

PAG

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General Contents of this Issue

With this issue the 'N.Z. Tablet' is enlarged to 40 pages. This has necessitated a rearrangement of the subjects. The following is a general list of the contents:—

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RETURNING TO THE FOLD

Mrs. Tilney Barton, of Crossways, Parkstone, Dorset, has been received into the Church, at the Oratory of the Sacred Heart, Bournemouth, by the Rev. Francis Chew, S.J., who had also received her mother, Mrs. Mackintosh Jowitt, and her sister, Mary Amy Jowitt, at the same Church in 1903.

The Jesuit Fathers in charge of the Shanghai Catholic Mission, in their recent annual report, announce an increase of 6375 converts received during the year 1905 into the Church.

Capt. Reginald Preston Jeremy Gwyn, Royal Fusiliers, of Stanfield Hall, Wymondham, Norfolk, was received into the Church recently by the Rev. E. Scott, of St. John the Baptist's, Norwich.

Mrs. Mabel Louise Allen MacGregor, a native of London, was recently received into the Church at the College of the Irish Ladies of the Institute of the Blessed Virgin, Madrid. The event was made an occasion of general rejoicing, and a large number received Holy Communion in the chapel of the College.

We are most happy to place upon record (says the Ceylon 'Catholic Messenger') the reception into the Church on Holy Saturday of the members of a leading and most respected Protestant family of Jaffna, viz.: Mr. Arthur Edwin Geddes, planter, his wife, Mellicent Ada, their little son, Edgar Seymour Gordon, and also Miss Evangeline Daisy Toussaint (sister of Mrs. Geddes).

Mr. Willis Hall Turner, one of the most widely known newspaper men in the United States, who died recently at Grand Rapids, Mich., was received into the Church shortly before his death. In Grand Rapids Mr. Turner founded an association for newsboys which has resulted in many similar societies, and in other ways he exerted an influence of great good upon hundreds of lives.

On April 26 (says the 'Catholic News') Mr. George West, formerly an Episcopalian clergyman of New York City, was received into the Church by the Benedictine Fathers at Neuva Gerona, Isle of Pines. A year ago he purchased an estate on this island, where he devoted most of his time to the study of the Catholic religion. Although in his fifty-eighth year, Mr. West intends entering a seminary in the States to study for the priesthood.

Immediately after the closing of the Forty Hours' devotion at St. Francis' church, Portland, Ore., a few weeks ago, Prof. Edward Smith, of Columbia University, was received into the Church by Rev. Francis J. Phelan, C.S.C. Mr. Smith made the profession of faith and received conditional baptism. Father Phelan was assisted by Fathers Waitt and Seroski. Prof. Smith was formerly a Methodist minister in the east. He is a Greek and Hebrew scholar, and is at present professor of Greek and Latin at Columbia University.

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- July 15, Sunday.—Sixth Sunday after Pentecost. Commemoration of the Holy Roman Pontiffs.
- „ 16, Monday.—Our Lady of Mount Carmel.
- „ 17, Tuesday.—St. Leo IV., Pope and Confessor.
- „ 18, Wednesday.—St. Camille de Lellis, Confessor.
- „ 19, Thursday.—St. Symmachus, Pope and Confessor.
- „ 20, Friday.—St. Jerome Emilian, Confessor.
- „ 21, Saturday.—St. Alexius, Confessor.

Our Lady of Mount Carmel.

Under this title the Blessed Virgin is honored as patron of the Carmelite Order. The feast which is celebrated to-day recalls the heavenly favors she has obtained for that Order, and for those who have been affiliated to it through being members of the Confraternity of the Brown Scapular. This scapular is regarded as a badge of devotion to the Blessed Virgin Mary, and a pledge of her special protection.

St. Leo IV., Pope and Confessor.

St. Leo IV. was Pope from 847 to 855. The eight years of his pontificate were employed chiefly in arming and defending the Roman State against the Saracens, over whom he gained a complete victory. He encompassed the Vatican Hill with walls and towers, and founded what has been called after him the 'Leonine City.' In 850 he crowned Louis II., son of Lothaire, emperor, and appointed as King the young Alfred of England, afterwards surnamed the Great. In 850 and 852 he held Synods at Rome, at which canons were enacted enforcing ecclesiastical discipline.

St. Camille de Lellis, Confessor

St. Camille de Lellis, was a priest of the diocese of Theate, and was the founder of the Camillians, or Fathers of Good Death, a religious Order which was approved by the Holy See in 1585. These religious take care of the sick and wounded in hospitals and on the battlefield. St. Camille died in 1614, at the age of 65 years, and was canonised by Benedict XIV.

St. Symmachus, Pope and Confessor.

St. Symmachus, who was Pope from 498 to 514, was born in Sardinia. He was the successor of Athanasius II. He zealously combated the heresies of Nestorius and Eutyches, and some writers attribute to him the introduction in Mass of the Gloria in Excelsis.

St. Jerome Emilian, Confessor.

St. Jerome Emilian belonged to a noble Venetian family. Upon the death of his father, when he was about fifteen years of age, he entered the army, to the great affliction of his mother, who soon beheld him fall into a dissolute way of life through the bad example of his companions. Having received a commission from the Venetian Senate to relieve the garrison of Castlenovo, which was invested by a German army, Jerome succeeded in effecting an entrance to the citadel, and in repelling for some time the assaults of the enemy. Upon the fall of the castle he was seized, loaded with chains, and cast into a dark dungeon. In these straits he began to reflect with anguish on the state of his soul, and with sighs and tears acknowledged the justice of God in thus treating him according to his merits. Suddenly a ray of hope penetrated his heart when he thought of the tender mercy of our Blessed Lady, and he made a vow on the spot, in case of his deliverance, to visit barefoot her celebrated shrine of Treviso, and there publish aloud her bounty in his regard. As soon as he completed the terms of his vow he returned to Venice and, renouncing the honors and offices of the State, devoted himself henceforth to the service of God and the relief of the afflicted poor.

St. Alexius, Confessor.

St. Alexius was the son of a rich and virtuous senator of Rome. In order to completely detach himself from the riches and pleasures of the world he left his home and country, and lived for many years the life of a hermit in the East. Returning to Rome, he shared during the remainder of his life, as an unknown beggar, in the alms which were dispensed in his father's house. He lived in the fifth century, but the dates of his birth and death are both uncertain.

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The Storyteller

THE SECRET MARRIAGE

It was an ill moment for Elizabeth Cornelsen when her mother, who was the widow of the esteemed burgher, Joris Cornelsen, contracted a second marriage with Hans Arent. Arent was an ill-conditioned and quarrelsome person, being frequently complained of by the Schout for various insolent practices, to the scandal, offence, and reproach of the neighborhood. He had scarce a stiver when by the nuptials with my sister, Vrow Cornelsen, he came into proprietorship, for the time being, of the house with its new brick front and the garden thereunto attached, situated upon the East River just southward of the Wolfert's Valley.

Elizabeth was betrothed in her eighteenth year to Pierre de Brugere, a virtuous and comely youth, of excellent character, to whom we were all most warmly attached. A date was set for the wedding, but the sudden death of my sister put an untoward stop to that celebration, and caused it to be deferred. Because of my attachment to my niece, and sorely against my will, did I remain a member of that household in which Hans Arent was master. He had been likewise left sole trustee of the estate, and guardian of Elizabeth, and it soon became evident that he would fain rid himself of my presence, and that he looked with extreme disfavor upon de Brugere and his suit. He desired, in truth, to bring about a union with a kinsman of his own, a loutish fellow named Jan Janssen. Which designs of the stepfather were the cause of those vexatious happenings hereafter to be set forth.

Elizabeth was debarred from holding any communication whatever with her lover, and upon refusing to receive Jan Janssen, or in any fashion to countenance his suit, was addressed by Hans Arent in language insulting and abusive, and subjected to much ill-usage, being deprived of food and immured in her chamber, whence she was rarely suffered to come forth. These things being brought to the notice of Pierre, mightily moved his indignation, and in secret conference with me he disclosed a plan whereby he might be married privily to Elizabeth and escape with her out of the jurisdiction of New Amsterdam. The notion terrified me, since Hans Arent was a violent man, capable, if angered, of proceeding to any extremity. Pierre's arguments were, nevertheless, most forcible, coupled with the unhappiness of my cherished Elizabeth and the fear that she might be forced into a marriage with Jan Janssen. Therefore was I moved to consent to the scheme, and to promise whatsoever assistance lay in my power. So complete was my confidence in the young Frenchman that I left in his hands the various details of this hazardous enterprise. I knew only that I was to accompany my niece, and that the date was set for the twentieth of November.

Never shall I forget that date. The night was moonless and dark. Hans Arent retired, as was his wont, at an early hour, and we had but to wait until we heard him most audibly snoring in such manner as well nigh to shake the edifice. Elizabeth clung to my arm timorously, as together we stole downstairs, carrying but a small quantity of necessary clothing. We stepped forth into the roadway and looked with caution about us, glancing hastily backwards at the house, which lay shrouded in the dusk, giving no token whatsoever of life. The river lay dark and very silent, save for the water lapping against the shore. The same stillness was upon the land, disturbed merely by the distant barking of dogs. Coarse canine voices gave us a moment's uneasiness, lest they should waken the tyrant who slumbered behind the closed shutters. As we stood, Pierre's familiar accents sounded in our ears. With infinite rejoicing we turned to find him beside us, and made what haste was possible in the darkness, to follow him unto a destination as yet unknown. We had much ado to keep our footing, since only the lanterns upon the poles of dwellings guided us through the murky gloom of the night. The city gates had long been shut, and the watch had passed upon its rounds.

I confess that it was with trepidation that I discovered our destination to be the house of the Spaniard. Almost from childhood I, in common with many others of the population of the burgh, had regarded that mysterious man and his abode with awe, though no doubt it was by reason of his foreign speech and difference of religion which kept him in a singular isolation. His dwelling was of goodly proportions, its gable end abutting upon the great Highway, where it joined with the Beaver graft. It was the Spaniard

himself who opened the door, admitting us into a hall-way, square and of vast dimensions. He did not speak, but greeted us with a courteous obeisance, and led us forthwith into an apartment which I perceived to be an oratory or chapel, because of the lamp burning before a temporary altar. The sight of this lamp gave us courage. I felt my own spirits rise while I noted the color which dyed Elizabeth's pale cheeks and the light that came into her eyes. After the example of the Spaniard, we three knelt, and while we were yet upon our knees a door opposite to that by which we had entered opened, and a man of venerable age appeared upon the threshold. He was tall and emaciated in figure, with silvery locks flowing over his shoulders. He wore an ecclesiastical garb, a cassock of black, with snow-white surplice, to which he presently superadded a silken stole. His aspect was awe-inspiring, and, moreover, we of the Catholic religion practised it with much secrecy, but rarely seeing priests, since the laws of the colony were at that time stringent against the exercise of their ministry. The cleric knelt likewise an instant, then turning disclosed to us the benignity and saintliness of his countenance, while he signed for the young couple to approach. He discoursed to them momentarily of the importance of that step they were about to take and the indissoluble character of the marriage bond. He had previously been informed of such particulars of the case as it behoved him to know, so that no time was wasted in making clear the situation. They were a goodly pair, as they stood side by side before the clergyman—Elizabeth in gown of mulberry colored lute-string, with scarf of a similar color upon her shoulders, and the hood falling back to reveal her charming countenance, whereof the beauty was but heightened by the startled and timorous expression and the vermilion flush upon her cheeks. Pierre, tall and erect, with much courage and resolution displayed in his bearing, his handsome face aglow, his black eyes shining. Never shall I forget that marriage, which I was presently called upon to witness, appending my name with that of the Spaniard to the certificate. After which we went forth again, my sweet girl and myself, haunted by the fear of impending misfortunes.

Pierre, who had been ever an adventurous youth, had acquaintance with the masters of vessels plying between our seaport and foreign parts. As it was our wish to remove ourselves as far as possible from the reach of Hans Arent and from the jurisdiction of New Amsterdam, Pierre had made interest with Captain Bolton, of the 'Miranda,' to receive us immediately after the marriage ceremony on board his sloop, outward bound for Boston harbor. Once in the colonies of New England, we should be safe, for the nonce, until the affair had blown over or Hans Arent had been brought to reason.

It was a fearsome thing for a young bride so timid and retiring as was Elizabeth, to be placed in circumstances so untoward, and to discover herself on board of a frail vessel in the darkness of a November night. The presence of Pierre and of myself gave her courage, though I was all of a tremble, fearing at every instant to hear the voice of Hans Arent in pursuit. The smell of the salt sea sickened me with apprehension; the damp and clammy atmosphere of the vessel brought to our mind present perils and future uncertainties. As I looked up at the sky, the murky blackness of which was now bedecked with stars, I could only pray God to have me in His keeping and to bring good out of this evil, which had been brought about by the wicked contrivances of Hans Arent. These practices had compelled my beautiful and innocent Elizabeth, her handsome young bridegroom, and myself, to comport ourselves as criminals, and to fly from our native city. The master of the vessel had intended to make sail and to clear Sandy Hook before the dawning, but the wind, which had been blowing fitfully, fell of a sudden to a deep calm and brought the 'Miranda' to anchor a short distance from the shore.

The hours which followed were most harrowing. We awaited in vain the faintest symptom of a freshening breeze to speed us upon our course. Pierre kept up our courage as best he might, with merry jests upon Hans Arent and his doings, but the skipper showed upon his bronzed and sea-worn visage a keen anxiety. For well he knew that he had braved the terror of the law in abetting our undertaking. In the event of pursuit he would be compelled to show his license for the carrying of passengers, with a full description of the latter, and their purpose and intent in leaving the port of Manhattan.

It was near the dawning when our fears were realized to the utmost. A small boat set out from shore, in appearance one of the oyster craft which plied a trade in those bivalves about the waters of the bay. It soon became evident that it was bearing toward us,

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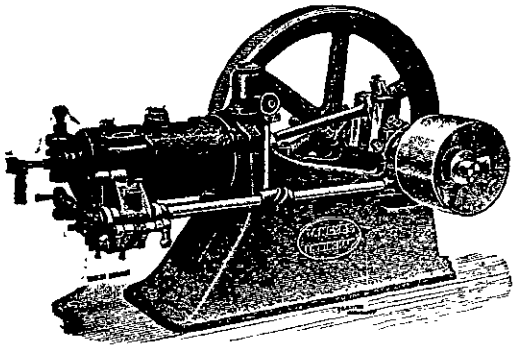
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that in its stern sat Hans Arent, while the other persons visible we apprehended rightfully to be the officers of the law. I wrung my hands and wept. Elizabeth turned pale in truth, but displayed no other token of affright. She held the arm of her husband, who still strove to reassure her, while the captain stroked his grizzled beard, walking to and fro, half in anger, half in perturbation.

There was naught to be done. The vessel afforded no hiding place, nor would that have screened us for more than a few moments from an officer with a search-warrant. Hans Arent was accompanied by the Schout in person, and another myrmidon of justice, and their mission was to arrest Pierre de Brugere on a charge of abduction, and to restore Elizabeth to the custody of her guardian. The latter vouchsafed me no word, casting a glance of furious anger toward me. Nor would he permit me to enter the boat, so that I was compelled to depend upon the good offices of Captain Bolton for transport to the land.

As the sailors plied their oars in the wake of that other boat which had borne hence Elizabeth and Pierre, the scene was a beautiful one, as I have many times since recalled, though in that chill dawning it conveyed naught to my mind but misery. The morning brightened over the river, the Brooklyn shore lay still and serene, and afar Staaten Island glowed green as a jewel upon the face of the waters. Lest my tale be tedious, I will not attempt to set forth the anguish of mind which then and during the following days I endured. Nor could I obtain other tidings of the newly wed, save that Pierre was lodged in gaol and Elizabeth was in the custody of Hans Arent.

It was Hans Arent's purpose and intention to procure the banishment of Pierre from the colony for such term of years as would permit the accomplishment of his nefarious projects. Hence was the lad brought before the burgomasters and officers of New Amsterdam on a most grievous charge. Even the circumstance of his marriage with my presence and connivance could not be given with such veracious details as would guarantee its authenticity, since it was manifestly illegal for a priest of the Catholic religion to perform the marriage ceremony, stringently laws against such ministry being then in force. The Spaniard would be likewise amenable to justice were it known that a foreign ecclesiastic had performed any functions in his dwelling, and I for assisting thereat.

The courtroom was crowded, since the case was of interest to many persons. It went to my heart to see the gallant and comely Pierre manacled and brought into the courtroom with as scant ceremony as though he had been some foul criminal. His bearing was high and courageous, his countenance open and ingenuous, and his demeanor such as to attract the sympathy of all right-minded persons. When the Schout had laid formal complaint Pierre, being closely questioned, declared that he was married to Elizabeth Cornelsen, to whom he had been previously betrothed, as was publicly known. But he resolutely refused to give information as to where and by whom the marriage ceremony had been performed. In this resolve he remained unshaken, in the face of the most urgent threats and persuasions. Hans Arent grew purple with passion at hearing of the nuptials, for he had been of opinion that the pair had counted upon being married in the New England Colonies, and seeing his advantage, he pressed upon Pierre to produce the proofs and likewise caused Elizabeth to be summoned to the court. He relied upon the weakness of her sex and her timidity to declare that which Pierre had concealed, or to contradict his testimony.

Elizabeth, pale and timorous at the untoward situation in which she found herself, displayed, naithless, a fine courage in refusing to answer those questions which might incriminate others. The Schout thereupon perceiving that nothing was to be learned, demanded that Pierre be banished from the colony for a term of twenty years, and fined one hundred guilders. The burgomasters, despite their sympathy with the young couple and their dislike of Hans Arent, were compelled to pass sentence as recommended. Elizabeth cast one glance at the corner where I sat, heavy-hearted and downcast. Then her wide, startled eyes fixed themselves upon the countenance of Pierre, who was attending to his sentence. She remained thus motionless until the order went forth to remove Pierre from the dock. As if awaking from a trance, she uttered a heart-riercing cry, and forgetful of all else flew with a swift movement across the intervening space and threw herself sobbing upon the prisoner's breast. As Pierre strove pitifully to sustain her with his manacled arms, there were but few dry eyes in the court, and especially in that portion of it where sat the womenfolk.

A remarkable figure was suddenly seen advancing up-

wards through the crowd. Tall and emaciated, garbed in cassock and stole, the apparition cast an awe over the assemblage, and many muttered to themselves that it was a phantom. It was an old man with silver hair flowing over his shoulders and a countenance of singular benignity. My heart beat fast at the sight, for well I knew that it was the selfsame cleric who had officiated at the Spaniard's house. Having taken his stand beside Pierre, to whom Elizabeth still clung and whom the constable was waiting to remove, he spoke to the magistrates as follows:—

'Your honors, I appeal from your decision, as being based upon an error, and I protest against its enforcement.'

There was a pause. Amazement and a kind of consternation seized upon the court, since here was a priest of the Romish faith venturing into the presence of the magistrates and questioning the decision of this worshipful assembly. The chief, frowning, for there was blind prejudice against all who professed the Catholic faith and its ministers, asked him by what right he dared to appear there.

'By the right of my sacred calling,' the cleric answered, 'to speak a word in favor of those accused.'

'No word will we hear from you,' cried the magistrate excitedly, and he called upon the officer to lead Pierre forthwith from the court. The man, who was a rough character and a creature of Hans Arent, as was afterwards ascertained, made a hasty forward movement to obey the oruer. But the priest, motioning him backwards, stepped between, and, raising his hands above the couple, as though he were invoking the divine protection in their behalf, exclaimed in a low but penetrating voice which sent a thrill through every heart:

'What God hath joined let no man put asunder.'

The chief burgomaster, having recovered from the amazement into which he had been thrown, demanded to know in what manner the couple had been joined together, and by whose ministraton.

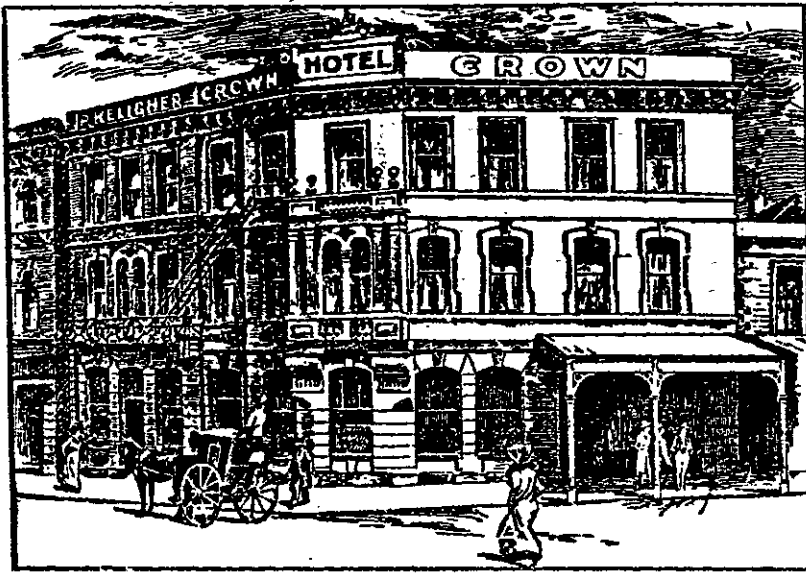
'By mine!' replied the cleric calmly.

'Know you not,' cried the magistrate, 'that the statute forbids the performance of such functions by strangers?'

'I hold my commission from a higher source than any statute whatsoever,' answered the priest; 'those whom I have joined in wedlock are children of my faith, and I and no other should perform such ceremony. If, however, your honors adjudge that there are penalties for the act, I and no other should suffer those consequences.'

And proceeding, he made a most moving appeal in behalf of Pierre, who was arraigned before the court, and of Elizabeth, who had been so long the youth's affianced wife with the knowledge and consent of her late mother and other kinsfolk. His words were eloquent and of a heaven inspired wisdom, so that even the most prejudiced were convinced, and then it was demanded, at the instance of the Schout, that witnesses to the marriage ceremony be produced. I arose from my corner, and with limbs that trembled and a tongue that stammered, declared myself a witness to the act, and as the court still hesitated, deeming my sole testimony insufficient, there was a low murmur of surprise. For the Spaniard, arising, likewise offered his testimony. He was a man of wealth and of respectability in the town, and his evidence could not be readily gainsaid. He it was, moreover, who paid the fine of one hundred guilders imposed upon the priest for having illegally married a couple, as well as his own fine for having permitted such function in his dwelling, and other expenses incident to the case. The sentence of banishment which had been erstwhile passed upon Pierre was commuted, and he joyfully paid his fine, and likewise that penalty which had been incurred by Elizabeth and myself.

Meantime Hans Arent had raged and stormed in the court like a madman, till the magistrates had ordered him to be silent. He had grown so purple in the visage with fury that I feared to see him fall in an apoplexy upon the ground. We were presently rid of him, however, for hearing that a close inquiry should be made as to his guardianship of Elizabeth's fortune, a portion of which he had unlawfully converted to his own use, he fled the country in company with Jan Janssen, taking passage, as we afterwards learned, upon a vessel bound for old England. Nor is it likely he will ever return. So it has chanced that though the season be wintry a second spring has come to the dwelling near the Wolfert's Valley. Sitting upon the settle hard by the fire blazing upon the hearth, I hear the voices of Pierre and Elizabeth, as they walk to and fro without, singing that olden song of love, which the aged hear as an echo and which to the young is perpetual gladness. While the flame leaps and dances upwards, methinks I hear the voice of the venerable missionary exclaiming:—'What God hath joined, let no man put asunder.'—'Benziger's Magazine.'



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LIST OF WINNERS OF CASH BONUSES

In the Seventh Half-yearly KOZIE TEA CASH DISTRIBUTION, JUNE 7, 1906.

Mrs J. Butler, Balfour	5	0
Mrs E. Gibbon, Kumara	5	0
Miss Maggie Keown, Balfour	5	0
Miss Poppy A'Court, Kumara	3	0
Miss Mary M'Skimming, Arrowtown	2	0
Miss C. Frank, Nelson	1	0
Mrs W. Keech, Kumara	0	10
Mrs D. Kennedy, Morven	0	10
Mrs Burnsidge, Waikouaiti	0	10
Mrs Haynes, Kumara	0	10
Mrs J. Adams, Greymouth	0	10
Mrs E. Palmer, Kumara	0	10
Mrs J. McCrossan, P.O. Arno	0	10
Miss Myrtle Curtis, Westport	0	10
Mrs B. S. Kane, Morven	0	5
Mrs Fountain, Balclutha South	0	5
Mrs E. Walter, Waiholo	0	5
Messrs Schneider Bros., Ashburton	0	5
Miss Carrie Roberts, Kumara	0	5
Miss M. A. Ballantyne, Pembroke	0	5
Mrs A. M'Cookingdale, Ormond	0	5
Miss A. Brodie, Arrowtown	0	5
Mr J. B. Keown, Balfour	0	5
Mrs H. Bustard, Greymouth	0	5
Mrs B. Duthie, Westport	0	5
Mrs W. Gibson, Westport	0	5
Miss A. Well, Milton	0	5
Miss E. Jones, Nelson	0	5
Miss J. M. Chrystal, Loochiel	0	5
Miss E. Brennan, Dillmanstown	0	5
Miss E. Collins, Albertown	0	5
Miss B. Williams, Brunner	0	5
Miss E. Shipman, Balfour	0	5
Miss Clara Sharp, Greymouth	0	5
Mrs D. Holdaway, Dunedin	0	5
Mrs Anderson, Gisborne	0	5
Mrs E. Amar, Alton street, Nelson	0	5
Mrs Egan, High street, Caversham	0	5
Miss May Lewis, Gisborne	0	5
Miss Daisy Hymen, Dunedin	0	5
Mrs G. Holloway, Invercargill	0	5
Mrs Holley, Kumara	0	5
Mrs W. Edgelee, Temuka	0	5
Miss N. Crowe, Greymouth	0	5
Miss C. Deyery, Greymouth	0	5
Box 8, Milton	0	5
Mrs Wriggleworth, Lovell's Flat	0	5
Mrs M. Don, Morven	0	5
Miss Mary Mulqueen, Balfour	0	5
Miss E. Dunlop, Hyde	0	5
Miss Nessie Robb, Nelson	0	5
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Current Topics

A Parasite of Fame

The 'King Dick' spanner every bicyclist knows. And now the dead statesman's memory is threatened with the Seddon hat and (quod Deus avertat!) the Seddon cigarette. But we are all too familiar with the manner in which commercialism becomes the parasite of fame. Togo caps and razor-strops came with a rush on the market after the wild day of Tsushima. When Dewey sank the Spanish scrap-iron fleet—'twas in Manila Bay—the American manufacturer traded to the utmost on the enthusiasm of the hour. Dewey hats and mats and cocktails clamored for buyers. Garibaldi jackets, like the old filibusterer of Caprera, had their day. The Franco-Italian victory of Magenta gave a word to our language—and the conqueror (McMahon) gave his name to a brand of matches. So did the Prussian needle-gun after Gravelotte. Bourbon pipes—like Bourbon—had a brief and inglorious run in 1870. Bismarck and Moltke caps, pipes, beer, and insect-powder were the shadows that followed the fame won in the Franco-German war by the Iron Chancellor and the silent warrior whom the Fatherland long loved to call 'der Schlachtenlenker, der Schlachtendenker'—the battle-ruler, the battle-thinker. Old Marshal 'Vorwaerts' gave his name to Blücher boots, Havelock to a military cap, Napoleon to a coin and a game at cards, Brougham to a carriage, Wellington to top-boots, breeches, knife-polish, and heaven knows what besides. The exploiting of the victory of Waterloo by enterprising tradesmen led to the following mock epitaph:—

'Here lies the Duke of Wellington,
Once famed for battles others won;
Who, after making, spending riches,
Bequeathed a name to boots and breeches.'

But (as the late Mr. Crummies remarked) 'such is fame!'

San Francisco

'Where there is no hope,' said Johnson in the 'Rambler,' 'there can be no endeavor.' Our spiritual kith and kin in San Francisco have in their hearts the spirit of self-reliance, of hope undaunted, and of faith which knows that

'A sun will pierce
The thickest cloud earth ever stretched;
That what began best, can't end worst,
Nor what God blessed once prove accurst.'

And so they have girt their loins to noble endeavor—to restoration of the dire havoc wrought by earthquake and fire upon the material machinery of their religion. Our bright contemporary, the 'Monitor,' has emerged from the wreck (in which it lost everything), and its first note is one of hope and high resolve. 'Though the Church in this city and diocese,' it says, 'has suffered a tremendous material loss, there is no discouragement among Catholics, and no reason for any. What was accomplished in brick and mortar during the last fifty years, and in a great measure blotted out in two days, will be restored in even better and more enduring form in a generation. The faith of the people is strong, and their generosity equal to their faith. The work of rebuilding will commence at once on the ruins, and will be carried along without serious interruption. In a short time everybody in San Francisco who wants work will be profitably employed. The high degree of material prosperity enjoyed here before the earthquake will return with the resumption of our trade and industries, which nothing short of the extinction of the peninsula itself can destroy. The Church will have its share in the common revival of good times, and the rehabilitation of ruined and dismantled churches, schools, and institutions, will proceed with the general upbuilding of

a new and greater San Francisco on the ashes of the old. The spiritual benefits of the chastening which the community has experienced by convulsion and flames can not be exaggerated unless all signs fail. Not only will the city of the future be a more solid and beautiful creation materially, but it is destined to be a better one religiously and spiritually.'

A Burial Bogey

Fear, like hate, has a big 'swallow.' And it is given to gulping things, without the canine precaution of 'nosing' them beforehand. We shall long remember the panic face of a bulky Yorkshire squire who had just been gazing at the 'creepy' picture in the Musée Wiertz (Brussels), which, with a wealth of theatrical setting, represents the horrified awakening of a man who had been buried alive in a vault. Wiertz had a morbid fancy, and, in pictures such as that, did not hesitate to fall back upon the tricks and accessories of the scene-painter. His 'Buried Alive'—which almost scared the eyeballs out of our Yorkshire acquaintance's head—is proudly credited with having moved thousands of persons to adopt elaborate precautions against the realisation of such a calamity in their own persons. In the early eighties a foolish paper was read before the French Academy of Medicine—the writer expressing his opinion that one in every five thousand persons is interred before the vital spark has quit his (or her) mortal frame. The estimate was, of course, wildly exaggerated. None the less, it created a mild panic. And panic is fear fit for the padded cell. Some time afterwards—it was early in 1884—the President of the French Chamber of Notaries declared that express instructions were given in one will out of every ten to have the testator's heart pierced by a qualified surgeon before the lid of the coffin was screwed down. Such was the influence of the shock of fear that smote the hearts of timid folk when they read the cooked statistics that were imprudently given to the world at the Academy of Medicine. Similar precautions were ordered in the will of Mr. Nobel, the inventor of dynamite. It was published some eight years ago in the London press. And lo! there was almost immediately formed an association whose rules provide for the taking of elaborate precautions against its members being inhumed alive.

From a report in an English paper we recently learned that the association referred to—or at least one on similar lines—is still dragging on a scared and uneasy existence—haunted by the nightmare dream to which Wiertz gave crude expression. Last week 'some creepy statistics' from that alarmist source found their way into the columns of an Otago contemporary. They were submitted to Dr. Ogston. He pointed out that no names or authorities were quoted, and that the figures were 'quite improbable.' 'In support of this,' says our Otago contemporary, 'Dr. Ogston instances the formation, some ten years ago, of a special committee by the foremost medical society in France to investigate cases of apparent death and premature burial, past and present, and its verdict was that there was not a single authentic case on record. In Vienna Hospital, which provides for from 800 to 1000 patients, special precautionary measures to prevent premature burial have been in vogue for the past 40 or 50 years. The corpse of every person who dies in the institution is placed for a period of four-and-twenty hours in a special room and on a special table, so surrounded, and connected with bells that on the slightest movement the bells would ring in various places. An attendant whose particular duty it is to watch over such cases has never yet been disturbed. In face of this, the figures given yesterday certainly suggest the improbable.'

'They do indeed suggest the improbable. But with some timid souls the buried-alive bogey is (to use Gilbert's words) 'an influential goblin.' He loves the

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twilight or the darkness of vague statements and surmises and crude numerical guesses (dignified by the name 'statistics'). Such goblins vanish when the daylight of careful observation is turned upon them.

'Roman' Bishops

A northern correspondent sends us a newspaper cutting containing a letter on the education struggle in England. The letter is like poor wash-dirt—one has to 'treat' a vast quantity of it to 'get the color' of sense, or even of uninvolved meaning, out of it. But it seems to be a clergyman's labored effort to hearten the disconsolate Bible-in-schools party in New Zealand by a reference to the things that (he assumes) are going to happen in England. Incidentally, the writer speaks of the pronouncements of 'the Roman Bishop' in New Zealand on the shifting schemes of the Bible-in-schools League. Now it happens that there are no 'Roman bishops' in New Zealand. Neither are there any Florentine, or Neapolitan, or Milanese bishops—nor, indeed, Italian bishops of any kind—in this Colony. Catholic bishops are evidently intended—or, as many prefer to call them, Roman Catholic. The latter designation is none of our creation. It is merely a title imposed upon us in English law (Scully, 'Penal Laws', p. 1), and replaces the fierce nicknames 'Papists,' 'Popish,' etc., that grinned and snarled at us out of the penal statutes of William of Orange, of Anne, and of the Georges. Catholics must be presumed to know the name of their Church, just as Anglicans and Presbyterians and Methodists know theirs. And courtesy demands that we, as well as they, should be accorded our proper title—which is Catholic. The term 'Roman Catholic' has never been used as our official designation by any Pope, Roman Congregation, Oecumenical or National Council, or by any Father or Doctor of the Church. The Vatican Council of 1870 refused to accept or sanction the title 'Roman Catholic.' And it nowhere occurs in any creed, office, formulary, or liturgy approved by the Church.

There is a sense in which we may tolerate, and even use, the designation 'Roman Catholic'. It was recently set forth as follows by Mr. W. D. Gainsford in the course of a reply to the 'Pall Mall Gazette':—

'Used as you and Protestants generally use the term "Roman Catholic," it is entirely repudiated by all English Catholics. We use the term ourselves, or at least we use a term composed of the same letters in the same order, though the words are not the same. We use "the Roman Catholic Church" as a translation of "Ecclesia Catholica et Romana," the word Romana (Roman) being an adjective qualifying Ecclesia (Church). The Latin for your "Roman Catholic" would be "Ecclesia Romano-Catholica," where Roman is an adverb qualifying Catholic. The distinction is as pregnant with meaning as the iota in homoioucias. The expression as used by you is a declaration that those in communion with the Pope of Rome constitute one branch only of the Catholic Church. Hence "Roman Catholic" is really more objectionable to us than "Romanist," "Roman Catholic," as we use the term, means that the whole Catholic Church is Roman. The point is not a matter of theology, but of common courtesy. Any person or any society is permitted by common courtesy to apply to itself any term it chooses, provided that term be not already occupied. For nineteen centuries those in communion with the Bishop of Rome, and they alone, have possessed the name Catholic. They may be the children of perdition no doubt; but even that does not invalidate their right to the exclusive use of the name "Catholic" in this world, according to all the rules of common courtesy.'

We are in possession. Those who wish a share in, or the exclusive use of, our traditional title, must first establish their claim. For the rest, when we speak of a Catholic bishop, or Catholic Emancipation, or a Catholic university, or a Catholic sisterhood, or a Catholic school, the smallest child on the street knows that we mean by the word that which is in communion

with Rome. We extend to other creeds the courtesy of calling them by their chosen titles. And we rightly claim a similar courtesy at their hands.

An Ex-priest's 'Work'

'Our great national system' of public instruction has not been quite so successful in dispelling ignorance as its most enthusiastic admirers might suppose. There are still in the backwoods of the country's thought unilluminated depths where sundry white Troglodytes imagine that great questions are settled by an abusive pamphlet, and that the defection of an obscure ex-priest affects vast principles and shakes the religious world as the recent earthquake shook San Francisco. Some of these primitive folk have lately been sneaking an abusive publication among Catholics in a district in Southland. A copy of it lies before us. It is described as a 'work' by an ex-priest named Connellan. The 'work' consists of a tawdry, slipshod pamphlet of 68 pages—wretched in type and paper, and smudged with glaring errors in spelling. The printer of this slovenly pamphlet enjoys (if we mistake not) the patronage of the Orange lodges of Dublin (Ireland). And the 'work' is published in a small den or sanctum in the same city by an organisation which is known to Irish Catholics by the execrated name of 'souters.' Their ostensible object is the 'conversion' of Irish 'Romanists'—the most moral, the most crimeless, the most intensely spiritual people on our planet—to the sort of ultra-Protestantism that is inculcated at the 'Bird's Nest.' There has, perhaps, never been a more barren and (in proportion to results) more costly mission. The means adopted by the 'souters' are not those of Christ and His Apostles. But let that pass. Are they not written in the heart-riving records of Black 'Forty-seven, and in the story of the Dublin slums, and the Limerick 'medical mission,' and the 'Bird's Nest' at Kingstown? Now it costs money to 'uplift' Irish Papists from dogmatic certainty to dogmatic doubt, from ecclesiastical unity to religious discord, from indissoluble marriage to the 'blessings' of divorce. The salaries of 'souper' officials and agents must be paid if the sky were to fall. And 'souper' soup, and 'souper' blankets, and 'souper' medicines, and 'souper' papers and pamphlets and posters cost money. And in the year of grace 1906, as in the days of the famine and famine-fever, the 'souters' must go far afield for funds. England is now, as it was then, the chief source of supply. The appeal is made in part through a little monthly paper. This is, in effect, the advertisement of a money-raising society, of which Connellan is a paid employee. The diminutive monthly is chiefly intended for 'friends in England.' And (on the cover of the pamphlet before us) it promises them 'many things' that will 'startle' and 'interest' them—for which, no doubt, they will be prepared to pay the 'souters' so much per 'startle.' The 'work' now under notice is also evidently intended for circulation chiefly among 'friends in England.' It has little to say as to results achieved in 'Irish Mission work.' But the poverty of achievement is balanced by a wealth of vague 'hope' in impalpable 'movements' and imperceptible 'undercurrents,' and in larger 'conversions' that are to take place 'some day'—perhaps when funds improve, perhaps in the sweet by-and-by, but most probably in the fairy-tale millenium, when the cow jumps over the moon. But, as in all 'souper' literature, names of actual or prospective 'converts' are carefully withheld. The whole thing furnishes an admirable example of the sort of 'conversion' literature that was satirised in the early seventies by Lynam in the broad farce of 'Mick McQuaid, Evangelist.'

Side by side with Connellan's 'work,' the 'souper' association advertises for sale the No-Popery publications of Blakeney (one of the most violent and unscrupulous controversialists of the last century) and others. And they are not ashamed to add to their funds by the

"A HUNGRY man smells meat afar"—and the fragrant aroma of "Hondai Lanka Tea" is sweetest of all.

"A Nauld sock needs muckle cloutin," but "Hondai Lanka" Tea is unammended Ceylon. It's always the same.

sale of the noisome and disgusting literary garbage of the wretched Chiniquy, a nutshell biography of whom appeared a few weeks ago in the columns of the 'N.Z. Tablet.' All these productions are advertised in the pamphlet of Connellan. This is evidently a case in which a book may be judged by its company. We know of no more sweeping condemnation of a 'work' than to find it placed by Irish 'souters' side by side with the productions of Bagot and Blakeney and Chiniquy as a fit and proper instrument for the 'conversion' of Irish 'Romanists,' or for 'startling' 'friends in England' into further donations of minted coins. A perusal of the 'work' sufficiently justifies the implied censure. Its contents will be summarised in next issue. Here we merely remark that there are two classes of No-Popery gullibles to whom it will prove a disappointment. The first are the gōsemouches who are accustomed to look to 'ex-priest' pamphlets for gory, horrible, monstrous, and impossible accusations against Catholics. The others are the lewd characters of the baser sort who are attracted to such 'literature' by the hope or promise of prurient 'revelations' or 'disclosures,' apart altogether from their objective truth or falsehood. Connellan deserves the negative credit that he does not (at least in the pamphlet before us) descend to the 'utter' 'literature' of the sty. Hence this particular 'work' will never find much favor with the Orange lodges. To some extent, however, he 'makes it up in the trimmings.' He, too, launches accusations. But they refer to what may be called the natural, and not to the monstrous and diabolical, forms of human frailty. The unpardonable feature of his accusing is, however, this: In matters libellous, he adopts the coward's resort, so dear to the ex-priest both real and bogus, of carefully concealing names of persons and any and every circumstance that might afford the public an opportunity of seeing his veracity tested in a court of law. By this unworthy and unmanly resort, he may indeed 'startle' gullible 'friends in England' sufficiently to touch their shekels for 'Irish Mission work.' But he is particularly careful to save his own bacon. And to do so, this minister of the 'pure' Gospel descends to methods of attack from which even a fair-minded pagan Cherokee would recoil. The reader will duly note the significance of those studiously anonymous accusations, about which we shall have more to say later on. They put both the accuser and his audience under the microscope and in a peculiarly odious light. A still greater significance attaches to the personal details of Connellan's autobiography. For lack of space we must defer publication of our remarks thereon until next week.

The Hon. T. Quinlan, the Speaker of the Legislative Assembly of Western Australia, has just returned to that State after a visit to Ireland, where two of his sons are pursuing their studies.

The fair held recently for the purpose of liquidating the debt on St. Canice's Church, Darlinghurst, was a great success, the gross takings amounting to £1,314, whilst the expenses were under £250. The church is now practically free of debt.

The respect and esteem in which the Rev. Father Hennessy, parish priest of Young, is held by all sections of the community, and the friendly feeling that exists amongst all classes, were exemplified on Sunday, June 10, when the beloved pastor celebrated the silver jubilee of his ordination. Catholics and non-Catholics vied with one another in making the function the great success it undoubtedly was, and it was the greatest compliment that could be conferred on Father Hennessy that all were united in one common bond of admiration to do him honor.

Some twelve months ago we mentioned in the 'Tablet' that Senor Manuel Garcia, the well-known professor of singing, had just celebrated his one-hundredth birthday, on which occasion he was the recipient of messages of congratulation from all parts of the United Kingdom and the Continent. He taught singing at the Royal Academy, London, until about ten years ago, but since then continued to teach privately. Among his pupils had been the famous Limerick singer, Catherine Hayes. Although born in Madrid, he spent nearly all his life in London, where he died last week.

BENEFITS OF THE CHURCH

IN THE PURELY NATURAL ORDER

(BY HIS GRACE ARCHBISHOP REDWOOD.)

Some people nowadays charge the Church with fostering in souls the hope of a questionable future happiness, to the detriment of the material well-being and happiness of the present life, which she undervalues and disregards. Such a charge proves alike either monstrous ignorance or cynical bad faith.

No doubt the Church prizes the soul above the body, and future bliss above present well-being. Her mission is to save souls and lead them to Heaven; her watchword is the sentence of Jesus Christ: 'Seek first the Kingdom of God and His justice, and all things else shall be added unto you.' But while she labors for the salvation of souls, she never neglects the material interests of humanity. This is what we shall endeavor to show; or rather (for the subject is too vast, and our space limited), we shall sketch it briefly but as completely as possible. We should like to follow the course of history and point out the material benefits of the Church in the different periods of civilisation, but such an outline would necessitate tedious repetitions and regrettable omissions; we shall, therefore, speak simply of the benefits conferred by the Church in the course of ages, (1) on the individual, (2) on the family, and (3) on society. This scheme may seem commonplace, but it is clear and most practical.

I.

Two classes of men in the heathen world were deplorably in want of that material welfare which the Church is reproached with under-valuing: the slaves and the poor.

What was the slave? A speaking machine, a kind of animal, a mere instrument. 'There are three kinds of instruments,' wrote Varro: 'the vocal instrument, the half-vocal instrument, and the dumb instrument. The vocal instrument comprises the slave; the half-vocal instrument the oxen, for instance; the dumb instrument, the waggons.' Nor is this the mere freak of the writer; all the pagan philosophers thought and wrote to the same effect; they all estimated a slave to be a mere animal, a speaking instrument, but not a man. The excise on a slave was but a trifle more than on an ox, or a pig, or a mule. Deemed a mere animal the slave was treated as such. That man, our fellow and brother, could be given away, engaged, let, bequeathed, sold, arrested, killed—nullum caput habet. For him no civil status, no suit at law, no marriage, no paternity, no property, no right, no obligation; he could be a valid witness only under torture; he acquired; he contracted only for his master. Less fortunate than the ox or the horse, he had no rest on public holidays. He could be scourged to death, crucified—no recourse, no redress, unless the damage fell on his master. What indemnity if he was killed? The same as for an ox or a mule, answered the law of Aquilia. But if he did aught wrong, the rod, the lash, the chain, the handcuff, the axe, the precipice, the boiling pitch, or the cross. If a master was murdered by a slave, and the murderer could not be discovered, all his slaves were usually put to death. At Rome 400 slaves were once executed because a consular man had been murdered in an affair of infamous jealousy. A mere mistake could doom a slave to death. Valerius Pollio threw a slave into his fish-ponds to feed his eels because he had broken a crystal vase. Nay, the mere caprice of a master was a sufficient pretext. A Roman youth once complained that he had never seen a person die: Quintus Flaminius brought out a troop of slaves, picked out one and had him instantly slain to gratify the selfish young rake.

Such was the state of the slaves—nay, the state of the bulk of mankind, for there were only ten million free men and 200 million slaves. In such an environment the Church had to exert her influence. Men blame her for not immediately abolishing slavery, wherever she had preached the Gospel and set up her authority. She was too wise, too well acquainted with the human heart, for such mad haste. In our day others attempted to improve on her action and met with disastrous failure; as was the case when the Northern States of the American Union suddenly emancipated all the slaves in the Southern States. Now those slaves were only some hundreds of thousands. What would have happened had the Church suddenly emancipated millions?

Such profound transformations are not wrought by legislative enactment; the change of manners alone makes them possible, and to that end the Church applied herself, by educating the slaves and the masters. She uplifted the slave in his own eyes, taught him, the dignity of the man, the Christian, the child of God. She taught him that he had the same nature as the free man, that the same heavenly reward was in store for both—the Heavenly Father regarding not the condition, but the works. She awakened his conscience; required him to obey, not by fear, but by duty; made him spend his apprenticeship of liberty, and, while conducting him to freedom, taught him not to abuse it.

She likewise transformed the master with equal zeal. What prudence, what power of persuasion, what tact and delicacy she displayed in this undertaking, as we learn from the New Testament in an epistle of St. Paul, fitly called the grandest manifesto ever penned in behalf of the abolition of slavery. Onesimus, the slave of Philemon, a Christian of Colossa, had robbed his master and fled to Rome, where he met St. Paul, then a prisoner there for the first time. The Apostle took compassion on him, received him with tenderness, and converted him to the faith. St. Paul sent him back to his master with the epistle in his favor, pleading with Philemon for his pardon. It is a masterpiece of ability, tact, and tender charity. 'I beseech thee for my son whom I have begotten in my bonds, Onesimus, who hath been heretofore unprofitable to thee (Onesimus means profitable), but now is profitable both to me and to thee, whom I have sent back to thee. And do thou receive him as my own bowels; whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the Gospel; but without thy counsel I would do nothing; that thy good deed might not be as it were of necessity, but voluntary. For, perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever; not now as a slave, but instead of a slave, a most dear brother, especially to me; but how much more to thee both in the flesh and in the Lord. If, therefore, thou count me a partner, receive him as myself. And if he hath wronged thee in anything, or is in thy debt, put that to my account. I, Paul, have written it with my own hand: I will repay it; not to say to thee that thou owest me thyself also. Yea, brother, may I enjoy thee in the Lord. Refresh my bowels in the Lord. Trusting in thy obedience, I have written to thee, knowing that thou wilt also do more than I say.' (Philemon, chap. I, v. 10, et seq.)

Philemon did, indeed, more than the Apostle requested. He emancipated Onesimus, who shortly returned to St. Paul in Rome, and later became a bishop and a saint.

Thus, owing to the influence of the Church, which employed, according to circumstances, either gentle means, as we have just described, or the alms of ransom, or the threat of excommunication, Christian masters gradually opened their hearts to fraternal charity and took the habit of emancipating such of their slaves as seemed to deserve it, at the chief religious festivities. Some went the length of emancipating all their slaves at once.

When, in the reign of Louis le Debonnaire, slavery had disappeared from the West, the Church turned her eyes towards Africa. Tunis and Algiers, two dens of pirates, abounded with Christian captives condemned to penal servitude unless they renounced their faith. To help and ransom them, St. John of Matha, St. Felix of Valois, St. Peter Nolascus founded the religious Orders of the Trinitarians, and of Ransom, whose heroic devotedness went so far as to substitute themselves in lieu of the captives and putting on their chains of slavery, if ransom for them was not forthcoming.

The discovery of America opened a vast new field to the beneficent action of the Church. Most people are aware of the exactions and cruelties inflicted by the Spaniards on the Indians. It was then that Catholic missionaries interposed between the victors and their ferocious conquerors. They obtained from the Sovereign Pontiff severe letters against those ruthless European adventurers; they appealed to the justice of the Emperor. The Dominican, Las Casas, won perennial renown in this struggle against slavery in Spanish America. Eight times, in those days when sea-voyages were so long and perilous, he crossed the ocean, to petition Charles V. in behalf of the hapless Indians; and when he died, almost a hundred years old, he was finishing his famous treatise on 'The Tyranny of the Spaniards in the Indies.'

Even in our day hateful slavery prevails still in Central Africa. One can follow, by the white dry

bones strewn over the desert route, those melancholy caravans of enslaved negroes dragged to the nearest market or port of embarkation, who became the avenger of those abominations and the protector of the victims? A Churchman, a Cardinal, the great Lavigerie, who was the great coloniser, the great apostle, the great benefactor of Algeria. With the Pope's blessing, he travelled through the length and breadth of Europe, denouncing the atrocities of slavery, rousing a pacific crusade in behalf of those unfortunate creatures, collecting money for their ransom, emancipating them, adopting them as sons, opening to them the arms of Catholic missionaries, the motherly arms of the Church. France did but an act of justice when she lately raised at Biskra a statue to the great Cardinal turned towards the desert, blessing and protecting it.

Near to the slaves and above them, but hardly better treated, you have the poor. In pagan society it was deemed a crime to succor them. They were a nuisance and a drag on the Republic; it was advantageous to let them die of starvation and misery. Why indeed wait for their death? The Emperor Trajan filled three ships with them and sank them to rid the streets of Rome of their importunity.

In the Church the poor became the privileged part of the human family. Not only men gave to them, but men gave themselves for them; not only were they succored, but their misery became sacred, respectable, since Jesus Christ concealed Himself in their person and under their rags. To help them the Church instituted deacons; for them the faithful set aside a part of their property; for them, either in their houses, or in buildings opened for their assistance, patrician ladies of the highest rank dispensed the activity, the strength, the tenderness of their hearts, for them bishops built hospitals and sold, if needed, the very sacred vessels of the altar. What names in this connection flock into our minds—names of men and women once renowned for their service to the poor! St. Bernard of Menthon, who built on the summits of the Alps a hospice for travellers lost in the snows; St. Elizabeth of Hungary, who tended the diseased and the lepers with her royal hands, even kissed their sores, and laid them on her own bed; St. John of God, who founded hospices for lunatics; St. Vincent of Paul, whose nuns bear the distinctive name of Daughters of Charity; Father Damien, who solicited as a special favor leave to devote himself to the lepers, shut himself up with them in an island, shared their life, spent himself in their service, and died of their complaint; the little Sisters of the Poor, whose name indicates the mighty and complete revolution wrought by Christ and His Church, who go about begging for their old men and women, serve them with their delicate hands, eat after them, and only of their leavings.

Besides these venerated names thousands of others are evoked, or rather we evoke the whole of Church history, for it is verily the history of charity towards the poor and the lowly, whatever were their hardships, ailments, or repulsiveness.

Our very enemies, when they are candid and loyal, are constrained to admire these works of the Church, and to hail her as the special benefactress of mankind. 'In France,' Taine says, 'over 28,000 men and over 123,000 women are benefactors by instinct, and voluntarily liable to forced labor (corveables volontaires), devoted by their own choice to services dangerous, repulsive, or at least thankless: missions to savages and barbarians, care of the sick, of idiots, of lunatics, of incurables, care of poor old people and neglected children; countless works of assistance and education, the whole of them gratuitous, or at the lowest price by reducing to a minimum the physical needs of religious, male or female' ('Revue des Deux Mondes,' June 1, 1891).

(To be concluded next week.)

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

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, goes away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth...

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 7.

The news of the death of the Rev. Father O'Hallahan, of Kumara, caused great regret here, especially among the old West Coasters, with whom the deceased was highly popular.—R.I.P.

The Rev. Father Holley, S.M., left on Friday on a visit to his people in Canterbury. He is to return here on Tuesday next, and then leaves almost immediately for Blenheim to take up the duties of parish priest there. The Rev. Father Moloney, S.M., will begin his duties in the Thorndon parish on Monday.

Our convent pupils are still achieving success in the musical world. Miss Florence M. Jones, who has gained the gold medal (intermediate grade), awarded annually to the best candidate in New Zealand by the Associated Board of the R.A.M. and R.C.M. (London), is a pupil of St. Mary's Convent, Hill street. She is the first candidate in the Colony who has gained a gold medal for harmony. She is also the first to be awarded a gold medal in more than one subject, having gained one for pianoforte playing in 1903.

A very successful and enjoyable social gathering was held in St. Patrick's Hall on Wednesday evening, under the auspices of the United Irish League. The proceedings were opened by Mr. P. J. O'Regan, who, in extending a welcome to the visitors, briefly outlined the objects of the association, and pleaded for assistance to the cause of the Old Land. At the close of the entertainment a large number of new members were enrolled by Mr. E. J. Healy. Items to the musical programme were contributed by Misses Jones and Gamble, Messrs. Holman, Healy, Moriarty, and O'Regan.

I regret very much to record the death of Mr. P. S. Garvey, which occurred somewhat suddenly this morning. He had been suffering recently from congestion of the lungs, but seemed to be mending quickly during the past week or so. His death has removed one of our ablest, most prominent, and popular public officials. The deceased entered the service of the Prisons Department as a warder at Lyttelton in 1875. In 1882 he came to Wellington, and for a time acted as chief warder in charge of Mt. Cook. Since August, 1884, he has held the position of chief gaoler, and in this capacity earned a reputation as a capable administrator. The deepest sympathy is felt for the bereaved children.—R.I.P.

The concert to be held in the Town Hall on Wednesday next in aid of the Home of Compassion is going to be a record one. A splendid programme has been arranged, and all that is now desired is a fine evening. I understand that it is expected to realise close on £400 by the concert. Everyone, irrespective of creed, seems anxious to help Mother Aubert. Day after day she receives many tokens of the interest taken in her work, and some of them are very touching. During the last Easter bazaar two little children of Mr. F. Reeves, of the 'Evening Post' staff, tiny tots aged about four and five, took part in a fancy dance, during which a large number of pennies were thrown on the stage. These were kept and sent by the little ones to the Rev. Mother, who has charge of so many children. Needless to say the good Mother sincerely appreciated the offering.

The City Council recently made arrangements for the delivery of a series of lectures in the Town Hall. One of these was given on Thursday night by the Very Rev. Dr. Kennedy, S.M., M.A., F.R.M.S., of Meane. There was a large audience to greet the reverend lecturer, who, with the aid of some very fine micro-photographic slides, described in a most interesting and lucid manner the structural wonders of such insects as the common housefly, the butterfly, butterfly, and flea. The chair was taken by Mr. J. J. Devine, and amongst those present were his Grace the Archbishop. At the conclusion of the lecture a vote of thanks, moved by the Town Clerk (Mr. Palmer), was carried with acclamation. Dr. Kennedy also delivered an interesting and instructive address on the discovery and properties of radium to the members and friends of the local Young Men's Club, in St. Patrick's Hall on Friday evening. The lecture was illustrated by some fine lantern views and some interesting experiments. There was a very large attendance, his Grace the Archbishop, Ven. Archdeacon Devov, S.M. (Pro'ncial), Very Rev. Father Macnamara, S.M., and Rev. Fathers Kimbell, S.M., and Vennings be-

ing present. The Very Rev. lecturer was accorded a very hearty vote of thanks for his address, which was followed with great interest.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 9.

At the half-yearly meeting of the Hibernian Society, held last week, it was decided to promote an entertainment at an early date for the benefit of the funds of the Ladies of Charity of the Society of St. Vincent de Paul, in connection with their work among the poor and distressed.

The second prize distribution in connection with the Cathedral Christian Doctrine Confraternity took place on a recent Sunday afternoon. The Very Rev. Vicar-General presided and addressed the teachers and children of the Sunday school in terms appropriate to the work in which all alike were engaged.

The half-yearly meeting of St. Patrick's branch of the H.A.C.B. Society was held on July 2. There was a large attendance of members. Two members were initiated and one received by clearance from Geelong, Victoria. The secretary was instructed to write to the D.E., requesting them to forward in the name of the N.Z. District a letter of condolence to the widow of the late Mr. Michael Danjitt. The quarterly balance sheet was read and confirmed. Much favorable comment was made on the satisfactory working of the quarter. The sick and funeral fund now stands at £1312 7s 0^d. The sick pay amounted to £37 for the quarter. The management fund has a credit balance of £86 6s 9^d, the most satisfactory for a number of years. The benevolent fund also has a balance to its credit. Eleven members were initiated during the quarter, bringing the roll up to 150—this being a record. Member's certificates were presented to Brothers J. McCormick, P.P., and M. Manix for their energy in introducing new members. Accounts amounting to £66 were passed for payment. The following officers were elected for the ensuing half year:—President, Bro. G. J. Sellars (re-elected); vice-president, Bro. M. Dineen; Secretary, Bro. F. J. Doolan (re-elected); treasurer, Bro. L. Haughey (re-elected); warden, Bro. McAloon; guardian, Bro. G. Gill; assistant secretary, Bro. G. Mee; sick visitors, Brothers T. O'Connell, jun. and Jas. Noonan; delegate to district meeting, Bro. D. Flynn, P.D.P. The meeting adjourned till Thursday, July 12, for the installation of officers, consideration of district business, sheet, etc.

DIOCESE OF AUCKLAND

(From our own correspondent.)

July 6.

Next Sunday the Bishop hopes to be able to visit Otahuhu.

His Lordship the Bishop is not yet quite recovered, but in a few days expects to be about again.

It is expected that tenders will soon be called for completing the work of St. Patrick's Cathedral.

Workmen's Homes were discussed at the City Council last night, when the Council was urged to build homes for the people.

Competitive designs are to be at once invited for our new Town Hall, the first, second, and third prizes being £300, £200, and £100; the designs of the prize-winners to become the property of the Corporation.

The Auckland branch of the H.A.C.B. Society, at its meeting last Tuesday evening, elected for the ensuing six months the following officers:—President, Bro. John O'Brien; vice-president, Bro. Thomas Pound; secretary, Bro. W. Kane; treasurer, Bro. D. Flynn; warden, Bro. C. Mulholland; guardian, Bro. Stevens; sick visitor, Bro. Maurice Carmody; assistant secretary, Bro. J. B. Stead. The installation ceremony was performed by P.P. Bro. M. J. Sheahan. Past Presidents Bros. P. J. Nerheny and John Patterson heartily congratulated the new officers upon their assumption of office. The former urged that more pomp and ceremony should be employed at the branch meetings. He had recently visited the ordinary meetings of other societies, and he was struck with their conduct and the marked respect and attention shown. The presiding officer sat upon a raised dais, and he thought that we should in some manner improve in the direction indicated by him. The officers returned thanks for the honor conferred upon them. A vote of thanks was passed to the members of the Onehunga branch for their efforts to entertain the Auckland branch at its last meeting.

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Very Rev. Dean Lighthouse, Superior of the Fathers of St. Joseph, is at present at St. Patrick's, and goes to Rotorua in about a week's time.

An address on the 'English Education Bill,' now before Parliament, was given last Friday evening by the Right Rev. Dr. Neligan, Anglican Bishop of Auckland, in one of the public halls of the city. There was a crowded attendance. In the course of his remarks he referred on more than one occasion to the self-sacrificing efforts of the Catholics in support of their schools. Since the meeting the Bishop has been assailed in the press for the sentiments which he expressed. Amongst the number is a Nonconformist minister.

There was Exposition of the Blessed Sacrament during the day and evening last Sunday at St. Patrick's. After Vespers Father Holbrook preached on the Sacred Heart. A procession of the Blessed Sacrament followed.

Last Wednesday evening a very successful at home and euvre party were held at Devonport in aid of the funds of the Sisters of Mercy Convent School.

Right Rev. Mgr. Mackay, of Oamaru, returned from Rotorua in the early part of the week, and left again on a short visit to the Kamo hot springs at Whangarei. He expects to return south to day.

Death of Rev. Father D. O'Hallahan, Kumara

This diocese (writes our Christchurch correspondent) has just sustained a sad loss in the lamented death of the Rev. Father D. O'Hallahan, which occurred on Thursday last at Kumara, of which place he has been pastor for the last seventeen years. About three years ago the late Father O'Hallahan met with an accident whilst driving, and was rather seriously injured. From the effects of this he never completely recovered. About two years ago, obtaining leave of absence, he took a trip to America and Europe for the benefit of his health, but on returning there was evidence that the desired result had not been attained, but rather the contrary. Of late his condition became more and more serious, till on Monday morning he was seized by a stroke of paralysis, and never afterwards regaining consciousness, he passed away at midday as above stated. Extremely popular with all classes, the late Father O'Hallahan never let any consideration of personal comfort interfere with his duties. There is widespread sorrow at his comparatively early death.

The late Father O'Hallahan was born in Cork, Ireland, in 1858; and entered upon his studies for the priesthood at the great ecclesiastical seminary of Mount Melleray. He pursued his course in theology and philosophy at St. John's College, Waterford, where he was ordained in 1884. Coming to New Zealand soon afterwards, he was first stationed at Wellington under his Grace Archbishop Redwood, before Christchurch was constituted a separate diocese. Subsequently he was transferred to Napier, afterwards to Christchurch, where he is remembered very fondly by those of the generation who formed the congregation during the rectorship of the Very Rev. Father Ginaty, S.M. (now Dean Ginaty, of Mount Magdala). From this city he went to Timaru, thence to Westport, and afterwards to Ahaura, where he was stationed for about two years. From there he was transferred to Kumara, and has been rector of that parish ever since.

There is abundant evidence in and about the once populous district of Kumara of the departed priest's useful and enduring labors. The deceased shared with the late Premier (whose close friendship he enjoyed) the honor of being the best known and most popular man on the Coast. On Saturday there were the Solemn Office and Mass of Requiem at St. Patrick's Church, Kumara, followed by the interment. The distance precluded the attendance at the last sad rites of any of the diocesan clergy from Canterbury, the obsequies being carried out by the clergy of Westland. In addition to the church in Kumara, others in the parochial district are St. Patrick's (Greenstone), St. Michael's (Waimea), and St. Luke's (Stafford), also a Convent of Mercy at Kumara, the Sisters having charge of the parochial schools.—R.I.P.

THE LEPERS OF MOLOKAI

AN ISLAND OF LIVING DEATH

In a recent issue of 'The New York World' there is a touching account of a recent visit to Molokai by members of the Territorial Legislature. It describes the leper colony as 'a place where man and nature bar the way to escape for its doomed inhabitants, a place also of heroism and splendid self-sacrifice of men and women.'

Since the colony was established, half a century ago, says the correspondent of the 'World,' the lepers have been allowed to marry. There are now in the colony nearly two hundred children, born of these leper parents. A large proportion of these children are not themselves lepers. The girls, when they reach the age of eighteen, and are still free from leprosy in their own bodies, are allowed to leave the island and go out into the world. Not so the boys. A boy born in Molokai is doomed to spend his life there. Though not himself a leper he looks forward to no future but a life always with lepers, and through this constant association to become one day such as they are a victim to the foulest and most terrible of diseases.

Tragic Trips of the Leper Boat.

When a person is found in Hawaii with symptoms of leprosy he is taken to the receiving station at Kalahi, a suburb of Honolulu. There a final decision is rendered. The leper is then taken to Molokai by the 'leper boat,' a steamer which makes the trip to the leprosy settlement once a week. The Honoluluans are a sentimental people, and there are heart-rending scenes when the 'leper boat' leaves, conveying some father or son or brother or sister forever away from home and family and friends.

Molokai is an island lying about sixty miles to the south-east of Honolulu. From the superb cliffs which line its northern shore it tapers to a narrow desert in the south.

Under these cliffs there is a plateau about 6000 acres in extent, washed on three sides by the tumultuous sea, while the fourth side is guarded by a precipitous mountain wall 2000ft. in height.

Although the leper settlement was found by the Government of Hawaii nearly 50 years ago, not a single one of its involuntary inhabitants ever succeeded in escaping. The walls of adamant are too formidable, the frowning sea too tumultuous.

On the other half of the Island of Molokai, separated from the settlement by the impassible mountains, are some sugar plantations, extensive stock ranges, and a teeming deer park. Molokai also contains many small farms in which taro, potatoes, and rice are raised. Coffee is also successfully cultivated. But all this is forgotten when one speaks of Molokai. The picture that comes before one's eye is not of small farms and taro patches, but of men and women afflicted with the most dreadful disease which it is the lot of mankind to bear.

Once every two years those who have relatives at the leper settlement are given passes allowing them to accompany the members of the Territorial Legislature and Senate on their customary visit to Molokai. The Hawaiian legislators and members of the press may roam at will through the settlement, but the interview between the lepers and their relatives takes place in a stockade erected on the Kalupapa landing for this very purpose.

Heroism Greater Than in War.

There are people in the world to-day who affect to believe that the age of Christian heroism is past. They look to the battlefield as the only arena for the exhibition of heroism in its noblest sense. Heroism to them signifies courage born of passion, patriotism, begotten of exciting times! But they fail to see that this patriotism lacks humanity and charity.

This ideal of our modern civilisation knows that his heroism will be recognised and that in the event of his survival he may confidently expect that a grateful nation will reward him for his heroism. But here, on Molokai Island, is a nobler heroism, ignored and unsung, rendered at the altar of humanity, with no expectation of reward, among the sick and dying, under conditions attended by vastly more danger to life and health than the risks of war.

Such a hero was Father Damien, the martyr priest of Molokai. Such heroes and heroines are the men and women who are following in his footsteps.

I accompanied the members of the Territorial Legislature on their recent tour of inspection of the leper settlement. Never shall I forget the sight that met my eyes when the frail-looking whaleboat which had taken us from the steamer Kinan approached the Kalupapa landing. Over 500 people, relatives and friends of the lepers, had obtained permission to accompany the legislators as far as the stockade built on the Kalupapa landing, where they can speak to and see their leprous friends from a safe distance, but the surf was dashing so high on the beach that the authorities in charge decided that it would not be prudent to attempt landing such a great number of passengers.

On the landing, awaiting the arrival of the visitors stood Superintendent M'Veigh, Father Maxime, the priest of St. Francis' Church, and the Catholic Mission band, entirely composed of lepers, under the direction of Brother Serapion. Outside the stockade hundreds of

lepers stood, gazing with longing eyes toward the steamer lying at anchor off the settlement and on the deck of which were the relatives and friends—fathers and mothers, brothers and sisters, and in some cases husbands and wives.

As the first boat containing the House Committee and representatives of the press touched the landing a feeble cheer went up from the assembled lepers, and the band struck up a welcoming air. It was a sad and pathetic scene—a scene well adapted to melt the heart of the strongest of men.

Rev. Father Maxime, on behalf of the residents of the settlement, welcomed the visitors and invited them to Iauahi Hall, where a public meeting was held. Complaints, however, were few, and the suggestions made were for the improvement of conditions at the settlement. The question of a wine and beer license brought up by a leper was opposed by the Superintendent and Father Maxime, and defeated on a rising vote by an overwhelming majority.

After the lunch, which was served at the residence of the Superintendent, came an inspection of the Bishop Home for girls and the Baldwin Home for boys and men. These two institutions are a monument to the generosity of two prominent citizens of Hawaii. They are supported by the Territorial Government, and are in charge, the former of the Franciscan Sisters, and the latter of the Brothers of the Sacred Heart.

All honor to these brave and noble and unselfish men and women—American women—for they are truly heroes and heroines all, who are giving their lives and always facing a peril worse than death itself for the sake of a host of miserable unfortunates who are not even of their own race.

The visitors were received at the door of the main building of the Bishop Home by the Mother Superior, who conducted them through the sixteen or seventeen buildings included in the institution, over which she presided. With bare heads and, without exception, with eyes full of tears, we passed from building to building, from room to room, deeply moved by the scenes witnessed, proud of the American womanhood that can give the world such heroines, ashamed that such a visit was needed to make us acquainted with their work, their abnegation, their heroism. Well-bred, and well-educated, ladies of refinement, and, perhaps, wealth, they are here for life, from choice, voluntarily, at the service of the spiritual and temporal betterment of the most unfortunate of the human family. The world ought to know their names; these ought to be enshrined in the hearts of all our fellow-citizens. But they never will be, for when the good Sisters abandoned the world and exited themselves on Molokai, far from home and loved ones, they left their names behind.

The Bishop Home having been thoroughly explored, a meeting was held in the hall, which serves as theatre and meeting-room to the inmates of the institution. The meeting was presided over by Senator Dowsett, Chairman of the Senate Health Committee, who paid a glowing and eloquent tribute to the devotion and heroism of the Brothers and Sisters of Molokai. The inmates sang English and Hawaiian selections with a perfection hardly credible.

Death Would Seem Happy Release.

During one of the few moments the writer was able to pass in company of the Mother Superior he foolishly remarked that in some of the bad cases it would be a mercy to put an end to such a hopeless and miserable life. The leper who called forth this remark was a Chinese, whom no stretch of imagination could dignify with the name of man. His right eye was affected by the disease, his nose was cut in two, his mouth and right jaw entirely gone. Both hands had been eaten by the disease. In order to keep him alive a Sister is compelled to place with her own hands the food in an aperture which is supposed to be his mouth. I believe then that death would be a mercy for any man in a position like his; that a person who should help to bring about his death would perform a meritorious act. Here is what the Sister said in answer to the suggestion—'God giveth life; He will take it away in His own good time. In the meantime it is our duty to make life as pleasant and as comfortable as possible for those of our fellow-creatures whom God has chosen to afflict with this terrible disease.'

The Baldwin Home is in charge of the Brothers of the Sacred Heart. They are from France and Belgium, but as Christian heroes they belong to the world. The moving spirit of this institution, however, is an American—Brother Dutton. He was a co-worker with Father Damien, and has been at the settlement over twenty-five years. Here also they have a brass band entirely composed of lepers.

I listened to the music of this and of the Catholic Mission band. Every member thereof, including Brother Serapion, their teacher, is a leper; some have lost a number of their fingers; some played their instruments with lips half destroyed, ulcerated and distorted. It was a scene it would be absolutely impossible to forget.

Brother Serapion von Hoff, the leader of the band and choirmaster of the settlement, who teaches the lepers music, is now himself a leper, having contracted the dread disease. He is a Belgian, a talented man devoted heart and soul to his work of bringing such measures of joy as possible to this unfortunate people.

Once a year the two priests, who are the fathers, counsellors, and friends of the lepers, are permitted to leave Molokai and go to the Catholic Mission at Honolulu for the annual retreat.

How are the priests, Brothers, and Sisters supported? In part by the Territorial Government, in part by the Society for the Propagation of the Faith through his Lordship Bishop Libert, of the Catholic diocese of Hawaii. The Territory furnishes them with rations similar to the rations issued by the lepers, and the Bishop supplies them with the necessities of their holy calling.

MISSIONARIES IN CHINA

A FALSE STORY REFUTED

Some time ago the New Zealand papers published a report of the massacre of six Catholic missionaries at Nantchang, China. The news had evidently come from a source hostile to the Catholic Church, for the massacre was described as an act of vengeance on the part of the people following a murderous assault made upon a Chinese official by one of the missionaries. Owing to the distant location of the scene of the tragedy, authentic details have been slow in arriving, but they are now available.

The following is a letter written from the scene of the murder by a Marist Brother to the Society for the Propagation of the Faith, New York, relating the circumstances of this terrible tragedy:—

'It was on Sunday, February 25, at about 10 o'clock in the morning, that Father Lacruche and our five Brothers of the Nantchang school had been assassinated.

Here are the circumstances of the horrible drama:

'Bishop Ferrat, Vicar-Apostolic of Kiang-Si, has been endeavoring for some time to obtain from the Chinese authorities the punishment of the murderers of some of his Christians. The Mandarin was willing to grant a pecuniary compensation, but nothing else. The Vice-Prefect of Nantchang was of the same mind, and refused to punish the guilty ones.

'On the 22nd of February this Mandarin called at the mission at meal time. It was not the first occasion he had invited himself to Father Lacruche's table. During dinner the discussion was resumed, the official insisting that the difficulty could be settled for a cash consideration. Father Lacruche refused, declaring that the Bishop as well as himself desired nothing else but the punishment of the criminals.

'The meal over, the Mandarin retired to another room and attempted to cut his throat. After the first cares given to the wounded man, the priest ran in haste to the Governor to inform him of the event.

'This had happened on Thursday. What occurred on Friday and Saturday I do not know, but on Sunday morning the mission and the school were set on fire and Father Lacruche and five Marist Brothers were killed by an infuriated mob.

'Fathers Salavert, Martin, and Rossignol, with the five nuns of the school, made their escape to Kiou-Kiang, but Father Salavert, exhausted by emotion and fright, died on reaching that city.

The Chinese press was soon filled with the most odious calumnies against the Fathers. Father Lacruche was denounced as the murderer of the Mandarin, and the natives, who do not need such incentives, were exhorted to kill all those 'savage missionaries.' To-day, the truth beginning to be known, the press has changed its tone.

'The city is quiet and rather scared, for two French men-of-war are in the vicinity, and reparation may be soon demanded.

'It is said that the Mandarin is not dead, and that his wound is not even a serious one.'

The 'China Mail,' of Hong Kong, which gave currency to the original version, has published a retraction 'unreservedly withdrawing all imputations upon the conduct of the Catholic priests,' and expressing 'regret for the publication of these imputations and for any injury or pain thereby occasioned.'

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 and in Roslyn, SPEAK FOR THEMSELVES

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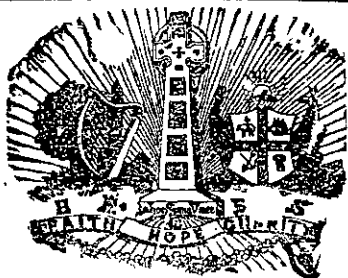
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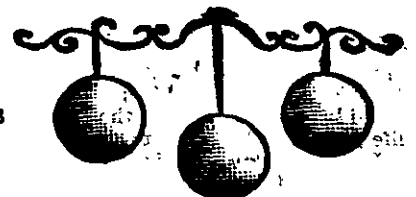
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Commercial

PRODUCE.

London, July 6.—The English wheat markets are quiet, but steady, despite the large arrivals. Continental are dull, and the American are fluctuating daily according to the weather. Cargoes are quiet. April shipments are quoted at 31s 6d; May, 31s 9d to 32s; July and August are held for 32s 6d; Australian spot, 32s to 32s 3d.

Butter is steady and unchanged, with excellent prospects of present prices being fully maintained.

London, July 8.—Frozen meat: Sheep—North Island, 3½d; best, 3½d; rest unchanged. Lambs—Canterbury light, 5 1-16d; medium, 5d; heavy, 4¾d; North Island, 4 13-16d. New Zealand beef (180 lb to 220 lb, fair average quality)—Ox forces, 2¾d; ox hinds 3 5-16h. River Plate sheep—Heavy, 3d; light, 3½d. Beef—Forces, 2½d; hinds, 3½d.

Wellington, July 9.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, July 7:—There is no change in the mutton market to report since last week. The lamb market is very firm. The market is advancing owing to the strong demand. The average price of prime Canterbury brands is 5½d; other than Canterbury brands, 4¾d. It is reported that the provincial demand is falling off, owing to the higher prices ruling. The beef market is very dull. The supply exceeds the demand, and the weather is unfavorable for sales. Average prices, 3½d and 2¾d for hind and fore-quarters respectively. The butter market is very firm. New Zealand stocks are almost exhausted, there being great demand in the market. New Zealand butter is quoted at 106s per cwt. There are no stocks in the cold stores available. Danish is quoted at 111s, Siberian at 96s, and Irish at 104s per cwt. The butter prospects for next season are encouraging. The cheese market is very firm, and there is a general active demand. White makes are selling at 63s, and colored at 60s per cwt. The hemp market is very firm, there being an exceptional demand.

Invercargill Prices Current.—Wholesale—Butter (farm), 9d; separator, 10d. Butter (factory), pats 1s 1½d. Eggs, 1s 3d per dozen. Cheese, 6d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £3 5s per ton. Flour, £9 10s to £10. Oatmeal, £12 10s to £13. Bran, £4. Pollard, £5 10s. Potatoes, £9. Retail—Farm butter, 11d; separator, 1s. Butter (factory), pats 1s 3d. Cheese, 8d. Eggs, 1s 6d per dozen. Bacon, 9d. Hams, 10d. Flour—200lb, 21s; 50lb, 5s 9d; 25lb, 3s. Oatmeal—50lb, 7s 3d; 25lb, 3s 9d. Pollard, 9s 6d per bag. Bran, 5s. Chaff, 2s. Potatoes 11s per cwt.

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

Oats.—The market remains quiet, present quotations being as follow: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior, 2s to 2s 1d per bushel.

Wheat.—No change to report, and the following are present quotations: Prime milling, 3s 5d to 3s 6d; Tuscan, to 3s 7d; medium milling, 3s 3d to 3s 4d; best whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 9d to 3s. per bushel.

Potatoes.—The market has a firmer tendency, and quotations are as follow: Seed lots, £11 to £11 10s; extra choice, to £12; prime Derwents, £9 10s to £10; medium do, £8 to £9 per ton.

Chaff.—Prime oaten sheaf is in good demand, but inferior and medium qualities are harder to place. Quotations: Prime oaten sheaf, £3 15s to £4; medium, £3 7s 6d to £3 12s 6d; light and inferior, £3 to £3 5s per ton.

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

We held our monthly auction sale of grain and produce at our stores on Monday. The attendance of buyers was not so large as usual, but as most of the lines offered were in fair demand with the local trade, the bulk of the catalogue was cleared at satisfactory prices. Values ruled as under:—

Oats.—Only a moderate business has been done for export during the past week. Shippers find a difficulty in effecting sales at prices which will leave them a margin of profit, and, as vendors are not disposed to reduce their reserves, the bulk of the business has gone elsewhere. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior and medium, 2s to 2s 2d per bushel (sacks extra).

Wheat.—The market remains quiet, with no change to report either in values or demand. Millers are only buying sparingly, and confine their attention for the most part to prime lines of Tuscan. This class is readily saleable, but for other descriptions the demand is not strong. Fowl wheat continues to meet with fair sale locally. Quotations: Prime milling, 3s 5d to 3s 6d; choice Tuscan, to 3s 7d; medium to good, 3s 3d to 3s 4½d; whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 9d to 3s per bushel (sacks extra).

Potatoes.—For all good sound potatoes, both for seed and table use, a better tone pervades the market, and all sorts are more saleable at a slight improvement in value. In seed lines, prime Up-to-Dates come first in favor, while for table use good Derwents, sound and free from blight, have most demand. Quotations: Seed lines, £11 to £12; medium, £10 to £10 10s; best table sorts, £9 10s to £10; medium, £8 to £9; inferior, small, and faulty, £5 to £7 10s per ton (sacks included).

Chaff.—For the last week consignments of medium to good oaten sheaf have been arriving more freely, and for these qualities there has not been such ready sale. Choice lots, bright heavy and well cut, are readily dealt with on arrival, but in many cases chaff of lower quality has to be unloaded into store to save being sacrificed. Quotations: Prime oaten sheaf, £3 17s 6d to £4; choice, £4 2s 6d; medium to good, £3 10s to £3 15s; inferior, £3 5s to £3 7s 6d per ton (bags extra).

Turnips.—With full supplies best swedes realised 18s per ton.

WOOL

London, July 6.—The Bradford wool market is quiet. Buyers are awaiting the opening of the London sales. Forties, 18½d; forty-sixes, 20d; common sixties, 27d; super, 28d.

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

Rabbitskins.—We offered a large catalogue at Monday's sale, but there was a smaller attendance of buyers than usual, and in consequence, prices were somewhat easier. Summers sold up to 11½d, autumns to 17½d, winter bucks to 18½d, winter does to 22d, and blacks to 23½d. Horse hair sold up to 18d.

Sheepskins.—We offered a large catalogue at our sale on Tuesday, competition being good and prices very satisfactory. Lambskins made up to 7s 8d, crossbreds to 10s 3d, halfbreds to 11s 6d, merinos to 15s.

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

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

For this week's sale we had only a small number of horses forward, all of them (both draught and light) being aged and worn out, rather an unfortunate circumstance, as there were several buyers in the market for good, young, active, heavy geldings, suit-



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- MELBOURNE via BLUFF & HOBART— Every Sunday.
- ONEHUNGA and NEW PLYMOUTH, via Oamaru, Timaru, Lyttelton, & Wellington— Corinna Fortnightly.
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able for shafting, also for good upstanding spring-van-ners and spring-carters, and lots of business could have been done had suitable stock been on hand. Good sound young draughts, suitable for town carting, are in special demand, and we have numerous inquiries for such animals. We quote: Superior young draught geldings at from £50 to £55; extra good do (prize horses), £56 to £65; superior young draught mares, £60 to £73; medium draught mares and geldings, £30 to £45; aged do, £17 to £30; well-matched carriage pairs, £80 to £100; strong spring-van horses, £25 to £35; milk-cart and butchers' order-cart horses, £20 to £28; light hacks, £10 to £18; extra good hacks, £20 to £30; weedy and aged hacks and harness horses, £5 to £8.

Late Burnside Stock Report

Per favor Donald Reid & Co.

Fat Cattle.—166 head yarded. Very few pens of these were of prime quality, and in consequence all of that class met with a brisk sale. Best bullocks, £8 10s to £10 15s; medium to good, £7 to £8; light, £5 to £5 15s; best cows and heifers, £6 15s to £7 15s; light, £5 to £5 15s.

Sheep.—1874 penned. The market consisted mainly of medium wethers, with a few pens of prime ewes. Prices were about on a par with last week's rates at the beginning of the sale, but eased by about 1s 6d; head towards the finish. Best wethers, 22s 6d to 24s; extra heavy, 27s to 30s; medium to good, 20s 6d to 22s; best ewes, 22s 6d to 24s; extra heavy, up to 28s; medium to good, 19s to 20s 6d; light, 15s to 17s 6d.

Lambs.—606 yarded. All lambs fit for export met with good competition, and prices were firmer than at last week's sale. Best lambs, 16s 6d to 18s; extra heavy, up to 20s 9d; medium to good, 14s to 15s.

Pigs.—There was only a small yarding of 138, most of these being porkers and baconers. Prices were firm for bacon pigs, but porkers were easier, whilst the market for suckers and slips was without animation. Suckers, 5s to 8s; slips, 16s to 18s; stores, 15s to 23s; porkers, 26s to 35s; light baconers, 36s to 42s; heavy do, 44s to 48s; choppers, up to 60s.

The Founders of San Francisco

Aside from its wealth and business prestige, San Francisco has a place in American history as the early settling place of venturesome friars, Francisco Palou and Benito Cambon, who left Monterey June 17, 1776, and arrived at the site of the present city ten days later.

Seven civilians and seventeen dragoons and their families accompanied the friars, who, attracted by the fine harbor and natural facilities for a settlement, on October 8, 1776, established the Spanish Mission of San Francisco. Although founded 130 years ago, this church still stands at the corner of Dolores and Sixteenth street. The adobe walls are three feet thick and rest on stone foundations of rough stone. The walls are intact, and the tabernacle, ancient as it is, still used for religious worship. Adjoining it is the old mission cemetery.

The next incident of importance in the development of the town was the arrival of an American in 1836. His name was Jacob P. Lease. In January, 1847, out of respect for the old mission, the name of the settlement was changed to San Francisco.

It was two years later, on February 28, 1849, that the first steamer of the Pacific Mail Company reached the village, but within a few years San Francisco was destined to be the liveliest of all the far western towns. There occurred during this period one of those events which have furnished material for history and romance—the discovery of gold in California. With the rush of fortune-seekers to the slope in that and following years, San Francisco became a great outfitting point.

Just as the finding of precious metals put California on a lasting basis of prosperity, so did it enrich and establish firmly as a commercial centre the city of San Francisco. Those who are most interested in the city's growth claim that even if a horde of gold hunters had not populated San Francisco and converted it in a day from a peaceful and pretty village into a roaring, hysterical and crime-ridden mining camp, and municipality, its natural facilities would certainly have brought it people and prosperity.

San Francisco's strides forward are well illustrated by the growth of its population: Good authorities have made up the following table: August, 1847, 450; November, 1852, 36,154; July, 1860, 56,802; in 1870, 149,473; 1880, 233,959; 1890, 298,997, and in 1900, by federal census, the population was 342,782.

St. Peter's and the Vatican

St. Peter's (says a writer in the 'Milwaukee Sentinel') not only dwarfs all the other churches of Rome, but ranks as the giant edifice of the world. A famous author likened the sunrise occasioned by the first view of its towering proportions to the feeling one would have if he met a man forty feet tall. Figures and comparisons can only partially portray the real magnitude of this colossus. It covers six acres. Its main aisle is an eighth of a mile long and its dome is a twelfth of a mile high. If St. Peter's were flooded the largest ship that sails the ocean could steam up the central aisle and its masts would scarcely reach above the top of the high altar. If its capacity were taxed to the utmost a congregation of 80,000 people might assemble within its walls, and 200,000 more could wait outside within the enclosure of the colonnades. In the lofty dome there is a mosaic of St. Luke with a pen in his hand. From the great height the pen seems of ordinary size, but in reality it is eight feet long.

Great toil and great wealth were expended in rearing this mighty Cathedral, and many of the earth's great dead are asleep in its friendly shelter. It is hallowed by such sacred associations that all who enter instantly feel the spirit of its majestic solemnity. The titanic proportions of everything, and the age-long story that is woven in the very woof of it, appeal to the senses in a way that can neither be resisted nor explained.

Adjoining St. Peter's is the Vatican, the home of the Popes and the largest palace in the world. That this extraordinary structure is a worthy neighbor of massive St. Peter's may be realised from the statement that it contains 11,000 rooms, has thirty magnificent halls, nine galleries, seven grand chapels, twenty courts, eight state staircases and 200 smaller ones, besides museums, libraries and archives.

Upon leaving one cannot help but turn for a last look upward to the window where the lonely old man of the Vatican keeps his vigil. What a big thing he represents! He is virtually a prisoner in his huge palace, yet all the world comes to see him. He is without an army, without territory and without a voice in the councils of the nations, yet he rules 225,000,000 subjects with the gentle sway of spiritual sovereignty. As you go away the bells of St. Peter's begin to clang, and you realise that it is, the hour of Vespers; you realise that the message of those bells not only rolls across the fields beyond the yellow Tiber, but reverberates around the world.

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

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

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IN MEMORIAM

KERR.—In loving memory of Arthur Kerr, who died at Dacre, Southland, on July 13, 1905. Interred in the Eastern Cemetery.—R.I.P.

Sweet Heart of Jesus, have mercy on his soul. Immaculate Heart of Mary, pray for him.

—Inserted by his sorrowing wife and children.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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.



THURSDAY, JULY 12, 1906.

ABOUT DANCING



It is sometimes an evil and a bitter thing to fall into the hands of one's—friends. This is the hard fate that has befallen the Napier 'Daily Telegraph.' So far as we are aware, it has not yet completed the incubation of that 'anti-biblical' 'code of morals' which anathematizes every sort of resort to lot or chance as 'a social scourge', 'a great moral evil', 'a curse and a crime'. We have placed the 'Telegraph' in an exceedingly interesting and embarrassing situation. But some of its inconsiderate and anonymous friends have given it 'the most unkindest cut of all'—they have come to its assistance.

And with vain but touching indiscretion they have strained to draw away the 'Tablet' editor from that mysterious 'code of morals' which the 'Telegraph' no more dares to face than if it were a chevaux-de-frise of fixed bayonets.

An old motto of discussion advises the man who is not acquainted with a subject to say nothing—and look intelligent, if he can. The 'Telegraph's' latest 'friend in need' has not been so wise in his generation. He is one of those amusing people who

'Know more of a trade b' a hint
Than those that have been brought up in 't.'

He endeavors to create a diversion in favor of our hard-pressed contemporary by trying to draw us into a discussion in its columns on—dancing! Here are the salient points of his communication:—

'Is it not a funny thing that dancing between the two sexes is forbidden in many parts of Europe by the same Roman Catholic Church, so much that Catholics will not get absolution in the confessional unless they promise not to attend dances? Dancing there by the Catholic clergy is reckoned to be proximate occasion to mortal sin.'

And he wants to know what 'code of morals' it is that prohibits dancing in one place and permits it in another—to wit, New Zealand. Apart from the circumstances under which the question has arisen, the subject is one of practical interest to a large body of our readers. And, in addition, the so-called 'funny' phase of it deserves treatment for the benefit of our Hawke's Bay subscribers. The masked man in the 'Telegraph' professes to be 'behind the scenes'—an expression by which he evidently means to mislead his readers into the belief that he has inside or special knowledge of Catholic teaching and discipline. The questions he raises are questions of fact, and not of law. He (1) makes sundry statements of alleged fact; (2) he asserts glaring inconsistency in the official Catholic attitude towards dancing. But he has not tendered so much as a scrap of evidence in support of either of his assertions. These rest on no other authority than that of a man who takes the significant precaution of clapping a mask upon his face before he appears in the witness-box, and who gives his 'testimony' under an assumed name. Such a witness would get short shrift nowadays in any court of justice in western Christendom—or even in Crim Tartary. But he evidently imagines that his statements are entitled to pass current because of his assertion that he is 'behind the scenes.' Now we have resided 'in many parts of Europe.' And our claim to know something about Catholic teaching and discipline on the matter under consideration will deserve, and probably receive, more consideration than that of an anonymous writer in the Napier 'Daily Telegraph.' Now we are pining to know the 'many parts of Europe' in which 'the same Roman Catholic Church' forbids absolution to penitents (not 'some' or 'certain' penitents, but penitents taken universally, as the logicians say), 'unless they promise not to attend dances'. The writer's slipshod use of words leaves one in some doubt as to whether he means 'dances' in the full or universal extension of the term, or merely 'dancing between the two sexes.' But his statement is untrue, no matter which meaning is intended. Again: will the man 'behind the scenes' quote the exact words of the enactments by which the 'Roman Catholic Church' restricts confessors in the manner indicated? And will he favor us with the names and addresses of some of 'the Catholic clergy' 'in many parts of Europe'—or with detailed references to their theological manuals—that hold 'dancing' (without expressed exception or qualification) to be 'proximate occasion to mortal sin'? And who, by the way, are the Catholics that speak of proximate occasion 'to' mortal sin? And how deliciously

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vague is the reference to 'many parts of Europe'! The plain fact of the matter is this: the pretentious man 'behind the scenes' in Napier is simply romancing. Like McColl's 'scientific loss', he 'thinks 'e knows a deal more nor he does'. Both of his statements given above are erroneous in point of theology, and untrue in point of fact. His assumption of inside knowledge is a palpable sham. We do not blame him for his ignorance of Catholic teaching and discipline. That by itself is no crime. But ignorance becomes despicable when it puts on airs. And it becomes criminal when it claims inside knowledge in order to mislead. The man 'behind the scenes' will probably 'hear of something to his advantage' before the winter is much older.

So much for the man in the mask. And now a word on the question of fact, for the information of our readers. The following is a summary statement of the common teaching of Catholic theologians: (1) Dancing is not in its nature sinful, just as the resort to the lot is not of itself sinful. (2) Dancing is permissible, just as the resort to chance is permissible, under certain conditions and safeguards which are duly set forth in all our manuals of moral theology. (3) Certain circumstances may render dancing unlawful. (a) It may, for instance, be carried on in a manner that is lewd, immodest, or highly suggestive. In such circumstances it is always grievously sinful and is strictly forbidden. For the generality of the people this is a proximate occasion of mortal sin. (b) Dancing may also become unlawful if indulged in to excess, or for a bad purpose, or under circumstances calculated to cause scandal. For Catholics, such circumstances would be the holding of great balls or boisterous dances on certain very holy days or seasons (Good Friday, for instance), round dancing by persons consecrated to God, etc. (c) Dancing that is in itself harmless may be forbidden by reason of moral dangers which in this or that set of circumstances may arise in connection with it. We refer here more especially to what is called mixed dancing. Dancing by persons of different sexes together does not, of itself, come under the ban of the Church. Apart from abuses that have arisen, she has never, for instance, condemned the mixed national dances of Ireland and Spain. In these, however, the participants do not come into contact after the manner of the modern ball-room.

Round dances (as they are called) naturally present greater dangers of abuse. But no Catholic theologian holds that they are always and for all persons 'proximate occasion to mortal sin.' Where they are forbidden, they are forbidden not on that account, but (as theologians say) 'ratione periculi'—on account of the dangers they present. The danger referred to here is essentially relative. It differs in different persons and places. For many there is none. Other persons may be so constituted that they find such dances a proximate occasion of grievous sin. If so, they are strictly bound in conscience, under pain of mortal sin, to abstain from them. And different manners, climate, and moral tone may (and sometimes do) make a form of dancing that would be permissible in one country or province or district, unsafe or even extremely dangerous for young people in another. Those who have charge of souls (whether as bishops or as pastors) must decide according to the best of their knowledge whether, and to what extent, dances (and we here refer more especially to round dances) are a real moral danger to the flock committed to their care. In the case of a diocese, the final judgment rests with the bishop. He is specially responsible to God for the souls of his people. And it is his duty to legislate on this matter for their good, as his knowledge of facts and his conscience may dictate. In regard to the

moral principles underlying the matter, there is no dispute among Catholics. In the application of these principles men may (and sometimes do) differ. But the difference is not about any question of moral principle. A difference of judgment or opinion may, for instance, arise on the question of fact—namely, as to whether dancing is, in concrete instances or under actual sets of circumstances, sinful or dangerous. A further difference of opinion may arise as regards the nature, extent, and duration, of local ecclesiastical legislation necessary to cope with evils or abuses or dangers whenever they are deemed to have arisen. Such divergences exist in political and municipal, as well as in local ecclesiastical, legislation. And in all such cases they are grounded to a great extent on a knowledge of local conditions and local requirements. People in divers countries and climates and provinces are not racked or lopped to fit the same bed of Procrustes. And legislation is for people as they are, in order to make them what they ought to be. For the reasons stated above, some kinds of dancing may be tolerated in one country or diocese or district, and strongly discouraged or openly forbidden, with various degrees of rigor, in others. Speaking generally, mixed dancing of the 'round' or modern kind is not to be encouraged. "Quite the reverse to the contrary," as the Genial Showman phrases it. But it is not for unofficial outsiders to determine out of hand whether, in individual instances or in a concrete local case, a 'proximate occasion' or a moral danger is really present. These are matters to be determined by competent ecclesiastical authority—just as competent civil authority is at times called upon to determine whether a motorist or a cabman has been driving 'to the common danger.' But wherever restrictions or prohibitions are in force, they have been conscientiously imposed for what those in the best position to judge deem to be good and sufficient reasons. And all true Catholics will loyally observe them.

(4) Unlike some Arthur Orton critics who are false claimants to 'inside' knowledge, the Catholic Church knows how to distinguish between abuse and legitimate use in dancing as well as in lotteries and other matters. She never declared dancing to be (without exception or qualification) a 'proximate occasion to mortal sin.' She never issued an indiscriminate and universal condemnation of dancing. On the contrary, to this day she permits the liturgical dance that takes place in the Mozarabic rite in Toledo (Spain)—the Christian counterpart of the joyous ceremonies of the Old Law, during which David danced with all his might before the Ark of the Lord. It may interest some of our readers to know that Luther was a strong advocate of dancing. He would even have people dance on Sundays. Speaking of Sunday observance, he said: 'If anywhere anyone sets up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it—to do anything that shall reprove this encroachment on the Christian spirit and liberty.' Calvin's nether limbs were never trained to

'Trip it as he'd go
On the light fantastic toe.'

But, our old tyrant and kill-joy as he was, he had his game of bowls on a Sunday afternoon. And perhaps it gave him pangs of the sort of joy that he was capable of feeling. Does the little school of (mostly anonymous) Napier anti-biblical rigorists regard a jig or a reel or a strathspey or a Highland fling as they regard a raffle for a painted plaque—as 'grave moral evil,' 'a social scourge,' 'a curse and a crime'? If so, it would be interesting to know the 'code of morals' on which they base this fresh restriction to Christian liberty.

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Notes

Australian C. T. S.

'To climb steep hills
Requires slow pace at first.'

The Australian Catholic Truth Society has escalated its first sharp rise. And now it moves onward and upward with the easier breath and the accustomed stride of an assured success. We learn from the 'Tribune' that large editions of several of the Society's pamphlets have been exhausted, that sundry others are practically sold out (including one on socialism), that one recent order from Sydney covered 25,000 copies of the A.C.T.S. publications, and that its cheap and excellent new prayerbook (to which we recently made editorial reference) will shortly be on the market. Among the most recent of the Society's pamphlets is one by the Archbishop of Melbourne on divorce, of which the first edition (20,000 copies) promises to be speedily exhausted. We believe that sundry selections from the Society's publications, bound somewhat after the manner adopted by the London C.T.S., would form a most useful and acceptable addition to the book prizes in our parochial and secondary schools.

A Drink Bill

A Drink Bill—applying only to Ireland—was recently introduced into the British House of Commons. It embodies several useful reforms that the 'N.Z. Tablet' has been advocating time and again for many years past. Here are some of its provisions: In the case of a married man, his wife may have protection for her earnings and household furniture. In the case of a wife, the husband would have the same protection. The pawning of goods belonging to habitual drunkards is prohibited. Any person who, being drunk in charge of a horse, endangers life, will be liable to a fine of forty shillings or a month's imprisonment. The manager of any premises may direct a constable to remove any person in the employment found to be drunk. Any person found drunk in a public place or licensed premises, and in charge of a child up to seven years of age, may be arrested and fined forty shillings or a month's imprisonment; and any person who attempts to get drink for a drunken person either in a public house or its immediate vicinity is to be liable to a similar fine. The only fault we find with the Bill is that it halts too soon. We should like to see therein the provision for the cessation of the employment of females in bars, careful inquiry into the character and antecedents of persons applying for licenses, and the stringent provisions that we have long advocated for dealing with the criminal type of publicans who supply strong waters to minors and persons in a state of intoxication. 'Rare Ben Jonson' sang in one of his epigrams:—

'Nor shall our cups make any guilty men;
But at our partings it will be, as when
We innocently met.'

'Tis a consummation devoutly to be wished. And it will come all the sooner when the scallywag is banished finally and for ever from a trade in which his money-grubbing and low morals enable him to work much harm.

An Irish 'Outrage'

Readers of T. P. O'Connor's 'Parnell Movement' will readily recall the waves of resounding laughter that greeted the sensational exposure, in the House of Commons, of the methods by which Irish agrarian 'outrages' were manufactured and catalogued during the Coercion regime of the eighties. Since that time reports of Irish 'outrages' have been viewed with somewhat of the suspicion that attaches to 'missionary tales' and 'snake-yarns.' That antecedent doubt falls

like a cloak over the following cable message that appeared in the New Zealand secular press on last Tuesday:—

'A moonlighting outrage is reported from Dumraney, in Westmeath. A farmer's house was twice attacked, and many shots were fired, the farmer's two sons being nearly shot while in their beds.'

At the present stage, all we need say about this alleged outrage is this: It bears quite an extraordinary resemblance to the bogus Boyle outrage of some months ago. We have the same double attack 'with many shots' on a farmer's house; the same valiant defence; the same escape from being 'nearly shot.' And perhaps we may have a like sequel. In the Boyle case, there was a 'threatening letter.' It was found by the police in a locked out-building of which the attacked farmer held the key. And the reversed impression of the 'threatening letter' was discovered on a blotting pad upon his writing table. Moreover, the official investigation disclosed the further facts that no shots had been fired into the house, that the story of the valiant defence was a fabrication, and the glass in the windows had, indeed, been broken—but from the inside. Our New Zealand readers may be interested in knowing that an 'outrage' in Ireland is one way of disposing of property at a handsome price. According to law, the owner of any kind of property deemed to be maliciously damaged gets compensation, which is levied, at the discretion of the court, off the county or barony in which the 'outrage' occurs. A boycott, a threatening letter, or a quarrel with a neighbor, or a shot at night, is usually considered sufficient evidence of malice. And the damages are usually fixed pretty high. In the Boyle case, the scheme failed, just because the police took the unusual precaution of investigating the 'outrage' in a business-like way.

A Warning Lesson.

Experience is a thing that all men praise but only the wise profit by. The secular system of public instruction in New Zealand has been for nearly a generation quietly driving into the minds of youth in the Colony the idea that religion is for Sunday alone, and that it has no place in the workaday life or business of this world of ours. And yet the non-Catholic clergy are cudgelling their brains to discover 'why men don't go to church,' and why so much Sunday eloquence is wasted upon desolate rows of empty or half-empty benches. They seek for reasons in every direction except the most obvious one—like Mr. Viere Crumple's Hamlet thrusting his sword through the threadbare scene in every direction except the place where the legs of the hidden spy were plainly visible. Well—the good men belong to the grand army of the unwise who praise experience, but are careful not to profit by its lessons. The Anglican Bishop of Auckland has so far learned the lesson as to plead for a continuance of denominational schools in England.

The 'Ave Maria' conveys a warning lesson to the shallow theorists who hug the delusion of a 'non-sectarian' and 'non-dogmatic' code of moral instruction in public schools. Our American contemporary quotes the following paragraph from a paper by the Abbe Bertrin, a professor in the Institut Catholique of Paris:—'About twenty-five years ago the State introduced into its schools, under the name of laicization, the teaching of a morality independent of all dogma. Approximately one-half of the children of France still remaining in schools where the instruction continued to be Christian (the proportion has changed since then), the other half was not formed to Christian morality, save partially and imperfectly—that is to say, in the few families that took the trouble to occupy themselves therewith, and in the catechism classes which were still attended no doubt by many, but

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whose influence was greatly diminished, if not practically ruined, by that of the school.

'Now, this weakening of moral principles based on dogma, in favor of a morality independent of all religious doctrines, was not slow in yielding its fruit, and an account thereof is easily taken. As a matter of statistical fact, ten years after the establishment of such schools, instead of the 16,000 criminals in their teens present in the country the year of the establishment, the official figures registered 41,000, more than two and a half times as many. In one single year during this decade, of 26,000 malefactors arrested in Paris, 16,000, or nearly two-thirds, were under 20 years of age. An Advocate General of the time said in open court: "To-day all the great crimes are committed by adolescents." And that the direct consequence of the new morality was palpable to all. A magistrate whose position and studies were a guarantee of his competency, M. Guillot, a Parisian Judge, emphasised the point very tersely in a book that caused considerable comment. "No serious thinker can fail to observe," he wrote, "that this frightful increase in criminality coincides with the changes introduced in the organisation of teaching in the State schools."'

DIocese OF DUNEDIN

The Sisters of Mercy acknowledge with thanks receipt of £2 13s 6d from Mr Peter McErlane, Gimmerburn, for the St. Vincent de Paul Orphanage.

The members of St. Patrick's Literary and Social Club, South Dunedin, held a pleasant social evening on Monday, when a part of the evening was devoted to a euchre tournament.

There was Exposition of the Blessed Sacrament at St. Patrick's Basilica, South Dunedin, on Sunday from the last Mass until Vespers, after which the usual procession took place.

The Month's Mind of the late Rev. Father McGrath took place at St. Joseph's Cathedral on Tuesday morning. His Lordship the Bishop presided. Very Rev. Mgs. O'Leary was celebrant of the Mass. Rev. Father McMullan deacon, Rev. Father Corcoran subdeacon, Rev. Father Coffey master of ceremonies, Rev. Fathers Cleary and O'Reilly cantors. There were also present Rev. Fathers Delany, Hearn, Geary, and Liston.

The solemn blessing and opening of the new convent at Port Chalmers for the Sisters of St. Joseph takes place on Sunday, when the ceremony will be performed by his Lordship the Bishop, who will also preach. Solemn High Mass will commence at 11 o'clock. A Dunedin choir will render the music appropriate to the occasion. The train for Port Chalmers on Sunday morning leaves at 9.30 o'clock, and visitors can return to Dunedin by trains leaving at 3.20 p.m., and 5 p.m.

The Parliamentary debate, 'Should ladies have the right to enter Parliament?' which was adjourned from June 22, was concluded at the meeting of St. Joseph's Men's Club on Friday evening. The debate was the most successful yet held by the club, further interest being added by the presence as Speaker of Mr. J. B. Callan, sen., who is a recognised authority on Parliamentary procedure. The affirmative was supported by Messrs. Corcoran, J. Hally, M. Moloney, and Rev. Brother Brady, Messrs. H. Miles and E. Spain speaking on behalf of the negative. On a division being called the motion was declared carried by a majority of two votes. Rev. Father Coffey, speaking at the conclusion of the debate, congratulated the speakers on the excellence of their efforts. Mr. Callan also said he was very pleased with the debate, and expressed his willingness to act in a similar capacity if the club required his services on some future date. The proceedings closed with a vote of thanks to Mr. Callan.

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

Interprovincial

Only nine of the 'life members' of the Legislative Council now remain: Hon. W. D. H. Baillie, Hon. C. C. Bowen, Hon. C. J. Johnston, Hon. G. McLean, Sir H. J. Miller, Hon. J. D. Ormond, Hon. H. Scotland, Hon. E. C. J. Stevens, and the Hon. L. Walker. The total number of members has decreased to 37.

The weight of the Christchurch Mayoral chain has now reached 3lb. It is composed entirely of solid gold shields presented by each of the Mayors on leaving office with the exception of Mr. Eden George. The portrait of that gentleman is also missing from the collection of pictures of the Mayors hung in the Mayor's room.

Mr. F. W. Marchant, who was engaged to report on the merits of the two harbor schemes at Napier, pronounces unhesitatingly in favor of the breakwater scheme. To complete this will, he estimates, cost £181,560, while to form a new harbor at the Spit would entail an expenditure of £325,900.

It has been definitely decided by the Government to set up a Royal Commission to inquire into the shipping of wet wool and flax, and the cause of the recent fires on board steamers. The Premier's recommendations in this direction were discussed by the Cabinet and approved. It has not yet been decided when the commission will commence its labors.

Mr. Way the eminent American oil expert, who has just finished an exhaustive inspection of the petroleum region between Ngaire Swamp and Omata, declares that he has met the strongest indications of petroleum in that radius of about 30 miles, and especially at Were's farm, Omata, where he discovered the best petroleum in the district. He considers that portion of Taranaki, which also includes the well of the Taranaki Petroleum Company, equal to any indications in the United States. Since these discoveries the whole country has been secured on oil boring options.

When Sir J. G. Ward reached New York last week, President Roosevelt's carriage met him and conveyed him to Segamore Hill, where he lunched with the President. On being interviewed Sir Joseph Ward referred to New Zealand's surplus wool and kauri gum, and stated that he was able to negotiate on the question of reciprocity with the United States without reference to Britain. He was prepared to take the preliminary steps and on his departure to leave the matter in the hands of the British Embassy. The leading New York editors lunched with Sir Joseph Ward at the Waldorf Hotel, and the latter discussed the question of reciprocity in natural products between America and New Zealand with the principal citizens.

OBITUARY

SISTER MARY ST. MILDRED, LEESTON.

To the deep sorrow of the community, relatives, and wide circle of friends (writes our Christchurch correspondent) there passed away at the Convent of the Holy Rosary, Leeston, on last Monday Sister Mary St. Mildred (O'Brien), at the early age of 26 years. Entering the Order of the Sisters of the Mission at the age of twenty years, the deceased Sister during early life exhibited remarkable piety and diligence. Of a kindly disposition, she was very much loved and respected during her novitiate. Developing a delicate state of health, she was sent to Leeston, her native town, but during the past three years gradually lost strength and succumbed as above stated. Her last act in life was to take the perpetual vows of the Order she loved so dearly. Requiem Mass for the repose of her soul was celebrated by the Very Rev. Vicar-General. Rev. Fathers Mahony, Cooney, and Hoare rendered the music of the Mass. A very large number of conveyances followed the remains to the cemetery, the obsequies being conducted by the Very Rev. Vicar-General.—R.I.P.

A CARD.

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Irish News

ANTRIM—Death of an Aged Nationalist

All Nationalists (says the 'Irish Weekly') will learn with sorrow of the death of Mr. Charles Devlin, father of the gifted member for West Belfast. The deceased gentleman was a Belfast Nationalist of a sterling and consistent type, and was justly proud of the son who has been enabled to do such great things for Ireland, and who has won back his native constituency to the cause of Irish freedom. It is sad that the melancholy event should have occurred while Mr. Joseph Devlin is in Australia pleading our cause and cheering our exiled friends. As our readers will remember, the member for the West division suffered a similar bereavement by the death of his beloved mother, whilst he was engaged on his first mission to America. This latest blow will be felt by him most keenly in the far-off country in which he is working for Ireland. In his sorrow, and in the sorrow of the other relatives of his father, the Nationalists of his own constituency respectfully tender him and them an expression of heartfelt sympathy, and in this sympathy the Nationalists of Ireland will sorrowfully associate themselves.

CAVAN—Funeral of the Late Bishop

The funeral of the late Most Rev. Dr. McGennis, Bishop of Kilmore, took place at Cavan amidst many manifestations of universal mourning, and attended by a vast gathering of the priests and laity, by whom in life he was so honored and beloved. His Eminence Cardinal Logue and several members of the hierarchy were present, whilst messages of sympathy and sorrow came from numbers of people who were unable to be there personally. From the town and country there assembled numbers of sorrowing friends, rich and poor, and it was a notable fact, too, that the tokens of heartfelt grief displayed were not confined by any means to the Catholics of the diocese, but were shared in a marked manner by Protestants and others outside the limits of the Church, who had recognised in the late Dr. McGennis a scholar, a man with great intellectual endowments, of refined and cultivated mind, and one whose personal amiability and charm impressed everyone who had the privilege of his acquaintance. The site chosen for his last resting place was one in which the saintly Bishop himself had expressed a desire that his mortal remains should lie—close by the Cathedral he loved so well and in which he had ministered so often, and on the grounds hallowed as they are by being the burial place of his distinguished predecessor, the Most Rev. Bernard Finegan.

A Sensational Incident

A sensational incident took place at Corville, near Bawnboy, on May 21, the newly-appointed Vicar-Capitular of the diocese of Kilmore narrowly escaping death at the hands of the Rev. King Finley, a retired Protestant clergyman. The Rev. Mr. Finley developed signs of insanity, and sent for the Very Rev. Patrick Finnegan, P.P., Templeport, Bawnboy. The Rev. Mr. Finley also sent for Dr. Teevan, Woodville, Bawnboy. When Father Finnegan and Dr. Teevan were shown into the room where the Rev. Mr. Finley was the latter asked Father Finnegan if he was not to be the next Catholic Bishop of Kilmore, and at the same time levelled a double-barrelled fowling-piece at him. Dr. Teevan struck up the weapon. The lunatic, for such he now plainly showed he was, immediately presented a revolver at the doctor, and asked him if he was prepared to die. Dr. Teevan replied that he was not afraid to die, but that he did not wish to die for some time yet. The Rev. Mr. Finley complimented the doctor on his courage, and lowered the weapon. The Rev. Mr. Finley does not appear to have made any further effort to use either of the deadly weapons, or to have attempted violence of any other kind towards Father Finnegan or Dr. Teevan.

CLARE—A Distinguished Visitor

During the month of May the Hon. John Meagher, of Bathurst, N.S.W., was a visitor to his native County, Clare.

Death of an Archdeacon

The death is announced of the Ven. Archdeacon Malone, V.G., which occurred at the Parochial House, Kilrush. Ailing for nearly six months, the venerable ecclesiastic rallied at intervals, but about two months ago he was stricken down again, and had to proceed to the Mater Misericordiae Hospital, Dublin, where he remained for some time. His condition became gradually worse, and he returned to St. Senan's, Kilrush.

Within a few hours of his arrival in his old home he began to sink, and peacefully passed away. Archdeacon Malone was ordained about 54 or 55 years ago, after a brilliant course at the National College at Maynooth.

CORK—Industrial Progress

The members of the County Cork Industrial Association (says the 'Freeman's Journal') are entitled to congratulate themselves on the success of their labors during the past year. The satisfactory effect of their efforts was seen in the annual exhibition, which was opened in Cork by the Countess of Aberdeen. Her Excellency, in the course of an interesting address, made reference to the indications of industrial progress observed by Lord Aberdeen and herself in various parts of the country, and spoke of the advisability of establishing in every county in Ireland an industrial association such as that which existed in Cork. In making the announcement of a Viceregal garden party, to be held in July, Lady Aberdeen threw out the hint that those attending should come dressed in pretty Irish dresses and smart Irish suits.

DOWN—Departure of a Priest

The Rev. Father Desmond, O.P., Newry, has left for Trinidad. Father Desmond, who was exceedingly popular with all classes, is a native of Cork, and in the new sphere of his ministry will be attached to the diocese of Archbishop Flood, a prelate well known in Newry.

DUBLIN—A Tribute to Irish Workmen

At a recent meeting of the Dublin Industrial Development Association, a suggestive letter was read from Mr. John H. Bowie, the local manager of Messrs. Kynoch's enterprises. We so often hear the Irish laborers' faults put forward as an explanation of the decay of Irish industries, that it is encouraging and gratifying to have the evidence of an experienced business man on the other side. 'I believe,' says Mr. Bowie, 'that is a libel on the Irish character to say the laborer is at fault, as you know I could not get a more willing band of men with greater power of adaptability than those I have, and they are local to a man.'

Proposed Boot Factory

Since the publication of Father Finlay's letter with reference to the proposed boot factory in Dublin, over one-third of the additional capital required, £25000 (with which the company when formed will proceed to allotment), has been already guaranteed, and it is expected that at an early date this useful enterprise will be brought to a successful issue. A number of prominent business men have identified themselves with the project, one of whom, extensively engaged in the retail American boot trade, heads the list of promised subscribers with £500.

Catholic University School

At the annual dinner in Dublin of the Catholic University School Union, Professor McWeeney, who presided, had on his right Sir A. Chance, president of the Royal College of Surgeons, and on his left Very Rev. Dr. F. J. Watters, S.M., President of the Catholic University School, who replied to the toast, 'Our Old School.' In the course of his speech Dr. Watters said that Sir Arthur Chance had alluded to the fact that modern experiments in the matter of education had failed, and that the old system of education—the system of evolving, of drawing out, and of storing the memory, not with bald facts, but with a fund of knowledge and of science, would have been the best means of raising up their youth and training them to be what they ought to be—was the better system. That was so. The battle of education was to-day being waged around the schools. To see that they had but to look across the water and see how the highest and noblest aims of the people were being transferred to the care of a County Council—or a Drainage Board, and that those who gave their time, their thought, and their lives to the consideration of great things, great truths, and great principles would be thrown aside or handed over to the whims of those who were utterly irresponsible. They trusted in the members of the Union—and in others like them—to help them through that difficulty. They recognised that they were simply humble, industrious elements in the cause of education, and if success attended their efforts, it was not due so much to them as to the co-operation of those who trusted in them.

FERMANAGH—Illness of a Member of Parliament

Quite a gloom was cast over the proceedings of the House of Commons on May 18, when the news went around that Mr. Jeremiah Jordan, one of the oldest and most respected members of the Irish Party, had been stricken by paralysis. Mr. Jordan, who is a Methodist,

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has been for twenty-one years a member of the Irish Party, and in view of the fact that he is nearing his eightieth year, his illness naturally caused much anxiety.

GALWAY—Good Advice

The Archbishop of Tuam, addressing the congregation on the occasion of administering the Sacrament of Confirmation at Roundstone, delivered an eloquent plea for the Irish language, and advised the people to practise temperance and to remain at home in Ireland rather than face the dangers and uncertainty that awaited the emigrant in America.

Presentation to a Priest

The Rev. Father Griffin, Galway, has been presented with a handsomely illuminated address from the people of Gort, where he had formerly been curate. The function took place at the Palmyra Crescent, Galway, a deputation from Gort having travelled to the city for the purpose. The address has been illuminated by one of the Sisters of the Gort Convent of Mercy. It is an exquisite piece of art, Celtic in design.

LIMERICK—An Appointment

The Rev. Father Hackett has been appointed Director of the Arch-Confraternity of the Holy Family, Limerick, in succession to Father Creagh, whose departure for the Philippines caused much regret.

MEATH—The New Bishop

Our Irish exchanges report that the Right Rev. Mgr. Gaughran, V.G., Kells, has received from Rome the briefs of his appointment as Bishop of Meath, in succession to the Most Rev. Dr. Gaffney, who has retired owing to ill-health. Dr. Gaughran was born in the parish of Johnstown over sixty years ago. After making his preliminary studies in the Diocesan Seminary, Navan, he entered Maynooth College, where he was ordained in 1868. Since his ordination he has ministered in many parishes, in each and all of which he won the esteem of rich and poor. In 1878 he was appointed secretary to the late Most Rev. Dr. Nulty, and shortly after administrator of the parish of Mullingar. He succeeded the late Very Rev. Dr. Nicolls in the pastorship of Kells over twenty years ago. In 1895 he was created Domestic Prelate to the Pope. At the meeting of the parish priests of the diocese of Meath, held in Navan in January, his name was placed first on the list of those submitted to the Holy See as worthy to succeed the Most Rev. Dr. Gaffney. Dr. Gaughran's elevation to the episcopate will be warmly welcomed by all who know him.

WATERFORD—Death of a Religious

Sister Mary Josephine Crotty died recently at the Convent of Mercy, Carrick-on-Suir. She was a native of Leamybrien, County Waterford. Her loss to the community is deeply mourned.

WEXFORD—A Misadventure

On May 22 Miss Rachel Farrar, of George street, Wexford, died suddenly whilst having a tooth extracted. Mr. Kennealy, of Dr. Cooper's dentistry, had arranged to pull out the tooth, and for that purpose Dr. Thomas Dowse, J.P., administered a dose of ether to Miss Farrar, who at once became faint and expired.

GENERAL

A Change for the Better

The first quarter of 1906 should be marked with a red letter in the Irish Calendar. There was an actual increase of 1,240 in the population of Ireland, according to the Registrar-General's returns. 26,369 were born, 20,685 died, and 4,444 emigrated, leaving the small balance mentioned on the right side.

Fruit Cultivation

The question of Irish fruit growing is of perennial interest, so it is something to learn that during the past year the Department paid visits to 12,500 Irish gardens, and saw to the planting of about 230,000 fruit trees, while the principal nurserymen were furnished with sample trees of the type considered most suitable by the Department.

When bronchial tubes of fell catarrh
Give no uncertain hint,
The best of cures both near and far
Is WOODS' GREAT PEPPERMINT.
The truth is great and will prevail—
His blessings will endure—
These are the virtues that we hail
In WOODS' GREAT PEPPERMINT CURE.

People We Hear About

Sir Wilfrid Lawson, who died last week, was noted for his wit and his temperance work, especially when temperance principles were not as popular as they are at the present time.

The death is reported of The O'Connor Don, who passed away last week in his 68th year. The deceased, who was the lineal descendant of the last King of Ireland, represented Roscommon for a score of years in the House of Commons.

Apropos of the death of Mr. Seddon, who had been Premier of New Zealand for over 13 years, it is worthy of note that in the last 100 years the longest tenure of the Premiership of England was that of Lord Liverpool. It lasted 15 years. Next comes that of Lord Salisbury, 13½ years.

Kubelik, writing of the "Days of His Youth" in "M.A.P.," says that his father had only a small market garden upon which to support himself and his family. Kubelik himself lives at Bycher Castle, in Bohemia. "Within the pleasure grounds are gardens ten times as large as the little vegetable patch at Michle from which my father won the maintenance for his wife and family. My flower and vegetable beds of today yield me no revenue, but for their up-keep demand a yearly sum which my dead father would have deemed a satisfying income. How sad is the world."

Sir Thomas O'Shaughnessy, the Irish President of the Great Canadian Pacific railway, steamship, telegraphic, and land development System, who had been on a visit to Ireland, had an enthusiastic welcome on his return to Quebec, where statesmen and business men gathered to celebrate the inauguration of the new Transatlantic "Empress" line. With regard to that "Empress" line a good story is told. When it was announced that one of the ships was to be named "Empress of Erin" some busybody wired to the President—"There is no Empress of Erin." The laconic message came back—"If there's no Empress of Erin there ought to be."

Mr. Swift MacNeill, M.P., is thus described in a recent issue of "Cassell's Saturday Journal":—"Mr. Swift MacNeill, whose name appears so frequently in the Parliamentary reports as an interrogator of Ministers, is regarded by the members of every party in the House of Commons as a walking encyclopaedia. He is learned in the law, and there is scarcely any matter connected with the Government service on which he is not an authority. His observations at Westminster sometimes gave rise to anger, but he is a splendid fellow, patient and good-tempered, and he has not an enemy in the House. Politicians of all shades of opinion are pleased to number him amongst their friends."

As an individual contributor to the San Francisco relief fund (says the "Catholic Citizen"), one notices an Irish name leading all the rest—far and above in amount, the generosity of the Rockefellers, the Astors, and the Vanderbilts. The name is that of Mr. James D. Phelan, who subscribed \$1,000,000. And this, notwithstanding that he himself lost \$15,000,000 by the fire. The great catastrophes always evoke large-hearted acts, and assure us that neither magnanimity, public spirit, nor courage has yet vanished from the face of the earth. Mr. Phelan's conduct proclaims him a man worthy of his wealth. We learn, further, that he is a Catholic, a graduate of a Jesuit college and that he was Mayor of San Francisco from 1896 to 1902.

"A tall man, standing about two inches over six feet, broad-shouldered, with the easy, athletic stride of the sailor or the mountaineer—that is one's first impression of Francis Marion Crawford (writes "One Who Knows Him" in "M.A.P."). His eyes, blue as the Mediterranean by which he has his home, are keen and alert, with something of the nuance of the habit of command in them that is so often seen in the eyes of soldiers and sailors. And a sailor he is, indeed—not, of course, by career, but by natural inclination and capacity, for he holds a master-mariner's certificate. With Crawford work is all a matter of habit and self-mastery. I remember once writing to him from London, and complaining that the noise and incessant nerve-jangle of the town interfered with my work. Back came a characteristic reply from Crawford, in the course of which he said: "It is all a question of habit and self-concentration—once given those, a man may, with perfect ease, write a treatise on ice-cream in Hades."

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The Catholic World

AFRICA—Catholic Missions

Three distinguished African missionaries spent a short vacation at Blackrock College, County Dublin, during May. They are Monsignor O'Gorman, Bishop of Sierra Leone, West Africa; Monsignor Allgeyer, Bishop of Zanzibar, East Africa; and Right Rev. Dr. Shanahan, Prefect-Apostolic of Nigeria. All three are members of the Society of the Holy Ghost, and former students of Blackrock. The work of the Fathers of the Holy Ghost in Ireland is chiefly educational, being carried on at their highly successful colleges at Blackrock, Rockwell, and Rathmines; but they have a large field for missionary labors on the Dark Continent. The African missions assigned by Rome to them cover an area equal to fifteen times that of Ireland, and has a negro population of at least thirty millions. About 600 members of the Society, including eight Bishops, are here at work, aided by 420 catechists and 300 nuns. A few figures dealing with the Zanzibar Vicariate, Monsignor Allgeyer's mission, will give an idea of the means employed to Christianise and civilise the native races, and the results obtained. Forty-four years ago there was not a native Catholic in all this region. There are now numerous flourishing Christian villages. The mission is worked by 53 priests, 45 lay Brothers, and 65 nuns. There are 77 primary schools with 8205 pupils, 26 orphanages with 704 children, 12 industrial schools in which trades are taught, and 19 agricultural schools. The missionaries have built 29 churches, 17 temporary chapels, 6 hospitals, and 29 dispensaries.

ENGLAND—Death of a Religious

The many friends of Nazareth House, Hammersmith (writes a London correspondent), will be grieved to learn of the death of Mother Mary Augustine Clark, which took place on May 12. Her cheerful, simple, and unassuming manner endeared Mother Augustine to all who knew her, and much sympathy is felt for the Community as well as for a large circle of relatives and friends. She belonged to a good old County Cavan family, which has given many sons and daughters to the Church. Her brother, Very Rev. Thomas Clarke, is parish priest of Stradone; her nephew is Rev. John O'Reilly, Irish College, Rome; and she has one sister, eight nieces, and several cousins in the Order to which she belonged. Mother Augustine's death was preceded by a long and painful illness, which she bore with the greatest fortitude.

Death of a Venerable Priest

The death occurred at Cloughton-on-Brock, on May 16, of the Right Rev. Mgr. Gradwell, at the venerable age of eighty years. The deceased was a well-known writer on religious and historical subjects. Some years ago, in recognition of his marked liberality to the cause of ecclesiastical education, and of his literary attainments, Pope Leo XIII. conferred upon Father Gradwell the title of Monsignor, and later he was appointed a Domestic Prelate to the Holy Father. In 1899 Monsignor Gradwell celebrated the golden jubilee of his priesthood, and the illuminated addresses he then received from the congregation, his clerical colleagues, who also sent a beautiful set of vestments, and the professors and students of St. Joseph's College, will be lasting tributes to his memory.

Remarkable Demonstration

A huge Catholic demonstration was held on Preston market ground on Sunday afternoon, May 20, to protest against the Education Bill. Between 50,000 and 60,000 people participated, the market ground being crowded to excess, and the streets in the vicinity entirely blocked. In suburban churches the usual services were postponed to allow the congregations to take part, and at eight local churches imposing processions were formed, each headed by two bands and numerous banners. Eight platforms were formed, and speeches condemning the Bill were delivered by local priests and laymen. A resolution condemning 'the so-called Education Bill as illiberal, tyrannical, unjust, and illusory, and opening the way by despotic means to the wholesale diversion from their original purpose of Catholic schools,' was simultaneously put and carried amid loud and continued cheering. Canon Cosgrave, one of the speakers, said the Catholics were determined to resist. They were ready at the cost of life and limb to maintain the religious liberty and preserve the Catholic nature of their schools.

FRANCE—Campaign against Religion

If any further proof of the hatred borne by the French Government officials towards the Catholic Church and its institutions were needed (says the 'Catholic Times') there is fresh evidence to hand. The Mayor of Croix (Nord) recently announced in the local papers that though in readiness to preside at civil marriages, he would not attend at the mairie to 'celebrate' those to be followed by a religious ceremony unless the bridegroom or the parents engaged beforehand to pay the sum of twenty francs to what we may call the local 'poor box.' The advertisement further stated that the very poor would be absolved from this payment, and also those who entirely dispensed with the religious function and had a purely civil marriage! Here we see three distinct abuses: firstly, a sort of tax is put on religious marriages, the object being of course to deter the peasants from receiving the Sacrament of Matrimony; secondly, this object is further aided by the remission of the impost to those who entirely put the Church outside one of the most serious acts of their lives; and thirdly, the Church, which under existing conditions will receive no State aid, is made, indirectly perhaps, to help the communal budget. To constant readers of the French newspapers this measure will not appear anything unusual, but merely one of the innumerable pin-pricks and disabilities to which Catholics are subjected by a Government which plasters Les Droits de l'Homme on every wall, and boasts of the motto, 'Liberty, Equality, Fraternity'!

GERMANY—The People's Union

The Catholic Volksverein, or People's Union, is still progressing in Germany. In Prussia, 95 per cent. of all Catholic men over 21 years of age, belong to the Verein, a gain of .9 per cent. over 1904.

ROME—A Monument to Columbus

A Rome correspondent states that the Secretary-General of the Committee for a world-wide tribute to the discoverer of America, on the occasion of the fourth centenary of his death, has issued an appeal for the erection of a monument near the Vatican.

A Cardinal's Will

Perhaps no more touching or consoling fact relating to the rulers of the Church has for a long time (writes a Rome correspondent) edified Catholics than that of the will of his Eminence the late Cardinal Callegari, Archbishop of Padua. After directing some little souvenirs of his mother to be placed in his coffin, he ordered his funeral to be that of a poor man: the coffin should be plain as possible, and the body was not to be embalmed. He bewailed his having nothing to leave the poor, but the small sum remaining to him was to go to the Society of St. Vincent de Paul. So died this Prince of the Church.

SCOTLAND—Death of a Marist Brother

The unexpected death of an esteemed member of the Marist Order, Brother Vincent (James Vincent Reid) caused a shock to the whole Catholic community in Glasgow. The late Brother was born in Belfast, and spent forty-five years of his useful life in Glasgow. Most of the prominent Catholic citizens of Glasgow had been pupils of Brother Vincent, included amongst whom may be mentioned the present Archbishop, Dr. Maguire.

SPAIN—A Generous Priest

According to 'El Universo,' of Madrid, Padre Nozaleda, who brought an action for defamation and calumny against Don Roberto Castrovido y Sanz, director of 'El Pais,' and had him condemned by the Supreme Spanish Tribunal to three years' imprisonment and other heavy penalties, including fines, having vindicated his honor, has now exercised the right allowed by Spanish law of granting the defendant complete pardon. 'El Universo' says: 'In the person of this journalist and in the same way, as we have already stated in dealing with the subject, have been condemned all the other calumniators of the last and most worthy Spanish Archbishop of Manila.'

UNITED STATES—Cardinal Gibbons

The very important ceremonies in connection with the centenary of Baltimore Cathedral (says an American exchange) are also a tribute of popular esteem and regard for Cardinal Gibbons, whose personality has drawn a notable attendance of prelates and priests, and fastened, upon the occasion, the attention of the country. For twenty years the cardinalate dignity has been worthily and honorably held by the successor of the first American Bishop. What the Cardinal himself is quoted as saying of Bishop Carroll, is also applicable, in even

**A HIGH AUTHORITY ON
WAI-RONGOA MINERAL
WATER.**

Bottled only at Springs, Wai-Rongoa.

The *New Zealand Medical Journal* says

In regard to the Water itself, as a table beverage it can be confidently recommended Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office.

THOMSON AND CO,
Office: Dunedin.

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CHEMISTS, INVERCARGILL.

A Complete Stock of Everything that is looked for in a first-class Pharmacy

SPECIALTY:

Dispensing of Physicians' Prescriptions and Supply of Nurses Requisites.

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GRIDIRON HOTEL
PRINCES STREET SOUTH,
DUNEDIN.

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

A Special Feature—Is LUNCHEON from 12 to 2 o'clock.

Hot, Cold, and Shower Baths. The very best of Wines, Ales, and Spirits supplied.

A Night Porter in attendance.

Accommodation for over 100 guests.

JAS. CALDWELL, Proprietor.

(Late of Wedderburn and Rough Ridge.)

T. SHIELDS, Merchant Tailor,
41 Lambton Quay, WELLINGTON

Green Street, MARLBOROUGH AND THE SQUARE, PALMERSTON NORTH

PURIRI NATURAL MINERAL WATER.

FOR RHEUMATISM, INDIGESTION ETC.

At all Clubs, the Leading Hotels, and on board the U.S.S. Co's Steamers.

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**Grain! Grain! Grain! Chaff! Potatoes! etc.
SEASON 1906.**

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.
To the Farmers of Otago and Southland.

A **N**OTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

Weekly Auction Sales.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

Account Sales are rendered within Six Days of Sale.

Corn Sacks, Chaff Bags, &c.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

Sample Bags, Advice Notes, and Labels sent on Application.

DONALD REID & CO. LTD.

Why is it?

That Economical Housewives, Professional Cooks, and large consumers of Coal prefer "Coalbrookdale"?

- Because—1.** It is the Cheapest—such a large percentage of it is burn-able.
- Because—2.** It makes the hottest fire, and is easily controlled.
- Because—3.** The low percentage of ash means cleanliness as well as economy.
- Because—4.** Poor, low-grade, low-heating, low-priced coal is extravagant!
- Because—5.** No good cooking can be done with a coal that lacks "heat."
- Because—6.** The sale of Coalbrookdale adds to the wealth of the Colony.
- Because—7.** "The Best is always the Cheapest in the long run."

"Coalbrookdale," WESTPORT.

Telephone 353. **The Westport Coal Co., Ltd.**

LOCAL DEPOT:

RATTRAY STREET JETTY.

Hot Water Bottles

FOR WINTER TIME.

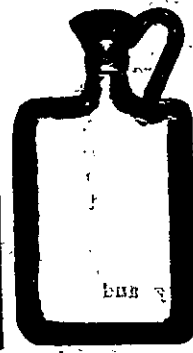
The Comforts of Hot Water can best be obtained by means of one of our Indiarubber Hot-water Bags, which may be applied to any part of the body.

Wonderfully soothing, comforting, and pain-relieving. Large Stock on hand. All of one quality, and all of the best rubber and workmanship. Will last for years. Prices: 8 x 10, 6/6; 8 x 12, 7/6; 8 x 14, 8/6; 10 x 12, 8/6; 10 x 14, 9/6. Covers 1/8 to 2/- extra.

A SPLENDID PRESENT FOR AN INVALID FRIEND.

Johnstone and Haslett,

MANSE STREET, DUNEDIN.



DEAR ME!

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

a higher degree, to the present incumbent of the See of Baltimore: 'He was a man of sterling piety and enlightened zeal. These gifts endeared him to the faithful. His consummate tact, his courtly manners and unflinching charity won the respect of his fellow-townsmen, with many of whom he had intimate relations, without distinction of creed. His sturdy patriotism and the active part he bore in strengthening the cause of the republic commanded the confidence and esteem of his fellow-countrymen and the friendship of the Father of His Country.'

For Catholic Charities

Several large contributions to Catholic charities were contained in the will of Miss Catherine T. Smith, who died in New York on April 11. Rev. Theophile Wucher, O.P.M., Provincial and Rector of the Church of St. Vincent de Paul, takes, under the will, 50,000 dollars, and several articles much valued by the testatrix. To her executors, she bequeathed all her diamonds, and other jewellery, said to be valued at a large sum, with the injunction that she laid upon them 'a sacred trust and duty of depicting the said jewellery and diamonds to altar purposes for the glory of God.' The beneficiaries of the proceeds of this jewellery will be the Convent of the Sisters of Bon Secours on Lexington Avenue and the Jeanne d'Arc Home. The Home also inherits all the tapestries and household effects of the testatrix, and 10,000 dollars, to be used in the erection of a memorial chapel. For the maintenance of this chapel and to pay for a chaplain's services a fund of 15,000 dollars is set aside by the will. The Sisters of Bon Secours are to have 10,000 dollars. A sum of 40,000 dollars is set aside to provide a life income for 'my faithful servant,' Ellen Naughton; and two other servants, Annie and Patrick Naughton, are to have 5000 apiece.

Editions of the Bible

There are those (says the 'Sacred Heart Review'), who accuse the Catholic Church of having kept the Bible away from the people (during the 'Dark' Ages, of course), and say that the Christian world is indebted to Martin Luther for having made popular familiarity with the Scriptures a possibility. What have we to say in answer? We are content with referring our readers to the following testimony from a historian, who knows and writes history:—

'The writings of the Dark Ages are, if I may use the expression, made of the Scriptures. I do not merely mean that the writers constantly quoted the Scriptures, and appealed to them as authorities on all occasions, as other writers have done since their day—though they did this, and it is a strong proof of their familiarity with them—but I mean that they thought and spoke and wrote the thoughts and words and phrases of the Bible, and that they did this constantly and habitually, as the natural mode of expressing themselves. They did it, too, not in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments, and documents of every description.'—Dean Maitland, 'Dark Ages,' page 507.

And again: 'To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany alone before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basle (four), Nuremberg (ten), and were dispersed through Germany, I repeat, before Luther was born.'—'Dark Ages,' page 506.

Besides, there had appeared in the modern languages 104 editions of the whole Bible before the version of Luther came out in 1534. Of these twenty were in Italian, twenty-six in French, two in Spanish, six in Bohemian, one in Slavonic, and thirty in German.—Gigot Biblical Lectures, pages 311-312.

For Colds in the Head and Influenza, WOODS' GREAT PEPPERMINT CURE, 1/6 and 2/6 per Bottle.

HOW TO PAINT A HOUSE CHEAP.

Carrara Paint In White and Colors, Mixed Ready for Inside and Outside Use. CARRARA retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. USE CARRARA, the first coat of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

K. RAMSAY & CO., 19 Vogel Street, Dunedin,

Domestic

By 'Maureen'

Children's Teeth.

To preserve the first set of teeth from decay, wash the teeth with luke-warm water containing a little borax, and brush with a soft brush directly after each meal. Children should not be allowed to eat sweets on an empty stomach. It is most important to preserve the first set of teeth from decay, as, if they are not retained up to the proper period, the second set are apt to be defective.

Washing Lace.

You will ruin good lace if you continue to starch it. If you want to stiffen it a little (good lace should never be really stiff), after washing you should try the following method:—Boil four tablespoonfuls of rice in three pints of water. After straining well and allowing to cool a little, lay the lace in the mixture and leave for a few minutes. Roll in a cloth, squeeze gently to absorb the moisture, and after being rolled up in another cloth for an hour or so iron in the usual way.

Tight Shoes.

Don't wear shoes that are too pointed. There is no necessity to buy square-toed shoes if you think they look too clumsy; but see that they are medium broad, and allow the toes and joints fair room. We should hear a great deal less about corns and in-growing toenails if this rule were carefully observed. Do not aim at obtaining a tiny foot, but one in proportion to the general figure. A tiny foot is not of necessity a beautiful thing, nor a thing to be proud of, unless the figure matches the foot. According to the standards of art a foot may be too small to be perfect. Perfection means not only harmony of color and line, but of proportion.

Table Manners.

Parents, even in a humble cottage home, should pay attention to the conduct and manners of their children at meal time. They cannot tell what position they will fill in after life, and a man or woman who is ignorant of the most simple laws of table etiquette is terribly handicapped. Were the parents to reprove the child who conveys its food to its mouth with a knife, who drinks its tea from the saucer, or who sticks its elbows out at right angles, the lesson so taught would never be forgotten. There is a certain amount of freedom at the family table, where one scarcely expects to find the ceremonious deportment of a set dinner party; but even in the home there are minor rules and observances which should always be followed. The boy or girl on whose mind they are impressed at an early age will never lose them; and when, after years of struggle it may be, the 'manners that make the man' will be their chief passport into the circle of their new acquaintances.

Boxing Children's Ears.

A reprehensible practice not unknown to worried mothers is the ready punishment of boxing children's ears, all ignorant of the dangers of such a habit. There are several obvious things fraught with danger to the ear, such as picking with a pin, but people don't think—not having the matter explained—why a blow on the side of the head is such a bad thing. The reason why children's ears should not be boxed is that the passage of the ear is closed by a thin membrane, especially adapted so that it is influenced by every impulse of air, and with nothing but the air to support it internally. What, then, can be more likely to injure this membrane than a sudden and forcible compression of the air in front of it? If anyone designed to overstretch or break the membrane he could scarcely devise a more efficient means than bringing the hand suddenly down upon the passage of the ear, thus driving the air violently before it with no possibility for its escape, but by the membrane-giving way. Many children are made deaf in this way.

Maureen

WITCH'S OIL for Rheumatism, Sciatica, Lumbago, and lame back is unequalled. A strong and reliable preparation.

NEW BOOK

'A Lad of the O'Friel's'

Seumas MacManus has already won a foremost place for himself on both sides of the Atlantic as a writer of stories dealing with Irish life and character, and especially with tales of 'Ould Donegal.' His writings are noted as being racy of the soil, and for being true to nature. 'A Lad of the O'Friel's,' in which the color and beauty of Celtic life is ably portrayed, was originally published at a price which was prohibitive to many, but Messrs. M. H. Gill and Co., Dublin, have just brought out a popular edition at 2s 6d, thus placing the work within the reach of all. Obtainable through all booksellers.

The 'Woodglos' furniture polish, for which Messrs. Scoullar and Chisholm, Dunedin, are agents, gives the most satisfactory results, is bright, lasting, economical, and does not smear or show finger-marks....

Recent revelations in America and elsewhere go to show that this is an age of adulteration, consequently when we get an article, which is absolutely pure, like Hondai Lanka tea, we should value it at its true worth....

His mind imbued with noble thought—
For the good of all mankind—
A Chemist patiently work'd and sought
A cure for colds to find.
The ceaseless toil of an active brain
Its reward did at length ensure;
And the Chemist gave to the world his gain—
WOODS' GREAT PEPPERMINT CURE.

Ancient Irish Brooches

Irish brooches are much sought after by collectors just now, though perhaps few are aware (says 'The Gentlewoman') that one of the famous 'Tara' brooches (or fibulas) worn many centuries back, in the days when Tara's Halls resounded to strains of Celtic harp and song, is still existent in the Royal Dublin Museum. Its history is a curious one. Picked up by a poor child over half a century ago on the seashore near Drogheda, and subsequently sold to a watchmaker for a few pence, he was struck by its beauty, and disposed of the jewel to Messrs. Waterhouse, of Dublin, for twelve guineas. It was afterwards sold by them to the museum, on the condition that it should never leave Ireland. This brooch is thought to be one of those executed by St. Patrick's two cunning workmen, who accompanied him on his Irish mission (A.D. 432) for the purpose of manufacturing sacramental and other plate. The metal though a combination of tin and copper, known as white bronze, has the appearance of silver; it is inlaid with gold flagree in seventy-six varieties of pattern, and unique glass ornaments carved like the human face. This brooch, when exhibited at South Kensington in 1863, caused such a sensation that Castellani the famous Roman jeweller, said it was worth the journey from Italy alone to see.

Our readers in Invercargill and district, when requiring physicians' prescriptions made up, should call on Messrs. Macalister and Co., who have a complete stock of everything that is looked for in a first-class pharmacy....

FIRST AID TO COLDS.—Tussicura is undoubtedly the best. See you get it and no other....

PRELIMINARY NOTICE.

The Carlton Cafe

(Under New Management.)

THE CARLTON CAFE will be RE-OPENED on THURSDAY NEXT by Mr. and Mrs. TODD (late of Silver Grid, High street) as a First-class DINING and TEA ROOMS. The building having been thoroughly renovated and refurnished throughout, patrons may rely upon having everything served up in first-class style.

—TRY THE—

New Zealand Tablet Co.

—FOR—

Job Printing, etc.

CHARGES MODERATE.

Middle-aged Men & Women Prematurely Grey

"Kolare" will remove the grey hairs! It will bring back the youthful look! It is not a dye, but an invigorating compound which acts at once, gradually transforming grey and faded hair to rich browns or black. Results excellent in every case.

"Kolare" is sold under a positive guarantee. Why look old before your time?

"Kolare" is 5/- and 7/6 a bottle, post free, in plain wrapper.

DEPOT FOR AUSTRALASIA.

A. M. HENDY, Toilet Specialist,
PRINCES ST., DUNEDIN.

Mr. HALIM KOOREY, of Wanganui,

IS desirous of informing the Public that he has a Large and Varied Stock of Religious Articles of every description on hand, imported direct.

Prayer Books - - - from 1s to 7s

Rosary Beads - - - from 4d to 2s

Prayer Book Pictures - from 1d to 6d

Scapulars, Badges, Crosses, and Crucifixes, Bronze Statues, Aluminium Medals, H. W. Fonts, Large Size Pictures (framed and unframed), etc., etc., at all prices.

Wholesale Prices given to suit Missions in any part of the Colony. Also on hand a Large and Varied Stock of

DRAPERY AND JEWELLERY, Etc.

All Orders Promptly Attended To.

Note Address—H. KOOREY, Wanganui, N.Z.

P. O'GORMAN Picture Framer . and Mount Cutter

Town and Country Orders promptly attended to

Address: 51 ALBANY ST., DUNEDIN.

How About Your Winter Planting?

This is the season. Get started right away, and whatever trees, shrubs, or plants you want, just write to us for them. Having our nurseries we can supply you with dozens of things not obtainable elsewhere.

Fruit, Current, and Rose Trees, Etc.,

We have the grandest selection imaginable. All well-grown, finely rooted, and in perfect condition for planting. We can send you a splendid collection of any of these lines at wonderfully low prices.

Splendid for Blight.

Our H. M. Blight Specific shifts it in great style. It's a grand dressing. Rain can't wash it off either. Quart tins 1s 6d, gallon tins 5s.

Write for catalogue. It's full of information.

Howden & Moncrieff, NURSERYMEN . . AND SEEDSMEN,

51 PRINCES STREET, DUNEDIN.

Thos. Jenkins

Merchant Tailor,

79 PRINCES STREET (UPSTAIRS), DUNEDIN,

Opposite Stewart, Dawson's.

Business, Clerical, Walking, and Dress Suits a Specialty.

The Largest Stock of Fashionable Goods to choose from.

One of the Largest Stocks in Dunedin, comprising the best in ALL Lines.

Only the Best of Furnishings used.

BEATH & CO

DRAPERS, CHRISTCHURCH

Are worthy of our support.

Science Siftings

By 'Volt'

Sandstone Bricks.

In the ingenious process that is being tried in British Columbia sandstone bricks are made by mixing sand and lime in a mould in which a vacuum is produced. No space being allowed for the expansion of the lime on hydration, compression of the material results. The brick is further compressed in powerful stamps, and is then placed in a current of steam for eight or ten hours. The materials are thus made to combine chemically into hydrosilicate of lime. The lime firmly cements the particles of sand together, and an exceedingly hard and fairly moisture-proof brick results.

Photographing a Speeding Bullet.

Dr. Riegler, of Budapest, has made a very curious experiment in photography, and one that to many people will appear almost incredible. He photographed a bullet after it had been fired from a rifle, and while it was proceeding with a velocity of 440 metres—rather more than a quarter of a mile—a second. A regular infantry rifle was the weapon selected for the purpose of conducting the experiment, which was in every way successful, a perfect reproduction of the bullet being the result. A horse at full gallop, a swallow in its flight, and even a flash of lightning have succumbed to the photographer's art, but his last triumph is still more marvellous.

To Avoid Lightning.

If out of doors, keep away from trees, haystacks, houses, large sheets of water, river banks, etc. If in the open plain, where there are no trees or buildings, you are safer lying down than standing up. If near a wood, stay there and do not go nearer. If near a single tall tree, you are pretty safe 30 yards away. Indoors you are safest of all if you adopt Franklin's plan. Find the geometrical centre of the room. Hang up a hammock by silken cords, get in and stay there. Failing a hammock, sit on one chair in the middle of the room with your feet on another, first placing beneath them a feather bed or hair mattress. But do not sit under the gas chandelier. Whether out of doors or indoors, keep away from the chimney or from metallic masses of any kind, and possess your soul in patience.

The Pyramids of Egypt.

The pyramids of Egypt, for long and to this day included among the world's wonders, are to be regarded as marvellous triumphs of mechanical skill. How these great structures were reared, how the huge masses were brought together and put in their places is a question which has never been satisfactorily answered. Of mechanical forces some of the early people seem to have had much more knowledge than we have any direct record of. It was Archimedes who made the first contribution to mechanics as a science. We owe to him the lever and the screw, and it was he who discovered that a body immersed in a fluid loses so much of its weight as is equal to the fluid it displaces—a principle which has much to do with our floating leviathans of the deep.

Taming Fishes.

The problem as to whether fishes may be tamed in a state of liberty has just been solved by a Swiss physician, Dr. R. Fastenrath, of Herisau. At the lake of Lugano he would sit down near the shore, with only his head emerging from the water, for fully an hour, resting his hands on his knees and keeping in each one of them a large piece of bread which was soaked thoroughly by the water. Some members of the very youngest broods finally came near him and picked up some of the bread, but immediately made a hurried flight. As days went on, however, they became more confident, and the older members of the fish family by and by followed their example, until all the fishes swarmed freely round the doctor, undisturbed by his motions, enjoying the meal offered by him. At last he could even stroke and handle them, or splash violently in the water without in the least disturbing the fishes.

For Bronchial Coughs and Colds, WOODS' GREAT PEPPERMINT CURE, 1/6 and 2/6 per Bottle.

Intercolonial

The Sydney 'Freeman's Journal' has just entered on its 57th year.

His Grace the Coadjutor-Archbishop of Sydney blessed and opened two convents for the Sisters of St. Joseph, in the Camden district, on Sunday, June 24.

The visit of the Irish delegates to New South Wales begins on August 3, and their stay will extend to about a month.

His Lordship the Right Rev. Dr. Murray, O.S.A., Bishop of Cooktown, laid the foundation block of the new Catholic church at Golden Gate a few Sundays ago in the presence of a large gathering.

When St. Carthage's Cathedral, Lismore, is completed it will be the third best structure of its kind in the Commonwealth. It will rank next to St. Mary's (Sydney) and St. Patrick's (Melbourne) Cathedrals.

Miss Marie Narelle, after an absence of four years from Australia, gave the first of four concerts in the Sydney Town Hall recently, and had a magnificent reception from an audience of over 3000. She was recalled many times, and was the recipient of numerous fine bouquets.

The Victorian Premier (says the 'Advocate') has evidently taken a hint from the New Zealand Government, and intends to set up a tourist bureau. The N.Z. Government has such a bureau in Collins-street, and in so prominent a way that he who runs may read.

Mr. and Mrs. Michael M'Mahon, of 'Garry Owen,' Comleroy-road, Kurrajong, who have just celebrated their golden wedding, were married at Windsor by the late Dr. Halloran in 1856, and a unique circumstance is that the bridesmaid (now Mrs. P. Maguire, of 'Lonsdale Cottage,' Windsor), and the best man (Mr. Michael Riley, of Kurrajong), are still living in the district, and the first-named was present at the jubilee. Mr. M'Mahon is 77 and Mrs. M'Mahon 71 years of age.

Right Rev. Mgr. Beechinor, speaking at the early Mass in the Church of the Apostles, Launceston, Tasmania, on Sunday, June 10, remarked that on that day forty-three years ago he celebrated his first Mass in Rome. An interesting incident in connection with that event was a great endeavour made by Father Moran, now Cardinal Moran, to get him to say his first Mass in the Irish College at Rome, but other arrangements had been made, and could not be altered.

On June 22 the Irish envoys, Messrs. Devlin, M.P., and Donovan, having completed their tour of the country centres of Victoria, arrived in Melbourne, and were met by the representatives of the various Christian Brothers' High Schools in and around the metropolis, and were afterwards driven to the Cathedral Hall, where they were presented with an address of welcome from about 2000 boys assembled in the building. Archbishop Carr occupied the chair, and was supported by Senator Dawson, many priests, and the principals of the various Christian Brothers' Colleges.

The ceremony of blessing the first stone of the tower which is to complete St. John's Church, Clifton Hill, Melbourne, was performed by the Archbishop of Melbourne on Sunday, June 24, in the presence of a large concourse of the parishioners, and a guard of honor composed of members of the local branch of the Hibernian Society. The erection of the tower will make this the first completed Catholic church in Melbourne, which has been built in the Gothic style of architecture. To the generosity of Mr. T. E. Verga, who has contributed something amounting to £2000 for the purpose, is due the fact that the work has been undertaken. Mr. Verga has been a most generous benefactor to the church, as, in addition to the present work, he has erected the Lady Chapel, built the new marble altar, put a stained-glass window in the sanctuary, and ordered another window for the organ gallery. Of the £30,000 expended on the church, it is estimated that he has contributed over £10,000. After the ceremony the Archbishop, addressing those present, paid a high tribute to the generosity of Mr. Verga. He remarked that the parishioners might beseech favors for Mr. Verga from the Rewarder of good works on the ground that he had contributed so largely to the building of the church in which they worshipped.

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The Family Circle

JUST FOR FUN

When you arise at dawn of day
To labor on the same old way,
Don't count the battle half begun
Till you have smiled once—just for fun.

If you sit down when work is o'er
To count the knocks which make you sore,
Just crown the day a perfect one—
And keep on smiling—just for fun.

THE TWO PHYSICIANS

It was in July, 1865, at Carlsbad. A large throng of elegantly-dressed promenaders assembled in the court around the music pavilion; and among them was a tall, distinguished-looking gentleman who was the cynosure of all eyes. Annoyed, evidently, by this open curiosity, the gentleman walked away and entered one of the avenues, where a pale-faced little girl approached him, holding out her hand.

'Who sent you out to beg, my child?' asked the gentleman.

'My sick mother,' was the reply.

'What does your father do?'

'He is dead and we are hungry,' said the girl, bursting into tears.

The gentleman had taken out his purse, and he put it back again and said:

'Show me where your mother lives.'

The girl led the way through the streets into an alley, and stopped before an old house.

'She lives here, sir.'

They entered the house and climbed up the rickety stairs to an attic. There in a corner, on a straw pallet, lay a young woman wasted to a shadow by hunger and disease.

As the two entered, the poor woman half rose from her bed and said:

'Oh, sir, my little girl should not have brought you here, for I have no money to pay you for your services!'

'Have you no one at all to help you?' asked the supposed doctor.

'No one: the other people in the house are very poor themselves.'

Upon hearing this the visitor took out his purse and gave the child money to buy food and wine. He then took his leave, and soon afterward one of the principal physicians in the city entered the humble abode. On seeing this second visitor, the woman was perplexed.

'Sir,' she said, hesitatingly, 'my little girl has made a mistake in calling you in: a doctor has already been here and prescribed wine for me.'

'But that gentleman was not a physician, and it was he who sent me to you,' was the kind rejoinder.

The gentleman who had accompanied the little girl to her poverty-stricken home was the Czarowitz of Russia, who afterwards came to the throne, and whose untimely death, at the hands of an assassin, caused universal mourning.—'Ave Maria.'

THE MAKING OF FRIENDS

In a matter so important as the making of friendships there should be the greatest care. A distinct choice should be made, and this applies especially to girls. It is the easiest thing in the world to get friends, especially in cities. We think it would be well for young people to observe a few rules in the choice of friends. Let the following, at least, be thought of:

Never choose others as friends simply because they have money, or belong to what is called "good society." There are doubtless many belonging to wealthy families, or who move in fashionable circles, who are entirely worthy of confidence, but they should be selected for their worth, and not for the external advantages they seem to offer.

Never choose others as friends merely because they dress well, or are attractive in their personal appearance. Some of the greatest mistakes which young people make are along this line. It should always be remembered that a handsome face and the best fitting clothes may be the masks of a shallow brain and an evil heart.

Never choose as friends those whose habits are bad. Shun such people as you would a viper or a pestilence.

Never choose as friends those who make a mock of religion. True friendship and religious reverence are twin sisters.

Never choose for friends the superficial or selfish. True friendship must have depth of nature, and must be as willing to give as to receive.

Choose as your friends the poor, the good, the trustworthy, no matter what their station in life, or the amount of money they may have at their command. And, having chosen, hold your friendship as a sacred possession.

AS TO THE 'FUNNY BONE'

Everybody is familiar with the disagreeable sensation in the finger-tips known as a 'knock on the funny-bone.' In reality it is not a bone at all that causes the curious tingling, but an important nerve (the ulnar) which runs down the arm. It is for the most part deep-seated in the flesh, but near the back of the elbow lies close to the under-surface of the skin.

When this is accidentally struck, the nerve conveys the impression to the brain. But it happens that sensations brought by the ulnar nerve are those usually which have been caused at its ends, the finger-tips; and the brain obstinately refuses to believe that any messages can possibly come along the telegraph-wire of the nerve except from the regular stations. So when the knock is experienced and the message received, the brain refers it as having come from the termini of the line instead of from somewhere midway, and despite the actual fact, assures us that it is our fingers that are tingling, and not our elbow.

In the same way, soldiers who have lost their legs sometimes say they feel a pain in the toes. What is happening is that the remainder of the nerve that used to go to the toes is being affected, and the brain (which is the real and only seat of all pain) cannot account for the sensation except as coming from the absent foot.

QUEEN ENA'S WEDDING CAKE

Queen Ena's wedding cake weighed 336lb, and was packed in eight sections. Special artists, decorative and culinary, were employed on the cake, which rose in three tiers, each of them surrounded by Corinthian pillars alternating with delicately-decorated panels emblazoned with the monograms of the royal pair, and the Spanish crown. Orange blossoms, white heather, myrtle, and white roses were wreathed about the cake, which was crowned by a Parian vase supported by a group of smiling Cupids.

OLD PROVERBS REVISED

1. Better go to bed supperless than rise in pain.
2. Still waters are seldom sweet.
3. Out of sight, never mind.
4. Better late than have to wait.
5. Two swallows do not make a meal.
6. The nearer the bone the smaller the helping.
7. Speech is silver, silence is cold.
8. More haste, most indigestion.
9. It's never too late to be out of date.

1. Constant dropping makes a stalactite.
2. While the grass grows the steed lives on hay.
3. Give a dog a bad name and he won't know it from a good one.
4. People who live in glass houses should grow tomatoes.
5. The nearer the bone the quicker the dog.
6. When the cat's away the dog drinks her milk.
7. There's many a slip 'twixt the tie and the clip.
8. A rolling stone gathers no moss; it rolls on purpose not to.
9. If the cap fits wear it, provided it is becoming also.

ODDS AND ENDS

A Canterbury school teacher asked the class the other day wherein lay the difference in meaning between the words 'sufficient' and 'enough.' 'Sufficient,' answered Tommy, 'is when mother thinks it's time for me to stop eating pudding; 'enough' is when I think it is.'

Nursery rhymes live when novels are dust and ashes. 'Three Blind Mice' is in a music book of 1609, while 'Little Jack Horner' is more than three hundred years old. 'Humpty Dumpty' had his origin in a bad baron who lived when John was king; and 'The Babes in the Wood' was founded on an actual crime committed over five hundred years back. 'Lucy Locket Lost her Pocket' in the reign of Charles II. 'Cinderella,' 'Jack, the Giant Killer,' 'Bluebeard,' and 'Tom Thumb,' were given to the world in Paris in 1697.

'Let me see some of your black kid gloves,' said a lady to an Auckland shopman. 'These are not the latest style, are they?' she asked, when the gloves were produced.

'Yes, madam,' replied the shopman; 'we have had them in stock only two days.'

'I didn't think they were, because the fashion paper says black kids have tan stitchings, and vice versa. I see the tan stitchings, but not the vice versa.'

The shopman explained that vice versa was French for four buttons, so she bought three pairs.

They were trying the case over in Bringalong (Victoria) the fourth time. Three times had the jury disagreed, and neither judge nor counsel believed that the present occupants of the box would come to any understanding. The jury filed out, and the parties interested in the case prepared themselves for a long wait. What was their surprise when, ten minutes after retiring, the jury signified their readiness to announce a verdict. When the verdict had been given and the excitement somewhat quieted down, the judge turned to the jury.

'Gentlemen,' he remarked, 'this may be an unprecedented act on my part, but I want to express to you my appreciation of the willingness with which you came to an agreement. When I remember that three previous juries spent at least six days in determining that they couldn't harmonise, the promptness with which you agreed stands out in most agreeable contrast.'

'We didn't have any trouble about agreeing,' said the smiling foreman—and his eleven fellow-jurors smiled with him, 'as soon as we had established one point, your honor.'

'And what point was that?' inquired the judge.

'A very simple one, your honor. It didn't take us five minutes to find out that every man of the twelve rode the same kind of bike.'

FAMILY FUN

The head of an eagle and tail of a pig,
Take you, and add to the end of a wig;
Pin all together, and then you'll be able
To set a nice dainty before those at table.

An Egg.

You never go to school but I am there,
In all your holidays I claim a share,
Or if you buy a ball or top,
I meet you in the shop;
And when you go to church
I am waiting in the porch;
In harvest home I always appear,
And join in the parting cheer.

The letter H.

Undertake that you will give a person three articles to hide, one after the other, and will tell him where he conceals the last. Probably he will wish to hide them out of the room. Agree to this. He will go out and leave the first two in some secret place. During his absence, put the poker-handle into the fire, so that it will be moderately heated by the time he returns. On taking it, he will very naturally drop it on the floor, when you remark: 'There, you have placed the last on the floor.'

Here is an experiment which will interest boys during the long winter evenings, when the home lessons have been learnt, and school books put away until morning:—Thoroughly dry before the fire a quarter of a sheet of rather strong brown paper; place it on your thigh, holding it at the edge, while, with the cuff on your sleeve on the other hand, you rub it smartly backward and forward for about a minute. If the knuckle be then placed near the paper it will emit a brilliant spark, accompanied by a snapping noise; the prongs of a fork similarly placed will produce three distinct streams of light. The experiment must, of course, be performed in the dark, and the trousers and coat be of woollen cloth.

All Sorts

The British Museum has books written on bricks, tiles, oyster shells, bones, and flat stones, together with manuscripts on bark, ivory, leather, parchment, papyrus, lead, iron, copper, and wood.

Under the Belgian law unmarried men over twenty-five have one vote, married men and widowers with families have two votes, and priests and other persons of position and education have three votes.

A horse can live twenty-five days without solid food, merely drinking water; seventeen days without either eating or drinking; and only five days when eating solid food without drinking.

The largest ocean in the world is the Pacific; river, the Amazon; gulf, Mexico; cape, Horn; lake, Superior; bay, Bengal; island, Australia; city, London; public building, St. Peter's, Rome; desert, Sahara; State, Texas; highest mountain, Mount Everest, Hindostan, Asia; largest sound, Long Island; canal, Grand Canal, China; bridge, that over the Tay at Dundee, Scotland.

A lady going from home for the day locked everything up well, and for the grocer's benefit wrote on a card:—

'All out. Don't leave anything.'

This she stuck on the front door. On her return home she found her house ransacked and all her choicest possessions gone. To the card on the door was added

'Thanks; we haven't left much.'

In connection with the discovery of payable oil in Taranaki, it is interesting to note that the first who made known the existence of petroleum in America was the Franciscan Father Joseph de la Roche d'Allion, who was at Niagara in 1629. The first who discovered the salt springs of Salina, New York, was the Jesuit Father Le Moyne, in 1654. The first who worked the copper of Lake Superior was the Jesuit lay Brother Giles Mezier, about 1675. The Jesuits were the first who raised a crop of wheat in Illinois, and the first who introduced sugar cane into Louisiana.

One of the stories in Katherine Tynan's recent collection of Irish wit, is as follows:—

'A well-known Dublin citizen, also prominent on the temperance platforms in Dublin, was addressing a crowded meeting and arguing against the assumption that stimulants were necessary to health

"Look at me, boys," he said. "Here I am, 80 years old. I've been a total abstainer all my life, and could you see any man of 80 healthier than I am?"

"Yerra, Mr. B.," said a voice in the crowd, "if you'd taken your glass like a man, 'tis a hundred you'd have been by now."

In connection with the recent recent revelations regarding the methods of the meat-packers of Chicago the following little story is interesting:—A certain lecturer says that the Indians of Alaska regard white men and canned goods as so closely associated that they are nearly synonymous. Wherever the white man is seen, canned meats, fruits, and vegetables are found. When the lecturer visited Alaska recently one of his fellow-travelers carried with him a phonograph, and it was exhibited for the especial benefit of the head man of one of the local Indian tribes. The old chief, who had never seen a talking machine before, showed marked interest in the performance, and when the sound of a human voice came from the trumpet of the phonograph, he listened gravely for a time, and then approached and peered into the trumpet. When the cylinder was finished, and the voice stopped, the old chief pointed at it, smiled broadly, and remarked: 'Huh! Him canned white man!'

The following cable message appeared in Thursday's daily papers:—An inquiry regarding the alleged extravagance in the Poplar Workhouse showed that the paupers on the country farm colony were allowed three meat meals daily, much more expensive tea than the House of Commons uses, week-end trips to London with fares paid and pocket money, which they were allowed to spend in hotels. Speaking in the House of Commons the other day advocating an inquiry into the expenditure and administration of Poplar Union Lord Balfour of Burleigh said that one out of every 16 of the population in the district was in receipt of poor law relief in some form or other, and the actual increase of cost per head per week of paupers had risen by 2s, a very alarming increase. The rates were 12s in the £, and the actual cost of out-door relief alone had risen from £16,000 in 1891 to £35,000 in 1905. These facts, taken together, established a prima facie case that something was wrong with the administration.