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

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

LEO XIII., P.M.

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

LEO XIII., Pope.

Current Topics

Socialism

We commend to our readers the pastoral letter on socialism, by the Archbishop of Wellington, which appears elsewhere in our columns of this date. The moderate or scientific socialism (also known as moderate positive communism) with which it deals is the only system of the kind that may be said to have a following at the present day. It denies the right of private property in capital, the materials of labour, and in productive goods generally, such as real estate, factories, raw material, machinery, tools, means of transport, and, in a word (says Cathrein), in everything that is not intended for immediate consumption. The pastoral letter places this form of socialism on the dissecting table and deftly eviscerates it with the scalpel of keen and destructive criticism. 'Even in this Colony,' says his Grace, 'the subtle poison of socialism is permeating the minds of many, even of those who yet abhor its tenets. Many, without the least suspicion, adopt and defend some of its principles.' For such, and for their hearers, this nut-shell pastoral will be both timely and useful. In the Commonwealth of the German socialists' dreams, God is not. In the Christian Commonwealth, under whatever form, it is 'heart within and God o'erhead.'

'Like rays from the great Eye the altars show,
That fall triangular, free States should grow,
The soul above, the brain and hand below.'

The Catholic Church is the great bulwark against this specious newer form ('made in Germany') of an old heresy. 'Socialists,' says the Boston 'Pilot,' 'see this and say so; some statesmen see it, and act upon it; other statesmen do not see it and blunder; some publicists acknowledge it and use Catholic arguments; other publicists use the arguments and deny their source. Some writers try to combat socialism without using Catholic arguments and ludicrously fail; and wherever socialists or their sympathisers get the power, their first and most strenuous efforts are bent upon destroying the Catholic Church. Perhaps the whole world will before long recognise the strength of that structure built upon a rock.'

'Passive Resisters'

In the course of a speech on the Porto Rico question a few years ago, Senator Spooner said of an inconsistent opponent: 'Testing his utterance by his

vote, placing them side by side, they are like the Kilkenny cats: they eat each other up.' At the Methodist Conference in Dunedin last week, the ex-president dropped into the Kilkenny-cat fallacy in the course of his retiring address. He lauded the 'holy men' who went to gaol in England 'for conscience sake.' The 'holy men' are the 'passive resisters.' And their rather cheap martyrdom is a protest against the right of Anglicans and Catholics to teach the tenets of their respective faiths, at their own expense, to their children in rate-aided schools that were built out of their own pockets.

Now, the ex-president of the Methodist Conference, and the religious organisation to which he belongs, happen to be up to the eye-brows in a movement to inflict upon Catholics, Jews, and Protestant dissidents a vastly greater wrong than that against which—even as presented by himself—he aimed his long-range protest on last Thursday. Some few years ago a new and dilapidated brand of Unitarianism was invented in Melbourne. But, like the Kiely motor, it failed to operate. There was something palpably and radically 'wrong with the works.' So the free and independent elector of Victoria, after a study of the Thing, applied the toe of his massive boot to it and footballled it into the Southern Ocean. The Methodist clergy in New Zealand, and sundry others of their way of thinking in this matter, picked up the fragments and pieced them together. And now they propose to have this tumble-down Unitarianism taught (on Protestant principles, and out of 'an emasculated caricature' of an incorrect Protestant version of the Bible) by public officials, at the public expense, in public schools that were erected at the charge of the public purse. There is nothing in existence or contemplated in England at the present time that can for a moment compare in rank injustice with this bland proposal. The ex-president of the Methodist Conference regards the punishment of the 'passive resisters' in England as 'dragging the nation in the dirt' for 'a foul purpose.' And he places an electro-plated aureole of martyrdom upon the heads of the 'holy men.' But the Methodist Conference would not be likely to regard as 'holy men' or as martyrs 'for conscience sake,' Catholics, Jews, and Protestants who would refuse to pay taxes for the teaching of the proposed State creed. They would be treated as vulgar, chuckle-headed criminals, and sent to herd with pick-pockets and 'magsmen' and burglars in His Majesty's Prisons throughout the Col-

ony. The ex-president of the Methodist Conference seems, in this matter, to be like Russell Lowell's 'pious editor,' who did

'Believe in Freedom's cause
Ez far away ez Payris is'

or farther; the farther, perhaps, the better. Well, there is, after all, much truth in the saying that consistency is too precious a jewel for everyday wear.

A Biter Bitten

'Paddy Miles's Boy' must have been as ubiquitous as Hobgoblin himself; for he was set down as the author of every practical joke and impish trick that were played over a wide area of Ulster. But there was, perhaps, after all, more of tragedy than of farce in the boy's story. For, did he not represent the great institution of the Scapegoat? The Scapegoat, in turn, stands for the great dustbin into which individuals, parties, and creeds fling their crimes, toibles, follies, errors of judgment, canting meannesses, and groundless suspicions—to be carted away to the moral tip, where many of them will lie until the sound of the last trumpet will send them back to the doors to which they properly belonged.

'Les visionnaires ne voient que leurs visions'—visionaries have no eye but for the creations of their fancy. New South Wales (as recent events appear to show) seems to have a goodly number of reverend visionaries who scare themselves into a state of hysteria over those familiar old Scapegoats (or rag dolls), the 'arrogance' of the papacy, the 'machinations' of the Church of Rome, and the muffled footfall of 'the Jesuit in disguise.' One Rev. Stephen Sharp, a Baptist clergyman in Goulburn (N.S.W.), has discovered the latest 'machination' of the Scarlet Woman. His wife—a State school teacher—was recently transferred to Armidale. The Rev. Sherlock Sharp—to whom mere suspicion appears to be confirmation strong as proof of Holy Writ—judged that this must have been a clear case of Roman 'machination.' He thereupon wrote to the press that 'the chief instigators of Mrs. Sharp's removal from the school' were those who 'would rejoice to see the educational system of New South Wales dominated' 'by priestly influence.' And so on. A local Methodist clergyman backed up the lurid suspicions of his Brother Sharp. It never seems to have occurred to either of these ministers of the Lord to seek information from 'the woman in the case' (even though she is the wife of one of them), or from the Education Department, before confiding their dread 'discovery' to the world at large. The Director of Public Instruction (Mr. Board) soon took a hand in the game. Now mark how plain a tale did put them down (we quote the newspaper summary of Mr. Board's statement):—

'He said that Mrs. Sharp asked in November last for removal from Goulburn, explaining that she would like to get as near to Sydney as possible. There was, however, no vacancy in the metropolis, but she was appointed to Armidale until her time arrived for filling a position in Sydney. The department also intended that Goulburn should be formed into a district school at the beginning of the year. This necessitated the appointment of a teacher of the first-class over the girls' school, but Mrs. Sharp only holds a second-class certificate. The sectarian question, Mr. Board also said, had nothing whatever to do with the matter. The lady was removed at her own request, but at the same time it suited the department to make the change, because of the intention to alter the standard of the school at Goulburn. The department knew nothing whatever about the sectarian element, and it was never allowed to obtrude itself in the working. There was not the slightest foundation for assertions as to any influence in that direction having operated in this case. There was, naturally, a great demand on the part of country teachers to come to Sydney, and the practice was for vacancies in the metropolis as far as possible to be filled from the country, but teachers had to wait their turn. It was generally an undesirable thing for married women to continue as teachers, and the department was frequently put to a great deal of trouble on that account.'

From all this it appears (as the Sydney 'Freeman' points out) that the Education Department treated the lady rather handsomely. We have seldom come across a case in which a slanderer was more neatly caught out. But does public exposure teach lessons of caution to clergymen who have got 'Rome' on the brain? Not in the least! Why, the exposure itself is only a 'machination' of 'Rome'! We could cite many instances in point from both sides of the Tasman Sea. Some of them—of recent notoriety—will readily occur to the minds of our readers. For some earnest and uncritical Simple Simons, the old rag doll and the horns and tail and cloven hoof and other stage properties are invested with a real terror. To others, we fear they are merely a stalking-horse. For both they are an asset. Were it not for the Grand Old Scapegoat, the occupation of many a reverend sharp and flat would be gone.

'Suspending' the Birch

A cable-message published a few days ago in the secular press runs as follows:—

'Birching in the British navy has been suspended for a year, at the end of which time the officers will report upon the experiment.'

This is, we trust, not a mere temporary respite for Jack Tar, but the permanent closing of an evil chapter in the history of the British navy. Thanks to the long and persistent efforts of Mr. Parnell and the Irish Party in the House of Commons, Tommy Atkins and Paddy Atkins and Sandy Atkins were permanently protected against the infliction of rod or 'cat' by the Army Act of 1881. But some whiffs of the cruel spirit of another day seem to linger on among those who are the 'rulers of the King's navee.' They have not quite 'cast off' from the fierce days of 'forty-five' and after, when stern martinets tortured the country's defenders with the picket or sharpened stake, and when—both on sea and shore less than a hundred years ago—humble wearers of the King's uniform had their flesh stripped almost to the bone by such barbarities as a thousand strokes of a loaded 'cat'

There is no cruel or tyrant custom but will find its defenders. And the argument for plentiful rib-roastings with the 'cat' found metrical expression in the following satirical lines:—

'The beaten soldier proves most manful,
That, like his sword, endures the anvil;
And justly's held more formidable,
The more his valor's malleable;
But he that fears a bastinado
Will run away from his own shadow.'

The British navy is now (we believe) the last fighting force in Europe where 'cat'-torture is inflicted. When the Army Act of 1881 was passed, it was generally believed that Jack Tar as well as Tommy Atkins was protected from the caprice and brutality of rough martinet officers. But it seems that the reform was not extended to the navy. For it appears that, by section 729 of the Naval Regulations, something like a complete discretion is vested in the captain to inflict 'corporal punishment'—the euphemism for flogging—at pretty well any time and place he pleases. Till a few days ago, the 'cat' or rod still clawed and cross-hatched palpitating human flesh in the Empire's fighting ships. The Secretary for the Navy was flippant, supercilious, and sarcastic when challenged on the subject in the House of Commons last year. He was likewise significantly reticent as to the extent of the scandal. A communication from the Humanitarian Society met with no reply. But in the House of Commons he admitted that 1030 'corporal punishments' and 'minor summary punishments' had taken place in the King's ships in 1903. It may be safely assumed that the vastly greater part of these were the customary birchings and canings administered to youths under eighteen years of age, in the presence of the assembled crews. The implements

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used for this purpose by the naval flagellators are canes waxed at both ends and heavy birch rods nine ounces in weight, steeped in brine and seasoned over the coppers till they lacerate like steel. These scourgings are of daily occurrence in the navy. They are inflicted without trial, for all sorts of trivial offences, and (as described by eye-witnesses) are cruel, brutal, and degrading. It would be interesting to know if any New Zealanders, or how many, have had a direct personal experience of this mode of 'popularising the navy.' It is needless to say that such scourgings were inflicted by the sons of the rich on the sons of the poor. But—'tis a way they have in the navy!

Jack Tar may now raise his gallant head and hold it high in the face of the gold-braided bullies that scored his naked flesh with rod and rawhide. For this respite, thanks. But the thanks are due to Mr. Swift McNeill, Nationalist Member of Parliament for Ould Donegal. Last year Mr. McNeill's sensational disclosures in the House of Commons regarding the brutalities of scourging in the navy led to the appointment of a Departmental Committee to revise the procedure of courts-martial and to deal with the power vested in officers of ordering corporal punishment. The tardy result of the Committee's deliberations has at length been cabled to our shores. The birch is to be 'suspended' for a year—by way of experiment. It would be poetic justice if some of the worst offenders among the gold-braided flayers of Jack Tar were also 'suspended' for a while, beside the birch—by the common hangman.

PASTORAL LETTER

THE ARCHBISHOP OF WELLINGTON ON SOCIALISM

The following Pastoral has been issued by the Most Rev. Dr. Redwood, Archbishop of Wellington and Metropolitan:—

Dearly Beloved Brethren and Dear Children in Jesus Christ,

The subject-matter of this Pastoral is Socialism. In treating with you of this widespread and pernicious error of the day, we wish to be clear; and accordingly we must state at once what we mean by Socialists. We do not mean the Anarchists who oppose all Government; nor the Communists who would fain have all things held in common; nor the Extremists or Dynamiters, who would resort to violence, bloodshed, and devastation, to attain their ends. With you, Dear Brethren, who hold such men in abhorrence, it would be waste of time to refute them. But we mean the Scientific or Moderate Socialists, who would proceed by way of the ballot-box, with law and order; and would contrive, sooner or later to transfer all capital, or the materials of labour, or productive goods—in which they deny the right of private property—to the hand of the State, whether the central or the local Government. Now their so-called Scientific or Moderate Socialism is in open antagonism with the Catholic Church and true Christianity. Wherever the Catholic Church is strong, we see the two in most determined conflict. In Belgium, for instance, they form two political parties in daily hostility. In France, half the blame of the present cruel persecution of the Church falls on the Socialists. In Germany, a particularly strong Government ceased to persecute the Church because it recognised in her the only effectual force to withstand Socialism successfully. In Italy, a Government once of extreme anti-clerical bitterness is now eager to ally itself with the Church as a shield against the Socialists. In America, throughout the United States the same antagonism is a patent fact. The two bodies which are having the rapidest growth and spread in that country are the Socialists, who count already as well-nigh half the voters, and over against them the Catholic Church. "Little can be done," writes a Socialist annual magazine, "until men and women face the two curses of our country and our time, the curses of Capitalism and Christianity." Bishop Stang, of Fall River, writing from his long experience in pastoral work, says:—"The real Socialists have done with God and His eternal laws. Real Socialism means rebellion against God and Society." "Is there nothing in your way?" he lately asked a Socialist leader. "Yes, Sir," the man

answered, "there is one thing in our way, and that one obstacle is the Catholic Church." Even in this Colony the subtle poison of Socialism is permeating the minds of many, even of those who yet abhor its tenets. Many, without the least suspicion, adopt and defend some of its principles, and those who oppose them are denounced as narrow-minded and belonging to a past age. Our people are constantly imbibing the pernicious doctrine from newspapers, books, and magazines. Public speakers not infrequently proclaim its false premises from various platforms, and often unintentionally become the preachers and propagators of a deadly heresy against the Church and legitimate civil Government. Our national community has already adopted in practice several principles of Socialism. For instance, a close examination of our national system of education shows it to be based on Socialistic teaching; with it and through it Socialism has a footing in the land. Cardinal Manning, as early as 1891, wrote as follows:—"This secular State education has been damned as infidel, immoral, and godless; but though it is the worst form of Socialism, nobody says or sees it." It is therefore high time to awake from optimistic dreams and face the deadly foe of Christianity and human society.

Yet what fair promises this scheme and school seems to give. What on the surface could appear more reasonable than orderly Collectivism? Considering the Socialist position without bias or animus, by the clear and calm light of reason, we find that it rests on three main arguments, which it is our purpose to expose and refute.

The first argument is called the argument from justice. It maintains that it is just and fair for all men to start alike; and that if a man is to be poor and fill a low station it is to be his own fault and own doing, and not due to the mere accident that he was not born of rich parents. Now, take this argument and sift it. Why should men start all on an equality? Tell an Indian Brahmin that he should start equal with a Pariah, and he will laugh in your face. Oh! but the Hindoos are sadly behind the age. Perhaps; but then ask the modern Germans, who are certainly in the front, and many of their philosophers will tell you that the business or function of the great mass of the people—German, British, or any other—is to minister to the welfare, physical and intellectual of an elite, a chosen few, a small number of superior beings. Or ask our own men of science, and they will declare that mere nature knows nothing of this equality, that everywhere it is inequality and struggle, survival of the individual best adapted for the cosmic process, for holding his own in the world. And apart from any reference to wealth, no one can help seeing the utter inequalities of individuals at the very start, inequalities of health and bodily capacities, of moral and intellectual qualities, of their tempers, their wit, and their memory; so that the mere making of money fortunes equal would by no means give all an equal start. Every unearned advantage in the race of life would have to be neutralised, every undeserved defect compensated; which would result in a complication beyond human power and impartiality to adjust. Such a universal handicap is impossible.

But, after all, does not Christianity preach equality? Of course it does, but not the Collectivist equality. One God indeed for all, one Redemption, the same law or commandments, the same Sacraments, the same conditions of salvation, the same human nature alike in the sad weakness from original sin, and in the glorious possibilities from the action of grace. Hence master and slave, philosopher or road-mender, Roman or barbarian, white man or coloured, were all brethren in Christ—so St. Paul taught—all knelt at the same altars. The essential dignity and rights of man and of woman were affirmed to good purpose by Christianity eighteen centuries before they were affirmed to little or baneful purpose by the French Revolution. But Christianity preached no levelling of ranks, no oblivion of inequality of conditions. Rather it emphatically taught that all inequality of rights and authority is from God; that all should be tempered by duty, that all obedience should have responsibility as its corrective or counterpart, that we should all acquiesce in the diversity of all manner of gifts as providential, and no more rebel against a man being endowed from his very birth and youth with superior power or superior wealth than against his being endowed with a delicate ear for music, or with keen eyesight, or with a beautiful voice, or with muscular strength and agility, or with powers of physical endurance all superior to our own.

And observe with particular attention how Christianity, by laying the greatest emphasis on family life, thereby emphasises inequality, for the family is the main

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ground of inequality; to support wife and children and provide for them after death is the main ground of industry and frugality. Hereditary capacities alike and hereditary weaknesses are handed down from parent to child no less than hereditary property. Hence, although Collectivism may profess to do no injury to family life, it is an essential contradiction to it by removing its main ground, the devoted union of man and woman for the welfare and advancement of their children.

Remark, further, that not merely is equality impossible, but to tell the candid truth, it is not wanted. Do the Socialists understand, for instance, that for the inhabitants of British India, namely, three-quarters of the population of the whole British Empire, the average yearly income per head is £2, according to an official and optimistic account, while other estimates bring it to less than £1 10s. a year, or a penny a day? This being so, are our New Zealand or English Socialists prepared to throw in their lot with their fellow-subjects of India and share and share alike, and equalise the scantiness of one income with the relative abundance of the other? Or will the Socialists of the United States treat the ten million negroes in the States each as a man and a brother, and become the fellow-workmen of a common Collectivism? Or will the Australian Socialists welcome the Chinese to be as one with them in their almost vacant continent? So much for the argument from justice.

The second argument from economy is, on examination, equally fallacious. It appeals to the universal saving to be worked by Collectivism with its joint and orderly system of production, and the avoidance of the incalculable waste of the competitive system, such as the vast sums spent on advertising or on the work of commercial travellers, a large body of most intelligent men in the country using up their brains and their time chiefly to induce purchasers to buy from one commercial house rather than another. Then add the waste of things made which nobody wants, the waste of the spoilt and unsold goods, the waste of a dozen men doing what a couple could do, if they only acted in combination instead of competition, as is instanced in letter delivery compared with milk delivery. Now all this waste is ended by Collectivism, which forms the logical conclusion of the process you see around of producers, production, and sale, even retail stores on the largest possible scale. What a vast fund will be in hand from all labour usefully employed instead of some 25 per cent. being simply thrown away!

To all this we reply: We recognise indeed the waste under our present system and believe half of it could be avoided. We fully approve of collective ownership and collective working within limits, in season, up to a certain point, the exact point being a question of circumstances. The post, the telegraphs, the supply of water, gas and electricity, and tramways, seem in our opinion, in most places, to be best in public and not private hands; in some places, perhaps, the railways, waterways, and forests. In each case the limits of this Collectivism can be discussed; but in all cases its character is totally different from the omnivorous Collectivism which would swallow up every kind of capital and leave the private man nothing at all. And observe that Collectivism in moderation is not the smallest step towards the Collectivism of the Socialists. You might as well say that to use butter as part of our diet is a step towards eating nothing else. Collective ownership as an ingredient of social diet is wholesome, but as the exclusive diet is fatal. Now there are at least five fatal difficulties in the way of all-absorbing Collectivism.

First, the difficulty of organisation. Take Great Britain as an example. Either all the productive property of Great Britain would be worked from one centre as one business, keeping work and wages uniform; and this plan would break down instantly by the pure weight of clerkwork. Or else local autonomy would be granted to parish, urban district, county, or municipality; and then, though the work might possibly be within manageable proportions, there would be other difficulties. For gradually, according to local varieties of opportunity, talent, and luck, inequalities of wealth would develop among the different localities; one place earning 25 per cent. more than another; and then back comes the inequality that was supposed to have been banished. Nor can this be remedied by allowing labour to flow to where it was best paid. For the working of the Collectivist plan at all supposes there must be some fixity in the number of hands at work and the number of mouths to feed. To provide employment or to cater for ever-fluctuating numbers would be a sheer impossibility. The present liberty of moving about would in consequence have to be restricted. Even to migrate no further, for instance, than from Manchester to Liverpool, would require a special permit, and so free

Englishmen would find themselves chained to the soil or the municipal workshops. In what does this differ from serfdom?

Next comes the difficulty of supply. Instead of a body of traders to cater for the public taste you would have as your providers a body of officials eager to get through their work and not be bothered by individual peculiarities. Hence there must be barrack-room uniformity if the Collectivist scheme is to work, no genuine liberty of consumption, not for the men only, but even for their mothers and sisters, their wives and daughters. What is this but odious, grinding despotism?

Thirdly, comes the difficulty of employment. It would in practice be impossible to allow freedom to choose or to change an employment; we should have to take what was given and stick to it. This we call slavery. Or if the attempt was made to be fair by causing all men to take turns at working at different trades, then the waste of human power by thus undoing the division of labour and the increase of annoyance and discomfort would far exceed all the losses and waste of the competitive system.

Fourthly, comes the difficulty of wages. Either all must receive alike, skilled and unskilled, physician or farm-labourer, all ranks of workers in the iron, the cotton, or the building trades, to the utter discouragement of skill and intelligence; or else there must be discrimination, some receiving more, others less, with no standard to go by. A municipality now can pay according to current local wages, or trade union rates; but under Collectivism there would neither be trade unions nor any outside wage with which to make a comparison. And thus we should have to do the very thing we would wish to avoid, and trust our good fortune to the arbitrary decision of Government officials. This we call wages at Bumble's discretion.

Lastly, comes the difficulty of motives and a blow struck at industry, care, and frugality. True that Socialists often argue from the natural goodness of man and his proneness to virtue from his youth up. But this appears a contradiction. If man is naturally so good and yet the world so full of injustice and oppression as the Socialist maintains, then the fact that men have allowed the world to drift into so sad a condition proves that mankind, however honest and well-meaning, is thoroughly incompetent and quite unfit to be trusted with collective management. Let us then confine the argument to real historical man, who appears an idle, careless, and self-indulgent personage, unless properly trained and given an adequate motive for action. Take away the stimulus of hope and fear, especially when ennobled and fortified by regard for others, for infirm parents, for invalid brethren, for wife and young children, to avert from them suffering and poverty, to procure for them comfort, health, education, and ease—let their future be secure, no longer in any way in our hands, and what shall save these hands from being smitten with a paralysing slackness?

These five difficulties in the way of Socialism—the difficulty of organising business, of supplying wants, of assigning employment, of adjudicating reward, and of furnishing an adequate motive for industry and frugality—are fatal to it and utterly demolish its second support, the argument from economy. Some saving no doubt there would be in the waste of competition; but the losses would incalculably outbalance the saving. This we call being penny wise and pound foolish.

But there is a third argument for Socialism, the most telling of all on the ignorant masses by its appeal to the feelings and passions, the argument from necessity. At all costs, we are told again and again, we must be freed from the evils of the present time; anything is better than to leave things as they are. And verily the evils are terrible and pressing in many lands, though much less in this land than in others; the miserable dwellings of such large numbers of people in town and country, the cruel advantage taken of weak unorganised labour, the uncertainty of employment, the frequent triumph of dishonesty, the poverty-stricken old age which for so many is the dreary prospect ahead. But who recognised these evils better than the late Pope Leo XIII.? Who told us more clearly that we are not to leave these things as they are? What a fallacy, then, for the Socialists to say: "Society is sick, and therefore the only remedy is Collectivism," as though there were no other alternative! But another alternative there is, and one which involves no injury to the Church, no injury to the State, no injury to family life, another alternative which, unlike Collectivism, is free from the five obstacles already noticed; and this alternative is Christian Social Reform.

We must meet the new social gospel not with mere negation, but with a positive programme of reform. We

can and we must unite our forces and follow social reform along the four lines of protected labour; of organised labour, of insured labour, and lastly of diffusive ownership. This is not indeed all, but quite enough for present consideration. As to protected labor, useful factory legislation exists already in this Colony, and such legislation should be extended where necessary and made as perfect as possible. In other countries laws should be enacted which demand guarantees for the moral conduct of foremen, separation of the sexes, and the prevention of the employment of children in unsuitable labour and under age. And care should be taken to stop any evasion of such laws. Legal protection ought to be extended to the helpless crowd of workers, mostly young women, in various factories.

Secondly, along the line of organised labour, due efforts should be made for the spread, the elevation, and the legal incorporation of trade unions, so that as far as possible in all industries, all bargaining about work and wages may be collective bargaining, masters and men both organised, all disputes that conciliation can avert being conducted before a reasonable tribunal of arbitration.

Thirdly, along the line of insured labour, we should have insurance against workmen's accidents, against sickness, against infirmity, and against unemployment.

Lastly, we come to the fourth line of true social reform, namely, diffused ownership, on which Leo XIII. laid such stress; that the majority of the people should not live merely from hand to mouth, but should have, each family its small capital, some partnership, shares, or stocks, but principally a small plot of mother earth, from the size of a garden to the size of a small farm, that no creditor should touch, that belonged to the family rather than to the individual, that would be greatly eased of local and national taxation and of local charges (as is done in Belgium), that would serve as insurance against unemployment, that would solve the problem of the exodus from country villages, and allay the complaint of physical degeneration. These and other kindred measures of social reform are in the right direction to gradually shake off the baneful superstition that the money-lender, the company promoter, the credit draper, the army contractor, the drink-seller, the slum owner, and others, have a sacred right to make what contracts they please, to pocket what profit they can, to devour the hard earned savings of genuine labour. Social reform along the lines of protected labour, organised labour, insured labour, and diffused ownership, sweeps away the only remaining defence and last prop of Socialism—its alleged necessity.

But one word of caution is here of paramount importance. We have indicated with approval many social reforms. There is, however, a corrosive poison that may eat away the value of them all. This poison is irreligion, whether instilled by godless schools, or godless homes, or godless professors. Thus the very Germany which among the great countries of the world leads the vanguard of social reform, is herself afflicted with the gravest social discontent; and America with all her wonderful resources is beginning at last to recognise—let us hope before it is too late—that for modern nations even temporal welfare is bound up inseparably with Christian schools and Christian homes. True civilisation requires imperatively that not only the physical and intellectual, but also the religious and moral well-being of the people should be improved, and at least with equal care. Take away religion from a people, and morality will soon follow; morality gone, even their physical condition will ere long degenerate into the corruption which breeds decrepitude, while their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin. Unless education be saturated with religion, it will not foster civilisation or happiness among men. To shut religion out of the school and keep it for the home and the church only, is, logically, to train up a generation that will consider religion good for the home and the church, but not for the practical business of life. Yet religion should inspire, animate and direct our whole life, and rule all our relations with one another. In insisting on this we are not narrow-minded, or sectarian; we are striving to preserve Christian truth and morality among the future generation. We are not antagonising the State; we are honestly endeavouring to furnish for the State better citizens by making them better Christians. Hence we never will divorce education from its most essential factor, the Christian religion: we cannot approve an educational system which fails to educate.

We terminate, Dear Brethren, by exposing the pith and marrow of what Christ says to us in this connection by the sacred mouth of His Vicars, Leo and Pius. God has not created us for the perishable and fleeting

things of earth, but for things heavenly and everlasting. He has given us this world as a place of exile, and not our true country. Money, and the other things which men deem good and covet and seek after—we have them abundantly or not at all; no matter, as regards our eternal salvation, the only thing of real importance is to use them aright. Jesus Christ, by His plentiful Redemption, removed the pains and sorrows which so largely make up the texture of our mortal life; He converted them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. If we suffer with Him we shall also reign with Him. His labours and His sufferings, accepted by His free-will, have marvellously sweetened all sufferings and toil. Not only by His example, but also by His grace and the hope of everlasting reward, He has made pain and grief and toil more easy to endure. "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory." (II. Cor. iv. 17.) The Catholic Church alone can solve adequately the great social problem. She traces the evil to its source; she holds the key to the great mystery of pain and poverty which angrily clouds the universe. She can change the present state of things by changing the hearts and minds of men, by bringing back society to the feet of the Restorer of mankind, Jesus Christ, the Incarnate Son of God. In Christ, and in Him alone are the apparent contradictions in human life reconcilable; in Him are explainable the inequalities and suffering among men. He unites all things in Himself. "Lifted up from earth He draws all things to Himself." He is the centre-point in which the Godhead and the manhood are united; He is the centre-point in which all men are united. He belongs to all classes; He is poor and rich, the poorest of the poor and the richest of the rich. A slave and a king, He came to serve and to minister, and yet He is the King of Kings, and "of His Kingdom there shall be no end." He is apparent foolishness and eternal wisdom, a scandal and a stumbling-block, and yet the hope and salvation of all. To turn aside from Him is to fall into darkness and despair; to follow Him is to find peace of mind and joy of heart. "Never to have known Jesus Christ in any way," says Leo XIII., "is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known Him, to reject or forget Him argues such horrible and insane wickedness as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be delivered but by the sacrifice of Christ, no neither can it be preserved but by His power." Life becomes, if Christ is not in it, unbearable and hideous. To make Him known and loved by all is the complete solution of the social question. Accordingly, Dearly Beloved Brethren, "grow in grace and in the knowledge of Our Lord and Saviour Jesus Christ. To Him be glory both now and unto the day of eternity. Amen." (II. Peter iii. 18.)

✠ FRANCIS,
Archbishop of Wellington,

Given at Wellington on the
24th day of February, 1906.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 24.

The Rev. Father Kimbell, S.M., has left for Rotorua, where he intends to spend a well earned holiday.

The Very Rev. Father Lewis, V.G., has left for Palmerston North for the purpose of introducing the Rev. Father Costello there.

The Rev. Father Molloy passed through on his way to Marton during the week. Prior to his leaving Westport he was the recipient of several addresses and presentations not only from his own parishioners but from the public in general.

In the course of his remarks at the half-yearly meeting of the Young Men's Club on Monday evening, the Very Rev. Father Lewis, V.G., referred to the great need there was for the spread of Catholic literature among the Catholic seamen of the port, and suggested that perhaps the young men could aid the clergy in this direction. The executive will, no doubt, give the matter their early consideration, as it is one well worthy of support.

The first meeting of the recently elected executive of the United Irish League was held on Tuesday evening. Mr. Martin Kennedy presided over a full attendance of members. The meeting was of an informal nature, and devoted itself to a discussion of means for raising funds and extending the membership of the League. The annual minimum fee for membership was fixed at half-a-crown, but it is expected, of course, that many will not limit themselves to this amount. Mr. Kennedy has generously decided to subscribe £1 a month. The executive will meet monthly, and a special effort to enrol new members throughout the district is now being made.

The fifteenth half-yearly meeting of the Catholic Young Men's Club was held in St. Patrick's Hall on Monday evening. The Very Rev. Father Lewis, V.G., presided over a large and enthusiastic gathering of members. In moving the adoption of the report and balance sheet, he reviewed the work done by the club in its various branches, and expressed his great pleasure at the success attained. He urged the members to continue the good work they were doing, and to extend where possible the healthy influence they could exercise as Catholic young men. Mr. Leihy, in seconding the motion, made reference to the large increase in membership, and also to the sound state of the finances. In order to encourage the enrolling of further members, he would offer a prize to be awarded to the one who during the ensuing term would introduce the largest number of new members to the club. The report and balance sheet were adopted unanimously. Special reference was made to the good work done by the treasurer (Mr. McKeowen) and the secretary (Mr. McGowan), and it was decided to allow each a bonus of £10 a year. During the evening fourteen new members were elected. The election of officers resulted as follows:—Patron, his Grace Archbishop Redwood; president, Rev. Father O'Shea; vice-presidents, Ven. Archdeacon Devoy, Very Rev. Father Lewis, Rev. Father Holley, Rev. Father Moloney, Rev. Father Venning, Mr. M. Kennedy, Mr. C. P. Skerrett, Mr. J. J. Devine, Mr. P. S. Garvey; Mr. O. McArdle; spiritual director, Rev. Father Kimbell; hon. secretary, Mr. J. McGowan; hon. treasurer, Mr. H. McKeowen (all re-elected); executive, Messrs. E. J. Leydon, A. H. Casey, W. J. Hamilton, G. Dee, T. Lawless (re-elected), and P. J. Moran, J. Davis, J. Fitzgerald, and P. Moffatt; hon. auditors, Messrs. E. J. Fitzgibbon and F. P. Kelly (re-elected). Late in the evening the Rev. Father Goggan, of Napier, attended the meeting and received a cordial welcome. He presented, by request, the trophies won on Boxing Day to Messrs. P. D. McGrath, H. McKeowen, and W. B. O'Brien.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

February 26.

His Lordship the Bishop, at High Mass and Vespers in the Cathedral on Sunday, read his Lenten Pastoral just issued.

The establishment of the Arch-Confraternity of the Most Blessed Sacrament in the Cathedral will most probably take place before Easter Sunday.

The annual outing of the Lyttelton Catholic schools was held on last Tuesday at the Opawa picnic gardens, and proved very enjoyable.

Master Philip Dwyer, one of the boys who passed with credit at the recent Junior Civil Service Examination, and who won the schools' gold medal, has been offered and has accepted a four years' scholarship at the Christchurch High School.

On the afternoon and evening of Sunday in the Cathedral, the unique collection of relics was exposed for the veneration of the faithful, it being one of the few occasions during the year (explained his Lordship the Bishop) when such an event is likely to occur.

Although just a year established in Christchurch, the Sisters of Nazareth have at Nazareth House 29 old people and 26 children, representing inmates from all parts of the diocese. This shows the great need there exists for such an institution. To meet the almost daily demands for admittance, the Sisters are having prepared plans for the new house, which will be on greatly extended lines.

There are a considerable number of Catholics among the crews of the Australasian Squadron now in Port Lyttelton. On the Sunday after the vessels' arrival members of the Catholic Club went on board with a plentiful supply of Catholic papers and literature, which were distributed in conjunction with the attentions of the mission to seamen, Society of St. Vincent de Paul. The Catholic sailors were invited to make use of all the privileges afforded members of the club at the rooms in the city. In addition, the club intend enter-

taining the men at a social gathering on Thursday next.

The Rev. Father Goggan was not permitted to leave Leeston for Temuka without a warm expression of his late parishioners' feelings of respect and regard. At a gathering in the Catholic schoolroom, prior to his departure, he was the recipient of an illuminated address and substantial purse of sovereigns. The text of the address, embodying the sentiments of the congregation, was read by Mr. F. J. Holley, and the presentation of the purse of sovereigns was made by Mr. Patrick O'Boyle. Among those who spoke of the sterling worth of the guest of the occasion and the great work he had accomplished in the district was the newly appointed pastor, the Rev. Father Mahony. In acknowledging the presentation, the Rev. Father Goggan said he had done his best for the people and district during his stay amongst them, and was pleased to see that his services had been appreciated. Whilst leaving a good parish, he was leaving it in charge of a good pastor.

Reefton

(From our own correspondent.)

A rich reef has been found in Upper Blackwater by Bannan and party. Specimens brought to town are said to be the best ever exhibited here.

Miss Felton, of Reefton, secured the first prize for drawing the map of Africa at the Greymouth Agricultural Show, and Miss Sarah Morris was also successful in securing first prize for poker work.

A sacred recital will be given at the Sacred Heart Church on Sunday, March 4, in aid of the choir fund.

The St. Patrick's Day sports promise to be a great success. There is a great deal of local interest being taken in them. The Hibernian Society are holding their annual social on the same night.

The L.D.H. Tennis Club are making great improvements to their tennis grounds by the erection of a substantial fence. This popular club has made great progress during the last few years. Tournaments are now being played on the club's court. A trophy has been presented by Mr. W. J. Morris for competition among the members.

DIocese OF AUCKLAND

(From our own correspondent.)

February 23.

Rev. Father Hyland, of New South Wales, was in the city last week.

Right Rev. Mgr. O'Brien and Very Rev. Dean Slatery returned during the week from Rotorua.

Very Rev. Father Clune, C.S.S.R., and Rev. Father McDermott, C.S.S.R., arrived this morning at the Manukau. They go to the Upper Thames goldfields, where they will conduct a series of missions.

Rev. Father McGrath, C.S.S.R., preached last Sunday evening at St. Patrick's, and left for Sydney on Monday. Father McGrath has been engaged at mission work in the diocese continuously since last October.

The celebration of St. Patrick's Day is now engaging the attention of the Irishmen and Catholics in and around the city. Bands have been engaged, amusements and refreshments are to be provided for the children, and sports programmes have been drawn up for the adults. On Friday evening a national concert will be held in the Federal Hall.

The Onehunga branch of the H.A.C.B. Society held its ordinary meeting last Tuesday evening. There was a good attendance of members. Bro. Wade (president) was in the chair. The district secretary and treasurer (Bros. W. Kane and M. J. Sheahan), Bro. John O'Brien (president of the Auckland branch), and Bros. Bowden and Walsh went out from the city to attend. The visitors from town cordially invited the Onehunga branch to unite with them in the Outer Domain on St. Patrick's Day to celebrate the national festival. It was stated that arrangements had been practically concluded to go to St. Helier's Bay; but if it were possible to alter this it would be done. Bro. Dane, of the Onehunga branch, in an earnest address raised the all-important subject of making our Catholic schools free. It was (he said) a great object to which the Hibernian Society throughout New Zealand might apply itself. Other speakers favored the idea, and said it should be pressed upon the notice of the authorities.

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

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The following Telegram was sent to the RIGHT HONOURABLE MR. SEDDON
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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,
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"Telegram noted; satisfactory to know that someone will hold the fort in the
"interim."

2nd September, 1904.
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Steam Engines, Boilers, Pumps
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Pumps; on water 500gal to 4000gal
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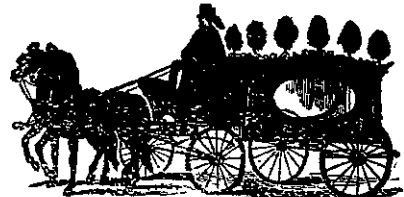
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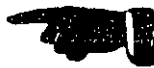
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Irish News

ANTRIM—A Candid Confession

At the last meeting of the Belfast and Ulster Vintners' Association, the drunkenness which disgraced the Northern capital on Christmas Day was discussed. It was pointed out that while the great festival was observed as a holy day elsewhere, in Belfast it was looked upon as 'an outdoor festival, when football, racing, and theatrical and music-hall performances formed the principal means of recreation. Total closing,' it was added, 'would inevitably result in illicit trading of all sorts.' This is truly a candid confession, to say the least.

CLARE—Demise of a Priest

Very Rev. Canon Hayes, P.P., V.G., Tulla, died on January 5 in the 73rd year of his age and the 50th of his religious life. Deceased was born at Portrol, County Tipperary; he studied at the Irish College, Paris, and was ordained by Bishop Vaughan. During his pastorate of Tulla, which lasted twenty-five years, he built several schools and a splendid church.

CORK—Death of a Solicitor

The death is announced of Mr. John Walter Bourke, solicitor, Cork, which took place at Mount Clarence House, Kingstown, the residence of his brother-in-law, Dr. P. A. MacDermott.

Clerical Appointment

His Lordship the Most Rev. Dr. Kelly, Bishop of Ross, has appointed Rev. Peter Hill, who has been managing the Baltimore Fishery Schools most successfully for the past eight years, to be parish priest of Timoleague.

DONEGAL—A Plea for Total Abstinence

The Most Rev. Dr. O'Donnell has issued a powerful plea for total abstinence to his people, in the course of which he says no man has better health or more enjoyment than the total abstainer; and out of self-respect, and to end the reproach upon our race, as well as to guard against a deadly danger, our young people should be careful not to know the taste of intoxicating drinks. For the sake of Faith and Fatherland alike, his Lordship writes, let the young people at the opening of the twentieth century do the noble service to Ireland of being the generation to break once for all the woeful habit of using intoxicants. A celebration is to be held annually in every parish of the diocese of Raphoe for those who have taken the pledge until the age of twenty-one.

DUBLIN—Death of the Royal Astronomer

Professor Charles Jasper Joly, who has been Royal Astronomer of Ireland since 1897, died recently at the Observatory, Dunsink, County Dublin, aged 41.

Law-abiding Condition of the Metropolis

At the opening of the City Sessions in Green street, Dublin, on January 5, the Recorder warmly congratulated the Grand Jury on the orderly and law-abiding condition of the metropolis of Ireland.

St. Patrick's Training College

Rev. Dr. O'Daly has been appointed Professor of Irish in St. Patrick's Training College, Drumcondra.

Temperance Reform

At a conference of temperance reformers held in Dublin the Right Hon. Lord Clonbrock in the chair, important proposals for legislation were unanimously adopted, and a committee appointed to act in concert with existing associations for the promotion of reforms in the licensing laws. Letters sympathising with the object of the meeting were received from his Eminence Cardinal Logue, and the Most Rev. Dr. Alexander, Protestant Archbishop of Armagh. The former expressed the opinion that anything which would contribute to reduce the number of public-houses, especially in small country towns and rural districts, would operate most efficaciously for the promotion of temperance. His Eminence also held that unless some means were found to discriminate between the man who took refreshment because he was obliged to travel, and the man who travelled because he wished to get refreshment, the Sunday Closing Act would become a farce. Dr. Alexander urged that all publicans should be compelled to have a temperance bar for light refreshments.

KERRY—Proposed Presentation

The people of Kenmare, where he spent eighteen years as a curate, have decided to present the Rev. P. Garvey, P.P., with an address expressive of their affection and esteem for him.

KILDARE—Appeal Against a Conviction

The Celbridge magistrates agreed to state a case for Mr. Daniel Buckley, Maynooth, whom they fined for not having his name in legible letters on his cart, although the letters were in the ordinary Roman characters.

LIMERICK—Informal Election

The recent election of Dr. Hannigan as Assistant Resident Medical Officer of Limerick District Lunatic Asylum has been declared illegal on the ground that the chairman was not entitled to give a casting vote.

White Gloves for the Judge

At the Limerick city winter sessions Judge Adams was presented with white gloves, as there was no criminal business to go before him.

LOUTH—Mr. T. M. Healy's Election

A contest was threatened in Mr. Healy's constituency, but Cardinal Logue and Archbishop Walsh intervened and peace was proclaimed to the joy of everyone who detests turmoil and disorder. Early on Monday, January 8, a telegram was received by Mr. T. M. Healy, while prosecuting his canvass in Dundalk, from the Archbishop of Dublin, which ran as follows: "As your Bishop, I feel called upon to protest against the statement ascribed in to-day's 'Freeman's Journal' to one of your opponents, that their cause is the cause of the Bishops and priests of Ireland. Certainly it is not mine. On the contrary, if I considered that any portion of my contribution to the General Election Fund of the Irish Parliamentary Party was being expended on the maintenance of the present deplorable contest in North Louth I should deeply regret having contributed to it at all." Later in the day a convention was held in the Town Hall, when a letter from Mr. John Redmond, M.P., was read and, on the motion of Mr. Hughes, Chairman of the County Council, seconded by Rev. P. Lawless, P.P., Faughart, it was decided not to nominate a candidate at the forthcoming election at North Louth. Mr. Redmond, in the course of his letter, stated that in deference to the wishes of Cardinal Logue, he decided to advise the supporters of the party in North Louth not to oppose Mr. Healy. He did so with much reluctance, after consultation with his colleagues.

MAYO—Papal Honor

The title of Count has been conferred by the Holy Father upon Colonel Llewellyn Blake, of Cloughballymore, County Mayo, in recognition of his munificence towards the African Missionary College, Cork.

MEATH—The Vacant See

In St. Mary's Church, Navan, County Meath, on January 4, a meeting of the parish priests of the diocese was held to select three names for submission to the Holy See, with a view to the appointment of a successor to the Most Rev. Dr. Gaffney. After long deliberation the following selection was made: Monsignor Gaughran, Vicar-Capitular (dignissimus), 43 votes; Very Rev. Father Callary, P.P., V.F., Tullamore, 6 votes; Very Rev. Dr. Dooley, P.P., V.F., Killucan, 4 votes; Very Rev. Denis Flynn, President St. Finian's Seminary, Navan, two votes; Most Rev. Dr. Kelly, Bishop of Ross, 1 vote; Very Rev. Joseph Geoghegan, Phibsboro', 1 vote.

QUEEN'S COUNTY—The New Member

Mr. P. A. Meehan, Chairman of the Queen's County Council, who has succeeded Dr. Mark A. MacDonnell in the Parliamentary representation of the Leix Division, is a life-long Nationalist and a gentleman of sterling integrity.

SLIGO—A Dominican Passes Away

At the Dominican Convent, Sligo, on January 9, the Rev. C. C. Keenan, O.P., passed away at the age of thirty-four. He made his studies first at St. Columba's College, Derry, after which he entered the Dominican Novitiate, Tallaght, County Dublin; from this he proceeded to Rome, where he studied theology under the Very Rev. Father Lepide. He took his degree in Canon Law at the Apollinaris University, and was ordained at St. John Lateran's in 1905 by Cardinal Parocchi.

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TIPPERARY—Clerical Appointment

Very Rev Father Hickey, Adm., Thurles, has been appointed Parish Priest of Ballingarry, County Tipperary, in succession to the late Very Rev. Canon Cantwell.

Death of a Priest

From New York news comes of the death of Rev. J. Heffernan, St. Mark's Church, Sheepshead Bay, Long Island, a distinguished priest, and a native of Carrick-on-Suir.

GENERAL**Released from Gaol**

Mr. John O'Donnell was released from Kilmainham Gaol on January 8, after having undergone three months' imprisonment, in default of giving security for good behaviour, for delivering a speech which, as it was alleged, influenced tenants who had been evicted to retake possession of their holdings.

Services Appreciated

The National Teachers of the South of Ireland have presented an address to Mr. J. C. Flynn, M.P., in recognition of his exertions on their behalf in Parliament.

President Roosevelt and Irish Affairs

Dr. Douglas Hyde thus speaks of his visit to President Roosevelt—'I was amazed at his information about things Irish. His acquaintance and knowledge of Irish literature is larger than I could have expected to find in an American. He displayed a marvellous memory of names of noted Irishmen, orators, statesmen, and poets. That, of course, was not astonishing in an educated man of broad information, but what was astonishing was President Roosevelt's familiarity with the productions of ancient Ireland. His conversation upon the Gaelic language and customs, the music of Ireland, and kindred topics, was replete with interest to me, and I confess that I learned from him things about my own country I never knew before. He talked on with a smoothness as though Ireland of the old days were a subject of the most frequent and familiar conversation with him.'

Over-taxation in Ireland

In a speech delivered recently Mr. T. W. Russell called attention to the over-taxation of Ireland, and the extravagant system of Government, illustrating his statement with the following interesting facts and figures:—The system of government in Ireland is extravagant and costly. England extracts from Ireland something like ten millions per annum in the shape of taxation. The cost of the government of Ireland is something like seven millions. That is to say, after the government of Ireland is paid for out of Irish taxation, three millions go to England as the Imperial contribution of Ireland. Here is a country (Ireland) poor and neglected, yet this great, rich country of England extracts three millions as Imperial tribute to pay for an army from which Ireland gets no benefit. Moreover, you tax Ireland more than Scotland, which has a population about the same in number. The Lord Lieutenant costs £36,557. In Scotland it costs nothing. The Local Government Board in Ireland costs £72,375. In Scotland it costs £15,825. The Registrar-General in Ireland costs £22,913; in Scotland £12,229. The Supreme Court of Judicature, County Court and law charges in Ireland cost £421,687. The Scotch legal expenses cost £259,378. The Royal Irish Constabulary and Metropolitan Police cost £1,509,214. The whole of Scotland is policed for £539,000.'

Banking Returns

The Irish banking returns for the first six months of last year, which have been issued by the Department of Agriculture for Ireland, are very pleasant reading, telling as they do of a great increase in the thrift of the country. The balances in the Post-office and Trustee Savings Banks on June 30 were £12,496,000, an increase of £344,000 over the same period in 1904. Ever since 1894, when the balances were but £6,627,000, there has been an increase each year, the increase in the eleven years being no less than £5,869,000. The largest increase in any one year was in 1895, when the savings increased by £744,000. In 1903, however, the increase amounted to £729,000. As compared with last year, the deposits and cash balances in Irish joint-stock banks (£44,999,000) showed an increase of £418,000, and was also the largest ever recorded in the history of the country.

People We Hear About

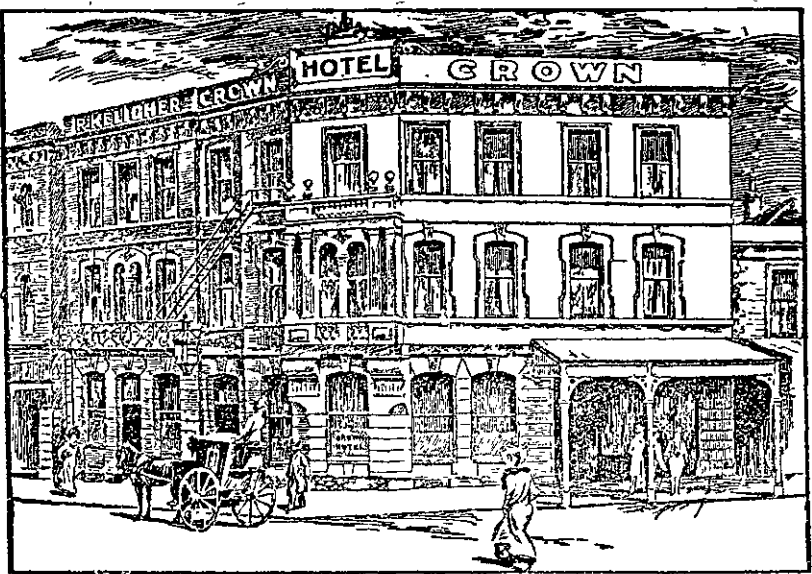
The 'Weekly Dispatch' of January 7, 1906, says: Mr. William Melling, under whom Mr. Seddon, the New Zealand Premier, served his apprenticeship as an engineer, has died at St. Helens, Lancashire. On Christmas Day Mr. Melling received from Mr. Seddon a prime New Zealand lamb.

Sir F. C. Burnand, owing to increasing age, has retired from the editorship of London 'Punch.' Sir Francis had been editor of 'Punch' for about thirty years. It was only recently he published his reminiscences, in the course of which he told of his conversion to the Catholic faith. Sir F. C. Burnand and 'Dicky' Doyle were the two best known Catholics associated with 'Punch.' Doyle was responsible for the original title page, and was for many years the leading artist of the paper, which was founded in 1841 under the joint editorship of Mark Lemon and Shirley Brooks. Among the prominent contributors in past times to its pages were Douglas Jerrold, Tom Hood, Albert Smith, and Thackeray. In addition to Doyle, Leech, Tenniel, and Du Maurier have been the principal artists.

Very few persons would imagine from the pictures published in newspapers and magazines of Mr. Chamberlain that he has reached the allotted span of three score and ten, yet such is the case. At his age he must be very sanguine if he expects in his lifetime to change the whole fiscal policy of the United Kingdom. Considering the lightning changes which have marked his public career, it is not at all improbable that before his death he may become a rabid freetrader. He started in public life by defending the Tories against the attacks of John Bright. Then he became a Republican, and was a most bitter opponent of the Conservatives, then he modified his views and became a Liberal. He advocated Home Rule for a time until Gladstone was not likely to be dominated by him. Then he joined the Liberal-Unionists, and blossomed out as a Cabinet Minister in a Tory Cabinet. His failure to convince the country of the blessings to follow from the adoption of a preferential tariff will probably cause him to make another change in the near future.

Mr. Hilaire Belloc, who has been elected M.P. for Salford South, is one of the most brilliant men Oxford has produced in recent years. He is a Catholic, and only 36 years of age. As the name indicates, Mr. Belloc is of French, or rather Breton, extraction, on the paternal side, the home of the Belloc family being in Nantes; but through intermarriage with the Irish family of Swanton, he claims to have Irish blood in his veins. He has been wholly educated in England—first at the Oratory School, Edgbaston, founded by Cardinal Newman, and afterwards at Balliol College, Oxford, upon the foundation of which he was the senior historical scholar, being awarded the Brackenbury Scholarship in the autumn of 1893. He spoke frequently at the Oxford Union, and was elected to the standing committee of that society at the beginning of his term of residence. Later he became its librarian, and in 1895 its president. Six months afterwards he took a first-class in the Honor School of History, and since that time he has devoted himself to lecturing and writing, amongst his publications being 'The Modern Traveller,' 1898; 'The Moral Alphabet' and 'Danton,' 1899; 'Lambkins Remains' and 'Paris,' 1900; 'Robespierre,' 1901; 'Path to Rome,' 1902; and 'Caliban's Guide to Letters,' 1903.

As a matter of literary interest, it is noted that the authors of the three most remarkable political biographies of recent years—Mr. Morley, Lord Edmond Fitzmaurice, and Mr. Winston Churchill, the biographers of Gladstone, Lord Granville, and Lord Randolph Churchill respectively—are all members of the present Government. If, as is reported, Mr. Winston Churchill received £5000 down for writing the 'Life' of his father, together with half the profits, he is likely to become one of the best paid authors either of the past or the present. When Lord Beaconsfield received £10,000 for writing 'Lothair,' the sum was regarded as phenomenal, but there were special reasons why so large a sum should be given. Lord Beaconsfield received a similar sum for 'Endymion,' but the publishers are said to have lost heavily on this transaction. Mr. Morley received £10,000 for writing the 'Life of Mr. Gladstone,' but that work was nearly twice as large as Mr. Churchill's biography. Probably the best paid writers of the day are Mr. Rudyard Kipling and Sir A. Conan Doyle, although Miss Marie Corelli and Mr. Hall Caine rarely make less than £20,000 for the novels which they write.



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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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Visit us for next suit.

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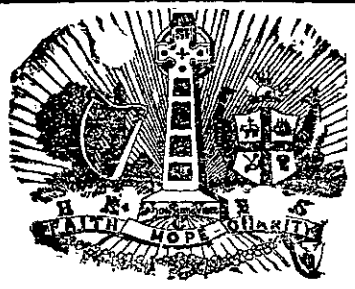
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

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

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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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Commercial

PRODUCE.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a full catalogue to a good attendance of buyers. With fair competition, most of the lines offered were quitted at prices on a par with late quotations. Values ruled as under:—

Oats.—No change in demand or value can be noted since our last report. Shippers' requirements are extremely small in the absence of anything like satisfactory orders, and almost the only sales being made are for local consumption. Prime milling lines are, if anything, in better demand at last week's prices. We quote: Prime milling, 2s to 2s 0½d; good to best feed, 1s 11d to 1s 11½d; inferior to medium, 1s 9½d to 1s 10½d per bushel (sacks extra).

Wheat.—The reduction made in the price of flour has had a depressing effect on sales this week, and as holders are not readily disposed to make such reduction in their reserves, little business has been passing. Prime lines only are in favor with millers, and most of the second milling wheat offering is being quoted as fowl wheat, for which there is a good local demand. We quote: Prime milling, 3s 4½d to 3s 6d; medium, 3s 3½d to 3s 4d; whole fowl wheat, 3s 2d to 3s 3d; broken and damaged, 2s 8d to 3s per bushel (sacks extra.)

Barley.—The last season's grain is not much sought after, but newly-threshed lots have good inquiry at prices slightly in advance of late quotations.

Potatoes.—In view of heavy supplies arriving early last week, values suffered a slight decline. Since then consignments have not been so frequent, and late quotations are well maintained, choice lines being saleable at a slight advance. We quote: Best freshly-dug lots, £5 10s to £6; choice lines, £6 to £6 5s; medium, £4 15s to £5 5s; inferior and stale, £3 to £4 10s per ton (sacks and cases included.)

Chaff.—Prime quality continues to meet with most favor, and as supplies of this class are more restricted, sales are not difficult to effect. Medium quality is still in full supply, and more difficult to place. We quote: Prime oaten sheaf, £3 10s to £3 15s; medium, £3 to £3 5s per ton (bags extra.)

Pressed Straw.—The market is bare, and both oaten and wheaten has good inquiry. We quote: Oaten, 45s to 47s 6d; wheaten, 37s 6d to 40s per ton.

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

Oats.—The market remains unchanged, quotations being as follow: Prime milling, 2s to 2s 0½d; good to best feed, 1s 11d to 1s 11½d; inferior to medium, 1s 9½d to 1s 10½d per bushel.

Wheat.—Business continues quiet, the reduction in the price of flour affecting sales considerably. Quotations: Prime milling, 3s 4½d to 3s 6d; medium, 3s 3½d to 3s 4d; whole fowl wheat, 3s 2d to 3s 3d; broken and damaged, 2s 8d to 3s per bushel.

Potatoes.—The market remains practically unchanged, although choice lines are now saleable at a slight advance. Quotations: Best freshly-dug lots, £5 10s to £6; choice lines, £6 to £6 5s; medium, £4 15s to £5 5s; inferior and stale, £3 to £4 10s per ton.

Chaff.—Prime quality is in most favor, medium being harder to place. Quotations: Prime oaten sheaf, £3 10s to £3 15s; medium, £3 to £3 5s per ton.

Messrs. Nimmo and Blair report as follows:—

Oats.—An exceptionally quiet tone prevails in this market, and values are likely to recede. We quote: Prime milling, 2s to 2s 0½d; good to best feed, 1s 11d to 1s 11½d per bushel (sacks extra).

Wheat.—Owing to the reduction in the price of flour millers are not anxious to operate, and as a consequence sales are difficult to effect at quotations. Fowl wheat is scarce and in good demand. We quote: Prime milling, 3s 4½d to 3s 6d; medium, 3s 3½d to 3s 4d; good whole fowl wheat, 3s 2d to 3s 3d; broken and damaged, 2s 8d to 3s per bushel (sacks extra).

Potatoes.—Supplies have eased off somewhat, and the market at the moment shows a firming tendency. We quote: Prime freshly-dug Oamarus, from £5 10s to £6; shippable lines, up to £6 5s; medium, £4 10s to £5 per ton.

Chaff.—There is a marked falling off in supplies, and sales for all grades are not so difficult to effect. We quote: Prime oaten sheaf, from £3 10s to £3 15s; medium to good, £3 to £3 7s 6d per ton (sacks extra).

Eggs.—Slow of sale at 1s 1d per dozen.

Butter.—Dairy, 7d; separator, 8½d; milled, 8d to 8½d per lb.

Pigs.—Baconers, 3½d; overweights, 2½d to 3d; porkers, 3½d to 3¾d per lb.

Poultry.—Hens, 2s to 2s 6d; cockerels, 3s to 4s 6d; ducks, 3s to 4s per pair; turkeys, hens, 5d; gobblers, 7d per lb (live weight).

WOOL.

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

Rabbitskins.—No sale since last report.

Sheepskins.—We offered a large catalogue at our sale on Tuesday, and prices were again very satisfactory, being quite up to last quotations. Pelts sold up to 3s 10d and lambskins to 3s 11d. We can confidently recommend consignments being sent in at present.

Hides.—No sale since last report.

Tallow and Fat.—No change to report, all coming forward being readily disposed of at late rates.

GREYMOOUTH

(From our own correspondent.)

February 23.

Quite a gloom was cast over the town last week when the sad news reached here that Master Wilfrid Flannan, son of Mr. M. Hannan, solicitor, had been drowned in Nelson. In company with several other boys he went to bathe in the Matai River, and being unable to swim he got out of his depth and sank. He was not missed for a few minutes, and when the boys searched and brought him out efforts at resuscitation were made for a long time but without success. The deceased had only arrived in Nelson a few days previously with Mrs. Hannan, and was proceeding to Wellington to continue his studies at St. Patrick's College. The body was brought on to Greymouth, and the funeral took place last Friday and was very largely attended, the local cadet corps, of which deceased was an officer, attending in full muster. The services at both church and grave were conducted by the Rev. Father Taylor. Heartfelt sympathy is felt by all classes of the community for the parents in the sad bereavement that has befallen them.—R.I.P.

A ladies' cricket match was played on the Recreation Ground last Saturday between the St. Mary's and Mawhera Clubs. St. Mary's team put up the respectable total of 90 runs, while the Mawheras could only reply with 36, the former thus winning by 54 runs.

The St. Patrick's church tower is now practically completed, and forms the principal landmark of Greymouth. It will be opened by his Lordship Bishop Grimes on Sunday, March 18.

The Hibernian sports committee are determined to leave no stone unturned in making their sports meeting on March 17 the best of its kind ever held on the Coast.

The Greymouth branch of the Hibernian Society are offering yearly prizes to the children of the Greymouth Catholic schools for Irish history.

The ordinary weekly meeting of the St. Columba Club was held last Monday evening. Three new members were elected and two proposed. The programme for the evening was a lecture on 'Home Rule' by Mr. J. McNamara. The lecturer spoke for over an hour, and was listened to with great attention and frequently applauded.

Mr. L. J. Brooks, who left last Saturday for Gisborne to assume the management of a business there, was the recipient of several presentations prior to his departure from Greymouth. On Friday evening some personal friends presented him with a handsome Gladstone bag. Several of those present spoke in eulogistic terms of Mr. Brooks' sterling qualities, and mention was made of his connection with the St. Columba Club, of which he had been a very enthusiastic and useful member.

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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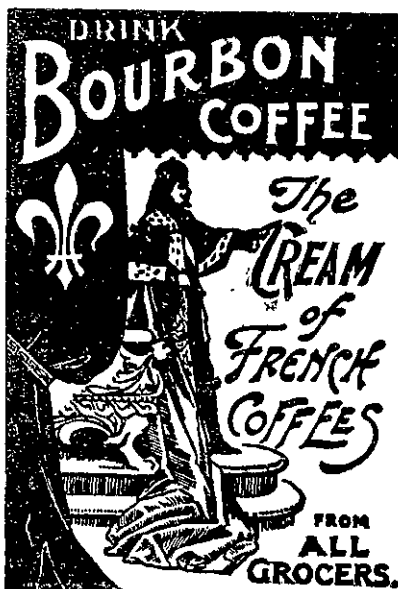
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Elderly People will find "ROBINSON'S PATENT BARLEY" most suitable for supper. It is easily digested, rich in nutriment, and delightful in taste.

Medical Authorities Recommend It.



In 1lb Air-tight Canisters.

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WAIMATE

(From our own correspondent.)

February 26.

A large gathering of parishioners assembled in St. Patrick's school on Thursday evening to bid farewell to Father O'Connor, who has been transferred to Napier, and to present him with some tokens of esteem. The proceedings commenced with vocal and instrumental items by Misses Dooley and Sims and Messrs. O'Shea, Smith, Kane, R. and C. J. Goldstone, and an Irish jig by Mr. McAleer.

After the musical programme was over Mr. McDermott, who presided, said they all felt very sorry for and deeply regretted Father O'Connor's departure. During the time he had been with them they had learned to love and esteem him for his many excellent qualities, and it was on that account that they had invited him to be present that evening. Mr. McDermott then presented Father O'Connor with an illuminated address and a purse of sovereigns. The address, which was artistically printed on parchment with floral ornamentation, and enclosed in a massive gilt frame, was the work of the Sisters of St. Joseph. It was signed on behalf of the parishioners by Messrs. McDermott (chairman), Jas. Hickey (hon. secretary), T. Twomey, J. Foley, and W. Quinn, sen. (Makikihi).

The president of the H.A.C.B. Society (Mr. J. Sims), on behalf of the Society, expressed their regret at the Rev. Father's departure, and testified to the great help he had been to them in carrying on its work by the interest he had taken in all matters pertaining to its welfare.

Mr. M. J. Corrigan on behalf of the Waihao portion of the parish expressed regret at Father O'Connor's departure, as during the two years he had labored among them he had endeared himself to all. He (the speaker) had known Father O'Connor since he was a boy and during that time he had impressed all by his many virtues. He asked those present to join with him in wishing their rev. guest God-speed. He then, on behalf of the Catholics of Waihao, presented Father O'Connor with a gold watch suitably inscribed, and a dressing case from the members of the Altar Society.

Father O'Connor, who was received with applause, expressed his appreciation of the kindness that had prompted the people of the parish to show their goodwill towards him in such a tangible form. The address he highly appreciated, and he hoped for many years to come to look upon it with pleasure. He thanked the Morven people for their kindness, and asked Mr. and Mrs. Corrigan to convey them his appreciation of their gifts. He thanked one and all for the kindness shown to him during his stay in the parish.

The chairman then introduced the Rev. Father Tymons, Father O'Connor's successor. Father Tymons thanked the gathering for their welcome. When a boy at college his best friends had been Waimate students. When at the seminary he was placed under a priest who had a very warm heart for Waimate, and who had never forgotten them—Father John Goutenoire.

On Friday afternoon the pupils of St. Patrick's school presented Father O'Connor with a beautiful Limerick lace surplice, as a token of their love and esteem.

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

Residents in Kaikoura and district will find undeniable bargains at Mr. R. T. Pope's establishment....

Messrs. Ballantyne and Co., Christchurch, are noted for the excellence of their men's, youths' and boys' clothing, the quality of which is always high, whilst prices are moderate.

Messrs. J. and N. Tait have sent us what is perhaps the most extensive and interesting moving picture show that has ever been seen in New Zealand. The remarkable entertainment, 'Living London,' which commenced its Dunedin season at His Majesty's on Tuesday evening is a truly remarkable picture show. It brings to our very doors the greatest city in the world—London. Takes you down the Strand, Regent and Fleet streets, through all its principal thoroughfares, shows you all its buildings, monuments, parks, and its wonderful traffic, its stream of hansom cabs, buses, etc. Nothing could be more interesting as well as educational for anyone who knows what the name of London signifies....

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Yours faithfully,
THOS. JENKINS.

THANKS.

With reference to the above, I have to THANK MY CLIENTS for their Patronage during the number of years that I have been in Business in Dunedin, and trust that they will accord the same hearty support to my successor.

I am, yours faithfully,
WALTER ILES.

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Mrs. Jansen, of Auckland, in writing to the proprietor of DR. ENSOR'S TAMER JUICE, says: During the past 5 or 6 years I have been a terrible sufferer from indigestion and liver ailments, having tried several doctors and various patent medicines to no effect. I was commencing to despair when a friend advised me to try DR. ENSOR'S TAMER JUICE, which I did, and after taking the Juice for a few days I found my health greatly improved, and to-day while writing you I am enjoying perfect health, which is entirely through the wonderful curative effects of TAMER JUICE. All those suffering from Indigestion, Liver and Kidney complaints take Tamer Juice.

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

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

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

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

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

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

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

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

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

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

Prospectuses on application to the Director.

The College will RE-OPEN on MONDAY, FEBRUARY 6th, 1906
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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.

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

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

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

The Annual Vacation ends on Saturday, the 17th of February.

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

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

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

For further particulars apply to
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NOTICE.

THOSE persons to whom Books of Tickets in connection with the Temuka Presbytery Re-building Fund were sent are requested to be good enough to return Blocks and Remittances AT ONCE, so as to enable the Art Union to be drawn on March 15th, as arranged. All communications to be addressed to the Rev. Father Kerley, Presbytery, Temuka.

IN MEMORIAM

CREAN.—In loving memory of Michael Crean, beloved husband of Mary Crean, who died at Wrey's Bush, January 10, 1905.—R.I.P.

The last Mass was over,
 The last prayers were said—
 Offered up to the throne
 For the repose of the dead.

Rest and peace were long in coming
 To the tired spirit here,
 But trials were rich blessings,
 Since they brought the Saviour near.

Lose not faith, then, if you labor,
 Tired, weary, full of woe:
 Heaven is a better prize
 Than all pleasures here below.

God is merciful and kind—
 He knows whate'er is best;
 And those who suffer here on earth,
 In Heaven find perfect rest.

Oh! grieve not, grieve not for him now,
 But do your prayers increase;
 And pray from your inmost heart,
 That he may rest in peace.

—Inserted by his loving wife and daughter.



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

LEO. XIII. to the N.Z. TABLET

THURSDAY, MARCH 1, 1906

THE GREAT FRENCH PILLAGE



THE first blows of the final struggle between ascendant Freemasonry and the Church in France are now being struck in that lodge-ridden land. It is a story of fierce conflicts between the people and the despoilers who, under the legal pretence of inventory-taking, are raiding the churches, with official orders to lay sacrilegious hands upon the Holy of Holies—the Tabernacles upon the altars. Military officers have resigned rather than have a share in such profanation and sacrilege, and the nature and degree of resistance aroused has come upon the Government with a shock of surprise that has compelled them to threaten at home and explain abroad. It reminds one, in a way, of the rising of the gallant Catholic yeomen of Lincolnshire and Yorkshire to guard their sacred fanes from desecrating hands during the Great Pillage of Henry VIII. But public opinion, both national and international, has to-day a power of curbing tyrants that it

possessed not in the evil days when the podgy Tudor Nero cumbered the throne of England. And Brittany and Normandy, and the Auvergne have yet to give an account of themselves. As might be expected, no whisper, not a breath, was allowed to pass over the submarine wires to this country regarding the order for desecration that has aroused so widespread and so vigorous a protest in France. Three years ago an attempt was made to desecrate the Tabernacles of the churches and chapels of the religious Orders. In deference to public opinion, it had to be abandoned. This last and worst outrage on religion is now entrusted again to Police Commissioners, under orders from the Government. Cardinal Richard (Archbishop of Paris) and the other French bishops have addressed circulars to their priests, instructing them never to permit the Tabernacles containing the Blessed Sacrament to be opened by the inventory-making police, and to declare, instead, on their word of honor as priests, the number and value of the sacred vessels therein contained. 'The order to make an inventory of church goods is looked upon,' says a Paris despatch (January 14) in the American secular press, 'as a mistake by all, except the most violent of the anti-clericals, and is believed by some persons to be the beginning of a real conflict between Church and State.' The indignation aroused by this sacrilegious command may have an important result on the approaching elections for the French Chamber of Deputies. 'The recent election in England,' says the San Francisco 'Monitor,' 'shows how an overwhelming majority may disappear under such conditions. The anti-clerical combine in France may meet a like fate. The return of a Catholic majority is not a new thing in the experience of republican government in France. Three-fourths of the deputies elected after the Prussian war were Catholics.' Belgium got rid of its anti-Catholic Freemason Ministry twelve years ago. The country has since then enjoyed the blessings of unbroken prosperity and peace. So may it be with distracted France!

(After this article had been made up in page form, we learned that the French Government had withdrawn the official order issued by it to the Police Commissioners to violate the Tabernacles throughout the country.)

Notes

A Clumsy Forgery

Some sanctimonious individual in Palmerston North has unearthed a clumsy No-Popery forgery, had it reprinted, and circulated in the district. Its title is 'The Portrait of Mary in Heaven.' It is headed with the following 'historical' data:—

'Towards the close of the sixteenth century the following correspondence took place between a young Mother Abbess and an illustrious painter. It has been translated by Napoleon Roussel.'

The name given to the 'young Mother Abbess' is an absurd and palpable 'fake'—'Maria de St. Roman.' Of the which, more anon. Well, Maria writes three letters from 'St. Mary's Abbey,' in the town of—Nowhere! Her correspondent is the 'illustrious painter'—which his name it is Joseph de St. Pierre. Joseph writes three letters to Maria from a 'monastery' and 'cloister,' which is also situated—Nowhere. No statement is, of course, made as to the original source or authority of this 'sixteenth century' correspondence. Such a course would be altogether contrary to the rules of the No-Popery tract-writer—it would so greatly facilitate investigation and exposure. We are not even told from what language the alleged documents have been 'translated.' As to the dramatis personae: (1) The Abbess's name (as stated) is 'Maria de St Roman.' But, as all the names purport to be given in French, why 'Maria,' and not 'Marie,' the correct form? Now there is no saint in the calendar whose name would be

written in French, or in any other leading European language, 'St. Roman.' There is, however, in French a word 'roman.' It means 'romance' or 'fiction.' In the present connection, the name has an appropriateness which the author of the forgery probably never suspected. The correct translation of the lady's name is 'Maria of Holy Romance.' But the French might be a good deal 'more so.' (2) The history of art contains the name of no 'illustrious painter (or glazier either) named Joseph de St. Pierre. This 'sixteenth-century' foreign monk-painter is made to write in the peculiar theological slang of the more ignorant class of English-speaking tract-writers of the nineteenth century. And he knows so little of his religion that he treats the bodily assumption of the Blessed Virgin as a defined dogma of the Catholic faith—blundering, just as tract-writers do every day of the week, between private opinion and declared doctrine. (3) The alleged 'translator' receives the French name of Napoleon Roussel. But he knows so little of his language that he cannot spell a simple Christian name correctly. And the excruciating blunder that he flounders into is precisely the one that an ignorant English-speaking writer with an extremely meagre smattering of French, would quite naturally make in the case. Maria of Holy Romance and the rest of them are clearly so many Mrs. 'Arrises—mere fictitious names to hang a tale of imagination upon.

The manifest object of this tract is to get some very stupid biblical 'interpretation,' and some anti-Catholic virus, under the skin of simple-minded Catholics, on the pretended authority of holy and 'illustrious' Catholics. Its substance is (1) the old calumny that Catholics place the Blessed Virgin above Christ; and (2) it is a rather coarse-grained attempt to make it appear that the sweet Maiden-Mother was no maiden at all, but just an ordinary, common-place, and by no means good-looking married Jewess, with a family of seven or eight children. Not a line of the letters was written 'towards the close of the sixteenth century.' They are the work of three centuries later— concocted by a clumsy tract-writer who did not know enough to forge plausibly. They made their first appearance nearly forty years ago. It was (we believe) in a disreputable combination of newspaper and No-Popery tract that was published in Dublin, under a bogus Catholic name, and under the auspices of an association for 'converting' Irish 'Papishes' by means of soup, flannel, and hideous calumnies against the Old Faith. The forgery was so palpable and inartistic that it really did not call for the denunciation which it met. It went beneath the surface and rarely reappeared. We know of no purpose but one of annoyance and insult to Catholics that can be served by the exhuming of this calumny for Palmerston North. The law of the land shows as scant mercy to the utterer as to the forger of base coin—unless the utterer is able to establish his innocence and bona fides. And it passeth ordinary comprehension that people with souls to be saved or damned should—without scrupulous investigation—gaily expose themselves to the risk of using, even at second hand, the arts of the forger in the service of the God of truth. Decent Protestants—and even decent pagans—would part with dear life rather than descend to the use of such dishonoring methods. But there are lewd fellows of the baser sort who 'esteem all things lawful against "Rome."' It is such as they that gave rise to the strong protest made by the Protestant writer Whitaker in the third volume of his 'Vindication of Queen Mary': 'Forgery (I blush for the honor of Protestantism while I write it) seems to have been peculiar to the Reformed. I look in vain for one of those accursed outrages of imposition amongst the disciples of Popery.'

'Tablet' Representatives

Mr. J. Moriarty (Temuka) has been appointed a travelling representative of the 'N.Z. Tablet.' He enters upon his duties as from March 1 by calling upon subscribers and others in the Oamaru district and in South Canterbury. Mr. Moriarty will in every case present duly signed credentials on the printed forms of the 'Tablet' Company, and we commend him to the courtesy of all our friends. Mr. Coughlan, our other travelling representative, is at present in the North Island.

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and opposite ...
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DIOCESE OF DUNEDIN

Mr. J. B. Callan, jun., who recently passed the final section of the LL.B. degree, was on Friday admitted as a solicitor and barrister of the Supreme Court.

On Wednesday evening of last week St. Joseph's Hall was filled, when a social gathering was held by the members of St. Joseph's Ladies' Club in aid of the furnishing of their stall at the forthcoming bazaar. Misses Poppelwell, Power, Davis, Hannigan, Messrs. Miles and Fottrell contributed to the musical portion of the programme.

The following alterations have been made by his Lordship the Bishop in the arrangements in connection with the visitation of the southern part of the diocese. His Lordship, who was in Winton on Sunday last, will be in the Riverton parish on Sunday and Sunday week, in Annandale on March 18, Invercargill on March 25, and Gore on Passion Sunday. The visitation of the Lawrence parish will take place after Easter.

We learn by telegraph from a correspondent that the new Catholic church at Centre Bush, in the Winton parish, was solemnly blessed and opened on Sunday by his Lordship Bishop Verdon. The occasional sermon was preached by his Lordship, who, in conclusion, complimented the architect and contractors on their work. The collection amounted to £120. There was a very large congregation, among those present being many from Invercargill, Otautau, Wrey's Bush, and Dipton. Seventy-five candidates were confirmed. In the evening the Rev. Father Murphy preached at Winton.

LENTEN REGULATIONS

DUNEDIN

The following are the Lenten Regulations for the diocese of Dunedin:—

Whilst the law of the Lenten Fast remains in full vigor, the following regulations are made in virtue of powers received from the Apostolic See and by special indult granted to all the Bishops of New Zealand on the 15th March, 1898, for ten years:—

1. Flesh meat is allowed at dinner on all days in Lent, except Wednesdays and Fridays, the Saturday in Ember Week and the Monday in Holy Week.

2. On fasting days a little recreation is allowed in the morning and a collation in the evening, at which (except on Ash Wednesday and Good Friday) butter, cheese, and milk in moderation may be used.

3. Eggs may be used at dinner on all days except Ash Wednesday and Good Friday.

4. Lard and dripping may be used as a condiment instead of butter on all days except Ash Wednesday and Good Friday.

5. Fish and flesh meat cannot be used at the same meal during Lent.

6. Persons who are not bound to fast may take at all meals the kinds of food that are allowed at the chief meal.

7. There is neither fast nor abstinence on St. Patrick's Day (March 17).

8. We hereby authorise confessors, and priests having care of souls, to grant to the faithful such further dispensations as may be deemed necessary according to the circumstances of each case.

9. Persons not twenty-one years old, as well as those advanced in old age, and all persons who are unable to fast on account of sickness or hard labor, etc., are exempted from the general obligation of fasting.

All who have arrived at the years of discretion are bound to go to Holy Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the octave of the Feast of SS. Peter and Paul.

A collection for the Seminary Fund will be made on the second Sunday in Lent in every church where a priest officiates, and in all other churches on some Sunday during Lent. The faithful are earnestly solicited to contribute generously to this fund.

The collection for the Pope will be made in each church on some Sunday before the end of September next, and for the Aborigines and Holy Places on some convenient day.

✠ MICHAEL VERDON,
Bishop of Dunedin.

Dunedin, February 2, 1906.

CHRISTCHURCH

The following are the Lenten and other Regulations to be observed in the diocese of Christchurch:—

In virtue of special faculties received from the Holy See we hereby grant the following dispensations:—

1. Permission for the use of flesh meat, at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays, except one, that is the second Saturday during Lent and Monday in Holy Week.

2. Lard and dripping may be used after the manner of butter at dinner on days of fast and abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent and Good Friday.

3. White meats—such as butter, milk, cheese, and eggs, are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday.

4. For those who, though not bound to fast, are bound to abstain; the kinds of food which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5. Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent, nor on the Feast of St. Patrick, March 17.

All who have completed their twenty-first year are bound to fast and abstain, unless excused by the state of their health or the nature of their employment, according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their twenty-first year, are nevertheless bound to abstain from the use of flesh meats on the days appointed, unless exempted for a legitimate cause, of which the respective pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the octave of SS. Peter and Paul.

The collection for the Holy Places will take place on Good Friday.

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the Diocesan Charities will take place on the first Sunday in October, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for Peter's Pence on the second Sunday in Lent.

Until further notice, whenever the Rubrics allow it, the prayer, 'Pro quacumque necessitate' will be said or sung at Mass and Benediction.

Given at Christchurch, the Feast of the Commemoration of the Passion of Our Lord and Saviour Jesus Christ, and appointed to be read, and afterwards placed in a conspicuous place inside all the churches, chapels, and convents of the diocese.

✠ JOHN JOSEPH GRIMES, S.M.

Bishop of Christchurch.

Presentation to Father Tubman at St. Andrews.

(From our Timaru correspondent.)

The Catholics of St. Andrews assembled in large numbers on Saturday evening last in the Public Hall to bid farewell to their popular pastor, Rev. Father Tubman, prior to his departure for a well-earned trip to the Old Country. The gathering was a representative one, and on the stage were the leading residents of the district and members of the church committee. The proceedings throughout were enthusiastic and hearty. Mr. D. Callaghan, chairman of the church committee, presided, and, in opening the proceedings, stated the object of the gathering which was to give to their pastor a loyal send-off on his well-earned holiday. They were all sorry to hear that Father Tubman's health required recruiting through overwork for them, but as it was so, they were determined to make his holiday as enjoyable as possible, as far as lay in their power. He then called on Mr. A. Wilson to read the address, which ran as follows:—

'Very Rev. and Dear Father,—On this, the eve of your departure on a well-earned holiday to the land of your birth, we, the Catholics of St. Andrews, gladly embrace the opportunity afforded, to manifest to you our appreciation and gratitude for the unceasing care and attention you have given to our scattered district during the past 14 years. The solicitude you have ever displayed for even the humblest member of your flock, and your untiring devotion to our spiritual, aye, and even our temporal welfare, have endeared you to all, and, although it is not our thanks you seek, still, we should feel ourselves wanting in gratitude if we did not, on this occasion, manifest to you those deep feelings of devotion and loyalty as a

priest, and respect and confidence as a man with which you have inspired us. To recount the many weary miles you have travelled to bring us the consolations of our Holy Faith, and to dwell on the many acts of kindness which each one of us has received from your generous hand, would doubtless be distasteful to you. But we cannot refrain from mentioning that standing monument for all time of your brilliant administrative qualities and unflagging energy, the beautiful church of which we are all so justly proud. We would ask you to accept the accompanying purse of sovereigns as a small token of the sincerity of the feelings we have endeavored to express, and we pray that God will bring you safely back, perfectly restored in health, to continue long your life's work amongst us.

Wishing you God speed, we beg to remain, Very Rev. and Dear Father, ever affectionately yours, Denis Callaghan, J. Dillon, J. O'Laughlin, Patrick Ryan, Martin Sullivan, Patrick Kennedy, A. Wilson (secretary).

The address was splendidly illuminated by the Sisters of the Sacred Heart, Timaru.

Mr. A. Wilson asked Father Tubman to accept the address and purse of sovereigns as a small recognition of the large debt of gratitude they owed him. He was supported by Mr. J. O'Connor, one of the oldest settlers, who gave a short history of the parish from its inception, its early struggles, the help afforded by non-Catholic friends, and the strong lead given by Father Tubman, which resulted in the present satisfactory condition—eight or nine acres of Church property, a handsome and substantial building, and a satisfactory credit balance. He lightly touched on the difficulties and hardships which had to be overcome in serving such a widely spread district, and concluded by wishing Father Tubman bon voyage, a pleasant time in the land of his birth, and many happy years with them on his return.

Rev. Father Tubman, whose rising was received with loud applause, said their beautifully worded and illuminated address he would ever cherish, and their generous monetary offering would enable him to enjoy his holiday to the full limit of the time allowed him. Words were indeed but feeble things to express the feelings with which their thoughtfulness overwhelmed him. He wished them all every blessing, and would remember them in his prayers during his absence, which after all would only be temporary. They would be looked after in the meantime by Rev. Father Bowden, and he was sure they would profit by his absence.

Rev. Father Bowden expressed his pleasure at meeting the St. Andrews people, and hoped he would get to know them well during the few months he would be with them, till the return of their popular pastor.

Mr. C. H. Besley and Mr. Bush (stationmaster of St. Andrews), as non-Catholics, eulogised the guest of the evening as a kind friend, and a good citizen; one with whom it was a pleasure and an education to come in contact. A short musical programme was gone through, consisting of a pianoforte solo and a song by Miss M. Cameron. Some step dances were given by Messrs. McCarthy and Kennedy to violin music supplied by Mr. R. Hoare. A choice supper was laid in an adjoining room by the ladies of the parish, and a short toast list was honored.

LENTEN PASTORAL

DIocese OF CHRISTCHURCH

The following Pastoral has been issued by the Right Rev. Dr. Grimes, Bishop of Christchurch:—

Dearly Beloved Brethren and Children in Jesus Christ,

The year of grace, one thousand nine hundred and five and nine hundred and six, will ever be memorable in the history of our diocese.

For more than a decade of years many a fervent prayer has been offered that the Almighty, in His infinite goodness, would grant us the privilege of a foundation of the Sisters of Nazareth in our midst. On the eve of the Epiphany, nineteen hundred and five, we had the consolation to know that our prayers were answered. It was then our pleasing duty to welcome to their temporary home a devoted band of six Sisters sent by their Mother-General at Hammersmith to begin a branch of their illustrious Institute in our city of Christchurch. Accompanied by several members of the Society of St. Vincent de Paul and a few other friends, we, in our own and the name of the whole diocese, tendered that generous band a most cordial welcome. In

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greeting those who, in imitation of their Divine Master, give themselves so ungrudgingly to the service of God whilst relieving the most suffering portion of humanity, we asked them to accept our sincere thanks for the practical proofs they gave us of the highest form of religion in the sacrifice they made, bidding farewell to home and friends and country, fearlessly encountering the perils of the deep to come to the very Antipodes at the call of charity, which, to the devoted Daughters of Nazareth, is no other than love Divine.

What but this Divine love could induce them to accept as a labor of love the severing of ties so dear to the human heart, to soothe the sorrowful, comfort the distressed, and act as ministering angels to the aged and infirm, the orphan and the cripple, the poor and most abandoned incurables? May we not now repeat what we then assured them, viz., that the daily exercise of their noble mission would win for them the sympathy, the help and affectionate esteem of all classes of society, irrespective of race or religion? In fulfilling their God-like work, the sole claim to their charity is any and well nigh every form of want and suffering. Were we not right in promising them the cordial co-operation of the whole community, that of the clergy, the laity, and the press, which had already more than once spoken most sympathetically of them and their great work?

Now that their coming amongst us is an accomplished fact; now that they daily minister to the poor little orphan, the blind, the aged and incurable, to the number of fifty and more, the only bounds to their ministering being their too limited accommodation, may they not rely on your utmost help, mindful as you are of the Scriptural promise that whatever we do for them or theirs we do for Christ Jesus, Who has solemnly promised an eternal reward to any such assistance?

You will be glad to hear that the Sisters of Nazareth have secured, not far from the centre of the city, a more suitable site, where, in the near future, they hope to begin the erecting of an establishment in keeping with their requirements. Henceforth they will share with the Nuns of the Good Shepherd, who are doing such admirable work for the entire Colony, the proceeds of the collection taken up every Rosary Sunday for the Diocesan Charities.

Are we not justified in affirming that the advent of the Sisters of Nazareth will ever be one of the most memorable events in the history of our diocese?

In the 35th Chapter of the Book of Exodus we read that when, at the command of their Divinely appointed leader, the people of Israel undertook to erect the Tabernacle, 'all, both men and women, with devout mind, offered gifts, that the work might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord with a most ready and devout mind, to make the work of the Tabernacle of the testimony, they offered whatsoever was necessary to the service, and to the holy vestments both men and women gave bracelets and ear-rings, and tablets, vessels of gold, metal of silver and brass, violet, purple and scarlet and fine linen, onyx stones and precious stones, and spices and oils for the lights . . . and to make incense of most sweet savor.' Such is the Scriptural record of the generosity of the people of old, for what the Apostle of the Gentiles assures us was but the shadow and figure of the Christian reality.

When the history of the Church in New Zealand will have been written some of its brightest pages will be a record of facts no less striking in recounting the erecting of our beautiful Cathedral, so aptly called by the New Zealand 'Tablet,' 'The Architectural Gem of the Colony.' When, at the command of another Moses, the late Sovereign Pontiff, Leo XIII., we began to appeal in behalf of that great undertaking, the generosity of our people elicited the admiration of all classes of society. Who could fail to admire the spontaneous offer of a thousand pounds and of a thousand guineas, made by men who had obtained the same by the toil of their hands? Like the people of old, others have stripped themselves of golden trinkets, offering sacred vessels of silver and gold, and church furniture and large donations; this too, anonymously. Some have deprived themselves not only of the luxuries, but even of the seeming necessities of life to contribute to this great work. Out of their slender resources priests and religious have furnished their quota. Even little children willingly sacrificed their pocket money, bestowing it as a voluntary offering to the Cathedral Fund. Many a widow's mite has gone to the building of our noble pile. More than one has insisted upon the donation of a life-long economy to help the erecting of the Tabernacle of God amongst men! No one can claim that our stately Cathedral is the work of the wealthy. It is the fruit of the hard earnings of the poor and

the lowly, generous to a sacrifice of their well-won pounds, their shillings and their pence. May we not boldly affirm that it is the outcome of the noblest, the holiest aspirations of our loyal people? What makes their generosity the more striking is the fact that it has not interfered with the many local calls upon their limited means. Chief Pastor and Spiritual Father of all in the Diocese, it is a source of consolation to us to know that whilst the walls and towers of our Cathedral were rearing their lofty heights, other important works were begun or completed, improved or enlarged. Witness the beautiful churches at St. Andrews, Albury, Makikihi, Waiiau, Cheviot, and Hanmer; commodious halls and graceful spires, like those recently erected in Greymouth; substantial presbyteries at St. Mary's, Hawarden, and Ross, whilst another is in the course of erection at Ashburton. Well equipped convents or schools have arisen in Hokitika, Rimu, Kumara, and Blackball, on the West Coast; at Woolston and Akaroa, Darfield and Leeston and Temuka. Plans are already in hand for a convent in Rangiora, and for new churches at Timaru and Waimate. All these the fruit of the liberal contributions of a faithful and grateful flock. No less cheering is it to know that the work of the Cathedral neither prevented the establishment of the noble Institute of Nazareth Home nor the necessary additions to the wonderful working Convent of Mount Magdala.

Strangers to our holy faith marvel at the daily sacrifices so cheerfully made by our Catholic people for whatever redounds to the greater glory of God, the honor of our holy religion, and the uplifting or well-being of fallen humanity. To many it is an unfathomable mystery that with the numerous calls in their several parishes our Catholics so generously respond to appeals in behalf of a Cathedral, which, in the ordinary course, many of them will never behold.

For us the reason is obvious. The well-known faith, practical faith, of our devoted flock is the answer. What but faith, and a practical faith, could prompt them to be generous, though their generosity call for the greatest sacrifices? Everywhere the children of the Catholic Church understand that whilst they would have, in their respective parishes the temples wherein they worship fair in form and substantial structures, that in the Episcopal City should be fairer far, more vast and substantial than all others. Why would they have this Cathedral Church to surpass the rest? Because there alone, the Church's ritual, so dear to them, can be carried out in all its liturgical grandeur. This is one reason, but there is one still greater.

By the vastness of its dimensions, the beauty and stateliness of its form, they would have that temple a speaking symbol of the glorious Church to which it is their proudest privilege on earth to belong. What fond mother is loved and revered by the fondest of sons with half the fondness of Catholic children for their holy Mother, the Church? Men marvel at the Catholic's attachment to the Church. Why should they marvel thereat? Was not that Church planted in the blood of Christ Jesus? Did not that same Jesus bequeath her to us to be the mother of our souls, the guardian of God's own truth, the pledge and assurance of a blissful immortality? What more precious gift could we receive from the hands of the Almighty? Is she not the living instrument, the very organ of the Divinity amongst us? Is she not the source, and depository of eternal truths, the dispenser of Heaven's choicest gifts and graces? May we not, with countless saints and sages, call her the permanent Incarnation of the Son of God in our midst? Do not the inspired pages of Holy Writ show us the incarnate God so closely identifying Himself with His Catholic Church as to consider as done to Himself whatever is done to her? What wonder, then, that we love this Church more than father or mother, sister or brother, wife or husband, or ought else on earth? Is she not the Church of our forefathers, many of whom forfeited home and land and life itself rather than forfeit their allegiance to this holy Mother? Watered and nurtured in the blood of our martyred ancestors, is it any wonder that we are proud of that Church? Is it any wonder that we long to see her everywhere praised, honored, and exalted? Filling as she does the inmost yearnings of our soul; knowing that Church to be what she is, what wonder if we strain every nerve to see her become as dear to our children and our children's children as she is dear to ourselves?

(To be concluded next week.)

The special demands upon our space in this issue make it necessary for us to hold over some editorial matter and several reports.

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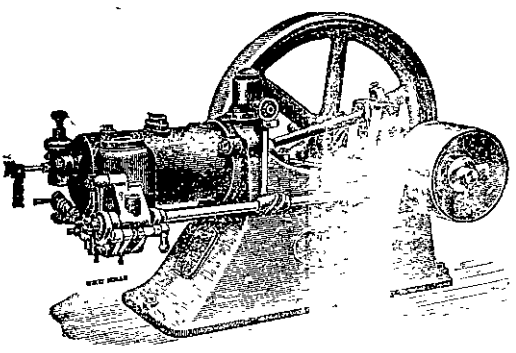
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The Storyteller

A DRINK OF COLD WATER

It was a drowsy summer afternoon, a good many years ago, that little Dorothy Mayfield sat at the door of her home playing with a doll.

Beyond the child through the open door could be seen the mother at her spinning wheel, humming a hymn that was as soothing as a lullaby.

'I must have a drink,' suddenly said the little one, as if the sensation of thirst had just made itself manifest. 'Now, Dorothy, you will have to stay right here till I come back; I won't be gone long, and you must be real good.'

With this she set her doll on the step, with her back against the jamb, in order that she might maintain a genteel position during her owner's absence, and away the young mistress ran down the winding path at the rear of the house.

Dorothy ran every step of the way, because she couldn't help it, pausing in front of the crystalline spring of icy coldness. She took a brown gourd from its resting place on a projecting ledge of stone, and, stooping down, dipped it into the water. Then she held it to her lips, while its dripping coolness moistened the corners of her mouth and the tip of her pug nose. Two or three swallows were sufficient, and, with a sigh of enjoyment, she laid down the vessel and was about to whirl round and dash back to the house, when she was abruptly checked by the appearance of an Indian warrior, who came from among the undergrowth, walking as silently as a shadow.

He was of medium height, rather good-looking for one of his race, his long black hair hanging loosely about his shoulders, while two or three gaudily stained eagle feathers projected from the crown. His countenance was not disfigured by the hideous paint which his people use when they go upon the warpath. He wore the simple hunting-shirt, leggings, and beaded moccasins common among the New England Indians two centuries ago. The buckhorn handle of a knife thrust into his girdle at the waist showed, and he grasped the barrel of a long, old-fashioned flintlock rifle, whose stock rested on the ground at his feet.

'What do you want?' fearlessly asked Dorothy Mayfield, after the blue eyes had looked for a moment straight into the black orbs of the Redskin.

'Drink water,' replied the Indian in fairly good English.

Once more snatching up the gourd, the girl dipped it into the spring and held the dripping vessel toward the dusky guest. The immobile face never changed as he reached out the free hand, took the gourd, and held it to his lips.

That he was thirsty was quickly shown, for he steadily drank, gradually raising the vessel and throwing his head back, while the astonished Dorothy watched the 'Adam's apple' in his throat as it bobbed up and down until not a teaspoonful of water was left in the gourd.

'Oh, my!' she exclaimed. 'I guess you haven't had a drink, since you were a little boy—you don't want any more, do you?'

'No,' replied the Indian, with a shake of his head as he returned the gourd, sat down on the ground, and drew the back of his hand across his moist lips.

'Dear me! Haven't you any handkerchief?' asked the little one, turning up her nose in disgust. The Indian was somewhat mystified over the name of the article, but all became clear when the little miss whipped out a piece of spotless linen from the pocket of her dress, and, stepping forward, carefully wiped away the moisture that remained. Then she noticed several beads of perspiration on the Indian's forehead—for the day was sultry, and he had travelled far—and she soothingly removed them.

'There,' she remarked, retreating a step and viewing her work with satisfaction, 'now you look like somebody.'

It is not often that a member of the Indian race betrays the emotion of mirth; but as this one looked at the little miss and understood her words his mouth moved until his even white teeth shone between coppery lips.

'What your name?' he asked.

'Dorothy—that's the name of my doll, too.'

'Live here?' continued the warrior, pointing a finger toward the log dwelling, which showed among the leafy limbs of the trees.

'Of course I do. Where do you live?'

He turned half round, as he sat on the ground, and pointed behind him.

'Off dere, good way. Little girl can't walk.'

'Yes I can, if I wanted to; but I don't want to. Have you got any little girl like me?'

Again the dark face was lit by a smile and the head nodded without speaking.

'Won't you bring her to see me some time?'

'Mebbe,' was the non-committal reply.

'You mustn't forget it. I'll look for her every day and will feel bad if you don't bring her to see me.'

'What fader's name?' asked the Indian, who had hardly removed his piercing eyes from the face of the chattering miss.

'Why, his name is my father. How simple you are!'

There was a glow of real mirth in the countenance of the red man at this scornful reply of the little girl, and in a voice of wonderful gentleness he added:

'He fader have oder name.'

'Oh, why didn't you say what you meant? He is Mr. Mayfield. Do you know him?'

A silent shake of the head was the response.

'Sometimes Indians come to our house. If they are hungry we give them something to eat. Are you hungry? 'Cause if you are it will soon be supper time, and if you will go with me you can have all you want and stay at the house till morning.'

'No hungry—go back in woods.'

It suddenly dawned on Dorothy that it was her turn to laugh, and she did so right heartily.

'I know why you can't eat any supper. It's 'cause you drank so much water that you can't hold another mouthful.'

The conversation might have lasted a long time, for the Indian acted as if he were interested in the chatter of the little one, whose questions and observations came so fast that little opportunity was given him to do more than answer questions, some of which were of a most puzzling character.

Suddenly the voice of the mother was heard. The prolonged absence of the child had caused disquiet on the part of the parent, and she was calling to her.

'That's my mother,' exclaimed the little one by way of explanation. 'I shall have to go now. Good-bye!'

She was off like a flash of sunshine, but had taken only a few steps when she stopped short and looked around.

'You won't forget to bring your little girl to see me? Won't you tell me your name?'

The warrior had risen to his feet and was moving away. He, too, checked himself, and, turning his head, answered both questions, but unfortunately, Dorothy did not catch what he said. She repeated her queries, but the red man, for some reason that cannot be conjectured, did not look round again, nor speak. He struck into his long, silent stride, and quickly disappeared among the trees.

'I guess he said he will bring his little girl to see me,' murmured Dorothy, as she hurried up the path to her mother, who was waiting for her, and to whom she related her singular story.

And little Dorothy waited and watched for the coming of the dusky visitor leading his child by the hand, but he never came.

PART II.

One soft September afternoon in 1875 Hugh Lardner, a lusty young man, carrying a flintlock and powder-horn, came to the home of Jacob Mayfield with alarming news.

'It will not do for you to remain another hour,' were his words to the palefaced husband and wife. 'King Philip and his warriors are near you, and no one is safe.'

'Whither shall we go?'

'To Deerfield. Captain Mosely is to be left there with a small force, while the rest are busy in the harvest field. The village is only a few miles off, and if you make the most of your time and are very careful you can reach it in safety. Will you do it?'

'Yes, with heaven's help. I am greatly thankful to you, Hugh, for your kindness.'

'It is but a neighborly act. I must hasten.'

Time was precious, and, bidding the husband and wife good-bye, the young man hurried out of the house and, breaking into a brisk trot, headed toward the camp of the brave pioneers from Ipswich.

Jacob Mayfield was too wise to disregard the warning of Hugh Lardner. Without encumbering themselves with anything in the nature of luggage, the father step-

ped out of the house, followed by his wife, holding the hand of Dorothy, who was now two years older than when she had given a drink of cold water from the spring to an unknown Indian.

The door was shut behind them, but the latchstring was left hanging out, in accordance with the hospitable custom of the border. If the Indians chose to visit the outlying cabin, they would meet with no trouble in securing entrance.

It was nearly ten miles to Deerfield, the distance being greater because of the circuitous course taken by the pioneer. He was familiar with the route, and was hopeful that by following the advice of Hugh Lardner he would avoid the hostile redmen, who were liable to be encountered at any time.

All went well until the winding course through the woods, marked at times by an indistinct trail, but oftener without any mark at all, had been passed. Finally the father stopped in front of a deep, calmly flowing stream, a dozen feet or more in width.

'We must reach the other side somehow,' he remarked, as his wife and child paused at his side.

'Can't you jump it?' asked his wife with a faint smile.

'Perhaps, by taking a short run; but how will that help you and Dorothy?'

'I will tell you,' replied the child. 'Take mamma in one arm and me in the other, and then make the biggest jump you can.'

'I am afraid it would land all three of us in the middle of the stream.'

'But you can swim out with us.'

'If it is necessary to swim I can carry you all across, but it isn't pleasant to have our clothing wetted.'

'It will not harm us, for the weather is mild,' suggested the wife.

'We may do better.'

They moved up the stream searching for a straighter place, and met better fortune than they expected. One was found where the width was barely six feet, to leap which was a slight feat, even to the wife, accustomed as she was to the rough, outdoor life on the frontier.

Dorothy was equally certain she could accomplish it as readily as her parents, who were inclined to think she was warranted in the belief. There was enough doubt, however, to cause the father to try a somewhat original plan, which was carried out with astounding results.

He laid his gun on the ground behind them, and lifted his laughing child, his hands beneath her arms close to her shoulders. Then standing on the edge of the stream, he swung her back and forth with increasing oscillations, having explained that he intended to throw her across.

'One, two, three, and there you go!'

As he uttered the last exclamation, she left his grasp, and, describing a short parabola, landed lightly upon her feet, on the further bank, and, under the impulse of her momentum, ran several paces before she could check herself.

'There!' called the pleased parent. 'That is better than trying to jump and falling into the stream.'

'But I shouldn't have fallen into the stream—'

Jacob Mayfield heard a slight rustling behind him, and, turning his head, was confronted by five Indians, one of whom, stooping as silently as a shadow, had caught up the white man's gun from where it lay.

The mother uttered a cry, but it was because of the terrifying sight on the further shore. An Indian warrior stepped from behind a tree, only a few feet away, and approached the child, whose back being turned, suspected nothing of her peril, while held speechless by what she saw just across the brook.

At the moment when the parent was unarmed, the half-dozen warriors made him and his family prisoners. Since all the Indians were armed and in war paint, Mayfield and his wife did not believe their lives would be spared for more than a few minutes. Their astonishment, therefore, was great when one of them by gestures indicated that the couple were to leap to the other side and join their child. Since she, too was in great peril, the curious command was obeyed on the instant. The wife easily leaped across, and was followed by her husband, the former being quick to take up the trembling hand of Dorothy.

The warriors talked for a few minutes in their native tongue, while Mayfield anxiously scanned each face in turn, in the hope of recognising an acquaintance to whom he could appeal, but all were strangers, though if every one had sat at his board it probably would not have affected the case.

The chief was saying something and in the act of gesticulating with his free hand, when, to the astonishment of everyone, Dorothy Mayfield tugged at the other arm. The surprised leader turned angrily and glared down in her face.

'Don't you remember me? I'm the little girl that gave you the drink of water, oh, a good many years ago.'

For several seconds the painted face was a study. The Indian stared at the upturned countenance, silent, peering, and intent. Then the shadow of a smile played about his mouth, he laid his hand on the flaxen hair, and, in a voice of wonderful tenderness, uttered the single word:

'Dor'thy!'

'I knew you would remember me. You told me your name that day, but I did not hear you; tell me again.'

'Pometacum; white people call me King Philip.'

'Why didn't you bring your little girl to play with me? I watched, oh, so many days, but you forgot all about it, didn't you?'

'Too far—good way—little girl can't walk so far.'

'That was so long ago that she must now be a big girl like me. She can walk it now; will you bring her to see me?'

'Some time,' was the response.

King Philip, the grim hero of the greatest war in the history of New England, had not forgotten the innocent child who gave him a drink of water two years before.

Without hesitation, therefore, he announced that no member of this little family should be harmed. Not only that, but, in the face of the fact that he was urgently needed elsewhere by his warriors, he accompanied Dorothy and her parents through the forest until they came in sight of the little village of Deerfield, when, knowing that all danger was at an end, he bade them good-bye and hurried off.—'Cassell's Little Folks.'

The Catholic World

ENGLAND—An Unsettled Point

In a letter to the 'Pall Mall Gazette' with regard to the 'Adeste Fideles,' Mr. James Britten, K.S.G., says that none of the various accounts as to the origin of the melody of the hymn will stand investigation, and he adds: 'It is curious that the origin of the words has also, so far as I know, eluded discovery.'

FRANCE—Freedom of Action

Public opinion in France (says the 'Catholic Times') is too deeply engaged in speculating on the results of the Morocco Conference and the risk of war with Germany, to find time for ecclesiastical matters under the operation of the Separation Law. But M. Brunetiere has been expressing his opinion of what the Church should do. 'The eminent Academician thinks the Bishops should accept the law as it stands and try to make the best of it. France, he holds, does not want the Church to mix herself up in politics, but would like to see her activity confined to purely spiritual duties. But the question is not to be solved by a few general principles. The Bishops see the Church crippled, the clergy impoverished, and all in the name of liberty. They may be excused if they do not see eye to eye with M. Brunetiere. The wounded man feels the smart. And when M. Brunetiere prophesies that the French Church will become like the Church in America, freely dependent on the alms of the Faithful for its support, we wish we could agree with him. Unfortunately, France is not America, and we doubt whether the French political parties would ever consent to grant the Church that liberty of speech, action, and development which enables Catholics in America to conduct their ecclesiastical affairs with so much smoothness and success. America has no Jacobins.'

GERMANY—The Centre Party

At a time (says the 'New World' of Chicago) when the very foundations of civil order are threatened by social democracy in most other European countries, the Fatherland is made impregnable by the infallibility, the loyalty, the religious patriotism of the great Centre party. Whatever may be the Kaiser's personal sentiments, his outspoken devotion to the Holy Father finds adequate explanation in motives of public policy. There is no grander movement in modern history than that

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which is most commonly associated in the popular mind with the name of Windthorst, the O'Connell of Germany. Grattan once said in the Irish Parliament that he found Ireland on her knees, and that he emancipated her from oppression. The Centre party sprang into existence at a time when the Church's life and activities were manacled and fettered by the persecution of Bismarck. If to-day the Church in Germany flourishes perhaps as in no other part of the world, the Centre party is the cause. It dominates the Reichstag and holds the Socialists at bay. German Catholic scholars have almost strangled that terrible rationalism to which the contemporary eclipse of faith is so largely due. There is scarcely a village or a hamlet of the Fatherland in which some branch of the organisation of the Centre party does not exist and work sleeplessly for faith, morality, and civil order. When the time arrives for seeing present forces in their proper perspective, when the philosophic history of the modern age comes to be written, it will, beyond all doubt, be recognised that the Centre party was one of the most enlightened, powerful, and conservative agencies that have contributed to the genuine progress of humanity.

ITALY—The Holy Father's Jubilee

There is afoot, originating from the International Committee for the Solemn Homage at Bologna, a project for fittingly celebrating the Golden Sacerdotal Jubilee of his Holiness. The project has received warm support from the Archbishops of Lucca and Taranto, and the Patriarch of Venice.

ROME—Death of an English Benedictine

A Rome correspondent reports the death of Canon Mackey, Procurator General of the English Benedictines, who had suffered from heart disease.

The Caroline Islands

Since Pope Leo XIII. decided that the Caroline Islands should belong to Germany, the Spanish Capuchins have continued their missions among the natives. But now Pope Pius X. has created Father Preschall, librarian of the monastery of Aquisgrana, Apostolic Prefect of the Carolines, and the mission will be taken over by German Capuchins.

SCOTLAND—Death of a Convert

The death is reported of the Rev. Father Fraser, who passed away at Fort Augustus Monastery on January 2. The deceased, who had been an Anglican clergyman, was received into the Church in 1902, and was ordained priest in July of last year.

UNITED STATES—A Work of Charity

The trustees of the Mission of the Immaculate Virgin have decided to erect three new buildings at Mount Loretto, Staten Island, at a cost of £55,000, and later on three additional ones to cost £12,000 each. The mission was founded by the late Rev. John C. Drumgoole in 1871. It cares for 2000 boys and girls.

The Catholic Mayor of Cincinnati

During the late Ohio election, Cincinnati elected its first Catholic Mayor. Because he was a Catholic, Judge Dempsey was denounced by some of the preachers and by the Junior Order of American Mechanics. This opposition only strengthened his candidature and served to turn probable defeat into a splendid victory. At the same time Joseph P. Kealy, a well known Catholic fiction writer and formerly State president of the Young Men's Institute, was elected a member of the Ohio Legislature.

The Papal Legation

A new home for the Papal Legation at Washington will soon be under course of construction. Plans for it have been approved by the committee consisting of Cardinal Gibbons, Archbishop Farley, of New York, and Archbishop Ryan, of Philadelphia. The building will cost £20,000.

Catholic Progress

According to the 'Catholic Directory' for the current year the total Catholic population of the United States is 12,651,944, an increase of 189,151 over the previous year. The total number of Catholic priests, including seculars and regulars, is 14,484, an increase of 637. There are in the United States one Papal Delegate, one Cardinal, fourteen Archbishops, ninety Bishops and twenty-one Abbots. The majority of the clergy are seculars, there being 10,789 secular priests and 3695 regulars, who are members of religious Orders. The total number of Catholic churches in the United States is 11,814, an increase of 427 over the previous year. There are 86 seminaries for ecclesiastical students. Children attending Catholic parochial schools have increased in number to 1,066,207, an increase of almost 35,000, there being 4281 parochial schools listed. The children who are under Catholic care, including those in

orphan asylums, number 1,229,668. There are 869 institutions of higher education, and the total number of Catholic charitable institutions is 997. In addition to the secular clergy there are 40 religious Orders of priests represented in the United States. Representatives of 122 Sisterhoods are engaged in teaching in the country. The archdioceses of New York and Chicago are each rated as having 1,200,000 Catholic inhabitants. In this count the village and suburban towns are also included. It must be taken into consideration, however, that the archdiocese of New York does not embrace the city of Brooklyn, which is a diocese in itself. Boston follows with a Catholic population of 700,000, while the diocese of Brooklyn is fourth with 500,000. The archdiocese of Philadelphia is fifth with 485,000, and the archdiocese of New Orleans sixth with a population of 450,000, while the diocese of Pittsburg, archdiocese of St. Louis, diocese of Cleveland, diocese of Newark, and diocese of Hartford follow in this order. New York heads the list as to the number of priests, with 824. Chicago follows with 643; Boston, 598; Philadelphia, 521; St. Louis, 507; Pittsburg, 422; Baltimore, 405; Milwaukee, 362, and Cleveland, 353.

GENERAL

A Venerable Nun

The 100th birthday of Mother Parker, the oldest survivor of the original missionaries to Hawaii, was celebrated in Honolulu a few weeks ago. The aged Sister is still able to receive and recognise friends, and is enjoying excellent health. Amongst her earliest callers on the day of her 100th anniversary was Governor Carter, and later the Governor brought his son, one month old, to shake hands with the lady whose years numbered a hundred.

St. Catherine de' Ricci

The London 'Saturday Review,' in a recent review of F. M. Capes' recently published book on St. Catherine de' Ricci, has the following interesting observation:—

'Italy has given to the world four great St. Catherines—of Siena, of Bologna, of Genoa, and of Florence. All four, too, were great writers. The two Tuscan Catherines have, moreover, formally been proclaimed classics by the famous Academy which orders such matters in Tuscany; but if the Saints of Bologna and Genoa can not approach them in style and purity of language, the matter of their writings is assuredly to the full as remarkable. St. Catherine de' Ricci is unquestionably a charming stylist, absolutely natural and unaffected, her written language has in it the best qualities of the spoken tongue. No greater tribute to the purity of her diction could be found than the fact that the fastidious Academicians of the Crusca have cited her as a model of style nearly 1100 times in their new Vocabolario, which has only reached the beginning of the letter M.'

Of the letters of St. Catherine de' Ricci, no less than seven hundred of which are accessible in print, the 'Saturday Review' writes, commenting on the practical nature of many of them. 'It is little short of marvellous,' says the 'Review,' 'to read all these lucid details of practical and family matters when one remembers that for twelve years of her earlier life St. Catherine was subject to a regular weekly ecstasy which lasted from noon on Thursday to four o'clock on Friday evening, during which she visibly enacted the whole scene of the Passion. No documents we have ever seen so conclusively prove that a Catholic ecstatic can at the same time be a perfectly level-headed woman of the world.'

Messrs. Dwan Bros., hotel brokers, Wellington, report having sold Mr. Thomas Sowman's interest in the Railway Hotel, Eketahuna, to Mr. Alfred Carter; Mr. Thomas Wilkinson's interest in the Princess Theatre Hotel, Wellington, to Mr. William Nidd; Mr. David Sullivan's interest in the lease and goodwill of the Post Office Hotel, Wellington, to Mr. A. McVinish, of Invercargill; Mr. S. J. Flewellyn's interest in the lease and goodwill of the Alhambra Hotel, Wellington, to Mr. Thomas Wilkinson; Mrs. J. Ormsbee's interest in the lease and furniture of the Clyde Quay Hotel to Mr. Julius Pitsch; the lease, goodwill, and furniture of the Family Hotel, Rangitikei Line, Palmerston North, conducted by Mr. Thomas J. Nott for some time past, to Mr. Martin Ryan, formerly of Kumara, and late of Wellington; Mr. Shanahan's interest in the Takapau Hotel, Hawke's Bay, to Mr. F. J. Bassett, of Hautauma....

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(1) Competitors must be under 18 years of age. (2) Write the complete sentence on one side of a sheet of paper or card; on the other side the competitor's full name and address, also age, duly endorsed by parent or adult friend; and in one corner the words "Competition No. 2." (3) Any number of guesses may be sent, but any single competitor may win only one prize. (4) Each guess must be written on a separate sheet, and the end of a packet of Tiger Tea containing the NUMBER must be cut off and attached to each sheet sent in. (5) Competition closes on the 31st MARCH NEXT, and the Prizes will be awarded immediately afterwards. (6) Address:

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The Prosperity of Japan.

The prosperity of Japan depends very largely upon the sea. A thousand varieties of fish, including the shark, are eaten by the inhabitants, the annual yield of the fisheries being 3,000,000 tons, or three times the consumption in the United States. The value of this product is £6,000,000. The coasts also supply an edible alga known as laver, and other sea-weeds from which food gelatine is extracted, together with large quantities of salt. From Japan, moreover, comes a large part of the world's coral and pearls.

Hats and Localities.

It is astonishing to what an extent the sizes of heads vary in different localities. It is a well known fact in the hat trade (says an English paper) that there is a difference of two sizes between the average hats worn in Birmingham and Glasgow, and it is generally conceded that the average size in Birmingham is smaller than in any other town in the kingdom. Taking the whole of England, the average size of hat required by men is 7, or nearly 22 inches in circumference; in Wales 6½ is the average; the Irishman averages a 7 full; while the cannie Scot's average is 7. King Edward for many years wore a size 7 hat, but his size at present is 7½.

Sense of Time.

One of our commonest mental operations is estimating periods of time. Attempts have been made to determine the quality of our 'time sense,' and in the latest experiments at Harvard University 251 males and 274 females, from 17 to 23 years old, were required to judge the length of each of four intervals—18, 36, 72, and 108 seconds—under four different conditions. Comparing the sexes the females proved to be much less accurate than the males. The male judgments ranged from 1 to 300 seconds, with an almost invariable tendency to under-estimate; and the range of the female was from 1 to 400 seconds, a considerable over-estimate being the rule. The second itself is much shorter to the female than the male.

The Future of Electric Traction.

The next ten years, in the view of a prophetic British engineer, will bring enormous development of electric traction, especially in supplanting steam on suburban branch railroads and short main lines. The incandescent lamp will be improved, cheapening electric lighting, possibly to the extent of driving out all other illuminants. Long-distance telephony will be greatly developed, and wireless telegraphy will become established on ships, chiefly for safety. The generation and transmission of electric power promise little advance unless some new source of electricity is discovered. Direct production of current from coal remains only a dream, and Tesla's transmission of power without wires is no better. The universal adoption of the steam turbine will be the only advance in power stations.

Balloon Expedition to the North Pole.

The new dirigible balloon in which Mr. Walter Wellman and M. Santos Dumont are to attempt to reach the North Pole, is to be built on the plan of that in which the Brazilian aeronaut circumnavigated the Eiffel Tower. A Paris message states that, undismayed by Andre's fate, M. Dumont is confident of success. The balloon will be 196ft long, with a maximum diameter of 49ft, and a cubic capacity of 22,600ft. It will carry three motors capable of developing a force equal to 70 horse-power. The expedition will proceed early next summer to Spitzbergen, where a base camp will be established. Thence the aerial voyage to the Pole will be taken. The distance is about 500 geographical miles and allowing for contrary winds and adverse atmospheric conditions, it is estimated that on the journey to the Pole and back to Spitzbergen the aeronauts would have to traverse about 1200 miles. An average speed of 12 miles an hour would consequently enable them to do the double journey in 100 hours, but as M. Dumont in his aerial trips has obtained a speed as high as 23 miles an hour, it is calculated that it should be practicable to accomplish it in considerably less time.

Bad Breath

Bad breath is a most offensive thing both to yourself and your friends. If you are troubled in this way try DR. ENSOR'S TAMER JUICE for Biliousness, Indigestion, and all Stomach Disorders.

The Home

By 'Maureen'

A Lenten Dish.

In the absence of fish, which is not always easy to procure in places remote from the coast, the following will be found a useful dish during the Lenten season:—Take some already boiled vegetables such as carrots, turnips, and potatoes, cut them in cubes; slice some onion thin, put a little fat in a frying-pan, and brown onion and other vegetables. When browned put in stewpan, add tablespoonful of chutney and curry powder to taste; cover with milk, and warm up thoroughly. Green tomatoes cut in thick slices and cooked in the same way will also be found to be good. Both should be served with boiled rice.

Egg and Tomatoes.

Boil the eggs until they are nicely set, not too soft nor hard; cut them into halves, and pile on a dish. Pour over tomato conserve made very hot.

Rhubarb and Lemon Pudding.

Required: Slices of bread, lemon peel, rhubarb, sugar to taste, three-quarters of a pint of thick custard. Butter a pudding dish and line it with slices of bread cut thin, and from which the crust has been removed. Stew some rhubarb (bottled if you cannot get it fresh) with a little rind, and sweeten to taste. While still hot, fill the dish with the stewed fruit, cover with a piece of bread, place a saucer on the top of the pudding, and press with a heavy weight.

Rice Cream.

Required: One pint of milk, two ounces of sugar, half a pint of cream, two ounces of ground rice, half an ounce of gelatine, vanilla to flavor. Boil nearly a pint of new milk with two ounces of sugar, and stir in gradually the ground rice, which has been wet with cold milk. Stir while the rice is cooking for about eight minutes, and draw to the side of the fire. Dissolve half an ounce of powdered gelatine in a little water, and stir it into the rice. When sufficiently cooled, add the whipped cream to the rice, flavor all with essence of vanilla, and place in a mould.

Apple Scallop.

Required: Half a pound of dried apples, a few cloves, sugar to taste, breadcrumbs, half an ounce of butter. Weigh the apples the day before you wish to serve them, rinse in cold water, put into a basin, and add sufficient cold water to cover. Next day stew the apples, adding cloves and sugar to taste. Place a cover on the saucepan, and cook gently till the apples are transparent. Put into a greased pie-dish, scatter white breadcrumbs thickly over, and on them pieces of butter. Brown in a sharp oven and serve hot.

Styes.

Styes are a very painful and troublesome affection, from which those in weak health or very often young people frequently suffer. When the stye is just beginning to threaten, if a tiny camel hair pencil be dipped in tincture of iodine and lightly touched upon it, it will often prevent its forming, but if the irritation is already considerable, the stye should be bathed with hot water during the day, and a bread and water poultice covered with oiled silk put on at night. Sometimes it is necessary, if the stye does not break, to prick it with a darning needle that has previously been made antiseptic by passing it through the flames of a spirit-lamp, and then to squeeze out its contents.

Maureen

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Familiar Misquotations

It seems quite impossible to eradicate some of the most familiar misquotations, which have got so firm a hold on the popular mind that neither dictionaries of quotations nor lectures in the press suffice to set them to rights. The London 'Morning Post' says:—

It is curious to observe how many lines and phrases there are which have been habitually misquoted for so long a time that the inaccuracy has become crystallized and the new form has taken the place of the old, even with people who profess some love for literature. The young person of average education will glibly quote, 'A man convinced against his will is of the same opinion still,' regardless of the fact that conviction is the assent of the will to a particular proposition, and that what Butler wrote was 'He that complies against his will is of his own opinion still,' which is not, like the stock version, rank nonsense. Portia does not plead, in the words usually ascribed to her, that mercy 'falleth like the gentle dew from heaven,' but that it 'droppeth as the gentle rain from heaven'; and Lorenzo, in the same play, distrusts 'the man who hath no music in himself'—not 'in his soul,' which is the common version. Coleridge did not write 'and not a drop to drink,' but 'not any drop to drink.' Prior's line was not 'small,' but 'fine by degrees and beautifully less.' Gray did not describe the 'even tenor,' but 'the noiseless tenor of their way.' Even our pastors now and then violate the rubric by putting 'just' before 'cause,' instead of before 'impediment,' in publishing banns of marriage, and more than one biblical passage might be mentioned as being frequently misquoted. Yet time was when a slip of this kind was held to be almost as discreditable as a false quantity. The familiar misquotations of Milton's 'Fresh woods and pastures new,' and Pope's 'A little learning is a dangerous thing,' have been deplored times without number, and can never be got rid of.

The Rev. Father Laide has been recalled to the diocese of Goulburn, and the Rev. Father Maguinness goes from Broken Hill to take his place at Cobar.

In the 'Daily News' its Irish correspondent states:—In the history of Parliamentary elections in Ireland nothing to compare with the present situation can be cited. The number of unopposed returns that are now certain is without a parallel. It shows a truly unanimous spectacle in Nationalist Ireland never witnessed before. The selections of the Conventions in practically all cases are to be the members.

By the R.M.S. 'Ortona,' which left Port Melbourne on February 13 (says the 'Advocate'), there was a large passenger list, including the following members of the Australian hierarchy and clergy:—The Bishop of Armidale, N.S.W. (Right Rev. Dr. O'Connor); the Bishop of Bathurst, N.S.W. (Right Rev. Dr. Dunne); Very Rev. M. J. Shanahan (Hamilton); Very Rev. J. F. Marshall (Maryborough); Rev. T. O'Reilly, P.P. (Parramatta); Rev. J. Dunne, P.P. (Campbelltown); Rev. S. H. M'Gee (Bathurst), who intends becoming a member of the Society of Jesus; Very Rev. J. O'Donohue, Adm., and Rev. J. Sheridan (Hamilton, N.S.W.). Many of the friends of the departing dignitaries boarded the mail steamer to wish them God speed.

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.

A beautiful Calvary has lately been erected at the Passionist Retreat, 'Glen Osmond,' near Adelaide. The expression of deep suffering and superhuman kindness in the face of Our Lord crucified, and, at the foot of the cross, the anguish of his afflicted Mother, the sorrow of the beloved Disciple, are all so artistically depicted that the statues seem almost living beings. The admiration of both clerical visitors and laymen has, we hear, been spontaneously expressed to Messrs. Louis Gille and Co. for this splendid specimen of the sculptural abilities of their head studio in France....



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INTERCOLONIAL

The widow of the late Dr. Kevin Izod O'Doherty contemplates publishing, in book form, some of his contributions, in verse and prose, to the 'Freeman' many years ago.

The Rev. D. B. Nelan, who has been in Europe for a twelve months' holiday, has returned to Essendon, and was warmly welcomed. He accompanied the Very Rev. Dean Phelan to Europe in February, 1905.

Mrs. K. I. O'Doherty, 'Eva' of the 'Nation,' the last of the Young Irishmen, is in the enjoyment of excellent health. A recent visitor to Brisbane says the old lady, who is in her 75th year, is as intellectually bright now as she was when he knew her years ago.

The Very Rev. Dean Phelan, Adm. St. Patrick's Cathedral, was expected to reach Melbourne on Monday last after a twelve-months' holiday in Europe. Arrangements have been made by a representative committee to tender him a warm welcome home. He will be entertained at a conversazione and presented with an address.

At the annual Communion breakfast of the Sydney and suburban branches of the Irish National Foresters, held in the Cardinal's Hall a few Sundays ago, his Eminence, on behalf of the Society, presented the High Chief Ranger, Mr. E. Power, with a gold medal, suitably inscribed, in recognition of the singular merit with which he presided over the Foresters during his term of office.

In his address at the Irish National Foresters' breakfast on Sunday morning, February 11, his Eminence the Cardinal reviewed the series of events which led to the defeat of the Tories in the recent elections at Home, and expressed confidence in the Liberals in regard to the granting of a full measure of justice to the aspirations of Ireland. He also spoke of the complete victories of the Irish Parliamentary and the Labor Parties, and reviewed the great advance made by the Irish Home Rule movement in 1905.

In replying to the address presented to him prior to his departure for Europe his Lordship the Bishop of Bathurst said: The progress of the Church in the West for the last 40 years has been truly marvellous, and of course the credit of this great spiritual advancement must be given to our faithful people under the wise and capable religious direction of the clergy. The contribution of more than £28,000 annually for Church and school purposes from a population of about 28,000 (all told), besides the large sum necessary for the maintenance of the clergy, is a fact that deserves to be recorded, and should teach those who desire to know what great sacrifices the Catholic community are making for the full support of their education and religion. A good deal has been truly said of the labors and privations our clergy endure for the spiritual welfare of their people, but with such examples of piety and generosity on the part of the laity before us we consider it both a privilege and a pleasure to spend all that we are worth and to work all that we are able for the spiritual and temporal improvement of the flocks entrusted to us.

The Hon. John Meagher, M.L.C., speaking at the farewell to the Right Rev. Dr. Dunne, Bishop of Bathurst, recounted the good work of his Lordship in the diocese. The Bishop's first work here (said Mr. Meagher) was the building of a monastery which cost £2000. Then he had put an extra storey on the convent buildings at a cost of £3000. The Bishop commenced the additions to the Cathedral, adding the sanctuary and other portions. In fact the work would have been done some years before only he put a bar on it. However, the Bishop was undaunted. He made a second attempt, and it succeeded, the cost being £3000. Then he had built the Milltown school, church at a cost of £600, and after this there was the building of the mortuary chapel and other expenses at the cemetery, the cost being £600. At the Perth Convent £1000 was spent, and the additions to St. Stanislaus' College, which were now under way, would cost £1500, of which the Bishop had given £1000 himself. For the Bishop's house, the money was collected throughout the diocese, and it would be invidious to mention any particular parish as having contributed most. The Bishop's Palace cost £4000. The diocesan testimonial to the late Dr. Byrne reached £2600. The value of the Church property was £55,000, and the Church had no debts in Bathurst. The value of Church property in the diocese was £175,000, upon which there was only a debt of £5360.

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- March 4, Sunday.—First Sunday in Lent.
 " 5, Monday.—St. Casimir, King and Confessor.
 " 6, Tuesday.—St. Fridolin, Abbot.
 " 7, Wednesday.—Ember Day. St. Thomas of Aquin, Confessor and Doctor.
 " 8, Thursday.—St. Cataldus, Bishop and Confessor.
 " 9, Friday.—Ember Day. The Lance and Nails.
 " 10, Saturday.—Ember Day. The Forty Martyrs.

St. Casimir, King and Confessor.

Poland honors as its patron St. Casimir, second son of the King of that country. He learned from pious preceptors to practise austerities, which contrasted remarkably with the luxury and splendor of his father's court. He died in 1482, at the age of twenty-four, and is proposed to the young as the model of every virtue.

St. Fridolin, Abbot.

St. Fridolin, the first Apostle of the Alemanni, was a native of Ireland or Scotland. He labored as a missionary in Gaul, where he restored the congregation of St. Hilary at Poitiers, which had been corrupted by Arianism, and in Germany, where he founded a monastery at Seekingon, an island in the Rhine, near Basel. St. Fridolin lived in the sixth century.

St. Thomas of Aquin, Confessor and Doctor.

St. Thomas of Aquin, the angel of the school, was born at Aquino, a town near Naples, in 1225. His early education was entrusted to the care of the Benedictines of Monte Cassino. After completing his education at the University of Naples he entered the Dominican Order, and became the scholar of Albertus Magnus. He taught with universal admiration at Cologne, Paris, Bologna, Naples, and other places. He was equally famous as a preacher. He persistently refused any ecclesiastical dignity. Called by Gregory X. to assist at the Ecumenical Council of Lyons in 1274, he fell sick on the journey and died in the Cistercian Monastery of Fossanova before he had completed his 50th year. He was solemnly canonised by John XXII. in 1323, and ranks among the great Doctors of the Church.

St. Cataldus, Bishop and Confessor.

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

The Lance and Nails.

This feast serves to remind us of two incidents in the Passion of Our Lord—how the soldiers nailed Him to the Cross, and after His death pierced His sacred side with a lance. The latter event is thus narrated by St. John: 'The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers, with a spear, opened His side, and immediately there came out blood and water. . . . For these things were done, that the Scripture might be fulfilled: "You shall not break a bone of Him." And another Scripture saith: "They shall look on Him Whom they pierced."'

The Rev. Father O'Reilly, of Parramatta, was on February 7 the recipient of an address and presentation from the Children of Mary and the pupils of the Convent of Mercy, Parramatta. The address was beautifully, illuminating, and the presentation consisted of a handsome missal and set of breviaries.

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