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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

The Distressed Maori

The potato-blight has hit the Maori here and there as it did full many a time on a vaster scale the peasant in Green Erin of the Tears. The black flag of famine is all too well known in the most distressful country, and it seems as if it is to be planted among some of the Maori communities on the Wanganui River. Here is a communication which we have received from Father J. Maillard, S.M., the pastor of Jerusalem, Wanganui River:—

'Thanks for your insertion of a letter of mine in the "Tablet" some time ago. Through it, I received from different friends (to whom I hereby return my sincere thanks) the sum of £6 8s for the distressed Natives. Just now they are eating sparingly the few potatoes they have left. They gather the blighted ones and steep them in a pool of water to rot, in order to have for the winter what they call "kotoero." This is an old Maori way of using decayed potatoes, and it makes a most repulsive food.

'At Jerusalem, besides the Natives, we have eighteen orphans to look after; and out of an acre and a half of ground the Sisters in charge of them got six bags of potatoes. These will last four weeks. After that, the Sisters wonder how they are to feed their little charges. We pray that God will put it into the hearts of some generous friends to send some help. It would be most gratefully received by the hard-wrought Sisters, whose hearts are sore with anxiety for the little orphans.'

Here is a plea whose simple and unstudied eloquence should grip every heart that is open as day for melting charity. We only venture to add, on our own account, that the speedy gift will spare much anxiety and suffering; and to express the hope that the orphans will be promptly and amply provided for, and that the Maori, little and big, will shortly be placed beyond the dread alternatives of hunger unappeased or homoeopathic doses of rotten 'kotoero.' Irish people—at least those who remember 'Black 'Forty-seven,' or even the lesser calamities of 'seventy-nine—can appreciate the depth of meaning that is hidden in the old Spanish proverb: 'All sorrows are bearable if there is bread.'

The Waltham Orphanage

Few people take kindly to leek or humble-pie. And it was hardly to be expected that the North Canterbury Charitable Aid Board would take without a grimace the bitter posset administered to it by the findings

of the Commission of Inquiry into the conduct of the Waltham Orphanage. By a narrow majority the Board resolved that certain findings of the Commissioner (Mr. H. W. Bishop, S.M.) 'are not borne out by the evidence adduced at the inquiry.' The Commissioner's report was referred by the Board to its Institutions Committee. But (says the 'Press') 'it appears that the Committee did not even go through the formality of discussing the report before arriving at their decision.' They seem to have followed the example of Jeremy Diddler and the King in Wonderland, by 'considering their verdict' before they considered their evidence. And then the labored effort of the chairman to defend the Board, in effect, for following a course with which he was in disagreement, and the dreary discussion that sprawls over four columns of the 'Press'—

'Beaucoup de bruit,
Peu de fruit!'

a half-acre of useless and unprofitable words, words, words! Says the 'Otago Daily Times':—

'The members of the governing body would have better occupied their time if they had devoted their attention to the discussion and adoption of proposals for the better management of the institution in future, for such time as they shall have control of it, rather than to the effort to discredit the conclusions formed by the Commissioner after a patient and, we should judge, dispassionate investigation of the charges which were the subject of inquiry. It seems to us to be entirely idle for the Board to meet the findings of the Commissioner by a bald assertion, supported by a narrow majority of the members, that in three points they are opposed to the weight of testimony. . . . The Board really failed in its duty, which was, first of all, towards the children in the Orphanage, and it is to this failure that the unpleasantness which has occurred is directly traceable.'

The majority of the Board can neither gain sympathy nor respect by quacking like angry ducks at the Commissioner. They might have commanded both had they proceeded to set their house in order, and tried to brighten the deadly and depressing monotony of the lives of the hapless orphans that were committed to their care.

'If every man would mend a man,
Then all mankind were mended.'

But the authors of abuses are not mended, nor are people commonly made wiser or better, by sitting still and scolding. There is more serious work to be done about Waltham than the devising of excuses and mere deprecatory tongue-clacking.

BONNINGTON'S

A CERTAIN CURE for COUGHS, COLDS,
..... INFLUENZA, BRONCHITIS, Etc.

CARRAGEEN

IRISH MOSS

A Leader at Eureka

A brief cable message in last week's daily papers announced the passing of John Lynch, the last of the leaders of what is known in Victorian history as the Eureka Stockade Riot. Our friend of other days has, in a green and erect old age, crossed the bar and sung his last rondeau:—

'My barque, that late with buoyant prow
The sunny waves did gaily plough,
Now, through the sunset's fading gleam,
Drifts dimly shoreward in a dream,
I feel the land breeze on my brow.'

John Lynch was right in the vortex of the most stirring times in Australian history. He was 'on' Ballarat (to use a miner's phrase) in the days when happy pick-strokes opened up the coveted glories of the famous 'jewellers' shops,' where the gold lay in dust, in grains, and in lumps from the size of a pea to that of an emu egg; when a wild rush of population from the ends of the earth drew a population of 40,000 souls to the banks of the yellow Yarrowee; and when the great transformation scene took place in the history of Australia. He was one of those who took an active part in the angry agitation against the high mining-license fee of thirty shillings (for a time £3) per month. The grievance of the miners was intensified by the famine prices then ruling, and by the exasperating methods by which the fee was collected—and especially by the grand battues known as 'digger-hunts,' in which brigades of police (white and black), plain-clothes constables, spies, informers, etc., took a generally ignoble and irritating part.

The increased acrimony thrown into the digger-hunts strengthened the hands of a strong and active minority of the Victorian miners who held that the time had come to abandon constitutional agitation and win their rights by armed resistance. Among the leaders of this party were Peter Lalor (afterwards Speaker of the Legislative Assembly), Verne (a Hanoverian), Kennedy (a Scotsman), Carboni Raffaello (an Italian), James Esmond (the discoverer of the first payable gold-field in Victoria), and, among others, John Lynch. They armed, drilled, and prepared for the fray. Troops were hurried up from Melbourne. While they were tramping along on their dusty way, Captain Thomas, commanding the Ballarat garrison, moved out one morning (December 3, 1851) before daybreak with 276 infantry and mounted men upon the ill-guarded camp of the insurgent miners. It was a rough stockade of slabs, ropes, and overturned carts at the Eureka, enclosing about an acre of ground. Martial law had not been proclaimed; the Riot Act had not been read; comparatively few of the armed diggers were in the camp; and they were caught napping. There was a short, sharp struggle. Four soldiers had their souls shot out. A few more were wounded. Of the miners, thirty-five to forty were slain—the Irish pikemen suffering most. A hundred and twenty-five were made prisoners. The whole affair was over in twenty-five minutes. Lalor was severely wounded. He escaped through the devotion of his followers, and a proffered Government reward of £500 failed to bribe the poor and penniless friends who sheltered him.

The news of the Eureka Stockade affair swept like a hurricane through Australia. Public sympathy, expressed in mass meetings in Victoria, surged on a high tide in favor of the miners' demands. Early in the following year (1855) the prisoners were arraigned for high treason. They were acquitted amidst the frantic plaudits of the multitudes inside and outside the court. A general amnesty followed. The monthly license-fee was abolished, and in its stead there was issued a miner's-right at twenty shillings (subsequently reduced to five shillings) a year. And the place of the hated Goldfields Commissioners was taken by Local Courts,

Mining Boards, and Wardens' Courts. The crowning result of the Stockade insurrection was the separation of Victoria from the Mother Colony of New South Wales, and the granting of a new Constitution, which received the royal assent on July 21, 1855. Humfray (the leader of the peace party), and Lalor (the Rienzi of the party of armed resistance), were elected as the first representatives of Ballarat. In 1899 Lalor resigned

'His faded form
To waste and worm.'

A grateful country could scarcely do more gracious honor to his memory than to make saucepans of the hideous bewigged bronze effigy that was erected in the principal street of Ballarat to preserve the fame of his name. A few pounds of 'live' dynamite might also be 'placed' to much advantage underneath the 'monument' that marks the spot where the armed diggers won the liberties of Victoria at the Eureka. Both 'monuments' are strident instances of the well-meant thought that might (and ought) to have been expressed differently.

Socialism

Mr. Pickwick made a great flare about his discovery of an ancient inscribed stone, until it was pointed out to him that the cryptic letters merely read: 'Bill Stumps, his mark.' Sidrophel made a fine buzz about his discovery of an elephant in the moon. The elephant in the moon turned out to be merely a dead mouse in the telescope. And the 'Sydney Morning Herald' has been dancing an unseemly carmagnole—the skittish old thing!—over its 'discovery' that Cardinal Moran and Archbishop Redwood hold different views regarding the Australian Labor Party.

The alleged clash of opinion is credited to the Archbishop's recent pastoral letter on socialism. Now we happen to have before us the full text of the pastoral and the verbatim report of the Cardinal's utterances regarding socialism and the Australian Labor Party. We have searched them, so to speak, from Dan to Beer-sheba, and we find therein no line of cleavage, no clang of inconsistent or contradictory views. The 'Sydney Morning Herald' has whooped too soon. The elephant which it discovered in the moon is merely a dead mouse in its own mental vision. Archbishop Redwood's pronouncement was in express terms directed against (a) the anarchists; (b) the communists, who would fain have all things held in common; (c) the extremists or dynamiters; and (d) against the commonest of the several protean and shifting shapes taken by 'scientific or moderate socialism'—namely, the scheme of those who 'deny the right of private property' in 'all capital, or the materials of labor, or productive goods'; who would transfer these 'to the hand of the State, whether the central or the local Government'; and who are 'in open antagonism with the Catholic Church and true Christianity.' This last-mentioned phase of modern socialism (d) formed the burden of the Archbishop's cogent pronouncement. Each and all of these forms of socialism are in antagonism with Catholic principles which are as fully shared by the Cardinal-Archbishop of Sydney as by the Archbishop of Wellington and by every instructed Catholic, both layman and ecclesiastic.

As to 'the Australian Labor Party': it was not so much as mentioned, or even hinted at, from beginning to end of Archbishop Redwood's pastoral. Australian and New Zealand socialists did, indeed, receive a passing and purely incidental mention. But they were not referred to as an organized body, much less as being identical with 'the Australian Labor Party.' In fact, the very terms of the Archbishop's indictment against socialism sufficiently excludes the Labor Party, as a Party, both in Australia and New Zealand. For, although they advocate a considerable measure of State control and ownership, they do not 'deny the right of

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private property' in 'all capital, or the materials of labor, or productive goods'; neither have they demanded the confiscation of them to the State; nor are they 'in open antagonism with the Catholic Church and true Christianity.' It is, nevertheless, a fact (as stated by the Archbishop), that the subtle poison of anti-Christian socialism is 'permeating the minds of many, even of those who yet abhor its 'tenets,' and that 'many, without the least suspicion, adopt and defend some of its principles' and thus 'unintentionally become the preachers and propagators of a deadly heresy against the Church and legitimate civil Government.' This is just what makes the pastoral letter a valuable and timely warning to the Catholic worker.

All this coincides with the declared views of Cardinal Moran. Here are two typical extracts from the public utterances on the subject:—

There are two distinct lines of popular feeling at the present time. One is an independent 'democratic sentiment, which I would like to see spread throughout the length and breadth of Australia, which desires to build up and diffuse every possible blessing amongst those classes who are deprived of many social advantages and blessings. But there is another party—the party that aims at pulling down everything that is noblest and most elevating amongst us. They propose to themselves what is known as the communistic principle; but I am happy to say I have not the slightest fear that such principles and maxims will ever receive an enthusiastic reception from the good, common-sense people of Australia. If some irresponsible individuals give utterance of such extreme, such fallacious, such erroneous views, is it wise, is it fair, is it just to impute to a strenuous political body those extravagant utterances and false principles which would be so subversive of society? No; I say most emphatically No; and I most distinctly refuse to impute such subversive ideas and motives and principles to the political party (the Labor Party) to which I refer. There are some of these gentlemen who will call themselves socialists. Well, I do not like the name of socialism. But then, what is in a name? If gentlemen assume the name of socialists, whilst they repudiate the fallacious and extreme views connected with such a name, who shall say that they are not quite within their right to assume such a name? . . . It is by their principles and maxims we must judge them, and it would be unfair and unjust to assign to the leaders of this strenuous political Labor Party the false maxims that are implied in the name of communism.'

'Qui respiciunt ad pauca facile pronuntiant,' said a great philosopher of old. Which, being interpreted, meaneth that people of hasty judgment are apt to reach conclusions with a hop-step-and-jump, without waiting to duly consider evidence or weigh arguments. The great Sydney dailies belong to the class of newspapers that (to adopt Bacon's words) would set a house on fire to roast their own political eggs. It was evidently political passion that prompted the hasty and ill-considered conclusion that there was a difference of opinion between the Cardinal-Archbishop of Sydney and the Archbishop of Wellington in regard to the question of socialism and the Australian Labor Party.

THE PAYMENT OF JUST DEBTS

LIVING WITHIN ONE'S INCOME

Preaching recently in Baltimore Cathedral Cardinal Gibbons said that justice is a cardinal virtue, prompting us to pay what we owe our neighbor. Justice is the foundation of social order and of business intercourse. For if we did not believe that men had a sense of justice we would have no confidence in their integrity, and without this confidence commercial life would be paralysed. Dishonesty is diametrically opposed to justice.

I purpose (said his Eminence) to set before you some of the principal ways in which dishonesty is practised in mercantile and in private life. I think that this subject should be treated more frequently in our churches, for there would be fewer occasions for the exercise of charity if every man came by his own.

In the first place, that man has a loose conception of business integrity who does not keep a strict 'account of his indebtedness. For if he has no record of his obligations he is liable to overlook and forget them. If he forgets them he may be tempted to increase his liabilities. If he go on augmenting his debts he may be startled by their magnitude, and may be unable to meet them when the day of reckoning comes.

Pay Debts Promptly.

Second—Be punctual in the payment of your bills. There are some men who are criminally negligent and dilatory in discharging their honest debts. They will allow weeks and months, and sometimes years, to pass without meeting their just obligations. Their remissness does not arise from their inability to discharge this duty, but rather from a blunted conscience and a morbid attachment to wealth. They regard the creditor as a Shylock, and complain of his importunities, though he is demanding only what is justly his due. They make no account of the annoyance, inconvenience, and pecuniary loss which the creditor sustains from their perverse procrastination.

Borrowing Money.

Third—Don't make a promise to refund a loan unless you have the ability to do so. Dishonesty in another form is committed by those who borrow money without having any well-grounded hopes of being able to refund it. Yet they will give you the positive assurance that the loan will be restored at a stated time. When you press them for information regarding their ability to make good assurance, they will make acknowledgment that for some time they have been out of employment, that they have no visible means of support, and that the prospects before them are far from being bright. Thus they make an absolute promise which is based on a very uncertain contingency.

If they had frankly told you from the outset that while sincerely desirous to repay the loan, they could give no positive pledge, you would commend their candor and veracity, though placing little reliance on the security, and they might appeal at least to your benevolence, if they did not commend themselves to your business methods. The man who tries to eke out a subsistence by borrowing money soon becomes lost to all sense of honor and self-respect, and he forfeits the confidence of the community in which he lives.

Extravagant Living.

Fourth—There is another form of dishonest life far more common and reprehensible than the vice just mentioned—I refer to the pernicious habit of living above one's means. In fact, this vice may be considered as characteristic of Americans. Our countrymen are fond of making money, but they are still fonder of squandering it. It has been said with truth that a French or a German family can subsist on what is wasted by an American family.

One of the causes of this fatal extravagance is the love of self-indulgence and the ambition of keeping pace with our neighbor in the race of social distinction.

I am envious of my neighbor when I observe that he keeps a splendid equipage, that his house is elegantly furnished, that he fares sumptuously, that he entertains lavishly, that his wife is dressed in the latest fashion, and I am determined not to be outdone by him. I enter on a career of prodigality totally disproportionate to my means.

But in a few years I find myself overwhelmed with debt and on the road to bankruptcy. I have been burning the candle at both ends. I have been squandering my present income and have been mortgaging my future revenue.

Live Within Your Income

The man who lives beyond his means is not leading an honest life. My young friends, you who are on the threshold of a business career, practise a rigid economy. Live within your income. Save up something for a rainy day. This is more easily done than you imagine. Where there is a will, there is a way.

The wants of nature are few and easily supplied. Most of the things we want are artificial and contribute little or nothing to our happiness. Sweeter to the palate is bread and water in a garret than is a delicious feast to the spendthrift who is tortured by the spectre of the creditor knocking at his door. While the insolvent debtor is a slave, you will possess a free and independent spirit, and will enjoy the testimony of a good conscience.

Unequal Weights.

Fifth—Another common system of fraud consists in the use of unequal weights and measures. This is one of the oldest methods of dishonesty, for it is strongly denounced by Moses and other sacred writers in the

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pages of the Old Testament. 'Divers weights and measures,' says the Book of Proverbs, 'are both abominable before God.'

A school teacher asked the children of her class, 'How many ounces make a pound?' One of the pupils, whose father was in the grocery business, answered: 'Teacher, I know, but it is a secret.' When pressed for an explanation he replied: 'When we buy we demand sixteen ounces to the pound, but when we sell—that is a business secret.' But the day will come when the unjust tradesman himself will be weighed in the balance and will be found wanting.

Dishonest Officials

Sixth—It might also allude here to dishonest presidents and cashiers of banks and business house clerks. Their number, thank God, is very small, compared with the army of loyal and upright officials.

These unfaithful officers yield to the criminal desire of growing suddenly rich. They secretly appropriate the funds of the institution in which they are employed with the vague intention of restoring them. They gamble in stocks and other securities, hoping to realise large profits. Their first venture is a failure. They cast the dice again, each time staking larger sums, with the same result, till they have gone down the stream of speculation too far to retrace their steps and hide their iniquity.

Poor Woman Rewarded.

There is a story told of a poor woman, who, in returning one day from market, was bewailing her poverty, for her scanty means were exhausted. While brooding over her condition she stumbled and fell, and in the fall her outstretched hand touched a purse lying in the road and containing one hundred gold crowns. Her first sensation was one of joy that she had found a treasure to relieve her pressing wants. But on reflecting that the treasure-trove was not her own, she determined to restore it to the owner. A few days later, having learned that a reward of ten crowns was offered to the finder, she hastened to give the owner his purse and to receive the reward.

But the miser was reluctant to part with the crowns, and he falsely maintained that the lost purse had contained one hundred and ten crowns when she found it. This she indignantly denied, solemnly declaring that it contained only one hundred crowns when she found it. The dispute was referred to a civil tribunal.

The judge, after hearing both sides, gave a decision worthy of a Solomon. 'You maintain, sir,' he said to the man, 'that your purse contained one hundred and ten crowns when you lost it. Evidently the purse which was found is not yours. And you, my good woman,' he said to the finder, 'swear that the purse you found contained only one hundred crowns. It is yours. Keep it till the true owner is found.'

An Unblemished Reputation.

The man of business who has never soiled his hands with ill-gotten wealth; who has never taken undue advantage of his neighbor in a monetary transaction; whose word was his bond, the man who has punctually paid his honest debts; who has never sheltered himself behind a legal technicality to escape a financial obligation; the man who in every vicissitude of trade and commerce, in adversity, as well as prosperity, has maintained the honor of his good name—in a word, all honor to the man who has passed through the perils and battles of commercial life with a character unblemished—such a man, I hold, is more worthy of our esteem and veneration than the victorious general who returns in triumph from a prolonged war. For surely a business campaign is usually more protracted and requires more persevering energy and courage than a military conquest. 'Peace hath her victories not less renowned than war.'

The moral which I wish to draw from these remarks is contained in the words of the Apostle: 'Owe no man anything, but to love one another, for he that loveth his neighbor hath fulfilled the law.'

It is stated that the Catholics of the United States have decided to erect in New York a Cathedral which will be the largest in the world. Its length will be 22ft longer than St. Paul's—that is 547 feet. The height of the dome will be 4½ feet, topping the dome of St. Peter's at Rome by 40 feet, and St. Paul's by 100 feet. The Catholics of New York have already, in St. Patrick's Cathedral, on Fifth Avenue, one of the most beautiful and commodious churches in America; but since it was built the Catholic population of that city, and of America at large, has increased almost three times over.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 24.

Owing to the large number of younger members who have recently joined the Young Men's Club, steps are being taken to conduct a separate debating society in order to afford them a means of gaining experience in the art of debate. The movement is receiving hearty support, and should prove of much value to the club. The formation of an athletic club in connection with the society is also being undertaken.

Shortly after six o'clock on Saturday evening last an attempt was made to fire St. Joseph's Church, Buckle street. The fire, however, died out, and soon afterwards a young man named Christopher Whelan was discovered in an outbuilding attached to St. Patrick's College, and was handed over to the police. He appeared at the Magistrate's Court on Monday morning and, on the application of the police, was remanded for a week, in order to enable evidence to be obtained, and accused's mental condition to be ascertained. On Friday evening previous to this a similar attempt was made to set fire to the Boulcott street church and to St. Patrick's Hall.

The annual Communion of the local branches of the H.A.C.B. Society took place on Sunday last at St. Mary of the Angels', Boulcott street. After Mass the members, in regalia, marched to Searl's in Cuba street, where breakfast was partaken of. His Grace the Archbishop, who presided, made eulogistic reference to the objects and work of the society, and complimented members on the progress made during the year. He recommended every Catholic man, and especially every Catholic young man, to join the society. Mr. J. J. Devine also spoke in the same strain. After other short speeches, the president of the city branch thanked his Grace for his kindness in being present, and for his sympathetic support on all occasions. The Very Rev. Father Keogh and Mr. Martin Kennedy sent apologies for their unavoidable absence.

The third annual meeting of the St. Patrick's College Old Boys' Association was held in the college on Sunday. The Rector presided over a large attendance of members. In moving the adoption of the report, he urged on members the great desirability of their taking a more active interest in the association. The balance sheet showed a credit of over £13. The thanks of the association were expressed to the Rector for many acts of kindness during the year, and the Ven. Archdeacon Devoy, Rev. Fathers Hills and O'Reilly, and Messrs. M. J. Crombie and H. McSherry for donations to the funds of the association. Thirty-eight new members were elected, and the annual subscription was fixed at half-a-crown. The following officers were elected:—President, Very Rev. Father Keogh, S.M., B.A.; vice-presidents, Messrs. M. F. Bourke, H. McSherry, and M. J. Crombie; hon. secretary, Mr. A. H. Casey; hon. treasurer, Mr. F. W. Crombie; committee, Messrs. W. E. Butler, B. J. Devine, B. Gallagher, F. O'Sullivan, G. Miller, and P. Ryan; hon. auditor, Mr. W. R. S. Hickson. Proposals for the formation of football and cricket clubs as adjuncts to the association, and other means for furthering the interests of the association were referred to the incoming executive for action.

The concert given in the Town Hall on Monday evening under the auspices of the H.A.C.B. Society proved highly successful both from an artistic and financial point of view. The large and enthusiastic audience well repaid the efforts of the committee, whose one object was to place before the public a programme worthy of the best traditions of Irish music. Mrs. Gower-Burns (Christchurch), who is always a favorite with a Wellington audience, achieved distinct successes in her several contributions. Miss Lillian Irvine, of St. Mary's Convent, and a very young artist of great promise, was heard to much advantage, and met with a very warm reception. Mr. W. B. Cadzow, who has not been heard here very frequently of late, was in particularly good voice, and his singing of 'The wearing of the green' was a real treat. The contributions of the Rev. Father Hills and those of Mr. Hussey (Dunedin) found much favor with the audience, who insisted on 'encores' in both instances. Two pleasing recitations by Miss Mary Butler and instrumental items of a high order by Mr. J. Parker (cornet) and Master B. Petersen (clarinet) combined in forming a most enjoyable programme. Orchestral selections were rendered by a capable orchestra under Mr. W. McLaughlin.

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All the arrangements in connection with the Catholic bazaar—The Wellington All Nations Fair—to be held in the Wellington Town Hall next Easter, are being successfully carried out. The funds raised are to go towards defraying the expense of rebuilding portion of St. Mary's Convent, Hill street, which in parts is sadly in need of repair. There are to be four fancy stalls and a tea kiosk. The lady stallholders are Mesdames E. L. Burnes, T. G. McCarthy, P. Mackin, W. Halse, H. Sullivan, Gibbes, M. Segrief, and Miss Rigg. The secretarial duties are being carried out by Mr. Ernest L. Burnes, assisted by Messrs. T. Davis and Fred W. Crombie. Mr. W. Gasquoin is the hon. treasurer. The bazaar, which is to be opened on Easter Saturday by his Worship the Mayor, will be run for a fortnight. One of the great attractions of the fete will be the fancy dancing by the pupils of Miss Estelle Beere. An efficient orchestra under the conductorship of Mr. Henry Fleming has been engaged. A large portion of the flooring space has been let for exhibition purposes to a dozen enterprising local business firms, and their exhibits will prove very attractive. An interesting illustrated souvenir programme is to be issued, and is being used by about 70 firms as an advertising medium. An art union of ten valuable prizes, including some beautiful oil paintings by well known colonial artists, is being held in connection with the bazaar, and a large sale of tickets has already been effected.

Masterton

(From our own correspondent.)

March 22.

The Very Rev. Dean McKenna left yesterday for Rotorua for a stay of three weeks for the benefit of his health. The Rev. Father Duffy will fill his place during his absence. Mr. and Mrs. M. C. O'Connell and Mr. J. O'Neill are also spending a holiday at Rotorua.

The following pupils of St. Bride's Convent were successful in the Trinity College musical examination held recently:—Junior honors—Muriel Grey 97, M. Grengor 85, M. McKenna 82. Junior pass—Daphne Rendell 75, Lizzie O'Malley 67. Preparatory—Mary O'Neil 80.

The Irish national concert on St. Patrick's evening, organised by the Very Rev. Dean McKenna in aid of the funds of St. Patrick's School, was a decided success. Vocal items were rendered by Mrs. Kember, Misses Elkins, Van Stavern, Segrief, and Farrell, and Messrs. W. Iggulden, F. Crewes, W. Jago, and H. Hall; step dances were executed by Messrs. R. McRae and J. O'Grady, while the Misses O'Leary, Collier, Collins, and Savage danced a very pretty Irish dance. The receipts amounted to over £50.

The annual meeting of the St. Patrick's Day Sports Association was held in the Masterton Park on Saturday last (St. Patrick's Day). The weather was dull and threatening all day, and slight showers fell during the morning. The attendance was fairly large, considering the weather, and there being no holiday in town. The takings at the gate amounted to over £60. The races were the best seen in Masterton for a considerable time, some of the finishes being very close and exciting. The St. Patrick's Day handicap of £40 and a silver cup, run over three distances of 100, 220, and 440 yards, was divided between M. Stevens, V. O'Neill, and M. Ward. This event brought out over twenty starters, and the finals in each distance were splendid races. The St. Patrick's Day wheel race of £17 was won by A. E. Emmett, who beat J. Stevens on the post after a most exciting race. All the officials worked hard to make the gathering a success, and are to be congratulated on the excellent manner in which the sports were conducted. The Masterton Municipal Brass Band rendered an excellent programme of music during the day.

Hastings

(From an occasional correspondent.)

On March 19 a most enjoyable social gathering was held in the Princess Theatre in honor of Ireland's patron saint. The hall was packed, and an excellent programme of Irish and patriotic items was submitted to an appreciative audience.

After a run of twelve days, a most successful bazaar was brought to a close in the Princess Theatre on Monday, February 26. The bazaar was formally opened on Wednesday, February 14, by the Premier, who, in the course of his speech on the occasion, congratulated Dean Smyth and the stallholders on the magnificent display of goods. During the season excellent business was done by the ladies in charge of the

respective stalls, viz., Mesdames Flwood, Hughes, Crosby, Stock, and Wallace, together with their willing bevy of assistants. The gross receipts amounted to £725, which, when the expenses are deducted, will leave a net profit of £640—an amount highly creditable to the energetic ladies, and truly indicative of the generosity of the Catholics of Hastings.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 26.

The clergy of North Canterbury assembled on last Tuesday at Akaroa for the quarterly theological conference.

The congregation of St. Mary's, Manchester street, are arranging a four-days' sale of work, beginning on Easter Monday in Alexandria Hall. On one of the evenings the art union of the Madden paintings will be drawn. As the whole enterprise is in aid of a fund for liquidating the parochial liabilities it is sincerely hoped the efforts of the promoters will be rewarded fully up to expectations.

The Rev. Mother of Nazareth House has received the plans of the projected new institution from the architects. The plans, which show a magnificent building, spacious and practically fire-proof, are to be sent immediately to the Mother-General in London for approval. If acceptable, a start will be made in the erection of the permanent Nazareth House on the fine site recently acquired at Sydenham, without delay.

The first annual meeting of St. Joseph's Conference of the Society of St. Vincent de Paul and Mission to Catholic Seamen, Lyttelton, was held on Sunday evening. The Rev. Father Cooney (spiritual director) was present, and also a full attendance of members. The annual report and balance sheet were read and adopted, and a considerable amount of business transacted. The report showed that good work had been accomplished during the year. There is always a great need for Catholic papers and periodicals for distribution.

His Lordship the Bishop returned during the week from Westland. Speaking in the Cathedral on Sunday he feelingly referred to the serious illness of the Very Rev. Dean Martin, to whom he made a special visit, and on whose behalf he solicited the prayers of the faithful. Dean Martin (the Bishop continued) is now the oldest priest in the diocese, which owes so much to his untiring energy and zeal in the cause of religion. In the early days of settlement on the coast and in Otago, Father Martin's name was a household word, traveling as he did far and wide, carrying on his back the necessaries for celebrating the Holy Sacrifice, enduring untold privations, whilst exercising his apostolic mission on the goldfields and to a scattered population in districts of generous distances.

Greymouth

(From our own correspondent.)

March 23.

His Lordship Bishop Grimes, accompanied by Rev. Father O'Connell, of Christchurch, arrived in Greymouth on Saturday on a short visit in connection with the blessing of the new church tower just completed. Rev. Father O'Connell attended the meeting of the St. Columba Club last Monday evening, and was warmly welcomed by the president, on behalf of the club. Father O'Connell, in replying, said he was taken by surprise to see such a fine hall, which easily surpassed any club room in New Zealand. In a few well-chosen words he spoke of the benefits of young men's clubs, and giving an example of what could be attained, he instanced Sir Westby Percival, who, when he joined the Catholic Young Men's Club in Christchurch, could hardly say half a dozen words, but by perseverance soon became their ablest debater, and later on was elected member of Parliament for the city and afterwards became Agent-General for New Zealand. He urged all members to take an active interest in the club.

The St. Patrick's Day celebrations of this year and religious functions relative to the occasion have opened quite a new era in the history of the parish. Never before has Greymouth been greeted with such congenial weather for the celebrations which were to commemorate the feast of the glorious Apostle of Ireland. For some months past the local Hibernians have been laboring most assiduously to celebrate March 17 in as fitting a manner as possible, and to revive at least in some small degree, a practice which was

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rapidly dying out on the Coast—that of publicly celebrating the feast of Ireland's national apostle. Their efforts have been crowned with brilliant success. The sports inaugurated by them have been quite a record, both as regards the programme provided and the financial result. The attendance was estimated at fully 2500. The Sheffield race was indeed worth witnessing, having twenty competitors, and the final resulting in three out of four competitors running a dead heat. Congratulations on all sides have been accorded them for the manner in which their celebrations were conducted. The support the society have received at this their first meeting has made them decide to make the sports an annual affair, and increase the prize money which at this meeting totalled £170. This branch but a year ago numbered under 20 members, but, thanks to the united efforts of the Very Rev. Father Clune and a few energetic members, the ranks have been extended to some 75 members, who have already evidenced their activity and capability, firstly, by record results; secondly, by their example in attending quarterly Communions, thirdly, by offering prizes to each of the Catholic schools for the most proficient scholars in Irish History and by themselves going in for a course of Irish literature. Each meeting one of the members contributes a lecture on some portion of Irish history. Before long, judging from progress made during the past few months, this ought to be one of the most flourishing branches in New Zealand. Much of the success of the sports is attributed to the untiring zeal of the energetic sports secretary, Bro. Wm. Packer, who worked night and day with but one object, and that to make the sports a grand success; and how well he succeeded is shown by the issue.

The ceremony on last Sunday in connection with the dedication of the additions to St. Patrick's Church in this town marked an epoch in its history, and the occasion will be a memorable one. Very appropriately the ceremony was performed by his Lordship Bishop Grimes, who eighteen years ago dedicated the then unfinished structure, which the additions now blessed finally complete. That act, eighteen years ago (his Lordship explained) was his first ministerial function on the West Coast, and also in the diocese. The ceremony commenced with a procession from the 'presbytery previous to second Mass, the clergy, religious confraternities, Hibernians, and congregation taking part, headed by the Catholic Band. The spectacle was most imposing. His Lordship, at the conclusion of a very impressive sermon on the life of St. Patrick, congratulated the congregation on the great work accomplished in the parish during the last eighteen years, especially on completion of the church tower spire, which alone is a standing memorial of the religious zeal and faith of the parishioners. In the evening there were Rosary, sermon, and Solemn Benediction of the Blessed Sacrament. His Lordship was celebrant, Dean Carew, deacon, Rev. Father Taylor subdeacon and Rev. Father O'Connell master of ceremonies. Rev. Father O'Connell preached a powerful sermon on the life of St. Joseph, taking as his text: 'He made him master of his house and ruler of his possessions.'

Waimate

(From our own correspondent.)

March 24.

The annual St. Patrick's Day concert, which took place this year on March 22, proved to be very successful. The Oddfellows' Hall was crowded to the doors by a most appreciative audience. The items given by the pupils of St. Patrick's School were most meritorious, and they and the Sisters of St. Joseph deserve great praise for the very able programme presented. The first part of the programme was opened by a well rendered chorus by the pupils. This was followed by a pianoforte duet, in which four instruments were used, and the pupils played a selection of Irish airs with considerable skill. Those taking part in it were Misses L. Hawkes, M. O'Connor, D. Delahunt, N. Cremin, M. Bartos, M. Gaffney, Masters W. Menzies and G. Sturgess. Mrs. J. G. Venning, of Timaru, gave a pleasing rendering of an 'Irish lullaby.' The junior pupils followed with a dance in which they excelled themselves. Miss Delargy (Sandhurst) gave a fine rendering of 'Sing me to sleep,' for which she received an encore, Miss Sinclair playing the violin obligato. After a very interesting song and march by the pupils, Miss Pound (Dunedin) received a well-deserved encore for her rendering of 'Come back to Erin.' The singing of 'The dear little shamrock' by Miss Sweeney, A.T.C.L., was encored. The first part of the programme was brought

to a close by Mr. Healy (Timaru) giving a comic solo, for which he was encored. The second part opened with a pianoforte duet by Misses M. Lawlor, D. Delahunt, M. Findly, N. Cremin, L. Hawkes, M. Bartos, J. Cremin, and Master G. Sturgess, entitled, 'Il corricolo.' A skipping-rope dance by Misses N. O'Shea, P. Butcher and A. O'Brien, proved quite a novel item. The songs 'Avourneen' by Miss Sweeney, 'Rory darlin'' by Miss Pound, and by Miss Delargy were highly appreciated, and all were encored. A comic duet by Miss Wederell and Master T. Twomey was given in good style. This was followed by the duet 'Butterflies and flowers,' given by Misses Wederell, M. Twomey, N. Cremin, M. Lawlor, M. Bartos, and J. Cremin. This was a most pleasing item. One of the most successful concerts yet held in honor of St. Patrick's Day was brought to a close with an item by Mr. Healy. The accompaniments during the evening were played by Mrs. J. Walsh.

Hokitika

(From our own correspondent.)

March 21.

His Lordship Bishop Grimes, accompanied by Rev. Father O'Connell, arrived in town yesterday on a visit to Very Rev. Dean Martin. This afternoon at St. Mary's Schoolroom his Lordship was entertained at a concert by the pupils of the school. The hall was crowded, and a very pleasing programme had been prepared for the occasion, which reflected great credit on the Sisters of Mercy. The following programme was rendered: Chorus, St. Mary's School; pianoforte duet, Misses Daly and Bock; vocal solo, Miss M. Devaney; song, and march of the Irish Brigade, St. Mary's School boys; orchestral selection, Misses Sullivan (2), O'Connor, Krakowsky, and Foster; vocal solo, Miss M. Molony; orchestral selection, Misses Maher, Sullivan (2), and McDonald; shamrock song and dance, St. Mary's School girls; chorus, St. Mary's School pupils. Rev. Father O'Connell also rendered a vocal solo in good style, and received an enthusiastic encore. Master Downey, on behalf of the school children, welcomed his Lordship, and concluded by wishing the Bishop a good voyage to Rome and a safe return. His Lordship, in replying, said he was exceedingly pleased with the very excellent programme which had been submitted, and trusted the children would remember him in their prayers.

The Irish national concert, which was held in the Princess Theatre on March 16, proved a great success. There was a large audience, and the management must feel satisfied with the success of the entertainment. The programme was an excellent one, and the performers met with a flattering reception, encores being the order of the evening. The Volunteer Band, previous to the commencement of the concert, rendered some very choice selections outside the theatre. The following was the programme: Pianoforte duet, 'Irish diamonds,' Misses Bock and Daly; song and march of the Irish Brigade, St. Mary's School boys; song, 'Ireland, I love you,' Miss Eileen Hatch; recitation, 'Who fears to speak of '98,' Mr. P. McCullough; shamrock song and dance, St. Mary's School girls; song, 'Sweet Killarney,' Miss M. Burke; violin solo, 'The harp that once,' Miss Ruby Burns; song, 'You'd better ask me,' Miss P. Powell; song (comic), Mr. Wermington; song, 'Ould Ireland, you're my darling,' Miss G. Burger; song, 'The isle that's crowned with shamrock,' Mr. McSherry. During the interval the Rev. Father Aubry thanked the audience for their attendance, also the Volunteer Band for their services, which were much appreciated. He also paid a tribute to the performers and all those who assisted to make the entertainment the success it was. A comedy concluded the programme. The characters were taken by Misses Allen and Murphy and Messrs. G. Hills, J. J. Breeze, jun., and T. Sellers.

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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, January, 1906.

One cold day this month I set forth to inspect the area of the classic ground formerly known as old St. Patrick's, Wmetavern street. What a change! and it certainly cannot be denied a change for the better in the wide, tree-planted space that now allows a full view of what was once the glory of Catholic Dublin, St. Patrick's Cathedral, now the pride of Protestant Dublin. However, this is a digression. I only went to the outside to admire the park, where in summer old men and women can sit and sun themselves, can admire what progress and the generosity of the Guinness family have done for the place, or, perhaps, give a sigh for the old days and point out to their children the spot where they and their fathers and their children were born, when the home stood in Patrick's Close.

Abutting on this new town-park are rows within rows of the new model lodging houses and artisans' dwellings that have been built within the past few years, partly by the Corporation, partly with a fund sunk by Lord Iveagh (Guinness and Co.). Of these buildings, some are large houses, several stories high and let out in single rooms or in flats, according to price, others are small separate dwellings. While quite new, they are, of course, a vast improvement upon the former tumble-down tenements, but all have one great fault, and this is a drawback that will tell much against the buildings when their first newness wears off. The rooms are by far too small. Had any woman been consulted, she would have shown that small rooms are conducive to dirt, that, in fact, dirt and untidiness can scarcely be avoided in small rooms. We all share one common love for gathering little household gods around us. In the case of the poor, this taste is just as strong as in the rich, the poor take just as much delight in their little prints, china, odds and ends of every cheap kind, as do princes in their fine collections of costly curiosities and objects of art. The artisan's wife loves to spare a sixpence every now and then for something that is as pretty in her eyes as a bull cabinet, some print that lifts her thoughts on high—ah, yes! helps her to be brave in her weary struggle, helps her far more surely than does the millionaire's genuine Madonna by Guido help the latter to lift his mundane soul above worldly things. The sober artisan takes pleasure in turning his ingenuity to use for the little home; he now and then adds his bit of handicraft to the general stock of odds and ends, and so the household gods grow and crowd the humble dwelling until it becomes more and more difficult to clean up and tidy when space is so limited. With this exception, the new artisans' dwellings are a vast improvement on the old, and it cannot be denied that the dwellers work strenuously to keep them neat and clean and even to beautify them to the utmost of their power.

A Model Lodging House.

There is, however, one building amongst the rest which is a remarkable innovation upon all the ways and means of housing the poor hitherto known to us. This is the Iveagh Model Lodging House for unmarried men. Here the outward semblance of poverty becomes luxury, for, in very truth, no respectable man, even of a station much above that for which this model lodging house is provided, could find any fault with the light and warmth and first-class sleeping accommodation for sixpence for 24 hours, or three shillings per week. A handsome red brick building, broad, lofty, well ventilated halls and passages, beautified and made both cheerful and healthy by being lined, from floor to ceiling, with shining, cream-colored china tiles, inlaid at intervals with lines and groupings of green. To these tiled walls, so easily washed and so smooth of surface, no dirt or disease germs or vermin can cling; their very aspect makes one feel cheered and safe. On the ground floor is an immense smoking room, with chairs, settees, tables, games, and two large fireplaces; there are also small outer smoking alcoves or recesses with 'settees'; in an equally large general kitchen the men have accommodation for cooking their own meals (which they may purchase outside in the city) at five ranges, and there are plenty of large and small tables where they can have privacy to eat their food or can chum and chat. There is, besides, a bar where tea, coffee, bread, meat, soup, and vegetables are for sale at fixed prices, so that the lodgers who are supposed to be artisans can live in real comfort on the usual workmen's

wages. There is a library from which standard books are lent, free of charge, and a reading-room where men out of work can consult the daily papers. All the ground floor is china-lined and colored in pretty tints that give the whole a refined and comfortable appearance. There are also baths, hot foot-baths, lavatories, laundry for men's own use, etc.

The sleeping story is reached by well-lighted staircases, which are locked away from use from 9 a.m. to 7 p.m., so as to allow the staff of servants to thoroughly air and clean the whole. There is accommodation for 500 men in 'cubicles,' which are exactly what for generations have been in use on the Continent in school dormitories and are there called 'alcoves': viz., compartments about 8ft by 5ft, boarded off to about a height of 8ft, and each containing an iron bedstead, with spring bed, mattress, bolster, and pillow, linen, and two pairs of blankets, chair, etc. These cubicles run in corridors, and in other corridors are rows of lockers, numbered to match the cubicles, the key of each being given to the occupier of the cubicle of corresponding number. On each floor, which is fire-proof, are fire and life-saving apparatus, and the whole is kept in a state of scrupulous cleanliness, so that, as I have said, poverty here becomes luxury.

Questioning the superintendent, I learned that this Model Lodging House was built by Lord Iveagh at a cost of £60,000 to £70,000, that when the place becomes known and filled with occupants, it will be self-supporting and even more, and then any money over will go towards other such purposes. The conduct of the men is highly satisfactory, there is rarely any trouble, even on Saturday nights, and if any threaten to become a little unruly, they are easily managed, and (says the Londoner who is in charge) they are full of sorrow on Sunday morning. Never once has police aid had to be called in, though in December 5000 lodgers passed through the house. The men take intense delight in the comforts of foot-baths, etc., and in the neat beds provided, and men quickly take advantage of these luxuries, so that there is no difficulty in keeping the whole house in order.

In truth I could not but acknowledge that such a work as this, such a house of refuge, where the workman can enjoy comfort, peace, and healthful surroundings at a cheap rate, is a good work, and one that more than compensates lovers of the picturesque for the disappearance from the heart of Dublin of quaint gabled houses, wonderful old curiosity shops, gaily colored (but disease-spreading) old-clothes emporiums, and 'the Stone Counter,' with its hilarious fun in the midst of poverty, so abject that every article for sale made one's heart bleed for the necessities that made such things salable.

But where has that poorest of the poor throng taken refuge? Who will provide for those who could as soon pay £3 as 3s a week?

A New Book.

We have, for the New Year, a very delightful book from the pen of Mr. William O'Brien, M.P. The book is written in that natural, truthful, simple tone that gives a charm to a story of the youthful struggles, hopes, disappointments, and successes, and amazing hard work of a man whose name is now a household word wherever Irishmen have penetrated. It brings the man of fifty or sixty back to his own boyish days—those Fenian days that were so full of romance for thousands who are now staid sober-sided, yet who feel their hearts beat high again as they read those pages that so vividly paint the secret meetings, drills, raids for arms, that give lifelike portraits of men who were generous-souled, hot-brained, enthusiastic young Fenian leaders, yet who lived to fill honored places at home and abroad. Then come pictures of the prominent men of each movement: Isaac Butt, that brilliant genius, so like O'Connell in many things; that great patriot and churchman, the 'Archbishop-King,' the Most Rev. Dr. Croke; John Martin, the brother-in-law of John Mitchell; Parnell and his followers, and a host of others, all portrayed in a generous, kindly spirit that does much to win hearty goodwill for the writer of the book. There are bright pictures, too, of journalistic life in Cork and Dublin in the days of those Land League struggles that have all led up to the present promise of a real Land Reform for Ireland, and the whole is written in a style that never wearies, but, on the contrary, wins the sympathies even of readers who do not agree in all things with Mr. O'Brien's political views.

'Recollections' end with the Mallow Election of 1882, before a shadow fell upon Parnell's life and work. And this is as well, for it is best to wait for the rest of these 'Recollections' until we shall have settled down—as we ever hope to do—into the peaceful content of a Home Rule that will soften over all unhappy memories of past differences; until that part of our

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long, long story' comes that used so comfortably to wind up the stories long ago: 'And they all lived happy after for ever and—Amen.'

Of portraits, the work contains those of Isaac Butt, Archbishop Croke, Parnell, and the author, all finely executed pictures.

M.B.

COUNTY NEWS

ANTRIM—A Disastrous Loss

Lord Londonderry, speaking at Belfast, said the loss of West Belfast was simply disastrous to the Conservative and Unionist Parties in Belfast.

CLARE—Death of a Religious

The death has occurred, at the Convent of the Sacred Heart, Wandsworth, of Mother Alice Moloney, daughter of the late John P. Moloney, J.P., Cragg, County Clare. The deceased had been thirty seven years in the religious life.

DERRY—A Generous Donor

Through the generosity of Lady Spencer Chichester, Moyola Park, Castledawson, a Protestant lady, a suitable site has been secured for a Catholic curate's house near Newbridge church, in Magherafelt parish, County Derry. For the site of the building her ladyship has donated to Catholic trustees two acres in fee simple of rent for ever.

DUBLIN—Substantial Damages

An action brought against Mr. Walter Long, M.P., by a cyclist, Mr. Sherwin, of Lusk, for injuries received in Nassau street, Dublin, in November last through being knocked down by the defendant's carriage, was settled by the payment to the plaintiff of £750 damages and costs.

Proclamations Revoked

At a recent meeting of the Privy Council at Dublin Castle, the Lord Lieutenant presiding, the remaining proclamations under the third and fourth sections of the Coercion Act were revoked. They refer to special juries and changes of venue.

A Popular Viceroy

Lord and Lady Aberdeen made their state entry into Dublin on February 3, and the welcome extended to them was a genuinely popular one. Replying to an address from the Kingstown District Council, Lord Aberdeen said he had come again to Ireland in a spirit of determination and hope that some benefit may be done to the country.

KING'S COUNTY—Temperance Crusade

As many as 2000 persons have taken the pledge in Kilcomac parish, King's County, as a result of the crusade against intemperance preached by the Capuchin Fathers. The pledge is for one year, to be renewed annually.

MEATH—Marriage in High Life

The marriage of Lord Ninian Edward Stuart-Crichton-Stuart, brother of the Marquis of Bute, and the Hon. Ismay Lucretia Mary Preston, only daughter of Lord Gormanston, is now fixed to take place in June, in the private chapel at Gormanston Castle, County Meath. Lord Ninian has not yet completed his first year in the Scots Guards, and proposes to continue his career in the Army.

MONAGHAN—Death of a Clones Man

The funeral took place on February 2 of Mr. Patrick Owens, brother of the Most Rev. Dr. Owens, Bishop of Clogher. The cortege was the largest seen in the district for a long time, a very large number of the clergy of the diocese being present, while the general public within a wide area were represented. A very eloquent panegyric was preached by the Very Rev. Canon O'Neill, P.P., Clones, in which he paid tribute to the many virtues of the deceased.

TYRONE—Orange Rowdiness

A drumming party of Orangemen, after parading the streets of Coagh, in Tyrone, to celebrate the return of Mr. John Gordon, K.C., broke the windows of the houses of several Catholics in the village.

WESTMEATH—Estate Sold to Tenants

Terms for purchase have been arrived at by the tenants of the Fallon estate, Rathconrath, about six miles from Mullingar. The tenants have not been into the courts, but a voluntary reduction has been given, and of these reduced rents 20½ years' purchase is given with interest at 3½ per cent. on purchase money. The lands are situated in Corkon and Painestown townlands.

People We Hear About

Sir Samuel Way, Chief Justice of South Australia, has held that office for thirty years.

It is twenty years since Mr. Gladstone announced the completion of his Cabinet. Of that Administration only three reappear—Sir Henry Campbell-Bannerman, Mr. Morley, and Lord Ripon.

The Dublin correspondent of the 'Daily News' hears on very good authority that Mr. T. W. Russell will succeed Sir Horace Plunkett as Vice-Chairman of the Board of Agriculture and Technical Instruction.

Earl Aberdeen's salary as Viceroy of Ireland is £20,000 a year, plus £5000 for outfit, yet it proves inadequate for the viceregal state required to be maintained. The allowance used to be £30,000 until a former Duke of Northumberland undertook it for £10,000 less.

The Hon. William Gibson, eldest son of Lord Ashbourne, is a strong personality in the Irish Gaelic League. The rest of his family are anti-Irish. Some years ago he became a convert to the Catholic Church, and married a French lady, who is also a convert to Catholicism. Shortly after joining the Gaelic League he became an ardent apostle of the restoration of the Irish language. He is now a master of a tongue which should never have been allowed to decay, and speaks publicly in Irish.

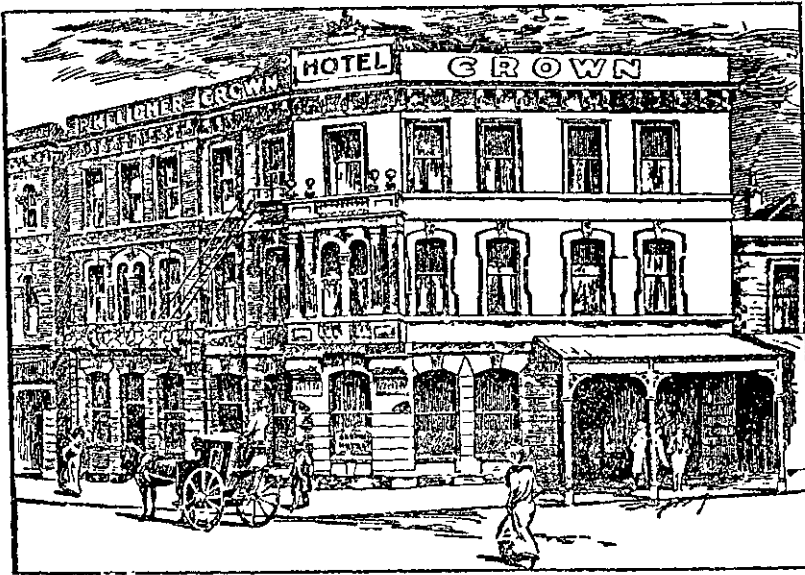
The Archbishop of Westminster (the Most Rev. Dr. Bourne) recently paid a visit to the central offices of the Gramophone Company, London, where a record of his voice was taken for preservation in the British Museum. His Grace also delivered a message as to the Catholic position on the education question which will be available for reproduction through the gramophone at public meetings. The Archbishop had the satisfaction of listening to a 'rough proof' of this record within one minute of making it.

There is a curious parallel in the careers of the mover and seconder of the Address in the Lords. Lord Herschell, the mover, is the son of Mr. Gladstone's last Lord Chancellor, and Lord O'Hagan, the seconder, is the son of Mr. Gladstone's first Lord Chancellor of Ireland. Both also are private secretaries to members of the present Government—Lord Herschell to the Earl of Aberdeen, and Lord O'Hagan to Lord Tweedmouth, who, by the way, is brother-in-law of the Lord Lieutenant. Both also are young men—Lord Herschell 27, Lord O'Hagan 23 on the day he spoke.

The 'Boston Pilot' announces the death of Mr. Wm. Dunne, one of the most venerable and best known Catholic citizens of Chicago, and the uncle of the famous 'Mr. Dooley.' Mr. Dunne was born in 1815 in Queen's County. At the age of ten he went with his family to New Brunswick, and from there to Chicago, where he arrived in 1843. He immediately started as a contractor and builder, and a year after his arrival in Chicago he constructed St. Mary's Cathedral, in which Bishop Quartier, the first Bishop of Chicago, celebrated Mass on Christmas Day, 1844. Mr. Dunne subsequently built several other well known Chicago Catholic churches, and in addition to being uncle to the famous 'Mr. Dooley,' he was also uncle to Archbishop Riordan, of San Francisco; Rev. D. J. Riordan, of Chicago; Rev. P. W. Dunne, of St. Patrick's Church, Joliet, and Dr. D. J. Dunne, of Cathedral Seminary.

Mr. T. M. Healy (said Mr. Rylett in a recent lecture in Sydney), is a dear friend of mine. I never quarrelled with him. I decline to quarrel with any man who fought in the fight in the hard times. I may not agree with everything he does, but I will not quarrel. When Tim gets up in the House of Commons to speak, it immediately begins to fill, because everybody is anxious to know who he is going to hit next. It is immense fun to watch the House whilst Tim is up. The impression you get of Tim is that he is a grumbling sort of chap, but he is not; he is perfectly delighted with children. Put him with a lot of children in a room, and he will have them screaming with laughter and delight in the course of five minutes. He has a great charm in that way. He has the Carlylean contempt for fools; he cannot tolerate a dull person. That is all the matter with Tim, and I confess, for my part, that I have exercised great disciplinary influence on myself, in order to be charitable towards fools.

MOUNTAIN KING ASTHMA POWDER (Registered) gives immediate relief in cases of Chronic and Humid Asthma. Never fails. Give it a trial. All chemists and stores. 2s 6d.



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If you want to buy better Tea cheaper, then you should try "KOZIE" TEA. It is certainly the best and most economical Tea on the market, but, in addition, there are Coupons in every packet. Try it: we know it will please you, and you will save money.

Cafe de Paris . . Christchurch.



MR. P. BURKE has again taken possession of the above Hotel, and will supervise the Entire Management, and by close attention to business, hopes to receive the support of his old and esteemed customers and friends.

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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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PLEASE NOTE.—Forty-eight Cash Prizes are given away every half-year as a cash discount to Regular "KOZIE" TEA Users, instead of spending it on extensive advertising; and the quality of the Tea is well known to be better than any other Tea at the same price.

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on the tag, is a guarantee for fit, workmanship, and quality. We make all kinds of Garments at fair and square prices.

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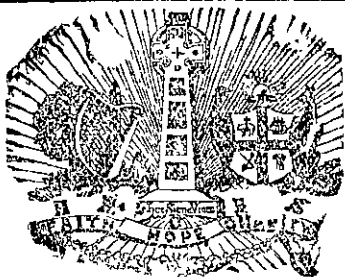
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The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

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

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

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

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District Secretary,
Auckland

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The essence of health is obtained by taking this herbal medicine. Mr. T. Porterfield, a well known and respected resident of Portobello, Otago, in writing to the proprietor, says: I have suffered for years from Indigestion, Liver and Kidney troubles; at times the pains were such that I was nearly bent double. I was unable to eat meat without suffering great pain and discomfort for hours afterwards. Patent medicines of all kinds I had tried, but they had no effect. A friend visiting me one day recommended me to try DR. ENSOR'S TAMER JUICE as a trial, which I did, and the result was that after taking two bottles of the remedy I found the pains gradually disappearing, my appetite came back, and what is more important to man than good health?—which, thanks to TAMER JUICE, I now enjoy. P.S. I am sending you this testimonial of my own free will, as I think many sufferers would be glad to try a remedy of such sterling worth.—T. Porterfield.

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Commercial

PRODUCE.

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

Oats.—Quotations: Prime milling, 1s 10d to 1s 11d; good to best feed, 1s 9d to 1s 10d; inferior and medium, 1s 7d to 1s 8d per bushel.

Wheat.—The market continues quiet and prices show an easier tendency, viz., prime milling, 3s 2½d to 3s 3d, medium do, 3s 2d; best whole fowl wheat, 3s to 3s 1½d, broken and damaged, 2s 8d to 2s 11d per bushel.

Potatoes.—Prices are fairly well maintained. Prime Derwents and white sorts, £8 10s to £9, medium do, £7 to £8 per ton.

Chaff.—Quotations: Prime oaten sheaf, £3 12s 0d to £3 17s 6d, medium to good, £3 to £3 10s per ton.

Messrs. Nimmo and Blair report as follows :-

Oats.—We quote: Prime milling, 1s 10d to 1s 11d; good to best feed, 1s 9d to 1s 10d per bushel.

Wheat.—We quote: Prime milling, 3s 2½d to 3s 3d; medium, up to 3s 2d; whole fowl wheat, 3s to 3s 1½d; broken and damaged, 2s 8d to 2s 11d per bushel (sacks extra).

Chaff.—We quote: Prime oaten sheaf, from £3 12s 6d to £3 17s 6d, medium to good, £3 to £3 10s per ton (sacks extra).

Potatoes.—We quote: Prime potatoes, from £8 10s to £9, medium, £7 to £8 (bags in).

Eggs.—1s 5d per dozen

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

Butter.—Improving demand. Dairy, 7d to 7½d; prime milled, 8d to 8½d, separator, 9d per lb.

Poultry.—Hens, 2s to 2s 6d, cockerels, 3s to 4s 6d; ducks, (9lb pair), 3s to 4s 6d per pair, turkeys, hens, 5d, gobblers, 7d per lb (live weight).

WOOL.

London, March 25.—During the wool sales just closed the quantity sold for home consumption was 67,500 bales, for the Continent 45,000 bales, for America 11,000 bales, while the quantity held over is 7000 bales.

All classes closed with prices at the highest of the series. Compared with the January sales, the closing rates for choice merinos advanced 5 per cent.; medium, 7½ to 10 per cent.; faulty, fully 10 per cent.

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

Rabbitskins.—We offered a large catalogue at Monday's sale, when competition was keen and prices showed a very distinct rise. Small sold up to 6½d; summers to 11d, spring does to 12¾d, spring bucks to 13¾d, autumns to 13¾d, winters and springs to 15¾d, black to 11½d. Horsehair sold up to 19d.

Sheepskins.—We submitted a large catalogue on Tuesday, when we had a most successful sale. Prices, in sympathy with wool at Home, were exceedingly high, and we can confidently recommend consignments being sent in at present. Lambskins made up to 5s 4d, and pelts to 5s 4d.

Hides.—On Thursday last we submitted a catalogue of 271 to an average attendance of buyers. Our top price for ox was 6¾d, and for cows 5½d.

Tallow and Fat.—No change to report.

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MEMBERS DUNEDIN STOCK EXCHANGE,
STOCK EXCHANGE BUILDINGS, PRINCES STREET.
STOCK & SHAREBROKERS, MINING EXPERTS
Investment Stocks a Specialty.
TELEGRAMS....."SLIGO," DUNEDIN.

Late Burnside Stock Report

Per favor Messrs. Donald Reid and Co.

Fat Cattle.—173 head yarded. Prices were higher than at last week's sale. Best bullocks, £8 5s to £9 10s; extra heavy, up to £11, medium to good, £7 to £8; best cows and heifers, £7 to £8 15s; others, £6 to £6 15s.

Sheep.—1881 penned. Prices were slightly better than those ruling last week. Best wethers, 21s to 23s 6d, medium to good, 16s to 19s; best ewes, 16s to 17s 6d; extra heavy, up to 19s 6d.

Lambs.—510 yarded. Prices were firmer than at last week's sale. Best lambs, 15s 6d to 13s 3d, extra heavy, up to 17s 3d; others, 11s to 13s.

Pigs.—160 forward Porkers and baconers were easier, but suckers and slips met with a brisker sale, prices being higher than those ruling last week. Suckers, 8s to 10s, slips, 11s to 15s, stores, 19s to 23s, porkers, 21s to 22s, light baconers, 31s to 36s, heavy do, 39s to 44s.

Sports and Concert at Lawrence

The Lawrence St. Patrick's Society held their annual sports meeting on the Glasgow Park on Wednesday afternoon of last week. The weather was beautifully fine. The attendance was not so large as usual, this being due no doubt to the fact that nearly all the country people were taking advantage of the fine weather to harvest their crops. There were excellent entries, and the various events were keenly contested. The handicappers for the running and cycling events (Messrs. H. Hart and A. M. Lyles) are to be congratulated on the success of their work. They (says the 'Tuapeka Times') appear to have accurately gauged the merits of the competitors, and the result was a series of as close and exciting finishes as have been witnessed in Lawrence for some time. Messrs. Christie and Kelleher, the handicappers of the ring events, were also very successful in their adjustments, very little separating the stone and hammer throwers at the close of these contests. All the other officials worked assiduously to make the meeting as successful and enjoyable to the spectators as possible. The Tuapeka Brass Band discoursed an excellent programme of music during the afternoon, which added greatly to the enjoyment of those present.

In the evening the annual concert in connection with St. Patrick's Day took place in the Town Hall. The musical programme submitted was an excellent one, and the unanimous opinion of all who were present was that it was one of the best concerts yet held in Lawrence. Mr. Wright was the first vocalist on the programme, singing in his usual fine style 'The song the anvil sings.' Miss Fraser followed with 'Rory darlin', which she sang with much feeling and taste, and had to respond to an encore. Mr. Corrigan gave a capital rendering of 'The better land' (encore 'Off to Philadelphia'). Mrs. Delany was heard to advantage in 'Dermot Asthore,' and in response to an encore sang 'Doreen' in an equally pleasing manner. Mr. A. Campbell was very successful in his song, 'Mona,' and in response to a recall sang 'Eileen Alannah.' Miss Jean Dunsmuir (Dunedin) sang 'The dear little shamrock' in a sympathetic and finished manner, fairly delighting the audience. In response to an undeniable demand for 'more' she gave the ever popular Scotch song 'Comin' thro' the rye.' Mr. Evison's two droll recitations, though spoken over-fast, added an agreeable variety to the programme. The orchestra opened the second part of the programme with a selection, which was played in their usual capable manner. Mr. Corrigan's number in the second part was well sung. Mrs. Delany pleased the audience with her nice, sympathetic rendering of the popular song, 'Daddy.' Mr. Campbell gave a fine rendering of the ever popular Irish song, 'Killarney.' Miss Dunsmuir sang the difficult song 'Angus M'Donald.' She was accorded a double recall. Mr. Evison again delighted the audience with two comic recitations. Miss Fraser was very successful in 'Call me back,' which was sung with exquisite taste, and was much appreciated by the audience. Mr. Wright brought what was a most enjoyable concert to a close with another of his fine nautical songs 'Out where the breakers roar,' (encored). The accompaniments were tastefully played by Miss Jessie Hay.

At the conclusion of the programme the Very Rev. Mgr. O'Leary thanked all who had contributed to the success of the concert, especially mentioning Miss Fraser, who had placed her services at their disposal at a moment's notice.



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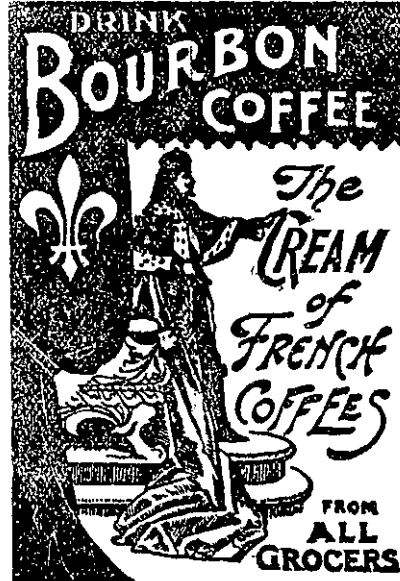
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13a	I.	127 0 18	6	0	19 1 4
Subdivision 7.					
15a	I.	191 2 13	7	0	33 10 6
Subdivision 8.					
16a & 17a	I.	724 3 00	6	9	122 6 0
20a	VI.	831 0 00	5	9	119 9 2
23a	VI.	757 1 00	5	9	108 17 1
26a	VI.	858 0 00	4	9	101 17 9
Subdivision 9.					
18a	I.	467 1 00	4	9	55 9 9
24a	VI.	482 0 20	4	0	48 4 3
Subdivision 10.					
27a	III, IV.	954 2 00	2	10	67 12 3
Subdivision 11.					
30a & 31a	VI.	927 2 00	5	3	121 14 8
Subdivision 12.					
34a	VII.	204 1 00	5	9	29 7 3
35a	VII.	181 1 00	5	9	26 1 1
36a	VII.	258 2 00	5	9	37 3 2
Subdivision 13.					
41a	VII.	848 0 27	5	0	106 0 5
Subdivision 14.					
42a	VII.	825 0 09	4	3	87 13 3
43a	VII.	833 3 05	3	9	78 3 4
44a	VII.	773 2 30	4	0	77 7 5
Subdivision 15.					
46a	VIII.	60 3 27	4	6	6 17 1
47a	VIII.	47 0 35	4	0	4 14 5
48a	VIII.	37 0 32	5	0	4 13 0
Subdivision 16.					
50a	VIII.	57 2 07	3	6	5 0 8
51a	VIII.	57 3 38	3	6	5 1 6
52a	VIII.	56 1 36	4	0	5 12 11
Subdivision 17.					
53a	VIII.	55 3 36	7	0	9 15 11
Subdivision 18.					
54a	VIII.	104 3 17	6	6	17 0 9
Subdivision 19.					
55a	VIII.	540 1 12	3	9	50 13 1
Subdivision 20.					
56a	VIII.	*60 0 00	5	6	8 5 0
57a	VIII.	60 0 00	5	0	7 10 0
58a	VIII.	60 0 00	4	6	6 15 0
59a	VIII.	62 2 00	5	0	7 16 3
Subdivision 21.					
61a	VIII.	737 1 17	3	9	69 2 7
Subdivision 22.					
61a, 65a	IV.	278 3 06	7	6	52 5 5
Subdivision 23.					
66a, 67a and 68a	IV.	790 3 05	8	3	163 1 11 *25 5 0
Subdivision 24.					
69a	IV, VIII.	534 1 19	5	9	76 16 4
Subdivision 25.					
78a	VIII.	478 1 27	5	0	59 16 1

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Subdivision 26.					
33a	III, VI.	1111 3 00	3	3	90 6 7
Subdivision 27.					
37a, 39a	VII.	1551 0 04	3	3	126 0 5
Subdivision 28.					
70a, 71a	IV, VII.	1102 3 16	4	6	124 1 5
Subdivision 29.					
73a, 76a	V, VIII.	1020 0 29	3	0	76 10 3
74a	VIII.	1085 1 37	2	9	74 12 6

* Interest and sinking fund on buildings valued at £500, repayable in 14 years by half-yearly instalments of £25 5s. Total half-yearly payment, £188 6s 11d.

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D. BARRON,
Commissioner of Crown Lands.

District Lands and Survey Office,
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LEO. XIII. to the N.Z. TABLET

THURSDAY, MARCH 29, 1906

PRINCESS ENA: AN AUCKLAND TIRADE



GOODLY dose of soothing syrup would probably be about the best prescription to offer to the excited cleric who (as reported by the 'New Zealand Herald' of March 17) disgraced the Anglican pulpit of St. Mark's, Auckland, with an evil-tempered attack upon 'Princess Ena' and 'the Church of Rome.'

From such a quarter, Catholics were entitled to hope for better things. But in substance and in style, the preacher fell down to the level of his passing role—a role that requires no more knowledge or brain-power or literary ability than is found upon the street-corner or the Orange platform. It is easy (according to an old pamphlet of 1618) 'to pray, or rather prate, by the Spirit, out of a tub, against the King.' And, says Dr. England, 'a person needs no other qualification to write against the Roman Catholic religion than to be so disposed; and the abundance of the spirit becomes manifest in the vehemence of the phraseology. Little attention need be paid to facts, circumstances need not be examined, nor is it always necessary to have regard even to probability itself.' The direct attack upon the Catholic Church, and the necessarily implied onslaught on the Supreme Head of his own faith, were marked by wild 'vehemence of phraseology,' and by a lack of knowledge, of good manners, of justice, and of deliberation in statement that reflect the utmost discredit upon one who professes to be a minister of the Gospel of Christ.

We pass by, for the present, the elegant grimaces which the preacher made at 'the Roman Church,' and the question-begging epithets which he applied to its ritual as 'sensuous' and 'gratifying to the depraved taste of a decadent civilisation.' Here is his reference to the Princess Ena:—

'The Reformed Churches. . . acquiesce with scarcely a protest in the deliberate, formal, and public renunciation of her faith and her baptism by a Princess of the blood royal, in order to contract a marriage alliance with the Sovereign of a country that has been conspicuous for religious bigotry, intolerance, cruel and ruthless persecution. There has been no more terrible evidence of the decay of sturdy faith and patriotism in the British people. . . We, with all our boasting, are fain to strengthen ourselves by a treaty with a heathen nation, and an alliance with a nation that has fallen by ignorant superstition.'

The preacher (who seems to be on button-holing terms with the Almighty) assured his hearers that the marriage and conversion of Princess Ena are 'in conflict with the will of God.' The American world is blessed with the Second Elijah—the 'Prophet' Dowie. Auckland has given to us the Second Jeremiah. And he has taken down his harp and prophesied that the 'result' of the Spanish match will be 'disaster,' that the 'disaster' will be a 'catastrophe,' and that the 'catastrophe' will be something particularly 'signal and terrible.' We are not informed whether the coming cataclysm is to be German measles, or cholera morbus, or the seven plagues of Egypt or the crack o' doom. Such portentous predictions are, no doubt, very com-

forting to some minds. They are a safety valve for the superheated steam of religious and party passion, when it has reached dangerously high pressure. And they require little mental horse-power, and are cheap and easy—and harmless. Old Mocre's office-boy grinds them out annually like the shelling of green peas.

In the whole course of this hypocritical agitation, we have come across no more ill-mannered attack upon the Princess Ena. Her conversion (says this northern apostle of sweetness and light) is merely a means to a social end, to wit: 'a marriage alliance with the Sovereign' of Spain. Now, the Princess Ena's change of faith is a matter personal to herself—a matter between her conscience and her Creator. And the Catholic Church demanded and received from her, solemn assurances that she was led into the One Fold by the clear and vindly light of firm and true conviction. Short of clear and cogent evidence to the contrary, the solemn pledge made by this worthy young scion of a royal house must be deemed to be in full harmony with the inmost feeling of her soul. 'Knew thyself,' says the old Greek warning. Which a later poet rendered thus:—

'This famous "know thyself," it does but say: "Know thine own business" in another way.'

The Auckland Solon would have been much more profitably occupied in knowing and minding his own business than in assuming towards Ena of Battenberg the role of the Almighty—the Searcher of hearts. With an impertinence and a meddling indelicacy which ill become the cloth he wears, he intrudes into the privacy of her heart and conscience, he sits in judgment upon her inmost thoughts and motives. By necessary implication he, in effect, declares that she is selling her soul for a diadem, and that she is guilty of coarse-grained worldliness, callous deceit, and public hypocrisy. He rails at 'the Reformed Churches' for not having seen about preventing this 'alliance.' And (being on hobnobbing terms with the Deity) he confidently promises—as the 'result' of the Spanish union—'disaster' and a nameless 'catastrophe' of a 'signal and terrible' kind to the British nation. The preacher clearly expected King Edward VII. to play the autocrat and family tyrant, and prevent the Princess Ena (his niece) following her womanly affections to a union with her pious and manly young royal lover, and her conscience into the Old Faith of her fathers. And King Edward's failure to play this ignoble role is 'a terrible evidence of the decay of sturdy faith and patriotism!' The preacher's ideas of 'sturdy faith and patriotism' spell, in big letters, tyranny over the individual conscience. One scarcely expects so frank an avowal of intolerance from one who professes to damn intolerance to the nether pit. But the sweet jewel, consistency, seldom adorns the brows of those who go to the pulpit as Mrs. Brown went to the play—with 'an erratable temperature.'

Princess Ena is, from the religious point of view, marrying above her. She is leaving the turmoil of five hundred conflicting sects for the peace of the Fold that is one and undivided. But who authorised the Auckland assailant of the young royal lady to act the Almighty Searcher and Judge towards her conscience? The reverend preacher of St. Mark's, Auckland, stands by the 'right of private judgment' in matters of faith. On what grounds does he deny that 'right' to Ena of Battenberg? And why is he not afire at the recollection that the brother, sisters, and other relatives of King Edward VII. made a 'deliberate, formal, and public renunciation of their faith' when they joined the Greek and Lutheran Churches? Where were his 'sturdy faith and patriotism' when these things came to pass? And what 'disasters' and 'catastrophes' befell the British nation as the 'result' of these 'conflicts with the will of God'? And on what principle of consistency or common-sense does he, in the same breath, decry religious intolerance and deny religious tolerance to

HENRY HUGHES

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an English maiden? We take the liberty of reminding him that angry denunciations of 'religious bigotry, intolerance, cruel and ruthless persecution' come with a singularly bad grace from one of his cloth and faith. For wantonness, injustice, and intensity, what were the Spanish civil persecutions (which all Catholics deplore) compared with those which ran their long and evil course in the British dominions? A relic of legal barbarism still forces British Sovereigns—as a condition of wearing the crown—to denounce as idolaters the adherents of the oldest and greatest faith in Christendom. And this in the supposed interests of the creed to which our Auckland assailant belongs. Spain, at least, was never guilty of such an outrage on the conscience of a King. Does our Northern critic forget that those whose feelings are most outraged by the (presumably furnished) report of his knob-kerry sermon, are those Catholics from the Green Isle whose fathers had for centuries to bear the bitter brunt of the worst penal code ever imposed by one Christian people upon another? Edmund Burke (a coreligionist of his) describes it as follows in a well-known passage:—

'It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.'

To none was that ill-considered tirade a more bitter outrage than to those readers of the 'New Zealand Herald' report whose memory can recall the dark and evil days of 'Black 'Forty-seven.' As their eyes witnessed, through the 'Herald,' the war-club falling in St. Mark's on 'intolerance' and on 'deliberate and formal renunciation of faith,' their memory must have gone back with fierce resentment to the days when men and women of the preacher's faith played the detestable role of 'souters' to the starving and typhus-stricken peasantry of Ireland. And nerves will tingle and pulse throb fast as they recall the cup that was held like the cup of Tantalus to the parched and fevered lips, and the hot meat-soup that was tendered to the starving and dying poor—and given only after a 'deliberate and formal renunciation of their faith.' Such abjuration was thankfully accepted. And the living (or dying) anatomies of death were entered with a flourish of trumpets upon the roll of 'converts,' even though it was well known that their supposed change of faith was a famine-forced pretence, and a mockery of conscience and of God. Our assailant will not relish these reminders. Neither do we. We should be sorry if our words should wound the sensibilities of even the least of that vast body of our broad-minded Anglican fellow-colonists who have no sympathy with such rough and uncalled-for and unchristian attacks. But if such obvious retorts are not desired, then let them not be provoked. And, on the Deuteronomic principle, the blame (if any) must rest with him who lit this fire. We have other remarks to make upon the Auckland tirade. But they must remain in cold storage till our next issue.

Notes

'Decanonising' a Saint

Here is a story that appeared in last Saturday's issue of an Otago contemporary:—

'St. Expedito, a popular Neapolitan saint, whose speciality has been the quick granting of prayers, has been decanonised by the Pope, and the officials of the church in Naples have been ordered to wind up the saint's affairs and remove his images from the places of worship. It appears that the worship of St. Expedito rested on a misunderstanding. An Armenian martyr by that name is known to have existed, but he was not canonised. In the latter half of the nineteenth century some nuns begged that certain relics discovered in

the catacombs might be sent to their convent, and the Pope gave his permission to its being done. The case containing the bones was labelled "Expedito," and the good Sisters mistook the directions for the name of the saint to whom the relics belonged.'

Here is a capital instance of the manner in which a journalistic pyramid may be built upon a pin-point. The pin-point of fact on which the superstructure of fable has been reared in just this: the Congregation of Rites has taken action against an eccentric and exaggerated devotion towards St. Expeditus, which had broken out among some people. The eccentricity which called forth the interference of the Roman authorities was the idea that prayers addressed to the Saint would be answered immediately and as a matter of course. This notion probably originated in the minds of some ignorant persons through a misunderstanding of the Italian form of the name, Spedito (not Expedito), which means 'quick.' Such a belief or devotion savors of superstition, and is contrary to Catholic faith and practice. Hence its condemnation by the Congregation of Rites, which took place, not quite recently, but as far back as last October.

The rest of the story quoted above is—well, 'leather and prunello.' (1) No doubt or difficulty has arisen over the question of the existence of St. Expeditus. 'All we know with certainty, of St. Expeditus,' says the London 'Tablet,' of November 4, 1905, 'is summed up in two facts: that he existed in an early period of Christianity, and that he was martyred; these are quite sufficient to entitle him to the veneration of Catholics.' (2) He has not been 'decanonised.' (3) Devotion to him has not been forbidden. On the contrary, it has been confirmed by the Holy See, the Mass 'Laetabatur,' for instance, having been recently granted for use on his festival. (4) The story that the 'worship' of St. Expeditus 'rested on a misunderstanding' of some unnamed 'good Sisters' in 'the latter half of the nineteenth century' may be at once relegated to the Hoax Museum. This fable 'rests' on nothing better than the imaginations of some gay journalistic romancer. Not to go further, the devotion to the holy martyr was widely spread in Austria 'in the latter half of the eighteenth century. And thus the inverted pyramid of fable about St. 'Expedito' comes tumbling to the ground. And there we may let it lie.

DIocese OF DUNEDIN

The Right Rev. Dr. Verdon made a visitation of Annandale on Sunday last.

His Lordship the Bishop will administer the Sacrament of Confirmation in the Catholic church, Gore, on to-morrow (Friday), and will solemnly bless and open the new church at Waikaka on Sunday.

The quarterly meeting of the Dunedin branch of the Hibernian Society was largely attended. Correspondence from the delegates to the annual meeting at Auckland was received and discussed. A circular from the D.S. was read, urging the necessity of financially assisting the Irish Parliamentary Fund, and from the support given and the warm-hearted manner in which it was received it is anticipated that a goodly sum will be subscribed. The offices of guardian and one sick visitor being vacant, Bros. S. Bourke and J. Rattigan were elected respectively. It was resolved that the members attend the Sacred Heart Church, North-East Valley, at a date to be decided on by the rev. chaplain, and approach the Holy Table in regalia. In reference to the annual entertainment, it was decided to hold a euchre party in St. Joseph's Hall, and leave the question of holding a social at a later date to the committee if they consider it advisable. The president, on behalf of the branch, presented Bro. W. Carr with a handsome gold Celtic Cross, suitably inscribed in token of the many services rendered by him to the branch. Bros. Hally, O'Connor, and Marlow made pleasing reference to Bro Carr's abilities and unselfishness, and his willingness to assist any movement for the improvement of the Society, and especially his connection with the financial arrangements of the branch, he being in office for the last twenty years continuously either as treasurer, secretary, or auditor. Bro Carr who was warmly applauded, suitably and feelingly thanked the members for their appreciation of his services, saying that the idea of receiving any recompense for his services never entered his mind, and that whatever he had done was in the interest of the branch and was for the Society. One candidate was initiated and three proposed. The receipts for the evening amounted to £145.

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DIocese OF AUcKLAND

(From our own correspondent.)

March 23.

His Lordship the Bishop left this morning for Rotorua.

The new fence around St. Patrick's Cathedral has been begun on the southern side where a fine substantial concrete foundation is being laid.

Very Rev. Father Clune last week conducted a mission at Eilerslie, and this week is engaged at the Sacred Heart College.

The mission at Onehunga, conducted by the Rev. Father McDermott, C.S.S.R., will conclude next Sunday. At the early Mass the members of the Onehunga branch of the H.A.C.B. Society, with the district officers and members of the Auckland branch, will approach the Holy Table in a body, after which they will breakfast together.

Bro. Kane, district secretary, on Sunday last at Hawera opened a new branch of the H.A.C.B. Society, with every good prospect. To the Very Rev. Father Clune, C.S.S.R., and to the Very Rev. Father Power the credit is due of starting the branch. From Hawera Bro. Kane went further south to Taihape, where he opened another branch.

The Rev. Mr. Beatty, Anglican, has seized upon the Princess Ena incident to attack in a coarse manner the Church. He has been promptly and severely handled, by correspondents in the 'Herald' and, in particular, by our ex-Stipendiary Magistrate, Dr. Giles. One of Dr. Giles' sentences says: 'A blatant Protestantism compels our Sovereign upon his or her Coronation to outrageously insult a very considerable number of the citizens of the Empire.'

The celebrations in Auckland on St. Patrick's Day were, for the first time since 1873, spoiled by bad weather. On Thursday evening a national concert was held at Devonport. On St. Patrick's Eve a national concert was held in the city at the Federal Hall by the Cathedral parish, at which his Worship the Mayor (Mr. A. N. Myers), and his Lordship the Bishop attended. Preparations for the following day were completed by the Cathedral, Poulsonby, Parnell, and Devonport parishes combined, while St. Benedict's had arranged for a water excursion. All this was upset by the weather, and in the several parishes the children, after hearing Mass, were entertained in the schools. Towards mid-day the rain cleared off when the children of St. Patrick's were marshalled at the Marist Brothers' school, Pitt St., under the direction of his Lordship the Bishop, Rev. Fathers Holbrook, Cahill, and Molloy, and headed by the members of the local branch of the H.A.C.B. Society, who were preceded by their banner borne upon a lorry drawn by three grey horses decked in green, marched in procession to the Victoria Park. The juvenile contingent with its banner also attended. At the Park the races arranged for the children were run off under the supervision of Rev. Bro. George. The girls races were looked after by Miss Julia Rist. After about four hours in the Park the children were reformed in procession, and marched back to the Marist Brothers' school, where tea was served. All the committee strove hard for the enjoyment of the children, and to recompense them for their disappointment of the morning. The boys from Takapuna Orphanage, under Mr. Colgan, about 40 in number, were a feature of the procession. His Lordship the Bishop entertained at luncheon at the palace on St. Patrick's Day District President Bro. P. J. Nerheny, Past District President, Bro. John Patterson, District Treasurer Bro. M. J. Sheahan, Bro. J. O'Brien (President Auckland branch), and Bro. D. Flynn (Treasurer, Auckland branch). Rev. Father Holbrook was also present, and Mr. A. Kohn. Before leaving the palace the District President on behalf of the Hibernians in New Zealand, thanked his Lordship the Bishop for his kind and generous hospitality extended to the district and branch officers present, and hoped that he would be long spared to celebrate many national festivals. The Bishop in reply said it was always a great pleasure to him to be with the Hibernians, and doubly pleased was he to have them with him under his own roof, and trusted it would be the fore-runner of many such gatherings.

On Sunday evening St. Patrick's was crowded on the occasion of a panegyric on St. Patrick by the Very Rev. Father Clune, C.S.S.R. The members of the H.A.C.B. Society (Auckland branch) with the district officers were present in regalia. His Lordship the Bishop was present in the sanctuary. The Very Rev. Father Clune delivered a most eloquent panegyric on

St. Patrick. The recital of the labors of Ireland's national apostle, together with her steadfastness to the teachings of the saint; the troublous periods of Ireland's history; the dispersal of her sons and daughters over the earth, carrying with them and implanting deeply the Faith inculcated by St. Patrick aroused all the pent up feelings of love for Faith and Fatherland. It was a great sermon, worthy of the occasion. At the close of the sermon the choir sang 'All praise to St. Patrick,' Pontifical Benediction by his Lordship the Bishop followed. As the people left the church the hymn to St. Patrick was again sung. The Hibernians gathered in St. Patrick's Hall, where the Bishop and Very Rev. Father Clune attended. Bro. Nerheny district president, conveyed, on behalf of the Hibernians of New Zealand, their sincere condolence to Father Clune on the sad death of his aged father. He thanked him for the very eloquent and impressive, and he would add patriotic discourse, to which they had all just listened. Father Clune thanked Mr. Nerheny and the Hibernians for their condolence to him on the death of his father, which took place in America. He appreciated very much their kindly motives, and assured them that the society would always find him and his co-workers ready to advance its best interests. The Bishop also spoke, and feelingly referred to Father Clune's bereavement. He was gratified at the good muster of the Hibernians, and hoped that before long they would all assist towards the enlargement of St. Patrick's.

St. Benedict's celebration committee on St. Patrick's Day decided to postpone its turn-out until Monday, when fine weather rewarded its effort. Prior to starting, all attended Mass at St. Benedict's. After Mass, headed by the Garrison Band, they marched down Queen street. The 'Kestrel,' with several hundred people on board, left the Ferry Lee a little after ten o'clock, and was followed by the 'Osprey' with another large crowd aboard. The 'Kestrel' also made another trip a little after one o'clock. Altogether there must have been upwards of 2000 pleasure-seekers at Motutapu. On the island a most pleasant day was spent by the children and their parents. Everything was done to make the outing enjoyable for the children. Sports were held and refreshments were provided. There were also races for men and women. The picnic was in every respect thoroughly enjoyable, and from start to finish was a great success. The children were in charge of the Rev. Fathers McMillan and Dignan and the Marist Brothers.

In the evening at St. Benedict's Hall a fine national concert was held at which there was a good attendance. The following was the programme: Irish national overture, orchestra; song, 'Off to Philadelphia,' Mr. Whelan; song, 'Come back to Erin,' Miss O'Gara; song, 'Believe me,' Mr. Clegg; chorus, children of St. Benedict's School; song, 'Dublin Bay,' Madame Casier; duet (clarinet and oboe), Messrs. S. and J. Jackson; recitation, 'Shamus O'Brien,' Mr. J. Donovan; chorus, children of St. Benedict's School; song, 'Kathleen Mavourneen,' Miss Cooper; song, 'Avourneen,' Dr. Keith; piano solo, 'Irish diamonds,' Miss Beehan; Irish sketch, Dr. De Clive Lowe; song, 'Killarney,' Madame Casier; recitation, Mr. Donovan; song, 'The minstrel boy,' Mr. Clegg. Mr. S. Jackson was accompanist, and Mr. S. Jackson leader of orchestra.

There was a very large attendance at the national concert in the Federal Hall on St. Patrick's eve. A special programme was arranged. The choruses of the children were a splendid feature. His Lordship the Bishop thanked the Mayor for his attendance; it was the best concert he had attended in connection with St. Patrick's celebrations in Auckland. He heartily thanked all who took part and those who prepared the fine programme. He specially thanked the children, and made mention of the girls from St. Mary's Orphanage, who sang 'Oh! Erin my country.' Almost every item of the programme was encored: Overture, orchestra; chorus, school children; song, 'Off to Philadelphia,' Mr. James Lonergan; song, 'Come back to Erin,' Miss Coleta Lorrigan; song, 'The dear little shamrock,' Mr. W. Griffiths; song, 'My blue-eyed Irish boy,' Miss Madeline Knight; song, 'Killarney,' Madame Casier; chorus, pupils of St. Patrick's Convent schools; selection, orchestra; chorus, pupils of the Catholic schools; song, 'Irish emigrant,' Miss Coleta Lorrigan; song, 'Eileen Alannah,' Mr. W. Griffiths; chorus, St. Mary's orphan children; song, 'Sweet Dublin Bay,' Madame Casier; song, 'Father O'Flynn,' Mr. James Lonergan; solo and chorus, 'God Save Ireland,' school children. Accompanists, Mrs. W. Ralph, Misses Nellie F. Ormond and F. Hunter and Mr. Harry Hiscocks; leader of orchestra, Mr. P. F. Hiscocks.

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Paeroa

There was a very large gathering of children at St. Mary's on St. Patrick's Day (says the 'Paeroa Gazette'). The number of children attending this year was considerably increased by the large contingents that came in special reserved carriages by the early trains from Waikato, Owharoa, and Karangahake. Punctually at 10 a.m. the procession left the church and proceeded to Mr. W. G. Nicholls' ground, where the of sports was arranged, including races for boys and picnic and sports were held. An excellent programme girls, jumping, etc.

Before leaving the grounds Dean Hackett summoned all the children together and congratulated them on having come in such large numbers to the picnic. The Dean called for three hearty cheers for Mr. W. Nicholls, who kindly gave the use of his grounds, also for all who subscribed or gave prizes for the sports. Special mention was made of Mr. Harris' medal and trophies given by Messrs. Gibson and Moriarty. Cheers were also given for Mr. A. Casey (Hamilton), Mr. T. Gavin (Te Aroha), Mr. Martin (Martinville, Mercer), Mr. R. Brown and Mr. J. Barrett (Rotokohu), Mrs. Lochwood (Puriri) and others, who kindly forwarded cases of fruit, etc., for the picnic. Dean Hackett also expressed his thanks to the Railway Department for having provided reserved carriages for the visiting children on a public holiday, and hoped the same concession would be made next year, when the Catholic children from Waihi and Thames would assemble here with those of Waikato, Karangahake, and Paeroa to take part in the annual demonstration on St. Patrick's Day.

In the carrying out of the sports programme the following gentlemen rendered valuable assistance: Messrs. Gorman and Davidson (Paeroa) and Messrs. J and T. Wall (Karangahake).

Presentation to Father O'Sullivan at Wanganui

St. Mary's Hall, Wanganui (says a local paper) was crowded on Wednesday evening, March 21, on the occasion of the social tendered to the Rev. Father O'Sullivan by the Catholics of Wanganui. The hall had been tastefully decorated with flags and evergreens for the occasion. The Rev. Dean Grogan presided, and the Rev. Father McDonald (Wanganui), Rev. Father McGrath (Patea), and Very Rev. Father Murphy (Victoria) were also present, besides a number of non-Catholic gentlemen. The following programme was presented—Chorus, St. Mary's Choir, song, Mr. G. McCulloch, duet, Mesdames Lloyd and Leath; solo, Mrs. Mechan. At the conclusion of the fourth item of the programme Very Rev. Dean Grogan addressed the audience in an able and eloquent speech. He referred to the many good qualities of Father O'Sullivan, and to the conscientious and able manner in which he had always discharged the duties of his sacred office. He said that the large attendance there that evening was evidence of the esteem in which Father O'Sullivan was held by the people, and he took it to be so because Father O'Sullivan had been a good and zealous priest and a friend to the people. He (the Dean) also participated in the good feeling and esteem which the people manifested towards Father O'Sullivan, and he felt sure that if ever he (Father O'Sullivan) came amongst them again at any time he would be heartily welcomed. In fact, he was sure that they would prefer a welcome to Father O'Sullivan than to be bidding him farewell. The Dean concluded by calling upon the secretary, Mr. Dennehy, to read the following address:—

Reverend Dear Father,—On the eve of your departure, we, the Catholics of Wanganui, desire to express the deep regret we feel at your removal from our midst. During the time you have been amongst us you have endeared yourself to all by your zeal in the discharge of the duties of your sacred calling, and by your genial manner and the kindly interest you have ever taken in all that pertains to the welfare of the people. The affection also of the children of the parish testifies to the active interest you have ever taken in their advancement and in the cause of Catholic education. If at any future time it should please Almighty God to again place you amongst us, we assure you that you will receive from us a hearty welcome. As a small token of our affectionate regard, we beg you to accept the accompanying purse; and, in bidding you farewell, we pray that Almighty God, in His goodness, may ever bless you and may long preserve you to labor in the cause of our holy religion.

Signed on behalf of the Catholics of Wanganui.—M. Grogan, P.P., Dean (Chairman), Thomas Lloyd (Treasurer), Michael Dennehy (Secretary).

At the conclusion of the reading of the address Mr. Lloyd handed Father O'Sullivan a purse of sovereigns. Master Charles Morgan, on behalf of the altar boys, read an address, which was accompanied by a suitable gift. The address was signed by Masters Charles Morgan, S. Stafford, and Joseph Robinson.

On rising to reply Father O'Sullivan was greeted with loud and prolonged applause. In a feeling and earnest speech he thanked those who had been instrumental in getting up the presentation. He referred to the high compliment paid to him by the large attendance there that evening, and to the fact that many amongst the audience were not of the same religion as himself. Father O'Sullivan said that if the Archbishop were to offer him the best position in the diocese he would rather remain in Wanganui than accept the offer. He concluded by thanking warmly those who had contributed items to the musical programme, and also the ladies who had so kindly provided the refreshments. Father O'Sullivan was frequently applauded in the course of his reply.

Refreshments were then handed round by the ladies. On the previous evening the children attending the Catholic schools, together with the Sisters of St. Joseph, assembled in the Sacred Heart schoolroom, which had been tastefully decorated for the occasion. A concert under the direction of the Sisters was given in honor of Father O'Sullivan. During an interval in the programme, Miss Annie Sullivan read an address, which had been beautifully illuminated by one of the Sisters.

Father O'Sullivan replied in a feeling and earnest speech, thanking the children for their kindness in making the presentation, and assuring them that wherever he might go he would always remember with gratitude the children of the Wanganui schools.

Death of Father Mulvihill, Gisborne

(By telegraph from our Auckland correspondent.)

Father Mulvihill, parish priest of Gisborne, died on Friday night. He was born at Tarbert, Kerry, Ireland, in 1867, and educated at Killarney and Maynooth colleges. He was ordained in 1892 by the Most Rev. Dr. Walsh, Archbishop of Dublin, and went to Edinburgh, where he labored at St. Patrick's and also acted as chaplain to the late Marquis of Dute. In the end of 1895, owing to failing health, he was compelled to relinquish his duties, and came out to New Zealand. He arrived in Auckland the year after the death of Bishop Luck, and was appointed curate at the Cathedral, where he labored for two years. He was appointed parish priest of Gisborne in 1898. The 'Gisborne Times' of 21st inst. said: 'Rev. Father Mulvihill passed away after a protracted illness during which he suffered much pain, which he bore with great fortitude. For many years past he had been poorly, and at one time left Gisborne for a period in the hope of a change being beneficial, but he fully acknowledged that he was glad to return to his old home in Gisborne, and being granted assistance in the work of his church he steadfastly remained at his post until he became too weak to continue. His saintly life was an example to all, and while the members of the Church must keenly feel the loss of this great and good man, the feeling of deep regret will be shared in by members of all denominations. He was ever of a retiring disposition, but he was gifted with a magnetic influence and persuasive eloquence, that gave him a great influence over all with whom he came in contact. He had a most kindly and self-sacrificing nature, and a firmness in carrying out his duties, and inspired by the most generous disposition he was a guide, counsellor, and friend, a masterly scholar, and an able preacher, revered by old and young alike. His death can hardly come as a surprise, owing to his critical condition for some time past. He had faithfully fulfilled the work set him by his Master and the end was peace. He was rational till the last. In every respect he justified the confidence placed in him. He was a man of remarkable abilities. Failing health affected him for years, but he bravely and ardently applied himself to the work of the Church, and commanded the respect of all.'

Rev. Father Buckley, of Ponsonby parish, is a relative of the deceased priest, and lived near him at Home, and by the mail last Saturday he wrote the sad news to Father Mulvihill's parents. In Auckland the deepest regret is experienced at his loss.

The funeral, which took place on Monday last, was the largest seen in Gisborne, all the business places being closed as a mark of respect to the memory of the deceased priest.—R.I.P.

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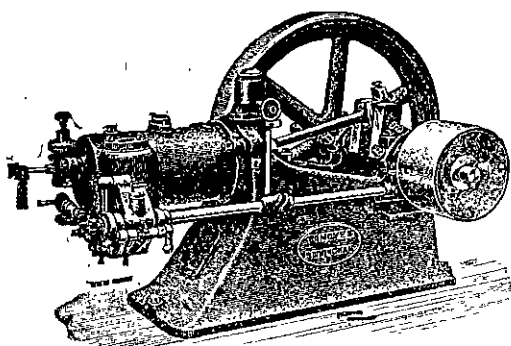
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The Storyteller

MISS HETTY'S TRAMP

Miss Hetty Bonsall lived alone in the house that had belonged to her forefathers for generations. Not quite alone, either, for she had one servant, Nora, who had been in the family since before Miss Hetty was born, and who remained with her, faithful and capable, when the last of her kindred were laid beneath the sod.

Miss Hetty had never married, but she was not at all a blighted flower. Quick, reserved, gentle, and refined, as it was in her blood to be, she had mingled more or less with her friends and neighbors, until the great event happened in her life which made things different. Not suddenly, sharply, or cruelly so, yet decidedly and unmistakably different. Miss Hetty had become a Catholic. The only Catholics in Mapleton were servants, laborers, and factory hands, and when 'it' happened, people shook their heads, and touched their foreheads oracularly, but sadly—needing no spoken word to express the thought that was in them. As time passed, and Miss Hetty—save in this one particular—continued to be exactly her old self and the scarcely breathed theory as to her sanity fell to pieces, her neighbors, still at a loss to account for her strange idiosyncrasy, endeavored to resume their old cordiality. But things were changed, and their mutual relations were never quite the same again.

But if Miss Hetty noticed it—and she must have done so—she never made a sign. Her religion was so comforting and consoling that it made up for everything.

Her conversion had come about in a peculiar way. One evening as she sat watching Nora peeling apples for pies, she asked:

'Nora, how is it that you have always been a Catholic?'

'I was born one, Miss Hetty.'

'Nobody is ever born into a religion, Nora.'

'Well, my people were Catholics, and when she was dying mother made your mother promise to send me to the Sisters' Orphan Asylum. But she hated to see me go to an asylum, and kept me herself instead. She felt it her duty to have me taught the religion of my parents, and sent me over to Four Rivers to Mass every Sunday, besides having me instructed in my Catechism. She was a fine, good woman, Miss Hetty.'

'Indeed she was. And you have clung nobly to your faith, Nora. For a long time you were the only Catholic in Mapleton, weren't you?'

'Yes, Miss Hetty.'

'And now you have a nice church, and a good priest, haven't you?'

'Yes, Miss Hetty.'

'Nora, I am going to tell you something. I have never before breathed it to a living soul. You remember that year I went to the Conservatory at Boston?'

'Yes, I remember it well.'

'I met a young gentleman there whom—I liked—very much. He was studying music. He was a Catholic. When I discovered it I couldn't—well, I had a wrong idea of things then, and so it was ended.'

'And that is why you never married, Miss Hetty?'

'I think it is,' rejoined Miss Hetty, with a little sigh. 'After a while I was not unhappy, but I could never see any one else whom I liked as well. Now you have my little secret. Something in the appearance of your new priest suggests him. Do you think I might call, Nora?'

They were simple souls, both—the servant as simple as the mistress.

'I think you might,' said Nora, and Miss Hetty did. Something had stirred the slumbering past in the spinster's heart. She did not know, she could not know what had become of her youthful lover, but she found herself longing to learn something of the religion he had professed. The result was that the close of the year found her a Catholic. Nora declared that it was a reward for the kindly act of her conscientious mother. Miss Hetty rather leaned toward the same opinion, and Father Furlong said that God not seldom acted.

If Miss Hetty had not had the consolation of religion to sustain her, it is doubtful if she could have borne her subsequent misfortune. In less than a year after her conversion she became blind. She could no longer sew, but she could knit; she could not read, but many times during the day the beads passed through her long, slim fingers, and no one ever heard her murmur.

Deep down in her virgin heart Miss Hetty had always treasured the memory of that youthful fancy, which if it had not been peremptorily and somewhat rudely nipped in the bud, would later, in all probability,

have died a natural death. There were various reasons why it should have been so. There had never been the slightest declaration of love on either side, not even so much as the pressure of a hand. But the timid admiration pictured in a certain pair of Irish eyes had more than once brought a faint blush to the girlish cheek, and though the terrible discovery made, one Sunday morning on her way from the Congregational church, had caused her, as she thought it her bounden duty, to crush the sweet blossom of love beneath the heel of renunciation, she had never actually known those agonies which are known in romance as the pangs of disappointed love. There is hardly a doubt that Miss Hetty was what is vulgarly, but expressively, called 'a born old maid.' Nevertheless, she had cherished a tender recollection, enjoying rather than suffering a gentle sorrow so exquisitely fanciful that it was not in any sense allied to pain. She had had her one little hour, and it had set her apart, in her own imagination, for sweet remembrance that could hardly be called regret.

Since she had been blind Miss Hetty always sat on the piazza overlooking the side garden, where Nora could see her from the kitchen and attend to any of her needs. One evening as she sat thus, busily knitting, the fleecy clouds of gossamer wool dropping lightly and swiftly through her fingers, a shuffling step sounded on the gravel walk.

'Good morning, madam,' said a voice that had once been musical, and was still not unpleasant in its intonations, 'is there any job that a man might do about here to earn his dinner?'

'What can you do?' replied Miss Hetty, letting her work drop into her lap, and glancing nervously about her, while a slight pink flush mounted to her cheeks.

'Do not be alarmed, madame,' continued the man, noticing her perturbation, and attributing it to the dread which many nervous women feel at the sight of an unknown wayfarer.

'I am not—alarmed,' faltered Miss Hetty, as her hands fluttered quickly above her work; 'I am blind.'

'Blind?' echoed the stranger in a sympathetic tone. 'What a pity!'

Then Miss Hetty called to Nora, who was broiling steak, 'the appetising odor of which must have been grateful to a hungry man.'

'Nora,' said Miss Hetty, when the old woman appeared, 'here is a man, to whom I would like you to give a good, satisfying meal. He is anxious to do some work in return for it. Have we anything—is there—any odd job—Nora?'

'He might chop some kindling,' answered Nora. 'But I can't let my steak burn. Go to the kitchen steps, my good man,' she continued, 'and wait there till I dish up Miss Hetty's dinner.'

But the tramp, for such he was in every line and furrow of his dissipated face and slouchy figure, had already taken off his cap and seated himself at Miss Hetty's feet. Resting both hands on his knees, and leaning his curly grizzled head upon them, he looked long and earnestly at the faded, flower-like face, from which beamed forth the pure white soul within. And as he gazed his brows contracted in a frown, he compressed his loose, vacillating lips together, and his bleared, bloodshot eyes grew moist. He must have had an unusually tender heart for a tramp, for he shook his head compassionately once or twice, blinked his bleary eyes, and rose to his feet.

'I can't weed a little just here while I wait,' he said.

'Do so,' replied Miss Hetty, who had resumed her knitting, and he fell to work. While he weeded he hummed snatches of tunes to himself, and again Miss Hetty's hands fluttered nervously through the ice-wool shawl she was making, while her soft brown sightless eyes, beneath their half-closed lids, became suffused with retrospective tears. At dinner her manner was nervous and agitated; Nora could not understand it.

'I do not think I shall take a nap to-day,' Nora, she said, when the meal was finished. 'I will just go back, with my work, to the piazza.'

'Very well, Miss,' said the faithful handmaiden, leading her to her accustomed place; 'but do you feel just yourself? You look feverish.'

'There is nothing the matter, Nora,' replied Miss Hetty. 'I prefer to sit here.'

When Nora went back to her kitchen the tramp had finished his dinner. He sat, with one elbow on the table, surveying the comfortable room.

'That is Miss Bonsall?' he inquired.

'Yes,' replied Nora; 'Miss Hetty Bonsall.'

'You and she occupy this large house alone?' he continued.

'We do,' rejoined Nora sharply; 'but we're not one bit afraid of tramps and thieves. We have a big dog that we let loose at night, and burglar alarms on all the doors and windows. And we have very good neighbors.'

The man smiled.

'You needn't fly up like that,' he said. 'You're a mighty fine cook, and I thank both you and your mistress for the good dinner I have just eaten. Do I look like a thief?'

'No, you don't replied Nora. 'But I'll tell you what you do look like.'

'What is that?'

'A tramp and a ne'er-do-well, fallen from a good estate through drink and folly.'

'You have guessed rightly,' he replied. 'That is precisely what I am.'

Then the kind heart of the Irishwoman melted.

'Is it too late to turn over a new leaf?' she asked, in a more gentle tone.

The man's lips worked nervously for a moment. 'I am afraid it is,' he said; 'at least so I have long thought—until this morning. But—if I could be allowed to stay in a home like this—for a while at least, until I could prove myself—there might be a chance. I am handy—a sort of Jack-of-all-trades. I would make myself useful.'

'We don't need any one; we have a boy to come in once or twice a week,' began Nora. But Miss Hetty spoke from the piazza.

'Let him stay, Nora. We will give him a chance. Tell him to stay.'

'You hear what she says?' said the old woman. 'God bless her kind heart. Now let us see what comes of it.'

The man rose, stretched himself, heaved a long, deep sigh that was almost a groan. Then he took his battered cap from the corner of the kitchen chair where he had hung it and went back to his weeding.

'What is your name?' asked Miss Hetty from the piazza, after a while.

'Bartle—call me Bartle,' answered the new man-of-all-work, lifting his head from his task.

Miss Hetty did not speak again. When the work was finished, and he turned to ask for further orders, the porch was vacant. She had groped her way upstairs and was lying on her bed. Her eyes were closed, but she was not asleep. There were tears on the lashes, tears that could not fall, precious pearls of remembrance born of that shadowy romance which had touched her life in her early spring, and which the voice of a stranger had vividly recalled, after more than thirty years. What was it she had feared? She would not even acknowledge it to her own soul, yet she had feared it. 'But now the dread had passed, she was herself again.

'I was so glad, so glad,' she whispered, lying on her white bed, 'to hear that his name was Bartle; a name altogether unknown to me. I have never heard it before.'

For three months the tramp worked faithfully, and Nora daily vaunted his praises.

'He knows his business and he keeps his place,' she said. 'He's the quietest man, except for that way he has of humming to himself the queerest tunes. But I'm afraid he'll break out some day.'

'Let us hope he will not,' Miss Hetty would rejoin, 'and at any rate we shall not anticipate.'

One day it came. Bartle had been lending a hand to some wood-cutters by Miss Hetty's kind permission. When he came home that evening Nora closed the door between the kitchen and the dining-room.

'You are drunk, Bartle,' she said.

'I am, Nora,' he responded.

'Then out of this house you must go to-night. Miss Hetty has a mortal terror of a drunken man. You have been very ungrateful, Bartle.'

'Right you are, Nora,' he answered; 'right you are,' as his head fell limply against the wall.

'Miss Hetty,' Nora announced to her mistress, sitting at her supper. 'Bartle is drunk. I have told him to go.'

Miss Hetty's eyes widened. She stood up. 'Oh, yes, yes, Nora,' she exclaimed, 'we cannot have a drunken man about. It is too bad—we had such hopes of him. Call some of the neighbors to take him away.'

'He is able to go himself,' rejoined Nora; 'he is quiet enough.'

'Very well. Send him away. I have such a horror of a drunken man.'

At that moment the organ-like tones of a wonderful bass voice came from the kitchen. It was singing the 'Drinking Song' from the 'Huguenots.' Miss Hetty's hands, resting lightly on the table in front of her, began to tremble. With an intentness that seemed to carry her out of herself she listened until the song was finished. Then she leaned back in her tall chair as though exhausted, and said in a strained, unnatural voice:

'Do not send him away, Nora. Tell him to go to bed. We will give him another chance.'

Mistress and man had very little intercourse. Bartle took his orders from Nora, as was natural under the peculiar circumstances of Miss Hetty's addiction. But many and many a time he would pause in his work to cast a kindly, sympathetic glance, of which she was unconscious, on the cheerful, resigned, and still lovely face of her to whom he owed food, shelter, and encouragement.

One day Miss Hetty and Nora had gone to spend the afternoon with a friend in the country. They had hired a carriage from the livery stable, and did not expect to return till late in the evening.

The moon was flooding the piazza with light when they reached their own door. From the parlor came sounds of glorious music, played by a master hand. Half terrified, Nora made her mistress sit down.

'I'll go and see what it is,' she said.

'No, no, stay here. I want to listen,' replied Miss Hetty, grasping the old woman's hand tightly as she drew her down beside her. Waltz followed waltz, and rondo succeeded rondo. The mood of the player changed, and several selections from Chopin and Schumann were rendered in the most exquisite manner. Then suddenly a magnificent voice poured out the rollicking, tuneful notes of 'Nancy Lee,' and Nora sprang to her feet.

'It's Bartle,' she cried. 'He's drunk again, and this time he shall go.'

'No,' answered Miss Hetty, clinging like a child to the old servant. 'No,' she sobbed, while tears coursed down her cheeks. 'He must not go, he shall never go—now. Be patient with him, Nora—for my sake—but first help me upstairs. Then I am sure you can prevail upon him to go to bed.'

Perplexed, half indignant, fearful that the mind of her dearly beloved mistress was about to give way, yet true to her life-long tradition which had made obedience to her mistress as willing as it was absolute, Nora obeyed. The next day Destiny cut with one sharp blow the tangled skein which Nora had felt she would need all her wits to unravel. Coming down stairs alone, Miss Hetty slipped and fell, receiving injuries from which she never recovered. For several days she lay unconscious. This state was succeeded by intermittent periods of suffering. A woman was installed in Nora's place, and she devoted herself to taking care of her, mistress.

One morning Miss Hetty asked:

'Is Bartle still here, Nora?'

'Yes, Miss Hetty, and doing fine. He's taken the pledge from Father Furlong. He never told us he was a Catholic, did he?'

'No, but I had thought for some time that he was.'

'I never dreamed of it. But he's been to confession and Holy Communion for the first time in twenty years, he told me, and he's promised to go regular.'

'I am very, very glad to hear that,' said Miss Hetty, and soon after seemed to fall asleep. One day it was the one before the last, she asked for Bartle. Nora summoned him. He came softly into the room, and sat down beside the bed.

'I wanted to talk with you a little, Bartle,' she said quite calmly. 'You know I cannot get well.'

'So they tell me,' he answered, 'but I don't want to believe it.'

'It is true, however,' she continued, in the same quiet tone; 'and I wanted to tell you—before I go, how pleased I was to hear that you were doing so well and had been to the Sacraments.'

'God helping me, I shall never drink another drop,' he said.

'Bartle, I have left you something in my will, enough to enable you to take care of yourself in your old age. I have given it in trust to Father Furlong. You do not know why I have done this?'

'No, I certainly do not.'

'Because you remind me of some one I once knew. It is your voice, especially, that recalls this friend. to my recollections. I did not think there could have been two voices in the world so much alike.'

Bartle did not speak.

'That man, my friend,' she resumed with difficulty, 'I have long lost sight of; he promised to make a great success. But should it have fallen out that he did not, whether through circumstances or violent temptation or some inherent weakness, as is often the case, who knows but that something might not have happened, or will happen at the end, to retrieve it all.'

'That were impossible,' said Bartle bitterly.

'Or at least to encourage him for the rest of his days to be a better man.'

'At least a better man,' he repeated sadly.

'That we two old-time friends might once again be

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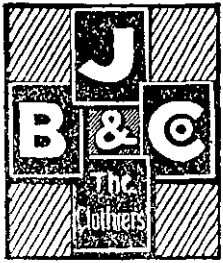
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friends—in heaven.'

Bartle rose.

'With God's help, in heaven,' he exclaimed fervently.

She stretched forth her worn, transparent hands.

'Good-bye, John Redmond—good-bye—till heaven!'

He clasped them in his own, while hot tears fell from his eyes upon the wasted fingers.

'Good-bye, good-bye,' he gasped, and rushed sobbing from the room. Miss Hetty turned her face to the wall. She neither wept nor sobbed; she had passed all that—her soul was at peace. Nothing mattered now but what was to come after.

The next morning she said quite complacently to her faithful nurse:

'Nora, in the top drawer of my desk you will find a little ivory box. There is nothing in it but a withered rose. Lay it with me in my coffin. It was given me one day by the friend of whom I told you. I have always kept it. The one I gave him in exchange was never so treasured, I am sure,' she added with a wan little smile. 'Men do not cherish or remember things as women do. You hear what I am saying, Nora?'

'Oh, Miss Hetty, I am listening, and I will do your bidding.'

Twenty-four hours later, when they had dressed her for the grave, Nora took the withered leaves from the ivory receptacle where they had lain so long, and hid them between the loosely folded hands of her dead mistress. As she was leaving the room she met Bartle crossing the hall.

'Do you think I might see her now,' he asked reverently.

'Indeed you might,' was the reply; 'she thought well of you, Bartle.'

He went in and closed the door. A short but fervent prayer beside the blossom-strewn bier, a long, long, wistful look at the gentle face, saintly and beautiful in the embrace of that death which is the peace of God. Then Bartle turned slowly away. As he left the spot, something dropped from his fingers into the flower-banked coffin. It was a withered rose.—Benziger's Magazine.

The Catholic World

ENGLAND—Death of a Passionist

The Rev. Brother Stephen Hayes, C.P., one of the oldest and best known members of the Passionist Order at Highgate, London, died on January 15. He was born in Ireland, and in 1848 went to Australia, where he worked on the gold diggings. On his return he entered religion.

Death of a Priest

The death is announced of the Rev. Father Bonaventure Duffy, O.S.F.C., which took place at Aden. Father Bonaventure was for a time stationed at Peckham, Pantisaph, and Chester.

Progress in Bournemouth

Forty years ago there was not a single Catholic church in Bournemouth. To-day there are three, and on February 6 the foundation stone of a new church to meet the needs of the Catholic community in the Richmond Park district was laid by the Right Rev. J. B. Cahill, D.D., the Bishop of Portsmouth, with befitting ceremonial.

Catholic Schools

Preaching in Westminster Cathedral on the education question, Father B. Vaughan said Nonconformists and others should have all the school space necessary, and be permitted to have taught there whatever they considered their interpretation of the Christian religion, but they had no right to say to Catholics what is good enough for us ought to be good enough for you. The Board School religion was absolutely wanting in every constituent to build up Christian character, and was absolutely no good to Catholics, to whom the whole religion was life itself. They justly demanded Catholic schools in which the Catholic religion would be taught by Catholic teachers.

FRANCE—The Separation Law

The indignation of the Catholics of France at the oppression to which they have been subjected by the Government (says the 'Catholic Times') came to a head when the officials visited the churches to take inventories in execution of the Law of Separation. The congregations, in some places headed by the clergy, offered determined resistance. The scenes have been marked by much violence. The Catholics were mani-

festly afraid that desecration was intended, and in churches such as those of St. Clotilde and St. Pierre du Gros Caillon, they fought desperately to keep out the officials. Troops were ordered to storm the buildings, and the conflicts assumed the character of warfare on a small scale. Iron gates were forced off their hinges; railings were torn up; the doors of chapels were broken open with hatchets; and hand to hand encounters have been frequent. A number of the Catholics have been rather severely wounded, and some of them have been sentenced to imprisonment for terms of three and four months. All this is deplorable, but it proves that the persecution of the Church is not really a popular movement in France. The campaign was prepared in the Masonic Lodges, and it has succeeded only by appeals to the passions of people who do not wish to bear with the restraints of religion.

GERMANY—A Special Mission to the Pope

It is reported that the Emperor of Germany is sending General Von Loe, on a special mission to Pope Pius X.

JAPAN—The Progress of the Church

The editor of 'Nippon,' an influential journal of Tokio, commenting on Bishop O'Connell's visit to Japan, points out that 'Catholics have made the largest number of converts there of any faith, there being 60,000 native Catholics. The Catholic teachers work among the poor and humbly-housed people,' adds the editor. While in Japan the Mikado bestowed upon Bishop O'Connell the Great Cross of the Order of the Holy Treasure.

ROME—The Irish Martyrs

The appointment of Very Rev. Dr. O'Riordan, the new Rector of the Irish College, as Postulator of the cause of the Irish martyrs is (writes a Rome correspondent), a hopeful note in the progress of these canonisations. Dr. O'Riordan has been a great success at everything he has undertaken.

UNITED STATES—Peter's Pence

In several Catholic newspapers (says the New York 'Freeman's Journal') it has been recently asserted that during the year 1905 the Peter's Pence collection in the United States reached the sum of 500,000 dollars. Doubting the correctness of this estimate, a representative of this paper called at the Apostolic Delegation for official information. From the following statement, which is authoritative, it will be seen how greatly exaggerated have been the reports which have appeared from time to time in the Catholic press. 'From the year 1894 to the year 1905, eleven years, the total amount received at the delegation, for Peter's Pence, including the annual collections and other donations intended for the Holy See, has been 828,708 dollars, which is an average of 75,357 dollars per year. Adding to this amount such collections as may have been sent directly to Rome or presented personally to the Holy Father by some of the Bishops during said period of time, the total yearly receipts would, at most, reach the sum of 1,000,000 dollars.'

Heroic Mission Work

Rev. Father Conrardy, who is known to the world as the companion and successor of Father Damien, the martyr of Molokai, has just returned to the United States. His present purpose is to further the establishment of leper stations in the vicinity of Canton, China, where the work exists on a small scale. The career of Father Conrardy recalls and makes actual the achievements which brighten the pages of the past—and he himself is a most interesting character. A Belgian by birth, he began his priestly labors in distant India, in connection with the great French society, Les Missions Etrangères of Paris and Lyons. Going to the United States in the early seventies, he chose Oregon as his field and labored fourteen years in the Eastern part of that State among the Umetela Indians and the few scattered white Catholics of that district, until the news of Father Damien's isolation and needs stirred him to volunteer for that forlorn hope. He spent eight years in Molokai, attended Damien in his last illness, closed his eyes, and a year later was replaced by Father Pamphile. Father Conrardy served among the lepers from the end of 1887 until the year 1896. As is well known, the Hawaiian Islands are assigned to the care of a Missionary Society, the Picpus Fathers, and the leper settlement of Molokai is one of their missions, whereto Father Conrardy was a volunteer. To equip himself for further work among the lepers Father Conrardy entered the Portland Medical College, followed the full course of four years' study, and was graduated a full-fledged M.D. in 1900.

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Science Siftings

By 'Volt'

Messrs. Harland and Wolff announce that the White Star liner 'Adriatic,' which they are building, will be the largest vessel in the world. She will have a displacement of 25,000 tons, will be 710½ feet long, 75 feet broad, and 50 feet deep.

Husbanding Coal Supplies.

A striking suggestion for husbanding Great Britain's fuel resources was made the other day by Mr. Geo. D. Bedley, in a lecture at Glasgow. He showed that general use of the gas engine and the steam turbine for power would reduce the coal consumption to 2.4 tons per indicated horse-power per annum, equivalent to a total yearly saving of 28,000,000 tons, which, at 7s per ton, would represent a value of £9,800,000. As the cost of the change would not exceed £50,000,000, the saving in coal would return 19.6 per cent. If this power were to be delivered as electricity, the cost of change would be £60,000,000, but the gain in efficiency and convenience would in many cases equal the saving in coal.

The Food of the Future.

Even if the world should not be fed on chemical products, there is every reason to believe that the food of a few generations hence will differ greatly from that of to-day. As population grows we shall doubtless tend to become vegetarians, for it has been found that 12 acres of land are necessary to sustain one man on fresh meat, but that 42 people can be fed from the same area devoted to wheat. One prophecy is that the time is approaching when the human race will live chiefly on the fruit of trees. Humboldt estimated that an acre banana plantation will feed 25 human beings, while a potato field of the same size would support only two, and a wheat farm only one; and he further discovered that a grove of full-grown chestnut trees will yield six times as much nourishment per acre as any cereal crop. With the reclaiming of desert areas by irrigation, the planting of date palms, bananas, and other fruit trees will result in a vast new supply of palatable and nutritious food.

Maritime Engineering Enterprise.

Dredging is one of the most characteristic operations of modern maritime engineering enterprise, the inevitable outcome of recent developments in the science of shipbuilding. So recently as 1860, the deepest vessel in the Atlantic service did not exceed 24 feet, while in the P. and O. service the maximum was 20ft, and in the Cape service only 14 feet. The most modern vessels have load-line draughts considerably in excess of 30 feet, and in the case of such mammoths as the 'Celtic,' the 'Cedric,' and the 'Baltic,' the full depth of draught attains to no less than 37 feet. Liverpool (says a writer in a scientific monthly) deepened her bar channel by 16 feet within the last fifteen years. Antwerp has removed from the bed of the Scheldt extensive shoals which limited her accessibility and hampered her trade, while New York hopes in a few years' time to acquire a navigable entrance affording a minimum draught of 40 feet. Ten powerful dredges are continuously at work on the Mississippi, half a dozen on the St. Lawrence, and twice as many on the Maas. The Seine, the Volga, the Danube, the Garonne, the Clyde, the Tyne, the Tees, and a score of other rivers are the loci of extensive dredging operations.

Phenomena of Sleep.

Shakespeare called sleep the ape of death. That is a striking name for a striking thing. Sleep is a wonderland. There is no torture equal to that which the deprivation of sleep entails. The most ingenious of torturers place the deprivation of sleep at the head of their torture list. Sleep is a state of rest. The heart rests in sleep. The heart is a rhythmic muscle, not one that never reposes, but one that works at short shifts, like a puddler, a moment on, a moment off. When we sleep, the heart's shifts of rest are redoubled. It works then, one on, two off, getting, indeed, pretty nearly as much repose as we do. The brain in sleep becomes pale, and sinks below the level of the skull. When we are awake the brain is high and full and ruddy. Not only the brain and heart, but even the tear glands rest in sleep. That is why, when we awake, we always rub our eyes. The rubbing is an instinctive action that stimulates the stagnant tear glands and causes them to moisten properly our eyes, all dried from inaction.

The Home

By 'Maureen'

The Mixing and Baking of Cakes.

The flour for cakes should be well dried by the fire before being used. The fruit washed, picked, and well dried in a floured cloth some hours before being wanted. The candied peel cut into small pieces, the almonds sliced, and the cherries, etc., prepared. Everything should be ready before the mixing begins; the oven should be ready for the cakes, as on no account must the cakes be kept waiting for it.

The whites of eggs are whipped separately for sponge cakes, yolks and whites together for ordinary cakes. Unless the recipe distinctly states otherwise, the usual process of mixing cakes is to cream the butter and sugar, add the whipped eggs, the fluid and flavoring, then dredge in the flour, whipping all the time, and lastly mix in the fruit. If baking powder is used it is mixed into the dry flour. In making sponge cakes, the whipped whites of eggs should be added last. If beef dripping is used (and there is no reason that it should not be employed for plain cakes) it must be thoroughly clarified.

The cake tins should be well greased with lard, dripping, or butter, and when possible lined with well-greased paper. A piece should also be cut to cover over the top.

Now as regards baking. The fire should be so made up that it will last throughout the baking of a cake; a hotter oven is needed for a thin cake than for a thick one. The oven door should not be opened for twenty minutes after the cake is put in, except in the case of small buns, when it may be opened at ten minutes; a cake should never be jarred or the oven door slammed.

It is hardly possible to give the exact time for baking cakes, but whenever possible the best way is to test the article before removing it from the oven by running a long, thin skewer or common straw into the centre of it: if it comes out dry and clean the cake is done; if it sticks and is wet, further baking is required.

The heat of the oven must now be considered. If a thermometer is not in use, the best way of testing is to tear up a sheet of kitchen paper and try the oven by placing it in it every few minutes until the required temperature is arrived at. If after the stay of a few minutes the paper turns a dark brown the oven is 'hot' and fit for patties and small pastry. If after the same time the paper turns a good brown the oven is 'quick' and ready for tarts and things of that description. If a yellowish-brown the oven is 'moderately quick' or 'soaking,' ready for bread, cakes, etc. If after being left in a few minutes the paper is only slightly tinged, sponge cakes, meringues, etc., may be baked. Oven thermometers are the greatest help to an inexperienced cook. Four hundred and fifty degrees correspond to a 'hot' oven, 400 degrees to a quick or sharp oven, 350 degrees moderately quick, 300 degrees steady or soaking, 275 degrees to 250 degrees slack or cool oven.

Both bread and cakes should be a few minutes in the oven before beginning to color, for after they turn brown they stop rising.

Sponge Cake.

Five new-laid eggs, the weight of four eggs in sugar and of three in flour, half a teaspoonful vanilla or lemon juice. Beat the yolks and the sugar together with the flavoring, sprinkle in the flour, beat the white to a froth and stir them in very lightly with a few turns only, or the cake will be heavy. Bake for three quarters of an hour in a buttered mould in a very moderate oven. These mixtures are the foundations of layer cakes of all sorts; they can also be cut into small rounds, hearts, or ovals, and iced and decorated in various ways.

Maureen

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 Bilioussness, Indigestion, and all Stomach Disorders.

Why Does the Church Use Vestments ?

It is remarkable (says 'St. Andrew's Cross') what an important position the subject of dress occupies among men, and what a tendency there is to distinguish the various grades and professions of society by some special form of dress or some official uniform.

As ages roll on and the world grows older, we see this tendency becoming more marked; at one period what is quite an ordinary part of every-day attire becomes eventually a ceremonial or official distinction—an example of a curious conservatism inherent in the nature of man, since a reluctance to part with old traditions balances his ever-increasing desire for advance and progress.

There is no more striking instance of this to be found among all the forms of official dress than in

The Vestments of the Church,

and, in a lesser degree, the ordinary dress of clerics. At the outset it would appear to be only in accordance with the fitness of things that if the callings of secular life have their distinctive dress, that calling also which ranks above them all should be in like manner distinguished; this even those would maintain who regard the clergy as no more than one of the departments of the State.

The days when the vestments of the Catholic Church were looked upon as the 'rags of Popery' or the 'garments of Anti-Christ' have now happily gone by, except, perhaps, in the case of a few fanatics who, even in this enlightened age, still choose to make themselves ridiculous in the eyes of all tolerant men. Most of those outside the Church nowadays look upon vestments (whenever they think about them at all) with a sort of good-humored contempt, wondering why any sensible people should think it necessary to dress up in such outlandish garments for their church services. Of course they quite see the need for some kind of ministerial dress, as befitting religious decorum and decency; the surplice and the stole they can understand, but as to copes and chasubles and all the rest of such garments, they cannot make them out at all. To some, indeed, it appears that all this elaboration of vestments and ceremonies is a conversion of Divine worship into a mere theatrical display, tending to lead simple-minded people to believe that God's service consists entirely in these things, and that nothing more is needed to do Him honor.

But it is not so with Catholics; it is enough for them that the Church commands vestments to be worn in her services, and they are ready at once to uphold their use and necessity; but as to thinking that the worship of God consists entirely in going through certain ceremonies in a particular form of dress, no Catholic has ever thought or is ever likely to think such a thing. To any one who reflects upon such matters, vestments appear, as they truly are, the outward expression of the Church's reverence for God, striking symbols by which her doctrines are clearly shown forth and valuable exterior helps to keep up the interior spirit of Divine worship. But all this need not be enlarged on here; our chief purpose in this sketch is to show that the present use of vestments by the Church is merely the logical outcome of that principle which has existed from her very foundation; that whatever is used in the service of God should be specially set apart for that service alone, and should be the very best that can be procured.

This Principle

is admitted by every Christian, at least in theory, to be only right and proper, and yet what inconsistency we see in the practice of the various forms of Christianity. It is only in the Catholic Church that true consistency is to be found; she follows out her principles to their ultimate conclusions, and as time goes on, draws them out and expresses them more and more clearly according to her opportunities.

In saying that the principle regarding the use of vestments has come down to us from the very foundation of the Church, we do not mean to imply that the Christians of the first centuries wore vestments in exactly the same way as we now use them. Such a thing could hardly be maintained, for the Church was then in a missionary state; hardly yet a defined society, it was small in numbers and was persecuted and hunted down as an illegal sect by Jews and pagans alike.

In such conditions it was not to be expected that the priests of the early Church would have made themselves conspicuous by adopting any special form of dress, and, moreover, when we consider the circumstances un-

der which they met for Divine worship and the secrecy and haste with which everything had to be carried out, we cannot imagine that the Apostles or their immediate successors, passing as they did from house to house and from city to city, could have worn any other than their ordinary dress. Nevertheless, the principle was there, and we find it showing itself as soon as opportunity arose. The Church was not to remain forever a missionary society, an obscure band of devotees. Thus we see, as she gradually began to emerge from the catacombs and the other hiding places in which she had been immured for the first three centuries, examples of what she considered due to God's honor. The feeling that it was only fitting that the garments worn at Divine service should be kept specially for that purpose and not worn in everyday life becomes more and more evident.

St. Jerome, writing in the fourth century, clearly expresses this feeling when he says: 'We ought not to go into the sanctuary just as we please and in our ordinary clothes, defiled by the usage of common life, but with a clear conscience and clear garments, handle the sacraments of the Lord.'

And again, in his work against the Pelagians: 'What is there, I ask, offensive to God if I wear a tunic more than ordinarily handsome, or if bishop, priest, and deacon and other ministers of the Church in the administration of the sacrifices come forth in white clothing?' From this it is quite obvious that it was thought befitting

The Dignity of the Sacred Rites

to reserve special garments to wear when celebrating them, and that these should be of better quality than those in ordinary use—the Sunday best, as we should say! But we see from the above and from other instances that these primitive vestments differed from ordinary dress not so much in shape and style as by the fact that they were used on these special occasions only, and were more handsome and more richly adorned than those of every-day life.

This it is that constitutes the great difference between primitive and modern vestments, for nothing could be more unlike ordinary dress nowadays than the latter. But this fact, the marked distinction between ordinary dress and ecclesiastical vestments, is only the outcome of that conservative spirit shown even in ordinary society, by which a garment, unsuitable in changed circumstances for every-day wear, becomes restricted to the use of a special class or to certain occasions. Thus the Church, when she had at last gained her true position in the world, adopted from the dress she saw around her—those grave, flowing robes of the Imperial era—the garments most fitting for her sacred character. But as time went on and according to the dictates of fashion, each age saw the adoption of some new style of dress and setting aside of more antiquated forms, the Church refused to follow the vanity and fickleness of the world and kept to the time-honored garb she had consecrated to her own use. Even when this became restricted to the service of the altar, and the clergy were allowed in their ordinary dress to approximate more closely to the fashions of the world, we see the same clinging to the more ancient forms, the same refusal to keep pace with the giddy world in its perpetual course of change.

Here, then, we have an outline of the development of Christian vestments. First came the setting aside of special garments for the service of the altar; then, as fashions changed, the growth of a distinction, both in form and style between ordinary dress and that used in the sacred rites; finally, as a necessary result, the difference between lay and clerical dress in daily life.

Thus does the Church show her wisdom; reluctant as she always is to give up the usages consecrated by past ages, she is, nevertheless, always ready to adapt herself to circumstances, avoiding all unnecessary rigor; that she may truly be 'all things to all people.'

The Australian Literary Society are taking steps to provide for the widow and children of the late poet, Victor Daley.

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.—

INTERCOLONIAL

Mr John Lynch, the last of the captains who fought under Mr. Peter Lalor at the Eureka Stockade, is dead; aged 80 years.

Mr. Martin H. Donohoe, a native of Redfern, Sydney, and formerly an 'Evening News' reporter, is now the Paris correspondent of the London 'Daily Chronicle.'

The trial of Mr. Crick at the Sydney Criminal Court on a charge of corruption came to a sudden and sensational termination. Owing to the Crown case breaking down, the judge directed the jury to return a verdict of 'Not guilty,' and Mr. Crick was discharged.

The esteem and affection in which the Rev. E. J. Flanagan, the late parish priest of Kelso, and now attached to SS. Michael and John's Cathedral, Bathurst, is held was practically demonstrated the other day by his late parishioners, when he was made the recipient of a beautifully-engraved address and a purse containing 100 sovereigns.

It is strange how certain traits of character run in families. At the Bendigo police court the other day George Washington was charged with chopping down trees on Crown lands. Like his illustrious namesake, he admitted his guilt, but as he had been previously convicted, he was fined £5 for cutting and £1 for removing the timber.

His Grace the Archbishop of Melbourne has been pleased to make the following clerical changes and appointments in the Archdiocese.—The Rev. M. Quinn, from St. Ambrose's, Woodend, to St. Thomas', Drysdale; the Rev. T. English, from Drysdale to Woodend, the Rev. M. J. Hayes, from St. Patrick's Cathedral to Kyneton; the Rev. P. Rafferty, from St. Mary's, Kyneton, to St. Monica's, Essendon, the Rev. M. Finan, from St. Ambrose's, Woodend, to St. Joseph's, Collingwood.

Miss Amy Castles has been offered, by Mr. George Edwardes an engagement in a new comic opera which he will produce in the spring at Daly's Theatre. The salary named is stated to be £100 a week, with the prospect of an early increase. Miss Castles has, however, been advised not to undertake the work, on the ground that it would probably prejudice her chances of success in grand opera at Covent Garden, and she has practically decided against it. She continues to have numerous concert engagements, and will make her first appearance in oratorio at Bristol shortly.

Mr. James Hogan, hon. treasurer of the Little Sisters of the Poor, writes as follows to the Melbourne 'Advocate': 'The late George Coppin acted as joint hon. treasurer with the writer for the building fund of the Home of the Little Sisters of the Poor, and took a great interest in the good work of the Little Sisters, and always gave them a generous support. To show the deep interest he took in their noble work, he preferred to start an endowment fund with £100, and when I communicated with the Little Sisters and ascertained that they could not accept an endowment, he felt disappointed. It is due to the memory of such a good citizen that his charitable actions should not be forgotten.'

When in Sydney Mr. William Redmond, M.P., promised to call the attention of the late Father Dalton's friends in Ireland to the memorial chapel to be erected to his memory at Riverview College. The last English mail brought a draft for £36 3s, including a donation of £5 from Mr. John Redmond and himself. Mr. Redmond also sent letters, from which we make the following extracts:—Lord Chief Baron Palles writes: 'I have great pleasure in enclosing cheque for twenty guineas for the proposed memorial chapel at Riverview to Father John Dalton. My recollection of his kindness and affability extends back upwards of sixty years, and it is a great satisfaction to me to have a part, although a small one, in perpetuating his memory in a place so peculiarly associated with his memory as is Riverview College. I thank you sincerely for having given me the opportunity of doing so.' Sir Francis Cruise writes: 'With great pleasure I join in the movement you kindly inaugurated to do honor to my dear old friend's memory. I have known Father Dalton since 1848—and loved him all the time. No better or more lovable man ever lived.' General Sir William Butler also writes: 'I have pleasure in sending herewith a cheque towards the memorial chapel in Sydney to the late Father Dalton. What a history would be that of the Irish missionary priest if it could be written!'

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 1, Sunday.—Passion Sunday.
 ,, 2, Monday.—St. Francis of Paula, Confessor.
 ,, 3, Tuesday.—Feria.
 ,, 4, Wednesday.—St. Isidore, Bishop, Confessor, and Doctor.
 ,, 5, Thursday.—St. Vincent Ferrer, Confessor.
 ,, 6, Friday.—The Seven Dolors of the Blessed Virgin Mary.
 ,, 7, Saturday.—St. Celestine I., Pope and Confessor.

Passion Sunday.

Passion Sunday is so called because from that day the Church occupies herself exclusively with the contemplation of the Passion and Death of the Saviour. The pictures of Christ crucified are covered on this day in memory of His having hidden Himself from the Jews until His entrance into Jerusalem, no longer showing Himself in public (John xi 51). In the Mass, the Glory be to the Father, etc., is omitted, because in the person of Christ the Holy Trinity was dishonored.

St. Francis of Paula.

St. Francis of Paula was the founder of the Order of Minim-hermits about the year 1336. In 1478 Pope Sixtus IV. gave his sanction to the new congregation, and named St. Francis its first Superior-general. Notwithstanding its great severity the Order spread rapidly through Italy, France, and Spain. Within a few years it numbered four hundred and fifty convents for men, and fourteen for women. St. Francis, who died in 1507, was canonised in 1519.

St. Isidore, Bishop, Confessor, and Doctor.

St. Isidore, theologian and chronicler, was born at Carthage in Spain, of which his father Severianus was prefect. He was a brother of Fulgentius of Carthage and of St. Leander of Seville, succeeding the latter as bishop (600.) He presided at the synods of Seville and Toledo, in 619 and 645. He was declared a Doctor of the Church in 1828. Isidore was undoubtedly the greatest man and most erudite scholar of his time. His most important work, entitled, 'Originum sive Ethymologiarum Libri XX,' is a kind of encyclopaedia of the arts and sciences then known. His other works deserving mention are 'Chronicon,' or history of the world from the Creation to the year 636, a 'Chronicon,' or history of the Visigoths, from A.D. 172 to 638; and a 'Book of Ecclesiastical Writers,' a continuation of a similar work composed by St. Jerome and Gennadius, to which he added the names of thirty-three other authors. The collection of canons, formerly ascribed to him, is not his work. With St. Isidore closes the line of the Latin Fathers of the Church.

The Seven Dolors of the Blessed Virgin Mary.

On the third Sunday in September there is also a commemoration of the sorrows of the Mother of God. To-day the Church proposes to our devout consideration one special dolor of Mary—her standing at the foot of the Cross.

St. Celestine I., Pope and Confessor.

St. Celestine I. was successor to St. Boniface I., and occupied the Papal throne from 422 to 432. He was noted for his zeal in suppressing Pelagianism, and confirmed the decrees of the General Council of Ephesus and the sentence of deposition pronounced by that body against Nestorius. This Pope sent St. Palladius and St. Patrick to convert the Scots and Irish.

The newly appointed judge of the Victorian Supreme Court, Mr. Leo F. B. Cussen, is a Catholic.

The Right Rev. Dr. Charrier, S.M., Bishop of Carriopolis, and Vicar-Apostolic of New Caledonia, successor to the late Bishop Fraysse, was consecrated in St. Joseph's, Noumea, on February 25. The ceremony was a very impressive one, all the colonial officials and over a thousand people attending. Addresses of welcome and congratulation were given, to which the new prelate made a suitable response. Dr. Charrier was appointed administrator of the diocese on the death of Dr. Fraysse in September last. He has been laboring on the missions in New Caledonia for some years, and is very popular with priests and people.

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