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

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

LEO XIII., P.M.

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

LEO XIII., Pope

Current Topics

Strange Inconsistency

In his 'Jacques Bonhomme,' Max O'Rell (Paul Blouet) wrote as follows: 'Far from attempting to hide our faults, we, as a matter of fact, often make show of those we have not. The Frenchman is the braggart of vice. If you say to an Englishman: "I know you are a virtuous man," he will think you only give him his due. If you were to pay the same compliment to a Frenchman, he would resent it. Like the Anglomaniacs, represented in that charming American comedy by Mr. Bronson Howard, "The Henrietta," "each fellow," in France, "wants every other fellow to believe that he is a devil of a fellow, but he isn't." Profession and practice are almost as often Kilkenny cats as they are good yoke-fellows. Exaggeration of one's misdeeds was a common feature of the 'bloods' and would-be 'bloods' of the days of the second Charles and third George. In lodge-ridden France, history has been merely repeating itself. Nevertheless, those undue pretensions to vicious living are a strange freak of perverted vanity, for even hypocrisy is the unwilling tribute that vice pays to virtue. The Frenchman who 'has religion'—and, despite the evils of his time, his name is legion—does not wear it on his sleeve; and the country has not yet produced, and is not likely to produce, canting hypocrites of the type of Stiggins and Chadband, who have achieved what Taylor the water-poet calls

'The knowledge of the thriving art,
A holy outside and a hollow heart.'

Beneath the no-creed professions of the careless Frenchman there often lies a sense of religion that comes to the surface under the stress of a colic on land or of a storm at sea. Even the open, shameless, and illegal penalising of the practice of the Catholic faith by State officials has not in every case availed to keep down the sense of religion in those who are responsible for the present Kulturkampf in France. President Loubet, for instance, had his infant son recently baptised. 'The conduct of M. Laloge, an ex-deputy,' says a European exchange, 'affords another instance of this inconsistency. M. Laloge is the gentleman who first brought into vogue "civil interments"—that is interments from which religious ceremonies are strictly excluded—and he even proposed that there should be a mimicry of the rite of baptism, champagne being used on each occasion instead of water. But, a child of his, aged eight months, died the

other day, and instead of making the funeral merely a civil function, he arranged for the intervention of the clergy. A priest accompanied the body to the cemetery and said the prayers prescribed by the Church at the grave. Again, M. Delmas, Ministerial Deputy for Corleze, never neglects an opportunity for proving that he is animated by an anti-clerical spirit. His little daughter, however, lately made her first Communion very devoutly at the Catholic church in Auteuil. M. Delmas hopes, no doubt, that his radical committees will hear nothing of the ceremony. Some Frenchmen at least have no scruples on the subject of rigid adherence to principle.'

The French Persecution

'Tyranny,' says Byron, 'is the worst of treasons.'
The ruler who

'Neglects or violates his trust is more
A brigand than the robber-chief.'

These descriptions are a skin-fit for the regime of tyranny and rampant illegality which Premier Combes has for some time been carrying on in lodge-ridden France. During the past few weeks the dwarf French politician who struts upon the stage in Bismarckian buskins, has made a halt in his campaign of persecution. He has been attacked in the Senate by—of all men under the sun—M Waldeck-Rousseau, the father of the Associations Bill. M. Waldeck-Rousseau's words fell upon Combes like the blows of the official flagellator. 'He pointed out,' says a report before us, 'that Combes has dispersed Congregations which were really authorised to remain, had refused, en bloc and without examination, applications for authorisation, had closed chapels and schools without reason, and driven the Sisters of Charity from their homes as though they were criminals, and generally had roused the utmost indignation, not merely among Catholics, but among all Frenchmen who are lovers of liberty.' The onslaught on Combes' illegal and 'cruel wantonness of power' created a profound impression at the time. It gave him pause for the moment. His own Commission, appointed to consider the secularisation of a great number of the female teaching Orders, had just given him a quiet check. Some of his followers have been getting limp and wobbly in their support of his war against religion, and the further campaign against the Orders has been postponed till after the recess. For a few weeks the bloodhounds will be off the track of monk and nun. And then the hunt and the view-hallo will probably go on once more.

French Protestants

In his 'French and English' (p. 155) Hamerton, a Protestant writer, says: 'The French Protestants form



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a little world apart, which (except, perhaps, in the most Protestant districts, and they are of small extent) appears to be outside the current of the national life. Just as, in England, you may live in the upper classes for a lifetime without having once been inside a Dissenter's house, or seen a Dissenter eat, so, in France, aristocratic people go from the cradle to the grave without having seen the inside of an "evangelical" home.' This, however, the anti-Catholic Hamerton does not attribute to religious bigotry, or 'that evil-spirited intolerance which hates the Protestant as a schismatic.' Protestantism—or, rather, two forms of Protestantism, the Lutheran and the Calvinist—are, and have long been, established religions in France, and draw from the Treasury annual subventions amounting to £59,800.

Numerically, commercially, and socially, French Protestants form an insignificant portion of the population of the country. Some time ago, however, we published figures which show that, since the war against religion began in France, they have occupied a position in the administration of the country out of all proportion to their numerical strength in the population. Within the past few weeks this fact has, for the second time, been advanced as a proof of the superior quality of the French Protestants by a member of an organisation that has been shrieking itself into hysterics over the wholly groundless suspicion that Catholics hold a preponderance in the public service of Australia and New Zealand. But one more looks to the yellow agony for consistency than for truth or fairness or good taste. A book by E. Camut, just published by the Librairie Bloud et Cie., Paris—a copy of which is in our hands—furnishes curious evidence in point. 'For many years past,' says the author (p. 129) they (Protestants) have complete control in the Ministry of Public Instruction and in that of the colonies. For fifteen years the Ministers who have succeeded each other in the latter Ministry have always been Protestants.' And then he goes on to state that the Education Acts which banished the name of God from the schools and tend to dechristianise the youth of the country, were drawn up by Jules Ferry (whose wife is an adherent of one of the Reformed creeds), with the aid of Mm. Buisson, Steeg, and Pécaut, who are Protestant pastors and high university officials. M Liard, Director of Higher Instruction, and M. Rabier, Director of Secondary Instruction, are both Protestants. M Bayet, Director of Primary Instruction, is (says the author) 'a Freemason, who surrounds himself with Protestants' The Inspector-General of Male Schools belongs to the favored creed. So do Madame Kergomarde, Inspector-General of Female Schools, M. Gaston Perrot, Director of the Superior Male Normal School in Paris, the Directress of the Female Normal School at Fontenay-aux-Roses, and many others.

'There are,' says M. Camut (p. 133), 'at the present time (1902) in France, 28 Protestant prefects. In proportion to population, they are nine times more numerous than Catholics. There are 400 Protestant magistrates; proportionally there should be 58. There are eight paymasters-general, whereas, proportionately, there ought to be only two. In the Chamber which was dissolved in 1902, there were 80 Protestants, proportionately, there ought only to have been 15.' Catholic officials are subjected to galling espionage, are deprived of their just advancement, and, for the smallest or no pretext, dismissed the service in disgrace. The stipends paid to the Catholic clergy are a partial indemnity for the spoliation of Church property which took place in the lurid days of the Revolution of 1789. This indemnity, says M. Camut (p. 131) 'is not to be placed on the same footing as the salaries of civil functionaries nor of the Protestant pastors, from whom the Revolution took away nothing; it is a debt due by the State.' 'Moreover,' he continues, 'out of 71,188 priests, only 43,381 receive an indemnity. The greater part of the

parish priests draw 900 francs (about £36) a year; 7000 curates receive only 458 francs (about £18 6s) each per annum. The salary allowed by the State to the least Protestant pastor is 1800 francs (£72).' Moreover, two Protestant theological colleges draw from the public funds an annual grant of 26,000 francs (£1,040), while the 86 Catholic seminaries do not receive a cent. 'The Government,' says M. Camut, 'always pays the Protestant pastors with religious regularity, and does not trouble its head about what they say or do. Yet their stipends are not, like those of the Catholic clergy, the payment of a just debt. Catholic priests, on the contrary, on the unsupported accusation of a member of a secret society, or any politician, find their indemnity unjustly suppressed, without being afforded an opportunity to offer a defence or an explanation.' 'We have no reason to suppose that the Protestant body in France has any sympathy with the fierce and persistent persecution of the Catholic faith in France. But it is unfortunate that so many representatives of the Reformed creeds should be intimately associated with the administration of the infamous penal code which now disgraces the statute-book of a country whose official signboard bears the words: 'Liberty, Equality, Fraternity.' Verily, France is in a parlous state.

'O nation miserable,
With an untitled tyrant bloody-scepter'd
When shalt thou see thy wholesome days again?'

THE EXPERIENCES OF A CONVERT

A WOMAN'S 'APOLOGIA'

In 'The City of Peace,' published by the Catholic Truth Society of Ireland, seven converts relate their experiences. Of these one is anonymous, three are well-known priests—Dom Bede Camm, O.S.B., Father Darlington, S.J., and Father Henry Browne, S.J., and three are ladies—Miss Chetwode, translator of Pastor's 'Lives of the Popes,' Mrs. Bartle Teeling, author of 'Roman Violets,' etc., and Miss Susie Teresa Swift, formerly of the Salvation Army, but now of the Dominican Order. All seven narratives are full of interest, but more especially so the 'Apologia' of Miss Swift. 'It was in 1884 (writes Miss Swift) that I knelt at the penitent form of the Salvation Army in Glasgow, and gave myself wholly up to the service of whatever God there might be, on condition that He should give me the power to do right.

I will here give shortly my spiritual history up to that point. A child of great natural devotion and quick logical powers, the desultory scraps of religion I picked up at home and in various evangelistic meetings had disgusted me at first with what I called Christianity. Clever sceptical teachers told me that all religions were equally true and equally false. At 18 I had, however, decided that I 'believed more than I disbelieved' in Christianity, and had found an accommodating Episcopal clergyman who was willing to baptise and present me for confirmation, without insisting on my belief in anything more than 'the Fatherhood of God and brotherhood of man.'

He had said, 'That is all I suppose you to be assenting to when you answer, 'I do,' to my question, 'Do you believe all the articles of the Christian faith as contained in the Apostles Creed?'

And I thought he ought to know his own duties, accepted what he offered, and strove with his help to explain away all those sentences in the prayer book which spoke of sin, and an atonement, and the Blood. But it was fatiguing.

'I really can't stick here,' I said to my friends. 'I must go on into the Catholic Church or go back into nothingism.'

Just here the Salvation Army presented itself. I was too thoroughly

Grounded in Newman's Works—

read for their marvellous rhetoric and logic—for Anglican fallacies or Unitarian sentimentalities to attract me. But the army boldly threw aside all that the sects travestied, and took its ground on Quakerism, which Dr. Moehler says is the only thoroughly logical form of Protestantism, answering, piece for piece, to the well-knit body of dogma presented by the Church. Moreover, it offered the fullest scope for sacrifice. Its people dared; they suffered.

I had no thought then of joining the Salvation Army. I felt I had a clue which might, in time, make me useful to souls in one Episcopal sisterhood, for I had always said that if ever I came to believe in Christianity, Christ should be everything.

An analysis of the mental processes which led me soon afterwards into the Salvation Army as an officer would be too personal to be of use to others. One strong motive was a desire to encourage my sister, who was suddenly converted through its means from a life of the most intense worldliness, and who is a prominent officer in its ranks to-day. The personal 'magnetism' some people claim for the Booths never existed for me. The beautiful lives of obscure officers whose names are never known to 'The Family,' who have no recognition to hope for, and no prizes to play for in Army politics, won me. Such lives, woven of prayer, hold the Army together.

My seven months as a cadet have always looked like a bad dream. My one idea was to live through them and get at my life work. Never was there more pliable novice than I. In those days we suffered real hardship. That was, perhaps, the best feature of our training. I was always cold, always exhausted and overstrained, generally hungry, and I blindly but steadily offered all up to our Lord for the sins of what we called 'great, dark London.' I gained immensely in indifference to externals, in habits of unquestioning obedience and outward humility. So far as I can learn the life of a Poor Clare or a Trappistine is comfortable compared to that of a cadet in my day. Spiritually I learned nothing. But a soul which has surrendered all, however mistakenly, gains some grace; and I clung to God. Outside the homes, Army life can be healthy enough, mentally and spiritually. It is as the individual makes it.

After finishing my training, I spent three months in my own home, applying Salvation Army tactics to the habits of American villagers, then returned to London as member of the Training Staff, as well as editor of the international monthly, 'All the World.' For several years I worked steadily on the 'War Cry,' also visiting nearly every Continental country

As Preacher and Journalist,

spending a great deal of time in the slums, helping in rescue and social work at every possible leisure moment, picking up stray children who needed caring for, rushing off into the provinces when wanted for lectures on Darkest England or at the General's great meetings, and getting from my own work and through the loving intimacy accorded me by the Booth family, as round a knowledge of the Salvation Army as it is possible for a woman to have. The General has ever been generous enough to say that I gave him the germ of his great social scheme. Lives so crowded as mine was leave little scope for theological questionings, and the readiness with which much contact with human nature and facile familiarity with my Bible enabled me to answer queries and objections, kept my ignorance from what George Eliot calls 'a painful sense of limpness.'

During the years up to 1890, I never remember a shadow of doubt that I was doing God's will. Sorrows were many, difficulties thick. I agonised often over my lapses from Salvation Army standards of perfection. I toiled to conquer my hot temper, I strove to crush the 'worldliness of the intellect' which wearied of Wesley and Fletcher and Finney and Mrs. Booth, and longed even for a mathematical work to let my mind out on. But I believed all wrong was in myself.

Father Faber's 'Growth in Holiness and Spiritual Conferences' came into my hands at this time, and I have no words for the help they were to me. I told my superior officer, who, to a faithful Salvationist, takes the place of a director, that they helped me more than my Bible, and he solemnly warned me against drawing either comfort or help from 'a tainted source.'

Next came a Catholic sermon—the second one I had ever heard—preached in the Church of the Holy Name, Manchester, in which city I was lecturing and collecting for the Darkest England Fund. In it, the three-fold power of prayer was clearly brought out, and the value of acts and sufferings, as well as of mere words offered up to God. Oh, the light and healing that came through that sermon!

After that

I Wanted More Catholic Books,

and discovered St. Joseph's Library, Mayfair. I cared not at all for theology, but revelled in lives of saints and founders of religious Orders, and I strove to weave all I learned into my own life and work, and to popularise them into the War Cry sketches.

'Get us another saint for next week, won't you?' the editor used to say, coming into my office; 'but not too Popish a one.'

My own feeling was that I was working into my writing 'the best in Catholicism.' Mdlle. Marie Belloc came to interview me as a woman editor somewhere

about this time, and thrust an unwitting pin into me by speaking of the marvellous stability of Catholic foundations and their irrepressible vitality. But it only pricked a day or two.

My fellow-editor did me one very good turn.

'I've got a wonderful little book,' he said to me one day. 'Remarkable. It's called "Catholic Belief," by a Father Bruno.'

'Lend it to me,' I pleaded.

'I daren't,' he said. 'But it's only sixpence, and you can get it in the Row.'

I did before I slept. I grew fond of 'Catholic Belief.' Its denunciations of Justification by Faith only furnished me many a text against what Salvationists abhor as 'Only-Believe-ism.' But it didn't stir my conscience, and a 'Hail Mary' which I essayed to say once nearly choked me. I never could even remember the 'Hail Mary' till I really wanted to pray it.

A 'Life of St. Teresa,' with a preface by Cardinal Manning, made a great impression on me. I felt, as does my old auxiliary, Dr. Whyte of Edinburgh, that she knew how to draw near to God. May she do for him all she has done for me! One morning I opened the book before breakfast, and laid it down with a strange terror. Somehow, from somewhere, through the cold London daylight in that ordinary little room, Teresa d'Ahumada spoke, and told me she should never let me go till I too was a child of the Church.

Confession and Communion, as I knew they were linked and used in High Church parishes, seemed so me to supply

A Need of Human Nature

only partially met by Army penitent-forms and 'personals,' as manifestations of conscience to a superior is called. Confession would enable the officers to know the state of their soldiers' consciences, and, if insisted on as a duty incumbent on all, often prevent losses of which we knew nothing till they had occurred. 'Some substitute for the communion service would,' I argued, 'meet the need some of us feel of a regular external act of worship. We can't go out to the penitent-form unless we have done wrong. But we often long to fling ourselves down before God in special humility, when we are not conscious of sin.'

For myself I always wanted to go to the penitent-form when I was living closest to God, and my longing for such confession of sin was a great trial to my Army friends.

'I'm best when I'm sorry!' I used to say. 'It's almost worth while to be a poor sinner; to come to God in a sorry heap and be forgiven.'

Indeed, truly devout Salvationists could hardly live 'ave for the meetings in which they may voice their 'experiences' and all their imperfections. No doubt the possession of an honest 'abiding sorrow for sin' on the part of people who are taught, as I was, that admission of a sense of sin after one has 'obtained the second blessing' is dishonoring to God, accounts for the melancholy tone so often taken by those experiences among Methodists. 'Getting the second blessing' with most English Salvationists, the General among them, means no more than striving to follow counsels of perfection with a consequent deepening of one's sorrow for sin, though the influences of American religious emotionalism have, in this country, produced a far more dangerous tendency in 'holiness' teaching.

All these ideas I voiced with the utmost frankness to Mr. Bramwell Booth, his wife, and Commissioners Railton and Corleton, who were my close friends.

'But I never took you seriously,' protested Mr. Booth when I reminded him of these talks after my conversion. He could hardly have shown more clearly how Salvationists regard the most sacred dogmas as pure matters of speculation. They were never such to me.

In 1895 I was set to work, among waif and stray boys in London, and, later on in the year, given charge of the Auxiliary League of non-Salvationists who support the Army by money and influence. This involved much speaking from Protestant pulpits of all denominations, an intercourse with Protestants which only deepened my love for the Army. 'We know neither Catholic nor Protestant,' say its members. 'We are Salvationists.'

In March, 1896, at the time of Mr. Ballington Booth's quarrel with his father, which threatened the complete disruption of the Army in America, I was sent hurriedly to New York to do what I could to uphold the principles of the Salvation Army—of internationalism, of unity in faith(?), of surrender of individualism for the sake of union in a Spirit-guided body.

But Providence Ruled it Otherwise

for me. Just at the critical moment of my mission to what I had believed to be a Spirit-guided body, I was summoned to my mother's deathbed, where I was obliged to watch for a period of five weeks, during which my mind was distracted from international schemes for

averting the disruption then threatening the Army. Besides, my bewildered spirit could not help exclaiming as I watched the sufferer visibly nearing her end, 'she is dying like a Catholic saint, not like a Salvationist.' The constant acts of contrition, the perpetual ejaculatory prayers—'Mercy, my Father! My Jesus, mercy!'—the steady disclaiming all personal merit and the longing for strong authorised aid such as she regarded my own and that of my Salvationist brother-in-law were also Catholic. And I rejoice to-day to recall that from many Salvationist deathbeds the delusion of 'sanctification' seems to pass. Mrs. General Booth herself begged us to sing, beside her's, a song taboed in Army meetings—

'The mistakes of my life have been many,
The sins of my heart have been more.'

My mother was the sweetest and most instinctively Catholic soul I have ever known. She had never entered a Catholic church, nor read a Catholic book. But she spent hours each day in prayer, and had to be held back, like St. Elizabeth, from stripping her wardrobe for the poor. She always prayed for her dear dead. She said once, hearing my sister declaim against a crucifix of mine, 'I do not understand how Lily can speak so. It can only help us to see representations of our Lord on the Cross in every room.'

After her death I prayed for her still, I spoke to her in God, not knowing how I verged on Catholic doctrine in so doing. And a week after she went away from us, a longing to 'come close to our Lord,' as I put it, in Holy Communion, woke in my heart, and was never soothed until He came to me one stormy morning of last March, in the Pro-Cathedral at Liverpool.

After my Mother's Death

I went back to New York. I was a 'Brigadier,' head of the 6000 'Auxiliaries,' and selected as a sort of controversialist-in-ordinary, in a warfare against Salvationist repudiation of the Sacraments by leading sectarian ministers of the city. I studied Barclay's Apology—the Salvationist Authority—and my New Testament, and wondered what these ministers were contending for. The New Testament alone offered no ground for their own views. The New Testament interpreted by tradition, in whose light the General said we were to read it, even when one accepted his definition of tradition as 'the consensus of Christian belief,' taught the doctrine of the Catholic Church.

I drifted, one November Sunday, into the Jesuit church in Fifteenth street for Benediction, and realised, for the first time, that our Lord was present in a different way to that in which He may be spiritually present with His people anywhere. I believed, because I discerned Him. Still I took no action. Belief like mine was still a different thing from living faith.

Next I learned that my dear friend, Hon. Mrs. Drummond, of London,

Had Been Received Into the Church

in August. She had been my sheet anchor of Protestantism, and the embodiment of all that gave Salvationism an intellectual right to exist. I wrote, entreating her to give me the grounds for her action; but the line of argument which had convinced her did not appeal to me. It was based on a reverence for Scripture authority which I had never felt. She begged me to consult Father Searle, the noted Paulist, and to read his book, 'Plain Facts.' Pressed by a determination to know at least just what I did believe, I went to him. Father Searle refused my cry for 'more books,' saying that I had read enough, thanks to St. Joseph's library, and that my one crux, 'Did our Lord intend to establish a visible Church on earth?' could only be met by the illumination of grace. I was to go away and pray—to make prayer a constant undercurrent of life, and to offer up all my work as prayer for light. What Church He founded, if any, did not need considering. I had settled that years before, and re-settled it when Purcell's 'Life of Cardinal Manning' brought the Gorham controversy to light again. (I am not aware that the said book was ever of benefit to any living soul besides myself.)

This was on December 26, 1897. I asked my American leaders for three months' leave to think, pray, and 'settle some spiritual difficulties.' They refused absolutely. 'Might I be excused from my next lecturing tour?' I might not. No word was said in reply to my complaint of spiritual difficulties. The Salvation Army is established to care for the souls of those outside its ranks, at what cost to the souls within, who are found able to extend its domain, it matters not, unless they make utter moral shipwreck. I had previously written to Mr. Bramwell Booth, telling him that Mrs. Drummond's conversion had shaken me and pleading tacitly for help. He had none to give, and he never answered my letter. By New Year's Eve I needed no help from him. I saw the Church as Christ's creation in the pages of my little red Army Testament as clearly as I saw

Himself to be the Incarnate God. I had stolen that night for God and my own soul, and shut myself into my room promising Him to read that Testament unbiassedly, and to act on what He might show me through it.

Next Day Came the Real Agony.

I believed my conversion would literally kill my father and my friend and leader, Emma Booth Tucker. I had no single Catholic acquaintance on all that continent; Father Searle had left the city. The bed I slept on was Army property, the clothes I wore were Salvationist uniform, my home was my sister's Salvationist headquarters. New York police would probably not allow me to sit on a doorstep and enjoy the luxury of being a Catholic, and how would flesh and blood and woman's nerves ever endure the clash round me of all that had made life for so long?

I slipped away and found Rose Hawthorne Lathrop, Nathaniel Hawthorne's convert daughter, down at her wonderful Damien-like work of caring for cancer patients in the slums, and she took me to Father Van Rensselaer, S. J.—a man who had heard that clash himself of a world falling round him. He sent me to the Archbishop—the Salvationist convert seeming to present herself to everybody as a curious anomaly—and finally I turned back to the Paulists. There is no need to tell of all the storms and tempests and excitements the next weeks held.

'I wish I were an apple woman or a crossing-sweeper with no responsibilities in the world but my own soul!' I used to wail, wondering if I had a right to my own salvation when it seemed likely to cost the spiritual wreckage of many.

Then I was called to England at three days' notice to give an account of my intentions. I dared not go unbaptised or unabsolved, and two days before I sailed I flung myself into the office of the editor of the 'Catholic World,' Rev. A. P. Doyle, C.S.P. His sympathy and wise helpfulness had never failed during the weeks in which he had been instructing the most irregular and terrified of catechumens, who had always before her the fear that an enterprising journalist might be on her track. I said that day, 'I've come, and I can only possibly stay an hour; can you take me in now?'

And he did.

Oh, the bliss of it! As I jogged up town on the 'Elevated,' clutching still that first worn little copy of 'Catholic Belief,' bought in the Old-World Paternoster Row, the words of an Anglican hymn rang in my ears—

'Forth from the dark and stormy sky,
Lord, to Thine altar's shade we fly.
Forth from the world, its hope and fear,
Savior, we seek a refuge here,
Weary and weak, Thy grace we pray,
Turn not, O Lord, Thy guests away!'

Of all the baptismal service the words I longed to hear were 'Ingredere in templum Dei'

'Is there any particular saint whose name you would like to take?' asked Father Doyle at the font, and I opened wide mine eyes.

'Teresa of course'

Her help and her friendship had been as real a thing to me as Mrs. Drummond's or Mrs. Lathrop's or his own; and the thoughts kept uppermost in my mind through severance and loneliness and—hardest of all—apparent uselessness and idleness is 'After all I, too, am a child of the Church.'

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

The attention of our readers in the Auckland district is called to the advertisement of Mr. A. Kohn, the well-known jeweller, of Queen street, Auckland. Mr. Kohn is a manufacturer and importer of high-class jewellery of all kinds, and his establishment is always stocked with the latest novelties. A visit to 178 Queen street will convince intending purchasers that they will get excellent value for their money.

Messrs. Parkinson and Co., monumental sculptors, Victoria street, Auckland, invite inspection of their new and varied stock of marble and granite monuments, and headstones, iron railings, etc. This firm have been noted for their high-class and artistic sculpture, and have been entrusted with such works as the Westland War and Coronation Memorial, N.Z. Battery Commemoration Statue, and the Reed Memorial (Auckland), and the War Memorial (Rotorua), all of which reflect the highest credit on the establishment.

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.—***

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 22.

The net proceeds from the annual social in aid of the Home for Incurables amounted to £230.

Rev. Father Sheridan arrived from Ireland by the Ionic on Thursday last. He is visiting New Zealand on account of his health.

The examination of the schools by the Government Inspector was concluded this week. The examination was a very satisfactory one. The children have now dispersed for their holidays.

At the Church of the Sacred Heart on the Feast of the Assumption his Grace the Archbishop conferred Minor Orders on Mr. A. McDonald, son of Sergeant-Major McDonald, of Wanganui, and at the nine o'clock Mass on Sunday morning he received the Order of subdeaconship. Mr. McDonald's parents were present on both occasions.

On the Feast of the Assumption the reception of Miss Emma Evans, daughter of Mr. Evans, of Maarama, Crescent, took place in the convent chapel. His Grace the Archbishop performed the ceremony and also preached. The Very Rev. Father Lewis, V.G., and Rev. Father O'Shea were present in the sanctuary. The young lady's name in religion is Sister Mary Magdalen.

The quarterly conference was held in the deanery of Masterton this week. The following priests left Wellington to attend: Ven. Archdeacon Devoy, Rev. Fathers O'Shea, Holley, Moloney, Clancy (Nelson), and Delach (Otaki). The next conference will be held in the deanery of Nelson.

The Very Rev. Father Lewis, V.G., left on Friday morning for Hastings to assist at the special services to be held on Sunday next in honor of Very Rev. Father Smyth's sacerdotal silver jubilee. The Ven. Archdeacon Devoy, who is at present in the Hawke's Bay district, will also assist. On Tuesday next Rev. Father Smyth will entertain the many visiting clergy who intend to be present to offer him their congratulations.

The soiree held in the Druids' Hall on Wednesday evening, under the management of the ladies of the Sacred Heart Society, proved most successful. There were over 150 couples present. During the evening songs were contributed by Misses Sullivan, White, Segrief, and Daniel. Mr. McLaughlin's orchestra supplied the dance music. An excellent supper was provided. The schools should benefit to the extent of about £40 by the social.

Otaki

(From an occasional correspondent.)

It is with regret that I have to report the death of Hera te Puke, one of the last of the Otaki Catholic pioneers. In her younger days, says her brother, Piripi (Philip), she was a beauty (humarire), and a favorite leader of songs, and dances (hakas), on great occasions. She was an inveterate smoker. She generally used the Maori tobacco (torori), but she never refused good cigars when they were offered to her occasionally. She had always been a most industrious native. Of late years she was seen often at the presbytery, to where she had free access. But she would always make herself useful in the house or in the garden, and on the days of the school picnics she was accustomed to assist the Sisters. No wonder that everybody at Pukekaraka liked the good Hera. Hera was always anxious to make the acquaintance of all the priests and missionaries who were paying a visit to Otaki. She felt quite disappointed if she missed any of them. Baptised in the very beginning of the mission in the church built on the Pukekaraka hill, she had always been a faithful member of the Church. Ever since I came to know her 18 years ago, her fervor as a Catholic had never lessened. When she had the opportunity she would not miss Mass even on week days, and she was always regular at confession and Communion. She was ever ready to bring the young Maori children to be baptised, and to stand as godmother. Three years ago she lost her husband, Perenara (Bernard), and since then had been in receipt of the old age pension. A few months ago, having lost her daughter, Miriana, she grieved very much indeed, and perhaps her sorrow (pouri) brought on the serious illness which attacked her shortly after. Her last days on earth were brightened by the great public demonstration of the Maoris, held on account of the death of Leo XIII., the meeting taking place in the very house where she was lying. She died on August 5th, having received piously the last Sacraments. To the very last she answered

most fervently the prayers said by the priest and the catechist. Her tangi was a very large one, the natives having gathered from most of the villages along the coast as far as Wanganui. On Saturday she had, in the church she had loved so much, the most solemn Catholic funeral ever seen in Otaki. The elaborate decorations made on account of the death of Pope Leo XIII., had been left standing to do honor to our humble but faithful daughter of the Church. The Sisters and the choir (composed mostly of Maoris or half-castes), sang appropriate hymns, and the 'Dead March' was played on the organ. The church (though lately enlarged) was too small to hold the crowd of Maoris who had come to accompany Hera to her last resting place in the Catholic cemetery alongside of her daughter.—R.I.P.

Westport

(From our own correspondent.)

August 15.

In view of the approaching visit of his Grace the Archbishop the children who are preparing for Confirmation are now receiving special evening instructions in St. Canice's Church, by the Rev. Father Malloy.

The Rev. Father Malloy, in referring to your crushing reply to the recent cowardly and blackguardly attack made upon the Holy Church by a local sectarian publication, strongly appealed at the two Masses last Sunday to the congregation to support the 'N.Z. Tablet.' The rev. gentleman said that at the present juncture Catholics were indeed fortunate in having such a powerful and able champion, and he expressed a fervent wish that the 'Tablet should be in every Catholic home.

At the last meeting of the ladies' committee and others interested in the laudable work of promoting the success of the fancy fair and carnival in aid of the convent building fund, it was decided that the lady collectors meet regularly in the future for the purpose of giving the results of their labors in the town and district. As much remains to be done in connection with the fair, the committee earnestly request the kind assistance and co-operation of as many ladies as possible, so as to enable them to have everything ready in ample time.

The late Mr. Daniel Dennehy, who died at Charleston on August 2, was a staunch and practical Catholic, and his death is deeply regretted throughout the district. The deceased was one of the oldest identities of Charleston, and, having had experience on many of the old-time colonial gold fields, he had many an exciting and interesting reminiscence to tell of the early digging days.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

August 24.

Mr. E. O'Connor, president, of the Pro-Cathedral Conference, and Bro. A. H. Blake, President, St. Mary's Conference, Society of St. Vincent de Paul, were recently elected representatives of New Zealand on the Superior Council of the Society in Sydney. Bro. O'Connor has since been appointed a vice-president, 'ex officio,' of the Superior Council.

The Rev. Father O'Connell assisted at St. Mary's on Sunday, and at half-past nine o'clock Mass read the annual report of the local conference of the Society of St. Vincent de Paul. The Rev. Father Marnane does not return for another week, but it is understood the entertainment arranged in his honor will take place on the date previously announced.

The executive of the Catholic Club have leased the Hibernian Hall, Barbadoes street, for a term of two years, and it is to be converted into departments suitable for the requirements of the members.

The rehearsals, twice weekly, of the operas to be produced during the season of the 'Polyorama' are being well and regularly attended, very satisfactory progress thus resulting. Several vocalists, quite new to Christchurch and experienced in this special form of entertainment, have been engaged for leading parts, and artists for other branches of operatic work secured. There is every indication that the forthcoming event will rank as one of the best ever promoted here, and thorough success seems assured.

Timaru

(From our own correspondent.)

The church building fund received a substantial increase through the late Mr. Nicholas Quinn, of Makikihi. Mr. Quinn belonged to the Waimate parish, yet he has bequeathed £600 to the proposed new church in Timaru—£300 of that amount to be expended on a peal of bells,

also £700 to the Christchurch Cathedral. He has left £400 to the Waimate church, and £200 to the Makikihi church. The convents at Waimate, Christchurch, and Timaru receive £50 each, and to other institutions and other church purposes he has left bequests making in all about £3000.

At the ordinary meeting of the Hibernian Society, held on Monday last, five more members were initiated and six candidates proposed. The greatest enthusiasm is shown in strengthening the numbers of the branch, and most of the young men in the district are enrolling at a phenomenal rate.

During the week the port of Timaru was visited by three large ocean liners—the N.Z.S. Co.'s 'Rakaia,' the White Star liner, 'Delphic,' and the South African liner, 'Suffolk.' The chief items exported in them were oats and frozen mutton. The two last-named occupied the whole of the berthage of the main wharf, their combined length being over 900 feet. The arrival or departure of these large liners is quite a different incident to what it used to be a few years ago. Now little notice is taken of them, while the writer remembers a few years ago a special train was run from Timaru to Lyttelton to enable Timaru people to visit the s.s. Rimutaka.

The pupils of the Marist Brothers' schools have had their play ground much improved by the removal of the fences of the adjoining sections, the area of the whole being thrown into one, and so affording them much more space for their games. The boys, under Brother Martin, as coach, seem to be keeping up their reputation in the football field, and last Saturday scored another victory by beating a team from the Oamaru Catholic Boys' school on the Athletic grounds by 6 points to nil. Mr. Duggan brought his boys up from Oamaru, and as they hold this year's premiership for the North Otago primary schools, it was thought that the Marist Brothers boys would meet with a reverse. However, the local boys won with the satisfactory score mentioned. P. Gillespie and J. Wade played well, and secured a try each for Timaru. Dare and Sullivan were very distinct amongst the Timaru forwards, Falconer playing a good game for Oamaru. Mr. Tasker, as referee, gave every satisfaction. The Oamaru boys left by evening train under charge of their genial coach, Mr. Duggan, having been previously entertained at the Ship Hotel by the Timaru team.

DIocese OF AUCKLAND.

(From our own correspondent.)

August 20.

The 'Te Deum' was sung in St. Patrick's last Sunday evening in thanksgiving for the election of his Holiness Pope Pius X.

The half-yearly meeting of the New Zealand No. 3 District Board of the H.A.C.B.S. is fixed for Wednesday evening.

On Sunday next his Lordship the Bishop will visit Onehunga, the parish over which the venerable Monsignor Paul, V.G., has so long and faithfully presided, when the Sacrament of Confirmation will be administered. I regret to say that his Lordship is far from well, and his devoted priests and people pray that he may be soon restored to health and strength.

On Sunday there was Solemn High Mass at St. Benedict's, Rev. Father Furlong being celebrant, Rev. Father Tormey deacon, and Rev. Father Gillan, sub-deacon. The music was Haydn's Imperial Mass, which was done full justice to by the choir. There was Exposition of the Blessed Sacrament from Mass until Vespers, and in the evening there was a renewal of baptismal vows.

The Austrian Consul in Auckland notifies his countrymen, through the local press, that on next Sunday the 'Te Deum' will be sung at St. Patrick's in honor of the anniversary of the birth of their present Emperor, Francis Joseph, and inviting them all to be present on the occasion.

The Hon. Wm. Beehan, M.L.C., District President H.A.C.B. Society, left Auckland for Wellington last Sunday. He will open the new branch of the Society in Palmerston North on Sunday next, 23rd inst. It is to be hoped that Wanganui will fall into line, and once more establish a branch of the Society.

The Royal yacht squadron, of Auckland, last week cabled to Sir Thomas Lipton, New York, wishing success to his racer the Shamrock III. in the forthcoming contest for the American Cup. The cable was sent in the fine old Irish tongue, and on Saturday Sir Thomas cabled in reply, and heartily thanked the Club for their good wishes and kind thoughtfulness.

The thirtieth anniversary of the local branch of the H.A.C.B. Society was fittingly celebrated by a most successful ball, which was held in the Hibernian Hall last Friday evening. The net proceeds were devoted to the new Marist Brothers' College. The hall was nicely decorated, while the table was all that could be desired.

Bros. Gordon, Stead, and Prince admirably performed the duties of M.C.'s. The committee comprised Bros. Little, Kane, Watson, Buckley, Flynn, and Kelly. Bro. Y. W. Williams, as hon. sec. to the committee, was indefatigable in carrying out his onerous duties.

A contributor in yesterday's 'Herald,' writing on 'The Anglican Church,' concluded thus: 'His (Bishop Neligan's) strictures re contributing to the Church are only to be responded to when the laity are assured of the loyalty of the bishops and clergy of the Church to the doctrines and practice of the Church.' Here is custom reversed and theology propounded from the pew instead of the pulpit.

Sunday trams is the engrossing question in city and suburbs now. The Tram Company, according to their terms of agreement with suburban boroughs, are enabled to run the cars through the said boroughs, but must stop at the city boundaries. In the city busses are allowed to run, but not electric cars. Hence the company run busses to the city boundary and connect with the cars. The Nonconformists are up in arms against introducing what they term 'the Continental Sunday'; while the Rev. Father Gillan, of St. Benedict's, has written to the manager of the Tram Company congratulating him upon inaugurating Sunday cars; the manager, in turn, communicated to the press Father Gillan's opinions.

Catholic Art

At the Conference of the English Catholic Truth Society in Liverpool last month Mr. Paul Woodroff, who read a paper on Catholic Art, said they could claim that Catholics were the foremost in the renaissance of art in England at the present time. He went on to plead that the authorities of the Church should not be satisfied with simply ordering from church furnishers, but to give more opportunities to clever native Catholic artists. The artist's work must be true because he loved it and tried to do his best. At present they were tending to put their best work in theatres, music halls, and rich soap boilers' mansions instead of into their churches. The Catholic Church had a duty in the matter to perform. Everything they did in the direction of employing true artists instead of church furnishers was a step in the right direction. They had a considerable number of Catholic artists, some of them very well known, as was exemplified in the selection of a Catholic architect for the Protestant Cathedral in Liverpool. The question of expense, of course, had to be taken into account, but he ventured to say that a little work well done was better than a lot of work badly done. Proceeding, he spoke of the work of the Catholic Art Society, which was formed as an auxiliary to the Truth Society, to provide good prints at a cheap rate. The work did not seem to be well known, and it was certainly no credit to Catholics that the chief patrons of the Art Society were non-Catholics. If Catholics knew more of the Society, he felt sure they would support it better.

The Motor-car Race

The motor-car race (writes a Dublin correspondent under date, July 10) was the one burning topic of interest in Ireland all last week, and even yet the echoes of its discussion have scarcely died away. The precautions taken to preserve public safety were almost entirely effective, and so far as it may be ascertained, not a single accident occurred which could be fairly debited to the competing motor cars. There was a slight accident at Kildare, but the responsibility lies rather with the onlookers than with the competitors. The excitement caused in the country was phenomenal. Dublin simply rose at the thing in a universal craze. The city was deserted all day on Thursday, and those compelled to remain behind could think or talk of nothing else than the news from the racecourse. The victory of Germany was rather unexpected, but it is by no means unpopular. If the German Emperor came to Ireland at the present time he would get a reception which President Loubet might sigh for in vain. Jenatzy, the winner, although he steered a German car, is himself a Belgian. His average speed over the course was 53½ miles per hour. When the delays and slowing-up necessary at the various 'control' points are taken into account, it is clear that for a considerable distance the winner must have driven at over 100 miles per hour—a perfectly giddy speed when one compares it with the speed of even the fastest express railway trains. The Frenchman who came in second made an average of about 53 miles per hour; Knyff's rate was 52½, Farman 52 1-3, Gabrielle's 51½

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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

CLARE.—Absence of Crime

The Lord Chief Justice opened the County Clare Summer Assizes, and in his address to the Grand Jury congratulated the people of the county on the fact that, with one exception, and that not indicative of the state of the county at large, there was a marked absence of crime.

CORK.—An Appointment

Mr. John R. Kerr, who has for some years been engineer of the line, has been appointed general manager of the Cork, Bandon, and South Coast Railway, in succession to Mr. E. J. O'Brien Croker.

Loan of Pictures

The King has lent to the Cork Exhibition, from his Majesty's private collection, two works that relate to the beginning of his mother's reign and his own. The first is the familiar picture by H. T. Wells, R.A., showing the unceremonious 'call' made by the Anglican Archbishop of Canterbury and the Marquis of Conynham (Lord Chamberlain) on the youthful Victoria, to announce to her that she had become a Queen. The second painting, by J. Seymour Lucas, R.A., represents King Edward VII receiving the Moorish Envoy on the 10th of June, 1901.

Queenstown Cathedral

Mr. Carnegie has written as follows to Rev. Philip Murphy, secretary to the Building Committee of Queenstown Cathedral: 'Your favor regarding organ for Queenstown Cathedral was brought here to Ardgay. You state that two thousand pounds sterling are required. If you succeed in raising one-half of this, it will give me pleasure to supply the other half.'

Powder Mills Closed

The powder mills at Ballincollig, a pretty place on the banks of the Lee above Cork, have been closed after having been in operation for generations. About three hundred hands were employed, and the only men retained are those engaged on the large farm over which the powder houses were scattered.

DUBLIN.—International Trades Unions

In the early part of July Dublin was the scene of an international gathering consisting of the home and foreign delegates of the General Federation of Trades Unions. Germany, Italy, Austria, Denmark, France, Norway, Holland, Great Britain, and Ireland were represented, and the delegates included an Irish member of the British Parliament, a member of the Italian Chamber of Deputies, and a member of the German Reichstag. Mr. J. P. Nannetti, M.P., as one of the members for the city, extended a cordial welcome to the delegates, and announced that, in connection with the Conference of the Federated Trades Unions of Great Britain and Ireland the Lord Mayor would repeat that welcome officially.

The Cabra Institute

A fire broke out in the early part of July at the Cabra Institute for the deaf and dumb, near Dublin. It was extinguished by the Brothers in charge, assisted by the city fire brigade, without having injured any of the inmates. The damage done is considerable.

Death of a Priest

The Rev. Philip O'Connell, S.J., died in the early part of July at University College, Dublin. Father O'Connell held successively the posts of Rector of St. Ignatius' College, Galway, and of the Sacred Heart College, Limerick. When the See of Kilmore became vacant on the death of the late Dr. Finnegan, Father O'Connell's name was prominent among those submitted to the Holy Father for the choice of a successor.

Progress of Temperance

Addressing a representative meeting of the Dublin branches of the Temperance Association in the large hall of the Convent of Charity, Dublin, Father Cullen, S.J., dwelt upon the extraordinary progress made by the Society within a few years. He said that it now counted 34,000 members in Ireland, and that this numerous membership was remarkable seeing that the Association was handicapped by very difficult but necessary qualifications for admission. These conditions are that each candidate must have been practising rigid total abstinence for two years previous to admission; must take an absolute pledge of abstinence from all alcoholic drinks for life; must always wear visibly the badge of the Association, and must be over sixteen years of age. In spite of these difficult conditions the membership was increasing rapidly, and on thoroughly safe lines. The College of Maynooth, with its three hundred and odd pioneer students, together with a large number of pioneer priests on the mission, had struck a reeling blow at ex-

cessive drinking which was felt all over the country. All Hallows College, Thurles College, and others, together with the convents in every part of Ireland, were pushing on the work not only indefatigably but enthusiastically, and with marvellous success.

GALWAY.—A Venerable Poet

The fund inaugurated in aid of Colum Wallace is gradually swelling. Colum Wallace is 107 years old. He is in Oughterard Workhouse. He is the author of several poems, some of which have had a reputation all over Connaught. He is a native of Goremna Island. Even in his advanced age he has all his faculties unimpaired, and feels keenly his position.

Arran Island

His Grace the Archbishop of Tuam laid the foundation stone of a new church in Arran Island, County Galway, on Sunday, July 26. Father Farragher, the esteemed pastor, is to be congratulated on bravely facing the heavy undertaking, and it is to be hoped that he will receive widespread support. His success in securing the services of Dr. Healy, who has done so much to elucidate the history of the island and of the ecclesiastical ruins with which it abounds, is a happy augury of the success which, no doubt, awaits the project. The Most Rev. Dr. Clancy dedicated another new church to the service of God on the previous Sunday in Ballinacorney. He was assisted by the Most Rev. Dr. Lyster and a large number of priests. The dedication sermon was preached by the Very Rev. J. S. Conmee, S.J., a native of the parish.

KERRY.—A Successful Function

The Killarney Feis was formally opened by the Rev. P. S. Dineen, M.A. The competitions were held in the grounds of Killarney House, which were lent for the Feis by the Earl of Kenmare, and the arrangements both for the competitors and public were most satisfactory. The attendance at the grounds during the competitions was enormous, and included his Lordship the Most Rev. Dr. Coffey, Bishop of Kerry, and a large number of priests.

MAYO.—The Irish Revival

The Most Rev. Dr. Conmy, in opening the Ballina Feis, said that to anyone having an interest in the Irish revival movement the scene witnessed there that day was unquestionably one of hope and joy. He took their presence there as a profession of their belief that the good of religion, the good of morality, and the good of the country demanded that revival. He took it further as a pledge that all of them, each in his own way, was resolved to give whatever help he could in the future in order that the end that the Gaelic League had in view might be attained and that the grand old language of their forefathers, the language of the saints, scholars, and heroes of the golden age of Ireland; the language of her sufferings and her sorrows, the language of her martyrs for religion and country, might be again brought to life.

MEATH.—Free from Crime

Judge Kenny, addressing the Grand Jury at the opening of the Assizes in Trim, said there was only one case to go before them, and it was not of an exceptionally serious character. County Meath was free from agrarian crime.

QUEEN'S COUNTY.—Death of a Nobleman

John Robert William Vesey, fourth Viscount de Vesey, of Abbeyleix, Queen's County, died at his residence, Abbeyleix House, aged 59. Death was due to paralysis, of which deceased had suffered repeated attacks. He succeeded to the title in 1875, and was formerly Lieutenant-Colonel of the First Coldstream Guards and Lieutenant-Colonel Commanding the Hon. Artillery Company.

SLIGO.—A Drama in Gaelic

At the distribution of prizes in the Ursuline Convent, Sligo, the Bishop of Elphin said that one feature of the entertainment which distinguished that year from all the years in the past history of the institution was the simple and homely little drama performed in the sweet, mellifluous accents of the Gaelic tongue. He had listened to dialogues conducted on the stage in French, Italian, German, Spanish, and other languages, but it appeared to him that a more perfectly harmonious picture could not possibly be conceived than the picture presented to them when the drop scene displayed the placid waters of Lough Gill, with O'Rourke's Table on the distant horizon, and the harpists performing in the foreground, as the bards were wont to do in the poetic ages of the past, and the liquid accents of the Gael, spoken by the saints and sages of ancient Erin, reverberated along the mountain sides, and, as it seemed, re-echoed from the beetling crags of Rookwood and Shriff. The whole formed a perfect harmony, and made one thank God that at length the day had dawned on

Erin when their native tongue was respected as it deserved to be and took the place to which it was entitled in the educational institutions of the country.

TYRONE.—Demise of a Priest

The death is reported of the Very Rev. John Rock, pastor of Clonoe. Father Rock was struck down with paralysis almost two years ago. The evening before his death he received the last sacraments from the hands of the Rev. Thomas M'Brien, C.C., one of his curates, and was perfectly resigned to the will of God. The death of Father Rock takes away one of the most learned ecclesiastics of the Irish Church. He received his education for the priesthood in the Irish College at Rome, and his name is still well remembered in the Eternal City. The news of his death was received with the deepest sorrow and regret by all who knew him, and especially by his own faithful people, who have lost in him a kind father and a loving friend.

GENERAL

Sporting Rights

A London correspondent writing with regard to the discussion on the Irish Land Bill when in Committee in the House of Commons, said that clause 12 was highly contentious, as it proposed to give the landlords, after they had sold their estates at a price which certainly could not be styled niggardly, power to retain the sporting rights of their estates. No more monstrous proposal could be put forward. The Irish tenant is expecting that he is, once and for all, to be freed from landlordism, and that the old feudal lordship is to be destroyed, and that he is to become the absolute and free owner of his soil. Fancy his position if, after purchase, the landlord and his friends could hunt and shoot at any time they pleased over perhaps the crops of the tenants. The Irish party riddled the proposal. Member after member brought forward the most convincing arguments to show how indefensible it was, how injurious it would be to the peace of the country, so that in the end, after a desperate fight by the landlord representatives in the House, Mr. Wyndham gave way, and allowed freedom to the tenants to make whatever bargains they chose with their landlords.

Local Government

The annual report of the Local Government Board for Ireland has been issued. It states that the term of office of the first county councils and rural district councils, on whom, with their officers, rests the credit of having successfully assisted in carrying the Local Government Act into operation, expired in June, and the new councils, with the experience of the past three years, will, no doubt, endeavor to bring the system into a state of even greater efficiency. The report proceeds—'We feel confident that the conduct of their affairs by the various local authorities and their officials will continue to justify the delegation to them of the large powers transferred to their control by the Local Government Acts. In no other matters have the councils been more successful than in their financial administration. After the heavy preliminary expenses necessarily attending the introduction of a new system of local government had been provided for and the councils and their officers had succeeded in obtaining a satisfactory basis on which to make their estimates of future expenditure, they found it possible to effect considerable reductions in their rates, and there seems to be every reason to anticipate that with extended experience, there will be a still further general reduction of country rates.'

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PHYSICIANS AGREE that every disease with which suffering humanity is afflicted is certainly due to the neglect of some trivial trouble, which could have been easily cured if a remedy had been applied in time. Most complaints make their early appearance in the shape of Affections of the Throat and Lungs, and what is required in the initial stage is a preparation that will arrest the development of serious trouble. TUSSICURA has proved its efficacy in this respect in thousands of cases throughout the length and breadth of the Colony, and for this reason its reputation is widespread and daily increasing. Price, 2s 6d per bottle. Obtainable from all Chemists and Storekeepers.—***

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People We Hear About

Count Campello, the Vatican Canon who became a Protestant and afterwards returned to the bosom of the Church, has just died in Rome.

...King Alphonso of Spain will pay a visit, in the autumn, to the Court of Vienna. King Alphonso's mother is an Austrian archduchess, and it would be only natural, it is pointed out, that the King's first visit abroad should be to the Emperor Francis Joseph.

Rolfe Boldrewood (Mr. T. A. Browne), author of 'Robbery Under Arms' and other well-known Australian novels, completed his 77th year a few days ago. 'Robbery Under Arms' first appeared in the 'Sydney Mail,' and it was not published in book form till 1888. Mr. Browne has been both a squatter and a police magistrate during his 73 years in Australia.

Miss Geraldine Leake Griffin, to whom, as secretary of the Irish fair held the other day in London, fell the most of the labor in connection with the work of organization, is a very energetic and enthusiastic worker in the ranks of the Gaelic League, London. Miss Griffin, who is a niece of Gerald Griffin, the first of the Irish novelists, has been a prominent member of the Irish Literary Society, London, since its foundation 10 years ago. Her sister, Miss Anna Griffin, is widely known as an artist, and has exhibited at the Gallery of Painters in Water Colors, particularly portraits, and many clever sketches of Clare and of her native place, Limerick. Both ladies appropriately assisted at the stalls devoted to artistic work and Irish literature.

The brilliant Irish-French composer, Augusta Holmes (pronounced Holl-meze by the French), who has just died, had a most romantic career. Her father was a young Irish officer, who came to Paris with the Allies after the downfall of Napoleon in 1815. He married a Scotch girl and settled in Paris. Augusta was the issue of this Celtic alliance. She was trained in music, and appeared as a solo pianiste; and later on as a composer. Like Wagner, she furnished the poetry for her musical settings. Among her works, which have made her famous throughout Europe, are symphonic poems, 'Ireland,' 'Les Argonautes,' 'Ode Triumphale,' 'Hymne a la Paix,' 'Andromede,' and innumerable songs and concerted pieces.

The addition of The O'Clery, a former member of the House of Commons, and one of his Majesty's Lieutenants of London, to the list of Papal Counts calls attention to the fact that the number of lay British subjects who bear Papal titles is very small. They range from a prince to a count, the prince being the Scottish Earl of Newburgh, who was naturalised by Act of Parliament in 1857. There are two Papal Dukes: the Duke de Stacpoole, of Woodlawn, County Galway—a creation of Pope Gregory XVI.—and the Duke Gandolphi, of Hanley Castle, Worcestershire, a creation of the late Pope. The counts include Count Moore, who recently sat in Parliament for Derry, and Count Plunkett, who failed to enter Parliament for Stephen's Green, Dublin, and who is now secretary of the Greater Cork Exhibition. There are three or four other counts.

The King (according to the London 'Daily Chronicle') visited Ireland no fewer than four times before he was 20. The first occasion was in 1849, when he accompanied the late Queen on her visit to Ireland. With singular appropriateness, her Majesty landed temporarily at the Cove of Cork, henceforth to be called Queenstown, but the future King did not actually land until the Royal yacht reached Kingstown. Four years later, 1853, the King again accompanied his parents to Ireland, and Dublin received her new Earl with enthusiasm. His third visit occurred in his 17th year, when he took a holiday trip with his tutor, Mr. Gibbs, to Killarney, and went about incog., riding on jaunting cars, enjoying real 'potheen' at wayside inns, and cracking jokes with the oarsmen on the lakes. The summer of 1861 found him again in Ireland, this time to undergo military training at the Curragh camp.

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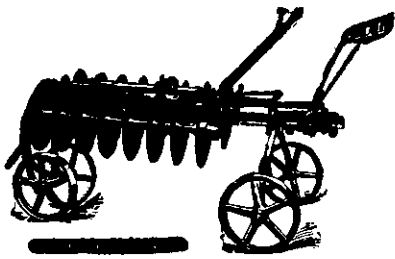
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Commercial

(For week ending August 26.)

PRODUCE.

Napier, August 20.—The C.C. and D. Company cable from London as follows:—'First quality lamb and hinds and fores of beef have declined 1d. To-day's quotations are: Canterbury mutton, 4½d; Napier, Wellington, and North Island, 4d. Lamb: First quality, 5½d; second do, 5d. Beef: Hinds, 4d; fores, 2½d.'

SOUTHLAND PRODUCE MARKET.

Invercargill prices current.—Wholesale — Butter farm, 8d. butter (factory), bulk, 10½d to 11½d, pats, 11½d to 11¾d cash. Eggs, 8d per dozen. Cheese (factory), 6½d. Hams, 9d. Potatoes, £4 per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £3 per ton. Flour, £9 10s to £10 10s. Oatmeal, £9 to £9 10s. Bran, £3 10s. Pollard, £4 10s. Retail—Fresh butter, 10d; butter (factory), pats, 1s 1½d. Eggs, 10d per dozen. Cheese, 8d. Bacon, 11d. Hams, 10d. Potatoes, 5s 6d per cwt. Flour: 200lb, 21s; 50lb, 6s. Oatmeal: 50lb, 5s 6d. 25lb, 2s 9d. Pollard, 8s per bag. Bran, 4s 6d. Chaff, 1s 9d.

Mr. F. Meenan, King street, Dunedin, reports:— Wholesale prices only—Oats: Milling, 1s 8d to 1s 9½d; feed, 1s 5d to 1s 7½d. Wheat: Milling, 3s 10s to 4s 2d; fowls' wheat, 3s to 3s 3d. Potatoes: Derwents, £4 5s; seed kidneys, £3 10s to £4 10s. Chaff, £2 10s to £3 5s. Straw: Pressed wheat, 30s; oaten, 35s; loose, £2. Flour: Sacks, £10; 50lb, £10 15s; 25lb, £11. Oatmeal, £9. Pollard, £4. Bran, £3 5s. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Factory, 6½d; dairy, 5½d. Eggs, 10d. Onions: Melbourne, £5 Christchurch, £4.

Messrs. Donald Reid and Co. (Limited) report:— We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a full catalogue to a large attendance of buyers. There was fair demand for most of the lots on offer, and with a few exceptions the catalogue was cleared at valuations. Prices ruled as under:—

Oats.—During the past week there has been fair demand for A and B grade in moderate quantities. For lower grades, however, the demand is extremely slack, and few sales are passing. Quotations: Prime milling, 1s 8d to 1s 9½d; good to best feed, 1s 6½d to 1s 7½d; inferior and medium, 1s to 1s 5d per bushel (sacks extra).

Wheat.—In milling quality the market is quiet, with no quotable change in value. Fowl wheat, which is not over plentiful, continues to find buyers at late values. Quotations: Prime milling, 3s 10d to 4s 2d; medium, 3s 4d to 3s 8d; whole fowl wheat, 3s 1d to 3s 3d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market continues to be well supplied with good to prime northern Derwents, which meet with steady demand at prices on a par with late quotations. Quotations: Prime Derwents, £4 to £4 5s; medium, £3 10s to £3 15s inferior, £2 10s to £3 5s per ton (bags in).

Chaff.—The market is still heavily supplied, and stocks are moving slowly at somewhat reduced prices. Prime quality, which is not over plentiful, is the only class meeting with ready sale. Quotations: Best oaten sheaf, £3 to £3 2s 6d; extra prime, to £3 5s; good do, £2 10s to £2 15s; inferior and medium, £1 15s to £2 5s per ton (bags extra).

Straw.—Quotations: Best oaten straw, 30s; wheat, 27s 6d per ton.

Turnips.—Best swedes, 15s to 15s 6d per ton, loose, ex truck.

Messrs. Stronach, Morris and Co., report as follows:— Wheat and Oats.—The market continues very lifeless, and any offering are only placed in small lines at prices easier than late quotations.

Chaff.—It takes a prime lot all its time to make £3 5s, good selling at £2 17s 6d to £3.

Potatoes.—Prime Derwents, £4 to £4 5s.

WOOL.

London, August 20.—The Bradford wool market is cheerful. Forties, 11½d; forty-sixes, 13½d; common sixties, 24d; super, 25½d.

Messrs. Stronach, Morris and Co., report as follows:— Rabbitskins.—Yesterday we offered a fair-sized catalogue, when prices in sympathy with the fall in London were considerably lower, except for prime winters, which nearly held their own. We sold: Winter greys, mixed, from 15½d to 16d; and blacks from 14d to 24d.

Sheepskins.—Our catalogue to-day was again a very large one, and all offered met with keen competition. Merinos are worth up to 6½d; halfbreds, 6½d; cross-breds, 5½d; butchers' green skins, 3s 9d to 5s 6d.

Hides.—Last week's sale showed a rise for heavy weights; medium and light weights a shade easier. We sold ox at up to 6½d, which is the highest price paid in the local market for some time past, and cows up to 5½d.

LIVE STOCK.

DUNEDIN HORSE SALEYARDS.

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

Following yesterday's special sale of draught horses there was a very poor entry of this class for our weekly sale; but of light harness horses there was a fair supply, including a score of useful, but somewhat overworked, horses from the city tramways department. There was a good demand for this consignment, and it was disposed of at highly satisfactory prices—viz., from £9 to £20. Other sales effected were an upstanding five-year-old dog-cart horse at £25; another at £24; and light, useful harness horses at from £14 to £22. The two aged draught geldings forward changed hands at £34 10s and £30 respectively. Privately we sold a pair of splendid upstanding five-year-old geldings at £117 10s the pair. We quote: Superior young draught geldings, £50 to £60; extra good, prize horses, £61 to £65; medium draught mares and geldings, £35 to £48; aged do, £25 to £34; upstanding carriage horses, £30 to £35; well-matched carriage pairs, £80 to £100; strong spring-van horses, £30 to £37; milk-cart and butchers' order-cart horses, £20 to £28; tram horses, £14 to £25; light hacks, £10 to £18; extra good hacks, £12 to £30; weedy and aged hacks and harness horses, £4 to £8.

ADDINGTON STOCK MARKET.

There was a good yarding of stock at the Addington market to-day, and the usual attendance of buyers. Generally speaking, the recent high prices were fully maintained, and the market for beef was considered the dearest yet recorded.

Fat Cattle.—152 head were yarded. The entry was of a mixed quality. For really prime sorts the demand was brisk, and prices reached a higher mark than has been the case hitherto. For these the prices given were equal to from 35s to 38s per 100lb; while some odd pens or two cost even more. Medium and inferior sorts were not so readily sold, and for these prices were equal to from 30s to 34s, per 100lb. Steers, £7 5s to £16 10s; heifers, £6 to £13 10s; cows, £5 10s to £12.

Fat Sheep.—There was a large entry, though really prime quality was somewhat limited. For best lines of both wethers and ewes the recent high rates were well maintained, but unfinished sorts were less eagerly competed for. Prime wethers brought from 22s to 27s 3d; extra heavy, 28s 3d to 35s; light weights, 18s 5d to 21s 3d; prime ewes, 19s 7d to 26s 3d; light and unfinished sorts, 12s to 18s 10d.

Fat Lambs.—Only 363 of moderate quality came forward, and prices ranged from 14s 3d to 19s.

Pigs.—The entry was the largest for some months, and in consequence prices for porkers receded slightly, though baconers maintained their recent value. Baconers, 48s to 60s, equal to 5d per lb; porkers, 30s to 42s, equal to 5½d per lb.

The Countess of Cork and Orrery, who has just published the 'Orrery Papers,' belongs (says 'New Ireland') to the famous old De Burgh family of Connaught. Her father was the first Marquis of Clanricarde, and she is sister to the present peer. In editing the 'Orrery Papers' she is dealing with a literary as well as a military race. There are some literary traditions in her own family also. Her grandfather was George Canning, the statesman, and he was the son of a young Irishman of good family who wrote poetry and contributed to the London press. Lady Cork, whose golden wedding is due next month, was a celebrated beauty at the time of her marriage in 1853. All the best-known men in London subscribed to present her with a splendid wedding present as the most beautiful woman of her day. The Earl of Cork is a very large landowner in the South of Ireland.

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OBITUARY

MR. J. R. MURPHY, WINTON.

Mr. J. R. Murphy, traveller for Messrs. J. G. Ward and Co., Invercargill, who met his death by falling off a train near Lumsden, on the 18th inst., was buried at Winton on Sunday last (writes our travelling correspondent). The funeral was the largest ever seen in the district, the mourners occupying over 120 carriages and other vehicles, whilst those on horseback numbered fully 150, the cortege being over a mile in length. The service at the cemetery was conducted by the Rev. Father P. O'Neill, Winton. The deceased, who was well known and highly respected throughout Southland, was a director of the Irish Athletic Society and always took an active interest in Irish affairs. A widow and two children are left to mourn their loss.—R.I.P.

MRS. DANIEL O'CONNOR, AUCKLAND.

(From our Auckland correspondent.)

I regret to have to record the death of Mrs. Daniel O'Connor, a lady well known and highly respected for her good Christian qualities for over a quarter of a century in Auckland. She died on her way to Mass in one of the electric cars one week morning a fortnight ago, while fulfilling a duty which she had practised every day of her life. The deceased lady was born at Tethane, County Kerry, Ireland, on January 6, 1824. Her maiden name was Mary Rehane. She married in 1843, and there were born of the marriage eight sons and five daughters, all of whom reside in Auckland province excepting Mrs. Gallagher, Wellington, and Mrs. Thompson, Victoria. The family came to Auckland in the early seventies, where, with the exceptions above mentioned, the members have resided ever since. Three sons are at present in business in Auckland, and are widely known and highly respected. The funeral was a very large and representative one. The body was borne to St. Patrick's, where it was met by his Lordship the Bishop, Rev. Father Patterson, Adm., a number of the clergy and laity. At the conclusion of the ceremony the funeral cortege, which included seventy carriages, proceeded to Waikumete Cemetery, where the interment took place. It is worthy of note that sixty children and grandchildren stood around the grave mourning the departure of their dear relative. The deceased lady was a typical Irish Catholic. Her very presence in St. Patrick's was edifying in the extreme, and her good deeds and example shall long live after her.—R.I.P.

The Election of Pius X

THE PEOPLE WAITING FOR THE NEWS.

In the San Francisco mail news, transmitted from Auckland, appears the following graphic description of how the intimation of the election of Pope Pius X. was received by the expectant multitude outside the Vatican palace:—

On the morning of the fourth day of the Conclave when the hour of 11.15 sounded the crowd assembled at the Vatican left their shelter and expected the smoke would ascend from the chimney attached to the stove in a few minutes, as it had consistently given its signal at about this hour since the Conclave commenced. The minutes sped on, and still no smoke was seen. When the bells sounded at 11.30 the Ministers and others left their carriages and joined the watchers on the steps of

the Basilica. Inside St. Peter's many also were waiting, and the suspense brought thousands running from nearby streets. The delay on the fourth morning of the Conclave being interpreted to mean that a decision had at length been reached, the troops spread themselves across the square, and a nervous anticipation possessed them all. Hundreds of surmises passed from mouth to mouth, and the minutes seemed like hours. St. Peter's boomed out the three-quarters of the hour, and there was still no sign. A second later the great central window of St. Peter's facing the Piazza swung slowly open. A loud shout arose, and all rushed madly towards the Cathedral. At the open window half a dozen Vatican attendants appeared. Suddenly there broke out into the fierce sunlight the gorgeous banner bearing the Cardinal's arms. Reinforcements of troops crossed the Piazza at the double quick. They closed their ranks and held back many who strained every nerve to get close to the window. For a minute or so none knew to which Cardinal belonged the arms so significantly displayed. Then the rumor arose that they were Cardinal Sarto's, but few persons were absolutely sure of their identity. The tension was soon relieved when Cardinal Macchi, in his Cardinal's robes, and carrying a large red book, and preceded by a glittering cross, appeared at the window. A wild shout went up, and Cardinal Macchi waved both hands for silence. In a second a solemn hush fell on the scene, broken only by a sharp word of command from an officer and the rattle wherewith the troops brought their rifles to the present. In clear tones Cardinal Macchi read the preamble, the people below being scarcely able to sustain themselves until he reached the word 'Sarto,' when a terrific roar went up. Those out of hearing of the Cardinal's voice joined in the acclamation, and the whole square became one mass of men and women throwing hats in the air, shouting and cheering at the top of their voices. Vainly the Cardinal waved his hand for silence. The long pent-up feeling of those who had watched the 'fumata' for four days now found outlet, and for some minutes they could not be suppressed. Finally it was quiet enough for Cardinal Macchi to proceed and say that the new Pontiff had taken the name of Pius X. Then, with his blessing on the crowd, the Cardinal disappeared from the window, and the attendants quickly drew up the banner.

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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 Surplices for assistance in Choir.

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Students are prepared for the N.Z. University Junior and Senior Civil Service, Medical Entrance, Solicitors' General Knowledge, Bank and all other Public Examinations.

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.

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LEO XIII. to the N.Z. TABLET.

THURSDAY, AUGUST 27, 1903.

METHODS OF CONTROVERSY

IT was of the Second Charles that the Earl of Rochester said:
‘He never says a foolish thing,
Nor ever does a wise one.’
One of the wise and witty sayings attributed to the merry monarch was this: that Anglicans fling Nonconformist arguments at Catholics, and Catholic arguments at Nonconformists. The truth of this statement is verified in practically every controversy in which our Anglican friends are engaged. The common sentiment of our better human nature avoids the clang and jangle of controversial wrangling in the house of mourning and over the bier of the dead. But when the Anglican Bishop of Dunedin so far forgot what was due to the late-venerated Pontiff, to his Catholic fellow-citizens, to his own position, and the better feelings of his flock, as to make Leo's death the occasion for an unprovoked and uncalled-for controversy, he went a step in advance of the Caroline saying: he urged against Catholics the illusory arguments and contentions which French and German infidels, like Renan and Baur, urge against Christianity itself and all supernatural and revealed religion. It would generally interest us to know what line of proof his Lordship would follow, for instance to establish the canon and inspiration of the New Testament, the substitution of the Christian Sunday for the Jewish Sabbath, and the leading facts in the career of the Divine Saviour while He walked upon this earth. It is no far cry back to the days of ‘Essays and Reviews.’ But it is, none the less strange to see a Christian Bishop in a Christian land, pursue the very line of argument which, pushed to its logical conclusion, would leave the world without a Bible and turn Christianity into a fraud, a ‘figment,’ or a myth.

The controversy that was aroused in so unseemly a way over the lifeless body of the good old Pope began in a way which has been made over-familiar to us by some of our High Church friends. There was the customary lack of constructive theology, the usual coy unwillingness to get to the root of the question and reason about it in a clear-cut speech. It was, so far as it went, a good Protestant protest. Only that and nothing more. In unromantic everyday life you must first catch your hare. It is only in Looking-Glass Land that you skin the creature first and catch it afterwards. And in the world of realities, the idea of a Church comes logically before that of its form of Government. Before discussing the authority or proper government of the Church, or inquiring which is the true Church of Christ, you must

first come to a clear agreement as to what you mean by a ‘Church.’ The Anglican Bishop of Dunedin has pomelled to the best of his ability the ‘Roman system’ of Church government. It is based on a ‘figment,’ says his Lordship. But he avoided getting to the root of the discussion—he did not favor his people or the public with his idea of the Church, what he believes concerning the Church, why he believes it, and what answers he has in readiness for the very obvious difficulties which his own system presents. It is easy to advance minor objections against the Catholic Church, especially if one's knowledge of it is limited and inaccurate. Such objections foster, no doubt, a false sense of strength and security in the system in whose interests they are advanced. But they are highly calculated—perhaps not infrequently intended—to cloud the real issues that lie deeper, and to keep the public eye off the root-points in debate. The very conception of the Christian Church is a point on which Anglicans and Catholics differ pretty nearly all along the line. That it is a vital subject no Christian can dream of denying. The Sacred Scriptures and the Catholic Church present a sharp, clear, unmis-takeable doctrine upon the subject. The Anglican Church has little or no fixed testimony or teaching thereon: nothing beyond vague and fuzzy denials and an attempt at a compromise between the two mutually repellent principles of authority and private judgment. Surely a ray of light upon this subject might be reasonably deemed of great practical interest to the souls of our Anglican fellow-citizens than premeditated onslaughts on the Papacy at a time when the voice of controversy ought to have been still over the remains of the dead Pope?

No Anglican will deny that the Pope has admittedly been the ruler of the Christian Church for at least a thousand years. His authority is still acknowledged by the vastly greater part of those who bear the Christian name. St. Peter's primacy, his Roman episcopate, and the apostolic succession from him in the Roman See are so luminously proven—partly by the Sacred Scriptures, partly by the records of history—that they are frankly admitted by Protestant writers of such eminence as Grotius, Leibnitz, Nevin, Hall, and others. And a far less cogent—though, of course, convincing—line of evidence than that which establishes all this, is accepted without hesitation by Anglican divines in proving the canon and inspiration of the New Testament. Moreover: not even our bitterest enemies have ever yet attempted to show when the present Roman Church began, at any period later than the days of the Apostles. Lightfoot, Salmon, Schaff, and other foremost Protestant historians admit that the active exercise of the papal primacy had its beginnings at least as far back as the days of Pope St. Clement, the third successor of St. Peter, in the lifetime of the Apostle St. John. Yet there are Anglican writers and others who profess to believe that the burden of proof rests upon us—that we have a case to make out, that we must show that we have not been introducing new doctrines into the Church of God! The proofs we have a-plenty and are ever ready to bring them forward. But in this discussion the burden of proof falls rightly upon our Anglican assailants, and not upon us. It is for them to show that the Church of the Living God has been blundering and misleading the world during all those long centuries.

The title-deeds of the Catholic Church are ever on view. The late uncalled-for and ill-timed controversy that has been forced upon us doubly entitles us to ask, in turn, for the title-deeds of Anglican Christianity. The true Church of God must be a witness to the world; it must be a teacher of His people; it must, moreover, be a ruler and guide—one having authority to enforce teaching and to carry out discipline (Mark, i., 22; John, xx., 21; 2 Tim. iv., 2; Titus, i., 13). But what Anglican will pretend that the contradictory witnessing, the yes-no teaching, the complete inability for rule and discipline

of the Establishment in any way correspond to the Scripture idea of the Church founded by Christ? The Anglican Church has no continuity with any ecclesiastical system that preceded the Reformation days in England. Recent theorists make a claim of continuity; but they can never get away from the fact that the English Reformation did not profess to be a continuation, but, on the contrary, a subversion, of the old Catholic teaching—a new thing, a supposed improvement on what had been believed before. It brought about a change in Church government such as Christendom had never known or heard of before—the substitution of a lay for an ecclesiastical head. The Royal Supremacy is the very lifeblood of the Anglican communion. That and parliamentary control have made the Anglican Church, not a separately existing corporate body, but a Department of the State. Where, in all the writings of the Fathers, where, in the history of the General Councils, where, in all Christian antiquity is there a scrap of evidence to support the transfer of spiritual authority which took place in England by Act of Parliament in the sixteenth century? Here is how the late Dr. Brewer, the distinguished Anglican historian, puts the question in his 'English Studies' (p. 301):—

'Whose genius was it that upset the traditions of fifteen centuries and devised an organisation without parallel in ancient or modern times? Who first conceived the bold idea—not of a parity of power between the spiritual and temporal jurisdiction; not Warburton's figment of an imperium in imperio; not modern Anglicanism watching to steal a feather out of the tail of the imperial eagle—but a transfer of the whole authority of the Church from a spiritual to a temporal ruler? Who was it that, with one stroke of the pen (to use the phrase of Bishop Andrews) "transubstantiated Henry VIII. into the Pope," and converted the Church from an independent rival to a ready and submissive dependent on the State?'

Where is the Scripture authority for this mighty metamorphosis? The question has been asked in season and out of season for three, and a half centuries. No answer has yet been vouchsafed to it. Till an attempt has been made to meet it, our Anglican friends would do well not to direct attention to their own lack of title-deeds by challenging those of the Catholic Church, which are ever on public view.

Notes

'Catholic Bishop of Dunedin'

In a communication with which he recently favored us for publication, the Right Rev. Dr. Nevill correctly described himself as 'Anglican Bishop of Dunedin.' At the close of a letter in last Saturday's 'Otago Daily Times' his Lordship took a different title and added to the gaiety of the newspaper-reading public by styling himself 'Catholic Bishop of Dunedin.' The claim is presumably based upon an extraordinary 'branch' theory which makes 'the Church' mean (in the language of an Anglican writer), not any one particular denomination, but a great corporate body of Christians 'spreading through East and West, and serving God in all languages. Some of our Anglican friends maintain that their Church is a 'branch' of this great speckled body that (they say) constitutes 'the Church Catholic.' There is only one thing the matter with this pretty theory: no such corporate body exists. No such corporate body has ever existed. Nor is there any trace of any such multitude of men, as described, that by any stretch of fancy can be called a 'body' or an association of any kind. Not a scrap of evidence of the existence of such an association has ever been offered. There is none to offer. This idea of the Church is a new one. It has no place in history. Who, for instance, are the members that compose this mythical corporate body? Catholics? But Catholics ridicule the idea that any such association has ever existed. Greeks? But the Greeks are equally energetic

in denying that any such body exists or that they have ever had any connection with it. Protestants? But Protestants generally repudiate such a new-fangled view of the Church. Nobody in the wide world at the present time believes in it except a small party in the Church of England. And they are hopelessly unable to determine who are the members of this imaginary association, what is the nature of its organisation, or any of the other points which it is essential to know about any corporate body existing amongst men. They try to force into an imaginary body a thousand hostile creeds that are diametrically opposed to each other on the most important subjects—creeds, too, nineteen-twentieths of which do not admit the existence of such an association, much less membership thereof.

As for the term 'Roman Catholic': it is none of our making. It is merely a legal designation forced upon us by an Act of a Protestant Parliament. In itself, and apart from legal convention, 'Roman Catholic' means a Catholic who is a native of, or resident in, the city of Rome. And this is the meaning which the combination carries in Italian, French, Spanish, Portuguese, German, and every modern language with which we are acquainted. 'Catholic' is our name, not 'Roman Catholic.' The word 'Roman,' in the sense of limiting the meaning of the title 'Catholic,' was repudiated by the Vatican Council. It is, in this signification, theological-ly wrong. With us, the word 'Roman,' when applied to the Church, is descriptive or explanatory, not restrictive. It indicates that Rome is the centre of our unity. It is, of course, not meant to convey a limitation of the circumference or sweep of the Church's catholicity or universality, for that would be a contradiction in terms. Ours is the only Church that claims and bears the simple title, 'the Catholic Church.' Apart from legal necessities created for us by Acts of Parliament, 'Catholic' is the only name we acknowledge. To say 'Roman Catholic' is, in its way, as bad a tautology as to say 'a round circle.' All circles are round, and all Catholics are 'Roman'—in the sense explained above. There are no other Catholics. And his Lordship the Anglican Bishop of Dunedin can learn as much from the first person—learned or simple, medico or lawyer, hodman, street-cleaner, or schoolboy—that he meets upon the street. If he inquires for the residence of the 'Catholic Bishop of Dunedin,' one and all will direct him, not to the Anglican See House, but to 'Rockmont,' opposite St. Joseph's Cathedral.

DIocese OF DUNEDIN

The opening of St. Dunstan's Church, Clyde, has been fixed for the third Sunday of October. The ceremony will be performed by his Lordship the Bishop.

Recent news from Ireland reports that the Right Rev. Mgr. Mackay paid a visit, whilst in Dublin, to the Dominican Priory, at Sion Hill, where he met the Rev. James Liston, of Dunedin, who was also on a visit to this well-known educational institution.

Mrs. P. Murtagh, who had been a member of the choir of the Catholic Church, Gore, during the past 13 years, was on Thursday night of last week, prior to her departure to North Otago, presented by the members of the choir with a handsome biscuit barrel.

The Rev. Father Buckley arrived in Auckland from Sydney on Monday last by the Mararoa. The Rev. Father will pay visits to relatives on his way to Dunedin, where he will arrive shortly. Rev. Father William Corcoran, a young priest recently ordained for the diocese in Thurles College, will be leaving for New Zealand in September, and is expected to reach Dunedin in November.

The health of the Rev. Father McGrath, of Port Chalmers, has been so unsatisfactory, especially since his recent severe attack of pneumonia, that he intends to take a rest from active parochial work. The Rev. Father has received his Lordship's permission for leave of absence, and will proceed to Ireland at an early date. Father McGrath's many clerical and lay friends throughout the diocese will wish him a complete restoration to health and vigor and a speedy return to the sphere of missionary work with which he has been so long, honorably, and usefully associated.

The Very Rev. Dean Lighthouse, Superior of the Maori missions in the diocese of Auckland, is at present in the Lawrence parish, where the appeals on behalf of the noble work of himself and his confreres are meeting with a gratifying measure of support. On Sunday last Dean Lighthouse preached at Lawrence and Waitahuna, when there were large congregations present. His appeals met with a generous response, due in no small measure to the notice of his coming which was given by the Very Rev. Mgr. O'Leary on the previous Sunday. We understand that Dean Lighthouse will, through the kindness of the Very Rev. Father O'Neill, shortly pay a visit to Milton in the interests of his struggling missions.

Opening of a New Convent at Winton

The new convent at Winton, which was blessed and opened a few Sundays ago by the Rev. Father O'Neill is (says the 'Record' handsome in design, the Gothic style of architecture having been employed, and covers an area of 42ft x 49ft. It has two storeys, rests upon concrete foundations, and is constructed of brick, set in hydraulic lime mortar. The outer walls are fourteen inches in thickness, and the structure is of a most substantial character throughout. Entrance is obtained through a neat closed-in porch, which admits one to a handsome vestibule. On the left of this is a commodious reception room, 19ft x 15ft, lighted from the north and west. On the right is the chapel, also 19ft x 15ft, lighted from west and south and the south window, which is of cathedral glass, is occupied by the altar. These two apartments are cut off from the other portions of the building by a partition, the upper part of which is composed of cathedral and other glass. Passing from the vestibule, one comes to a hall out of which rises the stairs leading to the other floor. To the left of the hall is a community room, 12ft x 15ft, with a sunny aspect. Opposite this is the refectory, of the same dimensions, and lighted from the south. Adjoining the refectory comes a convenient kitchen, 11ft x 12ft, leading out of which is a pantry, 6ft x 6ft, having next to it a bathroom, store-room, etc. Upstairs are five bedrooms, the Mother Superior's room, and an apartment which is reserved for visitors. All the inside walls of the convent are plastered, but the ceilings are of figured red pine, the doors, stairs, architraves, and dados being of the same material. Four large tanks at the rear of the building, with a holding capacity of 1600 gallons, are connected with a high-pressure boiler in the kitchen from which a hot water supply is sent to the bathroom, etc. The work was carried out in a very satisfactory manner by Mr. Birss, of Invercargill, under the supervision of Messrs. McKenzie and Wilson, architects, of the same place. The building has been erected at a cost of £1200, of which £900 has already been subscribed. The occasional sermon was preached by Rev. Father O'Neill, the subject being religious education, in the course of which he emphasised the necessity and importance of having the child properly educated. Religious and secular training should go hand in hand. It had been contended, he said, that the Church was afraid of educated people; that as soon as men became thoroughly educated they would not be Catholics, because they would see higher and nobler things and think for themselves, with the result that they would cast off the authority of the Church. They were also told that the Church, being afraid of education, was the enemy of it. If there was one man more than another who brought disgrace upon the Church—especially if he be a professed Catholic—it was the uneducated man. The Catholic was not afraid of education. On the contrary the higher the education, the greater the security of the Church. That had been the case for nearly nineteen hundred years, and would be the case to the end of time. Read of the converts who came into the Church and would they find them coming from the ranks of the illiterate? No, but from among the highly educated. This was because the more a man knew, the more enlightened his intelligence was and the nearer he came to the truth of God.

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Circular by the Bishop of Christchurch

The Presbytery, Kumara,

August 20, 1903.

Very Rev. and Rev. dear Fathers, and dearly beloved children in Christ,—

The sorrow into which we were recently plunged by the death of the great and saintly Pontiff, Leo XIII., has now given place to unbounded joy. Hardly had the last solemn rites been performed over the remains of the Pope, whose loss we, with the whole of Christendom, so justly deplored, than the Almighty gave us another manifest proof of His tender watchfulness over His Church.

Whilst from all parts of the world the wildest conjectures were being made as to the result of the Conclave, the children of the Church were full of confidence in the action of the Holy Spirit. Earnest in prayer and supplication to the throne of the Most High they besought Him, Who had promised to be with His Church to the end of time, to guide and direct the assembled Cardinals, that, laying aside all worldly considerations, they might choose a worthy successor to the illustrious Leo XIII.

Our prayers have been heard, and we have the consolation to know that the choice of the Conclave, or rather heaven's choice, has fallen on a most learned and holy Pontiff in the person of Joseph Sarto, Cardinal Patriarch of Venice. No sooner was the will of God made known to him than the newly elected took the name of Pius X.

The Christian and civilised world seem to be unanimous in applauding this choice. As faithful children of the Church, and loyally devoted to the Chair of St. Peter, 'tis our bounden duty to return heartfelt thanks for his happy election, whilst fervently praying that the divinely appointed Vicar of Christ, the lawful successor of St. Peter, may long be spared to rule over, guide, and direct the flock committed to his keeping. On the occasion of the Papal election his Grace the Archbishop of Wellington cabled to the Sovereign Pontiff the united congratulations of the hierarchy, clergy, and faithful of the province. A most gracious answer has been received, expressive of the Holy Father's pleasure in receiving this filial homage from his children in New Zealand, to whom he sends a most cordial blessing.

To give public expression to our joy and a practical proof of our interest in the welfare of the new Pope we desire: (1) That in every church and chapel of the diocese a solemn 'Te Deum,' with the prescribed versicles and prayers, be sung after the principal Mass and Benediction on one of the Sundays during the month of September or October. (2) In places where a solemn 'Te Deum' cannot be sung, the five Glorious mysteries of the Rosary shall be publicly recited morning and evening instead, with any other lawfully approved prayers of thanksgiving. (3) Where it can be properly carried out, the Most Blessed Sacrament may be solemnly exposed from the principal Mass till after Benediction on the same day. (4) Until further notice the prayer for the Pope, 'Deus omnium fidelium,' shall be said or sung at every Mass and Benediction whenever the rubrics will allow it. (5) A recent decree of the Congregation of Rites, confirmed by the late lamented Pontiff, directs that the invocation, 'Mater boni consilii, ora pro nobis' (Mother of good counsel, pray for us) be inserted in the Litany of Loretto immediately after that of 'Mater Admirabilis,' ('Mother most admirable, pray for us.')

We hope to return to Christchurch the first week in September.

That the blessing of our Holy Father the Pope may be a source of renewed grace in time, and additional glory throughout eternity is the earnest wish of

Yours devotedly in Christ,

J. J. GRIMES, S.M.,
Bishop of Christchurch.

The Stoke Orphanage.

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

	£	s.	d.
Previously acknowledged ...	91	15	6
Mr M Condon (Dunedin) ...	1	1	0
Mr A. Delargey (Waikeia) ...	1	0	0
A Friend (per Mr A. Delargey) ...	1	0	0

We shall be glad to receive, acknowledge, and forward further subscriptions entrusted to us for this great and sore y-tried charity.

EDITOR, 'N Z. TABLET,'
DUNEDIN

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NEW ZEALAND: GENERAL

It will be interesting to many (says the 'Otago Daily Times') in view of possible prohibition, to learn that the favorite temperance drink, sarsaparilla and ginger ale, contains a certain proportion of alcohol. It was disclosed by the analysis obtained in connection with court proceedings on Thursday that this medicine contains a fairly good percentage of proof spirits, which will explain the demand for it in certain districts where thirsts are long and drinks 'soft.'

On Sunday last the popular pastor of Hastings, Very Rev. Father Smyth, S.M., celebrated the silver jubilee of his ordination to the priesthood. Solemn High Mass was celebrated in the Sacred Heart Church, among the clergy present on the occasion being the Ven. Archdeacon Devoy, S.M., Provincial of the Marist Fathers in New Zealand. The popular and justly esteemed jubilarian was not only the recipient of many congratulations and other tokens of goodwill from the assembled clergy and his own parishioners, but also received numerous telegrams conveying the good wishes and congratulations of the senders from all parts of the Colony.

A public meeting in connection with the proposed monster bazaar and spectacular display in aid of the Stoke Orphanage rebuilding fund was held on Thursday night in St. Mary's Hall (says the Nelson 'Colonist'). The Rev. Father G. Mahoney, who presided, said it was proposed to hold the bazaar and spectacular display about the middle of next February. He said they could not have a more deserving object to work for than providing a suitable home for the poor lads. It was also intended that the new orphanage building should be a memorial to the late Dean Mahoney, who had labored zealously for a number of years in the cause of the orphans. Providing a home for the orphans was a work of Christian charity, and the proposal that that home should be a memorial to the much-lamented Dean Mahoney was one that, he felt sure, would make all work heart and soul for all efforts put forward in aid of the building fund. He felt sure all would strive to make the bazaar a success, also the spectacular display, which would be under the management of Signor Borzoni, who had had much experience in getting up such displays. The bazaar would entail a large expenditure of time, thought, and labor. Those taking part in the spectacular display would have to find their own costumes and dresses, but he had been assured those would not be very expensive. Mr. C. A. Seymour was appointed secretary of the undertaking, and the following were chosen as a committee:—Mesdames Burnes and Redmond, Misses Frank, Bunny, Duff, and M. Driscoll; Messrs. A. P. Burnes, L. Frank, B. Crisp, Redmond, H. Seymour, and G. Frank. A large number of names were handed in of ladies who would assist with the stalls of the bazaar.

The late Mr. Daniel Dennehy, of Charleston, whose death was reported in our last issue, had an adventurous career since his arrival in the colonies in 1851. Immediately on reaching Melbourne he started for the goldfields, spending three years at Castlemaine, Bendigo, and Ballarat. In 1859 he was attracted by the gold rush at Fitzroy River, Queensland, but after 12 months spent in that district he returned to Melbourne, where it was reported that gold had been discovered in Otago. He sailed for Dunedin early in 1861, and was one of the first to commence operations at Gabriel's Gully. After spending three years on the Otago diggings at Arrow, Maori Point, Dunstan, Queenstown, etc., he left for the West Coast by Whitcombe Pass and the Cannibal Gorge, and on arriving there began his search for the precious metal at Waimea (Goldsborough). From there he followed the various rushes to Teremakau, Bruce Bay, etc. In 1865 he, with seven others, chartered a little ketch and started for Constant Bay on a prospecting expedition, but being unable to land there proceeded further on to Woodpecker Bay, and from there proceeded overland to Charleston, where they remained only for a few weeks, returning to Hokitika, where they sold the first gold procured at the Charleston diggings. In 1866 the late Mr. Dennehy left for Melbourne, where he was married soon after his arrival. Returning to the West Coast he spent some years at Reefton, Addison's Flat, and Staffordtown, and in 1870 he proceeded to Coromandel, but returned to Charleston the following year, where he resided until his death. The deceased was a practical Catholic and was a member of the Charleston branch of the I.A.C.B. Society since its formation in 1869, which was the first started in this Colony. The deceased leaves a widow, five sons and five daughters to mourn their loss.

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

Southland News Notes

(From our own correspondent.)

A magazine club has been formed at Rakahouka church by the Rev. Father Lynch, and is likely to be well supported, as already about 30 per cent of the congregation are members. It is his intention, I believe, to form a literary and debating society there later on, and judging from the interest taken in the club it should meet with every success.

A small bazaar and art union are to be held in the convent school on the 23rd and 24th of next month to raise funds to pay for the recent improvements to the school.

A sad and sudden death occurred on Wednesday last, when Mr. J. Murphy, traveller for Messrs. J. G. Ward and Co., fell from the train near Lumsden and was killed. Deceased was highly respected and was well known and very popular throughout Southland.

PALMERSTON NORTH

(From our own correspondent.)

August 23.

St. Patrick's branch of the H.A.C.B. Society was duly opened by the Hon. W. Beehan, M.L.C., the District President, assisted by Bros. Aloysius Dallow, of Wellington, and James B. Carr, Melbourne, on Sunday afternoon. Great interest and enthusiasm were evinced throughout. To judge from the remarks of the Hon. D.P. the lodge starts stronger in members than has ever before been the case in New Zealand, some twenty-five being initiated, while fully as many country members who intended being present when at church in the morning, were deterred by the terrible storms that began at mid-day and continued raging all the afternoon, making travelling impossible. The following officers were elected and began their duties there and then:—President, Rev. Father P. Tymons; secretary, Bro. Aloysius V. Dallow; treasurer and chaplain, Rev. Father Bowden; vice-president, Bro. F. Herring; sick visitors, Bros. T. Norris and J. Purcell; warden, Bro. J. Minogue; guardian, Bro. L. Hanlon; trustees, Bros. J. Hickey, T. Norris, and F. O'Donnell; auditors, F. Oakley and P. Feeney.

The new president thanked those present for the honor conferred on him that day, saying, in a few well-chosen remarks, that he hoped they would all cooperate with him in making it a very strong and exemplary lodge, and in thanking the Hon. Mr. Beehan for coming to open it.

The social and concert held in the Theatre Royal were a pronounced success in every way, and a substantial amount now stands to start the coming bazaar in aid of the convent fund. The following contributed towards the concert programme:—Instrumental item, by Messrs. Cornwall Bros. and Burt; 'Hark to the mandoline,' by Misses C. Rush and Coles; 'Maid of Athens,' by Mr. V. D. Dallow, both these items being well received. Miss C. Rush gave a good rendition of 'The swallows,' responding to a well-merited encore with 'Mignon.' The trio, 'With a laugh as we go,' by Misses Rush, Oakley, and Coles was loudly applauded. The Rev. Father Lacroix contributed two vocal items, besides a number of selections on his graphophone. 'Believe me,' by Mr. T. Rodgers was also well appreciated; the mandoline duet 'Bocaccio,' by Cornwall Bros., bringing a lengthy programme to a close. Misses Scanlon and O'Connor supplied the accompaniments.

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At the June quarterly meeting of the Central Council of the Catholic Truth Society of Scotland, Major-General Lord Ralph Kerr, K.C.B., occupied the chair. The editorial committee's statement, the treasurer's report, and the arrangements for the annual demonstration of the Society were the chief items on the agenda paper. The editorial committee resolved to petition the Bishops of Scotland to allow them to curtail the commission of the censor, which at present enables him to deal with questions of literary opinion and taste as well as with matters of faith. Though the committee themselves originally conceded this power, they now find that its exercise greatly hampers its work. They, therefore, wish to limit the scope of the censor to the domain of 'faith and morals' alone. The treasurer's report showed that the Society had a balance on hand of £134 2s 3d.

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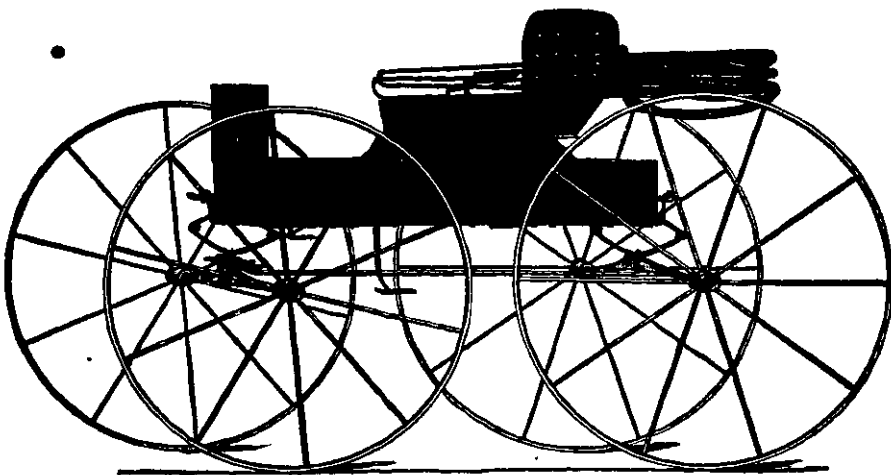
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The Storyteller

A STORY OF '98

It was one of Ireland's greenest lanes that wound its way down to a rippling brook in the rear of Friend Goodman's house. And there, by a mound of rocks, that dipped their mossy feet in the rivulet, Friend Goodman walked slowly, watching for his little daughter, who had been spending the day with some children in the neighborhood. Presently, the small maiden came jumping along, with her bonnet thrown back, and the edges of her soft brown ringlets luminous in the rays of the setting sun. Those pretty curls were not Quakerly; but Nature, who pays no more attention to the regulations of Elders than she does to the edicts of bishops, would have it so. At the slightest breath of moisture, the silky hair rolled itself into spirals and clustered round her pure white forehead, as if it loved the nestling-place. Jumping, likewise, was not a Quakerly proceeding, but little Alice, usually staid and demure, in imitation of those around her, had met with a new companion, whose temperament was more mercurial than her own, and she was yielding to its magnetic influence.

Camillo Campbell, a boy of six years, was the grandson of an Italian lady who had married an Irish absentee, resident in Florence. Her descendants had lately come to Ireland, and taken possession of estates in the immediate neighborhood of Friend Goodman, where little Camillo's foreign complexion, lively temperament, and graceful broken language rendered him an object of great interest, especially among the children. He it was with whom little Alice was skipping through the green lane, bright and free as the wind and sunshine that played among her curls. As the sober father watched their innocent gambols, he felt his own pulses quicken, and his motions involuntarily became more rapid and elastic than usual. The little girl came nestling up to his side, and rubbed her head upon his arm, like a petted kitten. Camillo peeped roguishly from behind the mossy rocks, kissed his hand to her, and ran off, hopping first on one foot and then on the other.

'Dost thou like that little boy?' inquired Friend Goodman, as he stooped to kiss his darling.

'Yes, Camillo's a pretty boy, I like him,' she replied. Then with a skip and a bound, which showed that the electric fluid was still leaping in her veins, she added, 'he's a funny boy, too; he swears "you" all the time.'

The simple child, being always accustomed to hear thee and thou, verily thought 'you' was a profane word. Her father did what was very unusual with him; he laughed outright, as he replied, 'What a strange boy is that.'

'He asked me to come down to the rock and play to-morrow. May I go after school?' she asked.

'We will see what mother says,' he replied. 'But where didst thou meet Camillo?'

'He came to play with us in the lane, and Deborah and John and I went into his garden to see the birds. Oh, he has got such pretty birds! There's a nice little meeting-house in the garden; and there's a woman standing there with a baby. Camillo calls her my donny. He says we mustn't play in there. Why not? Who is my donny?'

'The people in Italy, where Camillo used to live, call the mother of Christ Madonna,' replied her father.

'And who is Christ?' she asked.

'He was a holy Man who lived a great many years ago. I read to thee one day about His taking little children in His arms and blessing them.'

'I think He loved little children almost as well as thou,' said Alice. 'But what do they put His mother in that little meeting-house for?'

Not deeming it wise to puzzle her busy little brain with theological explanations, Friend Goodman called her attention to a small dog, whose curly white hair soon displaced the Madonna, and even Camillo, in her thoughts. But the new neighbor and the conservatory peopled with birds, and the little chapel in the garden made a strong impression on her mind. She was always talking of them, and in after years they remained by far the most vivid picture in the gallery of childish recollections. Nearly every day she and Camillo met at the mossy rock, where they planted flowers, and buried flies in clover leaves, and launched little boats on the stream. When they strolled towards the conservatory, the old gardener was always glad to admit them. Flowering shrubs and gaudy parrots, so bright in the warm sunshine, formed such a cheerful contrast to her own unadorned home, that little Alice was never weary with gazing and wondering. But from all the brilliant things she chose two Java sparrows for her especial

favorites. The old gardener told her that they were Quaker birds, because their feathers were all of such a soft quiet color. Bright little Camillo caught up the idea, and said, 'I know what for you so much do like them: Quaker lady-bird they be.'

'And she's a Quaker lady-bird, too,' said the old gardener, smiling, as he patted her on the head; 'she's a nice little lady-bird.'

Poll Parrot heard him, and repeated, 'Lady-bird.' Always after that, when Alice entered the conservatory, the parrot laughed and screamed, 'Lady-bird!'

Near the door were two niches, partially concealed by a net-work of vines, and in the niches were statues of two winged children. Alice inquired who they were; and Camillo replied, 'My little sister and brother. Children of the Madonna now they is.' His mother had told him this, and he did not understand what it meant; neither did Alice. She looked up at the winged ones with timid love, and said, 'Why don't they come down and play with us?'

'From heaven they cannot come down,' answered Camillo.

Alice was about to inquire the reason why, when the parrot interrupted her by calling out, 'Lady-bird! Lady-bird!' and Camillo began to mock her. Then, laughing merrily, off they ran to the mossy rock to plant some flowers the gardener had given them.

That night, while Alice was eating her supper, Friend Goodman chanced to read aloud something in which the word heaven occurred.

'I've been to heaven,' said Alice.

'Hush, hush, my child,' replied her father.

'But I have been to heaven,' she insisted. 'Little children have wings there.'

Her parents exchanged glances of surprise, and the mother asked, 'How dost thou know that little children have wings in heaven?'

'Because I saw them,' she replied. 'They wear white gowns, and they are children of my donny. My donny lives in the little meeting-house in Camillo's garden. She's the mother of Christ, that loved little children so much; but she never said anything to me. The birds call me lady-bird in heaven.'

Her mother looked very sober. 'She gets her head full of strange things down yonder,' said she. 'I tell thee, Joseph, I don't like to have the children playing together so much. There's no telling what may come of it.'

'Oh, they are mere babes,' replied Joseph. 'The my donny, as she calls it, and her doll are all the same to her. The children take a deal of comfort together, and it seems to me it is not worth while to put estrangement between them. Divisions come fast enough in the human family. When he is a lad he will go away to school and college, and will come back to live in a totally different world from ours. Let the little ones enjoy themselves while they can.'

Thus spoke the large-hearted Friend Joseph; but Rachael was not so easily satisfied. 'I don't like this talk about graven images,' said she. 'If the child's head gets full of such notions, it may not prove so easy to put them out.'

Truly, there seemed some ground for Rachael's fears; for whether Alice waked or slept, she seemed to live in the neighbor's garden. Sitting beside her mother, in the silent Quaker meeting, she forgot the row of plain bonnets before her, and saw a vision of winged children through a vale of vines. At school she heard the old green parrot scream, 'Lady-bird!' and fan-tailed doves and Java sparrows hopped into her dreams. She had never heard a fairy story in her life; otherwise, she would doubtless have imagined that Camillo was a prince, who lived in an enchanted palace, and had some powerful fairy for a friend.

It came to pass as Joseph had predicted. These days of happy companionship soon passed away. Camillo went to a distant school, then to college, and then was absent awhile on the Continent. It naturally happened that the wealthy Catholic family had but little intercourse with the substantial Quaker farmer. Years passed without a word between Alice and her former play-fellow. Once, during his college life, she met him and his father on horseback, as she was riding home from meeting, on a small grey mare her father had given her. He touched his hat, and said, 'How do you do, Miss Goodman?' and she replied, 'How art thou, Camillo?' His father inquired, 'Who is that young woman?' and he answered, 'She is the daughter of Farmer Goodman, with whom I used to play, sometimes, when a boy.' Thus, like shadows, they passed on their separate ways. He thought no more of the rustic Quaker girl; and with her the bright picture of their childhood was like the remembrance of last year's rainbow. But events now approached which put all rainbows and flowers to flight. The insurrection broke out in Ireland, and a ter-

rible civil war began to rage. The Quakers, being conscientiously opposed to war, could not adopt the emblems of either party, and were, of course, opposed to the hostilities of both. Joseph Goodman, in common with others of his religious persuasion, had always professed to believe, that, returning good for evil was a heavenly principle, and, therefore safe policy. Alice had received this belief as a traditional inheritance without disputing it. But now came times that tested faith severely. Every night they retired to rest with the consciousness that their worldly possessions might be destroyed by fire and pillage before morning, and perhaps their lives sacrificed by infuriated soldiers. At the meeting-house and by the wayside, earnest were the exhortations of the brethren to stand by their principles, and not flinch in this hour of trial. Joseph Goodman's sermon was brief and impressive. 'The gospel of love has power to regenerate the world,' said he, 'and the humblest individual, who lives according to it, has done something for the salvation of man.' His strength was soon tried; for the very next day a party of soldiers came into the neighborhood, and set fire to all the houses of those who loved their country better than their king. Groans and shrieks, and the sharp sound of shots were heard in every direction. Fierce men rushed into their peaceful dwelling, demanding food, and ordering them to give up their arms.

'Food I will give, but arms I have none,' replied Joseph.

'More shame for you!' roared the commander of the troop. 'If you can't do anything more for your king than that, you may as well be killed at once, for a coward as you are.'

He drew his sword, but Joseph did not wink at the flash of the glittering blade. He looked him calmly in the eye, and said, 'If thou art willing to take the crime of murder on thy conscience, I cannot help it. I would not willingly do harm to thee, or to any man.'

The soldier turned away abashed, and putting his sword into the scabbard, he muttered, 'Well, give us something to eat, will you?'

The hours that followed were frightful with the light of blazing houses, the crash of musketry, and the screams of women and children flying across the field. Many took refuge in Joseph's house, and he did all he could to soothe and strengthen them.

At sunset he went forth with his serving men to seek the wounded and the dead. Along the road and among the bushes mangled bodies were lying in every direction. Those in whom life remained they brought with all tenderness, and consigned to the care of Rachael and Alice; and as long as they could see they gathered the dead for burial. In the evening the captain of the soldiers returned in great wrath. 'This is rather too much,' he exclaimed. 'We didn't spare your house this morning to have it converted into an hospital for the enemies of our king. Turn out every one of them, or we will burn it over your heads.'

'I cannot stay thy hand, if thou hast the heart to do it,' mildly replied Joseph, 'but I will not desert my fellow-creatures in their great distress. If the time should come when thy party is routed, we will bury thy dead and nurse thy wounded, as we have done for the loyalists. I will do good to all parties and harm none. Here I take my stand, and thou mayest kill me if thou wilt.'

Again the soldier was arrested by a power he knew not how to resist. Joseph, seeing his embarrassment, added: 'I put the question to thee, as a man of war, is it manly to persecute women and children? Is it brave to torture the wounded and the dying? Wouldst thou feel easy to think of it in thy dying hour? Let us part in peace, and when thou hast need of a friend come to me.'

After brief hesitation, the soldier said, 'It would be a happier world if all thought as you do.' Then, calling to his men, he said, 'Let us be off, men; there's nothing to be done here.'

...A fortnight after, triumphant loyalists again came, with loud uproar to destroy the houses of the patriots. It was scarcely daybreak when Alice was roused from uneasy slumber by the discharge of musketry, and a lurid light on the walls of her room. Starting up, she beheld Colonel Campbell's house in a blaze. The beautiful statues of the Madonna and the winged children were knocked to pieces and ground under the feet of an angry mob. Vines and flowers crisped under the crackling flames, and the beautiful birds from foreign climes fell suffocated in the smoke, or flew forth frightened, into the woods and fields, and perished by cruel hands. In the green lane, once so peaceful and pleasant, ferocious men were scuffling and trampling, shooting and stabbing. Everywhere the grass and the moss were dabbled with blood. Above all the din were heard the shrill screams of women and children; and the mother of Camillo came flying into Joseph's house, exclaiming, 'Hide me, oh, hide me!' Alice received her in her arms, laid her throbbing head

tenderly on her bosom, put back the hair that was falling in wild disorder over her face, and tried to calm her terror with gentle words. Others came pouring in, and no one was refused a shelter. To the women of Colonel Campbell's household Alice relinquished her own little bedroom, the only corner of the house that was not already filled to overflowing. She drew the curtain, that the afflicted ones need not witness the skirmishing in the fields and lane below. But a loud shriek soon recalled her to their side. Mary Campbell had withdrawn the curtain, and seen her husband fall, thrust by a dozen wounds. Fainting fits and hysterics succeeded each other in quick succession, while Alice and her mother laid her on the bed, and rubbed her hands and bathed her temples. Gradually the sounds of war died away in the distance. Then Joseph and his helpers went forth to gather up the wounded and the dead. Colonel Campbell was found utterly lifeless, and the brook where Camillo used to launch their little boats was red with his father's blood. They brought him in tenderly, washed his ghastly wounds, closed the glaring eyes, and left the widow and her household to mourn over him. Late in the night they persuaded her to go to rest; and, when all was still, the weary family fell asleep on the floor, for not a bed was unoccupied.

This time they hoped to escape the conqueror's rage, but early in the morning a party of them came back and demanded that all the patriots should be given up to them.

Joseph replied, as he had before: 'I cannot give up my helpless and dying neighbors, whether they be patriots or loyalists; I will do good to all and harm to none, come to me what may.'

'That is impartial, anyhow,' said the captain. He took some cockades of peculiarly-colored ribbons from his pocket, and added, 'wear them, and my men will not harm you.'

'I cannot conscientiously wear one,' replied Joseph, 'because they are emblematic of war.'

The captain laughed half-scornfully, and, handing one to Alice, said: 'Well, my good girl, you can wear one, and then you need not be afraid of our soldiers.'

She looked very pleasantly in his face, 'I should be afraid if I did not trust in something better than a cockade.'

... The leader of the loyalists was arrested by the same spell that stopped the leader of the former corps. But some of his followers, who had been lingering about the door, called out, 'What is the use of parleying? Isn't the old traitor nursing rebels to fight us again when they get well? If he won't serve the Government by fighting for us, he will at least do to stop a ball as well as a braver man. Bring him out, and put him in the front rank to be shot at!' One of them seized Joseph to drag him away; but Alice laid a trembling hand on his arm, and said, beseechingly, 'Before you take him, come and see the wounded men, with their wives and children whom my father and mother have tended night and day.' A pale figure, with bandaged head, and one arm in a sling, came forth from an adjoining room, and said, 'Warriors, you surely will not harm these worthy people. They have fed our children and buried our dead, as if we were their own brothers.' The soldiers listened, and, suddenly changing their mood, went off, shouting, 'Hurrah for the Quakers!'

Some days of comparative peace followed. Colonel Campbell was buried in his own garden, with as much deference to the wishes of his widow as circumstances would permit. She returned from the funeral calmer than she had been, and quietly assisted in taking care of the wounded. But when she retired to her little room and saw a crucifix fastened on the wall at the foot of her bed, she burst into tears, and said, 'Who has done this?'

Alice gently replied, 'I did it. I found it in the mud where the little chapel used to stand. I know it is a sacred emblem to thee; so I have washed it carefully and placed it in thy room.'

The bereaved Catholic kissed the friendly hand that had done so kindly a deed; and tears fell on it, as she murmured, 'Good child, may the Madonna bless thee!'

Success alternated between the contending parties, and kept the country in a state of perpetual alarm. One week the widow of Colonel Campbell was surrounded by victorious friends, and the next week she was in terror of her life. At last, Camillo himself came with a band of successful patriots. During a brief and agitated interview with his mother he learned how kindly she had been sheltered in their neighbor's house, and how tenderly the remains of his father had been treated. When she pointed to the crucifix on the wall, and told its history, his eyes filled with tears. 'Oh! why cannot we of different faiths always treat each other thus? was his inward thought, but he bowed his head in silence. Hearing loud voices, he started up suddenly, ex-

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claiming, 'There may be danger below.' Following the noise, he found soldiers threatening Friend Goodman, who stood with his back firmly placed against the door of an inner room. Seeing Camillo enter, and being aware of the great influence his family had with the patriots, he said, 'These men insist on carrying out the dying loyalists who are sheltered here.'

The young man took his hand, and, in tones of deep respect, answered, 'Could you believe that I would suffer violence to be done to any under your roof if I had the power to prevent it?' Then, turning to his soldiers, he said, 'These excellent people have injured no one. Through all these troubled times they have been kind alike to patriot and loyalist; they have buried our dead and sheltered our widows. If you have any respect for the memory of my father, treat with respect all who wear the peaceful garb of the Quakers.' The men spoke apart for awhile, and soon after left the house.

As Camillo passed by the kitchen door, he saw Alice distributing boiled potatoes to a crowd of hungry children. A soldier stood by her, insisting that she should wear some emblem whereby the patriots were known, and which he offered her. She mildly replied, 'I cannot consent to wear it, for it would seem a distrust in God.' The rude fellow, who was somewhat intoxicated, touched her under the chin, and said, 'Come, lady, do be a little more obliging.' Camillo instantly seized his arm, and exclaimed, 'Behave decently, my lad; behave decently.' As he went, he turned towards Alice with an expression she never forgot, and said in low, deep tones, 'Words are poor to thank you for what you have done for my mother.'

The next day, when he met Alice walking to meeting, he touched his hat respectfully, and said, 'I scarcely deem it prudent for you to be in the roads at this time, Miss Alice. Armed men are everywhere abroad; and though there is a prevailing disposition not to injure the Quakers, still many of our men are too desperate to be always controlled.'

She smiled and answered, 'I thank thee for thy friendly caution; but I trust in the Power that has hitherto protected me.'

After a short pause he said, 'Your place of meeting is two miles from here. Where is the horse you used to ride?'

'A soldier took it from me as I rode from meeting, several weeks ago,' she replied.

'You see, then, it is as I have said, unsafe for you to go,' he rejoined. 'Had you not better turn?'

With great earnestness she answered, 'Friend Camillo, I cannot otherwise than go. Our people are afflicted and bowed down. The soldiers have nearly consumed our provisions. Our women are almost worn out with the fatigue of constant nursing and perpetual alarms. All are not unwavering in their faith. It is the duty of the strong to sustain the weak, and, therefore, it is needful that we meet together for counsel and consolation.'

The young man looked at her with affectionate reverence. The fair complexion and shining ringlets of childhood were gone, but a serene and deep expression of soul imparted a more elevated beauty to her countenance. He parted from her with a blessing, simply and fervently uttered; but he entered the adjoining fields, and as he walked along he kept her within sight until she arrived safely at the place of meeting. While he thus watched her unseen, he recollected how often his sense had been offended by the quaint awkwardness of the Quaker garb, and uttering aloud the sequel to his thoughts, he said, 'But beautiful and graceful will her garments be in heaven.'

Soon after this interview he departed with a strong escort to convey his mother and other Catholic women into a less turbulent district. Alice bade them farewell with undisguised sadness; for we learn to love those whom we serve, and there seemed little probability that they would ever return to reside in that neighborhood.

The next time she saw Camillo he was brought into her father's house on a litter, senseless and wounded, and it was supposed unto death. All the restoratives they could think of were applied, and, at last, as Alice bent over him, bathing his temples, he opened his eyes with a dull, unconscious stare, which gradually relaxed into a feeble smile, as he whispered, 'My Quaker lady-bird.' Some hours afterwards, when she brought him drink, he gently pressed her hand and said, 'Thank you, dear Alice.' The words were simple, but the expression of his eyes and the pressure of his hand sent a thrill through the maiden, which she had never before experienced. That night she dreamed of winged children seen through flowering vines, and Camillo laughed when the parrot called her 'Lady-bird.'

Sorrow, like love, levels all distinctions, and melts all forms in its fiery furnace. In the midst of sickness and suffering, and every-day familiarity with death, there was small attention paid to customary proprieties. No one heeded whether Camillo was tended by Alice or her

mother; but if Alice was long absent he complained that she came so seldom. As his health improved they talked together of the flowers they used to plant on the mossy rock, and the little boats they launched on the rippling brook. Sometimes, in their merriest moods, they mocked the laughing of the old green parrot and the cooing of the fan-tailed doves. Thus walking through the green lanes of their childhood, they came unconsciously into the fairyland of love! All was bright and golden there, and but one shadow rested on the sunshine. When Camillo spoke of the 'little meeting-house in the garden,' and the image of 'my donny,' she grew very thoughtful, and he said, with a sigh, 'I wish, dear Alice, that we were of one religion.' She smiled sweetly, as she answered, 'I will be of your religion, dear Camillo.'

He kissed her hand, and said, 'Your soul is always large and liberal and noble and kind; but others are not like you, Alice.'

And truly, when the war had ceased, and Camillo Campbell began to rebuild his demolished dwelling, and the young couple spoke of marriage, great was the consternation in both families. Even the liberal-minded Joseph was deeply pained to have his daughter 'marry out of the Society,' as their phrase is; but he strove to console Rachael, who was far more afflicted than himself. 'The young people love each other,' he said, 'and it does not seem to be right to put any constraint on their affection. Camillo is a good youth, and I think the dreadful scenes he has lately witnessed have exercised his mind powerfully on the subject of war. I have observed that he is thoughtful and candid; and if he does but act up to his own light, it is all I ask of him.'

When Camillo spoke of it to his mother, she at first objected, but, on his representing to her the many kind offices they had received from the Quaker family, she threw herself weeping into Camillo's arms, and said, 'Truly they did treat us like disciples of Christ. I said to Alice, "May the Madonna bless thee"; and I now say, from my heart, may the Madonna bless you both, my son.'—'St. Patrick's.'

The Catholic World

ENGLAND.—An Appreciation

Cardinal Gotti, Prefect of the Propaganda, Rome, in referring to the death of Cardinal Vaughan, said his services to the Church had been immense. He pointed out the prudence and vigor which the Cardinal had shown in safeguarding Catholic interests in the question of education. Speaking of the wonderful harmony which prevailed among his suffragan bishops, Cardinal Gotti remarked 'that there was not in the world a more united hierarchy than that of England.'

The Late Cardinal Vaughan

The Right Rev. Mgr. Canon Vaughan sang a Requiem Mass at Courtfield, Ross, the family seat of the Vaughans, for the repose of the soul of Cardinal Vaughan. He was assisted at the service by two nephews, the Revs. Herbert and Francis Vaughan. The latter was ordained on the previous Sunday by the Bishop of Hexham and Newcastle, and said his first Mass at Courtfield on the following Tuesday. At the Requiem service an address was delivered by the Bishop of Newport.

A New Archdiocese

There is some talk (says the London 'Monitor') of a second Archiepiscopal See in England, and the coincident vacancies in Westminster and Salford may be utilised in that direction. It is believed that the late Cardinal Vaughan was in favor of a division. The Archbishopric would, of course, be a substitute for York, but as that territorial title is held by a Protestant Archbishop, some other name would have to be chosen. Liverpool is among the names mentioned. Another is Middlesborough, a great Catholic centre.

Westminster Cathedral

Shortly before his death (says the 'Catholic Herald') Cardinal Vaughan had submitted to the Holy See the draft of a scheme concerning the arrangements for the official staff of the new Westminster Cathedral. Cardinal Gotti, the Prefect of Propaganda, has made known that though some minor points are reserved for further consideration the late Cardinal's scheme was substantially approved on the day before he died. It will now be impossible for any future occupant of the See of Westminster to change the Cathedral constitution without showing good cause to Rome and obtaining the consent of the Holy See.

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Bottled only at Springs, Wai-Rongoa.

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

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office
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D. E. has taken possession of the Star Hotel, which has been thoroughly renovated from floor to ceiling and offers every convenience for families and the general travelling public.

Only the Best brands of Liquors kept.

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Price 1s 6d, 2s 6d and 4s 6d

Sold by all Chemists and Stores and from the Sole Proprietor,

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All Wholesale Houses Stock Red Cross Ointment

BARRETT'S HOTEL, LAMBTON QUAY WELLINGTON

(Opposite Bank of New Zealand).

Having purchased a long lease of the above Hotel, the Proprietors have decided to renovate and re-furnish the establishment throughout, making it a first-class Hotel.

The Hotel is close to the Wharf, Railways, and Public Institutions

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An Excellent Table kept. First-class Accommodation. The Beers, Wines, Spirits etc., sold are of the very best. Refreshment Rooms at Railway Station. Billiards

Billiards, with an efficient marker.

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Having leased the above centrally situated Hotel, the proprietor is now prepared to offer First-Class Accommodation to the general public. The building has undergone a thorough renovation from floor to ceiling. The bedrooms are neatly furnished and well ventilated.

Tourists, Travellers, and Boarders will find all the comforts of a home. Suites of rooms for families.

Hot, Cold and Snowed Baths.

A SPECIAL FEATURE—Is LUNCHEON from 12 to 2 o'clock.

The Very Best of Wines, Ales, and Spirits supplied. CHARGES MODERATE.

Accommodation for over 100 guests.

One of Alcock's Billiard Tables.

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To the Farmers of Otago and Southland.

ANOTHER GRAIN SEASON being at hand, we take the opportunity of thanking our many clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon if required.

SPECIAL FACILITIES FOR STORAGE, Etc.—We would remind producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce.

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

PRODUCE SALES EVERY MONDAY.—Our sales are held every Monday morning, at which samples of all the produce forward are exhibited.

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 show room accommodation.

Sample Bags, Way Bills, and Labels sent on application.

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CLUB" COFFEE, "ARABIAN" COFFEE
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Religious Census of London

The 'Daily News' completed its census of church-going in London by enumerating the large East-end parish of Stepney. The Nonconformists outnumber the attendance at the churches of the Establishment. This is not a little remarkable considering the wealth and endowments of the State Church. Still more remarkable is the fact that at the east-end the Jews outnumber either; but it is only fair to remember that the census of these was taken on the 'Day of Atonement,' when the synagogues are more largely attended than on any other day in the Jewish year. Roughly speaking, about 90,000 persons would appear to attend Mass in the London Catholic churches on Sundays, exclusive of those in convents and public institutions which have not been enumerated; and the total Catholic population may now be estimated at 250,000. On the whole (says the 'Catholic Times') the census must bring home to all denominations in the city the lesson that they have ample scope for a further development of their energies among their own lapsed and lapsing members.

FRANCE.—A Quandary

The Senate has put the Government somewhat in a quandary by refusing to identify itself with another of the illegalities for which M. Combes claimed Parliamentary sanction. It is one of the fundamental articles of the French constitution that the French taxpayer cannot be made to pay more than the maximum of the taxes voted by Parliament. M. Combes, in the prosecution of his anti-clerical policy, decided that, in places where the Municipal Council would not supply the funds necessary to build the new schools required by the expulsion of the Congregations, the Prefect, as representing the executive, should have power to saddle the district with such a tax as he might consider necessary for the purpose. The Chamber, of course, gave M. Combes all the power he wanted, but the Senate in France has also a voice in financial matters, and it refused to sanction such an important breach of the Constitution of the country for the purpose of facilitating M. Combes' task.

ROME.—A Monument to Leo XIII

There was a peculiar fitness in a ceremony which took place in Rome on June 28—the laying of the foundation stone of the International Workingmen's Monument to Leo XIII. The site of this monument, in front of the Leonine Portico, has been well chosen, and the design is happy. A statue about 11 feet in height representing a workman who leans on an instrument of labor and raises his eyes towards a cross which he holds in his right hand. On the cross-bar of the sacred symbol is the inscription in Latin: 'In this sign thou shalt conquer.' The names of the committee, with a suitable dedication, are to be read on the front of the base. At the sides are three large bronze tablets on which are engraved three encyclicals on labor published by Leo XIII. Upon the frieze appear words which describe the fruit of the encyclicals—faith, justice, charity, and peace. Beneath are traced the names of the societies in different countries whose members have contributed to the undertaking. Cardinal Ferrata, who laid the foundation stone, remarked that the bronze tablets would tell to future generations that, as the encyclicals taught, the solution of the labor problem was to be found in the Gospel of Christ. Such a monument may well be called one of the glories of the pontificate of Leo XIII.

SCOTLAND.—Ordinations

On Saturday, July 4, at the general ordinations held in the Church of St Sulpice, the following for the Scotch mission received Orders:—Priesthood—Rev Thomas J Finnigan (Galloway diocese), Rev. James Anton (Aberdeen diocese). Sub-deacon—Rev John McMillan (Argyll and the Isles). Minor Orders—Revs. Bernard Auer and A. Geddes (Aberdeen diocese), Revs George Galbraith and Patrick McGonagle (Archdiocese of Glasgow), Rev. T. Ferrigan (Archdiocese of Edinburgh) Tonsure—Rev. J Milligan (Glasgow).

SPAIN.—Anti-clericalism

A wave of anti-clericalism has reached Spain. A republican deputy has introduced into the Cortes a motion in favor of withdrawing from religious Congregations their permission to teach.

A single trial of MOUNTAIN KING ASTHMA POWDER will convince the most sceptical of its efficacy.—***

MAKE NO MISTAKE!—You may fancy a cough is a trivial affair, but unless you take precautions you will find it rapidly develop into something very serious. Take warning, therefore, and at the first symptom of trouble try TUSSICURA, which everyone who has once taken it acknowledges to be the only certain remedy for complaints of the Throat and Lungs. There will be no difficulty in obtaining it, as all Chemists and Storekeepers keep TUSSICURA, and you should insist on having that and nothing else.—***

The Late Cardinal Vaughan

The late Cardinal (writes a correspondent of the 'Catholic Times') was not at all averse to outspoken criticism of his conduct by those whom he esteemed. I remember being introduced to him when he was Bishop of Salford by Monsignor Nugent; also to his Vicar-General, Monsignor Gadd. They were at the moment grand figures amidst a great assemblage of members of the Protection and Rescue Society. Monsignor Nugent was asked to speak, and, in addressing the vast meeting, he criticised Dr Vaughan for not preaching total abstinence. The criticism was so strong that I felt almost certain the Bishop would feel hurt, but not at all. He was as friendly as ever with Monsignor Nugent; he did not, however, take up the total abstinence principles.

On the morning of Dr. Vaughan's consecration as Bishop of Salford he walked into St. John's Cathedral, Salford, bag in hand, like the other clergy, and was thus accosted by the late Canon Kershaw: 'And who are you?' the Canon thinking that he was a young priest from another diocese, and being about to show him to a place among the junior clergy. 'My name is Herbert Vaughan,' was the reply, and from that moment commenced a friendship of which it is impossible to estimate the value in the Bishop's episcopal career.

Dr Vaughan, whilst Bishop of Salford, travelled as the representative of the English Catholic hierarchy through Spain and Portugal, inspecting the English colleges for the training of priests. In the course of his travels he came to the small College of San Lucar, near Cadiz, and thus, he discovered, had originally been a hospice for English sailors. In the reign of Elizabeth it was diverted from its original purpose and used as a seminary for priests to serve in England. After this it fell into other hands, and so remained for centuries. Through the persevering efforts of the Bishop the college funds were again used for the training of English priests.

Writing in the 'Manchester Guardian,' a contributor who signs himself 'B' quotes the following words from a message which the Cardinal sent him before his death. 'I do not expect to survive long. I have no right to count on days or weeks, still less months or years. I thank God for the great grace. . . to have no other desire than the Divine Will in every detail.'

As the Bishop of Salford, says the 'Manchester Evening News,' Dr. Vaughan and our own Bishop of those days (Dr. Fraser) were brought into the closest contact. They were both physically, mentally, and morally great men of the same type. To watch them walk arm in arm along our busy streets as many of us have done was an experience never to be forgotten. Such an incident, which was not occasional but frequent, was an object-lesson in the brotherhood of all Christian Churches which has never been forgotten. Who can pretend to calculate its value?

A very useful tool is Mawson's Patent Lifting Jack, for lifting waggons and carriages while oiling, etc. It is one of the handiest and best Jacks made. One man can easily lift a ton, and its weight is only 14lb. It is quick in action. A trial will demonstrate its wonderful utility as a great saving in muscular exertion. See it. The price is only 15s. Morrow, Bassett, and Co., sole agents.—***

KOZIE TEA CASH BONUSSES. Results of first distribution closed 21st May, 1903:—

1st Bonus, £10, cash, goes to Convent of Mercy, Hokitika; 2nd, £5, Mrs. W. Simpson Jun., Arno; 3rd, £3, Miss Fitzgerald, Waimihini; 4th, £2, Mrs. W. Lockhart, Milton; 5th, £1, Mrs. A. Hewitson Jun., Milton; 6th, 10s, Miss McMurtrie, Milton; 7th, 10s, Miss G. Paulin, Opoho; 8th, 10s, Miss M. Hunter, Caversham; 9th, 10s, Mrs. Gunn, Chatto Creek; 10th, 5s, Miss Ida Mills, Dunback; 11th, 5s, Miss Myrtle Curtis, Westport; 12th, 5s, Miss M. Hay, Invercargill; 13th, 5s, Mr. A. Singer, Hokitika; 14th, 5s, Miss E. Shipman, Balfour; 15th, 5s, Mr. Regie Harper, Poverty Bay; 16th, 5s, Mr. J. Feely, Timaru; 17th, 5s, Miss Johnstone, Nelson. The next distribution closes on the 30th November, and coupons must be sent in not later than 7th December. Remember the first three bonuses are £5 each, and the tea is the best and most economical in the world, retailed at 1s 6d, 1s 9d, and 2s per lb. Golden Tipped Kozie, a specially fine high grown tea, at 2s 6d, is superb. Notice change in the distribution of bonuses.—So as to give all a good chance of securing a substantial cash bonus, we have decided to withdraw the first and second bonuses of £10 and £5 and to substitute three bonuses of £5 each to go to the consumers sending in coupons representing the three largest quantities of Kozie Tea. The other bonuses will remain unchanged. We have checked the coupons returned to Messrs. W. Scouler and Co. for first Kozie Tea distribution of cash bonuses, and certify that the above is a correct list of the winners.—(Signed) Barr, Leary, and Co., Auditors, Dunedin, June 10th, 1903.—***

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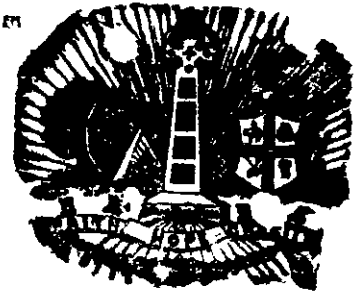
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BENEFIT SOCIETY,
NEW ZEALAND DISTRICT, No. 3.

The Catholic Community is earnestly requested to support this excellent Organisation for it inculcates a love of Holy Faith and Patriotism in addition to the unsurpassed benefits and privileges of Membership.

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

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' Standing previous to the commencement of such illness will be allowed 5s per week as superannuation during incapacity.

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

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

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

W. KANE,

District Secretary,
Auckland

TE ARO HOTEL,

UPPER WILLIS ST., WELLINGTON.

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.

R. C. CHUTE, Proprietor

WAIMATE HOTEL, WAIMATE

T. TWOMEY Proprietor.

T. TWOMEY (late of the Grosvenor Hotel Christchurch) having now taken possession of the above favorite and centrally-situated house, will spare no pains to make the place as comfortable as possible.

Wines and Spirits of the best brands.

The Hotel is being refurnished and renovated throughout.

Telephone 281.

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RUSSELL & SON,

MONUMENTAL MASONS, BRICK-
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BUILDERS AND CONTRACTORS,

St. Aubyn Street, New Plymouth

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Country Orders Carefully Packed.



To a meal unless it includes a cup
of that delicious beverage

“KUKOS” TEA

This Tea can be obtained from the leading Grocers and Storekeepers throughout Otago and Southland, and is, without doubt, the VERY BEST. It is put up in four qualities, packed in 1lb. and ½lb. packets, and 5lb. and 10lb. tins.

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Valuable Country Hotel, 17 years' lease, rent £10 yearly, takings said to be £ weekly, price £3500, £1000 cash required; Hotel, Wellington, doing £160 weekly, moderate rental; Hotel, Marlborough, 14 years' lease, price £1800; Hotel, Auckland trade £300 weekly; Hotel, Napier, price £1350, half cash required; Hotel, Wairarapa, sound business, 10 years' lease, price £3700; Hotel, railway line, excellent lease containing purchasing clause, freehold, price £2600; Hotel, Wellington 12 years' lease big business; Hotel, country, paddock etc, freehold, £2500; Hotel, Manawatu, price £4000; Hotel, Marlborough, 7 years' lease Hotel Taunaki, 9 years' lease, £2,500.

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Tea, Afternoon and Egg Spoons	5s doz
Dessert Spoons and Forks	10s doz
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GORDON ROAD, MOSGIEL.

MAIN ROAD, SOUTH DUNEDIN.

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND
NEW INDUSTRY

INTERCOLONIAL

Latest advices state that the Very Rev. Dean Phelan, of Melbourne, is rapidly recovering from his severe illness.

His Grace Archbishop Dunne sent a letter of condolence to Archdeacon David, administrator of the diocese, on the death of the late Protestant Bishop of Brisbane, Right Rev. Dr. Webber.

The Rev. P. Rafferty, who was transferred from South Melbourne to Kilmore, has been presented with a purse of sovereigns and an address by his late parishioners.

St. Anthony's Convent, Coolgardie, which has been erected at a cost of £8000 for the Sisters of Mercy, was opened on Sunday, August 2, by Bishop Gibney, of Perth.

The Right Rev. Mgr. O'Hea, of Melbourne, is seriously ill, his advanced years and consequent infirmities rendering his ultimate recovery unlikely.

The Very Rev. J. J. Herbert, of Mortlake and Terang, diocese of Ballarat, who has just returned from a 12 months' holiday in Europe, was given a warm welcome home by his people in Terang. The Terang branch of the H.A.C.B.S. presented him with a handsome illuminated address.

A letter has been received in Sandhurst from his Lordship the Most Rev. Dr. Reville, O.S.A., from his native county of Wexford. He was, at the time of writing, in good health, and stated that he was then about to visit Kerry, where he would spend the month of August.

A centenarian, Mrs. Bridget Moore, who resided at Redan, Ballarat died recently. She was a native of County Clare, Ireland, and arrived in the State 30 years ago. Until recently the deceased regularly walked 2½ miles every Sunday to Mass.

A striking feature of the imposing Requiem in the Cathedral for the late Pope (writes a Melbourne correspondent) was the cosmopolitan character of the congregation estimated at from 8000 to 10,000. The great and good Pontiff, whom all the world loved, gloried in the title of the father and friend of the toiling masses, and that he held a deep place in their hearts let that great gathering and the thousand and one others the wide world over bear testimony. The secular leading papers are forcibly impressed by the non-Catholic tributes to Leo's memory, and remark that a generation ago such a remarkable fact could scarcely have happened.

Signora Majeroni, the talented and popular actress, so well known to Melbourne playgoers (says the 'Advocate'), expired at her residence, Carlton, August 8. The gifted artist first appeared on the Melbourne stage in October, 1875. She and her late husband were amongst the leaders in the Ristori Dramatic Company. Her two sons have embraced the theatrical profession. In her public and private life, the eminent artist was highly respected. Signora Majeroni received the last rites of the Church.

The Rev. J. J. Fogarty, who, through ill-health and climatic influence, has been compelled to resign the charge of the Berrigan parish, was the recipient of a touching farewell from his parishioners of Berrigan Tocumwal, Barogga, and Savernake. The presentations took the form of an address and purse of sovereigns. Father Fogarty was in charge of the mission for three years, and effected many improvements to the church property, besides winning esteem and popularity among all classes.

At the Provincial Chapter of the Calced Carmelites, Dublin, the Prior of the Port Melbourne Monastery (Very Rev. T. Kelly, O.C.C.) was elected Prior and President of Terenure College, County Dublin, and the Very Rev. P. O'Dwyer, Prior of the Adelaide community. The Very Rev. P. Magennis, succeeds Prior Kelly at Port Melbourne. The parishioners are organising a joint testimonial to the rev. gentlemen who will soon leave for their new spheres of labor in the cause of education and religion. Since his appointment to the Port Melbourne Priory, in succession to Prior Butler, Dr. Kelly made strenuous efforts to liquidate a debt of £10,000 on the mission of Port Melbourne and Middle Park. His efforts were backed not only by the parishioners but likewise by priests and people throughout Victoria. The debt has now been reduced to modest proportions, and very liberal terms have been obtained from the bank which advanced the capital.

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

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 30, Sunday.—Thirteenth Sunday after Pentecost. St. Fiacre, Confessor.
- .. 31, Monday.—St. Raymond Nonnatus, Confessor.
- September 1, Tuesday.—St. Ludovicus, Confessor.
- .. 2, Wednesday.—St. Stephen of Hungary, King.
- .. 3, Thursday.—St. Elizabeth of Portugal, Queen.
- .. 4, Friday.—St. Rose of Viterbo, Virgin.
- .. 5, Saturday.—St. Lawrence Justinian, Bishop and Confessor.

St. Fiacre, Confessor.

St. Fiacre was an Irishman, who, having crossed over into France, lived for many years in a solitude not far from the city of Meaux. His life there was most austere—a continued exercise of prayer and heavenly contemplation, which he interrupted only to afford relief to the poor, or to attend to those who, led by the fame of his sanctity, came to seek his advice. After his death, in 670, his tomb became famous for numerous miracles, and was resorted to by pilgrims from all parts of France.

St. Raymond Nonnatus, Confessor.

According to the rule laid down by Christ that Christian proves himself His most faithful disciple, and gives the surest proof of his love of God, who most perfectly loves his neighbor for God's sake. Judged by this test of true sanctity, St. Raymond should rank high among the saints. Born in Spain, in 1204, he gave not only his property but all his liberty, and even exposed himself to the most cruel torments, and risked his very life in order to promote the spiritual welfare, and accomplish the redemption of Christians held in captivity by the Moors. After a life wholly spent in the service of his neighbor, he died near Barcelona in 1240.

St. Stephen, King of Hungary.

One of the first acts of St. Stephen, King of Hungary, on ascending the throne was to unite himself to Latin Christendom. By his marriage with Gisela, the sister of Emperor Henry II., he became closely connected with Catholic Germany, whose civilisation he sought, by every means, to introduce among his subjects. Assisted by German and Bohemian priests, Stephen succeeded in extending the Christian religion over the whole kingdom; throughout the land churches and monasteries rose. He sent an embassy to Pope Sylvester II., and received from him the present of a royal crown and a papal edict empowering him to regulate the ecclesiastical affairs of his realm. His religious zeal gained him the title of 'Apostolic King' from Pope Sylvester II., with the right of having the cross borne before him.

St. Elizabeth, Queen of Portugal.

St. Elizabeth, Queen of Portugal, was a daughter of Pedro III., of Arragon, being named after her aunt, St. Elizabeth of Hungary. At 12 years of age she was given in marriage to Denis, King of Portugal, and from being a holy child became a saintly wife. Her husband caused her much sorrow, both by his unfounded jealousy and by his infidelity to her. Her patience and the wonderful charity with which she ever cherished the children of her rivals, completely won the king from his evil ways, and he became a devoted husband and a truly Christian king. She built many charitable institutions and religious houses, among others a convent of Poor Clares. After her husband's death she wished to enter this Order; but being dissuaded by her people, she took the habit of the Third Order of St. Francis, and spent the rest of her life in redoubled austerities and almsgiving.

St. Lawrence Justinian, Bishop and Confessor.

St. Lawrence Justinian, who was the first Patriarch of Venice, was born in that city about the year 1380. He was General of the Canons Regular of the Congregation of St. George, was appointed Bishop of Venice in 1433, and Patriarch in 1451. He built at Venice 10 churches and several monasteries.

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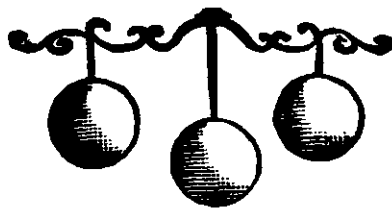
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