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Current Topics

AT HOME AND ABROAD.

A CATHOLIC INVENTION.

THE writers of popular history, like writers of what is called 'popular science,' often need either to mend their education or amend their moral code. A writer in the latest issue of *Cassell's Magazine* helps to give a further lease of life to the good old fiction that the first successful application of coal-gas was the work of William Murdock, who lighted his house with the new illuminant in 1792. Murdock was not, however, as *Cassell's* says, 'the father of gas-lighting.' A record in the great Catholic University of Louvain (Belgium) shows that one of its professors, Jean Pierre Minkelers, had made use of coal-gas to light up his lecture-room in 1784, eight years before the clever Ayrshireman had made his successful experiment. Dr. Zahm says: 'To this same professor is also due the first application of coal-gas to balloons—the invention of two Frenchmen, Stephen and Joseph Montgolfier—although the credit of it is usually given to the English aeronaut Green.' Nearly two years ago the *Stonyhurst Magazine* published the following literal translation of a paragraph that had appeared in a German newspaper, the *Neue Augsburger Zeitung*: 'Who invented lighting by gas? The answer is—pray don't be alarmed:—the Jesuits. How did it come about? During the last century the Jesuits were expelled from England. They met with hospitable reception in France; but when the Revolution had broken out there, they were forced in 1794 to leave. Now they once more found an asylum in England, and since the English were great opponents of the Revolution, the Jesuits were allowed to settle down again. They very soon erected a large educational establishment, and before very long they had a number of pupils about them. At their place, Stonyhurst, a royal castle, had become very extensive, and required a great deal to light it up, they made attempts to extract gas from coal, in order to burn it instead of oil and candles, and thus practise more economy. The experiment succeeded. Lighting by gas was now introduced, and it rendered excellent service. This discovery excited great astonishment on all sides. In the year 1815 the Jesuit Father Dunn founded the first gas company in Preston, a considerable commercial and manufacturing town. The portrait of this Jesuit was hung up in the Town Hall as a memorial.'

CATHOLICS SAVE THE TAXES.

HERE in New Zealand the Catholic body, by supporting their own schools, lighten the burden of the sometimes not over-grateful tax-payers by some £60,000 a year. In New York our fellow-Catholics save the public pocket by even a vastly greater sum. In the five boroughs that constitute Greater New York there are 175 Catholic schools, with an average attendance of 70,187. Now it appears from the Education Board's official returns that every budding American citizen that attends the public schools costs the city treasury 32 dollars. New York is thus saved about 2,263,064 dollars (over £453,600) through Catholics supporting their own schools. 'To this,' says an American contemporary, 'may also be added the cost of the school buildings, some of which are model educational institutions, and cost for construction from 10,000 dollars [about £2000] to 100,000 dollars, without the price paid for the ground on which they are built. An average of about 30,000 dollars would place the value of the buildings at about 4,000,000 dollars. This, added to the cost of education as fixed by the local Board, would amount to over 6,000,000 dollars [about £1,200,000]—money that comes out of the pockets of about one-third of the population and is saved by the city treasury.'

IS SHE DECAYING?

SOMEBODY has said that the man who cannot do the *pons asinorum* or spell *phthisis* never undertakes to reform Euclid or Noah Webster. But there are three things that a good many men can do, without the burden of acquiring previous knowledge or experience: they

can tell an editor exactly how to conduct a paper, a general how to conduct a campaign, and the Pope how to rule the Church. Every country has its few scattered individual Catholics who are hard critics, who know more of ecclesiastical polity and discipline than the Pope, who are more infallible than he, who find the Church—on its administrative side chiefly—a bit awry and lopsided, and whose advice alone is needed to set things plumb and perpendicular again. Indeed, almost every parish has one or two of those inerrant growlers. And be it noted that the man who year in year out cultivates the habit of finding fault with the priest in his pulpit or the bishop in his chair or the Pope on his throne is not far off from a disposition to find a sense of irritation in their doctrine and authority also. England, like other countries, has produced a few of those hypercritical Catholics. We do not refer here to the notorious varlet who, not being a Catholic, yet assumes the title 'Catholicus,' and from behind the breastwork of his anonymity fires his rusty old blunderbuss at the Pope and the College of Cardinals. A century ago, according to Mr. Ward, in the *Spectator*, 'there were a number of those free lances in the Catholic Committee and the Cisalpine Club, declared enemies of their ecclesiastical superiors, fierce denouncers of the Roman Curia and of the tyranny of the Papal system. But Pius VI. and Pius VII., Bishop Milne and Bishop Douglas, have not been considered to be spiritually inferior to their accusers.' Some 30 years ago a Catholic—according to the same authority—wrote in the *Home and Foreign Review* contrasting 'Catholic' with 'Christian' morality. And recently Doctor Mivart allowed his strong prejudices in the Dreyfus case to so warp his judgment and his view of straightforward fact as to lead him to attack the Church of France and the Holy See, and to find in the verdict of Rennes, in which no member of his creed was concerned, an evidence of the decadence of the Catholic Church!

A correspondent of ours is much exercised over this. But he may possess his soul in peace. These are but the passing anger and disappointments of a disaffected few. People make haste to forget them as they have forgotten the tirades of the extremists of the Catholic Committee and the Cisalpine Club, and of the writer in the *Home and Foreign Review* of the sixties. Mr. Willfrid Ward was, we believe, a strong Dreyfusard, but he knew his facts too well and was too cool and level-headed to make the Rennes verdict an excuse for attacking the Catholic Church. In the course of a letter to the *Spectator* he says:—

Such sweeping statements must be rejected, even by the most indignant Dreyfusards, if they care to see facts as they are. We may detest the language of *La Croix*, we may deeply regret the attitude of many French clericals, but none the less we must see in that attitude the sign, not of a decaying Church, but of a deep and blinding party prejudice. When Englishmen believed in the Titus Oates plot—for which so many innocent men suffered death—when the fire of London was, in a public inscription, ascribed to the English 'Papists,' England was not a decadent nation. But men, in other matters upright and honourable, were victims of a culpable, though apparently almost irresistible, party prejudice. They deserved reprobation for their flagrant injustice in these specified instances. But they are not simply bad or unjust men. Nor was the nation in 'peril' from its general corruption and degradation. And the case is similar now, in the eyes of impartial observers, with regard to those French churchmen who have approved the Rennes verdict.

The man who goes in search of the decadence of the Catholic Church must seek it with a compound microscope. The Church is not a national institution. It is universal. There may be a decline of fervour in this country or that. Nations may even fall away, and have fallen away, from the centre of the Church's unity, as happened to England, Scotland, Scandinavia, and a part of Germany and Switzerland in the sixteenth century. But the Church is indefectible as well as universal, and despite these temporary checks she still went marching grandly on. The numerical losses which she sustained in Europe in the days of the Reformation were fully compensated by the wondrous successes of the missionary enterprises in Ceylon, India, Japan, and those new countries

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which the genius of the great Catholic navigator, Christopher Columbus, discovered beyond the Atlantic. Despite the evil influence of agnosticism here and there, the Catholic Church has probably never displayed in the long course of her history such a wondrous and varied and successful energy in works of charity, education, church extension, and missionary zeal as at the present time. We have on several occasions dealt with the matter of her growth in numerical strength. The following additional figures in point will be of interest to our readers. They are taken partly from a recent publication, *Le Protestantisme Contemporain*, and partly from Mulhall's *Dictionary of Statistics* for 1899. They show the numerical advance made by the Church in various countries since 1800:—

COUNTRY.	1800.	1890.
Belgium	3,000,000	6,016,000
Germany	6,000,000	16,789,000
England and Scotland	120,000	2,000,000
Holland	350,000	1,488,800
Scandinavia	200	8,000
Switzerland	542,000	1,190,000
Canada and Newfoundland	137,000	2,088,561
United States	36,000	9,856,622
Montenegro (1854)	3,000	(1898) 6,350
Bosnia and Herzegovina (1850)	150,000	(1897) 334,000

In the Philippine Islands there are close on six million Catholics, with a school system so perfected by the Spanish monks that there is as little illiteracy among them as there is in the United States. In the Dutch colonies of Sunda, Sumatra, and Java there were no Catholics in the year 1800 on account of the rigid penal laws which were then in force. King Charles, however, proclaimed religious liberty, and in 1890 the number of Catholics in those colonies amounted to 45,271. Some of the greatest relative successes of the Catholic missionaries have been achieved in the face of dire obstacles in Ceylon, India, China, and Japan. But the absolute growth of the Catholic Church in America has been altogether phenomenal. Where there was only one bishop in the year 1800, there are now 18 archbishops, 78 bishops, 1 Prefect Apostolic, 8137 secular priests, 2744 regulars, and 110 different orders of women dedicated to the services of a God and their neighbour in endless forms of religious activity. At the present moment the Catholic population of the United States cannot be less than between twelve and thirteen millions. *Floreat!*

A RAG OF THE PENAL LAWS. THE boles of the blue-gums on the Canterbury Plains and down in Otago look fresh and gay in their silver-grey coats. But look into their spreading arms and you will see hanging there for ever and ever the dry and rattling tatters of previous years' discarded bark. It is somewhat the same with that fair Emancipation Act of 1829, which is erroneously supposed to have relieved Catholics of all the disabilities of the old Penal Code. It has, indeed, undone the vastly greater part of the old no-Popery legislation. But some rags and tatters of the old still Code hang upon the Emancipation Act. Until Gladstone's Act of 1870 it was a crime punishable by two years' imprisonment, or by a fine of £500, for a Catholic priest to celebrate a marriage between Catholics if one of the contracting parties had not been a Catholic for fully twelve months. It cannot be urged that this was an obsolete penal statute. On the contrary, it was brought into force repeatedly. Among the instances that occur to our memory was that of Rev. Patrick Campbell, Catholic curate of Waterside, Derry. He was brought up under this Act at the Derry Assizes, somewhere in the fifties. Judge Torrens presided. Father Campbell was defended by Mr. (afterwards Lord) O'Hagan, whose speech on the occasion did much to rivet public attention to the enormity of this musty old marriage law. The celebrated Yelverton case in the sixties did still more to discredit it. This was followed by the trial of a priest of the diocese of Clogher, before Judge Hayes, for the crime of having officiated at a Catholic marriage. A Bill to abolish the penalty attaching to this Act was introduced into the House of Commons in April, 1866, by Mr. Sergeant Armstrong, M.P. for Sligo. But the infamous law did not disappear from the statute-book till 1870. One case was tried in Dublin in 1898, and another was tried in the middle of last November—the case of a minor named Hughes who wished to join the Jesuit Noviciate—and they prove that to this hour the Jesuits and other religious Orders are simply, as the Dublin *Freeman* puts it, illegal bodies, 'like the Ribbon Society.' In fact, the application of young Hughes to the Chief Clerk in Chancery was refused on the express grounds that the Jesuits are not merely a non-legal, but an absolutely illegal body. Religious liberty is one of the boasts of our age, and we trust that the Irish Members of Parliament will unite for the nonce and see that this and the remaining rags of penal legislation are swept utterly and finally away.

TO THOSE WHOM IT MAY CONCERN. ZOILUS finds fault with Homer, ex-shoemaker Gifford with Hazlitt, Keats, and Moore, and in social life we have scores of Dennises and Oldmixons who try to reach fame by libelling better people than themselves, and who are for ever seeking for the fly in the fair amber of other people's motives and conduct. But

there is a foundation of solid truth in the following bit of biting comment which appeared in a recent issue of the *S. H. Review*. We commend it to the attention of all New Zealand Catholics whom it may concern:—

'If Catholic pastors showed the majority of our young men that they are spending far more money on cigarettes than on their God; that the God of most of them is their tobacco, their beer, and their belly; and that Catholic loyalty and duty should prompt them to save their dimes for Catholic schools and religious institutions, it would be all the better for Catholic education, Catholic standing in society, and Catholic unity. If our Catholic men and women of society would devote an occasional five hundred dollars to the purchasing of Catholic books for a parochial or a public library, or for the dissemination of Catholic literature, instead of wasting it on senseless paraphernalia for skulking in dark halls, or for the adornment of the dance-floor, and on sealskin saccques for their over-bearing wives; it would be all the better for their souls and for the souls of their poorer brethren, in the name of Catholic unity.'

SOMEBODY'S DARLING. THE brave and disinterested services rendered by the Catholic Sisters to the garrisons of Kimberley, Mafeking, and Ladysmith have recalled to the mind of a writer in one of the latest South African papers to hand the story of an American lyric entitled 'Somebody's Darling.' It appears that this pathetic little bit of war poetry was written in a military hospital by Sister Lacoste, one of the nuns who did such noble service alike to the men in grey and the men in blue during the great American Civil War. It appears that a gallant young Catholic man, Patrick Feeney, the only son of a widowed mother, took the war fever and decided to join the Northern Army. He enlisted secretly at Detroit. As soon as his mother heard of his enlistment she made a record trip to Detroit, saw the General in command, and tried to save her boy. She failed, for the men in blue were already under arms and ready to march. The mother pleaded to see her son. He was brought to her. The sight of the fine young fellow in his uniform touched the maternal heart with pride. She embraced and blessed him. 'Heaven,' said she, 'has blessed me with you, lad. I came to take you away, but now I would not if I could. If you come back alive, I'll thank God; but if you are killed, it will be a joy to me to know that you died a good soldier.' They parted—he to the front, she to her home.

One day Sister Lacoste went into the dead-room of the military hospital. She found there the corpse of a young man who had been fatally wounded at the battle of Cedar Creek. He proved to be Patrick Feeney, the widow's son. According to the writer in the South African paper referred to, she sent the following little poetic effusion to the bereaved mother with the details of his death:—

SOMEBODY'S DARLING.
 Into a ward of unwhitewashed walls,
 Where the dead and the dying lay
 Wounded by bayonets, shot, and balls,
 Somebody's Darling was borne one day.
 Somebody's Darling so young and so fair,
 Wearing still on his pale young face,
 Soon to be hid by the dust of the grave,
 The lingering light of his boyhood's grace.
 Matted and damp are the curls of gold
 Kissing the snow of that fair young brow;
 Pale are the lips of delicate mould—
 Somebody's Darling is dying now.
 Kiss him once for somebody's sake,
 Murmur a prayer soft and low;
 One bright curl from the cluster take—
 They were somebody's pride, you know.
 Somebody's hand had rested there;
 Was it a mother's soft and white?
 Or have the lips of a sister fair
 Been baptised in those waves of light?
 God knows best! He was somebody's love.
 Somebody's heart enshrined him there;
 Somebody wafted his name above
 Night and morn on the wings of pray'r.
 Somebody's watching and waiting for him,
 Yearning to clasp him again to her heart;
 There he lies, with his blue eyes dim,
 And smiling child-like lips apart.
 Tenderly bury the fair young dead,
 Pausing to drop on his grave a tear;
 Carve on the wooden slab at his head:
 'Somebody's Darling lies buried here.'

THE EX-PRIEST CAMPAIGN IN NEW ZEALAND.

SLATTERY AND HIS BOGUS 'EX-NUN' IN AUCKLAND.

SLATTERY'S CAREER.

THE Catholic body of New Zealand are doomed to go through a third agony of coarse public abuse and vilification. Some years ago the campaigns of insult were conducted by Edith O'Gorman and Chiniquy. Now it is ex-priest Joseph Slattery and his female companion, a bogus 'ex-nun,' who have descended upon our shores. On Monday evening, as we learn by telegram, they inaugurated their evil work in Auckland. They are now busily engaged, as far as lies in their power, in exciting sectarian passion and making it a source of revenue in this new and prosperous country where people of every creed are willing to live in mutual good-will towards each other and to work together in harmony for the common weal.

It was the distinguished Anglican Archbishop Whateley who said that in religious controversy insult and mockery are as cowardly as the slaughter of women and children in war. The great Protestant churchman declared, moreover, that it was the duty of the State to protect law-abiding citizens from the grosser forms of outrage upon their religious sentiments. Much has been effected in the present century to soften the old-time asperities of religious controversy and to unite people of all creeds in the bonds of good fellowship for the public weal. But side by side with this growth of friendly feeling there has risen up a small but noisy and malodorous class of professional purveyors of lewd anti Catholic ribaldry—'ex-priests' and 'ex-nuns,' mostly of the bogus variety—whose evil trade is to revive or intensify sectarian enmity, to cater for a certain itching for pruriency, and to turn both into a means of lining their pockets with chinking coins of the realm. This campaign is carried on by means of calumnious 'lectures' which are an outrage upon common decency and upon the cherished religious sentiments of every Catholic mind. It is helped on by the circulation of a class of 'literature' which a leading English newspaper condemned as 'a mass of disgusting obscenity, scandalously untrue and viciously impure.' Such gross forms of attack are opposed to the principles of natural morality that are known and practised by even a decent pagan. Language of strong invective against New Zealand Catholics would be intelligible to us if we had outraged justice and decorum in onslaughts upon the faith and the religious sentiments of our Protestant fellow-citizens. But in this we have not offended. Neither in this Colony nor elsewhere does any Catholic priest or layman make a living, after the Slattery fashion, by lectures 'to men only' and 'to women only' in coarse vilification of the members of another creed. If a Catholic priest so far forgot the decencies of life and the laws of charity and justice as to descend to this mode of controversy for any purpose, he would promptly find himself under ecclesiastical censure.* A Catholic layman guilty of such proceedings would be denounced from pulpit and altar. And neither would find a Catholic audience to listen to their evil tale.†

The Gospel of Assafœtida.

Catholic theology expressly recognises the respect which is due to the honesty and *bona fides* of the religious convictions of those who do not belong to our fold. We have no objection to arguments against our beliefs and religious practices, so long as they are put forward in a reasoning, candid, and inoffensive spirit. When this is done, we meet them in the same spirit, inoffensively and with good feeling. But the trade of this class of 'lecturers' is one of open, coarse, and aggressive lying for filthy lucre. The staple of their attacks is infamous calumnies against the Catholic priesthood, gross and indecent attacks on the virtue of Catholic womanhood, and charges of wholesale and phenomenal immorality, infanticide, etc., against those pure and high-minded women who leave the world and its joys and embrace the religious life to educate the little ones, to minister to the orphan, the poor, the leper, the abandoned, and to the sick and wounded soldier where bullets fly and shells burst—as many of them are now doing at Kimberley and Mafeking and Ladysmith—and all this without fee or reward of any kind save what they hope to receive from God alone. The chief attraction in the 'lectures' of 'ex-priests' and 'ex-nuns' is their pruriency or obscenity. The circulars of the 'lecturers' one and all are couched in terms which are expressly and purposely so worded as to excite impure curiosity with the promise of indecent 'revelations.'‡ The idea is strengthened by the catchy expedient of lectures 'to men only' and 'to women only.' It is carried out still further in the flood of infamous pamphlets, the sale of which adds to the revenue of the apostles of filth. It is on the prurient and the impure that the crusade thrives best. An idea of the scandalous nature of this part of the campaign may be gathered from the fact that the circulation of such literature was stopped last year by order of an Edinburgh court, and that Riordan (*alias* Ruthven), and Joseph Slattery (who is now doing the devil's work of arousing sectarian passion in New Zealand at so much per night) were both sentenced to terms of imprisonment for its circulation in the United States, where the law-courts are supposed not to be over-squeamish in such matters.

* An Australian Catholic bishop—we believe it was the bishop of Lismore—recently declared in a letter to the local press that he would, in such a case, immediately visit the offending cleric with ecclesiastical censures.

† When 'Sister Mary Agnes, O.S.B.' wrote her *Nunnery Life in the Church of England* in 1890 both she and her book were boycotted by the Catholic body.

‡ London *Truth*, in November, 1898, had the following regarding a notorious bogus 'ex-priest' and gaol-bird who rivalled Slattery's outrageous utterances in Great Britain, and who, like Slattery, is also a Baptist minister: 'I have before me one of the handbills of his lectures at Southampton, which are obviously worded in such a way as to appeal to the most prurient tastes and instincts, and any person of average intelligence would see in these handbills that the man is a thorough blackguard. Protestantism seems to be very unfortunate in enlisting the services of champions of this character.'

The itinerant 'ex-priest' and 'ex-nun' are usually careful to limit themselves to broad and general charges of wickedness and immorality against the Catholic body. Did they single out specific living individuals, with their real names—and not merely supply fictitious names, as Slattery's wife does—they would speedily find themselves in the grip of the law. Their charges rest directly or in their final resort on their own unsupported assertions or assumptions. This fact at once raises the question of the personal character and credibility of the accusers. But they are singularly shy of inquiry into the facts of their past career. And with good reason. For in every instance in which—whether by the action of the police or otherwise—the facts of their history have come to light, their antecedents have been such as to hopelessly damage them as witnesses either in their own favour or against any other person or corporate body—and least of all against those whom they have a strong pecuniary interest in vilifying.

A New Gallery of Gods.

1. They are almost invariably obscure individuals from remote villages and little-known places in distant lands. The only 'credentials' which they usually possess as to critical periods of their past career are the good which they affirm of themselves and the evil which they ascribe to others. We find among them no leader of men, no brilliant mind, no one prominent either for piety or for talent. Men of recognised ability, and, at the same time, of bitter anti-Catholic feeling, have from time to time severed themselves of their own accord, or been severed by ecclesiastical sentence, from the communion of the Catholic Church. Among them were such men as Blanco White, Reinkens, Loyson, Döllinger. They searched the Church, as one author puts it, 'like a horse-fly on the look for sores.' They knew her and her theology far more intimately than Slattery. And they did not spare her wherever they discovered what they fancied was a vulnerable spot. But not one of them ever prostituted his talents by abandoning honest and clean controversy for the coarse and brutal calumnies that form the stock-in-trade of the 'ex-priest' and the 'ex-nun' business that is now in full operation in New Zealand.

2. Another striking feature in the alliance of bigotry with pruriency is the enormous—we might say overwhelming—percentage of the alleged 'ex-priests' and 'ex-nuns' who are not and have never been Catholics. This is easily accounted for. There's money in the business, and plenty of it. An affidavit of Slattery's nephew, John Slattery, states that the 'ex-priest' made £800 in three weeks by his Melbourne 'lectures.' Chiniquy is said to have taken £30,000 out of Australia. In fact, the profits of the business were for some years so great that the 'profession' became uncomfortably overcrowded, until the congestion was relieved by the action of the police and criminal courts and the pamphlets of the Catholic Truth Society. The capital necessary for embarking in it is merely a filthy tale that may be concocted direct from a lewd imagination, or at second-hand from the lying pages of the *Auf der Disclosures of Maria Monk*. From Achilli to Slattery and his female companion there has been little or no originality in the style of fiction that finds favour with the prurient-minded supporters of this Zolaesque class of low romancists. It is simply *Maria Monk*,* with variations.

3. Another peculiarity of this strange profession is this: that the 'ex-priest'—whether real or bogus—is invariably accompanied by the usual female companion, who almost as invariably poses as an 'ex-nun.' (There is at present no genuine ex-nun on the lecturing platform—Ellen Golding and Edith Gorman having been compelled to retire into obscurity owing to the exposure of the facts of their career by the Catholic Truth Society). The 'ex-nun'—whether real or fictitious—has been, in every instance that we know of, accompanied by a husband or by a 'protector' of the male sex. The *Morning Star*, a non-Catholic paper, had the following comment on a genuine ex-priest who lectured at Fort Wayne (U.S.A.) towards the close of 1893: 'Odd as it may appear, every time a priest becomes converted and renounces Catholicism, he promptly plunges into the deep sea of matrimony. Just as soon as the animal in a priest begins to overbalance the spiritual, he at once becomes deeply impressed with the fallacy of his religion, and converts himself into a Protestant, and then hunts up a wife. The wife is usually an "escaped nun" or something of the kind.' Here we have, from an American non-Catholic editor, a variant on the sarcastic comment of Erasmus on 'converts' of this class: 'Two things are they in search of—cash and a wife.'

4. We have referred to the marked unwillingness of these itinerant lecturers to court a frank and fair inquiry into the facts of their past history. This unwillingness is quite intelligible to anybody who has taken the trouble, as we have, to watch and note their records whenever obtainable. As a result of inquiries extending over several years we have succeeded in tracing the careers of some thirty or more gross 'ex-priest' slander-mongers. The greater part of them were not priests, a big percentage of them were not even Catholics. Such of them as were priests were, without a single exception, driven forth, as Slattery was, from the sacred ministry for conduct unworthy of their high and holy calling. We have failed to find amongst this whole class of coarse 'lecturers' one man of unblemished character. With one or two possible exceptions every one of them—whether real or fictitious ex-priests—is known to the police and has made the acquaintance of a prison cell. It would be impossible in this rapid sketch to give even the briefest summary of the notorious facts of the lives of those unhappy men as told in the columns of the daily press and in the records of the police and criminal courts of England,

* *Maria Monk* is the great text-book of Mrs. Slattery. The story was attributed to, but not written by, a poor, half-witted non-Catholic fallen woman named Maria Monk. This poor creature was for a time an inmate of a refuge for 'soiled doves,' and spent most of her career—where she also ended it—behind the iron doors of a Canadian gaol. A complete exposure of the Maria Monk fraud will be found in *The True Story of Maria Monk* (Catholic Truth Society, 1d), mainly a reprint of an article in the *Dublin Review* of May, 1836.

Scotland, Ireland, the United States, Australia, &c. But the following random name-list from a long catalogue of 'ex-priests' before us will serve to convey a fair idea of a class that for the last half century have been making a dishonourable livelihood by arousing and trading on sectarian passions and corrupting the minds of youth with pamphlets which, in the words of Newman, 'cannot have been intended for any other purpose than to afford merriment in the haunts of vice and profligacy':—

'Ex-priest' Koehler was sent to gaol for larceny at Buffalo on March 13, 1895. A few weeks previously he had served a term in the Erie County Penitentiary for obtaining money under false pretences. 'Ex-priest' Riordan was sentenced to 12 months' imprisonment for swindling at the Erie County Sessions on April 25, 1893. 'Ex-priest' McNamara received 12 months' imprisonment on another charge. 'Ex-priest' Thorp was imprisoned in Wyoming for bigamy. 'Ex-priest' Chiniquy was deposed for intemperance on September 20, 1851, and again (by the Bishop of Chicago) on November 20, 1856. He was also expelled by the Presbyterian Synod, in 1862, 'for fraud and gross swindling.' Another 'ex-priest'—an A.P.A. lecturer with half-a-dozen *aliases*—acquired a very unenviable notoriety at Wisconsin a few months ago, and finally eloped with a farmer's wife. An American contemporary tells us that, previous to this, 'one of his lectures in Canada was so indecent and obscene that he had to fly across the border into the United States to escape arrest.' Achilli, not to put too fine a point upon the matter, was a common blackguard. Another member of the fraternity was 'up' for the theft of clothing in Dublin in October, 1895. 'Ex-priest' Joseph Slattery (now in New Zealand) was, by his own confession, as we shall see, sentenced to imprisonment in America for selling indecent literature. Another, Don Paolo Miraglia, was, in last August, condemned at Piacenza to five months' imprisonment and a fine equal to £15. 'Ex-priest' Hicks served several long terms of imprisonment in Texas, and is described as a 'forger, evangelist, A.P.A. lecturer, and all-round scoundrel.' 'Ex-monk' Widdows was, says *London Truth* of March 30, 1899, sentenced to 10 years' penal servitude for a crime which involved 'a piece of as revolting immorality as it would be possible to conceive.' Other prominent members of the 'ex-priest' fraternity were the American pick-pocket Lawrence, the swindler Rudolph, and many other criminals or adventurers to whom it would be tedious to refer in detail. We do not pretend to know how Riordan, Bluett, Koehler, Hicks, and many other such succeeded, like Slattery, in joining and remaining in the Baptist ministry. But the fact remains that both the downright adventurers and the genuine priests who are compelled to leave the Catholic ministry through bad conduct, generally make their way, now-a-days, either directly or by degrees, to those minor denominations in which sectarian prejudice is strong and the level of clerical education low. As a rule they shun the larger Churches—those which include considerable sections of the educated classes and which are generally ministered to by a scholarly and broadminded clergy. We have no doubt that this unhappy class of itinerant revilers would be as ready to lecture for Rome as readily as they lecture against her—if there was money in it. They have shown themselves to be alike strangers to shame and impervious to exposure. Here in New Zealand such adventurers are, happily, little known. In America, however, their evil record so stinks in the public nostril that so far back as the close of 1895 their principal employers—the A.P.A. (the Orange organisation of the United States)—found it necessary to discard them in the following official circular from the supreme council of the Association:—

'Whereas ex-priests and ex-nuns were going around the country lecturing or purporting to be lecturing under the auspices of the A.P.A., therefore be it resolved that we will not tolerate any such work as this; and, furthermore, be it resolved that whenever an ex-priest or ex-nun is lecturing, or claims to be lecturing, under the auspices of the A.P.A., that we denounce them and show them up. And I would especially warn the presidents of the various councils not to engage or employ any ex-priest or ex-nun to lecture for the A.P.A., as they do the Order more harm than good.'*

Slattery and his Orange Friends.

In England an association known as the Protestant Alliance has taken many of these itinerant professional slanderers under its wing. But their chief dependence is upon the Orange Society. There is a stringent rule in this Society against admitting to membership any one 'who is or has at any time been a Papist.' The grand lodges, however—including that of New Zealand—make an exception in favour of professionals of the type we refer to. Their attacks on the Catholic body are, apparently, sufficient 'testimonials of good character.' They admitted to membership Koehler, Riordan, (*alias* Luthven), McNamara, Chiniquy, Widdows, and the whole horde of such swindlers and adventurers as came within their reach, and furnished them with audiences and special funds, † unshamed by the repeated exposures and the frequently successful criminal prosecutions which followed the career of many of those unhappy men in England, Scotland, and the United States. Ex-priest Joseph Slattery (now 'lecturing' in New Zealand with a bogus 'ex-nun') is also a member of the Orange Association. So we learn from one of its 'accredited organs,' the *Victorian Standard* of March 30, 1899. It says (p. 9) that 'the reverend gentleman is a member of the Loyal Orange Institution, and comes hither [to Australia] with official letters of recommendation from Bro Touchstone, Grand Secretary of the Loyal Orange Institution of England.'

* In the United States (says the *Boston Pilot*), the trade of the A.P.A. lecturers was that of stirring up strife among American labouring men of one religion against labouring men of another religion. 'Bryanism' scotched the A.P.A. conspiracy by solidifying the labour element. When Bryan was nominated for President and the A.P.A. collapsed in Germany, a notorious but genuine ex-priest lecturer and gaol-bird is said to have remarked: 'If this thing keeps on, it is going to play hell with my trade.'

† For an instance of the raising of special funds see the *Victorian Standard* of June 2, 1898. This paper described itself in its issue of April 30, 1897, as 'the accredited organ of the [Orange] Institution in Victoria.'

The same paper of August 31, as well as one of Slattery's pamphlets, show that he has recommendations from one James Ray, who describes himself as 'Supreme Grand Master' of the Orangemen of America. A later issue of the same despicable news-sheet—that of June 30, 1899—contains (p. 13) a communication from Dunedin which gives us to understand that the Orange body had written to Slattery inviting him to come for 'a New Zealand tour.' Yet another issue of the same vile monthly explains the motive of the invitation to Slattery. It is to this effect: that Orangeism is making no headway in this Colony, and that to galvanise it into activity 'a little more opposition,' writes the New Zealand correspondent of the Orange organ, 'is needed.' And that opposition, it is plainly hoped, will be aroused by the coarse, vehement, and brutal attacks of Slattery and his wife on the character of the Catholic priesthood, on the virtue of the Catholic womanhood, and on every religious sentiment that Catholics hold dear. His most prurient charges refer to alleged immorality in the confessional. He dares not commit himself to specific charges against living individuals by name. Such a course would afford the public the opportunity of seeing his veracity tested in a law-court. He prefers broad and general accusations which, translated into ordinary speech, simply come to this, that Catholic men habitually connive, under the cloak of religion, at immorality on the part of their wives, sisters, and daughters. In the same way he charges priests in a wholesale manner with the foulest crimes. Here again his caution does not desert him. If he accused any living specific priest with immorality his career of slander would meet with a very sudden termination in the law-courts. We know that it is hard for Catholics to bear up patiently under an infamous and cowardly crusade of this kind. We exhort them, however, to possess their souls in patience, and to remember that the sympathies of every respectable Protestant in the Colony is with them. Adventurers of the Slattery type, like the Orangemen, like 'a little opposition' of the physical order. But to attack them in this way is to help their work by giving them a plausible excuse for posing as martyrs to 'freedom of speech.' Let no Catholic, then, assist them to become notorious except with that only form of notoriety which they will not court—the free and systematic circulation of this and such-like exposures of the true facts of their career alike to the general public and to the frequenters of their lectures.'

Sunbeams from Cucumbers.

You may hope to extract sunbeams from cucumbers. But you must not expect truth from those wandering pets of Ananias who make a dishonourable livelihood by maligning the Catholic body. Slattery and his so-called 'Sister Mary Elizabeth' are bold, if not skilful, fibsters. We shall give a thorough exposure of the career of the female impostor in our next issue. As for Slattery: it would be manifestly impossible, in the brief compass of a newspaper article, to even touch upon the seething mass of malignant falsehood contained in his various lectures and pamphlets. Nor is it necessary. For Slattery is not even a plausible liar. 'There is, so to speak, a total lack of aerial perspective in his mad 'pictures.' The colours are too uniformly black and too heavily impastoed. In other words, the sheer monstrosity of his tales is their best refutation. He lies bravely. But he lies so clumsily and inconsistently that, as the reader is already aware, he oversteps the bounds of art in lying, and becomes not so much a relatively clever De Rougemont as a broad and vulgar Munchausen. The staple of his monstrous charges is bald, unsupported statement. They rest upon his own assertion and assumption, and on that alone. Fortunately we have abundant means of testing his reliability as a witness. And this we shall do by reference to a few of the many vital matters in which he has proved himself a willing, if clumsy, perverter of sacred truth. For obvious reasons we select some facts of his personal career of which he would have been a competent, if he had only been a truthful, witness.

(1) In one of his lectures delivered at the Baptist Church, Brunswick, Melbourne, on Thursday, May 25, 1899, he said: 'I thank God I was never under the influence of liquor during the whole of my life. I have been during the whole of my life an absolute and complete teetotaler.'*

(2) In his semi-illiterate and ungrammatical *Complete Refutation of Popish Lies* he says (p. 7): 'I was never under the influence of intoxicating drink in my life.'

(3) In his lectures and in the fifth chapter of what we may by courtesy call his book, † he tells us that his whole and sole reason for leaving the exercise of his ministry in the archdiocese of Dublin (to which he belonged) was an alleged discovery made by him that the Catholic doctrine of intention was untenable. ‡

(4) Again: he denied in the columns of the *Christian Scotsman*, towards the close of 1897, and in his *Complete Refutation* (p. 4) that he was imprisoned in America for selling indecent publications.

* Verbatim report in the *Victorian Standard*, the Orange organ of Victoria, May 31, 1899, page 9, 3rd col.

† *Secrets of Romish Priests Exposed*—a tissue of raging falsehood and rampant fallacy. It purports to have been written by Slattery and is dedicated to his wife. The *Complete Refutation* also purports to be, and probably was, written by him, as it contains many Hibernicisms, slips in grammar, and crude remarks such as might naturally be looked for in an Irishman of limited education. It was printed at Sunderland in 1898. The other was printed in America in 1892, and is in style and expression so different from the *Complete Refutation* that it cannot be, as it stands, the work of the same writer.

‡ Slattery misstates this doctrine, and then proceeds to elaborately refute his misstatement. Slattery either does not know Catholic theology on this point or he deliberately misrepresents it. For the general reader the best popular exposition of the subject is *The Doctrine of Intention*, by the Rev. Sydney F. Smith, S.J., published by the Catholic Truth Society (pp. 16, 17, obtainable from all Catholic booksellers). That valuable little pamphlet meets and easily disposes of the shallow fallacies of Slattery. He ekes out his evident lack of real education with a boundless effrontery, and falls in with the class who, in the words of a brilliant American magazine writer, 'do not know a syllogism from a haystack, yet who glibly dispute the scholarly reasonings of those who, like Newman and Browning, devoted their transcendent talents and their whole lives to theology.'

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We purposely select these statements of Slattery for the following chief reasons:—

(a) Because they are plain questions of fact that admit of being tested even in New Zealand. If Slattery is—as he emphatically is—a wholly unreliable witness as to the facts of his own career, his evidence is obviously even more tainted when directed against a body of people the vilification of whom he is coming into chinking drachmas.

(b) Because the official and authoritative disproof of these statements has been notoriously before the world for many years past, both in pamphlet form and in the columns of the newspaper press of America, England, Scotland, Ireland, and Australia.

(c) Because our communications with the countries named regarding the career of the Slatterys has confirmed us in our belief that in each and all of these matters Slattery has—to put the matter in plain Anglo-Saxon—deliberately lied.

(d) Because, in addition to being tests of personal veracity, the published and notorious refutation of these four statements affect so profoundly his character and reputation as a minister of the Gospel as to disentitle him to all claims either to credence or to respect.

(e) Because, though repeatedly and publicly challenged thereto, in the United States, England, Scotland, and Australia—in the Catholic and the Protestant and the secular Press, and by public placard and by registered letter—he has not deemed it prudent to appeal to the protection of any court to establish his innocence of charges arising out of the refutation of his statements which seriously effect his character both as a clergyman and a citizen. What these charges are we shall presently see.

'Give him the Pledge!'

We shall first deal with his statements (1) and (2) that he has been all his life a total abstainer, and that he has never been under the influence of intoxicating drinks. These statements and their refutation call to mind the well-known story of Father Healy, of Bray, who was once a fellow priest of Slattery's during the few years that the latter officiated in, or 'hung on by,' the diocese of Dublin. Father Healy was about to enter a railway carriage at Killiney station when he observed that it was nearly filled by Anglican clergymen, with some of whom he was on terms of close friendship. Among them was Lord Plunkett, the Anglican Archbishop of Dublin. He noticed that Father Healy hesitated. 'Oh, come in, Father Healy,' said Lord Plunkett, 'come in! I want to ask you a question. A gentleman of your cloth has come over to us, and I want to know what we should give him.' 'I think,' replied Father Healy, quietly, 'that you should give him the pledge.'

Joseph Slattery—a native of Limerick—was ordained for the archdiocese of Dublin on May 21, 1880. Within three years after his ordination he had become a victim to intemperance, and was at last, after many warnings, removed from the ministry by Archbishop Walsh. His history in the archdiocese of Dublin is briefly told in the following correspondence between him and the late Cardinal MacCabe. The first part of both these letters is holographic—i.e., entirely in Cardinal MacCabe's handwriting. Under the Cardinal's signature in each letter Slattery has, in his own handwriting, written and duly signed his acceptance of the conditions imposed on him, and thus personally given the lie direct to the statements subsequently made in his lectures to the effect that he had been all his life a total abstainer. The correspondence between Cardinal MacCabe and Slattery runs as follows:—

'4 Rutland Square E.,
Dublin, 8th November, 1883.

'Dear Father Slattery,—I send you by this post an appointment to the curacy of Morne. You receive faculties now on the express understanding that you are a total abstainer. Your faculties will continue as long as you keep the pledge; they will terminate the moment it is violated under any pretext or advice. If you wish to accept your appointment and faculties on these conditions, write your acceptance underneath and return the letter to me.—I remain, yours, etc.,

'E. CARD. MACCABE.'

'I most willingly and thankfully accept my appointment. Wishing you many long and happy years over us.—I remain, your most obedient servant,

'JOSEPH SLATTERY.'

'4 Rutland-square, E.,
Dublin, 17th January, 1885.

'Dear Fr. Slattery,—I am greatly pained by finding myself compelled to remove you again. Little more than twelve months have passed since you were sent to Morne, on the express understanding that you were bound by the Total Abstinence Pledge, and that by the violation of that pledge you *ipso facto* lose the faculties of the diocese. I have before me my letter sending you to morne, in which you express your assent to the condition I required from you.

'There is, I am sorry to say, too much reason to fear that you have not kept your promise, and consequently that you are administering Sacraments sacrilegiously.

'Your conduct, moreover, is giving a good deal of dissatisfaction; however, I will give you one other chance, but it will be the last.

'With this letter you will receive your appointment to the curacy of Kilbride and Barndarrig. That appointment is made on the following conditions:—

'1st. That you take the pledge from Canon Brady, the V.F. of your district, from whom I expect a certificate of the fact.

'2nd. That the violation of that pledge in any shape or form without a written permission from the Ordinary of the diocese brings with it *ipso facto* suspension.

'3rd. That this suspension is absolutely reserved to myself personally.

'If you are willing to submit to these terms, write your acceptance underneath and return this letter to me immediately.—Faithfully yours,

'E. CARD. MACCABE.'

'I accept the appointment on these conditions with many thanks.

'JOSEPH SLATTERY.'

According to the *Liverpool Catholic Times* of January 6, 1899, the original correspondence between Cardinal MacCabe and Slattery was, in reply to a challenge by the latter, sent by Archbishop Walsh, through the Bishop of Newport, to Mr F. W. Lewis, of the St. Tello's Society, for inspection by the employers of the ex-priest the Welsh National Protestant League. We may state that we have been for some time past in correspondence with the distinguished prelate who now so worthily wears the mitre of the archiepiscopal See of Dublin, and shall at the proper time produce and duly prove the correspondence between his eminent predecessor and the unhappy man who is now stirring up and profiting by sectarian rancour in a country where people of every Christian creed have hitherto lived in harmony.

Cardinal MacCabe's leniency was, however, wasted, and his successor, Archbishop Walsh, was compelled, in the interests of religion, to dispense with Slattery's services. The ex-priest went beneath the surface of things for a time. In 1887 he came to the surface again. He was then a student at the Theological Seminary in Colgate University at Hamilton, N.Y., having been sent thither at the expense of the Baptist Education Society. Here, according to a New York paper of March 2, 1895, in a brief sketch of his career, he posed as an ex-priest who had renounced the Church of Rome from 'conscientious scruples,' and a paper published at the University stated—presumably on Slattery's authority—that he had been educated at Maynooth. Father J. V. McDonnell, a Catholic priest resident at Hamilton, thereupon furnished Archbishop Walsh with these statements and requested him to give the real facts of Slattery's career. The Archbishop sent him the following reply:—

'Archbishop's House, Dublin,
'May 22, 1889.

'MY DEAR FATHER McDONNELL,—You or any other person, ecclesiastic or layman, will be perfectly safe in challenging inquiry as to the antecedents of unfortunate Father Slattery. In Cardinal MacCabe's time he broke down very badly from intemperance. About a fortnight before the Cardinal's death he received an appointment on condition of binding himself in a most stringent way to the total abstinence pledge. There was a distinct written intimation—the original of which I hold—that this was to be the last chance.

'Well, he broke down again. I thought it right, even after all this, to give him one chance more—of course with the intimation that it would be the last, so far as I was concerned. He broke down again, and I was unable to have anything more to do with him. . . . I may add that he was not educated at Maynooth.

'Sincerely yours,
'WILLIAM J. WALSH,
'Archbishop of Dublin.'

This letter was sent to Dr. Dodge, President of Colgate, by Father McDonnell.* Towards the close of 1897 it was republished in England. Slattery thereupon fell back upon the ready expedient so frequently resorted to by Edith O'Gorman: he threw doubts upon the authenticity of Archbishop Walsh's letter. This ruse often succeeds for a time, for communication with the writers of original documents is sometimes slow, often costly, and the game of bluff *plus* a few days' delay generally enables itinerant slander-mongers to get away to places where the atmosphere is less oppressive. In the present instance, however, the respite was but brief. Dean Lynch (now of St. Winifred's, Hulme, Manchester) was upon the tracks of Slattery and his female companion. A letter from him to Archbishop Walsh elicited the following reply:—

'Archbishop's House, Dublin,
'December 13, 1897.

'Dear Father Lynch,—The letter dated May 22, 1889, and addressed to Father McDonnell, which had been published in so many American and now in so many English newspapers, was undoubtedly written by me.

'That it refers to the lecturer now in England there can be no doubt, for only one priest of the name of Slattery has left this diocese under any circumstances within living memory, and the one who left was the unfortunate victim of drink about whom I wrote to Father McDonnell. In my letter to Father McDonnell I referred to a letter written to this unfortunate man by Cardinal MacCabe. This letter, of course, has been preserved, with other documentary evidence, including some in Father Slattery's handwriting. But what further evidence can be required? The case is a lamentable one, absolutely without parallel in my experience.

'I remain, dear Father Lynch,
'Faithfully yours,
'WILLIAM J. WALSH,
'Archbishop of Dublin.'

A fair Challenge.

We may close this part of an unpleasant subject—which only Slattery's present crusade could have compelled us to touch upon—by reference to the latest of the many challenges issued to him and his wife during the past few years. We refer to the challenge issued by Mr. Joseph Winter, of the *Advocate*, Melbourne, and published in various papers (including the Presbyterian organ, the *Southern Cross* in June, 1899) during Slattery's stay in Melbourne. That challenge is now before us. Mr. Winter published in his newspaper and in pamphlet form the following two charges: 'To make the

issue plain: 1st. I charge Mr. Slattery with being an unfrocked priest, and that his faculties were withdrawn from him for intemperance. 2nd. I assert that the woman known as the Escaped Nun was never a nun in St. Joseph Convent, Poor Clares, in Cavan, Ireland, in the year 1883 or a few years after, as stated by her.' Mr. Winter called upon Slattery to proceed against him for libel and offered to 'prove the charges contained in the pamphlet up to the hilt.' 'As an inducement,' he continues, 'to Mr. Slattery, I will deposit £100 with some responsible person, say the Mayor of Melbourne, provided Mr. Slattery deposits a similar amount; if Mr. Slattery obtains a verdict, my deposit would go to him; and if I obtain a verdict, his £100 be given, not to me, but to the Melbourne Hospital. I will place a second £100 against a like amount from him, if he can prove in a law court that his companion, whom he calls the Escaped Nun, was ever a nun in St. Joseph's Convent of Poor Clares, Cavan, Ireland, in the year stated by her. Should he fail to prove this, his £100 be given to St. Vincent's Hospital. This is a challenge which any honest man ought to accept.' But Slattery did not accept it. On the contrary, he publicly declined to do so. The public can judge the reason why. We may state that the challenge is open still, should the doughty ex-priest take heart of grace to meet it.

His 'Conversion.'

The letters of Cardinal MacCabe and Archbishop Walsh sufficiently explain the 'conversion' of Joseph Slattery. He did not, as stated in his book (p. 60) and in his lectures, leave the ministry of the Catholic Church of his own accord. He was driven out of it. There are broken down clergy in every denomination. So long as human nature is frail, and so long as there are some who enter the priesthood not called, as Aaron was—not by the door, but over the wall—so long will it be necessary to inflict the censures of the Church upon priests here and there who fall far below the high standard of their holy calling. It is one of the highest testimonials to the Catholic Church that she casts out from her ministry men like McNamara and Slattery, and prevents fellows of the type of the bogus 'ex-priests' Riordan (*alias* Ruthven) and Nobbs (*alias* Widows) from ever attaining to the priesthood. As for Slattery, his 'conversion' was determined by the fact of his dismissal from the ranks of the Irish Catholic clergy. His own account of his 'conversion' is self-contradictory, does not hang together, and is not worth a moment's consideration in the face of the evidence referred to above. Thus, in a lecture of his published by the *Christian Scotsman* of July 3, 1897,* he gives an elaborate account of his difficulties, tells how he submitted them to his brother priests, then to his bishop, and finally to a conference of thirty or forty priests. In his lecture at the Baptist Church, Brunswick, Melbourne,† he omits all reference to the bishop, and reduces the conference of priests from forty to thirteen! In his *Secrets of Romish Priests* (p. 60) he represents himself as having, while yet ministering in the Catholic Church, 'lost faith in what [he] was doing.' But he kept on 'doing' it all the same, until, 'after mature thought and deliberation, [he] gave up Rome.' We are in a way glad that the two arch-bishops' letters save us the mortification of believing that any priest would be guilty of exercising the awful mysteries of a religion in which he had 'lost faith.' He then proceeds to tell us that after he had 'stepped out from Rome' he was 'on the verge of infidelity.' Then, according to one account, he was converted through having a very familiar text of the Bible explained to him by one who is vaguely referred to as 'a Captain Johnson, of the British army.' In his mendacious book or pamphlet (p. 61) the gallant warrior who does the expounding of the Scriptures appears under an *alias*—after the manner of 'ex-priests' Nobbs and Riordan and 'Father Leo'—and is (again somewhat vaguely) referred to as 'Captain Thompson, of Dublin.' A plausible fibster needs a good memory, a constructive faculty, a sense of proportion, and a nice perception of probabilities. Slattery is manifestly deficient in all of these. As a result, even a superficially critical examination of his pamphlets would condemn them, on internal evidence alone, as wholly untrustworthy and misleading.

Tales for the Marines.

Slattery's insane tales of Catholic depravity are manifestly not intended for educated people who read and think. His appeal is made exclusively for that gullible portion of the community that is attracted by garish monstrosities and blood-curling horrors, behind which there lies the hope or promise of prurient 'revelations.' Such people lack the critical faculty. They have an insatiable hunger and thirst for the monstrous, the gory, and the impossible. Like the Queen in *Through the Looking Glass*, by assiduous practice they become at last capable of believing as many as six impossible things before breakfast. For another class the prurient would, apart from its truth or falsehood, be manifestly the chief attraction. Mr. Labouchere, a non-Catholic and editor of *Truth*, hits off as follows the drift of the Slattery combination: 'It must be perfectly obvious to anyone with the slightest knowledge of the world that these lectures are delivered simply for the purpose of putting money into the lecturer's pocket, and that to gain his end the lecturer is appealing to prurency and indecency under the guise of religion.' Mr. Adams, Chairman of the Board of Stewards of one of the Methodist churches of Savannah, wrote a letter dated March 9, 1895, to the *Nashville Advocate*, the official organ of the Methodist Church South (U.S.A.), denouncing Slattery's lectures and handbills. He says: 'I do not hesitate to say that I cannot understand how a Christian or a gentleman, or a decent man, could have been, as Slattery was, the author of these handbills. Catholics were naturally and properly very much exasperated, and it seems to me that all fair-minded people ought to have been indignant.' The *Church Times*, an Anglican organ, in a recent article, deplores

the outbreak of fanatical feeling, and says that it is 'directly responsible for calling out a flood of obscene literature, letters, and postcards, which of themselves would disgrace any cause.' The well-known charges of *Truth* (it continues) have never been answered, and, therefore, judgment must go by default, but also it should be recollected that the offence is still being committed. The subject of the confessional has given occasion to a number of prurient-minded people to evolve imaginary charges out of their own dirty minds. When they have ventured on a specific charge, they have been met at once and their falsehoods exposed. But still they go on stamping the country and bringing general charges, apparently because they are too cowardly to bring specific ones and too prurient to abstain altogether. It is useless to tell them that confession is used as a means of grace with much prayer for strength and guidance, for we enter here into an atmosphere to which they are strangers. We can only conclude that they say what they do, knowing what they themselves would be likely to do were they confessors.'

Slattery in Gaol.

Slattery has contributed one vile sample to this 'flood of obscene literature.' The specimen before us was published and sold by him in America. This led to his imprisonment for selling indecent literature. When this was made known in Great Britain, Slattery, in his *Complete Refutation* (p. 4), and in the *Christian Scotsman* (a paper of Orange tendency), and elsewhere, indignantly denied having been imprisoned for this offence. Dean Lynch promptly cabled as follows to the Bishop of Pittsburg:—

'Bishop, 519 Grant street, Pittsburg, Pennsylvania.

'Was Slattery, lecturing apostate priest, imprisoned for selling indecent literature?—LYNCH, Roman Catholic Presbytery, St. Wilfrid's, Manchester.'

He received the following reply:—

'Lynch, Roman Catholic Presbytery, St. Wilfrid's, Manchester, England.

'Yes.—BISHOP, Pittsburg.'

Will it be believed? Within two months after his denial (says the *Herald*, Edinburgh) he was selling the self-same book in Manchester, Glasgow, and Edinburgh, until the police stopped him in the last-mentioned place, and on the fly-leaf of the book he declared: 'This is the book for selling which I was imprisoned in America!' And in his lectures in Australia, as reported in the *Victorian Standard*, he not alone admits the truth of what he had previously denied, but apparently glories in the fact that he was imprisoned for the sale of an indecent pamphlet! In a lecture at the Temperance Hall, Melbourne, June 14, 1899, he paid the following indignant tribute to the respectability of the printers and publishers of that city: 'Rome is hanging over the people with a threatening cloud. For instance, Sands and McDougall would not print my book. Robertson would not handle any of my books. Gordon and Gotch tried it, but ran out of the field quickly. What are you coming to? † Persons who debase the minds of youth by the indiscriminate circulation of lewd or prurient ribaldry deserve the vigorous words used by Carlyle when he described Swinburne and his school as 'persons immersed in the filth of a cesspool, eagerly endeavouring to add to its foulness by their personal contributions.' Zolaism will not die out so long as the typical 'ex-priest' and 'ex-nun' survive.

[For a further exposure of the careers of Slattery and his wife see next week's issue. Orders for extra copies should reach this office as early as possible on Monday morning.]

PERSONAL NEATNESS.

TIDINESS is a woman's first law. It is in many an inherent virtue, but let those who have to acquire do it without delay, for a slovenly woman is an unlovely sight. It is to be regretted that many women are careless of their appearance when at home. They seem to think no social law exists that requires them to make themselves as neat, if not pretty, when 'the family' is present as when among their friends; but here they err greatly. Who will want to see them at their best if not those dear to them?

T O - M O R R O W .

TO-MORROW! How often do we say that, when a resolution is taken or a purpose designed, and how mockingly fate laughs back at us. To-morrow! As if time was in our poor, mortal hands, or as if, to the cowardly and procrastinating, there ever is a morrow! As if that word alone has not been the bane of more good intentions and the death-knell of more noble actions, as if it does not stand for more harm and ill and suffering than any other common to the lips of man! He who is always going to do, but never does, moves in a very small circle. He will remain where he begins, because there is no lower plane to which he can retrograde. Futile promises of starting to-morrow lead to nowhere. To-morrow never comes.

* About the middle of 1897 a notorious clergyman sent to the Queen a copy of his vile book, *Jacob Plummer in Rome*. Her Majesty's secretary thereupon sent him the following 'acknowledgment,' which is said to have been written under instructions: 'I regret to inform you that I am unable to lay this work before Her Majesty and consequently must beg you to allow me to return it.' Queen Victoria evidently shares every decent woman's contempt for such crusades as that of Slattery and his bogus 'ex-nun.'

† Verbatim report in *Victorian Standard*, June 30, 1899, p. 10.

* Reprinted from the *Boston Citizen*.

† Reported verbatim in the *Victorian Standard* of May 31, 1899.

Friends at Court.

GLEANINGS FOR NEXT WEEK'S CALENDAR.

(Written for the N.Z. TABLET.)

- January 21, Sunday.—Third after Epiphany. Feast of St. Agnes.
- " 22, Monday.—SS. Vincent and Anastasius, Martyrs.
- " 23, Tuesday.—Espousals of the B.V. Mary.
- " 24, Wednesday.—St. Timothy, Bishop and Martyr.
- " 25, Thursday.—Conversion of St. Paul.
- " 26, Friday.—St. Polycarp, Bishop and Martyr.
- " 27, Saturday.—St. John Chrysostom, Bishop and Doctor.

THE CONVERSION OF ST. PAUL.

The great apostle of the Gentiles, who carried the glad tidings of redemption to so many nations, and who joyfully underwent so many sufferings and afflictions for the love of Jesus, was once the deadly enemy of the Christian name. The glorious miracle of God's power and goodness by which he was transformed in a moment from a wolf into a lamb, from a furious persecutor of the faithful into a meek and zealous apostle, is celebrated in the Church by a special festival. Born at Tarsus, in Cilicia, of Jewish parents, and brought up at Jerusalem in the fanatical principles of the Pharisee, Saul, as he was then named, grew up in an intense hatred of the doctrines taught by Jesus and promulgated to the world by His apostles. The zealous and successful preaching of St. Stephen aroused his special indignation, and when that holy martyr was dragged away from the tribunal to be stoned as a blasphemer, Saul accompanied the crowd to witness the execution. He even consented to have a share in it by taking charge of the garments of those who cast the stones, 'and thus,' says St. Augustine, 'he stoned him by the hands of others.' But at the same moment the voice of the innocent victim was heard before the mercy seat of God pleading for his murderers: 'O Lord, lay not this sin to their charge.' And his prayer was heard in favour of the blinded Pharisee. But the moment of grace for Saul had not yet arrived. After the martyrdom of Stephen a violent persecution was raised against the faithful, in which Saul signalised himself above others. By virtue of the power which he received from the high priest, he dragged the Christians from their houses, loaded them with chains, and thrust them into prison. He caused them to be scourged in the synagogues, and endeavoured by torments to compel them to blaspheme the name of Jesus. Not yet satisfied, he applied for a commission from the high priest to take up all the Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem. Having obtained the requisite powers he set out with a number of attendants, and had almost arrived at his journey's end, when about noon he and his companions were suddenly surrounded by a great light brighter than the sun. Being struck with terror they fell to the ground, when a voice was heard by all, though understood only by Saul, which said, 'Saul, Saul, why dost thou persecute Me?' Christ did not say, 'Why dost thou persecute my disciples,' but 'Me,' for it is He, their Head, who is chiefly persecuted in His servants. Saul answered, 'Who art Thou, Lord?' To which Christ replied, 'Jesus of Nazareth Whom thou persecutest. It is hard for thee to kick against the goad, in other words, to contend with One so much more mighty than thyself, and thus only to wound and hurt thyself.' Trembling with awe, and at the same time moved by a powerful interior grace, Saul cried out, 'Lord, what wilt Thou have me to do?' To which Jesus replied, 'Arise and go into the city, and there it shall be told thee what thou must do.' Whereupon Saul rose from the ground, but when he opened his eyes he found himself unable to see. His attendants accordingly took him by the hand and led him into Damascus, where he remained for three days blind, and without eating or drinking.

Transformed by the grace of God into a new man, Saul now bewailed his past blindness in the bitterness of his soul, and offered himself without reserve for the accomplishment of the Divine Will. At the end of three days, our Blessed Lord, Who is accustomed for the greater exercise of our humility to complete by the ministry of others the work begun in us by the operation of His grace, appeared in a vision to a Christian named Ananias and called him saying, 'Ananias,' to which he replied, 'Behold, I am here, Lord!' Whereupon Christ said to him, 'Arise and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus. For behold he prayeth.' Ananias answered in his simplicity, 'Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem. And here he hath authority from the chief priests to bind all that invoke Thy Name.' To this Christ replied, 'Go thy way, for this man is to Me a vessel of election to carry My name before the Gentiles and kings and the children of Israel. For I will show him how great things he must suffer for My Name's sake.'

'And Ananias,' continues the sacred writer, 'went his way, and entered into the house, and laying his hands upon him, he said, 'Brother Saul, the Lord Jesus hath sent me, He that appeared to thee in the way as thou camest, that thou mayest receive thy sight and be filled with the Holy Ghost.' And immediately there fell from his eyes, as it were, scales, and he received his sight, and rising up he was baptised. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that He is the son of God. And all that heard him were astonished, and said, 'Is not this he who persecuted in Jerusalem those that called upon this Name, and came hither for that intent that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.'

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Irish News.

ANTRIM.—Putting down Orange Rowdism in Belfast.—The Orange youth of Belfast (says the *Irish Weekly*) has a special predilection for indulging in the recreation of cursing the Pope when he is not engaged in any more congenial pastime peculiar to his race. Against this apart from consideration for the youth's own welfare, and pity for his ignorance, we have nothing to say. He may indulge his whim to his heart's content. But we have a strong objection to his being allowed to compel all and sundry to join him, and so has Mr. Hodder, R.M., who taught three young men in the custody court the other day a lesson they will not soon forget. These three worthies, who had attempted to force their opinions down other people's throats in the vicinity of a Catholic district, have been heavily fined and put under a rule of bail. Respectability and good character were unavailingly pleaded on their behalf—they almost always are—but your 'respectable' rowdy is the worst of all.

The Seal of the Belfast Board of Guardians.—Mr. Allison, a member of the Belfast Board of Guardians, has given notice that he will move at the next meeting, 'That a seal representing King William crossing the Boyne be obtained for this Union, in order to perpetuate the memory of the man who delivered us from Pope and Popery, leather money, and wooden shoes.' There is undoubtedly ample scope for an interesting debate on Mr. Allison's resolution (says the *Catholic Times*), and it is to be hoped that the chairman who has intimated his intention of closing King William's admirer, will relent before the day of battle.

ARMAGH.—Collecting funds for the Completion of the Cathedral.—His Eminence Cardinal Logue has authorised the Very Rev. Canon Rogers, P.P., Ardee, and the Rev. Thomas Cassidy, P.P., Louth, to proceed to America, with the object of collecting funds for the completion of St. Patrick's Cathedral, Armagh. Both reverend gentlemen have left for the United States, and will commence their mission in New York with the cordial approval of Archbishop Corrigan.

Clerical Changes in the Archdiocese.—His Eminence Cardinal Logue has made the following clerical changes in the archdiocese of Armagh:—Rev. Francis Murtagh, C.C., Ardee, has been appointed C.C., Dunleer, and Rev. P. Matthews, C.C., Dunleer to be C.C., Ardee.

CAVAN.—Retirement of a Police Superintendent.—Superintendent James Smith, of the Dublin Metropolitan police, has retired from the force, and has gone to live in his ancestral home, at Arva, County Cavan. When resident in Dublin Mr. Smith was remarkable for his calm and judicial temperament, and he left the metropolis respected and regretted by hosts of friends.

CORK.—A Family of Soldiers.—Mrs. O'Keefe, of Kinsale, County Cork, the widow of a sergeant in the Munster Fusiliers, who has seven sons serving in the British army, has received a letter from the Queen, through the private secretary, congratulating her on the fact and enclosing a present of £10.

The New Church at Charleville.—The new Catholic church at Charleville, County Cork, the foundation stone of which was laid 12 months ago by the Bishop of the diocese, is rapidly approaching completion.

DUBLIN.—A Remnant of the Penal Laws.—The other day (says the *Freeman's Journal*) the case of 'Hughes, a minor,' came on before the Lord Chancellor. We do not know that any matter of recent date has created so profound a feeling in Catholic circles as that which lies at the centre of this case. Mr. Hughes is a young man under the age of 21 who has entered the Jesuit Novitiate. He is entitled to some property, and, for some reason, probably of a legal character, it has seemed desirable to his legal advisers that he should be made a ward of Court. In approaching the Court in order to be made a ward, the young gentleman sought a sanction from the Chancellor for his act in entering the Novitiate. When the case came on before the Chancellor he, with that sound wisdom which he is not deficient in, sought to give the serious side of the case the go by. 'Why,' he said in effect, 'make this young gentleman a ward of Court at all? It is admitted that his guardians are faithful and his estate safe.' The upshot of the matter will be that the petition of wardship will be withdrawn and a troublesome question thus got rid of for a time. But it is only for a time that the matter is got rid of. It must arise again at an early date, and cannot in the end be evaded. When the case of 'Hughes, a minor,' was before the Chief Clerk in Chancery he refused to sanction the young man's entering the Novitiate, on the ground that the Jesuits were an illegal body like the Ribbon Society. This is the undoubted law of the land, and sooner or later the whole Catholic population of the Empire must join in securing the repeal of this infamous clause of a beneficial statute. Our modern civilisation has as its noblest product religious liberty. It is absolutely intolerable that the disgraceful laws against the Jesuits and the religious orders should be allowed to continue to disgrace the Statute Book, and it is not to the credit of the Irish Catholic members that an attack in force has not been made long ago. Catholics sit in the councils of the Empire. Catholic statesmen rule great provinces and are trusted with difficult posts of duty. The blood of the Catholic soldier has been freely shed for the English flag in every battlefield of the century from the Peninsula to the campaign of Ladysmith. It is intolerable that the regular priests of the Catholic Church should still remain outlaws and banned and proscribed men. Another singular trace of the old penal days was disclosed in the discussion in the Court of Chancery. When a young Catholic

lady who is a ward of Court seeks during her minority to enter a convent as a Novice permission is refused. Everyone knows that entering a convent as a Novice is no 'irrevocable step.' Years elapse during which the girl can return to the world. There is no Catholic circle in which there are not happy and respected matrons who found that they were mistaken in thinking that they had a vocation for the conventual life. The Chancellor is, of course, bound to see that the postulant knows her own mind and has considered the matter fully before she enters a convent. This being done leave should be given, as it is given for that truly 'irreparable step,' marriage. It is not care for the girl, but hate of Catholicity that has developed an opposite practice. The Chancellor stands in *loco parentis* to his wards. He should treat a ward of Court exactly as a wise and affectionate father would his own child.

Serious Accident to Mr. Davitt.—A serious accident befell Mr. Michael Davitt whilst driving along Great Brunswick street, Dublin, on November 24. Mr. Davitt was riding on an outside car, when the horse slipped and fell. Mr. Davitt was thrown violently off the car right in front of the horse's feet, and lay stunned on the pavement. Several spectators of the occurrence ran to his assistance, and helped him into a shop. He remained in a dazed condition for a considerable time, but refused to allow a doctor to be summoned, and drove off in a cab to the residence of Mr. John Dillon, M.P., North Great George's street. Shortly after entering the cab Mr. Davitt fainted, and on arrival at Mr. Dillon's was in a semi-unconscious condition. Dr. Thornley Stoker and Dr. Cox were sent for, and remained for some time in attendance upon him. He was injured both in the head and back. It was afterwards ascertained that he had sustained no permanent injury, the medical men pronounced him to be suffering from severe shock, which would necessitate perfect rest for several days.

GALWAY.—The value of Irish Marble.—A great deal of Galway marble is being employed in the building of the new Westminster Cathedral, and it is used even in the Sacred Heart Basilica at Paris. It is an interesting fact (says an American exchange) that two-thirds of the marble and granite quarry owners and operators in the United States are of Irish birth or descent. There are very few among the thousands of existing patents for quarrying, dressing, polishing, carving, and setting stone that are not the invention of men of the same race. The business of quarrying, dressing, and carving marble at Carara remained unchanged from the time of Michael Angelo until a few years ago, when an enterprising Irish sculptor and stone-worker, who designed John W. Mackay's mausoleum, bought a quarry there and introduced the latest methods, but they did not produce any permanent benefit to the marble workers, for the Italian Government immediately clapped such big taxes on the quarry-owner that, as before the machinery was used, the workers continued to be nothing but slaves working for the Government. How important this business of quarrying is to the sculptor can only be gleaned by those who have read the lives of such men as John Hogan, who personally attended to the dressing of their own blocks and statuary, and worked at them with hammer and chisel until they had evolved their grand deals.

KERRY.—The Muckross Estate.—An attempt was made to sell the Muckross estate, which includes the greater portion of the Lakes of Killarney, by auction in Dublin about the end of November, but the bidding, which started at £35,000 and ran up to £50,000, did not reach the upset price, and the property was passed in. A few days later the *Evening Telegraph* stated it was authorised to announce that the estate had been sold by private treaty. The purchase has been made by a firm of solicitors in trust for a purchaser, whose name would not be communicated to the Press. The amount of the purchase money was also withheld, but conjecture placed it in or near the sum of £50,000, which was the highest bid at the recent sale, at which the property was bought in on behalf of the vendor for £51,000. The greatest interest centred in the disclosure of the name of the purchaser, inasmuch as the question of the safeguarding of the public rights depended largely upon his character and personality. The *Evening Herald* now states that the purchaser of Killarney is Lord Iveagh, Messrs. Sutton, who completed the transaction, are the family solicitors of the Guinness family. The sum paid is not named, but rumour puts it at £50,000. If Lord Iveagh is really the purchaser the question of tourists' privileges is likely to be arranged in a way satisfactory to the public. The tolls amount annually to upwards of £1000, are easily collected, and, of course, become payable to the new owner. The rights accorded to visitors are merely permissive, but they do not interfere with the privacy of the demesne.

KILKENNY.—Dedication of a Church.—His Lordship the Bishop of Ossory dedicated recently the beautiful new church of St. Patrick, Kilkenny. The old church dated back to 1781, and had become unfit for further use. A great number of priests and an immense gathering of people witnessed the imposing ceremony. Father Kane, S.J., preached an eloquent sermon.

LIMERICK.—A Noble Pioneer of the Faith.—A pioneer of the Faith in Newfoundland passed away recently at Knockaney, in the person of the Rev. Michael Hanly, who had been stationed for a number of years at Harbour Grace. Father Hanly was brother of the Rev. Patrick Hanly, P.P. of Blessington, and the Rev. William Hanly, C.C., Leixlip. He was educated at Waterford College and ordained for the Dublin Archdiocese, but volunteered for the Newfoundland mission, which was sadly in need of priests, the Catholics being scattered over a wide area, and facilities for travelling very few. The good priest was frequently compelled to use an open boat on long journeys of 120 miles in almost Arctic cold, and at other times to cross immense forests in those ice-bound regions on a sledge drawn by dogs. The severity of the climate and the hard work told upon Father Hanly's health, and returning

to Ireland he died at the residence of his sister, Mrs. Fitzgerald, Knockaney, County Limerick, after a lingering illness, borne with calm resignation.

Bishop O'Dwyer on Nursing the Sick Poor.—At a meeting held in Limerick, in support of the movement for the nursing of the sick poor, under the auspices of the St. Vincent de Paul Society, the Most Rev. Dr. O'Dwyer presided, and in the course of an address on the work of the Association said that this work of the Nursing Association was one of the youngest of their religious institutions in the city, and his Lordship was happy to say that it was very flourishing, and in his humble opinion it was one of the most beneficial. The work had been, by God's blessing, extended at a great rate during the past year. The nurses in the one parish of St. Michael told his Lordship that they had actually 28 cases between the two of them to visit. Thus there was a full and hard day's work for the nun and the lady who was joined with her in nursing these poor people. Consider those 28 homes, and what kind of comfort and physical help those nurses are giving. Then there was more than that. The sickness in which the nurses visited the poor was often the very last sickness. It was the knocking of God at the door to call the poor human soul to Himself when life was over. If it was a great act of charity to give them food and to give them their medicine and to help them to recover, how infinitely greater it was, when recovery was impossible and when they were going to their last account, to help them to prepare for that awful time. That was what the nurses did. They gave to the poor people, not only physical, but spiritual help, and they prepared their poor houses to receive the last Sacraments with some virtue and respect. He remembered his experience while a curate in that parish—the fearful squalor he met with, and the difficulty he had in finding a single square foot of cleanliness from which he could administer to the people. Their nuns could alter a great deal of that, and when the clergy came to administer to the people they would find the house prepared for them, and some outward sense of reverence for our Divine Lord shown. For all these reasons he was satisfied that there was nothing in the city that deserved so well the help that they had been giving the Association, and which help he trusted they would continue to give in the future.

Lord Emly and the Commission of the Peace.—Some time ago the cableman informed us that Lord Emly was deprived of the Commission of the Peace on account of some remarks he made regarding the South African War. This was not the case. Lord Emly's offence was that at a labourers' meeting at Kilmallock he was reported to have said that if they had not come in their numbers and with blackthorns to the Road Sessions they would not have succeeded. The Lord Chancellor is stated to have asked Lord Emly to deny, qualify, or explain this language, and Lord Emly having declined to do so, has received a communication from the Lord Chancellor depriving him of the Commission of the Peace.

SLIGO.—Death of the Father of the Bishop of Elphin.—The death is announced of Mr. Martin Clancy, Ballygrania, Collooney, County Sligo, father of the Most Rev. Dr. Clancy, Bishop of Elphin. The funeral of the deceased gentleman, who was widely respected, was attended by a large number of priests and a vast concourse of people from the district.

The Penal Laws.—The Mayor of Sligo (Mr. E. J. T. Tighe) has given notice that at the next meeting of the Corporation he will move a resolution to the effect that the Irish members of Parliament be called upon to use their best endeavours to have revoked a clause in the 'Catholic Emancipation Act of 1829,' which holds every Jesuit, friar, and monk in the Kingdom criminals in the eye of the law.

TYRONE.—The City of Clogher.—The most unique city in the three kingdoms is Clogher, situated in the south of Tyrone. It is an episcopal city, consisting of a single street with houses only on the one side. There is a saying: 'All on one side like Clogher.' The other side of the street is occupied by the wall and overhanging trees of the Macartney's demesne, which gives the place a very picturesque appearance.

TIPPERARY.—A Magistrate's Commission Cancelled.—Mr. Kendal E. O'Brien, of Cashel, states that he has been removed from the office of Justice of the Peace of County Tipperary, which he held as chairman of the Tipperary No. 1 Rural District Council, on the ground that he refused to verify a newspaper report of two meetings—one of the District Council and one of the Board of Guardians—at which resolutions expressing sympathy with the Boers were reported to have been passed. He was 'pulled up,' he adds, for merely presiding at the first meeting, and 'worse still,' for seconding a resolution at the second meeting.

GENERAL.

An Irish Fair to be held in New York.—According to our American exchanges the Countess of Aberdeen was in New York recently for the purpose of making arrangements for an Irish fair to be held in New York in April, under the auspices of the Irish Industries Association. Should nothing interfere with Lady Aberdeen's plans there will be an influx into New York next April of peers and peeresses. Prominent among the proposed managers are: The Countess of Cadogan, president of the association; Lady Audry Buller, wife of General Sir Redvers Buller; Lady Betty and Miss Balfour, the Prime Minister of England, the Countess of Carnarvon, the Duchess of Marlborough, the Countess of Kenmare, the Countess of Arran, the Countess of Mayo, the Marchioness of Londonderry, the Viscountess de Vesce, Lady Inchiquin, the Lady Mayoress of Dublin, the Duchess of Abercorn, and Lady Wolsley. While in the United States the managers of the fair will be entertained by the American delegates to the last International Women's Congress.

SACRED HEART SCHOOL, HASTINGS.

(From our own correspondent.)

A MOST enjoyable entertainment was given by the pupils of St. Joseph's Convent on the eve of their breaking up for the Christmas holidays. The chair was taken by the Mayor of Hastings (W. G. Dennett), and Mr. A. L. D. Fraser, M.P., for Napier, was also present. An apology was received from Captain Russell, who was absent through illness. The programme was as follows:—Action song, infants; song, boys; pianoforte duet, Misses A. Schaeffer, M. Maloney, R. Shattky, and L. Aldridge; tableau, 'Britannia'; action song, junior pupils; Irish jig, Master J. McCarthy; fairy bell dance, junior pupils; recitation, Miss N. Poppelwell; tableau, 'Faith, hope, and charity'; hoop exercises, junior pupils; recitation, Miss N. Poppelwell; tableau, 'Fairy land'; action song, senior pupils; pianoforte duet, Master O'Reilly, Misses Shattky, Lena and Cissy Aldridge; tableau, 'four seasons'; sailor's hornpipe, Masters F. Vickers and C. Dewston; fan drill, senior pupils; play, 'Mrs. Willis's Will,' the characters in which were sustained by Misses Lily Vickers, Rose Bransch, Mary McGrath, Nellie Poppelwell, and Frances Doherty. It would be invidious to single out any item for praise where all were so creditably performed, suffice it to say that the unanimous decision of those present was that the high order of the entertainment reflected the greatest credit on the good Sisters, who had evidently devoted much time and labour to coaching the pupils to such a degree of excellence.

The Mayor having made a few kind remarks to the children, Mr. Fraser delivered a stirring speech on the Catholic question of Education, and promised his kind assistance and stout support whenever such matters were being discussed in the House. The Very Rev. Father Smyth thanked Mr. Fraser for his expressions of sympathy with the Catholic cause, and the Mayor for having so kindly presided.

Father Smyth, who takes such a lively interest in the school, presented the prizes, and congratulated both the teachers and the pupils upon the success achieved by the school during the past year.

The following is the prize list:—
Dux.—Boys—Alfred Elwood; girls—Nellie Poppelwell.
Standard VI.—Boys—Gregory Lee; girls—Genevieve Moroney.
Standard IV.—Boys—Alfred Elwood 1, John Heeney 2; girls—Nellie Poppelwell 1, May Ellesley 2.
Standard III.—Boys—Charlie Dewston 1, Michael McCarthy 2; girls—Philomena Allison 1, Lylie Blake 2, May Moloney 3.
Standard II.—Boys—Frank O'Reilly 1, John Downes 2, Emmett McIvor 3; girls—Lizzie Murphy 1, Ruby Shattky 2, Sarah Muddell 3.
Standard I.—Boys—John McQuirk 1, Charlie Downes 2, Timothy O'Connor 3; girls—Teresa Stack 1, Alice Heeney 2, Mary Gilhooley 3, Ruby O'Neill 4.

Christian doctrine.—First grade—The Cullen Memorial medal, John Maggin 1, Leslie Harker 2; girls—Nellie Poppelwell. Second grade: Boys—Michael O'Brien; girls—Philomena Allison 1, Lylie Blake 2. Third grade: Boys—Willie Simmons 1, John Downes 2; Patrick Carroll 3; girls—Maggie White 1, Nellie Musgrove 2, Kathleen O'Brien 3. Fourth grade: Boys—John Sullivan 1, John McQuirk 2, Willie Coghlan 3; girls—Annie Hickey 1, Mary Casey 2, Mary Cosgroves 3. Fifth grade: Henry Diamond 1, Edward Casey 2, John Hourigan 3; girls—Lena White 1, Nellie Windle 2, Gertie Kearns 3.

Special prizes.—Singing, Willie Black; sewing, Lucy Ellesley; art needlework, Mary Kelly; music, Cissy Aldridge; attendance, John Sullivan, Horace Sullivan, Thomas Sullivan, John Maggin, Thomas Aldridge, Albert Aldridge, Frank O'Reilly, Willie Simmons, May Conway; school discipline, boys—Alfred Elwood, Thomas Aldridge, Michael Keans; girls—May Conway, Lena Aldridge, May Maloney, Kathleen Crowley.

Lyttelton Times says:—"Gawne and Co., the manufacturers, of George street, Dunedin, send us a sample of their Worcestershire Sauce, made like Lea and Perrin's "from the receipt of a country nobleman," who must have been a fastidious feeder, and Gawne and Co. must have got the same receipt, as their sauce is indistinguishable from the famous Lea and Perrin's. People who like a relish with their meats—and what man does not—should be grateful to that anonymous country nobleman for spending his time in experimenting to such good purpose.—*"

LONDON DENTAL INSTITUTE.—£1000 has been deposited by the principal with the Bank of Australasia at Dunedin as a guarantee of our worth. See advertisements. Complete sets from £3 3s; gas, 2s 6d; extractions, 2s 6d and 1s. Absolutely painless. All work guaranteed 10 years. Money refunded if not found satisfactory.—*"

For Christmas and New Year presents we recommend our readers to go to the D.I.C. The wonderful variety and magnitude of the Company's stock is almost bewildering, from the highest class goods to the most moderate priced. Beautiful leather goods, brushware, basket and rush work, ornaments, jewellery, dolls, puzzles, outdoor and indoor games, all the latest Christmas and New Year cards, etc. A visit to the D.I.C. Fancy Goods Showrooms will well repay you. D.I.C., High and Rattray streets, Dunedin.—*"

MYERS AND CO., Dentists, Octagon, corner of George street. They guarantee highest class work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous-oxide gas is also a great boon to those needing the extraction of a tooth. Read advertisement.—*"

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That all

STERLINGS

Are Fitted with the

MORSE ROLLER-JOINT CHAIN.

Important Notice to Farmers.

Before purchasing your TURNIP SOWER, see

SAPWELL PATENT DAISY.

The Best Driller in the Market.

SAVES TIME and LABOUR,

MAKES THE DRILLS,

SOWS SEEDS and MANURE

AT ONE OPERATION.

Send for Catalogue.

Your Old Friend the

INVINCIBLE M'CORMICK REAPER AND BINDER

Is still to the front, having

WON THE TWELVE BIG PRIZES IN FIELD COMPETITIONS IN FRANCE THIS SEASON ALREADY

MORROW, BASSETT & CO.,

Christchurch, Ashburton, Dunedin.

— CARD —

WE beg to notify our numerous Customers of the Change made in our TAILORING DEPARTMENT. We have now secured the Services of an Expert Cutter of wide experience, who comes to us with very high Credentials as to ability, consequently we have every confidence in recommending him, feeling sure that gentlemen will receive entire satisfaction in

FIT, STYLE and FINISH.

Our Stock of British, Colonial and Foreign Tweeds, Suitings, Vestings, &c., is replete with all the Latest and most Up-to-date productions.

SUITS TO MEASURE from £3 3s

HERBERT, HAYNES & CO.
DUNEDIN.

RABBITSKINS.

RABBITSKINS.

EDWARD THOMAS & CO.,

LARGEST EXPORTERS OF
—RABBITSKINS—

NO COMMISSION.

In the Colony.

Cash Buyer of WOOL, SHEEPSKINS, HAIR, HIDES, etc.
Agents for the ALBERT CHURN (Patented)

BOND STREET, DUNEDIN.

Notice of Removal.

MR. T. J. COLLINS, DENTIST,

Has removed to new premises, immediately above the Union Bank of Australia, PRINCES STREET SOUTH, and directly opposite Brown, Ewing's.

ENTRANCE next to BRISCOE AND CO.

COSSENS AND BLACK
ENGINEERS, BLACKSMITHS, MILLWRIGHTS
IRON AND BRASS FOUNDERS
CRAWFORD STREET DUNEDIN.

Manufacturers of Pumping and Winding Machinery, Hydraulic Mining Plant—including Hydraulic Giants, Sluice Valves, Elevator Castings, Iron and Steel Fluming, etc., etc., Dredge Tumblers Buckets, Links, Windmills, Waterwheels, Turbines, Brick and Drain Pipe Making and Wood-working Machinery, Horse Powers, Chaff Cutters, Turnip Pulpers, and all kinds of Machinery and Gearing.

A VERY LARGE STOCK OF PATTERNS TO SELECT FROM

ESTIMATES GIVEN.

CORRESPONDENCE INVITED

Repairs and Every Description of Engineering and Blacksmith Work Promptly Executed.

FLETCHER, HUMPHREYS & CO.,
WINE, SPIRIT, & CIDER MERCHANTS.

Also Importers of

Cigars, Cigarettes, Indian, Ceylon, and China Teas, and American Goods.

WAREHOUSE AND BONDED STORES :

CATHEDRAL SQUARE AND CHANCERY LANE

CHRISTCHURCH.

W A V E R L E Y H O T E L ,
QUEEN STREET,
A U C K L A N D .

MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to notify that he has taken over the above favourite hotel, close to Train and Wharf. Splendid view of Harbour.

Best brands of Wines and Spirits always on hand.

MAURICE O'CONNOR.

J A M E S R E I D

BREWER, BOTTLER, AND AERATED-WATER

MANUFACTURER,

Q U E E N S T O W N .

For **STYLISH,**
RELIABLE **Boots and Shoes**

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H. R. MORRISON'S,

95 GEORGE STREET, DUNEDIN.

NOTE.—Shipments of the cream of the World's Markets constantly coming to hand. SEE WINDOWS.

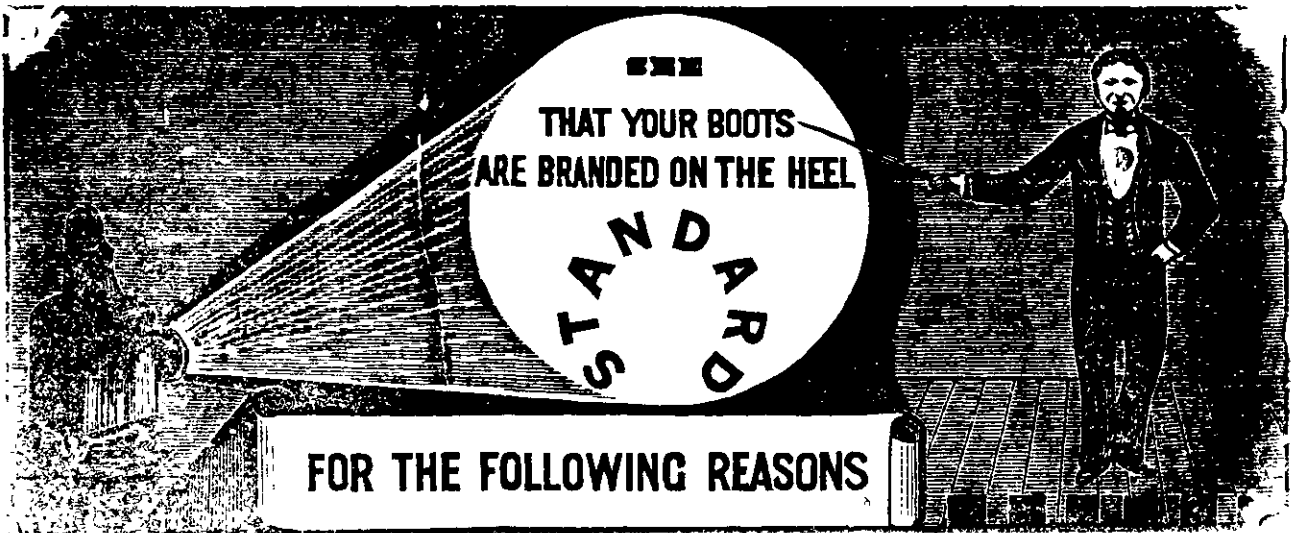
P I A N O S ! N E W !

From 40 GUINEAS to 75 GUINEAS

By the BEST ENGLISH MAKERS.

Second-Hand Pianos from £16 to £28 at

HOGG'S PIANO WAREHOUSE,
ST. ANDREW STREET, DUNEDIN.



FOR THE FOLLOWING REASONS

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|---|---|---|---|--|
| <p>FIRST.
Boots with this Brand on the heel are Guaranteed to Fit and Wear Well.</p> | <p>SECOND.
On this Brand only the Very Best of Workmen are employed.</p> | <p>THIRD.
Only the Very Best of Materials are used in this Brand of Boots and Shoes.</p> | <p>FOURTH.
Farmers, Miners, and all who want to keep their feet dry, try this Brand.</p> | <p>FIFTH.
The "STANDARD" Brand Boots and Shoes are known from Auckland to the Bluff for sterling quality.</p> |
|---|---|---|---|--|

Commercial.

(For week ending January 17).

MR J. A. CHAPMAN, Sharebroker, Dunedin, reports as follows:

BANKS.—National, from 2/15/6 to 2/16/6; New South Wales, from 39/0/0 to 40/0/0; Union of Australia, Ltd., 35/0/0 to 36/0/0; Bank of Australasia, 65/0/0 to 65/10/0.

INSURANCE.—National, from 16/4 to 17/0; New Zealand, 3/1/0 to 3/2/0; South British, 2/14/0 to 2/16/0; Standard, 13/6 to 14/0.

SHIPPING.—New Zealand Shipping, from 4/17/0 to 5/0/0; Union Steam, 10/7/6 to 10/12/0.

COAL.—Westport from 3/7/0 to 3/7/6.

LOAN AND AGENCY.—Commercial Property and Finance Company, from 5/0 to 5/6; National Mortgage, 22/6 to 23/0; Perpetual Trustees, 12/6 to 13/0; Trustees and Executors, 29/6 to 30/6.

MISCELLANEOUS.—Kaiapoi Woollen Co., from 6/5/0 to 6/6/0; Mornington Tramway, 16/0 to 16/6; Mosgiel Woollen, 4/2/6 to 4/3/6; New Zealand Drug, 2/12/0 to 2/13/0; New Zealand Drug, new issue, 1/18/6 to 1/19/0; Milburn Lime and Cement, 2/0/0 to 2/2/0; do., new issue, 1/0/0 to 1/0/6 (30/- paid); Otago Daily Times, 13/4/0 to 13/5/6; Emu Bay Railway, 10/0 to 10/6; Wellington Woollen, 5/0/0 to 5/2/6; Silverton Tram, 4/17/0 to 4/18/0; New Zealand Refrigerating, 1/10/0 to 1/11/0; Roslyn Tramway, 5/3 to 5/9.

GOLDFIELDS.—Reefton: Big River Extended, from 7/0 to 8/0; Keep-it-Dark, 25/0 to 26/0; Alpine Extended, 3/9 to 4/3; Croesus (Paparoa), 4/0 to 4/9.

DREDGING COMPANIES.—Chatto Creek, 56/0 to 58/0; Clyde, 59/0 to 62/0; Dunedin, 13/0 to 14/0; Empire, 3/17/0 to 4/0/0; Enterprise, 80/0 to 82/; Evan's Flat, 30/6 to 32/0; Ettrick, 15/0 to 16/0 (paid up); Golden Gate, 133/0 to 135/0; Golden Beach, 59/0 to 63/0; Golden Point, 35/0 to 39/0; Tuapeka, 36/0 to 38/0; Vincent, 40/0 to 42/6; Hartley and Riley, 9/8/6 to 9/12/6; Jutland Flat, 4/0 to 4/3 (contrib.); Macraes Flat, 10/0 to 11/0; Golden Run, 48/0 to 51/0; Golden Terrace, 12/6 to 13/0; Magnetic, 63/0 to 67/6; Matau, 75/0 to 80/0; Molyneux Hydraulic (B), 30/0 to 32/0; Nevis, 22/6 to 26/0; Otago, 2/1/0 to 2/3/0; Upper Waipori, 2/3 to 2/9; Waimumu, 23/0 to 24/0; Sunlight, 33/0 to 35/0; Cromwell, 61/0 to 64/0 (prem). Riverbank, 8/0 to 10/0; Nil Desperandum, 40/0 to 41/0; Klondyke, 31/6 to 32/6; Waikaka Forks, 1/3 to 2/0 (prem); Dunstan Leads, 16/0 to 18/0; Ophir, 8/0 to 9/0; Golden Gravel, 2/3 to 3/0; Dunstan Pioneer, 2/6 to 3/3; Golden Reward, 1/0 to 1/6; Halfway House, 15/0 to 16/0.

SLUICING COMPANIES.—Moonlight (contrib.), 13/0 to 14/0; Roxburgh Amalgamated (contrib.), 6/9 to 7/0; Deep Stream, 22/0.

PRODUCE.

Napier, January 11.—Messrs. Nelson Bros. have received the following cable from the C.C. and D. Company, London:—Frozen meat quotations: Best Canterbury mutton, 3/4d; Dunedin and Southland, 2/4d to 2/4d; Napier and North Island, 2/4d. Lamb: Indifferent demand.

London January 11.—The English and Continental wheat markets are slightly weaker, in sympathy with the American, where the demand is slack. Victorian wheat, January-February shipments, is offered at 29s 6d.

The hemp market is firm but quieter. Good Wellington, October-December shipment, 1.37 10s.

Butter is fair demand. Colonial, 98s to 100s; Danish, 114s. Cheese is firm. The Kumara's cheese arrived in excellent condition, and is selling at 56s to 58s.

London, January 12.—Wheat: The English and Continental wheat markets are slightly weaker, in sympathy with America, while the demand is slack. Victoria, new crop, January and February shipments, have been offered at 29s 6d per quarter, c.i.f.

London, January 12.—Butter: There is a fair demand. Colonial is quoted at 98s to 100s per cwt; Danish, 114s. Cheese is firm. Shipments ex s.s. Kumara arrived in excellent condition, selling at 56s to 58s.

London, January 14.—Frozen mutton: Crossbred wethers and maiden ewes—Canterbury, 3 1-16d; Dunedin and Southland, 2 13-16d; North Island, 2/4d. Lamb—Prime Canterbury, 4/4d; fair average (including Dunedin, Southland, Wellington, and secondary Canterbury), 3/4d. River Plate crossbred or merino wethers—heavy, 2 11-16d, light, 2 9-16d.

Hides are flat and no sales were effected. Basils remain unchanged. Australian leather sold at an advance of 1/4d.

The Weddell Company's *Annual Review* states in its forecast that there will be a fair demand for Australian frozen beef and mutton during the ensuing year at about last season's values. It considers that the present brisk state of business will be sufficient to maintain prices, though the war may interfere with these anticipations.

Wellington, January 15.—The Agent-General cables:—'Butter, 98s; market unfavourable, buyers very shy. There is a good demand for cheese. The Kumara's shipment realised 58s.'

AUSTRALIAN COMMERCIAL.

Sydney, January 10.—There is more inquiry for wheat. Quotations are 2s 6 1/2d to 2s 7d. Flour, L6 10s to L7. Oats (scarce and in strong demand): Feeding—New Zealand, 2s 5 1/2d to 2s 7d; Tasmanian, 2s 5d; seeding (Tartarian), 2s 2d to 2s 3d. Barley: Cape, 2s 3d to 2s 6d; feeding, 2s 1d, Maize, 2s 11d to 3s; Peas: Prussian blue, 3s 3d to 3s 6d. Bran, 7/4d to 7/4d. Pollard, 9d. Potatoes, L1 10s to L2 12s 6d. Onions, L1 10s to L3 5s. Butter: Dairy, 7/4d to 8d; factory, 9d. Cheese: New Zealand unquoted. Bacon, 4/4d to 7/4d.

The above quotations are those ruling between merchant and retailer, and do not represent the slightly lower values obtained by the recognised brokers.

Melbourne, January 10.—Wheat (good business), 2s 8 1/2d to 2s 8 1/2d. Oats: Algerian, 1s 10 1/2d to 2s 1d; stout, to 2s 1 1/2d. Barley: New malting, 3s 2d to 3s 9d. Maize (firm), to 2s 9 1/2d. Bran, 7/4d to 7/4d. Pollard, 9 1/2d. Potatoes, L1 to L1 7s 6d. Onions, L2 to L2 5s.

Adelaide, January 10.—Wheat (firmer), 2s 7 1/2d to 2s 8d. Flour, up to L6 12s 6d. Oats: Dun and Algerian, 1s 7d to 1s 9d. Bran, 9d to 9 1/2d. Pollard, 9 1/2d to 10d.

NEW ZEALAND EXPORTS.

The export of produce and meat last month shows a great advance on the figures for December, 1898, the values being: Butter, L122,349; cheese, L22,664; frozen beef, L27,879; mutton, L104,539; lamb, L3014. Cheese, beef, and mutton for the nine months ended December 31 show a greater total than for the whole of the previous year. In beef the advance is particularly noticeable, the value being already L163,396, against L102,512 for the 12 months.

HIGH PRICE OF WOOL.

At the Dunedin wool sales on Friday 16d per lb was paid for greasy wool, this being the highest price obtained in the Colony for over a quarter of a century. This price was obtained for fine bales combing merino wether grown by Messrs. Nichol, Abbotsford Station.

The quantity of coal exported from Westport last week was: Westport Coal Company, 6198 tons. From Greymouth: Blackball, 1986 tons; Brunner, 1802 tons.

The bank returns of the Colony for the year 1899 show: Assets, £17,355,715; liabilities, £15,713,333; fixed deposits amount to £7,853,489; free, £5,905,990; advance total, £11,263,179; coin and bullion, £2,636,177.

The Waverley Bicycle.

Send for beautiful illustrated Catalogue and learn all about this handsome and easy-running wheel. **WAVERLEY CYCLE DEPOT, 217 Colombo St., Christchurch and John Orr and Co., Ashburton.**

"Tested Seeds." New Supplies.

H OWDEN AND MONCRIEFF,
SEEDSMEN AND NURSERYMEN,
51 PRINCES STREET, DUNEDIN.

Grass Seeds — Ryegrasses, machine dressed, off old pasture. Italian Ryegrass. Cocksfoot. Chewing's Fescue. Timothy.

Clovers—Cowgrass, Colonial and Imported. White. Red. Alsylke. Trefoil.

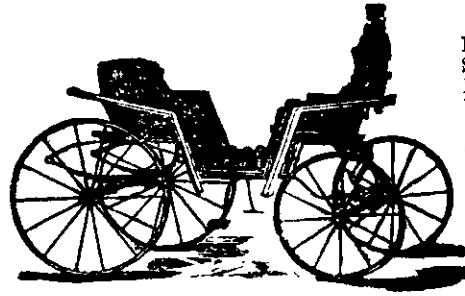
Turnip Seeds — *Sweedes*: Champion. Elephant. Monarch. Webb's Imperial. Tait's Best of All. Webb's Giant King. *Yellows*: Aberdeen Green Top. Aberdeen Purple Top. Romney Marsh (our strain gave very great satisfaction last Season). Fosterton Hybrid. *Whites*: Devon Greystone. Lincoln Red Globe.

— *Samples and Prices on Application.* —

D UNEDIN CARRIAGE FACTORY,

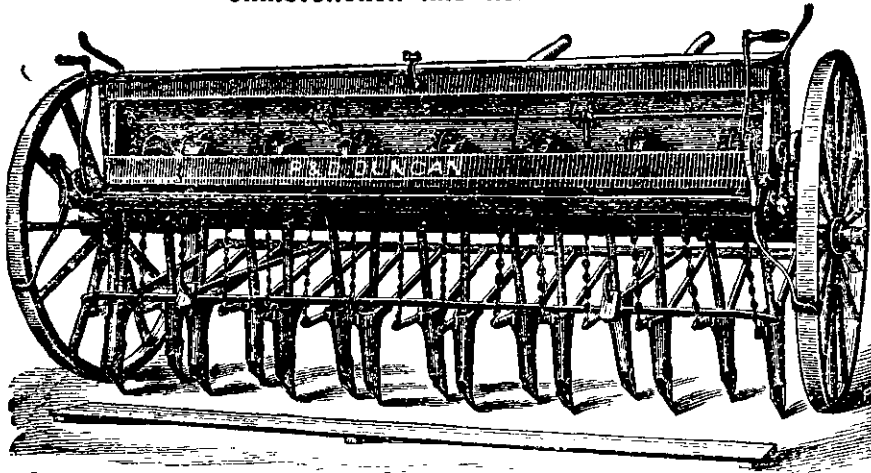
Princes street South, Dunedin.

H ORDERN & WHITE



Have now on hand Single and Double Buggies, Station Waggons, Waggonettes, Spring Carts, etc. First award for Carriages at New Zealand and South Seas Exhibition, 1889-90.

P. & D. DUNCAN, LTD.
AGRICULTURAL ENGINEERS,
CHRISTCHURCH AND ASHBURTON.



Manufacturers of Agricultura Implements and Machinery, sole manufacturers of Duncan's Patent Drills, with Fertiliser Attachments; Duncan's Patent Spring Tine Cultivator, with Seeder Attachment; Duncan's Patent Disc Harrows; Duncan's Patent Stubble and Multi-furrow Ploughs, etc. Agents for Marshall, Sons and Co.'s Threshing Machinery.

The CLEVELAND.

A BICYCLE of HONEST VALUE.

Perfection is attained simply by not resting on Past Achievements as Final.

The ROVER.

The PIONEER of the PRESENT DAY CYCLE.

Write for Catalogues to the Sole Agents—

MASON, STRUTHERS AND CO.,
CHRISTCHURCH.

JAMES BARRIE,

THE BAZAAR (next Wilson Bros.),
STAFFORD ST., TIMARU

FANCY GOODS IMPORTER, FRUITERER,
and CONFECTIONER.

Picture Framing on Shortest Notice.

The best assorted stock of Fancy Goods,
Confectionery, &c. in South Canterbury.

WE WISH TO DRAW THE SPECIAL
ATTENTION OF FARMERS

To the

**LIGHT-RUNNING PLANO
BINDER.**

THIS Machine is fitted with the simplest knoter, which has the fewest parts of any machine on the market, and for lightness of draft it cannot be equalled.

Do not purchase elsewhere before seeing this favourite Machine.

Trials will be given in your district.

TOTHILL, WATSON & CO., AGENTS,
INVERCARGILL.

**U NION STEAM SHIP
COMPANY OF NEW ZEALAND
LIMITED**

Steamers will be despatched as under (weather and other circumstances permitting):

LYTTELTON and WELLINGTON—		
Monowai	Thurs., Jan. 18	2.30 p.m. tr'n
Flora	Fri., Jan. 19	3 p.m. D'din
Mararoa	Tues. Jan. 23	2.30 p.m. tr'n
NAPIER, GISBORNE and AUCKLAND—		
Flora	Fri., Jan. 19	3 p.m. D'din
Mararoa	Tues. Jan. 23	2.30 p.m. tr'n
SYDNEY, via WELLINGTON—		
Monowai	Thurs., Jan. 18	2.30 p.m. tr'n
Tarawera	Fri., Jan. 26	2.30 p.m. tr'n
SYDNEY via AUCKLAND—		
Mararoa	Tues., Jan. 23	2.30 p.m. tr'n
Waihora	Tues., Feb. 6	2.30 p.m. tr'n
MELBOURNE via BLUFF and HOBART—		
Talune	Mon. Jan. 29	2 p.m. D'din
Monowai	Mon. Feb. 5	3.35 p.m. tr'n
WESTPORT via TIMARU, AKAROA, LYTTELTON, and WELLINGTON.		
Cargo only.		
Upolu,* 1141	Fri., Jan 26	4 p.m. D'din
* Calls at Nelson.		
GREYMOUTH via OAMARU, TIMARU, LYTTELTON, WELLINGTON, and NEWPLYMOUTH.		
Cargo only.		
Taupo	Wed., Jan. 24	4 p.m. D'din
TAHITI and RARATONGA—		
Ovalau	Tues, Feb. 13	From Auckland
FIJI (SUVA and LEVUKA)—		
Taviuni	Wed., Jan. 31	From Auckland
FOR TONGA, SAMOA, FIJI & SYDNEY (From Auckland).		
Hauroto	Wed., Feb. 7	

ESTABLISHED 1880. TELEPHONE No. 69
BAKER BROTHERS,
FURNISHING UNDERTAKERS,

Direct Importers of Best and Latest Designs in Funeral Furnishings. FUNERALS Conducted with the greatest Care and Satisfaction, at most Reasonable Charges. Corner of Wakanui Road and Cass streets, and Baker and Brown's Coach Factory.

WILKINSON AND SON,
FAMILY & DISPENSING CHEMISTS.

Since the death of the late T. M. Wilkinson this Old-established Business is now under the proprietorship of his son, R. Wilkinson.

All prescriptions and Recipes are dispensed with care and accuracy from only the purest Drugs and Chemicals.

Orders by post receive special attention. For Xmas Presents of Perfumery, Sachets, Hair Brushes, Perfume Sprays, Toilet Soaps, etc., we have a large assortment to choose from.

WILKINSON & SON, CHEMISTS,
Medical Hall, Princes Street, Dunedin.

"DEAR ME! I've forgotten that **SYMINGTON COFFEE ESSENCE**, whatever shall I do? Call at the next Store you pass; they All Keep it."

Messrs. Donald Reid and Co. report as follows :—
OATS—We offered a small quantity of medium to good feed oats, and, under fair competition, cleared the catalogue at quotations. The demand for export is strong, and we have inquiry for large lines of good to prime sparrowbills. We quote: Prime milling, 2s 1d to 2s 1½d; good to best feed, 2s to 2s 0½d; medium to good, 1s 10d to 1s 11d per bushel (sacks extra).

WHEAT—Prime milling velvet and Tuscan are more saleable at 2s 5d to 2s 6d per bushel. Medium quality is almost neglected; whole fowl wheat, 2s to 2s 2d; broken, 1s 9d to 1s 11d per bushel (sacks in).

POTATOES—The market is well supplied. Fresh kidneys are worth L3 5s to L3 10s; others, L2 15s to L3 per ton (sacks in).

CHAFF—Heavy supplies came forward for to-day's sale. We submitted 13 trucks—nearly all good to prime quality—which met with fair competition at prices about 10s to 15s per ton below those current last week. Best oatens sheaf sold at L3 to L3 5s 6d; medium to good, L2 10s to L2 15s per ton (bags extra).

MR. F. MEENAN, King street, reports :—Wholesale price only—
Oats: Good demand. Feeding, 1s 11d to 2s; milling, 2s 1d to 2s 2d.
Wheat: milling, 2s 6d to 2s 9d; fowls' wheat, 2s 0d to 2s 3d. Hay: ryegrass and clover, best, L3. Straw: pressed, 24s; loose, 28s. Bran: L2 15s. Pollard: L3. Flour: L6 10s to L7. Butter: best brands factory, 10d to 11d; dairy, 6d to 8d. Oatmeal: L11. Potatoes: old out of season. Chaff: much firmer demand; L2 15s to L3 5s. New potatoes, L4, Auckland; local, 4s.

WOOL, SKINS, TALLOW, ETC.

London, January 10.—The Antwerp wool sales opened with good animation. Half the catalogued wool sold at 10 to 15 per cent. above October rates.

At the tallow sales 1625 casks were offered and 1575 sold. Mutton: Fine, 29s 6d; medium, 28s. Beef: Fine, 28s; medium, 27s.

London, January 11.—At the Antwerp wool sales River Plate clips closed at prices unchanged after the opening advances. Five thousand seven hundred and seventy-three bales were offered, and 2068 sold.

The Bradford wool market is slack. Common sixties, 30½d; super, 31½d.

London, January 12.—River Plate tops at Antwerp are quoted for January delivery, at 6.32½fr per kilogram; June delivery, 6.42½fr. At Roubaix January delivery is quoted at 6.42½fr; June delivery at 6 55fr.

Sydney, January 12.—At the wool sales there is good competition, but prices are irregular and declining; greasy merino are a halfpenny and inferior sorts one penny lower than at the pre-Christmas sales.

Messrs. Dalgety and Co. (Limited) report having received the following cablegram from their London office yesterday :—'The Antwerp wool sales as compared with the average rates of last Antwerp wool sales closed with prices higher by 10 to 15 per cent.'

LIVE STOCK.

ADDINGTON STOCK MARKET.

The entries of stock at Addington were good, and satisfactory business was done in most classes.

CATTLE—In fat cattle the range of prices was: Steers, L4 to L8 7s 6d; heifers, L4 to L7; cows, L3 12s 6d to L6 5s. Best beef realised 19s per cwt; medium to good, 14s to 17s; cow and inferior, 12s. Dairy cattle sold fairly well, the top price being L6. Not much business was done in store cattle. Eighteen months old steers brought L2 10s; two-year-old, L3 10s; eighteen months old heifers, L2 4s.

FAT SHEEP—The entry of fat sheep was rather mixed, ewes predominating, and freezing lines being but poorly represented. Best crossbred wethers brought 13s 6d to 15s 3d; best ewes, 12s to 13s 2d; lighter sorts, 9s 6d to 11s 9d; merino wethers, 10s 5d to 11s 6d.

FAT LAMBS—These sold well, freezing lines bringing 12s to 13s 10d, and butchers' lots 10s 8d to 11s 9d, and up to 14s for extra prime.

STORE SHEEP—Store sheep met a good demand, four-tooth wethers making 13s to 13s 10d; two-tooth, 12s 7d; lambs, 9s to 11s 1d.

Pigs—Pigs brought the following prices: Baconers, 30s to 36s 6d, or 3d per lb; porkers, 21s 6d to 32s, or 3½d to 4d per lb; stores 15s to 20s; weaners, 11s to 14s; suckers, 8s to 10s.

DUNEDIN HORSE SALEYARDS.

Messrs. Wright, Stephenson, and Co. report as follows :—
 We had a fair entry of light horses at our sale last Saturday, but draughts were very poorly represented. Among the light horses was a consignment of brood mares and youngsters from Mr. W. G. Mosman's Waitati estate. The yearlings by Cock o' the Walk were in demand, and sold well at satisfactory prices. The mare Ulster, by Son-western, in foal to Cock o' the Walk, was sold at L25, and the youngsters fetched up to L16 10s. We would strongly advise farmers to send in any spare draughts they may have at present, as the demand is keen, and the supply very bare. Spring-carters are also keenly sought after, and are readily sold at good prices. The demand for light harness horses and hacks is also good, and we are disposing of large numbers every Saturday. We quote: First-class young draught mares and geldings, at from L45 to L50; good do, L38 to L45; medium, L30 to L35; aged, L18 to L23; upstanding young spring-carters, at from L25 to L30; good do, L18 to L23; light harness horses and hacks, first class, at from L18 to L25; good do, L14 to L17; medium, L8 to L12; aged and weedy sorts, L2 to L5.

WEDDING BELLS.

A MARRIAGE which attracted considerable attention in the district took place on January 9, at the Church of the Sacred Heart, Kaikoura. The contracting parties were Mr. George Mullane, youngest son of the late Mr. Matthew Mullane, County Cork, Ireland, and Miss Maria Smith, daughter of the late Mr. Dublin Smith, Seaview, Kaikoura. The marriage ceremony was performed by the Rev. Father Walsh, in the presence of a large number of relatives and friends of the young couple; after which Nuptial Mass was celebrated. The bride, who was given away by her brother, was handsomely attired in cream lustre, stylishly trimmed with white satin, her prettily worked veil being daintily fastened with the orthodox orange blossom. She wore a gold watch and chain (the gift of the bridegroom) and carried a lovely shower bouquet. Her three bridesmaids (Miss M. Smith's sister and her two nieces) wore handsome costumes. Mr. T. Mullane was best man. A wedding breakfast was served at the residence of the bride's mother, and the bride and bridegroom afterwards left for Christchurch on their honeymoon. The presents were numerous and handsome, and included several cheques.

OBITUARY.

MR. M. O'HALLORAN.

OUR Wanganui correspondent writes :—It is my sad duty to record the death of another of our old settlers, in the person of Mr. Michael O'Halloran, who breathed his last at the residence of Mrs. McMahon, St. Hill street, last Wednesday morning. The deceased was born at Tulla, County Clare, Ireland, in 1820, so that he had reached the age of 79. Arriving in New Zealand 24 years ago, he settled in the Wanganui district, and, since that time, has lived here without intermission. As a citizen, he was generally respected for his many excellent qualities, and particularly for his warm-hearted, generous spirit; as a Catholic, he was noted for his great love of Holy Faith. Throughout his long life he had been exemplary in attending to his religious duties, and now, let us hope, has gone to receive the great reward. Mrs. O'Halloran died 10 years ago, but there are left behind six grown-up sons, to whom, in their sad bereavement, the sincerest sympathy is extended.—*R.I.P.*

MISS H. L. LAVERY.

We have much regret in recording the death of Miss Helena Lucy, daughter of Mr. and Mrs. Lavery, of Charleston, which event occurred on December 29. Deceased was 12 years and 7 months old. She received the last rites of the Church from the Ven. Archbishop Walshe. The Rev. Father Costello officiated at the grave.—*R.I.P.*

THE BIBLE IN GOTHIC.

At Ursula, in Sweden (says the *Ave Maria*), is carefully preserved a curious and renowned old MS. known as 'The Silver Hand-Writing.' It consists of a translation of the Bible into the original Gothic, and the best authorities claim that it was written toward the end of the fifth or at the beginning of the sixth century. It was discovered in the sixteenth century at Verden, on the Ruhr, and its authenticity was at once established. It was taken to Prague, but the Swedes appropriated it in 1648, and carried it to Stockholm; thence it was conveyed to Holland, and was bought again for Sweden by the Chancellor de la Gardie. He had it bound in a solid silver cover, and presented it to the University of Upsala. It is written in silver on crimson parchment, the headings and some of the principal passages being in gold.

THE TROUBLE WITH THE WATCH.

'I WISH you would tell me what is the matter with this watch?' said the customer, passing it over the counter.

'It stops occasionally and you have to shake it hard to make it go, don't you?' inquired the jeweller, after he had examined the timepiece with the aid of an eye-glass.

'Yes.'

'Sometimes you have to open it and start the balance wheel with a toothpick or something of that kind?'

'Yes.'

'Perhaps you don't blow through the works to get the dust out as often as you should?'

'I've done that dozens of times, and it doesn't seem to do any good.'

'What really ails the watch is that it has a fool for an owner,' said the jeweller.

This, however, was the remark he made to himself. What he said to the customer was that it needed about five dollars worth of repairs.

Mr. P. LUNDON, Phoenix Chambers, Wanganui, is still busy putting people on the soil. He has also hotels in town and country For Sale and To Lease. Write to him.—* * *

Mr. R. S. Black announces the early commencement of the rabbit export trade for the season. Contracts for clearing large areas can be made, and agents are required. This is a splendid opportunity for the farmer and the pastoralist.—* * *

Our business columns contain the announcement of the re-opening on the 29th inst. of the Schools of the Sacred Heart, Barbadoes street, Christchurch. Prospectuses for boarders, High School, and Kindergarten School can be obtained from the Rev. Mother Prioress.—* * *

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(Brief of Pope Pius IX., April 17th, 1877.)

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CONVENT OF THE SACRED HEART, TIMARU.

THE ANNUAL SPIRITUAL RETREAT FOR LADIES
preached by the Rev. Father J. COLGAN, S.J., will begin on the Evening of MONDAY, January 8, and end on SATURDAY, January 13.

Ladies who wish to attend should apply as soon as possible to the Reverend Mother.

J.M.J.

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TO OUR READERS.

THE DOMINICAN STAR

For 1900.

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PROSPECTUS
A.M.D.G. ET S.P.H.
(Sectare Fidem.)

ST. PATRICK'S COLLEGE,
WELLINGTON, NEW ZEALAND.

RE-OPENS ON 1st FEBRUARY.
CONDUCTED BY THE MARIST FATHERS.

Under the Patronage of His Grace the Most Reverend Francis Redwood, S.M., D.D., Archbishop of Wellington.

President: THE MOST REV. DR. REDWOOD, S.M.
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For further particulars application may be made to the President, the Rector of the College, the Marist Fathers, and the Local Clergy.

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T. BOWER, S.M., B.A., Rector.

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Complaints re irregular Delivery of Paper should be made without delay to the Manager.

All Communications with the Commercial Department of the 'N.Z. Tablet' Newspaper are to be addressed to John Murray, Secretary, to whom all Post Office Orders and Cheques are in all instances to be made payable.

Annual Subscription, 25s. booked; 22s. 6d. if paid in advance; shorter periods at proportional rates.

NOTICE.

All communications connected with the literary department, reports, correspondence, newspaper cuttings, etc., should be addressed to the Editor.

Correspondents forwarding obituary and marriage notices are particularly requested to be as concise as possible.

MARRIAGE.

KING—CANTWELL.—On December 20, at St. Joseph's Cathedral, by the Very Rev. Father Murphy, William Samuel King, of Oamaru, to Catherine Winifred Cantwell, of Dunedin.

DEATH.

HESFORD.—On January 4th, 1900, at her residence, Rattray street, Ellen, the beloved wife of George Hesford; aged 42 years.—R.I.P.

WANTED.

TEACHER wanted for the Roman Catholic School, St. Bathans; must be able to play church music; apply with references Mr. O'Regan, St. Bathans.

The New Zealand Tablet.

FIAT JUSTITIA.

THURSDAY, JANUARY 18, 1900.

THE SLATTERY CRUSADE IN NEW ZEALAND.



RAUD, even when open and (if we might use the word in such a connection) straightforward, is hateful. Concealed under the appearance of common honesty it is disgusting. But when it assumes the cloak of religion and thanks God that it is not like those Papists, unjust, adulterers, impure, and when it prays and groans and turns its hypocritical eyes to heaven, and with lying and indecent tongue invokes the sacred name of the LORD JESUS—and all this for money, money, and still evermore money—then it is the abomination of desolation: a sight to make demons rejoice, angels (if they could be) sad, and manly men weep with shame or

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burn with honest indignation. A good half century ago an unfortunate fallen priest, discharged from the sacred ministry for immorality, discovered that there was money in this, and that the viler, the more abominable, and the more indecent his harangues, the better the filthy business paid. Since that time his tribe has not failed. The trade has prospered despite its risks. A certain number of unfrocked ex-priests of damaged reputation, and in later years two ex-nuns, have made a dishonourable livelihood by appealing to the bigoted and the prurient minded in attacks of coarse and brutal indecency on the virtue of the priesthood and of the whole womanhood of the Catholic Church. The financial success of these infamous 'ventures' attracted to the 'profession' a whole horde of unclean reprobates and impostors of every creed. Their general character is sufficiently indicated in the course of the lengthy article which appears elsewhere in this issue. The melancholy thing about this evil trade is this: that there are still to be found clergymen who lend their pulpits and their churches for the purposes of those propagandists of the gospel of filth. The only pleasant feature in it is the fact that the number of such clerics is year by year diminishing; that Protestant clergymen of every denomination have as vigorously denounced the professional calumniators as we do; that the non-Catholic Press has learned to ignore or to scourge them; and that there are other indications which point to the good time coming when such vile cattle will be driven out of the society of decent men and women and this dirty crusade be relegated to the place to which it by right belongs—the haunts of vice and profligacy.

It is needless for us to repeat here any of the damaging facts that appear elsewhere in this issue regarding the career of the ex-priest JOSEPH SLATTERY, who is at present engaged in stirring up sectarian hate in Auckland at so much per night. We merely refer our readers to what we have published, and notify them that we have yet much to say upon the same unpleasant theme. A man who was discharged from the sacred ministry for intemperance, who was sentenced to a term of imprisonment for the sale of indecent literature, who seems incapable of truth-telling, and who, for filthy lucre, has associated himself with a female impostor in a crusade of abominable invective against the purity of the manhood and the womanhood of the Catholic Church—this is the latest witness of evil against us that has come to our shores. The hard commonsense of Mr. LABOUCHERE, editor of *Truth*, hits off the motives and the methods of this precious brace of adventurers in the following words: 'It must be perfectly obvious to anyone with the slightest knowledge of the world that these lectures are delivered simply for the purpose of putting money into the lecturer's pocket, and that to gain his end the lecturer is appealing to pruriency and indecency under the guise of religion.' This has been so fully recognised by intellectual and fair-minded men of every creed in places that have been visited by the SLATTERYS that—as we shall show in our next issue—in America, Europe, and Australia, they have been denounced by prominent Protestant clergymen; non-Catholic printers and publishers have declined to have dealings with them; public halls have been refused to them; the better class of newspapers have ignored them, or refused to take their advertisements, or given crushing exposures of their discreditable career. For all this the Catholic body are deeply grateful. It marks the turn of the tide of decent opinion against blackguardly attacks on the character and religious sentiments of law-abiding people of any faith. It is, we trust, an earnest of the fair treatment and friendly sympathy which we hope to receive during the SLATTERY crusade from every decent Protestant fellow-colonist, and which Catholics and their representative organ here are ever ready, should the occasion demand it, to extend to the members of every creed, whether Jew or Christian or pagan.

In the meantime, as Catholic journalists, we have a plain, if unpleasant, duty to perform with regard to the SLATTERY crusade. Apart from the broad lines of a newspaper defence of our slandered Mother Church we feel that it devolves upon us to furnish the Catholic body with a ready and effective means of forestalling the slanderers in every part of the Colony in which they may attempt to ply their evil trade. It is for this purpose that we have provided in advance, and will ourselves publish, an abundant

supply of pamphlets and leaflets which, duly distributed, will show to Catholic and to Protestant alike the worthless character and thorough-going unreliability of this unhappy pair. Their tour of slander is calculated to affect the Catholic population of the Colony in different degrees. Those that move in the educated and refined circles of society will naturally suffer little or nothing from it in the routine of social intercourse. It is the workers—the girls in domestic employment, the men and women in shops, factories, public departments, on contracts, etc., even children in the public schools—that are usually made to feel the bitterest brunt of the foul and disgusting tirades of vagabond lecturers like the unfrocked priest SLATTERY and the vulgar impostor that is sharing in the shame, as in the profits, of his tour. To what are called the 'classes' SLATTERY'S appeal cannot lie. To succeed in his evil mission he must approach the 'masses,' who are the mainstay of the country. The unhappy man practically depends for the financial success of his 'venture' on setting the working men of one creed against the working men of another creed. We trust that the workers of New Zealand will not fall into the trap that he has baited for them. The matter deserves, and, we trust, will receive the attention of their leaders and of all who have an interest in preserving and increasing the solidarity of the working classes of the Colony.

We give a few parting words of counsel which we hope will be borne in mind by Catholics in every part of New Zealand that is or may yet be afflicted by the SLATTERY crusade:—

1. Keep away, and induce your Catholic and non-Catholic neighbours to keep away, from the SLATTERY meetings.

2. Do not allow yourselves to be, on any pretext, tempted into counter-demonstrations or any form of resort, however trifling, to physical force or even opposition by word of mouth. In England and Scotland and the United States the SLATTERYS got much of their money because some misguided and ill-advised Catholics foolishly created a sensation by opposing them.

3. Leave no stone unturned, within the bounds of law and prudence, to enlighten your Protestant neighbours and fellow-citizens as to the real facts of the career of SLATTERY and his female companion. We have placed the means of doing this at your disposal. If any one says 'SLATTERY!' to you and you have no effective reply, the fault is yours, not ours. Therefore form committees now in every centre that is at all likely to receive a visit from this precious pair; provide yourselves with a supply of pamphlets and leaflets for free distribution to the local non-Catholic clergy, the members of the local Press, and prominent and respectable citizens of every creed—for the visits of all this class of slanderers are, for obvious reasons, usually made as secretly and unexpectedly as possible, so that they may be able to get their coin and flit with it before exposure is possible. During the periods of their visits pamphlets should be distributed to every household in the city, town, or district, and arrangements should be likewise made (as in England, Scotland, and Australia) for their prudent, systematic, and sustained distribution to parties entering their meetings.

4. The suggested committees—always under the sanction or guidance of the clergy—would have another important function in preventing, as far as lies in their power, the letting to SLATTERY of public halls that are the property of the ratepayers. This has been successfully effected in many places in Australia. No fair-minded man would support a proposal to have halls of this kind used by wandering revilers to spit upon and insult the most cherished convictions of a section of the ratepayers who erect and maintain such buildings.

5. In this Colony we have a newspaper Press of usually high respectability, and generally very free from anti-Catholic bias. We do not for a moment suppose that, in regard to the SLATTERY crusade, they will fall short of the good example set them by the respectable organs of public opinion in England, Scotland, and Australia. We have already briefly indicated their line of action in connection with this unhappy pair. Should, however, any paper so far fall from grace as to aid and encourage the trade of these coarse revilers, or make itself their mouthpiece, it lies with the Catholic body themselves to take prompt and effective steps, within the limits of the law, to see that such

a course of conduct does not pay. When an appeal to a man's heart and intellect fails, there still remains the appeal to his pocket. And as a secular newspaper is a purely business concern, such an appeal, if properly pressed home, is usually effective. We, however, commend our cause—the cause of truth and common decency—with all confidence to the sense of fair play of the Press, to the non-Catholic clergy, and to honourable people of every creed and class from the North Cape to the Bluff.

THE SLATTERY CAMPAIGN.

THE SUPPLY OF PAMPHLETS, Etc.

THE Manager desires to state that he has on hand a quantity of the pamphlets on *The Slattery* (24 pages), issued by the Catholic Truth Society. These can be supplied in bundles of 24 at 2s (posted 2s 4d), 50 at 4s (posted 4s 8d), and 100 and upwards at the rate of 8s per 100, carriage by rail or mail extra. The Manager can also supply varieties of four-page leaflets, very valuable for distribution, at 4s per 100, postage or carriage extra.

Diocesan News.

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

January 13.

His Grace the Archbishop returned from Nelson yesterday. The College Fathers returned by the Rotorua on Friday from their cruise in the Marlborough Sounds.

Mr. McLauchlin is officiating at the organ in St. Mary of the Angels during the absence of Mr. D. Kenny, who is on holiday leave.

Father Cahill, a brother of the parish priest at Dannevirke, arrived here from the diocese of Wilcannia, New South Wales, on Wednesday. He is at present visiting an old schoolmate, Father Delaney, of Lawrence.

The sum of £40 was the amount netted from railway fares at the picnic on Boxing Day. Arch. Devoy has received a cheque for that sum from the Railway Department.

The Rev. Father Ginaty, who has been visiting the head house of the Sisters of the Good Shepherd at Abbotsford, Victoria, returned by the Mokoia on Wednesday.

Miss Moir, a visitor from Christchurch, ably assisted the choir of the Guildford street Church on Sunday. She also sang Gounod's 'Ave Maria' in an excellent manner.

The Rev. Father Golden, of Auckland, passed through yesterday en route to the Southern Lakes. Father Walshe is, I hear, about to return to the Old Country and Father Golden is a likely successor to him in the parish of Kaitiaki.

St. Patrick's College is to have another representative at the front in South Africa, Mr. J. O'Dwyer, of Blenheim, one of its earliest students and foremost athletes. He is a member of the second New Zealand contingent, and is attached to the Hotchkiss company.

The executive of the Easter Carnival and Fancy Fair held a meeting at the Archbishop's house on Monday. It was reported that valuable prizes for the art union were still being donated. The question of amusements at the bazaar was referred to a general meeting to be held next week.

The election of a successor to the late Mr. H. Field, M.H.R. for Otaki, has resulted in the return to Parliament of his brother, Mr. W. H. Field, the Government candidate. It is a curious fact that, though the contest was practically conducted by Ministers, the Government majority over the same opponent has decreased from 305 to 163 since the General Elections.

In consequence of the removal or resignation of committee men, the Marist Brothers' Old Boys' Association found it necessary to hold a special general meeting on Tuesday evening. The following were elected to hold office for the remainder of the Association half year: Hon. secretary, Mr. A. McKeown; hon. treasurer, Mr. F. McDonald; committee, Messrs. E. J. Leydon, V. O'Brien, J. A. Gallagher, J. J. Groba, and G. McKenzie.

In spite of a continuous downpour St. Mary of the Angels was visited by a large number of worshippers on Sunday, when there was the usual monthly Exposition of the Blessed Sacrament. The Mass in the morning was celebrated by the Ven. Arch. Devoy. Haydn's 'Imperial' was sung, the soloists being the same as on Christmas Day. Father Servajean preached a very instructive sermon at Vespers. Rossi's 'Magnificat,' Richardson's 'Alma,' Schmidt's 'Tantum Ergo,' Oakes' 'Divine Praises,' 'Adoremus,' and 'Laudate' were sung by the choir under the direction of Mr. Oakes.

It is with regret I hear that the Rev. Father Cahill is after the retreat to make a compulsory visit to the Hot Lakes district. For some considerable time he has been far from well and is now suffering acutely from a throat affection. Since his arrival in the parish Father Cahill has done great work for the Catholics at Dannevirke. The parishioners, too, have co-operated heartily with him, and as a result the little church which was inconveniently situated at an extremity of the town has been removed to a more central position. It is intended to hold a bazaar and social to cover the cost of the

removal and additions now being made, which consist of a pretty little Gothic sanctuary, a vestry, and a gallery for the choir. When completed, the church will be an ornament to the town and a credit to Father Cahill and his parishioners.

DIOCESE OF CHRISTCHURCH.

(From our own correspondent.)

January 15.

The Rev. Father McEnroe, C.M., is conducting the retreat for the Sisters of the Mission at the Convent, Barbadoes street. It commenced on Wednesday last.

The Very Rev. Father Ginaty, S.M., returned during the week to Mount Magdala from his visit to Australia. The Very Rev. Dean Foley is accompanying the Bishop in the visitation of the remainder of the diocese.

Application has been made to the Provincial of the Order for two additional Marist Brothers to conduct higher branches of education in this city, and to prepare pupils for the Civil Service and Matriculation examinations. This certainly seems a step in the right direction, as many Catholic boys have been hitherto finishing their education in other schools and colleges for the lack of local facilities in our own denomination.

A meeting convened for those who have burial plots in the Barbadoes street Cemetery and others interested was held on Sunday afternoon at St. Mary's, Manchester street (in which parish the cemetery is situated), to devise means for its necessary improvement and maintenance in decent order. The Rev. Father Marnane presided. Various suggestions were agreed upon regarding the object in view, and these will be acted upon by a committee appointed for the purpose.

Every possible device is being reverted to, as a means of augmenting the local war, and patriotic funds, both of which are attaining very considerable proportions. Before the departure of his Lordship the Bishop a *Lyttelton Times* representative sought to obtain from him some information regarding the collections indicated in the Bishop's circular, and was informed that nothing definite was likely to be arranged while the clergy were in retreat.

High Mass in the Pro-Cathedral on Sunday was celebrated by the Rev. Father Moloney, S.M., of St. Patrick's College, Wellington. The choir on the occasion received the valuable assistance of Miss Ross Blaney, of Dunedin, who sang the soprano solos in Gounod's 'Messe Solennelle.' The other soloists at the Mass were Mrs. H. H. Loughnan (alto), Mr. H. H. Loughnan (tenor), and Mr. R. Haywood (bass). Vespers and Benediction were given by the Rev. Father Kimbell, S.M. (also of St. Patrick's College). The preacher was the Very Rev. Father McEnroe, C.M., who gave a forcible address on mixed marriages. After the sermon the Rev. Father Moloney gave a fine rendering of the sacred solo, 'The Man of Sorrows.'

The half yearly meeting of the St. Patrick's Branch, No. 82, H.A.C.B. Society, was held on January 8. The president (Bro. F. J. Darlem) presided. Father Crotty (chaplain) was present. There were also about forty members present, including a number of ladies of the St. John the Baptist Branch, and P.P. Bro. Rogers, of the St. Mary's Branch, Timaru. Correspondence from St. Patrick's, New Headford, was read and dealt with, and sick pay to the amount of £5 3s 4d passed for payment. The Finance Committee's Report, recommending for payment accounts to the amount of £33 was approved. The balance sheet for quarter ending December 25 was read, and showed receipts for the quarter (including £44 10s interest on moneys invested) to be £93, and expenditure for same period for medical attendance, sick pay, district quarterage, and incidental expenses to be £64, leaving a balance of £1062 to credit of Sick Fund, and £8 2s 6d to Benevolent Fund. Votes of thanks were accorded to the auditors, Bros. Steinmetz and Daniels. One new member was initiated, and two candidates were nominated for membership. The election of officers was then proceeded with, and resulted as follows:—President, Bro. J. McCormick; vice-president, Bro. Alfred Malley; secretary, Bro. G. J. Sellars (re-elected); assistant secretary, Bro. F. J. O'Connell; treasurer, Bro. J. Hendron; warden, Bro. D. Edmonds; guardian, Bro. J. J. Hendron; sick visitors, Bros. F. J. O'Connell and Shaanon; auditors, Bros. Steinmetz and Daniels; medical attendants, Drs. George and J. H. Deamer and B. Moorhouse. The newly-appointed officers were then installed by P.P. Bro. F. J. Doolan, assisted by P.D.W. Bro. James Nelson. At the invitation of the newly-elected president the meeting adjourned for refreshments. The toast 'Our President' was duly honoured and acknowledged by Bro. McCormick. Songs were given by Bros. Maonamara, Haughey, and Beveridge. The toast 'Retiring officers' was responded to by Bros. Beveridge, Maonamara, and Walley. This brought a most enjoyable evening to a close.

DIOCESE OF AUCKLAND.

January 11.

Rev. Father Amandolini, O.S.B., of Hamilton, it is said, leaves for Europe by next outward Frisco mail steamer.

The Marist Brothers are at Nelson attending their annual retreat.

The Rev. Father Patterson has undertaken the charge of Panmure-Howich parish until the return of his Lordship the Bishop.

The Rev. Father Golden, after a sojourn of some months in Auckland in quest of health, returned last week to Wellington completely restored.

The Sisters of Mercy enter upon their annual retreat at St. Mary's Convent, Ponsonby, this week, and conclude it on the 19th inst.

At St. Benedict's Church during Christmas the Crib was nicely arranged, and attracted numbers of the faithful around it to offer their devotions.

The Guard of Honour Confraternity (St. Patrick's parish) held their annual picnic at Northcote yesterday. Several of the clergy were present, and a large number of guests. It was a great success. The party returned to the city at 10 o'clock.

St. Benedict's Christmas Fair concluded with an auction of the goods left over. It has been a decided success financially, and it deserved to be so, as the committee worked long and laboriously for that end. Special mention should be made of the secretaries, Messrs. Callaghan and Knott, upon whom the greater portion of the work devolved.

A fine tennis court has been made on St. Patrick's Convent School grounds, and should prove a great boon to the pupils. It has been completed by public subscribers, but to the ex-Mayor, Mr. Peter Dignan, the greatest thanks are due for his abundant generosity. The good Sisters and their charges express their grateful recognition of the kindness of all who assisted them in this work.

A meeting is to be held in the High School of the Sisters of Mercy, Ponsonby, on Wednesday evening, 17th inst, to devise means for carrying out effectively the proposal made to commemorate the golden jubilee of the Order in New Zealand, by establishing a Convalescent Home and Hospital for Incurables. The Very Rev. Dean O'Reilly is to preside.

At the patriotic meeting held in the Drill Shed last Tuesday evening, execrable taste and bad manners were displayed by a portion of the large assemblage. The names and amounts of the subscribers to the Fund were read out, and because the amounts given in several instances by well-known citizens were not, in the opinion of a number present, adequate to the occasion, they roundly hooted and jeered, and called upon the donors to give more.

The particulars of the death and funeral of the late Very Rev. Monsignor McDonald have already appeared in the TABLET. To attempt to describe the genuine sorrow and expressions of regret at his loss by those outside the Church would be impossible. Go where you will, in the city and suburbs, in the bus, tramcar, or train, everywhere the one topic was: 'Poor old Father Walter, we shall not see his like again.' Even at the annual session of the Grand Orange Lodge of N.Z., held last Friday, 'feeling reference was made to the demise of the Rev. Walter McDonald, the parish priest of Howich, who was highly respected by all the members of the Institution as a gentleman of honesty of purpose who had a word of cheer for every man, irrespective of creed. In the Church to which he was a devoted member his place cannot be easily filled, and our sympathy is with the deceased's relatives.' Mrs. Thomas Morrin, of Wellington Park, Panmure, wrote to the Very Rev. Dean O'Reilly immediately on hearing of the Monsignor's death, expressing sorrow and asking to be permitted to defray at least a share of the funeral obsequies. The Presbyterian Assembly also passed a motion of condolence.

DIOCESE OF DUNEDIN.

One of the founders of St. Joseph's choir in Father Moreau's time passed away last week in the person of Mrs Hesford, fortified by the last Sacraments of the Church.—*R.I.P.*

We have sincere regret in announcing the death of Mrs. Columb, wife of our much esteemed fellow-citizen, Mr. C. Columb. The deceased lady was held in great respect in Dunedin. She passed away on last Friday after a long illness. We take this opportunity of expressing to her bereaved husband and family the sentiments of our deep sympathy.

The Rev. J. J. Cahill, of Brewarrina, diocese of Wilcannia, N.S.W. (brother of Rev. Father Cahill, of Dannevirke), arrived in Dunedin on Monday. He is at present on a visit to his old college companion, Father Delaney, at Lawrence. Another clerical visitor, the Rev. M. O'Reilly, C.M. (editor of the enlarged and breezy Catholic magazine, the *Austral Light*), arrived in Dunedin from Melbourne on Wednesday morning. Fathers J. McCarthy (Melbourne) and J. McCarthy (Naurukah, Victoria) are at present also on a trip to New Zealand, and are at present at Queenstown.

A meeting of the Bishop Verdon Testimonial Committee was held in St. Joseph's Hall on Tuesday evening. Despite a rattling and continuous downpour of rain there was a good attendance. The chair was taken by Father Murphy, who was appointed permanent chairman of the committee. Excellent work was shown to have been done by Father Murphy, who had furnished the secretary (Mr J. A. Halley) with an enormous list of possible contributors. It was decided to provide the collectors with proper printed forms and to apportion the work of collecting so that each would work in a given portion of his own ward. The secretary is working with great energy; a meeting of the South Dunedin congregation is to be held on Sunday evening in furtherance of the testimonial fund; great enthusiasm and earnestness are being displayed by the committee; and everything bids fair to make the proposed presentation a great success.

Preparations are being made on a great scale for an art union for the extinction of the debt on the beautiful new church which forms so handsome and conspicuous a feature in the architecture of Queenstown. The permission of the Colonial Secretary has been obtained for the holding of the art union. Father O'Donnell and a strong committee have the matter in hands; a capital display of art work may be confidently looked for; and everything gives promise of great success. Further particulars will appear in later issues.

There is evidently not to be much lagging in connection with the early opening of the new Provincial Seminary at Mosgiel. In accordance with instructions received from his Lordship Bishop Verdon, Father Murphy has already made arrangements with a large firm in Dunedin for a portion of the furnishings of the

Seminary—the beds, to wit. The Bishop has decided to open the new Seminary shortly after his arrival in Dunedin in April next, and the Colony will then be furnished, for the first time in its history, with the means of practically fostering here in our midst vocations for the secular priesthood among the young generation of New Zealanders.

THE MAORI MISSIONS.

CHURCH-OPENING FESTIVITIES AT TE PUNA.

(From our Matata correspondent.)

THE first day of the year 1900 was a memorable day for the natives of Te Puna. For the last two years these Maoris have laboured in the bush and at home to gather material for their new church, and they have succeeded so well that by the end of the year their work could be considered completed, even with regard to its minor details. Invitations had been sent to the surrounding tribes and were cordially received and responded to. Hence a great many Maoris, to the number of 500, were gathered to join in the festivities. This number was largely increased by Europeans from Tauranga and its environs, who were agreeably surprised at the proofs of skill and zeal of the Maoris evidenced in the construction of their new church. The church is a modest building with a pretty tower. The outside measurement is 50 x 20 feet. It will comfortably accommodate 125 people, seats to the number of 20 having been provided. The interior is a real picture, lined throughout with rewarewa timber, a timber so beautifully variegated and mottled that it would be difficult to find a finer material. The sanctuary is dome-shaped, made of red satinette. The altar is of carved kauri, and the whole presents an attractive appearance.

On the day of the opening the Papal flag, the Union Jack, and the French flag could be seen side by side (there are a great many French half-castes in Te Puna). The Very Rev. Father A. Lightheart, the Superior of the Maori Mission, assisted by the Rev. Fathers Holierhoek and Smiers, began the ceremonies of the blessing of the new building at 10 o'clock a.m. Preceded by the cross-bearer (Mr. F. Borell) and two acolytes, Father Lightheart performed the blessing outside the building. The church doors were then opened, and the multitude soon filled the building to its utmost capacity, and the blessing of the interior was proceeded with. A *missa cantata* was sung by the Rev. Father W. J. Smiers (Whangarei). Afterwards the Very Rev. Father Lightheart gave a very eloquent and touching sermon in the Maori language, illustrating the meaning of the great ceremonies of the day. After the service all were invited to partake of the refreshments liberally provided by the Maoris. I think it would take a great deal of labour and thought for any European cook to improve on the eatables or to provide and distribute them with greater expedition.

In the afternoon a second service was held—viz., the erection of the Stations of the Cross. This was accompanied by an instructive sermon of the Rev. Father Holierhoek, in which the rev. gentleman with great clearness explained to the Maoris the meaning of the devotion called the Way of the Cross. This was followed by Benediction, given by the Rev. Father Kreymsborg, assisted by the Rev. Father Holierhoek as deacon. The music was very creditably rendered by the Maori girls, under the conductorship of the Rev. Father W. Van Dyk. They sang the 'O Salutaris,' the 'Adeste Fideles,' and 'Tantum Ergo.' This devotion over, the visitors returned to the large meeting-house erected for the occasion. Here it was agreed that another collection should take place to reduce the debt to a minimum. A plate was placed on a box outside the large building, and stirring speeches were given to encourage the people to generosity. The visitors took it up with an alacrity usually absent when the unpleasant work of collecting is going on, in fact some Maoris, especially Ngatiawa, contributed their donations with great good humour. The day's collection realised nearly £15, leaving only a small debt on the building, which costs nearly £100 for material alone. Later on an entertainment with the magic lantern was given by the Rev. Father Holierhoek, and greatly appreciated by the congregation. Next morning preparations were made for returning to their respective homes, and judging by the behaviour of the dispersing Maoris it was easy to see that they had enjoyed themselves. It would be short of my duty if I did not give the greatest credit to Frank Borell and John Bidois. Their energy and perseverance in the work can only be explained by their great love for their work. From beginning to end there was no dawdling or *tachoa* during the erection of this handsome building, which is a credit to all.

MESSRS. Robert and John Goldstone, of Waimate, volunteers for service in South Africa, have been approved for the second New Zealand contingent. Of the three members from Waimate two are thus Catholics.

Do not esteem too lightly the small things of life, for the whole universe of God is made up of insignificant atoms.

Greatness, after all, in spite of its name, appears to be not so much a certain size as a certain quality in human lives. It may be present in lives whose range is very small.

We are very apt to be full of ourselves, instead of Him that made what we so much value, and but for whom we can have no reason to value ourselves; for we have nothing that we can call our own, no, not ourselves; for we are all but tenants, and at will, too, of the great Lord of ourselves, and the rest of this great farm, the world that we live upon.

People We Hear About.

Ottmar Merzenthaler, the inventor of the linotype type-setting machine, died at Baltimore in October last of consumption. He was born in Germany on May 10, 1854.

Signor Foli (otherwise Allan James Foley, of County Tipperary) died worth nearly £10,000. For Madame Rosita Foli he had provided in his lifetime by the purchase of an annuity. He also left her a legacy, the rest of his money being divided among his brothers and sisters.

The death is announced at Boulogne, France, at the age of 76, of M. Charles Joseph Edmund Connelly, formerly Judge of the Court of Cassation and Professor at the Catholic University. He was of Irish extraction.

Since the fall of the French Empire in 1870 there have been 39 Ministries. The average duration of each Cabinet has been rather less than nine months, and 411 Ministers have held office. The Foreign Office has had 39 chiefs, Finance 41, War 45, the Home Office 47, the Marine 41, Public Works 42, and the other Ministries a like proportion of holders of their portfolios. Only three of the 39 Cabinets have lasted over two years; they were the Cabinets of M. Thiers and M. Meline and M. Ferry's second Cabinet. Five Cabinets have lasted more than a year; they were the fourth Ministry of M. de Freycinet, the second Ministry of M. Dufaure, the first Ministry of M. Ferry, and the Ministries of MM. Floquet and Buffet, the last of which succeeded in over-passing the year by one day. The shortest Ministries were those of M. Rochebouet, which lasted 20 days, and of M. Fallieres, which lasted for exactly 21 days.

The report, happily unfounded, of Miss Florence Nightingale's death, recalls to mind at an appropriate moment (says the *New Era*) that the heroine of the Crimea is still amongst us to watch the gathering of the harvest she has sown. Lady nurses are to-day an accepted quota in British civilization, the heroism of English women beside the dying a foregone conclusion. But in the fifties the work of nursing was considered unfit for any decent woman. It has even been said that if a servant became a nurse it was at once supposed that she took up the new occupation because she had lost her character. It is entirely due to Miss Nightingale that a change came over public opinion. Dr. Russell, the famous war correspondent, was the first to broach the subject. Writing to the *Times* he described the awful horror of the Crimea and in words that paid high tribute to the French nuns at the seat of war he called upon the women of England to follow their example. The response was immediate. Miss Nightingale and her little band landed in Scutari on November 5, 1854, exactly forty-five years ago. Amongst these ladies were ten Catholic nuns, for Miss Nightingale, whose interest in the sick had led her, in spite of the existing prejudice, to study hospital methods all over Europe, had made friends with the Sisters of St. Vincent de Paul in Paris, and learnt there the value of a hospital nurse who combines knowledge with religious rule. The presence of these nuns caused an outcry in England as preposterous as it was in bad taste. Many declared, with more conviction than truth, that Miss Nightingale was herself a Papist. The clamourers were happily answered by an Irishman 'Miss Nightingale,' he said,

'belongs to a sect little known in these days—the sect of the Good Samaritans.'

In a late issue of the *New Era* there is an interesting sketch of the Rev. Father Russell, S.J., the editor of the *Irish Monthly* and brother of the Lord Chief Justice of England. Father Russell was born near Newry, County Down, in the year in which Charles Lamb and Coleridge died and lucifer matches were invented, or to be more precise, in 1834. All the family, save Lord Russell of Killowen, entered religion. One of the sisters is at present a Reverend Mother in an Irish convent. Another was foundress and superiress of a convent in San Francisco, where she lived from 1854 directing schools and various other Catholic institutions. This lady was an especial favourite of the Lord Chief Justice, who paid her frequent visits up to the time of her death two years ago. The father of the poet-priest was Mr. Arthur Russell, of Killough. A preliminary groundwork prepared the young priest for his ecclesiastical training at Maynooth, where his uncle, Dr. Charles Russell, was then professor and afterwards president. It was to Dr. Russell more than any other man that Cardinal Newman owed his conversion. Towards the end of his collegiate course Father Russell entered the Society of Jesus and was ordained in 1864. Church and school work engaged his attention in Limerick until 1873, since when his labours have lain at St. Francis Xavier's, Gardiner street, or at the University College, Stephen's Green, Dublin. In 1873 the establishment of the *Irish Monthly* brought him to the front as a literary man, and revealed the true inwardness and aim of Father Russell's talent. The mere enumeration of the writers who have made their *début* in the pages of the *Irish Monthly*, or who have as it were 'matriculated,' and had been coached by its editor in the world of letters, would give some idea of its scope and influence. Nearly all the writings of Rosa Mulholland (Lady Gilbert) who by the way is sister of Lady Russell, of Killowen, including her delightful story of present day Ireland, *Marcella Grace*, first appeared in this periodical. So did several of the earlier novels of M. E. Francis (Mrs. Blundell, of Crosby Hall, Lancashire). Father Russell's literary pupils in America could be counted by the score. Amongst others there are Mother Mary Austin Carroll, Kathleen O'Meara, Eleanor C. Donnelly, and Mary Catharine Crowley. The editor, who is himself one of the most industrious, certainly the most cultured of living Irish poets, has rallied about him some of the best talent in Ireland, including the author of those finished essays *Lectures by a Certain Professor*, W. B. Yeats, Katharine Tynan Hinkson, Dora Sigerson (Mrs. Clement Shorter), Hester Sigerson, Jane Barlow, Alice Furlong, and the Rev. P. A. Sheehan. The extent, quality, and quantity of Father Russell's prose writings and poems evidence his own industry. A few of these are *At Home near the Altar*, *Moments before the Tabernacle*, *Close to the Altar-rails*, *Life of Father Augustus Law, S.J.*, *Madonna*, *Eucharistic Verses*, *Emmanuel*, *Collection of Devotional Poems*, *St. Joseph's Anthology*, *St. Joseph of Jesus and Mary*, and *Killowen Idylls*. Ireland and the Catholic religion are his only loves. Indeed, his attachment to his native land is so deep-rooted that he has scarcely ever left it. He has never visited America, though he was deeply attached to his sister in San Francisco, and has just written her biography for the large American edition of *The Messenger of the Sacred Heart*. Father Russell, however, lived for a few years in France, when he was preparing for the priesthood, and beyond these and two visits on compulsion to London no further breaks have interfered with the quiet life in his beloved Ireland.

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THE BRITISH MEDICAL JOURNAL ON CINNAMON CURE FOR INFLUENZA.

IN its issue of 11th March last the British Medical Journal contains an interesting article by Dr Joseph Carne Ross, M.D., Edin, Physician to Ancoats Hospital, Manchester, on Influenza and its successful treatment by the CINNAMON CURE.

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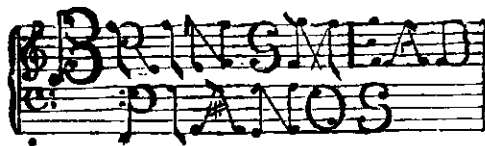
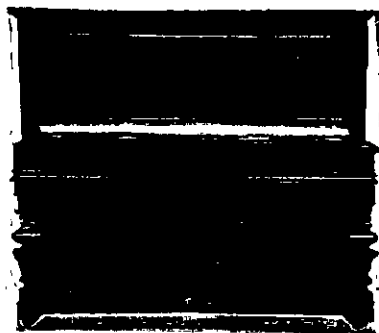
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The Storyteller.

THE LITTLE SACRISTAN.

'REMEMBER, Phil, be home before dark.'

'All right, mother; I'll be back by eight o'clock at the latest.'

Then with a hasty farewell the youth sprang on his bicycle and rode swiftly down the street under the shady maples, through whose leaves, already tinged with the beauties of approaching autumn, streamed down the brilliant midday sunlight.

Phil Seton was the only child of a widowed mother, and had spent all his fourteen summers in the pleasant little village of Exeter. A mighty bond of affection united mother and son. To her maternal care and solicitude he responded with a truly filial devotion. He was a sturdy, active lad, inclined to all manner of sport, and, indeed, his proficiency in this line was greater than in his studies, though Phil was nevertheless a diligent student. Being the son of a pious Catholic mother, he was intimately connected with all concerning the little parish church. He had lately been appointed assistant sacristan, and he took much pride in the performance of his duties.

'Oh! a goody-goody sort of a boy, this,' some of my readers will perhaps be tempted to exclaim. But no. Phil had his little faults; who has not! This, however, is not the place for enumerating them. We have another tale to tell.

Phil wheeled out to 'Elmgrove'—Harry White's home—and the two boys enjoyed, as only boys can, the delights of a day's tramp through the woods and fields. The day was drawing to a close as Phil remounted his wheel for the journey home, for, though earnestly pressed by his friends to remain and spend the evening with them, the memory of his promise would not allow him to accept the kind invitation. The last rays of the setting sun were gleaming through the tree tops, barring the long white road with the shadows of the great elms that skirted its borders. He had scarcely proceeded a mile, when suddenly he felt the rear tire give way. What was his dismay to find that it was punctured.

'Whew! this is a pretty fix, and I haven't my repair kit with me. It's a long walk back to Elmgrove—I have it. I'll just step into Mr. Cherry's house, which cannot be more than a quarter of a mile from here, and leave my wheel there until I can come and fetch it home, while I myself—'

Phil stopped. He was going to add that he could walk back to Exeter. But now it was dark and it would be a long, lonely tramp, while Mr. Cherry's hospitable family would be only too glad to retain him. Inclination pointed one way, filial affection and obedience the other. The struggle was short, for the thought of his mother's anxiety if he should not return effectually banished any lurking desire he may have had to evade the dreary walk home.

All this time Phil was proceeding towards the Cherry homestead, and by the time he had made up his mind to go home he was almost at Cherry's gate. Mr. Cherry, an old friend of Phil's father, welcomed him heartily and was loath to let him depart. But after Phil had gone he remarked emphatically to his wife:

'Sarah, mark my words! That boy's got the makings of a good man in him. It's not often nowadays you see boys so obedient to their parents. Seems to me children arn't as dootiful as when I was young.'

In which opinion, minus the characteristic grumble that accompanied it, Mrs. Cherry heartily concurred.

When our hero turned his back on the Cherry homestead the journey seemed far drearier than before. The long road stretching out before him into the increasing darkness formed a most dismal contrast to the bright and cheerful fireside he had just left. The nights were growing colder, and a keen breeze whistling through the tree tops swept down on the lad as he began his long walk. But, summoning up all his natural courage and buoyancy of spirits Phil resolutely faced toward home.

By way of short cut the boy turned down an old disused road leading to the left. He had gone scarcely 200 yards when a surprising sight met his view as he descended a small hill. Behind a clump of cedar bushes was a camp-fire, around which three or four men were seated.

'Tramps!' ejaculated Phil.

During the past summer Exeter had been tormented with the usual number of the tramping fraternity. The boldness and insolence of these Wandering Willies had grown intolerable, and finally they were strictly forbidden the town under pain of imprisonment. Recently burglaries had become numerous in the village and surrounding country, and it was thought that the perpetrators probably had a rendezvous in some secluded part of the neighbourhood. All efforts to track them hitherto, however, had been in vain.

'Well, what matter even if they are tramps. They won't hurt a fellow and they would hardly hold me up. They'd not get much for their trouble. I'm not going to go back for fear of them. I'll just walk right past them, and as likely as not they won't say a word.'

Still screened by the bushes he advanced. The men were talking in low tones, and when Phil was but a few yards from the fire one of the group, raising his voice, said:

'Well, that settles it. Jack will pick the lock and stand guard, while the rest enter the church and collar the swag.'

Phil's heart seemed to stand still as he heard those words.

'What, thought he, 'are these men going to break into the church? "The swag?" What do they mean? Surely they do not intend to lay hands on the sacred vessels of the altar.'

Yet that such was the awful deed they contemplated he soon had ample proof. With the most profane language they outlined their plan in all its terrible details.

Thunderstruck and horrified as he was, Phil could not believe the evidence of his ears. No time was to be lost. His duty lay plain before him; at all costs he must prevent this sacrilege. The only safe course lay in retracing his steps and going around by the road. He turned, but as he did so he stepped upon a dry twig, which broke with a loud snap. At once the men around the fire sprang to their feet. The leader's 'Who's there?' was unanswered save by the sound of some one running away. Phil was a swift runner, and with the start he had he thought he might be able to evade his pursuers in the darkness. Unfortunately he had gone but a short distance when he stumbled and fell. Before he could rise they were upon him. Our hero was led back to the light of the campfire. Here he was interrogated by the leader of the gang as to his eavesdropping, but he refused to give any information. Thereupon the worthies held a consultation with regard to what they should do with him. Finally they decided to bind him hand and foot and keep him there until they returned from their intended robbery. In the meantime Phil's mind was tortured with terrible anxiety. What would his mother think of his failing to arrive at the usual hour. And, oh, what if these villains should succeed in executing their awful purpose? What would he not give to be able to frustrate it!

It was now about 9 o'clock. They intended to leave for the village about midnight. Surely he could do something in three hours. If he could only free himself he might be able to reach the village before them. How to do this was the question, and Phil vainly tortured his mind for an answer.

The group around the fire passed the time in gambling and smoking, while occasionally a bottle was handed round. This latter naturally had its customary effect, and suddenly one of the men, an Italian, took offence at some saying of one of his companions. Angry words followed, and finally the Italian pulled out a long, dangerous-looking knife and threatened the other with it. Instantly all were on their feet. With a savage oath the leader sprang between the two men and knocked the knife from the Italian's hand. It fell near Phil, who, watching his chance, rolled over upon it to hide it from view. In the excitement of the moment his action passed unnoticed.

'Fools! What do you mean? Do you want to spoil our plans by your fighting? No more quarrelling or somebody will suffer.'

The leader's words had some effect on the gang, for they immediately became quiet again. The Italian, however, scowled darkly at his enemy, and luckily for Phil, his mind was so full of thoughts of revenge that he forgot about his knife. Our hero now cast off his despondency, buoying himself up with the hope that by this new-found means he might yet be able to thwart the burglars. His bonds caused him much pain, the strong fastenings cutting into his tender flesh. But he bore it without murmur. From his boyish heart he poured forth many a fervent prayer that he might be permitted to prevent this terrible sacrilege.

At length the time settled upon for the burglars' departure arrived. As soon as they were out of sight our hero prepared to free himself from his bonds. He had previously decided that the best way to use the knife would be to grasp it in his fingers and then try to saw through the fastenings on his wrists. It was a difficult task, bound as he was, but after ten minutes' painful labour he succeeded in freeing his hands. This accomplished, it was but the work of an instant to cut the things that bound his feet. His first act was to breathe a fervent prayer of thanksgiving. The next to restore the circulation in his cramped limbs by a brisk and vigorous rubbing. But time was precious. The distance to the village was about two and a half miles, and the men would easily get there in three-quarters of an hour. So that if Phil wished to arrive before them he must cover the distance in less than thirty minutes. The railroad track crossed the road at the end of the lane, so most probably the burglars would take to this, as it was slightly shorter and less public.

The task our hero had set himself was enough to daunt an older and abler person, but despite his sore and cramped limbs he resolved to do it if it could be done. 'I would gladly die,' he murmured, 'to prevent this act of profanation.'

And so the brave boy started on his race. Wisely reserving his strength to the last, Phil commenced with a steady pace, which he maintained till the final spurt. What a strange spectacle for men and angels—a young boy, panting and bleeding, swiftly racing along a secluded country road in the darkness of midnight. Past bush and creek and meadow he dashed without abating his speed a jot. Gasping for breath he uttered a little cry of joy as he at length reached the outskirts of the village. Putting all his available strength into one final effort he burst down the village street. He must give the alarm at the priest's house. But just as he reached the presbytery door he saw four dark forms skulking through the churchyard.

'Mother of God, am I too late? What can I do? It will take too long to rouse the house, and then—I must do something. Yes, I will try it. It may succeed.'

A sudden thought had struck our hero. He could not give the alarm by any ordinary means, so he must use extraordinary measures. If he could but get at the alarm bell in the church before the robbers forced an entrance he could easily rouse the village and frighten the church breakers away. This was the bold idea that suddenly had taken root in Phil's mind. He had the key of the sacristy, for, as we have seen, he was assistant sacristan. He now felt confident of frustrating the robbers' design. So proceeding cautiously to the rear of the church he opened the door and stole in.

Now he was out in the main building. His heart throbbed violently as he caught the faint rasping sounds at the main door. For an instant he halted to breathe an earnest ejaculatory prayer at the foot of the altar. Then with a quick bound he stood at the front of the church with the bell-rope in his hands.

More than the church breakers were surprised as the clanging of the old bell disturbed the stillness of the night, but certainly none more so than they. From the dark old tower above them the sound came booming forth with startling suddenness. Thunder-struck, the would-be sanctuary-despoilers dropped their tools and ran. 'The hand of God,' gasped the renegade Italian, and all were more or less stricken with like feeling of fear. As to the parish priest, at first he thought the sounds were but noises of dreamland. Next they seemed to him to proceed but from the trickster Imagination. But finally, thoroughly aroused, he became fully alive to the reality of the clangor of the bell, and rushed forth to inquire the cause of this mysterious occurrence. The other citizens of Exeter naturally thought a fire was in progress and each hurried from his home. But there was no sign of fire anywhere, and so those nearest the church hastened thither.

The old sexton was the first on the scene, closely followed by the pastor. Opening the main door they entered. The bell had ceased ringing, but the rope yet swung gently to and fro, and underneath lay a limp, bleeding form. What was the astonishment of all present to find that the mysterious bell-ringer was Phil Seton, who had fainted after having accomplished his work. Teudently they carried him into the Presbytery, while in the meantime the village doctor was summoned.

The mental and physical strain Phil had undergone had proved too much for him. Brain fever resulted, and for several weeks he lay at death's door. During this trying time he was tenderly and lovingly cared for by his anxious mother, whose grief, however, was submerged in feelings of maternal pride in her little hero, her little Knight of the Blessed Sacrament. Mrs. Seton also succeeded in nursing her son back to health and strength, to the joy of the whole village, for Phil was the lion and idol of all Exeter, whose good citizens still love to discourse on the heroism of the brave little sacristan.

THE BISHOP OF DUNEDIN.

PREPARATIONS TO WELCOME HIM HOME.

A SUCCESSFUL MEETING.

A REPRESENTATIVE meeting of the Catholic clergy and laity was held in St. Joseph's Hall, Dunedin, on Friday night, for the purpose of making arrangements for the reception of his Lordship the Right Rev. Dr. Verdon on his return from Europe, and also with the object of collecting funds to make him a presentation. Among those present were the Very Rev. Dean Mackay, administrator of the diocese, Very Rev. Father O'Neill (Milton), Rev. Fathers Murphy, Coffey, Cleary, J. Ryan, Geary, M. M. Ryan, and O'Malley—the three last-mentioned having been recently secured by Bishop Verdon for work in the diocese of Dunedin.

The Rev. Father Murphy, in introducing the business of the meeting said that it was called, as they were aware, for the purpose of organising a testimonial to his Lordship the Bishop on his return from Europe. His Lordship was deserving of all the honour they could show him. If they looked around them they could see in the hall the first fruits of his labours whilst at home. He (Father Murphy) had written to the priests of the diocese regarding the object of the meeting, and they had promised their hearty support and co-operation. He was pleased to see such a representative gathering present, and many others who were unavoidably absent had sent apologies and expressed their willingness to assist in every way towards making the presentation a success. He concluded by proposing that the Very Rev. Dean Mackay, administrator of the diocese in the Bishop's absence, take the chair.

Dean Mackay, who was received with applause, said it was intended that the presentation should be the unanimous expression of the respect and esteem felt by the whole diocese for his Lordship. He was pleased to see Dunedin so well represented by so many of the leading Catholics, as it was only natural that the city should make the first move in such a matter. At the same time the whole diocese would take the matter up and make it a great success, in recognition of the good work which his Lordship had done. One of the works for which not only Dunedin but the whole of the diocese was indebted to Bishop Verdon was the establishment of the Orphanage in South Dunedin—(applause)—and another was his success in obtaining a number of young priests to labour for the cause of religion in the diocese. (Applause.) In order to procure priests funds were indispensable, and he did not think his Lordship was burdened with much of the world's wealth. They should direct their efforts to raise something substantial towards the expenses which the Bishop had incurred or was to incur on behalf of the diocese, as well as to provide the nucleus of a fund for other good works.—(Applause.)

Mr. J. B. Callan said that they knew that his Lordship had gone Home for the purpose of procuring priests, and on his return it was only natural that the Catholics of the diocese should tender him a hearty welcome. The chief object of the meeting was to arrange to collect funds for the purpose of defraying the expenses which his Lordship had been put to in the interests of the diocese. They had with them that evening the 'first contingent,' and he had no doubt they would be successful clergymen in the work they had to do. He believed there was to be also a 'second contingent.' All this cost money, and when they reflected that it had been done in the interests of the laity, it naturally followed that the laity should contribute to defray those expenses. He had no doubt but that the Catholics of the diocese would, as they had always done, contribute liberally and act loyally in this direction. For his own part he would be glad to do all he could to give his Lordship a hearty welcome, and assist in collecting. He believed the object of the meeting would be a thorough success.—(Applause)

On the motion of the Rev. Father Murphy, Messrs. James O'Connor and John Halley were appointed secretaries.

The Rev. Father Murphy, in replying to a suggestion made by Mr. Callan as to the mode of collecting, said he was in favour of a house-to-house canvass in Dunedin. With regard to other parishes the matter would be best left to parish priests to decide upon the best means, for they were quite as anxious as those in the city that the affair should be a success. They had expressed their intention to do all in their power to make it a success. The whole diocese would be represented in the testimonial. In order to carry out the work of collecting funds in Dunedin he had compiled a list of prominent Catholics to form a committee and do the collecting.

On the motion of the Rev. Father Murphy a general committee was appointed to make a house-to-house canvass.

Mr. J. Liston expressed his pleasure at the remarks of the previous speakers. During his Lordship's absence he had done good work, and they should do good work now and show the Bishop on his return how they respected him. He suggested that a subscription list be opened at the meeting.—(Applause.)

This was done, and in a very short time Father Murphy announced that over £80 had been subscribed.

A conversational discussion then took place as to the desirability of having a Sunday set apart in Dunedin for a collection at the Church doors, in addition to the house-to-house canvass. The matter was referred to the committee.

It was decided that the secretaries write to the priests of the diocese, acquainting them with what was done at the meeting, suggesting that local committees be formed, and requesting that all moneys collected be sent to the common fund.

Rev. Father Murphy and Mr. John Carroll were appointed joint treasurers.

On the motion of the Rev. Father Murphy a vote of thanks was passed to the Very Rev. Dean Mackay, who had come from Oamaru for the purpose of being present at the meeting. Father Murphy mentioned that the Very Rev. Father O'Neill had attended the meeting at considerable personal inconvenience.

THE LITTLE SISTERS OF THE POOR.

WE take the following from the *Foresters' Miscellany*, a magazine published in England by the Foresters' Friendly Society:—

In that section of the Christian Church which we in England know as Roman Catholic, there is to be found an organisation designated 'The Little Sisters of the Poor.' These little Sisters devote their constant effort to collecting money for the purpose of helping poor aged persons, and their *modus operandi* is to secure a suitable building in which to house the aged people, irrespective of creed or profession. We personally had the pleasure of going over the St. Elizabeth's Home, where were to be found nearly 100 aged people, who were fed, clothed, and housed entirely by the efforts of these devoted women. The place is scrupulously clean, and the inmates as contented as it was possible for them to be. Amongst the men were to be found members of the Ancient Order of Foresters, who, on receipt of their final allowance of reduced sick pay, finding themselves unable to do for themselves, here found an asylum in which no questions were asked as to their previous life or conduct, nor as to their religious belief; the sole qualification being 60 years of age and inability to work for their maintenance. Here were to be found aged women, some the wives of husbands who were also inmates, and some the widows of men who had formerly been prosperous tradesmen. Here at least was one lady, who, 20 years ago, was left a widow well provided for, whose children, still alive, had insisted upon sharing that which their father had left behind him, and who, when all had been eaten up, had refused to maintain their aged mother, and she, at 80 years of age, found asylum with these Little Sisters of the Poor.

In this retreat the inmates are not given monetary allowances, but are maintained through the services of these holy and devoted women, who, day by day, year in and year out, acting upon the injunction, 'Ask and ye shall receive,' move about amongst their fellow citizens asking for the wherewithal to provide food and clothing for their numerous charge.

The good Mother, Sister Benedict, showed us round the building. We sat and chatted with the inmates, learned many of their life stories, heard their devout expression of thankfulness to the never-tiring Little Sisters, and came away with the conviction that the poor old folk were here as comfortable as ever they had been in their lives, and had, indeed, much to be thankful for.

WEDDING GIFTS.

WHEN it becomes necessary to make a bridal gift to those of whose tastes we are uncertain, or to those who are so wealthy that they already have almost everything the heart can wish, who have silver and gold and jewels, houses and lands, then the task becomes more involved, and really a good deal more interesting. To such persons a gift that simply shows the expenditure of money is unnecessary and unwise; and if you have not a superfluity of money, and they know it, it places you in a foolish light. For a gift to such people the world—that is, our corner of it—has to be ransacked, and something has to be found, curious or beautiful or original and unusual, that only research could have turned up or an ingenious mind have conceived; something that does not merely represent a bank account, but thought, care, and the qualities that money cannot buy; something out-of-the-way and undreamed of, and as sure as anything can be sure to be without a duplicate among the gifts. Such a present stands for that for which, in a way, gold has no purchasing power, for the long affection and preparation, and for the effort in which there is a certain touch of the genius that evokes wonders from the hidden and unforeseen.

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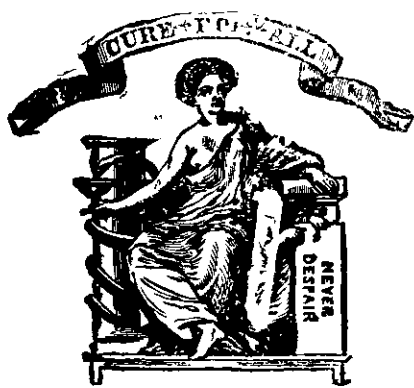
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The Catholic World.

BELGIUM.—The New Nuncio.—Mgr. Granito di Belmonte, who succeeded Mgr. Rinaldini as Nuncio at Brussels, is a scion of the oldest and most aristocratic families of Naples. He was twenty-eight years of age when he abandoned a secular career and, on the advice of the Rev. Père San Felice, a Benedictine of great reputation, embraced the ecclesiastical state, receiving soon after the Minor Orders. When Père San Felice was subsequently promoted to the Archbishopric of Naples the young ecclesiastic joined his household, and under that Prelate's direction continued his theological studies. After he was raised to the priesthood the Abbe Granito di Belmonte became the active auxiliary of the saintly Archbishop, accompanying him in all his missions of charity, and notably during the terrible cholera epidemic at Naples, when Cardinal San Felice gave proof of such heroic zeal and devotedness in the relief of his suffering flock. To the various charitable and religious works of his native city the Abbe was generous, not only of personal service, but also of his private fortune. In the organisation of the Catholic party at Naples he had a principal share, and, for the furtherance of the good cause, founded the journal, *La Libertà Cattolica*, which owed its success mainly to his enlightened direction. On one of the Cardinal's visits to the Eternal City he was accompanied by the Abbe di Belmonte who, attracting the notice of Leo XIII., was appointed by his Holiness one of his Private Chamberlains. It was, however, only after the death of the Cardinal-Archbishop that Mgr. Granito di Belmonte was called to Rome and attached to the Secretariat of State. Since then he has been employed on several important missions. He was a member of the mission charged to represent his Holiness at the Coronation of the Czar and at the Jubilee of her Majesty Queen Victoria. While attached to the Nunciature at Paris he discharged for a time, after the death of Mgr. Clari, the duties of Nuncio. Mgr. Granito di Belmonte enters on his new appointment in the prime of life, having been born in 1851.

CENTRAL AMERICA.—A Jesuit appointed Bishop of Honduras.—Bishop Hopkins was consecrated for the Vicariate of British Honduras, in St. Xavier's Church, St. Louis, Mo., on the 5th November. British Honduras is in charge of the Jesuits, and belongs to the Missouri Province of the Order of the United States. The Right Rev. Frederick C. Hopkins, S.J., is fifty-five years of age, and after finishing his education at Oscott College studied medicine in Birmingham. On taking his medical degrees he practised for some time in Birmingham, but feeling called to a higher life, he later on became a priest.

ENGLAND.—A Generous Gift.—It is said that Cardinal Vaughan has received from an anonymous donor a gift of £17,000 for the new Westminster Cathedral.

A Catholic Crusade.—Cardinal Vaughan on the last Sunday in November opened a Catholic Church at Ealing, erected by the Benedictine monks. Speaking of the dawn of the new century, his Eminence stated that the Catholic Church in England had decided to inaugurate a national propaganda of that religion, and this would be done by means of lectures, sermons, religious services, and by the distribution of leaflets written by well-known men connected with that religious body. A pilgrimage in which the artisan as well as the rich man would participate was being organised, in order to visit the Pope, and a large amount of money would be presented to him at Peter's Pence. Many thousands of people in this country, said the Cardinal, refused to believe in the divinity of Christ, and the crusade arranged would, it was hoped, remove this disbelief. In this work the Benedictine monks, as well as other religious communities connected with the Catholic Church, would take a prominent part.

The City of London without a Catholic Church.—It is said that in consequence of the demolition of St. Mary's, Moorfields, the City of London is now in the singular position of being, perhaps, the only Christian city in the world without a Catholic Church, and it will probably remain so, for the new church to take the place of St. Mary's is expected to be built without the confines of the city.

ROME.—The Holy Father's Health.—The Rome correspondent of the *Catholic Times*, writing about the end of November, says:—During the last few days the Holy Father has granted an unusually large number of audiences, averaging about six every day, without counting the usual receptions of Cardinals 'di Curia'

and of members of the Pontifical Court. This is an excellent symptom, as it proves that Heaven is not deaf to the prayers which millions of Catholics in every part of the world offer up daily for the preservation of their venerable Pastor, and that, despite the usual intermittent rumours, the Holy Father is as well as could be desired considering his great age. I had a confirmation of this satisfactory state of things from the lips of the Papal 'Arohiatra,' Professor Lapponi, who, devoted as he is to his august patient, appeared radiant as he expressed to me his conviction that Leo XIII. will be perfectly able to preside over the grand function of the inauguration of the Holy Year.

The Young Priest-composer.—Don Perosi has now completed his sixth oratorio, entitled 'The Massacre of the Innocents,' which is already being rehearsed in the little church at Milan, where Perosi intends to have all the official executions of his oratorios performed in future, so that Milan will become to Perosi what Bayreuth is to Wagnerian music. Notwithstanding the young maestro's many occupations, he has not lost sight of his great design, that of illustrating the grand episodes of the Redemption by a series of oratorios. That this idea is always in his mind is proved by the fact that he has commenced the seventh of the series, the seventh link in that majestic chain of golden harmony, taking for his subject 'Christ's entry into Jerusalem.' Don Perosi is expected to settle down shortly in Rome, and resume his functions of director of the Sistine Choir.

SCOTLAND.—Presentation to the Pastor of Bathgate.—The Rev. Father M'Daniel, in charge till recently of the Catholic mission of Dunbar, and now of Bathgate, was on November 29, in the vestry of Dunbar Church, presented with a handsome marble timepiece and bronze ornaments, subscribed to by a wide circle of friends in recognition of his successful labours in the eastern district.

UNITED STATES.—Catholicism in Syracuse.—The results of the canvass of the city of Syracuse, N.Y., by the local Sunday school association, made on October 28, has been made public, and some very interesting statistics are presented. The canvass was made by more than 1000 visitors, and every family in Syracuse was visited on the day of the visitation, except in a few instances where it was found that there had been mistakes, which were subsequently corrected. The results have been tabulated, with the result that out of the 30,000 families visited there were found to be 9085 Catholics. The Methodists come next with 3157 families, Presbyterians 2161, the Baptists 2140 families, Episcopalians 1936, Congregationalists 1131. The above are the largest denominations. On the generally accepted basis of five to a family, there are in Syracuse more than 45,000 Catholic souls, or one-third of the entire population.

Going to nurse the Lepers.—In the early part of December three Sisters of St. Francis of St. Anthony's Convent, Syracuse, left for Honolulu, the capital of the Hawaiian Islands, where they will be in touch with those of their Order who left Syracuse a few years ago to take care of the lepers in that vicinity. The names of these noble women are Sister Sussana and Sister Robertina, who were accompanied by their Mother-Provincial, Sister Delphina. The Franciscan Sisters have institutions for the lepers at Honolulu (receiving station) and Molokai; also a hospital at Walluku for all diseases except leprosy. Mother-Provincial Delphina will visit Molokai and will return to America after her tour of inspection.

Catholic Artists.—It is said that of the 27 artists who contributed their services towards the Dewey memorial arch 19 were Catholics.

A Remarkable Work.—St. Patrick's Church, Elizabethport, New Jersey, which was recently dedicated, is a remarkable edifice, having been in course of construction since 1889 under the personal supervision of its rector, Rev. Martin Gessner. No debt has existed at any time, from the inception to the completion of the edifice. Father Gessner raised the money (estimated at £80,000) among his own parishioners. He refused to borrow on bond or mortgage. When money was not in hand he stopped work until money accumulated to keep up the 'pay as you go' principle which he maintained from beginning to end of building operations. The structure is in the mediæval Gothic school of architecture. The material is gray granite, with white dressed granite trimmings and granite columns and capitals in the interior. All the statuary in marble is by Mr. Joseph Sibbel, sculptor, who journeyed to Italy for the express purpose of selecting it in the quarries, made famous by Michael Angelo.

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THE WAR IN SOUTH AFRICA.

THE REV. FATHER MATTHEWS.

The Rev. Lewis Joseph Matthews, chaplain to the Forces, who was taken prisoner at the time of the Ladysmith disaster, is about 44 year of age. He was partly educated at Barnet, under Father Bampfield, and was ordained priest in 1879. When he left Barnet he went to St. Thomas's Seminary, Harrowsmith, to complete his ecclesiastical education. In 1881 he was sent to the Guardian Angels, Mile End road, as curate to Mgr. Roope, and after about a year of mission life joined the army as chaplain to the Forces. He has served at Gosport, Aldershot, and Egypt, whence he was sent to South Africa on the breaking out of the war. The soldier has a relief to his feelings, he can shoot and otherwise give vent to his excitement. But this is not for the priest. He has only the thought of the presence of God to shield him and the love of souls to shelter him. A Catholic chaplain's duty is heroic in the highest degree; for his duty is done without any of the natural aids and stimulus which his soldiers enjoy.

CATHOLIC OFFICERS AT THE FRONT.

In addition to those Catholic officers whose names appeared in recent issues of the N.Z. TABLET the following are also at the seat of war:—Lieut. Adrian, 10th Hussars; Lieut. M. Archer-Shee, 19th Hussars; Francis Pope, M.D.; Mr F. Murray, Mafeking; Colonel Ivor Herber, C.B., Grenadier Guards; Lieut. Percy D. FitzGerald, Indian Cavalry Contingent; Major G. N. Prendergast, King's Royal Rifles; Lieut. Carlos Hickie, 1st Battalion, Gloucestershire Regiment, wounded Rietfontein; Captain Frank Fuller, R.E.; Lieut. Cuthbert Fuller, R.E.; Lieut. James Lyons, 13th Hussars; Lieut. J. L. Lawlor, 6th Inniskilling Dragoons; Lieut. the Hon. Reginald Forbes, Gordon Highlanders; Lieut. H. E. Green, Scottish Rifles; Lieut. Charles Wood, Northumberland Fusiliers; Lieut. E. M. Vaughan, 3rd Grenadiers; Lieut. C. T. Martin, Highland Light Infantry, Traffic Manager at Durban; Mr Duke Lattey, Cape Mounted Rifles; Captain E. S. Bulfin, Yorkshire Regiment; Captain John White, Shropshire Light Infantry; Lieut. J. Creagh, Manchester Regiment; Lieut. W. T. Synnott, R.A.; Mr T. Stapleton, B.S.A. Police, Downsides; Mr. C. de la Pasture, Mr A. Purcell, Mr F. Worwick, Mr A. Sidgreaves, Mr B. Ware, Mr A. Mackey; Lieut. Cecil Harrington, 2nd Battalion Rifle Brigade; the Rev. Father E. M. Morgan, Chaplain 2nd Class; the Rev. Father Edward Ryan, Chaplain 3rd Class; Major Francis Lambkin, M.D., with the 13th Hussars; Major Arthur C. Hamilton, 6th Dragoon Guards (Carabiniers).

THE BRAVERY OF THE DUBLIN FUSILIERS.

This is how the correspondent of the London *Daily Mail* describes the pluck and heroism of the Dublin Fusiliers during the attack by the Boers on the armoured train at Estcourt:—'Sergeant E. Hassett, of the Dublin Fusiliers, also behaved with great gallantry. After the accident to the train he took charge of the firing party, and stood up unflinchingly facing the hot fire which the Boers poured in, issuing his orders to his men like a true soldier. His example inspired the Fusiliers with heroic determination, and for some time, firing volley after volley, they kept the enemy at bay. Lieutenant Alexander had an exciting experience. One of the Dublin Fusiliers was shot by a shell in the arm. The shattered limb swung round and hit Lieutenant Alexander on the neck, almost smothering him in blood. The shell at the same moment burst in front of him on a level with his face. He was staggered and blinded for an instant. When he recovered his self-possession he saw a comrade lying dead at his feet, while he himself had escaped unharmed. Private Coyle, of the Dublin Fusiliers, has had his right arm amputated. When I saw him he was smoking and doing well. Private Cavanagh, Dublin Fusiliers, performed splendid work. When the firing line fell back he, time after time, rallied his comrades, who, by firing volleys, prevented the horse-shoe line of the enemy from enveloping the train.' It certainly takes a very brave man to sit down and smoke his pipe immediately after his arm had been amputated. This splendid regiment has lost very heavily so far in this campaign. It is impossible to read the list of the killed or missing after the train fight without a sigh of regret. All Irish names—Hallahan, O'Rorke, Kavanagh, Byrne, Lynch, Murphy, Burke, and so on, and presumably all Catholics to a man.

AN ERRATIC BEAST.

Since the stampede outside Ladysmith the mule's character has been considered from various standpoints, and the conclusion

arrived at is this, that he is a most useful animal and very tractable until he makes up his mind to take a holiday, which he does on the shortest possible notice. A newspaper representative asked an old army man why the mules stampeded near Ladysmith.

The officer replied that he was sure he didn't know; anything and nothing would make a mule stampede.

'I think I know the mule character as well as most men,' he continued. 'At least I ought to—I had years of experience of him in Cyprus and in Natal, and he is a perfect beast—in the human sense, I mean.'

The mule is a native of Assyria and Cyprus. In the island whole villages subsist by mule breeding and exporting to places where the British army has need of him. It is a profitable industry, as a good, big, strong mule—they run to 16 hands in height sometimes—costs £50 or £60.

'When I was in Cyprus,' said the officer, 'I had a good deal of the work of getting mules for the '82 Egyptian War; you could get ponies for £10, but mules were worth five or six times that.'

'And what about his temper?'

'Well, to begin with, he's the most particular brute about his food. He'll graze, if there's good grazing about; he'll eat the ordinary hay and chopped straw, if it's clean; and he'd sooner die of thirst than drink any but the cleanest water.'

'As for his stampeding qualities they are unequalled. He'll jog quietly along and then, without the slightest warning, off he'll jog down some little bridle track, or up the side of a cliff. Then he shakes his pack off, and there you are with all your luggage lying about the hills. I know it; many's the time I've camped on the road in what I had on, and nothing for supper, when the mule's gone off with my bed and board.'

'But in justice to the mule it must be said that he is a splendid beast when he condescends to work. He can climb almost anywhere, he can bear tremendous weights, and he can go three or four miles an hour in his queer amble for any length of time.'

'But take it all round,' said our representative, 'he isn't quite the wise, practised beast that Kipling's *Jungle Book* makes him out.'

'Oh, he's wise enough, but it's the wisdom of chucking his pack and taking a holiday when the chance offers. And he's practised, too, trained to stand fire. The 10th Battery has been at Natal for five or six years and the mules are thoroughly trained to the country and to stand fire. But I suppose in the general bustle and excitement, first this side, then that, the mules took fright and off they went.'

MR. T. W. RUSSELL ON THE TRANSVAAL.

Mr. T. W. Russell, M.P., delivered recently a lecture on 'The Troubles in South Africa,' in the hall attached to the Presbyterian Church, Adelaide Road, Dublin. In the course of his lecture Mr. Russell said that some people contended the Boers were a good, simple, God-fearing, pastoral people. He did not believe a word of it. The Dutch had little or nothing to do to the civilisation of South Africa. Zulus, Swazis, and Matabele went down before the power of the British arms. The abolition of slavery in South Africa by the British was the root of the whole trouble, and the Boer grievance. The Boers found they could not wallop their biggers under the British flag. The Transvaal, owing to its state of bankruptcy, was annexed by Great Britain in 1877, and remained so until '81. In that year the Boers declared their independence, and Mr. Gladstone after several defeats, patched up a peace with them. Mr. Gladstone, for this action, was said to be either a fool, a coward, or a sage. Gladstone was neither a coward nor a fool, and besides that, he had colleagues in '81, whom they all admired to-day. The real truth was that Mr. Gladstone's action was dictated by feelings of magnanimity, but what was done on magnanimous grounds by England was put down by the Boers as having been done through fear. This induced the Boers to settle down to a policy of hostility to every British interest throughout the length and breadth of South Africa. He now came to what made the war inevitable, the discovery of gold. He did not mean that the war was a war of capitalists. When gold was discovered anywhere a rush was made to that quarter. The influx of a new population was inevitable, and with a new population new problems developed. Coming to the position of the Uitlanders, he believed many of them were not desirable citizens. Really bad characters got a chance of pulling themselves together in South Africa, and representatives of every worthless class went to the Transvaal, but still there were others—skilled tradesmen, intelligent engineers, &c. Dealing with the Jameson Raid, he said it was a rash, stupid, criminal display of force. It did harm. It did not put things forward. It put them back. It tied the hands of England in

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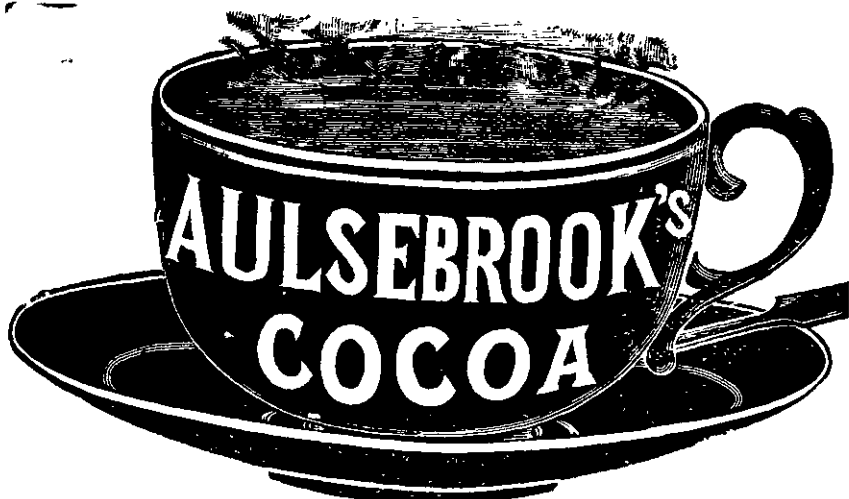
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endeavouring to right the wrongs of the Uitlanders. There was what was properly called a pro-Boer party in England. They were not large, but they existed. He had not an atom of respect for those whose attitude was that of hostility to Mr. Chamberlain rather than to the war. There was a large population of English people in South Africa. Capetown was as loyal as Belfast, and a great deal more sensible, at least at certain times of the year.

THAT FLAG.

It is stated that Sir Redvers Buller has taken out with him the same flag that he carried to the Transvaal in 1881 for the purpose of hoisting over Pretoria, but which for various reasons was not utilised. He proposes that it shall float over Pretoria on this occasion.

ONE OF THE MISFORTUNES OF WAR.

At St. Mary's Cathedral, Halifax, Nova Scotia, on the second Sunday in November, Archbishop O'Brien asked for the fervent prayers of his congregation for the wounded, suffering, and dying soldiers in South Africa, and for the friends and relatives who are

suffering from the loss of dear ones. One of the misfortunes of war, said the Archbishop, is that those who are responsible for it do not go to the front.

WHAT AN ARMY CORPS REQUIRES.

The guns and other wheeled carriages to be employed by the army corps as a whole in the campaign make a very large total and will fill a considerable portion of the transports taken up. For the six great divisions of the army it is calculated that the vehicles number in their several classes—guns and spare carriages 122, artillery ammunition waggons 186, other artillery waggons 181, machine guns 47, Maltese carts for various purposes 6, water carts 137, small ammunition carts and cable carts 185, Scotch carts 132, American buck-waggons 1310, small arm ammunition waggons 38, double tool carts and other engineer waggons 60, pontoon waggons 28, ambulance waggons 140, and for tents 79 Scotch carts and 111 waggons drawn by ox-teams. Of oxen no calculation has been made, but the number of horses for all purposes is reckoned at nearly 11,000, and of mules at more than 14,000.

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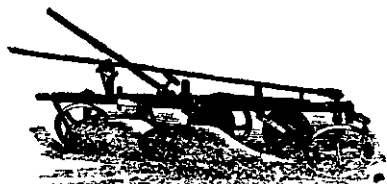
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