

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- July 3, Sunday.—Seventh Sunday after Pentecost. The Most Precious Blood.
- „ 4, Monday.—St. Irenaeus, Bishop and Martyr.
- „ 5, Tuesday.—St. Anthony Zaccaria, Confessor.
- „ 6, Wednesday.—Octave of SS. Peter and Paul.
- „ 7, Thursday.—St. Benedict XI., Pope and Confessor.
- „ 8, Friday.—St. Kilian, Bishop and Martyr.
- „ 9, Saturday.—Prodigies of the Blessed Virgin Mary.

Feast of the Most Precious Blood of Our Lord Jesus Christ.

This feast commemorates the intense love which led the Son of God to shed His Blood for the salvation of men. 'Oh, my soul! redeemed by the Blood of Christ, give thy heart to Him by whom thou art so loved; seek Him who seeks thee; love Him who raised thee out of the depths of misery.'

St. Kilian, Bishop and Martyr.

St. Kilian, an Irish monk, having been consecrated Bishop, was sent to preach the Gospel to the German idolaters in the north of the present kingdom of Bavaria. After having labored very successfully for nearly two years, he was martyred in 688. His remains were placed in the Cathedral of Wurzburg.

GRAINS OF GOLD

THY ATTRIBUTE OF LOVE.

My Lord and God, beneath this form so low,
Thee I adore, Who, in Thyself Divine,
Didst joy, ere sun or moon began to shine,
Or starry spheres; ere this fair world we know
Had in its orbit yet begun to go.
E'en 'midst this silence of eternity,
Thou, God of love, didst think of man—of me,
And how, on us, Thou wouldst Thyself bestow.

The circling spheres, and spaces vast proclaim
Thy might, Thy power, and Thy immensity;
In all that charms the eye—whate'er we name,
We only glimpses of Thy beauty see.
But truly, on the altar blessed above,
We see, O God! Thy attribute of love.

—Austral Light.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

A good disposition, virtuous principles, and industrious habits are passports to happiness and honor.

No man need have any fear but God sees and records all his good deeds, however friends or foes may misjudge his motives.

Prayer is the gold key which opens Heaven. The tree of the promise will not shed its fruit unless shaken by the hand of prayer.

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good that which we promise, and really to be what we appear to be.

The gold in human nature remains gold, whatever its alloys from base contacts; and it is worth the mining, though there be but a grain of it to the ton of dross.

The crucifix is the meaning of everything. We must view all things in its light and judge all things by its principles. It must be the object of our imitation, and to be so it must be the subject of our daily meditations.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and bye you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.

That the Commandments of God are possible to be kept is an article of our Faith, and therefore not to be questioned by any who call themselves Catholic. If it be necessary to observe them in order to be saved it is but reasonable that the means of keeping them should be within our power. Prayer and the Sacraments, these are the means!

This world which we inhabit is a great battlefield on which we are surrounded by most stubborn and watchful enemies. Hardly have we come into it and have reached the use of reason than the fight begins. These enemies aim at the soul; the life of the body is nothing to them: they wish to ruin the soul. They are powerful enemies, against whom we can do nothing of ourselves. We can easily see, then, that we need the assistance of the Holy Spirit very much.

The secret of their long lives is frequently given by men and women who have passed the Biblical limit, but the best and truest rule not only for length of days, but peace as well, is that offered by Private John Clancy, of the Soldiers' Home, Milwaukee, who on May 1 completed his century. 'There is but one way to live,' he said, when asked what men should do to reach his number of years. 'Have the will of God about you.' If his name were unknown, the answer would announce him to be a son of Holy Ireland.

The Storyteller

THE BEST OF A BAD JOB

No one expected the Harmans back from their wedding trip so soon. The housekeeper almost dropped at seeing them come up the stairs. She was given no explanation, merely told that they would dine alone. But Mrs. Harman's maid was a model of indiscretion. 'Honeymoon?' she laughed in the servants' hall. 'There was precious little honey about it.'

A stranger at that table might have seen nothing amiss. John Harman's face was as kindly as it was strong, a face that a woman in need would instinctively trust. And Nora's clinging, girlish prettiness made her look a bride whom a strong man's love would prize. There was no disparity of years between them; he was twenty-five, she twenty—ages which meant that they had mated in the April of young love's life. Poverty, young love's enemy, had naught to do with that house. The furniture of that room, its hangings, the pictures, that dinner-service, betokened wealth with which man could give woman all that her heart desired. John Harman had succeeded to one of the most flourishing businesses in New York. Besides business ability, he had inherited the refinement and tastes of a gentleman. His education, no less than his wealth, qualified him for social distinction. And to whatever height he might rise, Nora looked capable of rising with him. No element of happiness seemed lacking in their union.

But feelings that are concealed before a stranger find vent when alone. Before that meal was ended, all happiness seemed wrecked. Long suppressed resentment had found expression, smouldering antagonism burst into flame. The quarrel was complete, decisive, final. Not a word said by either could be taken back, for each knew that the other had spoken truth.

It was hard to say which had begun the quarrel. John's praise of Amy Randall, though mild, was scarcely calculated to pour oil on troubled waters. Nora answered by accusing him of having proposed to herself because he could not have the girl he lauded. He replied that such had been the case, and, without a touch of sarcasm in his voice, thanked her for the opportunity of telling her so. In tones too cool not to carry conviction, she retorted that she had accepted him only because she could not marry her true lover. Heated recriminations had followed, every word of which was a stab. And the woman's tongue came off victor.

Muttering something about his club, John Harman rose. In his hurry he upset a glass of wine. His cigar, which, up to a certain point, had helped him to control his temper, was a finger of living ash. He dashed it against the fire-screen. The slam he gave the front door shook the whole house.

Nora planted her elbows on the table and wedged her chin between her quivering hands. Her eyes were fixed on the pool of spilt port. Had she been in the mood, she was young enough to liken that crimson to her own heart's blood. But she felt too angry for sentimental comparisons. Angry, less with John than with herself.

He was as much to be pitied as she, she thought, or—as little. If she had married the wrong man, he had wedded the wrong woman. It had shocked her somewhat to learn that he felt that—she had imagined that he had some affection for her. But, far from giving her pain, the shock had relieved her; it removed all further need of a painful self-deception, tore aside the veil with which she had tried to blind her eyes to the truth. The truth was that she loved Dick Westall. And she had heard that he was coming back to New York.

'What a fool I was,' she moaned, 'to treat him as I did! But for my insane pride, I should now be his wife. Instead—'

And up went her hands to her face, as if to shut out a vision of horror.

Dick's people had considered her beneath him, and threatened to cast him off if he married her. But that would not have deterred him; a little encouragement from her, and he would have gladly linked his life with hers. That encouragement she had been too proud to give. She had assumed indifference to him, treated him with chilling disdain. Her plea to herself was that the man whom she loved must not suffer disinheritance for her sake. She had exulted in her self-renunciation, gloried in her martyrdom, without counting its real cost. She now saw that she had been too proud to enter a family the members of which looked down on her. Dick's mother and sisters, being a Senator's wife and daughters, resented alliance by marriage with the Senator's girl stenographer. What she (Nora) had really feared was being cut and slighted by them. And, somewhere in the back of her mind, had lurked the thought that, if cast off, Dick would be poor. Her awakening was bitter; she knew now that, with all her pretence of unselfishness, she had thought more of herself than of Dick.

The scorn of Dick's relatives, poverty—what would they have mattered? She was a stenographer, true—an employee, earning her bread by her work. But work was

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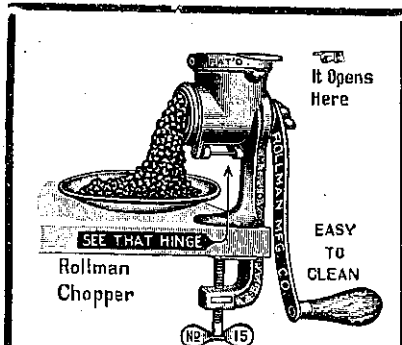
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honorable; Dick had respected her for it, and told her that her family was quite as good as his. Then a wife always takes in large measure her husband's rank. Had she married Dick, they would have conquered all difficulties. He was not the man to remain poor long, but clever, strong, well able to fight the world. With her at his side, he would have made his mark in life. What a sham had been her profession of fear that she would drag him down! She would have helped him to rise. With her beauty, her ability, her adaptability, and natural *savoir-faire*, she would soon have shown his relatives that she was their equal if not their superior. The love of the man she loved would have inspired her. For that she could have faced scorn, poverty, anything.

What had she done instead? Bound herself beyond recall—she was a Catholic—to a man for whom she could never care. Her promise to honor and obey mattered little; honor and obedience were the natural consequence of woman's love. But her promise to love had been perjury.

There had been great excuse for her. John Harman had surprised her in the hour of her need. Mrs. Westall had induced her husband, whom she ruled completely, to send Dick away to England, and to discharge the objectionable stenographer. Thrown out of work, Nora had fallen ill. Nervous breakdown laid her prostrate for weeks, worry about arrears of rent prevented her recovery. Her uncle, who was also her guardian, would have assisted her, but she was too proud to apply to a man with whom she had quarrelled. When she had seen her last cent go in paying doctors' bills, John Harman found her. He paid all her debts and placed her where she could be properly nursed. The fact that they had been playmates took some of the sting from his kindness, but it did not remove her keen sense of obligation to him.

'How can I repay you?' she had asked him, in a tone too resentful to be quite grateful.

'By becoming my wife,' had been his simple answer. His offer meant a home, wealth, the social position for which her heart craved. Who shall blame her if what she had just gone through made the prospect doubly alluring? 'For these things,' she now said bitterly, 'I sold my soul.'

Meanwhile, John Harman's clubmates were wondering what there could be in marriage for a month of it to change a good fellow into a bear. It was his first appearance among them as a Benedict, and they had welcomed him accordingly.

'Hullo, old man!' exclaimed a would-be wit with a genius for saying the wrong thing at the right time. 'Feeling the need of a little bachelor life again, eh?'

'Don't be a young fool,' hissed John through his closed teeth. 'Waiter, bring me something.'

His manner forbade any further attempt at conversation. For two hours he sat alone, moody and silent. And it was remarked that he drank too much. One member who had intended to propose to a girl that evening resolved to delay a little longer.

John's meditations travelled back far before his marriage. Why had he not proposed to beautiful, brilliant Amy Randall, whom he could have had for the mere asking? Because circumstances had forced him to be kind to a girl stenographer with whom he had played at being sweethearts in childhood! He could not see little Nora Sheehy penniless, starving, ill, and not do his best to help her. It was unfortunately his way to do nothing by halves; when he was kind, he was very kind. The Nemesis of kindness is that it strongly draws those who exercise it toward the object of it. There is no logic in the attraction; it mistakes impressions of the imagination for impulses of the heart. It was Nora's accidental dependence on him that invested her in his eyes with the qualities of his ideal wife. On her sick-bed she looked so thin and frail, so much in need of being taken care of. His ideal wife was a woman whom he could protect—Amy had never seemed that—a woman whose need of his support would demand all the strength of his big and loving heart.

But marriage had proved a rude awakening. From the first he had perceived that he had not won Nora's heart. The discovery had stirred up retrospection. Her ill-concealed aversion had reacted on him; memories of Amy had done the rest. A month of drifting apart had ended with a quarrel too bitter not to end all. He knew she would never forgive him, and he could not forgive her.

At last he rose, and, without saying good-night, set out for home. Home! The mocking irony of the word!

The house was in total darkness. He stumbled up the stairs, and entered the drawing-room, where he switched on the light. He started. His wife was lying on the sofa.

'Don't trouble about me,' she said in her most freezing tone. 'I shall spend the night here. You will find my last message to you on your dressing-table.'

Some revulsion of feeling drew him toward her, something stronger than will bent him over her.

'Leave me,' she said, pushing him away. 'You have been drinking.'

He sprang back, his face whiter and tenser than ever. Then he went to his dressing-room.

A note lay on the table. He tore it open.

'John Harman,' it ran, 'I meant every word I said. I can live with you no longer. You must contrive some way of obtaining a divorce.'

'I will,' he hissed. 'There are States in America where the law makes that no difficulty.'

Nora passed the whole night on the sofa. Not until 4 o'clock did she close her eyes, at 6 she woke with a shiver. She had thrown herself down in her thin dinner-dress, without rug or wrap to cover her. Her bare arms were cold as stone. When her husband had gone down she crept upstairs, and locked her dressing-room door till he had started for his office. Then she washed, did her hair anew, and put on a morning frock. The sight of her face in the glass frightened her. It was wax-pale, unrelieved by a touch of color.

What should she do? She could hope for no sympathy from her uncle, nor did she want any. But a strange impulse seized her to tell him how things stood. He was a priest, by name Father Sheridan. His parish, though called a country one, was only just outside the city. Half an hour's journey by rail brought her to the presbytery.

He answered her ring in person, and showed her into his study. He was a big man, quite six feet in height; beside her he looked a giant. His age might have been fifty, but his strength and perfect health suggested the very prime of life.

The fact that they had quarrelled made her feel somewhat uncomfortable, but she succeeded in telling her story.

'What did you say you wrote to him?' asked the priest sternly.

'I told him to get—a divorce.'

'You want a divorce?'

'Yes.'

All the spirit of Catholic Ireland, all the true priest's hatred of rending asunder what God has joined together, raised Father Sheridan to his feet. Seizing his niece with both hands, he shook her as if she had been a child.

'Take back that word,' he thundered, 'or, woman as you are, I'll thrash you within an inch of your life!'

Frightened, cowed, Nora sank into a chair and sobbed.

'You,' he flashed, 'my niece, my dear dead sister's child, brought up a Catholic, trained in a Catholic school, dare to talk of divorce? And to talk of it, too, to John Harman? Poor fellow! He was my most promising pupil at college, and I loved him. I watched his career after he left; his falling away from his religion was one of the keenest sorrows of my life. The day he came to ask my consent to his marriage with you, he went to confession in this very room. I never saw man look happier than he did when he acknowledged how very good God had been to him. He spoke glowingly of your love for him and of his for you as graces that would keep him true to his new resolutions. I knew you to be a mere child—and a proud, wilful child. I could have told him that you had quarrelled with all who had had your best interests at heart, that your headstrong temper, which you have taken no pains to govern, had caused nothing but pain to those who loved you. And you have counselled a Catholic who is struggling for his faith to seek a divorce! You have told him that you, a Catholic, want a divorce! You have ruined John's faith, driven him from his religion. And if he is lost, God will demand his soul at your hand.'

This torrent of hard, straightforward truth overwhelmed Nora. Her pride seemed gone, the wilful girl looked meek and humble as a child.

'Will you come back here this afternoon?' he asked as they parted. 'I may then see some way of helping you. There is a train at five.'

'I will,' she answered, as one who meant what she said.

While Nora was waiting for her train home, Father Sheridan had harnessed his horse to his buggy, and was speeding away toward the city. He caught John Harman coming from his office.

The two friends lunched at a hotel together. There John Harman gave the priest his version of the quarrel.

At the stroke of five Nora rang at the presbytery door once more. Again Father Sheridan showed her into his study.

She started. A third person was in the room. It was her husband.

Father Sheridan allowed neither to speak. 'I have heard both your stories,' he began, 'and they are too painful for me to wish to hear them again. If they are as true as you think them, you made precious fools of yourselves in marrying each other. If you wish, you can make still bigger fools of yourselves—by making the worst of a bad job. But, if you are wise, you will face the situation, and make the best of it. Now I will see about some tea for you. While I am gone, see if you can't make it up.'

For a minute each stared at the other, stiff and uncompromising. But, as the priest's returning footsteps were heard, Nora flew to her husband and kissed him.

It was two years later. Jack was writing in his study.

He looked round to see who had nudged his elbow. It was Nora, and in her arms was Baby Jackie, come to kiss Daddy good-night.

'The best of a bad job!' smiled Jack the elder, obviously alluding to his son and heir.

'No, indeed!' pouted Nora, hugging her darling to her breast. 'The best of a very good one, you mean!'—*Benziger's Magazine*.

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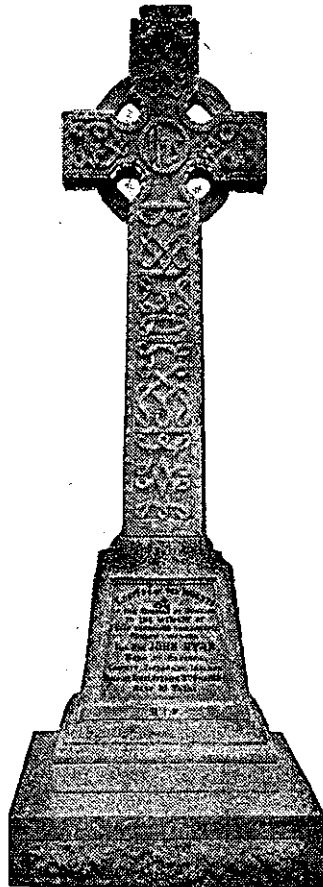
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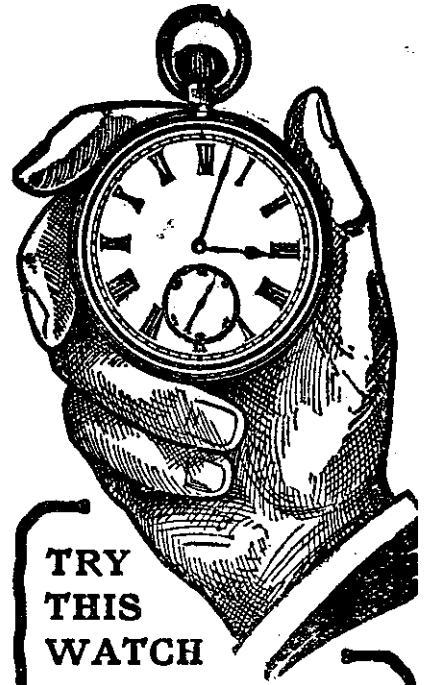
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LOVE AND A SHIPWRECK

'William Thomas Osbon' was the way the name was written in the big family Bible, but since he had graduated from curls and short skirts and 'Willie,' he had been 'Bill' to all the boys and 'Will' to all the girls. Only the occasional appearance of a letter addressed in full reminded him that his name was both sonorous and impressive.

Like Peter Pan, Osbon never had grown up. He had arrived at the dignity of a moustache, and, since his father's retirement, he had more than doubled the capacity and capital of Osbon and Son, yet he was still the same light-hearted, apparently care-free Bill Osbon that he had been in his boyhood and his college days. Therein lay the source of his great trouble.

From the time she first could toddle about until he had left for college, Betty Durand had been his almost constant companion. About the same time she had gone to a finishing school, and when they had returned Osbon found that there had arisen a great barrier between them.

Betty had developed ideals, and her boyish sweetheart—boyish still—did not measure up to her romantic standards. She still liked Osbon except when he spoke of love, but Osbon was too genuinely light-hearted to play the love-sick swain, and when he spoke of love with a smile upon his lips Betty was wont to frown.

'It's utterly absurd to ask me to marry you,' she had declared. 'I like you awfully well, Will, but I must respect and look up to the man I marry.'

'I see,' was the light-hearted response. 'You want to be miserable, though married.'

Betty frowned again at this exhibition of levity at so important a moment, and assured herself that she was right in her refusal to marry Osbon.

Augustus Esterbrooke seemed to answer Betty's description of an ideal. He was tall, dark, mysterious, and handsome in a saturnine way. No one ever dreamed of addressing him as 'Gus,' and he moved majestically in a little world of his own, where the cares and worries of every day existence were not permitted to intrude. Esterbrooke had inherited wealth and estates, wherefore he despised the little things of prosaic everyday life.

It was characteristic of Osbon that he smiled as he saw the majestic Esterbrooke escorting Betty down the dock at the end of which lay the little steamer chartered for the Sunday school excursion down the lake.

Osbon was keenly conscious that he wanted Betty to be his companion, as she had always been in those early years when they had eaten a mixture of cake and sandwiches and deviled eggs out of the same shoe box and had been supremely content.

It was all different now. Esterbrooke's man solemnly bore a lunch hamper and rugs and wraps enough for a score.

Betty smiled in friendly fashion upon Osbon, who was darting from crowd to crowd, exchanging a jest there, a jest here, giving a word of greeting there, and doing his best to inspire the holiday spirit.

He paused for a moment to exchange a word with Betty, then Esterbrooke led her off to the upper deck where they could make themselves comfortable in the shade of the pilot house. Passengers were not allowed on the upper deck, but Esterbrooke held a block of stock in the transportation company owning the fleet of three steamers plying the lake, and he was a privileged person.

The pair were not again visible to the rest of the picnickers until the grove was reached, then the servant spread the rugs, made coffee by the aid of an alcohol stove and served the lunch.

Esterbrooke and Betty wandered away to escape the crowd, and they did not reappear until the boat was ready to leave. Esterbrooke hated crowds, and he had come merely because Betty insisted. He argued to himself that there would be time enough after marriage to bend her to his ways.

When they reached the upper deck he directed the captain to take the back channel on the way home.

'It's a beastly bore to repeat the scenery,' he offered in explanation. 'The back channel will be a little different.'

'The lake is at a pretty low stage,' objected the captain. 'There are some pretty nasty rocks in the channel, Mr. Esterbrooke.'

'Of course, if you are afraid——' he began, and smiled softly to himself as the captain brought his teeth together with a snap and stepped inside the pilot house. Esterbrooke had caused the discharge of one of the oldest men in the employ of the line for less than this, and the employees feared and hated him.

Presently the steamer entered the back channel, and Osbon came hurrying up to remonstrate at the risk. He was familiar with the lake, and as the chairman of the excursion committee, it was his province to interfere.

The captain referred him to Esterbrooke, and the latter smiled as he reminded him that the charter did not specify any particular route. Osbon beaten, still smiled as he descended the gangway, but half an hour later the steamer struck a reef and held fast.

As the keel grated along the rocky ridge, all was confusion, but in the midst of the confusion Osbon's voice rang out clear:

'No danger,' he shouted. 'You can get shipwrecked without extra charge, and we'll get our names in the papers.'

There's a desert island within wading distance, and if we have to, we'll all turn Robinson Crusoes.'

The joke was inane enough, but it served its point. The confusion died down, and when it was found that the boat was not sinking, everyone decided to accept the happening as a huge lark.

One of the boats put off with men to wire that the steamer was safe, and Esterbrooke suggested to Betty that they go with the boat. 'We can get a rig somewhere and drive into the nearest town,' he explained, 'and get the night express home. We are a good four miles from shore, and the rest of the party cannot be taken off until the Champion comes along in the morning. There is no steamer at this end of the lake.'

Betty shook her head. 'We will stay with the others,' she declared, and with no very good grace. Esterbrooke led the way back to the upper deck.

'We might as well have some supper,' he declared, as he motioned to his man, and presently they partook of the remnants of the hamper's contents.

The evening fell, and Betty insisted upon going below. Esterbrooke held back as they entered the saloon. Here was a babel of sound. Babies and children cried through hunger and fear, and tired mothers sought ineffectually to secure quiet.

Through the confusion Osbon passed with the assurance that two row boats had been sent out to forage, and that food would presently arrive. His good humor had not failed him, and wherever he passed he left a trail of smiles behind.

At the sight of the mass of rugs borne by Esterbrooke's man, Osbon's eye brightened, and after seeing that Betty was made comfortable the rest were commandeered for the women and children. Esterbrooke ventured a protest, but for once Osbon forgot to smile.

'Your order got us into this hole,' he said fiercely. 'If I hear another word from you, I'll throw you overboard.'

He looked as though he longed to do it, and Esterbrooke subsided with a suddenness that was surprising.

The return of the boats with such stores as they could obtain helped to lessen the discomfort. Osbon dealt out the supplies with a careful hand and a cheery word, and presently the women and children sought rest on the saloon floor. The men gathered on the lower deck, and smoked and slept as their fancy dictated.

Esterbrooke, finding the situation intolerable, at last engaged some of the crew to put him ashore. When the morning sun began to paint the east, and Betty came out of the cabin for a breath of fresh air, she found Osbon leaning against a pillar and searching the horizon for the smoke that should signal the advent of the rescuing steamer.

'You have been up all night?' she asked, with quick sympathy.

Osbon nodded. 'I never did like to sleep in a coal bin,' he explained. 'This was hard coal, too.'

'How did Mr. Esterbrooke stand it?' she asked. 'He went ashore,' explained Osbon. 'He felt sure that you would be looked after.'

'With you on board,' assented Betty tenderly. 'You were a host in yourself, dear. I—I guess I love you even if you are not romantic.'

'Good humor is better than romance sometimes,' he said softly as he took her in his arms. 'But I never thought that it would win you for me, dear.'

Betty looked into the heavy-lidded eyes now glowing with affection and saw the man behind the boyishness.

'I'm glad it did,' she simply said, and to that Osbon added 'Amen.'

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Current Topics

The Queensland Referendum

The final results in the referendum on Scripture lessons in the State schools in Queensland have now been published. The numbers voting 'Yes' are stated roundly at 68,000; 50,000 voted 'No,' and about 4000 votes were informal. The Labor Party, as well as Catholics, evidently regard the referendum as unsatisfactory and inconclusive. At a Labor convention, held in Townsville on May 21, the following resolution was carried:—"That in view of all the circumstances surrounding the taking of the recent Bible in State schools referendum, this convention urges the Parliamentary Labor Party to vote against any alteration in our present educational system."

'The Glorious Fourth'

Englishmen are—by Frenchmen—supposed to take their pleasures sadly. Americans take the pleasures of 'the glorious fourth' (Independence Day) sadly, too—the day after. But there is a fine delirium and hullabaloo while the heady celebration lasts. The trouble begins—as with orgies of alcoholic intoxication—when the country begins to add up its butcher's bill, and gets the bandages and splints and embrocations applied, and settles down to 'suffer a recovery.' The preparations for Independence Day (July 4) remind one, in certain of their aspects, of preparations for a pitched battle. 'The ambulance corps,' says the Philadelphia *Catholic Standard*, 'are got ready for the battlefield—for this is really what it is in the big cities. As the daily papers inform the public in the most matter-of-fact, nonchalant way, "hospitals are laying in a special supply of bandages and anti-tetanus serum for those who will be hurt by exploding fireworks." "Here in the United States," adds our Philadelphia contemporary, "in the twentieth century of the Christian era, we sacrifice our children to the god of fire every Fourth of July, and we call it patriotism. Over five thousand of the innocents were slaughtered in honor of Baal during the past five years. . . Those who were not killed outright were in large part maimed for life. Of these the number was not far short of thirty-four thousand. Baal, Bacchus, and Mammon retain their ancient hold on us, no matter how their names have changed.'

Mrs. Isaac L. Rice, who is conducting a campaign against the present murderous method of celebrating 'the glorious fourth,' furnishes a striking illustration—in an article in the *March Forum*—of the comparative bloodlessness of actual war compared with the butcher's bill of celebrating victory. She publishes the following table showing that the seven famous Revolutionary battles, namely, Lexington, Bunker Hill, Fort Moultrie, White Plains, Fort Washington, Monmouth, and Cowpens, which did so much to win American independence, did not, all the seven, cost the Americans one-quarter as many killed and wounded as a single year's celebration of the Declaration of Independence:—

Battles.	Killed and Wounded.	July 4th Celebrations.	Killed and Wounded.
Lexington	83	1903	4449
Bunker Hill	449	1904	4169
Fort Moultrie	37	1905	5176
White Plains	100	1906	5466
Fort Washington	149	1907	4413
Monmouth	229	1908	5623
Cowpens	72	1909	5307
	1,119		34,603

Mrs. Rice gives an encouraging report as to the prospects of a more peaceful celebration on the coming 'fourth.' As to that, there is room for doubt. We are afraid the lady has left the Jeffries-Johnson encounter out of her calculations.

Some Prize Blunders

Mr. Morley in his *Aphorisms*, has said that 'excessive anger against human stupidity is itself one of the most provoking of all forms of that stupidity.' It is, happily, sometimes easier to laugh at it than to be angry with it. We only smile, for example, at the honest and upright, though idiotic, follies committed in non-Catholic reports or other descriptions of our ecclesiastical functions—at the well-meaning imbecile who described a priest at a *Requiem* service as 'performing the ablutions by sprinkling holy water on the bier,' or who represented Archbishop Peehan (at Chicago) as entering the sanctuary with a 'tonsure on his arm,' or who told all the world and his wife how Cardinal Vaughan wore 'an asperges on his head,' and how his

master of ceremonies 'entered the sanctuary swinging a thurifer in his right hand.' An English reporter—whose name is unfortunately lost to posterity—when 'writing up' the St. Augustine centenary celebrations at Ebbs Fleet, would have it that 'Cardinal Vaughan conducted the Mass, but the Consecration and Elevation were performed by Cardinal Perraud.' That luminous pressman might well shake hands with the author of the following pen portrait of Cardinal Parocchi which found its way into a *Christ-church* daily: 'During the performance of church ceremonies he sits beneath the baldachin stiff and motionless as a "dies irae," his feelings tightly held in by his firm and obstinate lips.' 'Dies irae' means 'day of wrath' and is the title of a beautiful Latin hymn or sequence. A man who could look like a 'dies irae' should certainly inspire respect. Such miraculous stupidities are on a par with the paragraph in a London morning paper which assured a confiding public that Mr. T. P. O'Connor 'invariably wears a sprig of shillelah in his button-hole.' These blunders are evidently unstudied and ingenuous, and, unlike the vagaries of the cable-rigger—about which we have so often cause to complain—they contain no sting and are written in perfect good faith.

A contributor to the current issue of the *London Tablet*, in the course of an article on some late developments of the Presbyterian creed, incidentally quotes some similar recent blunders, the last of which, at least, is too good to be lost. He writes: 'The Church of Scotland (let me explain for the ignorant Southerner) is Presbyterian, not Episcopal in its government. Did I say ignorant "Southerner"?' I hasten to add the Northerners are often as bad. *The Scotsman*, which boasteth itself somewhat, commenting (February 8) on the death of Bishop Dowden, of Edinburgh, repeatedly called him the "Episcopal Bishop" of Edinburgh, which is as if one should say a "marine fish" or a "feline cat." And this eminent journal of all things knowable, describing in the same issue the funeral of a Catholic, informed its readers that at the grave the religious service was according to the rites of the Church of Rome, "incense being burned, and the coffin being sprinkled with *hyssop*." After this one can pardon (or, at least, dismiss with an admonition) the learned Sheriff in Ayrshire who (of course, it was at dinner) some years ago declared he had no objection to brighter services or more ornamental worship in the kirk, but he most decidedly objected to "ministers coming in wearing their reredoses." 'This judgment,' adds the *Tablet* writer, 'was never taken to a higher court for no one knew, and up till the moment of going to press no one knows, what he meant.'

The Cable-Fiend

Some fine day in the sweet by-and-by of scientific gardening we may gather grapes from thorns and figs from thistles, and extract sunbeams from cucumbers. And some other fine day—when the Ethiopian has changed his skin and the leopard his spots—we may expect the plain and unadorned truth from the cable-fiend when he sets forth to furnish items of Catholic news to the Antipodes. If it is possible at all to give us gossip and exaggeration rather than simple fact, gossip and exaggeration we get. A fresh instance in point is furnished by the cables which came to hand some time ago regarding certain episodes connected with the Roosevelt incident. For example, the following two messages, dated 'Rome, April 20,' appeared in all our dailies:—

'M. Janssen, a Russian priest stationed in Italy, is said to have been ordered to resign his Vatican offices and to retire to a monastery for three months because he spontaneously wrote thanking Mr. Roosevelt for his services to Catholics in America.'

'It is also unofficially reported in Rome that the Nuncio at Vienna has been recalled for visiting Mr. Roosevelt when the ex-President was in that city.'

There is enough suppression of the truth and exaggeration in these two statements—and especially in the last—to turn them into glowing falsehood. From the letters of the Rome correspondents of the *London Tablet*, *Catholic Times*, and others of our exchanges just to hand we learn that the simple facts are as follow:—On the day before the ex-President's departure from Rome Abbot Janssens, O.S.B., called upon him at his hotel, and, not finding him at home, left a card, on which he had written a few lines thanking Mr. Roosevelt for all he had done for the Catholic Church in the United States, and the Benedictine Order in particular, and expressing the hope that he would soon recommence his glorious career in America. Mr. Roosevelt immediately passed the contents of this card to the press, and the flaring intimations in the papers were the first the Vatican heard of the incident. According to the *Tablet* correspondent, Abbot Janssens acted not only without any authorisation, but probably in ignorance of the facts of the situation. On finding what he had done, the Abbot at once

sent in his resignation as Secretary of the Sacred Congregation of Religious and of the Biblical Commission, and it is stated that his resignation of the former office was accepted. Some days after his resignation the learned and pious Benedictine was proposing the health of the Pope—his eloquent tribute was recorded in our last week's issue—at a social gathering in the city, so that the yarn about his being 'ordered to retire to a monastery for three months' was evidently only the cable-rigger's attempt to round off his story with some little approach to the sensational.

As to the latter portion of the cablegram, it is a question not of exaggeration or embellishment, but of sending to the ends of the earth a piece of gossip that was simply and absolutely false. The alleged report—that the Nuncio at Vienna had been recalled—was utterly without foundation. The simple fact was that the Nuncio had yielded to the insistent request of the American Ambassador to pay him a visit after the lunch at which the Nuncio had declined to be present, and during his visit he was, very naturally, introduced to Mr. Roosevelt. This explanation was sent to the Vatican, and the Nuncio's action was approved of. The cable vagaries in these two cases do not happen to be concerned with matters of any great importance, but they are interesting as showing the cable man's almost congenital inability to tell the plain and simple truth.

Fairminded Protestants

'Fair words,' said Cardinal Wiseman, 'are like apples of gold on a bowl of silver.' It is a form of refreshment to which we Catholics are not very often treated by our non-Catholic friends, but on that account, perhaps, we are the more ready to appreciate it when it does come our way. During the past few weeks we have come across two or three notable instances in which sincere Protestants, in a spirit of fairmindedness, have come voluntarily forward to vindicate the Catholic body from unmerited aspersions, or have spontaneously paid handsome and striking tributes to the work and worth of our priests and religious. The first occurs in the course of a lecture, delivered recently in Edinburgh by Mr. W. T. Stead, on the subject of social purity. The lecturer said that while he himself 'was a Protestant, and he presumed most of those present were Protestants, there was no blinking the fact that if they took a Protestant family and a Catholic family, and put them into a London slum, they would find that three or four years afterwards half of the Protestant family had gone to the bad, while every member of the Catholic family had retained his or her virtue.' Mr. Stead went on to say that it is the same with Catholics in Ireland; no matter what their circumstances are, they are virtuous. On this point, and perhaps on this point only, does the testimony of Protestant travellers in Ireland agree. 'I was astonished,' continued Mr. Stead, 'to see people in Ireland living in poor cabins, who, whatever else they might be, were most virtuous. This I attribute to the instructions of their priests in the confessional and in the family, and to their insistence on the duties of parents to their children and of children to their parents and towards one another. The result is a moral miracle at which we, as Protestants, Presbyterians, or whatever we are, have reason to bow our heads in shame.'

The second is taken from the correspondence column of the *Edinburgh Scotsman*. Some blind bigot had written to that paper pointing out, in a sneering way, that a particular Catholic church was situated in the most aristocratic quarter of the city, and insinuating that the priests cared little and did little for the poor people in the slums. The Catholic authorities ignored the attack, but it elicited a spirited protest from some Protestant ladies, who gave the following personal and striking testimony to the work of the priest in slumdom: 'May a little band of Protestant ladies who have during the last four weeks been working in the cause of charity alongside of both Roman and other missionaries in the slums of Edinburgh say a few words on this most unmerited attack? Our efforts have been directed to the feeding of starving children, and that alone. Religious instruction of even the simplest description we have left to others more capable. Our opinions are based on the personal observation of five pairs of eyes—two are Free Church, the others Established. That opinion is the way the Roman Church, both priests and Sisters, look after their own poor puts our Protestant missionaries to shame. These courageous men and women penetrate the worst slums and haunts in the city in search of their own people. I say courageous rightly, for only those who know something of the slums at night know whether or not nerve is needed. Ask the first soldier you meet whether the Protestant minister or the Roman padre attended best to the wounded and dying in South Africa; ask the first loafer you meet in the Cowgate who best attends to his people

there; ask the police. The one works in the day; the other when he is more needed and much less seen—at night. A more unmerited attack has never appeared in your pages. Brought up as I have been to hate the name of Rome, I and the other four ladies, associated with me in our little charity have been forced to respect the good practical work of the one, as we also do the work of the Salvation Army and the Church of England. Scottish Church work can, in our experience, hardly be accounted as seriously meant.—I am, etc., M.B.'

Our third instance of the display of a spirit of fairmindedness towards us by those who differ from us in faith is taken from a very recently published book called *Changing China* (Jas. Nisbet and Co., 10s 6d net), by Lord William Gascoyne Cecil. The book has one insistent note—that China is Awake. 'For centuries,' writes Lord Cecil, 'China has been the land that never moved.' But to-day it is moving at a great rate. What has awakened China? 'There are two chief causes. The less appreciated factor that is causing the regeneration of China is Christianity; the larger and more obvious factor is the new national movement.' Turning, then, to the higher side of the awakening of China, Lord William Cecil refers to the influence of the various missions. We take the following from a brief notice of the book which appeared in the religious column of the *Dunedin Evening Star*:—'One of the most valuable chapters of the book is that on Roman Catholic Missions. Of these also he writes from personal knowledge. After examining the history of the Roman missions in the Chinese Empire, he says: "The Roman Church is growing stronger, not weaker, now that she has lost the support of French diplomacy, and the missions have entered upon their third epoch, when they are preaching Christianity without any special support of a foreign Government, and are succeeding. For there are few bodies of people in this world who are more heroic and devoted than the Roman missionaries; they have died of fever, have been massacred, they live on a miserable pittance. I was told that one enlightened missionary, once a professor in Paris University, lived on £12 a year; and their heroism and self-denial reaps a large reward." The author speaks with hearty praise of the Roman Catholic orphanages, in which poor and outcast girls are trained with infinite care and kindness. "Many a life has been laid down so that these children might be Christians."

We have printed these tributes, not because the facts referred to are in any way new to Catholics, for we have always known and been proud of the virtue of our Irish peasantry, the zeal and solicitude of our priests, and the apostolic labors and sacrifices of our devoted missionaries. But we have published the foregoing in acknowledgment of the spirit of fairness of our non-Catholic friends as shown, not only by their recognition of the facts, but by their readiness also to freely and voluntarily bear public testimony to them.

THE BARCELONA RIOTS

HOW FERRER WAS TRIED

(Concluded from last week.)

III.

I have been asked whether Ferrer's previous character and teachings may not have had something to do with his condemnation. This question cannot be answered by anyone outside of Spain, for certainly he had not kept himself in anywise aloof from the events which counted against him. For instance, there were some six revolutionary events before the July riots; he was on hand at the time of every one of them. It may have been a coincidence, but it was a coincidence that had a sinister aspect. Take the bomb explosion of May 31, 1906, when the King and his fair young bride narrowly escaped instant death on the Calle Mayor, Madrid. The man who threw that bomb, which killed ten persons, and who was executed for it, was Mateo Morral, a professor in *La Escuela Moderna*, placed in that position in Madrid by Ferrer. Ferrer at that time was on hand in Madrid, was living in the same block with Morral, and was visited from time to time by him and various noted Anarchists. Ferrer was arrested along with many others, and was kept for eight months in the Model Prison in Madrid, but while many circumstances pointing that way were brought out, no evidence directly connecting him with the bomb-throwing was discovered, and so he was acquitted. It is absolutely untrue that there was a special court organised to try him on that occasion. But these questionable facts and circumstances may have weighed against him when it came to a question of clemency.

Ferrer was not a man of education. He was the founder of a school, but never wrote a book. His writings in correspondence and verses do not exhibit any reason,

'If you haven't tried it, why haven't you?' 'Hondai Lanka' Tea pleases particular people. Just try it!

'Here's where you can save!' Hondai Lanka Tea goes a third further than common blends—it's so pure!

but rather follow their passions. Of his life I need say little. He was born in Alella, in the province of Barcelona, and became a railway brakeman, and then conductor, had some trouble in smuggling on the French frontier, and then went to Paris, where he fell in with the Anarchist school and imbibed their doctrines. He quarrelled with his wife, deserted her, and afterwards obtained a separation, and left her to take care of his three children. All were disinherited in the will, which he made at Montjuich, just before his death, and his fortune was left to Soledad Villanueva, his mistress, who was younger than his eldest daughter. He died a comparatively rich man, for he obtained from Mlle. Ernestine Meunier, an old lady of Paris, money to found children's asylums in Barcelona, which were to be operated under Catholic auspices as religious institutions. He even gave her a statue of Our Lady of Mount Carmel, in token of how he was carrying them on. At her death, she left him property in Paris, upon which he realised over a million francs. She died a Catholic, putting that very expression into her will, and left legacies for Masses for her soul.

After her death he changed his asylums into *La Escuela Moderna*, the Modern School, a name which he took over bodily from a greater man, the historian, Don Rafael Altamira y Crevea, one of the foremost professors of the University of Oviedo, who had used it for many years and had used it in a religious sense. After the bomb-throwing episode of 1906, the various branches of *La Escuela Moderna* were closed and a new name, *La Escuela de la Casa del Pueblo*, was adopted for it. A book-selling and journalistic venture was also added to it. Books from the French and new books written in Spanish, in which all mention of God or country was omitted, were compiled. As a rule, these books are inferior to the text books used in the Catholic and Government schools, and a comparison of the two sets of books upon any subject will demonstrate that. His chief instructor for the girls' schools was Mme. Clementine Jacquinet. She was a French Anarchist, who kept a school at Sakha in Egypt for several years. This school was closed by the British authorities, and Mme. Jacquinet banished from Egypt on account of its Anarchist character. She describes herself as 'an Atheist, scientific materialist, and anti-religious, because religion, dividing men, constitutes the real obstacle to progress, an Anti-Militarist and Anarchist.' She had a large hand in preparing the school books for *La Escuela Moderna*.

A glance at some of the teachings of the text books of *La Escuela Moderna*, intended for the minds of tender young children, would show them a little too advanced for use in the United States. In the Third Reader, known as 'Patriotism and Colonisation,' we read (page 12):

'Drop the soldiers' musket as though it were hot iron! For this refusal (to drill) you will be treated as rebels, as cowards, and as lacking in noble sentiments. But what of that? Do not shoulder the musket! If they point out to you that an enemy is invading the country, why, let him invade! Even if they show you that he is tearing down the throne or the presidential chair! What do you care for those trifles?'

On page 15: 'Don't get excited for the sake of the flag! It is nothing but three yards of cloth stuck on a pole!'

On page 33: 'One's country is not made up by territorial boundaries nor by the citizens who dwell therein; no, they are mere despots who exploit those ideas.'

On page 80: 'The words "country," "flag," and "family" do not excite in me more than hypocritical echoes of wind and sound.'

On page 84, and following: 'When I think of the evils I have seen and suffered, which proceed from national hatreds, I recognise that they all rest upon a gross lie, the love of one's country.'

'The flag is but the symbol of tyranny and misery.'

'Industry and commerce are the names by which they (merchants) cover up their robberies.'

'Marriage is prostitution sanctified by the Church and protected by the State.'

The family is one of the principal obstacles to the enlightenment of men.'

In the *Bulletin of the Modern School* (vol. V., No. 1, page 5 (1908), an article reads: 'Religion has retarded the evolution of man, has prolonged his primitive weakness, has made him retrograde to his ancestral brutishness, has cultivated and augmented the terrors arising from ignorance of phenomena, the miseries which those suffer who do not know how to modify natural effects to their advantage, and the injuries which are the results of general incapacity and of various obsessions; and finally it has been wonderfully united with brute force to assist the material and moral authority of the violent and the astute as the oppressors of the great mass of humanity.'

And on page 6 following, in speaking of the separation of Church and State, it adds: 'Separate two authorities equally hateful! It is imperative to suppress both of them!'

In the *Compendium of Universal History*, written by Mme. Clementine Jacquinet, we find the following gems:— On page 37: 'It is believed that Jesus Christ was a Buddhist monk, who came from Mount Carmel, and who devoted himself to preaching the religion of Buddha to the Jews.'

On page 40: 'Would not God have done better to have begun by making man as he desired him to be? Can

you conceive of a father communicating to his son a terrible disease for the pleasure of curing it afterwards, and then proclaiming himself thereafter as his benefactor? This God of the Christians is a wicked God, which every honest conscience ought to reject; or, if not, he is a useless one, powerless to prevent evil or to assure the good which one desires.'

On page 41: 'We desire to observe here that the only act of justice accomplished by this God was to get himself killed as the author of all the evils which men suffer.'

On page 42, speaking of the crucifixion: 'What does the deed represent? Why the part of a low-minded, ambitious person, infatuated with the very idea of his own wisdom.'

On page 46: 'We will always see Christianity in the course of history, face to face with progress in order to obstruct the latter's path; with a negation of science because it impeaches dogma; supporting firmly absolutism, inequality of the social classes; as an oppressor of the human conscience in its torture-chamber of false morality, with a hateful flag in whose shadow every crime has been committed, as a vampire always thirsting for blood to whom millions of victims have been sacrificed!'

In the work called *Nature and the Social Problem*, written by Enrique Lleria, used in the advanced schools, the preface (page 7) explains the design and tendency of the work:

'At the end of two generations in which catechism is not taught, and it is scientifically explained that what is called creation is but the uncreated existence of the universe, only the atavistic effects of a religious belief will remain. There will be left then only its annihilation, and when its atrophy commences its annihilation will be rapid. For this purpose the Modern School of Barcelona has been founded, its library and free schools created to extend the work.'

Other extracts from the various text books might be multiplied to show the animus of the authors, and stabs and side remarks at Christianity and Christian civilisation abound all through them. Observe that it is not against the Catholic faith or belief, as such, that these are directed; it is against all religion and religious ideas and against Christianity in the large as the foremost one, that the attack of this remarkable series of text books and the teaching of the modern school was directed.

The constitution of Spain (Article 13, Section 1) guarantees the right of free speech and free press, and although the Modern School, in its various branches, was founded at Barcelona in 1902, and since in other cities the teachers and writers of it have never been molested or called before any tribunal for their speeches or writings—nay, more, in the city of Barcelona they have even made application to a Catholic City Council for a portion of the public funds for the support of their schools, and the application was granted. For eight years, therefore, Ferrer taught what he wanted in his schools, and no one interfered with him. Only he and Morral and some militant teachers in the Modern Schools who were in riots, arson, and slaughter were ever taken before the courts and tried. There are plenty of the teachers in *La Escuela Moderna* who have never been molested, notwithstanding the bloodshed of the Barcelona riots; although even here such occurrences would be likely to turn strongly to their disadvantage.

The movement has turned strongly now to the foundation of anti-Anarchistic schools in Barcelona, and the month of December last saw a great outpouring of teachers, professors, and others in the Educational Congress held there in the Palace of Fine Arts the week after Christmas, and the building and equipment of newer and finer schools to take the place of those destroyed by the rioters were unanimously and enthusiastically undertaken.

The great stock-taking sale at the D.I.C., Dunedin, will continue throughout the whole of July, when undoubted bargains will be offered in all departments....

The Wellington Piano Company, Ltd., Lambton quay, stock pianos by Challen, Blüthner, and Pleyel, whose names are a guarantee that the instruments are all that could be desired....

Messrs. Murdoch and Co., Cuba street, Wellington, are noted for their dainty and high class cakes of all kinds and afternoon teas. This firm makes a specialty of wedding and birthday cakes....

Mr. G. Aldous, tobacconist, Lambton quay, Wellington, calls attention to his silver-mounted, London-made briar-root pipes at very moderate prices. He has a very large and comprehensive stock from which to make a selection....

THE LATEST TABLET PUBLICATION.

'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper. Price 1/-, posted 1s 3d. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, *Secular versus Religious Education*. It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

Apply MANAGER, TABLET, Dunedin.

'Best for the money!' Hondai Lanka Tea is full of Quality and Delightful Flavor. It goes furthest.

'Naething new?' Ma certes, 'Cock o' the North's a new pleasure tao folks wha hinna tasted it!

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 25.

The funds of the Petone Catholic Church will be augmented by £17, the net result of the social gathering held on June 7.

The members of the St. Aloysius' Boys' Club, Newtown, at its meeting on Friday last, held a debate, the subject being, 'Should Asiatics be excluded from New Zealand?'

His Grace Archbishop Redwood and the Very Rev. Dean Regnault, S.M. (Provincial), left Wellington on Friday to attend the opening of the new Nazareth House at Christchurch.

The House of Compassion, Island Bay, will benefit to the extent of £1900 under the will of the late Mr. Frank Mills, who died suddenly at his residence in Devon street, Wellington, last week.

A retreat for Catholic laymen commenced at St. Patrick's College on Friday evening, and will conclude on Monday morning. Over 50 men are taking part in the retreat, which is under the direction of Rev. Father Kimbell, S.M.

His Grace Archbishop Redwood and the Rev. Fathers Hickson, S.M., and Herring, S.M., took part in the welcome to his Excellency the Governor. In the procession the members of the H.A.C.B. Society and the St. Anne's Cadet Corps joined.

Miss Theresa Fitzgibbon, second youngest daughter of Mrs. Fitzgibbon, of Newtown, was married at St. Anne's Church on June 16 to Mr. T. Barraclough, of this city. The ceremony was performed by the Rev. Father Herring, S.M. A reception was afterwards held at the residence of the bride's brother, Mr. E. J. Fitzgibbon, LL.B., in Hanson street, Newtown.

Rev. Father Sanderson, of Masterton, has been appointed to take charge of the parish at Waipawa, succeeding the Rev. Father Johnston, who has been transferred to Kaikoura. The Rev. Father Molloy will replace the Rev. Father Sanderson. On Thursday, June 23, Rev. Father Sanderson was the recipient of presentations from both the pupils of St. Patrick's school and convent.

A very successful social evening was held at the Tutanekei Hall, Berhampore, by the Catholics of Island Bay in aid of the parish funds. Musical items were supplied by Misses Gallagher and Strickland, and Messrs. Miller, Twohill, and Reade. The accompanists were Mrs. Dalton, Miss Una Simon, and Mr. Reade. The energetic committee of ladies and gentlemen are to be complimented on the success of their efforts.

At the usual weekly meeting of the St. Vincent Boys' Guild, held on Friday evening in St. Patrick's Hall, there was a full attendance, when 30 members of the St. Vincent Rifle Cadets were sworn in. The balance of the boys will be sworn in on next Friday at St. Patrick's Hall. The guild has started a dramatic branch, the members of which have commenced rehearsing a farce. Master Frank Walsh is appointed secretary and Mr. Carl Pfaff has kindly undertaken to coach them. A literary and debating branch will be started next meeting under the supervision of Mr. M. O'Kane. Ten boys gave in their names for enrolment.

Sincere regret was felt at the death of Mrs. Ellen McDonald, widow of the late Mr. Aloysius McDonald, who was for some years manager of the Wellington branch of the Bank of New South Wales. The deceased lady, who was only 53 years of age, had been for a fortnight on a holiday visit to her son, Mr. Donald McDonald, of Levin, when her death took place. Mrs. McDonald (nee Shanahan) was the daughter of one of the largest of the early squatters of the Wimmera district of Victoria. Her sister was Lady Jennings, wife of Sir Patrick Jennings, one time Premier of Queensland, and a member of the Canadian Commission. Mrs. McDonald is survived by five sons; The Rev. Father A. McDonald, of Cooma, New South Wales; Messrs. Ronald and John McDonald, farmers, of Levin; Mr. Colin McDonald, of the Bank of New South Wales; and Mr. Aloysius McDonald, of the G.P.O. staff, Wellington. The funeral took place on June 20 at St. Joseph's Church, Buckle street, and from thence to Karori Cemetery.—R.I.P.

St. Patrick's branch of the Hibernian Society held its quarterly meeting in St. Patrick's Hall, Boulcott street, last Monday evening, June 19, with Bro. J. W. Callaghan, B.P., in the chair. The attendance was large, and a good deal of business was transacted. Four new members were initiated, four proposed, and nominations for offices were received. It was decided to take part in the friendly societies' procession to welcome Lord Islington. The president gave a report of the working of the United Friendly Societies' Dispensary. The report of the St. Patrick's Day Celebration Committee was satisfactory, and showed a credit balance of £35, which sum is to be devoted to the future celebrations of St. Patrick's Day. In accordance with the resolution passed at the last triennial meeting, the branch nominating Bros. J. W. Callaghan, B. Doherty, H. McKeowen, P. D. Hoskings, J. O'Sullivan, J. J. L. Burke,

and E. F. Reichel for the office of District Deputy to represent the District Executive in Wellington, these names are to be submitted to the half-yearly meeting of the Wellington branch to select three names for submission to the branches in the Wellington district, with a view of choosing one. The one securing the highest number of votes from the branches will be submitted to the District Executive at Auckland, who will make the necessary appointment. Votes of condolence were passed in respect to the deaths of two members—Bros. John McLoughlin and John Conroy, both very old members. The chaplain (the Rev. Father Venning, S.M.) addressed the meeting, and promised to read a paper at the half-yearly meeting. The receipts of the meeting totalled £80.

The usual weekly meeting of the Wellington Catholic Club literary and debating branch was held in the St. Patrick's Hall last Monday evening, when there was an exceptionally large attendance. The president (Rev. Father Quinn, S.M.) was in the chair. As the debate between the club's representatives and those of the Y.M.C.A. will take place in St. Patrick's Hall on Monday evening, July 11, it was necessary for the members present to at once select their team. Those chosen were Messrs. Boyce, Butcher, and Duggan, and the subject for the debate, 'That for New Zealand the unicameral system of Legislature is preferable to the bicameral system.' The debate will be under the auspices of the Wellington Provincial Literary and Debating Societies' Union, who are now commencing their sixth annual tournament in various parts of the city on the same subject and on the same date. After the selection of the club's debating team, the members then proceeded with the subject allocated for the evening's debate, 'That the time has arrived for the adoption of total prohibition in New Zealand.' The debate produced more than ordinary interest. The arguments brought forward on both sides were very good, and the discussion was animated throughout. Mr. C. Chapman led in the affirmative, and Mr. Butcher on the negative side. On a vote being taken a tie resulted. At the conclusion of the debate the rev. chairman complimented the speakers on their efforts, and expressed himself as more than pleased with the manner in which the debate had been carried on.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

June 27.

The annual social gathering of the Ellesmere branch of the H.A.C.B. Society was held on last Wednesday evening week in the Leeston Town Hall. There was a numerous attendance, including representatives of the various benefit societies in the district.

His Lordship the Bishop telegraphed to the new Governor on his arrival, tendering a hearty welcome to the Dominion on behalf of the priests and people of the diocese. The following message in reply was received:—'Gratefully appreciate your kindly greetings.—Islington. Convey same to clergy and laity of your diocese.—Islington.'

Speaking at the entertainment in his honor at the convent school, his Lordship the Bishop expressed his pleasure at the appointment by his Holiness the Pope of Rev. Dr. Cleary as Bishop of Auckland. He spoke in eloquent terms of his close acquaintance with the Bishop-elect, his splendid work in the interests of Catholics and Catholicity in the Dominion, and of the admiration in which he was held by all classes of the community. He (Bishop Grimes) welcomed Dr. Cleary to the episcopacy, and he knew also that the hierarchy and clergy with one accord did likewise.

A large number of the diocesan and visiting priests were entertained to dinner at the episcopal residence on last Thursday in honor of the feast day of his Lordship the Bishop, and to welcome him on his return to the city. Among those present, including the resident clergy, were the Very Rev. Dean Ginaty, S.M., V.G., the Rev. Father Coffey, Adm. (Dunedin), Rev. Father Holbrook, Adm. (Auckland), the Rev. Fathers Tubman, S.M. (Timaru), Hills, S.M. (Leeston), Lyttelton, S.M. (Waimate), Richards (Hawarden), Cooney (Aubreyton), Hyland (Rangiora), Drohan, M.S.H. (Lincoln), Tyler, M.S.H. (Darfield), Hoare, S.M., and Dignan, S.M. (St. Mary's, Christchurch North), Saull, S.M.A., and O'Hare. The Very Rev. Dean Ginaty, S.M., V.G., on behalf of priests and people, welcomed his Lordship on his return to the episcopal city, tendered fervent greetings on his feast day, and congratulated him on the success attending his visitation to Westland. In reply, his Lordship very cordially thanked the Vicar-General for the good wishes expressed, and in grateful terms referred to the great help he had received from Father Hyland.

On Thursday afternoon, in honor of his feast day, a charming entertainment was given by the pupils of the Sisters of the Missions to his Lordship the Bishop in St. Joseph's Schoolroom. His Lordship was accompanied by the Very Rev. Dean Ginaty, S.M., V.G., all the resident and a number of visiting clergy. There was, too, a large attendance of the laity and friends of the children and of the Sisters. The following programme was excellently given and greatly enjoyed by all present:—Duet, 'Spring,' Misses Leon Durville, A. Erck, C. McIlroy, G. Baker, B. Foreman, K. Haydon, M. Strouts, R. Mahon, and T. Mannion; prologue, Miss R. Mahon; festival song, pupils; presentation, Miss E. McGrath. 'Queen Esther' (Act I.).—The following was the cast of principal characters: King Assuerus,

Miss Lucy Toner; Queen Esther, Miss K. O'Connor; Mar-dechai, Miss R. McCormack; Aman, Miss K. Kerr; Hydaspis, Miss J. McCosker; Asaph, Miss M. Hood; Elise, Miss A. Kilmartin; Zares, Miss M. Plank. Instrumental selection, 'Narcissus,' violins—Misses W. Brick, C. Coakley, V. Erck, K. Moroney; harp, Miss D. Amyes; harmonium, Miss C. Moroney; piano, Miss C. Erck. 'Queen Esther' (Act II.). Instrumental selection, 'Lilac blossoms,' violins—Misses V. Erck, C. Coakley, W. Brick, K. Moroney; harp, Miss D. Amyes; harmonium, Miss C. Moroney; piano, Miss A. Payne. 'Queen Esther' (Act III.). Duet, 'Signal from Mars,' Misses D. Amyes, K. O'Malley, C. Moroney, M. Mackle, A. Payne, M. Higgins, C. Erck, M. Wall; violins—Misses C. Coakley, W. Brick, and V. Erck. Epilogue, Miss Gwennie Wilson. The stage setting was very pretty, appropriate scenery and effects being arranged to great advantage. Above the front of the stage was an artistically lettered scroll with the greeting: 'A very happy feast to our beloved Bishop.' The dressing of the various characters in 'Queen Esther' was remarkably well done, and the spectacle presented was very beautiful. A feature of the event was the presentation to the Bishop by the little elocutionist in the prologue of quite a stall full of costly and most suitable articles for the forthcoming bazaar in aid of the Cathedral fund, the work of the Sisters and pupils of their schools. His Lordship very sincerely thanked the donors for their helpful assistance in so great an undertaking, and complimented them on their splendid performance. He referred to his recent visitation of Westland, which had proved so successful, and both he and Father Hyland were exceedingly grateful for the fervent prayers that were, he knew, daily offered for their welfare. He appreciated most sincerely the many kind greetings on his home-coming, especially on the part of his devoted priests, some of whom had come quite a long distance to meet him, among these being the Rev. Father Tubman, of Timaru, who shared with him (his Lordship) the feast of St. John the Baptist. Great events had happened whilst he was away, notably the death of King Edward, the mournful news of which had touched them all so deeply. Then the proclamation of his successor, King George, in the celebration of which he had participated in Hokitika. In him the people of New Zealand were particularly interested, as he is the only King that had ever visited this Dominion. To the great delight of the children, his Lordship then announced a holiday for the rest of the week.

EPISCOPAL VISITATION OF WESTLAND.

Prior to leaving Westland, his Lordship Bishop Grimes, through the medium of the *Greymouth Star*, addressed the following parting message to his people:—On the eve of my departure for Christchurch, I would like, through the columns of your widely-spread journal, to express my indebtedness to the Ven. Dean of Westland, the Very Rev. Dean Carew, the zealous clergy of his deanery, the devoted Sisters of Mercy, and the faithful laity of this part of my diocese for the cordial reception they gave Father Hyland and myself, and for their generous response to our appeal on behalf of our grand cathedral. We shall always cherish a grateful recollection of their kindness and hospitality towards us during our lengthy stay on the coast. In return we promise to be mindful of them before the altar of the Most High. We will beg the Giver of every good gift to bless them and theirs and reward them abundantly in time and eternity.

On last Monday his Lordship the Bishop drove with the Rev. Father Creed from Kumara to Otira, and joined the Rev. Father Hyland, who had been conducting a short mission among the men employed in the tunnel workings since the previous Thursday. On that evening the Bishop conducted a service in the schoolroom, as there is no Catholic Church at present in Otira. On the following morning, and again on Wednesday morning before leaving for Christchurch, his Lordship preached to large congregations. His Lordship reached home on Wednesday evening in good health, but naturally somewhat fatigued after eleven weeks' constant journeyings and arduous labors. The wet West Coast (he states) remained true to its reputation, for much wet weather was experienced, and on only two of the Sundays during the three months was the weather fine. His first visit to the Coast was made 22 years previously, and altogether he had traversed that portion of his diocese about ten times, the previous occasion two or three years ago. He commenced the work of his present visitation at Okuru, where 20 persons presented themselves for Confirmation, a number surprisingly large in a district so sparsely populated. At Mahitahi there were ten candidates for Confirmation. Weheka, at the foot of the Fox glacier, Waitangi, and Ross were also visited, the total number of communicants in that parish being 53. A stay of a fortnight was made in Hokitika, and the Bishop then went on to Greymouth, where his headquarters were established, to Ahaura, a centre with seven or eight outlying districts, and finally to Kumara. As an illustration of the difficulties of caring for the spiritual welfare of a widely scattered community, his Lordship said that the parish of Ross extended from Rimu to Jackson's Bay, a distance of 250 miles, and the whole of that district was in the charge of one priest, who might be required at any time to make a long journey over rough forest roads to the sick-bed of one of his people.

Strenuous as it had been, involving much difficult travelling over rough bush roads, his Lordship said that his

tour of the province had not been without its compensations. He always returned to Westland with renewed interest, for its sublime scenery greatly impressed him, and its climate, though humid, was equable, and, he thought, healthy. Its people were genial and remarkable for their cordial hospitality to all visitors, of whatever race or creed. In the south of the province the settlers were mostly of the Catholic faith, and wherever he went he found a healthy religious tone. The old-standing members of the Church had received his ministrations with the greatest eagerness. In some parts of the country it was not always possible for the priest to conduct services on Sundays for scattered units of his flock, but in such cases the people always arranged to meet their pastor on a week-day. Many of the people who attended services conducted by him had travelled ten miles, and several made journeys to and from of twenty miles. On many days he had visited several districts, and on the last Sunday preceding his return had preached six times.

His Lordship was most favorably impressed with the fine qualities of the people and the resources of the country. In the south of the province, he said, a considerable area of land had been applied to agricultural purposes. Good cattle were also raised, though the value of the stock was considerably depreciated before it reached Hokitika, which was the nearest market. The extension of the railway system would be of immense benefit to the settlers, and would be appreciated as highly as was the excellent system of telephonic communication that had been installed as far south as Okuru. The pioneers of the early days, who braved the perils of rapid, broad rivers, made their way across wide lagoons and penetrated the virgin forest, must have been men and women of the finest type, and he was pleased to have found that the energy, pluck, and perseverance displayed by them was reflected in their descendants. Though he did not pretend to rank as a judge of beauty, he could not be other than favorably impressed with the women of the province, and on several occasions, when preaching, he had remonstrated with the young men for their dilatoriness in marrying. The young women as a class possessed the qualities of industry, modesty, simplicity, and personal charms, and he was sure they would make excellent wives, yet for some unaccountable reasons there was little marrying and giving in marriage.

The efforts of the settlers had already been rewarded by the production of many splendid farms, especially on Cook's Flat, near the Fox glacier. Much of the country had been opened up, and large areas of bush cleared, but there were still possibilities for extensive development. It would be useless, however, to attempt to settle people on small holdings, for only a section of large acreage would repay a settler for the cost of clearing his land. Speaking of other industries of the province, Bishop Grimes said that the coal-mining industry was in a flourishing condition. Greymouth had undoubtedly a great future before it as a distributing centre, though at present the river-bar was a great handicap to its trade. Many of the gold-mining districts were not flourishing as they had done in the past, as the claims were regarded as 'washed out,' but there appeared to be a general conviction that efficient sluicing appliances would restore much of their lost prosperity. All the most modern scientific principles were being applied to the working of the Ross Goldfields Mine, the shaft of which was down 350ft when he visited the mine. Everywhere the people held high hopes, their optimism being unlimited. During his visit to Otira, with which he concluded his tour, he had been given every facility by the contractors to inspect the tunnel workings. About 70 chains had been completed, and he had been much interested by the gigantic scale of the undertaking. One machine recently installed was unique in New Zealand, and he was informed that it was still little known in Europe. It was employed in the mechanical mixing of concrete, and, like all the other machinery at the workings, was driven by electricity. In his opinion the completion of the work would bring more benefits to Christchurch than to the West Coast.

Speaking in regard to the workers' conditions, his Lordship says that although the men employed in the construction of the Arthur's Pass tunnel were a somewhat mixed community, they included many fine intelligent fellows, and he had been pleased to find that several of them had been at work there since the contract was commenced. The chief drawbacks to the work appeared to be the unavoidable wetness and the inefficient ventilation of the workings, though, as the older hands had told him, men who undertook such employment could hardly expect different conditions. Generally the men spoke in good terms of their work and of their employers, but there were a few agitators who were dissatisfied with their own conditions and sought to make others discontented by continually harping upon the equality of men and other points of their creed. The irony of the whole thing was that these men had either been dismissed or had given up their employment because they were not suitable for the work, and could not earn a living at it. Now they were going about wearing good clothes and drawing good salaries for 'spouting' Socialism among the men.

He had found a somewhat similar state of things on the coalfields of the West Coast, where Socialists were trying to form a religion of their own and prevent others from attending the churches of their particular creed. These men appeared to be possessed of a degree of intelligence a little above the average of those around them, and they were employing it to effect a good deal of harm.

NAZARETH HOUSE, CHRISTCHURCH

IMPRESSIVE OPENING CEREMONY

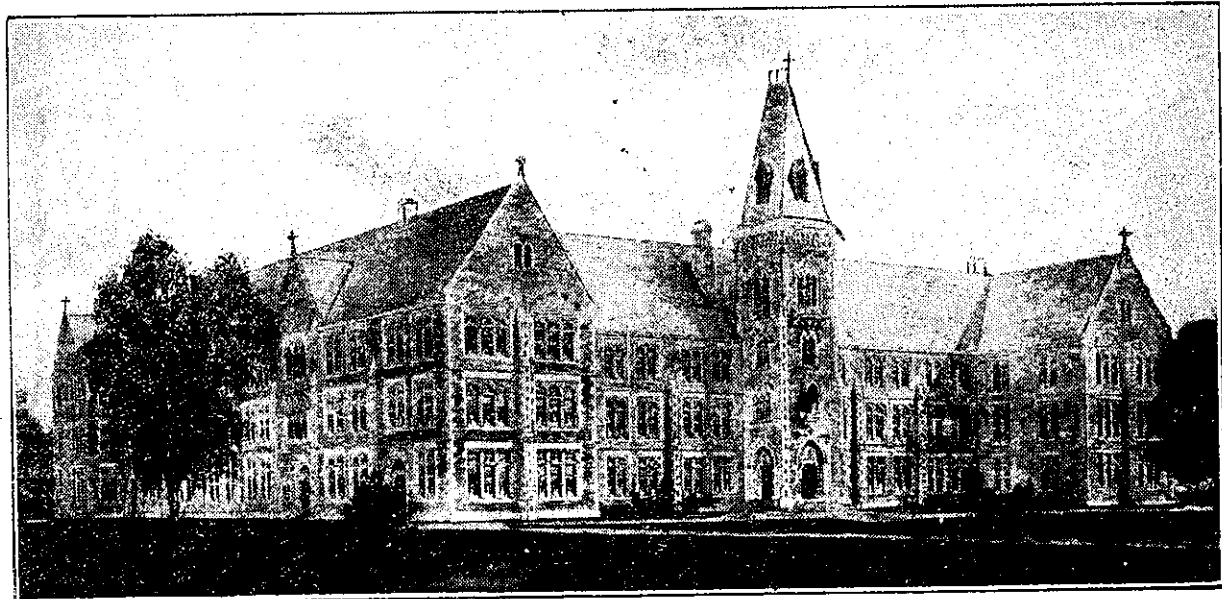
(From our own correspondent.)

The weather was all that could be desired on last Sunday afternoon, when the ceremonial opening of the magnificent new Nazareth House, the permanent home of the community and their numerous charges in this city, took place in the presence of a vast gathering of people. Were evidence required of the popularity of the Sisters of Nazareth, and of their noble work in the spiritual and temporal interests of the poor, the orphan, the aged, and the afflicted, it was amply demonstrated on the occasion. The Catholic community, as a matter of course, turned out in their crowds, but there were a great many non-Catholic sympathisers and helpers as well, leading citizens of all denominations, Parliamentary and civil representatives—desirous with one accord of participating in so important an event and exhibiting a keen interest in an undertaking the proportions of which were a distinct surprise to very many, whilst satisfaction was widely felt that a want—long felt in this city—is now amply supplied. At 3 o'clock, the hour appointed for the opening ceremony, the huge area set apart for the function was closely crowded, many having to be content to remain in the corridors or view what they could of the proceedings from outside. Seated on the platform were his Grace Archbishop Redwood, S.M., his Lordship Bishop Grimes, S.M., the Mayor of Christchurch (Mr. C. Allison), Very Rev. Dean Regnault, S.M. (Provincial), Very Rev. Dean Ginaty, S.M., V.G., Very Rev. Father Price, Adm., Rev. Dr. Kennedy, Rev. Fathers Hyland, Cooney, Daull, S.M.A., McDonnell, Graham, S.M., Gilbert, S.M., Hoare, S.M., Dignan, S.M., and Tyler, M.S.H.

spect, your Lordship's grateful children of Nazareth House.'

Both addresses were very tastefully engrossed and illuminated by one of the Sisters, and in point of merit are indeed works of art.

After the reading of the addresses his Lordship Bishop Grimes said that he had just returned from a very protracted visit to the West Coast, and he was truly glad that his first public function on his return was the opening of that magnificent home—a home that in many respects owed its existence to his first visit to the West Coast, a little over twenty-two years ago. The sight and condition of many of the old people over there had deeply and painfully impressed him, for he saw a fine type of veterans who, after living and laboriously toiling for a mere pittance and the bare necessities of life, found themselves in their declining years without suitable homes, without any loving or tender hands to help them, and without kind voices to soothe them in the hour of their bitterest need. He resolved as soon as possible to obtain a home for that aged and distressed humanity, and he applied to the head of that well-known institute in London, the Sisters of Nazareth, for volunteers among her devoted daughters who would be willing to bid farewell to Home friends and relatives, and all that was dear to their hearts, and journey to this far-away land to become Samaritans of the aged and incurables, and mothers to the little cripples. He was thankful to say that after certain negotiations, necessitating a trip to Europe, his idea began to materialise. There was no difficulty about volunteers, for 100 or more of the Sisters expressed their willingness to make the sacrifice. About 18 months ago the foundation stone of the present building had been laid by our late Governor, Lord Plunket, and to-day it was their great privilege to have their Metropolitan, Archbishop Redwood, in their midst to declare the building formally opened. He thanked the Archbishop for accepting the invitation to



Dutch, Photo.

NAZARETH HOUSE, CHRISTCHURCH.
(Complete Design.)

A little orphan girl, with two companions, approached and read in clear tones the following address to his Grace the Archbishop of Wellington:—Your Grace,—We, the aged people and little orphan children of Nazareth House, beg to offer you a warm-hearted welcome to our new house, marking as it does the auspicious occasion of its formal opening. We appreciate, in common with all our co-religionists in the Dominion, the deep interest your Grace manifests in works of charity, as witnessed in the archdiocese of Wellington. We pray that God may grant you very many more years to be the light and consolation of your devoted people in the Dominion, as well as a father and guide to the poor. Asking your Grace's blessing, we remain, your respectful children of Nazareth House, Christchurch.'

Having retired, three others, smaller than the first, came forward, and, in an equally effective manner, read the following address to his Lordship Bishop Grimes:—'May it please your Lordship,—We, the children of Nazareth House, Christchurch, on behalf of the Sisters and inmates, heartily greet your Lordship to-day. Since first the Sisters of Nazareth came to our city from the far-off Homeland your Lordship has shown yourself the kind and generous friend of the community and those confided to their care. The day on which you first wore the mitre was a happy one for Canterbury Catholics. The cause of the Catholic Church, with the advancement of religion, in this city and far-reaching diocese has been your sole aim and object. If, then, our future lives prove worthy (as we trust in God's goodness they may) of the training we have here received, we may under Providence thank your Lordship, as you have ever at heart the welfare of the poor of your flock, especially the little ones so dear to the Heart of Our Saviour. In conclusion, we fervently hope and pray that your Lordship may rule many years over the important See of Christchurch and your beautiful Cathedral, which is a monument of your love and zeal for God's honor and glory. Begging your blessing, we remain, with profound re-

perform the opening ceremony. He would also like to express his great satisfaction at the beautiful design of the architects of the building, and at the admirable manner in which the contractors had carried out their duties. In the name of the devoted Sisters, he would like also to thank the public press of Christchurch, for it had always helped and encouraged this good and noble work. Again, he would like to thank the people of Christchurch, irrespective of faith or nationality; in fact, he would like to thank the whole of Canterbury and Westland for the very cordial reception that they had at all times given to the Sisters of Nazareth. And well they might help, for the Sisters were engaged in a noble and Divine work, and he felt inclined to say that few, if any, in the Dominion, no matter what their wealth or influence, would have had the courage and indomitable perseverance to engage in such an undertaking and bring it to the issue which they saw that day. Of old they knew the poor and distressed and suffering were despised and trodden under foot, and destroyed from the face of the earth, but Christianity had changed all that, and the Sisters of Nazareth in their midst set them an object-lesson by their noble devotion. The Sisters expected no earthly reward; they sacrificed themselves, and the worst part of the establishment was that tenanted by the Sisters themselves—the best and grandest portion was for the dear little children and the poor aged and distressed, who so well represented in their misery the Divine Founder of Christianity. The Sisters thought the poor and distressed should be treated as the Divine Father would have them treated, and in doing this they consecrated their lives to Him. For the sake of their duty they had become mendicants, servants, and slaves, and had given peculiar demonstration of the highest form of Christianity. The presence of the large crowd that day was proof of the interest taken in the magnificent work, and he felt sure it was also a recognition of their indebtedness to the noble nuns. His Lordship then went on to state that he had received a very large number of telegrams and letters (some of them containing handsome

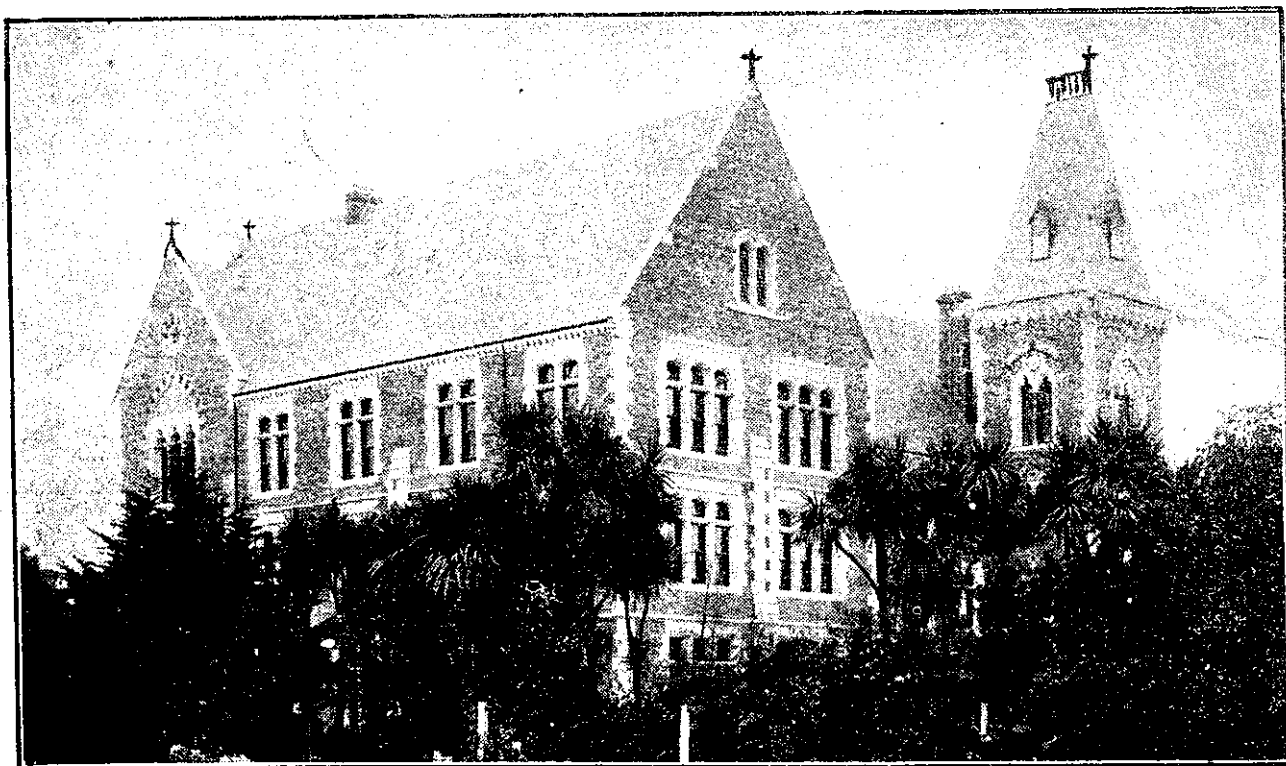
contributions) apologising for the non-attendance of many well-known people who were unable to be present that day. One of these letters, he said, was from Bishop Julius, several were from members of the Cabinet, and many from leading physicians and other professional and business men. In urging those present to contribute freely to the funds of the Home, he stated that since the Sisters came to Christchurch in 1905 forty men had passed through the temporary home in Ferry road, 49 women, and 120 children. The Sisters had prepared the passage from time to eternity of 11 men, 13 women, and 3 children. At the present moment 25 men, 24 old ladies, and 78 little children were being cared for. Although the work was begun by the Catholics, the home was quite undenominational, and people who applied for admission were not questioned as to their nationality or religion. People of all creeds were welcome, and could be visited by clergymen whom they desired to minister unto them. They could also be visited by their friends.

The Mayor (Mr. C. Allison) briefly spoke of the enthusiasm of the Catholic Church, which he thought should be an example to other denominations. It was such institutions as Nazareth House that would enable the Catholic Church to advance and prove itself worthy of the reputation it had attained in the community.

His Grace Archbishop Redwood thanked the inmates of the home who had presented him with such a 'very beautiful address,' and, continuing, said that the vast crowd

Style and Dimensions.

The building consist of three floors, and when completed will be divided into departments, each of which will be conducted entirely, independently of the others, although all will be under one supervision. The tower in the centre of the front elevation rises above the main entrance, which opens into a spacious hall, at the back of which is situated the central staircase, and alongside this there is provision for a lift large enough to carry a stretcher and attendants. There will be a staircase to each department, making five altogether. The ground floor is divided into sitting rooms, class room, refectories, etc., and a centre wing of one storey comprising kitchen block and offices. The first floor consists of dormitories, etc., for boys, women, and Sisters, contained in separate wings; rooms are also provided on this flat for visitors, and dormitory, sitting room, and refectory for old ladies. On the second floor will be accommodated girls and infants and infirm girls, the two last-named departments having refectories on this floor. All departments have infirmaries, sitting rooms, and lavatories in connection with them. The largest dormitories are 61ft by 36ft, while on the ground floor the class rooms are divided by accordion doors, which enable them to be thrown into one large room. All floors of corridors, passages, and lavatories are tiled, or laid in arkilite, and throughout the whole building a dado of oiled jarrah is fixed. The height of the main building to ridge is 72ft, and the height of the tower



Dutch, Photo.

NAZARETH HOUSE, CHRISTCHURCH.
(Completed Portion.)

present was eloquent testimony to the appreciation of the work that was being done. He congratulated his Lordship Bishop Grimes, to whose energy and ideas they owed that splendid building. The people of Christchurch of all denominations were also to be congratulated, for the institution was for all denominations alike. The work of the Sisters was one of the greatest examples of true Christian charity. There was a vast difference between philanthropy and Christianity. Philanthropy meant the love of men for men's sake, but Christianity meant the love of men for Christ's sake. Under Christianity they viewed the distressed person, the unhappy and poor one, as the representative of the God Incarnate, who condescended to be the representative of the poor and distressed. He had said, 'Whatever ye do for the least of men for My sake ye do for Me.' In declaring the institution open, his Grace made an earnest appeal to those present to contribute to the funds, for by doing this, he said, they would be contributing to an institution which represented one of the noblest forms of Christianity. As the population increased so would the building increase, and not only would it be a pride to Christchurch, but to the whole of the Dominion.

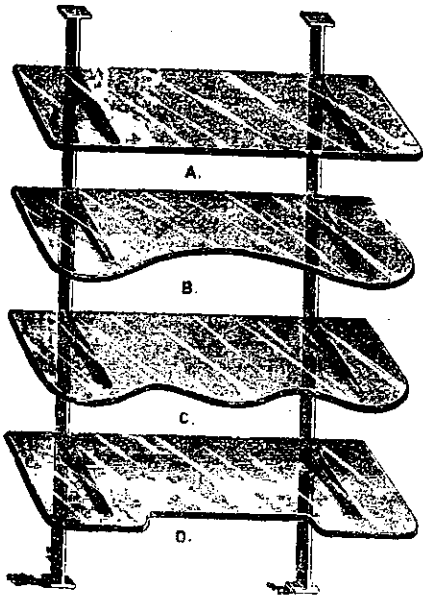
At the conclusion of the speeches about thirty of the little orphans sang choruses, and Mrs. Arthur Mead sang Gounod's 'Ave Maria,' with violin obligato by Herr Zimmerman, in a highly artistic manner. At the conclusion of the ceremony as many as could do so partook of refreshments, and for some time the building was thronged in every direction by interested sightseers. The offerings amounted to the handsome sum of £337 12s 4d.

102ft. A most complete system of heating the entire building is installed by Messrs. Taylor and Oakley, whilst the lighting, ventilation, and sanitary arrangements are everything to be desired or that science and experience could suggest. The design in brick and stone is carried out in domestic Gothic, with touches of Venetian Gothic. The cost of the portion now completed and in occupation is about £22,600. When completed the building will occupy a square 250ft by 240ft. The number now in occupation of the present portion is 25 men, 24 women, between 70 and 80 children, and 11 Sisters. The architects for the building are the Christchurch firm of Messrs. Collins and Harman, and the result of their efforts—guided in many essential details by the Rev. Mother Superior, who has had considerable experience in the home country, and notably in the erection of Nazareth House in Glasgow—is an imposing edifice, admirably adapted for its purpose—one that takes a foremost rank among the institutions of the Dominion, and one of the most striking architectural examples in the city. The contractor is Mr. J. Smith, who has carried out his work well within the period of his contract. The plastering was by Messrs. George and Forward, and the plumbing by Messrs. O'Connell Bros. Mr. Thomas O'Connell was clerk of works—an exacting position of trust, and one requiring a vast amount of expert knowledge, tact, and constant attention to detail.

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PRESENTATIONS TO FATHER JOHNSTON, WAIPAWA

(From an occasional correspondent.)

The esteem in which the Rev. Father Johnston is held by the people of Waipawa was shown recently, when the convent schoolroom was crowded by those who desired to bid him farewell on the occasion of his departure for Kaikoura, to which he has been appointed. The schoolroom was very tastefully decorated, and among those present were several visiting clergy and many non-Catholics. An excellent musical programme was provided by the pupils of the school, who acquitted themselves with much credit.

Mr. S. McGreevy, on behalf of the parishioners of St. Patrick's Church, presented Father Johnston with a purse of sovereigns. Before making the presentation Mr. McGreevy read the following address:—

Rev. and Dear Father Johnston,—On the eve of your going from among us we, your Waipawa parishioners, in common with our fellow Catholics of this large parish, beg respectfully to express to you our sincere regret at your departure. At the same time we fully realise that time inevitably brings changes, and that you cannot remain always with us. The eight years you have spent with us have sped by only too quickly, and it is only on halting to look back that we realise how they have flown. The parish has flourished greatly under your charge, and we know that it is entirely due to your untiring efforts that such a very satisfactory state of things exists. You are leaving us with a beautiful church and presbytery free of debt, which we feel exceedingly proud of, and it must be most gratifying to yourself to be able to hand over to your successor these buildings, not as you found them when you first came amongst us (in all respect to your predecessor), but absolutely free from any encumbrance whatever. Thanks to your efforts also our church now possesses a very fine organ, a very large church bell that would do justice to churches in the larger cities, and handsome statues and holy pictures. We take this opportunity of thanking you most heartily for the many fine statues and holy pictures that you have placed in our church at your own expense, and which you have been so good as to make a present to us, and for this we assure you we will be for ever grateful. It is our sincere wish and hope that in the years to come you may retain a kindly recollection of us who remain, and that you may not only be blessed by a long life, health, and happiness, but also that you may in the future enjoy the full realisation of all the hopes which you most greatly cherish. We shall esteem your acceptance of the accompanying souvenir of our regard and bid you a kind farewell.—We are, your most sincerely, on behalf of the Waipawa congregation, Stephen McGreevy, jun., Thomas Butler, Stephen McGreevy, M. Murray, E. H. Lee.

An address from the pupils of the convent school was read by Miss Eileen Whittington.

D. Fitzgerald presented Father Johnston with a beautiful silver-mounted ink-stand, with a pearl-handled pen, a tribute from the Sisters of St. Joseph, the Children of Mary, and the school children; while Charles Whittington handed the rev. gentleman a silver shaving mug, a gift from the altar boys. Gordon Limbrick presented a programme of the concert, printed on satin, which was tastefully framed, as a memento of the occasion. Miss Margie Shanly acted as accompanist.

Very Rev. Dean Smyth expressed both pleasure and regret at Father Johnston's departure from Waipawa; pleasure for the expressions of kindly feeling that had been uttered regarding Father Johnston's work in the district, and regret that the people were losing such an able and conscientious priest. They could only judge people's hearts by their outward professions, and from what he had heard he could truly say that there was a real tie of friendship between Father Johnston and his congregation. Partings were always painful. Apart from the parental tie, there was none dearer and nearer than the tie that united the priest to his congregation, for it was a tie with God. Father Johnston left a grand souvenir behind him of zeal and devotion. The churches erected in Onga Onga and Waipukurau were monuments of his zeal, while the beautiful music of the organ he had bought afforded much pleasure to the congregation. They had every reason to appreciate

his good work and to feel sorrow at his departure. On behalf of the Fathers of the Meeanee Seminary, he expressed sorrow at Father Johnston's departure. He felt sure he would display the same zeal in his new parish as he had done in Waipawa. He wished him God-speed and many happy days in his new sphere of duty.

Very Rev. Father Keogh, in a happy and humorous speech, expressed regret at parting with a neighborly friend, and paid a tribute to Father Johnston's zeal, eloquence, and ability, which had won for him the esteem of all parties in the district.

The Rev. Father Cahill alluded to the good done by Father Johnston for the material progress of the Church, especially in the outlying portions of his parish. On the spiritual side, his striking eloquence had stirred up a great interest in his congregation, while his ministrations had been productive of good. They had great cause to regret his departure.

Rev. Father Johnston said words were inadequate for him to express his thankfulness and gratitude for the gifts they had given him and the kind expressions which had accompanied them. The address was the outcome of generosity. They gave him credit for constructive work, which he did not deserve. He had been helped by generous people, and without their aid he could do nothing. He thanked them for what they had done for him. He also thanked the non-Catholic portion of the community, many of whom were his very good friends, and he was glad to see them present that night. Amongst the number was their progressive Mayor (Mr. W. I. Limbrick), who had performed his civic and social duties in an admirable manner. There was also Dr. Ross, whom he had to thank for his kindness and generosity to the Sisters. He would always look back with pleasure on the eight happy years he had spent amongst them, and his thoughts would often turn towards Waipawa. He especially appreciated the gift of the children. He thanked the Sisters of St. Joseph for the kindness extended to him, and made touching reference to their unselfish devotion to the spiritual and secular education of those entrusted to their care. There are few words in the English language, continued the speaker, more touching than 'Good-bye,' and no more beautiful words among Christian people. Of all their troubles, parting was the greatest. But the world was full of partings. The aged parents had to part with their children when the reaper gathered them in, and relations and friends had to part with one another. God, in His wisdom, ordained partings, to show them that they were only pilgrims upon this earth. Their youth, their joys, and their riches were only of brief duration. The day of parting must come. A vacant chair, the longing for the touch of a vanished hand and the sound of a voice that is still. Such was the lot of all. He was sorry to leave them, but he looked forward to a meeting in the other world, where all was happiness. He wished them one and all an affectionate good-night, and hoped that God would bless them.

The proceedings were brought to a close by the audience singing 'God save the King.'

The ladies of the congregation provided refreshments.

The Oddfellows' Hall, Waipukurau, was crowded to the doors on the occasion of the farewell to the Rev. Father Johnston. Mr. W. A. Chambers (chairman of the Waipukurau Town Board), who presided, had on his right Rev. Father Johnston and on his left Rev. Father Cahill (Danevirke). Rev. F. W. Martin (Anglican) was also present. After a number of musical items had been given, the chairman addressed the gathering. He referred to Father Johnston's many good qualities; not only was he a good pastor, but a sincere friend. Personally he would feel his departure very much. Father Johnston had left an impression that would endure, and his removal meant the loss of one of their best citizens. He then called on Mr. P. S. Carroll to make the presentation.

Mr. Carroll said that Father Johnston had come here eight years ago, when the parish was comparatively small and the parishioners very scattered. As the result of his zeal, churches had been built and the scattered parishioners brought together. Father Johnston was leaving them, and they congratulated the people of Kaikoura on getting a priest endowed with so many graces of mind and heart. He then presented Father Johnston, on behalf of the congregation, with a purse of sovereigns.

In replying, Father Johnston said he could not find words to express his thanks for the generosity shown him and for the flattering remarks made about him. He was glad to see Rev. Mr. Martin and others present. They had come there in a good spirit, showing that in this community there was no sectarian bias. He was leaving the place which for the past eight years had been his home, where he had made many friends, but it would not be 'out of sight, out of mind.' He would be with them in spirit and in prayer, and if he should not meet them again in Waipukurau he hoped to meet them in the next world, where there were no sorrows and no 'good-byes.'

Rev. Father Cahill spoke briefly of his association with Father Johnston, and referred to the good he had done both materially and spiritually. He regretted the departure of such a gifted priest, and wished him success in his new parish.

During the evening songs were sung by Mr. T. St. Lawrence Toner (of Napier), who had come specially to sing, out of friendship for Father Johnston, and also by Messrs. Richardson, Merton, and Arthur. Mr. Carroll contributed a recitation, and Miss Bird a pianoforte solo.



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BAZAAR AT MILTON

The bazaar for the purpose of liquidating the debt incurred in painting and renovating the Catholic presbytery was opened in the Coronation Hall, Milton, on Wednesday evening, June 22, under the most encouraging conditions. The opening ceremony was performed by Mr. Donald Reid (ex-Mayor) in the absence of the Mayor of Milton in the North Island. Rev. Father Howard introduced Mr. Reid and explained the object of the bazaar.

Mr. Reid said the Mayor would have been only too happy to attend, but he was at present in the North Island. The object of the bazaar was to raise funds for the purpose of clearing the liability incurred in painting and renovating the presbytery. It was generally recognised that the Catholics of Tokomairiro had at all times generously responded to any calls made upon them for the purpose of establishing, maintaining, or beautifying their own churches and schools, and it was impossible to find a more worthy object than that for which the present bazaar was promoted. Almost every article on the several stalls represented the combined efforts of the ladies of the Catholic Church in Milton, with a little assistance from friends in Milton and outside. The articles displayed were all useful, and prices marked upon them represented in many instances the actual value of the material only, not taking into account the cost of making up. He was confident the result of the bazaar would be gratifying to the promoters. He concluded by officially declaring the bazaar open.

Following is a list of the stallholders and their assistants:—No. 1 Stall (art and needlework)—Mesdames Moroney and Kilner. Assistants: Mesdames Liston and W. Littlejohn, Misses Maloney and MacWilliam. No. 2 Stall (art and needlework)—Mrs. Keogh and Miss Coneys. Assistants: Misses Grealish, Wilkie, Quirk, M. Maley, O'Connor, and N. Coneys. No. 3 Stall (art and needlework)—Mesdames Kirby and Curran. Assistants: Misses M. Athy, Morgan (2), and Kirby. Children's Toy Stall—Misses Reid and Duthie. Assistants: Misses Coleman and Maley. Refreshments—Mrs. Stewart. Assistants: Mrs. Cole, Misses Burk, Coleman, M. Casserly, and Groves. Shooting Gallery—Messrs. Moroney and Grealish. Assistants: Misses Minnie Wilson and K. Good. Fish Pond—Misses Fahey and Curran. Sheep Guessing—Mr. T. Quill. Aunt Sally—Masters J. Hynes and O. Reid.

On the first night there were two nail-driving competitions for ladies, which drew a large number of entries. Ladies' hat trimming for men caused great amusement, and the judge (Miss Roulston) awarded the prize to Master P. Curran. Acceptable orchestral music was supplied by Messrs. P. Scanlan (piano), W. Kirby, J. Walsh (violins), and W. Kent (cornet). A number of boy pupils of St. Joseph's School gave the action song, 'Boys of the old brigade.' A number of girls, artistically attired, sang a gipsy chorus, and also gave a pretty dance. Misses Evelyn and Tui Anderson (Balclutha), and Misses May Moroney also added to the evening's programme with a neat dance in Highland costume.

'The most successful function ever held in Milton,' is a true and accurate statement when referring to the Catholic bazaar, which was brought to a close on Saturday night, after a run of four nights (says the *Bruce Herald*). The takings each evening were as follows:—Wednesday, £90 15s 8d (including door takings £13 12s); Thursday, £51 (door takings £5 10s); Friday, £48 (door takings £7 10s); Saturday, £97 (door takings £13). The total receipts on the general account were £286 15s 8d, but in addition the most valuable article in the bazaar (a three-panel mirror draught screen) brought in about £19 on a separate account, so that the final was £305. Sheep-guessing competitions were held each evening. The gifts of produce were disposed of by auction on Saturday evening, and everything realised full market values. Mr. William Kirby proved an energetic and obliging secretary, and was the right man in the right place. His duties were multifarious, but he kept everything going with a swing from start to finish, and was ably seconded by a strong working committee. A special word of praise is due to Mrs. J. B. Scanlan, whose untiring efforts were instrumental in making the bazaar such a great success. She superintended the local work during the initial stages while the bazaar was in embryo. A large amount of needlework and fancywork went through her hands, and some of the oil paintings were from her brush.

OBITUARY

MR. PATRICK RYAN, DIPTON.

The death is announced of Mr Patrick Ryan, a well-known settler in the Dipton district. Deceased, who was 98 years of age, was a native of Limerick, Ireland, and came to New Zealand in the early sixties in the ship Gairloch. He originally settled in the Castlerock district, and has resided in the Dipton district for a period of 36 years. Mr. Ryan enjoyed good health until some four months ago, about which time he became invalided. He is survived by a widow, two sons, and one daughter, to whom the deepest sympathy will be extended by a wide circle of friends. Some 29 years ago two sons were drowned simultaneously in the Oreti River.—R.I.P.

MRS. CATHERINE HAYDON, DUNEDIN.

It is with sincere regret we have to record the death of a highly esteemed Catholic lady in the person of Mrs. Catherine Haydon, relict of Mr. W. H. Haydon, who passed away at her residence, York Place, Dunedin, on June 27, in the 77th year of her age. The deceased, who was a fervent and zealous Catholic, took an active interest in Church affairs for many years, and was one of the oldest members of the St. Vincent de Paul Society.—R.I.P.

SISTER M. DE PAZZI, AUCKLAND.

(By telegraph from our own correspondent.)

A Requiem Mass was celebrated at St. Mary's Convent, Ponsonby, on Monday, June 27, for the repose of the soul of Sister M. de Pazzi, who departed this life, fortified by all the rites of the Church, on Friday, June 24, in the 81st year of her age. The deceased religious was the daughter of Mr. Simon Mahoney, of Tinryland, in the diocese of Kildare and Leighlin, Ireland, and came to Auckland in 1864. She was professed by Bishop Pompallier in 1867, Rev. Mother Cecilia Maher being the Superior. Sister M. de Pazzi was well known to many of the former pupils of the Sisters of Mercy. She was an exemplary religious, remarkable for her fidelity to all the rules of the institute, and her kindness, generosity, and geniality of disposition endeared her to all. Of late years Sister M. de Pazzi resided at the Mater Misericordiae Hospital, Mt. Eden. Her death is keenly felt by the Sisters, who loved her so well, and who shared in her labors for so many years in the diocese of Auckland.—R.I.P.

MR. JOHN STRATFORD, WELLINGTON.

(From our own correspondent.)

Mr. John Stratford, who was in business in Wellington as a baker and confectioner for some years, died at his residence in Upper Willis street on June 22. The deceased was born at Kilkenny 55 years ago, and was brought up as a flourmiller. He came out to Wellington direct from the Old Country 33 years ago, and worked in Meek's flourmill in Manners street, opposite the Royal Oak Hotel, for some time. He was afterwards employed as a baker in the city, and subsequently—for some seven or eight years—he was in business for himself on Clyde Quay. Some months ago he contracted blood poisoning, and an operation was performed on his feet at the hospital. About a month ago he left that institution. His condition became worse, and he breathed his last on Wednesday afternoon. The deceased, who was a Justice of the Peace and a prominent member of the Hibernian Society, has left a widow and a family of seven sons, the youngest of whom is 15 years of age. The funeral on Friday was attended by the members of the H.A.C.B. Society. The Rev. Father Quinn, S.M., officiated at St. Mary's Church, and also at the graveside at Mount street Cemetery.—R.I.P.

Lower Hutt

(From an occasional correspondent.)

The members of the H.A.C.B. Society, Lower Hutt, assembled on Friday evening, June 3, to bid farewell to two of the Brothers—Mr. J. Rodgers and Mr. M. J. O'Brien. Bro. Rodgers has left for the Upper Hutt, and Bro. O'Brien for Wellington. Both were the recipients of presents, and a very enjoyable evening was spent. Rev. Father Walsh was present, and Mr. J. Hodgins, P.P., acted as host.

Nelson

(From our own correspondent.)

I am glad to state that the latest advice from Rotorua is to the effect that Rev. Father Finnerty's health is much improved.

Mr. W. Shain, who for some time past was professionally engaged in New Plymouth, has commenced the practise of his profession (dentistry) in Nelson.

A representative meeting of the parishioners was held on Sunday evening in St. Mary's schoolroom to elect a church committee. Rev. Father S. Mahony occupied the chair. The following were elected members of the committee for the ensuing twelve months:—Messrs. L. Frank, Kelly, Burnes, Armstrong, Hayes, and Hosiaux. Mr. Hosiaux was appointed secretary to the committee.

Mr. D. O'Leary, B.L., who unsuccessfully contested West Cork as the Irish Party candidate at the recent Parliamentary elections, is hopeful of the speedy extinction of factionism in the County of Cork, where, happily, it is only to be found. Writing under date of May 5 to Mr. J. J. Sullivan, Nelson, he says: 'The cause of unity is making great progress here (Cork), and though we might not be able to entirely clear out factionism at the next election, we will give it a blow from which it will never recover.'

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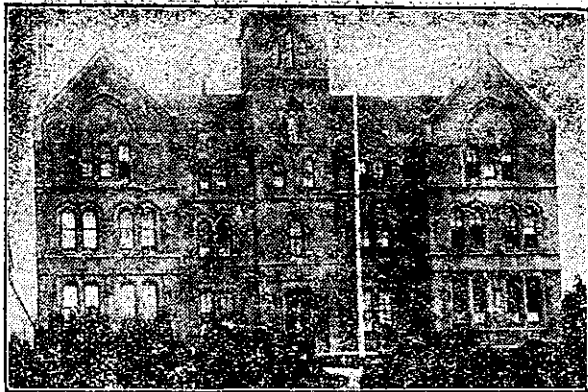
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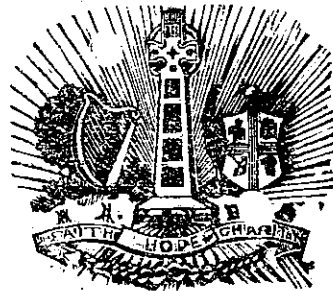
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Branches being established in the various centres throughout the
Colonies, an invaluable measure of reciprocity obtains.

W. KANE,

District Secretary,

Auckland.

BIRTH

GOODGER.—On Saturday, June 25, 1910, to Mr. and Mrs. Goodger, Spey street, Invercargill—a daughter.

DEATHS

RYAN.—On June 3, at Dipton, Patrick, beloved husband of Catherine Ryan; aged 98 years.—R.I.P.

HAYDON.—On June 27, at her residence, 122 York place, Catherine Josephine, relict of William Henry Haydon.

CUNNINGHAM.—Of your charity pray for the repose of the soul of Daniel Cunningham, who died recently in America; youngest son of Michael Cunningham and beloved brother of Mrs. J. Rooney and James and Henry Cunningham, Oamaru. Sweet Jesus, have mercy on his soul.

CHOIR CONDUCTOR WANTED

Applications are invited for the position of Choir Conductor at the Church of the Sacred Heart, Hill Street, Wellington. Applicant must be a practical Catholic and supply evidence of musical ability.

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INFORMATION WANTED

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J. HAY, Timaru, New Zealand.

EDWARD McCULLOCH, or McCULLOUGH, or McCULLAGH.

The Executors of Bernard McCulloch, late of Stockyard Hill, near Beaufort, in Victoria, farmer, deceased, desire to Communicate about his Estate with his Brother Edward, or, if he is dead, with the members of his family.

Anyone who can give any information about his said brother or his family will greatly oblige by writing to the undersigned.

He was last heard of as working on the Molyneux about 1874.

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Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

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.

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The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

The College reopens on Tuesday, February 15.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 30, 1910.

THE EDUCATION QUESTION AGAIN



WE return to the Education Question again, partly for the purpose of correcting a comment made in our leader of last week, partly for the purpose of correcting an inaccurate or at any rate misleading statement made by a writer in the daily press, and partly for the purpose of explaining right at the outset of the proposed agitation why Catholics cannot accept—for themselves—any such solution of the education problem as that embodied in what is called the New South Wales system.

In our last issue we made some comment on 'the attempt to quietly ignore the rights and opinions of Catholics on the question—which was a conspicuous feature of the whole (Anglican Synod) discussion.' We have been assured by an active lay member of the Synod that more than one friendly reference was made both to the work done by the Catholic body and to their attitude and position on the whole subject of religious education, but that these were omitted in the condensed daily press reports. Mr. Burnett, for example—one of our city councillors—paid a warm tribute to the consistency shown by Catholics and to their splendid sacrifices on behalf of a great principle; while another speaker, after making a similar acknowledgment of Catholic earnestness on the question, put it that, once they had arrived at a satisfactory Protestant solution of the problem, Catholic claims should be considered on their merits—by which he meant that they should be favorably considered. The idea seemed to be that Protestants should make one supreme effort to agree upon a solution; then, having obtained what they want, they would be free to consider the question of separate treatment for Catholics. We gladly acknowledge the cordial good feeling shown by these speakers, and we have no manner of doubt as to the friendliness of the intentions underlying this latest suggestion. But to practical men it must at once be evident that, from the Catholic point of view, it would be impossible to take such a proposal seriously. Its promoters, if they have not the wisdom of the serpent, have at least the guilelessness of the dove. There is a good deal of human nature even in an Anglican Synod—as well as in its prospective allies—and once our Protestant friends had got all they want, Catholics would be left to whistle for their share of what was going.

As our readers are aware, the distinctive feature of the system for which our Anglican friends are now agitating is that provision is made both for general religious teaching and for special denominational instruction. The general religious teaching—which is given daily by the State school teacher—forms part of the ordinary school course, and is placed on the same footing as geography, grammar, or any other subject. In classes above the second the Irish National Board's Scripture lesson book is used as a text-book. Outside this general religious instruction the New South Wales Public Instruction Act provides for what is called special religious instruction. Any recognised clergyman or other teacher authorised by his Church has the right to give to the children of his own denomination one hour's purely sectarian teaching daily. In the towns this right is taken advantage of by the non-Catholic clergy to the extent of one hour per week, but outside the larger centres

even this is found impracticable, and in the country districts this provision is virtually a dead letter.

A member of the Synod, writing to the *Otago Daily Times*, made some statements—which certainly could not be substantiated—regarding the number of Catholic children in New South Wales who take advantage of the State system, the implication being that Catholics also accepted the system as satisfactory. As we showed last week, this is an utter misstatement of the position; and there never was a time—thanks to the recent introduction of some bitterly anti-Catholic supplementary readers—when Catholic feeling in New South Wales was more vehemently opposed to the system than it is to-day. Catholics cannot accept the system for the following reasons:—(1) Because it is the duty of the Church, not of the State, to teach religion. The State in New Zealand has undertaken a charming variety of contracts, from running railways to raising poultry. But we have yet to learn that it is the function of the State—above all in a mixed community—to set itself up as a Professor of Religion. Moreover, if the right of the State to impart religious instruction of one particular kind be recognised now, there will be nothing to prevent the State undertaking to give religious instruction of quite a different kind in the future. (2) We object to religion being taught by teachers who, in some instances, are absolute unbelievers. We have been personally informed by the Under-Secretary for Public Instruction in New South Wales that such cases occasion no difficulty, 'because the teachers in these circumstances teach religion in exactly the same way as they would teach ancient mythology regarding the classic gods and goddesses.' That is a degradation of Christianity to which Catholics, at least, will be in no way accessory. (3) The time devoted to definite dogmatic instruction under the system—one hour per week—is utterly inadequate for real religious education, the main essential for successful religious teaching—viz., systematic training and the presence of religious influences through and through the whole school life of the child—being absent. (4) The so-called conscience clause is hopelessly ineffective. A parent who desires to withdraw his children from all religious instruction must notify his wish in writing. In view of the large number of country districts in New South Wales in which no Catholic school is available, there must in the aggregate be a considerable number of Catholic children who are thus brought within the influence of non-Catholic teaching through the mere indolence of their parents in not complying with formalities. (5) The textbook used—the Irish National Board's Scripture lesson book—is, from its historical associations alone, specially objectionable, having been expressly designed, on the admission of Dr. Whately in a private letter to a friend, 'to undermine the vast fabric of the Catholic Church in Ireland,' and 'to wean the Irish from the abuses of Popery.' This significant and damaging admission was thus referred to by Sir John Gray, M.P., in a debate on the Education (Ireland) Act of 1870, in the House of Commons: 'To me as a Protestant, the fact developed in this episode is deeply painful, but it is part of the system, and the more fully it is known the better; and I think this House will admit that it furnishes abundant cause for Catholic distrust in the mixture, and for Catholic desire to have a free denominational system, which hypocrisy cannot betray or deceit undermine.'

For these reasons, Catholics have never accepted the New South Wales system in any part of Australia, and Catholics could not—for themselves—accept it in New Zealand. But we have no objection whatever to such a system being introduced to meet the wishes of Protestants so long as Catholics are not taxed for the maintenance of the system. In other words, we are quite willing that Protestants should have whatever system they desire, so long as we too are granted the only solution which we can conscientiously accept—viz., our own schools and payment for the secular instruction given; and if this latter feature were added to the Anglican programme Catholics would be able to heartily co-operate in trying to have that programme brought into effect. And, after all, why should not members of the Synod enlarge their programme in the way referred to? If they are prepared to 'consider the Catholic claim on its merits' after they have obtained what they wanted, why can they not consider it now? And having considered it, and found it just, why not embody it in any programme which is to go before the country as a permanent solution of the education difficulty? Such an arrangement would indeed be based on justice—justice to Protestants in the shape of the particular system which they unitedly desire, and justice to Catholics in the shape of payment for work done. If the religious bodies were to adopt such an objective, there would be a truly united movement, and a movement which might really accomplish something. But if the long-standing injustice to Catholics is to be perpetuated—if Catholic claims are to be ignored or postponed—Catholics must, of course, protest and oppose.

Notes

Fra Angelico Up-to-date

Apropos of amusing blunders—to which we have referred elsewhere in this issue—the *Catholic Universe* is responsible for a story which, if not absolutely historical, is certainly *ben trovato*. It is about an English newspaper scribe, who, in describing a new church, indited the following explanatory note for the instruction of his readers:—'The stained glass windows are Fra & Jelico's angels. Fra is, perhaps, the greatest living painter of angels; and his partner, Jelico, has no peer in the background work.' The *Universe* thinks that the writer of the above note must be a relative of the local art-lover who 'admires Sistine's Madonnas.'

The Retort Sarcastic

The *Mexican Herald* hoses with effective ridicule the Pharisaism of the United States in ostentatiously sending missionaries to Mexico while neglecting the needs of the home land. Imitating the familiar cant of missionary literature, the Mexican paper says:—'The Mexican Society for Foreign Missions is going to send its earnest workers into those neglected fields of the northern republic where the muckraking magazines are published, and also where their readers live. "Redlight" districts in the cities demand attention, and also rural lynching regions. In two New England States high officials tell of diminishing church attendance, and in one cultured city women have been murdered in their homes by an educated villain melodramatically gotten up in slouch hat and black mask. In a bigger city a sweet little girl of fifteen, trying to earn her living, is lured to a den, her bones broken and her body partly burned. "Barbarous Mexico" blushes as she reads of these and other horrors, but declines to call names, and will content herself with zealous missionary endeavor.'

DIocese OF DUNEDIN

The Rev. Father Holbrook, Adm. St. Patrick's Cathedral, Auckland, has been on a brief visit to Dunedin.

The Rev. Dr. Cleary, in the course of a private letter, written on May 18, states that he had been for the previous three weeks enjoying country life in his native Wexford, and that he was in excellent health.

The members of St. Joseph's Ladies' Club have for some time past been rehearsing two short plays, which will be given in St. Joseph's Hall on July 6. In past years the ladies have been most successful in this form of entertainment, and it is certain that next Wednesday evening's programme will reach the high level of excellence that has always been a feature of these performances.

A very successful euchre tournament, to assist in furnishing the St. Clair, Mornington, and Roslyn stall at the forthcoming bazaar, was held in St. Joseph's Hall on Friday evening. Among those present were several members of the crew of the French barque Marie, the visitors being accompanied by Bro. Raymond Ward, of the St. Vincent de Paul Society. During the evening Miss Lawlor contributed a vocal solo, Rev. Brother Brady recitations, and Messrs. Fogarty a vocal trio. The lady's prize was won by Miss C. Hughes, and the gentleman's by Mr. T. Sontag. Light refreshments were dispensed by a committee of ladies presided over by Mesdames C. A. Shiel, Powell, and Sullivan.

There was a large attendance of the various clubs connected with St. Joseph's Hall on Monday evening, when a reading of Shakespeare's 'Hamlet' was given by members chosen from St. Joseph's Ladies' Club and the Men's Club. Those taking part were Misses Bryant, Hannagan, and Power, Messrs. J. B. Callan, jun., T. Deehan, E. W. Spain, T. P. Laffey, M. Rossbotham, E. Hogue, L. Coughlan, and J. Dunne. The readers acquitted themselves in a manner highly creditable to them, Mr. Callan in particular being prominent with a very fine interpretation of the character of Hamlet. At the conclusion of the reading Messrs. Hally and Hussey and Rev. Father Coffey, who presided, complimented the performers on the success of the reading, and thanked Mr. Callan for the excellent manner in which he had prepared it for public recital.

On Sunday next a special collection will be made at St. Joseph's Cathedral, the Sacred Heart Church (North-east-Valley), and St. Patrick's Basilica (South Dunedin) in aid of the funds of the St. Vincent de Paul Society. It is hardly necessary to remind our readers of the good work which is being done by the members of this admirable society. They visit the sick, assist the poor and needy, look after destitute children, and perform other works of charity in the most unostentatious manner. They devote their time to the work, and their only recompense for their self-sacrificing labors is the knowledge that they are doing good. Those who cannot engage in such meritorious work can at least have a part in it by contributing to the funds,

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Drill Shed, } and other stones.

and by this means enable the members of the society to extend their sphere of usefulness.

A concert was held in the South Dunedin Town Hall on Wednesday evening of last week to aid towards equipping the South Dunedin stall at the coming Dominican bazaar. The hall was packed by an appreciative audience. The programme was an exceedingly good one, and most of the items were encored. The St. Joseph's Glee Club rendered two items in a manner which showed careful training. Keys' Orchestra also played two musical selections very creditably. Mr. H. Russell's recitation met with much favor and was deservedly encored. Master P. Marlow also gave a recitation which was warmly applauded. Mr. D. McNamara sang 'The bugler' and 'My old Shako.' Others who contributed songs were Miss Pound, ('Idle Dreams'), Miss Lawlor ('Dawn'), Miss A. Heffernan ('Serenade in summer'), Miss Carter ('May morning'), Mr. J. McGrath (who was deservedly encored), Mr. T. Hussey, and Mr. E. Mee. Miss M. Drumm acted as accompanist. Mr. J. J. Marlow presided, and thanked those present for the manner in which they had supported the scheme.

St. Joseph's Harriers held their Four-mile Cross-country Handicap Race on Saturday afternoon. Starting from Cargill's Castle, the trail led towards Green Island, taking a circuit to the left, and after crossing a good ploughed paddock, turned to the left and across some ideal cross-country, eventually coming on to the road, which was followed home, finishing in front of the baths. A cold wind blew right in the teeth of the runners most of the way, and thereby made the race a very trying test. A good field faced Mr. W. P. Rodgers, the starter. The men got well away, according to their respective handicaps. For the first half-mile there was very little difference in the order of the field. At the half distance J. McKenzie led from D. O'Connell, with G. Lawlor, Hughes, and Butcher well up. Here the scratch man (Swanson) had made up a lot of ground. Coming on the home turn J. McKenzie still maintained his lead, being closely followed by D. O'Connell. A good race ensued between these two, J. McKenzie eventually getting in first after a good race, closely followed by D. O'Connell. About half a mile from home three of the runners went off the trail, and thereby allowed the scratch man (J. Swanson) to run in third. Results:—J. McKenzie, 7min handicap, 1; D. O'Connell, 6min, 2; Jas. Swanson, scratch, 3.

Oamaru

(From our own correspondent.)

At last week's general meeting of the Catholic Club it was resolved to change the weekly programme night to Friday in lieu of Wednesday, as being more suitable for members. The debate fixed for Friday next will be, 'Was Pawelka's sentence compatible with the crimes of which he was convicted?' Messrs. F. J. Mulvihill and Jno. Griffiths will lead the respective sides. The following gentlemen were added to the executive to assist in making the debates a strong feature of the club's syllabus:—Messrs. J. Cagney, sen., J. P. Molloy, D. J. Corcoran, John Griffiths, G. Cartwright, and E. J. Barry. It was arranged that the Hibernian Society have the use of the club rooms on alternate Tuesdays for their meetings. Fourteen new members were elected and the roll promises to exceed last year's record. The question of the formation of a football club was discussed with enthusiasm, and a strong sub-committee was appointed to arrange preliminaries. It is practically a certainty that next winter the flagging interest in football in Oamaru will be stimulated by the appearance of the green and white jerseys in the arena.

On yesterday morning at St. Patrick's Basilica the members of St. Patrick's Club and the Hibernian Society approached the Holy Table in a body at the 8.30 o'clock Mass. It had been the wish of the clergy that all the men of the parish should join in this practical exhibition of faith, and to this end Rev. Father Farthing had worked very hard for some time past. The result, which was very edifying to laymen, must have been particularly gratifying and satisfactory to our clergy, for nearly every male member of the congregation responded in a practical way, with the result that the largest number of men that has been seen at one time approaching the altar rails assembled yesterday morning. Rev. Father Farthing celebrated Mass, and briefly spoke of the inexpressible joy he felt; so much was he moved that no words could convey his feelings. His message was one of thanksgiving, praise, and congratulation for what had been gained that day, and he urged on all the necessity for perseverance. He also expressed a hope that every man in the parish would join one or both societies, for the benefits of both were great—spiritually and temporally, and it was each one's duty to support the societies which did so much good in their midst. After Mass the members of both bodies assembled at St. Patrick's Clubrooms, where breakfast had been laid, and the greatest goodfellowship and enthusiasm prevailed.

Bro. P. J. Duggan (president of the society) in a felicitous speech gave a pithy account of the progress made by the Hibernian Society in Oamaru and in the Dominion since its inception, and explained the benefits to be derived therefrom. He moved a very hearty vote of thanks to Mr. James Birss, the popular and indefatigable secretary

of St. Patrick's Club, for the manner in which the breakfast had been arranged, and to Misses Maher and Simmonds, the young ladies who so assiduously waited upon them that morning. He concluded by hoping that every member of the club would soon be wearing the regalia of the Hibernian Society.

Mr. T. O'Grady (president of St. Patrick's Club) in a humorous address stated that in addition to his wish to second the motion, he did not intend the Hibernians to have all the say. He hoped that every member of that body would join the club, the objects, aims, and benefits of which he briefly touched upon. He also hoped to see more of these reunions in the future, and the utmost good-fellowship prevailing between the older society and the rising younger one. He heartily endorsed all that could be said in praise of their hard-working secretary, and he and his generous assistants had surpassed themselves that morning. On behalf of his club he personally thanked the two young ladies who had been so attentive to all their wants.

At the evening devotions, Rev. Father Woods, whose duties called him to the country in the morning, said it was with unfeigned joy and pleasure that he had heard of the splendid spectacle at the early Mass. Men had come from far and near to give this practical evidence of their faith. He thanked the members of the club for their grand example, which he hoped would induce many others to join it.

Invercargill

(From our own correspondent.)

On Sunday the Hibernian Band gave a sacred concert in Queen's Park. A substantial collection was taken up in aid of the fund being raised to permit the band to attend the first grade contest in Dunedin in November next. Mr. A. R. Wills conducted.

The annual Communion of the members of the Catholic Club took place at the 8 o'clock Mass on Sunday, when there was a large attendance of members. After Mass breakfast was served in St. Joseph's schoolroom, the ladies of the parish kindly waiting at the tables.

Arrangements are well in hand for the forthcoming bazaar in aid of the Dominican Convent. It will be known as the 'Hiawatha Bazaar' and will be open from July 6 to July 13. Several beautiful paintings for disposal at the bazaar are at present on exhibition in the window of Messrs. Broad, Small, and Co. in Dee street. The following are the stallholders:—Mesdames Timpany, Matheson, McDonough, McIntyre, McGrath, Shepherd, Haigh, Woods, Kerr, and Misses Trainer and Cahill. One of the stallholders has been presented with a very nice pony in aid of the bazaar. Mr. J. McNamara has undertaken the secretarial work in connection with the fair, which promises to be most successful. Friends and well-wishers are requested to note the date on which the bazaar opens, so that goods, etc., may be in time for the opening function.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

Right Rev. Mgr. Gillan left last evening by the express for Wellington on diocesan business.

Rev. Father Holbrook, after concluding his business in Wellington, paid his first visit to the South Island. He is due back next Friday.

The social in aid of St. Benedict's new school takes place this evening in the Hibernian Hall, under the management of the Children of Mary Confraternity.

Rev. Father Lane leaves the Mater Misericordiae Hospital to-morrow, and proceeds immediately to Gisborne, where his parishioners will heartily welcome his return after his trying and painful illness.

The press notices in the *Tablet* of last week with reference to the Bishop-Elect of Auckland were read here with intense interest and pleasure. The secular papers of Canterbury and Otago seem to vie with one another in bestowing praise upon Dr. Cleary. It is certain that Dr. Cleary's reception on his arrival here will be a most enthusiastic one.

At the last meeting of the Holy Family Confraternity 134 men attended. Rev. Father Ormond delivered an interesting lecture on 'Lourdes,' the particulars being gained by personal observations during a visit to the holy grotto. The members listened with close attention to the very instructive address, and were greatly impressed with the account of the many miraculous cures effected at the famous shrine.

Napier

At the Marist Brothers' School recently Mr. Jesse Pointon, president of the Port Ahuriri Swimming Club, and a member of the Hawke's Bay centre of the New Zealand Amateur Swimming Association, attended to present to Master C. Le Broom the Bulletin cup and the club's gold medal for winning the Schoolboys' Handicap held at the Port in February last. Mr. Pointon congratulated the school on winning the cup for the past season, and expressed regret that only the Port and High Schools in Napier had

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competed for competency certificates awarded by the New Zealand Amateur Swimming Association. Mr. W. J. McGrath, president of the Old Boys' Swimming Club, said he hoped that very keen interest would be evinced among school children, both boys and girls, during the coming season, as the centre was desirous of fostering swimming to its utmost. The Brothers in charge of the school, after thanking the gentlemen for attending, called for cheers for the visitors and for their schoolmate, which were heartily given.

LATE CHRISTCHURCH NEWS

(From our own correspondent.)

The Very Rev. Dean Regnault, S.M. (Provincial), is at present on a visit to Christchurch.

The Rev. Fathers Graham, S.M., and Gilbert, S.M., of St. Patrick's College, Wellington, whilst spending their recess holidays in Christchurch, intend interviewing friends and old pupils of the college in the interests of the fund projected in connection with the silver jubilee of the college.

The subject, 'Should the totalisator be abolished?' was debated at the weekly meeting of the Christchurch Catholic Club held on last Tuesday evening. Messrs. Tullock, O'Reilly, and Lafferty spoke in favor of abolition, and Messrs. Murphy, Harper, and Dennehy supported the totalisator. The judge, after criticising the speakers, awarded the following points: Messrs. Tullock 78, O'Reilly 79, Lafferty 91, Murphy 75, Harper 89, and Dennehy 85; total points for the affirmative 248, negative 249. The patronage of the club was extended to the lecture to be given by Mr. R. McNab in aid of the fund for raising a memorial of Captain Cook.

A printed statement of receipts and expenditure in connection with the Cathedral school renovation fund was circulated after all the Masses in the Cathedral on Sunday. The receipts to date amount to £359 5s 5d, made up as follows: Donations, £220 18s; special collection in Cathedral (May 29), £20; proceeds from Bishop's lecture, £22 6s 5d; proceeds from Marist Brothers' Old Boys' concert, £81 4s; share of proceeds from schools' picnic, £14 17s. There has been expended £851 6s 4d, representing £768 13s 10d on the boys' school and enclosures and Marist Brothers' dwelling, £80 balance on girls' school account, and sundries £2 12s 6d, leaving a debit balance of £492 0s 11d.

Mr. E. K. Mulgan, inspector under the North Canterbury Board of Education, in his periodical report on the Darfield Catholic School, conducted by the Sisters of Mercy, writes to the effect that the pupils are quiet and well-behaved, and show interested attention during the progress of lessons. The teaching gives evidence of considerable pains and thoughtful application, and promising methods of instruction are employed. Schemes of work have received a good deal of care, and with the improvements suggested during the visit ought to provide useful and profitable courses of training. He comments on the generally satisfactory nature of the time-tables in use, carefully marked registers, and the markedly steady improvement in the condition and management of the school. Supervision during recess is duly provided for, the buildings are in sound repair, supply ample accommodation, are clean and tidy, and in general well adapted for school purposes. The class books in use in nearly every particular are on the lists authorised by the department. The classes range from preparatory to Standards V. and VI., containing eleven and seven pupils respectively, which indicate very efficient educational advancement.

The transferred ceremonies of the feast of St. John the Baptist, patronal feast of the diocese and of his Lordship the Bishop, were observed in the Cathedral on Sunday last. There was Pontifical High Mass at 11 o'clock, in the presence of the Most Rev. Dr. Redwood, S.M., Archbishop of Wellington; his Lordship Bishop Grimes, S.M., was celebrant, the Very Rev. Dean Ginaty, S.M., V.G., assistant priest, the Very Rev. Dean Regnault, S.M., and Rev. Father Daull, S.M.A., deacons at the throne, Rev. Father Hyland deacon, and Rev. Father McDonnell subdeacon of the Mass, the Very Rev. Father Price, Adm., and Rev. Dr. Kennedy masters of ceremonies. His Lordship the Bishop preached, and imparted the papal and episcopal blessings. The music was Gounod's 'Messe Solennelle,' finely rendered by the choir, Mr. A. Bünz being at the organ. The High Altar and Sanctuary were, as usual on festive occasions, very beautifully and artistically adorned. Holy Relics were exposed in their specially dedicated chapel to the veneration of the faithful. At Pontifical Vespers the Cathedral was crowded, when his Lordship the Bishop officiated, attended by the Rev. Father Daull, S.M.A. (deacon) and Rev. Father McDonnell (subdeacon). The occasional preacher was his Grace the Archbishop, who gave an eloquent and impressive discourse on the 'Supernatural in man.' Solemn Pontifical Benediction was given by his Grace the Archbishop, attended by the Very Rev. Dean Regnault, S.M., and Rev. Dr. Kennedy as deacon and subdeacon respectively. The Very Rev. Dean Ginaty, S.M., V.G., also assisted in the sanctuary.

Ashburton

Arrangements are now well in hand with regard to the Catholic Club's concert on July 7, and a successful result, financially and otherwise, is assured.

The junior section of the Catholic Young Men's Club, under the direction of Mr. R. Ramsay, are at present rehearsing a dialogue, which they intend staging at no distant date.

Mr. R. Ramsay presided over the usual weekly meeting of the Catholic Young Men's Club, held in the school-room last week. The programme for the evening took the form of a spelling-bee, and resulted in Mr. T. M. Brophy securing the prize.

Timaru

(From our own correspondent.)

The St. Andrews congregation are preparing for a bazaar to assist the building of the Timaru church.

The Celtic Football Club started a senior team last season and made a very creditable stand. On Thursday last they met the premier and unconquerable team of last year, the Pirates, and after one of the most strenuous and clearly fought games ever witnessed in South Canterbury carried off the honors by three points to nil. On the same afternoon the Catholic Young Ladies' Hockey Club, the Avoca, defeated the High School team with a few points to spare.

The feast of St. John, the feast day of our popular pastor, the Rev. Father John Tubman, was celebrated on Friday evening by a large gathering in the girls' school. The proceedings were of an enthusiastic character, and were a striking manifestation of that bond of union between priests and people. Mr. M. J. Doyle, on behalf of the Altar Society, St. Anne's Guild, and Children of Mary, read a felicitous address expressive of the debt of obligation and gratitude the parishioners owed to the Rev. Father. He concluded by asking him to accept a beautifully wrought chalice and ciborium to replace those lost in the recent fire.

Mr. O'Mahoney, on behalf of the Hibernians, expressed his society's appreciation of the generous support their pastor had always given them, and presented a pair of candelabra and some altar requisites. It may be mentioned that his Lordship Bishop Grimes had forwarded an artistically designed monstrance, and some ladies of the parish a tastefully worked cope.

The Rev. Father Tubman, who was received with cheers, made a most happy reply. He touched on the flourishing state of the parish. He acknowledged the unselfish and self-sacrificing generosity of his flock on all occasions, and stated that when the new church was finished, the amount of debt would not be a heavy burden. He sincerely thanked all for the kind things said of him; his fellow-laborers, the Rev. Fathers Smyth and Murphy, for their ungrudging zeal and devotedness, and lastly the ladies and gentlemen who had entertained them that night.

A most successful musical programme, arranged by Miss Eileen Dennehy, occupied the major portion of the evening. The following contributed, and every contributor was honored with a recall:—Mesdames Rennell and Skinner, Miss McGrath, and Messrs. Moore, Bennetts, Rennell, McDougall, Rennie, and Stewart. Mrs. Rennell, says the *Timaru Herald*, 'is a lady who possesses a clear, well-trained and flexible mezzo-soprano voice that will place her easily in the forefront of Timaru's talent.' She sang 'May morning' and 'The better land' with expression and a brilliancy of treatment that gained for her an imperative double encore. Mrs. Rennell and Miss Dennehy played a pianoforte duet, and the latter added greatly to the success of the vocal numbers with her accompaniments.

Masterton

(From our own correspondent.)

June 24.

A renewal mission will be commenced in St. Patrick's Church next Sunday, and will be conducted by the Rev. Fathers Lynch and Whelan, of the Redemptorist Order.

Rev. Father Saunderson, who has been assistant priest here for the past fifteen months, has been appointed to the charge of the parish of Waipawa, in place of the Rev. Father Johnston. While in Masterton Father Saunderson has made himself extremely popular with the parishioners, and he will be missed by a very large circle of friends. Yesterday he was the recipient of presentations from the pupils of St. Patrick's School, and also St. Bride's Convent. He leaves for Waipawa next week, and he will be succeeded here by the Rev. Father Molloy, of Marton.

The usual meeting of the H.A.C.B. Society was held last Tuesday, when Bro. L. Richards presided over a good attendance. Officers for the ensuing term were elected as follows:—President, Bro. B. Chapman; vice-presidents, Bros. J. Waters, W. Redmond, and J. Cummins; guardian, Bro. J. Clarke; warden, Bro. E. Flavin; sick visitors, Bros. T. Price, H. O'Leary, and B. Chapman; secretary, Bro. S. O'Regan. Regret was expressed at the departure from Masterton of Bro. J. Carmine, who has been transferred to the Railway Department at Westport. It was decided to enter two teams for the Friendly Societies' seven-side football tournament on July 9. The branch's annual social has been fixed for July 7. After the business of the branch was concluded, a social evening was spent, vocal and instrumental items being rendered by Bros. J. Carmine, S. O'Regan, J. Connor, B. Chapman, F. Treader, W. Redmond, and E. Flavin.

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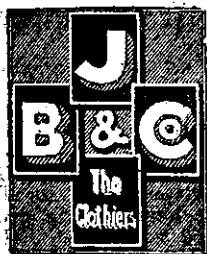
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Irish News

ANTRIM—An Orange Manifesto

The *Belfast News Letter* contains the following interesting item regarding the vacant Recordership of the city:—The Executive Committee of the Grand Orange Lodge of Belfast, having carefully considered the question of the Recordership of Belfast, have passed the following Resolution: "We regret that in connection with the Recordership of Belfast efforts are being made in certain Protestant circles to push the claims of candidates whose political and religious principles are hostile to those of the Loyalists of the city. As any such appointment would seriously injure the feelings of respect and confidence hitherto held by Protestants in the administration of the law, and would be besides wholly unwarrantable in view of the fact that there are many thoroughly capable Protestant candidates to select from, we protest strongly against the Government's thrusting upon our city a Recorder wholly alien from Protestant convictions and sympathies, and we earnestly urge all Loyalist citizens to dissociate themselves from any effort made to secure such appointment." Comment on this example of Orange intolerance is needless.

CORK—The Sisters of Charity

The Sisters of Charity have been in Cork for nearly one hundred years, and are, except for the Presentation communities, the oldest established Order of nuns in the city. At first there were five or six nuns who devoted themselves to the care of the sick, fearless to nurse the patients in the cholera hospital. It is remarkable that none of the nuns ever caught the infection, though nurses and doctors did. The Sisters began to give religious instruction in National Schools, and soon started a primary school of their own; they also visited the prison, but not without much opposition from Bible readers and visitors of other denominations. In 1829, some years after their arrival in Cork, the Sisters of Charity were asked to take charge of St. Mary Magdalen's asylum—a house of refuge for women and girls—which had been founded in 1809 by a Cork gentleman, Mr. Therry.

DUBLIN—Death of a Marist Father

Very sincere regret has been occasioned amongst a wide circle of friends by the death of the Rev. John Pimor, S.M., which occurred on May 5, at the Catholic University School, Leeson street, Dublin. Father Pimor was born in 1843, made his religious profession in 1866, and was ordained a priest in 1868 by the late Bishop Elloy, of the Society of Mary, in the University Church, Stephen's Green. He had been on the staff of the Catholic University School for more than twenty years, and was a most popular teacher.

The Archbishop and the Gaelic League

His Grace Archbishop Walsh, who is Chancellor of the National University of Ireland, has addressed a letter to the press in reply to a resolution passed by the central body of the Gaelic League expressing dissatisfaction with the action of the Senate of the University in ignoring the demand to have Irish made an essential subject for matriculation, and hoping that county councils will not strike a rate in support of the University. The Archbishop severely condemns the resolution as a misrepresentation of the recent action of the Senate of the National University.

The Charity of the Clergy

The Recorder of Dublin on May 4 paid a very warm tribute to the charity of the Catholic clergy. The case under trial was from Skerries, and one of the witnesses was the curate of the parish, Father Russell, who, in the course of his evidence, said he attended a poor old woman named Monks every month for three years before her death. The Recorder said this was truly a type of the real Ambassador of Christ. The rev. gentleman, without fee or reward, paid devoted attention to the poor and lowly. It was charity and unselfishness of which they had only too little. It was a living example which could not easily be found elsewhere, and which made a greater impression on a busy man of the world in looking on religion than could be imagined.

Irish in the New University

The decision of the Senate of the Irish University with regard to the teaching of Irish represents a compromise (says the *Glasgow Observer*) which will satisfy most reasonable people, although it does not meet the demands of some Gaelic League enthusiasts. Irish is made an optional subject for matriculation, but an essential and imperative subject for later study. With the premisses of those who demand that Gaelic should be a compulsory subject for matriculation most Irish people agree. It would be unworthy and demeaning to the Irish race that its ancient language should fail to find place in the curriculum of an Irish University. But to make it a compulsory subject for entrance examination would be to bar out many intending students now unable to comply with such a condition, and yet ready otherwise to enter on their course of studies in the Irish University. The course adopted by the Senate of making Irish an optional subject for entry, but an

essential subject for later study, is one which ought to be approved as meeting the demands of national sentiment, and yet according with the practical possibilities of the present hour. The Irish University throws its doors open to all who are ready to enter, but students who may gain ingress without a knowledge of Irish shall, before egress, have acquired a knowledge of Ireland's language, literature, and history, which it should be the first object of an Irish University to impart to those who come in search of learning to its halls.

GALWAY—A Tactful Ruler

Most Rev. Dr. Gilmartin, Bishop of Clonfert, speaking at Portumna on Sunday, May 8, to a large congregation, made sympathetic reference to the late King. He spoke of him as a tactful ruler, a lover of peace, and one who was as friendly to Ireland as he could be. The Irish people were not a disloyal people. They wanted only justice and fair play, and they were sorry for the death of King Edward because of his qualities as a ruler, and particularly on account of his sympathy with the just claims of Ireland. In the name of the people to whom he was speaking, and of the diocese, he tendered his most sincere sympathy to Queen Alexandra. He asked them to pray for the new King that he might be all his father was, and that he might inherit his sympathy with Ireland.

A Protestant's Testimony

Mr. Stephen Gwynn, M.P. for Galway, who is a Protestant, said some notable things in an address on 'Protestant and Catholic in Ireland,' which he delivered on Sunday, May 8, at Whitefield's Tabernacle, London, at the invitation of the Rev. Sylvester Horne, M.P. (says the *Catholic Times*). In advocating the cause of Irish self-government, observed Mr. Gwynn, one was always met with the argument that if Home Rule were granted to Ireland it would mean oppression to the Protestant population. He was there as a Protestant to declare that nothing was further from the truth. The Irish Catholics were faithful to their own belief, and he did not expect Protestantism to spread in Ireland; but they were not intolerant. It was the Protestants who had been intolerant, and who had driven the Catholic religion into the hearts of the people by persecution. Catholic toleration was in evidence throughout the country, Protestants being appointed to positions of trust and distinction, even when opposed by men who professed the predominating creed. Mr. Gwynn could have adduced a great array of facts in support of his statements. It is only in the Protestant parts of Ulster where Catholics are spoken of as intolerant that intolerance is really practised. This injustice to Catholics is one of the relics of the policy of the penal days. The Irish Orangemen can no longer openly persecute, but wherever they can do so in connection with appointments, public and private, they rigidly boycott their Catholic fellow-countrymen.

A Very Sudden Death

The news of the sudden death of Rev. W. McHugh, P.P., Cumber, occasioned widespread regret throughout the archdiocese of Tuam. Father McHugh had just left the church, and was proceeding to a car for the purpose of keeping an appointment with a land agent for the dividing of some grazing lands, when he suddenly became faint, and on being removed to his residence collapsed under a stroke of paralysis, never regaining consciousness. On learning of the sad occurrence the Archbishop of Tuam motored to Cumber, and remained for hours with the dying priest. On May 9 Requiem High Mass was celebrated, and at the conclusion the Most Rev. Dr. Healy, who was laboring under deep emotion, delivered an impressive panegyric. The life of Father McHugh, said his Grace, was a very beautiful and edifying and blameless one. From his earliest years he had devoted himself to the service of God, first in the Order of Christian Brothers, and afterwards as a secular priest. He was not only anxious for the spiritual welfare of his flock, but for their temporal welfare also, and he gave himself with the greatest energy to the work of making the people the owners of the land they tilled.

A Gift of the Late King

One of the last acts performed by King Edward was to send a gift of £2 to an Irish peasant woman, Mrs. Keasley, the wife of a laborer living in Southern street, Galway, who gave birth to triplets a short time ago. A letter containing the postal order was posted in London on May 6, a short time before the King's death.

LOUTH—A Public Official

Captain Andrew Leech, an old and much esteemed official in the public service of Drogheda, died on May 5. The deceased gentleman belonged to a good old Catholic family. Preferring the life of a mariner, he took to the sea when he was quite a young man, and sailing his own ships, he traded to Drogheda for a great number of years. About thirty-one years ago, when the position of Harbor-master at Drogheda became vacant, Captain Leech was appointed to fill the vacancy, and during that long period, by his courtesy and kindness on all occasions, he won for himself a host of friends, who mourn his loss.

Consecrated Bishop

The Right Rev. Joseph J. Rice, who was consecrated Bishop of Burlington, U.S.A., on April 14, is the youngest

Catholic Bishop in the United States. His diocese includes the entire State of Vermont. The Bishop's father and mother were natives of Bellurgan, Dundalk, who emigrated to America. Several relatives of the family reside at present in Derry.

A National Monument

Attention is drawn (says the *Freeman's Journal*) to the promising beginning of the movement for the purchase of Castletown Mount, Dundalk, the fort of Cuchulainn. The object is to preserve the historic dun as a national monument for the benefit of the public. For this purpose a sum of £1000 is required. The castellated house on the mound is being overhauled, with a view to its use as a museum, which will be inspected with interest by visitors from all parts of the world. The sum now promised and subscribed amounts to over £100, and the promoters of the movement are hopeful of getting the amount necessary for the purchase and upkeep of the place.

TIPPERARY—A Public Funeral

Thousands of people assembled at Nenagh, County Tipperary, on May 11 to witness the funeral of the brothers McCormack, who were hanged there 52 years ago for a crime of which they were innocent. The exhumation of the remains was followed with intense interest, and hundreds of people flocked to the convent grounds (formerly the old gaol) to witness the opening of the grave. Amongst the crowd were several old men and women who witnessed the execution. Foremost amongst them was one old man named Matthew McGrath, of Shallee, who was one of the men who removed the deceased from the scaffold, placed them in coffins, and assisted at the interment. McGrath at that time was in gaol on suspicion of being implicated in an agrarian outrage. The Very Rev. J. Canon McMahon, V.G., Nenagh, and other priests were present during the disinterment. Many willing hands worked unceasingly digging the graves, and after a short time were rewarded by finding the skeleton of the elder brother, William, who was aged 23. The remains were intact, and all the teeth perfectly sound in the skull, to which some hair was adhering. The bones were in a perfect state of preservation, and on the feet were the nailed shoes worn at the time of execution. Considering that the bodies were buried in quicklime, the finding of the remains in such a state of preservation caused much astonishment amongst the eager and sympathetic crowd of onlookers. The remains of the other brother, Daniel McCormack, aged 18, were also found in a similar state of preservation. Immediately after the exhumation the remains were placed in two splendid and massively mounted oak coffins, and carried to the Mortuary Chapel of St. Mary of the Rosary, where they were placed on a catafalque. The procession from the grave to the church was the most impressive ever witnessed, nearly all the old people present being in tears as they recounted the tragic occurrence of 52 years ago. On the following day, after a Solemn Requiem Mass, the remains were re-interred in Loughmore Cemetery.

GENERAL

Ireland and the King's Death

Nowhere in his wide dominions (writes a Dublin correspondent under date May 9) is the death of King Edward more genuinely regretted than in Ireland, for to the Irish people he greatly endeared himself during his all too brief reign. The country takes a full part in the grief which is felt throughout the British Empire and far outside its confines at the sad and wholly unexpected event. Immediately the news became known the Lord Mayor of Dublin sent messages conveying the profound regret of the citizens to the bereaved Queen and to King George. He also convened a special meeting of the Corporation to adopt a resolution of sympathy with the Royal Family. His Grace the Archbishop of Dublin telegraphed to his Excellency the Lord Lieutenant requesting him to convey to her Majesty Queen Alexandra the expression of his deepest sympathy. The Lord Mayors of Belfast and Cork tendered the sympathies of the people of their municipalities, as did the Mayors of other cities and boroughs throughout the land. All the local bodies that met since the death of his Majesty have adopted resolutions deeply deploring it and placing on record their sympathy with the Queen and Royal Family. Over all the public buildings flags are floating half-mast high, and blinds are drawn in many private residences as well as in public offices. Signs of mourning are to be seen on every side; and it is no exaggeration to state that never was the death of anyone more universally regretted in Ireland than that of his Majesty King Edward.

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People We Hear About

Six Irishmen, serving in the Navy, have been selected as part of the crew which will accompany Captain Scott on the South Pole Expedition.

In recognition of his services to the cause of education, the Belfast Corporation, to which he has contributed £15,000 for the establishment of libraries, proposes to confer the freedom of the city on Mr. Andrew Carnegie.

The Hon. L. O'Loughlin, South Australia, takes the defeat of the Ministry in which he held the office of Commissioner of Crown Lands philosophically. After being in office for fifteen years, he, in making way for his successor, said: 'That he was not going to whine about going out. He looked upon it as the luck of the game, and would like to see the other side get a fair show. The wheel of fortune was always turning, and his time might come again.'

The Hon. L. O'Loughlin, who retired from the post of Commissioner of Public Works with the Peake Ministry, has a remarkable record in the way of holding Ministerial office (says the *Adelaide Southern Cross*). Out of his twenty years in Parliament he has been eleven years a Minister and four years Whip. Sir Jenkin Coles, who has been re-elected Speaker of the South Australian House of Representatives, will attain his majority in that office next year, having held the office since 1890. This, it is believed, will be a world's record.

Lord Chief Baron Palles, on whom Cambridge University has expressed its desire to confer the honorary degree of LL.D., is a distinguished jurist. After passing through Clongowes, he won a gold medal in Trinity College, Dublin, although debarred from the scholarships and Fellowships of that institution, because in his time Catholics were held ineligible for these honors. The University of Cambridge has also given its tribute of respect not only to one of the most eminent jurists of his generation, but to a devoted worker in the cause of education in Ireland, to which he has zealously devoted whatever time he has been enabled to spare from his judicial duties. For more than 30 years as Senator of the Royal University, Chairman of the Board of Intermediate Education, Commissioner of National Education, and Chairman of the Dublin Statutory Commission, whose labors have been crowned with success in launching the National University of Ireland, the Lord Chief Baron has proved his intense devotion to the cause of which he now rejoices to see the achievement, of placing within the reach of Irishmen and Irishwomen a mental equipment which they can accept without any violation of conscience or any danger to their religious belief. The honorary degree of a great English University has been rarely conferred on an Irish Judge.

Hon. W. J. Denny, the new Attorney-General of South Australia, is a talented Irish-Australian, who owes his progress entirely to his own abilities and energy. Born in West Adelaide, he was educated at the Christian Brothers' College, and his first employment was as a clerk in the Meteorological Department of the G.P.O. He joined a debating society, and became a powerful debater. He always had a taste for public life, and in December of 1893, at the age of 25, he was elected unopposed to the Adelaide City Council. He was a member of the Council for two years. When Mr. Denny first aspired to a seat in Parliament he contested the West Adelaide constituency, then held by the late C. G. Kingston, leader of the Government, and Mr. Batchelor, leader of the Labor Party. He was unsuccessful, but Kingston recognised his talent, and within 18 months, when he resigned and went to London as one of the delegates in charge of the Commonwealth Bill, he suggested Mr. Denny as his successor for West Adelaide. Though the Labor Party ran a candidate, he secured the seat by an overwhelming majority. On the advice of Sir John Gordon, then Attorney-General, and now a judge of the Supreme Court, the young member studied law, entering Sir John's office as an articled clerk. Mr. Denny was at that time editor of the *Southern Cross*, a position from which he retired that he might apply himself to his studies. In a little over three years he passed all the required examinations, but as his articles were for five years he had to complete these before being called to the Bar; he was admitted to practise as a barrister two years ago. He was out of Parliament for a while, having failed, owing to a division of parties, to secure his election for the newly-constituted Adelaide electorate in 1905. Next year, however, the constituency elected him, placing him at the head of the four successful candidates who were elected on that occasion—a feat which was repeated at the recent general election, when he polled the record for the chief metropolitan district, with 10,325 votes. Mr. Denny is an athlete of note, and has been identified with Irish and Catholic movements for many years. He has been a member of the Hibernian Society for over 20 years.

I've had a 'close shave,' the barber exclaimed,

To the policeman while fixing his strops,
I've had influenza, and I feel quite ashamed

To say that they fed me on 'slops.'

'Twas a "hair-breadth escape," the bobby replied;

'Your life was nearly "cut short."

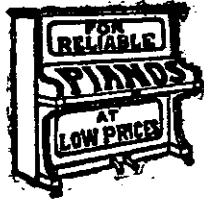
Without Woods' Peppermint Cure I might have "dyed"'

Was the barber's final retort.

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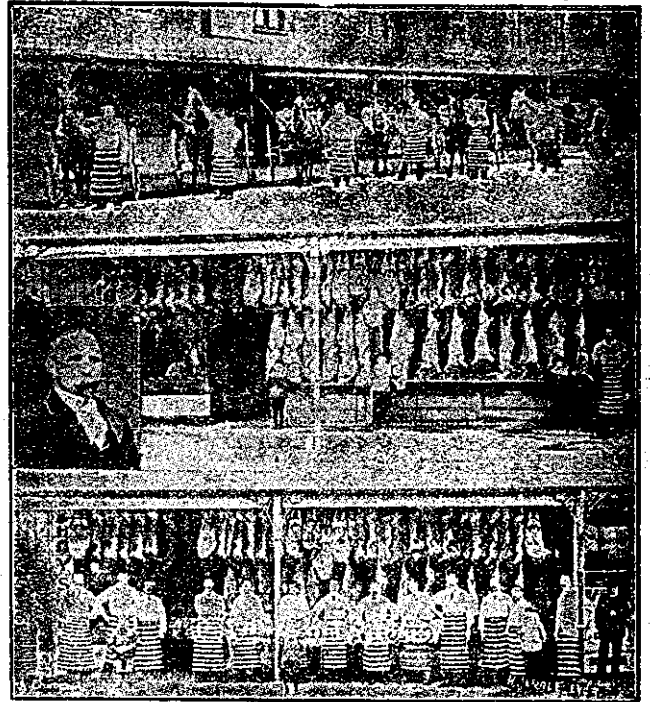
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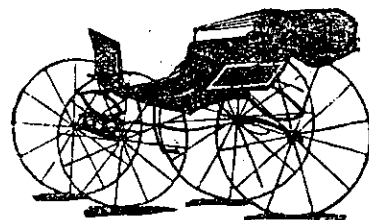
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The Catholic World

ENGLAND—Death of a Religious

Lady Turner (in religion Sister Mary Ancina), who died recently at the Convent of the Visitation, Harrow, was the daughter of Mr. W. M. Hodgkinson, of Wookey Hole, Somerset, and widow of Sir Charles Arthur Turner, K.C.I.E., Chief Justice of the High Court of Judicature, Madras, who died in 1907. She was 65 years of age.

The Late King and Catholics

His Grace Archbishop Bourne, in the course of his remarks at Westminster Cathedral on the feelings Catholics entertained towards the deceased King, said they recalled with a sense of gratitude the courteous consideration which prompted his visit to the late Holy Father (says the *Catholic Times*). A member of the Order of Preachers, the Rev. Father Crofts, was about the same time telling the congregation in St. Malachy's Church, Belfast, of other proofs of the King's good-will for which Catholics have reason to be grateful. By his personal influence King Edward, Father Crofts affirmed, preserved for Irish students the Irish National College and the Irish Dominican College in Rome, and Catholics were indebted to him for the same benefaction in Lisbon. Indeed, there never was an occasion on which he could render a service to Catholics when he neglected the opportunity. He was at all times well disposed towards them, and men of whose devotion to the ancient faith he was well aware were amongst his oldest and warmest friends. His freedom from religious prejudices was keenly appreciated by the Holy Father, and when informed of the King's death his Holiness spoke in touching terms of the grief which the sad news must bring to Catholics in every part of the Empire.

A Priest's Heroism

In their clergy's devotion to duty, Catholics are constantly afforded ground for legitimate pride (remarks the *Catholic Times*). When there is question of bringing spiritual succor to the dying, the Catholic priest is daunted by no peril. A striking instance of the fearless courage he displays in the face of danger is supplied by the conduct of Father White, of Hunslet, on May 7. On the morning of that day the pit side at Woodlesford, near Normanton, collapsed, hurling five men to the bottom and burying them beneath masses of earth and masonry. A sixth man, a stalwart Irish Catholic, named Patrick McCarthy, was not completely covered, but his feet being crushed, he suffered agonising pain. He piteously implored help, and some stimulants were given to him, but it was impossible to release him. He was embedded to the waist in masonry, and was enveloped to the chin in water, which, in a state of delirium, he was trying to blow away. Father Wright pleaded to be allowed to go down the shaft in order to administer the rites of the Church to the dying man. The descent was most dangerous, and at first permission was refused. But the rev. gentleman urgently renewed his entreaties, and was then permitted to descend. Whilst he was going down, accompanied by Mr. Pickering, his Majesty Inspector of Mines, stones fell in showers beside them, and they carried their lives in their hands. McCarthy died of sheer exhaustion just as the priest came near. In performing his noble mission of charity Father Wright gave proof of the spirit of a hero.

FRANCE—In Honor of Joan of Arc

The Orleans correspondent of the *Paris Eclair*, who has been present several years at the local fetes in honor of Joan of Arc, expresses the belief that the authorities are doing all that is within their power to suppress them. They forbid soldiers to take any part in them, and strive by other measures to lessen their éclat. Why is it that Frenchmen, who are supposed to be chivalrous (says the *Catholic Times*), thus seek to dim the glory of so renowned a French heroine? In other nations it is felt that her name cannot be too highly honored. The foreigner, whether Monarchist or Republican, European or American, reads of her exploits with enthusiasm and holds that it is a duty of humanity to reverence her memory. But the French Government official would fain belittle her. He knows that the men at the head of affairs dislike the eulogies paid to Joan of Arc annually because the speakers proclaim that the Maid accomplished the marvellous deeds by which her career was distinguished through the power of faith in God, and that her patriotic zeal was intertwined with her love of religion. Theirs are not the same ideals. Hers was a gospel of purity and light; theirs is a gospel that panders to foul passions. Hence their hostility to the Orleans celebrations.

NORWAY—A Visit to a Convent

Greatly to the surprise of the Sisters of St. Joseph, they received at their Hospital of Our Lady, Christiania, on April 21, a visit from their Majesties King Haakon and Queen Maud. Attended by the Mother Superior and her assistant, the King and Queen went over the hospital from the cellar to the loft, and expressed their admiration of all the arrangements and up-to-date equipments they saw. They entered every sick room and shook hands with and spoke to each patient. The visit lasted about two hours, and the Sisters as well as the patients were much pleased with this gracious mark of royal sympathy.

ROME—The Holy Father's Regret

It was with deep regret, to which he gave repeated expression, that the Holy Father heard the sad tidings of the demise of the King of England. Immediately on learning of the sad event, news of which reached him soon after the celebration of Mass on Saturday morning, May 7, his Holiness telegraphed messages of condolence to the heir to the throne, Queen Alexandra, and the Royal Family. The announcement of the King's death made a deep impression in Rome. On all the public buildings and the Catholic institutions connected with England and Scotland there were flags at half-mast.

A Venerable Prelate

Amid a number of English, Irish, and Scotch friends the Right Rev. Mgr. Giles, Titular Bishop of Philadelphia, Rector of the English and Beda Colleges, celebrated his 80th birthday on April 30. The venerable prelate, who is as hale and hearty as he has been any time for the last thirty years, received the congratulations of his ecclesiastical and lay friends with evident pleasure. During his years in Rome—and the number is not many short of a half-century—Bishop Giles has been noted as a man of powerful frame whose enthusiasm as a pedestrian has known no limits. In years gone by a stroll of forty or forty-five miles a day over the hills and through the valleys of Italy gave him very little trouble on days when the students of the English College went on excursions.

UNITED STATES—An Unprecedented Event

An unprecedented event in the history of the Church in the United States took place on May 19, when six newly-created Bishops of the province of St. Paul were consecrated by the Metropolitan, Most Rev. John Ireland, Archbishop of St. Paul, in the Cathedral, St. Paul. The new members of the hierarchy are: Right Rev. Timothy Corbett (formerly pastor of the Cathedral of the Sacred Heart, Duluth), Bishop of Crookston; Right Rev. Vincent Wehrle, O.S.B. (formerly Abbot of St. Mary's Abbey, Richardton, N.D.), Bishop of Bismarck, N.D.; Right Rev. Joseph F. Busch (formerly head of the diocesan missionary band, residing at Excelsior, Minn.), Bishop of Lead, S.D.; Right Rev. John J. Lawler (formerly pastor of St. Paul's Cathedral, St. Paul), Auxiliary Bishop of St. Paul; Right Rev. James O'Reilly (formerly pastor of the Church of St. Anthony of Padua, Minneapolis), Bishop of Fargo, N.D., and Right Rev. Patrick Heffron (formerly Rector of St. Paul Seminary), Bishop of Winona, Minn. On the same day in the Cathedral of St. Peter and Paul, Philadelphia, Right Rev. John B. MacGinley, D.D., assistant pastor of the Church of St. Charles Borromeo, Philadelphia, was consecrated by Archbishop Ryan as Bishop of Nueva Caceres, P.I.

Heroic Nuns

While the Convent of St. Augustine, in Lakewood, Ohio, was blazing early one morning recently, the fifty nuns, who had been driven from their cells, carried the sick from the convent hospital into the street. The convent was wholly consumed. The nuns who were driven from their retreat are members of the Order of Sisters of Charity.

A Distinguished Astronomer

Rev. Father George M. Searle, the Paulist astronomer, will hereafter direct the scientific work at the new Newman Hall, established by the Archbishop of San Francisco, at the University of California.

A Contrast

Ninety-eight years ago there was no Catholic church in Ohio. Now there is one archdiocese and two dioceses, with a Catholic population of about 619,000 and about 613 churches.

Greatest Catholic City in the World

'Recently,' said Archbishop Farley, 'I visited Paris, Vienna, and other great cities, but nowhere did I find evidence which changed my belief that New York is the greatest Catholic city in the world.'

A Venerable Bishop

Right Rev. John J. Hogan, Bishop of Kansas City, Mo., the oldest prelate in point of years and service in the United States, attained his 81st birthday on May 10. Just one month before he observed the forty-eighth anniversary of his ordination. Bishop Hogan was born near Bruff, County Limerick. He was appointed Bishop of St. Joseph, Mo., on September 13, 1868, and was transferred to the see of Kansas City on September 10, 1880.

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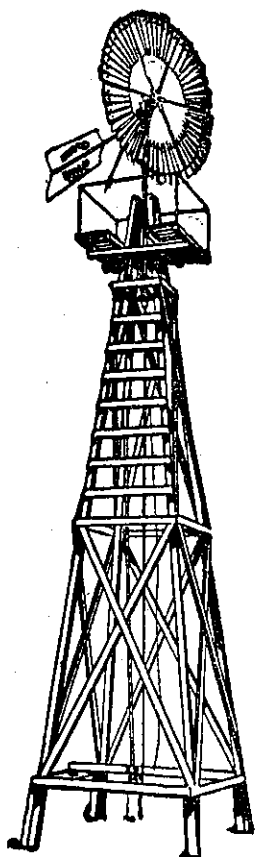
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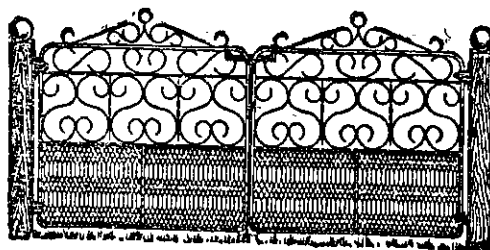


FIG. 19.

DOUBLE DRIVEWAY GATE.

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9 ft., with Scroll	65/-
10 ft. "	70/-
11 ft. "	75/-
12 ft. "	80/-

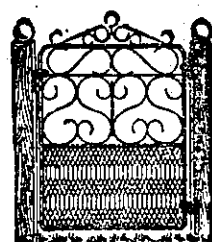


FIG. 18.

SINGLE WALK GATE.

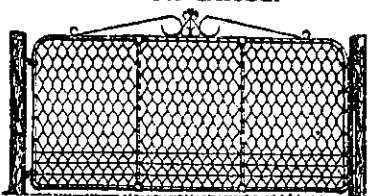
Opening-

3 ft., with Scroll	24/6
3 1/2 ft. "	26/-
4 ft. "	27/6
5 ft. "	35/-

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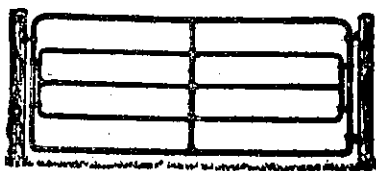
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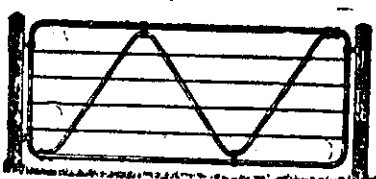
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SCROLL EXTRA-8ft. to 10ft., 5/-; 11ft to 12ft., 7/6

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SCROLLS EXTRA, as above.

"N" Gates, with 5 Wires.



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Extra Wires, 1/- each. We recommend 5 Wires for Sheep.

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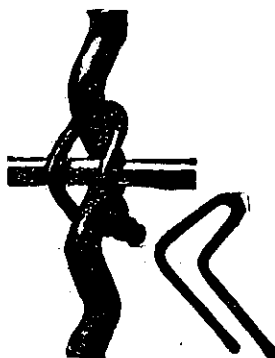
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WHEN WRITING, ADDRESS DEPARTMENT T.

The Marist Fathers in the New Hebrides

That very interesting and important group of islands in your waters, the New Hebrides (writes the London correspondent of the *Melbourne Advocate*), formed the subject of an informing paper read at the meeting of the Royal Colonial Institute by Captain E. G. Rason, who was British Resident Commissioner there for some years, and only recently retired from that post. Captain Rason gave a succinct historical survey of the New Hebrides from their discovery by the early Spanish navigator, De Quiros, down to the present day, and supplemented it with his own impressions and experiences gathered during his official connection with the group. His paper, he says, represents the labor and study of eight years among the reports of the missionaries, the books written by naval officers, and other travellers in the islands, official literature, and the narratives of pioneer settlers. With regard to the original discovery of the group, Captain Rason remarks:—

De Quiros in 1606 discovered the island of Santo, the most northerly of the group, and called it Australia del Espiritu Santo, because he thought it was part of the great southern continent which at that time every navigator was looking for.

Cardinal Moran believes that De Quiros really reached Australia, and landed on the shores of Port Curtis, Queensland, which is a sacred spot if the theory of his Eminence can be substantiated, because it must have been there that the first Mass was offered up on Australian soil. In 1768 Bougainville discovered the islands to the south of Santo, and six years after came Captain Cook, who sailed around and surveyed the whole group, giving it the name that it now bears. He called the islands the New Hebrides because they were the most westerly he had come across in the Pacific, and therefore corresponding in some measure to the old Hebrides to the west of Scotland. According to Captain Rason, most of the natives of the New Hebrides are pretty much the same now as they were in the time of De Quiros and of Cook. 'Sixty years of missionary endeavor,' he says, 'and forty years of recruiting to Queensland and New Caledonia have altered the heathen native but little. There is only one new habit which all the men have adopted, and that is the carrying of a rifle, which is generally loaded and at full cock.'

Captain Rason has a good deal to say about the missionaries labouring in the New Hebrides—Catholic, Anglican, and Presbyterian. The following extract from his paper shows pretty clearly which of them he admires most as possessing the true apostolic spirit of poverty and self-denial:—The Marists were the Roman Catholic missionaries, and from the point of view of a Roman Catholic they did excellent work. These were the poorest. Each missionary was allowed £50 a year to provide for everything, whereas the Presbyterian was given £200 and was allowed the material for a house and the assistance of a skilled carpenter to erect it, together with £20 a year for each child who was born in the islands until it reached the age of sixteen. The Marists had no beautiful yacht to take them about as the Melanesian Mission had, but they taught the natives to work as well as pray, and their thirty-six hours of manual labor per week compared well with the twelve hours of the Presbyterians and the eighteen of the Melanians.

COLDS IN JULY.

GUARD AGAINST THEM BY TAKING TUSSICURA.

THE KING OF ALL COUGH AND COLD CURES.

COUGHS and COLDS in this most treacherous month are as plentiful as the proverbial flowers, so it is always well to keep handy a bottle of Tussicura (Wild Cherry Balm), the safe and reliable remedy which has received the approbation of doctors, nurses, scientists, and people of position everywhere. A dose of Tussicura is a sure safeguard against Coughs, Colds, Bronchitis, Influenza, Asthma, and all Chest and Lung Troubles.

Get your bottle to-day—1s 6d, 2s 6d, 4s 6d, of all chemists and stores.

Mr. A. Cleugh, Gimmerburn, Otago, in writing to the proprietor, says:—

'Dear Sir,—I must congratulate you on the excellence of your Cough Medicine, TUSSICURA, which is undoubtedly the best that I have ever had in my house. I have tried many mixtures, but neither myself nor my family have ever experienced so much benefit as from yours. Kindly send me another bottle by first post, and oblige.'

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'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper. Price 1/-, posted 1s 3d. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, *Secular versus Religious Education*. It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

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Domestic

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A small strip makes the best kind of grip for unscrewing fountain pens or metal covers. A strip pasted on a pretty card makes a nice match-striker. A few drops of machine oil on the emery paper, and you have an excellent oilstone.

A Use for Rice-water.

Rice-water makes an excellent stiffening medium for lace, handkerchiefs, and small things of this description. It gives just the right stiffness, and greatly improves their appearance. Rice-water may also be used as a foundation for soups.

To Clean Silk at Home.

Grate two or three potatoes, and add to a pint of cold water. Leave for a short time, then pour the liquid off clear, or strain it through a sieve, and it will be ready for use. Spread the silk out smoothly, and apply the liquid with a clean sponge until the dirt is well separated. Dip each piece in a basin of clean water, and hang up to dry without wringing. Before the silk is quite dry iron on the wrong side.

A Useful Hint for Amateur Dressmakers.

Instead of gathering by hand, it will save time and look much neater if the regulating stitch of the machine is put to the largest and the garment machined twice; that is, close to the edge, and about a quarter of an inch below. To draw up pull both cottons carefully on the right side, and the under cotton will regulate itself. It will be found this method needs no stroking, and lies flatter by doing two rows. Gauging can be done in the same way, as many rows as are needed.

An Insect Destroyer.

Hot alum water is the best insect destroyer known. Put the alum into hot water, and let it boil until it is all dissolved; then apply the solution hot with a brush to all the cracks, bedsteads, and other places, where any insects are found. Ants, cockroaches, and all creeping things are killed by it, while there is no danger of poisoning persons or damaging property.

Dry-cleaning Chiffon.

To dry-clean white chiffon brush it carefully with powdered starch and borax. Two parts of the former to one of the latter. Spread the chiffon on some clean surface, and rub it over several times with the mixture, using a soft cloth for the purpose. It should then be shaken well, to free it of the soiled powder each time, and after doing this several times fill the chiffon with clean powder and leave it for a day out of the dust; then shake out all the powder.

To Preserve Soles of Boots.

Take a piece of soft rag, dip it in boiled oil, and rub lightly over the soles and edges. Turn the boot soles upward, and leave for one hour to dry. If this be done once a week, especially when the boots are new, the soles will last much longer, will resist the damp, and not creak. Boiled oil may be obtained at any paint shop.

To Make Apricot Jam from Dried Apricots.

Ingredients: 2lb dried apricots, 3 pints cold water, 4lb lump sugar, and loz cooking almonds. Method: Cut each apricot into three or four pieces, and soak them overnight in cold water. Next day drain off the water from the apricots, put it into a preserving pan with the sugar, and make a syrup; add the apricots, also the almonds (previously blanched and cut up into strips). Boil until the jam sets, when a little is allowed to cool on a plate. Pour into clean, dry jars, cover with parchment, and store in a cool, dry place.

To Brighten Shabby Leather.

The following polish wonderfully improves shabby leather furniture:—Boil half a pint of linseed oil, let it stand until nearly cold, then stir in half a pint of vinegar. Stir until thoroughly mixed, bottle for use. When needed shake the bottle well, pour a very little on a flannel, and rub thoroughly into the leather, turning the flannel as it gets dirty; then rub with a soft duster until the polish is restored.

Maureen

I get no 'peas,' the gardener said;
'Bean' coughing all the night;
With running nose of fiery red,
A 'scarlet runner' quite!
'Hoe!' John, you're 'seedy,' cried his wife,
And getting like a 'rake.'
So here's the stuff to save your life,
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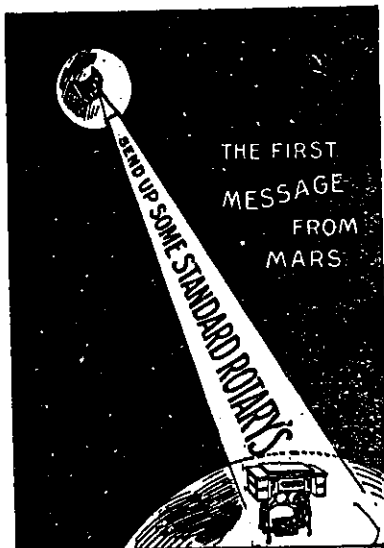
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Science Siftings

BY 'VOLT'

Preserving Potatoes.

A German publication, the *Practical Adviser in Fruit-raising and Gardening*, states that a new method for keeping potatoes and preventing sprouting consists in placing them on a layer of coke. Dr. Schiller, of Brunswick, who has published the method, is of the opinion that the improved ventilation by means of coke is not alone responsible for the result, but believes that it is due to the oxidation of the coke, which, however, is a very slow one. Coke always contains sulphur, and it is very possible that the minute quantities of oxides of carbon and sulphur, which result from the oxidation, mixing with the air and penetrating among the potatoes are sufficient to greatly retard sprouting. Potatoes so treated are said to keep in good condition until the following July.

An Old Roman Secret.

A chemical discovery, or rather rediscovery of what was an old Roman secret known to have been used about 600 years ago, which seems full of practical possibilities, is a liquid preparation to prevent iron rust and wall dampness. When applied to the bottom plates of ships it is said to prevent oxidation, animal or vegetable marine parasites and growths, and, besides preserving the life of the iron plates, will also add to the speed of liners and war ships. When the inside of a ship is coated over with this liquid it stops the 'weeping' of the inner skins of the iron sides, which, as shippers so well know, is so often the cause of much damage to ships' cargoes. Freshly-plastered rooms when painted with the same preparation admit of immediate occupancy or decoration, as the paper can be applied without delay or damage. The tests have extended over a period of many months, and the results have been announced as successful. My inquiries to date, however, have failed to elicit any definite information as to its commercial manufacture, as it is reported that experimentation has not yet been concluded.

Aluminum for Kitchen Utensils.

Aluminum is now so extensively employed in the manufacture of kitchen utensils that it is important to know how it is affected by the foods brought in contact therewith. Experiment along this line has developed interesting facts. Aluminum foil was boiled in fresh milk, sour milk, wine, mineral waters, and 10 per cent. solutions of various salts. The foil was weighed before and after the boiling, which was continued for half an hour. No appreciable loss of weight was produced by boiling in sweet milk, white or red wine, or solutions of sodium chloride, potassium iodide, sodium nitrate, potassium iodide, sodium nitrate, potassium sulphate, and calcium nitrate, and only a very small loss was caused by sour milk. The aluminum was strongly attacked, however, by sodium bicarbonate, magnesium sulphate, calcium sulphate, and mineral waters. These titles sound most technical, but they are attached to articles or compounds with which we come into almost daily contact in various forms. A little study of the chemical composition of food will show that they are old friends, instead of strangers with difficult names.

Electric Power from Niagara.

Consul James M. Shephard, writing from Hamilton, gives particulars concerning the proposition of the Provincial Government of Ontario to furnish electric power from Niagara Falls to the municipalities of that province, within a circuit of 150 miles, concerning which he says:—'The Government commission, composed of two members of the Cabinet of the Ontario Government, has charge of this department, and has given it careful study and attention. The commission has in its service expert electricians, who have spent a year or more in figuring out the possible cost to the municipalities as their share for the construction of the power line from Niagara Falls to the several points of delivery. This cost is to be shared pro rata between the municipalities entering into the scheme. It is proposed to furnish the electric energy to the municipalities at the price for which the Government contracts it from the supplying company at the Falls, to which is to be added the necessary expenses for maintaining the line and keeping it in working order. An extra charge is to be added for the construction of the line, which will continue to be a fixed charge for thirty years. At the end of that period the transmission line becomes the joint property of the municipalities, who will thereafter pay all necessary costs for upkeep and management, as well as for the electric power furnished, the Government retiring from further control in the matter. This is an attractive theory for those who favor municipal ownership of public utilities; but after figuring upon the cost of power and the construction and maintenance of the line the Government experts have not, thus far, been able to give a definite statement of what the cost per horse-power will be to the municipalities. The expectation of the Government commission is that it will be so low that the expense to manufacturers will be less than that of steam power, there being no coal supply in Ontario.'

For Chronic Chest Complaints,
Woods' Great Peppermint Cure, 1/6, 2/6.

Intercolonial

There is a movement in Queensland to erect a monument over the graves of Dr. Kevin Izod O'Doherty and 'Eva' of the Nation.

Rev. Father H. J. Maguinness, who had been on a twelve months' visit to Ireland, has returned to Broken Hill, where he has resumed duty.

The Catholics of Bega have decided to present the Rev. Father J. Gunning with a purse of sovereigns and an illuminated address to mark the silver jubilee of his priesthood.

It was the old pupils of the Sisters of the Sacred Heart, Rose Bay, Sydney, who on their own initiative contributed the £50 to the Westminster Cathedral, London (says the *Catholic Press*).

Pending the appointment of the successor to Dr. Gibney, who has resigned the Bishopric of Perth, the Rev. Father Patrick Verling, of Subiaco, has been appointed administrator of the diocese.

The Rev. Father James Patrick Redden, of the Port Augusta diocese, who died on June 1, was a native of Seven Hills, South Australia, and studied philosophy and theology at St. Patrick's College, Manly. He was ordained priest on June 5, 1900, and at the time of his death was a little over 40 years of age.

Saturday, June 18, was the 28th anniversary of the consecration of his Grace Archbishop Dunne as Bishop of Brisbane, he having been consecrated in St. Stephen's Cathedral on June 18, 1882, by the late Most Rev. Dr. Vaughan, Archbishop of Sydney. He was raised to the dignity of Archbishop by Papal Brief, May 10, 1887.

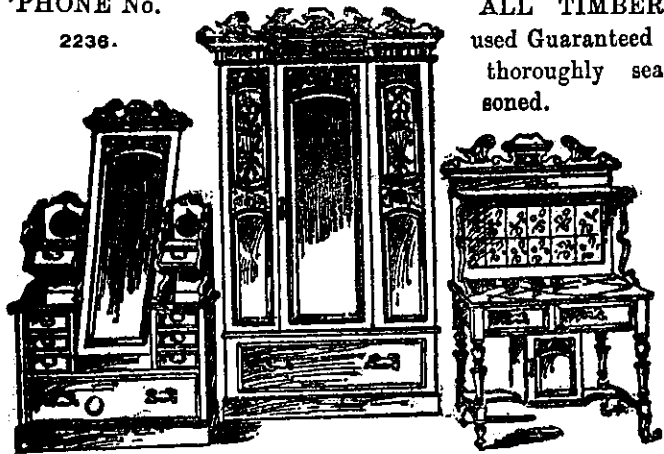
In acknowledging the generosity of his congregation in connection with a collection which was taken up on Sunday, June 5, for the reduction of the debt on St. Mary's new school at Ipswich, the Rev. Father Andrew Horan stated that during the 37 years he had been connected with the parish the collections for churches, schools, and parochial purposes amounted to the exceptional sum of £200,000.

Hon. John Meagher, in a letter from Venice, says:—We were only two days in Rome when Monsignor O'Riordan, who has been most kind to us, informed me that a private audience with the Holy Father had been arranged. I had brought with me from his Eminence the Cardinal a special copy of the Third Australasian Catholic Congress volume for presentation to his Holiness the Pope. Monsignor O'Riordan, to whom I handed the volume, was gracious enough to say that I should myself make the presentation. This was the second occasion I had the honor of being presented to the present Pope, and his Holiness was pleased to say that he had remembered I had come from Sydney, and at once spoke of 'your great Cardinal Moran in far-off Australia.' 'You are an Australian?' he said. 'Yes, your Holiness, I am an Irish-Australian, and I have the honor of asking your Holiness to accept this copy of the report of the Third Australasian Catholic Congress, a volume from his Eminence Cardinal Moran.' The Holy Father expressed his delight in receiving this fresh evidence of the wonderful advances the Church is making in Australia. Before retiring from the audience chamber, the Pope said to me, 'You will salute Cardinal Moran for me.' Like so many others who have had the privilege of an audience with this great Pope, and remembering all he represents, all the power he holds so undeniably throughout the world, I was, when his Holiness placed his hands on my head and blessed me, profoundly struck by his sweet simplicity.

The Right Rev. Dr. Vidal, S.M., Vicar-Apostolic of Fiji, who passed through Sydney en route to Suva recently, on his return, from Europe, has been twenty-three years a Bishop and thirty-three years a laborer in the mission fields of the South Sea Islands. During his few days' rest in Sydney his Lordship was the guest of the Marist Fathers at St. Patrick's, Church-hill. When seen by a representative of the *Freeman's Journal*, Dr. Vidal appeared to be in excellent health, and expressed his anxiety to return to his mission home. After visiting Rome, his Lordship journeyed to France, and spent some weeks in Lyons, where the headquarters of the Marist Fathers are situated. Here he ordained a number of young priests for mission work, and subsequently went over to Belgium, and later to Germany. Replying to an interrogation, his Lordship expressed the opinion that he believed the hostility of the French Government towards the Church was gradually expending itself. On all sides there was a strong, healthy Catholic feeling manifest, and his Lordship learned from the Bishops that the Catholics were loyally responding to the call of their Church in supporting the clergy. During his Lordship's stay abroad, the sad intelligence reached him of the disastrous effect of a hurricane which swept over Fiji on Good Friday. Two Catholic churches and seven convents were destroyed, together with many lives. Hearing the call of his distressed children across the ocean, Dr. Vidal immediately hastened his departure homeward, and hopes within the next two weeks to again place his hands to the plough of Catholicity through the forests of the South Sea Islands.

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The Family Circle

STRANGE THINGS

A clock can run, but cannot walk;
My shoe has a tongue, but cannot talk;
A comb has teeth, but has no mouth;
A north wind blows the smoke straight south.

Bottles have necks, but have no heads,
And pins have heads, but have no necks,
And needles have to hold their threads
Right in their eyes—how it must vex!

If I were a needle, comb or shoe,
I never should know what to do.
My head is really in a whirl;
I'm glad I am a little girl.

HUGH'S PROMISE

'It means work during vacation, and keeping it up after getting into school again, or quitting school entirely.'

So Hugh concluded to himself at the beginning of the vacation. The next thing was to decide on what he should, or rather could, do. There was no father, and there were younger ones to be helped on.

Many of his schoolmates earned more or less during the long summer days. Some raised garden stuff, but Hugh had no garden. Some raised fowls, but Hugh had no convenience for that. Some carried papers, but the routes were filled. Some went out to work on farms, but Hugh was the man of the house, and felt that he must not leave his mother, in which she cordially agreed with him. The only thing seemed to be to get something to do in a store.

'If only I could get in at Spencer's!' said Hugh to his mother.

'If only you could!' she said.

'It's the best place in town. Mr. Spencer is a good man, and always treats his help well, and keeps them a long time.'

'Yes. All that makes it very unlikely that you can get in there.'

'It's no harm trying.'

And Hugh went to Mr. Spencer, but, as he feared, found little encouragement. He had all the help he needed; had thought a short time ago that one of the boys was likely to leave, but nothing had been said of it lately. If any opening should offer, Mr. Spencer would let him know.

Disappointed, but not surprised, Hugh continued his search later, turning into some of the less desirable streets of the town, finding at length a place which he could take at once. It was not by any means the kind he would have chosen, but he was glad to secure it.

'Now, can I depend on you to be here bright and early on Monday morning?' Hugh was asked.

'You can. I'll be here.'

'Because there are plenty of boys to be had, and I don't want any delay about it.'

'You can depend on me,' said Hugh.

It was a pleasure to have found anything, for he knew it was true that there were plenty of boys looking for work.

'Four dollars a week,' he said to his mother.

'That will be a real help,' she said. 'Enough to fit you all out for school in the Fall.'

That was Saturday morning. Late in the afternoon, as he was again passing Mr. Spencer's store, that gentleman beckoned him in.

'I have just learned,' he said, 'that one of my boys is to leave. He's not strong, and his parents want him to find work out of doors for the summer. If you can come on Monday morning, I should like to take you on.'

'Oh, I am sorry,' said Hugh, his voice and his look showing it, 'but I can't come. I've taken another place.'

'Where?'

'Over on First street.'

'There are not any very good places there.'

'I know it, but 'twas the best I could get, Mr. Spencer.'

'Well, I guess you had better come here.'

'But I promised to go to him, sir.'

'Well, he can find plenty of other boys. I'll give you five dollars a week.'

'Ho!' Hugh caught his breath. 'That's good pay,' he said.

'Yes, I want good work, and I mean to pay for it. I guess you'll come.'

'But—I promised to go to the other place.'

'Think it over,' said Mr. Spencer. 'I shall look for you at 8 o'clock on Monday morning.'

In regret and dismay Hugh went to his mother.

'To think of my missing such a chance! A better place and better pay. A dollar a week more for the ten weeks—why, enough to buy a good suit of clothes. Mother, you don't see any way out of it?'

'Out of what, Hugh?'

'Out of keeping my engagement with Mr. Adams.'

'You promised him, you said?'

'Yes—but—why, mother, see what a difference it is going to make to me! Aren't there—well, circumstances in which a person may—well, change his mind?'

'Your father always thought that the only way of dealing with a promise is to keep it, and you think so too.'

'That's what I do,' said Hugh slowly.

But the question worried and teased him. Really, it was such an important thing for him, getting into a place like Spencer's. It might make a difference in his whole life—he, a boy who had to work his own way.

He had the Sunday for thinking it over. And before Monday morning dawned had come to his conclusion.

'I've always kept my word, and I think I shall keep it yet. It may make a difference in things to me, but I'm not going to begin building my fortunes on the fragments of a broken promise.'

He presented himself at the time appointed at the store of his employer.

'I wanted to say to you,' began Mr. Adams, 'that—this place is open to you if you can't find anything else. But I was going to say—if you'd like to get out of your agreement with me—I have a nephew I could give the place to.'

'I would,' said Hugh.

At 8 o'clock on Monday morning Mr. Spencer was looking out for his new boy.

'I want to see how much his promise means to him,' he said. But the hour came and went without his making his appearance.

'Well, I like that sort of boy, and wish I had him. Only, if he had been the other sort, and had come I shouldn't have wanted him.'

Half an hour later Hugh presented himself.

'Oh, you made up your mind to come, did you?' said Mr. Spencer, with a distinct feeling of disappointment.

'Yes,' said Hugh. 'I'm late, because I went to Mr. Adams, expecting to stay there. But I found he had a nephew he wanted to take on, so I came to you.'

'That's the kind of boy to be helped along,' said Mr. Spencer to himself, 'and I'm going to do it.'

RELICS OF CELEBRITIES

By what standard is the value of relics belonging to famous writers judged? The question naturally arises as one reads that £600 was paid the other day for a shabby old mahogany desk which was once used by Burns. At the same sale at which Burns's desk was sold a sloping desk used by Charles Dickens was bought for £13, and a four-legged oak stool from the room in which the famous novelist last wrote at his house at Gad's Hill for ten guineas. Another relic—the working cabinet of William Blake, the poet-painter—fetched £30 10s, and yet some time ago a collector secured for 50s a chair in which Lord Byron used to sit and work, while another which at one time belonged to Sir Walter Raleigh went for £2.

An interesting souvenir, consisting of an ivory handle, a silver holder, and a quill nib, at one time used by Sir Walter Scott, was secured some years ago for eight guineas, while a gold pen which had done loyal service for Charles Dickens for many a long year fetched £40.

One of the most interesting literary relics was a Scotch pebble seal once belonging to Robert Burns, which was sold three years ago for 200 guineas. The coat of arms engraved on the seal was invented by Burns. Mounted with gold, the seal used to hang on the poet's watch-chain.

DEEP SEA FISH

The fish that live at enormous depths are, in consequence of great pressure, liable to a curious form of accident. If, in chasing their prey or for any other reason they rise to a considerable distance above the floor of the ocean, the gases of their swimming bladder become considerably expanded and their specific gravity greatly reduced; up to a certain limit the muscles of their bodies can counteract the tendency to float upwards and enable the fish to regain its proper sphere of life at the bottom, but beyond that limit the muscles are not strong enough to drive the body downwards, and the fish, becoming more and more distended as it goes, is gradually killed on its long and involuntary journey to the surface of the sea. The deep sea fish, then, are exposed to a danger that no other animals in the world are subject to, namely, that of tumbling upwards. That such accidents do occasionally occur is evidenced by the fact that some fish, which are known to be true deep sea forms, were discovered dead and floating on the surface of the ocean long before our modern investigations were commenced.

STARTLING ECONOMY

'Woman is very unreasonable,' said a venerable country justice of the peace. 'I remember that my wife and I were talking over our affairs one day, and we agreed that it had come to the point where we must both economise.'

'Yes, my dear,' I said to my wife, 'we must both economise, both!'

'Very well, Henry,' she said, with a tired air of submission; 'you shave yourself, and I'll cut your hair.'

POOR BOYS MAKE GOOD BUSINESS MEN

The old adage that a man is not a man until he has known what it is to strive for a livelihood is endorsed

by that great king of commerce, Sir Thomas Lipton. Sir Thomas is very decided in his views. It is a good thing, he says, for a young man to be born poor. For this reason: If his father is in a prosperous way of business, the son more often than not enters that business. The way is paved for him. He never realises the value of money. He may turn out a good business man, but the chances are that he will not, for the simple reason that being well off he will have no incentive to seize opportunities as they come his way. Suppose, however, a young man is born poor and has to work for every penny he owns. Doesn't he realise the value of money, and is he not always on the *qui vive* to make the best of his chances? Then, again, the young man who is born poor keeps green about him the memory of what he was once. He can feel the true nature of things; he can grasp the idea of the man who is struggling to come to the front. He has been a poor man himself—he knows better what the strength of encouragement is and what good a kindly word does for the working classes; he was once of them. Realising their struggles himself, he works for them, he gains their support, and so co-operation—he helps himself ahead at the same time. The young man who is born rich is very apt to be particular about his hours of labor—not so the young man who has been brought up to work early and late. The young fellow who wants to get along in the world, and is particular about his hours of labor, is on the wrong track. Employers don't like the man who is always watching the clock.

LONGEVITY OF BIRDS

The Duchess of Bedford, in *British Birds*, gives some remarkable instances of longevity among birds in her own collection. A Barbary dove which has been in the duchess's possession for 15 years was left her by an old woman, who also owned it for 15 years, and who also said it was an old bird when it was given to her. A Chinese goose has been in the possession of the family for 57 years. A pin-tail drake which the duchess bought 20 years ago, when it was an adult bird, still survives. Another bird was taken from the nest in 1852 and died in 1900. 'It was chained by the leg to a small hutch,' said the duchess, 'and lived 48 years under these miserable conditions.' The birds that attain the greatest age are the eagle, the swan, and the raven, which sometimes live for more than 100 years. At the other extreme is the wren, whose average life is only three years. Between these come the heron, the parrot, the goose, and the pelican, with a possible age of 60 years; the peacock and the linnet, 25 years; the canary, 14 years; the goldfinch and the pheasant, 15 years; the lark, 13 years; the blackbird and the robin redbreast, 12 years; the thrush, 10 years.

A POSER

There are some legal questions that a witness cannot answer by a simple yes or no, and a browbeating lawyer will sometimes take advantage of this fact. One of this class was once demanding that a witness answer a certain question either in the negative or affirmative.

'I cannot do it,' said the witness. 'There are some questions that cannot be answered by a "yes" or a "no," as anyone knows.'

'I defy you to give an example to the court,' thundered the lawyer.

The retort came in a flash. 'Are you still beating your wife?'

A sickly grin spread over the lawyer's face, and he sat down.

FAMILY FUN

The Restored Document.—Take an ordinary white envelope and place in it two slips of paper the size of the envelope, between which is a sheet of black impression paper, the black side toward the under sheet of the paper. Lay on the outside of the envelope a piece corresponding in size and color with that in the envelope, and ask one of the company to write on this slip of paper a sentence which no one is to know but himself. As he writes the sentence, every mark which he makes is imprinted on the lower slip of paper in the envelope. He is told to keep the slip of paper while the performer gets his magic box. This is one of those thin wooden boxes with both top and bottom a sliding cover. He places the slip of paper which was in the envelope and which shows what was written in the lower half of the box, returns to the room, opens the upper half of the box to show there is nothing in the box, sets the box on the mantel or some high shelf, and then asks the writer to burn up the piece of paper on which he has written, and give you the ashes. You take the box from the shelf, and appear to empty the ashes in it. In reality you turn it the other side up and show the piece of paper, on which the writer will find the same words which he wrote on the paper which was burned.

Storm and Calm.—Fill a glass about two-thirds full of water, and then turn oil on the top, but do not fill the glass to the brim. Now make a net of string in which to suspend the glass, leaving two ends about a foot long by which to take up the glass. Put the glass in the net and swing it to and fro, when the water will become very much agitated, while the oil will remain perfectly smooth.

All Sorts

Mistress: 'Who rang the bell then, Katy?'

Katy: 'A boy, mum, lookin' for the wrong number.'

Lady Shopper: 'Do you keep stationery?'

Floor Walker: 'No, madam, we continually walk about.'

Among the birds the swan lives to be the oldest, in extreme cases reaching two hundred years. The falcon has been known to live 162 years.

Mistress (to new maid): 'Above all things, I expect you to be reticent.' Maid: 'Yes, ma'am, certainly.' (Curiously): 'But what is there to be reticent about?'

Gipsy Fortune-teller (seriously): 'Let me warn you: somebody's going to cross your path.' Motorist: 'Don't you think you'd better warn the other chap?'

Little Willie: 'What is logic, pa?' Pa: 'Logic, my son, is your line of argument in a controversy.' Little Willie: 'And what is sophistry?' Pa: 'The other fellow's.'

Magistrate: 'You say you are innocent. How do you explain the fact that you were found near the scene of the robbery with the stolen property in your hands?' Prisoner: 'That's what's puzzlin' me too, yer worship.'

Caller: 'How pleased you must be to find that your new cook is a stayer.'

Hostess: 'My dear, don't mention it! She's a stayer all right, but unfortunately she's not a cook.'

'I've got a good story to tell you. I don't think I ever told it to you before.'

'Is it really funny?'

'Yes, indeed, it is.'

'Then you haven't told it to me before.'

'I think that counter clerk at the telegraph office is the coolest fellow I've ever met.'

'What did he do?'

'Read over the message I was sending to my husband.'

'Father,' said Little Rollo, 'what is "Billingsgate"?''

'It is a term, my son, that the other fellow applies to your plain, unvarnished expressions of justifiable indignation.'

'This bill for £500 is altogether too high,' said the client. 'But didn't I prove you were insane, and get you acquitted?' responded the lawyer. 'Yes, you did; but you haven't yet proved that I am insane enough to pay this bill!'

The well-known swellings which may be seen on willow leaves are caused by a wasp-like insect called a saw-fly. One egg is laid in each gall, and a little white grub comes out of it. The gall supplies enough food for the grub, or larva, until it grows up. When of full size, it leaves the gall, and retires into a hole in the ground, where it spins a silky cocoon.

Of all peculiar sights, that of a moose eating grass is one of the most extraordinary. The neck is so short and the legs are so long that the animal usually kneels in eating grass. True, they do not attempt it very often, for grass is by no means a staple with them; but even a moose likes a change of diet. The appearance of these huge and awkward creatures in this devotional attitude is not only interesting, but laughable.

The Daddy Longlegs, that familiar, awkward fly, which has a habit of catching its unwieldy legs in spider's webs or other trifling obstructions wherever it goes, is the parent of the grub known to agriculturists by the name of 'Leather Jacket.' The latter is a dirty white, sometimes greenish, creature, with a fat, repulsive body without legs, and a black head armed with a powerful pair of jaws. In this, the larval stage, the Daddy Longlegs feeds on the stems and roots of corn, beans, turnips, grass, clover, cabbages, and, in fact, on almost every garden vegetable. The damage it sometimes does is incredible. Whole acres of corn frequently have to be re-sown, and thousands of cabbages replanted wherever this pest is at all numerous.

One of the most notable discoveries regarding the early history of Peru has recently been made by Hewitt Myring, an English antiquarian. He collected 2000 specimens of pottery and weapons of the ancient Peruvians. Remains and relics of the early inhabitants of Peru, which are said by archaeologists to date from 4000 to 7000 B.C., were found by Mr. Myring under an old Incas burying ground when he was exploring in the mountains about 200 miles inland from Lima. Each grave contained the remains of food and glazed clay jugs. The most valuable portion of this discovery of antiquities consists of the great urns, some of them six feet long and so heavy that it required three men to carry them. They were found buried beside mummies, and the majority of them had the features of the dead man or woman delicately carved either on the upper part of the urn or on a solid stand beneath.

For Children's Hacking Cough at night,
Woods' Great Peppermint Cure, 1/6, 2/6.

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