

THE NEW ZEALAND TABLET

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PRIME 6D

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

A Savage Proposal

For the third time during the past two years a proposal has been put forward in grim earnest by responsible parties in the United States to kill off the weaklings and the 'unfit' among our juvenile population. The first two of these murderous proposals for the slaughter of the innocents emanated from universities. Professor Powers, of Cornell, couches the idea in language of brutal frankness. 'Kill off the feeble-minded,' he says, 'and those who are a burden to the rest of society as you would kill off so many rattlesnakes, not because we hate them, but because they are troublesome to have around you.' Such proposals suggest to one's mind the amazed and indignant queries of Truthful James:

'Is our civilisation a failure?
Or is the Caucasian played out?'

Quite recently a Bill was introduced into the Michigan Legislature for the electrocution of idiot children, which led the New York 'Freeman' to remark concerning the member who introduced the measure that he ought to thank heaven that such a law did not exist when he was a child. 'Innocent blood,' says Deuteronomy (xix., 10), 'may not be shed in the midst of the land which the Lord thy God will give thee to possess, lest thou be guilty of the blood.' But blood-guiltiness weighs lightly on the conscience of the new paganism which lifts its brazen face and advocates a return to the old barbarism from which Christianity has rescued our race. The ancient cattle-raising Troglodytes or cave-dwellers of Southern Egypt used to carefully strangle off their worn-out and decrepit and sickly fellow-citizens. They carried out the execution in a solemn manner, with the aid of a cow's tail. Some of the Indian tribes did the business more expeditiously—with a bang of a knotty club. Some of our American friends, and a whole school of the medical fraternity, are pining for the revival, in principle at least, of the good old rule, the simple plan of the savage's lightning cure for the physically defective. In the ideal neo-pagan republic of the future the lethal chamber will be equally used to quell puny infants and straying dogs, and the licensed assassin will replace the children's nurse and the Sister of Mercy. And then the devil's millennium will be at hand.

That Veto

It has been said that most people follow their consciences as a man follows a wheelbarrow, pushing it be-

fore him the way he wants it to go. A similar method of dealing with facts will sufficiently account for many 'fairy tales of a far-off land' that appeared in the columns of the secular press regarding the recent Conclave. Like the credulous savans satirised by Butler in 'The Elephant and the Moon,' some of the Rome correspondents of the time

'Resolved to give truth no regard,
But what was for their turn, to vouch,
And either find or make it such;
That 'twas more noble to create
Things like truth, out of strong conceit,
Than, with vexatious pains and doubt,
To find or think t' have found her out.'

It was manifestly much easier to let the creative faculties of the imagination run riot in the invention of 'snappy' and sensational paragraphs than, 'with vexatious pains and doubt,' to endeavor to penetrate to the truth of the matters that were involved in such elaborate secrecy as the proceedings of the Conclave.

One of the most persistent of all the tit-bits of Conclave history that were cabled to the ends of the earth was the story of the veto which is alleged to have been pronounced against Cardinal Rampolla on behalf of the Emperor of Austria. The various contradictory and mutually destructive versions of the alleged incident served to surround it with a halo of doubt and suspicion, and though the foundation statement of the story has been generally accepted as true, yet it seems by no means certain that the veto was, in point of fact, pronounced. The London 'Tablet,' of August 22, has the following interesting editorial note in point:—

'If there is one thing about which the man in the street is sure at this moment it is that either Cardinal Kopp or Cardinal Gruscha pronounced a veto in the name of Austria against the election of Cardinal Rampolla. Correspondents have sent graphic descriptions of the thrilling effect which the announcement of the veto had upon the assembled Cardinals, and we have had almost 'verbatim' reports of the dignified protest which fell from the lips of Cardinal Rampolla. And yet, on the strength of a communication received from a prelate who was present at the Conclave and during the whole of the sittings, we are able to say that neither of the Cardinals named ever said one word about a veto on behalf of Austria or any other Power. If any attempt had been made in any quarter to revive the veto it would assuredly have been repudiated in the name of the Holy See.'



1 Diamond, 2 Rubies

A. KOHN,

178 Queen's Street,
Auckland.

FOR LATEST NOVELTIES IN JEWELLERY:



1 Sapphire, 1 Diamond

The three great Catholic nations, Austria, France, and Spain, were long allowed to exercise a restricted veto in the election of a Pope. In return they were supposed to guard the rights of the Holy See from violence and invasion. The veto of each of the three Powers named above was strictly limited to one Cardinal. Moreover, the veto had to be pronounced before the election was complete. Otherwise it was of no avail. 'Besides,' says Father Keller in his 'Life of Leo XIII.,' 'each of the Governments could make use of its veto but once, so that at the most only three Cardinals were excluded. . . . Once that this veto had been pronounced against any candidate, the privilege was at an end, and could not be used against any other in the same election. In this manner it was sought to observe all due regard towards the great Catholic nations, whilst, on the other hand, the freedom of the election was secured. This privilege granted to the three leading Catholic Governments (Austria, France, and Spain) was termed the "exclusiva." But even this concession does not constitute a formal right to be maintained against the Church, or to which she would consider herself bound to yield unconditionally through a sense of moral obligation. It is nothing more than a grant or concession, grounded on motives of prudence. If a Pope chose to abolish this veto, it would cease; and if a Pope were elected over the veto, he would still be Pope.' As a matter of fact, the right of veto no longer exists. It was pole-axed by the decree of Pius IX., which excluded 'all and every intervention of the secular power' in the election of the Sovereign Pontiff. If Francis Joseph of Austria attempted to interfere, as reported, in the late Papal election, he played the part of an offensive busybody and intruder. A recent number of the 'Voce della Verita' (Rome) contains what seems to be an official announcement that the Holy See will take steps to ensure perfect freedom in Papal elections. 'The announcement,' says an English contemporary, 'may be taken as a definite sign that steps will be taken to avoid any cause for the spread of such reports in the future, by the formal repudiation of the veto by the Holy Sec.' It is well that the State should begin to mind its own business and cease poking a meddling finger into a matter that is so completely of the spiritual domain as the election of a successor to the See of St. Peter.

An Auckland Controversy

A whirlwind of energetic controversy has been shaking Auckland of late. It was all about the running of Sunday trams. A small majority in an exceptionally heavy poll decided in favor of the running, and there, for the time, the matter rests. But occasional tremors of controversy keep vibrant an atmosphere that is still heavily charged with electricity. Polemics rumbled angrily in pulpits, on platforms, and in the columns of the secular press. The discussions served to demonstrate the extraordinary vitality—even among clergymen, who certainly ought to know better—of the absurd notion that the Christian Sunday is identical with the Jewish Sabbath (Saturday). In fact, among a vehement, if unlearned, portion of the disputants, Sunday was habitually referred to, in the religious slang of the Puritan days, as 'the Sabbath' (Saturday), and the proposal to run the trams on Sunday was pilloried as 'Sabbath desecration.' It is passing strange that such a blundering use of common words could endure to our day among people who profess to read the Bible and to base upon it their many and ever-varying religious beliefs.

With the general question we deal at some length in another part of this issue. Here we content ourselves with touching upon that immortal catchword, 'the Continental Sunday.' Of course it was flung like a lyddite shell right into the thick of the Auckland Sabbatarian dispute. Years of residence and travel have made us tolerably familiar with the Continental Sunday and its various phases in various lands. But 'the Continental Sunday' of pulpit and newspaper discussion is quite a

different thing. It is a vague, undefined, formless terror—an Awful Warning, a Popish Rawhead-and-Bloodybones to secure lukewarm and undutiful Protestants into turning the Lord's Day of the New Dispensation into the discarded Sabbath of the Old. In practically every case, when the expression, 'the Continental Sunday,' is used, the inference is drawn, or left to be drawn, that the Catholic countries of Europe are the sole 'Sabbath-breakers,' and that the Church is in some unexplained way responsible for this distressing condition of things. The Church's general attitude on the subject of Sunday rest and worship is touched upon sufficiently elsewhere in this issue. It is sufficiently well known. It has not altered down the ages. Unfortunately, her ideas have been antagonised by large bodies of lawmakers. This has been especially the case since the epoch of the great French Revolution. Since that date modes of thought and action have rapidly risen which are in rank antagonism with Catholic and even with Christian ideals, both in the home and on the floor of legislative assemblies in Continental Europe. Add to this the fact that the legislatures in all or nearly all of the real or so-called Catholic countries of Europe are, and have long been, dominated by the Freemasons—the Church's declared enemies. France, Italy, and Spain are melancholy instances in point. Again, the 'Continental Sunday' is at least as well known in Protestant countries in Europe as in Catholic. In Germany, for instance, Sunday is a favorite day for amusement-meetings, picnics, concerts, etc. 'Orthodox German pastors,' says Chambers, 'take their households to miscellaneous concerts on Sunday evenings, and would consider hesitation to do so as a remnant of mere Jewish prejudice.' There—as we have recently shown in the case of England and America—Catholics are by far the best church-goers. And this, so far as the Fatherland is concerned, is fully and frankly admitted by the Rev. Dr. Williams, an American Protestant author, in his work, 'Christian Life in Germany,' which was published in 1897.

A Protestant writer in the 'Edinburgh Review' for October, 1880, voices the contrast in still more emphatic terms. 'The land which was the cradle of the Reformation,' said he, 'has become the grave of the Reformed faith. . . . All comparatively recent works on Germany, as well as all personal observation, tell the same tale. Denial of every tenet of the Protestant faith among the thinking classes, and indifference in the masses are the positive and negative agencies beneath which the church of Luther and Melancthon has succumbed.' 'In contiguous parishes,' says the same writer, 'of Catholic and Protestant populations, one invariable distinction has long been patent to all eyes and conclusions. The path to the Catholic Church is trodden bare, that to the Protestant Church is rank with grasses and weeds to the very door.' Berlin, with its two million inhabitants, has church accommodation for only 60,000 or 70,000 of its greatly preponderating Protestant population. Yet Sunday after Sunday its ministers preach to rows of almost empty benches. The Rev. Dr. Williams' book, already quoted, has the following: 'It is said by persons who have made careful examination that only about one-third of those who die in Berlin in any given year are buried with religious service.' On the same page (57), speaking of Germany as a whole, he says: 'Nowhere in the world is the Roman Catholic Church doing better work.' But one has not to go to the Continent for a Sunday that is godless in a wholesale way. Prominent Protestant divines whose words are before us estimate that barely five per cent. of the population of England attend public worship, and that great masses of the people are as pagan as those whom St. Paul portrayed in such immortal though fearful words. A London Protestant clergyman, Rev. W. J. Dawson, in a discourse delivered some weeks ago at the conference of Free Churches, said: 'The sooner we get rid of the delusion that London is a Christian city the better. The plain fact is that London

is a pagan city with only a moderate leaven of Christianity in it and is slipping back deeper into paganism with every decade.'

ST. PETER'S ROMAN EPISCOPATE

DEAN BURKE AND BISHOP NEVILL

The following letter from the Very Rev. Dean Burke in reply to his Lordship Bishop Nevill appeared in the 'Otago Daily Times' of Thursday :-

'Sir,—I feel constrained to appear again in your columns, seeing the charges of dishonesty, effrontery, and deception made against me by Bishop Nevill in his recent gentlemanly letters. Your readers know by this time that he is unable to bring forward even one scrap of reliable, unmistakable evidence to support that "figment" over which he boasted so bravely some weeks ago. They know that, instead of supporting his thesis by argument and evidence, he has merely danced about, like a hen on stubbles, from one petty pin-prick to another—just trying, for appearance sake, to keep on saying something. Unfortunately for himself, he made one effort to allege two instances of evidence in his favor—one, the meeting of the Apostles; the other, the Sixth Canon of Nice. Both these instances tell against him! St. Peter, in speaking first at the apostolic meeting (A.D. 51), acted obviously as its president. His absence from Rome, supposing that he had undertaken the Roman episcopate at that date (some historians say Yes, some say No), could no more be alleged as a proof against such episcopate than Cardinal Moran's absence from Sydney could be alleged, centuries hence, as a proof that he had never been Bishop of Sydney. I see Bishop Nevill will make up "per-theorems" for us Catholics. They say an old dog cannot be beaten off his trot. It would, then, be much safer for him, when intending these "theorems" for newspaper publication, to consult some Catholic authorities rather than rely upon

The Malicious Travesties

of Littledale and Salmon.

(1) His monstrous mutilation of the Sixth Canon of Nice.—Having assured your readers, on his own authority, that the Pope had nothing to do with the presidency of the Council of Nice, and that the bishops present did not recognise him as "a bigger man" than any of themselves, Bishop Nevill goes on to mutilate the Sixth Canon: "They said in Greek, 'Let the ancient customs be preserved—viz, that the affairs of a province be settled in a province to which they refer; and it does not even mention Rome. After the words I have translated the Canon goes on to say, 'So that the Bishop of Alexandria should have authority over all affairs in Egypt, Lybia, and Pentapolis'—then follow Rome, Antioch, and other eparchs or provinces (Nicea Canon 6). Rather hard this on the successor of Peter, but perhaps this Council was too early for them to have found out who and what the Bishop of Rome was!" Now, Sir, in this short piece of episcopal argumentation there may be found mutilation, interpolation, distortion, and foolish comment! In his succeeding letter Bishop Nevill devotes half a column of similar stuff to the Council of Nice.

The Sixth Canon of Nice, say Neander and all decent historians, was enacted to protect the Bishop of Alexandria against the attempts of the violent schismatical Meletius, Bishop of Lycopolis, who withdrew from Alexandria's immemorial jurisdiction, arrogated equal rights to himself, and, by gathering around him all the discontented elements of the place, caused endless trouble in Egypt. The Catholic Church then, like the Catholic Church to-day, was most anxious to protect the established rights and privileges of every province and diocese. So to remove confusion in this case the Fathers of Nice declared that the immemorial privilege of the great Church of Alexandria, founded by Peter, through his disciple St. Mark, should be maintained. But hear the Canon itself:—"Let the ancient usage throughout Egypt, Lybia, and Pentapolis be adhered to, so that the Bishop of Alexandria shall have jurisdiction over all these; since this is also the custom of the Bishop of Rome. In like manner as regards Antioch and the other provinces, let each church retain its privileges." Compare this with Bishop Nevill's absurd distortion. You perceive that whilst making a Nicene arrangement of his own, he omitted the very point and kernel of the Canon as regards Rome—"epide kai to en te Rome episkopo touto sunethes estin"—"since this also is the custom of the Bishop of Rome."

This Important Clause

is so translated in the Latin version read at the General Council of Chalcedon, "Quoniam et Romano episcopo haec est consuetudo." So learned Protestant writers translate it—v.g.: "Since this is the custom also with the Roman Bishop" (Neander); "since this also is cus-

tomary with the Bishop of Rome" (Schaff). The obvious meaning of the Canon is this: Let the jurisdiction of the Bishop of Alexandria be protected because it is ancient, and, moreover (kai), it is the custom of the Bishop of Rome to recognise it. Antiquity and the Roman Bishop's recognition were the grounds for preserving the Alexandrian privileges. The interpretation is demanded by the meaning of the words (sunethes tini esti; consuetum est alicui; it is his custom); by the grammatical construction of the Canon and by the reasoning for the legislation. This is the interpretation we find placed upon this Canon in the declarations of contemporary and sub-contemporary Bishops and Emperors, in the pre-eminently accurate Roman "Scrinia" and in the "Acts" of the great early Council of Chalcedon. So the Sixth Canon of Nice, mutilated and distorted by Bishop Nevill to show that the Fathers of the first General Council of the Church did not recognise the Bishop of Rome as "a bigger man" than any of themselves, is, in the hands of theologians and historians, one of the evidences alleged for the Papal Supremacy! How scant must be his supply of "proofs" when he felt compelled to fall back upon the meeting of the Apostles and the Sixth Canon of Nice!

'Difficulties and replies.—In order to be as brief as possible, and at the same time touch upon as many as possible of Bishop Nevill's wandering objections, I shall compress my matter into the shape of difficulties and short answers. Difficulty 1: Bishop Nevill does not know who presided at the Council of Nice, but he is cocksure no papal legates or deputies presided there—"earlier accounts do not so pronounce." Answer: All the earlier accounts we have do so unanimously pronounce. Socrates, the ancient Greek Church historian, the lists of the names of those who signed the conciliar documents, the accounts of Gelasius, Bishop of Cyzicus—all place Hosius and the Roman priests Vitus and Vincent first, even before the exarchs or patriarchs of Alexandria and Antioch. Why? Simply because they were the representatives of

the Supreme Bishop Sylvester of Rome.

'On the festival of St. Sylvester we find even the ancient Greek Liturgy saying, "Thou hast shown thyself the supreme one of the Sacred Council (Nice), and hast illustrated the throne of the supreme one of the disciples"—Peter. Difficulty 2: Bishop Nevill, with Henry VIII. on the brain, is rather inclined to think that the unbaptised catechumen, Constantine the Emperor, was "the real president." Answer: Too ridiculous to need reply. Listen to Hosius addressing Constantine: "Concern thyself not with ecclesiastical affairs, nor teach us in such matters, but rather learn from us. To thee God has given the Empire; to us He has given the things of the Church." And Constantine, unlike Henry VIII. or the Bishop, frocking and unfrocking Elizabeth, took the lesson kindly and humbly. Difficulty 3: Bishop Nevill says that with something like "effrontery" and "the only imaginable motive"—to deceive your readers—I make the dreadful statement that the "Acts"—i.e., the history of the general transactions—of Nice were lost; then he solemnly and at great length proceeded to communicate to an innocent world a fresh and profound piece of historical information—namely, that the Nicene Creed and 20 Canons and a synodical letter are preserved! Answer: The boys of the Sixth Standard in my school know from their sixpenny "Church History" that those 20 Canons are preserved! Every old woman who goes to Mass on Sunday knows that the Nicene Creed is preserved, for she has it in her prayer book, and she hears it read!

'Bishop Nevill has occupied nine and a half columns of your paper mostly with historical matter of this profound kind; the rest he has filled up with miserable attempts to make little points, and with insinuations as to dishonesty, deception, and so on. But even in these insinuations he is not original. The pages of the lovely Littledale, whom he reads, admires, and recommends, are full of them—the pages of Littledale, "vituperative and brutal," "the untrustworthy compiler of rude congeries of fallacies and erroneous statements"; of Littledale "whose name should be received with a howl of execration by those whom he has duped." The burden of the song of this man so described by his own reverend co-religionists, is the dishonesty and deceit of Roman controversialists! Verily, men judge of others from themselves.?

'(2) "Sardica!" "The obscure Synod of Sardica!"—Bishop Nevill, makes a great ado because I quoted meagrely from this Council. Compelled to follow his dance from one Littledalean difficulty to another, I was confined for want of space to mere references, indications, and the shortest quotations. I certainly have been unjust in that way—unjust to my own case. But I have always wished to be generous with him, did opportunity allow; hence I shall now quote Sardica for him at some length. In the collection of Dionysius the Little the Third Canon reads thus: "If any bishop shall have been

judged in any matter and shall be persuaded that he has a good cause so that he may desire a second Council, if it pleases you let us honor

The Memory of St. Peter the Apostle ;

let those who examined the matter write to Julian, the Roman Bishop ; that if he deems it right to revise the judgment it be revised and let him appoint the judges. But if he decide that the cause is not of a nature to warrant a revision of what was done what he shall decree shall be confirmed." Bishop Nevill tells us this was "a scheme" to provide a court of appeal ! There is not a word about appeals in the Canon ; it is "a scheme" to show special respect to the successor of Peter, then attacked by the Arian heretics. We come now to the Fourth Canon ; it deals with the subject of "Appeals." It runs : "If any bishop be deposed by the judgment of the neighboring bishops and declares his wish that his case be adjudged at Rome, after the appeal of him who appears deposed, let no other bishop be ordained for his See until the case be defined by the decision of the Roman Bishop." The Seventh Canon runs : "If any bishop was accused and judged and deposed by the bishops of his own province, and if he who is deposed appeals and has recourse to the Bishop of the Roman Church and wishes to be heard by him," etc., etc. I think I had better stop ! How could Bishop Nevill stand any more of a thing so "Romish" and "Popish" ?

Difficulties and Replies.—Difficulty 1 : Oh ! but that many bishops were not present at this "obscure Synod of Sardica."—Answer : Authorities ancient and modern are divided as to the number present. Newman says 380 assembled, of whom 76 were Arians ("Arians," p. 289); Neander says that 300 Westerns and 76 Easterns were present (Hist. IV., p. 46); St. Athanasius, who was himself a member of it, says that the decrees of the Council of Sardica were signed by more than 300 bishops (Apol. Cont. Or. C. 1). Bishop Nevill calls this Council an "obscure Synod." St. Athanasius calls it a "great Synod." The Emperor Justinian called it, in one of his edicts, "Ecumenical." Many ancient Fathers named it "Magnum Concilium"—the "Great Council." Difficulty 2 : Oh ! but "the Eastern bishops withdrew from it."—Answer : Just fancy calling 76 violent Arian heretics "the Eastern Bishops" ! Remember that there were at the time in the "Eastern Church"

Over 700 Bishops.

This cavil is a ditch dug for the credulous by the cynical, anti-Papal De Marca—called by Bishop Nevill "the Roman De Marca" ! Some of Bishop Nevill's "authorities" leaped into it ; he follows as a matter of course. Difficulty 3 : Oh ! but "Mosheim tells us that its enactments are regarded by some as forged."—Answer : Wonderful ! When you look for the prejudiced Mosheim's authority for the statement you read in the footnote. "Mich. Geddes, Diss. Can. Sard !" The same Bishop Hosius who presided at Nice presided also at Sardica. Many of the same bishops attended both Councils ; hence the Council of Sardica was commonly considered among the ancients as a continuation of that of Nice. Its Canons, often bound up with those of Nice and regarded as an appendix to them, were quoted as Nicene, by Popes and Fathers. Though apparently not known in early Africa, these Canons were found in Western and Eastern collections. But of what authority is ancient testimony as compared with that of Mich. Geddes ! Difficulty 4 : "The Codex Canonum Ecclesiae Universae does not think it worth while to include the Canons of Sardica at all," says Bishop Nevill triumphantly. Answer : Now or never these contemptibly popish Canons are wiped out. But what is this affair with the magnificent name—"Codex Canonum Ecclesiae Universae" ? It is the compilation of a blundering fellow called Christy Justell, who contrived to supply for the deficiencies of his work by the splendor of its title. His "Codex," made up of Canons genuine and spurious, appeared in 1610, and was received by Canonists with a shout of laughter. It soon disappeared to the dusty top shelves of controversial cranks, whence it has been occasionally, but rarely, taken down by that useful class of men for their own purposes. Once Mr. Foulker quoted it in 1869 against Cardinal Manning. The effort did not prove happy for Foulker ; the despatch of his lofty authority was quick and decisive. Can it be that Bishop Nevill has the controversial pamphlets of Foulker beside "the useful little books" of the lovely Littledale ?

'My letter should extend to length too great were I to touch upon all the

Petty Difficulties and Inaccuracies

(there is hardly a leading statement historically correct in the whole production) of Bishop Nevill's letter. I may remark as to the synodical letters of this Council that three were written : a general one intended for all Bishops of the Church, a special one for the clergy and laity of Alexandria, and a third addressed to Pope Julius. This contained the clause which I quoted as

giving in the fewest possible words an idea of the spirit pervading the Canons and letters of the Council : "For this will seem best and by far the most fitting if the Lords Bishops make reference from all the provinces to the Head, that is, the See of the Apostle Peter." The synodical letters were signed by Bishops from Spain, Gaul, Italy, Sardinia, Pannonia, Decia, Macedonia, Epirus, Rhodes, Palestine, Egypt, etc. (Parsons' Hist. Stud., Vol. I., p. 211).

'To conclude, what immediate bearing has all Bishop Nevill's random talk about the Council of Sardica, "appeals," and so on upon the historical question "Was St. Peter Bishop of Rome ?" Why run away from the point ? Why try and conceal his escape in a cloud of dust about the Papal Supremacy ? As he was, on the run, what a pity he did not get to a subject with which he should be far better acquainted—I mean the Royal Supremacy. This is a very puzzling question to many people ; hence they would like to hear from him a dissertation from the Scriptures, the Fathers, and the Councils on that wonderful text—25 Hen. VIII.,—which confers on a lay Pope "the supreme power, jurisdiction, order, rule, and authority over the estate ecclesiastical."

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 3.

His Grace the Archbishop returned from the West Coast on Thursday.

The 'At Home' given in aid of the organ fund of St. Mary of the Angels' Church realised the sum of £11 5s.

A sacred concert, in aid of the new organ which is being built, will be given shortly at the Church of the Sacred Heart by the members of the choir.

The following pupils of St. Mary's Convent were successful in passing the theoretical examination held in June last by the representative of Trinity College, London :—Senior honors—Cecilia Sullivan, Augusta Fitchett, Jeanette Levastam.

The final football match for the fifth-class championship was played between teams representing St. Patrick's College and Wellington College at Berhampore. After a stubborn fight the boys from St. Patrick's were the victors by 11 points to nil. Tries were scored by Heenan (2) and Cullen, the latter's being converted by O'Connor. Mr. J. Laughton was referee.

The members of the Literary Society connected with the local Young Men's Catholic Club did not let the centenary of Robert Emmet's death pass unnoticed. At the weekly meeting of the Literary Society, held on Monday evening, 28th inst., an excellent paper on the life of Robert Emmet was read by Mr. J. J. Cronin, one of the most active and enthusiastic members of the Society. Mr. Cronin's paper was remarkable for its literary excellence, and concluded with Emmet's speech from the dock delivered with great force and eloquence. Mr. Cronin's paper was very warmly received by the members present, and a special vote of thanks to him for his excellent work was unanimously carried. Several of the members present expressed regret that Irish history is not being studied by our Catholic young people.

Wanganui

(From our own correspondent.)

October 3.

The Very Rev. Dr. Kennedy, of the Meanee Seminary, delivered a highly interesting lecture here on last Tuesday night, taking as his subject 'The Mysteries of Pond Life,' and illustrating his lecture at every step by lantern views. Stripping his subject of technical terms and treating it in a popular manner, with now and then a touch of humor, the lecturer commanded the attention of his hearers from the outset, and made his explanations intelligible even to the smallest child in the audience. That the lecture proved of great educational benefit to those who had the pleasure of hearing it goes without saying, and certainly opened the eyes of many who daily pass by, as unworthy of notice, the little insects which were chosen by Dr. Kennedy as the subject of his beautiful lecture, and which by the aid of the microscope and the camera, combined with the skill of the scientist and the photographer, were shown in all their marvellous perfection. As an eloquent conclusion to his lecture, Dr. Kennedy, in referring to the soi-disant scientists who reject God as the author of the wonderful works of nature, said that all the wonders that had

been displayed were but so many proofs of the existence of a ruling power of the great universe, and anyone who reflected at all on the subject could not help exclaiming: 'The finger of God is here.' This sentiment, as one of the speakers afterwards pointed out, was the keynote of Dr. Kennedy's lecture, and it found its highest expression in the touching picture bearing the inscription 'All Thy works praise Thee, O Lord.'

At the conclusion of the lecture the Very Rev. Dean Grogan, in a happy speech, thanked Dr. Kennedy for coming to Wanganui to deliver his instructive lecture, and extended him a cordial invitation to pay a similar visit in the near future.

A hearty vote of thanks, moved by Mr. T. Lloyd, B.A., and seconded by Mr. P. Lundo, was carried by acclamation. The Very Rev. Father Power also added his congratulations.

Dr. Kennedy responded in a few words and said that it would give him particular pleasure to pay a second visit to Wanganui.

During the intervals several musical items were given by the members of the choir and their friends. The following ladies and gentlemen kindly gave their services in this direction: Mesdames Labatt, Lloyd, and Meehan, Misses Day (of Auckland), McCulloch, and Northcote (who acted as accompanist), and Messrs. George McCulloch, Jun., W. Russell, and P. Lundo.

In addition to the clergy already mentioned there were present Rev. Fathers Olier and O'Sullivan, both of whom were associated in manipulating the lantern.

On Tuesday night Dr. Kennedy generously repeated his lecture to the children attending the schools of the parish. The Very Rev. Dean Kirk was present on this occasion.

On Sunday night Dr. Kennedy preached an eloquent sermon, in the course of which he made touching reference to the continued illness of the Very Rev. Dean Kirk.

The following is the result of the examination in instrumental and vocal music held at the convent on Thursday last by the representative of Trinity College—Intermediate—Katie Quillinane, piano playing; Vera Galpin, solo singing. Junior—Elsie Gollan, solo singing; Lina Clapham, piano playing; Eileen Perrett, piano playing; Emily Sullivan, piano playing. Preparatory—Olive Olberg, piano playing.

Nelson

A Nelson correspondent supplies us with the following particulars regarding the late Mr. Patrick O'Connor, of Appleby, whose death was briefly reported in our last issue:—On Tuesday, September 22, there passed away the oldest representative of the Catholic faith in the Nelson district. At the advanced age of 87 years, Mr. Patrick O'Connor, 'Hednesford,' Appleby, was called to his reward. For some years the deceased gentleman had been ailing. It is only quite recently, however, that his infirmities confined him to his room. He received every attention and care at the hands of his children. The priests of the parish had been assiduous in attending him. His infirmities were borne with great Christian resignation, animated with a most lively faith and fortified with continuous prayer. His love of prayer was evinced by his frequent aspirations in the Celtic tongue. He delighted to recite his prayers in Irish—the same prayers he had learned four score of years ago at his mother's knee. 'Twas thus in an atmosphere of prayer and meditation, strengthened with every consoling rite of Holy Church, the good man peacefully passed away in the midst of his children. His funeral took place on Friday, September 25. A Requiem Mass was celebrated at SS. Peter and Paul's Church, Appleby, by Rev. Father Clancy. Prior to the absolution the celebrant addressed a few words to the congregation. Commenting on the text chosen from St. Paul's Epistle to St. Timothy: 'I have fought a good fight, I have finished my course, I have kept the faith,' he pointed out how St. Paul, in writing his own epitaph, did not glory in his eloquence, or his miracles, his election to the apostolate, or his being raised to the third heaven, but to the simple fact that from the day of his allegiance to Jesus Christ he had played the good soldier, covered with wounds and scars got in His service fighting for the extension of His kingdom. He bares his breast and arms like another veteran, and boasts not of the blows he has given, but of those he has taken. His course is now ended: his career is closed and crowned, for despite the allurements of the world, the weakness of the flesh, and the strength of the devil, he has kept the faith. In conclusion Father Clancy hoped that a like epitaph might suit all those listening, as it fitted him who now slept in their midst, and thus all would lay up for themselves a crown of justice which the Lord, the Just Judge, would render to them. After the absolution the coffin was borne by the sons and grandsons of the deceased to the grave where, amidst a large concourse of people from

the surrounding districts, the remains of the late Patrick O'Connor find their last resting place.—R.I.P.

Westport

(From our own correspondent.)

September 26.

His Grace Archbishop Redwood celebrated the Holy Sacrifice of the Mass in the beautiful chapel of the new Convent of Mercy on Thursday morning last, the feast day of Our Lady of Mercy.

Mr. B. Gapper, the popular captain of the Westport Football Club, was the recipient of a handsome dressing case and set of brushes on Friday evening. The presentations were made by the members of the club at the annual ball, which was held in the Victoria Theatre. Mr. Gapper is the energetic and ever courteous secretary of the local branch of the Hibernian Society, and his many sterling qualities have earned for him unbounded popularity.

His Grace Archbishop Redwood administered the Sacrament of Confirmation at St. Patrick's Church, Addison's Flat, last Tuesday morning. Thirteen children, who were first communicants, were also confirmed.

On Wednesday morning last His Grace the Archbishop visited Charleston for the purpose of administering Confirmation. Eleven children made their First Communion and were confirmed. His Grace complimented the people of Charleston on their beautiful little church.

The Ven. Archdeacon Devoy, Provincial of the Marist Fathers, arrived in Westport en route for Reefton on Thursday night. The popular Archdeacon, in company with the Very Rev. Dean Carew and the Rev. Fathers Hickson and McDonnell, left for Greymouth by the 'Mapourika' early on Friday morning.

A very enjoyable little entertainment in honor of his Grace the Archbishop and visiting and local clergy was given by the pupils of the Sisters of Mercy in St. Canice's Schoolroom on Thursday morning, the 24th inst. An interesting and entertaining programme, consisting of vocal and instrumental selections and recitations, was presented for the occasion. The junior pupils in their action song, 'Wild flowers,' and the boys in their humorous chorus were both entirely successful in their respective items. The Misses Winnie Struthers and Amy Lock gave much pleasure with their violin solos. Miss Lock had the honor of being singled out for distinction by the Archbishop. His Grace, who is an accomplished performer on the violin, and an authority on all matters appertaining to the 'King of instruments,' expressed the opinion that this promising pupil of the Sisters of Mercy gave indication of becoming a talented performer on the instrument of her choice. Master Annibal also gave a violin solo. Miss Lily Stitt executed a pianoforte solo in her usual pleasing style, and little Miss Nora Doyle in a recitation entitled 'Lost at sea' displayed remarkable elocutionary ability for one so young. Miss Doyle also contributed a humorous piece, which caused much merriment. The senior and junior pupils in their descriptive chorus 'The gleaners' were excellent, the performance being considerably enhanced by the picturesque costumes and dances incidental to the chorus. An address of welcome to his Grace was read by Miss Stella O'Neill. His Grace complimented the pupils on their efforts to entertain and amuse, and said that they would make apt pupils of Signor Borzoni, who is expected shortly in Westport to train them for the forthcoming grand carnival.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 5.

On Sunday last, feast of the Holy Rosary, the annual diocesan collection in aid of charitable institutions was made, the Magdalen Asylum, Mount Magdala being, as heretofore, the subject of appeal.

Speaking at the Hibernian dinner the secretary, Bro. Sellars, mentioned the fact regarding one of the Brothers present, Bro. T. O'Connell, who was not only one of the first members of the local branch, but was proud to have as members of the H.A.C.B. Society all his sons, five in number, including the Rev. Father John O'Connell, who was there amongst them that evening wearing his P.P. collar.

The proper way, said the Hon. Bro. Beehan, for a member to celebrate his entrance into the H.A.C.B.S. is by inducing at least one other to join. Consistent adherence to the rules ensures better men and better citizens. He explained the working of the Friendly Societies' dispensary in Auckland, together with its advantages, and in reference to the connection of the clergy with the Society, said priests and people together can accomplish everything.

The Hon. W. Beehan, M.L.C., and Mrs. Beehan were on a visit to Christchurch during the week, and were the guests, during their stay, of Mr. Power, at the Masonic Hotel. Accompanied by Mr. F. J. Doolan, president of the H.A.C.B. Society, the visitors called at the episcopal residence, inspected the Bishop's museum of rare and interesting subjects, and were shown over the new Cathedral under the guidance of Mr. J. A. Hickmott, clerk of works, and expressed great admiration of the magnificent building. After being entertained by the Very Rev. Vicar-General, calls were made on various prominent Catholic citizens, including Mr. E. O'Connor, at his Catholic Book Depot. When at Lyttelton, on their return to Wellington, Hon. Mr. and Mrs. Beehan dined with the Rev. Father Cooney at St. Joseph's presbytery.

During the banquet at the Hibernian Hall last Tuesday evening, P.P. Bros. J. McCormick and D. Edmonds were invested by the District President with handsome past presidents' collars. Addressing the recipients, the Hon. Bro. Beehan said it was a pleasant duty to meet the two Brothers. It was always a pleasure to recognise worth, especially in those who had filled the different offices in the branch from the lowest to the highest, and that their services had gained esteem was shown here by the gift from their fellow-members. Bro. McCormick expressed his grateful appreciation of the gift, its value being enhanced by his investiture of it by the D.P. Bro. Edmonds also suitably replied.

The 'New Zealand Tablet' came in for some remarkably favorable expressions of opinion by many prominent speakers at the Hibernian gathering last week, including the Very Rev. Vicar-General and other clergy present. The Rev. Dean Foley, in proposing the Press said all Catholics should have the paper in their homes. To them it was the chief vehicle of information and instruction, able, fearless, and honest, and he was pleased at the opportunity of bearing testimony thereto.

The devotion of the Forty Hours' Adoration was commenced on Sunday in the Pro-Cathedral. Pontifical High Mass was celebrated by his Lordship, the Very Rev. Vicar-General being assistant-priest, the Very Rev. Dean Foley deacon, and Rev. Father O'Connell sub-deacon. The Bishop addressed the congregation, and at the conclusion of Mass there was a procession of the Blessed Sacrament. Pot plants, palms, and banners, adorned the sanctuary and precincts. The music was Gounod's 'Messe Solennelle,' capably rendered by the choir under the conductorship of Mr. H. H. Loughnan, with Miss Kate Young at the organ. His Lordship the Bishop pontificated at Solemn Vespers, attended by the Very Rev. Dean Foley and Rev. Father Price as deacon and sub-deacon respectively, the Very Rev. Vicar-General was assistant-priest, and Rev. Father O'Connell being master of ceremonies. The Bishop preached to a crowded congregation on the Holy Rosary, after which the choir sang the 'Te Deum' in thanksgiving for the election of the Sovereign Pontiff, Pope Pius X. A profusion of floral decorations adorned the high altar, which was brilliantly illuminated. On Monday at nine o'clock there is to be a Missa Cantata, and on Tuesday at the same hour the Mass of Deposition.

His Lordship the Bishop returned from Hanmer during the week, being accompanied at the Sanatorium by the Rev. Father Price. On arrival there, with much kindly forethought, a room was immediately set apart and prepared at the 'Lodge' for the celebration of Mass. On the following Sunday the beautiful public hall, erected by Mr. D. Rutherford, who takes a deep interest in the district, was placed at the Bishop's disposal, and arranged by Mr. Millikin for the celebration of the Holy Sacrifice. An altar was erected and beautifully adorned by Mrs. M. Lance, and the Misses White. The Bishop celebrated Mass at 10 o'clock, and preached on the day's Gospel to a good congregation, the greater portion of which was non-Catholic. An excellent site, in a prominent part of the township was lately secured for a church which the Bishop and the zealous and energetic rector of the district (Rev. Father Price) are anxious to see erected in the near future, indeed, this is one of the conditions imposed on the acquisition of the property, apart from which the want of a church is deeply felt by the many Catholic visitors to the health-giving resort. Several other denominations are already established at Hanmer, and the reproach Catholics are at present laboring under should be speedily removed. The collections already made at Mass there have been set aside as the nucleus of a building fund, to which the Rev. Father Price trusts to very soon sufficiently supplement to enable the work being proceeded with.

Since May 1, when Greater Christchurch was formed, buildings have been erected in the city to the value of £186,300. By far the greater part of the sum represents buildings in the outer area.

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DIOCESE OF AUCKLAND.

(From our own correspondent.)

October 1.

The keenest interest was shown in the city on the question of running of Sunday trams. By the narrow majority of 22 out of a total poll of 7888 the question was decided in favor of the proposal.

A bazaar, the proceeds from which are to be devoted to the Sisters of Mercy's new convent building fund at Parnell, was opened last Tuesday by the Mayor of the borough, and will close next Saturday. It promises to be most successful, and deservedly so.

Next Sunday will be a red letter day at St. Benedict's. This fine church is to be re-opened that day after the recent internal improvements. There will be Solemn High Mass, at which his Lordship the Bishop will preside. Special collections are to be taken up, which it is hoped may, with the sum already subscribed, enable the Rev. Father Gillan to announce that the improvements, which run into several hundred pounds, are fully paid for.

An impressive ceremony took place at St. Mary's Convent chapel, Ponsonby, on September 24, when three young ladies made their vows. The names of the newly professed are—Miss Nellie Perking, Haydonton, N.S.W. (in religion Sister Mary Marcellus), Miss Rees, Cooma, N.S.W. (Sister Blandina), Miss McMenamin, Auckland (Sister Theopheme). His Lordship Bishop Lenihan presided, and was assisted by the Rev. Fathers Patterson, Meagher, O'Hara, McGuinness, Tormey, Furlong, and Holbrook. The sermon was preached by the Rev. Father Benedict, O.P. The music incidental to the occasion was rendered by the Convent choir, assisted by the Very Rev. Dr. Egan, O.S.B., and the Misses Lynch. The beautiful little chapel was artistically decorated with arum lilies and lycopodium. The parents and friends of the newly professed were entertained at breakfast by the Sisters.

The annual reunion of the ex-pupils of the Sisters was largely attended. Rev. Father Benedict, O.P., gave some selections on the gramophone. Afternoon tea was served to the visitors. The Sisters of Mercy, who arrived in Auckland in 1850, must have been gratified to see so many of their former pupils gathered round them to celebrate the feast of the Order on September 24. It must also be gratifying to them to see their labors blessed with success at the recent practical music examinations, Trinity College, London, the results being as follow:—Senior division (honors), Rita O'Sullivan and Aida Ralph. Senior division (pass), Janie Amodeo, Gertrude Bray, Josephine Kenealy, Ellen Brown, singing. Intermediate division (honors), Eileen Kenealy, Flora Gordon, singing. Intermediate division (pass), Eileen Cullen, Katie Mahoney. Junior division (pass), Norah Webb, Emily Robertson, and Elsie Maguire. Preparatory grade (pass), Gertrude Daly and May Mann.

On Friday evening a meeting was held in the Marist Brothers' Schoolroom to take steps to fittingly commemorate the seventh anniversary of the consecration of his Lordship Bishop Lenihan. The meeting was convened by the Rev. Father Patterson, Adm. Amongst those present were the Very Rev. Dr. Egan, O.S.B., Rev. Fathers Patterson, Meagher, Tormey, Furlong, and Holbrook. Apologies were received from the Rev. Fathers Gillan and Kehoe, both of whom regretted their inability to attend, and promised their hearty co-operation. Mr. Edward Mahony was appointed chairman of committee, Rev. Father Patterson, Adm., hon. treasurer, and Mr. M. J. Sheehan hon. secretary. The following were appointed a committee: Hon. J. A. Tole, and Messrs. J. J. O'Brien, J.P., and D. Flynn (Ponsonby), Messrs. P. J. Nerheny, A. Kohn, and M. Foley (St. Patrick's), Rev. Father Gillan and Messrs. P. Brophy, and J. Larkins (St. Benedict's), Rev. Father Kehoe and Messrs. Mulvaney and F. Peacocke (Parnell). The Rev. Father Patterson explained that it was intended to present the Bishop with a motor car to cost £290, and he had in hand already £250, the balance being fully promised. He had engaged the Choral Hall for Monday, November 16, subject to the approval of the committee. His Excellency Lord Ranfurly had promised to attend that evening, and he had secured the services of some of the best of our local vocalists and instrumentalists to assist on the occasion. It was decided to heartily thank Father Patterson for his indefatigable labors, and to ratify all the arrangements he had made. It was decided that the children from the nuns' schools should sing one or two choruses that evening.

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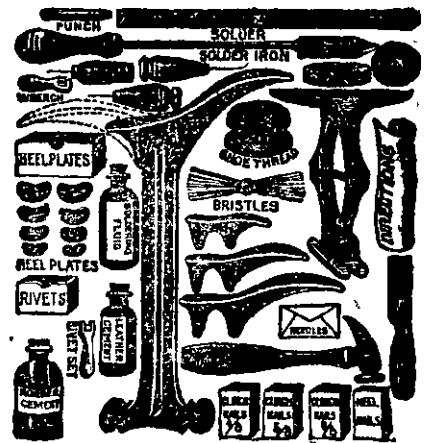
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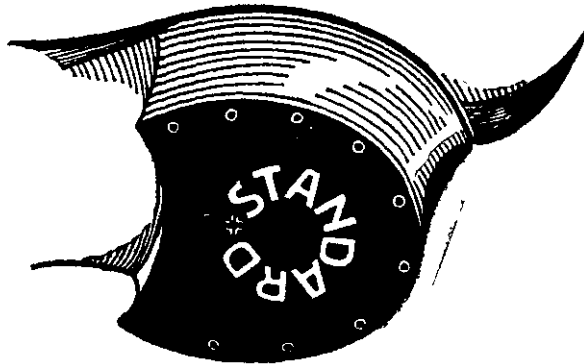
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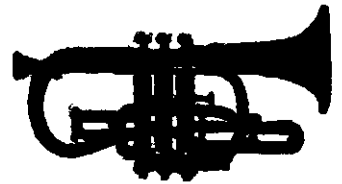
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Irish News

ANTRIM.—A Belfast Disaster

Fairbairn and Lawson's moulding shop, Belfast, collapsed last week, and fifteen persons were entombed, only a few of whom were rescued alive.

DERRY.—Orange Factions

The anniversary of the Relief of Derry was celebrated by the Orangemen of the city and district. Belfast sent two opposing contingents of the Sloanites and Trewites, but both sections were prohibited from participating in the public procession of the Order. The Orangemen later in the day, began to quarrel among themselves, and there was a good deal of bloodshed, but eventually the police got the combatants to the railway station and cleared them out of the city. King Edward was denounced as a 'Popish King' at a meeting held by Trew.

DOWN.—Pronouncement by the Irish Leader

Mr. J. E. Redmond, speaking at Newcastle last week said if the Irish Land Act was intelligently worked it would end the agrarian question in a few years. The next session must be devoted to the interests of the laborers, to whom the Nationalists' cause owed so much. The Nationalists had in their hands the Ministry's life or death. They would use their power without compunction to forward the Irish cause. In connection with Mr. Redmond's views it is interesting to note that the 'Irish Times,' the Dublin Unionist organ, holds somewhat similar opinions. It says:—'We have spoken of the 103 representatives of Ireland as a whole, and not of the 20 Unionists or the 83 Nationalists as separate parties, because it seems to us most desirable that on this issue Irishmen should speak with no uncertain sound, but should support a common policy solely directed to the benefit of Irish interests. England has never been governed in deciding upon her fiscal policy by any special consideration for the interests of Ireland, and we see no reason why in this matter Ireland should show herself more altruistic than her neighbor. In the eighteenth century the nascent manufactures of Ireland were deliberately hampered and destroyed by the restrictions placed upon them in the interests of English traders: in the nineteenth century England, to suit herself, repealed the corn-laws, and thereby deprived the chief remaining industry in Ireland of such advantage as it reaped from their continuance. Ireland may now have the deciding voice in determining what the fiscal policy of Great Britain shall be for the next half-century. Let her look to it that, after full consideration of the circumstances, she raises her voice on the side of that policy which promises the greatest good to her own people.'

DUBLIN.—Death of a Baronet

Sir Percy Grace, Bart., died recently at his residence, Boley, Monkstown. The deceased baronet, who was a member of an old Catholic family, was connected with various public bodies. He was a director of the Hibernian Bank, and of the Dublin, Wicklow, and Wexford Railway Company. He was also a Commissioner of the National Education Board, and of the Irish Lights Board and the Board of Charitable Donations and Bequests. He was Governor of the Royal Hibernian Military School and of Shiel's Institute.

Trustees Appointed

The following trustees have been appointed for the distribution amongst the Dublin hospitals of the gift of £50,000 which Lord Iveagh generously gave in connection with the King's visit to Dublin: Lord O'Brien, of Kiltenera (chairman). Mr. Charles E. Martin, D.L., J.P., of 12 Fitzwilliam place; the Right Hon. Jonathan Hogg, wine merchant, 12 Cope street; Mr. Joseph Todhunter Pim, 22 William street; and Lieutenant-Colonel Adderly, a director of Guinness's Brewery.

GALWAY.—The Blake Clan

Mr. Thomas Blake, who headed the amateur escort of tenant-farmers on their ponies which accompanied the King during his recent visit to Galway, is the eldest son of Sir Valentine Blake, of Menlo, the picturesque ivy-covered seat that towers above the Corrib waters near Galway. The Blakes are a great clan in Galway, and this baronetcy dates from 1622, its first holder having been Mayor of Galway. The Blakes were Cavaliers, and Sir Walter Blake was a captain in Dillon's regiment in the army of James II. in Ireland, but 'obtained' the benefit of the articles of capitulation at Galway in 1691, when William III.'s cause finally triumphed. They have done their share of fighting since, and have married Lynches and Burkes, the other great Connemara clans. The present, the fourteenth baronet, is over 60. His son Thomas was born in 1870, and was formerly a lieutenant in the Royal Artillery. His sister, Miss Florence Blake, had rather a sad story. In 1894 Mr. Roland Cot-

ton, of Etwall Hall, her lover was drowned in Galway dock while on a visit to the Blakes. Of Mr. Thomas Blake's 'Cavalry' the 'Times' correspondent says:—'A wilder, merrier crew than this escort, with knots of red, white, and blue and green ribbons in their hats, many of them riding bare-backed, and not a few of them chattering in Irish, was surely never seen.'

KERRY.—Mass on the Mountain Top

Apocrops of the imposing ceremony on Croagh Patrick on Sunday, August 16, the last occasion (says the 'Freeman's Journal'), when Mass was celebrated on the top of an Irish mountain was on Sunday, June 28th, 1868. This great junction was initiated by the late Canon Brosnan, the senior curate of Tralee, and on that memorable Sunday quite 20,000 people, headed by Dr. Moriarty, Bishop of Kerry, ascended Brendan Mountain (over 5000ft. high) most of them starting at five o'clock a.m. from Tralee. Mass was celebrated at the base of the mount at 11 o'clock by Father Murphy, O.P., Prior of the Dominican Convent, Tralee, and before 12 noon the sacred ceremonies of the day commenced on the pinnacle of St. Brendan's Mountain, the Bishop celebrating Solemn Mass. Three sermons were preached, the first by Father Murphy, the second by Father Moriarty, and the third in Irish, by Father Brosnan.

KILDARE.—Purchasing their Holdings

A cable message states that the tenants have purchased the Duke of Leinster's Kluare estates, comprising 44,000 acres, for £1,381,353. Twenty-five years is given for the payment of the purchase money. It is evident from the tenor of this message that the sale was not under the new Land Act but by private treaty, especially as the Act does not come into force until the beginning of next month.

LEITRIM.—Fatal Accident

A shock was given the residents of Carrick-on-Shannon on August 14, when the news spread that Dr. Richard B. Threlfall had bled to death early that morning from having the main artery of one of his legs severed by accident. Four doctors were immediately at the side of their popular colleague. However, all their efforts to stop the flow of blood was futile, and the once promising medical man bled to death. He was fortified by the rites of the Church, which was administered to him by the Rev. B. Geragaty.

LIMERICK.—Increase of Lunacy

The resident medical superintendent of the Limerick Lunatic Asylum reports that the number of patients still keeps increasing, 18 cases having been admitted in a month, while only 10 were discharged.

MAYO.—An Imposing Ceremony

Croagh Patrick, one of the most stately of the mountain ranges of Connemara, was on Sunday, August 16, the scene of an imposing ceremony. On the highest peak, overlooking Clew Bay, and fully 2500ft. above the level of the sea Father McDonald, Administrator, Westport, offered up the Holy Sacrifice of the Mass in the presence of a congregation which numbered over 7000, and included not a few visitors from America and Australia who happened to be in Ireland and gladly availed of the opportunity of being present. His Grace the Most Rev. Dr. Healy was to have preached on the occasion, but owing to the inclemency of the weather he was unable to attend. Father McDonald announced that an Indulgence had been granted by the Holy See to everyone who assisted at the ceremony with proper dispositions. He also intimated that Mass would be celebrated on the mountain every year in future.

MEATH.—Convent Schools

A passage occurring in the pastoral letter issued by the Bishop of Meath gives the lie to the slanders insinuated in the letters of P. H. O'Donnell and Michael McCarthy, that the nuns of Ireland are backward in education, and but indifferently equipped to impart it. Bishop Gaffney, referring to the convent at Navan, says that one of the nuns there 'got first place in the Intermediate list of honors for successive years, afterwards matriculated for Royal University and got an exhibition for her examination. She got an exhibition in First Arts, and afterwards got the Stewart prize for the excellence of her examination in First and Second Arts in open competitions with all the schools of Ireland. She is B.A. and M.A. of the Royal University.' No wonder the Bishop goes on to add: 'It is lamentable to see the folly of so many parents sending their daughters away—even to England—while they have such home advantages.'

WATERFORD.—Lord Dudley's Opinions

The Lord-Lieutenant of Ireland, speaking at Waterford in reference to the new Irish Land Act, remarked that it seemed to him the success of the measure depended largely not only on the method of administration, but in the spirit in which the people co-operated in bringing it into operation. Lord Dudley gave an undertaking on behalf of the Government as to the administration, and

he hoped that the same spirit would be displayed in the working of the Act as was during the debate in the House of Commons. The Act, as Mr. T. W. Russell pointed out in the letter to his election agent in South Tyrone, does not come into operation until the 1st of November, and Mr. Russell, who is not over-sanguine as to the outcome of the Act, intends during October to hold a number of conferences with the tenants in order to arrange as to the methods of procedure under the Act, the good or evil results of which depend so much, as Lord Dudley says, on the spirit of reasonableness and fair-minded dealing in the negotiations.

GENERAL

The Linen Industry

Whether Ireland is the finest country in the world for growing flax, it is beyond dispute (says 'World's Work') the finest in the world for bleaching linen. Nowhere else can the snow-white finished fabric be turned out to rival the Irish bleach. France, Belgium, Germany, and America have all entered into competition with us, and retired unsuccessful. The quality of the water, the climate, and the inherited experience of the Irish bleachers all contribute to the result.

Irish in England

The number of Irish in England is much larger than is generally supposed. Of the 35,000,000 persons enumerated in England and Wales, 426,565 were born in Ireland. The English county having the largest number of Irish-born persons in its population is Lancashire, which, at the time of the last census was taken, had a total of 145,301 within its borders. Of the other English counties Yorkshire follows Lancashire, with an Irish-born contribution to its population of 39,145.

National Heirlooms

The benches on which the members of the Irish House of Commons sat are preserved at the Royal Irish Academy, and are sometimes occupied by the members of that learned body. The mace is a treasured heirloom at Antrim Castle, inherited from Mr. Foster, the last Speaker—a determined Home Ruler—who refused to surrender 'the bauble' to any but the constituted authority by whom it had been entrusted to his keeping. It was a familiar object to the public, for the Speaker resided some distance from the House, and used to walk, in fine weather, in his robes from his residence to the House of Commons, preceded by the Sergeant-at-Arms bearing the mace, and in his progress was usually accorded almost regal honors. The division bell found its way to the Theatre Royal, Dublin, where it did service for over half-a-century. It perished in the fire that destroyed the theatre some twenty years ago.

Reducing the Constabulary Force

A Belfast paper states that concurrently with the Land Bill becoming law the Royal Irish Constabulary force will be considerably reduced. A circular has been issued to county inspectors calling upon them to retire all members of the force over a certain age limit, including all ranks from head constable down. There are to be no further promotions from the ranks to district-inspectorships. Recruiting was stopped some time ago.

A Prophecy

Mr. T. P. O'Connor, M.P., speaking at Liverpool recently, referred to the Land Bill then before Parliament as the greatest peaceful revolution ever carried out in the history of a nation, and he ventured to prophesy that in five years or less a British Minister in the House of Commons would propose a Home Rule Bill. If the Ministry wanted to make the Empire strong and united there was a better plan than Mr. Chamberlain's taxation of food, and that was to settle the Irish question.

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

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.—***

People We Hear About

Cardinal Logue was the first Irishman in history to vote at a Papal Conclave (says the 'Leader'). In 1878, Cardinal Cullen was prevented by illness from taking part in the election of a successor to Pius IX. Cardinal Gibbons was the first American to enjoy the same high honor. The first American Cardinal, Archbishop McCloskey of New York, reached Rome too late to participate in the election of Leo XIII.

Mr. Horace Plunkett, who was recently knighted, believes intensely in the future of Ireland, and in the last dozen years he has striven with great earnestness to promote co-operation and improvement in the methods of agriculture and industry. He offended his political friends the Unionists, by appointing Mr. T. P. Gill, an able Nationalist, to be secretary of the Board, and since they opposed and defeated him in South Dublin he has been without a seat. Sir Horace is a brother of Lord Dun-sany.

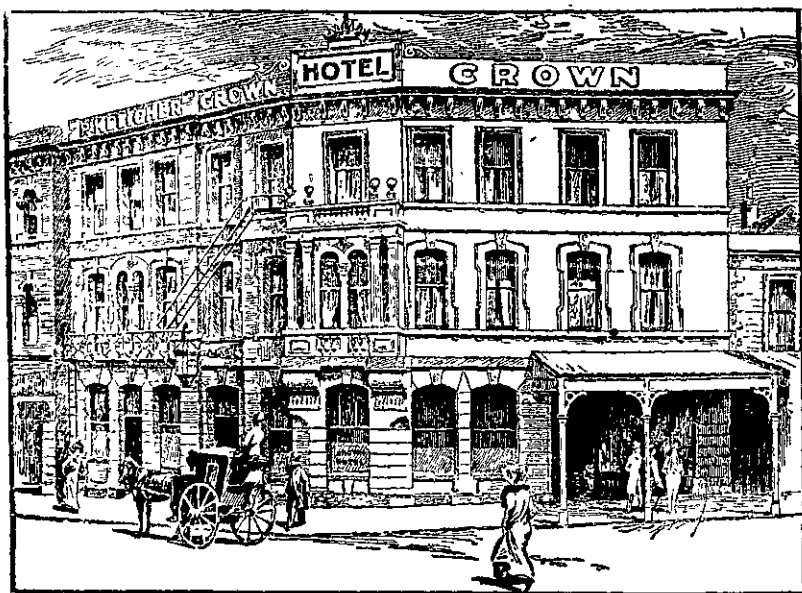
Sir Edward Levy Lawson, who has just been raised to the peerage by King Edward, is the proprietor of the London 'Daily Telegraph.' He is the son of the late J. M. Levy, one of the founders of the cheap press, and was born in 1833. Commencing his active career of journalism in 1851, he was prominently connected with the repeal of the paper duties, and during the long period of his direction of the 'Daily Telegraph' was responsible for the organisation and success of funds in relief of the cotton famine in Lancashire in 1860-65 and of the poor of Paris after the siege of 1870-71. With James Gordon Bennett he organised Stanley's great journey across Africa (1874-77) in search of Livingstone, whereby the Congo was discovered.

'M.A.P.' tells the following story of King Edward in connection with the death of Leo XIII.:—During the State visit of President Loubet to England there was a good deal of speculation as to what would happen in the event of the Pope's death, and whether any of the Royal entertainments would in that case be curtailed or abandoned. The President himself, although the official head of a nominally Catholic State, seems to have carefully refrained from any expression of feeling on the subject; but it appears that King Edward, with his usual tact and decision, had already quite made up his mind. The Adjutant-General of the Army, General Sir Thomas Kelly-Kenny, in an audience with his Majesty a day or two before the great ball at Buckingham Palace, respectfully submitted that, as a Catholic, he would be prevented from appearing at the function in question, should the Pope die before the appointed evening. The King immediately intimated that in such an event the ball would not take place at all. In reply to a respectful representation that it would be difficult at the last moment to communicate this to the thousands of invited guests, 'Well,' said the King, 'if they do arrive at the Palace, they will just have to turn round and drive home again.'

Lord Iveagh, whose gift of £50,000 to the Dublin hospitals in commemoration of the King's visit to Ireland, has been described as the 'richest Christian in the United Kingdom.' Some years ago an unauthorised estimate placed his actual fortune at £14,000,000, and it was also stated that he holds £2,000,000 of North-Western Railway stock. The famous Guinness brewery in Dublin was (says 'New Ireland') bequeathed by Sir B. L. Guinness, the first baronet, to his two sons, Arthur and Edward, and he expressed the hope that neither would relinquish his interest therein. Shortly before Sir Arthur, the elder brother, was made Lord Ardilaun, he sold his half-share to his brother, receiving, as rumor had it, a million sterling for it. But Edward, as sole owner, doubled the profits, and in 1886 the business was converted into a limited company, with a capital of £6,000,000, of which the greater part was the share of Sir Edward, now Lord Iveagh. He has given of his wealth with rare liberality for public purposes. He gave a quarter of a million for the endowment of bacteriological research, another quarter of a million for the housing of the poor in London and Dublin, and his minor benefactions—though they are only to be described in the relative sense—are many. Lord Iveagh bought the famous Elvedon Estate some years ago, and is also a London land owner.

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

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.—***



CROWN HOTEL

RATTRAY STREET, DUNEDIN.

P. KELIGHER,

Having considerably enlarged and thoroughly renovated this Old-established and Well-known Hotel, offers to the Travelling Public really

FIRST-CLASS ACCOMMODATION.

THE HOTEL IS CENTRALLY SITUATED, being only a few minutes' walk from Railway Station and Wharves.

COMMERCIAL ROOM,
LADIES' DRAWING ROOM,
BILLIARD ROOM, &c.

EUROPEAN HOTEL

GEORGE STREET, DUNEDIN.

W. F. BASTINGS, PROPRIETOR
(Late of Marine Hotel, Port Chalmers)

The above Hotel has been Renovated and Re-furnished throughout, making it in every respect up-to-date. Travellers and Visitors can rely upon receiving the best of attention and comfort.

All Wines, Spirits, and Beer of the Best
Terms—5s per day

One Shilling Luncheon a Speciality, from 12 to 2 p.m.

Convenient to Trains and Wharfs
Telephone 673.

J. F. WILSON

DENTIST

(Late R. J. B. Yule),

SPEY STREET, INVERCARGILL.

MR. WILSON, having purchased the goodwill of Mr Yule's practice, would like patients to understand that any contracts entered into by Mr. Yule for Mechanical work or otherwise, will be carried out by him without any difference in fee. Any alterations and so on free of charge.

HOURS OF CONSULTATION—9 a.m. to 5.30 p.m., and 7 to 8 p.m.

Hospital patients attended to Tuesday and Friday mornings from 9 to 9.30.

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Sculptors to Westland War and Coronation Memorial; N.Z. Battery Commemoration Statue, Albert Park, Auckland; Reed Memorial, Albert Park; Rotorua War Memorial

Invite inspection of their new and varied stock of

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Branson's Hotel,

Corner of KING & ST. ANDREW STS.

MR CHARLES BRANSON,

who for many years was at the Grand, has now assumed the management of the above Hotel, which is centrally situated at the corner of Great King Street and St. Andrew Street. At considerable cost, the whole building has undergone reconstruction. It has been greatly enlarged, furnished, and appointed, regardless of expense, making it the most comfortable Hotel in town. It comprises 18 bedrooms, bathroom, large dining, drawing, smoking, billiard, and commercial rooms. Fire escape and iron balcony completely surrounding the Hotel, giving the most ample security against fire

Tariff—4/6 per day, 25/- per week.

Permanent Boarders by arrangement

RAILWAY HOTEL

THORNTON QUAY, WELLINGTON.

JAMES DEALY - - Proprietor.

This well-known Hotel is in close proximity to both Railway Stations, thereby offering great facility to the travelling public of being able to leave by the early Trains.

Guests may depend upon being called in time, a Porter being kept for that purpose.

The Bedrooms are well and comfortably furnished, and the Fittings and Accommodation throughout is all that could be desired.

The Wines and Spirits are all of the choicest and Best Brands. Dunedin XXXX Beer always on Tap.

Table d'Hotel daily from 12 to 2, and Meals at all hours for travellers. Free Stabling.

TERMINUS HOTEL,

DUNEDIN.

This Hotel is situated just opposite the Triangle Gardens, Railway Station, and Wharves. It is one of the most beautiful position in Dunedin. There is no pleasanter place at which to live. The hotel is quite new, and the rooms are large and lofty. The Baths and Lavatories are all that could be desired.

TARIFF MODERATE.

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BEDDING, CHINA, GLASS,
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DINING DRAWING ROOM SUITES

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CROCKERY, CUTLERY, LAMPS, AND
HOUSEHOLD IRONMONGERY,
TEA, DINNER, AND BED-
ROOM SETS at

SPECIALLY REDUCED PRICES,

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Inspection of our Goods specially invited, as we can stand the test.

All Goods carefully packed and delivered in Town or Country.

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We invite all who enjoy A Good Glass of Beer to ask for
STAPLES BEST

On Draught at almost all Hotels in the City and surrounding districts.

And confidently anticipate their verdict will be that STAPLES AND CO. have successfully removed the reproach that Good Beer could not be brewed in Wellington.

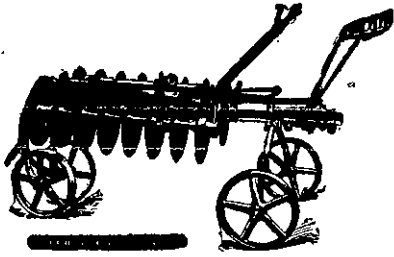
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DRAPERS CHRISTCHURCH, respectfully request your support and kind recommendation

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Light, Cool, Watertight, Everlasting, Inexpensive.

Uniform Colour throughout. Every Roof Guaranteed.

Past Works.—Such as Dunedin Convent Oamaru Convent, Clyde Church, Holy Trinity Church Port Chalmers, Dunedin Car House, Gore Post Office, Creosote Works, Invercargill, numerous Private Residences, particularly in High Street, Dunedin, and in Roslyn, SPEAK FOR THEMSELVES.

Future Works.—Such as Christchurch Cathedral, Dunedin, Bluff and Rangiora Railway Stations, Railway Library, Invercargill, and TEN (10) Private Houses in Dunedin, Oamaru and Invercargill show the increasing popularity of the line.

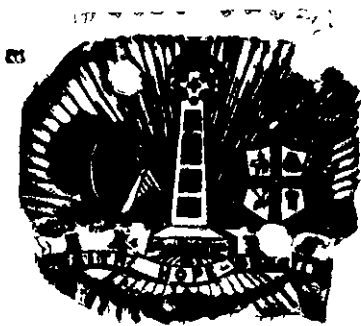
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The most PICTURESQUE ROOF for either Private or Public Buildings.

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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 £1, 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

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

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Straight up from Wharf. Meals are served any hour of the day or night from 6.30 a.m. to midnight. Private Dinners, Suppers, etc., on the shortest notice.

BEDROOMS, by the night ... 2s & 2s 6d. By the week ... 12s & 15s

DOUBLE ROOMS do ... 4s By the week ... 24s

BOARD & LODGING by the Day 6s, or by the Week £2. For a longer period 35s per Week.

PRIVATE SUITES OF ROOMS IF REQUIRED.

MEALS FROM 1s UPWARDS.

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The Largest Old Established Tea House IN THE WORLD.

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In ½lb, 1lb, and 5lb Tins, at 2s, 2s 6d, 3s, and 4s.

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WHAT CAN TUSSICURA DO?—If you are suffering from a bad cold, accompanied by a distressing cough, a single dose will relieve the phlegm which gathers in the bronchial tubes, thus rendering expectoration more easy. TUSSICURA will likewise strengthen the organs affected and fortify them against the inroads of such dangerous diseases as Pneumonia, Pleurisy, and Consumption. There is absolutely no remedy to equal it, and its wonderful qualities are admitted by all who have given it a trial. Price, 2/6 per bottle. Obtainable from all Chemists and Storekeepers.—***

Commercial

(For week ending October 7.)

PRODUCE.

London, October 2.—Butter: Danish, 120s; Australian and New Zealand, stored, 98s to 102s.

Wellington, October 4.—The Agent-General cables under date London, October 3, that the mutton market continues dull, and prices are not quite as firm. The average price for Canterbury brands is 4½d to 4¼d; Dunedin, Southland, and W.M.E. Company, 4d to 4½d; other North Island brands, 4d; ewes, 3¾d; River Plate mutton, 3¾d. Lamb is firmer, the average price for Canterbury being 4½d; brands other than Canterbury, 4¾d; tegs, 4½d; River Plate, 4½d. Beef is overstocked, and the market is depressed. The average price for hind-quarters, New Zealand, is 4d, and lores, 2½d. The butter market is rather unsettled on account of the rapid advance of Danish. Stored New Zealand is somewhat irregular in quality, and sound is quoted at 100s per cwt; Danish, 118s; Canadian, 98s; Irish, 108s; Siberian, 90s; Argentine, 96s. Cheese is steady, and the average price for finest Canadian is 55s to 56s.

Invercargill prices current.—Wholesale—Butter farm, 8d; butter (factory), bulk, 10½d to 10¼d; pats, 11d cash. Eggs, 8d per doz. Cheese, factory, 6½d. Hams, 9d. Potatoes, £4 per ton (bags weighed in). Barley, 2s to 2s 6d. Chaff, £3 per ton. Flour, £10 10s to £11. Oatmeal, £8 10s to £9. Bran, £3 10s. Pollard, £4. 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, 23s; 50lb, 6s 6d. Oatmeal: 50lb, 5s 6d; 25lb, 2s 9d. Pollard, 7s per bag. Bran, 4s 6d. Chaff, 1s 9d.

Mr. F. Meenan, King street, Dunedin, reports:—Wholesale prices only.—Oats: Seed, 1s 10d to 2s 3d; milling, 1s 8d to 1s 9½d; feed, 1s 3d to 1s 7d. Wheat: Milling, 3s 10d to 4s 2d; fowls' wheat, 3s to 3s 6d. Potatoes: Derwents, £3 15s to £4 5s; seed kidneys, £3 10s to £4 10s. Chaff, £2 10s to £3 10s. Straw: Pressed wheat, 27s 6d; oaten, 30s; loose, 35s. Flour: Sacks, £10; 50lb, £10 15s; 25lb, £11. Oatmeal, £9. Pollard, £4. Bran, £3. Butter: Dairy, 8d to 10d; factory, 11d. Cheese: Factory, 6½d; dairy, 6d. Eggs, 11d. Onions: Melbourne, £5.

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 fair catalogue to a good attendance of buyers. There was fair competition up to late values, and most of the lots on offer were disposed of. Prices ruled as under:—Oats—The demand for milling qualities has been quiet. Good to best feed continues to move off slowly for export, but in the face of quotations from other ports late values are difficult to maintain. Medium and inferior sorts are offering more plentifully at lower rates. Quotations: Prime milling, 1s 6½d to 1s 7d; good to best feed, 1s 5½d to 1s 6d; inferior and medium, 1s to 1s 4½d per bushel (sacks extra).

Wheat—Prime milling is offering sparingly, and local business is chiefly confined to medium sorts, for which there has been fair inquiry. Fowl wheat, which has been offering freely, finds buyers at prices a shade below late quotations. Quotations: Prime milling, 4s to 4s 2d; medium, 3s 6d to 3s 10d; best whole fowl wheat, 3s 2d to 3s 4d; broken and damaged, 2s to 3s per bushel (bags extra).

Potatoes—Fair supplies of northern Derwents have come forward, and the local demand continues to absorb these at prices on a par with late quotations. Special seed lines (more particularly Up-to-dates) have good inquiry, and are in short supply. Quotations: Prime Derwents, £4 to £4 5s; medium to good, £3 10s to £3 17s 6d; seed lines, £4 to £6 per ton (bags in).

Chaff—Medium quality is still in over supply and difficult to place at late values. Prime oaten sheaf meets fair demand at prices fully equal to late quotations. Quotations: Best oaten sheaf, £3 to £3 5s; choice, £3 7s 6d; medium to good, £2 7s 6d to £2 15s; inferior and light, £1 10s to £2 5s per ton (bags extra).

Messrs. Stronach, Morris, and Co report as follows:—Wheat—The increased demand lately reported has fallen away, and millers are not prepared to give full rates except in small lines. Prime milling is nominally worth 3s 11d to 4s 2d; medium to good do, 3s 6d to 3s 9d; best whole fowl wheat, 3s 2d to 3s 4d.

Oats.—The market continues dull and buyers are scarce at late quotations.

Chaff.—Best oaten sheaf, £3 to £3 5s; extra, £3 7s 6d; medium to good, £2 10s to £2 15s.

Potatoes.—Best Derwents, £4 to £4 5s.

WOOL.

London, September 29.—The wool sales closed firm. Prices for crossbreds were the highest of the series. An inferior selection was offered to-day, but prices were well maintained. New Zealand clips showed a further upward tendency.

London, September 30.—For the wool sales just closed 158,000 bales were catalogued, and 80,000 sold for the Home markets, 70,000 for the Continent, 1000 for America, and 7000 were held over. Compared with the closing rates for the July series, fine medium crossbreds were fully 5 per cent. higher, while coarse were 15 per cent., and medium scoured merinos 5 per cent. lower. All other classes were unchanged. Crossbred lambs were from par to 5 per cent. higher. Merinos are unchanged. The sales included the following clips:—Peninsular, 9½d; Takaka, 9¾d; Malvern, 20¾d; Lockwood, 22¼d.

Messrs. Stronach, Morris, and Co. report as follows:

Rabbitskins.—London sales last week showed a rise of ½d to 1d according to quality, and in consequence prices at yesterday's sale were higher in sympathy, the principal advance being in poor qualities. We sold winter greys mixed bucks and does at 15½d to 16¼d; second winters, 9¾d to 14½d; autumns, 11½d to 12½d; summers, 8d to 8¾d; milky does, 6½d to 7½d; blacks, 9¾d to 24d.

Sheepskins.—We offered a very large catalogue to-day and competition for all classes was good. There was, however, a tendency to stop short of the very extreme prices ruling lately. Merinos, best, sold at 4s to 6s 9d; halfbreds, 3s 7d to 5s 8d; fine crossbreds, 3s 6d to 5s 1d; crossbreds, 3s to 5s 1d; butchers' skins sold up to 5s 9d.

Tallow and Fat.—There is no change to report. Supplies have been small lately and late prices maintained.

Hides.—Last Thursday we offered 320 and sold these at prices on a par with late quotations, medium weight hides being a shade better. We sold prime ox hides at 5¾d to 6¾d; medium to good do, 4¾d to 5½d; light and inferior do, 1½d to 4½d; prime low hides, 4¾d to 4½d; medium to good do, 4d to 4¾d; light and inferior do, 2d to 3¾d; calfskins, 9d to 2s.

LIVE STOCK.

Messrs. Stronach, Morris, and Co. report having held a clearing sale on the farm near Palmerston for the executors of the late Wm. Whiteside on Saturday last, 3rd inst. The weather was all that could be desired, and the attendance being large a most satisfactory sale resulted. The stock, etc., were not many in numbers, but everything brought full values, the following being the principal lots: Full-mouthed crossbred ewes, with lambs at foot, 21s 3d. Dairy cows, £6. Calves and yearlings, £3 8s to £3 12s 6d. One draught mare, £35 10s. One draught yearling, £16 10s. Implements and household furniture all at full market rates.

DUNEDIN HORSE SALEYARDS.

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

At this week's sale the main attraction was a consignment of draught and light harness horses, 34 in number, from Mr. Edward Stephenson, of Palmerston North. The shipment comprised 28 draught colts and fillies and six hacks and harness horses, and it may safely be asserted in the case of the draughts that a more useful or apparently sound lot of horses has not been offered in the Dunedin Saleyards for many years. They were all four and five years old, horses of great substance; but unfortunately most of them were only just broken to lead, and this somewhat militated against their sale. The consignment sold well, realising prices ranging from £34 to £57 10s. The light horses also were of good stamp, and sold at from £17 to £34. To-day one exceptionally good cob dog-cart horse was sold for £34, and several good harness horses changed hands at from £19 to £27. We quote: Superior young draught geldings, £50 to £60; extra good, prize horses, £62 to £70; medium draught mares and geldings, £35 to £48; aged do, £24 to £34; upstanding carriage horses, £35 to £40; well-matched carriage pairs, £80 to £120; strong spring-van horses, £28 to £38; milk-cart and butchers' order-cart horses, £22 to £30; tram horses, £16 to £27; light hacks, £12 to £20; extra good hacks, £22 to £30; weedy and aged hacks and harness horses, £5 to £10.

The train arrangements on Labor Day and October 17 are advertised elsewhere in this issue.

**MUTUAL CO-OPERATIVE,
STORES,
MACLAGGAN STREET, (next Arcade)
DUNEDIN.**

The Cheapest Place for Country Settlers to
Purchase.

North Branch:

**GEORGE AND HANOVER STREETS,
JOHN BEATTY,
Manager.**

**GERALDINE HOTEL
GERALDINE.**

MRS. MCLEAN ... Proprietress.

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

Commercialists can rely on obtaining the
very best accommodation.

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

Important Notice to Householdors.

F. J. GUNN

(For many years Managing Director of the
D. & S. Coal Company, Limited, Castle etc.)
Begs to Announce that he has commenced
business in those

CENTRALLY SITUATED PREMISES
At

No. 21 ST. ANDREW STREET
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Under the style of

F. J. GUNN AND CO., LIMITED,
As COAL MERCHANTS and GENERAL
CARTERS.

Try us for Best Screened Coal of any kind.

Telephone No. 1,720.

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SPEIGHT'S CELEBRATED

PRIZE ALES & STOUTS.

BOTTLED BY

MESSRS. POWLEY & KEAST
HOPE STREET,
DUNEDIN,

Bottlers, Wine & Spirit Merchants.

Country Orders Punctually attended to.
Order through Telephone 979.

Sole Agents in Dunedin for A. B. Mackay
"Lequer" Whisky.

Agents for Auldana Wines (S.A.)

Corks, Tinfoil, Wire, Sycons, and all Bottlers
Requisites in Stock.

Buchu Kidney Cure.

For Gravel, Inflammation of the Bladder,
Phosphatic and other deposits, Pains in the
lower part of the Back, and all Kidney and
Bladder Complaints. This preparation is
warranted free from any injurious or nox-
ious ingredient, and is composed of specially
selected drugs which are of tried efficacy.
Men who have been accustomed to working
in water or in a damp place will appreciate
the benefits of this remedy.

2s and 3s 6d Bottles.

Sent, post free, to any part of New Zealand
when order is accompanied by remittance.

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CHEMISTS AND OPTICIANS,
Licentiates of the Pharmaceutical Society
of Ireland,
MANSE STREET, DUNEDIN.

BONNINGTON'S.

ONCE tried, always used. This is an absolute fact regarding
BONNINGTON'S CARRAGEEN IRISH MOSS.

No remedy will give greater satisfaction for the cure of COUGHS
and COLDS, BRONCHITIS, INFLUENZA, LOSS OF VOICE,
&c. It is in great demand by PUBLIC SPEAKERS and SINGERS,
as the Carrageen Irish Moss, is most beneficial for Strengthening and
Sustaining the Voice. Ask for BONNINGTON'S CARRAGEEN

IRISH MOSS.

J. P. THOMSON,
PHARMACEUTICAL CHEMIST,
11 RATRAY STREET, DUNEDIN
(Roslyn Tram Terminus),
Formerly with Hooper & Co., chemists, Pall
Mall, London, and from Edinburgh
and Berwick-on-Tweed.

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

NATIONAL HOTEL,
LAMBTON QUAY, WELLINGTON.

MRS. BUTLER

(formerly of Greymouth, and recently
licensee of the Prince of Wales Hotel,
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Notifies her friends and the public that she
has taken over the above-named Hotel.

Only the Best Liquors stocked.

First-class accommodation for visitors.
Telephone No. 11212.

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COOKING RANGES are the Most Popular
the Most Economical, the Cleanest, the
Easiest to Work, the Cheapest.
Single or Double Ovens, High or Low
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CASTINGS OF ALL DESCRIPTIONS.

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You want a good article at a low rate
Then buy our Manufactures—Guaranteed
equal to the best on the best.

By so doing you help yourselves by
keeping up the Local Industry and retaining
the moneys in your own country.

Farmers, try our **Milburn Phosphate**
the latest and best fertilizer to be had
Also **Agricultural Lime**. You can-
not have good crops without using them.
Inquiry solicited.

**MILBURN LIME AND CEMENT COM-
PANY (LIMITED), DUNEDIN.**
FRANK OAKDEN, Manager.

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FAMILY BUTCHER,
MACLAGGAN STREET (Next A. and J
M'Farlane's).

**SANITARY PIPE
AND STONEWARE FACTORY**
KENSINGTON.

The undersigned, having purchased the
above Works, is prepared to sell at Lowest
Current Rates.

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NORTH-EAST VALLEY AND KENSINGTON.

**UNION STEAMSHIP
COMPANY OF NEW ZEALAND
LIMITED**

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

LYTTELTON and WELLINGTON—
(Booking Passengers West Coast Ports)—
Tuesdays, Thursdays and Fridays.

NAPIER, GISBORNE and AUCKLAND—
Tuesdays and Fridays.

SYDNEY, via WELLINGTON and COOK
STRAIT—
Every Thursday.

SYDNEY via EAST COAST PORTS and
AUCKLAND—
Every Tuesday

MELBOURNE via BLUFF—
Every Sunday.

NELSON and NEW PLYMOUTH, via
Oamaru, Timaru, Lyttelton, and
Wellington—
Upolu Fortnightly.

WESTPORT and GREYMOUTH via Oam-
aru, Timaru, Lyttelton, and Wellington
(cargo only)—
Every Thursday.

SUVA and LEVUKA.

Moura leaves Auckland every four weeks

TONGA, SAMOA, FIJI, and SYDNEY—
Every Four Weeks.

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Every Four Weeks.

CANADIAN-AUSTRALIAN LINE
(Under the British Flag)
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American Sheeting.



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

BROWN, EWING & CO., Ltd, Dunedin.

Late Burnside Stock Report

(Per favor Messrs. Donald Reid and Co.)

Fat Cattle.—114 yarded. Best bullocks, up to £12; best cows and heifers, up to £9 10s.

Sheep.—1724 penned. Best crossbred wethers, up to 25s 6d; best ewes, up to 23s 9d.

Lambs.—25 penned. Best lambs, up to 19s.

Pigs.—150 forward. Suckers, 8s 6d to 19s; slips, 20s to 24s; stores, 25s to 29s; porkers, 32s to 44s; baconers, 55s to 74s; heavy pigs, up to 90s.

Greymouth

(From an occasional correspondent.)

Greymouth is fast becoming an important centre, buildings are being erected in all directions, and former residents would now scarcely know that part of the town towards the hospital. Even Cobden is becoming a residential suburb, and sections that a short time ago could be had for a five pound note are now realising handsome prices. The State coal mines are being rapidly opened up; the Government township surveys are near completion; and it is safe to predict that ere long the mines at Coal Creek will give employment to large numbers of men. Of course, there are those who aver that the improvement noticeable on all sides here is but a spurt, but it must be admitted that the present prosperity rests on something more solid than dredging, which was certainly "a flash in the pan" by which many were burned.

Mr. Pilcher, of Wellington, representing a syndicate, recently purchased the Tyneside mine, and deposited £1000 as a guarantee that the Wallsend mine would also be reopened, and worked in conjunction with Tyneside property. This latter fact largely influenced shareholders in disposing of their property at which must be considered a low price. This sale and reopening of the Wallsend mine is bound to improve the prospects of Brunner-ton, which of late have been anything but bright. Messrs. Lynch Brothers, of Mark Sprot and Co., whose business abilities are rapidly bringing the firm to the front, were the chief negotiators in bringing about the sale of the property.

On last Sunday special services were held in the church in honor of the coronation of Pius X. The Blessed Sacrament was exposed, and at Vespers a solemn procession took place. The Rev. Father Herbert was the celebrant of the Mass, and in a remarkably fine discourse traced in order the principal occupants of the Chair of St. Peter, and their chief works from the days of the 'Fisherman' to the present illustrious Pope. Continuing his discourse in the evening he gave many unanswerable proofs that only in the Catholic Church are to be found the true marks of the Church of Christ. In a glowing panegyric on the illustrious Pontiffs of the past the rev. preacher put forth the claims of the Papacy to the gratitude of mankind with great clearness, power, and eloquence. The choir, under the able direction of Mr. Guthrie, rendered valuable assistance both morning and evening.

PORTRAITS ON CARDS, SUITABLE FOR FRAMING, OF PIUS X. AND LEO XIII., 7d EACH, POST FREE. SEND STAMPS.

MR. J. D. LYNCH (Established 1865) MR. TOM LYNCH, Manager, Hokitika. Manager, Greymouth.

MARK SPROT & CO.

AUCTIONEERS, STOCK, STATION AND COMMISSION AGENTS, HOTELBROKERS AND VALUATORS, GREYMOUTH AND HOKITIKA.

OFFICES, WOOL & GRAIN STORES—Mackay Street Greymouth Sewell, Street, Hokitika. LIVE STOCK SALEYARDS—Preston Road, Greymouth, fortnightly on Tuesdays, Arahura, Hokitika, fortnightly on Mondays.

MR. E. H. ROBINSON Auctioneer etc., Hokitika

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C O B B A N D O O TELEGRAPH LINE ROYAL MAIL COACHES

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HIS HOLINESS PIUS X.



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which can be depended upon to be a faithful likeness of His Holiness, can be obtained from

C. FOTTBELL, Sacristan, St. Joseph's Cathedral, Dunedin.

S. T. PATRICK'S COLLEGE WELLINGTON.

CONDUCTED BY THE MARIST FATHERS.
Under the Distinguished Patronage of His Grace the Archbishop of Wellington.

The object of the Marist Fathers in this country, as in their colleges in Europe and America, is to impart to their pupils a thoroughly Religious and a sound Literary education, which will enable them in after-life to discharge their duties with honour to Religion and Society, and with credit and advantage to themselves. 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.

For TERMS, etc., apply to THE RECTOR

J. M. J.

S. T. BENEDEKT'S SCHOOL, GLADSTONE STREET, AUCKLAND.

Conducted by the
SISTERS OF ST. JOSEPH.

Pupils Prepared for
CIVIL SERVICE and MATRICULATION EXAMINATIONS,
Also
For all MUSICAL EXAMINATIONS
(Practical and Theoretical).

Boarders received at St. Joseph's Convent, Surry Hills.
Terms on application to the Superior at St. Benedict's or Surry Hills.

SACRED HEART COLLEGE AUCKLAND.

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

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

The College is large and commodious. It is built in brick, on concrete foundations. To secure dryness, all its outer walls are cemented; and to guard against fire, the inner walls are plastered and the ceilings built in steel. The dormitories are large and lofty, the class rooms well lighted and ventilated, and the baths supplied with water hot and cold.

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

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

Students are prepared for MATRICULATION, CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' GENERAL KNOWLEDGE Examinations. The Pension is 35 Guineas per annum. A reduction of three guineas is made in favor of Brothers. Prospectuses on application to the Director,

BRO. BASIL.

NEW ZEALAND RAILWAYS. LABOUR DAY, 14th OCTOBER.

DUNEDIN SPRING RACES, 14th and 17th OCTOBER.

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

WEDNESDAY, 14th OCTOBER.

A Special Excursion Train will leave Dunedin for Palmerston at 9 a.m., returning from Palmerston at 3.45 p.m., Dunedin arrive 6.55 p.m.

WEDNESDAY and SATURDAY, 14th and 17th OCTOBER.

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

The 3.0 p.m. train from Dunedin will stop at any station north of Upper Port Chalmers to allow passengers to alight.

The train usually leaving Dunedin for Outram at 9.15 a.m. will NOT leave till 9.30 a.m.

The train usually leaving Dunedin for Outram, Lawrence, Owaka, and Clinton at 4.20 p.m. will NOT leave till 5.16 p.m.

RACES AT WINGATUÍ.

Trains will leave Dunedin for Wingatui Racecourse at 10.50 a.m., 11.30 a.m., 12.0 noon, and 12.15 p.m., returning from the Racecourse at 4.45 p.m., 5.15 p.m., and 5.30 p.m.

The 11.30 a.m. and 12.0 noon trains from Dunedin and the 4.45 p.m. and 5.15 p.m. trains from the Racecourse will NOT stop at intermediate stations.

By Order.

THE PROVINCIAL ECCLESIASTICAL SEMINARY OF NEW ZEALAND.

HOLY CROSS COLLEGE, MOSGIEL.

In conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899 this Seminary has been established for the education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. The Holy Cross College is situated at Mosgiel (10 miles from Dunedin) in a fine building hitherto known as Mosgiel House, which, with 11 acres of rich park land surrounding it, was purchased for use as a Seminary for the Ecclesiastical Province of New Zealand.

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

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

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

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

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

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

THE CATHOLIC BOOK DEPOT, 35 BARBADOES STREET, SOUTH CHRISTCHURCH,

(Opposite New Cathedral)

ESTABLISHED 1880.

Tucker's Prize Medal Wax Candles, 3s. per lb.

Incense, Charcoal, Floats and Wax Tapers.

Sanctuary Lamps, Glasses and Altar Cruets.

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

Bibles in all sizes, Imitation of Christ, Prayer Books in great variety. Hymn Books.

"The Catholic Dictionary"—New and Revised Edition, 17s 6d

"Smith's Elements of Ecclesiastical Law" three volumes, 35s.

"Tickets of the Living Rosary," Badges of "The Sacred Heart." Religious Pictures.

"The Explanatory Catechism."

"The Children's Bible History"

"The Children's Companion to Christian Doctrine and Bible History."

Orders punctually attended to.

E. O'CONNOR, Proprietor.

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An Illustrated Literary Annual.

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Write to the TABLET COMPANY, Publishers, Dunedin.

DEATH

HALL.—On September 29, at his residence, Queen street, John Joseph Hall, accountant, aged 74.—R.I.P.

BLANEY.—On October 5, at her residence, Anderson's Bay Road, Bridget, beloved wife of Captain John Blaney; aged 61 years.—Requiescat in pace.

MARRIAGE.

CROWE—BOURNIQUE.—On September 23, at the Pro-Cathedral, Christchurch, by the Very Rev. Dean O'Donnell, Daniel, only son of John Crowe, Tinwald, to Marie Josephine, only child of the late Auguste Bournique, Chavannes, France.



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

LEO XIII. to the N.Z. TABLET.

THURSDAY, OCTOBER 8, 1903.

A 'SABBATH' CONTROVERSY

SACTERIOLOGISTS tell us of a pestiferous microbe which is endowed with such amazing vitality that it will endure without wincing six months' imprisonment in a block of solid ice and stand boiling water for six hours on end before you can be sure that it has 'passed in its checks.' In the wide field of discussion there are fallacies as tenacious of life as that tough and enduring microscopic pest. One of these is the Sabbatarian fallacy. It is of Puritan growth and cultivation and shows itself once in a while—usually in a spasm of controversy and protest—in countries in which Puritan creeds or Puritan ideals are found among us; it is at one time a protest against the signing of the Journal of our House of Representatives on the 'Sabbath' morning; at another, against the holding of an urgent Cabinet meeting on the 'Sabbath'; anon, against the running of trains on the 'Sabbath' to suburban centres or church openings, and at frequent intervals the running of tramcars on the 'Sabbath' day has been made the subject of hot denunciation and long-drawn controversy in every great centre of population in New Zealand. Auckland has just had its spasm of discussion and voting on this perennial topic, and the temper displayed was distinctly reminiscent of the swift exchange of fiery words and pleiocene skulls and chunks of old red sandstone that broke up the scientific society upon the Stanislav.

In every instance the word 'Sabbath' is used as if it meant Sunday—a name which seems to be 'tapu' to the average Puritan preacher and church adherent. They serenely forget that Sunday or Lord's Day is not the seventh, but the first day of the week; that the Sabbath is really the seventh day, or Saturday; and that the application of the term Sabbath (without other addition) to the Christian Sunday is merely a bit of ill-informed religious slang dating back only to the Sabbatarian Controversy and the hard and unspacious Judais-

ing days that produced Praise-God-Barebones and Hew-Agog-in-pieces-before-the-Lord. Ministers of religion, in Auckland and elsewhere, might at least be expected at this time of day not to confound the Jewish Sabbath with the Christian Sunday. The precept of observing the Sabbath (Saturday) was completely abrogated in the Christian Church. The Sacred Day of the New Dispensation, 'the Lord's Day' (Apoc. i., 10), was to be celebrated on that 'first day of the week' on which the Saviour of the world rose from the dead. Sunday was the weekly feast of the Resurrection, as the Sabbath had been of the Creation. The observance of Sunday does not rest on the natural law. Neither is it commanded by any written positive Divine precept. 'No regulations for its observance,' says the Presbyterian divine, Schaff, 'are laid down in the New Testament, nor, indeed, is its observance even enjoined. . . . The Lord's Day was not a continuation of the Jewish Sabbath . . . but a substitute for it.' Protestants accept the change from Saturday to Sunday on the sole authority of the Church's tradition which they affect to despise, and in direct violation of their alleged ground-work principle: 'The Bible and the Bible only.'

The Jewish Sabbath (Saturday) and the Christian Sunday differed widely in their chief purpose. The Sabbath was primarily a day of rest. The Sunday was ever primarily a day of prayer and worship. The law of Sunday rest arose gradually, as a protection for the law of worship. Lecky's words on the change are worth quoting here. He says, in his 'History of European Morals' (vol. ii., pp. 244-245):—'The celebration of the first day of the week, in commemoration of the Resurrection, and as a period of religious exercises, dates from the earliest age of the Church. The Christian festival was carefully distinguished from the Jewish Sabbath, with which it never appears to have been confounded till the close of the sixteenth century; but some Jewish converts, who considered the Jewish law to be still in force, observed both days. In general, however, the Christian festival alone was observed, and the Jewish Sabbatical obligation, as St. Paul most explicitly affirms, no longer rested upon the Christians. The grounds of the observance of Sunday were the manifest propriety and expediency of devoting a certain portion of time to devout exercises, the tradition which traced the sanctification of Sunday to apostolic times, and the right of the Church to appoint certain seasons to be kept holy by its members. When Christianity acquired an ascendancy in the Empire, its policy on this subject was manifested in one of the laws of Constantine, which, without making any direct reference to religious motives, ordered that, "on the day of the sun," no servile work should be performed except agriculture, which, being dependant on the weather, could not, it was thought, be reasonably postponed. Theodosius took a step further, and suppressed the public spectacles on that day. During the centuries that immediately followed the dissolution of the Roman Empire, the clergy devoted themselves with great and praiseworthy zeal to the suppression of labor both on Sundays and on the other leading Church holidays. More than one law was made, forbidding all Sunday labor, and this prohibition was reiterated by Charlemagne in his Capitularies. Several Councils made decrees on the subject.' They laid down the obligation of spending the greater part of the day in devotional exercises, and forbade such work as would interfere with the due discharge of this sacred duty. Up to the change of religion in England, the people recognised the obligation of hearing Matins, Mass, and Vespers. Mass in those times was preceded by the public recitation of Matins—the whole function occupying over two hours. The letter of the modern discipline is satisfied by simply hearing a Low Mass. But the spirit of the law requires something more than this. Prayer, good reading, instruction, etc., are duties which no one can neglect without danger to his soul. Innocent recreation is perfectly lawful in due moderation, and in due subservience to the great end for which the Sunday observance is primarily intended.

The Puritan idea of the Sunday, so prevalent in Otago and Southland and other parts of New Zealand, has no warrant whatever either in the New Testament or in the history of the Church up to the days of the Reformation. Still more. The Puritan idea of the Sabbath was never known to the Jews. They are two things quite distinct and apart. Even the Pharisees did not prohibit a modicum of innocent recreation as such. 'The Puritan idea of a Christian Sabbath,' says a recent writer, 'was unknown to the first Reformers.' Even in Scotland we find the book of discipline drawn up by John Knox and five other ministers enforcing Sabbath observance; and in 1562 the General Assembly of the Presbyterian Church of Scotland petitioned the Queen to punish Sabbath-breakers. In England the Puritanical or Judaizing doctrine was developed and systematised by a learned Puritan clergyman, Dr. Nicholas Bownd, of Norton, in Suffolk. The Westminster Confession of 1647 was the first Creed which embodied this view. In point of fact, some of the early Reformers were opposed to Sabbath observance as being Jewish, and abolished Sunday observance as being 'Popish.' Luther and Zwingli both denied the obligation of keeping the Sunday holy. The Second Helvetic Confession (that of 1566) even went so far as to declare that there is no moral obligation to keep any day in the week holy; and Beza condemns 'a Judaical rest' from work on the Lord's Day. John Calvin, the father of the Presbyterian creeds, was a most energetic anti-Sabbatarian. He devoted the Sunday to bowls and other games with his friends, and vigorously denounced 'the frivolities of false prophets who, in later times, have instilled Jewish ideas into the people. Those who thus adhere to the Jewish institution (said he) go thrice as far as the Jews themselves in the gross and carnal superstition of Sabbatism.' Tyndale and others argued that the Reformers could, if they pleased, alter the Sunday's observance to Monday or any other day they might choose. It is said that the Calvinists of Geneva once seriously entertained the idea of adopting Thursday—in opposition to the Catholic Sunday—as their day of rest. John Clayton, the intimate friend and mentor of John Wesley, wrote to the latter in July, 1733, that he kept both Saturday and Sunday.

Tyndale, Cranmer, Frith, Hooper, and the early English Reformers generally, never entertained the rigid ideas introduced by the English Puritans at a later date. John Knox, the leading spirit of the Scottish Reformation, proved himself a genial host on Sundays in the house which he had plundered from the last Abbot of Dumfermline. He argued that his Master feasted on the Sabbath, and he did not fear to do the same thing on Sunday. He also wrote letters on the Lord's Day. Chambers says that 'plays (religious subjects) were performed (in Scotland) on Sundays, with the sanction of kirk-sessions as late as 1574.' The incorrect use of the word 'Sabbath' to designate Sunday was apparently unknown to Knox. It is, in fact, quite unknown outside English-speaking countries. In rural England and Wales until a comparatively recent period, sports and pastimes took place after divine service in the churchyards, where provision was made by the churchwardens for 'fives' and other games. Curious particulars in point are supplied in a book published by Mr. Elias Owen, M.A., F.S.A., a few years ago. Stricter ideas, however, prevailed at last. The old churchyard games disappeared. This epitaph may be said to have been written in the following quatrain, which was formerly to be seen on the wall of Llanfair churchyard, in Pembrokeshire:—

'Whoever here on Sunday
Will practise playing ball,
It may be before Monday
The devil will have them all.'

The Church has ever recognised really necessary labor as legitimate on Sundays. So, in their own personal and domestic practice do our Puritan friends. The Church, moreover, never looked with unfriendly eye on a moderate amount of innocent amusement once the great object of

the Sunday rest had been secured—namely, its due and proper sanctification. Amusements that unfit the mind for religious duties are, naturally, unlawful on the Sunday; so is any such excess in amusement as would interfere with the increased prayer, good reading, instruction, etc., without which the day is not properly sanctified. 'A man is in a bad way,' says a recent writer, 'if he makes a practice of hearing a Low Mass, and spending the rest of the Sunday in frivolous recreation.' These things are worth bearing in mind. Our rigid Sabbatarian friends are certainly illogical, their zeal indiscreet; but their failing in this matter has a decided leaning towards virtue's side, though it is unlikely ever to topple over. We may learn a little from them. But we do not want to turn our homes once a week into so many prisons, nor the day of joy into one of long-faced misery. At the same time we do well to remember the Sunday, that it is the Lord's Day, and 'in a reasonable and cheerful way to keep it holy.'

DIocese OF DUNEDIN

On Sunday next and following days his Lordship the Bishop will hold a visitation at Naseby and Ranfurly, and on Sunday, October 18, he will solemnly bless and open the new church at Clyde. Bishop Verdon will hold a visitation on Sunday, October 25, and following days at Ophir and St. Bathans.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from last Mass until Vespers. In the afternoon there was a procession of the children of the parish schools from St. Joseph's and the Christian Brothers' schools to the Cathedral, where the rosary was recited.

The session for the current year was brought to a close by the members of the South Dunedin Social and Literary Institute on Monday night by a social gathering and euvre party, when there was a large attendance, and a very pleasant evening was spent.

The annual gymnastic competitions in connection with the Christian Brothers' school, Dunedin, took place in the school gymnasium on Tuesday evening, October 6. A large number of the parents, relatives, and friends of the competitors, including the local clergy, were present. In the junior grade 26 competed. Exercises were set in marching, floor work, dumb-bells, pole climbing, vaulting horse, and jumping. The silver medal for first place was awarded to Christopher Marlow, 96 points. W. Hefernan and C. Hill tied for second place, each scoring 89 points; Joseph and John MacKenzie tied for third honors with a total of 85 points each. A special prize was set apart for excellence in dumb-bells, marching, and floor exercises, in which Joseph Mackenzie and P. Hefernan were equal. The senior grade contest brought out seven competitors. The exercises set were of a more advanced description than those of the junior grade, and included horizontal and parallel bars, and the ladder. John Bryant had no difficulty in winning the medal with 171 points. Joseph Swanson and Munro tied for second place with 148. James Collins, the winner of the senior medal last year, came next with 130 points. Messrs Deehan and Drumm acted as judges, and instructor J. C. Smith set the exercises. During the evening two elocutionary contests were decided—the school representatives to the Dunedin Competition being the contestants. The winners were W. Mulrooney and R. Burke. Mr. James Hill acted as judge. Items were also given by Messrs C. Fottrell, P. Wilson, H. Hungerford, W. O'Connor, and D. Fogarty. The Misses E. Smith and C. Hughes acted as accompanists.

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CONVENT OF MERCY, WESTPORT

OPENING CEREMONIES

(From our own correspondent.)

On September 24, the feast of Our Lady of Mercy, the splendid convent of the Sisters of Mercy was solemnly blessed and opened by his Grace Archbishop Redwood, assisted by the following clergy: The Ven. Archpriest Walshe (Westport), the Very Rev. Dean Carew (Grey-mouth), and the Rev. Fathers Hickson (Reefton), McDonnell (Abaura), and Malloy (Westport). Favored by a gloriously bright sunny day, the impressive ceremony was performed under the most favorable auspices.

The solemn ceremonies commenced at 3 p.m. at St. Canice's Church, which was crowded to its utmost capacity.

After the choir, under the conductorship of Mr. J. Lynch, had sung the 'Veni Creator,' his Grace Archbishop Redwood delivered a brief but eloquent sermon. He expressed his thanks to the large gathering which had assembled to assist at the opening of the new convent. The attendance was proof of the great interest they took in the institution and of their appreciation of the great work the good Sisters were doing in their midst. With some courage and risk the Sisters had undertaken the erection of a noble building which would be an ornament to the town and a credit to the Catholic community of Westport. The Sisters had to bear the brunt of the burden, but they had vowed themselves to the service of God and would work in the future as they had done in the past. The Sisters naturally expected the people would realise the good work they were doing amongst them, the good they had wrought in the past, and the good they had in store for them in the future. There was no work of more importance than that of imparting a good, sound Christian education. The Sisters devoted their whole lives in a special manner to the service of God, and the greater part of their work was the education of the young, and they were courageous enough to erect a large building to suit the purpose. His Grace described the origin of the Order of Sisters of Mercy. The Order was formed under the patronage of the Order of Our Lady of Ransom, established in olden times to ransom Catholics from slavery to infidels in the East. The Sisters of the present day likewise devoted themselves to the work of charity—to the relief of the sick, poor, and needy, and sometimes went on to the battlefield, as they did in the Crimea. In this country their chief work was education, and it was necessary they should acquire suitable buildings for their special needs. It might be thought that the new convent was exaggerated in size, but it was to be the headquarters of the Order for the West Coast. In addition to giving a general education needful for everyday life, the Sisters would teach the fine arts. In the new convent they would educate all classes. His Grace then invited all who appreciated the important work of the Sisters to avail themselves of the opportunity of contributing to the convent fund.

A collection was then taken up by the Ven. Archpriest Walshe, Very Rev. Dean Carew, and the Rev. Father Hickson, assisted by Messrs. Hennesy, Reedy, and Sullivan, the amount realised, with private contributions received by the Rev. Mother, and including a generous donation of £102 from the Ven. Archpriest Walshe, together with the collection at St. Canice's Church on the previous Sunday, made a total of £230.

The Archbishop, the clergy, the school children, and the congregation then went in processional order to the convent, which was solemnly blessed by his Grace. At the conclusion of the ceremony the general public, availing themselves of the invitation of the Rev. Mother, then inspected the building, and all were unanimous in their expressions of praise of the interior, the finished workmanship displayed throughout eliciting general admiration. The Rev. Father Malloy acted as master of ceremonies during the day.

The new convent is an imposing and substantial structure in wood, two storeys high, covering an area of 74 feet square with a frontage to Queen street of 74ft. Entrance from Queen street is gained by a neat porch, which admits to a vestibule 10ft x 10ft. To the right of the vestibule is a splendidly finished reception parlor. Passing along the spacious hall the visitor comes to an ante-room, and passing on through a beautiful Gothic arch the pretty chapel of the community is reached. The chapel is of considerable dimensions, being 33ft x 19ft and 15ft high, and artistically furnished. Plenty of light is obtained by 10 Gothic windows of cathedral glass. The windows of the sanctuary and the sacristy, which face Brougham street, are similar to those of the chapel. The pretty silver sanctuary lamp is an acceptable present from Mrs. Songten, of Westport, the same lady having also given two pairs of silver candlesticks, while a beautifully carved missal stand is

the gift of the Rev. Father Malloy. To the right of the hall, off the downstairs main corridor, is a back parlor; next to which is the refectory. This is a commodious room, 20ft x 15ft, well lighted by 2 large windows. Adjoining the refectory is the kitchen, which is well adapted for all domestic purposes. It is supplied with one of Shacklock's patent ranges, 3ft 6in in dimensions. In the kitchen there is a high-pressure boiler with complete appliances for supplying hot water throughout the building. Leaving the kitchen and proceeding along a passage 38ft long we come to the high schoolroom. This room is in every way admirably adapted for scholastic work, being well lighted by six large windows, and having the advantage of a separate entrance. The two music rooms are situated just off the high schoolroom. Passing on through the hall, the staircase leading to the upstairs portion of the building is reached. The staircase is 4ft wide, with handsome rail, and constructed on the semi-circular plan. On coming to the top floor one notes the corridor, 44ft in length and 5ft 6in in width. On the right of the corridor are two oratories, the first being dedicated to the Blessed Virgin and the one at the other end to the Sacred Heart. Upstairs there are six bedrooms, all large and airy, and an infirmary. Returning along the corridor, we enter the novitiate room, 18ft 10in x 20ft. A conspicuous attraction in this room is a beautifully carved mantelpiece in wood, the work of Robertson Bros., of Nelson. It is an exquisite piece of workmanship, reflecting credit on the firm. Proceeding on, we come to the community room, 21ft x 20ft. This room is well lighted by four large square windows in pleasing design. At the rear of the building upstairs is a cloak room, which adjoins an up-to-date bathroom fitted with all modern conveniences. From the balcony, which is 54ft long and 10ft wide, a most picturesque view of the adjacent native bush and surrounding hills is obtained. To the left of the verandah are a cloak room and bathroom, well fitted up. The building is ventilated throughout with inlet and outlet ventilators. Special care and attention have been devoted to the sanitary arrangements, which are on a most complete scale. A substantial laundry and workroom, situated at the rear of the convent, is now in course of erection, and the building of a corrugated iron fence will shortly be commenced. The contract price of the new convent was about £2000. The architect was the late Mr. Henry Young, of Greymouth, and the contractors Messrs. Hill and Martin, of Westport. The painting and decorative work was executed by Mr. D. O'Neil, and the plumbing by Mr. F. Larsen. Mr. Richard J. Sullivan (late of Reefton), to whom I am greatly indebted for general information relative to the building, was clerk of works. All concerned in the erection of the fine building are to be congratulated on the faithful manner in which they have carried out the various duties entrusted to them.

NOTICE!

Owing to next Wednesday being a public holiday we will have to go to press a day earlier than usual, consequently correspondents' letters should reach us on Monday. Only brief paragraphs will have a chance of insertion if received on Tuesday morning.

In consequence of pressure on our space we have been obliged to hold over several communications and also editorial notes.

WEDDING BELLS

POWER—LYNSKEY.

A very pretty wedding (writes a correspondent) took place at St. Patrick's Catholic Church, Kaiapoi, on September 8, when Miss Ellen Lynskey, eldest daughter of Mr. and Mrs. William Lynskey, of Wilson's Siding, was married to Mr T. Power, eldest son of Mr Thomas Power, Perrin's Ford. The ceremony was performed by the Rev. Father Hyland. The bride, who was given away by her father, was attired in a handsome costume of pale green silk, with hat to match. The bridesmaid, Miss Sarah Jane Lynskey, youngest sister of the bride, was becomingly attired in a pretty cream cashmere frock, with large picture hat, and wearing a gold brooch, the present of the bridegroom. The bridegroom was attended by his brother, Mr. J. Power, as groomsman. The presents were numerous and valuable. The bride's travelling costume was of rich brown tweed, with hat to match.

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HIBERNIAN SOCIETY, CHRISTCHURCH

(From our own correspondent.)

October 3.

In the Hibernian Hall, Barbadoes street, on last Tuesday evening, there was a large gathering of members of the St. Patrick's Branch of the Hibernian Society to do honor to the Hon. W. Beehan, M.L.C., and district president, on the occasion of his visit to Christchurch. Among those present were the Very Rev. Vicar-General, Very Rev. Dean Foley, Rev. Fathers Cooney (Lyttelton), Richards (Lincoln), McDonnell, and O'Connell. Other branches were represented by Bro. Flannaghan (Timaru), Bro. Power (Dunedin), Rev. Father Richards (chaplain, New Headford), and Rev. Father O'Connell (Waimate). The Christchurch Catholic Club was represented by Rev. Father McDonnell. Apologies were received from his Lordship Bishop Grimes, who was engaged in North Canterbury, and in a letter regretting his unavoidable absence warmly commended the Society for the welcome they were extending to their district president, from the Rev. Fathers Marnane and Gallais, Rev. Dr. Kennedy (Akaroa), P.P. Bro. P. Burke, then at Hamner springs, owing to ill-health, and several others.

Bro. F. J. Doolan (President) thanked the clergy for their presence, and referred in sympathetic terms to the cause which prevented the attendance of Bro. P. Burke, who always took a great interest in the branch's welfare. On the president's right were seated the Very Rev. Vicar-General, Rev. Father Richards, P.P. Bro. T. O'Connell, P.P. Bro. Packer, and P.P. Bro. Rev. Father J. O'Connell, and on the left the guest of the occasion, D.P. Hon. W. Beehan, M.L.C., P.P. Bro. G. J. Sellars (secretary), Very Rev. Dean Foley, and Rev. Father Cooney.

After the well-laid dinner was partaken of a fairly extensive toast list was gone through, commencing with that of his Holiness the Pope. In proposing the health of the King, Bro. J. R. Hayward referred to the recent visit of his Majesty to the late Pope, the first British monarch to do so for several centuries, a striking proof of his regard for those of the Catholic faith. This was again exemplified by visiting Maynooth, the seat of Catholic learning in Ireland. He undoubtedly held the Irish race in love and esteem, appreciated at its proper value the people's loyalty in peace and war, and exhibited whole-hearted sympathy with rich and poor alike.

P.P. Bro. A. J. Malley proposed the health of his Lordship the Bishop, and said that Bishop Grimes held the respect of every citizen, Catholic and non-Catholic alike, and the goodwill of all classes. His efforts in regard to the Cathedral building were well known and appreciated, and all trusted that his health and strength would endure, whilst the stately edifice when completed would be an enduring monument to his great zeal.

The Very Rev. Vicar-General replied on behalf of the Bishop who, had circumstances permitted, would have been very pleased to be present and rejoiced at the gathering. He was grateful to the proposer for the encomium on the Bishop's efforts to promote our interests and for the assurance of the kindly feelings existing between Catholics and non-Catholics. It was characteristic of bishops and priests everywhere to take a lively interest in their people. The H.A.C.B.S. was worthy of their sympathy. His own knowledge of the members gained in Tasmania, Sydney, Goulburn, Maitland, and New Zealand proved that they were a credit to the locality and to the various congregations. They were known to co-operate in all good works, and in Christchurch would always secure his hearty support.

The Very Rev. Dean Foley said that 30 years ago in Sydney he was identified with the branch in St. Patrick's, from which he was still proud to hear reports of success. Whatever he (the Dean) had done for them was due simply to a sense of duty. It was the pleasure of every priest to promote the interest, spiritual and temporal, of his flock, and he personally would never fail to assist.

The Rev. Father O'Connell said the work of the Society was essentially that of laymen, although the clergy were ever willing to co-operate. He held that friendly societies were the greatest institutions of the age, and while Catholics were united in their own ranks, he would pledge himself to always work for Hibernianism, here or elsewhere.

The Rev. Fathers Richards, McDonnell, and Cooney also spoke in praise of the good work being done by the Hibernian Society.

The toast of 'Our Guest' was proposed by the president, Bro. Doolan, a subject to which he felt sure he could not do justice. He tendered congratulations to Bro. the Hon. Mr. Beehan for the distinction conferred upon him, and warmly thanked him for a ready acceptance of their invitation to be present that evening, a

time inconvenient to him (Mr. Beehan), but most suitable to the branch. The speaker referred to Bro. Beehan's efforts on behalf of Hibernianism, and in conclusion offered, on behalf of the branch, their sincere congratulations in recognition of loyal services to his adopted country.

Bro. Beehan, in responding, said he did not know how to thank them for their reception, whether he deserved all the kind things said of him was not for him to judge, this much, however, he would always strive to do his duty to State and people. He was before them in a dual capacity, that of politician and Hibernian. He gave a concise history of the Liberal party and his connection with it, and strongly advocated settlement on the land, and urged young men to take an intelligent interest in politics, and especially in the land question, all else was but an auxiliary to the public welfare. There were immense possibilities for the dairying, fruit canning, fisheries, and other interests, but for successful exploitation co-operation and combination were essential; with these a great future was undoubtedly to be attained. In Parliament he would do his best to ensure the country's prosperity, and would vote conscientiously on all matters.

In proposing the H.A.C.B.S., Bro. Sellars gave some interesting statistics of the Society, which in Australia to-day was vastly different to 10 years ago, and enlarged upon the advantages recently gained by mutual acceptance of members by the American Order of Hibernians and the Australasian branches of their own Society.

Bro. Beehan said it was 33 years since the Society was established in Australia, and at the present time there were in Victoria 98 branches, New Zealand 26 (which ought to be double), New South Wales 79 (with about 10 more since the last biennial conference, Brisbane archdiocese 33, Rockhampton diocese 12, South Australia 44, West Australia 13, and Tasmania 12, which, after all, was nothing in comparison to the thousands and thousands of the Brotherhood in America. A strange thing was going to happen, however, for they were arranging to establish the H.A.C.B.S. in Ireland.

During the evening instrumental and vocal items were rendered as follows:—Song, Bro. J. Hynes; cornet solo, Bro. McGrath; song, Bro. D. Edmonds; recitation, Bro. Shannon; Mr. Flemming, organist at St. Mary's, provided the accompaniments.

At the conclusion the 'National Anthem' was sung by all present, and at the express desire of the district president three ringing cheers were given for his Majesty the King, and one more for the Queen.

OBITUARY

MRS. BLANEY, SOUTH DUNEDIN.

On Monday afternoon there passed to her eternal reward a highly-esteemed resident of Dunedin, and a staunch and practical member of the Catholic community in the person of Mrs. Blaney, wife of Captain John Blaney, of Anderson's Bay road, South Dunedin. The deceased lady was born in Dublin, but went to reside with her parents in Manchester at an early age. Her father, Mr. Francis Flanagan, with his family, came out to New Zealand in 1865, and was for many years a resident of this city, where he was greatly respected. The deceased lady married Captain Blaney about 35 years ago, and had been ever since a resident of this city and South Dunedin, where her kindly and charitable disposition had endeared her to a large circle of friends. In addition to her sorrowing husband there are left to mourn the loss of a devoted mother three daughters—Mrs. Irvine (who left recently for England with her husband, Captain Irvine), Mrs. Costelloe, and Mrs. J. J. Connor, jun., of Dunedin. The late Mrs. Blaney had been in indifferent health for the past 12 months, but it was only within the past few weeks that her illness became really serious. The Rev. Father Coffey administered all the consolations of the Church to the deceased in her last hours, and she died a happy and most edifying death. On Wednesday morning a Solemn Requiem Mass was celebrated for the repose of her soul in St. Patrick's Basilica, South Dunedin. His Lordship Bishop Verdon was celebrant, Rev. Father Murphy assistant priest, Rev. Father Coffey deacon, and Rev. Father Buckley subdeacon. The funeral took place in the afternoon, the interment taking place in the Southern Cemetery. His Lordship the Bishop officiated at the graveside, assisted by the Very Rev. Father O'Neill, of Milton, and the clergy of Dunedin. The very large number of mourners present was evidence of the high esteem in which the deceased was held by the community. To Captain Blaney and his family we tender our sincere sympathy in the loss which they have sustained.—R.I.P.

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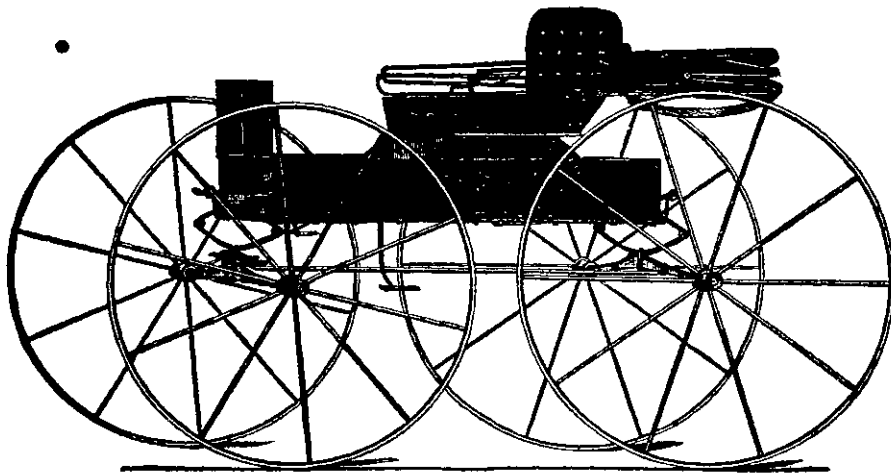
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The Storyteller

AN HOSPITAL INCIDENT

'What shall we do, Sister? The Father has come; there is no boy to serve him, and Sister Rita is sick. Is there no one to take her place?'

'Let me think. Ah, there is Doctor Randall!'

'Here, Sister Agnes; always near when you're about,' laughed a musically manly voice, and Doctor Randall stepped from an adjoining room and faced the two Sisters whose low words had reached his ears.

'That is right,' responded the aged Sister, whose sweet face showed little evidence of the many years spent in the service of the poor, the sick, and the ignorant. 'You can always be depended on. You see, Father is preparing for Mass and the Sister who serves him is ill. So, in the absence of a boy we are at a loss for a server. If you will be so kind, get ready, doctor, please, as there is little time to spare.'

It was not the first call for the doctor's services in such emergencies as this. He was the only Catholic physician on the staff as noted for his piety as for his remarkable cleverness and skill. Did a boy fail to make his appearance for Mass or Benediction, Doctor Randall, when not engaged in hospital work, was always ready to assume the duty of waiting upon the priest. He loved to do so, he had frequently asserted, because it reminded him of his childhood days, when far away in a home beyond the Rockies he had trudged weary miles to the little log mission, where, in the humblest of temples, he had assisted at the greatest of sacrifices.

The young doctor was at leisure this morning, so, Mass over, he re-entered the pretty chapel and for a long time remained absorbed in silent prayer. It was a beautiful spot—this tiny hospital chapel—with its marble altars and its handsome paintings and decorations. The young doctor's favorite image was one of the Blessed Virgin, for it represented her whose share in his affections were well known. In trials and difficulties the doctor sought consolation and assistance at Mary's feet. No day passed

at did not find him kneeling before her image praying fervently, and he was fond of attributing much of his success to her. 'Next to our Lord Himself the Blessed Mother is my best friend,' he was fond of saying, and the Sisters at least, knew well that he never took up an instrument to perform an operation without first invoking her aid.

To-day, if the doctor prayed even more earnestly than usual, it was because he was desirous of securing a certain favor. There was a vacancy in the hospital—that of resident physician—and the honor of succeeding to the position was being eagerly sought after by several of the young assistants. The choice seemed to stand between Doctor Randall and a certain Doctor Kennard, whose ability was undisputed, though he lacked the charm of manner and sympathetic tenderness which made the former popular with nurses and patients alike.

Doctor Kennard was the child of a rich man. Honors would not be so difficult for him to acquire as time went on. With Randall it was different. The only son of a poor widow, his college education had been scoured at the cost of great sacrifice on the mother's part and on that of a sister, whose savings from her salary as a teacher went far to defray 'brother Jack's' expenses. It meant much to him, this longed-for position. A term as resident physician in the renowned hospital of St. Ambrose would afford him an entree into the medical circles of the West, where he intended eventually to locate. So, day after day he knelt at our Lady's feet, asking her to 'adopt him as her child,' and to secure for him the favor he so ardently desired.

The doctor left the chapel to find a slight commotion in the corridor. Sister Agnes was flitting by him, but on seeing the young man, paused for a moment to whisper:

'An accident, Doctor. Come, right away. You will be needed.'

Doctor Randall followed promptly, keenly alive to the requirements of the occasion, for he was a surgeon to his finger-tips. Sister Agnes led the way to the operating room, where, on a stretcher, a shabbily dressed man was lying.

He was moaning in pain, having fallen down a cellar-way, and from the manner in which he moved one leg, it was believed that it was broken.

Doctor Randall made a thorough examination, found no injuries, save a few trifling bruises on the face and an abrasion of the skin on the right leg. He dressed these wounds and remarked to the students standing near:

'There are no bones broken, gentlemen; merely some slight scratches. The man is intoxicated. This is no place for him, and he is discharged.'

The man was removed from the hospital, and so far as Dr. Randall was concerned was forgotten. For only a short time, however. On the evening of the next day, as the young man entered the hospital, after an absence of a few hours, he was met by Sister Agnes, who, with a deeply-troubled countenance, addressed him:

'Come to my office, Doctor,' she said, in her soft, low voice, which, he now remarked, trembled with emotion. 'I have something very important to tell you.'

'Wonder what's up,' soliloquised the young man, as he followed her to the spot designated, and closed the door behind him.

'Doctor, something very strange has happened. Do you recall the man who was brought here yesterday, whom you discharged as having but little the matter? Well, whilst you were out this afternoon he was brought to us again, in much the same condition, and Doctor Kennard being in charge, made the examination. To the surprise of everyone, he pronounced the man to be suffering from a broken leg, and expressed himself in no complimentary terms regarding the doctor who had discharged him yesterday. Of course, all knew that you were the man, and the students, after watching the setting of the limb, withdrew into little groups to discuss the affair in whispers. I wished you to know this, Doctor, in order to prepare for any coolness that you may notice in the students' manners. I trust the matter may blow over, but it gives me no little uneasiness.'

The young man sat as if stunned. His face had paled during Sister Agnes' recital, and it was some time before he found his voice. He knew quite well what this meant to him—the slurs and innuendos of the college students, the loss of the coveted position as resident physician—in a word, a blight on his professional reputation, which would doubtless follow him through life.

'Sister,' he exclaimed huskily, 'I cannot understand it! I could have taken an oath that nothing ailed the man save intoxication, with the exception of a few bruises, which you remember I attended to. It is very strange, and I thank you for preparing me; but Sister,' he broke off suddenly, as she rose from her chair, 'tell me that you at least believe in me, and that you will not forsake me.'

It was never a difficult matter to touch Sister Agnes's heart. Now, with the boyish face looking down upon her with such a pleading glance, it fairly melted, and the tears rose into her mild blue eyes as she laid his hand kindly on his arm. 'Cheer up, my friend, all may yet be well. As for me, my confidence in you is unchanged. I am sure there is some sad mistake which may yet be remedied; but whether or not it be discovered, I am still your friend—Put all your faith in God, and do not be disheartened.'

A look of deepest gratitude rewarded Sister Agnes's loyal speech, and the doctor proceeded to the accident ward, where, on a spotless cot, lay the man who figured in this curious incident. The leg had been neatly banded and placed in splints, and had there been any doubt as to the man's identity, a survey of his rough, ill-kept beard and bloated face was ample proof that his patient of yesterday now lay before him.

It took but a few days to realise the young physician's gravest fears. He perceived a loss of caste in the averted faces of his fellow-doctors, in the open sneers of the medical students, and in the supercilious manner of many of the nurses, with whom he had hitherto been a favorite. The Sisters alone remained unchanged, Sister Agnes, in particular, openly and energetically championing his cause. Meanwhile the meeting of the Board, which would render a decision as to the new resident physician, was rapidly approaching, and there seemed little conjecture now as to the man destined to occupy the physician. Everything seemed to point to Doctor Kennard, who went about his accustomed tasks with an easy self-assurance, betraying more plainly than words the confidence he felt in his victory.

Had Jack Randall still hoped to secure the coveted position, his expectations would have been cruelly dashed to the ground by a conversation accidentally overheard one morning as the doctor was making his daily rounds. Two nurses in a neighboring room were talking in no low tones.

'Oh, don't tell me, Janet,' one said. 'There is not a grain of hope for Doctor Randall. At one time, yes, decidedly, but that was before the unfortunate affair over that man in the accident ward. Pity the doctor couldn't see that he had a broken leg; but then the students all say Doctor Randall passed the poor man because he was intoxicated. He hates liquor, you know. Well, he has ruined himself in this hospital, anyway, and perhaps for life, I fear.'

'Well, it's too bad,' rejoined another and gentler voice. 'I always liked Dr. Randall, and he is very popular with the Sisters.'

'Yes, but we all know the reason for that—Doctor Randall is a Catholic.'

'Oh, nonsense, that is not the only reason, Nettie—Dr. Randall is a gentleman.'

Their voices were suddenly hushed by the sharp ringing of a bell which hurried these talkative nurses to distant portions of the building. The subject of their light remarks had been, unavoidably, a listener to this painful criticism, and it was with a sad face and a heavy heart that he turned his steps into the corridor.

The chapel door stood open. Through it could be seen the image of the Virgin Mother, seeming to look out towards him with pitying eyes. He started to pass the chapel, but something seemed to draw him to its sweet inclosure. In a moment he had stepped within, and, closing the door, knelt at the altar rail.

The young doctor's heart was very sore to-day. Before him rose the picture of his mother's face and that of his darling sister, who had, toiled so patiently for him—he simply could not face her! No wonder, then, that a fervent prayer went up to the Sacramental King—no wonder that he lifted pleading hands to the Mother who had never yet forsaken him. He said the 'Memorare' as he had never said it before, and when he had left the altar it was with a lighter step and an easier mind than he had known for days.

'Doctor,' called a well known voice from a room at hand; and Sister Agnes made her appearance at the door. 'You are wanted right away. Professor Miles intends to address the students on fractures, and wishes to see you at once. Ah, there he comes now, so he can speak for himself.'

Simultaneously the gray-haired professor stepped to the young man's side, and with a pleasant smile remarked: 'Doctor, let me have a subject, will you? The class is already assembled in the lecture-room, and there is no time to lose. Is there a patient with a broken limb?'

The doctor winced, but he answered simply, that the only one at present in the hospital was the man whom Doctor Kennard had treated.

'Very good, let us have him,' briskly ejaculated the old professor, who heard the story, but who liked Doctor Randall too much to give him intimation of the fact. 'Order him brought down at once.'

Fully a hundred students were seated in the grand auditorium as the professor and Doctor Randall entered. Several physicians, members of the Board, were grouped on the lecture platform; among them was Doctor Kennard, who chatted composedly with a fellow surgeon. In a moment there was wheeled into the room a table bearing on its snow-white surface the figure of the sufferer, whose recent accident had wrought such havoc to Doctor Randall's peace of mind.

A careful observer at that moment might have seen a slight change in the features of Dr. Kennard as the sick man was brought into the room. A look of surprise, mingled with a certain anxiety, showed itself upon his face, but it changed again as did that of each man present as the name of Doctor Randall was uttered. Simultaneously a hiss, scarcely audible at first, but gaining strength as half a hundred voices took it up, went round the lecture hall—the expression of bitter indignation against him who had shirked his duty.

Dr. Randall's cheeks paled. One hand clutched the chair near where he stood, but bravely enough he faced the accusing assembly, his clear, honest eyes never wincing.

One imperative gesture from the gray-haired professor silenced the declaration of scorn before his voice, thrilling with righteous indignation, spoke:

'Gentlemen,' he said, 'I am shocked at such an insult offered to a member of our staff. This unfortunate accident might have happened while the victim of it was on his way to the station house, whence, I understand, he was taken on leaving here. I will now proceed with the lecture, if you please.'

'You will see, gentlemen,' remarked the professor, after speaking at some length, 'we have arrived at that point where, to better illustrate our lesson, it will be necessary to examine the subject's broken limb. Please draw closer, gentlemen.'

The professor bent and examined the recumbent form as the bandages were slowly removed. At once his countenance changed. He stooped low, and for a moment there was an impressive silence as the lecturer carefully moved his fingers up and down over the injured member. Then he stood erect, and his voice, thrilling with emotion, rang through the auditorium in tones they never forgot.

'Gentlemen, there has been a great injustice done. The surgeon who examined this man the second time has either been guilty of the same blunder of which Doctor Randall stands accused or he has perpetrated a malicious imposture! Examine this limb for yourselves and prove to your satisfaction what I now declare is the truth—this man's leg is not and never has been broken!'

As the professor's voice ceased, a profound silence fell upon the astounded gathering. It was broken a moment later by the loud utterance of Doctor Randall's name, accompanied by a wild cheering that made the great room ring. They who had refused to join in the

recent expression of disapproval now crowded round the late object of scorn, shaking his hand and congratulating him warmly, while the others, thoroughly ashamed and hesitating to approach, hung back until Doctor Randall, with rare magnanimity, heartily reached out his hand to receive the most friendly of pressures.

Only one man failed to share in the general rejoicing, and he was Doctor Kennard. As Professor Miles suggested that the bandages be removed, he had hastily quitted the room, and when the students and surgeons, thoroughly incensed against him, sought the man, he was nowhere to be found.

The post of resident physician was immediately tendered Doctor Randall by the St. Ambrose Board of Directors, who felt they could scarcely recompense the young physician for his recent bitter trial. Professor Miles, however, supplemented the offer by another on his own account.

'I am going to Europe for some months, doctor,' he said to the young physician, 'and I must have a competent man to take charge of my sanatorium in my absence. I have always admired your qualities and feel every confidence in you. I desire you to take entire charge during my stay abroad, and on my return to become my assistant. Do you accept?'

This offer, made in the presence of the entire hospital corps, was received with much applause by all assembled. The young doctor, now the lion of the hour, did not make his decision until in the quiet chapel he had sought counsel of his Lord. At the conclusion of a few minutes spent in earnest prayer, his resolution was taken, and Sister Agnes was the first to learn it.

'I shall be sorry to see you go, dear friend,' she exclaimed, warmly clasping his outstretched hands, 'but I feel that a golden opportunity lies before you. It would be unwise to let it pass. Embrace it and labor diligently for advancement, but bear in mind that we are nothing if we stand alone and that even for material things we must ask for heaven's aid.'—'The Church Progress.'

The Catholic World

BELGIUM.—Exiled French Religious

The famous religious Order of Chartreuse, recently expelled from France, is about to establish itself at Cambron-Casteau, in the province of Hainaut, Belgium, where they have purchased the old Cistercian Abbey, which is one of the jewels of Belgian architecture. Here they will establish (says the 'Morning Leader') their convent and the distilleries of their famous liqueur. The future Convent of the Chartreuse is a remarkable property, the gardens of which are arranged in terraces, connected by monumental stairways. Some time ago the Belgian Government was disposed to purchase the interesting and picturesque old abbey, but the Commission on Monuments considered the expense too heavy. Over 36 Orders of French monks and nuns have purchased property in Belgium, and more are coming.

ENGLAND.—The Marist Brothers

The 'Univers' announces that the Marist Brothers, expelled from their great secondary college in Paris, will open a secondary school at Grove Ferry, near Canterbury, whither many of their old pupils have expressed the desire to follow them.

A Successful College

St. Francis Xavier's College, Liverpool, has once more won the Lord Derby prize, which is given to the first boy in Liverpool at the Oxford Local examinations. The first girl in Liverpool (senior candidates) is A. Quirk, of Notre Dame High School, Mount Pleasant.

An Industrial School

The Right Rev. Dr. Whiteside, Bishop of Liverpool, laid recently the memorial stone of a new industrial school for girls, which is being erected at a cost of £10,000 at Blackbrook, near St. Helens. It will accommodate between 120 and 150 girls, who will be under the charge of the Sisters of the Sacred Heart.

Pilgrimage to Rome

English Catholics will be afforded an early opportunity of being presented to the new Pope, owing to the fact that the London Catholic Association has arranged for a pilgrimage to Rome during the present month. A congratulatory address will be presented on the occasion.

Message to King Edward

I learn (says the London correspondent of the Liverpool 'Post,') that the Pope has sent a message of great cordiality to King Edward in response to his Majesty's letter of congratulation. His Holiness writes with a warm appreciation of British hospitality to Roman Catholic refugees, and of his Majesty's personal character.

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Poor in Wordly Goods

Personal estate of the net value of £168 8s 8d was left by the late Cardinal Archbishop of Westminster, who died at St. Joseph's College, Mill Hill, on June 19 last, aged 71 years, the eldest of the 13 children of Lieutenant-Colonel John F. Vaughan, of Courtfield, Monmouth; and the gross value of the whole of the late Cardinal Vaughan's estate is £743 5s 8d. His will is as follows: 'In the name of God, this is my last will and testament. I leave and bequeath to my brother, Monsignor John S. Vaughan, Monsignor Thomas Dunn, and Rev. Frank Terry, of Mill Hill, all that I may die possessed of, and I make them my executors. Signed, 23rd December, 1897.'

Westminster Cathedral

To the ordinary observer (writes a London correspondent) the process of completing the new Cathedral at Westminster may seem to progress slowly. Every effort is, however, being put forth to bring the work to an end, and those who visited the pile a month or two ago would do well to see it again now. The side chapels are more open to the public gaze, and the beautiful mosaic work has only to be seen to be appreciated. Although the chapels are not yet quite completed some idea of what the magnificence of the whole building will be, may now be gained. The huge slabs of marble in the floor just inside the main entrance are being put down, and visitors have to enter the Cathedral by one of the doors to the left of the larger portal. The marble flooring underneath the arches dividing the nave from the aisles is also being put in, while scaffolding has been erected round the great cross which is to hang from the roof at the entrance to the sanctuary, with the object of commencing the work of decoration. The cross is to bear a large painting by a well-known artist. The names of the archbishops have now been carved beneath their medallions at the entrance to the Cathedral.

English Opinion

There is an interesting article in a recent issue of the London 'Pilot' from a Catholic writer on 'The Venetian Pope.' 'If any man in a position so exalted' (says the writer) ever had a free hand, it is the new Venetian Pontiff. He has risen from the ranks by sheer merit; he has a winning presence, simple manners, a very kind heart, a shrewd and steady judgment, and a keen sense of humor. But, above all, he abounds in the sanctities and charities which become the Father of the Faithful. Europe, it will be acknowledged even by the fiercest of her critics,' the writer adds, 'owes something to the Church that after exhibiting on a great stage the figure of Leo XIII., scholar and diplomatist, brings forward Pius X., a man of the people, devout, eloquent, and single-minded. It is an election which has made Catholics very happy.' But how, he proceeds to ask, will Pius X. proceed? 'His training, his convictions, and his origin have made of the new Pope a typical Churchman, not ambitious for himself, but consecrated to the sovereign thought of the Ecclesia Dei. Modern minds fail to understand this type, which is more akin to Hildebrand than to Talleyrand. Of the Venetian Cardinal it has been reported that, however calm in his bearing, he will insist on the prophetic office that his Church claims in every department of human action. This may be the head and front of Catholic offending as the world goes, but Pius X. is sure to uphold it, whatever his policy. He will be very gentle in speech, and probably not so abundant in utterance as his predecessor; yet his clear unadorned style is not likely to abate one jot or tittle of the authority wielded by Pope Leo'

FRANCE.—A Ready Response

The Paris correspondent of the 'Daily News' writes—I have often had occasion to speak of 'La Croix' as the militant organ of the Assumptionists, and a paper which circulates in many districts at a not more than nominal price. On the day of the Pope's election it set on foot a subscription to buy him a present, and in 48 hours was able to remit 10,000 francs to the Nuncio for him. Pius X., in return, has sent 'La Croix' his benediction in the following terms 'I have for some time known and loved "La Croix" I bless with all my heart its director and his editorial staff, his office servants and printers, its readers and their families in every part of France'

ROME.—A Reception

The Holy Father on August 11 received Sir Thomas Esmonde, the representative of the Irish Parliamentary Party, and also the Very Rev. J. J. Ryan, president of the College, Thurles, who presented congratulations from the clergy and people of Cashel.

The Pope and the Jews

A correspondent writes to the 'Jewish Chronicle' from Rome: The new Pope was much liked by the Jews in Venice (of which he was Patriarch), and they are sending contributions to an album which is to be presented to him. He once met a Jew (who occasionally

supplied goods to his sisters), carrying parcels on the Jewish Sabbath, and addressing the man the Patriarch said: 'If you do not keep your Sabbath, you will no longer be permitted to enter our Palace.'

The Composer and the Holy Father

Father Perosi, the composer, has been expressing to a correspondent of the 'Tablet' his enthusiastic admiration for Pope Pius X., who placed the young maestro in charge of the music at St. Mark's, Venice. 'He was,' says Father Perosi, 'my ideal of a bishop, for he was always thinking about his people, and he was so charitable that he was in a chronic state of poverty. Whenever he came to Rome, he used to be obliged to borrow the money. I remember once he was presented with a magnificent gold watch, and I think he kept it a whole month, but after that he either sold or pawned it—pawned it I think, and bought a nickel chronometer for five francs, which he still uses. But what is the use? I could not describe his simplicity and goodness if I were talking for a year.'

The Pope and Gregorian Music

The Madrid correspondent of the London 'Times,' writing on August 10, says:—The 'Epoca,' recalling the efforts of Cardinal Sarto, while Patriarch of Venice, to banish from the churches of his diocese every form of music not strictly religious, says that one of his first reforms as Pope will be to restore to its rightful place the Gregorian chant. Eight years ago the Cardinal published a pastoral, reproduced in Paris by the 'Tribune de Saint Gervais,' which repudiated the 'light, trivial, scenic, and profane' music now so common in many churches. Among the irreligious abuses specified by him were alteration of the text of the liturgy to suit the individual phantasy of the composer; the singing of the 'Tantum Ergo' as a cavatina or aria; the use of instruments unsuited to the sacredness of the place. In general, his reform will be to restore to the liturgy its importance, making the musical accompaniment its humble servitor.

The Pope's Health

There is no truth in the rumor (writes a Rome correspondent) that the Pope is suffering from heart disease. Inquiry made in the best-informed quarters shows that his Holiness is strong and vigorous. Only about five years ago, when at Venice, Cardinal Sarto had an illness which lasted some time. Several doctors attended him, and all were unanimous in excluding the possibility of heart disease. However, the illness caused his Eminence some concern, and he was, moreover, anxious about his family, which, as is known, is in poor circumstances. He made up his mind to apply to an insurance company for an insurance policy of 200,000 francs. The insurance was effected in Venice, and the company declared that they were doubly happy to insure such a personage and to be able to tell him that he was in excellent health. The Pope's medical attendant in Venice was Dr. Pietro da Venezia. The doctor was present when his Holiness fainted on August 11 in the Pauline Chapel. He declared that he lately had occasion to examine the Pope repeatedly, and that he found him quite healthy, but that his Holiness had fatigued himself in the recent receptions and ceremonies. The doctor concluded by saying that he was convinced that Pope Pius X., like his predecessors Leo XIII. and Pius IX., had a long life before him.

SPAIN.—The Attitude of the Pope

On the strength of an intimacy which existed between Cardinal Sarto and the pretender, Don Carlos, in Venice, the Carlist party are attempting to make capital against the throne of King Alfonso XIII. One of their papers has had the almost incredible folly to talk about a Papal Encyclical in favor of the exiled pretender, which should have the effect of rallying all Spaniards to his cause. Luckily (says the 'Catholic Times') Monsignor Merry del Val, son of the late Spanish Ambassador to the Vatican, is at present vested with the important office of Pro-Secretariate of State, lately filled by Cardinal Rampolla. He has not been long in putting matters right, and Cardinal Sancha is now able to inform the Government of King Alfonso that no change in the Vatican's attitude need be feared. Indeed, Spain does not desire a change of government, but an improvement in it. Such an improvement would not come from the Carlists, who represent ideals that are useless in the actual condition of the Spanish laboring classes. Carlists and Alfonsists differ less than two peas from the same pod. Spain requires a Government which will interest itself in the laboring and artisan classes, and by removing military and aristocratic privileges widen the burden of taxation and restore prosperity to the country.

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POPES OF THE NAME OF PIUS

The election of a Pontiff (says a writer in the 'Catholic Standard and Times') is the expression of choice on the part of his brother Cardinals; the selection of his pontifical name is his own choice, however, and is taken to be a significant indication of his policy. Admirations point to ideals, ideals, though ever so distantly followed, are guiding lights. Cardinal Pecci chose to be Leo XIII. because, as he said, he admired the character of Leo XII., the Pontiff of his boyhood. Cardinal Mastai became Pius IX. in respect for his predecessor in the Bishopric of Imola, Pius VII., the storm-tossed Pope of the Napoleonic cataclysm. Cardinal Sarto selected the title of Pius X.

Pius is one of the Greatest Names

in Papal history; its choice is a self-explanatory piece of wisdom.

The pontificate of Pius IX. is within the memory of the elders; the spiritual triumphs and temporal reverses of the longest reign are as familiar as the events of the late Leonine period. The pro-Italian sentimentalists of England have lived to see the cheapening of their heroes and the injustice of their cause. The years of the Savoyard rule have been kind to the memory of the good and gentle Pope-King; time has justified Pio Nono. As another Pius (Pius II.) said: 'The barque of the Church often rocks to and fro, but it does not sink; it is buffeted, but not shattered; it is assailed, but not wrecked; God permits His people to be tried, but He will not suffer them to be overwhelmed.'

The brief reign of Pius VIII. (March 31, 1829, to November 30, 1830) ended when our late lamented Pope was a young man of 20. Pius VIII. was a Pope of what F. Marion Crawford condescendingly terms the 'charitable class'; he was especially active in alleviating the conditions of the poor. He secured repatriation for the Catholics of Armenia, and his appeal to Dom Pedro accomplished the abolition of slavery in Brazil. His brief against mixed marriages was one of

The Most Important Utterances

of an all too short Pontificate. Pius VII. reigned in turbulent times; his career is world-history. In view of the Venetian nativity of our present Holy Father, it is interesting to recall that the Conclave of 1799 assembled in Venice, whither 35 Cardinals hastened from their places of exile to elect Barnabas Chiaromonte, Cardinal-Bishop of Imola, to the throne of St. Peter. The story of Pius VII. is the story of the Napoleonic era. The world-conqueror strove to subordinate the Pope, failing that, he attempted to annihilate the Holy See, and even threatened violence to the sacred person of the Pontiff. 'I shall lay these threats at the foot of the crucifix,' said Pius VII. with sublime gentleness and firmness undaunted. 'I give my cause, which is His also, into the keeping of God.' The disastrous Russian campaign was the first punishment for the sacrilegious persecution of the Pope, who re-entered Rome in peaceful triumph a month after Waterloo. The birth and death of the poor little impertinently-miscalled 'King of Rome' present the most striking contrasts in history and furnish melancholy proof, if proof were needed, of the instability of merely human power, of the flimsiness of human ambitions.

Pius VI. ascended the throne in an epoch of political confusion. When the Cardinals congratulated him upon his accession, his Holiness answered prophetically 'Your pleasure is my misfortune.' The sixth Pius was a ruler of many and varied activities, Rome owes to his culture and energy the establishment of the pre-Clementine Museum, the herculean labor of draining the Pontine marshes and the restoration of the Appian Way. The French Revolution surged into Rome, the Eternal City was occupied by the undisciplined and ruthless violators of religion. The brave old Pope opposed the ruffianly hordes beyond the limit of his strength, his courage knew no limit. 'What a grand spectacle is Pius VI when, with a firmness that few believed him capable of, he sternly resolves to remain near the tomb of the Apostles and there abide his fate!' wrote Von Muller in 1797. 'Would to God that the noble old man, now above 80 years of age, might be permitted to rest where he had spent a Pontificate of 22 years and borne up under the bitter trials that God had sent upon him.' It was not to be, Pius VI. died in exile.

The Most Illustrious Victim

of the French Revolution. The preceding Pius (Pius V., St. Pius) reigned two centuries earlier, in the days of Elizabeth of England, whom he excommunicated. This Dominican Pope was distinguished by the most edifying personal humility, going so far as to wait upon the sick in the hospitals. His policy was as lordly as his piety was lowly; to him all Christendom is indebted for the final repulse of Mahomedanism in the glorious victory

of Lepanto. Pius V. was beatified by Pope Clement X. in 1673 and canonised by Clement XI.

The Pontifical name of Pius was first borne by the early Pontiff who ruled the Church from 158 to 167 A.D. and who was martyred for the faith. The name was revived 13 centuries later by the celebrated Aeneas Sylvius Piccolomini, nobleman, traveller, poet-laureate, Crusader, one of the most picturesquely brilliant characters of mediaeval times, and one who, like St. Augustine, left the follies and glories of the world to devote his life and his gifts to the service of the Church. Pius II was 'distinguished by keenness of intellect, varied learning, experience of the world, and diplomatic ability,' a great scholar without a vestige of pedantry, a great churchman, all the greater for the contented simplicity of his priestly life. Like Leo, he slept only five hours nightly, and lived on less than a laborer's child would demand to-day in this land of plenty. He received everybody, making no distinctions. When remonstrated with upon this time-consuming practice, he replied: 'Do you not know that as Pope I have to live not for myself but for others?' With the fame of the late Pontiff-poet still ringing through the world, it is odd to recall a serious objection put forth against the election of the literary Cardinal Piccolomini, in 1458: 'Shall we raise a poet to

The Chair of St. Peter?'

Pope Pius III., a nephew of Pius II., was old and sickly at the time of his election, the excitement of which proved to be too much for the venerable Cardinal, who reigned less than a month as Supreme Pontiff. His accession was due entirely to the esteem in which he was held by the Sacred College. In his own way Pius III. was as remarkable as his famous uncle. 'He left no moment in the day unoccupied,' writes Sigismondi de' Conti 'His time for study was before daybreak; he spent his forenoons in prayer and his mid-day hours in giving audiences, to which the humblest had easy access. He was so temperate in food and drink that he allowed himself an evening meal only every other day.'

Pius IV., the Pope of the Tridentine Creed, was the uncle of St. Charles Borromeo, whom he raised to the dignity of the Cardinalate. Like every bearer of the name, the fourth Pius combined intense self-lowliness with as intense appreciation of the dignity of his holy office. Our Holy Father Pius the Tenth has chosen an auspicious name. May all the graces of all the Pios be his sacred heritage!

The 'Advocate,' writing with reference to the passes obtained at the local examination in theoretical music in connection with the Melbourne University, says: Out of the 111 candidates who passed, 48 were pupils from Catholic convents. In the junior grade, in the elements of music, 49 passed, and 16 of these were convent pupils; in the senior grade of elementary music, 60 passed, of which the pupils from the convent number 31; included in this were nine passes from Tasmania, and six of these were from St. Mary's College, Hobart. Four candidates obtained students' certificates in the junior grade for harmony, and two of these pupils were from the convents. The only candidate who obtained honors was a pupil of the Catholic Ladies' College, East Melbourne. The other young lady who passed was a pupil of the Brigidine Convent, Ararat. The results of this examination must be most gratifying to Catholics. It shows that the sacrifice in connection with Catholic education which they have made has not been made in vain, that the pupils from their educational institutions can bear the test of these examinations, with honor to themselves and credit to the convents, and that comparisons can be invited between them and pupils of the more favored institutions of other religious denominations.

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WAIHI

(From our own correspondent.)

September 23.

On Monday afternoon an entertainment was given in the Convent school by the pupils in honor of Rev. Father Brodie's patronal feast. In spite of the inclement weather many of the parents of the school children were present. The programme included festive chorus songs, action songs, and recitations. During the entertainment an address was beautifully recited by Miss Kate Murphy on behalf of the pupils, and also one by Miss Nora Ryan, in verse, both addresses showing the feelings of esteem and respect entertained by the children for their pastor. Father Brodie was also the recipient of many valuable and useful gifts, including a marble clock from the school children and a watchguard from the Society of the Children of Mary, the latter being presented by Miss Garvey. At the conclusion of the entertainment Father Brodie feelingly thanked the children for their generous gifts, and said that not only was he comforted by the pleasure of the good conduct and behaviour of the school children gave him but he was also cheered by the hope that in years to come they would always put into practice the high principles and ennobling teachings instilled into them by the devoted Sisters of Mercy.

Seldom before has there been such an attendance at a social gathering in Waihi as there was in the Academy of Music last night on the occasion of an entertainment tendered by the ladies of St. Joseph's Church to the

Rev. Father Brodie, in honor of the feast day of his patron saint (St. Matthew). At intervals during the evening vocal items were rendered by the Rev. Father Brodie, 'Sunshine and rain'; a duet, 'Nocturne,' by Mrs. Barron and Mr. P. C. Brennan; song, 'I trust you still,' by Mr. F. Lawless; and two comic songs by Mr. F. Clarkin and Mr. E. Keane. The contributions were listened to attentively and much appreciated by the large gathering. Miss Garvey played the accompaniments with her usual good taste. The ladies are to be complimented on the great success of the function.

Our worthy pastor is making a great effort to materially reduce the debt on the parish before the end of the year, and of late subscriptions have been coming in freely. A bazaar and sale of work for the same object are to be held in October.

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INTERCOLONIAL

The Provincial of the Jesuit Fathers (Very Rev. John Ryan, S.J.) now resides at St. Ignatius', Richmond, of which house the Superior is the Very Rev. J. Hearn, S.J.

Mr. D. S. Tickle, ex-editor of a Quirindi newspaper, who was struck dumb by a nervous shock 11 years ago, suddenly recovered his speech after the termination of a serious illness recently.

The death is announced of Mr. John Hunt, father of the Very Rev. Father C. Hunt, C.S.S.R., of North Perth (W.A.). The deceased gentleman died at Athea, County Limerick, Ireland, and had reached the age of 83 years.

The Rev. Father Gleeson, of Newcastle, is rapidly regaining strength after his severe illness, and is now able to celebrate Mass. It is the intention of the parishioners to give him a fitting send-off on the eve of his departure for the Old Country.

The foundations of the Lismore Cathedral are to be commenced shortly. Tenders have been called for a supply of materials, and a clerk of works has been appointed. The plans have been prepared by architect Wardell, and it is intended to erect the nave as a first contract.

A little Catholic girl, Miss Mollie Connop, of Randwick, who is only eight years of age, in the practical pianoforte examination conducted by the examiner for Trinity College, London, passed with honors and carried off the silver medal. This success is unique in musical history.

To renew her acquaintance (says the 'Catholic Press') with her old friend Madame Christian (now Sister M. Paul of the Cross), Miss Ada Crossley paid a visit recently to St. Vincent's College, Victoria street. She was accompanied by Mrs. Toohey (Innisfail) and other ladies. After being welcomed by the Mother Superior and Sister M. Paul, the visitor repaired to the music hall, where a number of Madame Christian's pupils sang.

The Rev. J. B. Ronald, Federal M.P., Irish Home Ruler, and liberal Nonconformist minister, has been taken to task by the Rev. Hume Robertson for addressing a public meeting at Castlemaine (Vic.) on a Sunday. The Rev. Mr. Robertson objected to 'what he considered to be a grave and serious departure by the Labor party in misusing the day of God for holding political meetings.' Mr. Ronald, in reply, said that 'he utterly repudiated the charge of desecrating the Sabbath. The Church endeavored to bring men to heaven, and the Labor party were desirous of bringing the Kingdom of God on earth.'

The Very Rev. Dean Barry, Administrator of the diocese of Sandhurst, has received a letter from his Lordship Bishop Renville, written in Limerick. The Bishop was then in good health, and stated that he was about to leave Ireland for London, where he would purchase an organ for the Cathedral of the Sacred Heart. He will spend the months of November and December in the south of Italy, and before his return will visit his Holiness the Pope and present the Peter's Pence from the diocese of Sandhurst. It is expected that his Lordship will return to Bendigo about March.

The centenary of the death of Robert Emmet was celebrated in Melbourne by a commemorative entertainment in the Exhibition Buildings, consisting of a lecture by the Rev. Father D. Lawton (Kilmore), and a concert illustrated by historic tableaux. There was a crowded audience, among those present being his Grace the Archbishop of Melbourne. In Sydney the event was celebrated by a lecture in the Cardinal's Hall by the Right Rev. Mgr. O'Brien, and an open-air meeting at Waverley, where speeches were delivered by Dr. Warren, Father Dowling, and others. In Perth there was a procession through the city, and speeches were delivered at a meeting in the Cricket Association Ground, where 5000 persons gathered.

One of the speakers at the Presbyterian Lay Association, who is evidently awake to the growing dangers of irreligion, pointed out at a meeting in Sydney recently that 'Very few of our clergy ever go near a public school,' and added, 'I think this a shame—a scandal—in view of the great opportunities they have under our Act for benefiting the rising generation.' Mr. N. McBurney, secretary of the Association, pointed out that in the Catholic schools religious instruction occupied the first and foremost place, and he suggested that, in this matter, Protestants should take a leaf out of their book.

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

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CLEANINGS FOR NEXT WEEK'S CALENDAR

- October 11, Sunday.—Nineteenth Sunday after Pentecost. St. Canice, Abbot.
- 12, Monday.—St. John Leonard, Confessor.
- 13, Tuesday.—St. Edward, King and Confessor.
- 14, Wednesday.—St. Callistus, Pope and Martyr.
- 15, Thursday.—St. Theresa, Virgin.
- 16, Friday.—St. Gall, Abbot.
- 17, Saturday.—St. Hedwiges, Queen.

St. Canice, Abbot.

St. Canice was born in Ireland in 527. His zeal and labors in propagating the practice of Christian perfection have caused him to be ranked amongst the most glorious saints of the Island. He died in 599.

St. Edward the Confessor, King of England.

Among the many saints who have adorned the English Church, no one perhaps has been more beloved and held in greater honor by his countrymen than King Edward, surnamed the Confessor. This great prince was the son of Ethelred II., and was driven into exile by the Danish usurper Canute, who had seized upon the throne of England on the death of Edmond Ironside. For many years Edward wandered from court to court, frequently in danger of his life through the machinations of his enemies, but at length, in A.D. 1042, when he had attained the age of 40, he was unexpectedly called to England to occupy the throne of his fathers. Though Edward assumed the sceptre in most difficult times, and seemed by his piety and simplicity better fitted for the cloister than a crown, yet never was there a reign more blessed or a monarch more beloved. Even the turbulent Danes, who considered England their own by right of conquest, cheerfully submitted to his just and gentle rule. He was, in fact, the father of his people; his only thought was to alleviate their burdens, relieve their miseries, and promote in every way their prosperity and happiness. But Edward was not only beloved by his people as a gentle, just, and generous ruler, he was also esteemed and revered by them as a saint. He calmly expired on January 5, A.D. 1066, in the sixty-fourth year of his age and the twenty-fourth of his reign. He was buried in Westminster Abbey, where many miracles were wrought at his shrine, which was the daily resort of innumerable pilgrims until the evil days of the Reformation.

St. Theresa, Virgin.

St. Theresa was born at Avila, in old Castile, being the daughter of Alphonso, of the noble house of Sanchez de Oyada. In her eighteenth year she entered a convent of the Carmelite Order in her native city, where she continued to reside for nearly thirty years. The most noble fruit of the enthusiastic spirituality of Theresa is the reform of the Carmelite Order, of which she became the instrument. She left a number of works which have at all times maintained a high reputation.

St. Gall, Abbot.

St. Gall, a disciple of St. Columban, was a native of Ireland. He was the chief assistant of St. Columban, in his missionary labors. St. Gall was educated and eloquent, and able to preach in the German as well as the Latin language. He laid the foundations of the celebrated Monastery of St. Gall, in Switzerland. He refused the Bishopric of Constance, which the Duke Gunzo pressed upon his acceptance. He also refused a prayer of a deputation of Irish monks from Luxeuil, who, in the year 625, on the death of Eustace, requested him to become abbot of that great monastery; because, as he said, he was a stranger to them, and it he accepted their offer, he should be obliged to forsake the Alemanni, who were as yet pagans, or only partly converted. He continued to preach the Gospel to the inhabitants of the country about the monastery of St. Gall, and at the time of his death, which occurred at Arbon, October 16, 646, when he was in the ninety-fifth year of his age, the entire country of the Alemanni had become a Christian province.

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