent months have sailed from Calais or Dieppe for Dover or Newhaven. 'Tis an ill wind that blows to nobody's good, and this incidental outcome of rabid anti-clericalism may well do more toward maintaining permanent friendly relations between the old-time foes on opposite sides of the Channel than the most elaborate diplomatic alliances or the most advantageous commercial treaties. Such bitterness as has survived the disaster of Waterloo bids fair to be forgotten in generous appreciation of courtesies shown to French religious of both sexes.'

## DIocese OF DUNEDIN

Missions will be opened at the Sacred Heart Church, North East Valley, and Allanton, in the Mosgiel parish, on Low Sunday.

The new church at Invercargill will be solemnly opened and blessed on Sunday, May 7. It is announced that his Grace Archbishop Redwood is to preach on the occasion.

The Rev. Father Roney, S.J., who, with the other Jesuit Fathers, had been engaged for several months in giving missions in the diocese of Dunedin, returned to Melbourne by the 'Monowai' on Sunday.

The mission, which was opened in St. Patrick's Basilica, South Dunedin, on Passion Sunday, by the Rev. Father Brown, S.J., and the Rev. Father Claffey, S.J., will be brought to a close on Easter Sunday.

A novel fancy fair, in aid of the liquidation of the debt incurred in the repairs to the Christian Brothers' School, is being organised by the ladies of the Cathedral parish, and will be opened in St. Joseph's Hall on Monday, May 22. The organisers are working with much energy, and it is to be hoped that their efforts will be crowned with success.

The following are the dates arranged for the devotion of the Forty Hours' Adoration in the various parishes of the diocese of Dunedin:—Milton, April 28 to 30; Gore, June 9 to 11; N.E. Valley, June 30 to July 2; St. Joseph's Cathedral, September 1 to 3; Cromwell, September 8 to 10; Bluff, September 29 to October 1; South Dunedin, October 6 to 8; Oamaru, October 13 to 15; Invercargill, October 22 to 24; Lawrence, October 27 to 29; Arrowtown, November 10 to 12; Queens-town, November 17 to 19; Winton, November 24 to 26; Mosgiel, December 8 to 10.



The Rev. Father Roney, S.J., prefaced his sermon at St. Joseph's Cathedral on Friday evening by recommending the young men of the parish to join the St. Joseph's Men's Club. This was an age of progress, he said, and it was necessary for young men to take every opportunity of improving themselves so that in after years they may be able to fill any public position with credit to themselves, and no better educational training could be got after leaving school than at a society such as they had in this city, where they would learn to express themselves fluently and clearly on the various public questions of the day.

In the course of his sermon at St. Joseph's Cathedral on Wednesday evening of last week the Rev. Father Roney, S.J., referred to the necessity of Catholics keeping abreast of the times by reading good wholesome literature, and recommended the 'N.Z. Tablet' to his hearers as a first-class Catholic newspaper, which at all times contained a great deal regarding our holy religion that it would be well Catholics should know and bear in mind. He trusted that all would subscribe to it, as its perusal would enlighten their minds and strengthen their faith.

The mission for the men of St. Joseph's Cathedral parish was brought to a close on Sunday evening with Rosary, sermon, renewal of Baptismal vows, the Papal blessing, and Benediction of the Blessed Sacrament. The closing sermon was preached by the Rev. Father Morrogh, S.J. At the nine o'clock Mass on Sunday his Lordship the Bishop expressed his pleasure at the excellent attendance of the men at the various services during the week, and announced that a mission for the whole congregation would be continued during the current week, so as to give all an opportunity of taking advantage of this time of grace.

## NEW ZEALAND GENERAL

According to the latest account six candidates were in the field for the Wellington Mayoralty, and 38 candidates for fifteen seats in the City Council.

It was stated at a meeting last week that the damage done by the earthquake last year had cost the Wellington City Council more than £1200.

There are now 60 patients at the Consumptive Sanatorium at Hamilton, Waikato. Several cases are awaiting an opportunity to be accommodated there, but the sanatorium is now full.

Eighteen Chinese arrived in Wellington from Sydney last week by the 'Monowai.' Fifteen of them had never been to the country before, and will jointly contribute £1500 to the revenue by payment of poll-tax.

The 'Oamaru Mail' estimates from information it has received that the average yield of wheat in the district is well over 40 bushels to the acre, which is two bushels per acre over the estimated average of last year, which was regarded as a record. Though this looks a high estimate it is probably not so far out. With a moderate amount of rain the heavy land always yields well. This year the rainfall was heavy and it came at most opportune times, and even light land has consequently borne good crops. The average yield of oats is estimated at 56 bushels, the same as last year.

The marriage (says the Dublin 'Freeman's Journal') of Prince Albert Ghica, the pretender to the Albanian Throne, and Miss Margaret Dowling, a young Irish lady, which has been attracting so much interest during the past couple of weeks, was duly solemnised on February 27 at St. Mary's Catholic Church, Cadogan street. The bridegroom, who is a handsome man of about 35, is the son of Prince Constantine Ghica and Princess Helene of Albania, and the great ambition of his life is to lead a revolt of the Albanians against the Turks, the outcome of which, he hopes, will be the establishment of an independent kingdom, with himself as its first monarch. The bride is the daughter of a County Kildare man who emigrated to New Zealand, where she was born, but for some time past she and her mother and sister have been residing in London. The story of their engagement is a very romantic one, and the church on the date mentioned above was crowded by well-wishers of the parties. The bride was given away by her mother, and Lieutenant Maican, of the Princess of Roumania's Cavalry, acted as best man. The bride is a staunch believer in the Prince's cause, and, it is said, intends to devote her life to forwarding his hazardous enterprise. The Prince has already seen some fighting, having taken part in the last Albanian rising, and he is fairly well known in this country, having delivered addresses before the Balkan Committee.

Sir Joseph Ward leaves Sydney for Wellington direct by the 'Waikare' on Saturday next.

The production of fat poultry does not increase (says the 'Lyttelton Times'). An advertisement for 10,000 head has brought very few responses, although good prices are offered. The fowls are wanted for export to South Africa.

A well-known Palmerston sheep farmer, who has had 40 years experience of sheep dealing, predicts that there will be a serious slump in the value of sheep before the end of the year, more especially as regards the prices at present ruling for ewes.

We learn from a private correspondence that the Very Rev. Dean Foley is still at the Hot Lakes, and his many friends throughout the Colony will hear with regret that his health is still far from satisfactory, and that his progress towards recovery is not such as could be desired.

It is understood (says the 'Lyttelton Times') that fruiterers, fishmongers, restaurant-keepers, and chemists will be regarded as exempt from the early-closing provision of the Shops and Offices Act until Parliament meets, and that Parliament will be asked to amend the Act in order to place the exemption of those tradesmen beyond doubt.

'The other day we bought land at £7 per acre,' said the Premier at Shannon, 'that was originally sold at 10s an acre, and was subsequently bought from the small settlers by a company at about 25s per acre. The total sum paid for the Cheviot Estate was £63,000, and the Government some years afterwards paid £273,000 for it. To-day it is worth over half a million.'

A witness in giving evidence before the Land Commission at Monken last week, said that before Waikakahi was cut up the estate carried 56,000 sheep, while last year it grew 8433 acres of grain, 2601 acres of green and root crops, and carried 42,000 sheep, 2352 cattle, and 950 horses. Its population to-day was 626, against about 50 when used as a sheep run.

The engineering surveys of the Canterbury rivers, with a view to the utilisation of water-power for generating electricity, are at present being conducted by the Public Works Department. The Clarence River has been partially surveyed, and the surveyors start immediately at the Opahi River. The quantity of water taken down the streams, and the depth and rate of flow will be gauged, and the lines of the water races laid out.

Some years ago a number of opossums were liberated in the Milford Sound district, and nothing was heard for a long time of how they were faring. When Mr. C. R. C. Robieson, Acting-Superintendent of the Tourist Department, was visiting Milford Sound a few days ago, Mr. Sutherland stated that they were increasing rapidly, to such an extent, in fact, that he had to keep a dog tied in his orchard to scare the aliens away.

A poll of the ratepayers of Wellington was taken last week on the proposal of the City Council to borrow £219,500 for an improved water supply, the erection of a new refuse destructor, the acquirement of public lighting mains, etc., from the Electrical Syndicate, the extension of the public library, and the construction of Kelburne Park. Votes were taken on each proposal separately, with the result that the money was authorised for a water supply, destructor, and lighting. This involved £235,000. The other two proposals were rejected.

As an instance of the efficiency of the instruction imparted in the Reefton Convent High School the success attained by Misses Rasmussen, daughters of Mr. C. L. Rasmussen, Lyell, has been specially brought under our notice (says the 'Inangahua Times'). Two years ago, after having only three months' teaching in the above school, Teresa Rasmussen, the younger of the two girls, qualified for the Victoria Scholarship though she did not get one, being only 13 years of age. On the 4th June last year she headed the list of all that passed the pupil teachers entrance examination, and in December last she successfully passed matriculation and solicitors general knowledge. Immediately after passing these she sat for the Junior Civil Service, of which we have just now got word that she also passed with credit. The elder one of the two (Mary Rasmussen) was second on the list in June last for the pupil teachers entrance. She did not compete for matriculation, but passed with credit the Junior Civil Service examination in December last. They both passed their music examination last year with honours and they are also well forward in drawing, needle-work and fancy work. These facts speak volumes for the intellectual capacity of the young ladies above mentioned, and also redound greatly to the credit of the highly capable teachers under whose tuition they were able to accomplish so much.

## OBITUARY

MRS. O'BRIEN, WELLINGTON.  
(From our own correspondent.)

The death here, on the 28th ult., of Mrs. Mary O'Brien, widow of the late Captain P. O'Brien, formerly of Lyttelton, caused widespread sorrow, as the deceased lady was well known and highly respected throughout the Colony. She was the eldest daughter of the late Mr. A. McCarthy, of Wellington, and for the last thirty years was a resident of Lyttelton. About six months ago she retired from business, and came to reside in Wellington. During her illness she was attended by the Rev. Father O'Shea, and her death was a most edifying one. The interment took place at the Mount Street Cemetery, the funeral being largely attended. The Rev. Father Venning officiated at the grave site, the Rev. Fathers O'Shea, Walsh, and Hooley being also present.—R.I.P.

## West's Pictures and the Brescians

The cinematograph entertainment now being given at His Majesty's Theatre has the merit of being novel, instructive, and amusing. The moving pictures presented by Mr. West impress the audience so much with their reality that it is difficult to realise they are only pictorial reproductions of the actual scenes. Those who have not had an opportunity of seeing the perfection to which the cinematograph has been brought in recent years can have but a faint idea of the beauty of the pictures shown, and their fidelity to nature. In addition to many pictures of scenery, actual life in town and country, and humorous incidents, which in themselves would be sufficient for an evening's entertainment, the Brescians, a clever and versatile company of instrumentalists and vocalists, contribute a number of items, which are highly enjoyed and warmly applauded. This is the first appearance of the company in the colonies, and from the well-merited favor with which it has been received and the liberal patronage extended to it, it is safe to predict that a prosperous season awaits it in other centres of the Colony. It is certainly the most attractive and realistic programme of the kind ever presented to a Dunedin audience.

## A Japanese Theatre

A Japanese theatre is a very curious affair both inside and outside. Blood-curdling posters in flaming colors usually adorn the entrance, and scores of gaudy little Chinese lanterns are hung about to make it look attractive. The Japanese, however, do not need much enticing. They are a nation of merry-makers, and the theatre is one of the chief sources of their amusement.

Japanese drama is rather a lengthy affair. A play usually starts about ten in the morning and goes on until midnight, with intervals, of course, between acts. Theatre-goers make up parties to attend the play, and prepare luncheon baskets as though they were going out for a picnic. Thus they are able to have their meals with the same regularity as they can at home.

The theatre is not very luxuriantly furnished. The pit, the favorite part of the house, is merely a collection of bare wooden seats. The boxes are desolate little places furnished with stools. The ventilation is usually very bad, and, as smoking is allowed, the theatre positively reeks with tobacco fumes by the time the play is in full swing. Two curious customs prevail in Japanese theatres. The female portion of the audience invariably sits apart from the men, and for the payment of a small sum you are permitted to stand and watch the performance regardless of the annoyance of those seated behind. The stage

Has Some Peculiarities, Too.

At both ends a platform projects out into the auditorium, and whenever a person is represented as starting on or returning from a journey the actor always makes use of this projection. The stage is fixed on rollers, so that when a change of scene is necessary the whole, actors included, can be turned bodily round. Women do not act on the stage; any female part that occurs is played by a man, specially trained for that purpose. When actors are delivering their speeches attendants lighten up their faces by means of candles fastened upon long bamboo sticks.

When the play commences the audience is called to attention by the rapping of a little mallet. Besides

the actors proper there are other persons concealed above the stage, who sing the chorus, accompanied by the samisen. The noise these people make is enough to deafen the foreigner, but the Jap seems to find immense pleasure in the din and discord. As the actors warm to their work the noise increases, and the house has all the appearance of a pandemonium. The players leap and bound about the stage, and give such ear-piercing yells as would make a Red Indian's heart turn green with envy. This continues until the first act is over. However much the spectators may have approved or disapproved of the acting they remain quite passive, as it is not the custom in Japanese theatres to shout or clap the hands.

During the Interval

luncheon baskets are brought out, and the people regale themselves upon such delicacies as eggs, fruit, and rice-cakes. The afternoon section of the performance passes away in just such a hubbub as did that of the morning. Another interval—this time for tea—and servants from neighboring tea-houses appear and bring round tea, rice, eggs, and sweetmeats for the consumption of the hungry audience. When the curtain goes up on the last instalment of the play the spectators are again all attention, and rarely take their eyes off the actors or do anything else, save puff away at their eternal pipes.

About midnight all is over, and the audience pours out into the street delighted with its day's pleasure, albeit the next morning may find it with a splitting headache as the inevitable penalty. The plays that find most favor among Japanese theatre-goers are such as contain much melodramatic incident. Historical plays dealing with the ancient days of the Japanese empire are also very popular, and draw big audiences to the play-houses.

## A Long Time Dead

A somewhat startling answer was given not long ago to a Judge of Probate who, in the course of a will case, asked the chief witness, a very old but vigorous Irishman:

'Have you any brothers or sisters?'

'None, your Honor,' said the witness. 'my only brother died a hundred and fifty years ago.'

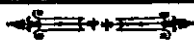
'What's that?' exclaimed the Judge. 'Witness, you are too old a man to indulge in such trifling. This is no place for pleasantries.'

'I'm not trifling, your honor. My father married when he was nineteen, and soon afterward had a son, who died in infancy. Becoming a widower before he was thirty, my father married again, when he was seventy-five; and during the same year had a second son, myself. Now, whether I look it or not, I am ninety-four years of age, as can be proved by the entry in our family Bible and the register of Baptisms in the old church at home. If you add ninety-four to fifty-six, the number of years my father's first son had been dead before I was born, you will find that the sum is just one hundred and fifty. So, 'twas not fooling I was, but telling the straight truth when I said my only brother died a hundred and fifty years ago.'

Your explanation is satisfactory, witness,' commented the Judge; 'but you will admit that the Court had reason to doubt your seriousness. Your brother has been a long—a very long time dead.'

The London correspondent of the 'Evening Star,' writing on February 16, contributes the following particulars of the international football match, England v. Ireland, played at Cork:—'Whilst most good judges anticipated England's defeat by Wales at Cardiff, and were not disappointed, most of us certainly entertained the idea that the Rose's Rugby players would be capable of holding their own against the representatives of Ireland at Cork last Saturday. It was, indeed, a very "rude surprise" when we learned that our team had gone under to the depth of 14 points. To put it mildly, the Irishmen outclassed the English in every department, and the margin by which they won did not in the least flatter their superiority on the play. The only consolation which supporters of the Rose can find is that England was beaten by one of the finest international fifteens that has ever represented any of the four countries in the British Isles.' The same correspondent, writing on March 3, says:—'The Welsh Rugby team are apparently not to have matters all their own way in the international championship. They have beaten England and Scotland handsomely, but so have the representatives of "ould" Ireland, who followed up their crushing defeat of the English team at Cork by winning their game against Scotland at Inverleith last Saturday by a goal and three tries to a single try—11 points to 3.'

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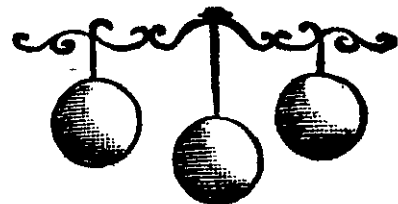
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# The Storyteller

## HER SECOND LOVE

Nora MacDermot is apparently lost in deep thought, but nothing more exhilarating than a field and some grazing cattle seem the subject of this unusual pensiveness—unusual—for Nora is an active little body, and not often to be found 'holding sessions of sweet silent thought.' What, then, gives her such food for reflection as she stands abstractedly there at the gate? Her self-communing at length finds expression in words.

'If it was anything else but a cow, one might hear it better. But to think that cows—those "with an eloquent gesture," have dominion over a girl's fate. To think the happiness of our lives often depends on them! How hateful and stupid they are! And how unshakable! Poor little Kitty, you had no cows, only a heart and soul, beauty and life. And sure life is now your hardest gift to keep. Ellen O'Grady had cows—twenty, they say—and so you are left and forgotten, while Terry Langan devotes himself to Ellen and the cows.'

With a somewhat impatient gesture Nora turns away, and head bent, goes slowly along the country road towards a little cottage—her home. The slight to her friend, Kitty O'Mara, has made her heart very sore. Lue seems different to her to-day. A wind, cold and bitter, has suddenly sprung up in her warm sunlit world.

She stops abruptly. Has Barney cows? Oh, yes, he has any amount—at least enough of the hideous animals. Surely he would want no more? For a moment a deeper shadow flits across her face; she seems as if in physical pain, but she quickly masters herself, and hurries on, reflecting. 'No, Barney wants no cows. He and Terry are different. He is—ah, I can't say what Barney is, but I think my fate at least does not hang on a cow!'

A pleasant conclusion to sad reflections.

Scarcely had she reached the little gate leading to the cottage than a whistle and the sound of familiar footsteps reached her ear. She stood waiting, the sombre look disappeared as shadows before the sun, and the bright, gladsome light of love shone from her fair little face. She seemed transfigured. Till to-day she had not realised what Barney was to her. He had somehow drifted into her heart unconsciously, unbidden. To-day she had seen what love had done for Kitty, and had accordingly turned the search-lights on her own heart, and found it captive. Barney had taken that fair citadel, she surrendered, nor feared betrayal.

The light-hearted whistler, coming round a corner, stood involuntarily as he caught sight of Nora, flashing on him as out of a dream. She stood so still, so restful, in the attitude of sweet unconscious grace—one hand lightly clasping the gate, the other hanging loosely by her side. The sunlight streamed around her, happy in its free embrace. She did not stir or move, but her deep blue eyes were dreamily fixed on Barney.

He stood a moment as though spell-bound, then advanced quickly towards her.

'Why, Nora, you stood so still and pensive I thought you were a vision.'

'No, Barney. I was just thinking, and I am not used to it. Never thought before, in fact, but to-day it has taken complete possession of me.'

'It suits you, so take a dose often. Your thoughts were evidently of a pleasant nature.'

Her hand dropped to her side and she turned away somewhat.

'Like most things—sweet and bitter.'

'The last find no expression, then. But what are they all about? May I know?'

'Ah, no, at least not now. They are vague and indefinite.'

'If you tell me they will take form. Perhaps I could help you, Nora,' in a somewhat too earnest tone.

'To think?' said Nora, laughing lightly. 'That is unkind. But where are you going now—to the village?'

'Yes. My uncle sent for me unexpectedly. This is a busy day, too, but now I am glad I came.'

And certainly he looked it. Nora too was feeling very happy, but strangely shy and nervous—perhaps after effects of the 'demon, Thought.'

'Then, perhaps, you had better go now. Mother will want me too. Those thoughts have kept me idle all the morning. Good-bye,' opening the gate.

'You do change quickly. A moment ago and you looked as if you meant to stay there for ever, and now you are in a desperate hurry.'

'You woke me.'

'From pleasant dreams to grim reality?'

'Not at all! From grim dreams to pleasant reality,' said Nora, turning to go in.

A light springs to the boy's eyes. He was little more than one, and leaning forward, he quickly catches her hand.

'Thanks, little Nora, for that. Good-bye now and God bless you!'

He presses her hand for a moment between his own, then lets it fall and goes quickly away.

Nora stood a moment still, her bright face flushed and happy.

'I "a" right,' she said. 'My fate does not depend on a cow.'

Nature has been accused of being unsympathetic—that is with human vicissitudes. Why should she be otherwise when the least little earthly care or distraction makes men forget her so absolutely. Barney and Nora, as they stroll in the dusky woods are all unheeding of the twilight splendor or the mystery of autumn with its brown and crimson tints.

Barney has brought Nora here to tell something important, that is how he phrased it, he would more literally have said, he wanted to break her heart. She, little girl, is happily expectant.

'Barney, we are in the depths of the woods and it is getting late. You are walking at such a pace and have not uttered a syllable for an age. Why so serious?'

'Because, Nora, life is so to me now. It is one gray cloud.'

She starts and feels suddenly the evening chill.

'Let us sit on this old tree and I will tell you all. This morning my father called me to his room to speak on business matters. Now, as you know, I work the farm and have everything to see after, but until to-day I did not know exactly how matters stood. Father told me all. With some capital the farm would be made—we would prosper. Now father says there is only one way to procure that—namely, by a good match. He has one in view for me—Eliza Morgan—with money and cattle to boot.'

There is a strained silence and Nora's face has grown strangely pale.

But I don't know nor want to know Eliza. I mean at least, I can't ever like her. Ah, Nora, for the first time I realise the bitterness of life. We cannot have everything, and I love you.'

'You love me?' she says quietly.

'You know that, Nora, but what can I do? Father says the farm must have money. There is only one way. Nora, you see we could not marry.'

'Yes, Barney, that I do see. But you speak as if you assumed I liked you.'

'But you do, Nora; don't you?' he almost pleads.

'A strange question, when you have decided to marry Miss Morgan. An insult, I take it,' she says, rising with quiet dignity, and drawing her shawl tightly round her.

'Nora don't go like that. I can't bear it. I thought you did, for I have always loved you.' She almost laughs at this. 'Speak, and say you forgive me.'

'For what? For being yourself, and not what I thought you were—a man.'

'What do you mean?'

'To go home, now you have told me all. Enough, too, I think. Good-bye, and I hope and trust you will be happy.'

'Nora, if it were only you. We could be so happy.'

'Enough of that, please. Good-bye,' she says. He calls her once—twice—she does not heed. As he loses sight of her his head sinks in his hand, his whole frame quivers, and he seems as though in keen physical agony. Let it be great and keen and sharp! He is the creator of his own misery. He has made his choice deliberately—let him abide by it.

'I can't understand what has come over you, Nora. You go about so sad and drooping like, and you used to be so bright! But to say you don't care to dance. Why I heard you say not long ago you would walk fifty miles to one.'

'The weather is hot, mother, and it tires me so,' said Nora in a somewhat weary voice.

'Tires you? Now if I said that it would sound all right, but a young girl like you! Nonsense, Nora! You are working too hard and getting depressed. You must go.'

'Very well, mother.'

'Anyone would think it was to a wake you were going, you say it so martyr-like. Are you doing too much, dearie? You never were strong, and you've lost your bit of color.'

'Oh, I am all right. Just a headache. I'll take a walk—the air will cure me.'

If only the air would cure her!



Yes, there was a change in Nora. Before she was like a sunbeam—one grew unconsciously happy in her presence—but now there were shadows in the deep blue of her eyes, the sweet mouth drooped, the light step lagged. She felt suddenly old; everything was chill and grey. If she were happy, surely she would be incongruous in this sad world? As yet she had only the wisdom, be it great or small, of a simple child-like soul. Love had been very real to her and very sacred. It was an ideal; now it was wrecked, and where she had sought light and warmth, she had found only ashes. The shock of disappointment had numbed her—paralysed her. After all, she was only a girl!

The night of the dance found her more like her old self. The excitement brought a flush to her cheeks, and she laughed—none noticed how discordantly—and danced her little feet tired.

It is, however, a supreme effort, and at length she feels a great weariness creeping over her. The room grows stifling, she longs for air and rest.

She has been dancing some moments with Brian O'Donohue, whom she has known as long as she can remember, and always looked on as an elder brother. He is a man about thirty, tall, dark, and athletic looking—one whom at the first glance you feel you could trust to the death.

'Brian, can we go outside? I feel so tired.'  
'Forgive me, Nora, I have tired you out. How white you have grown! Come, I know a cosy spot in the garden.'

He leads her out without saying any more to a remote, quiet little place. For a long time neither speaks. She feels no energy; he feels his heart too full. Nora has always been his heart's idol, and to-night he has resolved to tell her so. The moment has come, but words fail him. If he dared he would just lay her bonny dark head on his breast and let silence tell what speech can never adequately. If he dared? No! she is but a child, and may not know the mystery of love.

At length, leaning forward, he touches one hand—'Are you better, little dear?'

She starts as one in a dream, and answers quickly, 'Oh, yes, Brian. I just wanted a breath; but we need not go in yet, need we? It is so nice here.'

'I should like to stay beside you for ever, Mavourneen,' he says in a low voice, taking her hand. 'Tell me, dear, may I love you; may I care for you and take your dear life into my hands? I have little to offer you, only love, but surely, my sweetheart, that is the best safeguard and earnest of happiness.'

'Brian, don't say any more. I can't bear it. You are so good, and I can only give you pain.'

'Is it tears for me? Don't Nora. I am not worth one. You don't love me? Well, that is my trial. Perhaps you may later, when I show that mine is.'

'No, Brian. I can never love again, nor do I want to. Listen, my friend, I will tell you all, then you may forgive me.'

Briefly she tells her little story. A very little story may contain a heart-break.

As he listens her sorrow becomes his. Though now the fairest hopes of his life lay withered, though there was a strange, dull pain in his heart, he felt no bitterness towards her, no jealousy, only the great unselfish love of a manly nature. What could he do for her? What could he say? He would give his life to shield this little flower of May from the rough winter winds, but the hand of God had placed her mid the storm, with nought save her own true nature to uphold and help her.

'Now, Brian, you have heard all. Of course I do not love him now. Indeed, I never did—only my fancy-drawn picture of him. But is it not a hard thing to see the clay feet of your ideal?'

He shows his sympathy mutely by a pressure of her hand.

'But, now, Brian, forget what you have said to-night, and if you do not feel it too hard, love me a little still,' she says with a child-like pathetic ring in her voice that goes to his heart, 'for I want you now more than ever.'

'What I have said to-night, Nora, must have been said some time. It was the hope of my life, but that it is not to be does not alter my love. Don't regret that I love you; none could help that nor would. It has been my education.'

They remain some moments in silence, then he rises. 'We had better go in now,' bending over her, he continues in a lower voice, 'remember, to such as me, love comes but once. I am yours, heart and soul, for ever. Some time your chance may come, but if not, don't blame yourself. Now, little one, remember I am your friend. May God be kind to you, darling.'

Nora can say nothing. She slips her hand in mute

trustfulness through his arm, and as he places his on it he feels her hot tears fall. They pass again through the darkness.

Yes, Nora, in time you must change, you must see the honesty and goodness of this man; but we know, little girl, how hard it is to build a new Rome on the ashes of the old.

It is a year later. Nora is busy gardening; every now and then turning to reply to her mother's discursive conversation. The latter is sewing at her ease in the porch, and—well, let us say, easing her conscience.

'Come and sit down, child; you must be tired, always at work like a machine, I declare.'

'Work is a cure for all ills, mother dear.'

'Surely you have no ills or troubles, dearie. Wait till you marry. Oh, child, once I thought you liked Barny Roche. What a blessing you didn't. As his wife you would learn trouble. But I dare say I needn't have bothered—a Roche wouldn't go where the money wasn't. He wouldn't be his father's son if he did. Although, for the matter of that, most men are the same. A few cows, a bit of land, or a lump of money, with a woman thrown in—old, ugly, or bad-tempered—sorra much matter so long as she has the cash.'

A hot flush suffuses Nora's cheek, but her hand is steady as she works.

Mrs. MacDermot continues garrulously: 'Well, Barny has a nice wife, and no mistake. Bless my heart, she has a tongue! But, sure, he knew what he was doing, and was able to stock his farm with what her father, old Billy the Bank, made out of lending money to the poor. Well, Barny'll have the more to spend on drink; and it won't be long going that way; and he used to be such a steady fellow. Well, well, but a nagging tongue fills many a publichouse.'

'Mother, see how nice these roses have grown,' said Nora at last trying to change her mother's train of thought.

'Yes, dearie, lovely,' Mrs. MacDermot replies, scarcely looking, determined to unburden herself. 'Nora, what do you think of Brian?'

'What do you think of him?' turning her face from her mother; 'that he is my best and dearest friend.'

'Right, my dear. He is a good man—a good, reliable man of sense and—but here is Den.'

The opportune appearance of her brother saved Nora from what she felt was about to become an embarrassing conversation. The year had not gone without working its changes in Nora. In it had come that strange transition from girlhood to womanhood, sudden as it was complete. She had acquired a truer, juster estimate of men and things, and above all, had seen and known the true love of an honest man. This, perhaps, saved her from bitterness—kept the iron from entering her soul. Now she can almost smile at her past folly: to love a man who, with scant hesitation, passed her by for the sake of a cow or so! True, once she perceived him in his true colors, she was cured, but then the unveiling had the bitterness of death.

'Mother, I am going to the woods for a while,' she calls to her mother at the cottage door.

'I must think now,' says Nora to herself. 'I have put it off so long. It must be done now.'

For some time the thought that she begins to care for Brian more than, perhaps, she ought, has been worrying her. She put it aside with impatience; she will have nothing to do with what men call Love—that poor make-believe! When they want wives do they not go to the market? Yes, such it is, and buy them like cattle? Each has her price. As for her, she was a poor thing—a cheap lot—they would not want her.

But in spite of all, Brian has worked himself into her life in his quiet, unobtrusive way, and made himself so useful with help, counsel, and sympathy, that he is well-nigh indispensable. She realises this in a hundred little ways now he is gone. He has been called suddenly on business to Dublin. Before he went he told her when he returned he would have something to say to her—perhaps she knew—and he hoped to meet with kindness. Meanwhile let her think! He was gone a fortnight, and to-night was coming.

'Now for a think!' she says, throwing herself on the grass as she reaches her pet place in the wood. 'After all, there is no use: I can't hide it any longer. I must love you, Brian. I must—I must! May God make me worthy of you,' and for pure happiness she rests her head on her arm and cries. Suddenly she feels a hand on hers, and a voice calls softly, 'Nora!'

She looks up startled, thinking she is dreaming. But, no! There is Brian. On the chance of meeting her alone he has come to her woodland nook. Fortune favors him.

'What is wrong, Nora; are you troubled?' he asks gently.

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'Ah, no, Brian, only happy!' In a minute he is kneeling beside her, and has her hand in his.

'Has my time come, Nora? Do you care a little?'

'Brian, I think it must have been so always; but when we are very young we are blind. Now I see—ah! only too well! You are far too good for me!'

'Too good for you, my darling? Nora, I will pray to be worthy of your trust—worthy of your dear self, and to bring you that happiness I so longed to give you—my share of the world! My life begins now.'

'And mine, also,' Nora says, happily.

Thus, hand in hand, they watch the dying sunlight in the heart of the wood, while the sun of their love rises in all its radiance, never to set or vanish in the darkness of night.—'Weekly Freeman.'

## The Catholic World

### AUSTRIA—A Venerable Cardinal

The aged Cardinal Steinhuber, of Austria, is critically ill, with but little hope for his recovery. The Cardinal is a Jesuit. Next November, if he lives, he will have attained his eightieth year. He was proclaimed Cardinal last year, in May. He resides in Rome, and is prefect of the Congregation of the Index.

### CANADA—Intemperance

An American exchange states that in the non-Catholic districts of Canada drunkenness is steadily on the increase. The criminal statistics for 1903, just published, show this by the convictions in court. In Ontario the increase has been 28 per cent.; in Manitoba 75 per cent.; in Nova Scotia, 100 per cent.; Quebec is the only province in which there has been a decrease.

### CHINA—Catholic Industrial School

Mr. Playfair, H.M., Acting-Consul-General at Hankow, has recently called public attention to the 'practical Mission' work that is being done by the Ningpo School of Embroidery in China. At Ningpo the Sisters of the Maison de Jesu Enfant have for twelve years been most active in the Westernising of the Asiatic mind, their work beginning at the earliest stage of Chinese infancy, when they rescue annually from the grave some 700 girl children, who would otherwise be thrown into the river soon after birth. Those infants that are saved are taken to live in the convent with the nuns, and as they grow up are taught useful handicrafts by the Sisters, and when old enough are married to suitable men, who have also been taught how to earn their living under civilised conditions. Not only do these ceaseless working Sisters rescue the infant girls, but they have also provided an asylum for the very old women, which is managed under the same Christianising influences; and here also are found cripples, imbeciles—in short, all the despised flotsam and jetsam of Chinese humanity. No human life, however, is left unaided by these charitable women. The Ningpo School of Embroidery, of which Mr. Playfair speaks as having such good influence on the young people of China, was started by Sister Xavier Berkeley, a niece of the eighth Countess of Devonshire, and a member of a distinguished county family, the Berkeleys of Spetchley. A year ago she was joined by Sister Magdalen Feilding, the Earl of Denbigh's sister, who is starting a branch of the same industry at Kinkiang, on the Yangtze River. Starting modestly with a few embroiderers, the Ningpo School developed beyond all expectation, and now weaves its own satin and silks ready for the embroiderers. The needlework is very beautiful, and as the Chinese are most wonderful and accurate copyists the Sisters have sent to all the centres of the world famous in the cult of needlework to secure all their finest and most intricate designs for reproduction, with the result that to-day at Ningpo the Chinese needlewomen execute most elaborate and exquisite pieces of Italian, Flemish, Hungarian, old Byzantine, or British design.

### ENGLAND—Charitable Bequests

Under the will of the late Colonel Alexander Knight, whose death took place on January 10, legacies are made both to St. Mary's College, Oscott, and to the Cathedral, Westminster. The former benefits to the extent of £4000, and the latter by £1000. The Mothers Superior of the Convents of Notre Dame, Birkdale and Clapham, each receive the sum of £100.

### FRANCE—The Rights of Citizens

The Bishop of Orleans, in the course of an eulogy on the late Cardinal Langenieux, at Rheims, said:—'The Church of the Concordat will be succeeded either

by a free 'Church of by a tyrannised Church. If it be a free Church we will work together to make a new existence for it suited to the new conditions. Should it be a tyrannised Church, we are resolved, even at the risk of our heads, to conquer for the faithful and ourselves all the rights of citizens.'

### Closing of a Catholic Church

In the course of a letter to the 'Catholic Times,' Mr. Richard Davey writes:—It was recently announced that the English Catholic Church in the Avenue Hoche had been seized by the Government, and was about to be put up for public auction. This Church was built by the voluntarily contributions of English and American Catholics residing in Paris, and was originally entrusted to the charge of the Passionist Fathers. At the recent suppression of the Order a number of Catholics subscribed very largely for the preservation of the church and mission. Among these subscribers was a generous lady, Mrs. John Mackey, who contributed not less than £1000. Now, Sir, if the smallest Protestant Church in France or the tiniest synagogue were about to be closed by order of the Government, there would be a hue and cry raised from one end of this country to the other; the press would be rampant, and meetings would be held at Hyde Park, Exeter Hall, and in every town in England, and the Government, would, in the long run, be compelled to intervene. But, strange as it may seem, a Catholic church, built by English and American Catholics, can be put up for auction without producing the least excitement, either among British Catholics or in the general public!

### Testing the Government

M. Combes (says the 'Catholic Times') is not more resolute in his hatred of the Church than many of the deputies who supported him when in office. These anti-clericals were quick in testing the sincerity of M. Rouvier's promise to deal with the separation from the Church. They interpellated him the other day, and received a reply that proved satisfactory. Some Catholic members spoke during the debate, but even they recognised that the separation of the Church from State could no longer be avoided. They pleaded, however, for an arrangement between the Republic and the Holy See, and urged that no settlement would be final which did not command the assent of the authorities at Rome; let the Government at least open relations with the Vatican for the regulation of affairs in several dioceses now without rule. The Ministry was deaf. M. Bienvenu Martin mounted the tribune and bluntly said he would have no further relations with the Vatican; the separation should be effected at once. The Budget and Military Bills are to be passed, and then the question of separation and sequestration will begin.

### ROME—Converts Ordained

The following students of the College of St. Bede the Venerable have received Orders: Rev. William Sidney Williams, deaconate; Mr. William Henry Wonnocott, Mr. Arthur Gerald Dix, each the first two Minors; Mr. Vincent Francis Reade, tonsure. All are converts, and former Anglican clergymen, and the last was received into the Church so late as December, 1904.

### Church Music

The Pope has addressed a brief to the organisers of the forthcoming International Congress on Church Music, to be held at Strasburg next August, expressing his satisfaction that they will occupy themselves with devising the best means for putting faithfully into practice the exhortations of the Holy See on Church music. In connection with this Congress an International Committee has already been formed to draw up the programme. England and Ireland are represented by Dom Delpech, of Farnborough; Professor Beverunge, of Maynooth; Dom Mocquereau, a member of the Solesmes Community now settled at Anpuldurcombe, Isle of Wight; and Father Maloney, of the Westminster Cathedral.

### The Sacred College

The vacancies in the Sacred College having reached nine, the Pope has expressed his intention of creating some new Cardinals in the next Consistory, the date of which, however, is not yet fixed, as it will to a certain extent depend on the negotiations with regard to the conferment of red hats. It seems certain that there will be for the first time a South American Cardinal, and that the honor will be bestowed upon Monsignor Gioachino Arcoverde de Albuquerque Cabalcanti, Archbishop of Rio de Janeiro, and the nomination is considered certain of a Hungarian and an Italian Cardinal, but their names are unknown. There will be no new Cardinals for England or the United States.

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It is also proposed to keep for sale COOKED POULTRY, PORK and SMALL-GOODS; to take Orders for and Prepare Cold Suppers or Luncheon Dishes, Soups and other Table Pelicacies.

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HEAVIEST CARROT (2 entries)—1st Prize, grown with Belfast.

TURNIPS, MANGELS, and POTATOES, grown with **Belfast Manures** secured ELEVEN PRIZES at the DUNEDIN WINTER SHOW.

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A SPECIAL FEATURE—1s. LUNCHEON from 12 to 2 o'clock.

The Very Best of Wines, Ales, and Spirits supplied. CHARLES MODERATE.

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The Best Value to the Consumer known in New Zealand.

—EAGLE STARCH—

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## DEAR ME!

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



**Rector of the Irish College**

Monsignor Murphy, Rector of the Irish College, Rome, celebrated the silver jubilee of his ordination on February 23. The Holy Father, sent an autograph letter of congratulation, wishing Monsignor Murphy a long life, and imparting a special Benediction. A reception was held at the Irish College, at which speeches were delivered by Father John Conmee, of Dublin; Judge Curran, of Dublin; Father David Fleming, Secretary of the Biblical Commission, and Professor Marucchi, the well known archaeologist.

**SCOTLAND—Silver Jubilee**

The Very Rev. Canon J. Ritchie, secretary of the archdiocese of Glasgow, who in May attains the silver jubilee of his priesthood, is to be honored by his clerical friends with a grand complimentary dinner, at which an illuminated address and other tangible tokens of their esteem will be presented to him.

**UNITED STATES—Legacy for Boston College**

It is reported that by the death of the Rev. Edward H. Welch, S.J., which occurred in Georgetown a few weeks ago, Boston College has come into a large legacy. Father Welch, who was one of the noted Boston family of that name, left a will in which he disposes of his interest in the estate left by his father among certain relatives, and leaves to the trustees of Boston College his entire personal estate, which at the time of the drawing of the will, April 18, 1896, amounted to about £17,000. As this fund has been accumulating since and has received additions from the income which he derived from his father's estate, the sum which will come to Boston College will probably amount to more than £20,000.

**Priests' Choir**

Recently a hundred priests of the archdiocese of New York met in the cathedral college hall for the purpose of forming a select priests' choir to render the entire musical portion of the church services on certain occasions. The priests who compose this choir will encourage the singing of the Gregorian chant in their different churches and will also participate in the chanting of the Tenebre in the cathedral during the Lenten season. The formation of this unique choir is due to the suggestion of Archbishop Farley, who expects that it will prove an efficient means of making the use of the Gregorian chant more general.

**A Croatian Church**

In the Croatian church, recently dedicated at Kansas City by Bishop Lillis the altars, pulpit, windows, and statuary were all brought from Croatia.

**A Hibernian Home**

The Hibernians of St. Louis have purchased an old Protestant church building, and will erect a Hibernian Home at a cost of \$50,000.

**Archbishop Kelly's Impressions of New Zealand**

'New Zealand is a beautiful country, and it has one characteristic which (remarked his Grace Archbishop Kelly to a representative of the Sydney 'Catholic Press') I observed with considerable pleasure.'

'And what is that, your Grace?'

'It has no dominating sectarianism,' he replied, 'and the fair and healthy tone of the press in that country is in strong contrast to some of the journalistic methods that prevail in our own Australia. I found the newspapers extremely anxious to record my utterances fairly, and to avoid any likelihood of misrepresentation. We know how indifferent to justice our local papers often are when their news items concern the Church, and how they are prone to publish any statements regarding it without troubling to satisfy themselves as to the correctness of their data. Now, in New Zealand the press has an opposite spirit. As an example of this I might mention that the name Kelly, which appeared in connection with the recent controversy on socialism, was supposed in New Zealand to be identical with mine, for the press messages were not very clear. But the newspapers at once sent to me to know if the assumption was correct, and of course I was able to put them right. Here the papers are anxious enough to publish news, but they rarely inquire from official sources to find out whether it is correct or not.'

'The climate of New Zealand is more like that of Ireland than Australia,' said his Grace, 'and,' he added, with a little smile, 'there is a similar absence of serpents.'

'What did your Grace think of the Maoris?'

'They are a fine stalwart people,' replied Dr. Kelly. 'I went up the Wanganui River and saw the whares or native houses, and I noticed that all the Maoris wore European costumes. But I think in places there is just a little want of perseverance, as far as religion is concerned. At Rotorua I noticed that the Maoris did not seem to distinguish between day and day, and did not seem to understand why they should observe Sunday in any extraordinary way. But taken under more favorable circumstances, where they are not so much in contact with the whites, the Maoris are most religious. At Paeroa, for instance, within the district of Rotorua, too, I was informed that they meet daily in the church to say the "Angelus," and their devotion could hardly be surpassed.'

'The Church is well organised in New Zealand,' continued his Grace, 'and has a fine equipment of Catholic schools. These are inspected by the diocesan and Government inspectors conjointly, the ecclesiastical inspector carrying out the examination which the Government inspector recommends, and the system works very well.'

'But there is no State aid to denominational schools?'

'No,' said his Grace, 'there is not. Whilst I was in New Zealand I had occasion to refer to the question of religious education, and the newspapers took the matter up and admitted the force of our presentation of the claims of religious education, complete and sound, to a first place in the curriculum of primary schools. I pointed out that children, by their natural character, will neglect to learn religious lessons unless these form part of the school programme. Children in time become parents. Thus religious knowledge will be extinct. As a consequence no inner principles of morality will govern individuals; virtue will be ridiculed; the seeking after luxury and money and enjoyment will generate in society the elements of dissolution. The fruits of secular education divorced from religion will shock the public mind, when Providence will in mercy lead public opinion to the ways of wisdom. The day must come when two points will stand vindicated—first, the duty of parents to provide sound religious education along with secular instruction; secondly, the injustice, as well as tyranny and fatality, of the State in attempting to penalise citizens for the fulfilment of conscientious duty to their children. It was also pointed out that the reasonable divisions of denominations would be limited to three—Jews, Catholics, non-Catholics. The conditions of efficiency in every respect is understood.'

The prohibition movement in New Zealand also attracted the Coadjutor-Archbishop's attention, but although he is a strong believer in total abstinence, he regarded it as a very serious matter to make a law prohibiting what is naturally lawful. 'If a man wants drink and cannot get it lawfully, he'll get it unlawfully,' said Dr. Kelly. 'I am not sanguine regarding the success of any such law, and we must be very careful about restricting natural liberty. But I would recommend anyone in the public house line to get out as speedily as possible. It is not conducive to a happy life or the proper rearing of the family. I would advise men, too, to spend their money with the baker and butcher and grocer, and not with the hotels.'

His Grace was satisfied with the spirit of Irish nationality that existed in New Zealand. When he left preparations were being made to celebrate St. Patrick's Day in Dunedin, Christchurch, and in Auckland, and a fair enthusiasm prevailed. He had a word of admiration, too, for the new Cathedral at Christchurch, which he describes as a gem of ecclesiastical architecture. It is perfect in all its proportions, and at the same time most solidly constructed. The stone of which it is built is peculiarly pretty, and his Grace considers the builders fortunate in having such splendid material at hand. 'The Cathedral cost £10,000,' said his Grace, 'but a Gothic structure of the same dimensions would cost £70,000. That gives you some idea of its size.'

By the scenery of New Zealand Dr. Kelly was much impressed. 'It is really a wonderland,' he says. 'The magnificent gorges, the boiling springs, the strange geysers—all combine to fill the traveller with amazement and delight. Apart altogether from the scenery, which, of course, is unique, New Zealand compares in many respects very favorably with Australia. The farm holdings are smaller, better tended, and give better results. The land is most fertile, and luxuriant crops repay the farmer.'

Parents and guardians will find excellent bargains in boys' navy serge Cambridge suits at Messrs. Brown, Fwing and Co., Dunedin. These suits are made of Fox's famous indigo serge, which never changes color, and is noted for its wearing qualities. A visit of inspection will convince anyone of the excellent value offered....

## Some Simple Facts about Water

Bought as food, water is a tolerably expensive luxury, says Mr. H. J. Holmes, in 'Pearson's Magazine.'

Let us begin with breakfast.

Look at that loaf of bread. To all appearances it is solid enough. But it is not. When it came into the hands of the baker as wheat flour it contained water only to the extent of 17 per cent. In working up the materials into dough, by kneading and other manipulation and in baking a great change takes place and the quantity of water has more than doubled. The wheat flour loaf contains nearly 40 per cent. of water. Curiously enough, its value as a food is increased thereby. The percentage of water in the crust is about half that in the soft inside.

'Cured Pork' does not contain a large proportion of water; in fact, wherever there is a good deal of fatty matter there is also a scarcity of moisture. So the man who enjoys his slice of breakfast bacon may comfort himself with the reflection that he is getting fairly solid value for his money, because bacon contains only 22 per cent. of water.

Fresh eggs, on the other hand, are composed of no less than 65 per cent. of water.

The best dairy made butter, no matter how carefully prepared, contains a comparatively large percentage of water. Out of 1,500 samples of butter examined by well known authorities a small number contained over 16 per cent. of water; the larger number contained between 11 and 13 per cent. Carelessly manufactured or adulterated butter often contains much more water than is permissible by law and the breakfast table may include a supply of butter containing as much as 20 per cent. of water.

It is only to be expected that milk, owing to its origin, should vary considerable in its composition. Much depends on the health and surroundings of the animal yielding it.

It is interesting to know that morning milk as it comes from the cow is by no means as nourishing as the evening supply; there is more water in the former. The daily quart of milk even in its purest state contains an average of 87.6 per cent. of water.

The choicest fish contains the largest percentage of water. Thus turbot and sole are credited with 78 per cent.; salmon, 75 per cent.; while the commoner inhabitants of the deep blue sea are content with from 40 to 60 per cent., as in the case of the homely her-  
ring.

'As cool as a cucumber' is a household term. The coolness is easily explained. Cucumbers are almost entirely composed of water—that is 95 per cent., or over 7.4 per cent. more than is contained in milk, which is itself a liquid. Lettuce must not be forgotten. Here is a further instance of how little substance may be in an apparent solid, for the cabbage lettuce holds 92 per cent. of water.

It will be seen that most of the good things of life are largely composed of water; but it is better for us that this is so. Nature knows more about our digestive powers than we know ourselves, and she has designed her products—fish, flesh, fowl, and fruit—with so cunning a hand that the water contained in each is essential.

Food containing very little water in its composition is not as a rule good to eat until a suitable process of cooking has rendered it safe by adding a further supply of water to it and boiling, as is well known, is the process that renders our food most wholesome and easy of digestion.

## Easter

The Pasch was celebrated by the Jews on the 14th day of their month of Nisan in commemoration of their delivery out of Egypt. This day was the day of the full moon of the vernal (spring) Equinox. At first among the Eastern Christian Churches the custom obtained of celebrating Easter on the same day as the Jewish Pasch. Among the Western Churches, however, it became the rule to keep the festival on the Sunday next after the full moon of the vernal Equinox. This rule was made a Church ordinance for the entire Christian world at the Council of Nice, A.D. 325. Rome spoke and the matter settled itself for all time.

Mr. Gill, Photographer, Frederick St., Dunedin, gives one dozen cabinets and an enlargement for the moderate sum of 13/6. Printing, retouching, and enlarging are done at this establishment at lowest prices...

## The Poor of Berlin

A correspondent of the London 'Daily Mail' has been investigating the labor conditions in the various cities of Europe. He was especially struck with the rarity of poverty in Berlin.

'Are there no poor in the city?' he asked a substantial citizen. 'Are you altogether without rags and wretchedness?'

'My dear friend,' said the German, winking a heavy eyelid, 'we are a very clever people. We do not show our dust bins.'

Berlin is ruled by municipal experts. It has its wretchedness and its despair, but these things are not permitted to increase. To be out of work in Berlin is a crime, even as it is in London, but with this difference—in Berlin the municipality legislates for labor in a fashion which makes idleness all but indefensible.

The laws to this end may not commend themselves to English minds, for the Germans are soft-hearted in such matters, but they have this engaging recommendation, they succeed. Let a ragged man appear in Friedrich-strasse or the Lindens or any of the numerous open spaces, and a policeman is at him in a minute. 'Your papers!' demands the man of law. The beggar produces his documents. If it is proved that he has slept in an asylum for the homeless more than a certain number of nights he is forthwith conducted, will-nilly, to the workhouse and made to labor for his board and lodging.

Now the workhouse in Germany is not a prison, but the vagrant would as lief go to the one as to the other. The administration of the workhouse is conducted with iron severity. Every ounce of bread and every drop of thin soup consumed by the workhouse man is paid for a thousandfold by the sweat of his brow. So it becomes about that the man least disposed to work, the born vagabond, finds it more agreeable to toil for his bread in the market than to fall into the hands of a paternal government.

Berlin takes advantage of the system in Germany which numbers and tickets every child born in the fatherland. No man can roam from district to district changing his name and his life's story with every fitting. He is known to the police from the hour of his birth to the hour of his death. For a few penings I can read the history of every person in Berlin. Therefore the municipality has an easy task. Every citizen's life story is known to them, and every vagrant is punished for his crime against the community.

Moreover, every person of humble means is insured by the state. Even clerks, shop assistants and servants are compelled to insure against sickness and against old age. This insurance is effected by the paying into a book of certain stamps every week, and it is the duty of each employer to see that this contract is faithfully obeyed. And the state has at Berlin an enormous sanatorium costing 10,000,000 marks (£500,000), where the individual citizen is sent with his pension in order to expedite his valuable return to the ranks of the wage earners. It pays the city of Berlin to nurse its sick and cherish its invalids. The whole object of the municipality is to secure the physical and intellectual well being of its citizens, and on this task it concentrates its labors with amazing energy.

The farmer must have his land thoroughly tilled and in good order in the autumn that he may reap big crops later on. The ploughing is a part of the business that has to be done, and in doing it the farmer wants it finished as well as possible, and at the same time to keep down expenses, so that he will make a profit when it comes to selling his grain. We can show you how to make a big part of this profit, and it is by using a labor-saving Benicia Disc Plough for preparing the land for a good seed-bed. With a Benicia you have lightness of draft with ploughing, as well as doing the discing and light harrowing at the same time. For instance, 4 horses will work a 4 Disc Benicia, skim-ploughing, doing 7½ acres a day, thus saving two horses and a man. When you are ready we will give you a trial with this plough.—MORROW, BASSETT & CO., DUNEDIN....

I dreamt that I tossed on a fever'd bed  
(With the curtains gather'd and drawn),  
With a hacking cough and a burning head,  
Vainly waiting the tardy dawn.  
When close to my bedside an angel came,  
With a phial of liquid pure,  
And I read on the label a magic name—  
It was WOODS' GREAT PEPPERMINT CURE.

INTERCOLONIAL

A cable message from Perth states that during Mr. William Redmond's visit to Kalgoorlie £1500 was spontaneously subscribed for the campaign funds of the Irish Party.

We learn from a private correspondent that the takings at the St. Mary's Cathedral Fair, Sydney, amounted to the great sum of £16,118. To this must be added a further sum of £3000, the result of the art union. The expenses were phenomenally small, amounting to only £1442.

One of the Catholic clergy at Brisbane was attacked by dengue fever as he was putting on his vestments at the Cathedral on a recent Sunday, and had to relinquish the duty. There were no Masses celebrated in many of the suburban churches, as the clergy were too ill.

At the distribution of certificates, medals, and badges, in connection with the eleventh annual examination of the Sydney College of Music, on March 21, the only gold medallist of the year was Miss Doris Adams. This young lady, who is now only 14 years of age, has received her musical tuition for the past two years from the Dominican Nuns, 'Santa Sabina,' Strathfield, of which convent she is still a pupil.

St. Patrick's Day was seized by the good Catholics of Gundagai to present Father O'Reilly with an address and a purse of sovereigns. Father O'Reilly was lately curate of Gundagai, but is now stationed at Burrowa. The meeting was in St. Stanislaus' School, Gundagai, and was thoroughly representative. Father O'Reilly was three years at Gundagai, during which time he enjoyed a wide popularity and the friendship of the people. The presentation took the form of a purse of seventy sovereigns and a suitably worded address.

Sincere regret was felt all over Queensland at the death of Dr. Hugh McNeely, Brisbane, which occurred on March 28. The deceased was born at Mount Charles, County Donegal, and studied at Edinburgh University, where he took out his medical honors. Arriving in Queensland in 1861, he settled at Rockhampton, where he acquired a large practice. In 1866, after a trip to Europe, he took up practice in Brisbane, which he followed up to a month ago. Personally he was one of the most generous of men, but withal he deprecated any credit being bestowed on him on that account. A devoted Catholic, he gave liberally to every movement to benefit the Church.

The death is reported from Rockhampton of the Rev. Father Andrew Ryan. Though advanced in years, he was particularly active. In his early life he was a member of the Passionist Order, the hard life of which did not suit his health, and he went in for the less strict, but not less arduous life of a secular priest. At Mount Morgan the church, convent, schools, and presbytery are the result of his labors, also a church at Emu Park. He belonged to a well-connected Dublin family, and knew all the devout, zealous, and early Passionists. His simplicity, his piety, his projects for the glory of God were prominent qualities in the aged priest.

At the annual meeting of the United Irish League of Victoria the balance sheet showed that after recently remitting £250 to help the Irish National exchequer, a substantial sum remained as the nucleus of a future remittance to Dublin. The chairman, in the course of an interesting address, referred with satisfaction to the bright prospects of Home Rule, and the successful launching of the 'Home Rule Tribute.' The election of officers resulted as follows.—President, Dr. O'Donnell; vice-presidents, Messrs. M. P. Jageurs, M. Fennessy, and M. O'Sullivan; treasurer, Mr. M. T. Gleeson; secretary, Mr. E. Glennon; committee, Messrs. E. Ryan, J. Waldron, E. Murphy, J. Cunningham, J. Brolan, J. Stebbing, J. Murphy, T. Hogan, M. Fox, W. P. M'Mahon, H. P. Duffy, R. Kealy, J. M'Allen.

Mr. William Redmond, M.P., addressed an audience of 3000 at Perth a few days ago on the Home Rule outlook. And, apropos of the member for Clare, everybody hasn't heard this story. On the occasion of his first visit to Sydney in 1883, he was presented with a large gold medal commemorative of the occasion. The medal was somehow lost, and being massive gold, and likely in nine cases out of ten to represent a commercial rather than a sentimental value to the finder, hope of its recovery had long been abandoned. During his present visit, however, Mr. Redmond learned that he might recover it at a certain pawn shop on payment of the charges. The inscription had been left intact through all these years. The owner, of course, lost no time in recovering a memento which he very much prized, and was able to wear it on the twenty-second anniversary of the occasion which it commemorated.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 23, Easter Sunday.
- .. 24, Easter Monday.
- .. 25, Easter Tuesday.
- .. 26, Wednesday.—Of the Octave.
- .. 27, Thursday.—Of the Octave.
- .. 28, Friday.—Of the Octave.
- .. 29, Saturday.—Of the Octave.

Easter Sunday.

'The festival of Easter,' writes St. Gregory, 'is the solemnity of solemnities, because it raises us from the earth into eternity, which it enables us to enjoy beforehand by faith, hope, and charity.' 'You shall rise again!' This is what the Church says to us by the eloquent voice of her ceremonies. From the holy temple all signs of mourning have disappeared. The altars are decked out with extraordinary magnificence. Ornaments of gay color and rich embroidery appear. Every face is bright. The bells are all in motion. The song of joy—the Alleluia—that word of the language of heaven fallen on earth for our festive days, resounds on all sides, is repeated every moment; is varied again and again; is modulated into every key; and when there are added the rays of a beautiful sun, you cannot avoid those feelings of hope and delight which it is the mission of this great day to inspire.

The statement is denied that Bishop Gibney, of Perth, has acquired a controlling interest in the 'Morning Herald' of that city, which has recently vetoed the publication of racing and betting news. His Lordship holds, however, about 200 of the 1200 shares.

Mrs. McInerney, who died recently at Waverley (says the Sydney 'Freeman's Journal'), had been as mindful of religion and charity in her last will and testament as she was through life. The will makes the following bequests.—St. Mary's branch Society St. Vincent de Paul, £100; St. Benedict's branch Society St. Vincent de Paul, £100; St. Patrick's branch Society St. Vincent de Paul, £100; St. Joseph's branch (Balmain) Society St. Vincent de Paul, £100; St. Brigid's branch Marrickville Society St. Vincent de Paul, £50; St. Vincent's branch (Ashfield) Society St. Vincent de Paul, £50; St. Vincent's branch (Redfern), Society St. Vincent de Paul, £50; Mount Carmel branch (Waterloo) Society St. Vincent de Paul, £50; St. Francis' branch (Paddington) Society St. Vincent de Paul, £50; North Shore branch Society St. Vincent de Paul, £50; Newtown branch Society St. Vincent de Paul, £50; Erskineville branch Society St. Vincent de Paul, £50; the Lady Almoners' branch of Sacred Heart Society, Darlinghurst, £100; St. Vincent's Hospital, Sydney, £150; St. Vincent's Hospice for the Dying, £100; Little Sisters of the Poor, Randwick, £200; St. Joseph's, Providence, Gore Hill, £200; Westmead Orphanage, Parramatta, £200; Lewisham Hospital, £200; Convent of the Good Samaritan, Tempe, £200; St. Anne's Orphanage, Liverpool, £100; St. Anthony's Foundling Hospital, Waitara, £200; St. Joseph's Home for Boys, Kincumber, £200; Maternity Home, Elizabeth street, Sydney, £100; St. Martha's Industrial Home, Leichhardt, £100; Sacred Heart Mission, Kensington, £100; the Good Samaritan Industrial School, Manly, £300; R.C. Orphanage, Kingstown, Dublin, £100; for Masses for repose of her soul, £200. After providing for bequests to relatives and friends, the residue of the estate is to be equally divided amongst the above-named charitable institutions.

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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With flattering vows allure,  
Remember that your truest friend  
Is WOODS' GREAT PEPPERMINT CURE.  
When frosty stars gleam overhead,  
And earth's in wintry moods,  
And cold attacks in throat and head,  
Then you'll remember WOODS.

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