

**MARRIAGE**

**KOTLOWSKI—DENNEHY.**—On June 26, at St. Canice's Church, Westport, by the Ven. Archpriest Walshe, John Thomas, youngest son of the late Augustus Kotlowski, of German Bay, Akaroa, to Alice Rose (Dot.), second daughter of the late Daniel Dennehy, of Charleston, West Coast.

**DEATHS**

**COLL.**—On June 1, at his residence, Ballycallen, Co. Donegal, Ireland, Daniel, the beloved husband of Ellen Coll, late of Waitohi Flat, Temuka.—R.I.P.

**SHARKY.**—At Ross, on July 5, after a fortnight's illness, fortified by all rites of Church, James Joseph Sharky, Blacksmith, Ross; aged 47 years.—R.I.P.

**COLLINS.**—Of your charity pray for the repose of the soul of John Collins, native of Cork, Ireland (brother of James Collins, of Invercargill), who died at his brother's residence, Invercargill, on July 19, 1906, in his 50th year.—R.I.P.

**COLLINS.**—At her father's residence, Invercargill, on July 19, 1906, Minnie, eldest daughter of James and Mary Collins; aged 17 years and 4 months.—R.I.P.

**ANSWERS TO CORRESPONDENTS**

Several Kind Friends.—Grateful thanks for kind appreciation.

F.T. (Hastings).—Many thanks. Very interesting exhibition of inconsistency. May yet be useful.

F.J. (Dannevirke).—Article in 'Daily Press' on 'Disgusting Bigotry' reflects the highest credit on the paper. We are watching developments and will keep it beside us for possible future use.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JULY 26, 1906.

**ANOTHER MARE'S NEST**



HERE are sundry men in clerical attire who are morbid secretions on the social life of the Mother State of Australia. They usually manifest themselves with greatest virulence when the circling year brings around the recurring hysteria of mid-July. If mare's nests—like Lowell's pious editors' 'prinserpuls'—had 'a solid vally,' the clerical firebrands across the water would now be multi-millionaires. Exposure does not shame them. Experience teaches them no lesson. Little Barnums in black, they are gluttons for self-advertising. And they have the eager and indiscriminate appetite of the shark for every sort of offal that falls from the foul-smelling slop-tub of No-Popery.

The latest No-Popery mare's nest has been discovered by the Orange firebrand in Sydney who is known to fame

in these countries as the 'chaplain' of the notorious Coningham pair. It was announced amidst flowing declamation at an Orange gathering in the Sydney Town Hall, and was greeted with a fervor far surpassing that with which the brethren would have welcomed the discovery of the fifth dimension or perpetual motion. Here is the substance of one report of the 'find':—

'He said that in the hall was one of three girls who had made their escape from a convent near Sydney. The girl was originally Presbyterian, but she went as a servant to a Roman Catholic presbytery in the country. While there she became a Roman Catholic. At the end of six months she desired to come back to Sydney. The priests tried to persuade her not to return to the city, but she persisting, they gave her a letter to the Mother in charge of a convent near Sydney, ostensibly to provide her with a home. The Mother Superior took away the girl's clothes and her money, and put her under lock and key. For a year and nine months the girl was forced to work from four o'clock in the morning till eight o'clock at night, without payment. Eventually she and two other girls made their escape disguised. These girls had furnished information that, about a hundred girls were in that convent under similar conditions, engaged in laundry work, and some of the inmates were only nine years of age. He promised that the rest of the story would be told later on.'

Another report of the platform tale was in some respects more detailed. It gave, for instance, the name of the 'Roman Catholic Presbytery' as that of Bathurst (N.S.W.), and the 'convent near Sydney' as that of the Good Samaritans, who do for fallen women the work which is so admirably done in New Zealand by the Sisters of the Good Shepherd.

The fraudulent 'kolporter' was oily and pious and eloquent when he tried to 'unload' a spavined nag upon Josh Billings. But the cautious philosopher was 'not edzackly disposed to swallow, without stirring', all the horse-vendor said. A similar caution would have saved Coningham's 'chaplain' from another of the exposures that have dogged his tales ever since he engaged in the cowardly but congenial task of harrying Catholic women. A sane and fair-minded man would have stirred the story before swallowing it. A telegram of inquiry to Bathurst, a three minutes' conversation over the telephone with the Superior of the Good Samaritans, would, indeed, have deprived the Saffron Sashes of one of the spasms of sensation that they love so dearly when the dog-star is in the ascendant in 'that part of Scotland which is called Ulster'. But it would have spared the clerical firebrand the humiliation of being again pilloried as a defamer of devoted women whose lives are a reproach to him.

The exposure of the story resolves itself into two sections. The first was provided by Monsignor Long, Administrator of the Cathedral, and (in the Bishop's absence) of the diocese, of Bathurst. The remainder of the business was done in thorough-going fashion by the Sydney 'Freeman's Journal' of July 14. Monsignor Long testified in the public press that no such incident as related on the Orange platform in Sydney had taken place in the Bathurst presbytery. And he was borne out in his statement by the Rev. E. J. Flanagan, 'who had been intimately associated with it for the past seventeen years'. The rest of the dynamiting was done by the 'Freeman,' on detailed information obtained—where the accuser could and ought to have obtained it—at the Good Samaritan Home. Stated in the most summary form, it runs as follows: (1) The girl referred to came to the Home, not from the Bathurst Catholic presbytery, but from the Bathurst gaol. (2) Neither her clothes nor her money were taken away at the Home; for the simple reason that she reached the place without a penny in her pocket and with no clothes beyond those that she stood in. (3) The story of being 'put under lock and key' is a fabrication. (4) So is the story of the 'work from four o'clock in the morning till eight o'clock at night'. The hours of work (which are very moderate) are clearly set forth in the 'Freeman', and they are shorter, and more broken, and the work far less

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