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

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

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

LEO XIII., P.M.

LEO XIII., Pope

Current Topics

Tweedledum and Tweedledee

In an old and seldom-read play, Mrs Letitia Lovelight describes the visit of Dr. Fossile, 'a man of excellent learning,' to her husband, who had loaded into himself a bucketful or so of liquid lightning. The doctor was, in Shakespeare's phrase, 'sickened o'er with affectation'—a vain, pompous man, and inordinately given to many-syllabled words. 'Madam,' said he, 'I have ordered Mr. What's-his-name, your spouse's apothecary, to phlebotomise him to-morrow morning' Lovelight, on hearing this, sat up in bed in a state of comical alarm 'To do what with me?' he cried; 'no, I'll never suffer it. No, I'm not, thank God, in so desperate a condition as to undergo so damnable an operation as that is.' 'As what is, my dear?' queried his wife, smiling; 'the doctor only means to have you bled.' 'Ay,' the patient replied; 'for bleeding, I like it well enough, but for that other thing he ordered, I will sooner die than submit to it.'

This is practically the attitude taken up by a number of those who favor the introduction of Bible-lessons into the State schools of New Zealand. They shrink with horror from the thought of 'religious instruction' in the schoolrooms. They stand stoutly for 'ethical instruction,' which is the same thing disguised under the thin veil of a Greek derivative, and is merely an attempt to differentiate between Tweedledum and Tweedledee Moral (or ethical) and religious teaching are inseparably bound together. They stand or fall together. A code of conventional and misnamed 'ethics'—or what the Continental enemies of all supernatural faith term 'civic morality'—may, indeed, be impressed upon the youthful mind without reference to direct religious teaching. But this sham code of morality can have no better foundation than the rotten, shifting, and unstable one of passion or expediency. It has nothing to do with the formation of character—the training of what are termed the moral faculties of the child: the will, the conscience, the affections. This, after all, is the most vitally important part of education, and for this end, religious instruction, which is necessarily based on doctrinal teaching, is absolutely indispensable. Wherein, for instance, lies the force of an appeal to the child's conscience? Conscience makes a unique claim upon us. It claims, in fact, nothing less than supreme control over all our actions. Its orders are absolute. It commands this or forbids that simply because it is right, irrespective of consequences—whether obedience leads to temporal happiness or misery, to wealth or rags, to political power or to the headsman's block. Conscience is thus no mere cultivated perception of our own self-interest. Other desires and feelings rise in rebellion against

conscience. They may partially or temporarily dethrone it, but amidst the din and storm of sin and passion its still, small voice will still speak its commands and utter its warnings.

What is its claim to reverence and obedience? Simply this: that it is not a self-contained faculty. Its source, its explanation, its justification lie farther back. It brings us up to Him Who is the Source of all law; it is the medium through which the voice of the Living God finds expression in our lives. And thus the first appeal that we make to the sense of duty in the child, the first lesson in true ethics, depends for its ultimate and only effective sanction on dogmatic religious teaching. 'The law of duty,' as one writer pithily remarks, 'demands a religious source for its interpretation, a religious sanction for its claim, a religious motive for its compelling power.' Take these away, and conscience ceases to be the supreme guide of our actions, and passion, whim, and expediency become the ultimate rules of conduct. Thus we are landed in sheer paganism: but, mark ye, good masters, in the paganism of ancient Greece and Rome as it was at the period when, through the action of the philosophers, the sense of personal responsibility to some higher Power became dimmed: when the strong, virile, law-abiding national character that had been grounded upon it began to shrivel, civic life became corrupt, morals reached an unexampled depth of degradation, and the two most commanding civilisations of ancient days perished amidst their own corruption. There is one thing that history luminously proves—that religious belief and social morality go hand in hand. They have ever stood or fallen together. And some of our theorists would do well to remember that history—which is a mere record of human experience—has an uneasy habit of repeating itself.

A Strange City

It is a strange non-Catholic racial amalgam—Scoto-Anglo-Hibernian—that partially peoples the north-east corner of Ulster (Ireland). Strong, thrifty, and dour they are, less witty and picturesque and expansive than their countrymen beyond the yellow belt, and less known to the world outside. The Pope does not bear a good name among those of them—and they are many—who are members of the fraternity of the saffron sash, and their hostility to him is the dominant note of social and religious and political life in north-east Ulster. To the brethren, the Roman Pontiff and all his following are outside the covenanted mercies of the Most High. This fierce sectarian feeling however deplorable, is not, however, without its humorous side. Somewhere in his 'Irish Life and Character,' for instance, Mr. McDonagh tells the following story illustrative of the facility with which the brethren curse the Pope on the slenderest provocation. They put their hearts into it, and the

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY

exercise seems to refresh them. It happened in the county of Down. An over-zealous policeman met a farmer whose name was painted on his cart in script or cursive characters, like ordinary writing. 'My man,' said the uniformed busybody, 'these letters are very difficult to read. The Act requires your name to be painted in Roman letters.' The farmer sat doggedly and sullenly still under the official rebuke until the hated word 'Roman' smote his ear-drum. Then his eyes blazed like a pair of little electric furnaces. 'Roman!' he furiously shouted. 'To hell with the Pope!' And with a fierce whip-cut on his horse's ribs, he was off.

Some of the many and far-reaching results of this melancholy spirit of sectarian animosity in Belfast are set forth in trenchant phrase in the course of one of a series of cleverly-written articles by the editor of the 'Southern Cross' of Buenos Aires, who has recently returned to his desk from an extended tour in Ireland. 'Belfast,' says he in his latest contribution to hand, 'hums with industry and calls itself progressive. And yet, underlying all this commercialism, all this thrift and all this cult of the main chance, there is a cast-iron bigotry—a cruel, corroding, unfathomable, ferocious sectarian rancor. You feel this, too, before you are long in Belfast. It seems to pervade the very atmosphere. It soured existence. It works its way into most fields of human activity. You see it in the stern features of shopmen who actually make their business interests subservient to Orangeism. You read it in the Press. At the custom house esplanade there is a fleecy anti-Catholic open air gutter-orator propaganda going on nearly every Sunday. The high councils of fanatics and schemers who direct the no-Popery campaigns may be said to be in permanent session. Of the ten thousand operatives working in the ship-building yards not ten are Catholics. A Catholic's life would not be safe there. The owners of the yards are not bigots by choice. They are the victims of circumstances. If they employed Catholics, they would be in hot water the whole year round. To begin with, things would be constantly happening—to the Catholics. Bolts and crowbars and hammers and packages of rivets and sharp, heavy pieces of scrap-iron would be falling on their heads, coming to all intents and purposes out of the sky. No one could be pointed out as the thrower of such missiles. It would be all put down to accident. There would be no hostile manifestation of a noisy character. There would be no howling. But, all the same, Catholic mechanics would be dropping off from day to day. One would be found lying under a girder at the bottom of a ship's hold, another would be found sprawling on a scaffolding with the point of a three-inch shackle-pin buried in his brains; later on another would be found under a hit with both legs broken. It would all be seeming accident. The police could make nothing of it. The employers might or might not be obliged to pay damages but in any case they would have no end of legal trouble on their hands. No one can control scrap-iron in Belfast when there is sectarian or political trouble in the wind. Odds and ends of boilers and girders and other projectiles disappear from the yards and reappear down town in showers, smashing heads and windows and the peace of the realm. The way to look for smoothness in the labor market, therefore, is to keep the opposing forces apart. The ship builders are not in business to corner bigotry or to experiment in political philosophy. They are merely hard-headed employers who are wise in their generation. They know too well how the cat jumps. They know, for instance, that, notwithstanding the honest, if lamentable, zeal of a few fanatical leaders and some of their followers, there is another fact—the fact that Orange hostility to Catholicism is largely due to sordid political enmity, or in other words to hard cash.'

A Retrograde Movement

Dr. Creighton once said of the English schoolboy that 'the only means to make him learn is at the point of the bayonet.' The agitation of the Bible-in-schools people reminds us that there are many good folk among us to whom it is almost equally difficult to teach some of the plain lessons of history. If there is any fact that the past three centuries of British history teaches more clearly and emphatically than another, it is the hopeless, complete, and admitted failure of every attempt by the State to make a creed and dictate it to

its subjects. And the story of the failure is told in volumes that are writ in blood. In the days of the eighth Henry and of Elizabeth, the idea was equally unworkable. And a never-ceasing protest against it went on until it was finally abandoned in 1829. Nobody nowadays contends that the State has competence or ability to intrude upon the domain of religious teaching. This is not and never can be a function of civil government. It is the duty of parents and the Church. And yet the recent Bible-in-schools conference in Wellington presented to angels and men the following extraordinary spectacle: (1) A number of grave and reverend seigniors, representatives of half a dozen Christian denominations, proclaimed their willingness—nay, their eagerness—to abdicate the right of imparting religious instruction to the young, and to hand it over to the State. (2) They put forward the lamentable assumption that religion is not a divine and connected system or body of truth, but a mere heterogeneous bundle of independent doctrines and precepts, and that they were free to select from among these—as they would select cravats and gloves at a bargain-counter—those that happened to suit their passing fancy or the needs of the moment. (3) The system that found favor in their sight happened to be a form of Unitarianism. And now, despite the lessons of the past, they coolly ask the Government to give its legislative imprimatur to the newly-devised creed and force it on the public schools of the Colony, with a worthless double-barrelled 'conscience clause' which would turn Jewish and Catholic children into little pariahs and lead to the imposition of a religious test in the appointment of teachers! This is, in good sooth, bringing us perilously near a system of religious persecution.

The view of the teachers regarding this proposed return to the bad old-time principle of State-made creeds is sure to be an important factor in the coming agitation. The members of the Tapanui branch of the Otago Educational Institute have spoken out upon the subject in the following resolution, and the voice of other teachers is likely to be heard to some purpose on the subject at an early date—

'That this branch of the Otago Educational Institute is of opinion that the introduction of the Bible into the State schools would be opposed to the best interests of education, of the State, and of religion itself, and for the following reasons: (1) That the syllabus is already overloaded. (2) It would lead committees to reject teachers who, for conscientious reasons, were not prepared to take charge of the Bible lessons. The institute holds that religious beliefs should be no bar to State employment. (3) It would lead to a distinction being made in our schools between Protestant and Catholic children. In our schools all pupils should meet merely as children of the State, and the institute believes that their ability so to meet for over 25 years has been of very great advantage to the State. (4) It would tend to establish the authority of the State to interfere in religious affairs, an interference which, in the opinion of the institute, history plainly shows to have had evil results on both State and religion. (5) It would be a serious injustice to our Catholic fellow-citizens, inasmuch as they would be compelled to pay for that which they cannot conscientiously approve of. (6) That the institute is of opinion that religious education should be given by religious persons, otherwise there is a danger of the Bible itself being brought into contempt, and of a dislike for it being created in the minds of the children.'

Modern 'Seers'

Samuel Butler pours a fine spray of cold railery upon the seers, fortune-tellers, and 'futurists' who

'Make fools believe in their foreseeing
Of things before they are in being,
'To swallow gudgeons ere they're caught,
And count their chickens ere they're hatched.'

He pays the following tribute to their well-known principle of business caution:—

'But still the best for him that gives
'The best price for't, or best believes.'

In the days of the Puritan regime in England, Parliament licensed the notorious Booker as its own particular fortune-teller, and gave him a strict monopoly of the business of prognostication—after the manner of the professional soothsayers of ancient pagan Rome. Nowadays the business of pretending to probe the future is

left to private enterprise. Among us in these countries the 'profession' is usually carried on by women who prefix the French title 'Madame' to common English surnames, and live in dingy, melancholy streets, every house of which (as W. D. Howells said of the residence of his Pythoness) 'seems to wince as you go by and button itself up to the chin for fear you should find out it had no shirt on—so to speak.'

In one of his works, Young pokes the goad of his sharpest sarcasm into the failures of the prognostications of Sidrophel Vapulans, another famous official 'futurist' of the Puritan days. 'Scarce one of his predictions were verified,' says Young, 'but a thousand contrariwise. It is hard that a man shooting at rovers so many years together should never hit the mark.' Butler says of the same blundering wight that 'he is excellent at foretelling things past, and calculates the deputy's nativity after he is beheaded.' Prophesying after the event is also a tolerably strong point with present-day 'futurists' and mediums. Our readers will recall, for instance, the post-mortem 'predictions' regarding the death of the late Queen Victoria that were cabled out in solemn earnestness to these countries after her spirit had fitted. Another instance in point was furnished a few weeks ago by the death of the motorist Count Zborowski. The foolish man tried to 'fly' his big racing motor-car at the rate of fifty miles an hour round a sharp corner near Monaco. He failed. The machine was turned into scrap-iron and the Count into dead meat. When the incident had got noised about by the newspaper press, forth steps an enterprising 'meejum' in Nice—one of the school of Sidrophel—and claims to have predicted the whole thing. And the cable-grammers speed the portentous news on the wings of the lightning to the ends of the earth! London 'Truth,' in its latest issue to hand, reads the world at large the following homily on the subject which we in New Zealand may well take to heart:—

'Nothing will cure a vast number of persons of a credulity that seems to be inherent in our nature. Mesmerists, hypnotisers, manifestation-mongers have been exposed time out of mind. Yet a woman or man has only to offer to reveal the future, or make a table move, or produce sounds in the air, or materialise Shakespeare or a bunch of flowers in order to get fools to pay money to witness these "wonders," anyone of which can be, and has been, done equally well by Mr. Maskelyne by cleverly contrived machinery. If this Nice "seer" really can reveal the future, all that she has to do in order to become rich enough not to require to give seances, is to call her spirits to her and learn whether black or red will be the winning color at the Monte Carlo tables. Then why does she not do it?'

The late Mgr. Rigney

As announced in a recent issue of the 'N.Z. Tablet,' the Right Rev. Mgr. Rigney died at Prospect, near Sydney, on Saturday, May 9, at the advanced age of 91 years. The late Monsignor Rigney represented the last surviving link in this State (says the 'Freeman's Journal') with the long past of Australian ecclesiastical history. He came to these shores when Australia was practically a wilderness, at a time when there were but three bishops in the whole of Australasia—Most Rev. Dr. Polding in Sydney, Dr. Pompallier in New Zealand, and Dr. Viard, of Oceania—all of whom have been long called to their reward. His work was the hard, unrelenting work of the pioneer of religious establishment. Dr. Rigney arrived in Australia on July 15, 1838. Companions of his on the voyage were the Rev. Fathers Francis Murphy (afterwards first Archbishop of Adelaide), John Fitzpatrick, Michael O'Reilly, Edmund Mahony, Thomas Slattery, Brennan, and Lynch. At that time there were nine priests in the whole of New South Wales, seven in New Zealand, and five in Oceania. There were no nuns south of the line, but towards the end of 1838 Dr. Ullathorne brought out five Sisters of Mercy, who were stationed at Parramatta, where to-day there is a flourishing branch of the Order. Father John Rigney was a native of Ballinasloe, County Galway. He was educated and ordained at Maynooth College. In the year 1838, a year after Father Rigney's ordination, the Right Rev. Dr. Ullathorne, accompanied by the Rev. Francis Murphy, then on the English mission, visited Ireland for the purpose of inducing if possible priests to go out to the Australian mission. Father Rigney volunteered his services, and arrived with the heroic band above-mentioned on July 15, 1838. For a number of years he had charge of the Singleton district. Re-

moved from there, he was appointed to Brisbane, but when the diocese of Brisbane was formed, Father Rigney returned to Sydney, where he labored long and faithfully. His missions were at Balmain and St. Mary's Cathedral. He took an active part in forwarding the building of the present Cathedral edifice. On the death of the venerable Archdeacon M'Encroe he was appointed in 1869 to the archdeaconry of the diocese of Sydney; while 19 years later he was raised to the rank of Domestic Prelate by his Holiness Pope Leo XIII. After a Requiem Mass at St. Patrick's Church, Parramatta, the remains were interred in the local cemetery, the funeral cortege being the largest ever seen in the district.

RETURNING TO THE FOLD

A London contemporary announces that the Duke de Moro, of Hill Hall, Epping, late of Norton Heath, near Ongar, who was until recently an active member of the Anglican Church Union, has been received into the Catholic Church.

The Rev. William Wheeler Hume, lately curate at St. Michael's, Shoreditch, has been received into the Catholic Church at the Church of the Assumption, Warwick street, London, by the Rev. O. R. Vassall-Phillips, C.S.S.R.

Sixty adults, till recently belonging to St. Michael's Anglican Church, Shoreditch, were Confirmed by the Right Rev. Dr. Cahill, Bishop of Portsmouth, recently at St. Mary's, Moorfields, London.

On April 2, Rev. Samuel Macpherson, late pastor of St. John's (Episcopalian) Church, Auburn, New York, was received into the Catholic Church by the Rev. W. T. Clark, S.J., at the Jesuit Novitiate, St. Andrew-on-the-Hudson.

The Rev. George Stewart Hitchcock, B.A., some time curate of St. Paul's Anglican Church, Chatham, and lately minister of Chatham Unitarian Church, is now (states a London secular newspaper) a candidate for admission to the Catholic Church.

The 'Catholic Times' states that the Rev. Mr. Evans, until recently rector of St. Michael's Anglican Church, Shoreditch, London, has been received into the Church, the ceremony having taken place in Florence about the middle of March. Ninety-three persons, who were formerly members of St. Michael's congregation, have already been received at St. Mary's, Moorfields, and the number under instruction is daily increasing.

The Rev. Edgar Lee, who has been vicar of Christ Church, Doncaster, for about ten years, has resigned the living, and is to be received into the Catholic Church. The rev. gentleman's reasons for taking this step are connected with the question of authority. He has sought in vain, he says, for an authority in the Church of England upon which he could rely. The rev. gentleman was formerly vicar of St. Anne's, Buxton.

Mrs. Henrietta Dougherty (says a Californian exchange), a woman of high literary attainments and a writer of considerable note, who had been brought up an Episcopalian and had affiliated with that denomination all her long life of eighty years, has been received into the Church by Rev. William Quinlan, of Los Angeles, after having been thoroughly instructed. Mrs. Dougherty had been a student all her life and joined the Church only after a most thorough investigation.

An interesting conversion (says the London 'Tablet,' March 28) took place last week. Mrs. Thelwall, the widow of the well-known water-color artist, Weymouth Thelwall, was received into the Church by the Rev. Father Coventry, O.S.M., of the Fulham Priory. Mrs. Thelwall is herself a connection of Sir Walter Scott's family, and her late husband was the youngest son of the celebrated John Thelwall, the Reformer, who, together with Horne Tooke and Hardy was tried for high treason in 1795. This conversion offers a curious instance of the links of history. John Thelwall, the new convert's father-in-law, was the friend of Coleridge, Lamb, Hazlitt, and Condorcet, and yet here is his daughter-in-law living and hale at the dawn of the twentieth century. No man, in his time, did more to advance Catholic Emancipation than John Thelwall, and, by a curious coincidence, his son died a Catholic, and his grandchild is a pious Catholic, whose influence has brought her mother into the fold.

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The enormous output of McCormick machines defies the mental grasp of man. If the machines they manufacture were to issue from the gate of their works (the largest in the world), the spectators would see throughout the working day a McCormick machine emerging at full gallop every 30 seconds.—***

Diocesan News

ARCHDIOCESE OF WELLINGTON.

(From our own correspondent.)

May 23.

The annual social in aid of the Sisters of Compassion will take place on July 8.

Exposition of the Blessed Sacrament was held at the Church of the Sacred Heart on Sunday last. At Vespers Rev. Father Servajeau, of Blenheim, preached on the day's Gospel.

The drawing of the art union in connection with the Thorndon bazaar took place on Tuesday evening in the Guildford street schoolroom in the presence of a large number of spectators. The second prize, the gift of the late Hon. Dr. Grace, goes to Hokitika.

The net result from the late bazaar and art union is a credit balance of £1080. By this amount the debt on the Church of the Sacred Heart has been reduced to £500. The debt has been still further reduced by a donation of £100 which has been received this week from Mrs. Grace.

I regret to have to announce the death of Mrs. Elizabeth Killeen, formerly of the West Coast, which took place at her residence, Thorndon Quay, on Monday last. The deceased lady had been in delicate health for some time past, and for the last ten weeks no hopes were entertained of her recovery. Her husband predeceased her by several years. Her funeral took place on Wednesday last and was largely attended.—R.I.P.

The Very Rev. Father Lewis, V.G., announced at the Masses on Ascension Thursday that a collection would be made in the archdiocese for the rebuilding of the Stoke Orphanage on a day appointed in each parish. This collection is to be made at the Church of the Sacred Heart on Whit Sunday, when a charity sermon will be preached by his Grace the Archbishop. The Right Rev. Dr. Lenihan, in a letter to his Grace, promised to set aside half of the annual collection made in his parish for the Stoke Orphanage. Generous offers of assistance have also been made from other dioceses in New Zealand.

The new orphanage at Stoke will be a handsome brick building in the Romanesque style, with a Mansard tiled roof. The front will present an excellent design relieved by three gables, the main entrance being reached by a flight of steps. The building is to have a frontage of 224 feet, with a depth of 125 feet, and is designed on the most modern lines in regard to ventilation and lighting. Ample provision will be made for the dormitories, schoolroom, workrooms, and living rooms. There will also be a large chapel. It is expected that the new orphanage will be ready for occupation within twelve months.

The 'At home' held in the Victoria Hall on Wednesday last by the Catholics of the new parish of Wellington South, proved a great success both socially and financially. Over four hundred people were present. The evening was most enjoyably spent in dancing, cards and ping pong. Several vocal items as well as a step dance and skirt dance were also contributed. Considerable alterations, necessary to meet the requirements of a growing parish, have of late been undertaken. A fine new school is in course of erection and the present school is to be enlarged and converted into a commodious church. These works will be completed in about a month's time and funds are now being collected to meet the expense. The Rev. Father Answorth, S.M., has been so far successful in this respect, as his parishioners have liberally responded to his appeals for monetary aid. Several social evenings are to be held this winter, and the proceeds therefrom will be devoted to the above-mentioned necessary works. It is sincerely to be hoped that the parish priest and parishioners of Wellington South will receive every support in the good works they have undertaken.

WOODVILLE.

The formal re-opening of St. Columbkille's Catholic Church (says the Woodville 'Examiner') took place on Sunday, May 17, the ceremony being performed by his Grace Archbishop Redwood. High Mass was celebrated at eleven o'clock by the Very Rev. Dean McKenna, of Masterton, Rev. Father McKenna being master of ceremonies. His Grace the Archbishop preached an eloquent sermon, taking his text from the first chapter of St. John: 'And the Word was made flesh, and dwelt amongst us, full of grace and truth.' His Grace, referring to the reopening of the church, paid a high tribute to the zeal and energy of their pastor, Rev. Father McKenna, to whose efforts were due the enlargement of the church. He said he was pleased to know that the church had required enlarging, as it meant that the district was increasing in population and prosperity. He hoped that the people would take advantage of the means of grace and truth offered to them. The music was rendered by a choir from Danneville, under the conductorship of Mr. Whitaker, assisted by an orchestra under the leadership of Mr. Lichtwardt of Danneville. The music was taken from Turner's St. Cecilia's Mass, and was beautifully rendered. The soprano solos were sung by Mrs. Neagle. The 'Agnus Dei' was taken from Mozart's Seventh Mass. Mrs. Parker sang the alto solo, and Mr. E. P.

Brogan the bass. The full choruses were rendered with splendid effect. The offertory amounted to £37.

In the afternoon 65 children received Confirmation, his Grace speaking on the nature of the Sacrament, and the gifts conferred by its worthy reception. The 'Veni Creator' was rendered by the choir. 'O Salutaris' (Zetler) was sung as a duet by Mrs. Neagle and Mr. Whitaker, and Rossi's 'Tantum Ergo' by Mrs. Parker and Mr. Brogan.

The alterations to the church have been carefully carried out. The main building has been considerably lengthened and a commodious porch built. A choir gallery, to which approach is obtained by a staircase leading from the porch, has been erected. The sanctuary has been thrown back several feet, and now gives a much better opportunity of displaying the beautiful decorations of the altar. Stained glass windows throw a soft light over the sanctuary. Two fine statues, one of the Blessed Virgin and the other of the Sacred Heart, occupy niches in the main building. The painting of the interior is most artistic. A small tower surmounts the building.

After High Mass Rev. Father McKenna entertained the choir and orchestra at luncheon. The cost of the improvements was about £240, of which amount a sum of £140 has been subscribed.

WAIPAWA.

On Tuesday evening (says the 'Waipawa Mail' of May 16) a very pleasing ceremony took place at the Catholic presbytery. It was the presentation to the Rev. Father Johnston of a very handsome gig, along with an address. The secretary of the presentation committee, Mr. M. Murray, after a few preliminary remarks read the address, which ran as follows:—

'To the Rev. Father Johnston,—On behalf of the Catholics of your parish we desire to express our feelings of the reverence and esteem in which you are held by your parishioners. Since we have been associated with you, you have ever been attentive to our spiritual requirements, and we view with pride the good works you have accomplished since you took charge of our parish. It is pleasing indeed to record the fact that feelings of true love and friendship exist between pastor and people. We trust that the bond of love which now entwines us will ever be the same. As a token of regard in which you are held we have thought fit to present you with a gig, to assist you in carrying out your many duties amongst us, and we trust you will be spared with us to wear it out, and if we are blest with such a fortune we will be only too pleased to present you with another. We hope you will receive this small token in the spirit it is given, which we assure you is an expression of our admiration for you as our parish priest.'

The Rev. Father Johnston in the course of his reply, said he sincerely appreciated the kindly feeling which had prompted his congregation to make this presentation. The presentation was not necessary to convince him that the people of Waipawa were kind-hearted, for during the past year he had received many marks of the people's regard and esteem. He thanked them for their kind and useful present, and for the kind expressions in the address just read, and spoke most feelingly of the kindly relations existing between himself and his parishioners.

WESTPORT.

(From an occasional correspondent.)

May 20.

The month of May devotions are held every evening at St. Canice's Church by Ven. Archpriest Walshe and Rev. Father Malloy. The Rosary and Litany are recited and beautiful instructions given each evening.

The social held in the Victoria Theatre last month in aid of the Altar Society realised £21 odd. The Ven. Archpriest Walshe, speaking from the altar, complimented the ladies on the gratifying result of their efforts.

A word of praise is due to the following ladies who worked so well and successfully to ensure the success of the social held in the Victoria Theatre on the 16th ult. Mesdames Roach, Hennessey, Parn, P. Connell, and Miss Ready.

The Misses Lily Radford and Teresa Doyle, two youthful pupils of the Sisters of Mercy were most successful at the matriculation examination held in December last. Both young ladies succeeded in gaining the Solicitors' General Knowledge pass, their Latin work being exceptionally good. The high honors obtained by these pupils is a striking testimony to the excellent education imparted by the Sisters of the Convent of Mercy. The pupils are to be congratulated on their success.

Colonel Bell, the silver-tongued orator of the Pacific, delivered two lectures at the Victoria Theatre on Friday and Saturday evenings. Those who were present enjoyed a great treat for brilliant eloquence, quaint humor, and knowledge of his subject, this gifted American has few equals. The first lecture was 'The Game of World-winning,' the audience at times being completely carried away with the lecturer's wonderful display of eloquence. The concluding lecture, entitled 'My Irish Campaign in the '80's,' again demonstrated Colonel Bell's exceptional gifts as an orator. During his stay in Westport the genial Colonel called at the presbytery to pay his respects to the Ven. Archpriest Walshe.

A grand fancy fair and carnival, in aid of the new convent building fund, will be held at the Victoria Theatre during Christmas week. Signor Borzoni, whose

RIDE "ANGLO SPECIAL" CYCLES.

reputation for producing magnificent national spectacular displays is so well known in the chief towns of the Colony, has been specially engaged for the occasion. He has selected 'The Birth of the Empire' for production in Westport, and those who have been privileged to witness this beautiful patriotic representation know that it is highly attractive and will be a novelty on the West Coast. Over 150 performers will take part in this production, and costumes, scenery, music, and all the other accessories incidental to a successful performance will be on a lavish scale. The object in view is a most praiseworthy one, and it is to be earnestly hoped that the enterprise displayed by the promoters in engaging Signor Borzoni will be rewarded by crowded houses during Carnival Week.

The first annual meeting of the subscribers of St. Canice's Catholic library was held in the schoolroom on the 15th inst. The Ven. Archpriest Walshe presided, the Rev. Father Malloy being also present. A vote of thanks was passed to Mr. Slowey, the retiring librarian and secretary. Mr. Slowey was a most energetic and courteous librarian, and his enforced retirement from office will be much felt by subscribers. The appointment of a new librarian and secretary resulted in Mr. Swanie being elected to the position. At present the list of subscribers is small, and contrasts most unfavorably with the liberal support accorded such institutions in many of our smaller centres. Apart from the mental enjoyment derived in leisure hours, it is of the very utmost importance that our Catholic youth should be well grounded in the teachings of the Church, more especially nowadays, when numbers of books are circulated for the one vile purpose of assailing our holy religion.

DENNISTON.

(From an occasional correspondent.)

May 20.
The anniversary ball, under the auspices of the St. Columbkille branch of the H.A.C.B.S., was held in Brown and McGrane's Hall on the 15th inst., and was in every way an unqualified success. A large number of visitors from all parts of the district was present, including representatives of the society from Reefton, Westport, and Charleston. Special praise is due to those responsible for the very tasteful and artistic decorations of the hall, and also to the ladies, who provided an excellent supper. The electric light was kindly supplied by the Denniston Coal Company, under the able supervision of Mr. R. Elliott.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 25
The latest association locally is a Ladies' Walking Club, designed to revive an exercise which, since the advent of the bicycle, has comparatively ceased to be undertaken so far as recreative purposes are concerned. Devotees of the club's pursuits are required to wear a simple, becoming, and what is claimed to be, suitable style of dress and other attire.

His Lordship the Bishop visited Addington and Halswell on Sunday, celebrating Mass in each place, and enlisting the sympathy and assistance of the parishioners regarding the carnival. The Bishop is to open the new church at Makikahi on next Sunday week, June 7. An episcopal visitation to Westland is projected in the near future.

The executive committee of the projected carnival in aid of the Cathedral building fund met on last Thursday evening, his Lordship the Bishop presiding. It was decided to open the event on Thursday, November 5, and continue for two or three weeks, thus taking in Carnival Week, and to engage the Canterbury Hall for the occasion. On Sunday afternoon there was a meeting of the general committee, his Lordship the Bishop again presiding, when there was a large attendance, the principal business transacted being in connection with stalls, stallholders, etc.

Empire Day is being observed locally as a partial holiday amongst business people generally, by transferring the usual weekly half-holiday from Thursday to Monday. Banks, insurance offices, etc., are, however, closed all day. The only event of importance transpiring in connection with the day is the unveiling of a statue of her late Majesty Queen Victoria, by Mrs. Wigram, Mayoress—a semi-military function and one in which early colonists occupy a prominent position. This will also be the first public act taken part in by Mr. Wigram in his capacity of Mayor of Greater Christchurch.

DIOCESE OF AUCKLAND.

(From our own correspondent.)

May 21.
The Right Rev. Mgr. Mackay passed through Auckland on Monday en route for Europe. While here he was the guest of the Rev. Father Patterson, Adm., at St. Patrick's.

The concert held in the Sacred Heart schoolroom, Ponsonby, in aid of the presbytery debt fund, was a most unqualified success, both in regard to the high merit of the performance generally and the attendance of the public. In the orchestra were his Lordship the Bishop ('cello') and Dr Egan (flute).

His Lordship the Bishop was at Cambridge last Sunday, having left town by the express train on Saturday

morning. He administered Confirmation to a large number. Thence he visits Hamilton, Rotorua, Te Aroha, and is due back in Auckland on next Tuesday. His Lordship has received an invitation to go north to open a new church. This will probably be the last visitation of the Bishop into the province until after winter.

Dr. Neiligan, the newly-appointed Anglican Bishop of Auckland, in an interview at Wellington prior to coming on here, referring to the subject of education, spoke thus: 'He was very glad to hear that the members of the Church of Rome felt so strongly as they did, and acted on their convictions upon the subject of elementary education. He respected any man who believed sublimely in his religion to pay for it, and to run risks for the sake of it.'

The opening of the new Sacred Heart College, Ponsonby, erected by the Marist Brothers' Order, has been fixed for Sunday, June 21. A general meeting of the clergy and the laity, convened by the Bishop, is to be held on Sunday, May 31 to decide what form the opening should take. The Order has gratuitously spent upon this fine edifice the princely sum of nearly £6000. The building has now to be furnished, and this means a further monetary expenditure. The Brothers, not unnaturally, look for assistance in this respect, and it is to be hoped that the people, looking at the great boon they possess in the college, at no cost to themselves so far, will rally around the good Brothers and, with no niggardly hand, contribute towards the furnishing of the college with which we are all so pleased.

The Late Father Bogue

(From our Christchurch correspondent.)

Although not unexpected, the intelligence of the death of the Rev. Father Bogue, parish priest of Ross, after a protracted illness, caused the sincerest sorrow here. The deceased priest was a native of the diocese of Clogher, Ireland, was educated in Carlow College, and, together with the Rev. Father Cooney (Lyttelton), was ordained to the priesthood in 1897, on the Feast of the Immaculate Conception, by his Lordship the Right Rev. Dr. Grimes in Dublin for this diocese on the occasion of his Lordship's last visit to Ireland. Immediately after ordination, in company with the Rev. Father Cooney, he left for New Zealand. Shortly after arrival he went as curate to Ashburton, and afterwards succeeded the Rev. Father Hyland in charge of the parish of Ross, where he labored with conspicuous success during three years. The district, extending as it does to the utmost limits of Westland, is recognised as one of the most trying in the diocese, if not in the Colony. It was during one of the long journeys, necessitated by duty, that the deceased first caught a severe cold, which, bringing on other complications, terminated in long suffering and ultimate death at the early age of 31 years. As the parish of Ross has two churches, one at the centre and one at Rimu, with several outlying stations, whilst many of the parishioners reside in remote parts, it may therefore be imagined what a devoted priest, single-handed, had to accomplish. Since being incapacitated from duty, the late Father Bogue has been relieved by another young priest, not long from the Old Land—the Rev. Father O'Connor. The late Rev. Father Bogue accomplished in the district a great amount of useful and enduring work, and his death comes as a distinct loss to the diocese. This loss will be more keenly felt as within a few months there has been removed by death two of the most promising young priests in himself and the late Rev. Father Malone. The late Father Bogue was held in the very highest possible esteem by his fellow-priests, and was visited during his last illness by several from Canterbury, including his Lordship the Bishop, and those of Westland.

During the Bishop's memorable tour of South Westland the late Father Bogue was of inestimable service, and the hardships and privations he on that occasion endured, so as to ensure the success of the visitation, remain gratefully remembered by his Lordship. The Bishop and local clergy much regret that time will not permit of going to the funeral obsequies, but it is anticipated that there will be a large attendance of those on the Coast at the last sad ceremonies, which take place at Ross on Tuesday.—R.I.P.

Mrs. Margaret Neave, the well-known centenarian, died at Guernsey early in April in her 111th year. She had entertained in her house (and well remembered it) Napoleon's Generals before the battle of Waterloo.

One of the reasons why the Emperor of Austria is well liked by his people is to be found in what we are told of his accessibility and affability to all his subjects, poor as well as rich.—'Twice a week he gives audience to any of his subjects who may wish to consult with him. Their letters asking for an audience are sent in to the Emperor's private secretary. Inquiries are made as to the truth of their contents, and, if satisfactory, the writer, of whatever rank he may happen to be, is granted an interview with his sovereign alone. Nothing has done more to endear the Emperor to his subjects than these informal audiences, through which countless wrongs have been quickly redressed, troubles smoothed away, assistance rendered, as well as frank, soldierly advice, and more distress relieved than the world will ever hear of.'

Catholic Missionaries

Although Catholic missionaries are engaged in a work, supernatural and divine in its character, yet they find time to contribute in a marked degree to the progress of human knowledge. Civilisation undoubtedly has agents more familiar with scientific formulas, but it has none more devoted, more disinterested, more persevering, and more useful than Catholic missionaries.

In proof of this statement 'Les Missions Catholique' dwells first upon what Catholic missionaries have done in spreading geographical knowledge of countries in which they labored. Force of circumstances transformed the missionaries into explorers in the unknown lands in which they planted the cross to mark the extent of their spiritual conquests. Abbe Huc half a century ago (says the New York 'Freeman's Journal') won undying fame by penetrating the unknown regions of Central Asia.

The 'Annals of the Propagation of the Faith' was the first to give to the world an account of his remarkable journeyings in Tartary and Thibet. Forty years later a Belgian missionary, Father Constant de Deken, accompanied Bonavalot in his famous journey across Central Asia. In 1894 Father Constant published an account of this journey. The author's thorough knowledge of the Mongolian dialect and his familiarity with the customs of the country enabled him to produce a work which rivals Bonavalot's 'Unknown Thibet.' Father Armand David, a Lazarist, can be regarded as the successor of Father Huc. Three expeditions he made to the north, west, and central parts of China enabled him to compile maps of these immense regions. He has given detailed accounts of the geographical features of these unknown lands.

During the last twenty years the Jesuits in China have perpetuated in a worthy manner the reputation of their predecessors of two hundred years ago by publishing a series of valuable works on Chinese literature, ethnography, history, and geography.

In Africa as well as in Asia the work of Catholic missionaries has contributed to our knowledge of geography. The memory of the great Cardinal Lavigerie is inseparably associated with the Catholic missionary work in Africa. With the consuming zeal of an apostle he devoted himself heart and soul to Christianising Africa, and also to the wiping out of the African slave trade. Strictly speaking, he did not directly contribute to the extension of our geographical knowledge of the 'Dark Continent.' But he did so indirectly through the religious Order he called into existence to combat slavery. The members of this Order, in carrying out their benevolent mission, have penetrated into the heart of Africa and have left a record of their explorations.

Another distinguished son of France, Cardinal Massaja, who died in 1889, was called the Apostle of Abyssinia. At the time of his death he was known as 'The dean of the missionary bishops.' Leo XIII, recognising that the history of Cardinal Massaja's thirty-five years' residence in upper Ethiopia would be an important contribution to the science of geography, ordered him to write it. The last days of the Cardinal were spent in dictating a biography which is of great value on account of the light it sheds upon Abyssinian geography, history, and ethnography.

While Catholic missionaries were exploring Northern Africa, other Catholic missionaries were pushing their way through Southern Africa and publishing accounts of what they had seen. In Zanzibar, for example, the Superior-General of the Congregation of the Holy Ghost has published learned monographs on the Kilima Ndjaro, the Massais, and the Pygmies. Two Catholic missionaries, Fathers Roblet and Colin, have published maps of Madagascar.

The Catholic missionaries who have penetrated Central Africa have made important contributions to our knowledge of the Dark Continent. Father Coubois has published an account of Taganika. Father Gulleme has written a description of his explorations in the neighborhood of Nyassa; Father Schynze has published a map of the country west of Victoria-Nyanza.

In Dahomey and along the Gold Coast the priests of the African missions of Lyons are to be found fraternising with the natives encamped on the banks of the rivers Niger, Ougnon, Opaka, Volta, and Cavally. It was the letters of one of these missionaries, Father Borghero, which for many years supplied French, English, and Italian publicists with the only information they could obtain about Dahomey. In 1861 Father Borghero visited Abomey, the capital of Dahomey, and had a personal interview with King Greve.

Catholic missionaries established themselves in Oceania in 1831. In the neighboring continent of Australia their work was energetically pushed. In 1838 Father Ullathorne, subsequently Bishop of Birmingham, England, described his visits to New South Wales. The publication of the letters of these early missionaries added greatly to the knowledge of these remote lands.

Many Oblate Fathers in Canada have contributed greatly to our knowledge of the basins of the River Mackenzie and other rivers which empty into the Arctic Ocean. None of them, however, met with such success as has Father Petitot. The Geographical Society of Paris has conferred upon Father Petitot a gold medal, and has published at its own expense his map of the northern regions of America.

What details about the Indians in the United States, in Ecuador, Guiana, Brazil, and Patagonia, would have been unknown if it had not been for Mgr Salpointe, Fathers De Smet, Pedro, Emonet, Brunnetti, and other Catholic missionaries.

In the above rapid review of missionary work in all lands we have proof that the Church in the twentieth century is fulfilling to the letter the command given to the Apostles to go forth and teach all nations.

St. Vincent de Paul Concert, Dunedin

The attendance at the St. Vincent de Paul concert in the Garrison Hall, Dunedin, on Friday evening was very satisfactory, which was what might be expected, considering the excellent and varied programme provided and the object for which the entertainment was given. Among those present were his Lordship Bishop Verdon and nearly all the local clergy. The programme opened with a chorus, 'The organ's peal,' by a number of pupils of the Christian Brothers, solos being successfully sung by two of the boys. As usual Miss Rose Blaney met with an enthusiastic reception, and her programme items, 'The Children's home' and 'Slumber song,' were rendered in that finished manner for which that gifted vocalist is noted. The inevitable recalls followed. Miss Dunsmuir sang 'Dear heart,' for which she was emphatically recalled, her encore number being that popular ballad, 'Comin' thro' the rye,' which was done full justice to. Miss Leonard's programme items were 'A dream of heaven' and 'When Jack and I were children,' these being supplemented by an encore number, 'Killarney,' all of which were given with much taste and expression. Miss Macloskey met with a splendid reception, and her fine contralto voice was well suited to her two songs, one of which was given as an encore. To the first item was added a violin obligato, faultlessly played by Miss G. Meenan. Mr. T. J. Hussey was in splendid voice, in fact we have never heard him sing to such advantage as on this occasion, 'The charmed cup' and 'In old Madrid' being his contributions. Mr. Brunsdon's 'A hundred fathoms deep' was particularly good, as was also his recall number. Mr. Eagar received a well-merited round of applause for his singing of 'The message of the king.' Mr. Anthony, who is always a great favorite, gave a couple of very amusing items, and it is needless to say that he was recalled. St. Joseph's Choir, under Mr. Vallis, contributed three choicest, which were not the least acceptable items of an exceptionally good programme. A popular change in the proceedings was an exhibition of bayonet exercise by a squad of the Dunedin Highland Rifles, which was watched with much interest by the audience. In the first part of the programme Mrs. Whiteman gave a recitation, 'The maniac,' for which she was encored, and in the second part Mr. Hanlon, quite unconscious of the lady's selection, recited the same piece, for which he was recalled. The conception of 'The maniac' in both cases was very different, and no doubt opinion was divided as to the merits of the treatment. It should be mentioned that during the interval a budding actor of eight or ten summers took possession of the stage, and highly amused the audience for about five minutes.

The bulk of the accompaniments were played by Miss C. Hughes, Mrs. John Woods and Mr. A. Vallis. It would not be right to close this notice without paying a meed of praise to the energetic honorary secretaries, Messrs. W. Carr and J. J. Marlow.

Mdlle. Dolores' Thanks

We are in receipt of the following communication from Mdlle. Dolores, the distinguished Queen of Song, whose recent triumphal progress through New Zealand is fresh in the minds of our readers. It is dated 'Honolulu, April 29, 1903,' and says:—'I had hoped, before my departure from New Zealand, to send a few words of gratitude and remembrance to my Catholic friends and adherents in your beautiful Islands for the favors I have always received at their hands. It has been a great comfort to me during my journey across the vast ocean which now separates me from them to know that I have left warm hearts behind me, and I feel sure that when I return, after my tours of America and Europe, I shall be received by you with the same hearty welcome as that which you have greeted me hitherto. Will you, dear Editor, convey these few words of thanks and appreciation to your readers and to the Catholic world at large, and oblige, yours sincerely, Antonia Dolores.'

FIRST DISTRIBUTION of CASH BONUSES to consumers of "KOSIE" TEA closes on 31st May, 1903. 1st prize, £10, to the consumer who returns coupons representing the greatest quantity of "Kosie" Tea. 2nd prize, £5, to the next highest. 3rd prize, £3. 4th prize, £2. 5th prize, £1. 6th, 7th, 8th, 9th prizes, 10s each. 10th, 11th, 12th, 13th, 14th, 15th, 16th, and 17th prizes, 5s each.

You may be TOO LATE to take part in the first distribution, but you can START EARLY for the next, which closes on 30th November next. In these distributions the smallest consumer has a chance, as coupons not sent in for present distribution can be saved and sent in for the next, or any future one. Bonuses distributed on 31st May and 30th November in each year. Remember "Kosie" Tea is sold at 1s 6d, 1s 9d and 2s. GOLDEN TIPS, a specially choice high-grown Tea, at 2s 6d.—***

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At the 19th General Meeting of the Swedish Agricultural Association held at Gefle this year, the Prizes awarded for Separators were based on the trials conducted at the Government Agricultural Institute at Alnarp, as above mentioned, when the

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Irish News

OUR IRISH LETTER.

(From our own correspondent.)

Dublin, March, 1903.

A Big Wind.

And there are still some alive who recollect the big wind of 64 years ago, a hurricane such as visits our mild atmosphere only once in several generations. A few weeks ago, just such another fierce tempest visited us, and there were few hearts unshaken by the terrors of a night such as none of us had ever experienced before. The devastations witnessed next morning were appalling in every spot that lay in the line of each terrific gust of wind: chimneys down, roofs torn off, walls overthrown; as for trees, another generation will have grown up before the havoc amongst trees in every part of Ireland can be repaired. The pride of Dublin was the timber in the Phoenix Park, the finest public park in Europe. Each early summer, in the lovely month of May, thousands flocked out to enjoy the beautiful sight of the park hawthorns in full bloom. It was just as if all the white blossoms in the whole world had gathered together for a maying here, as if millions of young maidens in white were holding revel on the green sward, while the great forest trees, in their freshest green in honor of the May, looked on, like fathers and mothers enjoying the tender beauty of their lovely, flower-decked children. The morning after the storm, in the Park alone 1400 of those forest trees lay low and 1700 of the beautiful hawthorns, so loved by our citizens, were torn up, never again to don their white May crowns.

Fortunately the wind blew off land, so that we had no wrecks along our eastern shore to add to the terrors of that night, and there were no deaths, although there were many miraculous escapes from falling houses and chimney-stacks, we consequently escaped with monetary losses and the beauty of innumerable plantations spoiled, while the old saying, 'it's an ill-wind blows no one good,' is verified in increased employment for the poor and the amount of firewood the latter have obtained even near the cities. I notice some strange freaks of wind: this district was once the port of Dublin and was guarded by seven massive castles built about eight hundred years ago: of these castles three remain, in a more or less ruined condition, the chief ruin having been caused by the hand of man. There are also the remains of a very ancient church. While modern roofs and windows and walls were scattered like chaff before the wind, not a stone was displaced in the old castles or church. A beautiful tree lay along the ground in one spot, its roots torn up and bare, yet clumps of little primroses nestled in the soil close by, perfectly unharmed, their yellow blossoms smiling away in the sunshine that succeeded the night of turmoil and rain; a fine house stood half unroofed, its glass houses one mass of wreckage, while close by a crazy little summer-house, old and roofed with cork, remained, seemingly in better condition than before the storm; a tall stack of chimneys crushed in through a roof, within a few yards, a jaunty little flag-staff as upright as ever; huge elms prostrate, fragile daffodils, gay and unharmed, swinging their pretty heads to and fro in the grass beside the fallen giants. By a curious coincidence, we had not had 'Macbeth' in Dublin for many a long year. Two days after the storm it was given, and I went to see that grand play for the first time in my life. There was an audible laugh heard through the theatre when the actor spoke the lines describing the stormy night 'Where we lay, the chimneys were laid low.' Those who did not know the text seemed to think the lines were a topical allusion introduced by the actor.

The National Festival.

Never was St. Patrick's Day celebrated in Ireland so fittingly as this year. The people have determined that the feast of our great saint shall no longer be held as if these were still penal days, but that it shall be kept as a genuine religious and national festival, and, with this end in view, strenuous efforts were made to induce all publicans throughout the country to close their bars. Unfortunately, the Government will not give us a law compelling this closing on Sundays and holidays, therefore, moral suasion is the only force available. Happily, this moral suasion was so effective on last St. Patrick's Day that in many towns and country districts not alone were all other business premises closed, but all public houses refrained from opening, in compliance with the requests of the Catholic clergy and of the Gaelic League, and even in Dublin about one half of the licensed premises were shut; consequently, the 'drowning of the shamrock' was almost totally neglected, to the great benefit of the community and the joy of all true lovers of their country. As for the wearing of the national emblem, unless care is taken each year henceforth to re-seed the sod, I fear the genuine plant will quickly disappear, for this Patrick's Day the wearing of the green meant that most people sported what looked like whole acres of trefoil, and if the exportation at all equalled the preparations indicated by the thousands of pretty boxes in florists' and fancy goods' shops, why, shamrock-growing on a big scale will have to be adopted on some national farm, or the plant is doomed.

Three years ago a young Irish soldier was severely punished for appearing on parade with St. Patrick's leaf in his cap. This year a Bill is passed in Parliament making the 17th of March a public holiday for all Ireland.

Expected Visitors.

Yet another Irish Bill has just been passed through Parliament. It is to enable a great international motor car race to be held in Ireland, and this race of the wealthy is to come off in summer in the midland counties over a course of about 200 miles, the Gordon-Bennett Cup to be competed for on the second day. This event will, of course, bring over American, English, and French millionaires (it is easier to be a millionaire in France than anywhere, for it only means francs) by the score, we can see them in dozens with the naked eye—think of it! I must say that as regards these golden men and women, I am as I was with regard to kings and queens when I was a child. I now know that a king goes about the world in a common hat, and it is most unfair that he should do so, but the men who are made of guinea gold and dollar gold should be obliged, by a special clause in this special Act of Parliament, to have gold hats, or gilt moustaches, or something by which the crowd can know them during the coming summer.

We shall have no end of sights provided for us in Ireland this season. There will be all these wealthy and of course remarkably refined and elegant strangers, male and female, motoring and otherwise touring all over the country in flocks or in coveys, like golden pheasants. If all goes well with the Land Purchase Act, we shall see the King and Queen in July or August. We are to have the Cork Exhibition this summer again, only ten times prettier and more inviting than it was last summer; let us hope it will do as well financially as on the last occasion. Then there will be a variety of motor boat contests on the water in different places, and, of course, the world-renowned autumn Horse Show, which is also a great lady, show, or rather, thousands of ladies trot out wonderful costumes on view; and so on, and so on, enough to make us forget the real end of man altogether.

Workhouse Reform.

However, all the world is not bent on vain pleasures alone. There are still a goodly number whose happiness lies in striving to make the lot of others better. One of the many schemes on foot towards this end is a much needed and praiseworthy effort to reform, in a measure at least, the pernicious workhouse, or poorhouse system of this country; a system that was never suited to the country, a system by which a staff of officials get every comfort out of the heavy tax imposed for the maintenance of the destitute, and these latter, the old, the young, the sick, and the imbecile, are imprisoned in miserable caravansaries, where few indeed are their comforts and many their woes. Not the least of these woes is the heading of the idle, the worthless, the depraved with those decent poor. It is one of the sores of these cold houses that innocent childhood is not sufficiently protected from evil companionship. An association has been formed amongst earnest-minded Catholics and Protestants, clergy and laity, the object of which is to make these refugees less bleak for the aged, to take away young children altogether from their influence by boarding the little ones out separately in decent families where they will get every chance of becoming honest, worthy members of society, besides being a far less tax upon the public; to make the hitherto idle workhouses deserve their name by obliging all able-bodied inmates, and even casual dwellers, to work at some really useful employments and thus make them less of paupers and less of a drain upon the community. Lastly, there is a scheme under consideration for freeing harmless lunatics, such as idiots, by placing them also out to board in country districts, instead of the state of imprisonment that now renders the lot of these afflicted, yet at times very happy creatures, a miserable lot indeed. It is only just to our poor to say that everywhere they rebelled against the cruel law that shut away the poor 'innocents,' depriving them of the freedom that was the greatest joy of their darkened lives. Restlessness is a part of the malady of idiots, and their wanderings from house to house, amongst well-known faces and where there was ever a kind word of welcome for the 'innocent,' acted as a soothing influence, often as an almost rationalising influence upon the weak-witted, who were looked upon by our simple, kindly country people as lucky, as bringing a blessing upon a house and village, and I have often heard the peasantry speak very regretfully and bitterly of the poor fools having been taken away and locked up. In truth, it is sincerely to be hoped that the association for the improvement of the poorhouse system will succeed in its well-meant efforts.

Archdiocese of Tuam.

The newly-elected Archbishop of Tuam, the Most Rev. Dr. Healy, is making a visitation of his new diocese and is everywhere received with great warmth. His Grace is a man who will well fill the place left vacant by the death of the much-regretted Archbishop Croke. He is an ardent Irishman who goes in strongly for peasant proprietorship, is a gifted speaker, a learned man, a well-read archaeologist, and a graceful writer. One of his works, 'Early Irish Christian Schools and Scholars,' is amongst the most delightful and valuable works of our time.

M.B.

COUNTY NEWS

ANTRIM.—Death of a Belfastman

The death is announced from Bangor of Mr. Edward Fullen, K.C.S.G., a lately created Papal knight, who received from the Holy Father the dignity of knighthood on account of his benefactions to the Catholic Church in Belfast, where he had a successful business career. Mr. Fullen died in his 60th year.

CORK.—A Royal Prize Winner

At the Spring Show of the County Cork Agricultural Society the King carried off two first-class prizes in the short-horn class with animals from the Windsor Farm.

DUBLIN.—Honor for a School

The Commissioners of Education have awarded the 'Caglisle and Blake Premium' (the Blue Ribbon of the National Board) to the Josephian National School in connection with St. Joseph's Orphanage, Mountjoy street, Dublin, in recognition of its superior organisation and high standard of efficiency.

A Royal Visit

It was reported in Dublin before the last mail left that the Lord Lieutenant had been authorised to announce that their Majesties the King and Queen intend to visit Ireland during the coming summer, in the month either of July or August.

A New Church

On the last Sunday in March the Most Rev. Dr. Donnelly, Bishop of Canea, presided over a meeting of his parishioners, called with the object of raising funds to erect a church in Greystones on the site of the old one, which had been destroyed by the recent violent storm. His Lordship, in opening the proceedings, gave an interesting history of the growth of Catholicity in Greystones, and referred to the fact that some years ago there was only one family of Catholic visitors in that beautiful watering place. At the close of the meeting Dr. Donnelly said they had received £100 from his Grace the Archbishop, which they should regard as the foundation stone. Thus, with the money derived from the donation box at the little iron chapel, the sale of the debris, and the outside subscriptions, brought the amount up to £563. He thought it ought not to be difficult for the parishioners to top that with another £500. He would subscribe £50 himself in order to encourage others.

GALWAY.—The Archbishop of Tuam

The Most Rev. Dr. Healy (writes a Dublin correspondent under date April 3) is engaged in a visitation of the principal portions of the archdiocese, to which he has been recently appointed by the Holy Father. At Castlebar his Grace, in the course of a speech in the Town Hall, paid an eloquent tribute to Father Lyons, the indefatigable parish priest, and his faithful flock who have erected a church which Dr. Healy described as one of the most beautiful and perfect in Ireland, one which it would be difficult to find an equal to in any part of the three kingdoms in artistic beauty and in perfection of proportions. Referring to the remarks of certain superior people to the effect that Irish Catholics are spending too much money on building churches in the poorest parts of the country, Dr. Healy pointed out that the moral standard of these people is entirely different from ours. We follow, said his Grace, the Great Master, Who told us we should seek our beatitude not in the acquisition, but rather in the renunciation of wealth, and that we should seek our treasures not on earth, but in heaven. Those superior people, added his Grace, sometimes tell us in various ways that material prosperity and what they call culture and progress ought to be regarded as signs of the true religion amongst a nation and a people. If that were a sound argument it would prove that ancient Greece and Rome had the truth and that the poor persecuted Jews of Palestine had none of the truth. As a matter of fact, the man who would make the acquisition of wealth and material progress the primary object of their lives, are found to be, 'caeteris paribus,' more successful than the people who make the kingdom of God the first object of their pursuits. If we are to seek where truth, virtue, and religion dwell, we will not seek in the luxurious dwellings of the rich, but in the humble homes of the poor.

KILDARE.—White Gloves for the Judge

At the Spring Quarter Sessions at Naas, before his Honor Judge Brevelon Barry, K.C., Mr. Grove White, Crown Solicitor, stated at the sitting of the Court that there was no criminal business. His Honor, addressing the jurors, congratulated them on the freedom of the county from crime. Mr. Daly Sub-Sheriff, presented his Honor with the customary white gloves.

KILKENNY.—Death of a Leading Citizen

Kilkenny has lost one of its best known and most highly-esteemed citizens by the death of Mr. P. M. Egan, J.P., Borough Treasurer. Deceased commenced life as a National teacher, but soon found employment under the National Board did not give sufficient scope for his energies. He went into the printing and publishing business and produced illustrated histories of Waterford and Kilkenny, as well as several educational treatises and a novel called 'Scullvdom'. He was twice Mayor of Kilkenny, after which he was elected Borough Treasurer, which position he filled till his death.

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People We Hear About

Edward J. Shanahan, an Irish Catholic boy (says the Michigan 'Catholic'), won first prize in the oratorical contest at the State University of Iowa, and Eugene Marshall, a colored Catholic student, carried off the same honors at Ann Arbor University.

It is reported that Sir Henry Blake, the Governor of Hong Kong, whose term of office expires this year, is to be transferred to Ceylon, in succession to Sir West Ridgeway. It is believed, however, that Sir Henry will stay in Ceylon for a short time only, and that he takes up the appointment merely in order that he may serve the qualifying period for a colonial pension.

The King of Denmark, who celebrated his 85th birthday recently, is still wonderfully active and energetic for his years. His upright soldierly figure little suggests the veteran which he is, and he still adheres to the 'early to bed, early to rise' principle which he has always practised, and to which perhaps his continued good health may be ascribed.

The English Protestant Reformation Society must be considerably disturbed by the action of Royalty, for hot foot on the news of King Edward's visit to the Pope comes the intimation that Rev. Father Vaughan, S.J., before leaving Dublin, where he had been engaged in preaching a course of sermons, lunched with their Royal Highnesses the Duke and Duchess of Connaught and family.

Miss Lucy Douglas, who has just been appointed instructor in horticulture for County Louth, under the County Committee of Agriculture, is the first lady to hold such a post—in Ireland at all events. Miss Douglas received her first training at the Botanic Gardens, Glasnevin, under Mr. F. W. Moore, the Curator. She has since made a special study of fruit culture, and recently gained a prize for a practical demonstration in pruning, organised by the Gardeners' Association.

Don Carlos, by some Spaniards regarded as the rightful King of Spain, and by others as the Pretender, is now 55. The title of Alfonso XIII. rests on an abolition of the Salic law by Ferdinand VII., which, according to Don Carlos and his followers, was unconstitutional. In 1873 Don Carlos entered Spain, announcing that he came to save his country. He fought for two years, first against the Republic, and then against Alfonso XII., and on losing Toloso, in 1875, fled to France, whence he was expelled in 1881 for intriguing with the Comte de Chambord. He now lives quietly at Venice.

To-day, May 28, is the 73rd birthday of the Right Rev. Dr. Torreggiani, Bishop of Armidale, who was born in Italy in 1830. In his 17th year he entered the religious Order of Capuchins, at Camerino, in Umbria, on the feast of St. Elzear, whose name he subsequently took in religion. When raised to the priesthood, in 1853, he proceeded to England, where he was distinguished by his untiring labor and zeal at the various Capuchin missions at Peckham, Pantasaph, and Pontypool, of the last named of which he was the founder and rector when he received the brief of his appointment to Armidale. He was consecrated Bishop on March 25, 1879, and arrived in Australia towards the end of the same year.

A prize of £50 presented to the Irish Literary Society of London by Sir Thomas Lipton, to be given for the best essay on the Irish language, has been awarded to Patrick Lynch, late pupil teacher at Trim Model School, and now a student at the Waterford Training College. He is a son of Mr. Finian Lynch, teacher of Kilmakern National School, Bromod, an establishment that since the starting of the Gaelic movement has achieved great success in the teaching of the national tongue.

As the Earl of Dunraven took a prominent part in the conference between the Irish landlords and tenants, the following particulars of the Wyndham-Quin family will be of interest:—Wyndham is a Welsh family connection, but the Quins are as Irish as was Brian Boru, and their name is perpetuated in Clare, from whence they came, in the Barony of Inchiquin. In 1645 one Thady Quin acquired some lands near Adare, and in 1711 his grandson, W. Quin, M.P. for County Limerick, purchased the Adare estates of the Earl of Kildare. His descendants were first created Viscounts Adare, and subsequently, as a result of a marriage with the heiress of the Wyndhams of Glamorganshire, Earls of Dunraven. The beautiful manor house of Adare was designed and built by the second Earl, and is a specimen of what can be done by native labor working on native stone. The architect was the Earl himself, the material used is the gray limestone of the district relieved by blocks of sandstone from the County Limerick. The work was altogether accomplished by local labor, carried out under the superintendence of an Adare stonemason. On the front of the magnificent Tudor mansion is carved the following inscription: 'This goodly house was erected by Wyndham Henry, Earl of Dunraven, and Caroline, his Countess, without borrowing, selling, or leaving a debt, A.D. 1850.' The Earls of Dunraven were not alone the builders of their own house and fortune. They rebuilt the village of Adare and made it what it is now, one of the beauty spots of Ireland. The imposing ruins of the Geraldine Castle were carefully preserved. The Augustinian abbey has been restored and converted into the Protestant parish church, while the Trinitarian abbey was fitted up and presented to the Catholics for a church by Valentine, first Earl of Dunraven.

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Cheese (quiet but firm): New Zealand, 65s to 66s.

London, May 24.—Frozen Meat.—Sheep: Canterbury—Light 3½d, medium 3½d, heavy 3½d; Dunedin and Southland 3½d; North Island, 3½d. Lambs: Canterbury, light, 4½d. All other sorts unchanged. Beef: Fores, unchanged; hinds, 4½d. River Plate Sheep: Heavy and light, 3 9-16d. Beef: Fores, 3 5-16d; hinds, 4 7-16d.

Wellington, May 25.—The Department of Industries and Commerce has received the following cable from the Agent-General, dated May 23:—The mutton market is dull and weak. Average price to-day for Canterbury mutton, 3½d per lb; Dunedin, Southland, and Wellington Meat Export Company, 3½d per lb; other brands—North Island mutton, 3½d to 3½d. River Plate mutton is in small supply, and firmly held. The quantity of mutton going into consumption at present is very small. Lamb: The market is quiet. The average price to-day for Canterbury brand is 4½d; for brands other than Canterbury, 4½d per lb. Beef: The market is steady. The average price to-day for New Zealand hind-quarters is 4½d per lb; forequarters, 3½d. Transactions in New Zealand butter are very limited, and prices irregular, nominally 97s per cwt; Danish, 100s. Cheese: The market is steady at 66s; new Canadian, 63s.

SOUTHLAND PRODUCE MARKET.

Invercargill prices current:—Wholesale—Butter (farm), 8d; butter (factory, bulk, 11d; pats, 11½d cash, 11½d booked. Eggs, 1s 6d per dozen. Cheese, factory, 6½d. Hams, 9d. Potatoes, £3 10s per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £3 per ton. Flour, £10 to £11. Oatmeal, £10 10s to £11. Bran, £4 10s. Pollard, £6 10s. Retail—Fresh Butter, 10d. Butter (factory), pats, 1s 1½d; bulk, 1s. Eggs, 1s 9d per dozen. Cheese, 8d. Bacon, 11d. Hams, 10d. Potatoes, 5s per cwt. Flour, 200lb, 22s; 50lb, 6s 3d. Oatmeal: 50lb, 6s 6d; 25lb, 3s 6d. Pollard, 10s per bag. Bran, 5s 6d. Chaff, 2s.

Mr. F. Meenan, King street, Dunedin reports:—Wholesale prices only—Oats: Milling, 1s 9d to 1s 10d; feed, 1s 6d to 1s 9d. Wheat: Milling, 3s 9d to 4s 1d; fowls' wheat, 3s 5d to 3s 8d. Potatoes: Derwents, £3 15s; kidneys, £2 10s to £3 10s. Chaff: Old, £2 10s to £3 5s; new, £3 5s to £3 15s. Straw: Pressed wheat, 30s; oaten, 35s; loose, £2. Flour: Sacks, £10; 50lb, £10 15s; 25lb, £11. Oatmeal: 25lb, £10. Pollard, £6. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Old, 6½d; new, 5½d. Eggs, 1s 10d. Onions: Melbourne, £5 10s; Christchurch, £4.

Messrs. Donald Reid and Co. report as follows:—We held our weekly auction sale of grain and produce at our stores on Tuesday, when we submitted a moderate catalogue to a full attendance of buyers. There was fair competition for most of the lines on offer, and prices throughout ruled about on a level with late sales. Values ruled as under:—

Oats.—Prime milling continue to meet a strong demand with only a limited quantity offering, and under these conditions prices are firm at late quotations. Good to best feed lines are also in strong demand, and as consignments are being largely held on owners' account the quantity offering for immediate sale is not great, and buyers' present requirements not readily supplied. Values for all sorts are firm at late quotations, and, in the case of choice samples, at slightly higher rates. We quote: Prime milling, 1s 9½d to 1s 10d; choice sorts, to 1s 11d; good to best feed, 1s 8½d to 1s 9d; inferior to medium, 1s 6d to 1s 8d per bushel (sacks extra).

Wheat.—There is little or no prime milling quantity coming forward from the south, and millers' requirements, which are chiefly for choice lines, are being supplied almost entirely from northern districts. The southern wheat coming forward is of only medium quality, and in the absence of any demand from millers can only be quitted as fowl wheat. This is offering more freely, and late quotations are barely maintained. We quote: Prime milling, 4s to 4s 1d; medium to good, 3s 8d to 3s 11d; best whole fowl wheat, 3s 5d to 3s 7d; broken and damaged, 3s to 3s 4d per bushel (sacks extra).

Potatoes.—Moderate supplies have come forward, and although the demand is barely so keen as it was a week ago, holders show little inclination to sell at any reduction. We quote: Best Derwents, £3 15s to £4; medium, £3 5s to £3 10s; kidneys and others, £3 to £3 15s per ton (sacks in).

Chaff.—There are moderate stocks of medium quality on hand, and for this class there is practically no demand, the inquiry being entirely for prime oaten sheaf. This is offering sparingly, and is worth 2s 6d to 5s per ton above late values. We quote: Prime oaten sheaf, £3 10s to £3 12s 6d; medium to good, £3 to £3 7s 6d; inferior to medium, £2 to £2 15s per ton (bags extra).

Turnips.—Fair supplies forward, and market steady at late values. We quote: Best swedes—bagged, 20s; loose, 14s to 15s per ton.

WOOL.

London, May 19.—At the wool auctions there was a quieter sale, faulty merinos being in the buyers' favor.

London, May 20.—Competition was keener at the wool sales for all sorts amongst Home and Continental buyers. The prices of fine merinos were firmly maintained, and crossbreds were occasionally harder. The Waipori clip realised 10½d, and the Elderslie 14d.

London, May 21.—Crossbreds are very firm. Merinos have slightly improved on the last two days' sales. The Tapupuru clip realised 7½d.

Wool prices are good. Some merinos have been withdrawn. Crossbreds are still very dear.

London, May 23.—The wool sales closed very firm. Competition throughout the series almost equalled the boom of 1899. Compared with the March series, fine crossbreds were 7½d to 10 per cent. dearer, lower grades, 10 to 15 per cent. dearer; fine merinos, from par to 5 per cent.; medium, 7½ per cent. dearer.

At the Bradford sales the Otekaike clip realised 10½d.

London, May 24.—At the wool sales the following clips were sold:—Rakamona, 7½d; Aviemore, 8½d; Richmond, 9½d; Highfield, 10½d; Matahuoi, 7½d; Waewalpa, 6½d.

LIVE STOCK.

ADDINGTON STOCK MARKET.

There were fair yardings and a good attendance at Addington market.

Fat Cattle.—185 were entered, the bulk being heifers and cows, including a good proportion of prime quality. There was keen competition, and the market was firmer than last week, the price of beef ranging from 26s to 30s per 100lb. Steers realised £7 to £9 17s 6d; heifers, £5 17s 6d to £10; cows, £5 15s to £9 5s.

Fat Sheep.—The entry was again somewhat limited, and, as butchers were apparently short of stock and bid keenly, prices advanced somewhat. Freezing wethers fetched 17s 4d to 20s; unfinished wethers, 14s 7d to 17s; merino wethers, 10s to 16s; wethers and ewes, 15s 10d to 18s 6d; butchers' ewes, 11s 9d to 18s 11d; merino ewes, 9s 6d to 10s 6d.

Fat Lambs.—About 1900 were yarded, and met with a spirited demand on the part of export buyers for all pens suitable for freezing. Prices showed a distinct advance on those ruling the previous week. Freezers sold at from 12s 8d to 15s 5d; tegs, 16s to 18s 4d; butchers', 12s 6d to 14s 9d.

Pigs.—There was a larger entry than usual, and a satisfactory sale. Baconers fetched 37s 6d to 60s, equal to 4½d per lb; porkers, 30s to 42s, equal to 5d per lb; stores, 16s to 25s; weaners, 5s to 10s.

DUNEDIN HORSE SALEYARDS.

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

The horses forward for this week's sale, some 40 in number, were, with a few exceptions, the poorest lots we have seen in the yards for years. There was a splendid attendance of buyers, more especially for sound draughts, and the few that were entered commanded great prices. Two eight-year-old geldings were sold at £50 and £48 respectively, and one aged heavy spring-van gelding (blemished) brought £37, while several animals changed hands at from £15 to £26. Prices ruling for fresh draught and harness horses are exceedingly good, and those having suitable stock for sale should sell now. In light harness horses some capital sales were made in those cases where the quality and age were right. For example, a five-year-old spring-cart gelding realised £27 10s, a two-year-old filly 25s, and two yearling filly foals £8 10s each. We quote: Superior young draught geldings, £50 to £55; extra good, prize horses, £56 to £65; medium draught mares and geldings, £36 to £48; aged do, £25 to £35; upstanding carriage horses, £30 to £35; cart and butchers' order-cart horses, £18 to £25; tram horses, £16 to £27; light hacks, £10 to £15; extra good hacks, £18 to £25; weedy and aged hacks and harness horses, £4 to £8.

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

You often hear salesmen of reapers and binders say 'Just as good as McCormick,' but you never hear a McCormick salesman say 'Just as good.' The reputation and sales of McCormick machines are the greatest in the world.—***

At this season everybody is liable to Coughs and Colds. Avoid all danger by taking TUSSICURA.—***

In cases of attacks of Colic, Cramp, or Spasms, Evans's WITCH'S OIL will be found invaluable.—***

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The Cheapest Place for Country Settlers to Purchase.

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MRS. McLEAN ... Proprietress.

This Hotel has just been renovated and refurnished throughout. It is commodious and up-to-date, and offers every inducement to the general travelling public.

Commercial can rely on obtaining the very best accommodation.

Only the best brands of Wines, Spirits, and beers stocked.

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Take
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My Establishment has now been Renovated and Re-stocked. The Dispensing Department is Replete with Every Appliance to Facilitate Dispensing. BRING YOUR PRESCRIPTIONS to me, and you can be perfectly sure that the materials in them will be exactly as prescribed by your doctor—every one of the Best Quality,—and that the Medicine will be Compounded with the Utmost Care.

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CHEMISTS AND OPTICIANS,
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JOHNSTONE'S HEADACHE AND NEURALGIA POWDERS are a safe, instant, and reliable remedy. Sold in boxes of 12 powders, 1s each box. A free sample will be mailed to any part of New Zealand on receipt of a stamped addressed envelope.

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Only the Best Liquors stocked.

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Having recently erected extensive works, supplied with the most modern plant obtainable, which is supervised by a Skilled Cement Maker from England, with confidence we request Engineers, Architects, and others to test our Cement side by side with the best English obtainable.

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Steamers will be despatched as under
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Tarawera Fri., June 5 2.30 p.m. tr'n

SYDNEY, via WELLINGTON and

COOK STRAIT—

Warrimoo Thurs., May 28 —
*Moeraki Thurs., June 4 2.30 p.m. tr'n
* Twin screw.

SYDNEY via AUCKLAND—

Mararoa Tues., June 9 2 p.m. D'din
Waikare Tues., June 23 2 p.m. D'din

MELBOURNE via BLUFF and HOBART—

Mokoia May 31 2.30 p.m. tr'n
Menowai June 7 2 p.m. D'din

NELSON and NEW PLYMOUTH, via
Oamaru, Timaru, Akaroa, Lyttelton, and
Wellington—

Upolu Mon., June 1 2 p.m. D'din

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Moura leaves Auckland Wednesday, June 17
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WE have just received a Large Shipment of this excellent **SHEETING**, made of Best American Cotton, and absolutely free from dress 80in. wide, 1/3 yard; well worth 1/9.

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Late foreman for J. H. SMITH for the past seven years)

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Special feature—First-class luncheon from 12 o'clock to 2 p.m.

Up-to-date billiard under capable management.

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VERANDAH CASTINGS OF all kinds.
Catalogues on Application.

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Opposite Knox Church).

OBITUARY

Mr. Thomas Cooney, Shand's Track.

Mr. Thomas Cooney, an old and much esteemed resident of the Shand's Track parish (writes an occasional correspondent), met his death in a sudden and tragic manner on the night of Tuesday, May 12. The deceased was returning by the express from a visit to his sons in South Canterbury, and intended getting off at Rolleston, where the train stops only for a few minutes at the request of passengers wishing to alight. Unhappily, in his anxiety not to be carried on, he attempted to get off while the train was in motion, missed his footing, and, clinging to the guard rail, was dragged between the platform and the tram. He sustained injuries to the head which caused instantaneous death. He was an old colonist, having arrived in Canterbury nearly forty years ago. A large number of his friends testified their respect for his memory and their sympathy for his widow by their attendance at the Requiem Mass and funeral.—R.I.P.

Mrs. Nolan, Christchurch.

There passed away recently (writes our Christchurch correspondent) at her residence, Spreydon, at an advanced age and after a long illness, Mrs. Catherine Nolan, wife of Mr. M. Nolan, one of the pioneer Catholics of Christchurch. Until recent years the deceased lady, together with her husband, led an active life. With advancing age they went to reside first at Governor's Bay and latterly at Spreydon. A Requiem Mass was celebrated in the Pro-Cathedral for the repose of the soul of the deceased by the Rev. Father O'Connell, who afterwards officiated at the interment in the Linwood Cemetery.—R.I.P.

The World's Warships

A German naval annual gives details and plans of all the world's warships, with a large amount of information about the organisation of the German navy, tables of the personnel of the various Powers, details of the various naval budgets, stations of the various fleets in commission, and so forth. The following are its figures for the battle-fleets of the great Powers in 1907, as they will stand when all ships now building are completed, though it is to be noted that no allowance is made for the new Russian programme of six battle-ships:—

England, 54 ships of 749,000 tons; France, 31 ships of 344,000 tons; Russia, 26 ships of 302,000 tons (with new programme, 32 ships of 398,000 tons); United States, 21 ships of 260,000 tons; Germany, 19 ships of 230,000 tons. The personnel of the great fleets is given as follows:—England, 122,000; United States, 37,800; Germany, 33,500; Russia, 62,000; France, 53,000; Japan, 30,000.

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Desires to intimate to his Friends and the Public that he has commenced business under the style of

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PRINCES STREET, at one time occupied by H. S. Fish
and Son, and lately by Mr. R. W. Waghorn.

Travellers and the general public can rely on receiving the very best accommodation and attention at the Geraldine Hotel, of which Mrs. McLean is proprietress. The hotel is splendidly furnished throughout, and nothing has been overlooked which would conduce to the comfort and convenience of patrons, whilst the table is all that the most fastidious could desire...

Residents of Dunedin and visitors to this city will be consulting their best interests by visiting the establishment of Messrs. Duthie Bros., George street, where they will have an opportunity of inspecting a stock of millinery, men's and boys' clothing, etc., which will bear comparison with that shown by any house in the Colony. This stock has been laid in especially for the winter trade, and is quite equal, if not superior, to the very fine display of winter goods made by this firm in former years. Moderate prices and high class goods are a feature of the business of this establishment...

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THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND.

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In conformity with arrangements made at the First Provincial Synod, held in Wellington in 1892, this Seminary has been established for the education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. The Holy Cross College is situated at Mosgiel (10 miles from Dunedin) in a fine building hitherto known as Mosgiel House, which, with 11 acres of rich park land surrounding it, was purchased for use as a Seminary for the Ecclesiastical Province of New Zealand.

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

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

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

The College re-opened on Saturday, February 14th.

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

For further Particulars apply to the Rector, Holy Cross College, Mosgiel.

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Statues in all sizes, Crosses, Crucifixes, Medals, Holy Water Fonts, Soapulars (five in one).

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Terms on application to the Superior at St. Benedict's or Surry Hills.

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DESIGNS are invited for a brick building for a Convent for the Sisters of Mercy, Palmerston North, at a cost not to exceed £2000; the sum of £25 to be the award for the first prize design.

Conditions of the competition may be seen at 'TABLET' office Dunedin, or on application to Rev. Father Tymons, Palmerston North.

Competition closes with Rev. Father Tymons, Palmerston North, on August 5th, 1903, at 5 p.m.

W. RYAN,
Secretary.

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

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

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

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

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

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

For TERMS, etc., apply to

THE RECTOR

SACRED HEART COLLEGE,

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Conducted by the Marist Brothers, under the Special Patronage of his Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland.

The above College is now almost built. On the 21st of June, the Feast of the Sacred Heart, it will be solemnly blessed and formally opened by his Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland. Studies will be commenced therein on the 6th of July, and application for Boarders can be accepted forthwith.

The Site of the College is charmingly situated. It is within easy reach of Queen street, overlooks the Waitemata Harbor, and commands a magnificent view of the Waitakerei Ranges. Abutting the Richmond Road, the College lifts its stately form on a section of land 14 acres in extent. This will afford the students convenient grounds for games and recreations, and so contribute materially to their development, mental, moral, and physical. A plot of five acres is now in course of preparation for a football and cricket ground.

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For a Boarding School, Auckland possesses unique advantages. It enjoys an immunity from extremes of heat and cold, possesses a mild and salubrious climate, and has scenic surroundings that have made it the favorite city of New Zealand to reside in.

The great object of the Brothers is to give their pupils a Sound Religious Training, to teach them to be virtuous, and to accustom them to the regular practice of their religious duties. And at the same time to impart to them a knowledge of such subjects as will qualify them for Public Examinations, fit them for commercial and professional pursuits, and enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students will be prepared for Junior and Senior Civil Service and for the N.Z. University Examinations.

Terms.—Thirty-five guineas for Boarders, payable in advance at the commencement of each term, viz., the beginning of February, June and September.

Extras—An entrance fee of two guineas for the use of Bedding; seven guineas a year for Instrumental Music; and medical fees in case of sickness.

A reduction of three guineas is made in favor of brothers.

Prospectuses can be obtained from the Director,
BRO. BASIL.

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NEW ZEALAND RAILWAYS.

PRINCE OF WALES' BIRTHDAY, 3rd JUNE.

DUNEDIN WINTER RACES, 3rd and 6th JUNE.

DUNEDIN WINTER SHOW, 3rd, 4th, 5th, and 6th JUNE.

The following alterations in and additions to the Ordinary Train Service will be made in connection with the above:—

WEDNESDAY, 3rd JUNE.

Special Train will leave Dunedin for Palmerston and intermediate stations at 9.0 a.m., Returning Palmerston depart 8.45 p.m., Waikouaiti 4.20 p.m., Waitati 5.30 p.m., Dunedin arrive 6.50 p.m.

WEDNESDAY and SATURDAY, 3rd and 6th JUNE.

Special Train will leave Palmerston at 8.5 a.m., Waikouaiti 8.33 a.m., Waitati 9.30 a.m., Dunedin arrive 10.38 a.m.

The train usually leaving Dunedin for Palmerston at 4.0 p.m. will NOT leave till 6.0 p.m.

Special Train will leave Dunedin for Milton and intermediate stations at 4.0 p.m. The train usually leaving Dunedin for Outram, Lawrence, Owaka, and Clinton at 4.20 p.m. will NOT leave till 5.16 p.m.

SATURDAY, 6th JUNE.

Special Train will leave Dunedin for Mihiwaka, Palmerston, and intermediate stations at 9.25 p.m.

Special Train will leave Dunedin for Balclutha and intermediate stations at 9.35 p.m.

RACES AT WINGATUI.

WEDNESDAY and SATURDAY, 3rd and 6th JUNE.

Trains will leave Dunedin for Racecourse Platform at 10.50 a.m., 11.20 a.m., 11.45 a.m. and 12.15 p.m.

Trains will leave Racecourse Platform for Dunedin at 4.8 p.m., 4.45 p.m., 5.0 p.m., and 5.25 p.m.

By Order.

THE CHRISTIAN BROTHERS' NOVITIATE, CLONTARF, IRELAND.

The Rev. Bro. T. R. Hughes, Christian Brothers' College, Victoria Parade, Melbourne, respectfully asks the former pupils of the Christian Brothers and friends of Christian education to help in building the Centenary Novitiate, wherein the young members of the Order will be trained for all parts of the English-speaking world.

Sincere thanks are returned for the following amounts:—

Mr. J. Chapman, Ashburton, 5s; Mr. Owen McKeogh-an, Nelson, 10s; Mrs. Tait, Otago, 10s; Mr. John Maher, Seddon, 10s; Miss A. Phelan, Snowy Creek, 10s; Mr. W. McIntyre, West Coast, 10s 6d; Mrs. McMahon, Wallaceville, 10s; Mr. R. Wright, Wellington, 10s; Mr. P. L. Madigan, Nelson, 10s; Mrs. Brough (3rd subscription), Fordell, £1; Mrs. Brough, total, £2 10s; Mr. John Gilden, Westland, 10s; Mrs. E. P. O'Neill, Canterbury, 10s; Mr. P. Ryan, Otakoa, 10s; Miss Mary McDonald, Pookburn, 10s; Mr. T. McNaughton, Gisborne, 10s; Mr. J. Cahill, Hokitika, 10s; Mr. J. McDiarmid, Hokitika, 2s 6d; Mrs. P. Murphy, Makikiha, 10s; Mr. J. O'Connor, Canterbury, 3s; Mrs. M. Ryan, Weber, 10s; Miss R. Holmes, Taranaki, 10s; Mr. J. Carroll, Canterbury, 10s; Mr. W. Hewes, Taranaki, 10s; Mrs. Blake, Auckland, 6s 6d; Miss Kate Donovan, Southland, 10s; Mr. T. Powell, Southland, 10s; Miss J. Hanley, Dunedin, 10s; Miss A. Wilkins, Dunedin, 10s; Mr. J. Finn, Southland, 10s; Mr. L. Pas de Leon, Auckland, 6s.

(To be continued.)

Contributors of 10s or more will be presented with a beautiful picture of the Mother of Sorrows.

"Britannia's Call to Arms."

The Art Union in connection with the above was drawn on Tuesday, 19th inst. in the schoolroom, Guildford Terrace, Wellington.

The following is the list of prizes and the winning numbers:—

Prize.	Number.	Prize.	Number.
1	1813	9	26115
2	6298	10	25435
3	5424	11	28137
4	7020	12	8552
5	623	13	6383
6	1166	14	8197
7	1236	15	25602
8	24383	16	1508

B. QUIRK,
Hon. Secretary.

EDITOR'S NOTICES.

Correspondents are particularly requested to bear in mind that to insure publication in any particular issue of the paper communications must reach this Office not later than Tuesday morning.

The Stoke Orphanage.

We beg to acknowledge the following sums entrusted to us for the Stoke Orphanage:—

	£	s.	d.
Previously acknowledged ...	40	17	0
Mr. John Donlan (Lawrence) ...	2	2	0
Mrs. Moir (Balclutha) ...	1	0	0

We shall be glad to receive, acknowledge, and forward further subscriptions entrusted to us for this great and sorely-tried charity. Rev. P. Murphy, Adm., has kindly consented to act as Treasurer for moneys received by us for this purpose.

EDITOR, 'N.Z. TABLET',
DUNEDIN.

IN MEMORIAM

In loving memory of Terence Fitzsimons, who departed this life on May 31, 1900.—R.I.P.

Three years to-day, dear Terence, since you left me,
My darling husband, your memory I'll keep,
For you are worthy of my fondest recollections,
Dear to my heart is the place where you sleep.

We miss you from our home, dear father,
Three long years it is to-day;
A shadow dark upon our home is cast
For many and many a weary day.

Inserted by his loving Wife and Family.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, MAY 28, 1903.

OLD AGE PENSIONS



At first sight great things astonish us, cruel things shock us, pathetic things move us. But custom at last makes them all alike familiar. The mighty organ-note of Niagara is, for instance, little more to the dwellers near that great cataract than the tumbling swish of a Highland spate is to the listless shepherd boy. And it is said that the people of Manila have acquired an easy-going indifference to the minor earthquakes that almost every day set their city a-tremble with an underground ague. In an analogous way British legislators have long displayed what, to the New Zealand mind, must seem a lazy acquiescence in the grinding evils that pauperism has wrought in the condition of a vast mass of the people who are committed to their controlling care. In British politics there is a slow and ponderous conservatism that, perhaps, in the main makes for stable institutions; but it is usually cumbersome and elephantine and slow-moving when it is a question of righting wrongs that have managed to dovetail themselves into the great Institution that every British statesman must respect—Things-as-they-are. In such cases it often takes something like a social upheaval to set the legislative ball a-rolling. This it was that piledrove a new and happy idea—that of Old Age Pensions—into the British Parliamentary mind during the latter half of the eighteenth century. The destitution of the English working classes at the time drove them into a menacing attitude towards the constituted authorities, and short, sharp, and somewhat chaotic agitation led to the introduction of the first Old Age Pensions Bill into the House of Commons. This was in 1772. The Bill passed the House of Commons—by a squeeze. The Lords reviled and spat upon it and (figuratively, of course) kicked it off the floor of the gilded Chamber. And till the last few days that was the last and only Old Age Pensions Bill that was ever moved in the halls of Westminster.

RIDE "ANGLO SPECIAL" CYCLES.

It took over a century and a quarter to give effect to the Old Age Pensions idea in the English-speaking world. In this, as in many other phases of 'advanced' legislation, New Zealand led the way. She boldly plunged in while others stood upon the brink, hesitant and trembling. Several Australian States have paid her the flattery of imitation. A few Continental countries have made well-meant and partially successful efforts to cope with the problem of old-age poverty. In France and Germany, State provision for the aged poor was hastened by the sharp spur of popular upheavals—in France by the revolution of 1848, in Germany by the dangerous Socialistic agitation of the seventies and the eighties. The French system is a contributing one—a modified State Savings Bank, that yields a squalid average pension of only 6s 6d per month. Its operations are of no importance, and it treats poverty by homoeopathic doses of State relief. The German scheme is one of compulsory national insurance. It is, like the French, a contributing system, is a miracle of ingenious cumbersomeness, requires a standing army of officials to keep the accounts of the various workers, and acres of buildings to house the dockets in, and, generally speaking, it is an example, not for imitation, but for a warning to all the nations of the earth that have to provide for the declining years of the indigent poor. The Danish scheme, like the New Zealand one, dispenses with contributions. 'The Danish Government,' says the author of 'The State and Pensions in Old Age,' 'have attempted to create a distinction between the deserving and the undeserving poor by confining the pension to those who have avoided pauperism during the ten preceding years, and relegating the remainder to the Poor Law.' This principle is as yet in the experimental stage.

England is the wealthiest country in Europe. But want of the most abject order jostles its rank and money-bags. One great obstacle in the way of dealing with old-age poverty in England is the vastness of the mass of pauperism which has been for over three centuries eating like a cancer into the vitals of the nation. It came in with the Reformation and is the dread legacy which it has left to the English people. It dates from the days when HENRY VIII. suppressed and plundered the monasteries and the guilds, which were, in effect, the insurance companies, the benefit societies, and the old age pensions institutions of the middle ages. HENRY VIII. created English pauperism; EDWARD VI. punished it with legal and actual slavery; ELIZABETH perpetuated it. To this hour there is no civilised country in the world over which the shadow of pauperism hangs so darkly. The number of indoor and outdoor paupers in the country of over sixty years old represents nearly twenty per cent. (one in five) of the total population of the same age. If we take separately those above sixty-five years old, the ratio to the total population of the same age rises as high as twenty-five per cent., or one in four. Last year the number of paupers in England alone was 774,636 in a population of 32,611,033. The actual sum levied as Poor Rates in the previous year was no less than £23,161,007—a contribution equal to 15s 2d per head of the entire population.

No civilised country on this planet stands in greater and more urgent need of an effective Old Age Pensions system than England. Mr. CHAMBERLAIN'S tardy scheme, that has just passed its second reading in the House of Commons, proposes the present customary age limit of sixty-five years, and a pension of five shillings a week, to be provided partly from the rates and partly by a contribution from the Treasury amounting to £6,500,000 per annum. Contributing systems of providing for poverty in old age have not been, and are never likely to be, a success. And Mr. CHAMBERLAIN'S device for providing funds for his Old Age Pensions idea by a protective tariff—involving a complete change in the long-established fiscal policy of the country—is equivalent to making the scheme a contributing one. The average British worker leads a hand-to-mouth existence. His chronic condition is such that a slight rise in the price of the necessities of life is a calamity; it is impossible for him to make any provision out of wages for illness or old age; and he cannot be expected to toss up his cap and huzza over a legislative proposal which, if carried into effect, will increase his daily cost of living, with no compensating advantage beyond the remote prospect of a benefit at sixty-

five which in the country might make existence tolerable, but in the city (where he most does congregate) will merely enable him to enjoy starvation a little better than before. Other sources of opposition to the measure are pretty sure to make themselves felt. Continental and colonial Governments are free to build anew from the foundations of things. But the British must make his legislative experiments slowly and cautiously. He must respect the Things-that-be. And the new Pensions scheme will need nice adjustments if it is not to conflict with such existing institutions as the Insurance and Friendly Societies, and with that hideous fetich, the Poor Law, which remains to this hour practically the same terror and oppressor of decent poverty that it was in 1834. Unless they have recently changed their attitude, the Friendly Societies and the Insurance Companies are distinctly hostile to any Old Age Pension scheme. And, generally speaking, those devourers of the poor man, the Money-bags and the Vested Interests will set their faces against any measure of permanent relief that will involve additional taxation. Altogether, and judging from the meagre details before us, we are inclined to believe that Mr. CHAMBERLAIN'S scheme will pass through much tribulation in the British Parliament. The ultimate success of some scheme for the reform of the Poor Law and the decent maintenance of the aged poor may, however, be regarded as certain. The English people must at least weary of the post-Reformation principle of treating paupers as criminals or as animals of inferior clay, and a better state of things must come, even if it comes slowly.

Notes

A Legendary Tale

We are, no doubt, fast advancing towards a period when the science of history is making its mark—a period of which it is becoming daily more and more true that many of

'The legendary tales that pleased of yore
Can charm an understanding age no more.'

The head of the long human procession has got there already, but those in the rear still cling to myths and fancies—to the sort of 'history' that calls the imagination, and not reason, into active play. It we can trust a report in the 'Pahiatua Herald' of May 18, the public there were treated to some 'history' of this kind at at one of the local churches on the previous evening. It was all about the early British Church; and the legendary tales of its Eastern origin, its foundation by St. Paul, Aristobulus, etc., and its non-Roman character were calmly set forth as iron-clad and unassailable facts of sober history! As a cool matter of fact, writers of history—and not of unhistorical romance—have long ago relegated these fables to the department of literature that is adorned with the adventures of Jack the Giant-killer and the story of Ali Baba and the Forty Thieves.

We need not here go beyond the testimony of Protestant historians of the first eminence. Milman, for instance, says that the story of the apostolic origin of the early British Church 'has not the slightest historical ground,' and that it 'is a fiction of religious national vanity.' Canon Bright passes it by as 'a pious fancy' and refers contemptuously to 'the Greek fiction about Aristobulus ordained by St. Paul as a bishop of Britain.' Haddan and Stubbs dismiss the whole story of the Pauline conversion of Britain as 'a gratuitous assumption.' 'The story,' says Haddan, 'must first have feet to stand on before it can be needful to waste time in knocking it down.' The same two authors refer to the 'groundlessness of the so often alleged "Orientalism" of the early British Church,' and Haddan declares as 'utterly groundless' the 'idea of a specially Greek origin of the British Church.' Pearson, Warren, and other noted Protestant authorities on that period also contribute their quota of dynamite to blow into smithereens 'the beautiful mediæval romance' that was spun before a Pahiatua audience as a piece of genuine history. The doctrine, the ritual, the hierarchy, the version of the Scriptures used (the *Vetus Itala*), the Mass, the altars, the monastic institutions, the pilgrimages, the penitential canons of the early British Church were (as shown by Bede and Gildas) Roman through and through. Their bishops, too, were in communion with the Holy See, and three of them attended the Council of Arles. In

GEO. T. WHITE

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fact, as Woodward and other Protestant writers testify, the early British Church was saturated with 'Popery.' The works of the learned Protestant historians mentioned above are not within easy reach of the general body of readers. But our Pahiataua friends will find in Archbishop Carr's 'Origin of the Church of England' (Verga, Melbourne) the best and ablest treatment of this subject that has yet appeared within the compass of a cheap and moderate sized book.

The Cable-rigger

We have frequently made remarks of an uncomplimentary character upon the wiles and ways of that ungentle descendant of Ananias, the cable-rigger. The catiff recently worked off an atrocious and circumstantial calumny against the Russian Orthodox monks of the Damlov monastery, near Moscow, charging them with the abduction, outrage, and death of an English girl, Miss Whalley, who, it has just been discovered, was accidentally drowned. The Catholic Church is, however, the cable-demon's principal butt, and Europe is the chief scene of his exploits of archery known as drawing the long-bow. But the specimens of the genus in Australasia are by no means altogether free from the touch of the same old tar-brush. An account of the recent cyclone in Townsville (Q), for instance, was wired by one of the agencies to the English papers in Manila. The cablegrammer spread himself out in a hysterical description which might have done for the great earthquake at Lisbon or the eruption of the Soufriere. A terrible typhoon razed the entire city, 'killed 10,000 people,' 'buried almost the total population in the debris of their own buildings,' 'houses disappeared in a cloud of dust, and the city was one complete mass of whirling fragments, dismembered bodies of the victims, smoke, and dust' And more to the same purpose. It was, taken together, a fine whoop.

Our readers will readily recall some of the lurid cable messages and venomous letters that came some time ago from the Philippines. The New York 'Sun' and the New York 'Evening Post' have just furnished a key to their interpretation of those offensive messages. Their sender was an Englishman by birth, a swindler by profession, and a man with a criminal record, and, of course, the customary alias. The New York 'Evening Post' says of him in a recent issue: 'Such glimpses of the occurrences in the Philippines as the average American had during his stay in Manila were through the eyes of this confidence man, swindler, gambler, forger, and convict.' We can now estimate at their proper value some of the calumnies against friars that were sent on the wings of the lightning to the ends of the earth by this enterprising and oily criminal.

Was Shakespeare a Catholic

The learned Protestant historian Green, in the fifth volume of his 'History of the English People,' states that during Edward VI's reign, as a result of the Reformation in England, 'divinity ceased to be taught in the universities, students had fallen off in numbers, libraries were scattered and burned, and the intellectual impulse had died away.' And Floude, in his 'History of England,' says that, during the same period, 'the divinity schools were planted with cabbages, and the Oxford laundresses dried clothes in the schools of art.' Contrary, mostly of the Billingsgate order, wagged its valuable tongue unceasingly. But real learning had died away. It could not, however, fail to be galvanised at last into life again by the swift and active revival of literature that had started in Italy in pre-Reformation days. It forced its way into England at last. The revival began there (as Green points out) towards the close of Elizabeth's reign. And one of its brightest glories was William Shakespeare.

There has been of late years a marked degree of interest among literary workers in the personal history of Shakespeare. A lively discussion is still going on as to his religion, and some volumes and innumerable articles have appeared upon the subject. Mr. Yeatman, in his 'Gentle Shakespeare,' insists strongly that the great poet was a Catholic and the grandson of a lady of the great Catholic family of Griffith of Wichmore of the royal house of Powis. A learned American testimony is now forthcoming in support of Mr. Yeatman's contention. And a few weeks ago Dr. Appleton Morgan—a distinguished author, and president of the Shakespeare Society of New York—wrote an article which places him among the ranks of those who hold that Shakespeare was a Catholic. 'His article,' says the 'Catholic Times,'

'which first appeared in "Action and Utterance," is reported in "New Shakespeareana," the organ of the New York society. He points out that the entry in the Stratford-on-Avon records that John Shakespeare "came not to church for fear of process for debt" was the effort of some friendly clerk to get him off the fines levied under 23 Eliz., c. 2, for non-attendance at Protestant worship. It was unnecessary to wait until Sunday to serve a "process for debt" upon a resident of Stratford, who owned property in the town and was on the street during week days, even if process "for debt" or for anything else of a civil nature could have been served on a Sunday. As a matter of fact, from investigation made by Mr. J. P. Yeatman, author of "The Gentle Shakespeare," we learn that the town clerk was a Catholic. Any additional light on this important subject must be very welcome to the literary world. It is well when those who discuss it are, like Dr. Appleton Morgan, free from bias.'

DIOCESE OF DUNEDIN

There will be Pontifical High Mass at St. Joseph's Cathedral on Sunday next, the feast of Pentecost. We have received the sum of £1 from Mrs. Moir, Balclutha, in aid of the St. Vincent de Paul Orphanage, South Dunedin; also £1 for the Stoke Orphanage, which is acknowledged elsewhere in this issue.

On Friday last, the eighth anniversary of the death of Bishop Moran, a Solemn Requiem Mass was celebrated in St. Joseph's Cathedral by his Lordship Bishop Verdon, Rev. Father Cleary being assistant priest, Rev. Father Murphy deacon, Rev. Father Howard sub-deacon, and Rev. Father Coffey was also present. The solemn music of the Mass was sung by the choir of the Dominican nuns.

The weekly meeting of St. Mary's Literary and Social Club (says the Bruce Herald) was held in St. Joseph's Schoolroom on Tuesday evening, when 37 members attended. The meeting took the form of a debate, the subject being 'Is fashion in dress an evil?' Mr. Scott led for the affirmative, and Miss Scanlan the negative. After a long and interesting discussion, in which many present participated, the negative was carried by a large majority.

The solemn ceremonies of religious reception and profession took place in the convent chapel of the Sisters of Mercy, South Dunedin, on Monday morning. His Lordship Bishop Verdon was celebrant, and was assisted by Rev. Father Coffey. The following ladies made their religious profession: Sister Mary Borgia Curtayne, Westport; Sister Mary Bernard Dunne, Singleton; Sister Agatha O'Brien, Mosgiel; Sister Gerard O'Neill, Mosgiel; Sister Benedict and Sister Gabriel Branxton, New South Wales, received the white veil. It is about six and a half years since the first foundation of the Sisters of Mercy was made at South Dunedin, the original community consisting of eight members from the parent house in Singleton, New South Wales. They have now five convents in this diocese and 43 Sisters, distributed as follows: South Dunedin, 23; Mosgiel, 4; Gore, 6; Winton, 5; and Wrey's Bush, 5.

Funeral of the late Father Bogue

A Hokitika correspondent wires the following particulars regarding the last illness and funeral of the late Father Bogue, whose death is reported in another column.—The immediate cause of death was rapid consumption resulting from a severe cold caught some months ago. It appears Father Bogue, whilst visiting his scattered flock in South Westland, was forced by stress of weather to spend the night on a portion of the coast, between two swollen rivers, without food or shelter, the weather being most inclement. The hardships which he endured on that occasion resulted in a very severe cold, which later on developed into consumption. During his long and trying illness the Sisters of Mercy at Ross and the Rev. Father O'Connor, who was acting as his locum tenens, were unwearingly in their attention.

The remains lay in the Catholic Church, Ross, from Friday until Monday, when they were removed to St. Mary's Church, Hokitika, where a Solemn Requiem Mass was celebrated on Tuesday morning. Whilst the remains lay in the church at Ross, and also at Hokitika, large numbers visited the sacred edifices for the purpose of praying for the repose of the soul of the deceased, and as a tribute of respect to the memory of one who had endeared himself to all.

Notwithstanding an incessant downpour of rain, a very large number of mourners followed the remains to their last resting place in the Hokitika Cemetery. The Very Rev. Dean Martin, who was assisted by priests from all parts of the West Coast, was the celebrant of the Mass, and also officiated at the graveside.

The Railway authorities notify certain alterations in and additions to the ordinary train service in connection with the Prince of Wales' Birthday, Dunedin winter races, etc...

TIMARU.

(From our own correspondent.)

May 25.

The Rev. Father John McIntosh, pastor of Campbelltown, Argyleshire, and a native of Lochaber, whose death was recently reported in the columns of the 'N.Z. Tablet,' was a brother of the late Mr. Adam McIntosh, of Timaru, and brother of Mr. Walter McIntosh, of Central Otago.

The port of Timaru put up a record during the last week in the number and tonnage of ocean liners berthed at the main wharf—The Aparima (3624 tons), Rangatira (4045 tons), Wakanui (3671 tons), and Essex (4480 tons) were amongst the callers. The last-named vessel is 450 feet long. The steamers were berthed, loaded, and despatched without the slightest hitch. This does not include about half a dozen coastal steamers during the week.

The devotion of the Forty Hours commenced on last Sunday at the Church of the Sacred Heart. Rev. Fathers O'Reilly (Oamaru), Ahern (Ashburton), and Kerley (Temuka) arrived on Saturday to assist the local clergy. Large numbers of the congregation approached the Holy Table at the 8.30 Mass on Sunday. At 11 o'clock the Rev. Father O'Reilly sang a Missa Cantata, and, in the course of his sermon, exhorted the congregation to take advantage of the spiritual graces to be gained during the Forty Hours' devotions. The choir sang 'Weber's Mass in G,' Mrs. Lynch and Miss McGuinness being the sopranos, Misses Egan and McKennah altos, Mr. Jefferson tenor, Messrs. McDonald and O'Leary basses. After the Mass a procession of the Blessed Sacrament took place, the choir singing the 'Pange Lingua.' At Vespers the Rev. Father O'Reilly, of Oamaru, preached an impressive sermon on the Real Presence. The choir sang Rossi's 'O Salutaris' and Murphy's 'Tantum Ergo,' also an exquisitely arranged hymn, 'Soul of my Saviour,' Miss McGuinness taking the leading soprano part. The church was well filled on each occasion, especially in the evening. The devotions were continued on Monday evening, Father Ahern, of Ashburton, being the preacher. Miss E. McGuinness presided at the organ. The devotions close on to-morrow (Tuesday) morning.

A sailor on horseback usually causes much amusement. The amount of space between him and the saddle when the steed moves out of a walk is probably the cause. But Jack on a bicycle is quite another matter, as he sits rather close to the machine. An amusing example occurred during the week on the Moody wharf. A clerk from a business firm 'hung up' his bike on the wharf to go on board ship. A sailor jumped on shore to have a brief cycling experience while the owner of the machine was on board. He was assisted on to the machine and set going, evidently unaware of a bicycle's affection for an embankment, a passing horse or trap, or a deep rut, when carrying a novice. In this instance there was only a railway truck and the end of the wharf, with a drop of about eight feet into the deep blue ocean to select from. True to its instincts the bicycle chose the water, and for the first time he 'went down into the sea' in a bicycle instead of a ship. The whilom cyclist was quickly fished out, but the bicycle was only recovered with the aid of grappling irons. Strange to say the only one on the wharf who could not see the semblance of a joke in the affair was the owner of the bicycle. Some men have no sense of humor.

NEW ZEALAND: GENERAL

A block of land on Lambton Quay, Wellington, adjoining the Union Bank, was sold last week at £270 per foot.

We have to thank the District Secretary, Mr. W. Kane, Auckland, for a copy of the annual report of the New Zealand District Board of the H.A.C.B. Society.

It has been decided by the Government to send either to Canada or to Denmark for the successor to Mr. Kinsella as Dairy Commissioner of the Agricultural Department.

The Government has decided to take steps to establish a cork tree industry in the Whangarei district, Auckland. About 20 acres will be planted with seed obtained from Italy.

It is stated that Parliament will be opened on Monday, June 28. The parliamentary party who are on a visit to the Islands are expected to reach Auckland on Monday next.

We ('Inangahua Times') are pleased to state that the Very Rev. Dean Rolland has sufficiently recovered to admit of his removal from the hospital, of which institution he had been an inmate for more than a month.

The Australian 'Hen' the May issue of which is just to hand, will be found most useful to everyone who keeps poultry. It is up-to-date in every respect, and contains matter of interest to the professional as well as the amateur poultry raiser.

It is stated, according to a reliable authority, that 80 per cent. of the children in the Colony under five years—the most susceptible age for becoming infected with smallpox—are not vaccinated.

A list of the winning numbers in the art union in connection with the bazaar held for the purpose of liquidating the debt on the Sacred Heart Basilica, Wellington,

appears in this issue. The bazaar was highly satisfactory, and resulted in a net return of £1080.

The Marist Brothers' new college at Auckland to which our Auckland correspondent has frequently referred in his letters, is now approaching completion. Another week will find the Brothers in possession. Particulars regarding it will be found in another column.

Hitherto the Department of Agriculture has been defraying about two-thirds of the charges paid by the department in respect to grading butter, exporters paying only 2½d per 56lb box. It has now been decided to ask exporters to pay a larger proportion of the cost, and from July 1 they will have to pay 3½d.

'Accidents,' said the president of the Insurance institute in his annual address in Wellington, 'are now being looked upon in the same light as the drawing of a prize in a sweep, and no doubt will be increasingly looked upon as a certain income in the event of bad or depressed times occurring.'

A case of smallpox has been discovered in Dunedin, the victim being a lady who was a passenger in the 'Gracchus.' The lady in question arrived on the 13th inst. Shortly afterwards she developed a temperature of 104deg., and this was maintained for four days. It then fell, and a rash was noticed, which finally assumed the characteristics of smallpox. The lady had been vaccinated when a child, and has also had a very bad attack of cowpox seven years ago, the scars being still visible. These two facts would very much modify an attack of smallpox. Regarding the case as one of smallpox, the medical authorities have treated it as such, and every possible precaution is being used to keep the patient isolated.

The foundation stone of the Veterans' Home at Auckland was laid by Lord Ranfurly on Monday. The movement to erect the Home was started by his Excellency, who, on the proclamation of peace in 1902, issued a circular letter appealing for funds for the purpose. The response was generous, and to-day a sum of between £8000 and £9000 stands to the credit of the fund. The Home is situated on the Three Kings Estate, near Onehunga. The building will be of wood, and will cover about one-third of an acre of land. It is to be in the form of three sides of a square, with a large open space in the middle. On two sides there runs an extensive verandah, with a balcony overhead. There are four double rooms (evidently intended for married couples), five large dormitories, reading rooms, smoking room, dining rooms, and kitchen. A large hospital on the premises will afford facility for tending to the needs of the sick.

A painful accident occurred to Mr. Cyril Ward, eldest son of Sir J. G. Ward, at Lincoln College, last week. It appears that Mr. Ward, who is a student at the college, was on Tuesday morning climbing a porchway, when a portion of the masonry became detached, and he fell with it a distance of about 25ft to the ground. Had the stone fallen on his body Mr. Ward would undoubtedly have been killed outright; but though he managed to escape this, the block fell on the calf of his leg, smashing it very badly, but most happily not injuring the bone; otherwise amputation would have been unavoidable. As it was, 38 stitches had to be put in the injured leg, and six in a wound on the other foot near the instep. Sir Joseph Ward went to Lincoln early on Wednesday morning, and remained some hours at the college. Dr. Cook, who is attending Mr. Ward, says the symptoms are so far favorable, and the patient is progressing as satisfactorily as could be expected.

An assistant teacher is required for the Stoke Orphanage...

A further list of subscriptions to the building fund of the Christian Brothers' Novitiate, Dublin, appears in this issue...

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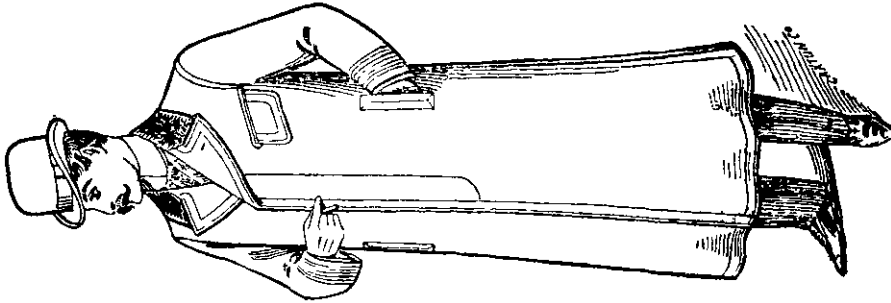
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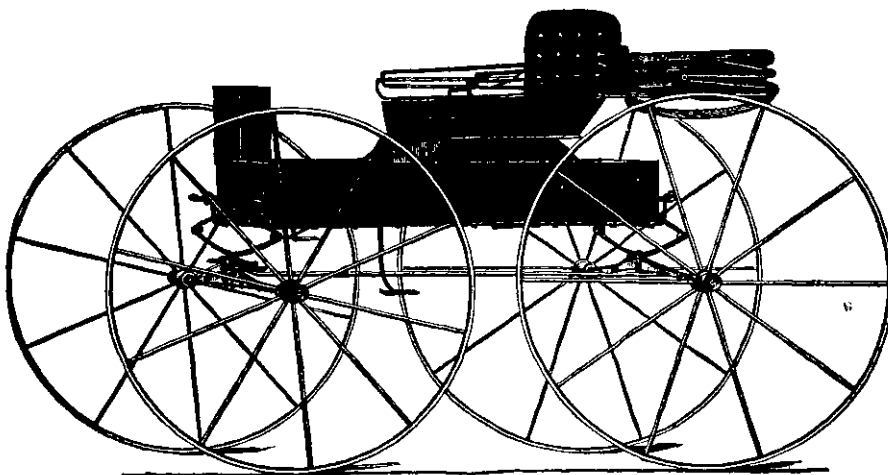
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The Storyteller

THE STORY OF SANTOS.

You ask me to tell you a story, Caro. Before my master, the Senor Americano, went home (and he did not live long after that; for indeed, he had the tisis and his cough was bad) he called me to him one day.

'Santos,' he said, 'you have been a good and faithful servant, and I want to do something for you before I go away. I have sent for you so you can tell me how I may best help you.'

Then I opened my heart to the kind senor, and told him I wanted a bit of land, and a house of my own, and he said he would see about it, the good master!

A week later we drove out in the country, four miles from the railroad and store, till we came to some fields sloping down to the river, and the senor showed me the land he had bought for me. Then was my heart glad; and Pedro (your father, Caro) and I went to work with a will; and we built the little house where we soon went to live and where you were born. I found plenty to do in those days, what with picking cotton in the season and tending herds of cattle for the rancheros, and planting my own little garden, my time was all taken up.

I have said our house was on the banks of the beautiful Guadalupe—a lovely river that was rarely so deep but that it could be forded—its waters dashing over a stony bed; and winding in and out of the country—here surrounded by steep banks and rocky cliffs, and anon passing through low lying lands; everywhere bordered by magnificent trees or bushes of mesquite, the long branches and vines in some places dipping into the water, making a scene of fairy-like enchantment. I can see you, Caro, a little child, with bare brown legs, paddling in the water and shouting for joy as you tried to make believe fish. And then I see other scenes; the Sundays and fiestas when your grandmother and mother and you and I would walk down the river to where we had erected a little shrine to our Blessed Lady. I carved the figure, Caro, and your mother dressed it; perhaps those who go to the great cathedrals would say it was ugly and poor; but we did not think of that when we knelt down to say the 'Pater' and 'Ave,' for God and His Holy Mother seemed very near in our little temple whose roof was the blue sky. We had lived thus three happy years, when I got work to do for a German ranchero who had the large hacienda just above our field. A beautiful place it was, of hundreds of acres, and on the brow of the hill, right near the long, steep road that led from the river, was the ranchero's house, that looked more like an old mission building than anything else. It was built of stone, one storey high, nearly 100 feet long, and was covered with whitewash.

Here and there were small, square windows set deep in the stone, and all across the front of the house was a gallery, completely shut in by a beautiful vine, beyond this was the farmyard, and back of the house were the fields full of herds of cattle all enclosed in miles of barbed wire fence. Still further west were acres of land, on which grew the grape vines that were trained criss-cross over low-roofed arbors, for the chief work of the Senor Zoeller was the making of wine and butter.

I had added a boat to my stock about that time, and the ranchero wanted me to take his butter and wine down the river twice a week, and ship it to the city from the railroad station.

'You are the only Mexican I can trust to do it, Santos,' he said. 'Niccolo and Pietro and the other fellows would go to sleep on the way.'

The work was easy, and the master, though strict was always fair. One thing I have forgotten to tell you, Caro, that he was blind. A tall and powerful man, with a long gray beard, a patriarch, I once heard my old master, the Senor Americano, call him, he nevertheless could not see, nor could he have managed the ranchero if it had not been for his administrator and his daughter and only child, the Senorita Elsa.

She was not more than nineteen at that time, and motherless, but so sweet she was and good, I thought, even though in religion a heretic.

Tall she was like her father, and fair as a veritable Norse maiden, I heard the Senor Americano say, when she was only fifteen. He said many strange things, the senor!

It was the administrator I did not like, Caro—a bad man he was, I felt sure, and later I proved it. Where he came from nobody knew. Some said he had lived a life in the plains, and others that he had fled from England to escape the law; but that was only rumor. There he was, trusted by the Senor Zoeller, and, alas! by the fair Elsa.

Some one else did not like the administrator, Caro. Next to the Zoeller hacienda was another, five miles distant, owned by the Senor Enrique Hernandez. Alone he lived with only the ranch hands, and a cousin of your grandmother's, old Junata, to do the cooking and cleaning. His chief companion was his dog, and his best friend was his violin, on which he played till he seemed to draw the heart from you. I knew he loved the Senorita Elsa, and I knew the administrator loved her too. Worthy she was of the best, for in his own country the Senor Zoeller had been of the nobility; poverty, hard and bitter, had driven him in his young days to our corner of the world.

It was customary for the administrator to go once a week to the city, 30 miles distant, to attend to the

master's buying and selling; but there came one spring day when, to my surprise, he suggested that I should go in his stead. Just at that time your grandmother was sent for to visit her sick sister, five miles back in the country, so it was decided for you and your mother to go with her, Caro, and for the house to be closed in our absence.

I had expected to be gone four days; but the good Lord Who watches over us ordained otherwise. On arriving in the city, I found the man to whom my master sold all his wine and butter had been called away unexpectedly, and would not be back for a week, so, as there was nothing for me to wait for, I decided to return home.

I took the evening train, and, alighting at the little station, started to walk the four miles home. I was trudging alone in the late twilight, when I heard the sound of approaching carriage wheels on the hard road, and presently a small covered wagon dashed rapidly past me. Late as it was, and quickly as it passed, I could have sworn that the sole occupant was the Senorita Elsa. For a moment I stood still, haunted by a deep foreboding. Was the master ill, or anything wrong at the hacienda? It was too late to stop the senorita, so I hurried on until a mile further the mystery, as I thought, was solved. The river, which I had now reached, had become a raging torrent, sweeping down through the hills that lay to the northward. It was a spring freshet, which seemed with every rush of the waters to be increasing in volume.

At this point the banks were so high that it had not yet overpassed its bounds; but my house, a half mile beyond, was on the lowland close to the river. I ran the whole half mile, and arrived on the high, steep hill above the river and close to the Senor Zoeller's house, breathless, panting, with despair in my heart. Yes, my little house was gone. I could but raise my heart in thankfulness that the flood found it empty, when the sound of voices reached me, and, drawing near to the house, in a moment I had forgotten my own loss in what I heard.

Two figures, my blind master and the administrator, were standing on the brow of the hill in front of the gallery, the administrator with a hand on the senor's arm, evidently holding him back.

'It is madness, sir,' he was saying; 'the river is a flood, you can do nothing, the Fraulein Elsa is in Santos' boat, so far in safety; and there is no other boat near in which we could follow her.'

'Let me go,' cried the old man; 'boat or no boat, I cannot leave my only child to perish alone.'

From my position behind a tree I looked down at the river. By that time it was brilliant moonlight, and in the clear southern atmosphere everything stood out almost as distinctly as by daylight. I stared and rubbed my eyes—the Senorita Elsa in my boat! Neither were anywhere in view, and my eyesight then, Caro, was as keen as an Indian's. Pity for the blind old man moved me to rush forward; but I must get at the bottom of this, so I held back.

'The boat has come to the bend in the river,' said the administrator, 'and the flood is not so serious as some I have seen. Have courage, Herr. Let me lead you back to the house, and then I will get my horse and ride down the river and summon help to rescue the fraulein as soon as I can.'

My poor master! He suffered himself to be led back to the house and put in a chair on the gallery. He groaned and wrung his hands, talking in his German tongue that I knew not a word of, Caro.

What could I do? The ranch hands had evidently all gone either up or down the river, no one was near to help me—no one by to corroborate the evidence of my eyes that the Senorita Elsa was not and had not been on the river.

I stole after the administrator, who went at once to the field to get his horse. Suddenly the whole thing flashed on me. It was truly the Senorita Elsa I passed on the road, and she was flying to some point where she could meet this man and marry him. He, meanwhile, had deceived the blind man into thinking his child was adrift on the raging flood; and now he was about to mount his horse and ride away, leaving the good senor helpless, broken-hearted, and alone! It was the work of a moment for me to spring forward and seize the wretch by the collar.

'You villain!' I said, under my breath; and then in my excitement I had recourse to Spanish, pouring forth my anger and contempt, as I shook him again and again, like the puppy he was.

I was strong, but the administrator was wily, and he had evidently been trained in fighting. His horse stood under a tree, saddled and bridled, another proof that the whole thing was planned beforehand, and the incident of the flood used at the last moment to heighten the deception. With a sudden and rapid twist he shook himself free from my grasp, giving me a blow which sent me reeling backward. In a second he was on his horse, and, galloping across the fields, was soon out of sight. During our short encounter he had uttered no word, probably thinking like a wise man, that it was best to save his breath for the combat. To follow him was useless; and then I thought of the unhappy senor; better let him believe his child was dead than to have him know she could desert him and deceive him so.

I hurried back to the gallery, and the master knew my step. He showed no surprise at my unexpected return. All was too strange and terrible on that fateful night. I comforted him and calmed him as well as I could. Long after, Caro, it did me good to know that

I was everything to him in his sorrow. He bade me go for the Senor Hernandez. So with the first daylight I mounted my shaggy burro and rode the five miles to the rancho. The thought of this senor relieved me of all responsibility. I knew him—a fine and noble man, with good Spanish blood in him and loyal; not like that miserable foreign administrator! Why had not the Senorita Elsa loved him? Truly, the ways of a woman, from the highest to the lowest, are past finding out, Caro.

I poured out my tale to the Senor Hernandez. If the story of the senorita's flight gave him a blow, he made no sign. He mounted his horse and rode back with me to the dear old master. Then many days we spent in searching the river; but the lost senorita was never found, nor did the administrator come back. The old man thought he was drowned as well as his daughter, and we agreed not to let him know the real state of affairs. Better to mourn her dead than to know she had deserted him in his blindness and age.

Then a new life began, Caro. Your grandmother and I took up our residence with the master and cared for him, while the Senor Hernandez undertook to fill the administrator's place and manage the two ranches together; and thus passed four quiet years. In the long twilight, when the master and the senor sat on the gallery and I on some tree stump smoking my pipe, I would hear the Senor Hernandez play on his violin; strange, weird, and beautiful sounds, that the master, who was passionately fond of music, loved to hear. There was one piece, Caro, that the senor played oftener than another; a tune that made your grandmother restless and that filled my heart with tears. I asked the senor one day what it was, and he looked at me strangely.

'You would not know the meaning of it, Santos,' he said; 'it is "Lochaber no more."'

Often I woke up in the silent night to hear the sound of the violin somewhere on the river's bank; and the tune was always the same. 'Lochaber,' the reed-like strings would sob—'Lochaber no more, no more.'

The autumn nearly five years after the senorita's flight we had a busy season.

The harvest of cotton and grapes was good, and the fields were crowded with laborers at work from dawn until dusk. One morning I had been with the cattle for several hours, as my duty was, and I noticed that one of the bulls, an ugly fellow, seemed to be in a worse humor than usual, so I cautioned Pietro to watch him, and not on any account to leave the gates open or let any of the herd stray out in the road; but Pietro, that foolish one, had his mind on other things, and alas! proved faithless to his trust.

The afternoon waxed late, and the great herds of cattle roamed hither and thither. The air was still and clear, and the men and women in the fields sang harvest songs as they passed up and down the long rows of cotton plant. The master sat on the gallery and smoked. I see him now in his wide sombrero, his dark eyes beautiful, as blind eyes often are not, while his long gray beard and gray shirt, his short trousers and high riding boots made him appear a grand figure.

Silent he sat until, knocking the ashes from his pipe, he arose and walked down to the gate, feeling his way with his stick. He passed out of the enclosure, and down the road, a way he had sometimes in the late afternoon, his dog, a Scotch collie, going ahead and acting as a guide. To me it used to seem as if he was always listening and watching for someone to come—one who never came.

I was rubbing down the master's horse—he and the senor had been riding that afternoon—when I looked up the road, and far off I saw, outlined against the evening sky, the figures of a woman and a little child. They were coming towards us—some negroes or Mexicans, I thought; the master also was coming that way, a short distance ahead of them. The outbuildings, where I was, looked up the road, toward these figures, while behind me, lower down the road, were the cattle fields near the river. Having groomed the horses, I turned them loose and then came back to the fence and looked up the road again. The master was standing still now and seemed to be listening, while the woman and child were only about two hundred yards behind him. The child began to run; long after, Caro, I remembered thinking he looked like the Christ Child. His fair hair was blown back in the breeze, his little arms were outstretched, while the red dress or tunic he wore was lit up by the setting sun, making him appear as if bathed in blood like a little martyr or God.

What was it that rushed madly by the barbed wire fence near which I stood? Ah! merciful heaven! the angry bull, and it was making straight for the spot where stood the master—helpless, blind!

In an instant I drew back and had cleared the fence with one flying leap and was rushing up the road, shouting for help, but too late! too late! The bull, with its head low on the ground, passed the master, not even touching him, then with a roar that was heard far and near it lifted the child on its horns and threw it high in the air, continuing on its mad run, until it was lassoed by Pietro before more harm was done.

It was I who picked up the little child from where he had fallen in a nearby field. Thank God, Caro, the bull had not gored the tender little limbs, but the tossing and fall had been enough, and when I knelt down by him he was dead.

Retribution had come, and the Almighty was just. I looked up and felt no surprise to see the Senorita Elsa as, with a heartbroken cry she took her child in her arms. She had willed to be as dead to her father, and now

her child was dead to her, and it was her child, undoubtedly, who had been the means of saving the master's life; the bull, attracted by the little one's red garment, had made straight for him, passing the poor master by.

The blind senor drew near as these thoughts rushed through his mind. Did he know what it all was and would the shock break his heart? I heard the woman turn to him, 'Father, it is I, Elsa,' she said; 'forgive, oh! forgive.'

And then the master looked grand and triumphant, like the Archangel Michael, I thought, or like Gabriel, the Angel of Revelation.

'My child, my little Elsa, is it thou?' he said, in his rich, deep voice. 'Come to thy father's heart. I knew it all, long ago, child. I overheard Hernandez and Santos tell of thy flight. I have watched for thee, my little Elsa, my poor child.'

Oh, the dear, blind master! The tears rained from my eyes, and I was not ashamed as I saw him hold out his arms and gather his lost one in an embrace that seemed as if he would never let her go. Surely love alone is deathless and eternal.

There is not much more to tell, Caro. We laid the little child to the chanting of the 'Alleluia' and the 'De Profundis,' for the Senorita Elsa in her sorrow and remorse during those five years had become a Catholic. Her husband had died, and she was returning, like a prodigal child, when the swift tragedy robbed her of her little one.

If thought her stricken beyond redemption, but she was young still, Caro, and by and by she lifted her drooping head again, and then was the dear master made happy when he was called on to bless her union with the Senor Enrique Hernandez.

Over beyond the hills they live still, the Senor, his wife and their children, for the master has long since gone to his reward.

'Happy,' do you say? Oh, yes; as happy as we can be in this world, Caro; and I think that somewhere beyond the stars the little child and the master are happier even than they.—'Messenger of the Sacred Heart.'

The Catholic World

ENGLAND.—Labor League

A Catholic Labor League has been started in London, some of the objects being to arrange lectures by competent persons on labor questions, to provide free registry offices and labor bureaux in commercial centres, and to provide free legal advice for members.

Gifts from the Pope

The Bishop of Emmaus, before leaving the Eternal City, received as presents from the Holy Father a beautiful gold pectoral cross and a splendid Pontifical in four tole volumes. At an audience with his Holiness the new Bishop Auxiliary of Westminster tendered £700, Peter's Pence from that diocese, sent by his Eminence Cardinal Vaughan.

A Transformation

What historical scenes the mind conjures up when the announcement is read that on March 20 Mass was celebrated in the new Chapel of the Blessed Sacrament at Tyburn (writes the 'Catholic Times'). Surely this is a most wonderful transformation. Time was when multitudes went to Tyburn not to be present at the Holy Sacrifice of the Mass, but to see men die cruel deaths for having offered it. 'There was throng on Tower Hill,' says the chronicler of Father Edmund Campion's martyrdom, 'there was throng through all the streets; but the throng at the place of execution at Tyburn exceeded all that anyone could remember. They had been gathering all the morning in spite of the rain and wind.' Yet though crowds went to Tyburn to scoff and jeer, conversions took place even at that gruesome place. It is related that there was standing beside the block where Campion was being cut into quarters a young man named Henry Walpole, who had come there as a Protestant to see what was to take place. As the hangman was throwing the quarters into a cauldron of boiling water a drop of the blood splashed Walpole's clothes, and he afterwards declared that he at once felt he must be a Catholic. On his conversion he joined the Jesuits, was ordained priest, and, like Campion, arrested, condemned, and executed.

Diocese of Salford

The Provost and Canons of the Salford Chapter met recently in the Bishop's house, Salford, for the purpose of electing three names, their choice as a fitting successor to the late Bishop Bilberron. In the absence of his Eminence Cardinal Vaughan, through illness, and Dr Hedley, Bishop of Newport, who was in Rome, the deliberations of the Chapter were presided over by the Right Rev. Dr. Hsley, Lord Bishop of Birmingham, the next in seniority. As is usual on such occasions in England—being what is termed a missionary country—the Canons are bound by an oath of secrecy, and consequently the business of the meeting was conducted in strict privacy and with closed doors. Quite a plethora of names are mentioned in clerical circles in Manchester which of course are purely mythical. At the most they are considered as suitable. The Right Rev. Mgr. Gadd, the present Vicar Capitular, is thought by everyone to

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Two Women!

A WOMAN'S ADVICE to women is the best of advice. She knows well what she is talking about, bitter experience having been her teacher. Read, therefore, the following letters:—

From Mrs. M. A. CHERRY, Lake St., Perth, W.A., 30th November, 1901.

"For some time I had been gradually declining in health, suffering from nervous exhaustion. My household work became a burden to me. I had to sit down and rest after the slightest exertion. This state continued until I became quite prostrated. I was advised to take Warner's Safe Cure by someone who had derived great benefit from it. When I had taken the six bottles of the medicine I became quite strong again, my energy and vigour returned, and my work became a pleasure to me once more."

From Mrs. D. PARKER, Wilkinson St., Parkside, S.A., 16th December, 1901.

"I have taken Warner's Safe Cure on several occasions during the past twelve years. The spring and early summer have always been trying times to me. I have not been ill enough to take to my bed; but would always have that tired depressed feeling that women are so subject to, and would feel quite run down and not fit for business. On no occasion has Warner's Safe Cure failed to restore my health."

be the best suited in every respect, if only his health would permit; and the names of Bishop Allen, Bishop Mostyn, Mgr. John Vaughan, Mgr. Moyes, D.D., Canon Corbishley, Canon Walmesley (of Upholland College), and the Very Rev. Dr. Casartelli, M.A., are all mentioned in this connection. It is expected that his Eminence Cardinal Vaughan, who was for twenty years Bishop of Salford, will have a voice in the selection of the new Bishop.

The Auxiliary Bishop of Westminster

A Rome correspondent supplies the following particulars regarding the Right Rev. Dr. Stanley, Auxiliary Bishop of Westminster: The Right Rev. and Honorable Alphonse Charles Stanley, D.D., is the brother of Lord Stanley of Alderley, of Mr. Lyulph Stanley, and of the Countess of Carlisle. Shortly after his conversion to the Church he came to Rome in March, 1879, and entered the Roman Academy of Noble Ecclesiastics, where Cardinals Manning and Vaughan had received their ecclesiastical training. It was then under the presidency of Mgr. Schiaffino, of the Olivetan Benedictines, subsequently Cardinal and Librarian of the Holy Roman Church, who died on September 23, 1889. Mgr. Stanley remained at the Academy for about two years. He was ordained priest by Monsignor Lenti, Vicegerent of Rome, in December, 1880. On leaving Rome he entered the Novitiate of the Society of Jesus at Manresa, to try his vocation, and remained there three months. Without taking the missionary oath, he was attached to the St. James' Church, Spanish Place, for ten years, from January, 1883, till the same month in 1893. He then came to live in Rome, on the Piazza Araceli, whence he moved some seven years ago to the Falconieri Palace, on Via Giulia, where he has lived up to the time of his departure. He was made a Private Supernumery Chamberlain in 1889; Domestic Prelate in 1893; Protonotary Apostolic in 1897.

FRANCE.—Definite Instructions

Through the Sacred Heart Congregation of Bishops and Regulars the Vatican has transmitted to the superiors of the condemned Congregations in France precise instructions as to their future course of action.

The Oblate Fathers

The Oblate Fathers, being obliged to leave Montmartre, Paris, Cardinal Richard has chosen secular priests for the service of the Basilica of the Sacred Heart. The Abbe Peupoutier is to be at their head.

Taking Precautions

The French Congregations, anticipating their expulsion, took the precaution of selling out all French titles, shares, etc., in their possession and investing their capital outside France. Switzerland has gained greatly by this change. As the Swiss laws with regard to religious are much more lenient than in France, many Orders have elected to settle in that country, thus giving an impetus to trade.

A National Loss

'It is an ill wind that blows nobody good,' quotes the 'Ave Maria,' referring to the way Norway and Denmark are profiting by the tempest of governmental tyranny that is dispersing the French Sisters to the four quarters of the world. Exiled French nuns have established themselves in several places in these northern countries. 'Within a decade France will probably be offering inducements to the exiled nuns to return to their own country; and if a free hand is allowed to the present rulers for a year or two more, there can be little doubt that the Sisters' home-land will sorely need them.'

GERMANY.—Probable Cardinal

The Paris correspondent of the London 'Times' says the news that the Archbishop of Cologne will be created a Cardinal at the next Consistory is a significant sign of the times. The German Emperor is credited with adhering to the Bismarckian policy of turning the mistakes of France to the profit of Germany.

The Centre Party

An Imperial decree having fixed the general elections to the German Reichstag for the middle of June, political parties are actively preparing for the fray. Three subjects—the army, the fleet, and the colonial policy—are mainly engaging attention. In other words, many of the electors will be called upon to vote for or against Imperialism. The Socialists are decidedly opposed to a programme of Imperial expansion. They maintain that the financial condition of the nation does not justify the increase of expenditure for naval and military purposes, and, moreover, that questions of home policy are more closely connected with the welfare of the people. It will be interesting to note (says an exchange) from the results of the contests how far Imperialistic ideas have taken hold of the German electorate. The Centre Party, are, as usual, well equipped for the struggle, and excellent results will, it is confidently anticipated, crown their efforts. At a conference held by the members of the party in Cologne it was reported that they have already strong candidates in nearly every constituency in the Rhine Province. The unity of the Centre remains undisturbed; the record of work done is eminently creditable; and, therefore, it is felt that it is safe to count on brilliant success.

ROME.—The Holy Father's Health

Dr. Lapponi states that the Pope is in perfect health. In view of his great age, however, his Holiness has been advised to limit the number of audiences. They were suspended during Holy Week, except on April 8th, when he received a number of pilgrims.

SCOTLAND.—A Work of Charity

A night refuge for Catholic women has been opened in Glasgow. Three Sisters of the Sacred Heart Order from London have taken charge of the institution. The total expense of the establishment, as well as its upkeep, is being defrayed by a philanthropic Catholic lady, whose desire is that her name should not be made public.

Death of a Glasgow Priest

News reached Glasgow recently of the death of the Rev. Father De Monte, at Klerksdorp, South Africa. Father De Monte was born in Glasgow, in 1866. He went to Blairs College in August, 1882. From there he was transferred to Douai in 1884. He was sent to Rome in 1885, where he studied philosophy and theology at the Scots' College. He received the tonsure from the hands of Mgr. Lente on October 28, 1887. On July 28, 1889, he was ordained priest by the late Cardinal Parocchi in his private chapel. He returned to Scotland in 1890, when he was appointed to St. Mary's, Greenock; and in 1895 he was transferred to St. Peter's College, Bearsden, as Professor of Moral Theology. A few years ago his health broke down, and he had to leave for South Africa.

Success of a Catholic Student

One of the most distinguished undergraduates of the winter session of the University of Edinburgh (writes a correspondent) is Mr. William John Maloney. In the class examinations in the Senior Division of Physiology he, along with three other students, tops the list of a class of over 300, for which he has been awarded the University medal with first-class honors. In Materia Medica he again comes out at the top of the list of 250 students, and has been awarded the University medal in that subject with first-class honors. His name again appears next to the medalist in the Senior Division of Practical Anatomy, for which he was awarded first-class honors. Mr. Maloney, who is only nineteen years of age, is a distinguished student of the George Herat College, Edinburgh, and during his collegiate and university courses he has already won no less than eight gold medals. He is a nephew of Mr. Francis Henry, J.P., the esteemed president of the Glasgow Council of the St. Vincent de Paul Society, and one of the most popular of the recently elected members of the School Board in that city.

UNITED STATES.—A Cardinal's Jubilee

Catholics in Europe (says the 'Catholic Times') will heartily sympathise with their American brethren in paying tributes of esteem and affection to Cardinal Gibbons on the occasion of his silver jubilee as Archbishop of Baltimore. The Cardinal is a prelate of great influence amongst a mighty people, and the virtues that have won him that power are the most ennobling that can adorn a man's character—simplicity, straightforwardness, affability, and a genuine love of the people. Having sprung from the masses, he understands their sentiments and aspirations as well as their trials. On every question of morals, public policy, or political economy that has agitated the United States since he became the head of the American Catholic hierarchy his Eminence's voice has been heard, and it is a common remark that 'he has always said the right thing at the right time.' The memorial in defence of the 'Knights of Labor' which he presented to the Holy Father was an epoch-making document. As Archbishop Ireland recently observed, it now figures in the pages of nearly every European book treating of modern social and political problems. To the Cardinal's suggestions we owe some notable passages in the Pope's Encyclical on 'The Condition of Labor.'

GENERAL

German East Africa

Recent statistics published concerning the Catholic missions in German East Africa, served by German Benedictine monks since 1894, show that nine stations, 32 schools with a total of 914 pupils, and 11 orphanages with 418 orphans, have been founded. The number of missionary Fathers engaged is 11, the total number of Christians is estimated at 2093, and catechumens at 1875; the number of baptisms in 1901 was 701. By a decree of the Holy See, dated September 18, 1902, the Prefecture of South Zanzibar has been created into a vicariate apostolic, and the Rev. Cassian Spies has been appointed the first Bishop and Vicar-Apostolic with the titular See of Ostracine.

Lepers in South America

The Order of Salesian Fathers cares for upwards of 3000 lepers in Colombia, South America. When Father Alberta, the visiting superior, was in South America, he visited, it is stated, 30,000 sufferers from this terrible disease.

The White Fathers

It gives one some idea of the Church's missionary work to learn that the White Fathers of Algiers make the following report of their labors for the year 1902: Vicariates-apostolic, 9; stations, 72; catechists, 1071; neophytes, 82,838; catechumens, 161,302; adult baptisms during the year, 9522; children of neophytes baptised during the year, 4939; baptisms in articulo mortis, 6479; Communion, 440,344; marriages, 1434; schools, 194; sick cared for, 596,728; hospitals and asylums, 181.

The very worst cough or cold succumbs to Tussicura. Obtainable from all chemists and storekeepers.—***

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The *New Zealand Medical Jour* al says
In regard to the Water itself, as a table
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Beautifully cool, clear and effervescent, the
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the liquid, this Mineral Water ought soon to
become popular amongst all who can afford
the very slight cost entailed."

We supply the Dunedin and Wellington
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CATHOLIC PRAYER BOOKS,

A Good Variety in Price and Design.

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Purses, Pocket Books, Letter Cases, Dres-
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A Special Offer for December and January.
On all prayer books or leather goods of
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Only the Best brands of Liquors kept.

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thirty drops of Seigel's Syrup ensure complete di-
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for 'tis not what you eat, but only that which you digest
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SYRUP**

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of 9, Wemyss St., Sydney,
N.S.W., "my life was rendered miserable by indigestion and
general debility. I could not sleep at night and was often
afflicted with severe sick headaches and bilious attacks.
An old friend recommended Mother Seigel's Syrup.
Within a week I discovered it was doing me substan-
tial good. Eight bottles completed my cure."

AIDS DIGESTION.

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SEASON 1902.

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

PRODUCE SALES EVERY MONDAY.—Our sales are held every Monday morning,
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Account Sales are rendered within six days of sale.

CORN SACKS, CHAFF BAGS, Etc.—We have made advantageous arrangements
to meet the requirements of our numerous clients.

ADVANTAGES.—We offer producers the advantage of large storage and unequalled
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Sample Bags, Way Bills, and Labels sent on application.

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Favourably spoken of by all who use it as the
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SENCES, CURRY POWDER, AND
PURE PEPPER AND SPICES,
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International Motor-Car Race

The Gordon-Bennett motor-car race, which takes place in Ireland in July, is creating a great amount of interest not alone in the United Kingdom, but also in Europe and America, and will be the means of attracting immense crowds of visitors to the Emerald Isle. It will undoubtedly be the most interesting contest ever witnessed in that country. The thousands of spectators will have their choice of positions on both sides of the course—one lap of which runs to a distance of 102 miles, so there will be no danger of overcrowding. Spectators, however (says the 'Freeman's Journal') will do well to temper their curiosity with caution, for though if ordinary care is taken no pain can come to them, a little recklessness may prove to have exceedingly disagreeable results. The motoring journals, which are full of the race, all agree in enforcing this point. The duty of the gentlemen who will have charge of the course will be to see that there are no animals on the road and that the public take up their position on the inside of the fences. This may seem an unnecessary precaution, but when it is taken into consideration that the roads are comparatively narrow and that on many stretches the cars will be travelling close up to ninety miles an hour, the risk of standing even on the grass edge of the road will be fully recognised. As a matter of fact, it is not likely that anyone will want to stand there after the first car has passed.

The race itself will commence at seven o'clock in the morning, and in all probability will finish about 1 p.m., as time will be lost in the controls. The arrangements, needless to say, will be most elaborate. To begin with, there will be two head officers of the course appointed for every ten miles of road, one consisting of a member of the local County Council, and another a member of the Automobile Club. These will have control of their own sections, and will have motor bicycle stewards to patrol the course just before the race, and carry messages from the stewards in charge of the quarter-mile sections. Each ten-mile section will be divided into quarter-mile sections, and each of these quarter-mile sections will have two members of the County Council or gentlemen resident in the neighborhood, and two members of the Automobile Club in charge.

The start will take place at Ballyshannon cross roads on the Athy road some distance from Old Killeullen, and the first portion of the race will be near Castledermot, Carlow, and Athy, back to Ballyshannon cross roads. This road having been completed, the competitors will have to make the course of the figure eight three times by Killeullen, Kildare, Maryboro', Stradbally, Athy, Old Killeullen, Timolin, Castledermot, Carlow, Mageny Bridge, Athy, and Ballyshannon cross roads. This arrangement will give sightseers on the stretch of road between Old Killeullen and Athy an opportunity of seeing the competitors pass and repass no less than seven times, so that this area is certain to be the most popular point of vantage for those who wish to derive the fullest enjoyment possible from the exciting spectacle.

As is already generally known, each country will be represented in the contest by three cars, making a total of twelve for the four nationalities engaged, English, French, American, and German.

Facts about the Bible

Those who are familiar with the writings of the Fathers and of famous exegetes know how hard it is (says the 'Ave Maria') to modern scholars to say anything new regarding Biblical studies, but novelty in the presentation of old facts is always possible to a man of power. We have been greatly interested in the series of elementary Scriptural studies which Monsignor John Vaughan has been contributing to the London 'Catholic Times'. Here, for instance, are some reflections on the fact that nowhere in the world is there extant an original manuscript of the Bible:

"Though the Old Testament writings were written three thousand years and more ago, we have no existing manuscript of the Hebrew Old Testament earlier than the ninth or tenth century after Christ. Over a thousand years separate our earliest Hebrew manuscripts from the date at which the latest of the books contained in them was originally written," says P. G. Kenyon. Probably the oldest manuscript now in existence of any part of the Hebrew Bible is one that was recently acquired by the British Museum, containing the Pentateuch written in book form, and even that is imperfect at the end. It is not dated (a fact of itself indicative of its antiquity), but is said by experts to be not later than the ninth century after Christ.

From this it follows that even those who can read Hebrew fluently cannot travel back to the fountain-head nor drink at the very source of inspiration. That is to say, they cannot consult the original, but must needs be satisfied to study and examine such copies as have come down to us and are still accessible. And even the earliest copies that we have are generally not first-hand copies—i.e., not copies made directly from the original. They are in most cases only copies of other and earlier copies.

Consider, then, to what fresh difficulties this would expose us—and not merely to difficulties, but to spiritual dangers—had we not the living and infallible voice of the Church to safeguard us, and to declare what is and

what is not of faith. With the Church to guide us, we may contemplate all these sources of error with the utmost composure. Without her infallible assistance we should be in as bad a plight as the Protestant Churches. For, observe, though the original writers were preserved from all error by the direct assistance of the Holy Ghost, this divine assistance does not extend to the individual monks or friars, or other scribes, however holy, who sat down, pen in hand, to reproduce the original text. There were thousands and thousands of copyists busily employed in the monasteries and scriptoria throughout the world. Through want of observation or through carelessness or weariness, or on account of difficult or partially effaced writing, how easy it was to mistake a letter or to omit a word or a particle! Yet such an omission is capable of altogether changing the sense of an entire passage.

The contemptuous attitude of the average non-Catholic for tradition as compared with the Written Word could hardly get a severer jolt than it does in these vigorous sentences. The best that can be said for the Bible, on whose uninterpreted pages the Protestant solely bases his faith, is that it is a translation of a translation of a traditional copy. Small wonder that even doctors—not to mention deacons—disagree about its meaning.

A Noted Sydney Catholic Dead

In our last issue our Auckland correspondent reported that word had been received by cable by the Very Rev. Dr. Egan, O.S.B., that his brother-in-law, the Hon. J. T. Toohey, K.C.S.G., M.L.C., Sydney, had passed away at Chicago on May 5. We take the following particulars of the sad event from the Sydney 'Freeman's Journal':—Mr. Toohey was born in Limerick in 1837, and was brought to Australia by his parents when he was but a year old. A sound education, with that robust mental training which came from intellectual parents, prepared the naturally resolute will of the youth to face the world without flinching or faltering. In 1870 he, with his brother, the late Mr. James M. Toohey, established the business known since then as the Standard Brewery. Success was with this undertaking from the first. Mr. Toohey and his brother identified themselves with the social as well as the commercial life of the city with which they had thrown in their lot, and at once attained a popularity as genuine citizens which they never forfeited. Up to last year Mr. Toohey devoted considerable energy to the development of the business. It was then formed into a limited liability company, with Mr. Toohey as chairman. With every movement having for its objective the advancement of Irish Nationality he had for the past 33 years been prominently associated. He was one of the local officials of the Irish Famine Relief Fund of 1879-80, by which £30,000 was raised in New South Wales for the suffering Irish peasants. To all such movements he was a liberal subscriber in cash as well as sympathy; and no St. Patrick's Day celebration committee in Sydney was complete without his co-operation. Nor to his Church was Mr. Toohey a whit less loyal than to the countries of his birth and his adoption. What movement during the past generation for the promotion of Catholic and charitable objects was without his generous and active co-operation? Some nine years ago, on the recommendation of the Cardinal, Mr. Toohey was invested by the Sovereign Pontiff with the decoration of Knight-Commander of St. Gregory the Great, and with the insignia of that Order he took his seat at many an important function in St. Mary's Cathedral, the last great gathering in which he took part in that stately pile being the Australasian Catholic Congress of 1900. Mr. Toohey is survived by his second wife (who is the sister of the Very Rev. Dr. Egan, O.S.B., of Ponsonby, diocese of Auckland). Mr. and Mrs. Toohey had established a palatial home at Wahroonga, and for years past 'Innisfaul' has been a centre not only of hospitality, but of charitable works. During the Congress celebrations in 1900 one of the most prominent and brilliant entertainments was the garden party given by Mr. and Mrs. Toohey at 'Innisfaul' in honor of the visiting prelates. The remains will be brought on to Sydney by the Sonoma, which should reach that port about June 6.

A little wonder is the Broadcast Patent Seed-sower, sold by Morrow, Bassett, and Co. For sowing turnip, rape, grass, and clover seed it has no equal, while for oats, wheat, and barley you have only to see it to know its value. A boy can work it. Sow four acres per hour, and any quantity up to six bushels per acre. Price only 20s.—***

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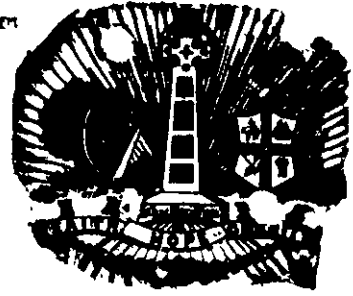
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In addition to the foregoing provision is made for the designation of Honorary Members, Reduced Benefit Members, and that establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Officers or direct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

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

W. KANE,
District Secretary,
Auckland

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R. C. CHUTE (late of Temuka Hotel) has much pleasure in informing his friends and the travelling public that he has taken over the above well-known hotel and trusts, by keeping only the best brand of liquor and giving the best accommodation, to merit a share of their support. First-class table. Hot and cold shower baths. Letters and telegrams promptly attended to.

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NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

This month (April) sixty years ago the late Archbishop Polding visited Brisbane (says the 'Age'), and in a temporary chapel celebrated Mass. at which about 100 Catholics attended.

Cardinal Moran on Sunday, May 17, blessed and opened the new Convent of the Sisters of Charity at Paddington.

At the competitions recently held in connection with the Kilmore branch of the A.N.A., the pupils from the convent schools, under the charge of the Sisters of Mercy were among the principal prize winners.

The Rev. Father Fitzpatrick, of St. Mary's Cathedral, Sydney, has been appointed to the parish of Bungendore to replace Father O'Driscoll, who has been called by cable to Ireland in consequence of the serious illness of his mother.

The Rev. Father Campion, who has been for over 12 years in charge of the Parkes district, was recently presented with an address and purse of sovereigns on his departure for a twelve months' trip to England. The Mayor presided on the occasion, and Archdeacon Neild (Anglican) and several prominent and influential gentlemen of all denominations were present.

Friday, May 15, was the centenary of the first Mass publicly celebrated in Sydney. The Mass was celebrated near Circular Quay on May 15, 1803, by the Rev. Thomas Dixon, the Prefect-Apostolic of New Holland, the first ecclesiastical appointment made by the Holy See for the Australian Church. On the following Sunday Mass was said for the first time at Parramatta.

The experiments which are being conducted by Dr. McCarthy, of Melbourne, to produce rain in drought districts are attracting attention. The method is to send up columns of gas obtained from chemicals, the nature of which is secret. If this is done continuously for 32 hours it will produce rain over a range of 90 miles. It is alleged that on an estate near Ingiewood an inch fell as a result of the experiment.

On Sunday afternoon, May 10, Cardinal Moran blessed and opened the recent additions to the Convent of the Sisters of St. Joseph, North Sydney. The convent, with its new additions, is now one of the finest buildings of its kind in the Commonwealth. The building, which stands on a hill, affords one of the finest views of Sydney which can be obtained from the northern side of the metropolis. Its purpose is that of a novitiate, and a retreat for the Sisters scattered throughout the various portions of the State, and is besides the Mother House of the Order, the residence of the foundress, Mother Mary. Accommodation has been provided for upwards of 550 Sisters. The total cost of the additions was £6250, of which amount a sum of £1250 has been subscribed.

A very fine new convent of the Presentation Nuns was opened recently at Geraldton, Western Australia, by His Lordship Dr. Kelly, Bishop of the diocese. At a luncheon which followed Mr. Drew, M.L.C., spoke of the good work which had been done in Geraldton since Dr. Kelly was appointed to the diocese. He said the event of that afternoon furnished eloquent evidence of the enterprise and zeal of Dr. Kelly. The undertaking was a gigantic one. A convent had been erected which would not only be adequate to present needs, but which would be equal to all demands for many years to come. Even if Geraldton prospered as they all hoped it would do. But it was not the only proof of the Bishop's great enterprise. His Lordship had only been a little over four years in charge of the diocese of Geraldton, yet in that short space of time he had erected a magnificent palace, he had built schools and dwellings at Greenough, he had purchased a costly residence and grounds at Dongarra, he had built one of the largest churches in the State at Day Dawn, and he had established teaching Orders of nuns at Greenough, Dongarra, Que. Roehoume, and on the East Murchison fields. That was a record of which any administrator might well feel proud.

The report of the Deaf and Dumb Institution, Waratah, N.S.W., for 1901-2 is just to hand, and a perusal of its contents gives us a good idea of the beneficent work carried on there by the Dominican Nuns. During the period which the report covers three boys and eight girls had been admitted into the institution, the total number of inmates being 35. The institution was founded in 1875, and since then 68 girls and 33 boys have been admitted, these coming from all parts of the Commonwealth and New Zealand. The system of instruction is what is known as the combined, and by this every degree of intellect can be reached by making use of the method best suited to the capacity and special need of the pupils. A full account of the splendid work which is being done at Waratah by the Sisters of St. Dominic appeared in the 'N.Z. Tablet' two and a half years ago. The institution, which was founded by the Right Rev. Dr. Murray, Bishop of Maitland, is dependent almost entirely on the charity of the public, having no government grant. Notwithstanding that the institution is burdened with a heavy debt it is doing a splendid work, and the Dominican Nuns deserve well of the Catholics of Australasia.

The 'Excelsior' plough is 'Champion of the World'. On hillside, lea, swamp, tussock, or stubble, it is equally at home.—Morrow, Bassett, and Co., sole agents in New Zealand.—***

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR.

- May 31, Sunday.—Feast of Pentecost.
- June 1, Monday.—Whit Monday.
- „ 2, Tuesday.—Whit Tuesday (St. Mary Magdalen de Pazzi, Virgin).
- „ 3, Wednesday.—Ember Day (St. Francis Corraciolo, Confessor).
- „ 4, Thursday.—Fifth day in Octave (St. Boniface, Bishop and Martyr).
- „ 5, Friday.—Ember Day (St. Norbert, Bishop and Confessor).
- „ 6, Saturday.—Ember Day (St. Augustine, Bishop and Confessor).

Feast of Pentecost.

Pentecost was the name given to the feast among the Jews held on the 50th day after the Passover, in celebration of the 'ingathering,' and in thanksgiving for the harvest. From the Jewish use, it was introduced into the Christian, and with special solemnity, as being the day of the descent of the Holy Ghost on the Apostles, and of the first solemn preaching of the Christian religion. From early times Pentecost has been regarded as one of the great Festivals of the Christian year, and it was chosen as one of the times for the solemn administration of Baptism. The English name of the festival, Whit Sunday, is derived from the white robes in which the newly-baptised were clad. It is regarded as especially sacred to the Third Person of the Blessed Trinity, in whose honor the services of the day are directly addressed.

Ember Days.

The Ember Days are the first Wednesday, Friday, and Saturday of each of the four seasons of the year, set apart as fast days by the Catholic Church. According to the testimony of Pope Leo they originated in the time of the Apostles, who were inspired by the Holy Ghost to dedicate each season of the year to God by a few days of penance, or, as it were, to pay three days' interest, every three months, on the graces received from God. The Church always commanded the faithful to fast at the beginning of each of the four seasons of the year, because it is at this time that she ordains the priests and other servants of the Church, which even the Apostles did with much prayer and fasting. Thus she desires that during the Ember Days Christians should devoutly ask of God by prayer, fasting, and other good works, for worthy pastors and servants, on whom depends the welfare of the whole Christian flock; she also desires that in the spring Ember Days we should ask God's blessing for the fertility of the earth, in summer for the preservation of the fruits of the field; in autumn when the harvest is ripe, and in winter when it is sheltered, that we should offer to God, by fasting and prayer, a sacrifice of thanks, petitioning Him to assist us, that we may not use His gifts for our soul's detriment, but refer all praise to Him, the fountain of all good, and assist our neighbor according to our means.

St. Mary Magdalen de Pazzi

St. Mary Magdalen de Pazzi was born in Florence in 1566. She was of an illustrious family, which was allied to the Medicis. At the age of 16 she took the veil. She died in 1607, and was canonised in 1669.

St. Boniface, Bishop and Martyr.

St. Boniface, the Apostle of Germany, was born in 680 in Wessex. At an early age he showed a strong predilection for a monastic life, and at the age of 30 was ordained priest, being then noted for his ability and learning. Being imbued with the desire of spreading the Christian faith among the German people, he left London, accompanied by three other missionaries, for the coast of Friesland in 716. The disturbed state of the country compelled him to return to England, and two years later he went to Rome, and there obtained from Pope Gregory II an apostolic mission to Northern Germany. He began his apostolic career in Thuringia, in 719, where he labored reforming the clergy and instructing the people. From Thuringia he went to Hesse, where he made many converts. In 723 he was summoned to Rome, where he was consecrated regionary bishop by Pope Gregory II. Retaining to Germany, he continued his labors, and in 732 was made Vicar-Apostolic. Six years later he made another visit to Rome, and, returning with increased powers, he proceeded to settle the ecclesiastical divisions of Germany and held several synods. In 747 he was appointed Archbishop of Mentz, and Primate of Germany. After laboring for thirty years for the salvation of the German people, he resigned his archiepiscopal See in order to undertake the conversion of the Frisians. He had already converted several thousands of this nation when he was attacked and slain by a band of pagans in 755. The remains of the illustrious martyr were deposited in the monastery of Fulda.

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I've a secret in my heart
You must hear—
A tale I would impart—
Please draw near.
Every foot that's warmly clad
Makes the wearer's heart feel glad,
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Splendid Bargains there appear—
You'll be suited, never fear,
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