

# 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.*

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

### Putting on Airs

In one of his delightful books Lewis Carroll makes the Duchess say to little Alice: 'Everything's got a moral, if only you can find it.' The moral of the following story is not far to seek. It was told in the London 'Times' some years ago by Canon McColl in the course of a controversial letter on the evergreen subject of Ritualism. 'A friend of mine,' said the Canon, 'once shared the box-seat with the driver of a stage-coach in Yorkshire, and, being a lover of horses, he talked with the coachman about his team, admiring one horse in particular. "Ah," said the coachman, "but that 'oss ain't as good as he looks; he's a scientific 'oss.'" "A scientific horse!" exclaimed my friend, "what on earth do you mean by that?" "I means," replied Jehu, "a 'oss as thinks he knows a deal more nor he does.'"

The true scientist and the cultivated scholar are gifted with the inborn modesty which is about the best setting for either virtue or learning. It is mental rawness that is proud, and empty vessels make the greatest sound. Catholics are, more than any other religious organisation, the victims of the empty and far-resounding amateurs who, without ever having seen so much as the cover of a treatise on our theology or asceticism or canon law, stand on (metaphorical) barrel-ends and profess to teach these sciences to the Pope and the College of Cardinals and all the highest experts of our Faith. This curious and eccentric phase of current polemics is incidentally touched upon by the scholarly Dr. O'Riordan in a timely and remarkable work just issued from the press ('Catholicity and Progress in Ireland'; Kegan Paul, publishers). 'It is curious,' says he, 'that, whilst a physician will not presume to lecture lawyers on jurisprudence, or a properly trained lawyer lecture physicians on therapeutics, a geologist lecture bacteriologists on the ways of germs or lecture engineers on the building of bridges, a carpenter lecture a tailor on how to cut a suit of clothes, persons are to be found in every walk of life who, drawing out an idea from their inner consciousness and fixing that pet idea immovably as on a pedestal, make it the test of theological truth, and pass sentence, without a suspicion of being ridiculous, on all theologians and metaphysicians who have written, from St. Augustine to Rosmini.'

That is a good 'sizing-up' of the sort of 'scientific 'osses' that draw the rickety tumbrel of cheap No-Popery controversy in our day. Artemus Ward poked some quiet humor at such know-alls in his report on the speeches of John Bright, Earl Derby, Lord Stanley, and W. E. Gladstone. He earnestly trusted that Earl Bright, John Derby, Wm. E. Stanley, and Lord Gladstone would 'cling inflexibly to those great fundamental principles, which they understand far better than I do; and I will add,' he continues, 'that I do not understand anything about any of them whatever in the least; and let us all be happy, and live within our means, even if we have to borrow the money to do it with.' Many of our press and platform assailants have even less knowledge of what they attack than the Genial Showman professed to have of English politics. A man who knew nothing whatever of the science of bacteriology once ventured to lecture Pasteur on his art in the columns of a London daily. People merely raised their eyebrows and speculated as to which lunatic asylum the critic's friends would remove him. But a varlet in a yellow scarf, who knows nothing of the history or teachings of the Catholic Church, may make a coarse tirade upon her, and he will be greeted with rounds of applause by the sort of people who like that sort of thing. God forbid that we should condemn any man merely for lack of book-learning. Illiteracy, whether partial or total, is in itself no crime. Even ignorance is not. 'It only becomes wrong,' says Loois, 'when it presumes to judge where it is incompetent to judge. And when it states its baseless judgment in a form which would merit severe censure even if its grounds were good, it becomes despicable.'

That is just the position of some of the vehement enthusiasts who have lately been yapping at us from sundry pulpits and platforms throughout New Zealand. We have only respect for the decent mediocrity or unlearning which knows its limitations and is careful to remember that the first lesson of liberty is to respect the liberty of others, and the first duty of social intercourse is to have proper consideration for the feelings of others. But we confess to a sense of contempt or of amusement—according to circumstances—for the vociferous meddler who rushes out in broad daylight, with smoking tallow 'dip' in hand, to teach the sun how to shine in the heavens. Newton was one of the most modest of men. So was Cardinal Newman. Of the latter Justin McCarthy wrote: 'He had no scorn for intellectual inferiority in itself; he despised it only when it gave itself airs.' And there is a good deal of

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that commodity airing itself, especially when the sun is over the Tropic of Cancer, and the heat of the dog-days is in the northern skies.

### What it is coming to

For ages goggled investigators groped with crucibles and alembics after the philosopher's stone, which was to turn their leaden gutters into shining bars of yellow gold. They discovered many things by the way, and laid the foundations of modern chemistry; but their quest for the magical medium of transmutation was as vain as the search of Ponce de Leon for the fountain of perpetual youth in the Everglades of Florida. Politicians, like the alchemists of old, are still in quest of the philosopher's stone that (they hope) will transmute the modern State into the sweet Utopia of the old dreamers' dreams. But Utopia is still, as before, the land of Nowhere, and as many leagues as ever beyond Amauros, or the Vanishing Point. And, as the world wags, 'there is,' as Herbert Spencer says, 'no mere political alchemy by which you can get golden conduct out of leaden instincts.' The Premier may, like Lewis Carroll's walrus (no personalities are intended), 'weep like anything' to see the pass to which the 'leaden instincts' that lead to the divorce-mills threaten to bring domestic life in New Zealand. 'The foundations of social life,' says he, 'are being sapped by the number of divorces.' 'Tis true, 'tis pity; and pity 'tis, 'tis true.' But are the Premier and other lawmakers so dull of wit as to suppose that the increased facilities for divorce that are being provided by the present session of Parliament constitute a sort of magical political alchemy to transmute the decay that (as they say) is sapping the foundations of the nation? Have they not before them the warning example of America and Australia, and of this 'God's own country'—an example which shows that every additional tampering with the unity and sanctity of the marriage tie produces a further extension of the pig-philosophy, the temple of whose unclean worship is the divorce court?

Members who vote the extension of causes of divorce and then deplore, in advance, the foreseen results of their handiwork, remind us of the Walrus's hypocritical 'sympathy' for the oysters—

'With sobs and tears he soiled out  
Those of the largest size,  
Holding his pocket-handkerchief  
Before his streaming eyes.'

One of the most discomfiting signs of the moral dry-rot that has set in is the nonchalance or levity with which applications for divorce are often treated by counsel and principals. In this connection, Judge Hodges (Victoria) recently pulled up a barrister sharp on his haunches with this remark: 'You seem to treat such a matter as though it were merely a separating of dogs. The divorcing of a man and wife is a very serious matter.' In one sense Judge Hodges' rebuke was, perhaps, hardly fair—to the dogs. But it points like a finger-post to the social chaos of Beelzebub towards which divorce in Victoria is moving on ball-bearings. Two weeks ago the leaders of the sectarianising movement singled out 'the old Eastern States' of America as bright examples of educational peace of the supposed benefits of the sort of Unitarianism which they are scheming to force upon our public schools at the public cost. They forgot to state that the old Puritan stock of those States has almost died out through its own rottenness. Not to touch upon other matters, there is in Massachusetts one divorce to every 16 marriages; in Vermont one to every 10; in Rhode Island one to every 8.4; in New Hampshire (where till quite recently a Catholic teacher could not be legally employed in any public school) one to every 8.3; and in Maine one to every 6. Between 1869 and 1901 some 700,000 divorces were granted in the United States, directly or indirectly affecting, it is said, some 4,000,000 souls. And well

may President Roosevelt say: 'If we have solved every other question in the wisest possible way, it shall profit us nothing if we have lost our own national soul; and we will have lost it if we do not have the question of the relations of the family put upon the proper basis.' And we may add on our own account that 'the question of the relations of the family' will not be 'put upon the proper basis' until the Catholic teaching regarding the marriage bond is received and acted upon. Mr. Seddon and our other legislators might pin this in their hats, in readiness for the next occasion on which they will weep when 'the foundations of social life are sapped' by their own drills and rackarock.

### Those 'State Reports'

It was a saying of Sir Thomas More that 'the devil is ever ready to put out the eyes of those who are content to be blind.' It is not, of course, necessarily Beelzebub's thumb that forces the eyeballs from the sockets of all those who would be blind. Plant a man of normal sight full square before the massive bulk of Mount Cook in the full noonday glare, and he may, if he so choose, close his eyes, or blindfold them, or look at his boot-toes, or turn his glance aside so as not to see. There is none so blind as those that look the other way. The Bible-in-schools leaders are doing this, and trying to get their fat and indolent fingers into the public eye when they quote approvingly a 'State report' to the effect that 'there are no sectarian difficulties' in the New South Wales public schools. But (1) the New South Wales public schools use the discredited Irish text-book of Scripture lessons that was drawn up by Dr. Whately (Anglican) and Dr. Carlile (Presbyterian) for the express purpose of 'weaning the Irish from the abuses of Popery.' And our Bible-in-schools League are not (at present) in favor of the wretched Irish text-book. Their manual is (as Dr. Rentoul has pointed out) in every respect more objectionable. Again: (2) 'not a single State report' from New England, for instance, has mentioned the scourging of the boy Whall and the caning and expulsion of some four hundred others for refusing to read the Protestant version of the Bible in the schools of Boston. No 'State report' ever spoke, even under its breath, about the infamous penal law—repealed (on paper) only recently—which made it illegal to employ a Catholic teacher in any public school in (we think) New Hampshire. No 'State report' gives a hint of the widespread boycott of Catholic teachers which (as we showed in our last issue) is carried on in the regions where the schools are sectarianised by the introduction of Protestant forms of prayer and the reading and explanation of the Protestant Authorised Version of the Scriptures. And, finally, no 'State report' has mentioned that Catholic orphans in Massachusetts were openly and systematically proselytised until a few weeks ago when, after long years of agitation, and in the teeth of angry opposition, an Act was passed in the local Legislature giving them—at least on paper—a halting and half-hearted measure of legal protection. There are many rotten things in the state of Denmark that do not appear in the 'State reports.'

It is intimated by the Bible-in-schools leaders (again on the strength of a 'State report') that only a 'small percentage' of the population of New South Wales would probably desire a change from the sectarian character of its public schools. Now Catholics are by no means a 'small percentage' of the population of the Mother State. Even if they were, their rights of conscience would be just as sacred as if they were a very large percentage. This is not a matter in which the question of rights is settled by a count of noses. Now Catholics—as our Bible-in-schools clerics well know—have never ceased to protest against the Protestantising of the public schools of New South Wales. Our opponents may not appreciate the grounds of that protest. Even that does not affect the right of the protesters to just and equal treatment. And fair-minded people, no

matter of what creed, should at least respect the strength and sincerity of the conscientious convictions which dictate it, and the heavy sacrifices with which it has been carried out for a generation. If the Bible-in-schools party had made for one year one-tenth of the sacrifices that Catholics have been making for thirty, there would be no school difficulty in any part of Australasia to-day. But talk is cheap. Sacrifice is the real test of sincerity. And Catholics alone have consistently stood this test. It seems to be an accepted principle with the clerical agitators of the Bible-in-schools League that a minority has no rights of conscience that a majority is bound to respect. Dr. Roseby granted that Catholics are opposed to the sectarianism of the public schools in New South Wales. But he couched his statement of the fact in a context which seemed to imply that their opposition made no great difference anyway, and that it was a negligible quantity in local educational politics. That is, in substance, the position taken up by the standard-bearers of the sectarianising scheme. They seem to think that it is the duty of Catholics to tamely acquiesce in the imposition of a State creed upon the public schools of New Zealand—and for its propaganda to smilingly 'pay, pay, pay.'

### The Archbishop of Melbourne on Sectarianism

His Grace the Archbishop of Melbourne blessed and opened new schools at South Melbourne on Sunday, July 16, in the presence of a very large assemblage of people. The schools are to be conducted by the Christian Brothers, and his Grace in acknowledging a vote of thanks took the opportunity of protesting against the abuse and misrepresentation indulged in at the Orange gatherings during the previous week. Such an education as the Christian Brothers give (said his Grace) aims at directing the physical powers of the body, the faculties of the mind, the refinement of the manners, the discipline of the whole man. But while the Brothers attend to the development of the body and the cultivation of the mind, they do not forget the spiritual side of man's nature. On the contrary, they make the practice of Christian virtue the great aim and object of all their teaching. They know that it is not on bread alone that man lives, but in every word that proceedeth from the mouth of God. They know, too, that in a well-regulated school secular and religious instruction should be commingled as to become the warp and woof of a perfect education. The result is that when the boys leave school they are splendidly equipped to make their way in the world as well-educated, broadminded, upright and solidly virtuous men and citizens. How needful all these qualities are for Catholic boys at the present time and in the circumstances in which we live must have been brought home to any impartial observer by events which have occurred within the last week. If I refer to these events, humiliating as they are, not to us, but to those who have taken part in them, it is certainly not in anger,

#### But in Sincere Pity

that I glance at them. I verily believe that such sad exhibitions of unprovoked hostility are to us a source of union and strength, to their authors a source of shame, and to nine-tenths of the general public a source of annoyance and regret.

What are the facts of the case? At this part of the year a number of people assemble nominally to commemorate a battle which was fought in Ireland more than two hundred years ago. In that battle the Irish, fighting, as they believed for an English king and against a foreign invader, were defeated. No one denies that the Irish at that time did their duty towards the English king, who led them in person, and claimed their allegiance. There is absolutely nothing, therefore, in the event itself which can explain or justify the passionate and uncharitable feelings which its commemoration provokes year after year. The occasion is made use of to heap all manner of obloquy not on Irishmen alone, but on all who profess the Catholic faith—that is, of 240 or 250 millions, or a number far exceeding all Protestant denominations put together. And those who offer these insults are not all renegade Irishmen, but men of other nationalities, who for their own purpose

affect to be greatly interested in the event. In that event, as I have stated, there is no foundation for religious rancor.

But it is said that not the event itself, but the principles of

#### Civil and Religious Liberty,

for which it stands, are duly honored and celebrated. Let us see. How is civil and religious liberty honored by these celebrations? Were the Irish Catholics at that time in full possession of their civil and religious liberties, and were they oppressing their Protestant fellow-countrymen? Or were Catholic Irishmen at that date the victims of an oppression, as diabolical, to use the language of Edmund Burke, as the perverted ingenuity of the human mind could devise? Let anyone read 'Edmund Burke on Irish Affairs,' edited by Matthew Arnold, and say whether the cause of civil and religious liberty is honored by commemorating the battle of the Boyne. 'If,' he writes, 'the Irish resisted King William, they resisted him on the very same principle that the English and Scotch resisted King James.' And, referring to the results of the battle of the Boyne and subsequent battles, he writes: 'All the penal laws of that unparalleled code of oppression, which were made after the last event, were manifestly the effects of national hatred and scorn towards a conquered people, whom the victims delighted to trample upon, and were not afraid to provoke. . . Their cries served only to augment their tortures.'

#### Lord Chancellor Clare,

in his remarkable speech on the Union, referring to the Williamite confiscations, said: 'So that the whole of your island has been confiscated with the exception of the estates of five or six families of English blood. . . and no inconsiderable portion of the island has been confiscated twice, or perhaps thrice, in the course of a century. The situation, therefore, of the Irish nation at the revolution stands unparalleled in the history of the habitable world. . . The whole power and property of the country have been conferred by successive monarchs of England upon an English colony composed of three sets of English adventurers. . . Confiscation is their common title; and from their first settlement they have been hemmed in on every side by the old inhabitants of the island, brooding over their discontent in sullen indignation.' But the crowds that gather at Orange demonstrations know little of Irish history, or of the event and its results which they are celebrating. If they did, they would be filled with shame and sorrow rather than with exultation.

Reverse the picture, and suppose that Irish Catholics assembled annually to celebrate, say, the battle of Benburb, and took occasion to revile all that was dearest to Protestants, what an outcry our prominent bigots would raise! But bigotry is blind, illogical, and pharisaical. It will lead its victims to any lengths. Of old the pharisees, in the cause of civil and religious liberty, crucified their Redeemer. The interests of religion, they declared, required the sacrifice. Their civil rights, too, were at stake. If they allowed the Nazarene to live and spread His doctrine, the Romans would come and take away their place and nation. How like the modern pharisees!

Towards the close of the eighteenth century manifestations of bigotry similar to those recently exhibited amongst ourselves led to

#### The Gordon Riots in London.

There were not wanting expressions in recent speeches to suggest that a similar result would be acceptable to some of the party leaders. But the authors of the Gordon riots are now looked on with contempt, and their deeds are attributed not to religious zeal, but to intolerance begotten of besotted bigotry. 'It is unnecessary,' says Dickens in 'Barnaby Rudge,' 'to say that those shameful tumults, while they reflect indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good lesson. That what we falsely call a religious cry is easily raised by men who have no religion, and who in their daily practice set at naught the commonest principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, besotted, inveterate, and unmerciful, all history teaches us. But perhaps we do not know it in our hearts too well to profit by even so humble an example as the "No-Popery" riots of seventeen hundred and eighty.'

#### The Gospel of Love.

But suppose for a moment that we were all that these men allege, suppose that we were intolerant and superstitious, and everything else their heated imaginations can picture, how are we to be converted? Is it by viol-

ence and evil thinking and speaking? Is it by inciting against us the passions of a crowd little versed in the facts of the case, but willing to take their ideas from vehement speakers? Is that their Christian rule of conduct? Is that their idea of Christianity? Is that their application of the gospel of love to the practice of hate? Is that the example they feel bound to put before us benighted Papists and to ask us to follow?

Is that the result of their reading of the Bible? If they succeed in getting the Bible introduced into the State schools, is that the effect in regard to Catholics they wish it shall produce on the minds of non-Catholic children? They are prepared to sacrifice themselves in defence of their civil and religious liberties. But it is not a sacrifice of passion, but a sacrifice of justice and charity and truth which the case demands. Let them learn this elementary truth, that all are children of a loving Father, and that it should be their effort, as well as ours, to unite all the citizens of the State in the bonds of peace and fraternal charity.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(By telegraph from our own correspondent.)

August 7.

His Grace the Archbishop will leave for Meaneer this week for the purpose of conducting an ordination ceremony.

Owing to the serious illness of his father, for whose recovery no hopes are entertained, the Rev. Father Holley went south to-day.

The Ven. Archdeacon Devoy returned last week from a visit to Dean Foley at Auckland, whose condition is now considered hopeless.

A retreat for the students of St. Patrick's College was conducted last week by the Rev. Father Clune, C.S.S.R.

The penny collection system, introduced about thirteen years ago into the Te Aro parish by Ven. Archdeacon Devoy, has been the means of raising since then £2021. The amount contributed in pennies last year came to £152.

Arrangements are being made for a monster conversation to be held shortly in the Town Hall, to raise funds in aid of the Te Aro parish schools. Miss A. Hackett has been appointed secretary of the committee.

The new organ, recently placed in position at the Sacred Heart Basilica, was formally opened yesterday morning. High Mass was celebrated by His Grace the Archbishop in the presence of a very large congregation. The music chosen for the occasion was Schubert's First Mass in E, to which a strong choir, under the conductorship of Mr. S. Cimino, did ample justice. Mr. Cyril Towsey presided at the organ, and finely demonstrated all the capabilities of the splendid instrument. Asked at the conclusion of the ceremony what he thought of the touch, mechanism, and tone of the organ, Mr. Towsey declared that he had no hesitation in saying that it was the best organ in Wellington—a verdict that should be pleasing to all those who will have the privilege of hearing the instrument. The vocal soloists at the Mass were Misses M. Twohill, McSherry, Buckhurst, and Messrs. J. Seale, Carr, and Flanagan. Four organ solos were given by Mr. Towsey. His Grace the Archbishop delivered a dedicatory address from the words of the 150th psalm, "Praise Him with timbrel and choir; praise Him with strings and organs," in which his Grace gave a most interesting account of the place and purpose of music in religion. A sacred concert was given in the evening to a crowded congregation that filled every seat in the spacious edifice. Among those present were the Right Hon. the Premier and Mrs. Seddon, Hon. T. Y. Duncan, and Hon. Colonel Pitt, the Speaker (Mr. Guinness), and Sir W. Steward. The concert programme was of a high order, and the rendering of the various choruses and solos was both pleasing and effective. In addition to the vocalists already mentioned, the following took part—Misses McIntosh, Martin, Rabone, and Mr. Loughnan. A contralto solo, "To the angels," by Miss McIntosh, deserves special mention for its exquisite rendering. His Grace briefly thanked those present for their attendance, and expressed his high appreciation of the concert programme and his warmest thanks to the choir and contributors. He announced that there was a debt of about £500 on the organ, the total cost having come to nearly £1500. Benediction was given by His Grace, assisted by Ven. Archdeacon Devoy, Very Rev. Fathers Lewis

and Le Menant des Chesnais. The offerings at the morning's service came to nearly £190, while about £40 were contributed in the evening. The organ should become very popular with the public, and another recital will probably be given soon.

### Masterton

(From our own correspondent.)

August 4.

The Rev. Father Hicson, who is making a tour of the Wellington archdiocese for the purpose of collecting funds for the new Cathedral, is at present in Masterton.

The annual meeting of members of the St. Patrick's Day Sports' Association was held on Saturday evening, Mr. H. O'Leary (vice-president) presiding over a large attendance. The balance sheet, which was presented and adopted, showed the receipts to be £323 14s 9d, expenditure £294 6s 9d, leaving a profit of nearly £30 for the year, which, added to the amount carried forward last year, made a total credit balance of £79 15s 4d. The election of officers for the ensuing year resulted as follows: Patron, Very Rev. Dean McKenna; president, Mr. G. Watson; vice-presidents, Messrs. G. Day and F. McCarthy; treasurer, Mr. M. C. O'Connell; secretary, Mr. P. J. O'Leary; auditors, Messrs. B. J. Dolan and J. G. Elliott; executive committee, Messrs J. C. McKillop, A. Haughey, B. J. Dolan, B. Chapman, H. O'Leary, F. O'Toole, E. G. Williams, W. A. Hogg, F. Haughey, J. H. Pauling, F. J. Dupre, J. O'Dowd, M. Kerins, O. O'Sullivan, and J. A. Renall. Six new members were elected. The advisability of holding the next sports on a date other than March 17, owing to that day falling on a Saturday, was discussed at some length. It was pointed out by several speakers that the association was formed with the object of celebrating St. Patrick's Day, and it was eventually decided to adhere to that day. Mr. J. Creelman was elected a life honorary member of the association.

### DIOCESE OF CHRISTCHURCH

(From an occasional correspondent.)

On the 20th ult., in the convent chapel at St. Mary's, Colombo street, Sister Mary Columba Fogarty and Sister Mary Patrick Sommers made their profession, and Sisters Aileen Bennett and May O'Shaughnessy were received, and will be known in religion as Sisters Mary Alexis and Mary Bernard respectively. The four young ladies are from Limerick. The Very Rev. Vicar-General officiated on the occasion, and the following priests were present: Very Rev. Father Marnane, Rev. Fathers Ahern, O'Connell, Cooney, Mahony, and McDonald.

Last June the schools conducted by the Sisters of Mercy, Colombo street, were examined by the Government Inspector, Mr. T. J. Foster, M.A. The following is taken from the Inspector's report:—Reading—of good average quality; composition—taught on good lines with satisfactory results, specially commended in Standard VI.; arithmetic—good in Standards V., IV., III., and I., Standard VI. (girls) very fair, Standard VI. (boys) fair; drawing—capably treated, Standard VI. very good; singing—songs and rounds very pleasingly rendered, in good time and tune; physical instruction—well selected exercises, smartly performed; geography—Standards IV., V., VI., a satisfactory knowledge of Course A and a small programme of Course B, Standard III. moderate; history—a good knowledge of list of lessons presented; religious instruction—daily imparted; needlework—very good; organisation—satisfactory. Seven pupils in Standard VI. obtained certificates of proficiency and five obtained certificates of competency. Percentage of passes, 97.9.

### Temuka

(From our own correspondent.)

August 7.

Latest advices received here report no change in the health of our revered parish priest, Very Rev. Dean Foley.

The meeting for the purpose of considering ways and means to raise funds for the completion of the presbytery has been adjourned until next Sunday.

Through the generosity of one of its members, who has offered to defray expenses, the Catholic Young Men's Club are holding a shooting picnic at Rangitata on Thursday, September 7.

A meeting of parishioners of Pleasant Point is to be held shortly for the purpose of considering the advisability of erecting a school for the Catholic children of the district.

The Catholic Young Men's Club held their usual weekly meeting on Tuesday evening, in the convent schoolroom. There was a large attendance, and the senior vice-president occupied the chair. After the business had been transacted the evening's entertainment commenced. It was a novel departure from the ordinary routine, and took the form of a mock banquet, for the purpose of showing members how such affairs are conducted. A toast list had been prepared and the following gentlemen were entrusted with the proposal of them:—The Pope and the King, by the chairman; 'The Club,' by Mr. M. Moriarty, and responded to by Rev. Father Kerley and J. Moriarty; 'The Clergy,' proposed by P. Clarke, and responded to by the clergy present; 'Agricultural and Pastoral Pursuits,' proposed by D. O'Halloran, responded to by Messrs. W. Tarrant and J. Fitzgerald; 'Officers of the Club,' proposed by W. Clarke, responded to by the junior vice-president and treasurer; 'Visitors,' proposed by M. Moriarty, responded to by J. Connell and W. Tarrant; 'The Ladies,' by Z. Beri, responded to by D. Connell and P. Clarke; 'The Press,' proposed by T. Knight, responded to by Mr. J. Moriarty; 'The Chairman,' proposed by Mr. Beri, responded to by the chairman. The speeches made by the members showed that the club was fulfilling the objects for which it was established. During the evening a short musical programme was rendered and was much appreciated.

**Timaru**

(From our own correspondent.)

August 6.

Rev. Father Hills, S.M., of St. Patrick's College, Wellington, was the guest of Rev. Father Tubman last week, and celebrated the 11 o'clock Mass on Sunday.

The Hibernians sustained their second defeat in the Friendly Societies' card tournament on Thursday evening last, being beaten by the Manchester Unity of Oddfellows.

The municipality of Timaru took another forward step at Monday's meeting, when it was practically decided to accept the tender of a Christchurch firm for the electric lighting of the town. Very little opposition was shown to the scheme.

The Children of Mary held a highly enjoyable social in the girls' school on Wednesday, 26th ult, the spacious rooms being well filled. Progressive euchre and numerous parlor games were indulged in till 10 o'clock, when refreshments were handed round and a pleasant evening was brought to a close.

One of the most successful euchre parties ever held here took place in the Assembly Rooms on last Wednesday night, when some 150 adults took part in the progressive contest, whilst 50 or 60 more remained interested spectators. Mr. M. Mahoney acted as master of play. The prizes were of a substantial nature, and were carried off by Mrs. Mullaly and Master D. Doyle. Rev. Father Tubman distributed the awards, and expressed his pleasure at the good fellowship of the large gathering. A short musical programme was then rendered, vocal items being given by Rev. Father Hills, and instrumental numbers by Herr Paul and the Misses Watt, Fitzgerald, and Spring, the latter also acting as accompanist. A substantial supper was then served and much appreciated. The proceeds of the entertainment go to a most deserving work, and the organisers, the Misses Mahoney (2), Ward (2), Mara, and Rissel, are to be congratulated on the success that attended their labors.

**DIOCESE OF AUCKLAND**

(From our own correspondent.)

August 3.

Rev. Father Holbrook has been appointed manager of the diocesan orphanages.

The annual social in connection with St. Patrick's parish is to be held on Wednesday next, 9th inst.

The Ven. Archdeacon Devoy preached at St. Patrick's and Rev. Father Le Menant des Chesnais at St. Benedict's on last Sunday evening.

Rev. Father Duffy, who has been appointed to Gisborne, left for that place last Tuesday. Rev. Father Furlong has returned from Gisborne and will assume charge of Devonport immediately.

The Very Rev. Dean Foley is in a very low state of health just now. Last Sunday the Ven. Archdeacon Devoy and Very Rev. Father Le Menant des Chesnais arrived from the south, and went to see him at the Mater Misericordiae Hospital. He rallied a little during the last few days, but he is very far from recovery at present.

Mr. J. Beehan, brother of the Hon. W. Beehan, M.L.C., died very suddenly at his residence, Grafton Road, last Saturday evening, July 29. He was a native of County Kerry, Ireland, and came to Auckland nearly thirty years ago. For some time he and his brother were in business in this city, subsequently he became a commercial traveller. His remains were interred at Devonport, and were followed by a large circle of friends, including the district and local officers of the H.A.C.B. Society. Rev. Father Gillan officiated at the grave. The deceased leaves a wife and several children to mourn their loss.—R.I.P.

On last Tuesday evening at the conclusion of the business meeting of the Hibernian Society, Gisborne, a presentation of a pleasing nature took place, the Rev. Father Furlong being presented with a purse of severals on the eve of his departure from the district. Bro. Gratz, on behalf of the members, expressed the deep regret they felt at the Rev. Father leaving Gisborne, though they felt sure there was greater scope for his work where he was going. He spoke of the many admirable qualities which Father Furlong had displayed during his charge of the parish. Father Lane also made feeling reference to Father Furlong's departure. Father Furlong thanked the members for their gift and their many expressions of kindness and goodwill. He trusted that he would be spared to witness a great growth of Hibernianism in Gisborne.

The thirty-second anniversary of the Auckland branch of the H.A.C.B. Society was held in the Hibernian Hall on Monday night, and was a pronounced success. The attendance was excellent, quite a large number of ladies and gentlemen being present, all of whom enjoyed themselves. The first part of the evening was devoted to progressive euchre. The winner of the lady's prize was Miss Mimie Knight, who received a silk parasol. The gentleman's prize, a pure whalebone walking stick, presented by the president, was tied for by Bro. T. Honan (secretary of Onehunga branch) and Mr. C. Prince. In the play-off the latter won. The presentations were made by the president, Bro. M. J. Sheahan. During the evening his Lordship the Bishop, accompanied by the Ven. Archdeacon Devoy and Very Rev. Father Le Menant des Chesnais, visited the hall and were warmly welcomed. There were also present the Rev. Father Canill (chaplain of the Auckland branch), Rev. Father McMillan (chaplain of the Newton branch), and Rev. Father Holbrook; Bros. Corbett (president Newton branch), and Bros. McCartney, Donovan, Dempsey, and Honan, of the Onehunga branch. The committee worked well, and to Bros. D. Flynn, J. O'Brien, C. Mulholland, Jones, and T. Pound great credit is due, especially to the last-named, who, by his energy and tact in the discharge of his secretarial duties, won great approval.

Speaking at the opening and blessing of the new Christian Brothers' School, South Melbourne, the other day, the Rev. J. B. Ronald, M.H.R., said that he was pleased to be present, not as a member for the district, but as a Scotch Presbyterian minister, to testify to the good work accomplished by the Christian Brothers, and because the educational element of the Catholic Church had been of great service to his native land. Out of the four universities in Scotland three of them—Aberdeen, St. Andrew's, and Glasgow—had been the donation of the Catholic Church. Religious training, such as that imparted in the Catholic schools, was the one thing necessary for combating the terrible evils of atheism, agnosticism, and immorality. His Grace the Archbishop of Melbourne was one to whom a great debt of gratitude was due. In all Victoria there was not a more splendid figure. There was no man who spoke with the dignity, piety, and reverence that his Grace did, and he was undoubtedly the one sent to keep the lamp of religion burning in their midst. In conclusion, Mr. Ronald trusted that the miserable bigotry at present in existence would soon disappear, and give place to a larger-minded people, who would appreciate the noble efforts of their co-religionists to keep alive the lamp of religion and sanctity.

We wish to call the attention of our readers to an advertisement inserted by Messrs. K. Ramsay and Co., referring to Carrara paint. We are informed that this paint is meeting with an enormous sale in Australasia, and buildings painted in Dunedin about a year ago are in as good a condition as when the paint was first applied. The makers claim that Carrara paint, though costing no more than the old style of lead and oil paints, will retain its gloss and lustre for five years, and then look better than these old-style paints do in two years...

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



## Mr. W. Redmond, M.P., in Auckland

(By telegraph from our own correspondent.)

Auckland, August 7.

Mr. William Redmond, M.P., and Mrs. Redmond passed through to America 'last Friday in the 'Ventura.' By accident it was discovered he was on his way from Sydney. As the boat drew alongside the wharf the committee stepped aboard and very quickly surrounded Mr. and Mrs. Redmond, who were surprised at the warmth of the welcome. The president of the United Irish League (the Hon. J. A. Toie) was unable to be present, and his place was taken by the vice-president (Mr. J. Callnan), there being also present the treasurer (Mr. P. J. Nerheny) and the secretary (Mr. M. J. Sheahan). Mr. J. Paterson (president) headed the representatives of the Hibernian Society, of which Mr. Redmond and his wife (who is an Australian) recently became members. Prominent amongst those present were Messrs. J. J. O'Brien, F. Moore, J. Slator, T. Buxton, J. Gleeson, W. Gavin, and the Rev. Fathers Holbrook, Cahill, and Dignan. Mr. Callnan extended a hearty welcome to Mr. Redmond, and hoped that his visit would do much to banish the apathy with which some colonial Irishmen regarded the National cause, forgetting that their countrymen at home were still struggling for that freedom which we in the Colony were enjoying. Mr. Patterson expressed his pleasure that Mr. and Mrs. Redmond had honored the Hibernian Society by joining its ranks. On the call of Mr. Sheahan, cheers were given for Mr. and Mrs. Redmond.

Mr. Redmond thanked the members of the League and the Hibernians for the warm welcome which he knew was intended for the party he belonged to, and was typical of the unity of Irishmen the world over. He was quite sure the apathy Mr. Callnan referred to was only transitory, and that in the immediate future New Zealand Irishmen would be found standing proudly in their place with their countrymen in all parts of the world in assisting what he believed to be the final and successful attempt to win Home Rule. He really did not believe it was apathy. The Irish instinct was ready to make a generous response to the call whenever made. 'Every where he went in Australia he found no apathy but a staunch enthusiasm exceeding anything previously known in their history (Applause). He was quite certain that should the Irish National party consider the time opportune to send delegates to Australia, they would be received in every part with equal enthusiasm (Applause). He was delighted to be able to tell them that the movement in Australia was absolutely certain of success by the fact that the great Irishman, Cardinal Moran, had come to the front with a stirring appeal to Irishmen to rally round the National cause. 'Our prospects,' said Mr. Redmond, 'are exceedingly bright. When my brother John and I were here twenty-two years ago the prospects of the country were very gloomy. The programme of the Land League was condemned as something no Christian people could ever recognise. Now the sky is clear, the Land League's programme is acknowledged as reasonable, and it is becoming more and more widely recognised that in endeavoring to destroy obstacles and by every legitimate means to manage our own internal affairs we were doing nothing unchristian, nothing disloyal. The Land Act passed last year will not do everything, but it has laid the foundation of everything necessary to be done in that direction in the near future. I thank God landlordism, as our fathers knew it, will have ceased in Ireland, and every farmer will be able to own his own bit of land. Then there will be perpetual peace and prosperity, money will circulate freely, and emigration will decline.' Opinions had changed, and the views of politicians were much more sympathetic. The demand for Home Rule was becoming better understood. Their desire was only for a Parliament that would deal with Irish questions. The present system of Government by Dublin Castle was condemned throughout Ireland to-day as being inefficient and expensive. We shall see in the near future, not perhaps the absolute consummation of our desires, but some legislation which will give some measure of self-government to Ireland. People were beginning to admit that Home Rule for Ireland did not mean disruption of the Empire, but only an act of justice which would leave the British Parliament freer to attend to imperial matters. 'Mr. Redmond said that the sympathy of their brethren beyond the seas was much valued by Irishmen, and the colonies had responded nobly. He believed, to adopt the role of prophet, that the Commonwealth Parliament would shortly pass a resolution

like that of the Dominion Parliament of Canada, calling upon the British people to give a reasonable measure of self-government to Ireland (Cheers). Never in the history of the party had they been stronger or more united than at present. They were the only united party in a disunited House, and the day of their deliverance was near at hand. He thanked God that their freedom was well nigh won, and it would then be seen that Ireland's freedom involved no disloyalty, no disruption, and that Ireland's right was no man's wrong (Cheers). He hoped that on that happy day Irishmen, the world over would be able to stand together and say: 'We fought for Ireland and St. Patrick' (Cheers).

Addressing the district president, Mr. Redmond said: Brother Patterson, I cannot adequately express Mrs. Redmond's and my thanks for the welcome given us by the Hibernians of New Zealand through you. Our Society is a noble organisation, and in every quarter of the Commonwealth where it exists it is held in the highest esteem by all classes. An Australian Senator, a Protestant, told him that no body of men in Australia commanded his admiration so much as the Hibernians. When in northern lands he would proudly wear his Hibernian sash, which would be a symbol of unity of Irishmen in two hemispheres.

At the conclusion of his remarks Mr. and Mrs. Redmond, accompanied by Father Holbrook and Mr. Sheahan, took their seats in the Right Rev. Dr. Lenihan's carriage, which was in waiting, and were driven to the palace where they were entertained at luncheon. Dr. Lenihan accompanied them to the steamer. Standing on its upper deck amidst a huge gathering, the Bishop bade farewell to the visitors, regretted their short stay, but assured them of his and his people's hearty support of Ireland's just cause. He hoped to welcome a delegation from the Irish party to the colonies very soon. He wished them a safe return to Ireland, and continued health to fight until the wish so dear to all Irish hearts was consummated, namely, Home Rule.

Mr. Redmond said: 'My Lord Bishop,—Your expressed wish that our party should soon send a delegation to the colonies shall be conveyed home and will be acceded to. I thank you for your kindness extended through me to our party. It is encouraging to find our priests and people far away from Ireland devoted to the cause of faith and fatherland. We shall remember your Lordship and our good friends in New Zealand who have helped us so materially.'

Cheers were given for Mr. and Mrs. Redmond and the Bishop, and the steamer shortly after left, the visitors waving farewells from the deck.

A very large and enthusiastic meeting was held recently in Adelaide for the purpose of making arrangements to accord a public reception and make a presentation to Archbishop O'Reilly on his return from Europe. The Right Rev. Mgr. Byrne, V.G., who presided, said in the course of his opening remarks, that the Archbishop when leaving for Europe had declined to receive a presentation, because he felt unwilling to add to his people's burdens. The Catholics of the Archdiocese during the last ten years had reduced the central debt from £35,000 to £10,000, and in the meantime had built many churches, schools, and presbyteries, maintained their own schools, and were supporting many charitable institutions. Besides these the Catholics of the archdiocese had this year generously subscribed £500, which was presented to the Holy Father by the Archbishop. Speeches were also delivered by the Ven. Archbishop Nevin, Mr. P. McG. Glynn, M.P., Hon. J. V. O'Loughlin, Mr. W. J. Denny, Dr. Gunson, and others. The sum of £160 was subscribed at the meeting.

Tiger Teas have already made a name for themselves amongst those who value a good article at a reasonable price. Users of this brand know that they get good value for their money, hence its popularity...

The fine weather now prevailing may delude people into the belief that the winter is over, but experience should teach them that such is not the case, and therefore they should take the opportunity of providing for contingencies by securing a pair of Messrs. Brown, Ewing, and Co.'s double-bed colonial blankets, which will give genuine satisfaction....

Messrs. Laidlaw and Gray, the well known ironmongery and crockery merchants, Rattray street, Dunedin, notify that their sale is now on, and that great reductions are made on all lines. A visit will convince anyone that genuine bargains are offered in household ironmongery, crockery, etc. The sale lasts until the end of the present month...

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Funerals Furnished—Lowest Prices

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 SUPPLY With a Reputation never questioned  
**Pianos, Organs.**

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**Musical Instruments**  
 Of the Highest Grade at the LOWEST POSSIBLE PRICES.  
 Their Stock comprises  
**Selected Instruments from the the World's  
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 The house though central is away from the  
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 (CAMPELL AND CRUST.)  
 DUNEDIN, INVERCARGILL GORE  
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**PREMIER PLEASED**  
**"CHAMPION"**  
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 Wellington:—

29th August, 1904.

"We are in no way connected with any MILLING TRUST, COMBINE, or ASSO-  
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 "protect the "BREADWINNERS OF NEW ZEALAND from the ravages of the FLOUR  
 "TRUST, SO STRONG, until your bill is passed. Kindly advise your members to instruct  
 "their constituents to use only 'CHAMPION,' which will assist us greatly."

VIRTUE  
 Northern Milling Co., Auckland.

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 "interim."

R. J. SEDDON.

2nd September, 1904.  
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A BOON IN WINTER TIME.  
 Hot water applied to the body is  
 is wonderfully effective in remov-  
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 Best applied by means of our  
 Indiarubber Hot Water Bags. The  
 bags retain the heat and are effec-  
 tive for hours. They last for years  
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 PRICES:  
 8 x 10, 6s 6d; 8 x 12, 7s 6d; 8 x 14, 8s 6d;  
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Telephone 690. M. O'DONNELL  
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RANGES, TILES, MANTEL-PIECES, etc., etc., in  
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## Irish News

### ANTRIM—The Union Denounced by an Orangeman

Mr. R. Lindsay Crawford, a prominent Orangeman, addressed a large meeting recently at Larne Town Hall on 'Irish Grievances and their remedy.' In the course of his address Mr. Crawford said that Irish Protestants could not for ever remain indifferent spectators of Ireland's Calvary, where a nation was being sacrificed to placate the insatiable lust of the high priests and elders of a spurious agitation. Ireland was moving with ever-increasing velocity along the broad road of destruction, and nothing but the combined Christian and moral effort of all her sons could avert the irretrievable ruin and disaster that lay immediately ahead. As intelligent men, whose interests centred in Ireland, they could not afford to treat with indifference the warnings of thinking men, who found that Ireland's troubles arose from two main causes—(1) the inability of English Parties to understand the complex Irish problem; and (2) a false conception of the National life amongst Irishmen of all creeds and classes. The Act of Union was carried with bribery and corruption unparalleled in the records of any other nation, and it was no exaggeration to say that by the same despicable methods had the Act of Union been maintained for more than a century. One of the causes of Ireland's decay and the failure of English statesmen to diagnose her disease and apply the remedy was the return to the British Parliament by the votes of Irish Protestants of Government placemen and title-hunters, who subordinated their country and her legitimate needs to their own selfish ends. He appealed to Protestants to do their duty to their country, and if they did so their Catholic fellow-countrymen would rise up and call them blessed. The only policy which the combined intelligence of the Ulster Party had evolved was coercion. Government by Coercion Acts in the 20th century was the most damning evidence of the failure of the Act of Union as administered by successive English Parties.

### CORK—Death of a Priest

The death is announced of the Rev. William Hawe, who was drowned whilst bathing at Gobo Bay, Guernsey, on June 15. The remains were conveyed to his home at Charleville, County Cork, for interment. Father Hawe, who studied at Carlow College, was assistant priest at St. Patrick's, Woolston, then at Ryde, and lastly at St. Peter Port, Guernsey. He was much esteemed for his energy and zeal.

### DERRY—Presentation

A pleasing function took place recently at Portrush, the occasion being the presentation to the Rev. Joseph MacKeefry, County Derry, of an address and testimonial from the people of Waterside, Derry, amongst whom he labored as a curate for some time prior to his elevation to the pastorate of Garvagh parish.

### DOWN—Fatal Burning Accident

The upsetting of an oil lamp in the bedroom of a grocery store in Donaghadee, County Down, resulted in the death of the proprietor, Francis Aitken, aged 60, and the destruction of the premises.

### Active at Ninety-five

Rev. James Crickard, of Loughlinisland, County Down, recently celebrated his 95th birthday, as well as seventieth year in the priesthood. The parish in which the aged priest is spiritual head is located pretty near the centre of the country, in a rural district a few miles from the little town of Ballynahinch, which figured so prominently in the memorable year of 1798. With one assistant, the good Father, notwithstanding his remarkable age, still continues to administer the affairs of the parish with great ability. Every Sunday he celebrates Mass, and every alternate Sunday preaches the sermon, which is always full of instruction and often eloquent, his voice reaching every member of the congregation. As regards age, he is now the spiritual father of the diocese to which he belongs, is very popular, and still full of quick wit and good humor. Father Crickard comes of a long-lived family, most of the members living over ninety years and some even passing the century mark. His mother lived to be 103.

### DUBLIN—Catholic Truth Society

The report of the Catholic Truth Society of Ireland read at the annual meeting on June 16, was, on the whole, very satisfactory. But whilst good work has been done, and the financial condition of the society is sound, it was noted with regret that the sale of books was less than in the previous year. It is certain that

an increase will be ensured by the adoption of the suggestion, put forward in the report, and by Mr. Wolfe, of Clonmel, that in furtherance of the sales the clergy should enlist the aid of their parishioners. The interest taken in the work will also be extended should Mr. Wolfe's proposal for the publication of inexpensive books dealing with epochs in Irish history be carried out. The struggle for the preservation of the Faith occupies a large place in Irish historic records, and it is well that Catholics should animate their zeal by acquiring an accurate knowledge of what their forefathers suffered in the penal days. In these and subsequent times unerring sentiment powerfully tended to uphold the Faith; but, as the Most Rev. Dr. Kelly, Bishop of Ross, who always speaks with practical force, observed, when people are becoming more educated in all secular knowledge religious knowledge needs to be broadened and deepened.

### The Rulers of Ireland

On June 15 the annual general meeting of the Maynooth Union took place at St. Patrick's College, Maynooth, under the presidency of his Eminence Cardinal Logue. Dealing with present-day politics, his Eminence said that they now had a Lord Lieutenant of whom they must all speak in the highest terms—a man who was deeply interested in the affairs of the country, and who if he had a free hand would be sure to make his tenure of office memorable to the advantages which he would bring to Ireland. In the past they had a Chief Secretary to the Lord Lieutenant, but now they had a Chief Secretary to the Orangemen of Ireland, and it was not the fault of the Orangemen if they had not an Under-Secretary of the same kind.

### GILWAY—Opening of a New Church

On Sunday, June 18, the new church of St. Patrick at Glenamaddy was solemnly dedicated to its sacred purposes by the Most Rev. Dr. Healy Archbishop of Tuam. The sermon was preached by the Most Rev. Dr. Clancy, Bishop of Elphin. The need for the new building was long felt, the old cruciform structure, which served as parish church, being entirely inadequate and unsuitable for such an important district. A little more than a year ago the energetic and zealous parish priest, the Very Rev. Walter Conway, undertook the task of supplying a new church. The first stone was laid by the Archbishop of Tuam on St. Patrick's Day last year. Local materials were used in the construction, and all the masonry and carpentry work was carried out by local artisans. The building so far has cost £3000. Already the parishioners and their friends in Ireland and the world over have subscribed over £2000 of that. Some £200 was subscribed on the opening day, and the debt of £500 which still remains will be quickly paid off.

### Critics Answered

In his sermon on the occasion of the solemn blessing of a new church at Glenamaddy, the Most Rev. Dr. Clancy, replying to some critics, said the people's hovels might be poor and their residences uncomfortable, but there was no Irishman and no Irishwoman who did not like to worship on Sunday in a beautiful church and before a beautiful altar, and, no matter how generous the contributions to the building of God's church, they felt they were amply compensated when they knelt before their altars on Sunday, and realised that they were the contributors to a great work for the honor and glory of God in Ireland.

### LIMERICK—The County Council

The Limerick County Council at its annual meeting passed a Home Rule resolution, Lord Dunraven and Mr. Barrington dissenting. Lord Dunraven was a candidate for the chairmanship of the Council, but was defeated by Mr. Patrick Vaughan, farmer, a Nationalist, by sixteen votes to eight.

### Royal Visitors

Prince Gustav and his wife, the Princess Margaret, reached Adare Manor on June 19, where they were to spend some days as the guests of Lord Dunraven. They will find in Adare (says the 'Freeman's Journal') a noble example of the departed greatness of the house of Fitzgerald. There are still extensive remains of the old Geraldine castle, and the three noble abbeys which sheltered under its walls. The churches of two of the abbeys have been restored as the Catholic and Protestant church respectively by a former Earl of Dunraven. If universal tradition is to be believed, Prince Gustav, in coming to the Valley of the Maigue, is coming to the very spot from which two hundred years ago set out for France Dominick Cleary, or Clary, the grandfather of Desire Clary, Queen of Sweden, and ancestress of Prince Gustav.

**J. O'ROURKE,**

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### Breaking the Sabbath

Like Mr. Seddon, the Irish Chief Secretary has fallen foul of the Sabbatarians, and has been censured by Dr. Bunbury, the Protestant Bishop of Limerick, who, in an address to his Synod, denounced the Chief Secretary as a Sabbath-breaker. 'What can we expect,' said the Bishop, 'when Government officials are to be seen rushing over the country in motor cars during the hours for Divine service?'

### QUEEN'S COUNTY—An American Visitor

The Rev. Edward Fenelon, of St. Louis, U.S.A., was on a visit during June to Gurteen, Queen's County, where his father still resides.

### TIPPERARY—Rockwell College

Before the distribution of the prizes to the successful students at Rockwell College, Cashel, the Rev. Father Byrne, Dean of Studies, in giving an account of the year's work, dwelt on the difficulties of intermediate colleges and touched on the attempts made to bribe away Catholic students from intermediate colleges to Trinity. So long, he said, as Catholics were true to themselves, their traditions, and their rights, they would fight for real Catholic University education, and would neither be content with nor accept anything less. He emphasised the fact that Rockwell had always distinguished itself, not only for the intellectual, but also for the splendid physical training it imparted to its students.

### TYRONE—Presentation

Rev. Father M'Kerrey, Buncrana, has been the recipient of an address and purse of sovereigns from the parishioners of Langfield, County Tyrone, among whom he lately labored.

### A Venerable Resident

Mr. William Fletcher Pomeroy, County Tyrone has received the following letter from King Edward on the celebration of his 117th birthday.—'Sir,—I am commanded by the King to say his Majesty has heard with much interest that you have reached the great age of 117 years. The King sends you the accompanying box as a small personal present from himself, together with the hope you will continue to have the same good health which his Majesty is pleased to hear you still enjoy.—I am, sir, yours faithfully, Arthur Davidson.' The present took the form of a gold snuff-box, embossed on the lid with portraits of the King and Queen.

### A Venerable Priest Passes Away

The Right Rev. Mgr. McNamee, of Drumragh, Omagh, passed to his eternal reward on Saturday, June 17. Monsignor McNamee was a native of the neighboring parish of Cappagh, where he was born in the year 1821, and represented a family which has given to the diocese of Derry many distinguished sons. After a brilliant career at Maynooth, he ministered for two years at Plumbridge, and subsequently at Coleraine. For the past fifty-two years he was pastor of Drumragh (Omagh) parish, where, as a memorial of his great ability and capacity, he leaves completed the beautiful Church of the Sacred Heart. It was owing to his exertions that the parish also possesses the Loretto Convent, parochial house, and Christian Brothers, and numerous other advantages for the people. The news of Monsignor McNamee's death was received with profound regret in Omagh, where he was popular with all classes of the people.

### GENERAL.

#### University Scholarships

At a meeting of the Catholic Bishops of Ireland, held in Maynooth College on Wednesday, June 14, it was resolved to establish a Scholarship Fund for Catholic students entering the Royal University of Ireland. The Scholarships are to be tenable at University College, Dublin; or, in the case of girls, at the Dominican College, Eccles street, or Loretto College, St. Stephen's Green. The Bishops have undertaken to provide, at the outset, a sum of £1000 a year for two years, as a nucleus of the Fund; and it is hoped that this amount will be largely increased by the generosity of private benefactors. The first award of these Scholarships will be made in the month of October next, when eight Scholarships of £50 a year each for three years, and four Scholarships of £25 a year each for three years, will be allotted amongst the students who shall have matriculated in the Royal University during the present year. The award will be made according to merit; and no candidate will be entitled to receive a Scholarship unless, in the opinion of the committee, he shall have attained a sufficiently high standard of proficiency.

Woods' Great Peppermint Cure,  
for Coughs and Colds never fails. 1s 6d.

## People We Hear About

Miss Florence Nightingale is now in her 85th year. Father Flock, who resides at Shanghai, has received the 'Gold Medal for Art and Science' from the German Emperor, in recognition of his remarkable typhoon studies.

It is proposed to erect a statue of the Marquis of Ripon in Calcutta. The Marquis, while Viceroy of India, proved one of the best friends of the 'native Indian.' He is a convert to the Catholic Church.

Recent events in Sweden and Norway remind us that Oscar II., the present ruler of Sweden, is in his 76th year, and that September 18 will be the 33rd anniversary of his accession.

Mr. Justice Day, of England, celebrated recently the 79th anniversary of his birthday at Prior's Court, Newbury, where he was joined by his son, the Rev. Father Day, of St. Francis Xavier's, Liverpool, and other members of the family.

On May 30 at Nazareth House, Hammersmith, London, the death took place of John Griffin, a relative of the great Irish poet, Gera's Griffin. He was in his 90th year, having been born on June 24, 1815, at Castleisland, County Kerry. His declining years were happily spent under the care of the devoted Sisters of Nazareth.

Rev. John J. Farrell, who is assistant pastor of St. Nicholas' Church, Atlantic City, New Jersey, has invented a coin-counting machine that will lighten the labor of bank clerks and employees in large establishments, who have to separate and wrap up large quantities of metallic money. The machine will count and wrap up coins and, if desired, print the amount on the wrapper and the date on which the coins are put up.

The political unrest in Hungary reminds us that the Emperor Francis Joseph of Austria will be 75 years of age on the 18th inst., and will have reigned 57 years as Emperor on December 2. Notwithstanding his age and the great responsibility of his position he is still a very active man, due, no doubt, to the fact that he has always lived a very simple life, is a very early riser, and takes a great deal of out-door exercise.

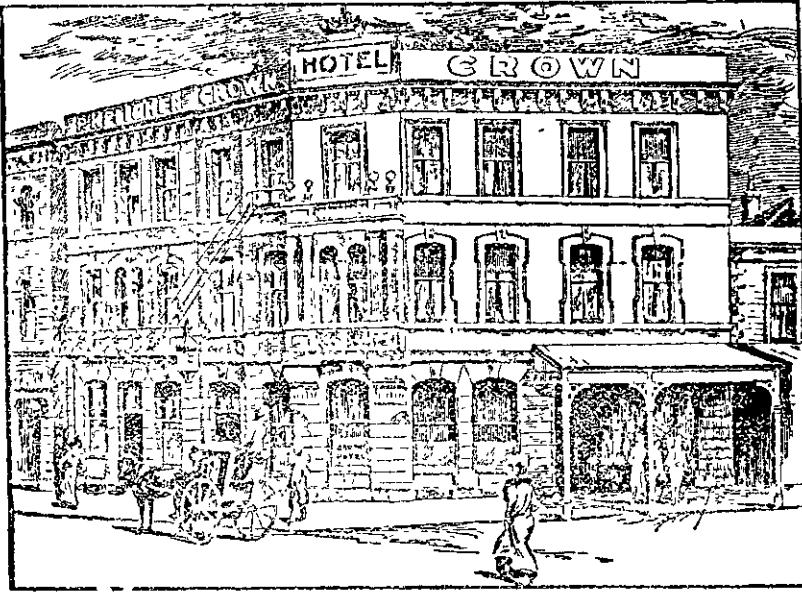
Hall Caine, who is fifty-two years of age, was trained as an architect. He was for six years on the literary staff of the 'Liverpool Mercury'; then went to London (that was twenty-five years ago), and for a short time lived with Dante Gabriel Rossetti. The names of Hall Caine and Miss Correll are usually linked together in England. But in South Africa, if one may judge by a leading bookseller's first orders for new fiction, Mr. Hall Caine is nowhere—90 copies sufficing, while his rival's extend to 326.

Viscount Gormanston, who has just celebrated his 68th birthday, is the premier Viscount of Ireland. He is also Baron Birmingham of Kells in Ossory, a title which dates apparently to the second Baron Gormanston, born in the middle of the fourteenth century. The present peer is the fourteenth Viscount, and, like most of his predecessors, bears the curious Christian name of Jencks. Viscount Gormanston, during his term as Governor of Tasmania, was deservedly popular. He set a good example to the Catholics of Tasmania by his genuine piety and zeal for Catholicity. He is now in the enjoyment of an Imperial pension, having served his Government employers faithfully and well for years in many climes.

One of the greatest of our Imperial statesmen, who watched the proceedings in the Parliamentary arena from the distant post in which he was serving the Empire, declared four years ago (says Mr. Stead, editor of the 'Review of Reviews') that, in his opinion, Mr. Redmond was the ablest Parliamentarian in the present House of Commons. Mr. Redmond is a politician first, a politician second, and a politician third. As an individual entity he is almost unknown to any except his intimates. But he has brought keen intelligence to the study of the science of politics. He has given his mind to it, and spent days and nights in acquiring knowledge of all the niceties and rules of Parliamentary procedure. He is embarrassed by no fear of minuties in his rear, and he is conscious of being armed with the mandate of the Irish race. As a speaker he is effective, fluent, and eloquent. Inconspicuous though it may appear to some unreflective persons, it is clear enough that the only possible Imperialism which can keep the Empire together is Imperialism of the Home Rule stripe. Imperialism of the John Bull jingo strain would steadily wreck the Empire. The homage paid by the colonial Premiers in coronation year to the Irish Nationalist leaders was significant.

The attention of the superiors and heads of Catholic schools is directed to Messrs. Louis Gille's list of books in this issue...

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**PRIZE ALES & STOUTS.**

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Bottlers, Wine & Spirit Merchants.

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Requisites in Stock.

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

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

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

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

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The above has been Purchased at a Large Discount of 1/3rd of Cost, and we are in a position to offer For Sale AT PRICES which CANNOT BE EQUALLED.

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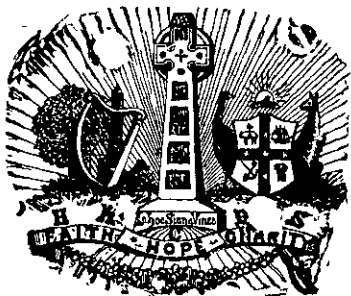
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The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants Branches being established in the various centres throughout the Colonies an invaluable measure of reciprocity obtains.

W. KANE,

District Secretary,

Auckland

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Newest Introductions.

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## Commercial

### PRODUCE.

London, August 5.—Wheat: The markets are extremely quiet, and the good harvest prospects are checking trade. Cargoes are very slow. Spot, 31s 3u. Holders ask 31s to 32s 3d for afloat. There is no demand for shipment.

Butter is very firm. Danish, 122s. But little colonial is offering, and prices nominally are unchanged. Canadian, 106s to 108s; Siberian, 102s.

Wellington, August 7.—The Department of Industries and Commerce has received the following cablegram from the High Commissioner, dated London, August 5: The mutton market is quiet, stocks in hand being light, firmly held in a few hands, and consumption small. Average price—Canterbury mutton, 4½d per lb; North Island, 3½d. Lamb: Market weaker, though not actually lower, but no rise likely to occur, as the season is too far advanced. Average price New Zealand lamb—Canterbury brand, 5½d per lb; lamb other than Canterbury, 5½d. Beef: The market is quiet and rather steadier, and a better demand. Average price to-day—Hind-quarters, 3½d per lb; forequarters, 2½d. The butter market is very firm, and prospects favorable. Danish, 121s; Canadian, 109s; Siberian, 103s. The butter prospects for next season are encouraging. The cheese market is active at an advance. Canadian, 54s per cwt. The hemp market is quiet, and prices slightly weaker. The price for New Zealand hemp, good fair Wellington grade, on spot to-day, per ton is £27 10s; August-October shipments, £28.

Invercargill prices current.—Wholesale—Butter, (factory), pats 1/0½; butter (factory) 1/-. Eggs, 10d per dozen. Cheese, 6d. Hams, 9d. Barley, 2/- to 2/6. Chaff, £2/10/- per ton. Flour, £9 to £10. Oatmeal, £9/10/- to £10. Bran, £4/5/-. Pollard, £6. Potatoes, £6 per ton. Retail—Farm butter, 10d; separator, 1/-; butter, factory, pats, 1/2. Cheese, 8d. Eggs, 1/- per dozen. Bacon, 9d. Hams, 10d. Flour: 200lb, 20/-; 50lb, 5/9; 25lb, 3/-. Oatmeal, 50lb, 6/-; 25lb, 3/-. Pollard, 10/6 per bag. Bran, 5/- Chaff, 1/6. Potatoes, 8/- per cwt.

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

We held our weekly auction sale of grain and produce at our stores on Monday. We had a fair selection of the usual lines in demand locally, and with good competition from produce merchants and others, there was a satisfactory sale. Values ruled as under:—

Oats.—Deliveries during the week have been light, and little difficulty has been experienced in effecting sales on arrival, either for local use or export. Shippers are offering prices fully equal to, and in some cases, slightly above late quotations, but holders show little disposition to quit. Prime milling lines are in fair demand, and seed oats of suitable varieties are also inquired for. Quotations: Choice seed lines, 2s to 2s 3d; good do, 1s 10d to 2s; prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 8d to 1s 8½d; inferior to medium, 1s 5d to 1s 7d per bushel (sacks extra).

Wheat.—Late reports have had the effect of stiffening the backs of holders, and as millers are not readily disposed to give prices asked, except for choice lines, only moderate business has been done. Medium milling is meeting with fair sale as fowl wheat, owing to the fact that there is practically no inferior wheat offering. We quote: Seed lines, 3s 3d to 3s 6d; prime milling, 3s 1d to 3s 3d; medium to good, 2s 11d to 3s; best whole fowl wheat, 2s 10d to 2s 11d; medium and damaged, 2s 6d to 2s 9d per bushel (sacks extra).

Potatoes.—There is good demand for special seed lines of white potatoes at £7 10s to £8. Best table Derwents are offering sparingly, and sell at £7 5s to £7 10s; medium do, £6 15s to £7; table white potatoes, £6 15s to £7 5s per ton (bags in).

Chaff.—Prime oaten sheaf continues to have most attention, and sells readily on arrival at £3 2s 6d to £3 5s (a few lots of extra quality have been placed at £3 7s 6d to £3 10s); medium to good, not so saleable at £2 15s to £3; inferior, light, and discolored, £2 5s to £2 10s per ton (bags extra).

Pressed Straw.—Quotations: Oaten, 32s 6d to 37s 6d; wheat, 30s to 32s 6d per ton.

Turnips.—The market continues to be fully supplied. Quotations: Best swedes, 10s to 11s per ton (loose, ex truck).

Hay.—Quotations: Best clover and ryegrass, £2'15s to £3; medium, £2 5s to £2'10s per ton (pressed).

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

Oats.—Business quiet, and no change to report in prices, which are as follow:—Seed lines, 1s 10d to 2s 3d; prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 7½d to 1s 8½d; inferior, 1s 3d to 1s 6d.

Wheat.—Fowl wheat is in good demand, and also Central Otago Tuscan. Quotations: Seed lines, 3s 3d to 3s 6d; prime milling, 3s 1d to 3s 3d; medium to good, 2s 11d to 3s; best whole fowl wheat, 2s 9s to 2s 11d; broken and damaged, 2s 4d to 2s 8d per bushel.

Potatoes.—Market is bare of supplies, and best Derwents are bringing £7 to £7 10s; medium, £6 10s to £6 15s; special seed lines (white), £7 10s to £8; good do, £7 to £7 5s; medium do, £6 15s to £7.

Chaff.—Prime quality is in good demand, and brings from £3 2s 6d to £3 5s (choice to £3 10s); medium to good, £2 15s to £3.

Messrs. Nimmo and Blair report as follows:—

Wheat.—Since our last report the market has shown decided improvement. We quote: Prime milling, 3s 1d to 3s 3d; best whole fowl wheat, 2s 10d to 2s 11d per bushel (sacks extra).

Oats.—For all grades of oats there is a splendid demand. We quote: Prime milling, 1s 8½d to 1s 9d; good to best feed, 1s 8d to 1s 8½d per bushel (sacks extra).

Chaff.—For anything equal to prime oaten sheaf there is an improving demand. We quote: Prime well-cut oaten sheaf, from 62s 6d to 70s per ton (sacks extra).

Potatoes.—Stocks in town are very low, this combined with the good reports from Oamaru has had a hardening effect locally. We quote: Prime Derwents, from £7 5s to £7 10s per ton (sacks in).

Butter.—In short supply. Dairy pats, 8d; prime milling, 8d to 9d; separator in half and one-pound pats, 9d to 9½d.

Eggs.—In fair supply at 1s 1d per dozen.

Pigs.—Good demand. Baconers, 4d; porkers, 3½d to 4d per lb.

Poultry.—Firm inquiry. Hens, 2s 6d to 3s 6d; roosters, 3s to 4s; ducks, 3s to 4s per pair; turkeys, hens, 5d to 6d, gobblers, 7½d to 8d (live weight).

Note.—We receive consignments of produce for sale on commission, which has our best attention at all times.

### WOOL.

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

Rabbitskins.—We submitted a large catalogue on Monday to the usual attendance of buyers, and the rise reported last week was well maintained. Winter does brought up to 20½d, winters (mixed) to 18½d, and blacks to 34½d.

Sheepskins.—We offered a fair catalogue on Tuesday to a full muster of buyers, and we are pleased to report a further rise on the very high prices lately ruling. Of an average catalogue we obtained up to 7s 2d for merino, 9s 1d for crossbred, 6s 9d for fine crossbred, and 7s 9d for halfbred.

Hides.—No sale since last report.

Tallow and Fat.—No change to report.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson, and Co., report as follows:—

The supply of horses for Saturday's sale consisted of twenty draughts (with two or three exceptions all young and of good quality), and about a dozen saddle and harness horses, all of them stale and inferior. The attendance of town and country buyers was exceptionally good, and business was particularly brisk, especially in draughts, an almost total clearance of which was effected at good prices. Our prin-

# South British Fire and Marine Insurance Company.

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

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Ladies' Own Combing made up, and ..... Hairwork of every description.

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

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Has given Immense Satisfaction thousands of Purchasers.

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 Tea, Afternoon and Egg Spoons

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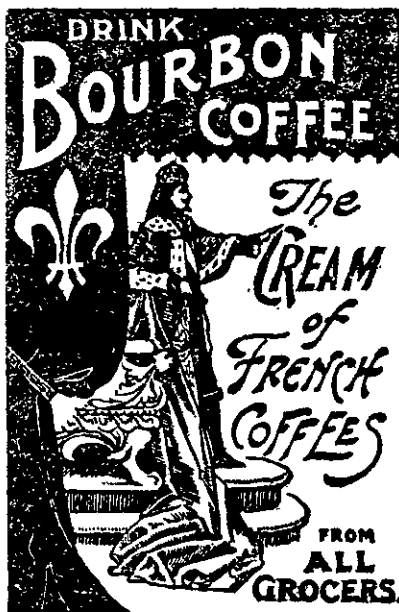
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cial transactions this week include the following:— Bay gelding at £14 10s; bay gelding, rising three years, at £43; bay gelding at £42; bay gelding at £41; bay gelding at £39; two bay mares at £70 the pair; bay colt at £30; black mare at £29; bay filly, light, at £28; black gelding, light, at £26; and several others at up to £15. We quote: Superior young draft geldings at from £50 to £55; extra good, do, (prize horses), £56 to £65; superior young draught mares, £60 to £75; medium draught mares and geldings, £30 to £45; aged do, £17 to £30; up-standing carriage horses, £25 to £35; well-matched carriage pairs, £80 to £100; strong spring-van horses, £30 to £35; milk-cart and butchers' order-cart horses, £20 to £28; light hacks, £10 to £18; extra good hacks, £20 to £30; weedy and aged hacks and harness horses, £5 to £8.

**ADDINGTON STOCK MARKET.**

At the Addington yards there were moderate entries of stock and a fair attendance. Fat cattle sold at about last week's rates. The few store sheep in sold well, and there was no change in the values of fat lambs. Prime fat sheep sold well, but unfinished sorts were rather easier. Pigs of all classes were dull of sale.

Store Sheep.—A large line of hoggets and a few odd lots formed the entry, and they met with a ready sale. A line of 120 two-tooth wethers made 19s 6d, and 664 hoggets changed hands at from 15s to 15s 4d.

Fat Lambs.—There was a small yarding of light-weight fat lambs, and they brought about last week's rates, prices ranging from 15s 9d to 19s 7d.

**Late Burnside Stock Report**

Per favor Messrs. Donald Beiu and Co.

Fat Cattle.—188 head forward, only a few pens of these being of extra heavy quality, the balance being good to prime. The competition was brisk, and prices were about on a par with those ruling last week. Best bullocks, £9 10s to £11 10s; medium to good, £8 to £9 5s; light, £5 15s to £7 15s; best cows and heifers, £7 to £7 10s; medium to good, £5 5s to £6 15s; light, £4 5s to £5.

Sheep.—There was an average yarding of 1234 forward, the majority of these being good to prime wethers, with a few pens of extra heavy. All were well competed for, and prices were fully equal to last week's rates. Prime wethers, 24s to 26s; extra heavy, up to 29s; medium to good, 22s 6d to 23s 9d; light, 20s to 21s 6d; best ewes, 20s to 22s; medium to good, 18s to 19s 0d; light, 15s to 17s.

Lambs.—There was only one pen forward, and these were quitted at satisfactory rates.

Pigs.—Of the 188 yarded about one-half were 'porkers and baconers. Prices were easier for these sorts. Suckers and slips met with good competition, and were quitted at satisfactory prices. Suckers, 9s to 14s, slips, 15s to 18s; stores, 19s to 22s; porkers, 24s to 28s; light baconers, 30s to 36s; heavy do, 38s to 45s; chop-pers, up to 63s.

Our readers in Timaru and district are reminded that Mr. S. McBride is a direct importer of marble and granite monuments from the best Italian and Scotch quarries, and that he has always a large stock of the latest designs to select from at lowest prices...

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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.

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

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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.

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### EDITOR'S NOTICES.

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

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, ESPECIALLY NAMES of persons and places.

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**ANSWERS TO CORRESPONDENTS**

**Temuka.**—We do not think it opportune to deal with the subject at the present moment.

**F. C. (Ettrick).**—Next month. For precise date apply the Administrator, St. Patrick's Cathedral, Auckland.

**J. O'S.N. (Christchurch)**—In compiling our Irish news we do not differentiate between the counties in any way. We give the news as we find it in our exchanges. At the same time some counties are more regularly mentioned in our columns owing to the fact that they are better served with local newspapers than others. News items from Kerry are not by any means as scarce in our columns as you make out. We will take, by way of illustration, our issues for the months of June and July. Of the 132 items of Irish county news which appeared during these two months, 14 were credited to Kerry, which is more than double the average, seeing that there are 32 counties in Ireland. If we take June by itself we find that our issue for the 1st had two items from Kerry out of 25 county items for the whole of Ireland; the 8th had 3 out of 14; the 15th had 4 out of 20; and the 22nd had 2 out of 10.

**DEATHS**

**KERR.**—At his residence, Dacre, on July 13, 1905, Arthur Kerr, dearly beloved husband of Eliza Kerr, late of West Plains, native of County Antrim, Ireland; aged 61 years. Deeply regretted.—R.I.P.

**MOYNIHAN.**—On August 5, John Francis (Jack), at the Cafe de Paris Hotel, Palmerston North, the beloved son of M. and E. Moynihan, of the Club Hotel, Shannon; aged 7 years and 7 months.—R.I.P.



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

LEO. XIII. to the NZ TABLET

THURSDAY, AUGUST 10, 1905

**SOME NUTS TO CRACK**



**N**ICE in the course of his history Chesterfield got into disgrace at Court. He was banished to Holland as Ambassador, and spent his time there gambling and watching how the political cat jumped. 'I find treating with two hundred sovereigns of different tempers and professions,' he wrote, 'is as laborious as treating with one fine woman, who is at least of two hundred minds in one day.' That is precisely one of the troubles that makes dealing with the braided captains of the Bible-in-schools movement a 'labor dire and heavy woe.' They have exercised to a bewildering degree during the past few years the right of changing their minds, and have wandered through so many permutations and combinations that the public of New Zealand, like little Bo-Peep, 'don't know where to find them' for four-and-twenty consecutive hours. On Thursday of last week, for instance, they profess to have been again 'committed' to their edition of the text-book of 'religious instruction' drawn up by a group of Protestant clergymen in Melbourne. What their view was on Friday morning we cannot say. Perhaps they themselves cannot.

'For it's all a problem,  
Prob—prob—problem,  
A mixed and curious problem,  
What road they'll follow next.'

The Anglican Bishop of Wellington has, in this matter, taken a handspring and 'turned his back upon himself.' Some time ago, with his hand upon his heart, he declared to his clergy in Synod assembled that people would never believe in the sincerity of the Protestant clergy unless they took advantage of the opportunities—which, he said, were rarely refused—of imparting religious instruction to the children in State schools under the present Education Act. Last week, at a big meeting in Wellington, he declared himself 'heartily in sympathy' with the efforts that are being made to relieve all the Protestant clergy of that duty, and to force it upon the unwilling shoulders of lay State officials. 'I agree,' said he, 'that all Christians should combine to teach the plain facts upon which Christianity was founded.' Let us tease out this sentiment a bit. 'All Christians' should 'combine' to impart this 'teaching' in our public schools—and, of course, at the public expense. But (1) by what right do you compel Jews and other non-Christians into this 'combine' by forcing them to pay tithes for your scheme of Christian teaching? And (2) On what principle of equity do you propose to plunder the pockets of Catholic and other Christian objectors to meet the expenses of this scheme of Protestant teaching? Again: (3) on what principle of morals or of statecraft do you refuse to other faiths the privilege which you claim for yourselves? And (4) why are your clergy—whose special duty it is—to be excluded from the burden of carrying on the teaching formulated by the 'combine'? Is this a counsel of despair—the result of a deep conviction, gained by long and melancholy experience, that the 'sincerity' which you postulate is lacking in the clergy, and that their zeal for the souls of Christ's little ones will not stand the acid test? Of this, at least, you may rest assured: that if the Protestant Churches were half as interested in the Christian up-bringing of their children as the Catholic body is, there would be no religious 'prob-prob-problem' in New Zealand to-day.

(5) Which are 'the plain facts upon which Christianity was founded'? Who is to decide the facts and the plainness thereof? And who is to determine the particular brand of Christianity that was erected upon the 'plain facts' aforesaid? Bishop Wallis and his friends of the Bible-in-schools League have made up their minds that the form of this 'Christianity' is Protestant, and, more specifically, a sort of washed-out Unitarianism. But who gave them a monopoly of the right to decide this question? Have not other Protestants an equal right to be consulted in the matter—not to speak of Jews, Catholics, etc.? The public of New Zealand have an impression that our constitution and laws provide equal justice and liberties to people, irrespective of creed. But Bishop Wallis and his variegated Protestant friends propose to alter all that. They have drawn up a State religion which satisfies (for the moment) their requirements. They would make Catholic, Jewish, Protestant, and Agnostic dissenters pay for the propaganda of that creed, or go to gaol. But they would see the heavens fall and the earth aflame from China to Peru rather than allow the before-mentioned Catholics, Jews, and the rest of the objectors so much as a farthing-piece out of the State-creed tax for the teaching of the forms of religion that would meet the said dissenters' conscientious requirements. The good men have dropped out of their proper stratification in history. They belong by right to the State-creed days of Queen Anne and not to the nineteenth century or to New Zealand.

Again: (6) People who believe in the God-Man Saviour of the world regard, and have always regarded, the Incarnation and the Virgin-Birth as the grand cen-

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tral one of 'the plain facts upon which Christianity was founded.' But Bishop Wallis joins with Dr. Gibb and his confreres in tearing these Sacred Truths out of the 'Bible' that the children are to use, and firing them over the school fence. They coolly ask the sanction of a State Department for presenting to the 'young idea' of New Zealand, not the Christ of the Sacred Writings, but an Etrianite Christ, born (so far as the text-book tells), in the ordinary human way, of a human father and mother! Here indeed is a drastic treatment of 'the plain facts upon which Christianity was founded.' In Bowdlerising the Word of God in this shocking way they have (as the Presbyterian Professor Renault pointed out) perpetrated 'a wanton and a deadly wrong' to the bona fides of the (Gospel) story and to the central faith of the Protestant Churches themselves.' This slash-hook editing of the Bible is an outrage upon Christian sentiment and upon the integrity of the Scripture Narrative, and (as the same Protestant divine remarked) 'a direct blow to all that is most sacred and most reverently cherished in the faith and the religion of all Catholics.' It turns out that some of the Victorian clergy who drew the blue pencil through this part of the Sacred Word do not believe in this 'plain fact upon which Christianity was founded.' Why did our Bible-in-schools leaders follow so scandalous an example? Why did they, too, perpetrate this wanton wrong? For what positive reasons did they reject the most fundamental of 'the plain facts upon which Christianity was founded'? We have asked these questions before. And now, for the second time, we pause for a reply.

## Notes

### The Bible-in-Schools 'Half-loaf'

An Anglican Bishop in Victoria contended that the chief thing was to secure the entry of the Protestant version of the Bible into the State schools. When that was once effected, he trusted to 'departmental regulations' for the introduction of the sort of teaching that would suit his particular school of Christianity. The Anglican Bishop of Wellington did not by any means go so far as that in his speech at the Bible-in-schools meeting in the Empire City. He merely stated, in general terms, that he and his co-religionists 'believed that their own way was the best for carrying out the revealed will of God.' But one of the speakers, Mr. Flux, who described himself as a Bible-in-schools worker for the past twenty-one years, spoke of ultimate aims with a candor that deserves a record beside that of the Victorian prelate. Here is how the 'N.Z. Times' reports his utterance:—

'He could not pretend to say he was satisfied with what he was going to get. But half a loaf was better than none, and he would be satisfied in the meantime. He longed, however, for the time when parents would say to them: "You have not abused our trust. Here is the Bible. Take it and teach it to our children."'

And the great meeting marked its high approval of the sentiment by 'loud applause.' This proposed ultimate extension of the present scheme of lessons from the Protestant version of the Bible is precisely the method adopted by Whately and Carlile in their historic effort to 'wean' little Irish children 'from the abuses of Popery.' The Rev. Mr. Sutherland (as reported in the Dunedin 'Evening Star') plainly intimated to teachers the sort of mercy they might expect if they declined to fall in with the scheme of the Bible-in-schools party. He and Mr. Flux and the Rev. Mr. Tait and others—including the big audience that gave the 'loud applause' in Wellington last week—have done the public of New Zealand a signal service by the neatness with which they have let sundry Bible-in-schools cats out of the bag. These cats will give trouble by-and-by; for they'll all come back.

### A Fairy Tale Examined

Some time ago a fairy tale from far Fiji was set afloat in New Zealand. It concerned the people of Navosa, whose conversion from Methodism to the Catholic faith made such a stir two years ago, and gave rise to such romantic versions of the burning of Bibles at Naililili. 'They have come back again.' So, in effect, the story ran. But investigations made on the spot, on our behalf, by independent inquirers, disclose results which go to show that, in the story of the secession of the Navosa, the wish was probably father to the thought. Our well-informed informant characterises the story as 'an absolute lie.' The letter from which we quote goes on: 'So far from there being fewer Catholics in the district, there are many more. The Bishop and Father Nicholas have just returned from the Navosa district, where they baptised some hundreds.' Our informant was not, at the time of writing, able to give the precise figures, but said that 'Father Nicholas's arm was nearly lame with the work,' and adds that 'the Bishop planted a great cross on the top of the highest mountain in the district,' which serves as a landmark and a sign to the natives for leagues around. Here is another extract from the letter: 'The Fijians make excellent Catholics, and do not turn about. . . They often say that the Catholics take little money and do far more for the people—build schools, educate them, etc.'

### 'The Wild Irishman'

Mr. Crossland is a Protestant writer. His sarcastic pen has been turned in literary caricature upon Scot and Briton. His study of the Irishman at home has resulted in another volume that bites and 'pinks' here and there in the manner that is familiar to readers of the other whimsical diatribes that have come a-plenty from his pen. 'The Wild Irishman' is the unpromising title of his latest book. But it is in many respects a splendid vindication of the priests and people of Green Eire from the attacks of non-Catholic and anti-Catholic writers like Michael McCarthy, whose ideas of our faith (which he denounces as a silly superstition) and of our worship (which he calls a 'mummery') were acquired in the strongly Protestant institutions in which he was brought up. In one sense at least the remark applies to him which Father Healy made when he heard that Judge Keogh was smitten with the thirteen superstition: 'He would believe anything except an article of faith.' Here is an extract from 'The Wild Irishman':—

'The fact is that the Irish Church and the Irish priesthood have been cruelly and brutally maligned by pretty well every sand-blind writer and carpet-bagging politician who has visited the country. We have blamed upon the Church poverty and distress, and ignorance and squalor, which are the direct outcome of bad government, and not of priestly cupidity. We have said in effect to our Irish brethren: "You are too indigent to have a religion, or churches, or spiritual guidance. Every penny you pay for these things is sheer waste of money, particularly as it keeps our rents down. And inasmuch as you are of one Church and one mind—which is a thing unthinkable in this free and enlightened England—you are slaves and soulless." But the Church of Ireland goes on its way, and in the words of Archbishop Croke (which, by the way, Mr. McCarthy, Irish-Catholic, quotes with a sneer), the Irish priesthood "holds possession of the people's hearts to a degree unknown to any other priesthood in the world."'

Mr. Crossland makes short work of the stock-in-trade fiction about Ireland being 'priest-ridden.' Figures, according to Disraeli, are not party-men. Mr. Crossland quotes some in point. We have before now quoted many. A harsh and most unjustifiable controversial statement published in this week's issue of the Presbyterian-Methodist-Congregationalist organ of New Zealand will probably give us an opportunity of returning to the subject in the near future and dealing with it on more extended lines. The true story of the Priest in Irish Political and Social Life and of the Par-

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son in Irish Political and Social Life may be gathered from official publications and from the works of Protestant writers of foremost note. It is unnecessary to fall back upon a solitary Catholic author for an overwhelming vindication of the first or for a deadly condemnation of the second. The facts that are before us, if brought home to those who (often, no doubt, in perfect good faith) feed upon the reckless calumnies of ill-conditioned writers like the soi-disant 'Catholic,' Michael McCarthy, would speedily convince them that it is very unsafe to provoke discussion upon such themes.

**DIocese OF DUNEDIN**

His Lordship Bishop Verdon will administer the Sacrament of Confirmation in the Church of St. Virgilius, Balclutha, on Sunday.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the last Mass until Vespers, after which there was the usual procession in which the children of the parish schools and the members of the Sacred Heart Society took part.

The St. Patrick's Literary and Social Club, South Dunedin, held their monthly musical evening on last Monday. There was a large attendance of members and friends, who were very pleased with the programme presented, which consisted of songs by Misses Heffernan, Hegarty, Carter, and Messrs. C. Fottrell, G. Andrews, P. Graham, J. Drumm, and A. Knox. Miss Heffernan and Mr. J. Drumm contributed a duet, Mr. Schacht played a violin solo, Master Mulrooney recited, and Mr. P. Graham played a mandoline solo. Misses Kerr and McTague and Mr. A. Knox supplied the accompaniments. The Rev. Father Corcoran thanked the performers who had supplied such an excellent evening's entertainment.

The run of the St. Joseph's Harrier Club on Saturday took the form of a combined run from St. Joseph's Hall. Representatives were present from the Dunedin, Civil Service, Caversham, Port Chalmers, South Dunedin Presbyterian, University, Y.M.C.A., Anglican, and St. Joseph's Clubs. The number who took part in the run was 85. Fast and slow packs were sent out, with an interval of ten minutes between them. The run proved most enjoyable, and a majority of the harriers present voted it the fastest that they had taken part in. The three hares took a course through Bishopscourt, Roslyn, along Waikari road to the Reservoir, returning home by the way of the drive. After a shower bath the members gathered in the Concert Hall and partook of refreshments, which they thoroughly enjoyed, and after a few happy speeches and cheers for the ladies who had kindly waited on them, the runners took their departure to their homes.

**DIocese OF CHRISTCHURCH**

(From our own correspondent.)

August 7.

There was Exposition of the Blessed Sacrament in the Cathedral from High Mass until Vespers on Sunday. After the sermon, preached by the Rev. Father O'Connell, there was the usual procession, followed by Benediction of the Blessed Sacrament. The congregation was exceedingly large.

Dr. Gribben, son of Mr. Gribben, late of Hokitika, who is an ex-pupil of St. Patrick's College, Wellington, and who subsequently went through a distinguished course at medical colleges in the old country, making mental diseases a specialty, has received the appointment of assistant medical attendant at Sunnyside asylum.

The Rev. Father O'Connell commences his mission of collecting for the Cathedral debt extension fund this week. He intends to thoroughly work the city at first, and reinstate the sixpence-a-week mode of contribution on a firm basis. Among the cheering and practical expressions of sympathy at the commencement of his crusade was a letter from a Christchurch boy, who is now earning his livelihood elsewhere, stating that having noticed he (Father O'Connell) was about to undertake the work of collecting, he enclosed £5 from scanty earnings, with best wishes for success. The Rev. Father O'Connell will subsequently visit the other parts of the diocese in the interests of his present mission.

**Lyttelton**

(From our Christchurch correspondent.)

On Sunday last his Lordship the Right Rev. Dr. Grimes made a pastoral visitation of the Lyttelton parish. The Bishop celebrated the first Mass at eight o'clock, attended by the Rev. Father Cooney, and directly before the second Mass at 11 o'clock conducted the visitation ceremonies. A Missa Cantata was sung by the pastor of St. Joseph's, the Rev. Father Cooney, his Lordship being present on the throne. The Bishop preached at the first Mass on the day's Gospel, and at the second on the nature and purpose of an episcopal visitation. The music of the Mass was rendered exceedingly well by a full choir. In the evening there was Rosary, sermon by the Bishop, and Benediction of the Blessed Sacrament. The church was very tastefully decorated by the Sisters of Mercy, and there were crowded congregations at the Masses and the evening devotions. During the afternoon his Lordship visited the Sunday school, and had a few kind and encouraging words to say to the teachers and children of the Christian Doctrine classes. The Bishop also attended the usual meeting of the Children of Mary Confraternity. After the evening devotions his Lordship attended a meeting of St. Joseph's Conference of the Society of St. Vincent de Paul, when he was presented with a report detailing the aims, objects, and results of the mission among seamen. Among those present were twenty-five men off various vessels in port. The Bishop expressed himself in encouraging terms of the Mission to Seamen, and in appreciation of the good work already accomplished.

Whilst at Lyttelton on Sunday I had the privilege of accompanying the brothers of St. Joseph's Conference of the Society of St. Vincent de Paul on their usual Sunday rounds of the various vessels lying at the wharves, in quest of members of the faith, and in execution of a phase of practical Christianity which is already fruitful in good results, and which might with advantage be extended to all our chief ports. On almost every ocean-going vessel a fair percentage of the ship's company are Catholics. Some of these need no stimulus to attend the Church services, and their religious duties; many others, however, through stress of circumstances, neglect of opportunities, and a multitude of causes, have allowed the lamp of faith to burn very low, although it is cheering to find that there are very few instances where it has been reduced to the point of extinction. Poor Jack has few friends and many enemies, but invariably possesses a goodness of heart which can only be fathomed by kindly and tactful treatment. The Vincentians' self-imposed task on Sunday morning, like all preceding ones, was, after attending early Mass, to go through the shipping, and so well have they mastered any apparent diffidence, pardonable no doubt at first in approaching a large party of men, that an air of confidence and success appears to accompany them. Some times with an introduction, often without, the question is asked that all may hear: 'How many Catholics are here?' 'I'm one,' comes the answer, almost instantly, 'I'm another,' and so the word goes round until perhaps twenty or more are enumerated. Then one is selected to give in the names, and all are requested respectfully to get ready and 'line up,' at a time which is fixed for attendance at Mass. Thus the work goes on until all the vessels are visited and the Catholics enrolled. At a later stage, either on the wharves or at the Church entrance, the men are met and their attendance recorded. A second visit is undertaken during the afternoon, when those who have not assisted at Mass are urged to attend the evening devotions, and each is given a Catholic paper or booklet. Strangers, or some of them, are at first puzzled at all the trouble taken in their regard. The number whose attendance was recorded at the eleven o'clock Mass on Sunday was twenty, this being a fair average for each Sunday. Among the vessels visited were the direct liners, 'Ionic,' 'Tongariro,' and 'Kaipara,' and the barque 'Dunblane.' On this latter vessel, which carries a crew of sixteen men, nine were found to be Catholics. Five of these were natives of Mauritius, the remainder Irish and French. Treasured among the possessions of the Mauritians were booklets given by the Catholic Seamen's Mission at Port Melbourne, and bearing the stamp of the Society of St. Vincent de Paul, thus furnishing good proof of Father May's devoted services to seamen. In an interview with the energetic secretary of the Mission at Lyttelton, Mr. C. Delany, I learnt that up to the present this year 200 Catholic seafaring men have been met, 40 vessels have been visited, and over 450 papers, booklets, periodicals, etc., distributed. Several have

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been brought to a sense of their religious duty, and others have taken the pledge. The members have received letters posted at different ports from seamen who were benefited, expressive of sincere gratitude for kindness extended to them while here.

### PALMERSTON NORTH

(From our own correspondent.)

August 7.

The many friends of Mr. and Mrs. Moynihan, of the Club Hotel, Shannon, will be sorry to hear of the death of their son, after a few days' illness.—R.I.P.

The parishioners and the numerous Catholics of the district should be pleased to learn that they are about to have a parish monthly magazine. It is, I understand, to consist of a portion of some Catholic home monthly magazine, with four pages of local Catholic news and other notes, and will be known as 'St. Patrick's Fireside.'

At the half-yearly meeting of the local branch of the H.A.C.B. Society, held recently, the following officers were elected:—President, Bro. Alex. McWilliam (re-elected); vice-president, Bro. Thomas O'Reilly; treasurer and secretary, Bros. Thos. Norris and Albert Rickard (re-elected); warden, Bro. Edward Higgins; guardian, Bro. J. Barry. The Society having made arrangements with the Orient Lodge of Oddfellows to share their hall, the branch held its first meeting there on Tuesday, the 25th ult., when the officers were duly installed by the president, after which a pleasant evening was wound up with songs, recitations, and light refreshments.

### WEDDING BELLS

SCOTT—TURNER.

A wedding which created a great deal of interest was celebrated at the Catholic church, Lumsden, on July 12, by the Rev. Father Keenan, the contracting parties being Miss Jessie Turner and Mr. John Scott, both being very popular in the district. The bride looked very nice in a dress of white liberty silk, with the usual veil and wreath of orange blossoms, and was attended by Miss Mary O'Brien as bridesmaid, and the bridegroom by Mr. James Moloney as best man. After the ceremony the wedding party sat down to a wedding breakfast, given by Mrs. J. Crosbie, of the Railway Hotel. The toast of the bride and bridegroom was proposed by the Rev. Father Keenan, who referred to the many good qualities of both, and wished them long life and happiness. Mr. and Mrs. Scott left by the express for Christchurch, taking with them the best wishes of their many friends.

### OBITUARY

MR. ARTHUR KERR, DACRE.

Mr. Arthur Kerr, of Dacre, Southland (writes a correspondent), passed away after a very brief illness on July 13. The deceased, who was 61 years of age, was born in the County Antrim, and came to New Zealand in 1882. The first years of his experience were spent on the Edendale estate. He then removed to the West Plains district, finally settling on a farm at Dacre, where he spent the past seven years. The surviving members of Mr. Kerr's family in the Colony are his wife and eleven children, and his sister, Mrs. P. Condon, of Wyndham. Mr. Kerr was much esteemed by his neighbors, who showed their sympathy for the family by attending in large numbers at the funeral. The deceased, who was a fervent Catholic, died consoled by the last Sacraments, and was laid to rest in the Eastern Cemetery, Invercargill. In life he left an example of piety, honesty, and sterling Catholic qualities to those coming after him and bearing his name.—R.I.P.

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### NEW ZEALAND : GENERAL

The net profit on the working railways for the year represents a sum of £716,331, or 3.3 per cent. on something like a capital of £23,000,000.

Among the priests ordained at the Cathedral, Thurles, on the Feast of Corpus Christi, by his Grace the Archbishop of Cashel, was the Rev. Michael M. O'Dwyer, for the Archdiocese of Wellington.

The heaviest rainfall ever experienced in the history of Hastings was that during the May-July quarter, which recorded 22.16 inches. A large number of early lambs have died during the past week, one man losing 250.

The Fielding 'Star' states that a number of local farmers, in order to protect themselves against the potato blight, which made its appearance there last season, are importing their seed potatoes for the forthcoming planting season.

A man who called in at the Christchurch Labor Bureau in search of employment was asked whether he was married. 'No,' he replied. 'Preference is given to married men,' a clerk said. 'I'm not going to get married for work,' ran the applicant's comment.

There were nine old-age pensioners in the Colony over the age of 95 years, of whom one is an unmarried man, five are widows, and three widowers. One of the last-mentioned (at Masterton) is 104 years old, and another (at Ashburton) is 102 years of age. The unmarried male pensioner, who lives at Havelock, is 101 years old.

A gentleman who has been on a tour in Central Otago states (says the Oamaru 'Mail') that the stock throughout the whole district is in excellent condition, and the country is enjoying the best winter it has experienced for 40 years. The land hunger is at present manifested in a pronounced degree—indeed, there are so many applications that the Land Board had determined not to dispose of any more land on the flats until the leases of the runs fall in in 1910.

As showing the durability of manuka in sea water, a piece of wharf pole recently pulled up in Akaroa is a case in point (says the Christchurch 'Press'). This piece of manuka is as sound as the day when it was put down, and it is intended to send it to the Christchurch Exhibition, where it will be shown as a piece of manuka that has been thirty-five years in the sea water. Two smaller pieces of manuka were actually submerged during all that time, and yet they are so sound that they have been privately purchased with the idea of making them into mauls.

The defence of Auckland will shortly be strengthened by the addition of two modern 6in guns, which were landed last week from the steamer 'Maori.' These guns, which were manufactured at Woolwich Arsenal, weigh 7 tons 8cwt each, and measure 23ft in length. They have been taken over by the Defence Department, and are, it is stated, to be sent to Devonport.

In placing the evidence before the jury in a somewhat complicated criminal case in the Supreme Court (says the 'New Zealand Times'), his Honor Mr. Justice Cooper found it necessary to comment upon at least two matters which are of general importance. The first as to the manner in which jurors should regard the demeanour of witnesses when giving their evidence. He pointed out that although witnesses of absolute truth were often found hesitant and apparently uncertain in their statements of what they knew to be facts, on the other hand it was often observed that witnesses to even palpable falsehoods frequently told their lying stories with such semblance of truthfulness that the most wary and incredulous were liable to be deceived. Therefore, in cases where there was a direct conflict of evidence it was well that every jurymen should pay attentive heed to the general attitude of witnesses. In this connection it may be remarked that the late Mr. Justice Windeyer, of New South Wales, time and again expressed his approval of the system which obtains in the Irish Criminal Court, where the witnesses do not stand in a box, but occupy chairs placed on a table in the 'well' of the Court, where their every movement—nervously involuntarily or designedly acted—may be observed and noted. The second matter Mr. Justice Cooper referred to had reference to the verdicts which under our laws a jury may return. His Honor seems to hold the opinion that when there is such a sharp conflict of evidence that the jury finds it impossible to decide where the truth lies, it would be well if they were enabled to return the Scottish verdict 'Not proven.'



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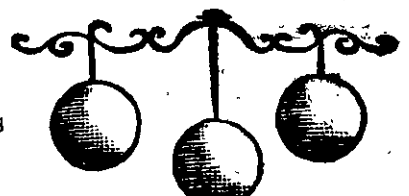
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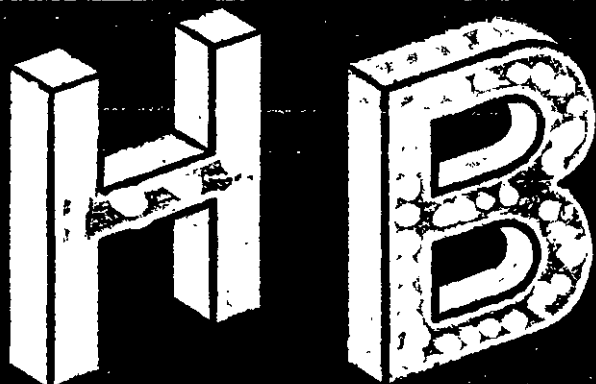
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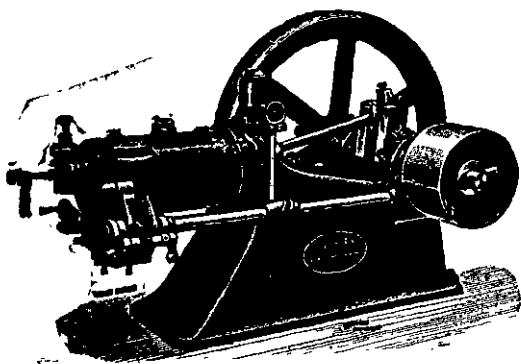


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# The Storyteller

## A REPENTANT SOUL

### I.

The other day, in Paris, died an old woman who for many years had been known not only for the singular purity and unselfishness of her own life, but also for the practical interest she took in the lives of her fellow-creatures, particularly children and youth, whom she was accustomed to seek out and gather about her in her own simple but comfortable home, instructing them in the doctrines and mysteries of their religion, while at the same time she ministered to their material wants. The boys and girls whom she instructed and prepared for their First Communion, to whom later she imparted the knowledge necessary for the preservation and defence of their Faith, and for whom she procured situations in which the practice of it would not be forbidden, nor its foundations imperilled, might be numbered among the thousands. The following is her history:

On a certain day in Lent, more than forty years ago, Madame Blanchet, a widow of considerable means, still young and attractive, was sitting in the salon of her charming apartment on one of the handsomest streets in Paris. As she sat near the window, which overlooked a pleasant garden, just now bursting into bloom, a visitor was announced. It proved to be her landlord, Monsieur Margeron, a man of perhaps sixty years of age, large, rubeund, prosperous, but very ordinary looking, with a certain air of vanity which betokened that he gave himself full credit for the good things which had fallen to his share.

"You have called about the rent, Monsieur Margeron?" said the lady. "I am willing to pay the increase you ask, although I think I have been paying enough already. It is, however, both disagreeable and expensive to move; one becomes attached to places, and this place is endeared to me by many associations."

"I am glad that you have decided to remain," replied Margeron. "I do not like to lose old tenants. As it stands, the apartment is cheap. But you look sad, Madame."

"Yes, I am feeling sad. To-morrow will be the feast of Our Lady's Compassion. On that day my husband always went with me to Holy Communion."

"Ah!" said Margeron, rubbing his fat hands. "I had often wondered that Monsieur Blanchet, man of the world that he was, should have been so religious."

"He was not at all what you call "so religious," she rejoined promptly; for Madame was a woman of great energy of character, never hesitating to speak the truth as she knew it.

Margeron seemed embarrassed. He looked somewhat aimlessly about the apartment; at length, seeing the large brown eyes of Madame Blanchet fixed questioningly upon him, he observed:

"Very religious, I should say, for a man—not advanced—quite mediæval, as my daughter would express it."

"Your daughter! Ah, you are very proud of her, Monsieur?"

"Yes; I have reason to be."

"She is quite "advanced," I believe?"

"In her ideas on religion, yes."

"And she has inoculated you also?"

"I can not—I do not exactly follow you, Madame," answered Margeron, who was, to tell the truth, a very simple man indeed.

"And when were you at the Sacraments, Monsieur?" inquired Madame Blanchet, with the directness of the grande dame addressing an inferior—an attitude which her landlord did not resent, but which would have exasperated his daughter, of whom he was so proud.

"Not for some time, Madame," he replied, a little nervously—"not for some time. It is not necessary—a mere matter of form. And why should one comply with forms when one no longer—"

"When one no longer believes?" interrupted Madame Blanchet. "Is that what you were about to remark?"

"Not exactly, Madame—not exactly. When one marries, or if one is divine, it is better, of course—"

"Nonsense!" interjected Madame Blanchet impatiently. "That's a pitiful subterfuge. How inconsistent you are, Monsieur Margeron!"

"These things are very delicate, Madame," remarked the old man, again rubbing his hands. "They lie between a man and his Maker. They belong to the domain of conscience, and conscience is a sanctuary where—"

Madame Blanchet laughed.

"You are quoting your foolish daughter, Monsieur," she said. "You were not a very young man when she was born. At that time you were, no doubt, a practical Catholic."

"I was, Madame. My wife was the most religious of women."

"Yes, you are right—a simple, good woman—so I have heard. Why not keep to that beautiful simplicity, Monsieur? It would become you much better than the role you have gradually assumed of late years. Frankly, now, what is it that prevents you from going to confession?"

"Many things which I can not enumerate here, Madame," answered Margeron, with a more pompous air, as he remembered that he was the owner of the large and handsome building in which Madame Blanchet had been domiciled so long.

As he mentally adjusted their separate roles of landlord and tenant, he began to assume a trifle more dignity than he had before manifested. His brow contracted in a frown; he placed his fat hands firmly on either arm of the chair in which he sat, as he repeated:

"Many things, Madame—many things, most of which you would not understand."

A faint pink flush stole into Madame Blanchet's cheek.

"That is your polite way, then, of telling me that I am a very foolish person?" she answered laughingly.

"Oh, no, Madame, not at all!" he went on suavely.

"I say what I mean when I tell you that I know you are far more intelligent and far better educated than I am, but—but you have been brought up in a prejudiced atmosphere. These prejudices have been ingrained by association and also by such authorities as—"

"Our friend the Vicar of St. Vincent's, for instance—a man whose learning and sanctity are known to all."

Madame was growing impatient. Her landlord, on the contrary, had begun to hold himself well in hand. He continued, very calmly:

"Madame must know that I admire and respect the Cure of St. Vincent's; but he also has adhered to the same lines as yourself. Formerly the Church stood for all that was great and good in civilisation. But, then, it has not progressed, Madame—it has not progressed. Ah, my dear lady, if you would only read, or hear read, the doctrines of the modern savants!"

"Fine savants those to whom you allude, Monsieur! Many of them have never given an hour to the sincere study of religious truths, and yet there is nothing too high or holy for them to approach and comment upon in their unspeakable audacity. I tell you, Monsieur, that their teachings are false, their pretended discoveries nothing but impostures, and they themselves only impious vagabonds."

"Oh, oh!" exclaimed the landlord, much flurried, and inwardly hoping that something or some one would put an end to the interview. He did not wish to quarrel with his tenant; he could not argue with her to his own satisfaction.

It was, therefore, a great relief to him when a light tap was heard at the door, and to Madame Blanchet's "Come in!" his daughter entered. She was about twenty-seven years old, tall, dark, and intelligent in appearance, but the expression of her countenance was one of discontent and obstinacy.

"Good afternoon, Emma!" said Madame Blanchet, pleasantly. "Your father and I have been discussing religion, and we do not seem to be able to agree."

"And I am afraid we never shall, my dear," said Monsieur Margeron, as his daughter seated herself.

"Madame Blanchet has just been asking me why I do not make my Easter duty."

Emma looked at her father, and both laughed merrily.

"Fancy you see me telling my sins to a man—good enough perhaps, but still a man, and one often not very much better than myself! Can you imagine it, Emma?"

"Admitted," interposed the widow, gravely. "Holy or not, the priest has received from God the power to absolve from sin."

"And where," asked Emma haughtily, "is the man—tell me, Madame—who could absolve my good father from sin? He has no sins. He is a just man; scrupulously honest, kind, affectionate. No one could have been a better husband; there does not exist a better father."

"That may be, Emma," answered Madame Blanchet. "I do not dispute it. But the saints themselves committed faults and went to confession."

"The saints acted according to their lights, Madame," said Emma. "All I know is that if any man is worthy to enter heaven, that man is my father."

"You do not believe, then, in the laws of the Church?"

'There have been good men in the Church, there are still; but I do not try to interfere with their belief. Let them think as they please. For myself, I will think as I please, Madame. This is a progressive age. Narrowness has been shelved, and it is the broad-minded tolerants who will revolutionise the world.'

'Alas, to their own and the world's undoing!' answered Madame Blanchet. 'Emma, I remember you as a happy young girl; you do not seem to be happy now. Your convent days—have you forgotten them?' 'They seem to me like a childish dream, Madame,' said Emma, proudly lifting her dark head. 'In those days I was only a parrot since then I have learned to read and to think.'

'Come, my dear,' observed her father. 'It is near Madame's dinner hour.'

All Madame Blanchet's amiability seemed to have returned. She arose smilingly, and went with them to the door.

'You are both too good to perish,' she said as they stood a moment on the landing. 'I am going to pray for you.'

'Thank you, Madame,' answered Emma, pleasantly enough; while her father added laughingly:

'Pray that I may have the benefit of a priest before I leave the world, Madame. I am apt to go suddenly, with my heart complaint.'

'Do not jest, Monsieur,' said the widow seriously. 'But I am not jesting,' the old man responded. 'I assure you I should feel very uncomfortable if I thought I would not have the priest before I died.'

'Ah, Monsieur,' murmured Madame Blanchet, 'I cannot understand your position! It is most inconsistent. You are taking a great risk—a very great risk. Who can presume on the mercy of God?'

'I am not afraid,' said the old man. 'And remember, Madame, you have promised to pray for me.'

So saying, he continued his way, laughingly, down the stairs; while a little in advance of him marched his daughter, with head held erect. Madame Blanchet looked after them thoughtfully for a brief moment, and returned to her apartment.

## II.

About the middle of July the malady of the heart from which Monsieur Margeron suffered began to make itself unpleasantly evident. In a fortnight he had become seriously ill and was obliged to remain in bed. His daughter attended him with filial devotion.

Madame Blanchet was absent in the country at the time, but returned in August on business, and then learned of her landlord's illness. The next morning she met Emma on the stairs. After exchanging salutations with her, the other lady said:

'They tell me your father is quite ill—confined to his bed.'

'Yes, he is ill,' Emma replied. 'His heart troubles him a great deal.'

'Do you not know, Emma,' said Madame Blanchet, 'that in a disease like his, and at his age, a sudden breaking-down is dangerous?'

'Yes, Madame, I know it very well; and I am doing all I can to alleviate his sufferings.'

Madame Blanchet hesitated.

'Emma,' she inquired, 'has he had the priest?'

'The priest?' echoed Emma. 'Why should I frighten him to death by calling in the priest?'

'Has he asked for one?'

'No,' replied Emma: 'he has never alluded to the subject.'

'It would be a terrible thing to let him die without the last Sacraments. He would not wish to do so himself,' said Madame Blanchet.

'Madame,' answered Emma, 'I am aware of that. I have studied the nature of my father's disease. If he does not recover from this attack soon, he cannot last long. I am hoping, by good care and perfect quiet, to restore him to his usual state of health. The least excitement might defeat all this. Do you not understand?'

Madame Blanchet remained silent. She did not know what to say to this subtle and no doubt sincere excuse.

'Will you allow me to speak to him?' she asked, after a pause. 'I assure you I shall not alarm him.'

'No, I cannot allow anyone to see him. You would be sure to mention confession.'

'Yes, I would.'

'Very well,—you shall not see him. I beg of you not to worry yourself about it. I know your motives are good, and I appreciate them—though you may find some difficulty in believing it. I am not at all narrow-minded, and can view the subject from both sides. But I have firmly decided on my course, and shall not alter my decision.'

'You are taking a great risk, my girl,' said Madame Blanchet.

'I am willing to take it, and to suffer for it. I beseech you to trust me, Madame. My mother died while I was still a child. I was instructed and educated by religious. I know what is required. And I am not by any means an infidel. Certainly between your ideas of religion and mine there is a difference; but, all things told, I am a Christian, and feel that my father would wish to die as a Christian. And so he shall.'

'But, in a matter so grave as this, one should not be too—prudent.'

'Permit me, Madame! Prudence may be exercised in two ways, especially in such a case. I have not only to watch that my father may comply—at the proper time—with the laws of the Church, but I must also take care not to inflict upon him one pain more than he already suffers.'

'Then do I understand you to mean, Emma, that you will wait to call a priest until your father has lost consciousness?'

'I might resent this interference, Madame, were it not that I know you are really concerned. However disagreeable your questions may be, I will answer them by assuring you finally that I shall not hesitate a single moment to call a priest when my father asks for one.'

'Ah!' exclaimed Madame Blanchet. 'It is a bitter and dangerous thing to temporise thus with Almighty God. Emma, I beseech you—'

But Emma, placing her finger on her lips to ensure silence, hurried into her own apartments, and softly closed the door behind her. Madame Blanchet returned to the country without seeing her again.

The first of September came, and with it Madame Blanchet. She went to see Emma at once.

'How is your father?' she asked.

'Just now very weak.' And, reading the question in her neighbour's eyes, she added: 'He will rally again, the doctors say so. And then I will send for the priest.'

'Whether he asks for him or not?'

'Whether he asks or not.'

Madame Blanchet went away, praying that the old man might indeed rally before the end. That night it came.

The next day, after all the funeral arrangements had been made, Emma knocked at Madame Blanchet's door. That lady had gone once or twice to her apartments, but had not been admitted. She thought it strange, but knew that many persons prefer to be alone in the first hours of their grief. Her heart was troubled: she feared the sick man had died without the priest.

Dry-eyed and pallid, Emma stood in the doorway. Madame Blanchet took both her hands and drew her inside. Blinded as a statue, she seated herself by a table, refusing the easy-chair which Madame Blanchet offered.

'Madame,' she said, 'they have refused to put my father in consecrated ground. They will not let him lie beside my mother.'

'He did not have the priest, then?'

'No, he did not receive the last Sacraments. It was entirely my fault. Yesterday I told you a lie, in order to be rid of what I called your importunities. I said the doctors had told me he would rally. It was a falsehood: they had said nothing of the kind. Last night he had a severe choking spell. I felt that he was about to die. As he was recovering, speechless and agonising, he looked at me with imploring eyes. I knew what he wanted to ask. "Father," I whispered, "shall I send for the priest?" In those strained, beseeching eyes I read the answer to my question. I rang the bell, a servant came; I bade her run as fast as she could for a priest and doctor, telling her to summon the priest first. I held my father in my arms, his terrified eyes alternating between me and the door. I shall never forget that imploring look, never! As the poor head sank lower and lower on my shoulder, I prayed aloud. And then—the door opened, the doctor hurried in, the priest behind him. But it was too late—too late—my poor father was gone!'

She arose, walked nervously up and down the room, pausing at length in front of Madame Blanchet.

'And now they will not let him lie in consecrated ground!' she cried out hysterically, clasping her hands high above her head in the agony of her sorrow. 'He may not repose beside my mother; he will be alone, all alone! And it is my fault, my fault! But it is just Madame—it is just! It is the law of the Church—that Church which I have ridiculed, but which I now admire! It is the law, and the law must be obeyed. It is just, Madame; but, oh, how sad, how sad! And I—what will happen to me?'

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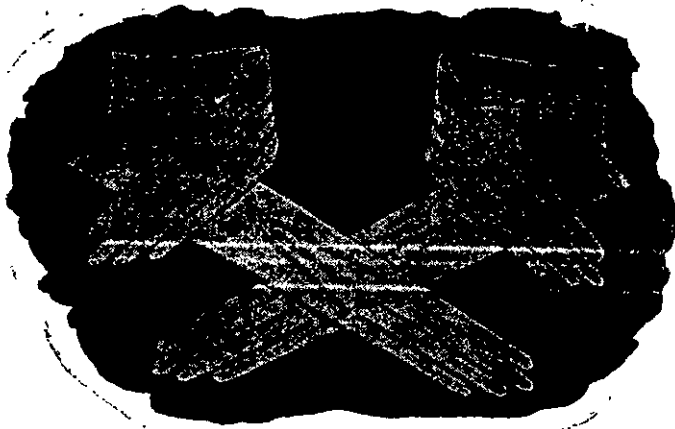
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'Come,' said Madame Blanchet, tenderly clasping her arms about the frenzied and grief-stricken girl—'come, let us go to your father.'

Emma went with her like a child. When they came to the room where they had laid him, Madame lifted the handkerchief from the cold white face.

'See!' she said. 'How peaceful he looks—how content! His last wish was for the Sacrament of Penance, his last thought a prayer. He is in the hands of God. Be consoled, my child! Do not despair. You, too, will be forgiven. God is very merciful.'

For a moment Emma gazed uncomprehendingly into the face of the good woman. Then the words which she had just heard seemed to pierce her bewildered brain. As she gazed lovingly at the face of her dead father, tears long delayed coursed down her pallid cheeks. After a few moments she turned to Madame Blanchet.

'He is in purgatory,' she said. 'As you remarked a while ago, he is in the merciful hands of God. I believe it, and I will live henceforward so as to show that I believe it.'

Then, softly sinking to her knees, and clasping her arms about the coffin which held all that remained of the father to whom she had been so devoted, she began to recite aloud the Acts of Faith, Hope, Charity, and Contrition.

As the passionate fervor of the prayers died away into soths, Madame Blanchet saw that the poor girl could endure no more. Tenderly lifting her in her arms, she led her away from the sorrowful scene, hallowed and blessed by this sublime consecration.

From that hour Emma Margeron took up the burden of a life devoted to her fellow-beings. As she lived, so she died, lamented by the tears and succored by the fervent prayers of those whom she had befriended, instructed, and assisted on the way of salvation.—'Ave Maria.'

## The Catholic World

### ENGLAND—Papal Distinctions

The Holy Father has been pleased to number among his Domestic Prelates the Very Rev. Provost Dawson, of St. Wilfrid's, York, and Vicar-General of the diocese of Middlesborough; and the Very Rev. Canon Shanahan, of Thornaby, in the same diocese.

### Exiled French Nuns

Exiled French nuns belonging to the Congregation of St. Joseph of Cluny have purchased a small estate in Stafford, where they intend to devote themselves to every kind of good work. They will visit the poor and the sick and teach classes, and they hope to establish a novitiate for English-speaking subjects. The Sisters have houses in almost every part of the British Empire, but till now have never had a house in England.

### FRANCE—The Pope and the President

President Loubet has addressed an autograph letter to the Pope, thanking his Holiness for the congratulations which he sent him on his escape from the attempt which was recently made upon his life and that of the King of Spain while they were returning from the opera in Paris to the Elysee.

### A Cardinal's Jubilee

The 'Semaine Religieuse' of the diocese of Autun publishes a letter addressed by the Pope to Cardinal Perraud on the occasion of the Cardinal's jubilee. The 2nd and 3rd June were the fiftieth anniversary of his ordination and of his first Mass, and were at the same time the seventieth anniversary of the birth and baptism of the Pope. In his letter the Pope writes as follows:—'We shall have great pleasure in celebrating with you these days of the 2nd and 3rd June, in uniting our joy with yours, and in sending the expression of our mutual gratitude to the God Who has shown Himself so good towards us. If, by reason of the trials which the Church of Christ has to suffer in your country, great grief is mixed with our joy on this occasion, know that we take our share, with all our heart, in your joy and in your grief. For, both of us, we ardently love France, you as your mother, we as our daughter.'

### A Matter of Jurisdiction

Grave indeed (remarks the 'Catholic Times') is the blow dealt at the principle of ecclesiastical authority by the article number fifteen of the Separation Bill. Hitherto the Bishops have been able to make their wills operative in the financial, as well as the spiritual, sphere. But henceforth they will be powerless. The local Associations of Worship are to have complete control of the goods of the Church, and as they will be composed of inhabitants living and domiciled in the

commune concerned, it is clear that the principle of ecclesiastical jurisdiction over ecclesiastical property is seriously imperilled. The Bishops will practically cease to wield control in matters affecting parochial property of any kind. Several speakers appealed to the Chambers not to violate the ordinary ecclesiastical legislation, but in vain. The Government resisted every amendment, and forced through the clause as it stood; thus delivering the parishes and their property to a committee of people who may be Catholics, Jews, Free-thinkers, or anything under the sun. The passing of article fifteen will make arrangements with the Holy See more difficult than ever.

### HOLLAND—Catholic Legislators

It is not very many years since the power of the Catholics in Holland was a small, almost a negligible quantity. But they have imitated their German co-religionists in nursing their political strength, and now they are a very strong force. The press has just recorded the results of the general election to the Second Chamber of the States-General. Twenty-three Catholics, thirteen Orthodox Protestants, eight Liberals of the Left, three Liberals of the Right, eight Historic Christians, and five Liberal Democrats have been returned. The Catholics have formed a working agreement with the Orthodox Protestants, and the united body can easily overcome the opposition. They are led by Dr. Kuypcr, who has made a close study of politics and has proved an excellent leader under circumstances often of a delicate kind. Whilst the Ministry is conservative in its general principles, its policy is really democratic, and the legislation which it has initiated and carried through has been prolific of advantages to the humblest classes of the people. The inhabitants of Holland are so content with the arrangement between the Catholics and the Orthodox Protestants that their verdict when elections occur is equivalent to a vote of confidence.

### ROME—Catholics and Public Life

An Encyclical Letter addressed by the Holy Father to the Italian Bishops, and dealing with the action of Catholics who are Christian Democrats and the clergy, was published on June 19. His Holiness encourages the institution of popular associations, around which all other associations of an economic character should rally. Catholics are called upon to take a share in public and political life so as to benefit thereby Christian civilisation and promote the material well-being of the people. The Pope goes on to say that the Church has always demonstrated its virtue of adaptiveness according to time and to the needs of civil society, while upholding the integrity of moral faith. Catholics belonging to economic associations and public administrations must always be subject to ecclesiastical authority, at the same time, however, enjoying the fullest freedom regarding temporal interests. The Pope, therefore, reproves those who do not follow that doctrine. After urging the clergy to hold aloof from party strife, his Holiness concludes by bestowing his benediction upon the Italian Bishops, clergy, and people. The Encyclical (adds Rauter's Agency) is regarded as another step towards conciliation between Church and State. Up to the present Catholics have been forbidden to take part in elections.

### SCOTLAND—Opening of a New Church

On Sunday, June 18, St. Joseph's new church, Blantyre, which has been erected at a cost of £9000, and rendered by its architectural beauty quite an ornament to the district, was solemnly opened for divine worship in presence of a large congregation, many of whom were local Protestants of note. The ceremony was performed by Archbishop Maguire, who subsequently presided at the High Mass and preached for the occasion.

### UNITED STATES—A Catholic Vanderbilt

The little daughter of Mr. and Mrs. Reginald C. Vanderbilt was recently baptised at St. Joseph's Church, Newroft, R.I., by the Rev. Louis J. Deady, the rector, the Rev. Wm. A. Doran assisting.

### GREGG SHORTHAND—A NEW ZEALAND RECORD.

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TALK...

No. 2.

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Tourists, Travellers, and Boarders will find all the comforts of a home. Suites of rooms for families.

Hot, Cold and Shower Baths.

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

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

Accommodation for over 100 guests.

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Established 1861.

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This popular and centrally-situated Hot has been renovated from floor to ceiling an refurbished throughout with the newest and most up-to-date furniture. Tourists travellers, and boarders will find all the comforts of a home. Suites of rooms for families. Charges strictly moderate.

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(Late of Wedderburn and Rough Ridge.

FOR SALE—The Campbell Gas, Oil, and Steam Engines, Boilers, Pumps Hydraulic Machinery, Jacks, Pulleys, Blocks etc.

FOR SALE—Centrifugal, also Duplex Pumps; on water 500gal to 4000gal dumps.

QUOTATIONS given and Indent executed for all classes of Tangye and other Machinery.

R. B. DENNISTON & CO.

Stuart street

A. E. SMITH,

DENTIST,

Dee Street,

INVERCARGILL

DEAR ME!

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

## Science Siftings

By 'Volt'

### The First Rock Tunnel.

The piercing of the Simplon leads Dr. Berthelot, of Basle University, to call attention to the earliest rock tunnel on record. Shiloah tunnel was bored by King Hezekiah, who reigned about 727 to 699 B.C., and its purpose was to permit the water of Mary's Spring to flow into the Pool of Siloam for the use of Jerusalem. Its present length is 580 yards, although a straight line between the two ends would measure only 363 yards. An inscription discovered in 1880 confirms the belief that the hewers with bronze picks began at both ends and met near the middle, and numerous abandoned galleries give an idea of the difficulty they had in keeping to their course. The tunnel is two to three feet wide, diminishing in height from 10 to 1½ feet, then rising again to 6 feet. Though the engineers deviated so much from a direct line, they followed the horizontal level with remarkable accuracy, the total variation being not more than a foot, and we may infer that the old Hebrews had some instrument akin to our spirit level.

### Sounds of Fishes.

The life of fishes in the sea is not one of absolute silence, as is proven by the telephone of a Norwegian inventor. A microphone in a hermetically sealed steel box is lowered into the water, and the sounds transmitted are heard in an ordinary receiver in a boat or other place above the surface. When in large numbers herrings or other small fishes make a piping, whistling sound, cod being indicated by a roaring noise. When individual fishes are near the apparatus their movements may be heard, the pouring of water through the gills sounding like the labored breathing of a huge beast, and the action of the fins giving a rumble like the beating of surf on a beach. Even the crunching of teeth and rustling of scales may be distinguished.

### A Tooth Destroyer.

The decay of teeth is not yet well understood, and recent evidence tends to show that bacteria play a less important part than has been supposed. A newly discovered substance in the saliva, belonging to the group of enzymes or unorganised ferments, proves to have the power of setting free acids from certain compounds. The saliva of persons troubled with rapid erosion of the teeth is found to have unusual acid-freeing power, and it is assumed that the new ferment is a leading agent in the destruction of teeth. The acids freed by this substance have a marked solvent effect on cement fillings.

### Alcohol Light.

Wood alcohol is coming into quite general use for lighting in France and Germany, where it is as inexpensive as kerosene. The alcohol is led to a special burner by a wick, which does not require trimming, and with a small Welsbach mantle in a slender glass chimney a smokeless and steady light of 45 candle power is produced. This very brilliant light can be regulated perfectly, and is quite odorless.

### The Chinese Language.

There are 382,000,000 Chinese speaking the same language, making Chinese the most spoken language. There are so many dialects which are entirely different that they seem scarcely to belong to the same tongue. The inhabitants of Mongolia and Thibet can barely understand the dialect of the people in Peking. Putting Chinese aside, the most spoken languages are as follow, in millions:—English, 120; German, 70; Russian, 68; Spanish, 41; Portuguese, 32.

### The First Alphabet.

The first alphabet of which we have any account is the Phoenician, which consisted of 16 letters, but when transplanted into Greece it had 21 letters, if not 22. In the Phoenician language the writing proceeded from right to left. The Greeks, on borrowing the Phoenician alphabet, also wrote for some time from right to left. The mode of writing alternately from right to left and from left to right was then introduced, and finally the direction from left to right prevailed throughout the West to the exclusion of all other modes.

What turned the microbe out of home  
And drove him far o'er earth to roam,  
Of all his race the last!  
What harries him from day to day,  
And drives those colds and coughs away,  
He manufactures fast?  
Ancestral spirits cry "en masse,"  
WOODS' GREAT PEPPERMINT CURE, alas

## The Home

By Maureen

### Furniture Polish.

When polishing furniture add a little vinegar to the polish, this will get rid of the dead, oily look so often noticed after cleaning.

### Lamp-wicks.

Lamp-wicks soaked in vinegar some 24 hours before being used will give a clearer flame and a steadier light than those not so treated.

### Mixing Mustard.

When mixing mustard add a saltspoonful of salt and the same quantity of moist sugar, and mix with boiling water. It will be found to keep moist much longer, and have a better taste.

### Boiling Eggs.

Though not generally known, it is nevertheless a fact that eggs covered with boiling water and allowed to stand for five minutes are far more nourishing and much more easily digested than eggs which have been placed in boiling water, and allowed to boil furiously for three or four minutes.

### Testing Eggs.

Drop the eggs in a deep dish of water, and if the small ends come to the top they are fresh.

### Preventing Rust.

To prevent rust on articles of polished steel, apply the following mixture with a sponge: Add one part of oil varnish to 4 of rectified spirits of turpentine. Mix well and keep corked.

### To Remove Rust from Steel.

Cover the steel with sweet oil, rub it well in, and in 48 hours use unslaked lime finely powdered, and rub until all rust disappears.

### Foreign Substance in the Ear.

If an insect of any description gets into the ear, fill it with either a teaspoonful of warm water or sweet oil. This will have a tendency to float the foreign substance out of the ear.

### Remedy for Burns.

Equal quantities of lime water and sweet oil beaten up together make an excellent remedy for burns. A bottle ready mixed should always be kept in the house for immediate use.

### A Good Sprain Cure.

The white of an egg thickened with flour stiff enough to handle, then thin down with turpentine and add 1 teaspoonful of salt, thin it so that it will spread, and make just enough for one plaster. Three plasters generally make a cure. Use fresh ones every time. Hot water is also good for sprains.

### A Dry Mustard Plaster.

Procure a sheet of white wadding, and cut a square of 8 inches from it, spread out flat, and on the soft fluffy side sprinkle dry mustard thickly. Then cut out of a piece of thin soft muslin or cambric two squares large enough to cover the wadding, place it between the muslin, and stitch edges together, tacking loosely in the centre to keep the wadding smooth and flat. This form of plaster can be applied with comfort to any part of the body where it is necessary to apply mustard, and gives great relief in cases of severe cold in the chest, etc., without the usual blistering effect of mustard applied in the ordinary way.

### Bleeding From the Nose.

Bleeding from the nose may be stopped by snuffing lemon juice into the nostril from which the blood issues. It has long been known to physicians that lemon juice is a most powerful styptic.

*Maureen*

### CARRARA PAINT.

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J. HUTCHISON has had an experience, extending over many years, of the trade both in Scotland and in London, where he had been in the employment of some of the largest bread-makers. The firms with whom he was connected in London were noted for the excellence of their goods, being first prize-takers at the annual exhibitions held in the great metropolis.

Customers waited on Daily.

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HUGH GOURLEY desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan streets, Dunedin.

Funerals attended in Town or Country, with promptness and economy.

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ALL GOODS STOCKED are of the Best Quality, and the prices are made to suit the times.

Highest Price Given for Farm Produce.

Give us a trial, and we feel sure you will be satisfied.

Telephone No. 22. SHANKS & CO.

INTERCOLONIAL

More than a third of the successful Queensland candidates in the Sydney Junior University examinations this year came from the Catholic schools.

The Rev. J. O'Malley, S.J., has been transferred from Sydney to Norwood, South Australia, and the Rev. E. Masterson, S.J., takes Rev. Father O'Malley's place at Riverview College, Sydney.

The Rev. Mother of the Convent of Mercy, Cooktown, arrived recently in Brisbane from Ireland, en route to Cooktown. She was accompanied by six postulants for reception into the Order.

The friends of the Rev. Father J. J. Norris presented him, in the School of Arts, Bombala, on July 4, with an address and a purse of sovereigns on the occasion of his departure for Cooma. The Mayor presided, and on behalf of the townspeople made the presentation. He bore eloquent testimony to Father Norris's sterling worth, and said he had endeared himself to all creeds and classes during his stay amongst them.

Colonel Murray, the Chief Justice of New Guinea, in a letter to Colonel Freehill, enclosed a five-pound note for the Home Rule Fund. This was really the first subscription to the fund, and it is remarkable that it has come from the island dependency of the Commonwealth. The Chief Justice is a son of the late Sir Terence Aubrey Murray. Chief Justice Murray is a native of Sydney and was educated at Oxford.

Rev. Father James Barry, C.M., lately of St. Stanislaus' College, has been attached to the Ashfield Mission, Rev. Father Lavery, C.M., late of Ashfield, taking his place on the college staff. Three brothers are by this change brought into the priesthood of the archdiocese of Sydney—the other two being Father William Barry, of the Cathedral, and Father Thomas Barry, a professor at St. Patrick's College, Manly.

The death occurred at Singleton Convent of Mercy on July 22 of Sister Mary Joseph O'Connor, one of the pioneers of the Order of Mercy in Australia. The deceased Sister was a native of Ennis, County Clare, Ireland, and was forty-seven years of age. Thirty years ago, at the invitation of Dr. Murray, Bishop of Maitland, seven professed Sisters and three postulants came from Ireland to Singleton and founded a house. Deceased was one of the three postulants.

The list of Catholic successes in the Junior Public examinations, held in connection with the University of Sydney (says the 'Catholic Press'), will be cheering and encouraging to our people, who make such great sacrifices to secure for their children that education which conscience dictates should be imparted to them. The total number of candidates who passed the Junior examination this time was 879, and 127 qualified for matriculation. Of this number 177 students from Catholic schools and colleges passed, 23 of them matriculating. Altogether 21 medals were awarded, five of which went to Catholic schools.

On Wednesday afternoon, July 19, St. Aidan's Orphanage and Magdalen Asylum, Bendigo, was blessed and opened by his Grace the Archbishop of Melbourne, in the presence of about 2000 persons. Amongst those present were the Right Rev. Dr. Reville, O.S.A. (Bishop of Sandhurst), Right Rev. Dr. Higgins (Bishop of Ballarat), Right Rev. Dr. Corbett (Bishop of Sale), the Mayor of Bendigo, and Sir John Quick, K.C., M.P. At the conclusion of the ceremony Dr. Reville explained that the building would be handed over free of debt to the Sisters of the Good Shepherd, the necessary funds having been provided by the estate of the late Rev. Dr. Backhaus. The institution occupies a splendid position on a hill near Grassy Flat, to the east of the city, and is one of the best equipped and complete of its kind in Victoria.

The Benicia Disc Ploughs speak for themselves. They are now in such general use that farmers have a clear idea of their practical workings and value as crop makers. They can be used at any season of the year, are good in all kinds of land, from potato to timber land. A great feature of these ploughs is that one disc can be quickly changed into a three, four, or five furrow. Great care and mechanical knowledge have been expended on their design. A private trial given to intending purchasers—MORROW, BASSETT, & CO., Dunedin.

If he who grows two blades of grass  
Where only one had place  
Deserves the thanks of every class  
And benefits the race.  
Then worthier still of honored name,  
While coughs and colds endure,  
Emblazoned on the scroll of fame  
Is WOODS' GREAT PEPPERMINT CURE.

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 13, Sunday.—Ninth Sunday after Pentecost, St. Philomena, Virgin and Martyr.
- „ 14, Monday.—St. Hormisdas, Pope and Confessor.
- „ 15, Tuesday.—Assumption of the Blessed Virgin Mary.
- „ 16, Wednesday.—St. Roch, Confessor.
- „ 17, Thursday.—Octave of the Feast of St. Lawrence.
- „ 18, Friday.—St. Hyacinth, Confessor.
- „ 19, Saturday.—St. Urban II., Pope and Confessor.

St. Philomena, Virgin.

St. Philomena was one of those countless martyrs who sealed their faith with their blood in the persecution of the Roman Emperors. The date and manner of her death are uncertain.

St. Hormisdas, Pope and Confessor.

St. Hormisdas, who was unanimously elected Pope on the death of St. Symachus, in 514, displayed great energy in propagating the Gospel and eradicating heresy and schism. He died in 523.

Assumption of the Blessed Virgin Mary.

The word assumption is a term employed to-day in the language of the Church to signify the miraculous removal into heaven of the Blessed Virgin Mary, body and soul. Jesus Christ, before dying, having recommended His Mother to St. John, this Apostle took care of her, and it is believed that she followed him to Asia, and finally settled in Ephesus, where she died. The Church honors her death under the name of 'deposition, rest, sleep, passage,' since the beginning of the fifth century, as it appears from a letter of the Ecumenical Council at Ephesus, of the year 431. Since the century following, the faithful commenced to distinguish the Assumption from the other solemnities of the Blessed Virgin. About the end of the seventh century, the belief of her resurrection became current. We find this pointed out under the name of Assumption in the ancient martyrology attributed to St. Jerome, and in the Sacramentaries of Popes St. Gelasius and St. Gregory. The Feast of the Assumption is celebrated on August 15th. In regard to this assumption or resurrection of body and soul of the Blessed Virgin into heaven, it is no article of faith, but only a common opinion which it would be rash to contradict.

St. Roch, Confessor.

Montpellier, in France, was the birthplace of St. Roch, as well as the scene of his death. The devoted charity which he displayed in assisting, at the risk of his own life, persons suffering from a virulent and contagious disease, has caused him to be regarded as a special patron in time of pestilence. He lived in the 14th century.

St. Hyacinth, Confessor.

St. Hyacinth, a Polish Dominican, and apostle of Northern Europe, was born in the Castle of Sasse (Siberia), and died at Cracow. He received at Rome the religious habit from the hand of St. Dominic, who appointed him Superior of the mission established in Poland, founded a monastery of Dominicans at Cracow (1217), and several others in the principal cities of Poland. He made numerous conversions all over Northern Europe, and preached the Gospel to the Tartars.

St. Urban II., Pope and Confessor.

St. Urban was born near Rheims, in France. Having been elected Pope in 1088, he employed all his energies in putting an end to the unwarranted interference of the civil power in purely ecclesiastical affairs, and securing for the Church that liberty of action which was required for the efficient discharge of her divinely appointed duties. To the wisdom and zeal of St. Urban was due the initiation of those expeditions for the recovery of the Holy Sepulchre, which are known as the Crusades. St. Urban died in 1099, in the 12th year of his pontificate.

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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 ALL THE COMFORTS OF A HOME  
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 CONVENIENCES OF A FIRST-CLASS HOTEL.  
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 Rooms, Billiard Room, Bath Room, etc. Con-  
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 Quality. Free Stabling accommodation.